



LIBRARIES

UNIVERSITY OF WISCONSIN-MADISON

MR 1 refugee interviews – Sayaboury (Luang Prabang). 1970/1971

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

<https://digital.library.wisc.edu/1711.dl/UUF3DZOKQXHDD8Q>

This material may be protected by copyright law (Title 17, US Code).

For information on re-use see:

<http://digital.library.wisc.edu/1711.dl/Copyright>

The libraries provide public access to a wide range of material, including online exhibits, digitized collections, archival finding aids, our catalog, online articles, and a growing range of materials in many media.

When possible, we provide rights information in catalog records, finding aids, and other metadata that accompanies collections or items. However, it is always the user's obligation to evaluate copyright and rights issues in light of their own use.

TO: Fritz Benson

FROM: Outhen NOKHAM

SUBJECT: Refugees from Ban Tha Meuan Tasseng Na Pa, Muong Beng, Khoueng Luang Pra Bang.

ETHNIC GROUP: LEU.

Originally this village was a small one there is only 19 families and 115 persons. All of them moved out together and now settled at Ban Phonsawanh (M. Piang) there are 19 families and 111 persons. We still support them.

Reason for moving: In 1963 the P.L. came to fight our RLG. soldiers who set their camp there, our soldiers couldn't resist them so the P.L. could occupy that area since. At that time was the season of harvesting rice so the P.L. helped them work on their farm and helped the people do everything. PL. first told the villagers that they won't ask for something from the villagers, but they would receive everything from the villager if they willingly give them. The villagers told me that they knew already about the P.L. program so they always try to escape from them. Their was like this "They told the head of P.L. that they wanted to moved to ban Vang Nong (M. HUNE) (this area was also occupied by P.L., but they think that this area located near our soldier maybe this area will be occupied by RLG. sonner than the other area) because Ban Tha Meuan which they were living was a desert area and not very good for farming, the head of P.L. agreed with them and took the villagers to Ban Vang Nong and let them there to sustain themselves there and allowed them to be the refugees for three years. The P.L. didn't have refugee relief. The P.L. didn't recruite anything from this village, but the villagers have to go Lam Liang everyday. The subject they Lam Liang was the gun power and the rice. They have to transport from Muong Hune to Muong Beng, to reach Muong Beng they have to walk 1 day. In this village they didn't divide into group and didn't establish any association because this is a refugee's village. After they have spent 2 years in Ban Vang Nong (M. HUNE) there was a revolution in Muong Hune which made by 100 of P.L. soldiers who changed their mind and all of Muong Hune's villagers. Xieng Phou is the head of the P.L. soldiers who changed their mind. Xieng Phou told some of the villagers by secret to go to ask for help from captain Sisouphan who were controled Muong Pak Beng area at that time so he (cap. Sisouphan) ordered his men to come for helping the villagers to fight against P.L. plus North Vietnamese. They (P.L.) couldn't resist our soldiers and the villagers, so the RLG. soldiers set their camp there at Ban Muong Hune, and all of PL. soldiers who changed their mind declared themselves to captain Sisouphan and then they (P.L.) were sent to Luang Pra Bang. At that time all of the villagers in Muong Hune and Ban Vang Nong were free. And then in 1969 the P.L. come to fight this area again and our soldiers couldn't resist them so the villagers moved out of their village with the RLG. soldiers, this time 4 of the villagers of Ban Tha Meuan were died. Their name are 1. May Phao 2. Thao Pheng and the rest two the rufugees couldn't remember their names. They moved to Khok Sout T. Pak Beng, Muong Pak Beng, Khoueng Luang Pra Bang. They lived here for 1 year after they harvest their Hay the P.L. come to fight this area again so they moved out again in 1970 to Ban Hong Sa (Sayaboury). And then our government took them from Ban Hong Sa to Ban Phonsawanh, and lived there since, and were still supported by R.L. G.

Life in their original village: In their old village they did NA and HAY and the garden and raise cattle. There is no transportation in this village no market no school. They use our R.L.G. money and sometime Ngeun Deng (P.L.money the old one)

Life in the refugee's village: They have already grown rice in their hay but it's not so good because of the rats and some kind of bugs. There's a school a market, and hospital here the refugees in this village go to sell their garden's product at the market every morning.

Story of LEU: At first they lived in Muong Yo in Phong sa ly province. They moved out because of the Ho's war. They are buddhism, have thir own language Their language is a little different from Lao. All of their customs are the same as Lao.

The biography of the head of the group: His name is May Inkham (xieng Inkham) 26 years old had ever been attended school. He had been a monk at the age of 18 to 20. He had been the soldier of the R.L.G. from 1966 to 1969. He was set up as the head of the group in 1970

ORA/Outhen NOKHAM: on: 8-10-70

TO: Fritz Benson

Oct 8, 1970

FROM: Hatsady DOUANGVIXAY (SYBY)

SUBJECT: Refugees from Ban Tay Noi, Tasseng Chan Tay, Muong Hune, Khoueng L.P.

Ethnic Group: Leua

There were 40 families and 210 persons in their original village and now at the refugee's village there's 19 families and 132 refugees. (we still supported them).

Reason for Moving: In 1964 in this area there was a fighting between P.L. and RLT soldier our soldier couldn't resist them so the P.L. set their camp there at Ban Tay Noi. The P.L. have lived here with the villagers for only 3 months. There's only 100 of P.L. here.

During These 3 months: The first month they help the villagers to clean their house and the area around their houses. The P.L. helped the villager to work on the farm and Hay and they are the barbers too if they have seen a villager who had a long hair they give him a hair cut right away and have never asked for the money. During this month they didn't interfere in the villagers' families. They cooked themselves without asking for help from the villagers. They've lived with the villagers only from 6 PM. to 8 AM. The rest they spent in the forest around the village. In the morning after they have their breakfast and prepared the food for lunch they went out into the forest at 8 AM. and will come back again at 6 PM. after they have dinner they slept under the house of the villagers. If some one in the house wanted to talk together they must talk with a loud voice all of their word must be heard by the P.L. who were under the houses. They have also propagated that "we come to help the villagers not to destroy so you must grow more rice raise more poultries and livestock how much you grow and raise they were all yours. We won't ask for these things from you, but we won't refuse if you willingly give us".

The Second Month: They divided the villagers into group there's 6 families in one group and they set up a head of the group. The function of the head of the group is to report every situation that happen in his group to Chao Phanack Ngan Muong every week. He had done the account of the people in this group too, and if the villagers wanted to go some where they must report to the head of the group that. where will they go? why do they go? when will they come back? and the head of the group had recorded and report to P.L. If someone will go to Hay they must checkup howmuch rice they took with them. The P.L. allow the villagers to take only for their own.

They didn't establish any association in this village because it was a short time. No Lam Vong and haven't gone to Lam Liang this month.

The Third Month: This month P.L. began to check up the rice in the warehouse of the villager and then they divided they give only 30 Kalong (gasoline container) of paddy rice to one person to consume for one year the rest they took it to keep in their own warehouse which called SANG.

The rice which they took from the villager they told the villager that "the rice which we took from you we will send to support our Chao Phanack Ngan and our soldiers who are now working very hard to protect our native land from the emperor of America and their servants so don't worry about this please grow more rice how much you grow that means how much you're patriotic". For the dog they bought from the villager 200K (of ngeunh den) per one dog during three months people have sold 7 dogs, and this month they have to go to Lam Liang, they go Lam Liang only in their own Tasseng's area. The subjects they transport are sometimes the bullet and the rice, and in this month our RLG come to fight this area, this time P.L. couldn't resist so our soldier set their camp there. Our soldiers had controlled this area about approximately 3 months, then the P.L. come to fight this area again our soldiers couldn't resist them so P.L. set their camp here at Ban Tay Noi. These P.L. soldiers were the group that had controlled this area before. They've controlled this area for approximately 3 months our soldiers come to fight this area again. There were 7 times they do like this and there were a lot of people died at this period of time. There was a bombing by T-28 too in this area. This time Ban Tay Noi was controlled by the P.L. in 1966, at about 6 O'clock in the evening the T-28 came to bomb this area 1 villager were dead his name is May oun (xieng oun), and 3 wounded their names are Sao Thao, Sao Choum and Thao Kok Kock. After this area were bombed by T-28 our soldier came to fight this area and told the people to move out on March, 11-1966. They first moved down to Ban Naxiengdy (L.P.) they stayed there about 8 days and then moved down to Ban Bo, Tasseng Hat Tay, Muong Pak Ou (L.P.) they lived here about 1 month and 12 days when they were living here they were supported by RLG/SW and they moved again to Ban Mong Kham, Tasseng Xieng Man (L.P.) they lived here for 3 years. The RLG/SW have supported them for only 6 months then they have supported themselves by growing rice in the Hay, but the land here at Ban Mong Kham is not so good for farming, so on March 1970 they transferred to Ban Phonsawan (M. Piang) (we still supported them now).

Life in Their Old Village: Before 1964 there was a school here at Ban Tay Noi, but after that there was no teacher. They worked on Hay no Na, and did the garden too no market and no hospital they have no transportation they had only horses. The money that they used was RLG money, ngeunh deng and sometime French money.

Life in The Refugee's Village: They've already grown rice on their Hay but it was not so good because of the rats, there's a market, a school, an hospital in this area some of the refugees go to sell fish at the market, they also grow the sugar cane in their garden.

The Biography of The Head of The Group: His name is Nane Sang (Thit Sang) 39 years old he become month at the age of 18 until 22. He was set up as the assistant of Nai Ban in 1968 until 1970, and he was set up as the head of the group for 2 month.

ORA/Hatsady DOUANGVIXAY/ps:8-10-70

TO: Fritz Benson

Oct 14, 1970

FROM: Matsady DOUANGVIXAY (SYBY)

SUBJECT: Ban Navang, Tasseng Navang, Muong Houn, Khoueng L.P.

Ethnic Group Lao

At their own village, there were 67 families 489 persons. They moved down here to settle at Ban Phonesavanh 17 families and 69 persons.

Reason for Moving Down: In the year of 1962 there were our soldiers set their Camp here, that was Colonel Bao who was the Commander here 2 years later, there were North Vietnamese troops plus Pathethlao came to attack this Camp, our soldiers couldn't resist them, they went out. The villagers now were under the Control of P.L, they stayed under them about 9 months. During this period of time, when they first came in, their reaction to the villagers was very beautiful like I mentioned in many of my reports. Checked every thing in villagers, horses to see if there were ammunition, one month later, the Khana Muong then came to make the propaganda, and set a plan to govern this people.

- (1) the problem of Economics
- (2) the problem of Consumption
- (3) the situation of the moving enemy (which way they would move).

Set a upland to select the new Nai Ban and Tasseng that they could freed, (this is if the old Nao Ban went out with RLG they selected the New one).

The Selection: They asked people who they think that he is the best to govern them. The attitude of New Nai Ban is clever, gentle, kind, the Neo Ban selection then followed, this is selected by P.L. this fellow is more powerful than Nai Ban, because he is the advisor of him, observed him how his reaction to the people. If there were some people be have strongly, immediately Nai Ban reported to Neo Ban, then if Neo Ban couldn't resolve the problem, he sent to the Tasseng and Neo Tasseng then Chao Muong, Neo Muong Chao Khoueng and Neo Khoueng. They are going to establish the head of the Units, but unfortunately villagers moved down here. The person who gave me this information was selected by them to be Tasseng. This one work for them for 9 months. After the selection they brought him to go to Obrom at Muong Houn Center for 17 days. There were trainees 37 persons altogether. They Obrom about the condition of consumption, the situation of moving enemies and history fo Laos.

They went to Lam Liang villag ho village, they have the turns. Two persons to each days.

The Meeting: When they had the order from the Muong step told them to have a Prasoom about the situation of enemies, and the economics condition. Then Tasseng immediately did as they order. When they had

it they had to report to Muong step to inform them that they did.

They had 3 kinds of recruiting: (1) Khao Totane "Resisted Rice"

(2) Khao Oumxoo "Sustained Rice" (3) Khao Samaki "Harmonied Rice" when someone had done the wrong thing to them up to 3 times they send them to study at Sankhang where they don't know where it was: When they saw P.L. did like this, the Tasseng himself went to contact with Colonel Houmpheng at Pakbeng to get the ammunition, then they would to the coup d'etat so Colonel Houmpheng gave them 40 bullets and two brave soldiers. They get a plan in the thick wood, they could gathered 60 people then they went to attack P.L. on the month of 5, 1966. When P.L. went away from this village, Lieutenant Sisouphan went up to this place to set a Camp here, our people now lived happily with our soldiers.

2 years later P.L. again came down to attack this place according to me had a few numbers of our soldiers, so P.L. could entered into this village, our villagers now moved out from the village with the soldiers. After moving down they settled at Kaeng Enh about 3 years and then moved down again to Ban Phone Savanh, Muong Phiang on the month of 4, 1969.

Life at Their Own Village: They had done the upland rice, selling odds and ends. It was very convenience to get their food. They had 1 school with 5 class-rooms. The numbers of students were 79 pupils.

New Village Life: They had done their upland rice and planted the vegetables in their gardens. There's no dispensary, they are going to build their school. They wait for the xincs, because the Social Welfare agreed to give them the xincs.

Informant: Nai Xiengchanh, when he was a boy he used to be a novice. Then after that he became Nai Ban of this village when Thai Controlled Laos. He stayed as Nai Ban under the Thai almost 7 years, and under the French again 4 years. That means he had been Nai Ban 11 years altogether. When the P.L. came to govern them he became Tasseng with them 9 months then he escaped from them to Ban Phonesavanh, he went to Obrom at Muong Houn Center while he was under the control of P.L.

TO: Fritz Benson

Oct 19, 1970

FROM: Hatsady DOUANGVIXAY (SYBY)

SUBJECT: Ban Nakhong, Tasseng Muong Houn, Muong Houn, Khoueng L.P.

Ethnic Group Lao.

When they were at their own village the people numbered 98 families 1000 people. They moved down to live at Ban Phonasawanh here only 13 families 69 people.

Reason for Moving Down: In 1951 there were Norht Viet-nameese army and P.L. came to harress there people. The first time that they came in they didn't do any thing to the villagers. Only helped them to clean the houses, griding the paddy. Later on they had the mass rally, calumnized the RLG they praised Prince Souphanouvong to be the supreme. The recruiting rice and others were not made yet at the first time. They were not very severe yet. During this period of time, this area was conflicting between our RLG and P.L. that's why they didn't do any thing strongly to the people. That means they went to and fro.

In 1960 our soldiers set a camp here in this village, in this period of time P.L. used to come to make a small quarella to the soldiers. They made many times until our soldiers couldn't resist them. From that time on this people were under the control of P.L. as long 3 years, when they won our soldiers they run rushly into the village by holding the ready gun to shoot through the village, they checked every where and every house for find out that the villagers hidden the Ammunitions and the uniforms of RLG soldiers.

They got every things that's belong to the RLG soldiers except home made things. 1 week later they observed villagers while they are sleeping and eating. If any villager talked about the politics or blamed them. They took that one to go to obrom. The 2nd time to punish him and the 3rd time took him to go to study. 3 months later they established the Associations. First they established of youth for the purpose of "for to be the convenience in going to Lam Liang and recruiting rice". They have 5 rules of recruiting rice:

- (1) Two kalongs of rice to each person they called this rice as Khao Totane.
- (2) 5 kalongs of paddy rice to each person they called this rice "khao Xuay xat or khao kouxat".
- (3) Ordinarily recruiting rice (Khao kepken penkhong thamada) 1 kalong for each persons
- (4) Rice recruiting from the rice field and upland rice.
- (5) Rice recruiting for the youth staffs.

They kept this rice in the warehouse of Ban Nakong, because in one village they have 2 warehouses. In his own village, there were (1) Thit Feua, (2) Xieng Khane (3) Chantane (4) Pho Phiaksiengvannah and the Tasseng

all names mentioned above were the recruiting committees. They organized Khana Muong, Khana Tasseng, and Neo Ban Neo Tasseng, Neo Muong.

Khanamuong had the duties of doing the work of Muong.

KhanaTasseng had the duties of doing the work of Tasseng.

Neo Ban: had the duties to observe the old Nai Ban.

Neo Tasseng: advisor of old Tasseng how to conduct the people.

These people usually had the meeting every 5 or 7 days it depends on the situation. I preceeded to ask them about the Buddhism there. They reported that P.L. had also offered the food to the monks. when they had the rite like that, their important commetees came to make a speech to the villagers "may all souls that died by this war attained to Nirvana and let us have peace in all parts of Laos. May our great leader "Souphanouvong" have a long life and governs all our Lao country" American must be extinguished. In 1964 Colonel Bao went up to attack PL, they couldn't resist so they went out from the village, then Colonel Bao announced that, for his own mind I think I can't resist them I have one way, that is order our T-28 to bomb this place over. So all of them had moved down on 3/1967 to stay at Ban Naxieng dy then they transferred again this time to Xieng Man L.P. In case of in Cieng Man, There was no place to plant their rice, so they moved to Ban Phonesavanh on 3/69.

Old Life in Their Own Village: They planted the rice on the upland and on their ricefield, selling the opium they had 1 elementary class and 1 teacher with 3 class-rooms their living conditions were very good.

New Life at Their New Village: All of them haven't still done any thing yet, they are now still supported by RLG their children went to school at Ban Phonsavanh.

These are the words that Mr. Xieng Phanh, the Nai Ban of Ban Nakhong told me.

ORA/Hatsady DOUANOVIXAY/ps:19-10-70

TO: Fritz Benson

Oct 19, 1970

FROM: Hatsady DOUANGVIXAY (SYBY)

SUBJECT: Ban Naxiengdy, Tasseng Naxiengdy, Muong Houn, Khoueng L.P.

Ethnic Group Thaidam.

They moved down to settle at Ban Phonsavanh M. Phiang area 10 families 74 persons altogether.

Reason for Moving Down: In 1960 there were our soldiers camped at M. Houn and the soldiers here usually went to survey in Ban Naxiengdy. At this time P.L. also used to come and made the propaganda, to recruit the rice, and the poultries and the dog. They like to get 10 kalongs of rice but villagers gave them only 3 or 4 kalong.

At the night time they made the propaganda to the villagers. They said that "help each other to produce more rice for to be the fund to feed our army to be strong enough to free our nation. All of us have to cooperate to fight, to exile American people to go out of Laos. They come into this village and made the propaganda many times. Then our soldiers went to survey P.L. went away, when our soldiers went out from the village then P.L. came in to live with villagers 3-4 months. During this 3 or 4 months there were only kongchone soldiers, and Phanacngan. When they first came there were 100 or 200 of them but when they go villagers doesn't know where they go. They still appeared in the village 4 or 5 of them.

Some of them have the guns, but some of them doesn't they only have the books and the pencil. Usually these people were not in the same place, they just went to work with that people and eat with this people the 2 old informants reported to me that "the head of the P.L. told them that if any one of you have been any P.L. stole your things or your fruits please let me know or if you have seen them flirting with the girls around here please let me know again as soon as possible. If any of them stole up to 2 times, the 3rd time I would send him to go to study (kill) and any one who flirted with the girls, I would punish him. The lazy man also, they said that "the lazy man would steal some one's thing if not, he wouldn't have any thing to eat. Then they have set a rule that "if they tell the lazy man up to 2 times " he will be sent by P.L. to go to study".

A Few Day Before Moving Down: In this few day there were always fighting in this area. Villagers went out to get a wood-fire, they met the PL/NVA they were met every where around the village. So they moved down on December 1965. They walked up to Namkhong river then took a boat to come down, they stayed at Kengkhone about 3 years and then transferred to live at L.P. about 10 days and moved down again to Ban Phonsavanh on January of 1968.

Life at Their Own Village: They had Na, and selling odds and ends they believed in Phi Pho, Phi Mae, on February of every year. They have to feed them by the boiled hen and pigs. They placed to the small horse

where the Phi is and then they said some thing to the Phi they have one school "Demi-Group".

Life At Their New Village: They don't do any thing yet, because of the problem of Dam. RLG swears to them that they will give them land to plante the rice, now the land is not cultivated yet. They have to wait wait.. wait, they were now still supported by the RLG.

Informant: Mr. Aymao he was Thao Khun in this village 15 years altogether, he was born at Ban Naxiengdy, Tasseng Naxiengdy, M. Houn, Khoueng L.P.

ORA/Hatsady DOUANGVIXAY/ps:19-10-70

TO: Fritz Benson

Oct 19, 1970

FROM: Hatsady DOUANGVIXAY (SYBY)

SUBJECT: Ban Tanambeng, Tasseng Muong Houn, Khoueng Luang Phrabang

Ethnic Group: Lao.

At their own village, there were 75 families and 550 persons altogether. They moved down here 19 families 130 people.

Reason for Moving: In the year of 1957 there were our soldiers set their camp here commanded by Captain Noutone. Later on 3 months there were P.L. and North Viet-namense came to attack this place. Noutone couldn't resist them, they went out from this place, now the villagers were under the control of P.L. approximately 6 months. The Chinese soldiers (Chiangkhaichack's troop) about 300 people plus Captain Ounheuan went back again to hit this place, this time P.L. couldn't resist our RLG soldiers people in this village now changed to live with our soldiers about 6 months. Many times that they were like this until late at 1962 P.L. returned back again to hit with Colonel Bon. Colonel Bon couldn't resist them so our villagers were now again under the control of P.L.

Life Under the Control of P.L.: When they first come in, they usually help people to clean the house, check in every house if they have the military uniform, if they saw them, P.L. get them to be their own belongings. Then after that they organized, selected the new Nai Bah. Because the old one had went out with soldiers.

Selection: They asked the villagers that "who will you pick up to be your Nai Ban?" the villagers then pointed out in this village, Mr. Xiangda was selected to be. This guy was very clever and gentle. After the selection 2 or 3 days, they trained the villagers. They told people to get into their side, not to thinking about RLG side. They told people to be harmonized with them to fight against US imperialism because they come to tyrannize us, they like to get many of our mineral resources. The training usually took place at the evening or at the morning. If they have an urgent work to do, they collected the villagers to go to the thick wood, because they were afraid of bombing.

When they first came in they checked "how many families how many persons and whose children used their life in military service" and who fled to RLG side, 3 or 4 days they checked how many hens? pigs? buffaloes? cows and horses? how many rice that people owns? In checking this for the purpose of knowing how many people and how many rice the have? then they would divided the rice to be the funds of their army.

Killing People: They killed Mr. Ayluang on April 1962.

Reason for Killing: They accused him to be the spy of RLG soldiers. In reality they would like to get their things because he was a marchant. Instead of saying "take him to Kill" they replaced it by

take him to go to study because he had madly beleived in grazy government. They said that they would bring him to go to study at Sunkang but they saw his corpse at the worth of M. Houn. They established the Associations and Neo Ban 5 or 6 months later.

First: The Neo Ban
Second: The head of Associations
Old Association Men and Women
Youth Association boys and girls.

The selection of the head Association: In selecting the head of these Associations they told villagers to select not in secret balloting, but they leaded them, they selected Xieng Vanna, after getting Xieng Vanna all of them clapsed their hands, then they took hen head to go to obrom at M. Houn center about 7 days.

Youth Association: Mr. Xieng Xieng. The purpose of establishing the head and Associations. They told people that, it's very convenience to work when we have the head of the Associations, we like villagers to be in order. When the falls come they trained people to do the work and to make the fertilizer. They told people to make more produce more to get more the rice. They checked out how many kalongs people planted when the harvest come they divided the rice to the people each one 12 kilo. The rest of them were divided into 3 parts 2 parts to the owner and other to their army, they called this rice "khao khunesang" this rice was sent to every where in their army, when they finished this, they asked again with the villagers, they called this as: (Khao khunesang" this rice was sent to every where in their army,) Khao Samaki, Khao totane American. If they finished they asked again, when they didn't get as their commands, they took Nai Ban to obrom 3 days or 1 week. This village were bombed by our T-28 3 times, half of the houses in this village was damage. After people went out from the village, our T-bombed over this village, all of the houses were burned, people took refuge with empty handed, they stayed at L.P. approximately 1 year at Ban Mano they went to do their Mayat Namxuang 2 years, in here there was no land to sustain them so they moved from that place to stay at Ban Naxing 2 months (Syby) then they moved down again to Ban Phonesavanh on the month of March 1969.

Life In Their Own Village: They planted their rice in their upland rice, in their ricefield, selling odds and ends. They had 1 school up to elementary class with 3 teachers from L.P. they beleived in Buddism Animism.

Hew Life in The New Village: They don't do any things yet, because they wait for the cultivation of the land in Nantane project. Their children went to school at their village's local school. They have 5 teachers and 200 pupils.

Informant: Mr. Xiengtith, when he was a boy he used to be a novice about 5 years at Wat Ban Tanambeng, after gone out from the Wat, he because red soldier(the name of the french troops) war between Lao Vietnamese about 2 years and 6 months. After retired from the soldiers he got married to Nang Sopha. They have 5 children altogether. Then he became AC soldiers in 1957. He is the leader of this Ban 5 years altogether.

ORA/Hatsady DOUANGVIXAY/ps:19-10-70

TO: Fritz Benson

Oct 21, 1970

FROM: Hatsady DOUANVIXAY (SYBY)

SUBJECT: Ban Naxiengdy Refugees Report

Ethnic Group: Thai-Dam

Ban Naxiengdy, Tasseng Naxiengdy, Muong Phiang only 10 families and 61 persons.

Reason for Moving: In the year of 1964-1965, this place was conflicting between RLG and Viet-nameese soldiers. At that time there were only P.L. army clandestine came into this village, they came only 4 or 5 into the village. During this period of time, they took villagers to go to obrom once a week.

The Way They Obrom: US. imperialism came to tyrannize our Lao country, now we were going to free. The government is not right. They took the teenage children to go to study without informing their parents at Sunkang. There were 10 boys went with them until now their parents still didn't know there they are the parents of those boys, some of them pled to our side and a few of them still waiting for their sons in their own village, they told villagers that they were going to established the associations but some of them went out from the village, persons who came out later told that now they have already established.

The Conscription: In the P.L. army never heard the words of conscription or recruit. But they had some strange words to mean conscript or recruit: They used "Xuayleua" not to conscript like US. imperialism. In the meeting P.L. announced that. If any one have some troubles or any problem raised the hand and say aloud. If there were some one did they marked his name with red pencil for see his biography.

Portage System: They went to Lam-liang village to village they went to get or send the dry rice, salt, can meat and the ammunitions. They went to 10 or 12 persons altogether in one time.

In 1965 Capt. Bounhong went up and chased this Kongchone soldiers out then the villagers moved down with the soldiers on the same month and the same year. They walked down to Ban Dongxon and stayed there for a enples of days and moved down by boat to L.P. They stayed at L.P. at Ban Nockviang 4 years. According to L.P. there's no place to plant their rice then they moved down to M. Phaing on the month of 5/8/70

Old Life at Their Own Village: They had done only their rice field, raising animals. Their joyfull time is "feeding the Phi on the month of June or July every year. And also before going to do their Na they feeded the Thevada Ban 2 buffaloes, one pig 30 hens. They don't do anything 8 days, at their own village they had 2 schools with 3 teachers and the pupils approximately 200.

New Life at Their New Village: They don't do any thing yet their children went to school at Ban Phone Hin and M. Phiang group scolaire. They are still supporting by RLG now.

Informant: Mr. Aychoom a 57 years old villager at Ban Maxiengdy gave this news to me.

ORA/Hatsady DOUANGVIXAY/ps:21-10-70

TO: Fritz Benson

8-10-70

FROM: Outhen NOKHAM

SUBJECT: Refugees from Ban Ly Tasseng Ban Fa, Muong Nam Bak Khoueng Luang Prabang.

ETHNIC GROUP: LAO

There were 80 families and 750 people in their original village, but there was only 8 families and 72 people moved out of their old village and became the refugees at Ban Phone Sa Wanh (M. Piang) now.

Reason for Moving: In 1961 our RLQ soldier had dispeled the P.L. out of this village and set their camp there, so the people who lived in the wood come out and built their new house there because the old one were destroyed by the bombing from T.28 in 1957 and then they lived with our RLQ, soldiers since 1961 up to 1966. In this year the people in this village were afraid of P.L. because P.L. have said that they will fight this area this year, so there were some of the villagers moved out and the rest of them were staying with our RLQ. there(now this area Ban Ly were occupied by P.L. already). There was only 8 families and 72 persons moved out at that time, they moved to Ban Done Tasseng Pha Khom Muong and Khoueng Luang Pra Bang. They've stayed here for 2 years. They have to move again in 1968 because this area had no land to grow rice, they moved to Ban Phone Sa Wanh in 1968 and lived there until now.

Life under the P.L. These refugees spent 4 years with P.L. since 1957 up to 1961. After P.L. could occupied this area they propagated that "Don't be afraid of us, we only come to help you to develop our village, from now on we will help you to grow more rice and raise more cattle.

The first month they helped the villagers to clean their house and the field around the house if they have seen the RLQ. soldiers suit in the house they took it and told the owner that it was the enemy's suit. After that they do the account of people in the village. The P.L. didn't allow the villager taking more rice than to eat himself to his hay because they were afraid the villager will give to the enemy.

During the second month they set up the Nai Ban. The Nai Ban were elected by his own villagers. His assistant is the man who has lower score, and they set up another man too at this time this man they called NEO BAN. The refugees told me that there were too NEO TASSENG, NEO MUONG, and NEO KHOUENG. After setting up new Nai Ban they devided the villagers into groups each group there were 10 families and set up one man as the head of the groups. The head of the group have to do the account of the villagers and the animals in his own groups and showed to CHAO PANACNGAN BAN who came to check the account once a month there's too PANACNGAN TASSENG, PANACNGAN MUONG, and PANACNGAN KHOUENG. Beside than checking the account CHAO PANACNGAN BAN had another function that is to prppagate.

The Propaganda of P.L. "Please grow more rice and raise more cattle, how much you grow it all would be yours. You can grow and raise as much as you can nobody would interrupt you." During this month if P.L. soldier needed some pigs or other kind of animal, they exchanged it by the clothes.

There was two kinds of association in this village. They called: old age association and young age association.

Old age association: This one attended only the men and women who were 50 years old to 80.

Young age association: This one attended young men and young women who were 18 years old to 50. There wasn't children's association in this village. And there was two kinds of LamVong in this area they called Lam Vong SAMAKHI and Lam Vong XAYSANA (victory Lam Vong). They always begins with Lam Vong XAYSANA and then Lam Vong SAMAKHI. Before they began Lam Vong one of them(P.L.soldier) come to propagate that they could dispel many camps of R.G. soldiers and shot down a lot of jet plane of U.S. so now we have to celebrate our victory, then Lam Vong XAYSANA began. The song which they sing is Lao song they have only the container of gasoline for the music, and clap their hands.

At the third and fourth month they behaved widely different from the first two months. They began to take the villagers' animal free, and they have never paid for anything they took from the villagers. About the harvest from the villagers' farm the P.L. give only 30 KALONG (gasoline container) of paddy rice to one of the owner to consumt per one year. The rest of the rice they kept in their own warehouse.

Bombing in the area : At the fifth month there was a bombing in the area, but none of the villagers were killed at that time because the P.L. knew that there will be some of T. 28 will come to bomb this area so they told the villagers to move out of the village, but all of their house were destroyed. So they had built a small house in the wood around their village. There was no more bombing in this area, but the villagers were still afraid and didn't want to move out of the wood, and everyday they come out of the wood to work on their farm at the dawn and stop working at 8 o'clock in the morning. There was no assassinated the villagers in this village. The villagers in this area have to go Lam Liang every day. They have to go by walking from Ban Ly (M. Nam Bak) to Muong Xay (L.P.) for two days the subject they have Lam Liang were the gun Power and the rice. They sometime Lam Liang by boat from Ban Ly to Ban SOPHAO (SAM NEUA).

4 years that they spend in the wood their children had never attended school there was no market and hospital in this area.

Life in the New area at the refugee's village: They've already grew rice in their hay, but it wasn't so good because there were some plant's enemies such as rats and the bugs. There's school here in this area. There's a market at Ban Nam Tane. The refugees go to sell their garden's product. And they are now supported by our R.L.G.

The Biography of the Assistant of Nai Ban: His name is Thao Kham Pha. He's 50 years old he's buddhism, but he had never become a monk. He was the French's soldiers in 1949 up to 1951 his rank at that time was private. He was set up as the assistant of nai Ban Since 1956. When his area was occupied by P.L. he was set up as NEO BAN until 1966. and then was set up as Nai Ban by RLG until 1968. and now he became an assistant of Nai Ban since 1968 up to now. He can read and write Lao.

ORA:Outhen NOKHAM:on:8-10-70

TO: Fritz Benson

8-10-70

FROM: Outhen NOKHAM

SUBJECT: The refugees from Ban Tha Bou Tasseng Nam Bak, Muong Nam Bak
Khoueng Luang Pra Bang.

ETHNIC GROUP: THAI DAM

In their original village there were 30 families and 193 persons, but now at the refugee's village here at Ban Phonsawan there's only 9 families and 63 person. In 1966 they moved out of their original village to Ban Tao Mou Tasseng Sankalok, Muong Luang Pra Bang Kh. L.P. they lived there for two years at this area there wasn't enough land and they heard that Nam Tane Dam project had enough land for them so they moved to Ban Phonsawan, they arrived here in 1968. The land in this area isn't ready for them so the RLQ/SW have to support them until the land is ready for them.

Reason For Moving: They have been living with P.L. for 6 years from 1960 to 1966 in 1966 the General Vang Pao army come to fight this area (Ban Tha Bou) and took all of the villagers out to Ban Tao Mou (L.P.)

Life Under the P.L. in Ban Tha Bou (L.P.) The year of 1960 is the first time for the villager of Ban Tha Bou to live with P.L. they have never been with P.L. before. At first they thought that these are good soldiers because they did every thing to help the villagers such as cleaning the house and the area around the house and taking some sticks for the villagers and helping them to to work on the farm and the Hay. Later they set up the new Nai Ban and an assistant of Nai Ban and a Neo Ban at the same time. They divided the villagers into groups there's 10 families in each group and set up a head of the group. The head of the group had to record every thing that happen ned in the group such as How many villager in his group go out? What were their names? Why did they go? When will they come back? and the head of the group had recorded how many animals in his group too.

They have established the association in this area too. There is: The old age association, the young men association, and the young women association, there's no children association. For the association they had a meeting every week the president of the meeting is CHAO PANACNOAN BAN.

The villagers in this village rarely have time to work for themselves because they spent all day to work for P.L. they have to go for Lam Liang from village to village, when they come back they had a short time to work on their farm, but when they harvested they have to give some of the harvest to P.L. anyway.

There was no assassinated the villagers in this area nor bombing by the airplane. There was no school and no market during these 6 years with P.L. the money they used are sometime "LQ.money and sometimes they used Ngeun Deng (old Money Of P.L.).

Life in the refugee's village: They've been here since 1968 until now they didn't grow rice on farm or Hay . They were only supported by RLG/SW. There is a school here but none of their children attended school here there is a market and hospital near this area.

The Story of THAI DAM The refugees told me that their original village is Muong YO PHONGSALY province. They lived near by LEU. Ho come to fight this village so they moved out some of them moved to Vietnam and some of them moved down to Luang Pra Bang area. They worship in PHI. They have their own language all of their customs were different from Lao.

The biography of Nai Deng The assistant of the Nai Ban:

He was born in 1922 he had never been soldier and had never attended school he couldn't read and write Lao. He is the assistant of Nai Ban Since 1969 until now.

ORA:Outhen NOKHAM:on:8-10-70

TO: Fritz Benson

August 3, 1971

FROM: Hatsady DOUANGVIXAY (BHS)

SUBJECT: Ban Nam Sat Refugees at Ban Srimuong Ngam Report (PC-6898).

Ethnic Group: Leu.

Ban Nam Sat located before at PC-6898 T. Paktha, M. Paktha, K. Luang Prabang before at their native village there were 73/560 they moved down to RIG only 2/12 people.

Reason for Moving: After Muong Pha was lost to PL these villagers were under the control of PL since that time.

Life Under the Control of PL: When they first arrived into this village they behaved very well to the villagers. Not very long time they began to make the propaganda. In the propaganda they said they criticized too much the Lao government not only that they accused it to be the American quislings. And also they cursed United States government that it is "Aggressor" they changed the old leader of villagers. They said that the old one that the RIG selected was not really suitable for to be the leader. Because he was many times washed brain by American. Not only that he was unthrilling. They also established the head of boys and girls, whenever they had guests (PL) they told the head of boys and girls to come to Lam Vong. As the informant reported that they like to establish the Association of old women - men - young women - young men but the villagers did not agree with this. So they didn't they used villagers to go to Lam Liang and recruited the rice and consumption with them. If they would attack any place they told villagers to mould the rice for them about 2 tones each time. When the villagers saw their bad reaction like this they made their minds to escape down to the government side. They told head of PL that their son was very ill-so they ask permission to come down to Houei Sai hospital and said they would return back if after his son was cured. So they started to move out on the 7 of July 1971.

This was the interviewing from old Thao Khun name Nane Oun at Ban Sat.

ORA:ps:8-3-71

TO: Fritz Benson

Oct 7, 1970

FROM: Hatsady BOUANGVIXAY (SYBY)

SUBJECT: Ban Phou Tho, Tasseng Muong Xay, Muong Xay, Khoueng Luang Prabang.

At their own village numbering 40 Families and 405 people. They moved down to settle in Ban Nampoui, Muong Phiang area, numbering 20 families and 121 persons altogether. (They are Ethnic Group Meo and also the refugees we support) the rest numbers are still living in Muong Xay, the reason for not coming is, they like to come but they couldn't moved out from the P.L. controlled area.

Reason for Moving Down: Because of P.L. were very severe to villagers they killed many of them, besides this P.L. conscripted the villagers to be soldiers. If some one didn't get along with them, P.L. sent him to go to study. The sentence "Go to study" is suphemism, may be Obrom or otherwise killed.

They changed people to go to Lam-Liang in the manner of desperation husband go to Lam-Liang to this way, wife to the other way in case of this they got very tiresome of P.L. policy as they escaped from them. They controlled over this people 3 years and the 4th years, they moved down to our RLG side. Before the control of P.L. our soldier Col. Bourivong gave the ammunitions to the villagers. The villagers had been the village soldiers about 1 years and then P.L. entered into this village all of the village soldiers yielded the P.L. by gave them (P.L.) their guns.

When they first came in they were very good to the villagers they helped people to clean the houses. Checked all of the houses if there are military uniforms. If there is a uniform of military, they get it without giving any thing to replace if they see any villager dress the new cloth they accused him that he's a business-man.

After Checking all of the houses, they told people to have a mass rally then they propagated: They said that planted more rice, raising more poultries and livestock. The rice or the poultries that we raised are belonging to us, they told villagers to do the Hay Samaki and Na Samaki. When the harvest comes, the products that the villagers received are divided into 3 parts: 1 part for the P.L. Army 1 part for their boss (PL Officers) and the other parts for the owner. All the times that they were with villagers they recruited the rice from villagers, not only the rice were all kinds of consumption. At the first time, villagers willingly offered them the boiled hens and delicious food, they didn't accept 4 or 5 months later they begun to asked the rice and the food from the villagers and the 3rd step is recruiting when they couldn't ask from them. Finally they told people to go to Lam-Liang to get the ammunitions from chinese border. They would establish the Association but the villagers didn't agree with them. P.L. always observed and peered at villagers when they didn't agreed to establish the Association, when they see some one do a little different, they killed without any pity at all. Nai Ban told me that, there were school at Muong Xay center. The Nai Ban himself went to meeting at Muong Xay when he was at his native village, P.L. killed 5 of villagers after he

went out from the village, they killed many of them in case of villagers didn't like to establish the Association and also the system of going to Lam-Liang.

Usually the Meo people believe in PHI, since the P.L. comes they told villager not to believe in PHI any more, because it spoiled only the good hens and pigs. They told villagers to believe only their law.

These are the words that Mr. Chumamua a 50 years old Nai Ban of Ban Phou Tho told me. He became Nai Ban since he was 30 years of age until now, he was changed to be the villagers by P.L. when he was changed to be the villagers, he was under the control of P.L. at his own village.

ORA/Hatsady DOUANGVIXAY/ps:7-10-70

TO: Fritz Benson

Oct 21, 1970

FROM: Hatsady DOUANGVIXAY (SYBY)

SUBJECT: Ban Hua Houeiya, Tasseng Longya, Muong Xay, Khoueng L.P.

Before at their own village there were 24 families 243 persons. They moved down here to settle at Ban Nampoui 13 families and 94 persons.

Reason for moving down: In 1965 there were P.L. and North Viet-nameese soldiers used to go to and from between these two villages, one is Ban Hua Houeiya the 2nd is Ban Vangkoun. They took 2 villagers one is Nai Ban the other one is his acting to go to investigate them. When Captain Paoleemua heard about this news so he told this two village's villagers to move to Ban Laota. They'd stayed here for 8 months then P.L. followed to hit them again at Laota, now the 2 villages inhabitants were divided into many groups. They scattered every where, one part of them was captured by P.L. and was forced to returned back to their native village. The rest of them had moved down to L.P. on the month of 4/1965.

In L.P. there was no land to sustain them for doing their Hay and Na, so all of the mandarins in these 2 villages agreed to each other that they would come down to Sayabouty for doing their Hay so all of them moved down together on the month of 7/1967.

Life at Their Own Village: They had done their Hay or Na raising animals and livestock they had 1 school and 1 teacher with 120 pupils. They beleived in Phi (Phi Pho, Phi Mae).

New Village Life: They don't do anything yet, only made the small garden to plant the vegetable. They are now still supported by RIG.

Informant: Mr. Thao Chong a quiet young Nai Ban (25 years old) he had been Nai Ban since 1968 up to now he used to be AC soldiers once about 3 years.

ORA/Hatsady DOUANGVIXAY/ps:21-10-70

TO: Fritz Benson

Oct 21, 1970

FROM: Hatsady DOUANGVIXAY (SYBY)

SUBJECT: Ban Mocktone Refugees Report.

Ethnic Group: Laotheung.

Before at Their own village, there were 12 families and 110 persons altogether. All of them had moved down, but they are not living together.

Reason for Moving: In 1962, after M. Xay was captured by P.L. this village was jammed by P.L. they stayed with these villagers 3 years. During this period of time, when they first come into the village they collected villagers to have the mass rally and made propaganda.

The Propaganda of P.L. now we've already free you from the yoke of American imperialism. Our desire is to make you to be convenience in making your rice field and raising your animals. From now on don't be afraid of us, let's be harmonied with each other to exile our enemies to go out from our mother land. The RLG soldiers get your pigs and hens to eat without any charge at all, but for our side we don't force you to get them to eat, we can eat any kind of food you gave us.

In the first year they didn't do any harm to these villagers. The second year came they told villagers to go to Lam-Liang. Refugees reported that over day and over night they went to Lam-Liang. The 3rd year came, they organized to establish the associations.

- (1) Old association
- (2) Youth association

Old association had the right to look after the children whose father and mother went to Lam-liang youth age association had the right to go to Lam-liang, cooked and boiled the water where their army came into the village/. 5 months later villagers complained to P.L. that they were very tiresome to go to Lam-Liang. They didn't like to go any more so the P.L. got the money from villagers in order to buy houses to be the transportation. They took one good villagers to go to study.

Reason Because of he took many of refugee, hapazardely he lost his way and was found by P.L. and they killed him. At the end of the 3rd year Captian Paoleemua went to attack this place P.L. couldn't resist Pao they went out. Now our villagers stayed under the control of Pao for two years. The stubborn P.L. came down again to attack them so they moved to Mockplay on the month of 4/1966. They were here about 6 months and P.L. came to attack them again so they transperred down to Ban Houei Yo L.P. they stayed at that place about 3 years. For the case of Ban Houei Yo, there's no land to sustain them to do the rice field so they moved down to Sayaboury, at Ban Nam Pou on the month of 4/1970

Old Life: They had done only the Hay, because there's no field to do the Na. They had 1 school with 2 classroom and 1 teacher named Chansamone.

New Life: They had done a little bite of garden they are now still supported by RLG.

Informant: Mr. Leck who was born at Ban Mocktone, 40 years old Nai Ban of this Ban gave to me.

ORA/Hatsady DOUANGVIXAY/ps:21-10-70

To: Fritz Benson

From: Hatsady DOUNGVIXAY.

Subject: The Refugees From Ban Phou Sung T. Muong Xay Kh. L.P.

ETHNIC GROUP: MEO (Refugee we support.)

At their own village there are 30 families 250 persons. They moved down here to settle in Ban Nam POU only 15 families with 102 persons.

Reason For Moving down: In the year of 1960 there were P.L. plus north Vietnamese approximately about 3000 persons entered into this village. When they first come in they collected the young boy to go to study at the Border between Chinese and Laos. They told women in the village to be the PHANACNGAN of LamLiang, wife go to one way husband go to the other way not going together. They went to get the ammunitions from Chinese border (12 PHANMA) it took them about 1 month including going and returning. They went to get the (big bullets 120-170 mm). They went one time 100 persons. There people were under the control of P.L. almost about 3 years. During these period of time they killed 5 persons.

The Reason for killing them: Because of these 5 persons seemed to be rather wit, when P.L. told them to go to Lam Liang, they pretended to be sick or anything like that so 3 times that they told them, they don't like to go because of this reason they accused them to be their traitor so they were ordered by the head of P.L. in Muong Xay to go to study at Muong Ho. "People told me like that" after 3 months that these 5 persons were left, their wives received the letters from PL. that "Do not worry about my life, I am getting well as usual, try your best to produce more rice and look after our children carefully" these are the main word in the letter. In reality those 5 persons are already dead, but according to their policy P.L. wrote a letter to deceive their wives. 3 or 4 months later, they received the news from their neighbours that their husbands were already dead, but still they don't believe their ears that their husbands were still alive, because they just received their letter. Two or 3 years that they didn't see their husbands they believed now that their husbands were already dead. During this period of their control, villagers have a meeting with P.L. almost every night.

The propaganda of P.L. Last year you were under the control of RLG. you planted only one KALONG of rice, this year we've already freed you from the yoke, so nothing to be worried about. We like you to planted more 2 this year, and 3-4 more at the next future years, try your best to increase more and more. Raise more the poultry and livestock. At the earliest time, villagers think that it will true as they said, but later on (suppose if the pig gives birth to 5 small pigs P.L. divided to their army 2 small pigs, 2 small pigs to the soldiers that belong to KANATASSENG and one to the PANANGAN KOSANA. The owner gets only its mothers. It is like this all the time. If someone didn't raise the animals or hadn't given any animal to them about 3 years. They told that one to go to OBROM at the border between Laos and China. The children around that area were collected to study about 7 months at China. They learned only Lao letter.

SANITATION: They have also the medic, but not for the people they cured only the soldiers. They did to the villagers like this all of 3 years, so these people were very tiresome of their reaction. They escaped from them on March of 1964.

They went out from their village at night-time and walked down to LAOTA (L.P.) AND stayed here for 1 year. Becasue in LAOTA P.L. stillagain followed to attack, they moved down to MOCPLAY (L.P.) and stayed here 3 months. They moved down again 2 times. (1) to Ban Kok (2) to Ban Phou Dam (L.P.) because of at Ban Phou Dam is the desert area. Hardly to get the water to drink, no place to fish and looking for their food so they transfered to Ban Nam Pou (QA 6694) on March of 1970.

Life at their own village: They did only their Hay to sustain their life. they planted the opiums. The place to fish and go hunting are very convenience. They raise poultries, livestock, and horses, no medic no school over there.

Life At their new village: They don't do anything yet they were still supported by the Government. Refugees at this village reported that the P.L. used to come every 7 day here or every one month they used to come only at the night-time. These are told by informant Mr. XAXONG, a 40 yearsold Nai Ban. He became Nai Ban since 1950 until now.

ORA:Hatsady DOUNGVIXAY:on:7-10-70

Fritz Benson

Hatsady DOUNGVIXAY. Field Reporter Asst.

Refugees at Nam Poui Report.

ETHNIC GROUP: Meo (Refugees we support)

These people originally came from Ban Nam Xae Tasseng Natuang Muong Xay Khoueng Luang Pra Bang. At their old village there are 16 families 112 people. They moved down here 16 families 112 people.

Reason For Moving: In 1967 there were P.L. unknown numbers came to attack our soldiers who set their camp there. Our soldiers couldn't resist them, so they moved to Ban Namngoua (E.P.). All of the villagers were told by PAO LEEMUA to stay at the same place Ban NAMNGOUA. They stayed at ban Nam ngoua at approximately about 1 year and more. Before this in 1965 there were P.L. controlled over this place until 1967.

During these two years: (1) When they first came into the village, they helped people to clean the houses and the area around the houses.

- (2) They recorded:
- (1) Someone who had gone to be refugees and went away to the jungle to one paper.
 - (2) Someone who had the sons and daughters working as official staff of R.L.G.
 - (3) The numbers of families and persons in the village.

They checked three times a days.

First time: They checked in the morning to see if how many persons they are/ and explained to them that do not be afraid of them and don't flee from them.

The Second Time: at the midday they checked if they are all together. Everyone have the right to check. If they are not in alltogether, P.L. caught the person in the house. If he is not in, person in the house had to guarantee that "Soon he'll come" when he comes in he has to go and report to them. If there are someone from the other village the head of the family should guarantee him. Also they have another rule of governing the villagers. They let one of them to dress like the RLG. soldier, then entering into the village and asked to stay with one of the families. If it hadn't report to the head P.L. it is accused by P.L. that this family is not suitable enough then asked him and OBROM about five days.

The third time: in the evenin they checked over in the village and then told the villagers to make the fire to have the meeting and follow by propaganda Lam Vong.

P.L. Propaganda: My dear relations! head of the Associations! President of Nam Bac! President of all PANACNGAN! this is very good occation to see you and

talk in front of you I have a very little opportunity to come here to see you like today-----all of you seems to be tired and weak but try your best, I am going to set a plan on doing NA and Hay and raising the animals, poultry, livestock for to be our funds of exiling Americans imperialism. At the end of propaganda they said: Our Laos we have 12 provinces AYNONG have the right to free. All of us have to be harmonied like "one shopstick we can break it, but if there are many of them we can't break it." After propaganda they danced Lam Vong, Lam Vong XAYSANA, Lam Vong HET HAI HET NA. 2 or 3 times of Lam Vong they clasped their hands and say something again against U.S. imperialism. They have also their song, they translate into MEO, LAO, LAOTHEUNG, VIETNAMESE, their concert is the clapping of the can of petrol two or three months later they established the associations.

- (1) ASSOCIATION of old age-men-women.
- (2) ASSOCIATION of youth-men women.
- (3) ASSOCIATION of young boys and young girls.
- (4) ASSOCIATION of children mixed together Male and Female.

They changed Nai Ban to the new one: in case of they don't believe the old Nai Ban that establish by the RLG. side, so they picked up the new one. They selected the very poor person, and the one who is very mind to the villagers. They selected the NEO BAN. The person who will be Neo Ban must be the same as Nai Ban. They also respected the old Nai Ban in OBROM them, but the official business is not concerning with him, when the villagers have any problem 3 of them like old Nai Ban New Nai Ban and Neo Ban have to operate all together.

NEO BAN: He has the function of calling the villagers when there is a meeting of P.L. in the village.

They established the head of the UNITS: The person who will be the head depend on the villagers. When the selection take place, 2 political P.L. are also there for to see. When any person wins all of them clasped their hands. one head of the Unit controlled over 5 families. This person should know about the "How many pigs, how many chicken and cock, buggalo, cow in each family has. Anytime that the villager will kill the animal, he has to predict the head of Unit first, and also the reason for killing the animal. Kill for eat they don't say anything, but if killing to sacrifice to PHY, they don't agree with.

They have two kinds of meeting: The head of Unit and the head of association have the meeting every day. These 2 persons have a meeting with Nai Ban (new) every 5 days. Every 7 days all of them villagers and the head of Units and association have the meeting with P.L. Every 12 days the new Nai Ban and 2 political PANACNGAN went to have a meeting with Tasseng, and every 15 days the Tasseng went to talk with Chao Muong. The topic of meeting is concerning about the "How many animals forest they killed during these period of time and also the problem of doing Hay and NA. They also went to rally (Lam Liang) in going to Lamliang they went to get the ammunitions from the Border between Laos and china, it took them 2 days by walking to the Chinese border to get the thing they kept them at Muong Phet (one day from Nam Sae L.P. to Muong PHET) and the east of Muong Xay. Because they got very tiresome they take the refugee to be-

come war-refugee in the year of 1967.

Life at their own village: They grow paddy rice, planted the opium. No school at their own village. On the way of getting down to L.P. there were 460 persons died because of fighting, no rice and food and also the coldness.

Life on the new village: They have already done their Hay but there are many rats destroyed their rice-stalk. The product of their hay was not so good. In their new village, they have on school with on teacher there are 18 pupils in this school and one medic.

These are the words that MR. CHONTUA NAI BAN of Ban NAMSÆ group at Nam Pouï told me. Mr. CHONTUA was elder of this village and also the vice-mayor of this Ban.

ORA:Hatsady DOUANGVIXAY:on:7-10-70

TO: Fritz Benson

Oct 14, 1970

FROM: Hatsady DOUANGVIXAY (SYBY)

SUBJECT: Ban Phasaneng, Tasseng Paksa, Muong Xieng Ngeun K. L.P.

Ethnic Group Meo:

At their own village there were 30 families 300 persons, when they moved down here to settle at Ban Phone Ngam, there were 34 families and 350 persons including 4 families from other village.

The history of This People: When the war between Japanese aggression to Laos this people had moved down from Ban Phasaneng to settle at Bat Kiokacham 20 years altogether. When the Japanese ending there these people returned back again to Ban Phasaneng and stayed there for 1 year. When the French came, this people moved down again to Khiokacham. Now in 1959 the Lao Issara broke out, first Lao Issara attacked Xing Khouang, they couldn't win so they went down to this place again. Later on the right side soldier (Phoumy Nosavanh) went to set their Camp here then Konle soldiers from Vta went up to attack Phoumy, they couldn't win Kongle, so they went out, then when Kongle turned to right side the Patheth Lao soldiers combed their artillery from Phakeng to Khiokacham, villagers now couldn't live here anymore. Our soldiers here co-operated with villagers to set, to place the Mins around this area. People couldn't go out from the village to look for their food and doing their upland rice, because of this reason Colonel Bounchanh sent this people down to L.P. on the month of 3, 1961. In L.P. they stayed at Ban Nockviang, they stayed here for 6 months. In case of L.P. had no place to do their upland rice the Chao Khoueng there sent this people to Sayaboury on the month of 9, 1962 in Sayaboury they stayed at Houei Seck first they stay here for 5 years then the Chao Khoueng of Sayaboury gave them the land to do their NA. So they transferred again this time to Ban Phone Ngam on the month of 6, 1969.

They're stayed here almost 2 years. Informant: Mr. Laoxay who was born at Ban Phasaneng. He's also Nai Ban of this village 29 years ago, he used to be once a village soldiers for 1 year.

ORA/Hatsady DOUANGVIXAY/ps:14-10-70

Mung Xune
Tass Lumtay

TO: Fritz Benson

Oct 26, 1970

FROM: Hatsady DOUANVIXAY (SYBY)

SUBJECT: Ban Lamtay Refugee Report.

Ethnic Group: Lao

All of them had moved down, but they are not staying in the same place. They settle in Ban Phonexay (QB-8626) only 8 families 33 persons.

Reason for Moving: In 1963 there were our soldiers set their camp here commanded by Commandant (Major) Chantale, they stayed here around 1 year. During this period of the time, there was no problem at all. After 1 year, there were unknown numbers of P.L. plus North Vient-namense soldiers entered into this village, attacking with our soldiers many times until they couldn't resist. They went out on the month of July 1964. Then our villagers stayed under the control of P.L. almost 2 years.

Life Under The Control of P.L.: When they first arrived at this village they helped people to sweep the house, cleaned the yard, done every thing that people wanted them to. They did like this for about 1 week. The second week, they told Tasseng to tell his villagers to have a meeting at school.

The Meeting: They discussed over the "continuing administration) they asked every one that "you like the new one or the old one for your Nai Ban and Tasseng, 3-4 months later they've established.

Chao Khet:	Tasseng
Chao Bok:	Nai Ban

(these are the old words used by P.L. long time ago) but now they said:

Tasseng
Patane Tasseng
Nai Ban
Patane Nai Ban.

Besides this, they established the Neo - for the 2 sexes like: Neo Gning or Neo Xay. They established this for the convenience of contacting the work with Tasseng. They selected the head of the units. Every ten persons to 1 head of units.

And also the association of old men, old women, the association of youth age: boys and girls. Old men for take care of children, youth age men for going to Lam-ling (portage system) youth age women for to be receptionists or when they had celebrations such as Boun or a meeting.

The girls: Receptionists, Boun and Lam-Vong when they have a meeting, every time must be followed by Lam-Vong. They have many kinds of Lam-Vong but the informant didn't remember.

Portage System: They used persons who is from 18 years old to 40

years old to go to lam-ling village to village. All the time that they were under the P.L. they have many problem.

- (1) Every time that they go out from the village they have to predict to the head of P.L. in the village first.
- (2) If they would go to spend a night they have to get the permission from Nai Ban first.

The Recruiting: Every time that they have a meeting they recruited the rice and the consumptions. Then they told villagers to move the Lao-Kao (a warehouse) in Ban Kang. They took the inhabitants of this village to go to investigate at the thic wood because P.L. accused them to be the spy of RLG soldiers. The Tasseng and Nai Ban complained to P.L. that they would teach them. They were apologized by P.L.

After 1 year they established the school, and they pick up one villager to be teacher, before he used to be teacher in our side (RLG) he went to teach in this village when this village was captured by P.L. he couldn't move out from the village so he stayed under the P.L. like the other villagers. P.L. didn't kill him they told him to teach the student. He received only annual salary.

Military Conscription: They said that they would bring them to go study; in reality they brought them to be soldiers.

The Propaganda: They told villagers to co-operate in working, helping each other a mostly they cursed US. government and all its employees. In 1964, our soldier named Lieutenant Chanty went to attack this people P.L. couldn't resist they went out of village so all of these villagers had moved out with them on the July 1964.

When they first moved down they stayed at Ban Houei Pene about 8 days, then moved down by boat to L.P. in L.P. they stayed at here for 3 years then they went up to stay at Ban Houei Pene again for 1 year. In here P.L. came to attack them again so they moved down to Ban Houei Yo, Pak Ou for 2 years. In case of there were harrassment of P.L. again in Pak Ou many times then they moved to Ban Phone Xay, Tasseng Nato, SBY on December 1969.

Informant: Mr. Syvone a 58 years old villager in Ban Lumtay gave me.