**HMONG KEEB KWM**

**Neng Xiong- Interviewee**

**Houa Yang- Catawba County Library, Interviewer**

**Neng Xiong- NX**

**Houa Yang- HY**

**This is an oral history recorded on June 25, 2018 at the Newton Library in Newton, North Carolina as part of Hmong Keeb Kwm, a grant project awarded by the National Endowment for the Humanities in partnership between the Catawba County Library, the Historical Society of Catawba County, and North Carolina Digital Heritage Center for the purposes of collecting and preserving the history of the Hmong in Catawba County and the surrounding area.**

**Total length of interview: 16 minutes and 44 seconds**

**Available format(s): Audio recorded on Audacity® available as a .WAV file, and video available as a .MOV file**

**Transcription and translation by: Houa Yang- Catawba County Library**

**HY:** Thov hais koj lub npe nrog rau lub xeem. *(Please tell your name, including last name.)*

**NX:** Kuv hu ua...lub npe Hmoob yog Nkaj Neeb Xyooj no nawb tab sis lub npe Miskas no yog officially hu ua Neeb Xyooj no xwb. Tam sim no kuv yog tus president nyob rau hauv Southeast Puavpheej no.

*(My name is… my name in Hmong is Ga Neng Xiong but in english, it’s officially it’s just Neng Xiong. I’m the current president of [Hmong] Southeast Puavpheej [organization].)*

**HY:** Koj nyob lus zos twg los koj yug rau qhov twg? *(Where do you live or where were you born?)*

**NX:** Hais txog qhov yug ces kuv yug teb chaws Nplog. *(I was born in Laos.)*

**HY:** Lub zos twg nyob teb chaws Nplog? *(What city in Laos?)*

**NX:** Lub zos ces tej zaum yuav tsis tshua paub thiab tab sis mas qhia...kuv yug nyob lub zos Nong-ya, nyob sab teb chaws Nplog puag kev teb border Nyab-Laj thiab Nplog kiag, sab Moos Mok. *(The city, it’s a bit unknown but I can tell a little… I was born in a village called Nong-ya in Laos right on the border of Vietnam and Laos, beside the town Moos Mok.)*

**HY:** Es tam sim no koj nyob rau qhov twg? *(And where do you live now?)*

**NX:** Tab sim no kuv nyob rau hauv Hickory tab sis county yog nyob rau Alexander. Kuv tsis nyob rau Catawba. *(I live in Hickory but on the Alexander county side, not Catawba.)*

**HY:** Thov qhia mi ntsis txog koj tus kheej. *(Please tell a little about yourself.)*

**NX:** Ntawm no kuv yog Nkaj Neeb Xyooj nawb. Xyoo no yog ib xyoo ua kuv tau los khiav ua tus president rau peb lub state no. Yog tuav lub koom haum Hmong Southeast Puav pheej. Kuv yug nyob rau teb chaws Nplog. Kuv tuaj rau teb chaws Thai, tuaj ua [unknown word 2:14] rau teb chaws Thai, mam tuaj rau sab California. Xyoo ‘90 kuv mam tuaj poob rau teb chaws California. Tuaj nyob tom tsis muaj lag luam kuv kuj nce mus rau Minnesota. ‘95 kuv los rau Minnesota. Kuv los nyob tau 15 xyoos pev. Xyoo 2010 kuv ho los pev los rau North Carolina no, kuv thiaj los nyob rau hauv no. Los txog rau xyoo 2017 no kuv thiaj tau los khiav tus president tuav peb tsoos Hmoob nyob rau lub koom haum Southeast Puavpheej, es lub North Carolina, South Carolina, thiab Georgia tib si. Hnub no yog ib hnub zoo ua kuv tau coj peb Hmoob cov duab thiab cov keeb kwm coj tuaj zwm cia rau library rau hauv rau tej mi tub mi nyuam lo yog cov new generation tom ntej no ho tau saib thiab kom peb Hmoob muaj keeb kwm nyob rau hauv no.

*(My name is Ga Neng Xiong. This year, I am serving as the president of the Hmong Southeast Puavpheej organization. I was born in Laos then was a refugee in Thailand, then came to California. It was the year 1990 when I came to California. At the time when I was living there, there weren’t any jobs so I moved up north to Minnesota. That was the year ‘95. I lived there for 15 years. In 2010 I moved to North Carolina and have been here since. Then in 2017 I was voted as the president of the Hmong Southeast Puavpheej organization which includes the Hmong in North Carolina, South Carolina, and also Georgia. This is a great day that I get to be here at the library to bring our Hmong people’s photos and pieces of history to preserve for our children and the future generation so they can remember our history.)*

**HY:** Ua tsaug. Koj hais tias koj yug rau tom teb chaws Nplog. Koj puas kam qhia mi ntsis hais tias thaum koj loj hlob ntawv zoo li cas...Koj piav mi ntsis txog qhov ntawv yom? *(Thank you. You said that you were born in Laos. Can you tell us what it was like growing up during that time...Tell us a little bit?)*

**NX:** Yuav siv sij hawm ntev mi ntsis tab sis mas txawm li, yog koj nug lawm no ces kuv yuav nug [teb] tab sis kuv yuav tsis tam kom ntev ntev. Zoo siab ntau, kuv yug nyob rau teb chaws Nplog nawb. Tiag tiag kuv lub birthday ces kuv muab hloov tom qab no los mus ua puag tom qab no lawm tab sis tiag tiag kuv yug nyob rau ‘64 thiab ‘63 od. Lub tsav thawj ntawv nyob rau teb chaws Moos Mok. Nyob rau xyoo ‘69/’68 tej ntawv Moos Mok tawg ces peb tsoom Hmoob sawv daws thiaj li khiav mus rau Pha-song, los mus rau Long Tien lawm. Tom qab ntawv kuv mam los loj hlob kawm ntawv nyob rau sab Moos Khay nyob ntawv. Dhau qhov ntawv, Nay Phon [Vang Pao] thiab lub teb chaws puas tsuaj tag lawv khiav tuaj rau txawv teb chaws lawm, peb kuj poob rau tom qab. Nyob rau tom qab, peb mus nyob rau hav zoov nrog tej niam tej txiv ua tau ua tub rog rau C.I.A. Peb tawm tsis tau. Peb kuj mus nyob tau 6-7 xyoo nyob rau hauv thiab. Peb kuj tau mus nrog Zoov Zuag [Zong Youa Her- a Hmong leader] lawv ua caub fab yeeb vim hais tias yeej tsis tau txoj hau kev yuav tawm tau lawm ces thiaj ua ib siab mus nyob hav zoov los tau muaj 6-7 lub xyoo ntawv. Dhau qhov ntawv nyob tsis tau lawm peb thiaj li nrhiav kev tawm tuaj rau teb chaws Thai. Ces tuaj nyob ib ntus rau teb chaws Thai. Ob xyoos rau teb chaws Thai xwb ces thiaj li tuaj rau teb chaws Mis kas no.

*(It will take a long time but since you asked I will tell just a little bit. I’ll try not to take too long. I was born in Laos and actually, I changed my birthday to a later year but I was really born around ‘63 or ‘64. Around that time, we lived in the town Moos Mok. Around ‘69 or ‘68, Moos Mok was ravaged so all the Hmong fled to Pha-song in Long Tien. After that, I grew up and went to school around the town, Moos Khay. Then after General Vang Pao and the country lost in the war and they [Hmong military leaders] all fled to different countries we were left behind. We ran and hid in the jungles along with others who had been soldiers for the C.I.A.. We couldn’t come out of hiding. We hid for 6 or 7 years in the jungle. We even were with Zong Youa [Zong Youa Her-a Hmong leader] as part of his resistance force, smuggling opium. There was no other way to escape and that was the only decision we could make so we hid in the jungles for those 6 or 7 years. After we could stay no longer, we finally made it into Thailand. We only stayed for a little bit in Thailand. We stayed for only two years in Thailand then we came to America.)*

**HY:** Koj qhia mi ntsis txog lub sij hawm uas ua tsov rog thiab lub sij hawm uas teb chaws tawg ntawv yom? Koj twb piav mi ntsis lawm tab sis qhia mi ntsis ntxiv. *(Can you tell a bit more about the time during the war and during the end of the war? You already told a little but tell a bit more?)*

**NX:** Lub sij hawm ntawv mas kuv kuj tseem yau tab sis peb cov niam cov txiv ces yeej tau ua tib si los. Kuv kuj tseem yau tab sis mas hais txog keeb kwm xwb ces kuv kuj nyeem nyeem, kuv kuj paub mi ntsis keeb kwm. Peb tsoom kwv tij neej tsa thiab tag nrho cov yuav lo saib qhov no, tej zaum kuv yuav hais tsis txua txua li qhov nej paub tab sis kuv tsuas hais me me nyaub nyaub thiab qhov sai sai xwb. Los mus poob rau peb tsoom Hmoob, ‘75 ntawv lub teb chaws tawg ces cov nrhiav tau txoj hau kev nrog txiv Nay Phon, General Vang Pao, lawv tuaj lawm ces kuj tuaj lawm tab sis cov tom qab kuj poom rau hav zoov hav tsuag tag lawm. Peb los yog cov poom rau hav zoov hav tsaug tag. Ib txhia kuj nyob rau hav zoov hav tsuag los tau muaj...txog ‘79 kiag ces peb cov no mam li ua ib siab khiav tawm hav zoov tuaj mus. Los niaj hnub no tseem tshuav ib txhia tseem nyob rau hav zoov, tus puav twb tawm tsis tau tau thiab. Peb tuaj ces tuaj li ntawv lawm xwb nawb.

*(At that time I was still young but our parents all lived the same history. I was still young then but I’ve read about the history and so I know a little bit about it. For all those brothers and friends who will be listening, I apologize because I won’t give a complete history but I’m only going to tell a very small amount. For our Hmong people, when the war ended in ‘75, those who were able to flee with General Vang Pao were able to escape but for the rest of us who fell behind, most ran into hiding in the jungles like me and my family. Some hid until about ‘79 when they finally decided to risk coming out. However, even to this day there are still those who are hiding in the jungles, those who can’t come out of hiding. Basically, that’s it.)*

**HY:** Thaum lub caij ua nej khiav rau teb chaws Thai ntawv, koj piav mi ntsis txog thaum ntawv yom? *(At the time when you were fleeing into Thailand, can you tell how that experience was?)*

**NX:** Thaum peb yuav tuaj rau teb chaws Thai mas peb tsis tuaj yooj yim li yav ntuj thaum ub txiv Nay Phon tuaj mus nawb. Peb mus teb chaws Thai mas peb siv sij hawm li 15 hnub, tuaj hav zoov hav tsuag tuaj. Yus npaj yus ib hnab txuv uas yus twb sawv tsis tau mas yus tuaj mus 15 hnub ntawv tiv tshav tiv nag tuaj mus txog rau hav dej mas yus cov mov no tag yus twb tsis tau txog dav nawb. Qhia li no rau peb ib tsoom Hmoob sawv daws. Dhau qhov ntawv thaum yus tuaj txog rau dav los yeej nyuaj kawg nkaus li. Tsis muaj ib qho pab, nyiaj txiag los tsis muaj. Mam li tuaj nrhiav yus lub tswv yim, nrhiav mi cav tsawb, nrhiav mi ub mi no hla tus dej poob rau Thai teb xwb. Thaum poob rau Thai teb lawm los, lub tsam thawj ntawv peb tuaj yav tom qab zog no tsis zoo li yav thaum tseem muaj cov C.I.A. lawv es tseem nyob khiav rau tus ntug dej pab peb tsoom Hmoob sawv daws. Ces tom qab no peb kuj los poob yav ntawv ces mam li nrhiav kev los rau lub camp Vinai xwb. Es kuj yog txom nyem kawg li. Peb tsoom Hmoob sawv daws los mus… tus los mus txog, txog pua leej, peb los poom rau sab teb chaws Thai mas tsuav caum leej xwb nawb. 100 leej mas peb tsuas tsuav li 70, 80 leej xwb. 20 leej ntawv ces yeej yog muab coj los mus ua roj tsha los pua txoj kev rau peb tsoom Hmoob sawv daws los mus teb chaws Thai lawm xwb. Nim no tham li no lo ib nyuag tu siab rau cov los tsis tau...phoom phoom es tuaj tsis tau rau lub teb chaws no. Los cov nyob rau tom qab ua nyob rau hav zoov hav tsuag lawm lo kom nej cov nyob rau hav zoov hav tsuag los no qab, nyob zoo. Peb cov ho tuaj rau teb chaws no los peb tseem tshuas txog cov nyob tom qab tim si thiab es ua ib dab neeg rau peb sawv daws kawm thiab mog.

*(When we were fleeing into Thailand, it wasn’t as easy as the first groups that fled when the General fled. When we went to Thailand, it took about 15 days traveling through the thick jungle. You had to prepare a bag of rice that was so heavy you could barely carry it. Even then, after 15 days of traveling when you finally got to the river [Mekong] there was no more rice, sometimes you weren’t even to the river yet and you were out of rice. I want to tell that to all our Hmong people. Even after you got to the river, there were still more difficulties. There was no one to help you, you had no money. You had to find whatever idea or branch or whatever that would help you cross the river to Thailand. Even then when you finally reached Thailand- at the time we were one of the groups that crossed later so there were no C.I.A workers waiting at the river’s edge to help those who made it across. We had to find our own way into the Vinai camp. We suffered a lot. Our Hmong people when they were fleeing...out of hundreds only tens would make it. Out of 100, only 70 or 80 might make it. Those 20, their blood and bodies made a way and make it possible for all the others to escape into Thailand. Talking about it now, I am so sad for those who didn’t make it...those lost in the chaos and couldn’t make it to this country. Those left behind who are still hiding in the jungles, I hope you are well. Those of us who are in this country, we still remember you, who are behind. We will tell your story for everyone to know.)*

**HY:** Xyoo twg yog xyoo ua nej khiav rau lub...koj hais tias Vinai camp, no? *(What year was it that you fled to… you said the Vinai camp?)*

**NX:** Peb mas yog ‘69, ‘70 ntawv ces mam li los mus rau sab no. Ces twb ho los mus poob...peb pheej khiav mus nyob hav zoov hav tsuag ces twb yog...kuv tus kheej mas...twb yog ‘86 tag nrho mas nyob tsis tau lawm tiag taig mas li khiav peb Phou Bia uas Zoov Zuag lawv los mus lawm nawb.

*(For us, it was around ‘69 or ‘70 that we were already fleeing. We were… we kept running and hiding in the jungles so it was… for myself it was already ‘86 when we decided we really couldn’t stay any longer in the jungle so we fled from Phou Bia where Zong Youa’s group was.)*

**HY:** Nej mus nyob rau hauv lub camp ntawv ntev npaum cas? *(How long were you in the camp?)*

**NX:** Thaum los txog rau lub camp Vinai mas peb nyob tsis ntev nawb. Los txog ntua hauv xwb lawv twb kaw lub camp Vinai. Ces peb yog los ncav kiag xuv ua kawg kiag uas lawv ua npe mus rau Chiang-Kham lawm xwb. Xuv ntawv yog xuv ‘87 tag nrho tuaj rau ‘88, xuv ntawv yog xuv kawg kiag kaw nawb. Ces kuv yog xuv ntawv.

*(When we got to the Vinai camp, we didn’t stay there long. As soon as we got there, the camp was about to close. We were one of the very last groups before everyone was transported to Chiang-Kham. This was around the end of ‘87, going into ‘88 that the last groups allowed in. I was part of that group.)*

**HY:** Thaum nej tuaj txog teb chaws Miskas nej tuaj poob rau qhov twg? *(Where did you end up when you came to America?)*

**NX:** Thaum peb tuaj txog rau tebchaws Miskas ces peb tuaj poob rau California, Fresno. *(When we got to America, we were in California, in Fresno.)*

**HY:** Thaum ntawv koj twb yuav poj niam lawm los tsis tau? *(Were you married at the time?)*

 **NX:** Thaum ntawv ces txhais tau hais tias tsis tau yuav los yog. Yeej yuav lawm tab sis mas nyias tuaj nyiaj ib txog kev nawb. *(Well, you could say that I wasn’t married at the time. Technically though, I was married but we each had to find our own way here.)*

**HY:** Ces koj yeej yuav lawm lod? *(So you were married?)*

**NX:** Yuav lawm tab sis ib leeg tuaj ib txog kev. *(We were married but we each came our own way.)*

**HY:** Yuav tim teb chaws Thai lod? *(Were you married in Thailand?)*

**NX:** Yuav teb chaws Thai. *(Yes, in Thailand.)*

**HY:** Hauv camp lod? *(When you were in the camp?)*

**NX:** Hauv camp. *(Yes, in the camp.)*

**HY:** Ces koj twb muaj mi tub mi nyuam lawm thiab lod? *(Did you have children also?)*

**NX:** Koj hais tej tsam ntawv lod? *(You mean at that time?)*

**HY:** Aws. *(Yes.)*

**NX:** Tsis tau muaj li nawb. Wb tseem yog ob tug single xwb. *(I didn’t have any. We were both single.)*

**HY:** Ces neb tuaj txog teb chaws Miskas ces neb mam tuaj sib nrhiav? *(So when you got to America, you had to find each other?)*

**NX:** Aws, wb mam rov sib qawg ua neej nyob teb chaws no, mam muaj mi tub mi nyuam nyob teb chaws no nawb. *(Yes, we reunited in this country and then we had children here.)*

**HY:** Koj muaj pes tsawg tus tub, pes tsawg tus ntxhais? *(How many sons and daughters do you have?)*

**NX:** Kuv muaj coob od. Kuv muaj 5 tug tub, 5 tug ntxhais. *(I have a lot. I have 5 sons and 5 daughters.)*

**HY:** Thaum twg nej mam li tsiv rau North Carolina ntawv nov? *(So then when did you move here to North Carolina?*)

**NX:** Xyoo… *(The year was…)*

**HY:** Yog 2010 yom? *(It was 2010 right?)*

**NX:** Yog xyoo 2010. *(Yeah, it was 2010.)*

**HY:** Ces...ever since then, ces koj yeej nyob rau Hickory? *(And so...ever since then you have been in Hickory?)*

**NX:** Yeah.

**HY:** Ok. Koj piav hais tias koj yog tus president ntawm lub Hmong Southeast Puavpheej ntawv… *(You mentioned that you were the president of the Hmong Southeast Puavpheej organization…)*

**NX:** Yog kawg. *(That’s correct.)*

**HY:** ...Koj piav qhia mi ntsis ntxiv thiab hais tias koj serve lub community Hmoob no li cas thiab los sis koj serve lub community hauv Miskas no, your general community, li cas? *(Can you tell a bit more about how you serve the Hmong community or in America, your general community?)*

**NX:** Yav dam ntej kuv tuaj poob rau teb chaws no mas kuv yeej serve rau peb tsoom Hmoob sawv daws tab sis kuv tsis yog tus pha-than [Lao word for “leader”] nawb. Kuv yog cov ua mus khiav thiab pab rau tej pab tej pawg hauv xwv. Tabsis los mus rau xyoo no kiag, xyoo 2017 no ces kuv thiaj los mus run ua tus pha-than rau hauv peb Hmong Southeast Puav pheej es tuav rau peb sab southeast puav pheej uas sab hnub tuaj, qab teb ua teb chaws Miskas no.

*(Earlier, during the time when I had arrived in this country I served our Hmong community in other ways but I was not the president. I helped with different tasks and in different committees. But in 2017, I ran and was elected for the president of the Hmong Southeast Puav pheej organization that serves the southeast region in America.)*

**HY:** Hnub no koj nqa yam khoom dab tsi nrog koj? *(What did you bring with you today?)*

**NX:** Hnub no ces… *(Well today…)*

**HY:** Koj muaj show rau peb daim video. *(Can you show it in the video?)*

**NX:** Tau kawg. Hnub no ces ua li no nawb. Kuv los rau hauv no, kuv pom tias tau ntau xyoo lawm, peb tsoom Hmoob sawv daws kuj los nyob ntej hauv no lawm tab sis nyob rau hauv peb cov library kuj tsis pom muaj txog peb Hmoob li keeb kwm los teej tug nyob rau hauv no. Xyoo no kuv los ua pha-than no, kuv thiaj li xav hais tias yog li ntawv, kuv yuav tuaj txuas nrog rau library no thiab, zoo siab ho muaj koj thiab. Koj ho tiv tauj rau kuv hais tias koj tuaj ua txoj hauj lwm no lawm, tsis muaj Hmoob li keeb kwm, xav kom ua li ntawv. Kuv yog tus pha-than, kuv xav li cas? Ces yog li no. Hnub no kuv thiaj nqa peb Hmoob cov daub qho mi ntsis thiab coj ob peb tug, coj li plaub tug tuaj hauv no, nqa lawm keeb kwm thiab peb Hmoob tej keeb kwm tuaj zwm rau hauv nov. Txawm hais tias tej qho kuv coj tuaj zwm rau hauv nov, tej tug kuv ho hais tsis raws li nws txoj kev xav los kom sawv daws zam txoj kev dav pub rau kuv nawb. Rau qhov tias kuv nqa tuaj, kuv tsuas hais qhov nyaub nyaub thiab qhov ntsiab lus xwb od, es ua dab neeg rau peb tsoom Hmoob sawv daws xwb.

Hnub no kuv tuaj hauv no no ces kuv nqa txiv Nay- Phon ib daim duab uas muab tso lub phaj no nawb. [Shows large commemorative plate with General Vang Pao’s photo 12:31.] Ces daim thij ob no ces kuv nqa Colonel Soob Leej ib daig duab coj tuaj zwm rau hauv no thiab. [Shows color photograph of Colonel Song Leng 12:41.] Ces daim thij peb no ces kuv nqa...daim no yog kuv ib tug txiv ntxawm uas tau mus xiam rau Nyab-Laj teb es ua cov rog C.I.A. ua ntxov lawm. [Shows black and white photograph 12:51.] Ib daim yog daim... zoo li nyob nrauv lawm. Daim tag nrho peb tsoom txiv Nay-Phon lawv nrhog rau cov tub [rog]...cov colonel law, cov commander, cov qub nom qub tswv tib si, coj tuaj zwm rau hauv library no rau peb cov Hmoob sawv daws saib thiab tej mi tub mi nyuam ho tau kawm rau yav tom ntej. Thiab cov new generation no kom lawv ho paub hais tias peb Hmoob tuaj rau lub teb chaws no peb qhov reason, qhov teeb meem peb tuaj rau teb chaws no yog muaj nuj qes li cas peb thiaj tau tuaj nyob rooj teb no. Qhov nuj qes peb tuaj yeej vim yog muaj txiv Nay-Phon, los yog cov colonel lis Colonel Soob Leej lawv li no. Ces kuv nqa cov duab no tuaj, txhua txhua tus qub nom qub tswv no cov roj ntsha los, es yog li no peb thiaj yog cov tuag seem es peb thiaj tau tuaj rau rooj teb no xwb es ua tsaug rau lawv cov ho muab roj ntsha pua lub teb lub chaw. Los kom lawv ho pov hwm peb sawv daws cov tuaj rooj teb no kom noj qab nyob zoo thiab. Ua tsaug.

*(Sure, yes. So this is what I brought today. Since I’ve lived here, I see that the Hmong have been in this area for many years now but in the libraries and buildings, there’s nothing that tells the history and culture of the Hmong people. So this year, since I am the president, I want to collaborate with the library and I’m so glad that you contacted me and that you are working on this project to collect these things. Today I’ve brought some of our Hmong people’s photos and I also invited a few people who brought their artifacts to be preserved. Even if the things preserved today aren’t satisfactory to some, I hope they will have lots of grace because I’m just providing a brief history and talking about the main ideas to help everyone understand the story.*

*So, this is General Vang Pao’s picture on a commemorative plate. [Shows Commemorative Plate with General Vang Pao’s photo 12:31.] This second one is a photo of Colonel Song Leng. I brought it to be preserved also. [Shows color photograph of Colonel Song Leng 12:41.] This third one that I brought… it’s a photo of an uncle of mine that died in Vietnam. He went to fight for the C.I.A. early in the war. [Shows black and white Portrait of Uncle 12:51.] I also brought one, I think it’s outside, that is of General Vang Pao along with all the soldiers, colonels, commanders, and all the old leaders to be preserved here at the library for our Hmong and for future generations. This is so the new generations can see and know the reasons, conflicts, and the price that had to be paid for our Hmong people to be here in this country. It’s because of leaders like General Vang Pao and Colonel Song Leng. In these pictures that I’ve brought, all the old leaders’ blood and sweat, they are the reason we are able to be in this country. I’m so thankful for those who paved the way through their blood. I hope they will be happy and bless those of us who were able to make it here. Thank you.)*

**HY:** Dab tsi yog qhov koj txaus siab thiab quas tshaj plaws nyob rau hauv koj lub neej? *(What are you happiest about or most proud of in your life?)*

**NX:** Qhov ua txaus siab thiab quas tshaj plaws rau kuv lub neej ces kuv txaus siab hais tias muaj tej qub nom qub tswv no los khiav txoj hauj lwm li no es ib txhia txawm xiam tag lawm los tho tau txoj hau kev rau peb cov ua tub ua kis thiab peb cov hluas thiab peb cov dim tuaj nyob rau lub teb chaws vam meej lawm. Qhov thij ob tuaj, kuv txaus siab rau qhov kuv tuaj, kuv coj tau kuv tsev neeg thiab kuv lub neej tuaj nyob rau rooj teb no. Es kuv txawm tsis txawj ntaub txawj ntawv npaum li cas los tej mi tub mi nyuam tuaj kawm ntaub kawm ntawv tau txoj kev vam meej, no qab, hnav zoo, txoj kev kawm mus caum cuag lub ntiaj teb no. Qhov thij peb no yog qhov zoo saib hnub no kuv coj qhov tag nrho cov duab qub nom qub tswv no tuaj zwm rau hauv ntiaj teb no rau tus hlob tus yau thiab tej nom tej tswv thiab kom nyob hauv no mus tag ib txhi. Es qhov no yog qhov kuv zoo siab, yog qhov no.

*(What I am happiest about is that there were leaders who made the way and many of them gave their lives to make it possible for our families and the younger generation to be here in a free country. The second thing I am happiest about is that I was able to bring my family and have a life here. Even though I may not be educated but my children have the chance to be educated and be free. They have clothes, food, and the chance to compete and excel along with the rest of the world. The third thing is that I am happy I got to participate in the collection today and bring these photos to be preserved for the world and everyone, old and young, to see-- that it will be preserved forever. These are the things I am happiest about.)*

**HY:** Yav tom ntej no, koj xav kom neeg paub dab tsi txog Hmoob, Hmoob lub neej, thiab Hmoob kab lig kev cai? *(In the future, what do you want people to know about the Hmong, their culture, and traditions?)*

**NX:** Yav tom ntej no ces kuv xav kom peb muab cov duab no thiab kuv tseem yuav nqa ib co Hmoob li kab lig kev cai tuaj zwm rau hauv no, kom tsis yog neeg Miskas tabsis txhua haiv neeg nyob lub ntiaj ntej no pom hais tias peb Hmoob, nyias muaj nyias culture, nyias muaj nyias kab lig kev cai. Thiab lawv pom tau hais tias peb tsoom Hmoob tuaj nyob rau lub teb chaws no tsis yog nyob nyob ces lam tau tuaj. Peb yeej muaj qhov happen txaus es eb thiaj tuaj tau nyob lub teb chaws Miskas no.

*(In the future, I want these photos-- I want to bring even more to Hmong artifacts in the future also-- to be preserved so that not just Americans but the whole world can see that Hmong, we have our own culture and traditions. I want everyone to understand that we didn’t just all of a sudden happen to come here but that it was through many tragic events that happened which led us to end up in America.)*

**HY:** Puas muaj lwm yam uas kuv tsis tau nug tab sis koj xav piav thiab qhia txog? *(Is there anything I haven’t asked you that you would like to tell about?)*

**NX:** Qhov ntawv ces kuj tsis muaj lawm. Zoo siab ntau koj yog ib tug ntxhais Hmoob uas tuaj khiav tau txoj hauj lwm nyob rau hauv no es koj yuav coj peb sawv daws mus ib kauj raum. Thiab yam twg peb muaj rau hauv peb Hmoob li keeb kwm tsis tau tshwm sim, tshuav txhua tsav txhua yam uas tsis tau tshwm sim no los ua tsaug rau qhov xyoo no koj tuaj los mus tiv tauj nrog kuv es kuv yuav txhawb nqa koj thiab muab peb Hmoob tej keeb kwm coj mus tsho rau hauv no rau lub neej tom ntej no. Es thov txim rau tej qho hnub no kuv thiab Huab wb ho muab tso rau qhov no, tej qho yog tsis raug li tsoom niam tsoom txiv tsoom kwv tsoom tij nyob tom vaj tom tsev nej qhov saib xav los nej zam txoj kev dav pub rau peb cov hluas tom qab no. Peb tsuas yog nyeem ntawv thiab paub txoj keeb kwm zoo thiab peb lub qhov muag pom xwb, peb paub tsis tag nej teb keeb kwm nawb mog.

*(I don’t have anything else. I’m glad you are a Hmong woman who is doing this project and is moving our people a step further. If there is anything you see that is still missing and that aspect of our history or culture hasn’t been preserved, I’m thankful you reached out to me and I will continue to support you in any way I can so that our Hmong history can be preserved. Also, apologies to any of the Hmong who may be listening to this recording that Houa and I are doing, for anything that may be left unsaid or are unsatisfactory. Please have grace for those of us who are younger and are only able to tell about Hmong history through what we have read or the small portion that we have experienced. I regret that we can’t relay all our people’s histories.)*

**[End recording.]**