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MR 4 refugee interviews – Sedone. 1970/1971

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TO : Mr. Howard S. Lowin, ORA/Pakse
FROM : Outhen NOKHAM, ORA/Pakse
SUBJECT : Refugees report at Km 4 (Reception Center) who came from
Ban Leng Theung Km 45 (XB 2779) Tasseng Paksong, Muong Paksong
Khameng Sedone.

ETHNIC GROUP: Lao

Originally, in their old village there were about 35 families and about 267 persons altogether. And now all of them had left their old village. There was 5 families and 32 persons who came from Ban Leng Theung are now living at Km 4 reception center. They've just arrived on 26-6-71. They are the latest group that move out from this village, they moved out on 20-6-71. To get to Pakse they have spent 6 days by walking. Now none of the villagers are still staying in Ban Leng Theung.

REASONS FOR MOVING:

They were all afraid of the bombing by the airplane, even there wasn't any bombing to this area, but around it. They were all tired of staying in the hole for along time to be safe from the bombing, all the day and night time they have never got away for 100-200 meters from the (Shelter hole) they only sat on the top of the hole and listening the noise of the airplane if the airplane come they got into the hole right away. They did like this since this area had been occupied by N.V.A. And the P.L. They couldn't stand to live in this village, so they moved out.

THE N.V.A. AND P.L.'S ACTION TO THESE VILLAGERS.

None of P.L. or N.V.A. lived in this village with these villagers. They've just come in only the day time with 3-4 persons of them. None of their camp located near by this village. Because of this village located along the road No: 23 (Pakse to Paksong) the villagers could see all of the P.L. or N.V.A. who passed their village. They said that they have never seen the tank pods along this road, they (villagers) have never seen the P.L.'s transportation of the weapon passed by this village on the day time, but about the night time they don't know because they stayed in their own holes all night. About the soldiers (P.L. and N.V.A.) they said that on the day time they have never seen them come together by the big groups, they've only seen them came by 4-5 persons together with the A.L. on their hands. There wasn't any meeting took place in this village, but both P.L. and N.V.A. have always come to talk with these villagers every two days, they P.L. came into this village to make sure that all of these villagers were still staying. Every time they come they always say that: " If you all see that staying here isn't safe enough for you all please go and make the shelter in another area, in the garden or the thick wood or anywhere you see that it would be safer for you than here, but the area you have a right to move to must be the area that was under our control. If not place would be safe for you all. If you move to other area that wasn't under our control that mean you all are our enemy and we may kill you are maybe you would be killed by the enemy when we fight that area. Staying in

the area that had been occupied by us would be safer than the area that wasn't occupied by us yet because we have a plan to fight every area in Laos. The reason that cause us not begin our plane is we are now waiting for the commandation from our highest officer who are now working on the meeting with the every side. If they could agree each other in the meeting the war in Laos maybe ended if not, No problem that we won't be commanded to fight. Because of this reason we don't want you all move to the enemy's area. " They said like this everytime that they penetrated in this village! There wasn't any assassination of villagers. None of P.L. or N.V.A. asking for food or something else from the villagers and none of the houses were destroyed by the airplanes.

THE PROPERTY THAT THEY HAD LEFT BEHIND (IN THEIR VILLAGE)

Mr. Khan Souk he had left 20 bags of coffee
30 bags of paddy
4 bags of milled rice
4 bicycle

Mr. Khamphanh he had left 20 bags of coffee
1 bag of paddy

They had left their coffee behind because they haven't sold it yet. Commonly in their old village they sold 15,000 kip for each bag of coffee. Other than these two families they all have already sold their coffee.

THE WAY THEY MOVED OUT

They moved out from their old village at 3:00 P.M. of 20 June 1971. by told the N.V.A. who came in the village that time that they would go to stay in the shelter that they have already made in their garden about 1 Km from the village N.V.A. allowed them gone with no question. At the beginning they took many things such as cloth, rice, and some kitchen tool with them, but then they throw away everything, because they have walked for a long distance and get exhausted, so they haven't enough strenght to carry those thing with them to Pakse, unlucky old women have been left too at the peak of PHOU PONG (XB 1557) because no one could carry her down from the peak. These refugees tearfully tell me that she may be eaten by the tiger already because on the way there were a lot of tigers, and two of their dogs had been hurt by the tiger one day before we left her. Her name is Deng Mouang age 87 years old. They headed to Houei Nam Phak. They passed Houei Ban Liang and stay overnight here 1 night the other day 21-6-71 the began climbing Phou Pong when they got to the peak they were all tired, and it was very hard to get down the peak because it's too high, so no one could help the old women (Deng Mouang) and she was left here with the tear and the shouting of asking for help, but no one could help her, because all of them tried to help themselves. When they get down from the peak they stay overnight at the foot of Phou Pong 1 day. They stay overnight at Houei Tayua 1 day, at Hong Song Hong 1 day, at Tat Chot (the fall) 1 day here at Tat Chot they saw our soldiers (team) and our soldiers

directed them the quickest way to get to Pakse, so the men to the way that the soldiers suggest, and they have stay overnight again one day at the bank of Housi Bang Liang are then the latter day they get to Ban Km 10 Saigon road their get to Pakse by walking. Along the way they have moved to Pakse. They didn't see any of NVA. or P.L. troop. They only see our soldier (team) at Tat Chot). And now these 5 families and 32 persons staying at Km 4 (reception center). They have already receipt all kinds of the relief document.

These were told us by Mr. Khamphan one of the refugees who arrived Pakse on 26-6-71 from Ban Leng Theung (Km 45).

Your Truly

Outhen NOKHAM, ORA/Pakse.

Jack Williamson

Office Memorandum • UNITED STATES GOVERNMENT

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

DATE:

FRITZ

FROM : Outhen NOKHAM, ORA/Pakse

SUBJECT: The P.L. and N.V.A's action to the refugees in Paksong area.

(The situation during 17/5 to 9/6/1971).

These below are the words of Mr. Boun My one of the refugees who arrived Pakse area on 9/6/1971, he was arrested by P.L. on 17/5/1971. Here is the detail of his story when he was arrested.

On 16/5/71 Ban Phak Kout was fought by P.L. and the later day 17/5/71 some of the villagers in Paksong had evacuated and headed to Pakse area along the road No 23 (From Paksong to Pakse). This time there were 16 families of them, and when they arrived Km 47 at about 6:00 o'clock in the morning 10 of the N.V.A. stopped them and all of the men in this group were arrested, there were 7 of them their hands were tied. For the women and the children N.V.A. allowed them to go ahead. Here at Km 47, 46 persons had been arrested included by these 7 persons. Later at 7:00 o'clock these 46 persons were taken to Ban Kapheu by walking, they were guarded by 6 of N.V.A. with the 5 A.K. and 1 of the B-40 in their hands. They arrived to Ban Kapheu at 7:00 o'clock in the evening. To reach Ban Kapheu they walked along the small street that can use only for the oxcart. They don't know howlong the distance is, but he said this way headed to Ban Lao Ngam. Between the way from Paksong to Ban Kapheu they were almost bombed by the T-28 two times because the T-28 come to fly above their heads but didn't bomb.

The action of N.V.A. When the T-28 come: When they heard the noise of the airplane at the time they were in the middle of the field they commanded these refugees to stop walking and standing immediately without moving, and the airplane went away.

In Ban Kapheu, Mr. Boun My said that he saw nobody, they had dinner here. The rice and the food were given to them by the N.V.A. One person had a right to have a bit of rice as big as the orange and four of the small dry fishes. And they began walking again at 2:00 o'clock in the morning of 18/5/71. They spent 5 hours by walking to reach their camp. Here at their camp it wasn't the village, it was the coffee's garden, there were 15 of N.V.A. and 6 of P.L. (Lovene tribe). When these 46 persons arrived here they were untied, and the 6 of the guards return. Here there were only six cabins for the Lovene soldiers, but the 15 of N.V.A. had no cabin they get sleep in their own hammocks, that were tied on the coffee's tree. About these 46 persons when they arrived here they were freely, they were not taken to the prison N.V.A. took them only to train them about their program on these villagers.

Here is the subject that they trained these refugees " Why do you want to move to the enemy area ? Do you know all of them are our enemy, and very serious to you all,? Do you think that you all would be further from us if you stay in Pakse ? We suggest that it would be safer if you stay here in Paksong than Pakse. Don't think that we brought the war to your country, we only come here to help you rid the enemy No 1 the emperor of America off from your country and from the Indochine, the real person that bring the war to your country is the emperor of America, if these persons move out from our country the war will be end that day. The U.S. throw a lot of the money to ~~the~~ every body who like it, and then told them to ~~killed~~ our Laotian, so we really hate ~~these~~ persons, and we would like you all not to go to stay with them and help them anything, please stay here in Paksong, we promised that we would give you all the security, please go back and stay in your old house to work on your farm and your garden as usual, don't be afraid of them (enemy) they couldn't hurt or kill you if we are here. These word were told by N.V.A. in Lao language; but not clearly. The refugees had stayed here with them for 8 days. During the 8 days they only stay inside the P.L. (LOVENS) camp's., they must have a guard (N.V.A) when they go to get some water at the river. And then on 26/5/71 these refugees were taken out to Ban Kapheu, before the N.V.A. left these villagers they reminded these refugees again they said " Go and stay in your old house in Paksong, don't go anywhere else if you want to live in the safely place, Pakse is not futher enough from us. Good luck to you all !

From Ban Kapheu to Paksong they walked themselves with no guard. Along the street for the oxcart, they saw the telephone wire, these refugees said that this wire went through Lao Ngam area. N.V.A. hide this wire in the wood, and on the field they bury it. And every day there were three of N.V.A. here to take care of it to make sure that it still working. Along the street to Paksong they saw three of the ox carts full of the supplies there were ~~manything~~ on it, such as the sacs of rice and some cloth. They headed to Lao Ngam area. And here 9 Km from Paksong they saw 3 of N.V.A.'s tanks, parked under the trees without N.V.A. taking care of it, it's the same colour as our Army tank but they said they are bigger, with variety of wapons on it, When they arrived Paksong (27/5/71) they stayed alone in their own house because their wives had already escaped.

The situation in Paksong during 28/5/71-6/6/71. When Mr. Boun My arrived to Paksong he said that the O.B. building was already burned, all of the big houses had been damaged at the window and the door, but they (P.L.) didn't do anything to Chao Boun Oum's house. He said that no big gun was set up in this area, there were about 10-20 of P.L. soldiers all of them are LOVEN Tribe, and about 6-7 of N.V.A. but these persons come in and stay with these villagers only the daytime in the big house. For the night time they went out. And still in the village less then 5 persons.

(both P.L. and N.V.A.) In this village (Paksong) there were still three shop opening to sell thing. Mr. Boun My said that N.V.A. didn't interest in getting anything from the villagers's house other than looking for the gun. P.L.'s work is to take out every thing from the huse that its owner escaped even that house had been locked by the key, but they didn't take anything from the house that its owner still staying in, and when they have a lot of thing they load them on the oxcart and headed to Muong Lao Ngam at 6:00 o'clock in the evening everyday. P.L. didn't take any weapons into Paksong area, and all of the officer's cars here were taken to keep together in Ban Sepian 5 Km from Paksong (XB 3773). Mr. Boun My said that all of these villagers were called to the meeting 3 times during 12 days at Chao Muong office. Here is the propaganda for the villagers in Paksong. " Now this area was occupied by us, we could rid all of our enemy off from this area, so we would like you all to stay with us here, don't be afraid of us and escaped from us, we are all your friend, we would help and give you the security as we could, this time is not the enjoyable time, it's a sadly time, we really don't want you to play bridge or have some festival taken place as you have ever done where you stay with the enemy. By the fact we don't want to fight this area, but we were commanded to fight this area by the highest officer, so we don't want you to hate us about this happen. And ~~want~~ ~~we~~ we could occupied this area our work is to give you the security. We promise that the enemy won't be able to penetrated through Km 40, if they could and our men couldn't stop them that time our tanks would be in case to kill them all. We may fight Pakse too, but this time we are waiting to see the result of the meeting between our men and Chao Souvannaphouma that take place in Vientiane, if the RIG agreed to our suggestion we would stop right away and get back to our country then, but if they don't realized that we must be commanded to fight Pakse right away, so we don't want you all move to Pakse. If you move to Pakse please stay outside as far as you can, but the better thing is to stay here with us ! Mr. Boun My told me that there wasn't any assassination of villagers in Paksong during 26-5-71 to 6-6-71, but other then this period time he didn't know. And there wasn't any bombing exactly to Paksong.

Reason that cause them to move out from Paksong: At the last meeting on 4th/6/71 the N.V.A. told them that all of the young men must be the soldiers to help them fight again the enemy, and they (N.V.A.) expected to give these young men the weapon on the 10/6/71, but these villagers didn't want to be the soldiers, so they decided to escape from them.

The way they escaped: On the 6/6/71 in the morning it was raining very hard, so none of the P.L. go to patrol to this area, these had talked to each other before about the plan to escape. So this day they jointed together at the teachers's house Mr. Rua while it was raining, and then they moved out. They headed to Houei Nam Phak, this time there were 11 families and 16 persons together. They spent 3 days to reach to Houei Nam Phak they saw 5 of N.V.A. at Phou Kan N.V.A. asked them that " were will you go ?" They answered that they will go to work on their garden in Ban Yik. N.V.A.said that " it's not safely for you if you go without our guard, but at this time we have noby to go with you, so we would give you our card, you must show this card to all of the P.L. or N.V.A you have seen they would give help you " Then they gave a card writting in Vietnamese language, and these refugees left them. They (Villagers) saw again the 3 P.L. at the second day, but when they show them the N.V.A's card, P.L. allow them gone without asking them anything. They all arrived at Houei Nam Phak on 6/6/71 and were taken to Pakse the later day 7/6/71 and now they have already gitten the relief supply from# the R.L.G.

Outhen NOKHAM/ORR/Pakse.

TO: Fritz Benson

July 21, 1971

FROM: Siya SOMPHONGSAVATH

SUBJECT: Refugees Report at Km 4 (Reception Center) who came from Ban Long Theung Km 45 (XB-2779) Tasseng Pak Song, Muong Pak Song, Khoueng Sedone.

Ethnic Group: Lao Theung:

Originally in their old village there were about 35 families and about 267 persons altogether. And now all of them had left their old village. There were 56 families who came from Ban Long Theung are now living at Km 4 reception center they've just arrived on 26/6/71. They are the latest group that move out from this village, they moved out 20/6/71 to get to Pakse they have spent 6 days by walking. Now none of the villagers are still staying in Ban Long Theung.

Reason for Moving:

They were all afraid of the bombing by the airplane, T-28 even there wasn't any bombing to this area, but around it. They were all tired of staying in the hole for a long time to be safe from the bombing all the day and night time they have never got away for 100-200 meters from the shelter hole they only set on the top of the hole and listening the noise of the airplane come area had been occupied by NVA and the PL they couldn't stand to live in this village, so they moved out.

The NVA and PL's Action to these Villagers:

None of PL or NVA lived with these villagers. They've just come in only the day time with 4-5 persons of them. None of their camp located near by this village, because of this village located along the road No. 25 (Pakse to Paksong) the villagers could see all of the PL or NVA who passed by their village. They said that they have never seen the tank rode along this road, they (villagers) have never seen the PL's transportation of the weapon passed by this village on the day time, but about the night time they don't know because they stayed in their own holes all night. About the soldiers (PL and NVA) they said that on the day time they have never seen they came together by the big group, they've only seen them come by 4-5 persons together with the Aka or B-40 on their hands. There wasn't any meeting took place in this village, but both PL and NVA have always come to talk with these villagers every two days, the PL come into this village to make sure that all of these villagers were still staying. Every time they come they always say that "if you all see that staying here isn't safe enough for you all please go and make the shelter in another area, in the garden on the thick wood or anywhere you see that it would be safe for you than here, but the area you have a right to move to must be the area that was under our control. If not place would be safe for you all, if you move to other area that wasn't under our control that mean you all are our enemy and we may kill you are may be you would be

killed by the enemy when we fight that area. Staying in the area that had been occupied by us would be safer than the area that wasn't occupied by us yet because we have a plan to fight every area in Laos. The reason that cause us not begin our plane is we are now waiting for the commandation from our highest officer who are now working on the meeting with the every side. If they could agree each other in the meeting the war in Lao may be ended if not, no problem that we won't be commanded to fight. Because of this reason we don't want you all move to the enemy's area "they said like this every time that they penetrated in this village" there wasn't any assasination of villagers. None of PL or NVA asking for food or some thing else from the villagers and none of the houses were destroyed by the ~~airplane~~ plane.

The Property that they had left behind in their old village:

Mr. Kham Souk he had left 20 bags of coffee, 30 bags of paddy, 4 bags of milled rice, 4 bicycles. Mr. Kham Phanh he had left 20 bags of coffee, 1 bag of paddy, and one of the girl she had left money 100,000 kips and there were many persons that but down they money into the grown, they could not take alot of money with them they were the PL and NVA see and kill them. They told me that they had left their coffee behind because they haven't sold it yet. Commonly in their old villages they sold 115,000 kip for each bag of coffee. Other then these two families they all have already sold their coffee.

The Way They moved out:

They moved out from their old villges at 13:00 PM of 20 June 1971. By told the NVA who came in the village at that time that they would go to stay in the shelter hole that they have already made in their garden about 1 Km from the village NVA allowed them gone with no question. At the beginning they took many things such as cloth, rice, and some kitchen took with them, but then they throw away every thing, because they have walked for a long distance and get ~~exha~~ exhausted, so they haven't enough strenght to carry those thing with them to pakse, unlucky old women have been left too at the peek of Phou Phong. Because no one could carry her down from the peak. These refugees tearfully tell me that she may be eaten by the tiger already, because on the way there were a lot of tigers and two of their dogs had been hurt by the tiger one day before we left her, name is Nang Mouang age 90 yeas old they headed to Houei Nam Pak. They passed by ~~the Houei Nam~~ Houei Ban Liang and stay overnight here one night on the other day 21/6/71 they began chimbing Phou Pong when they got to the peak they were all tired, and it was very hard to get down the peak because it's too hight, so no one could help the old women and she was left here with the tear and the shouting of asking for help, but no one could help her, because all of them tired to help themselves. When they get down from the peak they stay overnight at the foot of Phou Phong 1 day. (The name of the mountine) they stay overnight at Houei Taya 1 day, at Nong Song Hong 1 day, at Tat Chef (the fall) 1 day here at Tat Chaf they saw our soliders (team) and our soldiers directed them the quickest away to get to pakse, so they went to the way that the soldiers suggest, and they have stay overnight again one day at the Houei Bong Lieng are then the leter

day they get to Ban Km 10 Saigon road their got to pakse by walking. Along the way they have moved to pakse. They didnt see any of NVA or PL troop they only see our soldier at Tat Chet, and now these 5 families and 32 persons staying at Km 4 they have already receipt all kind of the relief document, these were told me by Thao Kham Phanh one of the refugees who arrived Pakse on 26/6/71 from Ban Leng Theung.

ORA:ps:7-21-71

TO : Mr. Howard S. Lewin, Ora/Pakse
FROM : Outhen NOKHAM, ORA/Pakse
SUBJECT : PL and NVA's action to the refugees in Pakseong area.

(The situation in Pakseong area during the period of
5-6-71 to 10-6-71).

During this period of time there wasn't any shop opening to sell thing because all of their merchandises was out. (the money that they used are our RUC'S) the rice that the villager had owned was almost finished. The PL and NVA were still staying in Pakseongtown, but for only the daytime. There were 30-50 of both PL and NVA. None of the big gun and the rockets were taken into Pakseong town. About the official car that were kept at Ban Sepian had been already destroyed by the bombing from the airplane. About the ambulances of the OB now had been transformed to the black color and they used it to transfer the gun power of our FAR in our FAR's camp to keep at the market and now these gun power had already taken away from this place, but these refugees didn't know where they kept them in. The electric in Pakseong were still working both day and night time now. PL always ask freely for the salt and the cigarette from the villager, but none of NVA asked for something from the villagers. They didn't take anything from the villagers even the villagers willingly to give them because they were afraid of the poison, they didn't believe the villagers offer them. PL & NVA didn't kill or hurt these villagers during this period of time. These refugees had been called to the meeting once. It took place at the school. Here is their latest Propaganda that gave to these villagers before they moved out to Pakse. " My dear Ai-Nong we know that now we were almost short of rice, but we still have another hope that is now we are in the hurry to build the road to reach here in Pakseong. We would distribute you the rice and the necessary supplies right away when we could transfer them here, they are now (supplies) were kept in our Center. Please wait for them, It would be delivered here right away as the road complete. At the early of this month we tried to transfer them once from our center, but while we were at the border of Laos and Vietnam they were all destroyed by the B-52 of the enemy that time there were 18 of trucks full of the supplies that we had expected to distribute to you all, please see our problem that how hard it is to take the relief document to you all, but these problem would be cut when we have a new road. Just wait for a few days, no other place better and safer than here. Do not think that Pakse or Savannakhet would be safer for you, these two areas were the places that we expected to fight, we are now only waiting for the command to fight. For the refugees who had been moving to Pakse that mean that they want to their cemetery. There were only two area that would be safe for you in Laos, they are Vientian and LuangPra Bang, if you could get to these area,---Go! We didn't expect to fight these two area, other than these two areas they would be under our control in the near future. Our men always said that they fought Houei -Kong to drink coffee. Fighting Pakseong for eating noodle and now they haven't drink the coffee with the ice and cleaning their tooth yet, so they expected to do that when they fight Pakse area. They said like this, do you see that they don't care for anything in fighting. They are now waiting to fight Pakse to drink the coffee with the ice and cleaned their tooth. If you all know like this do you still want to go to Pakse area. It better to stay here and waiting for our new road complete, we promised that when our new road finished our relief document would be here to distribute to you all,

but there is no limit, if you will move or not, but if you will moved don't for get to ask for the authorized card from our officer who are ready to help you now ".

Mr. Bouaphanh said that there were now only 6-7 families were living in Pakasong town, the others had already moved out, but not to Pakse, they moved to the other village around Pakasong.

The reason that cause them to move out, and not moved to Pakse:

- 1) On 10-6-71 our airplane go to bomb this area, but not by the big bomb they only shot to this area by the small gun, even the airplane had only shot to this area by the small gun, and none of these villagers was hurt by this shooting, it still cause them got more afraid because they thought that this area would be bomb by the big bomb sometime in the near future so they decided to escape.
- 2) They were short of rice. Their rice was almost finished if they stay here longer. They (refugees) didn't see anywhere to get the rice from, if they still stay here without moving to another area they may be died by the hungry. This is the other reason that cause them to move out. The reason that they didn't move to Pakse area along the road No. 23 is PL & NVA didn't allow anyone go to this ways they said "Don't go along the Road No. 23 it's too dangerous for you all to go this way because now all of the enemy were there now and fighting against us if you go this way they may be kill you all, and along this street the airplane always come to bomb to, if they saw you there was no doubt that they would allow you get to Pakse safely you must be bombed by the airplane at the way." and the others who didn't move to Pakse is all of them are almost poorly and didn't know about the direction to get to Pakse by the other way if they want to get Pakse they have to pay for the man who would take them to not less than 30.000kip for if not noone help them, that is the reason that they couldn't moved to Pakse area.

The way that these refugees moved: On 11-6-71 at the morning Ong Pang Tay (Vietnamese) decided to moved out, so he went to OL temporary office (that time they worked in Mrs. Tong's house) to ask for the authorized card that PL gave to everyone who would like to move to Pakse. They always asked every persons who asked for the authorized card that "Are you all definitely decided to go to Pakse? Don't you think about all of your properties here? Who would take care of them while you were away? But it's not the big problem if their owners didn't deplore of about them, they may be belong to us who stay here, but the problem is, if you all go and staying in Pakse you all may be hurt by the two weapon both "our" and the "enemy's". Atlast when the villagers insisted to move they jolly said to them that "If you go to Pakse don't eat all of the noodle, we would go and jointed you eating in the near future". And then they gave the authorized card to them. The authorized card was given by Mr. Boune One the officer of PL.

When Ong Pang Tay have the authorized card from the PL he hired two man

as the leaders. These two men are the villagers of Ban HoueiXan. To go to Ban Kapeu he paid for these two men 25000kip. (For 22⁶ persons ~~only~~ follows this man without paying to the leader and for the trip from Paksong to Khongsedone Ong Pang Tay had paid for the leader 92,000kip) this group there were 30 of oxcart, and there were 226 persons altogether. They first went to ban HoueiXan. They depart at 8:00 o'clock from Paksong in the evening of 11-6-71 and when they got to ban HoueiXan it was 3:00 o'clock of 12-6-71 and they stayed here at Ban HoueiXan until 6:00 o'clock in the evening of the same day and they started moving again at about 2-3 KM from Ban HoueiXan they heard the shouting of the two men (leaders) that "move away from the road, the truck is coming". these refugees did as they commanded. When they got out from the road, one of the NVA's Tank and followed by six of the oxcart went pass them and headed to Ban HoueiXan. Each oxcart filled by 4 of the rockets.

The shape of the rockets:

The longer ~~xx~~ as long as the oxcart, and as big as the streaming pot. and each of the oxcart ~~xxxx~~ was covered by the branch of the tree.

The Shape of the Tank:

Mr. Bouaphanh said that there was no noise from this tank while it rode pass him. It was painted by the mud and many of the branched were attached on it. He could see only the lower part of it and he saw too, a big gun that went out from the branch, he said that it's as big as the streaming pot. Noone on the oxcart asking them anything, and there were one persons on each oxcart. They got to Ban Kapeu (XB 258-956) the latter day 13-6-71. They have to stay in Ban Kapeu for 2 days the reason that cause them to stay here for many days is in the night time it was raining very hard so they didn't move out, but for the day time the sky was clearly, so they didn't go out. (they sometime moved out in the day time too, but this depend on the rain. If there was rain in the day time they could move in the daytime because the airplane didn't come at the cloudy day, so it safely for them to move at this time.) They start moving and in to Ban Hokong (XC2605) on the 14-6-71 in the evening. They Paid for the leader 15,000kip. They arrived Ban Hokong in the morning of 15-6-71. Here at Ban Hokong these refugees were fed by PL troop for one day. Mr. Bouaphan said that there wasn't any PL's camp in this village and he don't know that where did these PL come from because these PL didn't answer these refugees when they asked that where did they come from. PL only said that they stayed in the wood around here and know about these refugees' movement, so they prepared the rice to feed them today. There were about 10-20PL this time. When these refugees finished eating these PL went away and telling these refugees that " We would like you all have a safely trip! These refugees left for Ban Natanhdong at the same days (15th-6-71) To go to Ban Natanhdong they had paid for the leaders 53:000kip, they spent two days ~~xxxxxxx~~ to get to Ban Natanhdong (WC9721) Here at Ban Natanhdong they were almost bombed by the airplane

When these refugees got to ban Natangdong there wasn't any of the villagers here, there were only the empty houses, so when these refugees got there they took a rest for the day time, and they depart for Ban Nong Mex(X69316) at 5:00 o'clock, then the airplanes came to bomb this area at 6:00 o'clock, so if they stayed here 1 hour late they may be bombed by the airplane. They got to Ban Nong Mex at the same day because it was a short distance. And they stayed overnight in Ban Nong Mex. The next morning they went to Ban Kengtavang(W08816) and crossed the river (Sedone) there and our army knew that these refugees got to there, they sent some trucks to take them into Khongsedone. They had stay in Khongsedone for oneday. For coming to Pakse they got on the Taxy, and now some of them are living at the Reception center.

Your Truly
Orthen KONGKAM, CPA/pakse

TO: Fritz Benson

Dec, 28 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Muong Khai, Tasseng Vang Veune, Muong Phanthaoudom, Khoueng Sedone (XC-0801).

Ethnic Group: Souay

Originally, there were about 59 families and 355 persons. All of these villagers had moved out together to Ban Oudomsouk by walking, they moved out in May 1967. They walked to Ban Keng Yao and stayed there for 10 days and then walk again to Oudomsouk.

Reason for moving: There was bombing by the airplane around this village (Ban Muong Khai) and there was fighting nearby, and that time they received the letter from Chao Muong of Muong Phanthaoudom, in the letter Chao Muong commanded them to move out during two days after they received his letters, and that time the villagers really wanted to move out, so when they received the letter they moved out, right away. In Ban Muong Khai there was no any of our soldier's camp, but our soldiers went to patrol this area two or three times a month. This area was bother by the PL. too, the PL penetrated in this village once month to recruit rice, tobacco, salt and the food from these villagers, they always come at 6 O'clock in the evening. They come in the village 4-5 persons together. In this village they propagated that "we are all your friends who are waiting to help you all discuss your problem which you all couldn't solve yourselves, so if you have some problem please discuss with us, and we wanted you all love each others instead of getting angry with each other. We wish you not to believe the emperor of america, because they are not our friend, they wanted to take over of our country, if you all believe them it would be very difficult for you in the future. Please help us to rid them off from our country before they take our country over, please help each other in working on your own way to get more the harvest than the last years. Please raise more cattle than the last year, please raise and grow more and more in the next future year" Before they moved out they told the villagers to hand their supplies and go to send them in the wood near their village, here at the place the villagers go to send them their supplies they have seen a lot of PL waiting for them here, but they said nothing with the villagers.

Life in Their old Village, At Ban Muong Khai: These refugees are christians. They worshiped in Christianity 25 years ago, before they were all worshiped in Phi, but in 1945 the Christianity spread through this village, when these villagers heard the suggestion they were entighted in Christianity, so they change their worshiping in Phi to Christianity. At the time they changed their worship or religion there was a lot of the villagers were sick and there was 7 Persons died that time, according to the magician he said it was because of changing their religions. When they worship in Phi they always have killed the buffalo to offer Phi when someone in the families were sick. When they were sick they always cure the sickness by the magic they had no the medicine for the illness. When they worship in Christianity they canceled

all of their old customs and had never killed the buffalo to offer the Phi when they were sick since.

In their old village they liked to grow rice on their hay they had never done the farm, they have grown cotton, coffee tobacco, and some kind of vegetables. They raise the cattle and poultry, there was one of the christian's school here at Ban Muong Khai, there was only on classroom P I only, when the student finished school here, the christian's priest sent them to continge in Pakse at the christian's school. There was no hospital, when they were sick they asked for the medicine from the priest. There was no market, but the merchant from Ban Keng Pho went to buy some of their garden's product from their house, they used our RLG's money. They used elephant, and ox cart as their transportation.

Life in The new Village, At Ban Oudomsouk: When they first arrived they began to burn down a lot of tree to make their hay, and these refugees were supported by our RLG for one year, after that they feed and treat themselves by the havest which they had from their hay, now in their hay they planted durian trees around the border of /the hay. They grew tobacco, chilli, west, egg-plants. At the first years of coming in they had raised the poultry, but now they were all died, and they didn't raise any poultry since. Their children now were attended school here in the christian's school here at Ban Oudomsouk there was an hospital at Ban Oudomsouk, there was no market here at Ban Oudomsouk, these villagers went to buy or sell thing at the market in Pakse.

The Biography of Nai Ban: Mr. Ngone, aged 31 he had never become a monk, had never been soldier, he was set up as Nai Ban in 1969 until now.

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

TO: Fritz Benson

Dec 28, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Nong Satao, Tasseng Nong Sim, Muong Phanthaoudom, Khoueng Xedone. (XB-0589).

Ethnic Group: Kha-Ong

Originally, there were about 43 families and 229 individuals in their old village, but they had moved out only 23 families and 124 individuals, they moved out by walking to Ban Oudomsouk in September 1965.

Reason for Moving: There was no camp of our soldier here at Ban Nong Satao, so the PL always come to recruited the food and the rice from these villagers every month, they sometimes came in the early of the month sometime in the late of month, every time they come they've always recruited the food and the rice and went out, but before they went out they forced the villagers not to tell the RIG's soldiers anything about them, they said if they find out later that some one had told our soldier that man would be killed right away. During this time 23 persons were commanded to come in Muong Phanthaoudom to practice the soldier's lessons to be the ADC. All of these 23 persons are the head of the families, after they spend 5 months of practicing soldier's lessons they get back to their old village with their weapon in their hand, when they arrived they were told by their families that the PL always come into this village, so these ADC, were afraid of PL so they decided to move their families out in September 1965. The others were still living there until now. And now at their old village there was a camp of our soldier there, and these ADC could go and stay with their old relation there fearlessly. I asked these villagers that "do they want to move back to their old village? tjeu answered "we really want to move back, but we would have a lot of problem if we move back". They had to burn down the tree again in their own Hay, and it would take a long time to have the harvest from it, and the problem is they would have nothing to consume during the time they work on their Hay. They told me that if the RIG/SW would support them as the same as the times they had moved in Oudomsouk they would go back right away. I ask them that why do they want to move back? wasn't the land they had owned here as wide as the old one? they answered that, the land here is as wide as the own one, but the land here wasn't as fertile as the old one, the land here isn't good for coffee or anything like the old one, because of this reason we wanted to move back to our old village.

Life in their Old Village at Ban Nong Satao: There are the villagers warship in Christianity 60 years ago. They didn't believe in Phi since, and they hadn't killed the buffalo to offer the Phi when they were sick. They forgot all of their old customs now, they interested in the new customs that were from the Christianity. In their old village they grow rice in the Hay. They had never done a farm, they grow, too coffee, tobacco, sugar cane, banana trees, and variety vegetable. They raise cattle, pigs and some poultry. There was a Christian's temple in this village and in the temple they built up a school with one classroom P I. There was no hospital, when someone get sick they asked for the medicine from the Christian's priest. There was no market, when they wanted to buy and sell some garden's product they went to the market at Pakse. They walk from their village to Km 21 (which now the way to Oudomsouk) and got on the taxi there to go to Pakse. They used our

RLG's money. They had ox cart, and the elephant for the transportation.

Life in The new Village at Ban Oudomsouk: Our RLG supported these refugees for three years, then they supported themselves by the havest from their own Hay here at Ban Oudomsouk, in their Hay they grow tobacco, and some durian trees. Their children had attended the Christian's schoold here at Oudomsouk, there was three classrooms together they are: P I., P II., P III., they went to pray in the temple at Oudomsouk. They went to the market in Pakse.

The Biography of Nai Ban: Mr. Ly, aged 50 years old, had never become monk, and had never been soldier, but he is the ADC. he was set up as the assistance of Nai Ban 1956 to 1960 and was set up as Nai Ban in 1960-1970, and he still remain his work as Nai Ban now.

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

TO: Fritz Benson

Dec 29, 1970

FROM: Outhen NOKAHM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Houei Seui, Tasseng Nong Sim, Muong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Kha-Ong

In their old village there were about 34 families and 153 perons. All of them moved out to Oudomsouk in May 1965 and now all of them were still living there.

Reason for Moving: There was no camp of our soldier here at Ban Houei Seui, so the PL alwly come to recruited the rice and food from these villagers. That time Mr. Kamka Chao Muong of Muong Phanthaoudom told them to move out from their old village, and because of these villagers didn't want to stay with the PL, so they moved out. They moved by walking to Ban Oudomsouk in May 1965.

Life in their old village at Ban Houei Seui: Even there was no camp of our soldier here at Ban Houei Seui our soldier had gone to patrol around this area two or three times a month, so it's not easy for PL to penetrate in this village, they know when our soldier pass this village, so they penetrated in the other day. The PL came in this village once month, every time they came in they alway asked for the rice and some food from th villagers freely. They sometimes bought some poultry from the villager, but bought with a very low price than the common price, but the refugees said that it's better than to give them freely. Before the PL moved out when they had enough food from the villagers they have always propagated and forced the villagers to keep in a secret of their came in they said "we don't think that you all would deplore about these letter things you had given to us, please think that this is one way you help your own country with these things we would offer to our soldiers who are now resisting of our enemy out of our country. This is one way to encourage our soldiers to fight against our soldier. Don't think that these things would be lost without costing anything, we ~~we~~ have already planed that we would repay you all by the cash when we have completely victory in Laos. We don't think that you all wanted to be the servants of the other country, so if you don't please help us, we wanted you to grow more rice and raise more cattle. How much you raise and grow they all would be belong to you / and the thing that was out of your need you could give them to us that mean you had help your own country and that mean you are one of the patriots. And the last one we want to tell you by force that is not to tell the enemy's soldier anything about us, we wanted you to keep in secret, if one of you told some thing about us to the enemy's that mean you are not the patriots, and that one would be forgiven to stay longer". And they went out with the supplies in their hand, they didn't ask thevillagers to go send them. When our soldiers passed this village the villagers didn't say anything about PL to our soldier, but when these villagers were commanded by the Chao Muong of Muong Phanthaoudom to have them out from their ~~old~~ old village. The other reason that cause the village moved out is, these are the christians, when there was no soldier in the village the christian's priest had moved out, and the villagers

had never gone to pray in the temple since, because there was no priest in. This is the one reason to cause them moved out. These villager worship in christianity for 60 years ago. The reason for changing their worship is they were poor and hadn't enough the buffalo to offer them to Phi, because when they were sick they would have lost this ~~the~~ own buffalo, one or two head that depended on the magician, because of this reason they change their worship in Phi to christianity.

According to my question that "was there something matter at the time you change your worship?" They answered "Yes there was a lot of villagers were sick and died that time", they said that "this is because of Phi".

In their old village they grow rice on their Hay, they grew chili, tobacco, egg-plants and variety vegetables. They like to go hunting with the cross-sarrow. There was a school at Nong Satao which located nearby. This school was built up in the christian's temple with one classroom P I., ~~P II.~~, All of these villagers went to the temple in Ban Nong Satao. There was no hospital in this area, there was no market at all. They used only our RIG's money.

Life in the new village when they become refugees at Oudomsouk: These refugees were supported by our RIG for three years. After that they feed and treat themselves by the harvest that were from their own Hay. These refugees didn't go to work anywhere beside working in their own Hay. Here at Ban Oudomsouk they had grown, tobacco, egg-plants, chili, and some durian trees. All of their children attended school here. They went to the market in Pakse area.

The biography of Nai Ban: Mr. Lou, aged 56 years old, had never been a monk, had never been soldier. He was set up as the assistance of Nai Ban in 1944 until 1953 and was setting up as Nai Ban in 1953 until 1970.

TO: Fritz Benson

Dec 29, 1970

FROM: Outhen NOKHAM (PAKSE)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Vanpakhoua, Tasseng Nong Dim, Muong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Ta-Oay

Originally, there were about 24 families and about 136 persons. All of them had moved out to Ban Oudomsouk in July 1961. They first moved to Ban Nathone and had stayed there for one month, and then they came to Ban Oudomsouk by the motor car. And have been staying here until now.

Reason for Moving: Our soldiers under the control of Capt. Bouaroy forced them to move out. Before our soldier set their had change their camp to the other area, so they think that it would be dangerous for the villagers to let them stay here longer, so they told the villagers to move out with them. They moved to Ban Nathone by walking, and had stayed there one month, because of here there was no land to grow the rice on, so they moved to Ban Oudomsouk. Here at Ban Vangpakhoua there was no PL coming in because our soldiers had stayed in with the villager.

The custom of the Ta-Oay. Ethnic Group. The Ethnic Group of Ta-Oay worship in their parents' Phi, if someone in the family was sick that mean there was something wrong in their families and the Phi punish them, the head of the family have to offer the Phi every thing as the magician told, sometime a pigs, sometimes a buffalo, when they offer the thing that the magician told the sick persons sometime recovered, but sometime died.

The Marriage: For the men they married the girls like they hired her to be their servant, because when someone get married a girl that girl must stay with him until she died suppose when the husband go away she must stay with the husband's parents and work for them, she didn't have a right to go back to say with her own parents all of her life, even her husband were died. And when her husband died, one of the member of her husband's family would married her without paying any more money. She had to stay with her husband's families until she died. If she wanted to separate from her husband she would repay all of the money which her husband paid for her when they got married. One man could get married with many girls if he had much money to pay for the marriage. The money to pay for the marriage is very high they have to pay 600.000 or 700.000 kip or they could pay by the animals they charge 30-40 of buffaloes, but these price they didn't pay altogether they would pay half of it price at the day that the marriage took place the rest they have to pay them later until it finish. The father who had two or three sons had engaged a girls for them when they were about 3-4 years old when they grow up one of his sons who love that girl first would married her. The rest would find themselves the girls they would like to get married with.

Usually the girls get sleep closed to the wall because it was easy to hear her boy friend when they come. When her boy friend come he would put his hand through the hole straight up to the place that his girl get sleep. They said to each other with the low voice not to awake the girl's parent, a moment later the girl comes out of the house and go away with her boy friend she would go any with the boy if she love him. For the boy who the girl didn't love him he would pay 200-300 kip to the girl's mother to have the girl go to sleep with her, but for this man he could not do any thing with the girl more than embrace, kiss and the girl that time with bare body. If the boy do anything more than this (I mean to make love with her) she would tell her mother, that mean the boys had to pay her two of the buffaloes. (And now at Ban Oudomsouk we could pay 500 kip to have one girl to go to sleep with, but there was a forbid not to get sleep in her own house).

Life in their old village: These peoples didn't know where they've formerly lived in. They had their own languages their language were different from Souay, Lavak, and Lavane, but they didn't have their own letter because all of them had never attended school before. There was no school in this village, their children hadn't attended school, there was no hospital, they cured their illness by the magicians. There was no market in this area (Ban Vang Pakhoua) they used our RLG's money. In their old village they grow rice on their Hay, they grow too the beans and tobacco, but they didn't grow for sell they only grow for consuming themselves. There wasn't any transportation here, they used only the basket on their back.

Life in their new village, at Oudomsouk area: At the first year of coming in this village 1961 they were not supported by our RLG they supported themselves by the rice that they had from their old village, when they arrived they began to clear the land to grow the rice on, so they could support themselves since. About 1965 our RLG had distributed them some plants of durians' trees, and they had planted them in front of their own houses here. And here in Ban Oudomsouk these refugees changed their worship in Phi, they are now all the Christian because the priest of Christian christianized them in 1963. There was a christian's temple here at Ban Oudomsouk. Their children were attended school at Ban Muong Khai (in Oudomsouk) this school were taught by the christians' teacher. These villager went to their temple when they got sick to ask for some medicines from the priest. They went to the market in Pakse.

The biography of Nai Ban, at Ban Vangpakhaoua. Mr. Po aged 49 years old. He had never become a monk, either the soldier. He was set up as the assistance of Nai Ban in 1960 to 1967 and was set up as Nai Ban in 1967 until now.

TO: Fritz Benson

Dec 29, 1970

FROM: Outhen NOKAHM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Vang Yang, Tasseng Nong Sim, Muong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Kha-Ong

Originally, there were about 45 families and 240 persons, but now at Ban Oudomsouk there were about 77 families and 383 persons these refugees moved from the other village, but there was two or three families came from each village, so they all were under the control of Nai Ban, Ban Vang Yang. They came from Ban Houei Laphy, Ban Palay, Ban Tamaxingtong, Ban Sakam, and Ban Pholong. These refugees moved to Ban Oudomsouk. They moved out to Ban Oudomsouk and jointing together in February 1966.

Reason for Moving: There wasn't any of our RIG soldier's camp here at Ban Vang Yang or near by, so the PL took this occassion to take care of all the villagers in this village. The PL recruited soldier and took everything from the villagers freely. And the villagers have gone to sent the supplies which they (PL) had from them to everywhere that the PL wanted them to send, because of these reasons the villagers decided to moved out.

The way to moved out: The Nai Ban of Ban Vang Yang sent his man to report everything about them to Chao Muong of Muong Phanthaoudom and asked the Chao Muong to sent the soldiers to take all of the villagers out. That time the Chao Muong sent one hundred of his soldiers to Ban Vang Yang that time there wasn't any PL inside the village, so there was no fighting, and the villagers had moved out easily to Ban Oudomsouk in February 1966.

Life under the PL in Ban Vang Yang: These villagers are all christian and there was christian's temple here in this village in 1963 our soldiers moved out from this village and all the priest in this village had moved out too, because they see it would be dangerous to stay without our soldiers, but that time the villagers didn't move out because they deplored their harvest on their own Hay because that time was the havest season, so the villagers decided to stay longer. After staying in their own village one month the PL appeared. They first came in 7 of them this day they didn't take anything from the villagers they only told the villagers not to be afraid of them and told the villagers not to moved out. One week after that they came again this time they bought one pig from the villaers and asking freely for the rice from the villagers. This time they began to propagate. They told the Nai Ban to call his villagers to come to the meeting at the meeting they propagated they said "Our people! this a good time to see you here. I think all of you have known about our work how hard it is. We hardly have time to come to talk with you like this time. We wanted to explain you about our work we wanted to get back our independence from the emperor of America, they penetrated in our country and paid some money to buy all of our enemy's officer, and now these men had warked for them, we don't think that you all wanted to be their servants, if you don't want to be their servants don't move to their area if you moved there that mean you are the servants of them. And we wanted you to help us resist them and rid them off

from our country. The way you could help us is to grow more rice and raise more cattle. A bit from your harvest could support us and encourage to resist our enemy. So please help us from now on and began to do your works as we suggested" After they propagated they recruited the rice and some food from the villagers and go out, when they went out they told the villagers to take all the thing to send them in the wood around this village (Ban Vang Yang) but these villagers had never seen their camp because they told the villagers to stop far away from their camp. The villagers had done like this everytime that the PL penetrated in their village. The PL come in this village two or three time a month. The villagers told me that sometime the christian's priest went in a secret to this area to talk with them, and told them not to believe the PL because all of their word are wrong and the priest encouraged the villagers to moved out and suggested the Nai Ban about the way to moved out. Because of the priest Nai Ban of Ban Vang Yang had sent his man to report about the situation in his village and told the Chao Muong of Muong Phanthavoum that all of the villagers wanted to move out, so later in February 1966 Chao Muong of Muong Phanthavoum sent 100 of his soldiers to take these villagers out to Ban Oudomsouk that time there was no PL staying around here, and there was no fighting. The villagers moved out by walking to Ban Oudomsouk.

Life in their old village at Ban Vang Yang: They formerly lived in Saravane area they had moved out for long time ago to look for new land to grow rice they moved and moved until they find this land and had stayed there at Ban Vang Yang until they had moved out. They had worshiped in christianity 60 years ago they told me that the christian's priest came in their village at the same time as the French war. And they worshiped in christianity since. These villagers like to grow rice in the Hay. They had never done the farm. In their old village they raised pigs, and the poultry. They grow beans, coffee tobacco and the variety vegetables. There was a school in the temple with one classroom. There wasn't any hospital, but there was some medicine for them at the christian's temple. There was no market, they went to the market at Pakse but not often. They used our RIG's money.

Life in the new village at Ban Oudomsouk: They were supported by our RIG for three years. And after that they support themselves by the harvest which were from their own Hay here. At the first year our RIG had distributed too, some plants of durian three and they had planted them in their kitchen's garden. Some of these refugees went to work at Km 43 when they finished working on their own Hay, here they had grow tobacco, too. All of their children had attended school here.

The biography of the assistance of Nai Ban. Ban Vang Yang: Mr. Boun Soung aged 56 years old. He had never became monk he was set up as Nai Ban's assistance in 1967 to 1970. He is now still remain his work.

TO: Fritz Benson

Jan 11, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Nong Sim, who came from Ban Nong Houakhouay, Tasseng Nong Sim, Muong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Phou Thai (WB-9787)

Originally, there were about 38 families and 155 persons in their old village, and they were all moved out to Ban Nong Sim. They moved out in Jan. 1969 by walking to Ban Nong Sim, and they are all staying there now.

Reason for Moving: This area Ban Nong Houakhouay located a little far from our soldiers' camp, and very hard for our soldiers to go to patrol this area, and our soldiers find out that there were some PL come to ask for food from the villagers, so they told the villagers to move to the safe area first to protect them from the danger that may come to them. And all of the villagers had moved out together to Ban Nong Sim (their present location is near by Ban Nong Kang, which located 1 Km from Nong Sim but there was no name for them, so I called them Ban Nong Sim).

In this village the PL seldom came in to recruit rice and some food from these villagers. They came 5-6 persons together to this village, when they came in they are in a hurry to recruit the food, and the rice from the villagers, and went out right away, when they had enough thing, but before they moved out they forced these villagers not to talk anything about them to our RLG the PL told them that if they found out that someone had told our RLG, that one would be killed rightaway. These PL always come at 5 O'clock in the evening and went out at 7 O'clock in the same day.

There was some bombing around this area, but not inside, and none of the villagers and the animal were killed by the bombing. The PL didn't kill any body here at Ban Nong Houa Khouay. When they moved out they had taken all of their property with them, they had lost nothing at the time they had moving out.

Life in their old village at Ban Nong Houa Khouay: These refugees are buddhism there was a temple in this village, there wasn't any school in this village but all of their children went to school at Ban Nong Sai which located about two Km from Ban Nong Houa Khouay there wasn't any hospital in this village, when they were sick they sometimes cured their illness by Lao medic or some times they went to the hospital in Oudomsouk area. There wasn't any market, they always sell or buy thing in the garden, if someone would like to buy vegetable or some kind of fruites, he had to go to buy at the garden that they had the exact fruit they wanted. They used only our RLG's money in this village they had bicycle, ox cart for their transportation, but mostly of them used the basket to fill in some thing and carrying on their back.

Life in the new village when they became refugees: We didn't support anything to these refugees since they had moved to this area. They consumed only their own rice which they took from their old village, and they burned down right away the trees to grow the rice on, but the first time of growing /the

rice they didn't have a good harvest because there was a lot of grasshopper bothered their plan. They had grown too the tobacco, and chilli, egg-plant all of their children didn't attend school yet because they are in a hurry to look for food and burned down more trees to spread their Hays for the next season. They went to the hospital in Oudomsouk area, and the market in Pakse.

The biography of assistance the Nai Ban of Ban Nong Houa Khouay: Mr. Xa aged 38 years old. He became a monk at the age of 15-18 years old, he had never been the soldiers. He was set up as Nai Ban's assistance in 1963 until now.

GRA/Ourthen NOKHAM/ps:1-11-71

TO: Fritz Benson

Jan 11, 1971

FROM: Othen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Nong Sim, who moved from Ban Bakhamphou, Tasseng Nong Sim, Muong Phanthaoudom, Khoung Sedone.

Ethnic Group: Phou Thai!

In their old village Ban Bakham Phou there were 7 families and 43 persons. All of them had moved out to Ban Nong Sim (their new location is near by Ban Nong Kang and Ban Nong Houa Khouay) they moved out in January 1969. They moved out by walking to Ban Nong Sim.

Reason for Moving: This is a small village which located far from our soldiers' camp so it's difficult for the soldiers to take care of them, and around area that time was bombing by the airplane, and some time the PL penetrated in and recruit something from these village, so to protect them from the danger that may come someday, our soldier told them to move out, and all of the villagers had moved out as the soldier told them.

These villagers told me that the PL sometime came in this village but not often everytime they came in they recruited some food and the salt, tobacco and chilli from these villagers. When they wanted to have the pigs they bought it from the villagers with the very low price. These refugees told me that these PL sometime ask freely for the dog. When they ask for the dog and the villagers didn't agree to give them they went away, but the next time they came, they asked for it again until the villagers agreed to give it to them. They came in this village once month or sometime two or three months. They came in once. These PL had never stayed over night with the villagers. They always came at 4 O'clock and recruited thing from the villagers and moved out rightaway, they came by 3-4 persons together. They told these villagers that they are the patriots, and fighting against the enemy who would take over of this country, and these PL had encouraged these villagers to be the soldiers and help them to fight against the US. Army the agressor. They told the villagers not to move to the RLG's side, they told the villagers that if someone moved to the RLG's side that one would be killed by the RLG. And these PL had forced the villagers not to tell anything about them to our RLG soldier. These PL didn't killed any body in this village, there was some bombing around this area, but not inside the village, and none of the villager were killed by the bombing.

Life in their old village at Ban Bakhamphou: In their old village they had grow rice on their farm and Hay. In their garden they had grown tobacco, chilli, egg-plants, and variety vegetables there wasn't any school in this village and none of their children had attended school. There wasn't any hospital in this village, when they were sick they cured by Lao medic, there wasn't any market in this village. These villagers used our RLG's money. They had no transportation, they have only the basket on their back to carry the thing.

Life in the new village when they becaome refugees: Here they had already built their own house and they had their own Hay here. They had grown the rice on their new Hays once, but not very good because it was bothered by

the grasshoper. These refugees were not supported by our RIG anything. They consumed only their rice and food which they took from their old village. He had grown, tobacco, chilli, casava, and sugar cane. Their children hadn't attended school here, they went to the hospital in Pakse and Oudomsouk. They went to the market at the market in Pakse.

The biography of Nai Ban, Ban BakhamphouP Mr. Xieng, aged 38 years old, he had became a monk at the age of 16-20 years old, he was set up as Nai Ban in 1967 until now.

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

TO: Fritz Benson

Jan 11, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Nong Sim, who moved from Ban Kouang Xy, Tasseng Vang Veune Yai, Muang Phanthaoudom, Khoueng Sedone.

Ethnic Group: Souei

There were about 107 families and 370 persons, but they could moved out only 20 families and 130 persons, and these refugees were still living here at Ban Nong Sim, these refugees moved out in January 1969 by walking to Ban Keng Ngao, and went through Ban Nong Sim by the motor car.

Reason for Moving: These refugees hate to stay with the PL because they always recruite the rice and some food from them, it very hard to go to find food because the PL forbidden that no body have a right to gofar from their own house, these villabers couldn't go hunting and fishing as before, so they didn't have good food to consume, and then these refugees (20 families and 130 perons) decided to move out, they escaped from them when the PL was out of the village, and the other reasons for moving is the bombing, even there wasn't any bombing in this village, but these villagers were afraid because there was some bombing around this village.

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

Here in this village the villagers grow rice on their Hay and farm. In their garden they grew, banana trees, sugar dane and variety vegetable. These villagers are buddhism. There was a temple in this village Ban Kouang Xy. There was no school and none of their children were attended school. There was no hospital in this area when they were sick they cured by Lao medic. There wasn't any market in Ban Kouang Xy. They had only the bicycle, ox cart and sometime the elephat for their transportation. They used our RIG's money.

Life in the new village of Ban Nong Sim? When they arrived at Ban Nong Sim they began to burn down the trees to do their Hay, and during this time they were supported by our RIG and now they were already cut off. Now they could support themselves with their Hay's product. They had grown tobacco, chilli, egg-plants and sugar dane in this area. 10 of their children had attended school here. They went to the hospital in Oudomsouk, and went to buy or sell something in Pakse's market.

The biography of the assistance of Nai Ban, Ban Kouang Xy: Mr. Khai aged, 49 years. He had never become a monk, he had never been soldier, he was set as the assistance of Nai Ban in 1954 until now.

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

TO: Fritz Benson

Jan 11, 1971

FROM: Othen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Nong Sim, Tasseng Nong Sim, Muong Phanthaoudom, Khoueng Sedone, who moved from Ban Nong Sai, Tasseng Nong Sim Muong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Phou Thai (WB-9685)

Originally, there were about 29 families and 136 persons. They moved out all of them 29 families and 136 persons. They moved out in February 1970. They moved out by walking to Ban Nong Sim, the distance from their old village Ban Nong Sai to their present location here, it was 7 Km.

Reason for Moving: Our soldier told them to move out because around this area there were some bombing by the airplane so the soldiers who controlled them told them to move out, and all of the villagers had moved out. In this village there wasn't any PL penetrated in because there was our soldier's camp there. They have taken out all of their property even their houses, they carried their supplies out by the ox cart to Ban Nong Sim in February 1970.

Life in their old village at Ban Nong Sai: These villagers are buddhism, their old location where they had moved from was Ban Xepole, in Sarannakhet, they don't know how long they've been here in Ban Nong Sai, they speak the same language as Lao's persons, but their pronunciations look like the Luang Prabang's villagers' words. All of their custom were closely the same as Lao's people, there was nothing different. They only have grown the rice on the Hay. They've done the Na too, in their garden they grow banana tree, sugar cane, and the variety vegetable. There was a schools here at Ban Nong Sai with five classrooms. Two classes of P I., two classes of P II., and one class of P III., there was no hospital, when some of the villagers were sick they went to school in Oudomsouk. There was no market, they went to the market at Pakse. There wasn't any transportation beside than the ox cart. In this village, the villagers used only our RIG's money.

Life in the new village when they become refugees: During these 11 months they were not supported by the RIG they supported themselves by their old rice which they had taken out from their old village, with the wood and the zinc from their old houses they had built a new house here at Ban Nong Sim, they had grown the rice on their new Hay here, but the harvest wasn't so good because there was a lot of grasshoper come to bother. They told me that if the RIG wouldn't support them this year they would be all short of rice because the harvest which they had from the new Hay was almost gone. Here these refugees went fishing and hunting in their old village, they could go there (Ban Nong Sai) everyday to look for the food because now in their old village Ban Nong Sai was full of the RIG's soldiers.

There was a school here for only the children of Ban Nong Sai, there was only one class P I., with 26 students. They went to the hospital in Oudomsouk they went to the market in Pakse.

The biography of the assistance of Nai Ban: Mr. Thit Bay, aged 44 years old he became a monk at the age of 18-20. He had never been soldier, he was set up as the assistance in 1953 until now.

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

TO: Fritz Benson

Jan 11, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Nong Sim, who moved from Ban Phia Lat,
Tasseng Khene Lay, Mxong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Lao (XC-1907)

In their old village there were about 75 families and 325 persons, they had moved out to Ban Nong Sim 40 families and about 159 persons, but now there were still living at Ban Nong Sim only 7 families and 36 persons, the rest had moved out to the other area when they were finished supporting by our RLG/SW. These refugees moved out on 30th June 1966. They moved out by walking to Ban Natane they stayed at Ban Natane 2 days, and walked to Ban Namak, stayed here 2 days, then walked to Ban Khok, Ban Okat Mai and then to Ban Nong Sim at the 6th days.

Reason for Moving: This area Ban Phialat were occupied by the PL in 1960 until now. These villager could move out because that day 30th June 1966. Our soldiers went to fight this area, at this time 40 families and 159 persons had moved out to our soldiers side, the rest of them were taken by the PL to their side, so there was only 40 families 159 persons had moved out, the rest of them really wanted to moved out too, but they couldn't. There was some bombing in this area, but none of the villagers were killed.

Life under the PL in Ban Phialat: These refugees had been with the PL for 6 years, since 1960-1966. There was no fighting in this are when the PL penetrayed in this village, because that time 1960 there weren't any of our soldiers there so they occupied this area easily. The first year in staying with the villagers here, the PL had killed Mr. Keo the Nai Ban of this Ban, and Mr. Chanh Chanh Nai Tasseng of this Tasseng, the reason for killig is these men didn't help them, and did something against them. When they kill the old Tasseng they set up a new person to take care of this position the new Tasseng who were set up is Mr Chane Souk, and the new Nai Ban is Mr. Noi, (he is now the Nai Ban of these refugees here at Ban Nong Sim) they set up too, the assistance of Nai Ban this man they called Neo Ban and he is the villager of this village, but the Neo Tasseng was from the other area. These two men had helped and watched what the Nai Ban and Nai Tasseng work, but the new Nai Tasseng Mr. Chan Souk escaped from them when he worked for them for one month, so there was only the assistance who were called Neo Tasseng working for him. They established one association called Ban association the head of the association is Nai Ban. The member of this association had gone to the meeting once month, usually the meeting took place at the resident of the Nai Ban, the president of the meeting is always Phanacngan Ban. This man have stayed in this Ban with the villagers, but he has his own house, his work is to propagate and check up the number of the villagers, animals. At the meeting they always told the villagers to increase their farm's product and the cattle. They encouraged the villagers to hate our RLG and the USA. by telling them that these persons are the aggressors and the traitors of the country. They told the villagers that if you all didn't know how to read and write there wouldn't be any the officer in this area in the next future. They told the villagers that they don't want

THE VILLAGER TO complain about the thing that had given to them (PL) because these thing's costs they would repay for them later when the war end.

There wasn't any PL's soldier in this village, but they came once a month with 100-150 persons together. There was only their persons who called Neo Ban Neo Tasseng and two of Phanacngan Ban stayed with the villager. Every-time when the PL's soldiers penetrated in the village they sometimes stayed overnight with the villagers, and the Phanacngan have recruited food or anything from the villager for entertaining them, and this time all of the girls in village were recruited to work as the cooks. At night time there was a dancing they called Lam Vong Samakhi. They burned the wood and danced around the fire. They used the empty Kalong (gasoline container) as the music. The song [they sing are Lao's words. The song is about their suffering here is one part of their song which these refugees could remember it "We have boiled the forest's supplies for our food without the salt, we always go by walking on the ground and were bitten by the ants and the blood sucker and our feet were full of our blood, we have to go even the rain was raining, we have to swim even the river bank was full of the water".

The PL didn't recruit anything from the villagers when their soldiers didn't come, but for the officer who called Neo Ban, Neo Tasseng and Phanacngan always come to have breakfast, lunch and dinner with all of the these villagers. They went to one house for having breakfast and another house for lunch and the other for dinner, but they didn't go together, they always go to one house for one person. They had no medic in this village, but some times when the PL soldiers penetrated in there was some soldier's medic with them and they cured these villagers who were sick at that time. They taught the villagers in this village.

The way they taught the villagers: At first they find out how many person know how to read and write then they divided the villager into groups, there were about 5-7 person in one group and set up one person as a head of the group this man is one man who they had found out that he knew how to read and write. These men (heads of the groups) have to teach their member, about the program to teach the heads of the group had copied from the Neo Tasseng every two days because one program they taught two day, they taught in the bigger house of the members in the group. They taught 2 hours a day at 8 O'clock to 10. There were only the members [who aged 10-50 could attended] their school and they have always an examination every month at the temple, the person who are better in studying were always praised by the Neo Tasseng. They didn't have any class, they taught only to make the villager could read and write. These refugees told me that there was a lot of villagers could read and write that time. And the PL had distributed the gun (cabine) to every families' head, and these villagers were forced to fight against our soldiers when there were fighting in this area. There were many kind of PL's soldiers penetrated in this village, they called, Mxong's soldiers, Khoueng's soldiers these soldiers seldom come into this villages. There was some bombing by the airplane in this village during the time they stayed with PL, but not very hard and none of the villagers were killed. There was assassinations in this village Mr. Keo, (Nai Ban) and Mr. Chan Chanh (Nai Tasseng) were killed by the PL.

Life in their old village in Ban Phialat: These villagers grew rice on their Hays. There wasn't any farm in this village, they grew tobacco, chilli, egg-plants and variety vegetable in their garden. These villagers had raised some cattle and the poultry. There was no school, but they had a program to teach as I told before (when the PL penetrated in, but before that there wasn't any school). There was no hospital, there wasn't any market, there was no transportation other than ox cart. In this area they used our RIG's money.

Life in the new village when they become refugees: Here at Ban Nong Sim they were supported by our RIG for 1 year and six months. During this time they had grown the rice on their Hays here and when they were cut off, with the harvest from their Hay that time they could support themselves. These refugees went to the hospital of Ban Oudomsouk when they were sick. There was some school in this area, but none of their children were attended school, (but when I asked them why don't they want their children attended school, they told me that if their children attended school there wouldn't be any person took care for their babies when they ~~was~~ went to work on their Hays, but they have planned to have their children attended school in the future). These refugees went to the market in Pakse. These were told me by Mr. Noi, aged 42 years old, who are now Nai Ban of Ban Phialat at Ban Nong Sim.

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

TO: Fritz Benson

Jan 11, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Nong Sim, who moved from Ban Yathao, Tasseng Vang Veune Yai, Muong Phanthaoudom, Khoung Sedone.

Ethnic Group: Souei

Originally this is a big village with 46 families and 270 persons. They had moved out to here at Ban Nong Sim all of them, 46 families and 270 persons. They moved out by walking to Ban Nong Sim in July 1960.

Reason for Moving? These villagers were bothered by the PL, and there was bombing around this area, and with the reason that there wasn't any of our soldiers' camp near by this area. And it was very difficult for our troops to go to patrol in this area, with these reasons of soldiers told them to moved out to Ban Nong Sim, and they had moved out right away to Ban Nong Sim, and they were all staying there now.

In their old village there were some of the PL penetrated in, and everything they penetrated in they asked for food, rice, salt, and chilli, and sometimes tobacco when they have something from the villagers they recorded them in their note book with the name of the owner and the number of the thing they had given. They told these villager that they would repay for them when the war ended. They seldom bought the pigs and some poultries from these villagers. They used our RIG's money bought their thing from these villagers. In this village the PL penetrated in one or two times a month, everytime they come in they asked for the rice and the food from the villagers and recorded them in their note book here are their propaganda for these villagers "we and you are all class friend, but we have a different duties, you have a duty in increasing your farm's product and cattle, but our duty is to protect you and our country from the dangers we and you must love to each other and help each others works, don't get angry with each other. This country is ours, and all of us must protect it from the enemy's hand, the way you could help us is to give us the support as we asked for and for the cost of these things we would repay for it when we have an end of the war, so we don't think that you all deplore about these things, please think that this is one way you had help your own country. Our life is harder than yours we have to sleep everywhere and eat everything if that thing was not the poison. Please think that your life is one million times better than us, and gladly to give us a bit of your product". The PL always said like this when they penetrated in and he always tell the villagers not to tell any thing about them to our RIG's soldiers. These PL didn't kill anybody. And none of these villagers were killed by the bombing which there had been around this village. These refugees told me that none of their house or their property were destroyed.

Life in their old village at Ban Yathao: These refugees are christians. There was a temple in this village. In the area of the temple there was a school with 3 classroom P I, P II, P II., All of their children had attended school here. There wasn't any hospital, when these villagers were sick they went to ask for the medicine from the priest. There wasn't any market in this village, they used our RIG's money

These villagers grow the rice on their Hays, there wasn't any farm in this area. On their garden they grow cotton tree, chilli, egg-plants, and variety vegetables. In this village there wasn't any road passed. Their transportation is ox cart.

Life in the new village, when they become refugees: Here at the new village they were supported for 1 years, and then they supported themselves with the harvest they had from their own Hay here. They had grown too, tobacco, chilli, egg-plant, sugar cane, and some of the vegetables. Here at Ban Yathao district there was a school that were built by the christian's priest. There was tree classroom P I, P II, P III., There wasn't any hospital, these refugees some time go to the hospital in Oudomsouk sometimes they asked for the medicines from the priest in the temple of Ban Yathao's district (in Nong Sim) they went to the market in Pakse. These refugees had enough food to support themselves.

The biography of Nai Ban of Ban Yathao: Mr. Ohn aged 55 years old. He had never been monk, he had ever been soldier with lieutenant St for Six months. He was set up as Nai Ban in 1960 ~~1~~ until now.

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

TO: Fritz Benson

Jan 12, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees At Ban Nong Sim, who moved from Ban Savang, Tasseng Khene Lay, Maong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Phouthai

Originally, these were about 26 families and 137 persons. All of them moved out to here at Ban Nong Sim, they moved out in August 1967. They moved out by walking to Ban Nong Sim.

Reason for Moving: These villages were bothered by the PL and this area was bombed by the airplane and that time 2 of the children were killed their names are Mr. Thone, Mr. Pheng, and some of their houses were destroyed. These villagers had stayed in the wood all times and couldn't go out very far for looking for food as they wanted, so they decided to moved out all of them.

In their old village always come to recruite food from the villagers, they asked for everything such as rice, salt, and even the chilli and tobacco, they sometimes but not often bought the pigs and chicken from the villagers with very low price, they money used is our ELG's money. They didn't stay overnight with these villagers they come only for recruiting food, and 6-7 persons came in to ether. These villagers hadn't enough time to work on their Hays and their garden because they were afraid of the airplane, and everywhere they had stayed they had digged a hole to hid themselves when the airplane come, in their gardens and their Hays. And when they finished harvesting they had to give it to PL freely everytime they penetrated in, so the havest they had from their Hay and garden wasn't enough for them to consume all years. When the PL had everythingthey need from the villagers, they told the villagers {that " we don't want all of you deplored about every thing you had gi en to us please think that everything you had spent today would be affered to you when we have complete victory, and with these thing would be one way to help us have the victory that mean you are one of Laotians who had helped our country, so we wished you to help us until the end of the war and stayed with {us to support our army, donjt escaped from us to the enemy's area, they are all serious persons they would kill you any way with out any reasons". These PL encouraged the villagers to increase their Hay's product and their poultry and cattle, but all of these people couldn't do as they suggested because they had stayed in the hole almost all day, and their cattle were killed by the bombing almost everytime there were bombing . These villagers could not stay with them longers, so they decided to moved out, and they had moved out in August 1967, that times their wasn't any PL in this villages. They moved out by walking to Ban Nong Sim, in their old village, there was not any assassination, there was only the bombing by the airplane, the PL had no program to teach in this villagers.

Life in their old village, Ban Savang: They are now all christians, but before 1948 they were all buddhish, they had changed their worship when the christian priest spreaded their relegions in this village, and the villagers had a faith in christianity had changes their relegions. And here in this village there was a christian's temple in, and there was a schools with thre

classrooms, but all of them are P I., but when the PL had always penetrated in the priests in this temple had moved out and this school had no teacher and hasn't any students attended school since. There wasn't any hospital, but when the villagers were sick they went and see the christian's priest to ask for some medicines. There wasn't any market, they used our RIG's money in their village. In their old village they had grown rice on their Hays there wasn't any farm in this area. In their garden they had grown, bananas, sugar & cane, chilli, egg-plants, and variety vegetables. They had raised, cattle, pigs and some poultry. They used only the ox cart for their transportation.

Life in the new village, when they became refugees: They were supported by our RIG for two years, and they began to grow rice on their new Hays, with the harvest from their new hays here they could support themselves all /years. In their Hays they had grown too, the tobacco, chilli, egg-plants and some vegetables. All of their children had attended school here at Ban Nong Sim, they are now still christians. They sometime went to Oudomsouk's hospital when they were sick. And they had gone to Pakse's market when they need to buy or sell somting.

The biography of the assistance Nai Ban, Ban Savang: Mr. Chan Phone, aged 48 years old he became a monk at the aged of 17-22 years old, he was set up as the assistance of Nai Ban in 1942. He become christians at the age of 22. The same years as he had taken leave of the monk.

ORA/Outben NOKHAM/ps:1-12-71

TO: Fritz Benson

Jan 12, 1971

FROM: Outhen NOKHAM (PAKSE)

SUBJECT: Refugees Report at Ban Nong Sim, who moved from Ban Vang Veune Yai, Tasseng Vang Veune Yai, Muong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Lao (XC-0203)

Originally, there were about 37 families and 154 persons in their old village, they had moved out to Ban Nong Sim only 16 families and 86 persons. They moved out in November 1967 by walking to Ban Keng Ngao and then got on the car and went to Nong Sim.

Reason for Moving: In this village there wasn't any our soldiers' camp there, but they seldom go to patrol this area, so these villagers were to bothered by the PL the PL alway penetrated in the village and recruited the food, rice and the poultry from the villagers everytimes they had come. And these villagers had to go to sent them PL when they had many thing from them villagers couldn't take them out themselves. These villagers hate to stay with them so they decided to flee from them when our soldiers passed this villages in November 1967. Some of these villagers couldn't move out because they stayed in their Hay and their garden and were forced by the PL not to moved out, and that time our soldiess went to this area only a small troop, so they couldn't go to call out all of these villagers, they could go only half of them, and every villagers who our soldiers reached had gone out right away with them. Here in Ban Vang Veune Yai all of the villagers were forced by the PL not to moved out they told the villagers that if they find out that someone hade plan to move out or any plan against their program that one would be killed right away with out any forgiveness. The PL have always forced these villagers to move out from their own house to stay in the wood for two or three days if their spy reported that our soldiers would pass that village, but for this time (November 1967) they don't know that our soldier would pass this way, so our soldiers could see and take out some of the villagers. There was not any assassination in this area, there wasn't any bombing by the airplane in this village, but there were around this area and none of these villagers were killed by the bombing. In this area they didn't teach the villagers. The PL in this area encouraged the villagers to increase their harvest on their Hay, and the cattle. They encourage the villagers to hate the RIG and the USA, by telling these villagers that these persons are the aggressor and would take over all part in Laos and all of these Lao's people would be their servants.

Life in their old village at Ban Vang Veune Yai: Here in this village the villagers have grown the rice on their Hay. There was some farms in this area, too these villagers are buddhism, in thier garden they have grown tobacco, cotton, beans and variety vegetables. There wasn't any school in this area none of their children attended school, there wasn't any hospital they cure the sick persons by Lao medic, they used elephant, and ox card as their transportation. There wasn't any road pass this area. There wasn't any market, these villagers used our RIG's money.

Life in the new village at Ban Nong Sim: Here at Ban Nong Sim they were supported by our RIG/SW for a year. During these year they had burned down the trees to make their Hay and then they had grown the rice on their Hays here, with the harvest from their Hays they could support themselves when they were not supported by the RIG. They had grown too, tobacco, chilli, and egg-plants here. Their children atended school here at Nong Sim, there was two school in Nong Sim. They went to the hospital in Ban Oudomsouk, and went to the market in Pakse.

The biography of Nai Ban, Ban Vang Veune Yai: Mr. Thong M , aged 52 years old. He had never become a monk, had never been soldier. He was set up as the assistance of Nai Ban IN 1958, and was set up as Nai Ban 1966 until now.

ORA/Outhen NOKHAM/ps:1-12-71

TO: Fritz Benson

Jan 12, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Nong Sim, who moved from Ban Nong Kang,
Tasseng Nong Sung, Muong Phanthaoudom, Khoueng Sedone.

Ethnic Group: Phouthai

In their old village there were about 21 families and 145 persons, and here at Ban Nong Sim there were 21 families and 145 persons. All of them had moved out by walking to Ban Nong Sim, they moved out in Jan 1969.

Reason for Moving: There were some bombing around this area, but not inside this village and none of these villagers were killed, by this reason our soldiers who had controlled this area told them to moved out because if they let these villagers stayed here longer there would be some bombing inside this area because there were some PL around. So all of them had moved out Ban Nong Sim by walking.

Here in this village there wasn't any camp of our soldier but they always went to patrol around this area. And when our soldiers didn't go to this village the PL penetrated in and asking for food, rice, tobacco, and salt, when they had enough thing they went out, and before they went out they told the villagers not to tell anything about them to our soldiers. The PL didn't kill any body here at Ban Nong Kang. They came one time during two months or three months to this village, so it was not too bother some for these villagers, but the thing that they were afraid and wanted to move out is the bombing by the airplane. They had taken all of their property even their cattle, they told me that they had lost nothing when they moved out. There was no fighting in this village.

Life in their old village at Ban Nong Kang: These refugees are buddhsim, there was a temple in this villages Ban Nong Kang. 7 years ago there was a school in this village with 3 classroom two of P I., and one of P II., but there wasn't any teacher to teach since 1962, the reason that there was no teacher is all of the teacher here were afraid of PL and the bombing by the airplane, so they moved out and none of the teacher wanted to go to teach the children in this area, so there was only the school with no teacher to teach. There wasn't any hospital, they went to the hospital in Pakse or sometime at Oudomsouk hospital when they were sick. There wasn't any market, they went to the market in Pakse when they wanted to buy or sell something. The money they used is our RLG's money. They had ox cart and bicycle for their transportation.

In this village they had grown the rice on their Hays there wasn't any farm in this area, on their garden they grew tobacco, chilli, egg-plants, sugarcane and banana trees. They had raised some poultries intheir old village, but in this villages none of the villagers had buffalo, they had only the ox to pull their cart.

Life in the new village at Ban Nong Sim: For these villagers our RLG/SW haven't supported them until now. They've only consumed their rice which they've taken from their old village at the time they moved out. These

refugees had began to burn down the trees to make their new Hays, and they had already grown the rice on, but it wasn't so good because there were a lot of the grasshoper come to bother their plan. They told me that they must be short of rice this year if the RIG won't help them because with the harvest they had from their new Hays wasn't enoughto support themselves. This village locatedabout 1 Km far from Ban Nong Sim, and the school there was only in Ban Nong Sim area so it was a little far for their children to walk to school everyday, so none of their children attended school at Nong Sim, these refugees had a plan to build up a school here in the near future. There was a hospital in Oudomsouk, and the market in Pakse.

The biography of Nai Ban of Ban Nong Kang: Mr. Chane Pheng aged 48 years old. He became a monk at the age of 15-35 years old, he had ever been the teacher, and taught in a school in Muong Khong. And he was set up as the assistance of Nai Ban in 1963 and was set up as Bai Ban in 1965.

ORA/Outhen NOKHAM/ps:1-12-71

TO: Fritz Benson

August 12, 1971

FROM: Siya SOMPHONGSAVATH

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Nong Bateo, Tasseng Nong Sim, Muong Phanthoudom, Khoueng Sedone.

Ethnic Group: Kha Thueng (Or Lao Theung).

Originally, there were about 43 families and 229 individuals in their old village, but they had moved out only 23 families and 124 individuals, they moved out by walking to Ban Oudomsouk in September 1965.

Reason for Moving: There was no camp of our soldiers here at Ban Nong Satao, so the PL always come to recruited the food and the rice from these villagers, for the end of last month. Every time that they come they always recruited for food and the rice and went out, but before they went out they ~~was~~ forced the villagers not to tell the RIG's soldiers anything about them, they said if they find out letter that some one had told our soldiers that man would be killed right away. During this time 23 persons were commanded to come in Muong Phathaoudom to practice the soldiers lessons to be the ADC all of these 23 persons are the head of the families, after they spend 5 months of practicing soldiers's lessons they got back to their old village with their weapon in their hand, then they arrived they wre told by their families that the PL always come into this village, so these ADC were afraid of PL so they decided to move their vailies out in September 1965. The others were still living there until now, and now at their old villag lther wasn't a camp of our soldiers there, and these ADC couldn't go and stay with their old relation there fearlessly. I asked these villagers that "do they want to moved to ltheir old village? They answered we really want to move back, but we would have a lot of problem if we mvee back they had to burn down the tree again in their own Hay, and it would take a long time to have the harvest from it, and the problem is they would have nothing to consume during the time they work on their Hay. They told me that if the RIG/SW would support them as the same as the times they had move in Oudomsouk they would go back right away. I ask them that they do they want to move back? wasn't the land they had owned here as wide as the old one? they answered that, the land here is as wide as the onw one, but the land Here wan't as fertill as the old one, the land here isn't good for coffee or anything like the old one, because of this reason we wented to movedback to our old village.

Life in their old village: There are the villagers worship in Christianity 60 years ago they didn't believe in Phi since (Phi mean spirit), and they hadn't killed the buffalo to offer the Phi when they were sick. They forgot all of their old custom now, they interested in the new customs that were from the Christianity. In their old village they grow rice in the Hay. They had never done a farm they grow too coffee, tobacco, sugar cane, banana trees, and variety vegetable. They raise cattle, pig and some poultries, there was a christiani's temple in this village and in the temple they built up a school with one classroom P I. there was no hospital, when they sick they asked for the medicine from the Christian's priest. There was no market, whey they wanted to buy and sell some garden's

product they went to the market at Pakse. They walk from their village to Km 21 and got on the taxi there go to Pakse. They used our RIG's money. They had cart, and the elephant for the transportation.

Life in the new village: Our RIG supported these refugees for three years, then they supported themselves by the harvest from their own they stay here at Ban Oudomsouk, in their Hay they grow tobacco, and some durian trees their children had attended the Christian's school here at Oudomsouk, (but now ~~no~~ no one stay here). There was three chassrom together they are P I, P II, P III, they went to pray in the temple at the oldendays (at Ban Oudomsouk) they went to the market in Pakse.

ORA:ps:8-12-71

REFUGEES AT NONG SIM AREA (XB-0384)

<u>Old Location</u>	<u>Coordinate</u>	<u>Pres. Location</u>	<u>No. of F&P.</u>	<u>Ethnic Gr.</u>	<u>Remarks</u>
B. Nong Sai	WB-9685	Nong Sim	29/136	Phou Thai	We don't Suup.
B. Phia Lat	XC-1907	"	7/36	Lao	Old Ref.
B. Vang Veunya	XC-0203	"	16/86	Lao	"
B. Khouangxy		"	20/130	Souay	"
B. Savang		"	26/136	Phou Thai	"
B. Nong Kang		"	21/145	"	We don't Supp.
B. Nong Huakhouay	WB-9787	"	38/115	"	"
B. Bakhamphou		"	7/43	"	"
B. Yhathao		"	<u>46/270</u>	"	Old Reff.

TOTAL: 210/1097

H. Xay	XC-434-935		144/678	Souei	New
H. Deng	XC-481-013	Noueiset	18/79	"	"
Nongsung	XC-443-971	XC-405-841	46/208	"	"

TOTAL: 208/965

TO: Fritz Benson

Jan 4, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Oudomsouk area. Below is the list of the refugees and their old location who are now living at Oudomsouk are:

<u>Old Location</u>	<u>Coordinate</u>	<u>Pres. Location</u>	<u>No. F&P.</u>	<u>Ethnic Gr.</u>	<u>Remarks</u>
Ban Hokong	XC-2404	Oudomsouk	30/153	Souay	Old
Ban Kione Noi	XC-2201	"	7/28	Phou Thai	New
Ban Phouak Noi	XC-2502	"	8/40	La Vak	New
Ban Dong Noi		"	14/78	Souay	Old
Ban Dong Yai	XC-2902	"	75/347	Souay	"
Ban Thebsombat		"	17/72	La Vane	"
Ban Mouang Xum		"	27/179	Souay	"
Ban Khoua	XC-2605	"	18/94	La Vane	"
Ban Vang Pakhoua		"	24/136	Ta- Oy Oay	"
Ban Vang Yang		"	77/383	Kha-Ong	"
Ban Houay-seui		"	34/154	Kha-Ong	"
Ban Nong Stao	XB-0589	"	23/124	Kha-Ong	"
Ban Mouang Khai	XC-0801	"	59/355	Souay	"
Ban Sating		"	16/93	Alak	"
Ban Pangane		"	14/86	Ta-Oay	"
Ban Nam Hiang		"	23/117	Alak	"
Ban Nam Pak Youk		"	11/49	Alak	"
Ban Nong Takai	XC-229-100	"	48/226	Souay	"
Ban Houa Kengly		"	19/103	Ta-Oay	"
Ban Tao Pouné	XC-5438	"	8/55	Ta-Oay	"
Ban Yonh		"	13/74	Ta-Oay	"
<u>TOTAL:</u>			<u>555/2946</u>		

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

TO: Fritz Benson

Feb 12, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: The list of the refugees who lived among Paksong Road, and Sai-Ngon Road.

<u>Present Loc.</u>	<u>Old Location</u>	<u>Coord.</u>	<u>No. F & P.</u>	<u>Ethn.</u>	<u>Remarks</u>
Km 4	B. Bung Kham	XC-2437	120/803	Souei	Old Ref.
	B. Bung Xay	XC-3336	26/168	"	New Ref.
Km 9	B. Tayune	XC-4904	31/133	Laven	Old Ref.
Km 13	B. Chakeuy	XC-8947	20/116	Ngea	New Ref.
Km 15	B. Trark	XC-8945	18/99	"	New Ref.
Km 17	B. Tavang	XC-5838	18/86	Ta-Oay	New Ref.
Km 17	B. Tao Loune	XC-5437	12/69	"	New Ref.
Km 23 Paksong R.	B. Pa Som		26/126	"	New Ref.
Km 10 Saingon R.	B. Lay Poh		41/230	"	New Ref.
Km 34	B. Nong Boua	XC-6634	14/80	Lao	New Ref.
Km 11 Khong Sedon	B. Saravane	XC-5437	53/318	"	New Ref.

TOTAL: 379/2222

TO: Jack Williamson

Mar 16, 1971

FROM: Outhen NOKHAM, ORA/Pakse

SUBJECT: Refugees Report who are now staying along Paksong Road and
Khong Sedone Road.

Here, below is the list of the refugees with their old and new location
and their Ethnic Group they belong to:

<u>Present Loc.</u>	<u>Old Location</u>	<u>Coordinate</u>	<u>No. of F&P.</u>	<u>Ethnic Gr.</u>	<u>Remarks</u>
Km 11 Kg. Sedone	B. Khok Savath	XC-3243	9/86	Lao	Ref. we Sup.
"	"	B. Phone Bok	XC-5636	"	"
"	"	B. Napholeune	XC-3444	"	"
"	"	B. Phone Tane	XC-5835	"	"
Km 20 Kg Sedone	B. Nong Mo		11/70	"	"
Km 26	"	B. Hom Lume	XB-8732	"	"
Km 6 PakkongR.	B. Keng Chalouay	XC-2535	46/280	Souay	Ref we Didn't

TOTAL:

210/1388

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