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Hmong For Beginners Part 2

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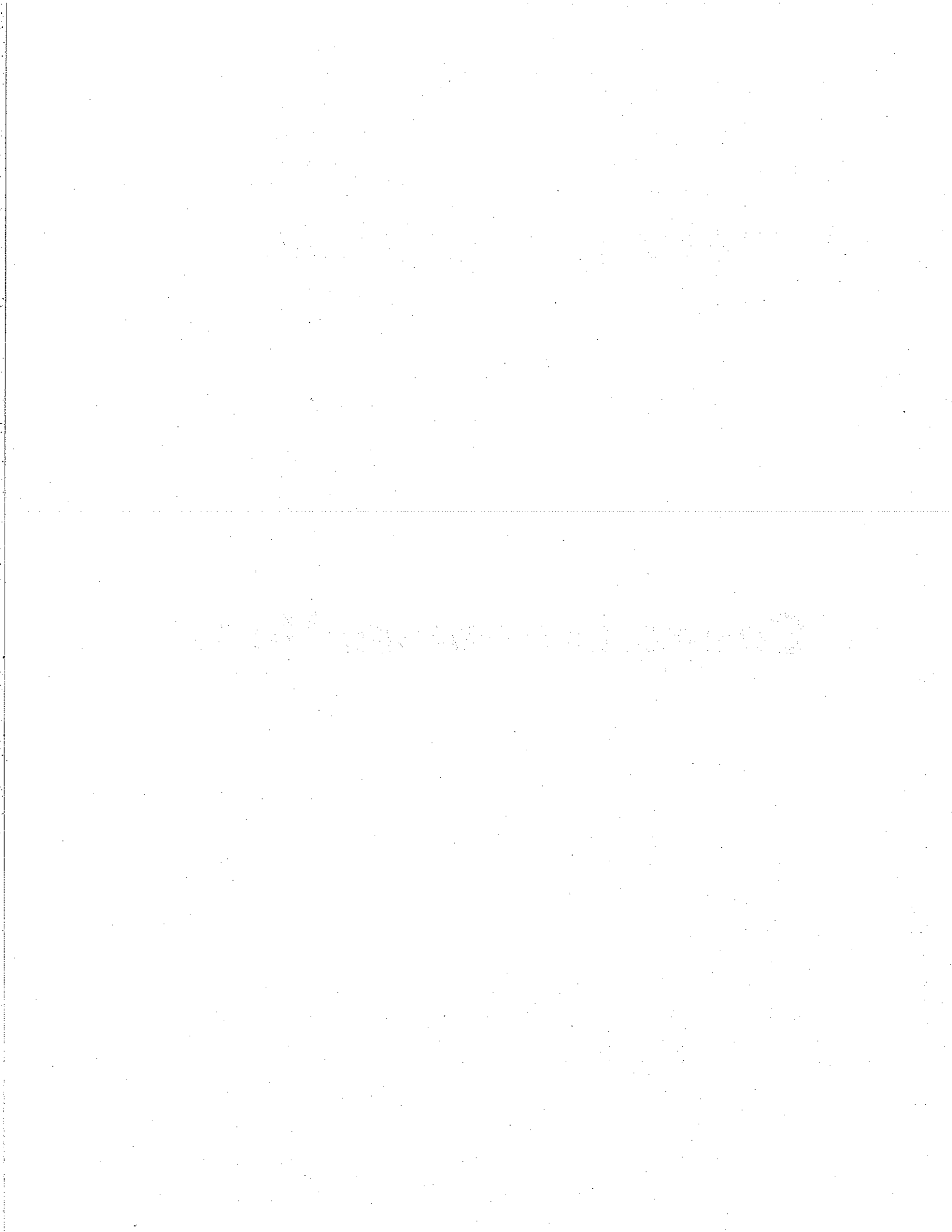
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Annie Jaiser et al.

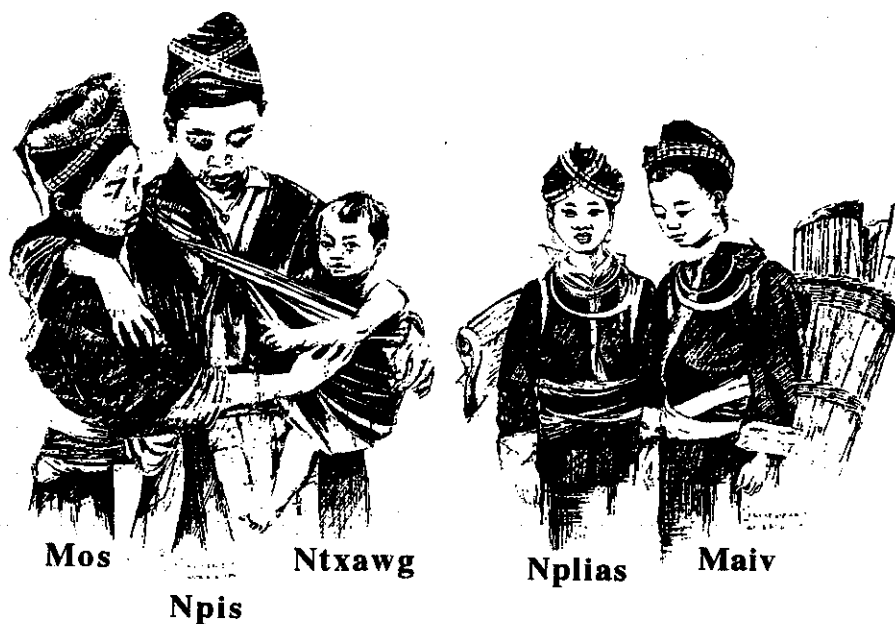
Publication Date

1995

COMPETENCY-BASED UNITS



NPIS TSEV NEEG



Npis: “Nyob zoo. Kuv yog Npis, xeem Vaj. Kuv poj niam lub npe hu ua Mos. Wb muaj peb tug me nyuam, ob tug ntxhais thiab ib tug tub. Tus ntxhais hlob lub npe hu ua Nplias, tus yau Maiv. Kuv tus tub lub npe hu ua Ntxawg.”

Mos: “Kuv lub npe hu ua Mos. Kuv tus txiv lub npe hu ua Npis. Wb tug ntxhais yog hluas nkauj (nkawd tsis tau yuav txiv). Wb tug tub yog ib tug hluas nraug; nws muaj ob xyoos xwb!”

Nplias: “Kuv lub npe hu ua Nplias. Kuv txiv lub npe hu ua Npis; kuv niam lub npe hu ua Mos. Kuv niam txiv muaj peb tug me nyuam; kuv yog tus ntxhais hlob. Kuv tus niam hluas lub npe hu ua Nplias; kuv tus nus lub npe hu ua Ntxawg.”

Maiv: “Kuv lub npe hu ua Maiv. Kuv tus niam laus lub npe hu ua Nplias. Kuv tus nus lub npe hu ua Ntxawg.”

Ntxawg: “Kuv lub npe hu ua Ntxawg. Tsis muaj tij laug, tsis muaj kwv, muaj ob tug muam xwb; ib tug lub npe hu ua Nplias, ib tug Maiv.”

OC: *Maiv Qhua*

R: *Ib tsab ntawv, Kuv tsev neeg*

CP: Bring pictures to talk about your own family (e.g., wedding or holiday photos).

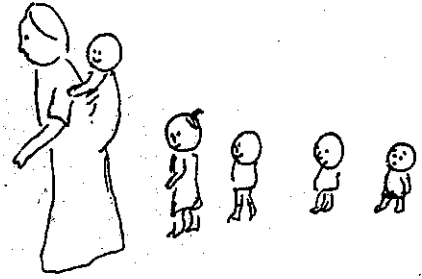
NWS MUAJ PES TSAWG TUS ME NYUAM?

1.



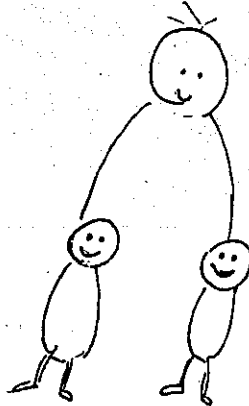
Nws muaj peb tug me nyuam.

2.



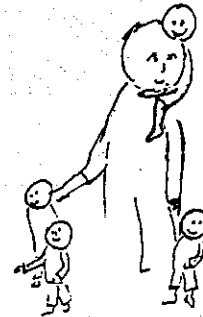
Nws muaj tsib tug me nyuam.

3.



Nws muaj ob tug me nyuam.

4.



Nws muaj plaub tug me nyuam.

5.



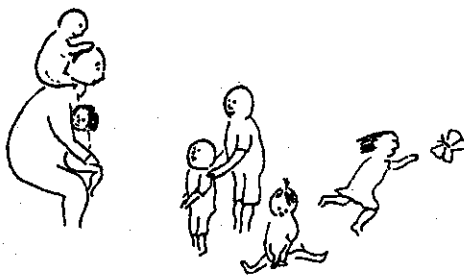
Nws muaj ib tug me nyuam.

6.



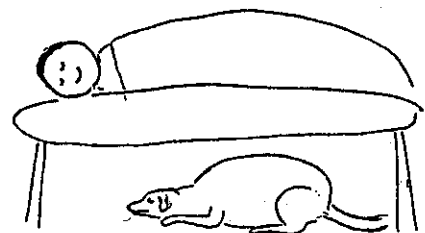
Nws muaj xya tug me nyuam.

7.



Nws muaj rau tus me nyuam.

8.



Nws tsis muaj; muaj ib tug dev xwb.

NPE HMOOB
'Hmong given names'

Given names are usually monosyllabic; they are sometimes preceded by *Maiv* for females—adding a “gentle, tender” connotation to the name—or *Tub* ‘son, boy’ for males. Occasionally, a male name will be preceded by a clan-like name—e.g., *Lauj Pov* ‘Lopao’ or *Lis Fwm* ‘Lyfu.’

Typically, given names are either nouns referring to elements of the natural world or nouns symbolizing worthy, sought-after personality traits. As in any other language, there are given names with no such clear meaning. Traditionally, a child gets his/her given name at the end of the *hu plig* ‘soul-calling’ ceremony held on the third morning after birth. Upon marriage a man is given a *npe laus* ‘honorary name’ by his in-laws. This name comes first, followed by the name given at birth, and then the clan name—e.g., *Paj Tsu Yaj* ‘Pa Chou Yang.’

Below is a list of the more common Hmong given names; for details on how to pronounce the names, see the “Pronunciation Guide.”

I. COMMON GIVEN NAMES FOR GIRLS

<u>Name in RPA</u>	<u>English Spelling</u>	<u>Meaning</u>
<i>Cib</i>	Chee	‘Basket’
<i>Cua</i>	Chua	‘Wind’
<i>Dawb</i>	Der	‘White’
<i>Diav</i>	Dia	‘Spoon’
<i>Hli</i>	Hli	‘Moon’
<i>Hnub</i>	Nou, Nu	‘Sun’
<i>Hua</i>	Houa	‘Cloud’
<i>Iab, Ab</i>	Ia, Ah	‘Bitter, shiny’
<i>Maiv</i>	Mai, My, May	
<i>Mos</i>	Mao, Mo	‘Young, soft’
<i>Npauj</i>	Bao, Bau	‘Insect’
<i>Nplias</i>	Blia	‘Grasshopper’
<i>Ntsuab</i>	Njua, Joua, Youa	‘Green’
<i>Ntxawm</i>	Yer, Ger, Geu	‘Youngest/last daughter’
<i>Ntxhoo</i>	Song	
<i>Nyiaj</i>	Ngia, Nhia	‘Silver’
<i>Paj, Paaj</i>	Pa, Pang	‘Flower’
<i>Rwm</i>	True, Tue, Treu	
<i>Tshaus</i>	Chao	‘Basket’
<i>Xis</i>	Xe, Xy, Se, See, Si	‘Right (opposite of left)’

II. COMMON GIVEN NAMES FOR BOYS

<u>Name in RPA</u>	<u>English Spelling</u>	<u>Meaning</u>
<i>Cai</i>	Chai	'Rule, custom'
<i>Ceeb</i>	Cheng	'Important'
<i>Choj</i>	Chao, Xao	'Bridge'
<i>Foom</i>	Fong	'Blessing'
<i>Fwm</i>	Fu, Fue	
<i>Kaub</i>	Kao, Kau	
<i>Leej</i>	Leng	'Seam'
<i>Liab</i>	Lia	'Red'
<i>Lwm</i>	Lue	'Next'
<i>Mas</i>	Ma	
<i>Nuv</i>	Nou	'Fishing hook'
<i>Npis</i>	Bee, By	'Stout, strong'
<i>Nplooj</i>	Blong	'Leaf'
<i>Nruas</i>	Ndrua	'Drum'
<i>Ntaaaj</i>	Dang	'Sword'
<i>Ntxawg</i>	Yer, Ger	'Youngest /last son'
<i>Pov</i>	Pao	'Protect'
<i>Riam</i>	Tria, Chia	'Knife'
<i>Teeb</i>	Teng	'Lamp'
<i>Teev</i>	Teng	'Weigh-scale'
<i>Thoob</i>	Tong	'Bucket'
<i>Tsab</i>	Cha	
<i>Tsu</i>	Chu, Chou	'Rice steamer'
<i>Tsuas</i>	Choua	'Rocky'
<i>Tswb</i>	Chu, Cheu, Chue	'Bell'
<i>Tub</i>	Tou, Tu	'Son'
<i>Xauv</i>	Sao, Xao	'Neck-ring'
<i>Xeeb</i>	Seng, Xeng	'Heart' (< Chinese)

III. COMMON GIVEN NAMES FOR EITHER GIRLS OR BOYS

<u>Name in RPA</u>	<u>English Spelling</u>	<u>Meaning</u>
<i>Ci</i>	Chee	'Shiny, bright'
<i>Kub</i>	Kou, Ku	'Gold'
<i>Neeb</i>	Neng	'Spirits'
<i>Qhua</i>	Khoua	
<i>Tooj</i>	Tong	'Copper'
<i>Tswb</i>	Chue	'Bell'
<i>Txiaj</i>	Xia, Chia	'Valuable'
<i>Txiab</i>	Chia, Xia	'Scissors'
<i>Yeeb</i>	Ying, Yeng	'Opium'
<i>Yeej</i>	Yeng	'Win'
<i>Yias</i>	Yia	'Pan'

XEEM NPE HMOOB
'Hmong clan names'

Like Chinese society, Hmong society is divided into a small, essentially finite number of *xeem* 'clans'—Mottin (1978:157) identifies 14 in Thailand and Yang Dao (1992:288) 25 in Laos. Hmong legend has it that clans originated from the union of a brother and a sister, the lone survivors of a flood; their monster child was cut into pieces, each of which turned into a couple who then started a given clan. The nature of Hmong clan genesis accounts for the taboo on marriage between members of the same clan.* A clan includes a male ancestor, his sons and unmarried daughters, and the children of his sons—going back 160 or more generations according to Hmong lore.

Traditionally, a man identifies himself as *Npis, xeem Vaj* or *Npis, Hmoob Vaj* 'Bee, clan Vang.' Although clan names are not identical to last names, Hmong refugees started using them as such upon their arrival in the Western hemisphere in response to the demand for a last name. Since the number of clans is restricted, many Hmong then share the same "last name."

Below is an alphabetical list of the most common Hmong clan names; the ones with the largest membership in Laos appear in boldface. Where there are pronunciation differences between the two dialects, the *Hmoob Dawb* clan name appears first, followed by its *Moob Ntsuab* equivalent. (For details on how to pronounce the names, see the "Pronunciation Guide.")

<u>CLAN NAME IN RPA</u>	<u>ENGLISH SPELLING</u>	<u>COMMENTS</u>
<i>Faj</i>	Fang	
<i>Ham, Haam</i>	Hang	
<i>Hawj</i>	Her, Heu	
<i>Khab, Khaab</i>	Kang	
<i>Koo</i>	Kong	< Chinese meaning "river"
<i>Kwm</i>	Kue, Ku	
<i>Lauj</i>	Lo, Lor, Lau	< Chinese meaning "poplar"
<i>Lis</i>	Lee, Ly, Le, Li	< Chinese meaning "plum"
<i>Muas</i>	Moua	< Chinese meaning "horse"
<i>Thoj</i>	Thor, Thao	
<i>Tsab, Tsaab</i>	Chang	
<i>Vaj, Vaaj</i>	Vang	< Chinese meaning "king"
<i>Vwj</i>	Vue, Vu	
<i>Yaj, Yaaj</i>	Yang	< Chinese meaning "goat"
<i>Xyooj</i>	Xiong	< Chinese meaning "bear"

* For a full-length Hmong-English version of this tale, see Johnson and Yang, eds. (1992); for versions in beginning and intermediate level Hmong, see Johnson (1981).

CAG CEG HMOOB 'Hmong lineage groups'

I. KWV TIJ 'PATRILINEAL RELATIVES AND CLAN MATES'

So far we have learned about two pillars of Hmong society: the *tsev neeg* 'nuclear family' and the *xeem* 'patrilineal clan.' The third pillar is the *cag ceg* 'lineage group (literally 'root' + 'branch'), which consists of all the males in an unbroken line of descent: brothers, their sons, and male grandchildren—going back in time as far as memory allows. These patrilineal relatives are known as *kwv tij*, which translates literally as 'younger brother' + 'older brother.' Within a *cag ceg*, members of the same generation refer to each other as *kwv* 'younger brother' or *tij* 'older brother'—depending on age—thus expanding the notion of "brother" beyond the nuclear family. Their children refer to them as *txiv* 'father,' *txiv hlob* 'older father,' or *txiv ntxawm* 'younger father'—again expanding the notion of "father" beyond the nuclear family.

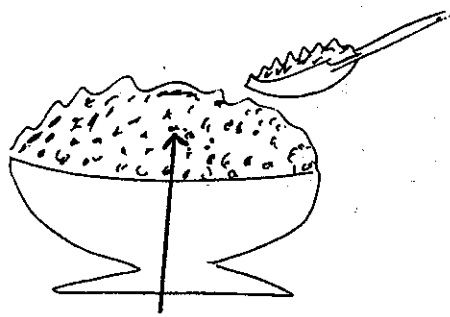
Not only the members of a *cag ceg*, but also the members of a given clan with no direct blood connection consider themselves as *kwv tij* since they are ultimately the offspring of one and the same ancestral couple who arose from the monster child mentioned in the section on Hmong clans above.

II. NEEJ TSA '(LOOSELY) RELATIVES-IN-LAW'

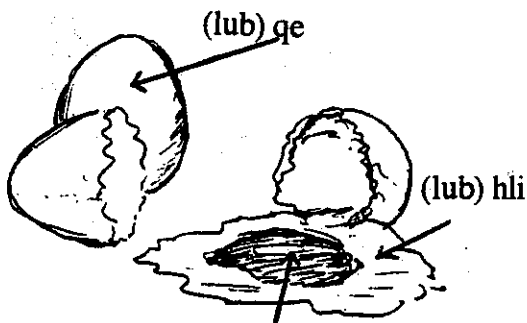
In addition to the patrilineal relatives and clan mates known as *kwv tij*, a man also has a set of relatives known as *neej tsa*. A *neej tsa* consists of the people related to him via a blood line which connects all the people related to a woman who is linked to him; this woman may not only be his wife, but also his mother or grandmother, the wife of his son or that of his son's son, or the wife of his brother or that of his brother's brother, etc. There is no exact equivalent for the *neej tsa* concept in Western kinship systems; 'relatives-in-law' is the closest translation available, but it is not entirely accurate since it includes a man's sister-in-law, who, by Hmong standards, is an integral part of her husband's family rather than an in-law. Inter-clan ties then stem from *kwv tij-neej tsa* alliances.

To summarize, Hmong society consists of groups rather than individuals; these groups include the *tsev neeg* 'nuclear family,' the *xeem* 'patrilineal clan,' the *kwv tij* 'patrilineal relatives and clan mates,' and the *neej tsa* '(loosely) relatives-in-law.' The kinship terminology outside of the *tsev neeg* is rather complex and goes beyond the scope of a beginning text; for further details the interested student may consult the kinship charts found in Heimbach (1979: Appendix 10).

KHOOM NOJ



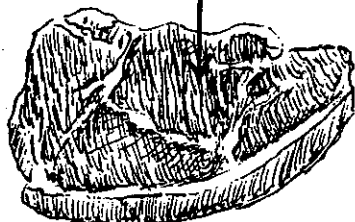
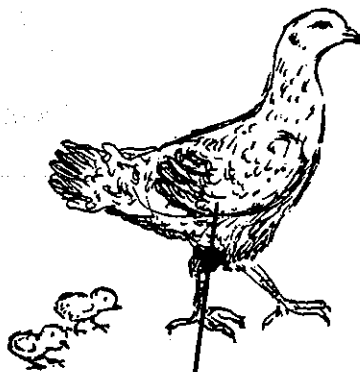
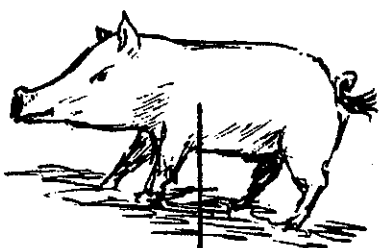
mov



(lub) qe

(lub) hli

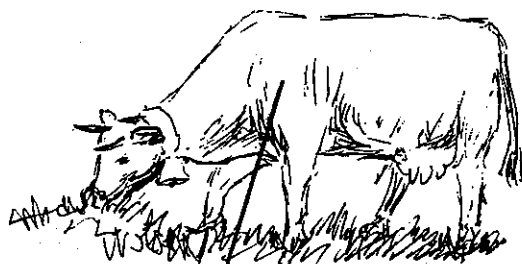
(lub) nkaub qes daj



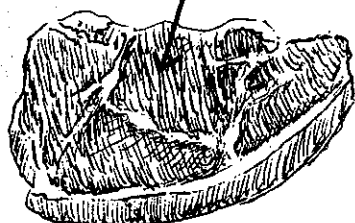
nqaij npuas (<npua)



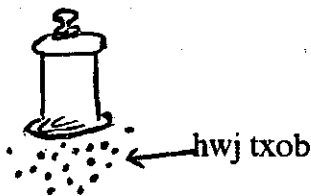
nqaij qaib



ntsev



nqaij nyug (<nyuj)



hwj txob

OC: *Npis npaj mov noj, Tsov tsis noj tsheb, Kuv lub tsheb, Tus tsov los xyuas*

R: *Wb mus pem Chicago, Ua ncuav*

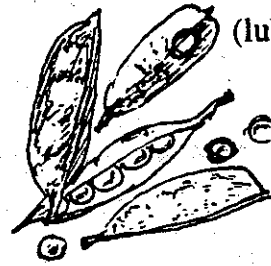
CP: Talk about foods you (dis)like and eat at different times of the day and in different countries.

TAUM



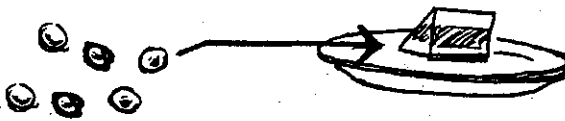
(tus) taum lag

(lub) noob taum



(lub) noob taum mog

(tus) taum mog



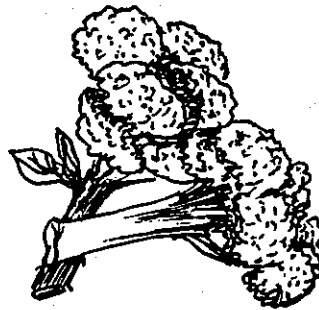
(lub) taum pauv

taum hwv (< Chinese)

ZAUB



(lub) zaub paj



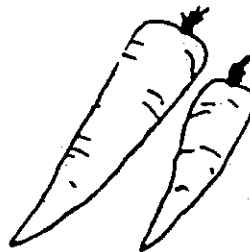
(lub) zaub paj ntsuab



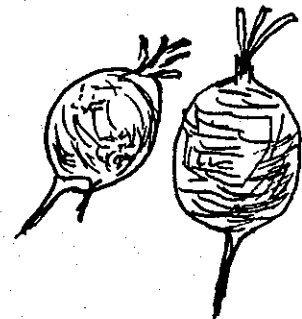
(lub) zaub xavlav



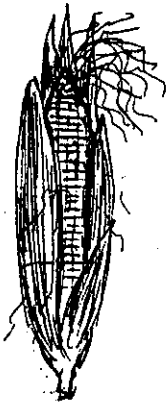
(lub) zaub qhwv



(tus) zaub ntug daj



(lub) zaub lauj pwm



(lub) pob kws



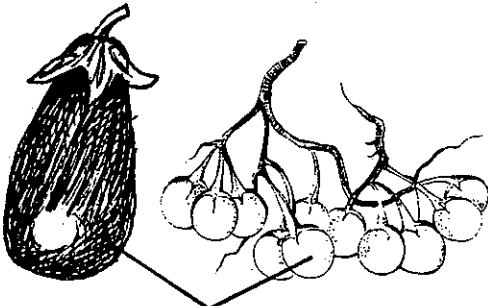
(lub) dib



(lub) kua txob ntsim



(lub) kua txob ntsuab



(lub) lws



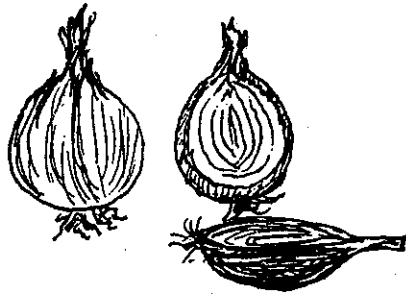
(lub) qos yaj ywm



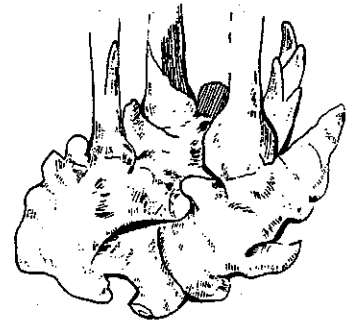
(lub) huab xeeb (Heimbach 1979)
txiv laum fuab xeeb (Bertrais 1979)



(lub) qij/qej



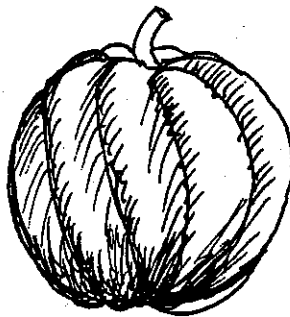
(lub) dos



qhiav



(lub) taub



(lub) taub dag

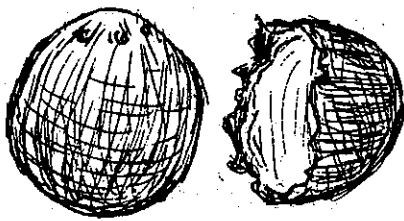


tauj qaib/tauj dub



(tus) xyoob

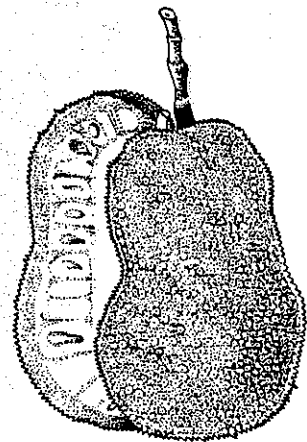
TXIV HMAB TXIV NTOO



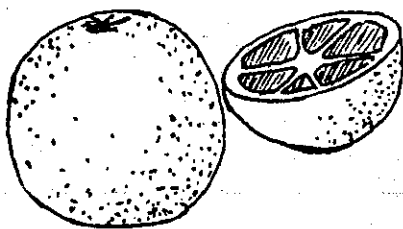
txiv plaws ploom (Mottin 1978)
txiv mav poj (Heimbach 1979)



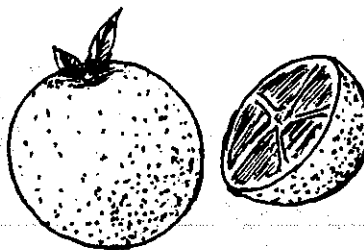
txiv tsawb



txiv plab nyug



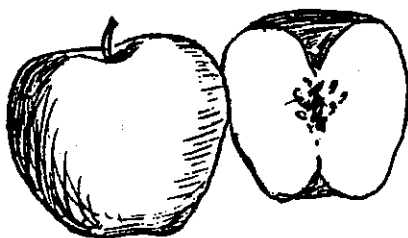
txiv lws zoov



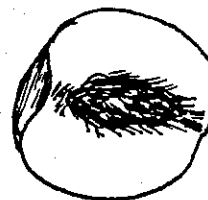
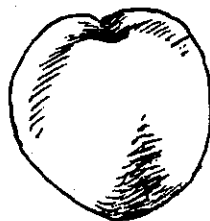
txiv kab ntxwv



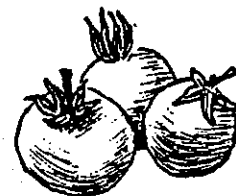
txiv qaub



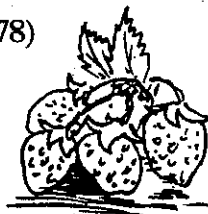
txiv zuaj (Bertrais 1979, Mottin 1978)
txiv ev paum (< English)



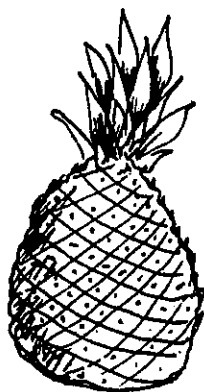
txiv duaj



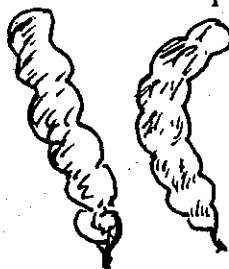
txiv lws suav



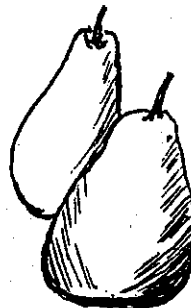
txiv pos (liab)



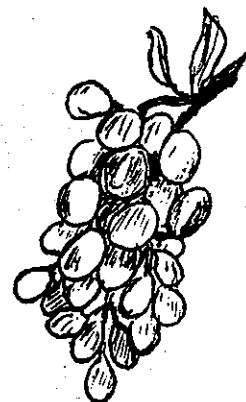
txiv puv luj



txiv quav miv

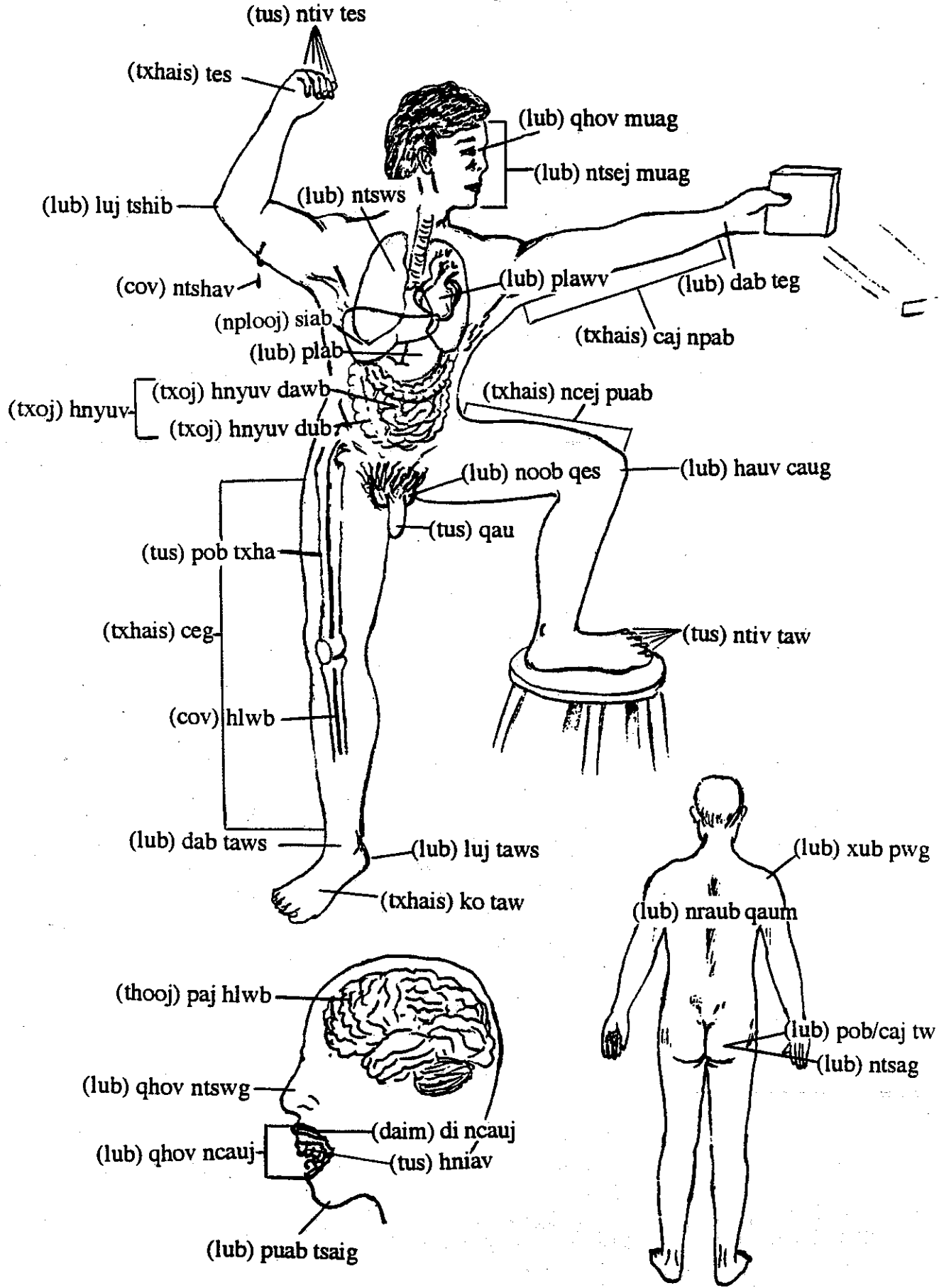


txiv phiaj (< English)

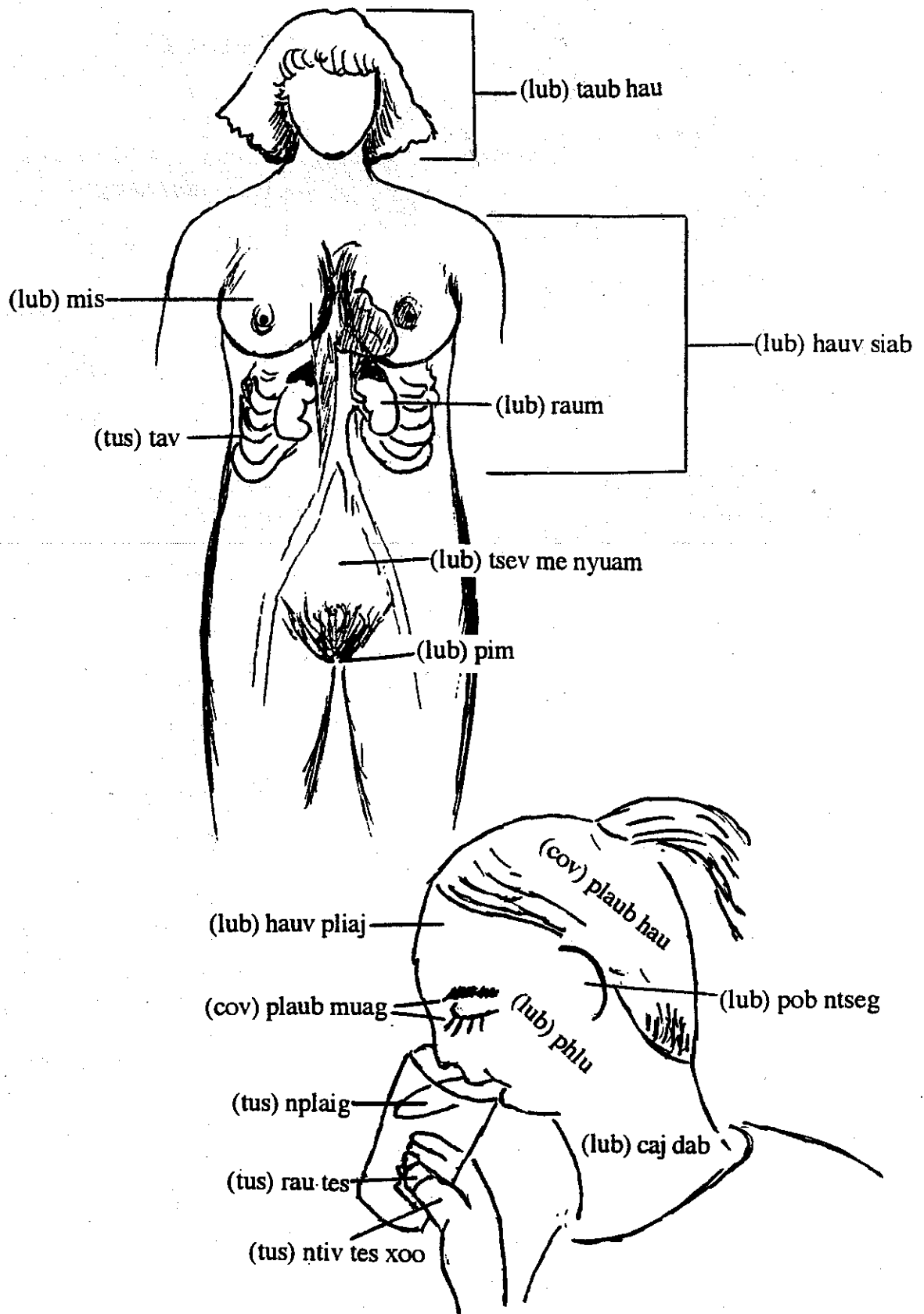


txiv cawv

TUS TXIV NEEJ LUB CEV



TUS POJ NIAM LUB CEV



OC: *Npis thiab nws cov phooj ywg, Saib daim duab: Npis thiab nws cov phooj ywg, Tus me nyuam dev tom Npis ko taw*

R: Hmong-English medical history form

CP: Express aches and pains via doctor/patient role-playing.

THE METAPHORICAL AND METONYMIC ROLES OF BODY PARTS

In Western cultures the heart is considered to be the primary seat of the emotions; in Hmong and other Southeast Asian cultures, the liver plays this role. Rather than being "heartbroken," a person is *tu siab* 'break apart-(in) liver' or *siab ntais* 'liver-break off'—that is, "liverbroken." Numerous other phrases involving *siab* 'liver' show that this is the physical organ where not only emotions, but also mental or intellectual processes as well as physical sensations are perceived to take place. The central role played by the liver is further reflected in the fact that the language has a grammatical device for differentiating between the liver as physical organ and the liver as seat of the affections: the classifier *nplooj*, which is used with nouns referring to leaf-like entities, is associated with *siab* when it refers to the physical organ (this, of course, makes good sense when one thinks of the lobes of the liver), and the classifier *lub*, which is the general-purpose classifier used with numerous abstract nouns, is associated with *siab* when it refers to the seat of the affections.

Below is a list of *siab* phrases arranged in sections which reflect their metaphorical meanings. First, however, is a summary of the limited metaphorical role played by the heart.

I. THE METAPHORICAL ROLE OF *PLAWV* 'HEART'

- | | | |
|--|---|---|
| 1. <i>plawv zoov</i>
heart jungle
'the heart/middle of the jungle' | 2. <i>plawv zos</i>
heart village
'the middle of the village' | 3. <i>plawv ntoo</i>
heart tree
'the heart of a tree' |
|--|---|---|

As seen in (1-3), *plawv* 'heart' can be used metaphorically as literal center/core. This connection between the heart and the central/innermost part is also found in Western languages (the heart of Chinatown/of a rose, etc.), but while it includes both the physical and the abstract realms in Western cultures (the heart of the matter, etc.), it only extends to the physical in Hmong.

II. THE METAPHORICAL ROLE OF *SIAB* 'LIVER'*

a. Personality traits/moral characteristics

- | | |
|---|--|
| 4. <i>siab ntev</i>
liver long
'patient, even-tempered' | 5. <i>siab luv</i>
liver short
'impatient, short-tempered' |
| 6. <i>siab ncaj</i>
liver straight
'morally honest and upright' | 7. <i>siab nkhaus</i>
liver crooked
'dishonest, not straightforward' |

b. Mental states and processes

- | | |
|--|--|
| 8. <i>nkag siab</i>
crawl (into) liver
'to understand' | 9. <i>siab nthuav</i>
liver unfold, unroll, open out as a book
'to have reached the age of wisdom' |
| 10. <i>txiav siab</i>
cut liver
'to decide, make a decision' | 11. <i>rau siab</i>
put, place liver
'to apply oneself to do something' |

* For a detailed analysis of this topic—including a comprehensive list of *siab* phrases—see Jaisser (1990).

c. Anger

- | | |
|---|--|
| 12. <i>siab kub / siab ceev</i>
liver hot / liver fast
'quick- or hot-tempered, prone to anger' | 13. <i>siab npau</i>
liver boil, bubble up
'to be angry' |
|---|--|

d. Satisfaction

- | | |
|--|---|
| 14. <i>siab kaj</i>
liver bright
'satisfied with things, pleased, refreshed' | 15. <i>qab siab</i>
sweet liver
'happy, at ease, satisfied' |
| 16. <i>raug siab</i>
hit the mark liver
'pleased, satisfied' | 17. <i>xu siab</i>
miss the mark liver
'displeased, dissatisfied' |

e. Fear

- | | |
|--|---|
| 18. <i>siab nyias</i>
liver thin
'fearful, timid' | 19. <i>siab tuab</i>
liver thick
'brave, courageous' |
| 20. <i>poob siab</i>
fall liver
'frightened, scared' | 21. <i>siab Xob</i>
liver Xob*
'scared, afraid of punishment' |

f. Confusion

- | | |
|---|--|
| 22. <i>siab fab</i>
liver bushy, weedy, overgrown
'heart upset, confused, mind not clear' | 23. <i>nphau siab</i>
tip/turn over liver
'to lose one's mental or physical balance' |
|---|--|

III. THE METONYMIC ROLE OF SIAB

There are also *siab* phrases with no metaphorical meaning. In these, *siab* merely plays a metonymic role in that it stands for the place where a given emotion is perceived to take place. This is part of a productive pattern in the language whereby the locus of an emotion is expressed overtly, as seen in (26-27), where the stomach and the eye are involved.

- | | |
|---|---|
| 24. <i>chim siab</i>
angry (in) liver
'angry' | 25. <i>kho siab</i>
lonely (in) liver
'lonely, homesick, sad (out of loneliness)' |
| 26. <i>tshaib plab</i>
hungry (in) stomach
'hungry' | 27. <i>txaj muag</i>
ashamed (in) eye
'ashamed' |

IV. CONCLUSION

While the liver is the metaphorical "organ substitute" for the heart in Hmong, its role extends far beyond that. If we accept the notion that, to a certain extent, language reflects the psychological make-up of the people who speak it, the plethora of *siab* phrases indicates that it is the locus where emotions, mental activities, and physical sensations are perceived to take place in Hmong culture. However, even though the expression of these states and processes is encoded differently and more overtly in Hmong, some of the underlying conceptual metaphors are also found in English and other languages—thus reflecting the cognitive make-up we share universally.

* As seen in the weather terminology section below, *Xob* is the mythical creature responsible for thunder and lightning so that when the liver is "*Xob-ed*"—i.e., struck by this mythical figure—one is scared.

KHAUB NCAWS HMOOB



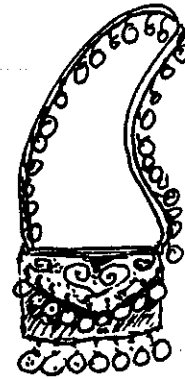
(daim) tiab Hmoob Dawb



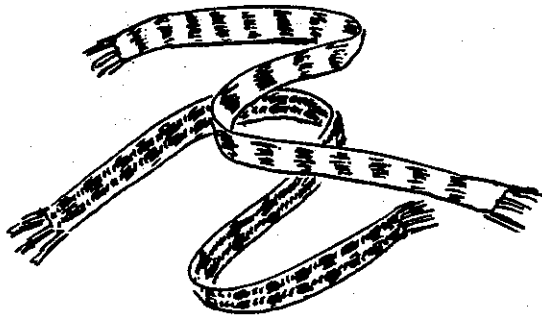
(daim) tiab Hmoob Ntsuab/Lees



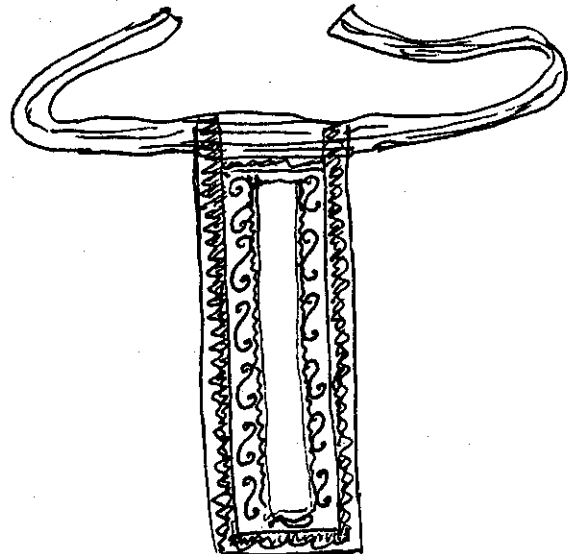
(lub) hnab



(lub) hnab nyiaj



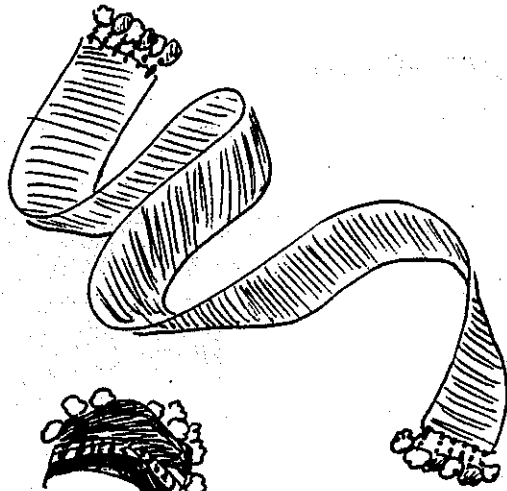
(txoj) siv ceeb



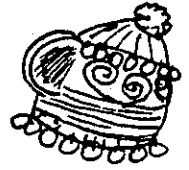
(daim) sev

R: *Ntxhua khaub ncaws, Muas khaub ncaws, Ua paj ntaub*

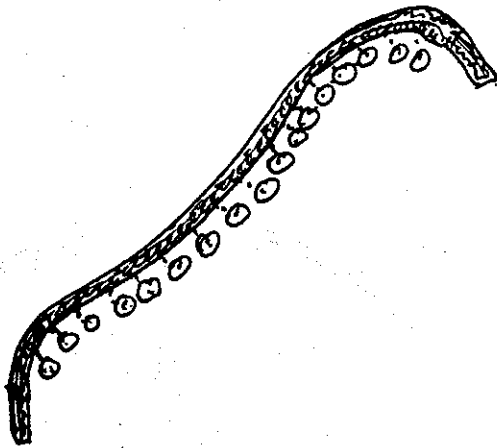
CP: Describe somebody in terms of his/her clothing (in a classroom situation have your classmates guess who it is).



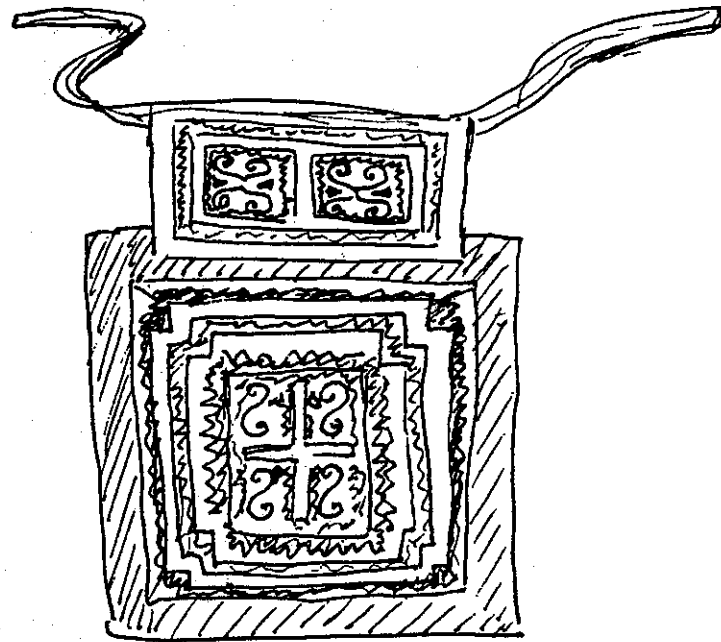
(daim) phuam



(lub) kaus mom Hmoob



(txoj) hlab nyiaj



(daim) nyias (ev me nyuam)

UA PAJ NTAUB

Maiv: Koj ua dabtsi?

Nplias: *Kuv ua paj ntaub.*

Maiv: Zoo nkauj kawg. Xaws puas nyuab?

Nplias: *Tsis nyuab tiamsis siv sijhawm ntev.*

Maiv: Koj puas xav tias kuv yuav kawm xaws tau thiab?

Nplias: *Tau kawg mas.*

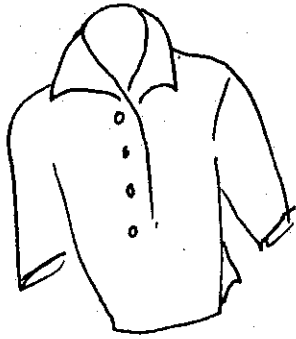
Maiv: Koj puas kam qhia kuv?

Nplias: *Kam xwb.*



KHAUB NCAWS

hnav



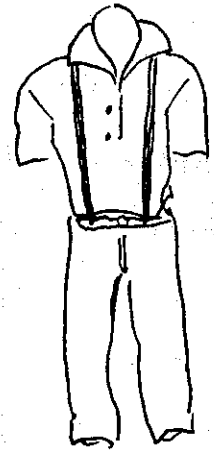
(lub) tsho

hnav



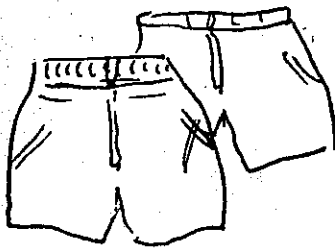
(lub) ris [ntev]

hnav



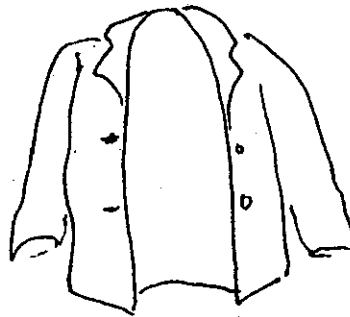
(lub) ris-tsho

hnav



(lub) ris luv

hnav



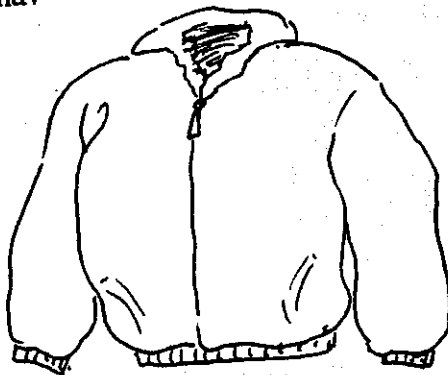
(lub) tsho loj

hnav



(lub) tsho tiv nag

hnav



(lub) tsho tiv no

hnav



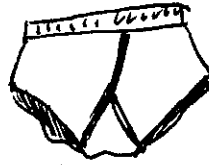
(lub) tiab/(lub) cev tiab

hnav



(daim) tiab

hnav



(lub) ris xiv liv



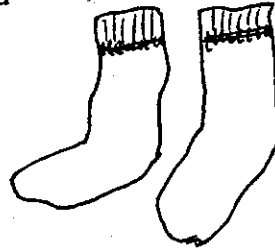
(lub) tiab me me

rau



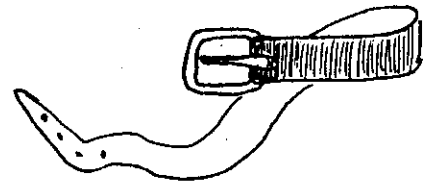
(nkawm) khau

rau



(nkawm) thom khwm

sia



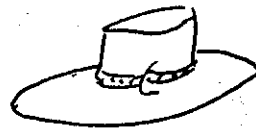
(txoj) siv

nqa



(lub) hnab

ntoo



(lub) kaus mom

MAIV THIAB NPLIAS MUS MUAS KHAUB NCAWS

Maiv: Kuv nyiam cev tiab no.

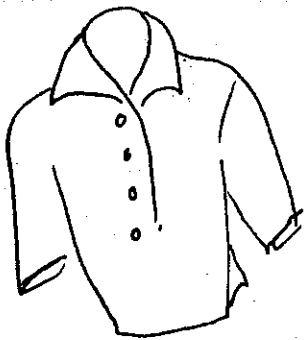
Nplias: Kuv nyiam thiab.

Maiv: Koj xav tias kuv yuav cev tiab no puas zoo?

Nplias: Raug nqi pes tsawg?

Maiv: Kaum tsib doslas.

Nplias: Pheej yig thiab yuav los zoo kawg.



\$7.59



\$.89



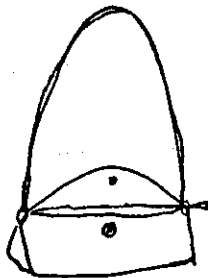
\$11.99



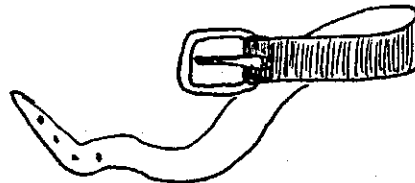
\$4.00



\$13.25



\$6.95

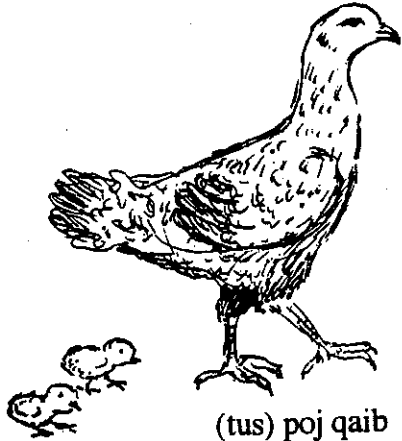


\$4.79



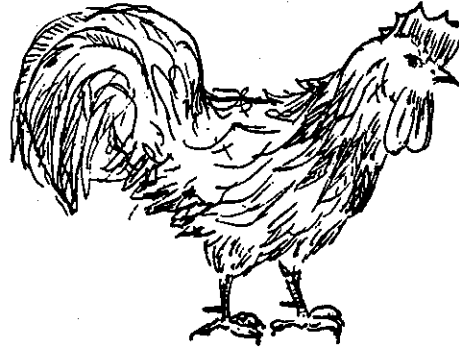
\$9.99

TSIAJ



(tus) poj qaib

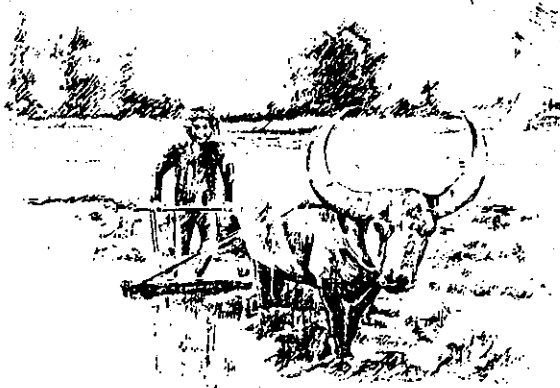
(tus) me nyuam qaib



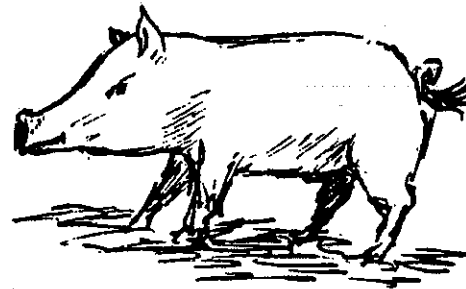
(tus) lau qaib



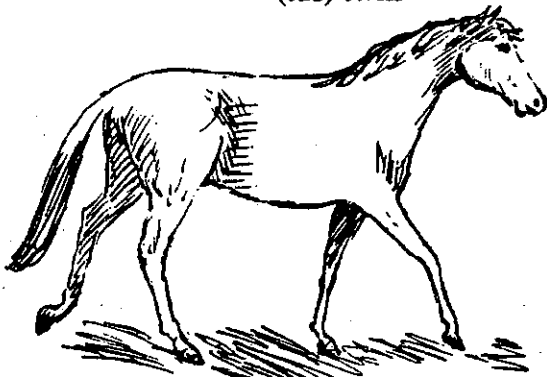
(tus) os



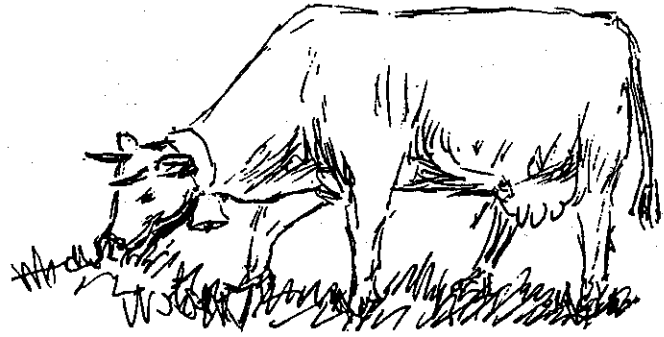
(tus) twm



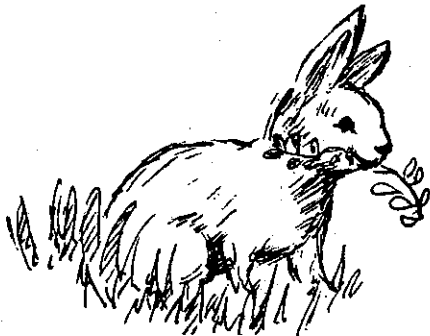
(tus) npua



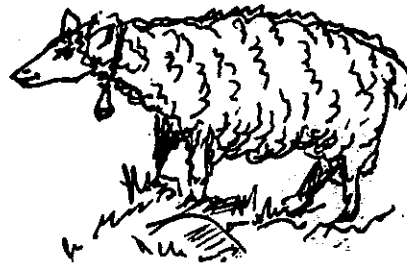
(tus) nees



(tus) nyuj



(tus) luav

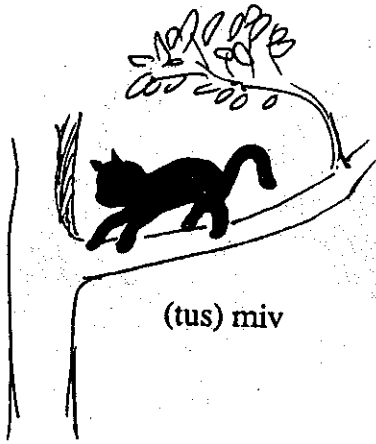


(tus) yaj

OC: *Npis mus tom lub vaj tsiaj, Kuv lub tsheb, Npis thiab nws cov phooj ywg, Saib daim duab: Npis thiab nws cov phooj ywg*

R: *Dab neeg nab qa tsiaj, Tus tsov thiab tus qav*

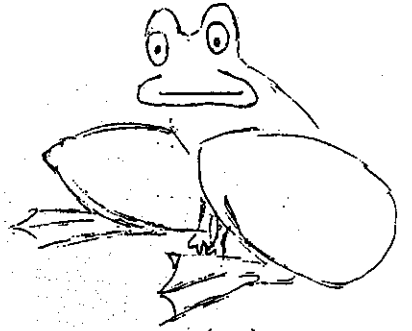
CP: *Talk about your pet(s) and the kinds of animals people treat as pets in different countries.*



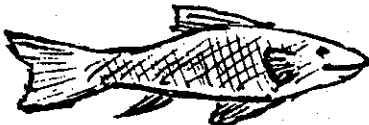
(tus) miv



(tus) dev



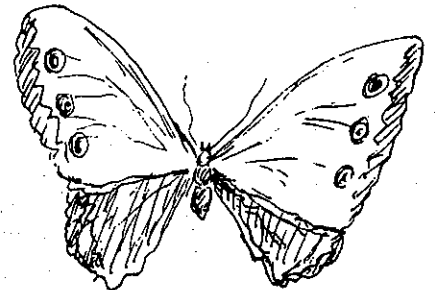
(tus) qav



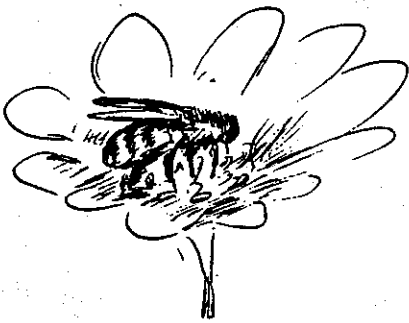
(tus) ntses



(tus) noog



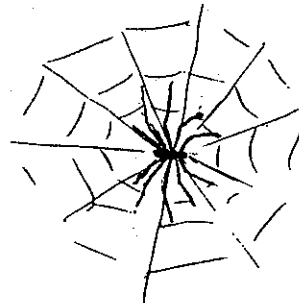
(tus) npauj npaim



(tus) muv



(tus) nkawj



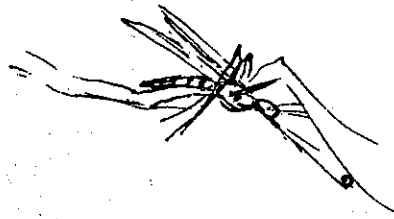
(tus) kab laug sab



(tus) laum



(tus) ntsaumn



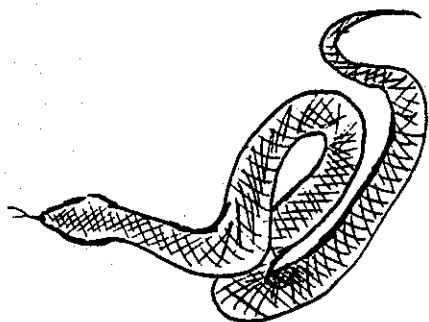
(tus) yoov tshaj cum



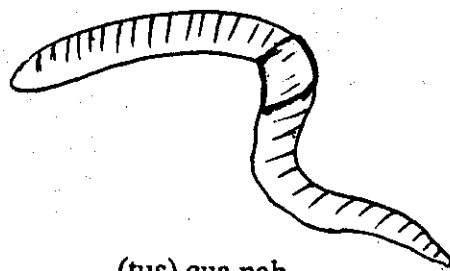
(tus) yoov mos ntsuab



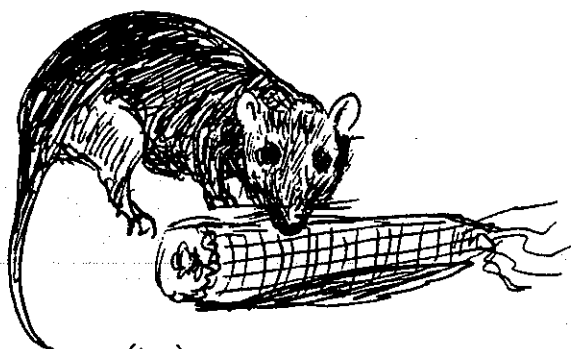
(tus) dev mub



(tus) nab



(tus) cua nab



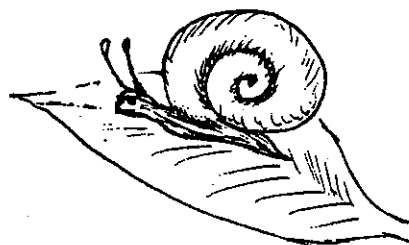
(tus) nas



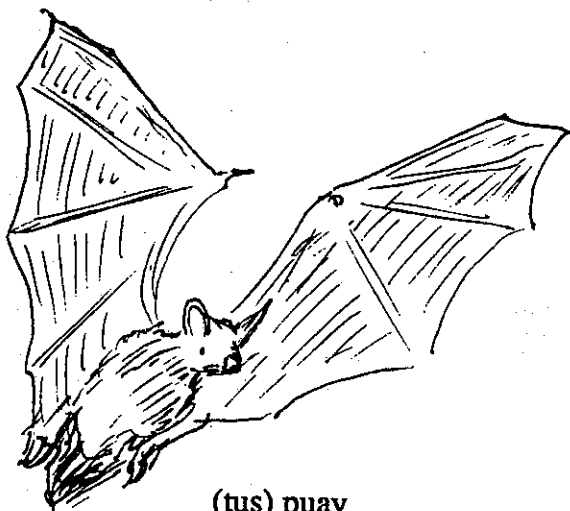
(tus) nas tsuag



(tus) nas ncuav



(tus) qwj



(tus) puav



(tus) plas



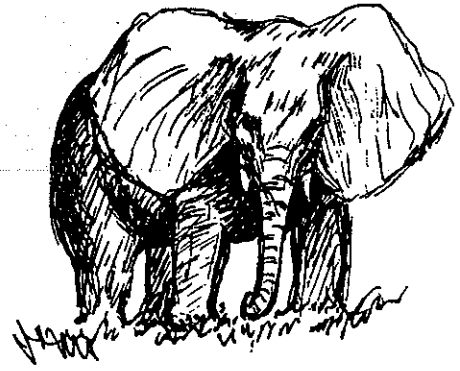
(tus) tsov



(tus) tsov ntshuav



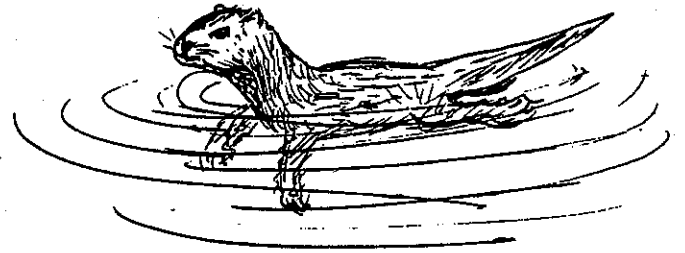
(tus) liab



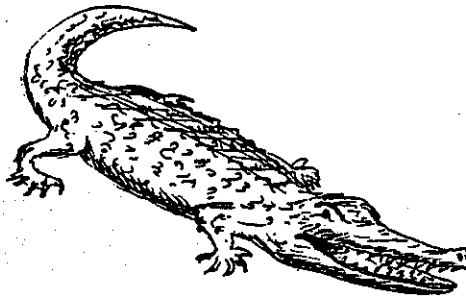
(tus) ntshw



(tus) vaub kib



(tus) ntshuab

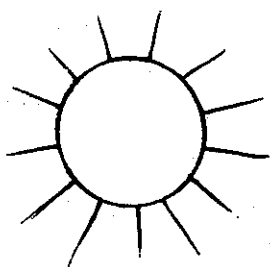


(tus) khej



(tus) hma

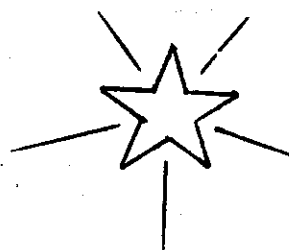
HUAB CUA



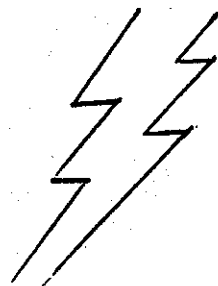
(lub) hnuab



(lub) hli



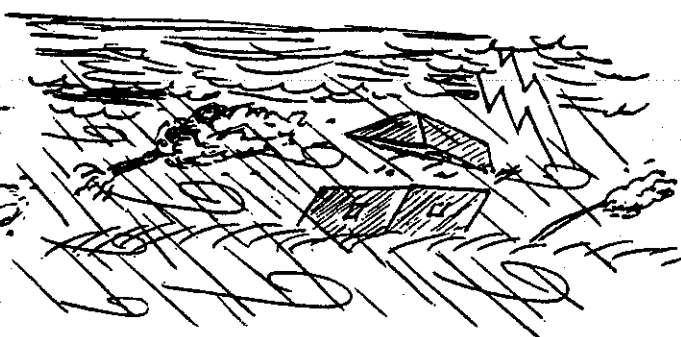
(lub) hnuab qub



xob laim*



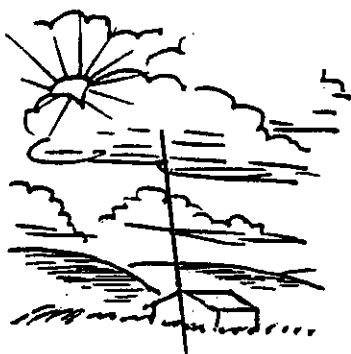
xob quaj



cua daj cua dub



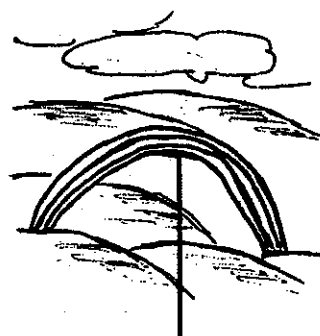
(lub) kaus



ib tau huab†



cov te



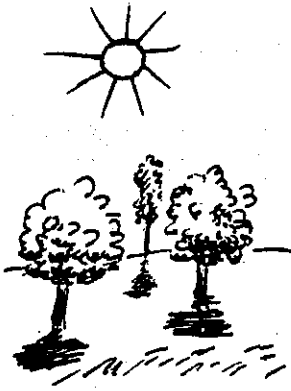
(tus) zaj sawv**

* According to Hmong cosmology, *Xob* is the creature in the heavens responsible for thunder and lightning. *Xob laim* 'lightning' literally translates as "Xob flashes," and *xob quaj* 'thunder' as "Xob cries out."

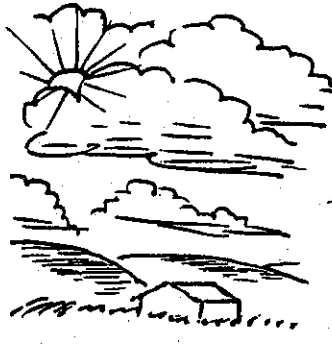
† *Taw* is the classifier for clouds (and clusters of fruit); note the tone change after *ib*.

** *Tus zaj sawv* 'rainbow' literally translates as "the dragon rises," which reflects the way rainbows are perceived in Hmong cosmology.

HNUB NO, HUAB CUA ZOO LI CAS?



tshav ntuj
(tsis muaj huab)



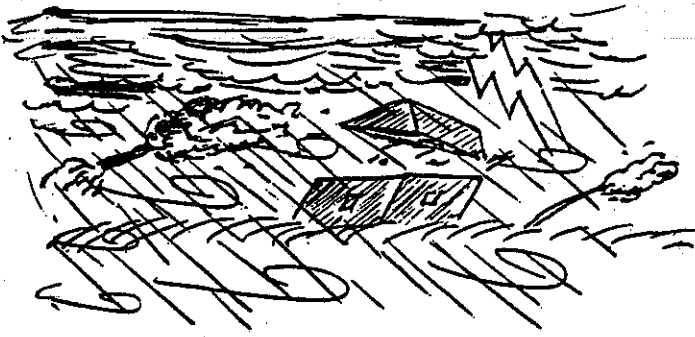
pos huab



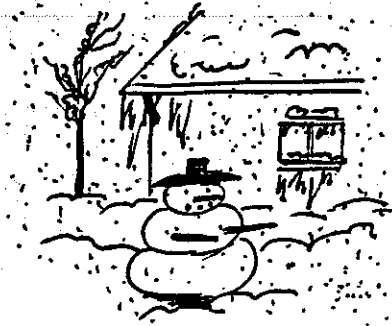
los nag



cua hlob



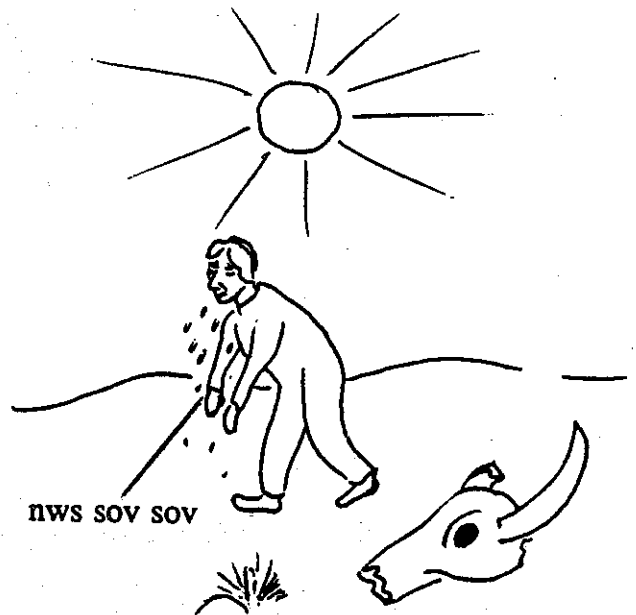
los los nag thiab cua daj cua dub hlob hlob



los te



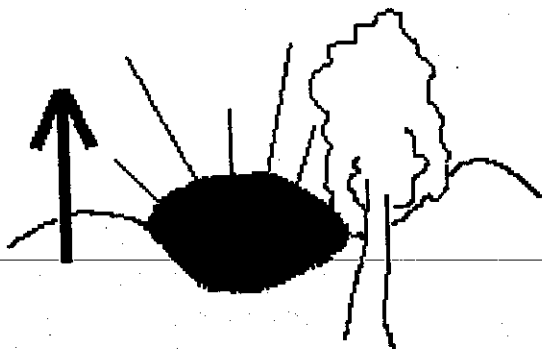
nws no no



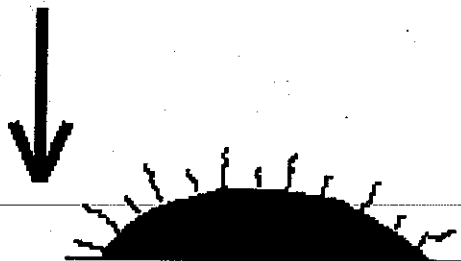
nws sov sov

LUB HNUB UA DAB TSI?

1.

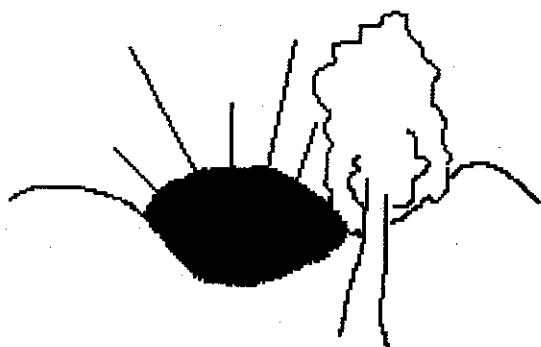
*Hnub tuaj.*

2.

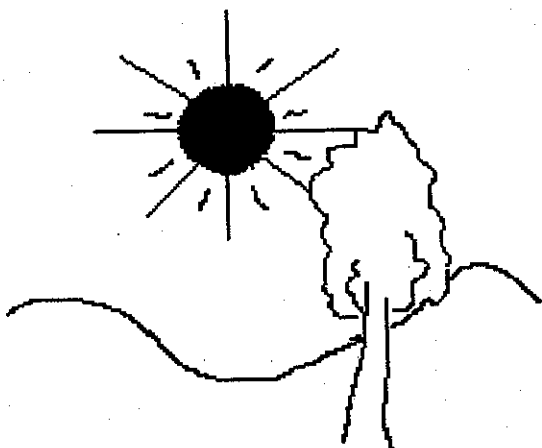
*Hnub poob qho.*

THAUM TAV TWG?

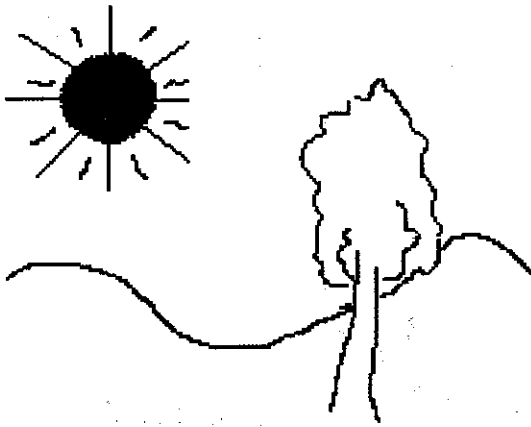
1.

*Sawv ntxov (3 AM - 12 PM)**8 teev sawv ntxov = 8AM*

2.

*Tav su = 12 PM**12 teev hnub ntseg = 12 PM*

3.



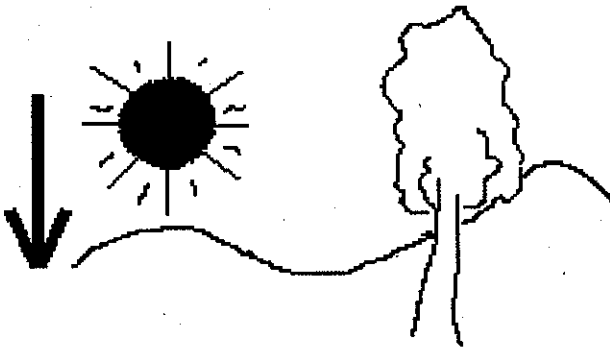
Hnub qaij (1 PM - 4 PM)

3 teev hnub qaij = 3PM

(3 teev tav su dua)

(3 teev yav tsaus ntuj)

4.

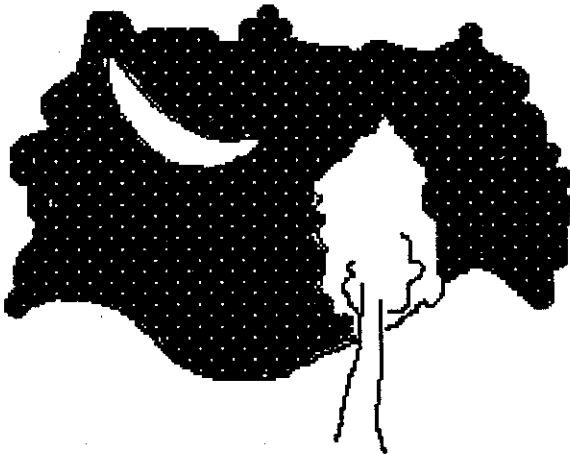


Yuav tsaus ntuj (4 PM - 6 PM)

6 teev yuav tsaus ntuj = 6 PM

tsaus ntuj zuag = 6 PM - 7 PM (it's getting dark, but you can still see people)

5.



Tsaus ntuj (7 PM - 12 AM)

9 teev tsaus ntuj = 9 PM

6.



Ib tag hmo = 12 AM

(tsis muaj lub npe: 1 AM - 3 AM)

2 teev ib tag hmo dua = 2 AM

THE GREGORIAN CALENDAR

1993 = *tsaib ub*

1994 = 1. *tsaib no*; 2. *xyoo tag los lawm*

1995 = *xyoo no*

1996 = *lwm xyoo*

The months of the Gregorian calendar are translated with the following construction: *clf lub* + # + *hli ntuj* 'month (literally 'moon' + 'sky')'; the days of the week are translated with the following construction: *hnuv* 'day' + # (note that Sunday is considered to start the week). Some Hmong also use the Lao names for the days of the week—as seen in the July 1994 monthly calendar below—and some use the names for the days of the week of the country in which they have been relocated. Sometimes the Lao word for 'week,' (*lub*) *as thiv*, is used instead of *lim piam* or *lim tiam*.

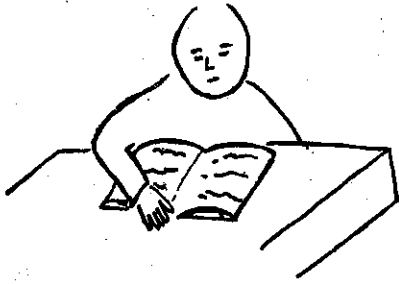
<i>lub ib hlis ntuj</i>	January	<i>lub xya hli ntuj</i>	July
<i>lub ob hlis ntuj</i>	February	<i>lub yim hli ntuj</i>	August
<i>lub peb hlis ntuj</i>	March	<i>lub cuaj hlis ntuj</i>	September
<i>lub plaub hlis ntuj</i>	April	<i>lub kaum hli ntuj</i>	October
<i>lub tsib hlis ntuj</i>	May	<i>lub kaum ib hlis ntuj</i>	November
<i>lub rau hli ntuj</i>	June	<i>lub kaum ob hlis ntuj</i>	December
<i>Hnuv chiv</i> (= 'start')	Sunday	<i>Hnuv tsib</i>	Thursday
<i>Hnuv ob</i>	Monday	<i>Hnuv rau</i>	Friday
<i>Hnuv peb</i>	Tuesday	<i>Hnuv xya</i>	Saturday
<i>Hnuv plaub</i>	Wednesday		

(LUB) XYA HLI NTUJ 1994

<i>Hnuv vas thiv</i>	<i>Hnuv vas cas</i>	<i>Hnuv vas as qhas</i>	<i>Hnuv vas phuv</i>	<i>Hnuv vas phaj hav</i>	<i>Hnuv vas xuv</i>	<i>Hnuv vas xaum</i>
					1	2
3 ←-----	4 -----	5 <i>lub lim piam</i>	6 <i>/lub lim tiam</i>	7 <i>tag los lawm/ nram ntej</i>	8 -----	9 -----→
10 ←-----	11 -----	12 <i>lub lim piam</i>	13 <i>/lub lim tiam</i>	14 <i>no</i> -----	15 -----	16 -----→
17 ←-----	18 -----	19 <i>lwm lub lim</i>	20 <i>piam / lwm</i>	21 <i>lub lim tiam</i>	22 -----	23 -----→
24	25	26	27	28	29	30
31						

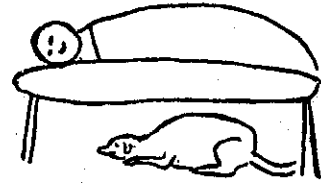
NWS/LAWV UA DAB TSI?

1.



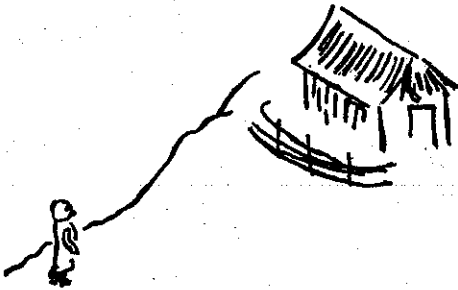
Nws kawm ntawv.

2.



Nws pw tsaug zog.

3.



Nws mus tsev.

4.



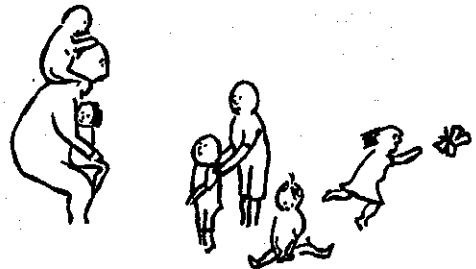
Nws haus dej.

5.



Nws ntxhua khaub ncaws.

6.



Nws nrog nws tus me nyuam ua si.

7.

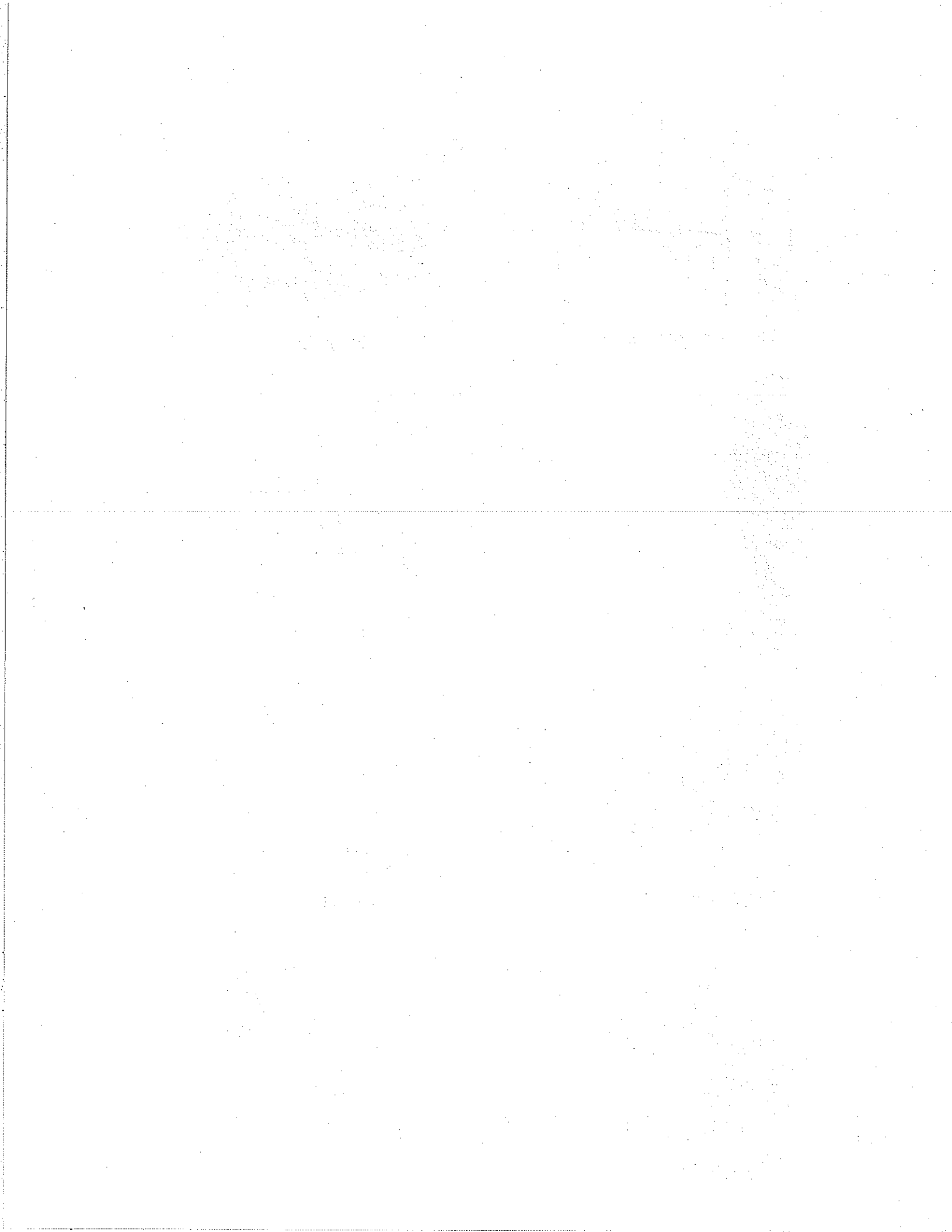


Nws ntxuav tes.

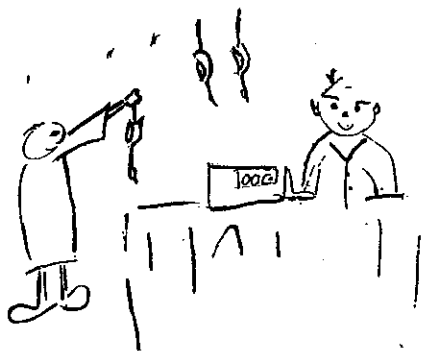
8.



Nws npaj mov noj; nws hlais nqaij npuas.

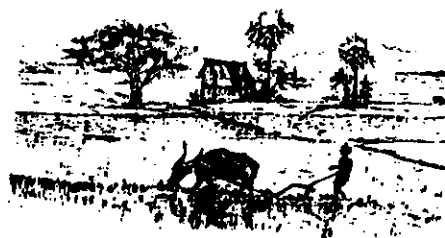


9.



Nws muas ib tug qaij.

10.



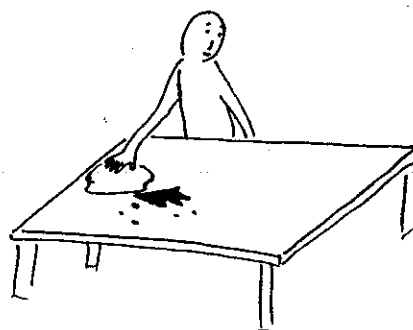
Nws ua liaj.

11.



Nws tshov qeej.

12.



Nws so lub rooj.

13.



Lawv da dej.

14.



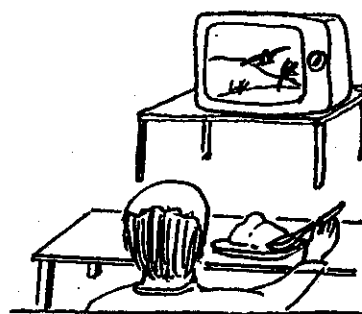
Nws cheb tsev.

15.



Nws txiav taws.

16.



Nws saib TV.