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Judy Lewis, Editor

Conversation with "Dr. Nam"....

Lucky Thirteen

by Matthew Kennedy

Dr. Nam was referred to me as a likely candidate for an interviewing project I needed to do for a class at the university. He arrived eager and ready to tell me about his life; he was anxious to have another opportunity to practice his English.

There are many refugee stories more tragic and catastrophic than this one. This story tells the "ordinary" experience of becoming a refugee—what's given up and why. Dr. Nam has a reservoir of strength that is difficult to comprehend for those of us who have never had a war in our homeland, have never been forcibly separated from our families, and who can afford the luxury of speaking out against our government.

Dr. Nam is a pseudonym used on request of the interviewee. Details of his work, home village, reeducation camp and family are not included, to protect those he left behind.

Dr. Nam: I can divide my life into three parts: birth to 1945, 1945 to graduation from university, and graduation to the present. From birth to 1945, I lived with my family in a small village on the delta of the Mekong. Before 1945 we were under French domination. French occupied Vietnam, Cambodia, and Laos. There was French Indochina. Before 1945 I lived with my family in the village and I go to elementary school. I study Vietnamese and French and so you know I can speak French.

In 1945, there was a revolution. Ho Chi Minh and the Nationalists rose to power and replaced the Indochinese Communist party. I don't like to speak politics. What I talk to you about is my real opinion. I don't like politics, but I talk to you, Matthew, and you know, I am an officer in the Republic Army and I escaped from Vietnam and this means that I don't like the Communist govern-

(go to next page)

ment. So if I have some opinion you understand me? I don't know your background, but I must tell you my opinion in my heart.

After 1945, I came to Saigon, now Ho Chi Minh City. In 1945, I was only 9 years old. In my village there was war between the French army and the Ho Chi Minh army, so I came to Saigon to study and to escape the war. In 1945, the Ho Chi Minh army is Nationalist, because we don't see the Communists at this time. Ho Chi Minh didn't tell us he is a Communist, but he's a Nationalist. I go to Saigon to study but the French influence is there, so I continue to study French in elementary school and high school. I was graduated in 1954 from high school, I got the French Baccalaureate. We don't have college in my country. We have elementary, middle, high school and university. We don't have a system like in America. So, usually old people can't go to school. So, at this time, war time, if you don't continue your education you must go to the Republic Army. For example, at 20 you go to university; if you are 21 you go to army. If you drop classes, you go to the army. There was a limited age for education.

In 1954, there was the Geneva Conference. We have Geneva Pact and my country is divided into North Vietnam and South Vietnam. North Vietnam is Communist, and South Vietnam is Republic. At this time, I was graduated from high school and went to the University of Saigon in the Faculty of Medicine. From 1950 to 1958, I attended high school in Saigon, and in 1958 and 1959 I studied at the University of Saigon, Faculty of Sciences. In 1959 I began at the University of Saigon, Faculty of Medicine. After that, I was in the army until 1975 and the Communist occupation. Military duty

was mandatory after graduation, so I was a medical doctor in the army in South Vietnam.

Between 1975 and 1983, after the Communist occupation, I was confined to the reeducation camp for one year. My family, my wife and two children stayed in Saigon.

After my release from the concentration camp, reeducation camp, I came to work as a doctor in Saigon. I was in the camp from May 1975 to May 1976. I was in the camp for only one year because I am a specialist, you know, and the Communists like to have a specialist to work. The Communists don't have specialist so they like to release some specialists who come home and go to work with them.

Life in the reeducation camp was hard work. Hard labor and little food. We don't have enough rice to eat. A little meat, a little vegetable. After one month we get edema from malnutrition. We don't have Vitamin B-1 and no medication. Each time we get sick we think this is the end of life. It was terrible.

I dig wells and we need water to wash. I cut trees to dig something. To make fences with wire, sharp, so we live inside. So we cannot go out. We live inside. About ten people everyday work outside the camp and cut the trees and come back with the trees to make something inside. To make house. Or we dig well to have water.

There were maybe 200 or 300 in the camp. I don't remember the number of the camp. Each camp had a number.

About one year, about 6 month, we can send letter to family. We send letter to family and after one year we have schedule for my family to bring food to us.

Matthew Kennedy: But by then you

were leaving the camp?

Dr. Nam: Yes, but after my release, there was a change. People go to other camps and I go back to Saigon.

Matthew Kennedy: So, you must be thankful, uh—happy—that you had training as a medical doctor.

Dr. Nam: Yes, happy. But you know, after I come back to my family, I go to the police station every two days. This means I was present with my family. I don't go out, I didn't escape. Yes, and I study politics with the police.

I work as a doctor in Saigon between 1976 and 1983. After I come back to my family, this is not my old atmosphere in Saigon. Home is lucky for me, but when I go out, go to work, not the same atmosphere as in the Republic regime. For example, at night for every week, I go to the meeting in the public house and the Communist cadre oblige people to come hear them and to repeat what they say. You are not free to speak what you want. I have money to live, to buy food to give to my children, but it is not happy to my mind. I fled from my country. I can't stand it. Unhappy. In the Republic government, we have corruption, something is not right, but the Communist is worse. So, my children, I have two, but after, in America, I have the last. My two children do not have an opportunity to go to university because I am an official of the Republic. I cannot live in this atmosphere.

Matthew Kennedy: So, you, your wife, and your children left Saigon in 1983. You had money and could leave easily?

Dr. Nam: Oh no, it was very difficult. I

tried twelve times and the thirteenth time it worked. I escaped by boat. I depart from Saigon with family together and I have an appointment to see the owner of the boat. I go out from Mekong by this way. Boat about ten meters long, very small. There were other families, about thirty people. We go around Con Son because the Communist government occupy Con Son. We go around and go to Indonesia, Pilau-Galang island near Singapore by big boat. We arrive on June 13, 1983, one week on the ocean from South Vietnam to Indonesia South China ocean. We stayed in island of Kuku for one week, then to Pilau-Galang for one year. There the United Nations Organization gave us food. I worked as a volunteer physician in the Indonesia Red Cross hospital. The hospital gave me some soap and clothes for me and my family. The refugee barracks had two stories, 50 people, 5 meters by 10 meters—wood and plastic.

On December 13, 1983, family swear before American delegation at Galang and they accepted family as immigrants. In Galang island refugee camp I study English. We went from Galang to Singapore by big United Nations boat. On June 13, 1984 we left for the United States.

I kept a diary of Indonesia. I keep it for my children so they can remember. My eldest son was 10 when we left Vietnam.

We live in Sacramento with my brother-in-law's family. He came over in 1981. My mother still lives in South Vietnam. Father died in 1945. And now my mother is very old. Before I left my country, I go to see her for the last time. I go with my family. But now I receive letters from my sister about every three months.

Matthew Kennedy: Since living in the United States, what have you been doing and what has your family been doing?

Dr. Nam: First, my family is AFDC (Aid to Families with Dependent Children)—on welfare. I study to get back my diploma. Later, I work part-time and now I pass the FLEX examination (medical recertification). I learn English, Mr. Snider gives me a topic to have discussion with him. In America, people in the street say hello to me. This is a strange custom for me, not in Vietnam. Usually in Vietnam we don't greet unknown person in the street. Only in America. When I go out, say "hello, hello" (he laughs). And the climate is very nice here. The neighborhood—I live in housing project, but people is very nice. Here sometime you have trouble, but stealing is rare.

My first son is 17, my daughter is 15, and they study at McClatchy High School. He has good score every semester, straight A. And 5-year-old goes to kindergarten near my house, my last son. I talk to Mr. Snider that if you keep your family good, the society is good. My wife teaches my children the tradition of Vietnam.

Matthew Kennedy: Is your wife from the Mekong also?

Dr. Nam: No, she is from the center of Vietnam. When I was in the army first, I go out to work in the high plateau (Ban Me Thuot) near Dalat. After I go to Hue and I meet her, my wife. Hue is the old capital, we have monuments to emperor Nguyen, the last dynasty. The last emperor was

Bao Dai. We have many, many monuments. The father of Bao Dai is buried in Hue. If you have opportunity to go to Vietnam, is very interesting for you to go to Hue.

Matthew Kennedy: Are your children learning Vietnamese at home?

Dr. Nam: Yes, my wife teaches Vietnamese to our youngest son.

Matthew Kennedy: Do you want to return to Vietnam someday?

Dr. Nam: Oh, I hope so. Is my hope.

Matthew Kennedy: Tell me about village traditional life in Vietnam.

Dr. Nam: The village is the smallest unit of the administrative division in Vietnam. About 10 to 20 villages form the district, and districts form a province. Now Vietnam has about 50 provinces, but is not like in America. The province is not a state. The province is directly under the central government. They don't have the autonomy like California, Ohio.

There is a little difference between villages in the north and south. In North Vietnam, each village is surrounded by a bamboo hedge. Protects village from pirates and sometimes the Chinese. There are large cultivated fields of rice in South Vietnam—coconut, orange, banana, mango. In South Vietnam, we have river route with small bridge. Most of the villages in delta, just like in North Vietnam on Red River, in South Vietnam, is the Mekong Delta. Most villages are without electricity. When the American army came to my country, some villages have small engine to make electricity—around the market, the city

only. We buy electricity. Water is a problem. We dig well to have water and we use rain water but you know in my country we have only two seasons, the rainy season and the dry season. So in the dry season we get water from wells. The biggest problem is that people use the water from the river so when we have an epidemic, all the people get sick. You know cholera? We have an epidemic of cholera, the whole village get it.

Market is a place full of animation. In the village, around the market we have store, building of the government, soccer field, so we have bus station around the market. So the market is a place full of animation. Every morning from 6 to 10 a.m., people come to the market to buy fish, rice, vegetables, and after 10 a.m., everyone goes home.

Matthew Kennedy: Where do people go to buy things like watches, clothes, or shoes?

Dr. Nam: We don't make watches yet. Must go to the big cities. We have some material for making clothes. And we have some repair people for watches. We have store for cigar, cake around the market, and sometimes market becomes theater. You know, the market in Vietnam is not like the Raley's Market here, we have a roof and no walls, but if a theater comes, one encloses the space with material and if you like to go into the theater, you buy ticket.

Matthew Kennedy: How about dance? Are there dance performances?

Dr. Nam: No, usually we don't have the intimate relation between boy and girl. We don't have dance but in the city, there are dancing bars, dancing clubs for the rich people who like it.

Matthew Kennedy: How about classic dance, not romantic dance, but dance for spirits or dance for religion, or beauty, but not for romance?

Dr. Nam: Yes, I know that. Dance for the girl, a group of girls dance, a group of boys dance separately. This is in Hue only. I don't see dance in my village, not like in Cambodia. Only in Hue we have a troupe of dancers for the King. For example, dance with a lantern in the hand, but in South Vietnam, in my village, I don't see it. Later, I saw a troupe of dancers in performance in theater, but I think it's not our tradition. This is my opinion.

Every week at Sunday we have soccer—in the dry season, not in the wet season. Sometimes one month, sometimes every week. We have a team from this village and my village and the people come to the soccer field to watch.

And the place most important in my country is the Communal House. A hero, Tran Hung Dao, is a great official in the Tran Dynasty. In my village, we worship Tran Hung Dao. And in other village, other hero. The King in Hue gives us Tran Hung Dao to worship in my village. Tran Hung Dao lived about the 15th century. He is now a genius for us. The King gives us a paper with his name and my village worships him in the Communal House. You know, the Communal House is not a pagoda, but this is a place full of animation. In the ceremony, about three days we have free theater and sometimes free lunch! When I was a kid, I get some sticky rice and some slice of beef or pork.

Matthew Kennedy: How many people lived in your village?

Dr. Nam: 3,000 to 5,000 people. Small. We have pagoda, but we don't have

church. You know, in South Vietnam, we have many religions. We have Hoa Hao and Cao Dai. These religions don't like the Communists because their leader is killed by the Communist in wartime. We have some freedom about religion, but I don't know if the Communists like that.

I am Buddhist, my wife is Buddhist, and my mother is Buddhist, too, but I rarely go to pagoda. I follow my family to pagoda but not very often.

Matthew Kennedy: Did you want to talk about marriage and weddings tonight?

Dr. Nam: Yes, because of Western influence, today we have many changes in marriage. But I would like to talk about traditional weddings. My older brother, his was a traditional wedding. You know, Vietnam is under the influence of Confucianism from the Chinese. But we don't have the same tradition in the wedding as the Chinese, we have our tradition, but we have Confucian influence. I tell you, we don't have intimate relation between girl and boy so in Vietnam, in high school, there are separated classes. Class for boy, class for girl, we don't have mixed class like in America. So that in marriage the role of the matchmaker is very important. For example, my own brother graduated from high school and there was a matchmaker who told my family that there is a girl over there—she is beautiful—and to come see. If my brother likes her then we have a ceremony—to go see the girl, the wife-to-be. You know, my mother, my father, and my brother go to the family of the girl. My marriage was not arranged; this was for my brother. This is traditional. If my brother like her, and my parents like her, then okay.

But first we ask the age. We have twelve animals, like in America you have astrology—cancer, fish, etc. We have twelve animals, like the mouse, the snake, you know that?

Matthew Kennedy: This is from China, isn't it? The 'Year of the _____'...this animal or that animal?

Dr. Nam: I don't know, I think so. We have buffalo. If you ask teller about this age and that age, is okay or is not okay. The teller is usually in the pagoda. Ages must be compatible. If you are age of mouse, and girl is age of snake, is not compatible, for example.

Matthew Kennedy: Snakes eat mice.

Dr. Nam: (laughs) I don't know.

Matthew Kennedy: What happens if both are same age, same animal?

Dr. Nam: I don't know. But you ask the teller if it's okay. If it's not, usually no marriage. Before the wedding, we have the intermediate ceremony between the families about how the date? We don't go to church, we don't go to pagoda to celebrate the ceremony, we go home to celebrate with the ancestors. Marriage takes place at home before the ancestral altar. Modern weddings are in churches or pagodas.

Matthew Kennedy: Now, back to life in America.... Tell me about your job at the nursing home.

Dr. Nam: In February, after I take the FLEX examination, I go to the USCC, the Catholic Church near the university. I ask the worker to help me perform in English, because I prepare for internship and my English is not good.

An American lady introduced me to Mr. Snider. I study English with him about 2 months. She applied for me a volunteer position in a nursing home to practice my English.

The old man in America is very sad. In my country, my grandparents live with us, and my children respect them. But in America, old man is alone. I have been at the home for 2 months. All English, except one Chinese. Read newspapers to them, sculpt with them, serve coffee and cake. No medicine. Help make things. Very hard to hear me. They don't understand me very well. I go two times a week.

Apply for volunteer work at medical center—not accepted. I am too old to change professions. I do not have a strong body. ♣

The plight of millions has become infinitely more real with these few hours of conversation with Dr. Nam. By our fourth meeting, Dr. Nam seemed much more relaxed with me, and seemed to be speaking more clearly. Perhaps I was growing accustomed to his accent, which occasionally betrayed his early French education. There is no limit to what I could learn from Dr. Nam. How many more stories are waiting to be recorded? What did the countryside look like walking home from school? What makes his mother laugh? How much drama is in this single life? How can I ever understand or even produce the right words to inspire Dr. Nam to elaborate on a life of such achievement and hardship? Dr. Nam works very hard for a modicum of the social status he enjoyed at home before 1975. Even so, I hear no self-pity from him, only determination to have a better life for himself and his family.

Finally, I noticed with interest that I was hugely pleased when we were able to communicate about something other than chronological events and historical facts. We were discussing the title of the paper when I talked about the irony of the 13th attempt to escape being the one that succeeded. He understood immedi-

ately and brought forth the two other "lucky 13's" contained in the story. ♣

Editor's turn: Of course the information here is valuable to those of us working with refugees from everywhere, but having a conversation recorded and then transcribed (more or less as it was spoken) gives us an opportunity to practice *listening for what a person means to say*. Look at the occasions when Dr. Nam says "I don't know"—do you think he really doesn't know the answer, or is it that he doesn't understand the question?

Look at the part about the market—it is *full of animation*. This does not seem like exactly the right English word to choose, but obviously, the idea is that there are many people, all bustling around, having a good time. What English noun might be a better choice? Is it possible that there is no real English equivalent for the Vietnamese word that Dr. Nam translated as 'animation'?

Finally, look at the verbs throughout—mostly present tense, right? third person singular verbs lack the final 's', right? This reflects two areas of difficulty for most speakers of Asian languages. Time is indicated by another word, not by changes in the verb; for instance: *tomorrow we go, last month we go*. In addition, the final consonant(s) are difficult for the ear to hear if it is not trained to expect a sound there. Think of the difficulty in hearing the final sounds of a word like 'wants', when the ear expects to hear only an initial consonant and a vowel, or perhaps one of four or five consonant choices—not the great variety of consonant and consonant blend endings that mark English words. To hear the difference between 'want' and 'wants' is very difficult—and the ability to pronounce all three consonants hinges on whether or not they have been discriminated auditorially. Someone said once that this is the reason that verbs often end—incorrectly—with 'ing'. They're easier to say: *She wanting something*.

If the teacher understands which errors in writing are due to language interference, then specific teaching can take place, and additional input that contains the difficult structures can be provided for the student. To write like a native, the student will have to have oral output that approximates a native. Theoretically, at least, this is true; what we see is that written work is often better than oral output for some students—they spend time revising. Revising depends on knowing the rules of correct writing (grammar). This falls into the old grammar-translation method of teaching English, currently held in disfavor in grades K-12. However, it still has a place in the education of literate newcomers. If we had asked Dr. Nam to *write* this section, the verbs no doubt would have been conjugated perfectly.

New at the Southeast Asia Community Resource Center

Rearing Children in America (video). Lao Family Community of Fresno, Inc., ©1990. 3121 E. Olive Ave, Fresno CA 93702. (209) 264-4080. \$45 each tape (English, Hmong, Lao, Vietnamese).

Further India (1905, Hugh Clifford). #2521.

The Art of Southeast Asia (1967, 1990 Philip Rawson) #2595.

The Struggle for Indochina (1954, Ellen Hammer). #2519.

Peev Xwm Nplog Teb (video shot in Laos in March 1990, Hmong narration). S.T. Universal Video PO Box 8262, Stockton CA 95208. \$25.00. #2613.

May 1990 issue contains an article and photos about Angkor Wat (Roger Warner, Michael Freeman). Cover shows bullet holes in *apsara* of Angkor Wat.

Note change:

The SEACRC will close at 5:00 p.m. The center is open during the district's regular work day—but call first to make sure we're not all out of the office.

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The Magic Cross-Bow, retold by Alice Lucas, and illustrated by You-Shan Tang. 16 pages—\$7.00. Audio tape: 23 minutes, English one side, primary language on the other—\$7.00. Teacher discussion guide—\$6.00. Entire set: \$15.00. Classroom sets (10 storybooks, tape, guide): \$55.00, classroom sets for 30—\$120.00

Four Champa Trees, told by Issara Katay Sasorith, 1948. Retold by Alice Lucas. Translated by Mahn Phongboupha. Illustrated by You-Shan Tang. Priced the same as above.

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Cultural Diversity and Health Beliefs: A Bibliography

(*Bibliographic Series No. 31*). Compiled by Eileen Heaser for The Library, California State University, Sacramento, 1990.

Sources listed in this 47-page bibliography are in the CSUS collection, and cover the period 1980 to early 1990 only.

Excerpts (recent literature on subjects frequently requested at the SEACRC)

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- Tien, J.L. **Do Asians Need Less Medication?** *Journal of Psychosocial Nursing and Mental Health Services*, 1984. 22(12):19-22.
- Faller, H.S. **Perinatal Needs of Immigrant Hmong Women: Surveys of Women and Health Care Providers...** *Public Health Reports*, 1985. 35(3):340-343.
- Lee, P.A. **Health Beliefs of Pregnant and Postpartum Hmong Women.** *Western Journal of Nursing Research*, 1986. 8(1): 83-93.
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- Story, M. **Food Preferences, Beliefs, and Practices of Southeast Asian Refugee Adolescents.** *Journal of School Health*, 1988. 58(7): 273-276.
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Grandmother's Path, Grandfather's Way

second edition, 1990

The first edition sold out! (Thanks to all of you.) We have updated the resources, corrected the errors, and redone the graphics. Otherwise, it's the same. You can order from:

Greenshower Corp., 10937 Klingerman St., South El Monte, CA 91733. Call for information: (818) 575-1000.

JACP, Inc., 414 East Third Ave., San Mateo, CA 94401. Call for information: (415) 343-9408.

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Hmong New Year—Noj Peb Caug

During the Hmong New Year, you will hear the singing (or chanting) of long extemporaneously composed poems “thrown back and forth” between a boy and a girl, just like the cloth ball. What do these sung poems say? There are many kinds—one is ‘kwv txhij ptees’ or ‘lug txaj pteeg’. Below is a first verse sung by a girl, and the answering verse sung by a boy—the number of verses is unlimited, and the cleverness of the rhymes and metaphors is limited only by the singers’ ability.

Girl’s opening verse

Ais caag ntuj yuas luag leej tub ais.....
caag ntxhais nkauj quas taab yov ua leej
nam kws leej txiv tug nkauj quas taab nyob
es yov zoo puam taam le tug txiv nyuj pwm
twb tsis paub noj *xyoob* ais...

caag ntxhais nkauj quas taab yov ua leej
nam kws leej txiv tug ntxhais nkauj quas
taab nyob es tuaj tsis tau muaj ib tug nyuas
Hmoob.

Ais caag ntuj yuas luag leej tub ais.....
caag ntxhais nkauj quas taab
yov ua leej nam kws leej txiv tug nkauj quas
taab nyob
es yov zoo puam taam le tug txiv nyuj pwm
twb tsis paub noj zaub *qhuav* ais

caag nkauj quas taab
yov ua leej nam kws leej txiv tug ntxhais
nkauj quas taab nyob
es tuaj tsis tau muaj ib tug nyuas *hluas*.

Boy’s Answer

Nim cab tau taav nuav hos.....
os nkauj see nis nkauj see caag txiv leej tub
nuas yuav ua nraug tuaj quas yeev
zoo puav taam le leej nam hab leej txiv tug
lauv qab *dlob*

es caag txiv lej tub nuav yuav tawm rooj
quas plawg moog nrhav tug los kws tub tsis
muaj leej twg yuav *hlub*.

Nim cab tau taav nuav hos.....
os nkauj see nim nkauj see caag txiv leej tub
nuas yuav ua nraug tuaj quas yeev
zoo puav taam le leej nam hab leej txiv tug
lauv qab *txaj*

es caag txiv lej tub nuav yuav tawm rooj
quas plawg moog nrhav tug los kws tub tsis
muaj leej twg yuav *nyam*.

Aaay, oh heaven, [this is song to you, the] other
clan’s boy.....
beautiful daughter still single
mother’s and father’s pretty unmarried one
ah, like a bull who doesn’t know how to eat *bamboo*
leaves, aaay...

beautiful daughter still single
mother’s and father’s unmarried daughter
who doesn’t have any *Hmong* boyfriend.

Aaay, oh heaven, [this is song to you, the] other
clan’s boy.....
beautiful daughter still single
mother’s and father’s pretty unmarried one
ah, like a bull who doesn’t know how to eat *straw*

beautiful daughter still single
father’s and mother’s unmarried daughter
who doesn’t know an eligible *bachelor*.

Oh, at this time...
Ngao Sheng here, Ngao Sheng
how does this young bachelor come here still
looking around
like mother’s and father’s *black* rooster?

And what if this young man goes out the door
searching for but not finding a partner
to *love and care* for him?

Oh, at this time...
Oh, Ngao Sheng here, Ngao Sheng
how does this young bachelor come here still
looking around
like mother’s and father’s *striped* rooster?

And what if this young man goes out the door
searching for but not finding a partner
to *like* him?



An important part of the new year ceremonies is the renewing of the household spirits's altar. These rituals usually take place on the 30th day of the old lunar year (this year on November 17, 1990.) The new year begins with November 18, 1990. Sacramento's Hmong plan to get together Gibson Ranch over Thanksgiving, and in Fresno, over the Christmas holidays.

Send off the old year...

The old year ends tonight and
I will sweep away all the evil that causes
sickness and weakness,
disappearance and death,
cases of dispute and litigation,
trouble and worry,
evil spirits,
bad ways,
so that they all finish with the old year.

They fall into the water to be swept away,
they fall into the fire to be burned up,
they fall into the wind to be blown away,
into the Dragon's hole,
so that the ear does not hear them
and the eye does not see them.

Xyoo laus tas rau hmo no mas
kuv yuav cheb tej sub tawg sub ntsha,
uas yog kab mob kev nkees,
kev poj kev tuag,
kev plaub kev ntug,
kev txob kev txhawj,
kev ntsuj kev tsiv,
kev phem kev qias,
kom nrog xyoo laus tag mus.

Nws mus poob rau dej kom dej txhoob,
poob rau hluav-taws kom hluav-taws kub,
poob rau cua kom cua tshuab,
huv sis mus rau zaj qho kom pob-ntsej
tsis hnov
qhov-muag tsis pom.

Welcome the new....

Khvw nyiaj kom tau pub nas
Ua qoob kom tau puv txhab
Tu tub-ki kom tau puv tsev
Tu tsiaj tu txhuv puv nkuaj
Qav-tshiab kom tau nrog luag noj
Dej-tshiab kom tau nrog luag haus
Muaj noj, muaj haus, muaj hnav kom
pluag-miag
tsis txhob, tsis txhawj, tsis ntshaw luag
zej-zog teb-chaws.

Toil so that silver fills the purse
Farm so that crops fill the storehouse
Raise animals to fill the house
Have new food, to share with others
Have new water, to share with others
Have food, have drink, have plenty of fine
clothes to wear,
Don't be troubled, don't worry, don't envy
others in the village or the country.

7th annual

Southeast Asia Education Faire

Saturday, March 2, 1991

language

SCHOOLS

culture



adjustment

EMOHO

TEACHING STRATEGIES & MATERIALS

Interaction

■ Sacramento City College, 3835 Freeport Blvd, Sacramento ■ 8:00 a.m. to 4:00 p.m. ■ 32 workshop sessions, including several in native languages ■ Vietnamese lunch ■ packet of handouts ■ recent publication ■ photo displays by Eric Crystal ■ watercolor display and sale by Tran Dac ■ Hmong stitchery display and sale ■ personalized Chinese calligraphy ■ more ■ \$35.00 ■ limited number of parent tickets at \$25.00 ■ Make check / P.O. payable to Refugee Educators' Network, 2460 Cordova Ln., Rancho Cordova, CA 95670 ■ Deadline: February 22, 1991.

Context:

Southeast Asians in California

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