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Please
try to read
my short story.

Nam Chong - 26/9/62

Should Daddy "POP" read

The funny, really and shameful story of Residence and Refugee people at
NAM CHONG?

In one day passed, on 25th of September 1962. There was a plane of the Social Welfare that flew from Vientiane to Nam Chong by the purpose of dropping.. rice and salts for Refugees, the plane got through that place about 08:00 A.M., and on that day, the... weather covered with with bad cloud, the plane could not see the D Z, she just saw the area of NAM CHONG she flew around that place for three times and for the third round, she dropped rice and salts in that area, but the sack of rice and salts hit the two houses of the old residence broke and killed their three chickens, but nobody got hurt; after the plane has dropped rice and salts already; all residence people came up the village of Refugees; they said to refugees that our houses were broken by the plane that came to drop for you all refugees; we have to fine you all refugees to do many things for us that the sack of rice and salts hit our houses, killed our chickens and our old grand house's spirits have gone away from us and also any kind of animals will come to eat us up...

So you are all refugees who stay in our old area, have to do the thing that we are offering as follows

1. All refugees have to get one big pig that costs about 5.000 Kip to kill for offering to our old grand spirits eating and for calling them back to our houses for staying with us again.
2. have to buy two big chickens for our old grand spirit eating and making them feel happy.
3. have to fix our houses as the same before and have to do all things as soon as possible, because if the time is over for three days, our old grand spirit will go far away and will never come back again.

Refugees said: all right: you are all mae people as the same, and also you people get rice from refugees, and why did you all called a trouble like that? why did we all refugees fix yours houses as .. good as the same before! shouldn't we? However .. refugees tried to do in a good way! but all residence people just said in the same thing on above! both of residence and refugees, they never agree with each other for three days and they don't know how to do to each other either; and the fourth day refugees came to see me and invited me to be a judge in their problem; and then I myself went to talk to all those people that, I said that was a ordinary thing. that drop plane could not see nothing, and she did not pay attention to hit yours people houses broke, and I thought that she tried to drop on DZ, but the weather was too cloudy. If you all people will not agree with each other and then I'll go to talk TAN POP and Colonel VANG PAW to come up here and give you all people a good judge! just for a while they both talked and talked; and at the end of their talking; they thought that, if TAN POP or Colonel VANG PAW will come up: it might be a big story and trouble; they have agreed

- 2 -

with each other this way! Refugees have to fix their houses as good as the same before and give .. 1.000 kip for making on something to their old grand spirits! So right now: they have no hard problem to discuss further in NAM CHONG again.

DADDY POP:

I thought that they are all mee people the same that was a funny to me and shameful to their own people you think. DADDY

From

A great THOMMY

THE STORY OF THE MEO PEOPLE

by

Thongsar Bouapha

US. AID-RDD-Laos
June - 1963

PREFACE

Bill Taylor

US AID-RDD-IVS-Laos

Thongsar Bouapha is a young Lao field assistant working with "Pop" Buell and myself in Xieng Khouang and Sam Neua Provinces. We are primarily concerned with the Meo people (because of their numerical superiority) and we have naturally developed a deep interest in the history, customs, and culture of this fascinating group of people.

Thongsar has worked for several years in Xieng Khouang Province and has become quite proficient in the Meo language. "Pop", realizing both Thongsar's ability to communicate with the Meo and his talent at "spinning a yarn", asked him to research these areas of interest and record his findings for those who might find them informative and useful in their work.

After Thongsar completed writing The Story of the Meo People, with his permission I tried to edit this paper which I considered a classic. I have made changes only in punctuation and a very few words which I hope will improve the "readability" of this story. I have in no way tried to change or contaminate the style and colorfulness of Thongsar's writing.

This is Thongsar's story. It is also an accurate interpretation of the Meo legend and history.

The Story of the Meo People

"Men who work up the hill or up the mountain should know and read the story of Meo people for their good co-operation to get along with the Meop people, who are mountaineers."

Questions are as follows:

1. Where and how did the Meo people bear from?
2. Where did the Meo people move from the first time?
3. Why did the Meo people move away?
4. What did the Meo people get a trouble on their long journey from places to places?
5. What profession did the Meo people like best?
6. What religion did the Meo people worship most?
7. What is the exactly custom of their birth, old age, pains, death, and marriage?

PLEASE

You must read with your one opened eye and listen with your one opened ear! In the present there is one old man who is staying at Nam Chong, his name is a father Sai Vue. He is seventy years old; he has six sons, but his sons are still alive, just two of them only, and he has had only one wife. He said that he did not want to have five or ten wives like the other Meo people. Right now he is staying alone, his wife has passed to the paradise already for twenty years ago. He is a one man who told me the whole story of the Meo people. He said that when he was a young boy his old parents told the story like this.....

CHAPTER I - The Beginning

In the older day, was about five thousand years ago, there was only one land, the land was very small like the trace of the deer. There was only one tree, the tree was very small like the smallest candle. There was also only one hermit who stayed on that land. When the age of that hermit was one thousand years old he

took clays to made one man and one woman by his own magic, a man whose name was Phaou Sank See, and a woman whose name was Ya Sank Sar. Both of them stayed together for many and many years. They have had only one son and their son's name was Sin Sai. He was a powerful, grateful, and kindly man.

When a Phaou Sank See and a Ya Sank Sar were too old, their ages were about five hundred years old, on that time the hermit said to them that, "Right now we have only one land, this land is keeping bigger and bigger. I would like to make the both of you to be twelve families with fulling of people, and each family has to stay in the different directions of this small land." When the hermit said so, then he killed those two of Phaou Sank See and Ya Sank Sar and he cut them in twelve pieces of their both body. He also have put pieces of those two people in the different places with making houses to cover. The hermit covered those pieces for only one night. The hermit sat to make his own magic all night for those peices to become families of people. So in the morning of the next day the hermit stood up and looked at every house of these pieces of two people. He saw every piece of those two people inthose houses that he put them in. All of those became men and women altogether.

Immediately the hermit was too glad that he saw his really good magic become the truth in what he wanted to wish, and then in a few moments he had vanished away from those man's world to go to stay in the paradise of God or Lord. But those men and women, they stated in their own houses together which the hermit made up for them. They also got their own marriage. When the land of those people got bigger and bigger and they stayed in separate groups until today. Therefore, right now there were many kinds of people, many kinds of countries and many kinds of continents in this man's world by those people stayed in separate places. Meo people, they said that they were one kind of those people who the old hermit made them up.

Now come back to chat about the son of two people, Phaou Sank See and Ya Sank Sar. When the age of Sin Sai was about twenty-five years old, his own town was very much trouble about the big bad giant who it wants to kill him and take his town away. Well, that giant, it tried to kill him for many, many times, but Sin Sai he was a very powerful, grateful, and kindly man. That giant could not do anything to him by his own wishing. In one day Sin Sai, he thought that if he will not kill that giant, that giant will make a big trouble, eat people and kill many people in this Man's world. So Sin Sai, he sent the message to that big bad giant that he wants to make a war with it.

In the same day when the big bad giant received Sin Sai's message, it was very angry. It's both eyes were red like the fired hell. On that day the big bad giant could not stay on its house. It growled and cried like the bad thunder. It went around the sky and it also transformed itself into thousands and thousands of small giants for making a war with a great Sin Sai who was a son of two people, Phaou Sank See and Ya Sank See and Ya Sank Sar.

Sin Sai he never care about those bad giants. Sin Said, he said in his mind with thinking that, "Oh! My dear old parents and my dear respecting hermit."

Right now the big bad giant was very, very angry like it will cook a whole cow. Sin Sai, he himself said that I have to show my good tricks to those bad giants and kill all of them in three days. So Sin Sai he took grains of rice to put in his mouth and then he spit out all of grains of rice, and all grains of rice became soldiers by his good magical action. When Sin Sai he had soldiers ready and then he start to fight with all bad giants. Sin Sai, he and his all soldiers got a big fighting with those giants for three months.

At the end of the third month his soldiers killed all small giants, except the big bad giant only one left. Sin Sai, he himself fought with that giant for three days and then he killed it dead with his a powerful arrow. When the giant shot the arrow to Sin Sai, the giant's arrow became the flower to respect Sin Sai. But when Sin Sai shot his powerful arrow to that giant, the Sin Sai's arrow cut the giant's throat in pieces and then that big bad giant died.

Well, when all of bad giants including the big bad one had died altogether, Sin Sai he said that, "If I shall stay in men's world, there is no use at all for me. I have to go to kill bad giant or bad spirits at the other world." When he finished his saying like that, he called all his soldiers come. He briefed them and give them a good compliment that they got win of fighting with all bad giants.

The last word of his saying to his all soldiers, "I have to leave you all soldiers in man's world, and you all will not forget to stay on the high hill, because when I am not here, there might have many bad giants or spirits will come to make you all trouble; and also you all are my powerful soldiers and have to wait for me until I will come back to stay with you people again!" When Sin Sai he finished his saying he burnt himself away in one minute.

So right now all Meo people said they are one kind of Sin Sai's soldiers. They said they are afraid of many bad giants and bad spirits very much. They will come to make them sick and trouble. Therefore they always stay up the high hill or mountain. They will not go to stay on the plate ground exactly because Sin Sai who was their old boss will come back to stay with them. They are also afraid of taking a bath too, because they said that there might have many bad spirits in water. If they will go down in water, the spirits will eat them up.

CHAPTER II - Leaving the Old Land

In many thousand years ago, the first city of the Meo people was in the land of the Moeng Haow people (Chinese land). The name of their city was Moeng Mon Hava or Ton Kong which was a big city and progressive country too. But, many thousand years ago, the Meo people moved from their old place to the other places. They immigrated to one part of Chinese land which was close to the Vietnamese border. The name of that place was Moeng Toi Lar. They said this place stood on the bank of big river. That river has four colours; red, black, green and yellow. They also said that place was the end of Mekong river and they kept moving and moving more and more until they got to Laos, and are still moving today. They said they spent days and nights, almost thirty-five years before they reached Laos because they tried to make a new home everywhere, but they got a bad fortune.

- 4 -

The reasons of their moving. They said in their own land there were many people stayed in the same place. It was a kind of scanty country too and they said that there was a man who came from Laos. He went to tell them that in Laos there were many golds, silvers and other properties. Therefore the Meo people moved in Laos and they stayed at the area of Sam Neua first before they moved in the Xieng Khouang areas until today.

The difficulty or trouble of their moving from places to places. They said when they got moving from the first place, they fought with the Haow and Chinese people on a long journey at Moeng Mon Hava until they reached Moeng Toi Lar. When they got moving for the second time from Moeng Toi Lar, they said they fought with Vietnamese people until they got to the area of Laos. They also said at their first moving they have had two thousand people who moved together. When they got arriving in the area of Laos, and they counted their own people, there were only one thousand people who were still alive. They said that during their fighting with the enemies they did have nothing except their sticks, sharpened knives, sharpened rocks, their own Meo rifle, their own feet, and their hands. They did not stop to move to their big aim of their destination until today. They said to themselves that, "Where is a will, there is way".

CHAPTER III-The Good Custom

The good profession of the Meo people. They said they like to do farmings; to plant rice, corns, and vegetables on the high hill. Some of them make a merchandise and there are a few of them which are merchants per each village. Only one thing that the Meo people like to plant most and best, that is the Opium for all their lives. They said that the Opium is a kind of best medicine for everything in their bodies. The staple diet of the Meo people, that is the white rice and corns. They eat rice and corns with fresh water and boiling vegetable.

The religion that the Meo people believe and worship most, that is the spirit and fire worshipping because they said their old grandparents have passed or died already. The soul and the spirit of those old grandparents are still staying with them in the house for taking care of their children and themselves forever. Those spirits they called "House Spirits". But they said there are many kinds of spirits and each kind of spirits - their actions are not the same. Some of them want to eat only fried meat of buffaloes and cows and their businesses are not the same either. Some of the spirits just take care of the baby only. They said the spirits for which they cared most, that is the house spirits, because house spirits are more important than any kind of spirits in their religion. There is no limitation of changing their own religion. Supposed that they did not like the spiritism and fire-worshipping because they said all spirits want to eat many things and all spirits made them a poor and sick people; right now some of the Meo people became a Christian and the other kinds of religions.

About their old education. They said at a long time ago the Meo people did not have the school, but they studied the story of everything that has happened to them from their parents telling. They have many kinds of different pronunciations of their language, because they have many kinds of Meo people like the group of Meo Khaow (White Meo people), and Meo Laeye (coloured Meo people), and so on.

Right now all kinds of the Meo people have the school to study Lao language and some other subjects. They know to write Lao language and speak the right Lao word. Their old language, they said, did not have writing language except speaking and talking. Right now they are having their own Meo language for writing, and for speaking a right Meo word, that their own boss or their respected King made up.

The custom of Meo people marriage. When the Meo people will get a marriage, they have a custom with other in two ways. One way a boy goes to talk with girl. When both of them are pleased to agree with each other then the boy has to kidnap the girl away from her house without her parents knowledge to go to stay in the boy's house for three days already. Then both of them come back to make a ceremony at girl's house. But they said this way it costs too much, because they both break law of their old grandparents' spirits a boy has to buy more chickens and more pigs than the other way.

In the other way a boy goes to talk with a girl. When a girl agreed to get a marriage with him, he came back to tell his parents to go to talk with a girl's parents. If the both sides of those families have agreed with each other, well, one person, who is the head of the boy's family or the girl's family, has to go to talk with a fortune teller that in what day will be best for them to get a marriage. They must also invite the fortune teller to come to be an old guest for briefing the boy and the girl how they can get a happy long life with each other. They said that the Meo people cannot get a marriage in the waning phase of the moon because the waning phase of the moon is a bad luck - and they can get a good marriage only in the waxing phase of the moon at any day. When they fixed the day and the month to get a marriage already, then they set up the party. The way that they do is as follows:

The boy has to pay for a girl to the girl's parents. He must get four really silver bowls that weighs about one kilogram for his girl. He must get two big pigs for his father-in-law and mother-in-law to raise instead of their daughter. He must get seven chickens; one chicken is for his girl-wife to kill for a party, two chickens are for his father-in-law and mother-in-law to kill to eat, two chickens he must kill for a party, two chickens he must give to his father-in-law and mother-in-law to raise in their house forever. He must also get two big jars of Meo whisky for his friends and other guests to drink.

At the end of this ceremony the boy's parents, the girl's parents, and the fortune teller have to educate them in the way of their old custom - how a husband will do with a wife, and how a wife will make a good practice to her husband for all her life. A wife has to go to stay with her husband in all periods, not stay in the girl's parents house because they said the boy already bought her.

When they did not like to stay with each other they can part easily. But if a girl or a wife wants to get a separating away from a boy or a husband then she has to pay to the boy what the boy paid for her to her parents before in their marriage. One thing they did not have is a law to get wives. One man can get five or ten wives, this depend on him. They said if they got much power and rich, they will not count to get five or ten wives, they have to get twenty wives because they said that they are a big boss in the whole family and let all their wives to get to work on the high hill. But for themselves, they said they stay in a house to take care of babies, smoke the opium and sleep.

The exactly custom of their birth. Supposed that one of them got a wife in their family. When that man's wife got a new baby the head of the family has to go to call a good-spirit teller come to see and visit a baby after a baby has born for three days. When the spirit teller already come, he told the head of a family to kill two chickens and one pig for making a ceremony of a baby and for offering to the house spirits to eat. When they made a ceremony of a new baby the spirits teller said many things to the house spirit for taking good care of a new baby in the future.

About pains and sicknesses of the Meo people. Suppose that one of them in their family is getting or having a sickness. The head of a family has to go to tell or to call one old spirit teller to come to make the examination of a patient that the spirit teller can tell exactly what kind of animals the spirit wants to eat. Then the head of a family has to do in according to the order of the spirit teller.

Supposing that the spirit wants to eat a pig. A head of a family has to kill a big pig to offer that spirit for its eating, and when a head of a family has killed a pig already, he has to tell that old spirit teller. Then at the same time the old spirit teller holds the dead pig and goes around that sick person with holding the dead pig and saying a spirit's words for three times. The spirit teller must make sure to say many good stuffs to the spirit, which is still sticking in the body of that sick person, by his old Meo language. When he finished his saying to the spirit in the sick person, then he puts a dead pig in front of a main gate of a patient's house, or behind the body of that sick person, including the flower, many grains of rice, candles and something else. At the same moment the spirit teller come back to sit on a chair behind the sick person and starts to make a spirit word for getting rid of that spirit away from the body of that sick person, while he holds two noisy bells. He also makes a really shaking of himself at the same time with saying and holding the two noisy bells. He did like that about two or three hours at least and then he stops. When he stopped to shake up himself, he comes back to make approval of that sick person with a touching the patient's body by his own hand. On that time he will know that the patient will be well or not well or the bad spirit did go away from that sick person or not.

Some of those spirit tellers, when they are making a spirit saying, they will not let anybody go to see and talk with a patient or get in that patient's house for a day. That is for the bad spirit to take itself away from the body of that sick person soon.

About the old age of the Meo people. Supposed that if man or women are going too old, about sixty or seventy or eighty years old, they have to try to smoke more opium and more tobacco for their good health - Because they said the opium will make them to stay longer, stronger, and keep them healthier. If somebody told them to stop to smoke the opium, they will laugh at that one in a minute. When they were too old there are few of them did not smoke the opium and tobacco - among the thousand of the Meo people on the high hill.

The death of the Meo people. Supposing that there is one person in their family got death. His sons, or his father, or his close relations, come out of their house with holding their own Meo rifle to shoot the sky for three times. The reasons of that shooting, there are two meanings. One meaning that they shoot

for their neighbours, or all people in the same village, to know that a person who stayed in that house already died; and the other meaning of that shooting is for making a good way for the soul or spirit of that dead person to go well. Then one other person in the same house of a dead person will change clothes of that dead person with new dressings. They also keep the dead body of that person in the middle of the house for sometimes one day or two days or three days or one month at most, but these things depend on the poorer rich family.

Well, now all people that are in the same family of that dead person have to make a suffering and crying for three days for the soul or spirit of that dead person to stay with their children, or all relations, and themselves, to prevent the dead spirit or bad giant from coming to make them a big trouble and sick.

Then they take a dead body of that person away from their home. But one of the good spirit tellers has to go to the jungle somewhere first for finding a good place to bury that dead body. When he already found that, he came back to tell all of a dead person's relations to take that dead body away to bury. Also, they have to bury that dead body at the place which has to be far away from their own house, about five hundred meters at least. When they already buried that dead body all relations of that dead person have to put the flower, candle, rice-bowl, spoon, cross-bow, broken Mao rifle and other equipments on the top of that grave and they all go away. That is all.

These whole stories made up by Thongsar.

8/5/1963

To : Mr. Gullion (Social Welfare Advisor)

From : Thong Sar Bouspha

Sub : Answering your question about PL & VM.

"Sir" Now I am going to answer your terrific questions about the PL and VM. Who are staying in Xieng Khouang and Sam Nue provinces and who are making destructions, aggressions and interferences to the peace of all people in Laos. But I am telling you the truth in what I have seen, in what I have heard and in what I have asked the old and young people who are loving their own freedom and freeworld and who just escaped away from the terrible pressure and compeling of the PL and VM by myself.

"Sir" I explain about something first, after I got a wonderful certificate of Merit from USAID. Director and respectable gentlemen on Friday 3/5/1963 at 6:15 PM. on that day that I was very busy in the morning until I could not come to see a director and you all people on time; so my daddy "POP" tried to hurt me in everywhere, but he could not find me either, when I finished to clear your papers fixed and have a hair cut and then I went to see "POP" and I explained a whole confusing thing to him; he said OK. but I thought that everybody gave me a kind excusing, when I already got a certificate and then I and my glad "POP" were very busy all afternoon until 19:00, P.M. we finished a whole thing, we felt very tired and we both just ate only one time in Vientiane and like we worked in the mountain a day: "Sir" at the night on that day I myself lost my normal heart and consciousness by a beautiful and terrible female spirit in Vientiane "Sir" I knew that it was not polite to tell you, but I have to tell you, because one month I only came down to a city one time, after I got a terrible night with a hot bath, a warm message and a heavenly dream.

In the morning later I and my dad "POP" woke up at 06:00, A.M. to prepare our supply for going up the mountains and then we both went to the airport about 06:30, A.M. we waited for Helio which will take off about 30 minutes then we took off about 07:00, A.M. to Sam Thong site 20 when we arrived there about 08:00, A.M. and unloaded the whole supplies and then "POP" sent me to BAN TA with commodities for distribution to a new group of Lao refugees who came from BAN BAN, after I got through that place, I waited for Helio and took commodities to that place again about two or three trips and about two or three houses, at the last trip that I saw my good friend Tom Ward came with Helio, during my waiting for commodities TOM WARD and POP who will come to help to give out commodities at that time. I walked

down to the Lao village with my old friend who is a Kong Le soldier and I saw one woman, her age is about 30 years old, who just arrived at that Ban Ta by her escaping away from Ban Ban, but she did not get nothing to come with her, except her market basket including a few vegetables in it. I myself asked her softly how could she flee from her village, she told me like this in the morning or 4.5.1963 early she and her friends are about 26 women altogether who their husbands are Kong Le's soldiers, but they went out to set their outpost around Ban Ban about 4 or 5 weeks ago: so 26 women including their children started to escape away, she said that she and her friends acted like going to the market and going to get the bamboo shoots by their promise with each other at the night before when they started out of their houses and when they kept going to the jungle and mountain at somewhere around Ban Ban, when they got through in a half way of P.L. and V.M. outpost in the north-eastern of Ban Ban and closed to the out-post of Kong Le's soldiers at Ban Ta where these women's husbands worked and where we went to give commodities to new Lao refugees: she said behind that way or that trail, there was one group of the P.L. and V.M.'s soldiers who are making the ambush to Kong Le's soldiers and Kong Le's people when the P.L. and V.M.'s soldiers saw a group of those women who were walking along that trail and then the P.L. and V.M.'s soldiers stopped them and shot them, on that time she was sure that about 5 to 6 of them got killed and the rest of them got caught by the P.L. and V.M.'s soldiers back to Ban Ban, but she herself ran away with holding one her friend's daughter about 4 years old to come to Ban Ta where her husband worked and that a little girl's father worked either and when that a little girl saw her father, she cried out and on that time I was there with them too! "Sir" when that a little girl cried to her father, I myself could not hold my tears from my both eyes and dropped all over my face, because my life was the same, when I was a young boy that my parents got killed by French in the period of Indochina war; and I walked away for a few minutes for my tears to stop and I came back to ask her again about the living of all people at Ban Ban whom the P.L. and C.M. Occupied and treat to them in Ban Ban and around Ban Ban, she said that when she and all people live there, they don't have any happy and convenience in going, coming and making the living of their lives; there just were the P.L. and V.M. to come to their houses for getting their rice, chickens, clothes and something else in whatever the village people get in their hands, and someday she said that the P.L. and V.M. came to call men, women and old people to go to work for carrying weapons and ammunitions to their camps or to their out-post and someday the P.L. and V.M. come to call them to go to build the roads and cut the woods etc....., she said if somebody refused to go or to do in that P.L. and V.M. want them to do and then the P.L. and V.M. take that person to the jungle at somewhere for killing him away, because the P.L. and V.M. understand that person's mind is making enemies or war to them and trying to break their policy of communism. or war to them and trying to break their policy of communism.

I have asked her again about the P.L. and V.M., how did they live? How did they eat? She answered me like this "The PL VM. themselves: they live in the dirty places same as the wild animals and like pigs, they did not have nothing, except the things that they stole from the village people only. About their tools or important equipment they did not have to make their own things either, but they got a supporting from Hanoi just only weapons and ammunition, most the things they got or stole from the village people like knives, hoes, photos spoons, cooking, pots, bowls and mats etc. About their eating, they did not have many things to eat except they got a few things from their communist Government. Maybe only one time per 6 months or more than that, they got their droppings, mostly or usually they went to get their foods from village people, a way that they did, supposing one family has a sack of rice or chicken, or cows, or buffalo, or dog, or cat, they wrote down in their books their explanations and their untruepromisings they said to that family that when then our country will be well or no war and then we will pay you later, everthing you got you must give to us for eating today or tomorrow, we'll come to get this or to get that after all the family has to give to the PL. and VM. in according to the what they said a PL and VM they did like that to every family and every day whom the PL and VM occupied to; but at some times when the villagers did not stay in their houses for a while, and some of the PL and VM come to rob their things like money, chicken, buffalo and other things else and then they went away or back to their camps", Supposing" if one man or woman in those families knew about that and he or she went to accuse about those PL and VM who come to rob this or that to the PL. or VM's chief, and the chief or those PL and VM, he pretended to say that we did not know and our people did not know either, but that chief of those PL and VM he gave the exact order to this woman to go to that hole and kill him on her away, because he or she is trying to make big trouble to us and then that PL or VM have to do it in according to the chief's order completely. I also have asked her again about the communication, society and Co-operation between the PL and VM with the village people, she said that the PL and VM made very poor communication, society and poor Co-operation with village people every where the area that they are occupying because when they want to send messages or to do something with somebody or to somebody. "Supposing" When they go to patrol in some places and then they have to call the village people to go or to do with them, usually when they go to patrol they let the village people walk ahead of them, because they thought if enemies shoot them then they will shoot to the village people or the village people will step on the booby-traps or land mines first or the village people will die first. About their society with the village people, she said that when the PL and VM want to have a chat or meeting with the village people, they just give a brief about communism and the policy of communist to the people, and they try to let the village

people call all bad names of the people who are still loving to stay in the freeworld and freedom way. Most of the time the PL and VM tried and try to teach or educate the young people to know and understand the heart of Communism or the policy of great Communist in the world but all the hear to of Communism like those - All people must work or do everything for the Communist Government, must live and die together for the communist Government, must divide their own properties to the Communist Government without refusing, must do everything in according to the order of leaders, no properties belong to nobody, must blame the people who are staying in the side of the freeworld and freedom together and must fight and kill the people who did not agree with the great policy of Communists absolutely. If the somebody is a girl or lady; the PL and VM train her to know how to dance and make the entertainment for them in every day or whenever they need her to show. About their Co-operation with village people, the PL and VM just use the village people to do everything like the animals and use the village people to work without wages at all - "Sire" I have even asked the General Kong Le; he said that all the people who are Leotians people and who stay in Xieng Khouang and Ban Ban there are approximately 2000 Lea families and 28,000 people; they did not like the PL and VM, but some of those people they like the PL and VM about 500 people who did not have any education at all; now he said that since he broke with the PL and VM: all the Lao people who like the neutrality they are trying to flee away from the PL and VM in everyday and try to stay in his side or in our side exactly.

"Now on that day 4/8/1963 I and TOM WARD spent a night at Ban Ta with holding commodities for Tan "POP" come first, because my daddy "POP" did not show up on that day by lacking of transportation and then in the evening later about 18:00 PM., we both walked down to the Lao village with my old friend who is a Kong Le's soldier for eating, but we bought two big chickens for making a good roasting, when the whole thing finished to eat, we ate with a head of family at onehouse including two or three K.L. company commanders, they have had two jars of Loua Hai whisky: we all chatted cheerfully; when we finished to do that, we went back to sleep at the airstrip with our USAID commodities. At night on that day is about 23:00 PM. there was a heavy rain, big storm with bad thunder and mosquitoes to bother us and then we moved down to the Lao village again for sleeping until the morning; I myself often woke up, because that village I have never been before and it also closed to Ban Ban about 8 kilometres by walking:

In the morning is about 06:50 we woke up and then went up to the airstrip again for waiting Tan "POP" come; during our waiting at the airstrip, there was a Neo commander to come to invite us to go up the high hill for the breakfast: we asked him that how far is it? He said, may be walk about 10 minutes, but we walked with him about 35 minutes with climbing up the high hill, when we got through that pace and then we started to eat; when

we were eating: we heard the shells of 105 Mm. mortar to drop down to the hills at the other side of that Lao village about 20 rounds by the PL and VM shooting to the troops of K.L.'s soldiers: on that time I talked to Mr. TOM WARD that here we are in the war now and I said to him that we would like to have some of American who never saw a war or shooting like this, to come to stay with us right now and I thought that he will shake up and TOM WARD said "how about us buddy" I said "Baw Pan Yang" never mind, and at the sametime we saw Helio come with Tan "POP" and then we ran down the hill to divide commodities to Lao new refugees when three of us finished to do that and then we went to the other places further.

"Sir" Mr. Gullion

In Summary,

Here is your terrific questions to ask me about the PL and VM as follows.....

- "1" How did the PL and VM treat the refugees when they were all living in the same area?
- "2" Did any bad things happen to the people?
- "3" What did the PL and VM tell them about Americans?
- "4" Did they starve the people?
- "5" Were they bad people?

Answer outline

Here is my exact answer in what I have seen with my eyes, heard with my ears and asked them with my mouth as follows.....

- "1" When the PL and VM were all living in the same area with refugees; they treat refugees by using them to work without wages or pays, without soft consolation, and without sympathy at all and when they gave refugees a rest, they just trained them refugees with their communism and practise the policy of communist in what they told them, and no giving something free to refugees without working.
- "2" "Yes" there were many bad things happen to the people like they robbed the people's properties, killed them, lied them, pressed them to do in what they did not want to do too.

"3" The PL and VM tell them about American in five ways...

- (1) Americans tried to make the war to kill themselves and to kill their relations between Lao people to Lao-people.
- (2) Americans want to occupy their home or country and then use this country to be a big base of war with communists.
- (3) Americans want to get the Lao people to be Americans's slaves.
- (4) Americans came to help Lao-People with big obligations (make them dependent).
- (5) Americans come to Laos for making dangerous relation-ships with Lao-people, and all of us have to fight them, kill them and call all bad names of Americans in whatever we could.

"4" "Yes" they were, because they were very bad rascals to the people who are still loving the freedom and free world and they are also making enemies to the world peace of all people who are having their own free opinion and free idea etc....

At the end of my answering to your questions. I am hoping that you will be glad to read it, if you understand it good in what I meant and then you may give me again to answer in what you want, but something in what I am wishing you to do for me I thought you will not have any problems at all and the whole things that I wrote down or work for you right now, this is my right working I hoped that you knew well. Hoping that you will be quite well as the same as I am.

Yours truly m

Thong Sar Bouapha

CX "POP" Buell Site 20 Sam Thong.

30
25 ep.
Sam Thong
Tha Tao Site 20
18, 8, 1963

To Dr. Howard E. Thomas
Chief of RDD

Thru Mr. Phillip Gullion
Social Welfare Adviser

From Thongsar Bouapha

Sub. The main aim of the movement of all Vietminhs & P.H.s in Laos.

(As far as my old Lord said that you all people have to listen that.,.

1. ~~The~~ True speech is a way of never dying
2. ~~The~~ Disdain or carelessness is a way of going dying
3. Staying with the rascals will never find a happiness.
4. There are not any worlds which will not be blamed by the rascals.
5. ~~The~~ Action has to have the reaction, but no action and no reaction at all.
6. ~~The~~ Unity of the group brings the happiness for all people in the world.

"Sir" On the last writing of mine. I have told you that you I will write about the main aim of the movement of all Vietminhs & P.H.s in Laos for you, but before I did anythings I do use a careful psychology in a black brain of my small head to ask a different kind of people such as the Vietminh & P.N. prisoners or the old former of the VM & P.H. (defectors), by myself first for knowing for sure to write all of these items and to let you know and read them in according to your requirement and satisfaction. But only thing which I am wishing you to make out and remember is that the whole things in what I did try or I am trying to do for you people. I myself did not mean or concern myself about the surrounding political idea or any damp tricks and or any confusing policies of the main plan of any present governments at all. But I certainly meant that I am trying to let you people know and understand about the present conditions and the daily activities of all kinds of people whom we are helping and supporting to or whom we are not wishing to help and support to in the Xiong Khouang, Sam Neua and a part of Luang-Prabang

provinces. All the while ~~which~~ I am working for you people or the other people in USAID in Laos, ~~because~~ I got the ideal statement from my old Lord's saying that:

|| A good employee has to show his ~~ability~~, his attempts, his obeisance, his fortitude, his intelligence, his industry and his sincerity from a position of his duty of his own boss or his own supervisor. But those of bosses or supervisors have to show or give a kind sympathy, soft consolation and gladly reward to their own employees too. ||

However I am ~~going~~ to tell you about the terrific questions which are still remaining from the last report and I am also thinking ~~that~~ you are also still interesting ~~ing~~ to read, to hear, to know, to remember and to learn about something~~s~~ in what you did not know before, but the thing that you already did know, now you should know more than the past as my Lord said.....

|| The more you know, the more you do right.

The more you understand well ~~and~~ the more you can give ~~much~~ ^{and} explain ~~much~~ to others.

The more you ^{PRACTICE} ~~practice~~, the more you get the experience in your knowledge. ||

Everybody should know that nobody knows everything in this world, ~~nobody~~ ^{one} is a complete and perfect person, ~~nobody~~ works without doing wrong and nobody ~~appears~~ or comes from the sky, water, and ground, but I think that everybody comes from the sex by the sex. Now here is a terrific question....

"Why did the Vietminhs and ~~the~~ come to make the destruction, interference, ^{aggression} ~~agression~~ and staying in the country of Laos?"

It was about two weeks ago, there was one old man, his name was Phai Vichid Vongsa, he was a Lao born ^{IN} some village of ~~Sam~~ Neua province, he has had one wife and 5 sons, but ^{all} of his sons died about two years ago ^{at} ~~from~~ the first start of fighting of all Vietminhs and ~~the~~, when they ~~got~~ move ^{to} in the area

of Xieng Khouang and Sam Neua provinces. He said to me that he just
 escaped ^{27 days ago,} ~~away~~ from ^{an} danger and unsafe life in a hard place to live. ~~about~~
~~27 days ago.~~ He also said that now he is very sad, worried and angry,
 because he ~~left and abolished~~ ^{destroyed} his own property and ^{left} his family, ~~that~~ He
 himself has had one wife, twenty five grand children, four sons, thirty
 chickens, fifteen cows, eighteen buffaloes, one horse, three ~~hunting~~ ^{hunting} dogs, one
 big long farm and one big nice garden which is including every kind of
 vegetables and flowers. But he now ^{is fleeing} ~~is coming away~~ by his necessity and
 vital life, and he also said that during his staying in Sam Neua province, he
 did try to hide himself away from Vietminhs and ~~PL~~ for many times,
 Because the Vietminhs and ~~PL~~ did always try to hunt him, to kill him, to accuse
 him, to rob his property, to plunder him, to press him, to lie ^{to} him, to persist
 him to do the murder to the others, to educate him about the communism
 and to use him like the animals to carry the heavy ~~ammunitions~~ ^{ammunitions} and weapons
 etc. He said that it was about four or three years ago, he was caught by
 the communist ~~PL~~, Because the communist ~~PL~~ said, he was a spy for the
 American imperialism, for the present Lao Government, for making any kinds
 of propaganda which against with the idea and policy of communism and for
 fighting with all communist ~~PLs~~ in Laos. So he said when he was caught by the
 communist ~~PLs~~ for several times, They did tie his both hands with a piece of
 line of the wild tree and took him to their camps, when they let him sit and
 sleep under the big tree without smoking the cigars, without walking for
 going and coming here and there, without talking to any body, without asking
 any kindness from any body and without ^{EATING} ~~eating~~ a good food and drinking water
 all the day and night for fifteen days at least. But he said they gave him
 some food and water twice a day. After fifteen days was already over

which he sat and slept under the tree, the leaders of the communist ~~PL~~
 untied him out and then they took him to go into their camp for giving him
 a brief method of communism, communist propaganda, communist plan, communist
 policy and they asked him many different questions such as did you like to
 help us, work, agree, and stay with us for fighting with American imperialism
 and others? He answered to them "Yes" all a long, if he did not say "yes"
 and then he will be tied, sat and slept under the tree again for fifteen
 days by the communist ~~PL~~ ^{is} action, he said that after the leaders of the
 communist ~~PL~~ did ask him and give him a communist propaganda and then they let
 him go back to his home city, but he said that when he first arrived at his
 home, his wife, his grand children and his sons did cry to him. because he
 was very thin and different ^{than} with he was before, there was just his skin and his bone
 left in his body. He said of course, ~~during~~ the communist ~~PL~~ tied him up
 and ^{and left him to get sleep} down to let him sat and slept under the tree; there were many things to
 bother him such as the mosquitoes ^{that} have bitten him bad at night and he also
 did not get enough food to eat and water to drink. ~~At~~ the same day and
 night ~~which~~ his family, his friends and relations made a new happy party
 for him (we called Sou Khouan) in according to the old Lao traditions to
 abolish the ~~bad~~ ^{bad} luck or any mistaken things from the past and for getting a
 new happy life and good ^{fortune} ~~fortunes~~ in the next future . When all of his
 relations did tie the happy white string on his both hands already and then
 he explained and ^{told} ~~told~~ his ^{father} ~~father~~ about his rough and tough life from the first
 start of what he was caught until to the end by the communist ~~PL~~ ^{PL} But the
 most important part of what he remembered, knew and brought up to talk for
 the all people that is a fundamental statement of the main aim of the
 movement of the all Vietminhs and ~~PL~~ in Laos. He said that all Vietminhs
 and ~~PL~~, they carried ll main aims or purposes in their minds are as follows:
 1. They are coming for having a good living by their country which is very

scanty place of food, of making an agriculture and living in the narrow⁰ land, because they have too many people liv^{ing} in the same place altogether and they could not stand on the great ~~scare~~^{SCARE} pressure of the communist government with their routines of the livelihood. So they decided themselves to come and ~~to~~ stay in Laos for living in a good place with working in spite of the death, sweat blood and offering their lives free for all kinds of the terrible customary spirits in the country of all communist people.

2. They extension of their own communist plan, communist creed, communist policy, communist ideal systems of living together and for great important and active hearts of communism; they are.....

- JA. Every communist people have to wish and work for only communist government, nobody gets any things free ~~about~~^{without} working hard.
- B. Every communist people have to fight the enemies, die, give the hard work of sweat blood and offer their hard living lives for only communist government without refusing things altogether.
- C. Every communist people have to divide their own property and their profits from the hard work around a year and year for only communist government without the procrastination of promising time absolutely by counting the number of things and animals such as money or chicken etc., suppose that one family has got 10 chicken but one of those chicken which that family has to divide to the communist commissioners or leaders per one month or three months six months and or per one year.
- D. Every communist people have to practise and to treat the communist doctrines of the communist leaders and have to speak ill of, or have to call all the bad names of or have to look down upon any kinds of imperialism, especially the American imperialism without ~~j~~oking and doing any pretending tricks.

3. They are coming for making a good competition of the great victory, an unity, an independent and of the peaceful livelihood of all people in over the world with any kinds of imperialism and the capitalism, especially with American imperialism. For the example that was about ^{a few} ~~two~~ months ago that I myself and TAN "POP" Buell went to help and distribute the social welfare commodities to the new Lao refugees at Moueng Phanh (P.D.J.) which it was near with the base of VM & PH enemies about four kilometres. We stayed at that place only couple days, during our ~~staying~~ ^{stay} on the ~~2~~⁹/18/63 which the Vietminh and PLS started to make an big attack with the group of the Gen Kong Lee's soldiers at the out-post between the P.D.J. with the Xieng Khouang city. In the late evening on that day, there were about four hundreds of Vietminhs and PLS made the big attack with thirty KL's soldiers, the the Vms and PLS, they fired the light and heaviest mortars and other ~~weapons~~ weapons to the outpost of Gen K L's soldiers from 17:00 pm to 23:00 pm and in the next morning they started to fire and make an attack again from 4:00 am to 6:00 am. The Gen Kong Lee's soldiers sent the report to the P.D.J. headquarters that there were about four hundreds of Vms & PLS made the big attack with their fearless fire manoeuver until they got through the out-post of K L's soldiers and at the same time with the all Vietminhs and PLS were attacking. The thirty General Kong Lee's soldiers made the reaction of an attack to them Vm & Ph with firing only their small arms such as M. 1 rifle, B.A.R. rifle and 30 Cal-machin^e-guns to the all Vms & PLS and then at the final attack, they said that there were about two hundreds and fifty of the Vietminhs and PLS got kill^d and wounded, altogether, of course: the General Kong Lee's soldiers said that all the Vietminhs and PLS were not afraid of killing, death injury, destruction of their lives and feeling shame to the world peace of

all people. During ~~the~~ ^{they} ~~all~~ attacks of Vms & Pk's did not get and use any good method of an attack when the Vms & Pk's made an attack and made the fire- manoeuver; they just ran to their out-post like the group of chicken. If they got kill ten, they increased more twenty men to move and fight untill they got through the objective place. But the final attack on that time which the ~~all~~ Vms & Pk's, they lost many their soldiers and ~~out-~~ ~~sup~~postings and then they had to move back and to make a fighting plan again, however the K L's soldiers said that, they themself got kill only two and three wounded with the long fighting with the enemies, but they still said again that the all Vietminhs and Pk's did not make an attack for only one time to them, they did like that for several times, but they could not win, because they were not short enough to fight and make an attack. Every time when they make an attack they lost about a half of soldiers or almost of their ~~dump~~ soldiers which they died without seeing their families. ~~facesat their tough country at all~~

The characteristic attack of all Vietminhs and communist Pk's; they always do an attack in the late evening or at the darken night, But the communist Pk's themself do not have any thing, because the ~~all~~ Pk's get any ~~none~~ of living and doing, the idea, the daily supports and all the equipments such as all weapons from the communist Vietminhs. But a word of calling the Pk's, that they are one small group of the Lao People who get the communist education and who believe the propaganda and the policy of communism. X Since the French government had occupied the country of Laos about fifty more years ago. From that time which the Lao People divided or separated in two heads or in two groups. One group needs the support and aids from the main project of the American imperialism like from the aids of USAID etc. But the another group of these Lao people, they need the support, plan of ideas and other equipment from the communism and to try to

protest, to try to give up the attempt and or to try to persist to break the plans and the policy of the American imperialism all the time. Because mostly all the Lao PL's think that in the country of Laos, they need not wish and want any foreign people to come to stay in their small land, they also think that everything which is in Laos they can make or produce by themselves without any supports from any body in the world. So until now all the communist PL's, there is a Lao communist Prince Soupha Navong who is their leader etc. They always protest, fight, and make an argument with any periods of the present Lao government who is getting the big aids and supports from the American imperialism here and there in the country of Laos.

4. They are coming for making the great protest and prohibition of the interferences of the Aids and of the main topical systems of the political policy of all American imperialisms in the country of Laos.
5. They are coming for getting a country of Laos and all Lao populations in the case of their country which is having much pressure by their own communist government and which is a very hard to live or to make the cost of living together by too many dishonest people and the communist commissioners.
6. They are coming for showing their braveries, fighting credits, intelligent tactics, great powers, abilities, sympathetic sincerities and the best secret things which are not in themselves to lie or to cheat on the opened eyes of all the world people for believing their tricks and for the other side of the world will give them a good compliment forever.
7. They are coming for doing all things in according to the communist leaders without the confusing argument at all.
8. They are coming for making every Lao people to be their communist friends and relationships in all over the country of Laos and then they will

try to do with the other people in the anther country all over the head line of the world.

9. They are coming for digging out, finding out and getting the ancient treasures and the property in the land of Laos which they have never seen, never got, never have had before and never known in their whole rough lives before too.

10. They are coming for offering their lives to die for their poorest families in the case of their country was bad scanty. They said that if they go to some places and get killed or died on the duty and then their communist government will take care of their families or pay the while things for the whole things for their families all lives.

11. They are coming for making all the rich people to be an equality as the same as all the poor people or as the same as the people who are well to do and having the same creed, the same idea, the same unity of group, the same functions, the same living and the same position altogether all over the world of being creations.

Hoping that you will understand in what I meant about this writing, I am also ^{hoping} ~~hoping~~ that you will enjoy to read, to see, to hear, to remember, to study and to do all successes and sincerity for the all Lao people especially for Thongsar Bouapha in Laos.

Yours faithfully,

Thongsar Bouapha

F. Benson ~~228~~

Bouak Ngen (New airstrip)
Moueng Larb
Sam Neua Province
December 13, 1965

TO : Mr. Gullion, "Pop" Buell, and Others
From : Thongsar Bouapha, Social Welfare Operation Assistant
Subject : The Activity of In Front Line Refugees and the Things that
They have done in the Last Month Ago at Sam Neua Province

At the present which I am taking a serious order from Mr. "Pop" Buell and others at Sam Thong, Site 20, to go to take care of new refugees, old native people and some of special parts of the village home guards for helping them, improving them, organizing them, resolving this problem and for making the best cooperation with them as the closest relations of our great AID operation to really assist our FAR troops to fight or kill our own tortured suffering from the barefaced aggressions of all Communists in Sam Neua Province of Laos.

The people who I am supervising now - there are approximately 995 families and 7764 people altogether. They are separated in different main places of Ban Houie Yar, Ban Dan Din, Ban Pha Ka, Ban Pha Hang, Ban Yod Phat (Site 179) Ban Yod Hoy or Ka Dang, Houa Moueng (Site 58, Ban Phou Vieng or Ban Sob Aw, Houie Tom (Site 27) and Moueng Larb. These places are in front line and closed to the enemies territory about four or five or six kilometers from each other. Yet the people who are staying in these places as above, they are pleased to stay in by enjoying and cooperating with native in front line troops. All of these people which they are 45 percent of Lao people, 30 per cent of Meo people and 25 per cent of Lao Tung and about 80 percent of these people who we are trusting and helping our works around. But however, these people most of them are very active, sensitive and hard worker to be eager or enthusiastic to help themselves from their poor hungers, to protect themselves from bad compels of enemies and to defend their homelands from the interferences and aggressions of Communist Vietminhs. These people whom I worked with, they also are very friendly and freely people to work with, they worked as I did without any kind of holidays or vacations at all in what their main works and main purposes meant for three things from their poor and great hearts are as follows:

1. To help themselves from the illegible hope, from any kind of perties, from sickness and ignorance in their life.
2. To help their own freedom of the respectful religion, their own country of Laos and other people in Lao who got the same opinions and the same action in a great group of Free World.

3. To fight and to kill the Communists and the people who are crooked, selfish and jealous in their hearts away from this country of Laos.

As one story of what I have seen, asked and donated my black and pure blood to really one young Lao Tung boy who his parents stepped on the Vietminh's booby trap while they were escaping away from Vietminh's to our side at Site 179 Yod Phat, about one year ago and then his parents and one younger brother died at the same place where the booby trap has burst and about 8 people have been wounded, but now they were all well and already back home. Fortunately the boy whom I talked about, he was safe and came along to the destination with his other relations at Yod Phat, Site 179. The boy's name is Bar Mai, he also is six years old and he is a healthy boy but no clothes. One day it was about three weeks ago that I went to Yod Phat, Site 179, for resolving the problems of refugees to let them move out for making other village where they can make the farms easily and then I saw that boy with his sixteen friends who were working at the airstrip of Yod Phat to carry the sacks of rice and the big bunch of ammunitions for putting in a helicopter and for sending to the in front line troops who were attacking with the Vietminh enemies on that day. Bar Mai and all his young friends worked from 9:30 A.M. to 5:30 P.M. on that day without any adult to help them except one first sergeant and one American chopper crew chief only to call them to haul the big bunch of ammunitions and many sacks of rice to put in a chopper very quickly at the same time which I was standing around for helping them to talk with a pilot when a chopper left to the outposts about 20 or 25 minutes and then I and very young Lao Tung boy and others always made a good fun cheerily with talking in their languages and I also did distribute the breads to them that I took from Sam Thong, Site 20, by Mr. Elaine Jensen gave to me for the people who work hard. When these too small boys were getting the breads from me with shaking hands with me and look at each other face brotherly and friendly.

On that day when all of these boys and I finished works about 5:30 P.M. and then one first sergeant who is a chief of working at Site, Yod Phat, he did ask me a question that would you be so kind to try to find the clothes for these too small boys who worked so hard with us today? I said well, I may be tried my best to find the clothes for these poor and hard worker boys with using my head to say again to that sergeant for telling all the boys and their parents to come to see me, in about 30 minutes later which all the boys and their parents came to see me when I saw them, most of the boys got no clothes in their bodies but some of them got ragged clothes. They seemed to me that their clothes might be on their bodies about six months ago which they never took off and washed them and then at the same time I really asked the parents of these boys, and they told me all the stories of their life and the time which they made a dangerous adventure to escape themselves away from the enemies control to come to stay with our side.

When they already told me their stories and then I panted a finger to the boy, Bar Mai, and at the finality of my sorriest conversation with the parents of those boys and I myself found out that a boy Bar Mai, he had no parents to stay with and I asked him for coming to stay with me or "Pop" Buell at Site 20, but he refused to come along. He said that he need stay with his one uncle and at the same time which I told all of those boys and their parents to come back to have a special party that I set it up for all the hard worker boys with buying two big chickens and tasted really good for them and I also called many old men to come to have a chicken party too and then when we all finished that eating and I started to talk and explain to all people who stay in that place to try to do the best work and cooperation with our side for helping our own people from the dangerous action of the Communists in this country - especially I made a boy, Bar Mai, for a good example to those old men and others who stood and listened around that place for many things and ways and the last things of my talking for them and I let them relations up that pace always remember, recognize, practice in their black brain and do it immediately. The things are as follows:

1. No being too lazy people.
2. No stealing things which somebody still has in his heart.
3. No telling a lie
4. No being the selfish persons.
5. No being jealous person.
6. Must think, do good for others too and make the best cooperation with each other.

When I finished my saying then I did ask the questions with all of them and I let them ask me in what they still have a doubt in their heart about our great AID operation, but mostly those people asked for salts, rice, tools and some other equipments for making somethings of their living up hills which they should have, and they also said again that at the present, they absolutely did not need the big full sacks of money like the other persons who stay in the fairy with always having really crooked heart and jealous to the others. But they really need and wish getting men who got a good heart, experience who know themselves with the others especially like hill tribes who also know how to back them up for assisting their works to against to the enemies of their own homeland peace when they and their families have enough foods to feed them and have somethings to cover themselves. I myself really knew about all the people where I am working at Sam Neua Province, mostly those people always swear themselves to our AID operation and our side that they are assisting our soldiers to fight the number one enemies of our country that is the communists on the time. So when the whole things have gone really good on that time and all of the parents of small young boys went back to sleep and I went to bed behind the first sergeant's bed who always worked together with me, and we bother discussed about working, about people, some political action between the city and up

the hill how hard we are protecting our homeland and then we compared the groups of too small young boys who worked and ran back and forward to carry the staffs to put in a chopper instead of their parents who stay in front line units with holding guns to kill the enemies and (instead of all high rank officials or officers in the city who just sit and sleep on the full sacks of money by day and day and sometimes those high rank persons stand up and go to work in the specific times with fixing out to have many holidays and the way to get easy money for their crooked beliefs, ect.) with the rich people, well to do people and great high powerful officials and officers who are staying in a perfectly city and who always are standing by for making new revolution to each other by hearing the voice of the people who said that this period of the present government makes the cost of living too high and some others of surrounding political problems.

Sir I am so sorry if I am wrong that everytime when our great high relations make the arguments to fight and to kill each other down the city here. All the boys and the people who use to work for me and our AID operation up hills they are getting much and much trouble for many things, one thing is having no rice and no money to buy foods to feed themselves for having the powers to fight and finish the Communists and to prevent their homelands in their own province or to prevent the royal capitol of this country of Laos from any kind of aggressions and another things are making the enemies have a great change to occupy our weaked posts without any reason at all; but the high group of the powerful people, they really should think that the people have no limitations of the ages who they are staying up hills with eating rice with salts and fresh water and then they go to fight and kill the Vietminh enemies to protect somebody's beautiful houses, somebody's soft chairs, somebody's family life and to protect somebody's beautiful jobs; everyday the hill tribes including our AID operation field men give the sweat bloods to help each other for getting the powers to kill the "my Lord" our young boys and men die and get wounded before getting a piece of the peaces of our homeland. But, however, the high powerful and rich people should think of young poor boys and men who are staying close to the enemy's guns and then they have to hurry to support the people up the fronts for saving their happy life in a good city, instead of what they should do and support the in front line people who I did mention a leve and now the high rank officials and officers who are the foreigners or not foreigners, they are not worried much for the young poor people or old people who are pushing the communists back to their territory and they just let the people who like the group of too small young boys and some other adults who really worked hard and die up the fronts be so worried, hungried and sorried for them who have a good like and good opportunity in the fairy city because those harder workers up the front. They are really afraid of the group of the high rank powerful people will not absolutely give them rice to eat, give them the clothes to wear and will not give them the salary to buy the meats to feed their body; certainly if there are no rice, food, clothes, and money to give or support to those people who are up the fronts and who could not make any merchant as they were used to do before and then they have to die by staying of hard conditions in this country of Laos/

In my part that I am the sorriest person in this country, because most of Lao population are about now only two million and half. But no one does pay much attention to each other when the other is going too poor and unlucky person, with my opinion is now needing many native people of Laotians to go out of their great beautiful houses or city for helping their own Lao people if they are good enough on their eight activities in themselves like I am. So I sometimes really feel very shame and so sorry for some powerful officials and officers who are working on the black back of their own people to get the bloods from poor people who cannot say much, for feeding their families and they did not think of the others and not do good for the others.

Now mostly the refugees and old native people who I did take good care of and control at Sam Neua Province, they already moved out of their old villages for going to reset up their new villages again where they can make a good farms or rice fields for helping themselves in the next year and where they will get good enough security around. But, however, these people, they divided their own native people in three big groups for helping and working around as one group of them become the village home guards or soldiers to assist the FAR troops, one group of them is the transporters or coolies to carry the stuffs such as the ammunitions, rice, etc. to the soldiers at different outposts and to carry the stuffs from places to places as the soldiers need them to do, and one another group of them has to work in their village such as making the gardens, rice field, repair the houses and also work up the airstrip for picking up the dropping stuffs such as rice, ammunitions, etc. But about the profits which these people made and got from the last year, only 25 or 30 per cent or less than that because they moved back and forward for many times by the Vietminh enemies shooting them, killing them, compelling them and stealing their properties. Therefore they would not help themselves much for this present.

And another main group of the people who stayed at Nam Leam village of Houie Tom, Site 27, they are about 1,568 people altogether, they just moved out of their village by my request to do that and high officer's order, to go to stay back in their old broken village of Moueng Larb, Ban Na Lieng, Ban Naw, Ban Sob Kard, Ban Sob Aw and Ban Sob Lam for fixing out the places where they can make good rice farms and other things else which they ever worked to help themselves before. However, before these people did move out to their old home, I and "Pop" Buell and a zone commander including many experienced officers already fixed out and started to build an airstrip for a center of all refugees and people at the area of Moueng Larb, that airstrip is now going to finish very soon and it may be good enough for a helio can land on the next week for sure because I myself am a great supervisor of all people and help them as they want by "Pop" Buell's order since they started to build that airstrip, it seemed to me that nobody did pay much attention to help building it except myself, Thongsar, who ran back and forward to get the equipments and other things also such as the explosives to blow the stumps off and rocks, etc. I ever told and explained to many people who are our friends and relations that that airstrip will be

very important center of our great transportations for my kink of people at Sam Neua Province. This airstrip will be a number one place for storing the tactical equipments such as the ammunitions, rice, salts and other things else for supporting our soldiers and the people who are staying at the in front line outposts; this airstrip is standing in the middle of two main airstrips of Site 36, Site 58 and small airstrip of Site 27 and, however, this airstrip of Bouak Ngen (Moueng Larb) is also the best place for any aircraft to land on, because as I noticed that about the weathers which always are opened for any season, even the rainy season, cold season and dry season are always cleared without too much clouds, too windydays and foggy days, because the surface of the ground is not too high and low so the airstrip itself is long and wide enough for the helios, porters for the present, but if the people will get enough time to clean and work more than that we are sure that the caribou can land easily too. Now the length and width of that airstrip are 300 meters long and 30 meters wide and it also will be able for making two airstrips behind each other for the next future hope. About the eareas are around that airstrip, they are big enough to contain the people for staying to make the farms about five or six thousands of them and the soils are good enough to plant any kind of crops and there are two big streams of passing water around the years which two of these water streams are staying around that Bouak Ngen airstrip (Moueng Larb). But any one thing which we are a little worry about that airstrip that is a security for the next plant, because it is very closed to the front line position of our troops and Vietminh enemies, but, however, we thought that no places to be really good safe for anything in this country of Lao, but there are many places to stay in, to work and to plant the crops for feedin; the individual belly until our breath will stop and the Free World will break away from this confusing earth.

So the end of a poor writing of this report to especially Mr. Gullion who always beat me about the bust who also supports me and our AID operation at Sam Thong, Site 20, as a number one hero for us from a fairy city to the highest mountains of Xieng Khouang and Sam Neua Province and please you advise me about this report if it will hurt somebody's feeling; who did not want to hear and listen the true talking and telling from my black heart and brain and from truely requests of all people who I myself enjoy with everyday and then I hope that you will not issue it around.

Yours obediently,

MaHa Thongsar Houapha

The Collected Works of Thongsar Bouapha

by

Thongsar Bouapha

USAID/Laos
December, 1970

Anonymous, "The Neo of Laos," USOM Laos, 1960 (?). 4 pages

THE COLLECTED WORKS OF THONGSAR BOUNAPHA

by

Thongsar Bounapha

including

"The Story of the Neo People," (USAID RRD, Laos, June, 1963 (7 pages)

"Answering Your Question About the P.L. and V.M." (Excerpts), 1963.
(4 pages).

"The Funny, Really, and Shameful Story of Residence and Refugee People
at Nam Chong?", September 26, 1962. (2 pages)

"Answering and Telling Generally Questions," June 10, 1963. (11 pages)

"The Main Aim of the Movement of All Vietnamese and P.L.'s in Laos,"
August 8, 1963. (6 pages).

"The Activity of In Front Line Refugees...", December 13, 1965. (6
pages).

(USAID/Laos, Vientiane, Laos.
December, 1970

THE MEO OF LAOS

The Meo are a proud people, with a very independent, individualistic spirit. A Meo looks after his house, takes care of his animals, goes to till his fields, and returns home to eat and go to bed. In order to persuade a Meo to participate in work which is in the common interest, it is necessary for the Chief of his village to call him in and give him precise instructions. He must understand the reason behind a duty for the public interest, if not, he will refuse to obey.

These characteristics have been developed by the environment, the origins, and the traditions of the Meo. The Meo are mountaineers, usually living in the peaks and high ridges where there are no mosquitoes. In recent times, however, they have descended into the valleys and the plateaux, where they cultivate paddy rice.

According to legends handed down from father to son, the Meo come from a cold country to the north. I believe that the Meo originated in western Mongolia, because the name they use among themselves is "Mong". "Meo" is a term applied by outsiders. They came to China, through the province of Szechuan, and spread into Yunnan, Kweichow, Kiangsi, and even as far as the island of Hainan. The Meo came from China into Burma, Thailand, the northern part of Vietnam, and Laos. There has been no accurate census of the Meo population but, as far as Laos is concerned, it can be stated that they constitute about one-tenth of the total population; that is, from 200,000 to 250,000.

The Meo are divided into a number of clans which all speak the same language, but are differentiated by their dress. Generally, speaking, there are two major groups; the White Meo or "DEU" and the Meo who wear colored clothing. The White Meo, both men and women, wear white garments. They wear full skirts with accordion pleats, made from pieces of material six to seven meters long, and entirely white.

The garments worn by other Meo clans are more complicated. Some of the more colorful shirts worn by the women include extremely detailed decorations, designs, and embroidery which involve 6 months' work for a young girl. These groups include the "LENG" or "SI" (The multi-colored Meo), the "DOU" (black Meo), the "MCHOUA" (Chinese Meo), the "PE" (Red Meo) and the "JOUA" (Green Meo). These clans continue to wear their traditional costumes. Among the white Meo however, the women wear white only for festivals and ordinarily wear trousers.

Nearly all Meo, old and young, men and women, wear one or two silver necklaces which are made by their own silversmiths. The men wear a kind of cloth beret with a red pom-pom. The men's jackets have blue linings, and they wear them with the sleeves rolled up so that the lining is visible. A red sash is wrapped around the waist.

All Meo, whatever their clan, share the same beliefs. They believe in the power of Heaven, which they call "DOU". When they are unfortunate or in difficulties, they appeal to Heaven to help, comfort, or save them. They also believe in the existence of good and bad spirits, and there is a cult of household gods. Each household had a patron god, whose altar is placed on the wall opposite the entrance door. There are also gods of fire, of agricultural and livestock productivity, etc. The Meo worship their ancestors, as do the Chinese and the Vietnamese, but they worship them only during the New Year's festival and do not build altars to them. During this festival, sticks of incense are burned on a

several glasses of tea and alcohol are placed on the table.

Before setting out on a journey a Meo burns incense to invoke the protection of the family's household gods. He does not, however, invoke or his ancestors. He calls on them for help or encouragement only if he is in danger or encounters difficulties during his trip.

Belief in sorcerers also exists among the Meo. They divide them into two types; good sorcerers who pray to the gods only for protection and to comfort and heal the sick, and bad sorcerers who can harm the health of others by black magic. The sorcerers are often medicine men. They say that they treat sickness with prayers and witchcraft as well as with medicine, maintaining that one is necessary for the other to be effective.

Among the Meo there is only one true feast each year; the New Year, when everyone rests from his work for one or two weeks and all enjoy themselves. The order people spend the whole day around a table, eating and drinking, talking about old times or of the future. They leave the table only to see a horse race or a bullfight. This is a contest between two bulls, and is one of the favorite entertainments of the Meo.

During the New Year the young people have complete freedom to meet one another in one of the village courts. They look at one another, exchange declarations of love and love songs, play games with balls or shuttlecocks decorated with feathers, and seek to love, be loved, and find a mate. The people wear their best clothes. The young girls meet in the village squares, and the young men are free -- only during the festival -- to go from village to village seeking young girls in order to speak of friendship and love. The women, with their younger children, sit at a short distance from their daughters in order to supervise their dress, their speech, and their gestures -- except, of course, at mealtimes, when everyone is occupied with eating. And so it is that, for the most part, marriages are celebrated after the New Year's festival.

Aside from the New Year, weddings and funerals provide the only occasions for festivals. When a man or woman dies the entire village, and not only the family and friends, come to weep over the dead. The day before the burial, everyone brings something to help the mourning family and all offer votive papers and incense to the dead. This is also an occasion for the young people to wear their best clothes, to meet and exchange glances, declarations, and songs, and to play the flute and the Meo kreong, similar to the Lao bamboo pipe-flute called the Khene.

Only relatives and friends are invited to a wedding feast. They pass an evening eating, talking, and drinking at the home of the groom and another at the home of the bride. The young people, however, take this another opportunity for freedom to exchange words and songs of love, which are often called song competitions. A birth is the occasion for a small family feast, as are birthdays. The anniversary of a death is a more important date and is celebrated as a feast of the liberation of the shades of the dead. The feasts for the guardian spirits of the village are derived from the Chinese or the Lao, but the Meo believe sincerely in them and make offerings of money in order to obtain the protection of the spirits which influence health and prosperity.

The Meo are faithful to their customs and to their traditions. In general marriage takes place only by consent of the two young people, without requiring the consent of their parents. For this reason the bride follows the groom and lives in his house. The ~~hus~~ parents must perform the marriage rites and have no right to refuse unless the bride or the groom is known to have leprosy. Marriage arranged by the parents are rather rare. Such marriages are not regarded favorably by the Meo, for the parents of the two young people may be in agreement, but the bride and groom may not. This kind of marriage has sometimes led to regrettable divorces and suicides.

Polygamy is common among the Meo, who often have two, or three wives. They marry very young; the girls from the age of 15, and the boys from 16. The children of the male line do not marry among themselves. It is the custom that these who do not have the same family name may marry, while those who have the same name may not. Children born to a brother and to a sister may marry, however, because the children born to the girls of a family take their fathers' names. In fact, a young man has the right and the priority to marry the daughter of his father's sister. Therefore, when a Meo loves a girl, he always asks to whether she already has a commitment to marry her cousin, the son of one of her mother's brothers.

If an elder brother dies, the younger brothers have the right, or the priority, to marry his widow. She may not re-marry outside her husband's family unless none of the younger brothers wishes her for a wife. The family of the deceased considers the widow as property which they have acquired, because she was paid for before the marriage. Any remarriage outside the family requires a reimbursement of the marriage price. This price is fixed and paid in silver and is established by custom. It does not include the various expenses of the wedding. This traditional marriage price exists in the customs of various Lao ethnic groups but is not specified by the Lao codes. The marriage price is called the "Kha Houa" and is fixed. While the other expenditures are termed "Khadong" and vary according to the importance and the social position of the family.

Once a Meo is married he attempts to earn his living independently of his parents, though he may accept some help from friends or relatives. Just the two of them at first, they build a small home, working together in vegetable gardens and in the fields in order to live. A newly established Meo household will thus grow their own rice, maize, sugar-cane, bananas, sweet potatoes, beans, and so on, for their own needs. They may keep a cow which is most often given them by the bride's father, uncle, or brother, and a sow and some laying hens.

Meo houses are usually made of wood covered with shingles or straw thatch. Everything is simple and temporary without artistic designs or enclosures. Cooking is done in the house itself. The outbuildings -- pigsties, chicken houses, and stables -- are built haphazardly around the house or adjacent to it. The fields are fenced against livestock, but the cattle are free to run about the villages without any supervision by herders. This is not true, however, of the fighting bulls, which are dear to the heart of the Meo and are watched carefully.

The spirit of the Meo also reveals itself in their passion for hunting. Traditionally, this has been done with firearms, fired by flint-clocks, which have ranges up to 300 meters. The Meo, who are excellent smiths and ironworkers, make their weapsend themselves. They lovethair weapsens, considering a firearm as personal jewelry chich is always carried along when they work in the fields or go from one village to another. Hunts are organized very often. Three men, five, ten, or an entire village will go out with special small hunting dogs which are ten times as valuable as ordinary dogs. They hunt goats, deer, bear, wild cattle, antelope and even monkeys, which do great damage to the crops in certain regions.

Often one member of a hunting party is accidentally killed or wounded by another member of the party. Most frequently, the Meo arrange among themselves to settle cases of this sort by indemnifying the family of the deceased so that the matter does not come before a court. They follow the principle that "a bad settlement is better than a good law suit." A settlement does not always end the matter, however, because accidental killings must go before a court of law. The Meo, with their love of freedom have a special horror of imprisonment. Sometimes an attempt is made to buy freedom by sending a bride to the public prosecutor or judge. Some cases are dismissed in this way, but others remain on the court docket for long periods because the accused would rather hide in the jungle than go before a court and possibly be sent to prison.

The characteristics, attitudes, and customs of the Meo which I have briefly sketched above all have a direct bearing on the situation in which the Meo now find themselves. Their love of freedom, their sense of independence, their attachment to their traditions, their love for their mountain homes, have caused them to struggle defiantly against the Father Lao and Viet Minh, who seek to place the Meo under alien control and destroy their society.

The customs of the Meo make them formidable soldiers. Toughened by their hard work in the high mountains, accustomed from childhood to firearms and to hunting in groups, used to travelling long distances on foot from one village to another, they become excellent fighters with a minimum of training. For many months now, ever since the Communists seized control of the Plaine des Jarres, the Meo, working together with officers and soldiers from the Lao Armed Forces, have been formed into regular FAL military units. They have defended their homes and have given great assistance to their brothers in arms elsewhere in Laos by harassing the enemy's convoys and military columns.

Although the individualism of the Meo is strong, they are capable of working together when the benefit to the common good is clear. This is certainly the case now; when it is obvious that every family, village, and clan must cooperate in order to resist the invaders. The threat of alien domination has also drawn the Meo closer to the other peoples of Laos. It is clear to the Meo that they can continue their struggle only if they cooperate with the constitutional government and with the other groups which make up the nation of Laos.

THE STORY OF THE MEO PEOPLE

by

Thongsar Bouapha

US AID-RDD-Laos
June - 1963

PREFACE

Bill Taylor

US AID-RDD-IVS-Laos

Thongsar Bouapha is a young Lao field assistant working with "Pop" Buell and myself in Xieng Khouang and Sam Neua Provinces. We are primarily concerned with the Meo people (because of their numerical superiority) and we have naturally developed a deep interest in the history, customs, and culture of this fascinating group of people.

Thongsar has worked for several years in Xieng Khouang Province and has become quite proficient in the Meo language. "Pop", realizing both Thongsar's ability to communicate with the Meo and his talent at "spinning a yarn", asked him to research these areas of interest and record his findings for those who might find them informative and useful in their work.

After Thongsar completed writing The Story of the Meo People, with his permission I tried to edit this paper which I considered a classic. I have made changes only in punctuation and a very few words which I hope will improve the "readability" of this story. I have in no way tried to change or contaminate the style and colorfulness of Thongsar's writing.

This is Thongsar's story. It is also an accurate interpretation of the Meo legend and history.

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The Story of the Meo People

"Men who work up the hill or up the mountain should know and read the story of Meo people for their good co-operation to get along with the Meo people, who are mountaineers."

Questions are as follows:

1. Where and how did the Meo people bear from?
2. Where did the Meo people move from the first time?
3. Why did the Meo people move away?
4. What did the Meo people get a trouble on their long journey from places to places?
5. What profession did the Meo people like best?
6. What religion did the Meo people worship most?
7. What is the exactly custom of their birth, old age, pains, death, and marriage?

PLEASE

You must read with your one opened eye and listen with your one opened ear! In the present there is one old man who is staying at Nam Chong, his name is a father Sai Vue. He is seventy years old; he has six sons, but his sons are still alive, just two of them only, and he has had only one wife. He said that he did not want to have five or ten wives like the other Meo people. Right now he is staying alone, his wife has passed to the paradise already for twenty years ago. He is a one man who told me the whole story of the Meo people. He said that when he was a young boy his old parents told the story like this.....

CHAPTER I - The Beginning

In the olden day, was about five thousand years ago, there was only one land, the land was very small like the trace of the deer. There was only one tree, the tree was very small like the smallest candle. There was also only one hermit who stayed on that land. When the age of that hermit was one thousand years old he

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took clays to make one man and one woman by his own magic, a man whose name was Phaou Sank See, and a woman whose name was Ya Sank Sar. Both of them stayed together for many and many years. They have had only one son and their son's name was Sin Sai. He was a powerful, grateful, and kindly man.

When a Phaou Sank See and a Ya Sank Sar were too old, their ages were about five hundred years old, on that time the hermit said to them that, "Right now we have only one land, this land is keeping bigger and bigger. I would like to make the both of you to be twelve families with fulling of people, and each family has to stay in the different directions of this small land." When the hermit said so, then he killed those two of Phaou Sank See and Ya Sank Sar and he cut them in twelve pieces of their both body. He also have put pieces of those two people in the different places with making houses to cover. The hermit covered those pieces for only one night. The hermit sat to make his own magic all night for those pieces to become families of people. So in the morning of the next day the hermit stood up and looked at every house of those pieces of two people. He saw every piece of those two people in those houses that he put them in. All of those became men and women altogether.

Immediately the hermit was too glad that he saw his really good magic become the truth in what he wanted to wish, and then in a few moments he had vanished away from those men's world to go to stay in the paradise of God or Lord. But those men and women, they stayed in their own houses together which the hermit made up for them. They also got their own marriage. When the land of those people got bigger and bigger and they stayed in separate groups until today. Therefore, right now there were many kinds of people, many kinds of countries and many kinds of continents in this man's world by those people stayed in separate places. Meo people, they said that they were one kind of those people who the old hermit made them up.

Now come back to chat about the son of two people, Phaou Sank See and Ya Sank Sar. When the age of Sin Sai was about twenty-five years old, his own town was very much trouble about the big bad giant who it wants to kill him and take his town away. Well, that giant, it tried to kill him for many, many times, but Sin Sai he was a very powerful, grateful, and kindly man. That giant could not do anything to him by his own wishing. In one day Sin Sai, he thought that if he will not kill that giant, that giant will make a big trouble, eat people and kill many people in this Man's world. So Sin Sai, he sent the message to that big bad giant that he wants to make a war with it.

In the same day when the big bad giant received Sin Sai's message, it was very angry. It's both eyes were red like the fire hell. On that day the big bad giant could not stay on its house. It growled and cried like the bad thunder. It went around the sky and it also transformed itself into thousands and thousands of small giants for making a war with a great Sin Sai who was a son of two people, Phaou Sank See and Ya Sank Sar.

Sin Sai he never care about those bad giants. Sin Sai, he said in his mind with thinking that, "Oh! my dear old parents and my dear respecting hermit."

Right now the big bad giant was very, very angry like it will cook a whole cow. Sin Sai, he himself said that I have to show my good tricks to those bad giants and kill all of them in three days. So Sin Sai he took grains of rice to put in his mouth and then he spit out all of grains of rice, and all grains of rice became soldiers by his good magical action. When Sin Sai he had soldiers ready and then he start to fight with all bad giants. Sin Sai, he and his all soldiers got a big fighting with those giants for three months.

At the end of the third month his soldiers killed all small giants, except the big bad giant only one left. Sin Sai, he himself fought with that giant for three days and then he killed it dead with his a powerful arrow. When the giant shot the arrow to Sin Sai, the giant's arrow became the flower to respect Sin Sai. But when Sin Sai shot his powerful arrow to that giant, the Sin Sai's arrow cut the giant's throat in pieces and then that big bad giant died.

Well, when all of bad giants including the big bad one had died altogether, Sin Sai he said that, "If I shall stay in men's world, there is no use at all for me. I have to go to kill bad giant or bad spirits at the other world." When he finished his saying like that, he called all his soldiers come. He briefed them and give them a good compliment that they got win of fighting with all bad giants.

The last word of his saying to his all soldiers, "I have to leave you all soldiers in man's world, and you all will not forget to stay on the high hill, because when I am not here, there might have many bad giants or spirits will come to make you all trouble; and also you all are my powerful soldiers and have to wait for me until I will come back to stay with you people again!" When Sin Sai he finished his saying he burnt himself away in one minute.

So right now all Meo people said they are one kind of Sin Sai's soldiers. They said that they are afraid of many bad giants and bad spirits very much. They will come to make them sick and trouble. Therefore they always stay up the high hill or mountain. They will not go to stay on the plate ground exactly because Sin Sai who was their old boss will come back to stay with them. They are also afraid of taking a bath too, because they said that there might have many bad spirits in water. If they will go down in water, the spirits will eat them up.

CHAPTER II - Leaving the Old Land

In many thousand years ago, the first city of the Meo people was in the land of the Moeng Haow people (Chinese land). The name of their city was Moeng Mon Hava or Ton Kong which was a big city and progressive country too. But, many thousand years ago, the Meo people moved from their old place to the other places. They immigrated to one part of Chinese land which was close to the Vietnamese border. The name of that place was Moeng Toi Lar. They said this place stood on the bank of big river. That river has four colours; red, black, green and yellow. They also said that place was the end of Mekong river and they they kept moving and moving more and more until they got to Laos, and are still moving today. They said they spent days and nights, almost thirty-five years before they reached Laos because they tried to make a new home everywhere, but they got a bad fortune.

The reasons of their moving. They said in their own land there were many people stayed in the same place. It was a kind of scanty country too and they said that there was a man who came from Laos. He went to tell them that in Laos there were many golds, silvers and other properties. Therefore the Meo people moved in Laos and they stayed at the area of Sam Neua first before they moved in the Xieng Khouang areas until today.

The difficulty or trouble of their moving from places to places. They said when they got moving from the first place, they fought with the Haow and Chinese people on a long journey at Moeng Mon Hava until they reached Moeng Toi Lar. When they got moving for the second time from Moeng Toi Lar, they said they fought with Vietnamese people until they got to the area of Laos. They also said at their first moving they have had two thousand people who moved together. When they got arriving in the area of Laos, and they counted their own people, there were only one thousand people who were still alive. They said that during their fighting with the enemies they did have nothing except their sticks, sharpened knives, sharpened rocks, their own Meo rifle, their own feet, and their hands. They did not stop to move to their big aim of their destination until today. They said to themselves that, "Where is a will, there is a way".

CHAPTER III - The Good Custom

The good profession of the Meo people. They said they like to do farmings; to plant rice, corns, and vegetables on the high hill. Some of them make a merchandise and there are a few of them which are merchants per each village. Only one thing that the Meo people like to plant most and best, that is the Opium for all their lives. They said that the Opium is a kind of best medicine for everything in their bodies. The staple diet of the Meo people, that is the white rice and corns. They eat rice and corns with fresh water and boiling vegetable.

The religion that the Meo people believe and worship most, that is the spirit and fire worshipping because they said their old grandparents have passed or died already. The soul and the spirit of those old grandparents are still staying with them in the house for taking care of their children and themselves forever. Those spirits they called "House Spirits". But they said there are many kinds of spirits and each kind of spirits - their actions are not the same. Some of them want to eat only fried meat of buffaloes and cows and their businesses are not the same either. Some of the spirits just take care of the baby only. They said the spirits for which they cared most, that is the house spirits, because house spirits are more important than any kind of spirits in their religion. There is no limitation of changing their own religion. Supposed that they did not like the spiritism and fire-worshipping because they said all spirits want to eat many things and all spirits made them a poor and sick people; right now some of the Meo people became a Christian and the other kinds of religions.

About their old education. They said at a long time ago the Meo people did not have the school, but they studied the story of everything that has happened to them from their parents telling. They have many kinds of different pronunciations of their language, because they have many kinds of Meo people like the group of Meo Khaow (White Meo people), and Meo Laeye (coloured Meo people), and so on.

Right now all kinds of the Meo people have the school to study Lao language and some other subjects. They know to write Lao language and speak the right Lao word. Their old language, they said, did not have writing language except speaking and talking. Right now they are having their own Meo language for writing, and for speaking a right Meo word, that their own boss or their respected King made up.

The custom of Meo people marriage. When the Meo people will get a marriage, they have a custom with each other in two ways. One way a boy goes to talk with girl. When both of them are pleased to agree with each other then the boy has to kidnap the girl away from her house without her parents knowledge to go to stay in the boy's house for three days already. Then both of them come back to make a ceremony at girl's house. But they said this way it costs too much, because they both break law of their old grandparents' spirits a boy has to buy more chickens and more pigs than the other way.

In the other way a boy goes to talk with a girl. When a girl agreed to get a marriage with him, he came back to tell his parents to go to talk with a girl's parents. If the both sides of those families have agreed with each other, well, one person, who is the head of the boy's family or the girl's family, has to go to talk with a fortune teller that in what day will be best for them to get a marriage. They must also invite the fortune teller to come to be an old guest for briefing the boy and the girl how they can get a happy long life with each other. They said that the Meo people cannot get a marriage in the waning phase of the moon because the waning phase of the moon is a bad luck - and they can get a good marriage only in the waxing phase of the moon at any day. When they fixed the day and the month to get a marriage already, then they set up the party. The way that they do is as follows:

The boy has to pay for a girl to the girl's parents. He must get four really silver bowls that weighs about one kilogram for his girl. He must get two big pigs for his father-in-law and mother-in-law to raise instead of their daughter. He must get seven chickens; one chicken is for his girl-wife to kill for a party, two chickens are for his father-in-law and mother-in-law to kill to eat, two chickens he must kill for a party, two chickens he must give to his father-in-law and mother-in-law to raise in their house forever. He must also get two big jars of Meo whisky for his friends and other guests to drink.

At the end of this ceremony the boy's parents, the girl's parents, and the fortune teller have to educate them in the way of their old custom - how a husband will do with a wife, and how a wife will make a good practice to her husband for all her life. A wife has to go to stay with her husband in all periods, not stay in the girl's parents house because they said the boy already bought her.

When they did not like to stay with each other they can part easily. But if a girl or a wife wants to get a separating away from a boy or a husband then she has to pay to the boy what the boy paid for her to her parents before in their marriage. One thing they did not have is a law to get wives. One man can get five or ten wives, this depend on him. They said if they got much power and rich, they will not count to get five or ten wives, they have to get twenty wives because they said that they are a big boss in the whole family and let all their wives to get to work on the high hill. But for themselves, they said they stay in a house to take care of babies, smoke the opium and sleep.

The exactly custom of their birth. Supposed that one of them got a wife in their family. When that man's wife got a new baby the head of the family has to go to call a good-spirit teller come to see and visit a baby after a baby has born for three days. When the spirit teller already come, he told the head of a family to kill two chickens and one pig for making a ceremony of a baby and for offering to the house spirits to eat. When they made a ceremony of a new baby the spirits teller said many things to the house spirit for taking good care of a new baby in the future.

X About pains and sicknesses of the Meo people. Suppose that one of them in their family is getting or having a sickness. The head of a family has to go to tell or to call one old spirit teller to come to make the examination of a patient that the spirit teller can tell exactly what kind of animals the spirit wants to eat. Then the head of a family has to do in according to the order of the spirit teller.

Supposing that the spirit wants to eat a pig. A head of a family has to kill a big pig to offer that spirit for its eating, and when a head of a family has killed a pig already, he has to tell that old spirit teller. Then at the same time the old spirit teller holds the dead pig and goes around that sick person with holding the dead pig and saying a spirit's words for three times. The spirit teller must make sure to say many good stuffs to the spirit, which is still sticking in the body of that sick person, by his old Meo language. When he finished his saying to the spirit in the sick person, then he puts a dead pig in front of a main gate of a patient's house, or behind the body of that sick person, including the flower, many grains of rice, candles and something else. At the same moment the spirit teller comes back to sit on a chair behind the sick person and starts to make a spirit word for getting rid of that spirit away from the body of that sick person, while he holds two noisy bells. He also makes a really shaking of himself at the same time with saying and holding the two noisy bells. He did like that about two or three hours at least and then he stops. When he stopped to shake up himself, he comes back to make approval of that sick person with a touching the patient's body by his own hand. On that time he will know that the patient will be well or not well or the bad spirit did go away from that sick person or not.

Some of those spirit tellers, when they are making a spirit saying, they will not let anybody go to see and talk with a patient or get in that patient's house for a day. That is for the bad spirit to take itself away from the body of that sick person soon.

About the old age of the Meo people. Supposed that if men or women are going too old, about sixty or seventy or eighty years old, they have to try to smoke more opium and more tobacco for their good health - because they said the opium will make them to stay longer, stronger, and keep them healthier. If somebody told them to stop to smoke the opium, they will laugh at that one in a minute. When they were too old there are few of them did not smoke the opium and tobacco - among the thousand of the Meo people on the high hill.

The death of the Meo people. Supposing that there is one person in their family got death. His sons, or his father, or his close relations, come out of their house with holding their own Meo rifle to shoot to the sky for three times. The reasons of that shooting, there are two meanings. One meaning that they shoot

for their neighbours, or all people in the same village, to know that a person who stayed in that house already died; and the other meaning of that shooting is for making a good way for the soul or spirit of that dead person to go well. Then one other person in the same house of a dead person will change clothes of that dead person with new dressings. They also keep the dead body of that person in the middle of the house for sometimes one day or two days or three days or one month at most, but these things depend on the poor or rich family.

Well, now all people that are in the same family of that dead person have to make a suffering and crying for three days for the soul or spirit of that dead person to stay with their children, or all relations, and themselves, to prevent the dead spirit or bad giant from coming to make them a big trouble and sick.

Then they take a dead body of that person away from their home. But one of the good spirit tellers has to go to the jungle somewhere first for finding a good place to bury that dead body. When he already found that, he came back to tell all of a dead person's relations to take that dead body away to bury. Also, they have to bury that dead body at the place which has to be far away from their own house, about five hundred meters at least. When they already buried that dead body all relations of that dead person have to put the flower, candle, rice-bowl, spoon, cross-bow, broken Neo rifle and other equipments on the top of that grave and they all go away. That is all.

These whole stories made up by Thongsar.

TO: Mr. Gullion

From: Thongsar Bouapha

Subject: Answering your question about the P.L and V.M. (Exceprts)

Sir, now I am going to answer your terrific question about the P.L and V.M. whor are staying in Xieng Khouang and Sam Neua province and who are making destructions, agressions and interferences to the peace of all people in Laos. But I am telling you the truth in what I have seen, in what I have heard and in what I have asked the old and young people who are loving their own freedom and free world and who just escaped away from the terrible pressure and compeling of the P.L and V.M. by myself.

...my 17 years old wife.

In the morning later I and my dad Pop woke up at 06:00 a.m. to prepare our supplies for going up the mountains. Then we both went to the airport about 06:30 a.m. We waited for Helio will take off about 30 minutes. Then we took off about 07:00 a.m. to Sam Thong site 20 when we arrived there about 08:00 a.m. and unload the whole supplies and then "pop" sent me to Ban-Ta with commodities for distribution to a new group fo Lao refugees who came from Ban Ban. After I got through that place, I waited for Helio took commodities to that place a ain about tow or three trips and about two or three houses, at the last trip I saw my good friend Tom Ward come with helio, during my waiting for commodities Tomward and PoP who will come to help to give out commodities on that time.

I walked down to the Lao village with my old friend who is a K.L soldier. I saw one woman, her age is about 30 years old, who just arrived at that BahTa by escaping away from Ban Ban, but she didn't get nothing to come wither her, except her market basket including a few vegetables in it. I myself asked her softly how could she flee from her village. She told me like this: In the morning of 4/5/63 early she and her-friends are bout 26 women altogether who their husbands are Kong Lae's ~~soldiers~~, but they went out to set their out post around Ban Ban about 4 weeks ago, so 26 women including their children started to escape away. She said that she and her friends acted like going to the marking and going to get the bamboo shoots by their promise with each other at the night before when they started out of their houses and when they kept going to the jungle and mountain at somewhere around Ban Ban, when they got through in a half way of P.L and V.M. outpost in the north-east of Ban Ban and close to the outpost of Kong Lae's soldiers at Ban Ta where these women's husbands worked and where we went to give commodities to new Lao refugees. She said behind that way or that trail, there was one group of the P.L and V.M's soldiers saw a group of those women who were walking along that trail and then the P.L. and V.M's soldiers stopped them and shot them, on that time she was sure about 5 or 6 of them got killed and the rest of them got caught by the P.L. and V.M.'s soldiers back to Ban Ban, but she herself ran away with holding one her friend's daughter about 4 years old to come to Ban Ta where her husband worked and taht a little girl saw her her father worked either and that when a little girl saw her father, she cried out and on that time I was there with them too.

Sir, when that a little girl cried to her father, I myself could not hold my tears from my both eyes and dropped all over my face, because my life was the same when I was a young boy. My parents got killed by French in the period of Indochina war, and I walked away for a few minutes for my tears to stop and I came back to ask her about the living of all people at Ban Ban whom the P.L. and V.M. occupied and treat to them in Ban Ban and around Ban Ban. She said that when she and all people lived there, they didn't have any happy and convenience in going, coming and making the living of their lives. There just were the P.L. and V.M. coming to their houses to get their rice, chickens, clothes, and anything else in whatever the Village people got in their hands. Somedays, she said, the P.L. and V.M. came to call men, women, and old people to go to work to carry weapons and ammunition to their camps or to their outposts and somedays the P.L. and V.M. came to call them to go to build the roads and cut the woods, etc. She said if somebody refused to go to do what the P.L. and V.M. wanted them to do, then the P.L. and V.M. took that person somewhere into the jungle for killing him away, because the P.L. and V.M. understood that person's mind was making enemies or war to them and trying to break their policy of communism.

I asked her again about the P.L. and the V.M. How do they live and how do they eat? She answered me like this. "The P.L. and V.M. themselves they live in the dirty places as same as the wild animals and like pigs. They did not have anything except things they stole from the village people. About their tools or important equipment they did not have to make their own things either, but they got support from Hanoi, just only weapons and ammunition, most of the things they got or stole from the village people like knives, hoes, plates, spoons, cooking pots, bowls and mats. About their eating, they did not have many things to eat except they got a few things from their Communist government. Maybe only one time in six months or so, or more than that, they got their droppings, mostly or usually they went to get food from village people. A way that they did, supposing one family has a sack of rice or chicken or cows or buffalo or dogs or cat, they wrote down in their books with their explanations and with their untrue promissings, they said to that family that when our country will be well or no war, and then we will pay you later, everything you get you must give to us for eating today or tomorrow, we'll come to get this or to get that after all that family has to give to the P.L. and V.M. in according to what they said. The P.L. and V.M., they did like that to every family and every day whom the P.L. and V.M. occupied to; but at sometimes when the villagers did not stay in their houses for a while, and some of the P.L. and V.M. come to rob their things like money, chickens, buffalo and other things else and then they went away or back to their camps. Supposing if one man or woman in those families know about that and he or she went to accuse about those P.L. and V.M. who came to rob this or that to the P.L. or V.M.'s Chief, and the Chief of those P.L. and V.M., he pretended to say that we did not know and our people did not know either, but that Chief of those P.L. and V.M. he gave the exact order to his people that you must take this man or this woman to go to that hole and kill him or her right away, because he or she is trying to make big trouble to us, and then that P.L. or V.M. will have to do it in according to the chiefs order completely."

I asked her again about the communication, society, and cooperation between the P.L. and V.M. with the village people. She said that the P.L. and V.M. made very poor communication, society and poor cooperation with village people in everywhere where the area that they are occupying because when they want to send message or to do something with somebody or to somebody, "Supposing" when they go to patrol in some places and they they have to call the village people to go or to do with them, usually when they go to patrol, they let the village people walk ahead of them, because they thought if enemies shoot them then they will shoot to the village people or the village people will step on the booby traps or land mines first, or the village people will die first. About their society with the village people she said that when the P.L. and the V.M. want to have a chat or meeting with the village people, they just give a brief about communism and the policy of the communism to the people, and they try to let the village people call all bad names of the people who are still loving to stay in the free world and freedom way. Most of the time the P.L. and V.M. tried and try to teach or educate the young children or the young people to know and understand the heart of Communism or the policy of great communist in the world, but all the hearts of Communism like these: "All people must work or every-thing for the Communist Government, must live and die together for the communist Government, must divide their own properties to the Communist government without refusing, must do everything in accordance to the order of leaders, no properties belong to nobody, must blame the people who are staying in the side of the free world and freedom together and must fight and kill the people who did not agree with the great policy of communism, absolutely. If somebody is a girl or lady, the P.L. and V.M. train her to know how to dance and make the entertainment for them everyday or whenever they need her to show. About their cooperation with the village people, the P.L. and V.M. just use the village people for work without wages at all. Sir, I have even asked General Kong Lae. He said that all people who are Laotian people and who stay in Kieng Khouang and Ban Ban there are approximately 200 Lao families and 28,000 people. They did not like the P.L. and V.M. but some of those people, they like the P.L. and V.M. about 500 people who did not have any education at all. Now he said that since he broke with the P.L. and the V.M. all the Lao people who like neutrality are trying to flee away from the P.L. and V.M. everyday and try to come to stay in his side or in our side exactly.

...

In the morning at about 06:50 we woke up and then went up to the airstrip again to wait for Than 'Pop' to come. During our waiting at the airstrip, there was a Meo commander who came and invited us to go up the high hill for breakfast. We asked him how far is it? He said, maybe walk about 10 minutes, but we walked with him about 35 minutes. With climbing up the high hill, When we got through that place and then started to eat. When we were eating we heard the shells of 105mm mortars dropping down to the hills at the other side of that Lao village. About 20 rounds by the P.L. and V.M. shooting to the troops of K.L.'s soldiers. I talked to Mr. Toward that here we are in the war now. I said to him that we would like to have some of Americans who never saw a war or shooting like this, to come to say

with us right now and then I thought that he will shake up and Tomward said: how about us body? I said baw pan yang never mind and at the same time we saw Helio come with Tan Pop and then we rand down the hill to divide commodities to Lao new refugees when three of us finished to do that we went to the other places further.

Summary: ...

When the P.L and the V.M. were all living in the same area with refugees, they treat refugees by using them to work without wages or pay, without softly consolation and without sympathy at all and when they gave refugees a rest, they just trained them refugees with their communism and practise the policy of Communist in what they told them and no giving something free to refugees without working.

There were many bad things happen to the Peoples properties, killed them, lied to them, pressed them to do in what they did not want to do too.

The P.L. and V.M. tell them about Americans in five ways:

- 1) Americans tried to make the war to kill themself and to kill their relations between Lao people to Lao people.
- 2) Americans want to occupy their home or country and then use this country to be a big base of war with communist.
- 3) Americans want to get the Lao people to be American slaves.
- 4) Americans came to help Lao people with big obligations (make them dependent).
- 5) Americans come to Laos for making dangerous relationships with Lao people and all of us have to fight them, kill them and call all bad names of Americans in whatever we could.

...every end of seven days, they come to get the peoples properties, like rice, money, chickens and other things else with their untrue promises so all the poeple did not get anything enough for their living further.

...they were very bad rascals to the people who are still loving the freedom and free world and they are also making enemies to the world peace of all people who are having their own free opinion and free ideas.

Hoping that you will be quite well as the same as I am.

Yours truly man:

Thongsa Bouapha

Please
try to read
my short story.

NAM CHONG - 26/9/62

Should Daddy "POP" read

The funny, really and shameful story of Residence and Refugee people at
NAM CHONG?

In one day passed, on 25th of September 1962. There was a plane of the
Social Welfare that flew from Vientiane to Nam Chong by the purpose of drop-
ing.. rice and salts for Refugees; the plane got through that place about
03:00 A.M., and on that day, the.. weather covered with with bad cloud, the
plane could not see the DZ, she just saw the area of NAM CHONG she flew around
that place for three times and for the third round, she dropped rice and
salts in that area, but the sack of rice and salts hit the two houses of the
old residence broke and killed their three chickens, but nobody got hurt; after
the plane has dropped rice and salts already; all residence people came up
the village of Refugees: they said to refugees that our houses were broken
by the plane that came to drop for you all refugees; we have to fine you
all refugees to do many things for us that the sack of rice and salts hit
our houses, killed our chickens and our old grand house's spirits have gone
away from us and also any kind of animals will come to eat us up...

So you are all refugees who stay in our old area, have to do the thing that
we are offering as follows.....

1. All refugees have to get one big pig that costs about 5,000 Kip to kill
for offering to our old grand spirits eating and for calling them back
to our houses for staying with us again.
2. have to buy two big chickens for our old grand spirit eating and making
them feel happy
3. have to fix our houses as the same before and have to do all things as
soon as possible, because if the time is over for three days, our old
grand spirit will go far away and will never come back again.

Refugees said: all right: you are all mee people as the same, and also
you people get rice from refugees; and why did you all called a trouble
like that? Why did we all refugees fix yours houses as.. good as the same
before: shouldn't we? However.. refugees tried to do in a good way! but
all residence people just said in the same thin on above! Both of residence
and refugees they never agree with each other for three days and they
don't know know to do to each other either; and the fourth day refugees came
to see me and invited me to be a judge in their problem: and then I myself
went to talk to all those people that, I said that was a ordinary thing.
That drop place could not see nothing, and she did not pay attention to hit
yours people house broke, and I thought that she tried to drop on DZ, but the
weather was too cloudy. If you all people will not agree with each other
and then I'll go to talk TAN POP and Colonel VANG to come up here and
give you all people a good judge! Just for a while they bother talked and talked;
and at the end of their talking; they thought that, if TAN POP or Colonel
VANG will come up.. it might be a big story and trouble: they have agreed

with each other way! Refugees have to fix their houses as good as the same before and give... 1,000 kip for making on something to their old rand spirits. So right now they have no hard problem to discuss further in NAM CHONG again.

DADDY POP:

I thought that they are all mae people the same that was a funny to me and shameful to their own people you think. DADDY

From

A great THANNY

Sam Thong
Pha Tao - Site 20
Xiang Khouang Province
June 10, 1963

TO : Dr. Howard E. Thomas, ADRD
THRU : Mr. Phillip Gullion, Social Welfare Advisor
FROM : Mr. Thongsar Bouapha
SUBJECT : Answering and Telling Generally Questions

"Telling the truth, the truth never die, never be rotten, never be broken and never spoil your feelings and thinkings, but the truth makes you believes and finish in what you are wishing and interesting to do."

SIR

Every time when I myself came down to a warm city, Vientiane, which also is full of the nice slim-waisted female fairies, but I always find those fairies that "they are much money eaters", this word I have ever told Tan "Pop" - he said that I am right on the spot.

1. Where are we working?
2. What are we doing up there?
3. Why are we doing like that?
4. Whom are we working for?
5. What have we done over there?
6. Where are our offices right now?

Sir, all of our honorable and respectable gentlemen, now I am answering and telling all the question above. It is just a leading way for the others to think and understand in our aim of the main projects in the wide area of Kingdom of Laos; is as follows:

Where are we working? I myself would say that we all are working on the tremendous mountains. I thought that everybody has ever know, ever heard and ever seen the mountains and the mountain chains and I am also sure that everybody could not make out clearly what is in or on those mountains, but the mountains are in Laos. Especially the mountains are in the Xieng Khouang and Sam Neua Provinces which we are working right now. They are consistings of the rough, tough, dangerous, mean, deep, short, long and many high hills and unsmooth valleys. I have even seen some of those hills or

mountains since many of us did not really laugh, sorry, and not only in their own by seeing and hearing the most beautiful and wonderful views of old villages or hills, hills or mountains, when they supposed to go up and walking with us and the long, or they decided themselves to return back to their own city.

But for us that there was nothing to be different to stay in the city with having a heating in the soft chairs, drinking a cool water and eating a number one food, because we thought that there was nothing to be more important than our own minds in this world, as the same that my old Lord said that "before speaking or eating or drinking and sleeping all must depend on our own minds to be pleased, or displeased, to show a wrong and right way for going to do as we will." In the fact of the mountains which we are working on, I myself already found out, there were three kinds of mountains altogether: these are (a) dangerous mountains, (b) treasure or valuable mountains, (c) lawless and quiet mountains.

A. Dangerous mountains. Here I want those mountains full of the explosive land mines or boobytraps by soldiers put in, or the enemies put in, and sometimes we have even heard that there are many untrusted wild animals such as tigers, king bears, wild bears, a herd of wild elephants and wild buffaloes, etc. stay on or around those mountains. But the most dangerous things are the communist Vietnamese or P.L. are staying on those for making and using their fighting devices with us and with all people who are still loving their own free homeland, their own free opinions, and their own free nationality.

Why did I say those mountains are very dangerous? Because all the people are refugees who stayed those or around to those mountains. They could not go and come to make their own rice field and other things else for their living as far as I have known - the crazy civil war which it has broken in Laos. Approximately the people and refugees were killed and wounded, 30,000 of them at least, on those mountains by the Vietnamese communist and P.L. shooting and fighting with each other on those, or around those, mountains, and at some times those people and soldiers did step on the Vietnamese mines or explosive booby traps or their own mines, but some of those was American people which they were caught or killed, about 44 persons altogether, and was about 100 persons of the Thai people.

It was not only people or population that we have lost in the dangerous mountains; we also have lost our own government's properties such as the aircraft and weapons, etc. by the enemies on those dangerous mountains in areas of Kiang Khouang and Sam Nua Provinces. But a such thing like that, it has never happened to Mr. "Pop" Puall and Mr. Thongsar and other fellows who got the name of working, because we got a great success of help from a kindness and gratefulness of our regarding God or Lord and of all honest people whom we are sincerely helping too, "but however we could not hide or keep our popular names at anywhere in Laos. Because one time, it was not too long ago, I myself always listened to the radio of the enemies like the P.L.'s radio in what enemies did say to us, but I heard that they

said about Tan "Pop" and Tan Sai (Thongsar) supporting or helping the hill people against their communist policy or the plan of communist and to break their communist main project of the international communism all over the Country of Lao." They said again if somebody can catch Tan "Pop" and Thongsar they shall give a good prize, about one million kip, at any time.

But we never care and frighten in what they have said bad or good about the commodities at Vientiane to help the poor people up the dry, high hills, because we thought that those enemies or those rascals will not say or mention or names all their lives. They will stop some of these days their bad action or reaction and the, until now, we are still helping and supporting any kind of people who are loving their own freedom and who still think to help themselves and others in the same notions as the best as we can do.

But, however, we could not read and count the complicated and dangerous mountains because the mountains where we are working right now the enemies may come to attack us at any direction of the valleys, but about myself, I can say easily which those mountains are dangerous when we got in the plane and fly to our objective place, sometimes I and Tan "Pop" and other fellows have been got a shot and had hit right to the center of our plane, or sometimes the bullets did hit our plane behind our seat, in front and back, by the group of enemies: but we said that the enemies did play a big trick, and we always said BAK PAN YANG (never mind), because everything in this world is a possibility, there will be nothing to be the act permanent, excepted our goodness, kindness, gratefulness and sincerity at this present only.

B. The treasuring or valuable mountains. Between the numerous mountains are in Xiang Khouang and Sam Nuea Provinces, where we now are working, as I have ever seen, ever heard, ever known and ever understood which some of those mountains has many kinds of the ancient properties such as the silvers, golds and diamonds in it. For the example, when I have had worked with the military American teams at Khang Khai, about three years ago, which now the communist Vietnamese and P.L. are staying and occupying, I myself saw a proper silver in one mountain behind the Khang Khai at the directions of the northwest mountain and the lot of people, they said the same thing, but, however, I would say that in the conditions of every confusing period of the Lao civil war, and others, there were many foreigners like the Vietminhs, Chinese, Siamese and Burmese, etc. who they came to make the crazy war and lose their lives for free for occupying and getting these natural properties entirely in this country.

Since the last famous king of kingdom of Laos, his name was Phao Anou, has passed away, the Country of Laos until up to now, the war has always broken out among the Lao people, with the own Lao people, and the Lao people with others. It has never stopped fighting and killing each other before and now it will not stop either to have a crazy war like this, except one big power nation or country comes to occupy the every piece of ancient properties and the whole land of Laos. But everybody knows that the whole

things in Laos will get a big piece of peace and finish the main problems in their head and the confusing terrible action by only proper honest Lao people to the Lao people absolutely.

C. The harmless and quiet mountains. It meant that the mountains which are without the enemies, explosive of any kinds of mines, and without a base of the dangerous animals such as the poisonous snakes, king cobra and cruel tigers, etc. here these mountains which I and Tan "Pop" went to work and help refugees and the residence people how to set up their new villages in the emergency and the tumultuous conditions of their country at the present time, and practice them how to know and understand the best medicine in the world, that is a sanitary carefulness and cleaning personal hygiene. But one thing that we did learn and improve any kinds of their agriculture better and better and easier in the different kinds of unsmooth soil on the harmless and dependable mountains or around the nice valleys of the high or low hills. And the other hand some people should know, in everything what we can help them, work with them, teach them, and improve them in what we have known before, we never try to hurt their feelings about changing their old traditions and their old experience of work on the mountains, but we now are trying to let them know a better way of fashionable periods of the world and how to live in a new life of the world peace altogether.

I myself can see easily the harmless and quiet mountains that is, for example, which I heard that my Dad, "Tan Pop", has been very much enjoyed in his present life by a Lao Lam Vong (Lao dancing), drinking a Lao Lao (Lao whisky), wonderful talking Lao language and getting a warm touch with the clean and nice mountain girls on the harmless and quiet mountains. At Pha Kook in Sam Nuea Province about four weeks ago, when all trustful people who are staying up there saw Tan "Pop" Buell, they felt like they have a respectable king to come to visit them and know their sincere distributions of commodities which we did give to them for helping, and so on.

What are we doing over here? I personally would say that we all are working with the mountain people or the other people who are easy to please and hard to please in the country of Lao. All the things in the world in that we have known good or bad before, we did try really help them, to tell them the right way and the wrong way, to support them in what they are needing in the case of the necessity and the emergency of their sincere fighting lives, to train them, to improve them, to show a good example and to polish them with our pure sweats, with all our powers, with all our wisdoms, with our black bloods, with our equipments, and with our faithfulnesses from the bottom to the end of our free hearts. For the example, we did help them about setting the schools for the young big group of their children to study the new way of life, the hospitals for their own sickness, the new villages for their living in the emergency of a complicating condition of the country and the paces for the best farmings, etc.

17

But for the whole kinds of commodities and equipments which we did help the distributions to the all poor people, we got from our sure counterpart organization of the Botheo Lao and American Social Welfare Office at Vientiane. In almost everywhere concern in with the distribution of the commodities. It always made the different group of people get much confusings and much problems which they shared it to each other, sometimes they did fair and unfair, but we also are their judge - oftenly how to do it in the right way.

Somebody should know that from the first beginning of our great operations and of our making distribution of the kinds of the commodity to the refugees and to the poorest people, in only one day that I and my Dad, "Pop", got the thousand questions at least, and at some day we almost did not have time to take a break, eat and sleep; but right now we are very proud to have only ten or twenty hard questions that we received from all kinds of people who came from the every direction of the Xieng Khouang, Sam Nuea and Luang Prabang Provinces per a day, but the whole things that it has already come down by our answering, by our repeating again and again, by our much talkings and by our having a meeting at every time between the group of people to the other group of people.

Because everybody also should know and be proud that we are now working against time without saying that today is too cold, today is too hot, and today is too rainy. These words are pretending words of the lazy people who the world of the peace never wish to see and to stay with. But if the whole things are hard to work, then we think those things easy and work on, as the same as my old Lord say, "Where there is a will and then there must have a way", but the best things which we are teaching to the all kinds of people oftenly and much explainings - our own four disciplines are as follows:

- A. Don't the lazy people
- B. Don't steal
- C. Don't lie
- D. Don't cheat or sell the donated commodities for oneself

These four things are our permanent statement to give to all groups of the people up the high hills whom we are helping and also we are trying to make them practice the whole things in what we have said above and in what we have over been or seen in the absolutely.

Why are we doing like that? Because if we are not doing like that to help to explain and to improve to let the free and big group of people know and understand the important piece of power of our tasks and the best and most of our main projects of USAID in Laos; and then we have not any ways and good chances to make the all people in Laos to be our best friendships, our best relationships and our good acquainted people in the next future as the proverb said, "a tide and a time wait for no man at all". We now must help or assist these people as good as we can and as soon as we can go to help.

Because if these people are still loving their own free properties, their own free homeland, their own free idea and their own freedom and they still did not like the pressing governing of Communism in this wide area of the human's world. So now the world knew well that we are having a great power of the famous energy to show the red eyes of the all rescals who are trying to build their power better than us, and the world also know well that we are generous, kind, free, friendly, faithful and thoughtful people. We should not delay ourself to try to do the best to help the all kinds of people in Laos from the red and sharp traps of the all kinds of communists and sometimes I and my Dad, "Pop" Buell, have ever said to the all people that we are here and there right now for three reasons are as follows:

- A. To fight the communists
- B. To help the all uneducated and late people
- C. To prevent the damp leakages of the plan of the communists and the policy of communism will get in the heads of the young group of our children who are coming later and later.

Everybody knows that if we do good we will receive good and that if we do bad we will receive bad. It is very hard to do good and it is very easy to do bad, but the whole things depend on our good or bad action and our reaction until we will go to stay at the other side of this confusing world exactly.

When and what are we working for? I am wishing somebody to know that we right now are working for the three kinds of people, or three kinds of things, are as follows:

A. We are working for all kinds of people who are still having the same opinions and the same aims of the pure hearts with us in Laos. Especially we now are trying to help and to save the lives of the one part of the big group of people who are trying to flee or to escape away from a great aggression or a terrible plan of the all communists and also who are not liking the policy of the communism in the Xieng Khouang, Sam Neua and Luang Prabang Provinces.

B. We are working for the both governments, which are the Lao and American Governments, especially for US AID, to show and to let all people in the round and wide circle of the world know how we are in Laos; that we can be getting a great success of the good cooperation and sincerity to each other between the American people with the Lao people, and between the progressive country with the uncivilized country in the wide area of the loving free world.

C. We are working for our young group of all childrens who are coming later and later on and then they will see, recognize and improve in what we have done in the past and in the next future when they have grown up enough to resolve their own next problems about the present peace of the loving free world and of the world of the communism, much more that we also are working for ourself which is how we can live longer in the happy life of this world. But only one thing that I myself have ever heard my old Lord said is the three kinds of his own principal ideas to all people how to live with each other are as follows:

1. Don't be a selfish person, but must be an unselfish and honest person.
2. Don't do good for only ourself, but must do good for others too.
3. Don't think only for yourself, but must think of the other's mind too.

These three principal things I myself always reminded the other people to practice and learn until they will see the truth of what will be happening to themself when I am working for USAID people in Laos.

What have we done over there? All the things that we have done over there I myself thought that everybody should be so proud if they think that it is very important and necessary for their happiness and the permanent routine of their earnings from the good and sure security and the sure protections in the outside of the city, such as Vientiane City and others in Laos, by our active operations in the field and by the excellent cooperations of the strong group of the mountain people in the Xieng Khouang, Sam Neua and Lang Prabang Provinces.

I would say, since we worked up the hills or the mountains, Thongser, Tan "Pop" Buell, and other fellows who came later, we really did help all refugees and the old residence people to build or to set up the new children's schools, about 80 schools already for the young group of people, how to read and to write the official Lao language, and mostly for all kinds of children on the mountains, the hills and valleys.

But I still remembered that from the first beginning of setting the schools and supporting and furnishing all the school supplies, Tan "Pop"

Buell, he really did give the flits from his own little pocket to donate to all young childrens for going to their Schools, and at sometimes I myself did give a little denation from the blood of my free heart to help Tan "Pop" too. Because we have heard the good world did say that if we are good people and then we must love, help, support and train all the young groups of children or people for their future lives to remain and to fight for getting a big piece of peact in the new world which is coming to our eyes about the schools up the mountains right now. I am certainly sure that Tan "Pop"s friends knew well how it is a very important and necessary to help the young group of all childrens to learn and practice the topical systems of our main destination of US AID in Laos. Therefore we now are needing and getting more support about the school supplies from everybody and everywhere which it is the same project of our US AID.

About the hospitals on the mountains-here it is one thing that is unbelievable from the outside of some person's eyes, how we could set up and operate the hospitals on the high and dangerous mountains. Everyone should know that it is a different thing than the things which the big world build up by the machines and by the automatic equipments, etc.

But Tan and Thongsar and Medic Chanh and other fellows use our black brains in our heads to think out and do it with our hands and legs, which are of-ten our grent horsepower, to build the wooden hospitals on the mountains for taking good care of our neighbours and ourself from all kinds of surrounding sicknees. All of our members understood well. that we now have had four nain hospitals at Sam Thong, Phao Khao, Ban Na and at Houa Mouang, plus approximately 64 field dispensaries in every main villages in the xiang Khouang, Sam Nuea and one part of Luang Prabang Provinces.

The medics whom we are having right now we use the young native people who got a medical training from the group of American White Star and MAAG people before and also got medical training from G.B. at Vientiane, But the most and good medics whom we are having to work in all our dispensaries now, they got a medical training from the old Dr. Tom Dooley's medic, his name was Med. Chan Chatanong who is working against the available time as the same as with Tan "Pop", and Thongsar. But now our big plan and work are the hopitals to take care and to cure the numerous people who are sick and to save their lives for living and working to help all of us to fight our main objectives-that is the communists.

On the other hand, it is about the setting up the now refugee's camps or villages. Since we worked up the mountains we helped the residence people and refugee people to set up their own villages which already finished about 350 villages in the area of xiang Khouang, Sam Nuea and Luang Prabang Provinces where those places are having much good lands and good soils to plant their own rice and corn and having good security from bothering of the enemies. But the exact total of all people hom we are working with right now is spproximately 150,000 people including the Meo, Lao Lao Thoung, BlackThai, Yao, Hao, Thai Dang and Thai Pouan in the xiang Khouang, Sam Nuea and one part of Luang Prabang Provinces.

The whole thing that we have had been doing the setting up of the available and things for all people by only our good cooperation with the refugees and residents of people, by our softly conversations to the people and by our giving good gifts and good wages to all kinds of people who enjoyed to work with us all the time.

Where is our office right now? I thought that nobody knows for sure, but I myself know for sure to tell my all friends and my all high respectable chiefs of all divisions in US AID. Now we have three kinds of our office for our active operations in the field and as follows:

- A. On the rough and tough mountains.
- B. On the high fearful air
- C. On the water streams and unsmooth valleys.

A. On the rough and tough mountains. I would like to say that our office up the mountains is very quite different with the offices in the city, Vientiane, because offices in the city, Vientiane, that I have ever seen and ever worked with, those offices consist of the comfortable moving chairs, nice table to write the items on, have a cool water to drink and have automatic electrical fans to blow and help the respirations out and in for working and thinking many things about the routines of the present life for only 8 hours a day.

But we are working up the mountains - we just have a small hut to live and work in, which its walls made of the sharp bamboos and its roofs made of the wild thatches. Our working table made of the rough woods and our beds made of the broken bamboos too. Only one hut which we can use to do many things - such as we made a kitchen to cook our food in one room, every one of us is a cook - nobody is a cook for nobody, ourselves cook for ourselves, but Tan "Pop" and Thongser, we always said that up at our places nobody acts like the king or president, or acts like the other VIP, because we have much things to work and run on, and up there everybody must work all the same for our good operations to show the red eyes of the jealous persons who love or like the other side of their own governing all over the continents in this terrible world - and our hut, we also make it for our store-room of our all commodities, etc.

However at some times we went to work at some villages far away from our old hut for one week or for ten days or for fifteen days, I myself sometimes felt very sad and funny in my rough life. Because when we eat, we eat rice with fresh water and boiling vegetable like the other village people; when we work, we work on the sun's shine, on the heavy resin and on the dark night. For the example, it was about four weeks ago that I and Tan "Pop" went to help the new Lao refugees at the area of Soung Mhang (S.B.S.) when we finished to do the whole work and then we walked back from the camps or refugee's villages about 5 kilometers to the airstrip for waiting for a plane to come to pick us up, but on that day, it had not any planes at all and then we had to stay on very wet ground. We made our temporary hut with the broken ponches on the airstrip; we used the green leaves of the trees

for our bed floor, and on that night there were many things to bother us bad such as the mosquitoes, itching and poisoning ants and a heavy rain (it rains like cat and dog) to drop on our head all the night. So the next morning later, it was about 11:00 a.m., there was a plane to come to pick us up to our old hut at Sam Thong, but I myself felt very hungry and sad, because I did not eat for two days, but at sometimes I felt very funny, because that is my experience and good lesson of my present life and work.

B. On the high fearful air. I would say that in one way we are working on the air because when we got a ride in the planes, from the first start of the plane take-off air until the plane lands down on the ground, I myself always fixed out and think much about the dangerous mountains and valleys that now I could get out from the planes when the planes are bad shot and cracked down - and also I must study and try to read and to remember the thousand complicated mountains and valleys to the way of which we are going to work at the different directions of the refugees' villages. For the example, it was about three weeks ago I and Mr. Tom Ward friend, went to hand the commodities to the new refugees and pay the medics at the Sam Nam Province. On that day we have been by the Heli Hano all day and we just landed down on the airstrip, only 10 minutes at the most, and then we flew to the places farther. We both felt very hungry and a little sick, because we just eat only one time in the evening later, but we were very lucky on that day, because we did not get any shots from the enemies.

C. On the water stream and valleys. At sometimes we often walked to the refugees' villages across the water streams or creeks and valleys to give the commodities to all refugees. We were very much careful to walk across the water creek which is full of much water, many logs and many sharpen rocks; if we fall down in those and then no doubt, we have to get hurt and we also have to keep our face from losing of laughing of the village people. For the example, on one time ago Mr. Tom Ward, friend, and I went to stay at Muong Khao which close to Ban Ban, only three kilometres, and half between the high mountains of Muong Khao and Ban Ban. When we got a right time then we walked to the refugees' villages, but those villages are on the other side of the water creek and on that day there was a heavy rain over and the big water creek was full of the flooding water and the water ran too fast and heavy. I and Mr. Tom Ward asked the village people how we can get across that creek. They said they have a small wooden bridge in the water and then they started to walk across first when all of us walked across that water creek by a small log which made for the bridge.

"Oh, my Lord!" Only one Mr. Tom Ward, friend, fell down in the water creek. He got wet all over his body with carrying the RUD camera. It got wet, too until it could not take a picture to show something about refugees to Tan "Pop". On that time all of the people who went along with us, they laughed and laughed at Mr. Tom Ward, but I did not laugh, because I thought if I did laugh out then all people will die laugh and they may think that a Tom Ward, city man who came from the big city, fell down in the damp water creek, but then all of them shut up in a few minutes later.

So on that Mr. Tom Ward, he was a lucky man, because he did not get any hurt from the dangerous sharp logs and rocks in the water at all. When we all came back from the refugee camps to our staying place and then I gave him a change of my dressing pants that I always brought with me about two pairs of pants. Now we still remember about that water creek. When we felt cool off a little bit, I asked Tom Ward why did he fall down in that water creek. He said that, "Oh, I wanted to take a cold bath for many days", and then we all laughed altogether until today when we mention about that.

"Sir" - At the end of my long writing I am hoping that you will read, understand, and think about it more or less that is a question for the individual persons who like it and I am still writing about some other questions. "Why did Vietminhs and P.L. come to stay in this country?" "What did all people in Laos think about us American today?" But all must depend on when I shall have time to do it. If you have something to ask me up there, please get a contact with my Dad, "Pop" Buell, at any times.

Yours sincerely,

Mr. Thongsar Bouspha.

24

Sam Thong
The Tao Site 20
18/8/1963

To : Dr. Howard E. Thomas
Chief of RDB

Thru : Mr. Phillip Gullion
Social Welfare Advisor

From : Thongear Bouapha

Sub : The main aim of the movement of all Vietminhs & P.L.'s in Laos.
(As far as my old Lord said that you all people have to listen that.

1. True speech is a way of never dying.
2. Disdain or carelessness is a way of dying.
3. Staying with the rascals will never find happiness.
4. There are not any worlds which will not be blamed by the rascals.
5. Action has to have the reaction, but no action and no reaction at all.
6. Unity of the group brings happiness for all people in the world.)

"Sir" On the last writing of mine. I have told you that you I will write about the main aim of the movement of all Vietminhs & P.L.'s in Laos for you, but before I did anything I used a careful psychology in a black brain of my small head to ask different kind of people such as prisoners of the Vietminh & P.L. or the defectors of the V.M. & P.L., myself first for knowing for sure how to write all of these items and to let you know and read them according to your requirement and satisfaction. Only thing which I am wishing you to make out and remember is that the whole thing I did or I am trying to do for your people. I myself did not mean or concern myself about the surrounding political idea of any confusing policies of the main plan of any present government at all, but I certainly meant that I am trying to let your people know and understand about the present conditions and the daily activities of all kinds of people whom we are helping and supporting or whom we are not wishing to help and support in Xieng Khouang, Sam Neua and a part of Luang Prabang Provinces. All the while I am working for your people or the other people in USAP in Laos, because I got the ideal statement from my old Lord's saying that:

"A good employee has to show his ability, his attempts, his obedience, his fortitude, his intelligence, his industry and his sincerity from a position of his duty of his own boss or his own supervisor. But those of bosses or superiors have to show or give a kind sympathy, soft consolation and gladly reward to their own employees too."

However I am going to tell you about the terrific questions which are still remaining from the last report and I am also thinking that you are also still interested to read, to hear, to know, to remember and to learn about something in what you did not know before, but the thing that you already did know, now you should know more than the past as my Lord said.....

"The more you know, the more you do right.

The more you understand well the more you can give and explain much to others.

The more you practice, the more you get the experience in your knowledge."

Everybody should know that nobody knows everything in this world, no one is a complete and perfect person, no one works without doing wrong and nobody appears or comes from the sky, water, and ground, but I think that everybody comes from the soil. Now here is a terrific question....

"Why did the Vietminhs and PL's come to make the destruction, interference, aggression and staying in the country of Laos?"

It was about two weeks ago, there was one old man, his name was Phai V ichid Vongsa, he was a Lao born in some village of Sam Neua province, he has had one wife and 5 sons, but all of his sons died about two years ago at the first start of fighting of all Vietminhs and PL's, when they moved into the area of Kieng Khouang and Sam Neua provinces. He said to me that he just escaped 27 days ago, from danger and an unsafe life in a hard place to live. He also said that now he is very sad, worried and angry, because he destroyed his own property and left his family. He himself has had one wife, twenty-five grand children, four sons, thirty chickens, fifteen cows, eighteen buffaloes, one horse, three hunting dogs, one big long farm and one big rice garden which is including every kind of vegetables and flowers. But he now is fleeing by his necessity and vital life, and he also said that during his staying in Sam Neua province, he did try to hide himself away from Vietminhs and PL. for many times, because the Vietminhs and PL. did always try to hurt him, to kill him, to accuse him, to rob his property, to plunder him, to press him to lie to him to persist him to do the murder to the other, to educate him about the communism and to use him like the animals to carry the heavy ammunitions and weapons etc. He said that it was about four or three years ago, he was caught by the communist PL. because the communist PL. said, he was a spy for the American imperialism, for the present Lao Government, for making any kinds of propaganda which against with the idea and policy of communism and for fighting with all communist PL's in Laos. So he said when he was caught by the communist PL.'s for several times. They did tie his both hands with a piece of line of the wild tree and took him to their camps, when they let him sit and sleep under the big trees without smoking the cigars, without walking for going and coming here and there, without talking to any body, without asking any kindness from any body and without eating a good food and drinking water all the day and night for fifteen days at least. But he said they gave him some food and water twice a day. After fifteen days was already over which he sat and slept under the tree, the leaders of the communist PL. called him out and then they took him to go into their camp

for giving him a brief method of communism, communist propaganda, communist plan, communist policy and they asked him many different questions such as did you like to help us, work, agree, and stay with us for fighting with American imperialism and others? He answered to them "yes" all a long, if he did not say "yes" and then he will be tied, sat and left under the tree again for fifteen days by the communist PL in action, he said that after the leaders of the communist PL did ask him and give him a communist propaganda and then they let him go back to his home city, but he said that when he first arrived at his home, his wife, his grand children and his sons did cry to him because he was very thin and different than he was before, there was just his skin and his bone left in his body. He said of course, the communist PL tied him up and down and left him to sit and sleep under the tree; there were many things to bother him such as the mosquitoes that have bitten him bad at night and he also did not get enough food to eat and water to drink. The same day and night his family, his friends and relations made a new happy party for him (we called Sou Khoun) in according to the old Lao traditions to abolish the load of bad luck or any mistaken things from the past and for getting a new happy life and good fortune in the next future. When all of his relations did tie the happy white string on his both hands already and then he explained and told his tales about his rough and tough life from the first start of what he was caught until to the end by the communist PL. But the most important part of what he remembered, knew and brought up to talk for the all people that is a fundamental statement of the main aim of the movement of the Vietminhs and PL'S in Laos. He said that all Vietminhs and PL's, they carried 11 main aims or purposes in their minds are as follows:

1. They are coming for having a good living by their country which is very scanty place of food, of making an agriculture and living in the narrow land, because they have too many people living in the same place altogether and they could not stand on the great scarce pressure of the communist government with their routines of the livelihood. So they decided themselves to come and stay in Laos for living in a good place with working in spite of the death, sweat blood and offering their lives free for all kinds of the terrible customary spirits in the country of all communist people.
2. The extension of their own communist plan, communist creed, communist policy, communist ideal systems of living together and for great important and active hearts of communism; they are
 - A. Every communist people have to wish and work for only communist government, nobody gets any things free without working hard.
 - B. Every communist people have to fight the enemies, die, give the hard work of sweat blood and offer their hard living lives for only communist government without refusing things altogether.
 - C. Every communist people have to divide their own property and their profits from the hard work around a year and year for only communist government without the procrastination of promising time absolutely by counting the number of things and animals such as money or chicken etc., suppose that one family has got 10 chicken but one of those chicken which that family has to divide to the communist commissioners or leaders per one month or three months six months and or per one year.

- D. Every communist people have to practise and to treat the communist doctrines of the communist leaders and have to speak ill of, or have to call all the bad names of or have to lock down upon any kinds of imperialism, especially the American imperialism without joking and dowing any pretending tricks.

3. They are coming for making a good competition of the great victory, an unity, an independent and of the peaceful livelihood of all people in over the world with any kinds of imperialism and the capitalism, especially with American imperialism. For the example that was about a few months ago that I myself and TAN "HOP" Buell want to help and distribute the social welfare commodities to the new Lao refugees at Houeng Phanh (P.D.J.) which it was near with the base of VM & PL enemies about four kilometres. We stayed at that place only couple days, during our staying on the 6/16/63 which the Vietminhs and PL's started to make an big attack with the group of the Gen. Kong Le's soldiers at the out-post between the P.D.J. with the Xiang Khouang city. In the late evening on that day, there were about for hundreds of Vietminhs and PL's make the big attack with thirty PL's soldiers, the VM's and PL's, they fired the light and heaviest mortars and other weapons to the outpost of fire and make an attack again from 4:00 am to 6:00 am. The Gen. Kong Le's soldiers sent the report to the headquarters that there were about four hundreds of VM'S & PL's made the big attack iwth their fearless fire manoeuver until they got through the out-post of KL's soldiers and at the same time with the all Vietminhs and PL's were attacking. The thirty Gernerel Kong Le's soldiers made the reaction of an attack to them VM & PL with firing only their small arms such as M. 1 rifle, B.A.R. rifle and 30 Cal-machine-guns to the all PLs and then at the final attack, they said that there were about two hundreds and fifty of the Vietminhs and PL's got killed and wounded altogether, of course: the General Kong Le's soldiers said that all the Vietminhs and PL's were not afraaid of killing, death injurey, destruction of their lives and feeling shame to the world peace of all people. During all of the attacks of VMs & PL's they did not get and use any good method of an attack when the VMs & PL's made an attack and made the fire-manoeuver: they just ran to their out-post like the group of chicken. If they got kill ten, they increased more twenty men to move and fight until they get through the objective place. But the final attack on that time which the VMs & PL's, they lost many their soldiers and out-postings and then they had to move back and to make a fighting plan again, however the KL's soldiers said that, they themself got kill only two and three wornede with the long fighting with the enemies, but they still said again that the all Vietminhs and PL's did not make an attack for only one time to then, they did like that for several times, but they could not win, because they were not short enough to fight and made an attack. Every time then they make an attack they lost about a half of soldiers or almost of their soldiers which died without seeing their families.

The characteristic attack of all Vietminhs and communist PL's, they always do an attack in the late evening or at the darken night, but the communist PL's themself do not have anything, because the PL's get any plan of living and doing, the daily supports and all the equipments such as all weapons from the communist Vietminhs. But a word of calling the PL's, that they are one small group of the Lao people who get the communist education and who believe the propaganda and the policy of communism.

Since the French government had occupied the country of Laos about fifty more years ago. From that time which the Lao People divided or separated in two heads or in two groups. One group needs the support and aids from the main project of the American imperialism like from the aids of USAID etc. But the another group of these Lao people, they need the support, plan of ideas and other equipment from the communism and to try to protest, to try to give up the attempt and or to try to persist to break the plans and the policy of the American imperialism all the time. Because mostly all the Lao PL's think that in the country of Laos, they need not wish and want any foreign people to come to stay in their small land, they also think that everything which is in Laos they can make or produce by themselves without any supports from any body in the world. So until now all the communist PL's, there is a Lao communist Prince Soupha Nouvong who is their leader etc.. They always protest, fight, and make an argument with any periods of the present Lao government who is getting the big aids and supports from the American imperialism here and there in the country of Laos.

4. They are coming for making the great protest and prohibition of the interferences of the Aids and of the main topical systems of the political policy of all American imperialisms in the country of Laos.
5. They are coming for getting a country of Lao populations in the case of their country which is having much pressure by their own communist government and which is a very hard to live or to make the cost of living together by too many dishonest people and the communist commissioners.
6. They are coming for showing their braveries, fighting credits, intelligent tactics, great powers, abilities, sympathetic sincerities and the best secret things which are not in themselves to lie or to cheat on the opened eyes of all the world people for believing their tricks and for the other side of the world will give them a good compliment forever.
7. They are coming for doing all things in according to the communist leaders without the confusing argument at all.
8. They are coming for making every Lao people to be their communist friends and relationships in all over the country of Laos and then they will try to do with the other people in the another country all over the head line of the world.
9. They are coming for digging out, finding out and getting the ancient treasures and the property in the land of Laos which they have never seen, never got, never have had before and never known in their whole rough lives before too.
10. They are coming for offering their lives to die for their poorest families in the case of their country was bad scanty. They said that if they go to some places and go killed or died on the duty and then their communist government will take care of their families or pay the while things for the whole things for their families all lives.
11. They are coming for making all the rich people to be an equality as the same as all the poor people or as the same as the people who are well to do and having the same orsed, the same idea, the same unity of group, the same functions, the same living

- 6 -

Hoping that you will understand in what I meant about this writing, I am also hoping that you will enjoy to read, to see, to hear, to remember, to study and to do all successes and sincerity for the all Lao people especially for Thongsar Houapha in Laos.

Yours faithfully,

Thongsar Houapha.

Bouak Ngan (New airstrip)
Mouang Larb
Sam Neua Province
December 13, 1965

TO : Mr. Gullion, "Pop" Buell, and Others
From : Thongsar Moumpha, Social Welfare Operation Assistant
Subject : The Activity of In Front Line Refugees and the Things that
They have done in the Last Month Ago at Sam Neua Province

At the present which I am taking a serious order from Mr. "Pop" Buell and others at Sam Thong, Site 20, to go to take care of new refugees, old native people and some of special parts of the village home guards for helping them, improving them, organizing them, resolving this problem and for making the best cooperation with them as the closest relations of our great AID operation to really assist our FAR troops to fight or kill our own tortured suffering from the barefaced aggressions of all Communists in Sam Neua Province of Laos.

The people who I am supervising now - there are approximately 995 families and 7764 people altogether. They are separated in different main places of Ban Houie Lar, Ban Ban Din, Ban Pha Ka, Ban Pha Hang, Ban Yod Phat (Site 179), Ban Yod Hoy or Ka Hang, Houa Mouang (Site 58, Ban Phou Vieng or Ban Job Aw, Houie Tom (Site 27) and Mouang Larb. These places are in front line and closed to the enemies territory about four or five or six kilometers from each other. Yet the people who are staying in these places as above, they are pleased to stay in by enjoying and cooperating with native in front line troops. All of these people which they are 45 percent of Lao people, 30 per cent of Miao people and 25 per cent of Lao Tung and about 80 percent of these people who we are trusting and helping our works around. But however, these people most of them are very active, sensitive and hard worker to be eager or enthusiastic to help themselves from their poor hungers, to protect themselves from bad compels of enemies and to defend their homelands from the interferences and aggressions of Communist Vietnamese. These people whom I worked with, they also are very friendly and freely people to work with, they worked as I did without any kind of holidays or vacations at all in what their main works and main purposes meant for three things from their poor and great hearts are as follows:

1. To help themselves from the illegible hope, from any kind of parties, from sickness and ignorance in their life.
2. To help their own freedom of the respectful religion, their own country of Laos and other people in Lao who got the same opinions and the same action in a great group of Free World.

to fight and to kill the Americans and the people who are
against, a little and jealous to their hearts away from this
country of Laos.

In one story of that I remember, asked and donated my time and pure blood
to really one young Lao Tung boy who his parents stopped on the Vietnamese
border trap while they were carrying away from Vietnamese to our side at
Site 179, Yod Phat, about one year ago and then his parents and one younger
brother died at that same place where the border trap has burst and about 8
people have been wounded, but now they were all well and already back home.
Fortunately the boy whom I talked about, he was safe and came along to the
destination with his other relations at Yod Phat, Site 179. The boy's
name is Bay Mai, he also is six years old and he is a healthy boy but no
clothes. One day it was about three weeks ago that I went to Yod Phat,
Site 179, for resolving the problems of refugees to let them move out for
making other village where they can make the farms easily and then I saw
that boy with six sixteen friends who were working at the airstrip of Yod
Phat to carry the sacks of rice and the big bunch of ammunitions for
putting in a helicopter and for sending to the in front line troops who
were attacking with the Vietnamese enemies on that day. Bay Mai and all his
young friends worked from 9:30 A.M. to 5:30 P.M. on that day without any
want to help them except one first sergeant and one American chopper crew
chief only to call them to haul the big bunch of ammunitions and carry sacks
of rice to put in a chopper very quickly at the same time which I was
standing around for helping them to talk with a pilot when a chopper left
to the outposts about 20 or 25 minutes and then and very young Lao Tung
boy and others always made a good fun cheerily with talking in their languages
and I also did distribute the breads to them that I took from Sam Thong,
side 25, by Mr. Elaine Jensen gave to me for the people who work hard. When
these two small boys were getting the breads from me with shaking hands with
me and look at each other face joyously and friendly.

On that day when all of these boys and I finished work about 5:30 P.M.
and then one first sergeant who is a chief of working at Site, Yod
Phat, he did ask me a question that would you be so kind to try to find the
clothes for these two small boys who worked so hard with us today? I said
well, I may be tried my best to find the clothes for these poor and hard
worker boys with using my head to say again to that sergeant for telling
all the boys and their parents to come to see me, in about 30 minutes later
which all the boys and their parents came to see me when I saw them, most
of the boys got no clothes in their bodies but some of them got ragged
clothes. They seemed to me that their clothes might be on their bodies
about six months ago which they never took off and washed them and then at
the same time I really asked the parents of these boys, and they told me
all the stories of their life and the time which they made a dangerous
adventure to escape themselves away from the enemies control to come to
stay with our side.

When they already told me their stories and then I patted a finger to the boy, Bar Mai, and at the finality of my sorriest conversation with the parents of those boys and I myself found out that a boy Bar Mai, he had no parents to stay with and I asked him for coming to stay with me or "Pop" Buell at Site 20, but he refused to come along. He said that he need stay with his one uncle and at the same time which I told all of those boys and their parents to come back to have a special party that I set it up for all the hard worker boys with buying two big chickens and tasted really good for them and I also called many old men to come to have a chicken party too and then when we all finished that eating and I started to talk and explain to all people who stay in that place to try to do the best work and cooperation with our side for helping our own people from the dangerous action of the Communists in this country - especially I made a boy, Bar Mai, for a good example to those old men and others who stood and listened around that place for many things and ways and the last things of my talking for them and I let them relations up that pace always remember, recognize, practice in their black brain and do it immediately. The things are as follows:

1. No being too lazy people.
2. No stealing things which somebody still has in his heart.
3. No telling a lie
4. No being the selfish persons.
5. No being jealous person.
6. Must think, do good for others too and make the best cooperation with each other.

When I finished my saying then I did ask the questions with all of them and I let them ask me in what they still have a doubt in their heart about our great AID operation, but mostly those people asked for salts, rice, tools and some other equipments for making somethings of their living up hills which they should have, and they also said again that at the present, they absolutely did not need the big full sacks of money like the other persons who stay in the fairy with always having really crooked heart and jealous to the others. But they really need and wish getting men who got a good heart, experience who know themselves with the others especially like hill tribes who also know how to back them up for assisting their works to against to the enemies of their own homeland peace when they and their families have enough foods to feed them and have somethings to cover themselves. I myself really knew about all the people where I am working at San Nawa Province, mostly those people always swear themselves to our AID operation and our side that they are assisting our soldiers to fight the number one enemies of our country that is the communists on the time. So when the whole things have gone really good on that time and all of the parents of small young boys went back to sleep and I went to bed behind the first sergeant's bed who always worked together with me, and we bother discussed about working, about people, some political action between the city and up

the hill how hard we are protecting our homeland and then we compared the groups of too small young boys who worked and ran back and forward to carry the staffs to put in a chopper instead of their parents who stay in front line units with holding guns to kill the enemies and (instead of all high rank officials or officers in the city who just sit and sleep on the full sacks of money by day and day and sometimes those high rank persons stand up and go to work in the specific times with fixing out to have many holidays and the way to get easy money for their crooked beliefs, ect.) with the rich people, well to do people and great high powerful officials and officers who are staying in a perfectly city and who always are standing by for making new revolution to each other by hearing the voice of the people who said that this period of the present government makes the cost of living too high and some others of surrounding political problems.

Sir I am so sorry if I am wrong that everytime when our great high relations make the arguments to fight and to kill each other down the city here. All the boys and the people who use to work for us and our AID operation up hills they are getting much and much trouble for many things, one thing is having no rice and no money to buy foods to feed themselves for having the powers to fight and finish the Communists and to prevent their homelands in their own province or to prevent the royal capital of this country of Laos from any kind of aggressions and another things are making the enemies have a great chance to occupy our weaked posts without any reason at all; but the high group of the powerful people, they really should think that the people have no limitations of the ages who they are staying up hills with eating rice with salts and fresh water and then they go to fight and kill the Vietminh enemies to protect somebody's beautiful houses, somebody's soft chairs, somebody's family life and to protect somebody's beautiful jobs; everyday the hill tribes including our AID operation field men give the sweat bloods to help each other for getting the powers to kill the "my Lord" our young boys and men die and get wounded before getting a piece of the peaces of our homeland. But, however, the high powerful and rich people should think of young poor boys and men who are staying close to the enemy's guns and then they have to hurry to support the people up the fronts for saving their happy life in a good city, instead of what they should do and support the in front line people who I did mention a have and now the high rank officials and officers who are the foreigners or not foreigners, they are not worried much for the young poor people or old people who are pushing the communists back to their territory and they just let the people who like the group of too small young boys and some other adults who really worked hard and die up the fronts be so worried, hungry and sorried for them who have a good life and good opportunity in the fairy city because those harder workers up the front. They are really afraid of the group of the high rank powerful people will not absolutely give them rice to eat, give them the clothes to wear and will not give them the salary to buy the meats to feed their body; certainly if there are no rice, food, clothes, and money to give or support to those people who are up the fronts and who could not make any merchant as they were used to do before and then they have to die by staying of hard conditions in this country of Laos.

- 5 -

In my part that I am the sorriest person in this country, because most of the population are about now only two million and half. But no one does pay much attention to each other when the other is going too poor and unlucky person, with my opinion is now needing many native people of Laotians to go out of their great beautiful houses or city for helping their own Laotian people if they are good enough on their eight activities in themselves like I am. So I sometimes really feel very shame and so sorry for some powerful officials and officers who are working on the black back of their own people to get the bloods from poor people who cannot say much, for feeding their families and they did not think of the others and not do good for the others.

Now mostly the refugees and old native people who I did take good care of and control at Sam Nua Province, they already moved out of their old villages for going to reset up their new villages again where they can make a good farms or rice fields for helping themselves in the next year and where they will get good enough security around. But, however, these people, they divided their own native people in three big groups for helping and working around as one group of them become the village home guards or soldiers to assist the FAR troops, one group of them is the transporters or coolies to carry the stuffs such as the ammunitions, rice, etc. to the soldiers at different outposts and to carry the stuffs from places to places as the soldiers need them to do, and one another group of them has to work in their village such as making the gardens, rice field, repair the houses and also work up the airstrip for picking up the dropping stuffs such as rice, ammunitions, etc. But about the profits which these people make and got from the last year, only 25 or 30 per cent or less than that because they moved back and forward for many times by the Vietminh enemies shooting them, killing them, compelling them and stealing their properties. Therefore they would not help themselves much for this present.

And another main group of the people who stayed at Nam Leam village of Houe Tom, Site 27, they are about 1,568 people altogether, they just moved out of their village by my request to do that and high officer's order, to go to stay back in their old broken village of Moueng Larb, Ban Na Lieng, Ban Naw, Ban Sob Kard, Ban Sob Aw and Ban Sob Lam for fixing out the places where they can make good rice farms and other things else which they ever worked to help themselves before. However, before these people did move out to their old home, I and "Pop" Buell and a zone commander including many experienced officers already fixed out and started to build an airstrip for a center of all refugees and people at the area of Moueng Larb, that airstrip is now going to finish very soon and it may be good enough for a helio can land on the next week for sure because I myself am a great supervisor of all people and help them as they want by "Pop" Buell's order since they started to build that airstrip, it seemed to me that nobody did pay much attention to help building it except myself, Thongear, who ran back and forward to get the equipments and other things also such as the explosives to blow the stumps off and rocks, etc. I ever told and explained to many people who are our friends and relations that that airstrip will be

very important center of our great transportations for my kind of people at Sam Neua Province. This airstrip will be a number one place for storing the tactical equipments such as the ammunitions, rice, salts and other things else for supporting our soldiers and the people who are staying at the in front line outposts; this airstrip is standing in the middle of two main airstrips of Site 36, Site 58 and small airstrip of Site 27 and, however, this airstrip of Bouak Ngen (Moueng Lanh) is also the best place for any aircraft to land on, because as I noticed that about the weathers which always are opened for any season, even the rainy season, cold season and dry season are always cleared without too much clouds, too windy days and foggy days, because the surface of the ground is not too high and low so the airstrip itself is long and wide enough for the helios, porters for the present, but if the people will get enough time to clean and work more than that we are sure that the caribou can land easily too. Now the length and width of that airstrip are 300 meters long and 30 meters wide and it also will be able for making two airstrips behind each other for the next future hope. About the areas are around that airstrip, they are big enough to contain the people for staying to make the farms about five or six thousands of them and the soils are good enough to plant any kind of crops and there are two big streams of passing water around the years which two of these water streams are staying around that Bouak Ngen airstrip (Moueng Lanh). But any one thing which we are a little worry about that airstrip that is a security for the next plant, because it is very closed to the front line position of our troops and Vietminh enemies, but, however, we thought that no places to be really good safe for anything in this country of Lao, but there are many places to stay in, to work and to plant the crops for feeding the individual belly until our breath will stop and the Free World will break away from this confusing earth.

So the end of a poor writing of this report to especially Mr. Gullion who always beat me about the bust who also supports me and our AID operation at Sam Thong, Site 20, as a number one hero for us from a fairy city to the highest mountains of Xieng Khouang and Sam Neua Province and please you advise me about this report if it will hurt somebody's feeling who did not want to hear and listen the true talking and telling from my black heart and brain and from truly requests of all people who I myself enjoy with everyday and then I hope that you will not issue it around.

Yours obediently,

Maha Thongsar Houapha

