HMONG FOR HMONG ONLY – HMONG I: A SUPPLEMENTARY
READING READINESS COURSE PACKET FOR BEGINNING
COLLEGE HMONG STUDENTS

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in
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Linguistically and Culturally Diverse Learners Option

by
Lee Xiong
Summer 2012
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ABSTRACT

HMONG FOR HMONG ONLY – HMONG I: A SUPPLEMENTARY
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The purpose of the supplementary reading readiness course packet is to sustain the need of Hmong literacy development for second-generation Hmong American students in the US. Experts pointed out that for acquiring Hmong literacy students must learn the basic sounds of the Hmong consonants, vowels, and tone markers. Students must first build a strong foundation in literacy comprehension so that linguistic development will take place. The reading packet intends to fill this gap by encouraging students to learn the individual sound or phonetic of the consonants, vowels, and tone markers at the beginning level.
The Hmong language was identified as an oral tradition in which the older generations orally taught values, morals, and ritual rites to the younger generations for thousands of years dated back to 2,500 B.C. in China. About 6 decades ago, a group of French-American missionaries and a linguist developed a writing system for the Hmong in Laos in 1950. It was identified as the Romanized Popular Alphabet (RPA script). The RPA script became the literacy for the Hmong.

For the Hmong language, the RPA script is divided into three groups: consonants, vowels, and tone markers. The consonants are further categorized into four groups such as 18 single consonants, 22 double consonants, 14 triple consonants, and 3 quadruple consonants. There are a total of 57 Hmong consonants, 13 vowels, 6 mono-vowels, and 7 bi-vowels. There are eight tone markers that indicated the high, middle, and low pitch in each word that is spoken.

These are the important elements of the Hmong literacy. Once a student has mastered the pronunciation of these individual letters she or he would be able to paste the letters to make words. The words could be formed into sentences. This researcher noticed the alphabet to be a problem for the Hmong American students because English and Hmong rely on the same alphabets, but different a phonetic guide. It is frustrating for many beginning Hmong American students when they first attempt to learn the language.
CHAPTER I

INTRODUCTION

Background of the Hmong Lost Literacy

The Hmong people have a long history with origins tracing back to China. In Hmong folklore, there are many tales that suggest the Hmong people once had their own king, kingdom, and even books despite the contemporary perception that they are a people versed in oral traditions. Cha (2010) asserts that, “with reference to the Chinese mythology, Hmong history can be traced back to about 4,600 years ago in the central China along the Yangtze River basin” (p. 8). The persistent oppression of the Chinese Emperor at the time eventually forced the Hmong to migrate southwards. As the Hmong were being pursued by the aggressive Chinese Army, the Hmong books were lost. One legend posits that the horses ate the Hmong books as they were rested after days of restless and running away from the Chinese Army (Duffy, 2007). Another legend tells the tale of the Hmong books accidentally being dropped to the bottom of the Yellow River after their boats were broken (Duffy, 2007). Since then the written language of the Hmong has been lost. The loss of this written language forced the Hmong elders to orally pass down ethical and moral values to the younger generations. It has been this way for many generations since the Hmong ancestors left China in the mid 1800s.

The Hmong were resettled in the unoccupied highland of northern Vietnam and Laos. In Laos, it appears that there were several attempts to create literacy in the
ethnic Hmong communities. The two that I am going to explore here are Hmong Pahawh (Pha-hao) and Hmong RPA (Romanized Popular Alphabet). Both of the mentioned Hmong literacy systems occurred around the same time in early 1950. Smalley, Vang, and Yang, (1990) believed the “Hmong Pahawh was created by an illiterate Hmong farmer who claimed to have been sent by God to rewrite and teach a written language to the Hmong people” (p. 19). The second Hmong literacy system known as the Hmong RPA was created by the French and American missionaries. RPA is the system widely known among Hmong people worldwide today. As such, it is the one that this author will use for this project.

It should be noted that there are two dialects within the Hmong communities across the US, White Hmong and Green Hmong. The reading packet composed here is in White Hmong. Throughout my college education, this researcher had been searching for a more comprehensive Hmong Literacy reading material that focused on teaching the basis of reading and writing within the Hmong language. However, there were none to be found. The scope of my research led me beyond my own community in Butte County to other counties and even other states that have high concentrations of the Hmong population. All in all, the scope stretches from the cities of Merced and Fresno, to the states of Minnesota and Wisconsin.

After my departure from Butte County, this author came across texts after texts written in Hmong language. In the earlier phase of Hmong refugees resettling in America, the Hmong language was not readily recognized within the larger American community and thus Hmong-American students had limited access to articles and books that were written about the Hmong or in the Hmong language. Candace (1992) observed
that, “It was rare that one would find reading materials written for Hmong students” (p. 14).

After relocating from Chico, California to Milwaukee, Wisconsin in 2008, this writer was hired to teach the Hmong Culture and Language course at Hmong American Peace Academy (HAPA). This is the first Hmong Charter School. It was opened in 2004 in the State of Wisconsin. It is a kindergarten to twelfth grade school (K – 12). The demographic of the school is 99% Hmong-speaking students and 1% other non-Hmong. The enrollment of the first year in 2004 was 240 students (HAPA, 2012). Since then the enrollment numbers have been rising. When this writer was hired in 2008, there were about 450 students. This year, the 2011-2012 school year, the number of enrollment is well over 800 students.

While teaching at HAPA, this researcher has collected students’ data and developed Hmong literacy reading and writing materials to use in the classroom. The Hmong Culture and Language is a regular class at HAPA, but there is no set curriculum. The previous Hmong teacher created her own teaching materials, which she took when she left the school. This writer was tasked with the responsibility of creating my own teaching materials from scratch. It was a process of learning the needs of the students as this author explored the possibilities of an effective and appropriate curriculum.

This researcher continued to revise the instructional materials I initially developed in order to match the students’ reading and writing level each given year. As a classroom teacher, this author has observed that there is a huge gap in Hmong-specific literacy comprehension within the school, which merits immediate attention. However, since this writer is the only teacher teaching the course, there simply is not enough time
available to improve the Hmong curriculum to address all of the needs. This researcher tried to address this issue by creating supplementary reading materials in hopes to encourage more students to be exposed to the Hmong literary resources available to them today. This author thinks this is necessary for these new Hmong Language Learners.

To prove that those supplementary reading materials are necessary and effective for beginning Hmong-language students, this researcher is providing raw data that have been collected from my students at HAPA. This writer will emphasize the pre-test and post-tests score from the 2010 – 2011 school year. This author will briefly analyze these test scores to elaborate the need for a stronger foundational grounding for Hmong literacy. There were 20 students in the class. The assessment is mainly focused on literacy. All questions are written in Hmong without any English translation. The students were scheduled to take the class for one semester. The test was implemented at the beginning and end of the semester.

The data revealed that half of the class definitely needed to retake the course again due their poor Hmong literacy skills. In terms of literacy skill, mainly reading and writing, 6 of the 20 students showed a proficiency at the intermediate level, 5 students at the basic level, and 9 students at the remedial level. A closer analysis of these students’ background reveals that the six individuals scoring at proficient levels were students are not born in the United States. Rather, they were born abroad and thus had more familiarity with the spoken language within their immediate communities if they did not also receive some basic form of Hmong writing and reading. These students were born in other countries, mostly Thailand.
In addition to what is taught and learned at school, this author is asserting that the home environment may also play a critical role in students learning experience because of the exposure to the Hmong language. It is my recommendation that additional study is needed to compare the literary proficiency of American-born students and those students born abroad. Since HAPA does not have a Hmong Curriculum, it shows that the students here are having limited access to the availability of Hmong reading resources. The need for a strong foundation in Hmong literacy is a must.

Last year, I was glad that the school added a new staff member for the Hmong Culture and Language Program because of the increasing number of students enrolling. Mr. Thao was hired to work with me. He brought in tremendous experience to HAPA. He has taught in Milwaukee Public School for 20 years and is an adjunct staff at the University of Wisconsin-Milwaukee teaching Hmong Literacy I and Hmong Literacy II for college Hmong-speaking students.

After extensive personal interviews with Mr. Thao, I found that he lacked a reading packet for his students. These college students are also struggling when it comes to reading and writing. Mr. Thao suggested that this writer should develop a reading packet appropriate for the Hmong Literacy I course. In this way, the reading materials will be used for both the beginning Hmong Literacy I at University of Wisconsin Milwaukee and at HAPA. This is how the topics covered in this project were revised and shifted from high school students to college students. I was interested in creating a Hmong language reading packet versatile enough to supplement the foundational understanding of Hmong language learners, especially those students in college.
By incorporating the reading packet, this author would be able to fulfill the gap of literacy for the course. With this packet, students will be able to feel more confident as they try to read supplementary reading material on their own outside of the classroom. For extra practice, the reading packet also includes cloze reading exercises, writing practice, and vowels and tone marker identifications. For effective teaching and learning strategies for acquiring Hmong language, Va (2007), suggests two effective learning strategies: phonics and whole language. First students must learn and recognize the sound of every consonant, vowel, and tone markers. Since the Hmong language is a monosyllabic language, one must first learn and be familiar with these sounds, enabling them to identify the letter from the given sound. This understanding will allow students to combine the sound of each letter to form the word, for example, the word “kuv” or “kou” is composed of three sounds; the first sound, middle, and last. The word “kuv” is a combination of a consonant, a vowel, and a tone marker; where “k” is consonant, “u” is vowel, and “v” is tone marker. When putting together, the letters formed the word “kuv,” meaning “you” in English.

The Latin alphabet incorporated into the Hmong RPA is divided into three groups: consonants, vowels and tone makers. In the Hmong RPA, there are 57 consonants that are divided into four groups: 18 single consonants, 22 double consonants, 14 triple consonants, and 3 quadruple consonants. There are 13 vowels (6 mono-vowels and 7 bi-vowels) and 8 tone markers. (See Appendix A) For the reading packet of my project I will only emphasize the 18 single consonants, 13 vowels, and 8 tone markers. The main idea of my project is to focus on the basic level of the Hmong literacy, which usually begins with the sound system of the single consonants, vowels, and tone markers. Va
(2007) suggests that “the most effective literacy strategy to become literate in Hmong incorporates both phonics strategies and the whole language approach” (p. 107). Students must master these sounds and recognize the letters before they move onto the next stage, which combines the sounds of the letters to form individual words.

The reading packet and literacy activities will add values to the core learning of the Hmong literacy skills to its students. It will enhance students’ learning experience and the development of linguistic skills. Teachers must guide and ensure students participate in literacy activities that influence active and thoughtful linguistic skill. When students are engaging in interactive literacy activities such as choral reading and shared reading, the holistic learning experience of the students naturally improve. These are reading strategies that strive to motivate and improve students’ self-confidence in the Hmong language. According to my personal experience repetition is a must because it allows you to practice re-reading over and over again the words that formed these sentences. Through repetition, students will most likely develop their lasting reading and linguistic skills.

Statement of the Problem

The purpose of this project is largely drawn from my personal account as experienced in my educational history. Fifteen years ago, when this writer was in high school; I was disappointed after enrolling in a Hmong Literacy class claimed by the school counselor as “Beginning Hmong Literacy Course” for Hmong-speaking students or Hmong speakers. The writer’s family had recently moved to the United States as refugees from Thailand. The school counselor scheduled the course for me. Although the writer was fluent in Hmong literacy; he was able to read, write and comprehend the
language at an advance level of proficiency. However, there was not pre-test in Hmong literacy at the time so there was no assessment base his level of proficiency. The class consisted of a mixed group of 20 or more Hmong students – the newly arrived Hmong students and American-born Hmong students.

This course was not intended for any Hmong student who was fluent in the Hmong language, but since this was the only Hmong-specific course offered at the high school this researcher ended up in the class anyway. Immediately, the fact that the course was not taught by a certified teacher made me wonder about its content and progression. Later, this author learned that there was no actual curriculum designed to improve students in the four learning modalities: listening, speaking, reading and writing. The course was similar to a discussion session, in that it only reinforced the “traditional” oral part of the Hmong language. Thus, as students we were only learning the language through speaking. This experience fueled my interest to think about the Hmong literary language and how this writer could support the learning of this language through reading and writing. The author’s purpose for this Master Project is to then create and provide a reading readiness course packet as supplementary reading material for beginning college Hmong speaking students or Hmong Literacy I.

Definition of Terms

**Diaspora**

Any group of people that is not permanently lives in a location. Lee and Tapp (2010) assert “a dislocated ethnic collectively without a territorial base” (p. 2).
**Heritage Language**

A language that signifies any ancestral language whether or not that language is currently used in the home or community.

**Literacy**

The ability to interpret written texts and making meaning. Copeland and Keefe (2011) asserted “An individual’s capacity to understand, use and reflect on written texts, in order to achieve one’s goals, to develop one’s knowledge and potential and to participate in society” (p. 93).

**Monosyllabic Language**

The Hmong language is a monosyllabic language which consists of single syllable of individual word. Ratliff (2010) asserted “language with a high number of lexically contrastive tones” (p. 5).

**RPA**

RPA is an acronym for Romanized Popular Alphabet. It is a “Latin-base script” that devised by the western missionaries for the Hmong in Laos (Lee & Tapp, 2010, p. 60).

**Shared Reading**

Shared reading is an interactive reading activity for literacy improvement. Kesler (2010) asserted “To do this, teachers need to support expansive, thoughtful responses, aiming to get children to explain, elaborate, and connect their ideas” (p. 272).

**Tone Marker**

A tone marker is a consonant letter that marked at the end of each word which indicates to the reader how to pronounce and its meaning. Smalley et al. (1990) asserted
“In the [RPA] for Hmong, tones are symbolized by a consonant letter placed at the end of the written syllable” (p.42).
CHAPTER II

REVIEW OF LITERATURE

Literacy in General

What is literacy? Literacy is a very broad and vague term in society. People refer to the term literacy differently based on the areas of studies. It could be math literacy, computer literacy, science literacy, or media literacy, etc. The following are different definitions of literacy. Beverly (1990) defined literacy as “Literacy involves the integration of listening, speaking, reading, writing, and critical thinking. It includes the cultural knowledge which enables a speaker, writer, or reader to recognize and use language appropriate to different social situations” (p. 1). Keefe and Copeland (2011) defined literacy as “Reading Literacy as an individual’s capacity to understand, use and reflect on written texts, in order to achieve one’s goals, to develop one’s knowledge and potential and to participate in society” (p. 737). For the purpose of this project, this author will refer to literacy as the ability to read and write in Hmong.

In any society, people ability to read and write is depends a job requirement, for example, a medical doctor is going to school longer when compared to a restaurant manager. In another words, a person is develops his or her literacy skill that meet the job description. Beverly (1990) inserted “There are many levels of literacy and a person might develop literacy ability appropriate to the demands of their life and work” (p. 1). In part of literacy is the influence of culture and the way language is communicated within
that group. The interaction between family members at home is where the oral part of the language is utilized. By allowing students the opportunity to engage in language activities that promotes literacy development will enhance students’ learning of that language.

In the United States, for example, literacy in the business arena is processed differently than in science literacy. Since individual group and organization has its own audience that the written content is intended for. This refers to the social events that occurred in daily life, so people that lack of these literary skills have a disadvantage in society. In another words, literacy plays an important factor in people’s life and social behavior, and those friends that they can relate to. Keefe and Copeland (2011) asserted:

A person is functionally literate who can engage in all those activities in which literacy is required for effective functioning of his (her) group and community and also for enabling him (her) to continue to use reading, writing and calculation for his (her) own and the community’s development. (p. 93)

Literacy is the road that will lead an individual to where he or she is going to or belongs.

The approach for acquiring Hmong literacy is by learning the phonetic of the Hmong RPA which consists of consonants, vowels, and tone markers. At the basic level, allowing students to master the phonics as pointed out by Vang (2009) in Discovering The Hmong Language: Teaching and Learning the Hmong Language, Culture, and History. As the author is asserting in Chapter III – Overview of Hmong Literacy Packet, the consonants composed of 57 individual sounds and various combinations of the alphabets. By practicing these sounds and read the short readings and stories in the reading packet would increase students’ language development. The key of acquiring the language is the way that students and teachers interacted in the class. Larrota and Ramirez (2009) reported an essential reading interaction that promotes the development
of literary skill is shared reading. Shared reading “provides an extremely rich source of information and opportunity for children to learn language” (p. 622).

There are two literacy models that emphasized by Bartlett which will be inserted here. Bartlett (2007) pointed out two literacy models “Autonomous model of literacy and ideological model of literacy” (p. 738). Each model features a set of definition that describes how individual moved through the stage of literacy. In the autonomous model of literacy, Bartlett (2007) wrote “treats literacy as independent so social context, and autonomous variable whose consequences for society and cognition can be derived from its intrinsic character” (p. 738). On the other hand, the ideology literacy model pointed out “View literacy practices as inextricably linked to cultural and power structures in society, and recognize the variety of cultural practices associated with reading and writing in different contexts” (p. 378). These two models of literacy provide a unique set of literary skill for individual students.

These two models are clearly set limit to the view of the individual who want to pursue literacy in the context of education. The author feels that both literacy models are equally important for acquiring the Hmong literacy. It the intrinsic value and characteristic of the individual to decide which level of literacy he or she would want to pursue. Perhaps the level in which he intends to acquire might be the intermediate Hmong literacy level. It many not true for all learners because people have different goals in life. On the other hand, ideology literacy model is integrated the uniqueness of cultural practices that set reference to reading and writing in cultural perspectives (Bartlett, 2007, p. 378). The author also believes that culture does influence how individual pursue in life.
After observing these two literacy models, this writer recommends that the ideology literacy model is suitable for Hmong literacy. Hmong history revealed that long ago the Hmong possessed of natural power and writing. According to Duffy (2007), the Hmong narration stated “Mao NyaLue [the boy] and his mother are traveling through the forest when they encounter a tiger. The boy writes something on a piece of paper, throws it in the tigers’ mouth and the tiger disappears” (p. 37). Being proficient in literacy allows that individual to find a career that meets his level of education.

The subject of Hmong literacy is not new for the Hmong because stories from the past told tales of the original writing of the Hmong written texts (Lee & Tapp, 2010, p. 48). The account of the lost of Hmong written text occurred in Hmong folktale and legend that was passed on from generation after generation till today. Duffy (2007) inserted “the history of Hmong writing begins . . . not with writing but with stories of writing with narratives that provide the basis for Hmong beliefs about literacy” (p. 39). The practice and acquiring of literacy skill allowed a nation to move up in its literary competency. In general, literacy does prove a valid point about reading and writing because it is the key for an individual to fully engage in society at the level that his or her literary skill. The course-reading packet is essential reading materials that will promote language development for beginning students so that they fully participate in the Hmong community.

It indicates that Hmong literacy influences cultural values of the Hmong people and its history. In fact, Hmong people only gained access to public school in Laos. In Duffy’s work (2007), he noted that Western educators referred to the Hmong as “pre-literate of the 20th century” (p. 88). In Laos, it was the first time Hmong students held
pencils. The opportunity was rare for minority or hill tribe children to attend public or private school. Yang (1993) pointed out “at the urging of the leaders, the first school was set up in the Hmong highland at Nong Het (XiengKhouang) in 1939” (p. 98). This was where villages of Hmong children enrolled in school for the first time. The first group that attended private school was a small number of the prominent Hmong children. The second group was Hmong military; they were given an opportunity to train through a US Army training camp. The third group that gained access to learning was through Bible teaching.

The WCER (1998) reported, “Teng Vang, a Hmong veteran of the CIA-sponsored Secret Army of Laos, literacy came in the context of war and Christian faith. As a soldier, Vang was trained to keep records and write reports for his battalion commander. Later Vang would become an evangelical Christian and learn for the first time to read and write his native Hmong language” (p. 2). Literacy is the means of communication between members of a group. Larrotta and Ramirez (2009) pointed out “Literacy learning happens in social environment and through interaction, dialogue, and negotiation of meaning” (p. 623). For a soldier like Vang who often interacts with his unit members and colonel that allowed he to engage in dialogue which helped improved his literacy skill.

Within the home environment, people can orally communicate to one another, but for distant relatives, it is usually done by mail. In addition, the literacy acquire served as a bridge of communication between his community and the outside. For example, it may be Hmong and English, Spanish and English, or Chinese and English. The advantage of literacy is allowing people to gain access in employment opportunity and move up the
corporate ladder. For Vang, he had a literacy background in Laos, so when he migrated to the US, literacy naturally occurred for him.

Experience through literacy made a lot of difference in people’s lives. Once people realized the impact of literacy, they would likely persuade their children and grandchildren to attend school. Literacy allowed people to have discourse and interact in professional manner. For instance, the Wisconsin Center for Education Research (1998) pointed out

Hmong writers illustrate not only how Hmong literacy practices are shaped by the majority discourse—as Hmong writers participate in the language, themes, and forms of argumentation of the English language majority—but also the ways in which writers appropriate the majority discourse and use it for their own purposes. (p. 3)

When people engaged in professional discourse one must know how and when to proceed in order to meet the need of that particular event.

Literacy is like the rungs in a ladder where people step. A person with a higher level of literacy set to be higher on the ladder as compared to a person with lower literacy skill. These rungs served as placeholders for the individuals in society. People are able to climb up the ladder as they advance in their literacy skills. The level of literacy one acquired allowed that person to participate in society at that level. This is how people participate in social events and in their daily life. Literacy is an important factor for all walks of life.

Heritage Language

What is language? In a simple term, language is a form of communication. Merriam-Webster Dictionary defined “language” as “the words, their pronunciation, and
the methods of combining them used and understood by a community” (“Language,” 2012). There are different ways of observing heritage language and scholars coined their own meaning. The interaction between family members allows the language to emerge naturally. The following authors emphasized two ways to interpret the term heritage language. In term of foreign language education, Schwarzer and Petrón (2005) asserted “the term heritage language generally encompasses both a personal connection and a proficiency component” (p. 568). The other one is “[In the United States] the term heritage language is broadly used to signify any ancestral language whether or not that language is currently used in the home or community” (p. 3).

To me, heritage language is a unique form of communication process that makes meaning between members of an ethnic group. By replacing the term heritage to ancestral reminds me about how the Hmong ancestors able to survive in the remote hills of Southern China for thousands of year. Language is an audible segment of sound elements that specifies certain words or phrases from one person to another (“Language,” 2012). By decoding and response, the sound heard from the speakers is a natural way of acquiring the oral mode of a heritage language. This is similar to the way a newborn baby learned to interact with her parents.

O’Grady, Kwak, Lee, and Lee, (2011) suggested

Language acquisition involves mastering the various types of mappings that underlie the relationship between from and meaning in a language – mapping between sound waves and phonemes, between concepts and morphemes, between events and linear strings of words, and so on. (p. 2)

The sound segment of each spoken word is a direct cause for the speakers to transform that meaning to listeners. The mapping of letters to form words and make meanings in a
language are essential for that particular ethnic group. Every nation on earth has its own unique way of communication between members of the household through what is called heritage language.

The two important elements of language are oral language and written language. While reading Quincy, it found that for the Hmong, the written language piece of the heritage language vanished a very long time ago, date back 2,500 B.C. The oral part of the language was well maintained. The moral and ethical values were orally passed on from one generation to the next for over 4,600 years (Cha, 2010, p. 8). The Hmong heritage language was put into a writing system recently in Laos prior to the Secret War in early 1950 by the French-American missionaries and a linguist. The written form of Hmong literacy began to nurture the Hmong community once again.

The end of the Vietnam War in 1975 shed a dark shadow for many Hmong families that sided with the American CIA. Since Hmong literacy was well established in many Hmong villages prior to the end of the Vietnam War era. The heritage language maintained in printed as many Hmong families were seeking asylum in the neighboring country, Thailand. In Thailand refugee camps were the places where printed materials in Hmong literacy were became readily available for Hmong children and adults. Instead of learning and listening to the elders orally, the Hmong values were in learned in this way for the younger generations. These are some of the titles: KabKev Pam Tuag, KabTshoobKev Kos, HaivHmoobLivXwm, and so on. The problem that this author observed among younger Hmong children or the second Hmong generation in the US is the lack of Hmong reading comprehension.
There are printed materials available, but they are intended for advanced Hmong readers. In other words, beginning students are still struggling to find meaning in these texts. To meet the need of these beginning students, a readiness reading packet must be made available. There is not much research that needs to be done exclusively for the Hmong American students that target the issue of heritage language. However, as Asian American research indicated a low number of students lacked the ability to retain their heritage language. Au and Oh (2005) asserted “Only 29% of second-generation Asian American adolescents reported being able to speak their heritage languages very well or well” (p. 230). The data show a huge gap between the first and second generation in terms of heritage language. Being fluent in one heritage language is crucial because that person could be the bridge that links between two worlds; for example, a Hmong student who is fluent in Hmong and English could serve as a translator for his parents and teachers in school.

The dominant language, English, is for many the main focus language in the school setting. Research reported there is a great need in the education field for immigrant children to re-learning their heritage language or else it will lost. Au and Oh (2005) indicated “In fact, heritage languages are usually lost by the second or third generation of immigrants in the US” (p. 229). These Asian American students must have a hard time keeping their heritage language at home. There may be other factors that contributed to such as low percentage among Asian American students.

There are a number of reasons that educators may argue for. What I found to be reasonable is the pressure to learn the English language because it is the main spoken language in the country. It may be the same issue that occurs in the Hmong communities
across the country where the heritage language finds no place in the home. This researcher observed Hmong parents are more likely to speak English to their children at home than speaking Hmong. Home is the place that the heritage language must take place so once parents overlook this stage, there will be huge deficient in their children’s first language. It is a little more than three decades that Hmong people migrated to the United States and many of the second generation Hmong lost track of their heritage language.

The benefit of heritage language is to ensure the morals and values of that individual culture survive in the dominant culture. It is important that parents instill these values to their children in the home and at the same time connect them to the larger community. Bedard, Van Horn, and Barcia (2011) inserted “Heritage language proficiency instills a stronger sense of ethnic identity and connection to the cultural group, which in turn leads to greater and more positive self esteem” (p. 253). Being proficient in the heritage language is another way to keep the language alive in a dominant society like the United States. It also opens the communication line between the elders and grandchildren. Faderman (1998) indicated “[the] grandchildren they sometimes have difficulty communicating with [their grandfather] because [they] generally speak little or no English, and the grandchildren often know very little Hmong” (pp. 165-166). This clearly shows that there is a need to address such a missing link in the Hmong community.

The classroom is the second place where heritage language must be taught and reinforced to children. The school setting emphasizes a new learning environment for students where there is less distraction so learning can take place. The heritage language allows students to maintain its own identity and so that she/he could find a place in the
society where they belong. Schwarzer and Petrón (2005) insisted “The heritage language classroom is not dealing just with language proficiency but also with strong identity and personal issues that need to be explored in order to meet the needs of the whole student” (p. 572). Heritage language featured a strong personal reference and growth within that individual community. So heritage language acquisition is necessary because it allows that individual to identify the characteristics or culture traits that occurred within her history.

Research brought up a strong point about heritage language theory that describes how an individual maintains a close connection to the events that occurring in life. O’Grady et al. (2011) wrote

The theory of heritage language acquisition . . . take the processor’s role in the establishment of mapping relations as a starting point and to consider the extent to which it might contribute to an account of what is acquired, of what is subsequently retained or lost, and of what is never acquired in the first place. (p. 2)

For the Hmong, the events that occurred in the past shed a brighter future for the youths in term of literacy development. For acquiring the language, students must enroll in the beginning level of Hmong literacy and learning the basic phonetic of the consonants, vowels, and tone markers.

History of Hmong Literacy

For more than four thousand years, the Hmong was known as the oral tradition in which the elders orally passed down values, morals, ritual rites to the younger ones (Cha, 2010, p. 7). A writing language known as RPA script was recently developed by the Western scholars for the Hmong in 1952 in Laos. In Laos, there are two dialects among the Hmong people; Hmong Leng (Green Hmong) and Hmong Daw (White
Hmong). The RPA is suitable for both dialects (Txiv Plig Nyiaj Pov, 2003). These two dialects are the two that are well spoken by the Hmong people worldwide—United States of America, Canada, France, French Guyana, Australia, Laos, Thailand, China, Myanmar, and Argentina.

When the topic of language is brought up, it is worthy to include a piece of the Hmong history so that the readers would have a better grasp or background knowledge of the Hmong people. It is true that Chinese historical data revealed that the Hmong, Thao (1999) asserted Hmong people known by the Chinese as Miao were living in China around basin of the “Yellow River and Yangtze River before the Chinese” (pp. 29-34). Quincy (1998) declared “archeology evidence that as early as 2500 B.C. the Hmong adventured from Siberia and settled down around the basin of the Yellow River and Yangtze River in China” (p. 32). The data shows that the Hmong people were longtime residents in China. As the Chinese sought to expand it empire and territory, it was then that the Chinese clashed with the Hmong.

The Hmong and the Chinese were rivals in the old days and they fought against each other for many centuries in China. The Chinese out-numbered the Hmong and the Hmong were forced to become slaves to the Chinese. Many Hmong disagreed and fled to the mountaintops away from the Chinese. Other Hmong were seeking new territories and adventured southward toward the highland mountains of Vietnam, Laos, and Thailand in the late 1800s (Lee & Tapp, 2010, p. 9). The Hmong legends were told and the Hmong scriptures were lost as they fled away from the Chinese.

There were several different tales of narrative indicating the Hmong writings by their leaders at the time. One version Hmong pointed out that the Hmong leaders
designed symbols for the women to sew them onto cloth and wear them as clothes to prevent being attacked from the enemy. These revered symbols are known today as “Pajntaub or Pandau – flower cloth.” Yet, no one is able to interpret the symbols on these traditional clothing (Lee & Tapp, 2010, p. 48).

Another account was told that the Hmong scriptures were written on a dry cattle skin. As the Hmong fled from the Chinese for many days and nights, and upon resting, the leader decided to cook the cow skin for meal and memorized the scripts. A third version, stated that as the Hmong fled across the Yellow River, the bamboo raft was torn apart by the strong water current and the Hmong scroll fell into the bottom of the river and forever lost.

Since then the Hmong scripture has been lost and all the Hmong ancestors are to keep the culture alive somehow. They began to orally teach younger generations through many forms of communications: legends, folktales, folksongs, and the traditional dead chanted – lead the way. The oral part was replacing the Hmong script. There was no clear evidence that proved the exact time, date and year when the Hmong scriptures disappeared. For the Western scholars, especially the church missionaries took trips to Southeast Asia, they attempted to revised series of Romanized Alphabet as a writing script for the Hmong. But their only purpose was to spread the words of God – Jesus. The subsequent paragraphs will articulate about each of the script that was created for the Hmong.

The first missionary to approach the Hmong was Samuel Pollard. This was in the early 1900s in China at the Sichuan Province (Smalley et al., 1990, p. 149). The Hmong Bo and A-Hmao speak similar dialects as of Hmong in Laos. Though, the
language is quite different from Hmong Daw and Hmong Leng, it was understandable during conversation. Smalley et al. (1990) asserted “The Pollard script had first been created at the beginning of the 20th century for the A-Hmao language – Flower Miao” (p. 150). The Pollard script did not make its way to Laos so the Hmong people in Laos did not have the chance to learn it. There was no evidence of Hmong in Laos implementing the Pollard script.

The second script was the Savina Romanized Alphabet. The Society of Foreign Mission, in Paris sent Father F. M. Savina to Indochina to spread the word of God to the Hmong (Smalley et al., 1990, p. 150). Father Savina had worked with Hmong people for many years and was able to master the Hmong language well. He attempted to create another version of Romanized alphabet for the Hmong (Smalley et al., 1990, p. 150). The Savina script was derived from the Vietnamese characters so it was very different than the Hmong Leng or Hmong Daw dialects. Since then there was not much teaching and learning occurred in the Hmong village. Eventually this script version did not survive in the Hmong community.

There may be other Hmong scripts that were created by Western missionaries in addition to the ones mentioned above. They were not widely recognized by the Hmong people. Perhaps, it is the researcher speculation that these scripts occurred in the wrong places and wrong time. Although, the missionary spent years learning the Hmong language, culture, and history; the written script never really caught much attention among Hmong people. It may be that the way of life for the Hmong during this time (early nineteenth century) focus was farming.
The new mentality that revolved around the idea of education was brought to the attention of the Hmong parents by a well-known Hmong figure, Touby Lyfoung. He was the first Hmong ever to hold official position in both the French and Lao Government (Yang, 1993). Quincy (2000) claimed “[Touby] had studied at a French Lycee in the lowlands, taken courses in the School of Law and Administration in Vientiane, spoke flawless French” (p. 48). Touby convinced the Royal Lao Government to build two elementary schools in Nong Het, an area with high concentrated Hmong population. It was this time that public school made available in the Hmong village for Hmong children; perhaps it was the first time many Hmong children held pencils and papers (Duffy, 2007, p. 58).

Upon Father Bertrais’ arrival in Xieng Khouag, he settled in a Hmong village about 50 kilometers east of Xieng Khouag (Bertrais, 2003, p. 3). Father Bertrais began his data collection from conversations with Hmong elders and observing Hmong ritual performances. In fact, there were three Hmong teenagers who served as guided for him. In addition, one year after his stayed with the Hmong, Bertrais (2003) assert, “the Hmong villagers gave him a Hmong name, Txiv Plig Nyiaj Pov (Priest Nhia Pao)” (p. 4). Even today, many Hmong still refers to Father Bertrais as Txiv Plig Nyiaj Pov. Two years later, in 1952, Father Bertrais collaborated with two other American scholars, Lindwood Barney (a Christian missionary and an anthropologist), William Smalley (a linguistic), and the assistant of the two Hmong speakers; together they developed the Hmong script using the Romanized Popular Alphabet (Bertrais, 2003, p. 6).

The RPA script was implemented right away after created in Louang Phabang. At first, the script was written by hand, but a couple of years after, Father Bertrais and his
Hmong associates acquired a typewriter and printer so they made over hundreds of copies of the script for teaching (Bertrais, 2003, p. 6). The tension and motivation for learning to read and write in the newly developed script was high among Hmong children and young adults. Father Bertrais (2003) confirmed “the children in my village and in other village near-by are coming to learn the script every evening” (p. 7).

Smalley et al. (1990) confirmed,

1959 small groups began to learn the script in and around Sam Neua, a provincial capital near the Vietnam border. Then in 1962 a significant spread began to take place, centered in two Catholic student hostels in the Simoung and Nongbon sections of the national capital, Vientiane, and in a school for Catholic religious leaders also in Simoung (p. 15).

A big surprise caught the attention of the Hmong villagers, the newspaper only published in Lao language, Smalley et al. (1990) inserted “[but for first time] the first Hmong cultural periodical Xov Xwm Ntawv Hmoob began to appear monthly in 1963, edited by the students, the lay religious leaders and a few Hmong officials in town” (p. 153). Thing like this had never occurred for the Hmong since they settled in the highland of Laos.

The Vietnam War had a tremendous impact on many Hmong people’s life. The war created a greater demand for the Hmong writing language. As the North Vietnam Army gained ground in Laos and invaded Hmong villages; many Hmong family dislocated to new territories. Family members end-up separated from each other. On the other hand, numbers of young Hmong soldiers also wrote back home to their love ones (Duffy, 1998). It was this type of demanding that a great numbers of young teenagers Hmong, both men and women were eagerly to learn the RPA script.

Once the American CIA withdrew from Laos, and the Communist Pathet Lao took victory in Laos, Pathet Lao declared war against the Hmong who fought along the
side the U.S. (Faderman, 1998). The official Laos newspaper published an article, Faderman (1998) asserted, “the Pathet Lao had accused the Hmong of being mercenaries for the CIA and . . . declared it is necessary to extirpate, down to the root, the Hmong minority” (p. 43). Now that the Hmong leader, General Vang Pao and his family was airlifted to Thailand for safety, the individual families were left to be on their own or to defend them. Many Hmong families were seeking refuge in Thailand. They walked for many days and nights through the dense jungle in the mountains of Laos and crossed the Mekong River to get to Thailand (source).

In Thailand, the United Nation High Commission Refugee (UNHCR) worked with the Thai governments to find shelters for the refugees (Lee & Tapp, 2010, p. 17). Since 1975, there is a continuous influx of Hmong refugees to Thailand. As result, there are more than five camps built especially for the Hmong refugees. Many Hmong families settled in the refugee camps, other families are seeking asylum in a third country – United States of America, France, France Guyana, Australia, or Canada. The break-up of families’ lineage demand for the RPA writing script because the only means of communication between families is through writing by mail. It was the main factor that encouraged many Hmong children to attend school. Faderman (1998) emphasized “one of the benefits of the camp was the Thai Ministry of Education sponsored primary school education for the children” (p. 69)

Life in the refugee camps was very different compared to the life in Laos. The refugees were not allowed to farm or do anything beyond the camp border. This writer grew up in the refugee camp and had lived there for many years before coming to America so I am very familiar with the living conditions in the camp. Father Bertrais
asserted “the Hmong refugee that arrived first in the camp was educated in Laos” (p. 14). Hmong children in the camp have the opportunity to attend primary school and learning the RPA script. A new generation of educated Hmong children came to be in the camp, those who were born and raised in the refugee camps had the opportunity to learn the basic subjects in school (source). This author wants to emphasize that I learned the RPA script in the camp; it took me about a month to master the sound system of the script. Since then relatives around my block started asking me to write for them. This researcher remembers writing a letter every other month for my uncle who sent to his brother-in-law in the United States.

In addition to teaching and learning the RPA script in the refugee camp, there were publications of RPA script into books—folktales, folksongs, and wedding songs. The literate ones who read the script in printed form impressed this knowledge to many Hmong children. Father Bertrais kept a close connection with his students and the Hmong family that he first met and came into contact with back in Laos. He knew about the Hmong life in the camp well. Father Bertrais based his headquarter in French Guyana and formed an organization known as Association of Hmong Cultural Heritage (Bertrais, 2003). The organization actively supported and contributed to the Hmong community in many of the western countries. They published books and newspaper articles about culture and heritage.

Hmong Literacy Today

This researcher observed that today Hmong literacy is gaining pace to find its place in the larger American community. Although, Hmong literacy is not recognized as
a national language yet, it is widely utilized in communication form among Hmong people worldwide. For instance, a Hmong person in the United States is able to exchange a message by mail to his relatives back in Thailand, Laos, or China using the RPA script in writing. According to the creator of the RPA script, Father Bertrais, has a website dedicated to his effort and contribution to the writing script or literacy that preserved the Hmong history and culture for the future generations.

The RPA script has greatly impacted the Hmong writing the past fifty years. The RPA script expanded rapidly in the Hmong community worldwide. Below is a quotation from the Hmong RPA website indicating that Hmong community worldwide rely on the PRA script as a mean of communication,

Today, tens of thousands of Hmong, men and women, young and old, in Laos, Thailand, Burma, China, Vietnam, France (and French Guyana), Australia, Canada, Argentina and in the United States use the Hmong RPA script as a vehicle to communicate among themselves. The Hmong media (newspapers, radio broadcast and television) which are beginning to develop in the United States, and American public offices and hospitals use the Hmong writing system for their official translations or communications. The Hmong RPA is now officially taught at the Central Institute of the Chinese Nationalities in Beijing and in several American public schools and universities. (Bertrais, 1997, “Brief Historical,” para. 3)

There are many reasons in which Father Bertrais claimed the survival of Hmong literacy. As this researcher exam these reasons, I found four reasons that are most compelling. Bertrais (2003) asserted,

The script is type-able and the type writer is available worldwide; [It is] suitable for Hmong Daw (White Hmong) and Hmong Leng (Green Hmong) dialect; the relocation of many Hmong to other part of the world; and the founders and workers have been working hard for over forty years to make sure the script survive in the Hmong community worldwide. (pp. 19-20)

The RPA script was developed and taught first in a small village in the hills of Laos before the mass migration of the Hmong to other parts of the world and United States.
Father Bertrais (2003) indicated that “the first group of Hmong students learning the RPA script was from 1953 to 1959” (P. 7). Once the RPA script was finalized and the actual teaching process began, many Hmong boys lived in the village attended class daily. News of the Hmong RPA spread quickly to near-by village, people within walking distance were also came to learn the language after their farm work each day. Students who first learned the script would return back to their village taught it to their younger siblings. For example, this researcher’s father learned the RPA script this way in his village in Laos. It was how the Hmong RPA expanded from one village to the next.

In the past, things were orally taught from the elders to the children. Although, the older generation told tales of the Hmong books in China before the Chinese waged war against the Hmong (Cha, 2010). The Hmong elders believed the books really existed, but were lost. Duffy (2007) asserted “the Hmong as a culture have long been aware of the writing systems of the more politically powerful societies around” (p. 37). Yet, the Hmong elders told tales of Hmong children sent to school and learning; Hmong folksong that talked about Hmong educators as part of culture and heritage language influenced upon Hmong children.

Bedard, Horn, and Garcia (2011) inserted “knowledge of their own literacy histories could help them recognize the value of their experiences or the impact of their literacy history in shaping their thinking; thinking that one day will empower them and influence how they teach” (p. 245). The existence of Hmong RPA was a learning opportunity to fulfill the dream of becoming literate. Hmong children were not let such learning opportunity slip by. Since the Hmong elders always dream of having their
children attended school and become literate. Yang (1993) inserted “entire families contributed to send their most gifted children to be educated in the plains, the only places where there were any schools” (p. 97).

Along came the Vietnam War and the tale of literacy is likened the pendulous that swung back to the Hmong children. It was the first time that Hmong children actually learned to hold pens, pencils, and notebook (source). In addition, Hmong soldiers also gained access to school. Duffy (2007) inserted “The Hmong military, in turn, offered a selected number of Hmong a context in which to practice the reading and writing skills” (p. 80). It was during this time that Hmong parents sent their children to school. Literacy began to shape up Hmong children and Hmong leaders emerged in the village. Many prominent and respected Hmong leaders gained access to hold official positions in the Loyal Loa Government such as Touby Lyfoung, Chao Khoueng (province chief) of Xieng Khouang and Tougeu Lyfoung, Director General of the Ministry of Justice (Yang, 1993). The influential of these Hmong leaders give hope and dream for the younger Hmong generations to pursue in education.

The rapid expanding of Hmong literacy actually took place in the refugee camps in Thailand after the Vietnam War. The aftermath of the Secret War Laos forced many Hmong families to find a new home in Thailand and other Western countries. The RPA script also came along. After settled in the refugee camps in Thailand, the RPA script resurfaced and the teaching took place in various refugee camps where there were Hmong people (Duffy, 2007). The RPA script was also a main source of communication between relatives in another refugee camp or family members that were left behind in Laos. There were more than ten refugee camps in Thailand for the hill tribe people from
Laos. A refugee camp that held the most refugees was Ban Vinai. Long (1993) indicated “Ban Vinai was one of the largest refugee camps in the Thailand with approximately 400 acres and at one time the population was about 45,000 people” (p. 55).

In the refugee camp, there were many publications of Hmong literacy printed in RPA script. The new generation of Hmong refugee children that were born in the camp exposed to the RPA script. A new chapter of Hmong literacy took place in the refugee camp. The literacy acquiring and experience in the camp shed light for many Hmong elders when they were coming to America. Once in the U.S., Hmong adult learners recognized the RPA script that brought to them by their sponsors family or churches groups. Duffy (2007) inserted “Kou Lee exposure to Hmong literacy also began with hymns . . . proficiency in RPA really developed when she began attending a class taught by one of the Hmong Catholic parishioners” (p. 133). It shows here that the early arrival of the Hmong were able to cope with the new society through literacy.

To ensure the survival of the RPA script, Bertrais (2003) responded “For 15 years many groups of Hmong people in different countries work hard to raise funds and reprint easy to read books for all Hmong people” (p. 19). The availability of Hmong literacy for today’s uses was done by both the Western scholars and the Hmong. The event that took place 50 years ago in a small Hmong village in the hills of Laos empowering its people to pursue in education and be more effective participants in the global economic. The intention of the reading course packet is to encourage the second generation Hmong students to continue to retain the Hmong literacy for the future.

The advancement and innovation of technology and the Internet allowed people to communicate instantly through email, forum page, blog, search engine or other
means of publications. Lee and Tapp (2010) asserted “Hmong American institute of Learning (HAIL), which publishes Paj Ntaub Voice [Pa Ndau Voice – Flower Cloth Voice], the longest-running literary arts journal devoted to Hmong art and literature” (p.67). The 18 Xeem (18 Clans) magazine is another avenue that promotes Hmong literacy, arts, and short stories (Lee & Tapp, 2010). Today a search on www.google.com in the term “Ntawv Hmoob” or “Nder Hmong” an equivalent English translation is “Hmong Literacy,” the search returned about 328,000 results. It is very impressive result for a small group of minority in the country. In reference to these results, motivate me to continue and research on the topic of Hmong literacy and its history.

The search returned books and printed materials that are written about the Hmong and its oral tradition such as folksongs, folktales, Hmong people, Hmong history, Hmong migration or children literatures. Retail website like Amazon.com also carries books that related to Hmong people; simply type in the key term “Hmong.” This search returned about 1,140 book titles. A search of Barnes and Noble (www.bn.com) returned about 200 book titles. A bookstore operated by a Hmong owner in St. Paul, Minnesota carries hundreds of books written by Hmong authors and other Western authors about Hmong people. The online website, www.hmongabc.com, is another place and resource that Hmong children could go to and find valuable information about their ancestors and history.

Two of the most recent published Hmong literacy books are Discovering the Hmong Language (Vang, 2009) and Hmong Literacy, History, and Culture (Va, 2007). For comparison purpose in terms of its content, these two are still follow a similar sequence as the original Hmong Primer written by the RPA script founder. The books
included all of the 57 consonants reading lessons and the reading passage required high level of Hmong literacy skill. They are not focus entirely on the basic level of Hmong literacy. In another words, these two books are appropriate for students in the intermediate level of Hmong literacy.

The first lesson in the book, *Discovering the Hmong Language*, the consonant “c” began with a long reading paragraph of fourteen sentences. A beginning Hmong student would have difficulty time decoding the reading passage. On the other hand, my reading course packet focuses on the phonetic sound of the Hmong alphabets, consonants, vowels, and tone markers. The first reading starts with words that associated with the given consonant, for example, in reading 1.4 (refer to reading packet), for the consonant “c,” there are six words that associated with the consonant as follow: cuaj, caum, coj, cog, cia, cua. Notice that the first letter of each words began with the letter “c” and it is the first consonant of the 18-single consonants (Vang, 2009).

In addition, the reading course packet only focuses on the 18-single consonants and these are the base lessons of the Hmong literacy. The reading packet is sequencing from low reading level to a higher order of reading level. The focal point is to build vocabulary and linguistic terminology. Experts reference literacy development as “ladder to literacy” and students must start at the very first rung of the literacy ladder and building a strong foundation in the literacy development process (Keefe & Copeland, 2011, p. 95).

It had been over thirty years since the arrival of the first group of Hmong refugees in the United States in late 1970s. Others may think that it was an ill-fate for the Hmong to leave their homeland country. It has actually turned out to be a great journey
for the Hmong American because this country brings a bright future for them and their children. Hmong American children have the opportunity to go to school and pursue higher education.

The support of the Hmong for the American CIA opened a rare opportunity for future Hmong Americans to gain access to the world of literacy. This is a great country for the Hmong and other immigrant groups where people have an equal opportunity in education, employment, and pursue of happiness regardless of race, identity, ethnicity, or nationality. Today there are Hmong American authors, practitioners, educators who held official position in the U.S. The development of a writing system for the Hmong by the French-American Missionaries and linguist is a powerful tool that enhanced the Hmong in their literacy ladder and allowed the Hmong people to participate and complete in the world economic.
CHAPTER III

AN OVERVIEW OF THE Hmong
LITERACY READING PACKET

This chapter begins with reading quotation of Dr. Seuss, “The more that you read, the more things you will know. The more you that you learn, the more places you will go” (WETA, 2012). This writer certainly agrees that reading and books are the key ingredients that can take you to places that are beyond reach. People read books for different purposes; some people may read for fun, others may read to get away. For one to find the true meaning of reading is the intrinsic value of that individual.

As a practitioner, this writer realized that a building a strong foundation in literacy development at the beginning stage is crucial. Instructors must provide the tools, resources, and engaging literacy activities in the classroom. The reading packet is supplementary material that will be supporting the main curriculum of the instructor. It should be used throughout the semester because it is important that students must learn to read and write at a certain literacy level toward the end. Students should be able to write at least one to two paragraphs on any given topic when they are done with Hmong I. For students to move from phase one to phase two in literacy development; the following instructions is provided for as a guided for implementing the reading packet. It is up to the practitioners to decide whether or not to follow the instructions.
Planning and Instructional Guide

At the college level, there are 16 weeks of actual teaching and learning per semester and is not includes the final week; there are roughly three hours of instructional time per week. For the first two weeks, students should be learning the Reading One; that is learning the sounds of the 18 single consonants, 13 vowels, 8 tone markers and the reading words that associate with the given consonants. This writer suggests that choral reading and/or read aloud is necessary because this type of interactive reading help improve pronunciation and letters recognition. There should be dictation activities for students during class so that they would have the opportunity to produce these letters themselves. By listening and writing the exact letter that the instructor said is crucial because this tell how much students had gain from practicing the letters and sounds.

For week 3 to week 9 students should move to the next stage of the reading packet, which is Reading Two with the 18 lessons. This part of the reading packet intends to help students develop their literacy skill in terms of reading and writing. The purpose of the short reading passage is for decoding skill. There are exercises that focus on letter recognition and vocabulary development in each lesson. The cloze exercise is for students to practice identifying the correct tone marker and vowel to fill-in the blank. This is most important part out of the four; it is foundation in Hmong literacy.

Moving on to part three which is the Reading Two, it included 18 reading passages in paragraph format. At this point, students should be at their tenth week of school; that means they should be ready to begin putting words into sentences and sentences into paragraphs. Students should practice reading these passages with less stress and minimum help from the instructor. Since these are shorter reading, three weeks
should give students enough time to go through all the readings. Finally, the last part of the reading packet is Reading Three. It should be implemented for the last four weeks of school before the final week, week 13th to week 16th. Students should practice reading these by themselves as independent reading and consult the instructor for assistance if needed. Shared reading should take place in class regularly because it will allow students to engage in literacy activity and struggle students to catch up. In addition, students should at least begin to translate words from Hmong to English and English to Hmong.

Descriptions of the Literacy Project

Originally, the founders of the Hmong RPA organized the order of the consonants differently than the way English alphabet was arranged. In the book Hmong Premier, the first letter of the single consonant is “t” instead of “c.” That was about 50 years ago. Today, the new Hmong literacy textbooks reversed the order to an alphabetical order formation from C to Z. Va (2007) pointed out the content and photos of the older version are irrelevant to the students’ lives in the United States (p. 105). In order for Hmong students in the U.S. to relate to the materials, the context, content, and photos are arranged to meet this need. The supplemental reading packet is a bundle of enrichment reading materials for both the teachers and students. The reading packet is divided into four parts: Part 1) the sound/phoneme of the 18 single consonants, the 13 vowels, the 8 tone markers, and individual words associated with the given single consonant, Part 2) Reading One, Part 3) Reading Two, and Part 4) Reading Three (see Table A-1).

Part 1 (A) is the 18 single consonants arranged in an alphabetical order starting with the letter “c.” For each single consonant, it will include the letter, sound,
word, and photo; for example, the letter “c,” the sound is “cos,” English is “cho”; the word is “cuaj,” English “choua,” and the photo is the counting number 9. First students must acquire the sound of these 18 single consonants. By mastering one sound at a time will help students recognized the letter that associated with that sound. When engaged in these literacy activities, students will develop linguistic skill. In another words, shared reading an interactive literacy activity that students should participate. Teachers should offer such reading opportunity in class for their students.

Part one (B) is composed of the 13 vowels, the 6 mono-vowels (a, e, i, o, u, w) and the 7 bi-vowels (ai, au, aw, ee, ia, oo, ua). There are no photos for these vowels. It is harder to distinguish the individual sound from each vowel. The way to learn the vowels is by listening to the sound and recited them after the teachers. In order to learn these vowels sound, repetition is necessary. Recognizing individual sound and vowel is a must for success in this stage of the reading. The table will be implemented a similar concept that I currently utilized at my school.

Part one (C) is the 8 tone markers (b, d, g, j, m, s, v, -) and I will arrange them according to the pitch level of each tone. The table will incorporate a pronunciation guide in both Hmong and English. Part one (D) incorporated words that associated with each consonant. A consonant composed many words. For instead, the letter “c” can be combined with the 13 vowels and 8 tone markers. Some of these may have meaning and other could just be a sound or no meaning. In another words, the sound cannot be translated to English and/or no meaning in the Hmong language. Table A-2 illustrated the words that associated with the consonant “c,” the 13 vowels, and the tone marker “b.”
Each letter of a word is crucial because if a student wrote the wrong letter, either the consonant, vowel, or tone marker, it will change the sounding and meaning of the word. These are two examples of the sounding and meaning changed due to incorrect spelling. Example 1, a teacher asked students to spell the word “koj,” if student A replaced the letter “k” with letter “c” then the spelling changed from “koj” to “coj” and the pronunciation and meaning would change to a completely different word. The word “koj” means “you” in English, whereas the word “coj” means “take” in English. Example 2, if student B replaced the tone marker “j” to “v,” this also changes the pronunciation and meaning too. The word “kov” means “touch” in English and is not the same meaning as “you” mentioned above. Ratliff (2010) reported

languages [that] characterized by tone changes where one tone is substituted for another, that is, paradigmatic replacement, more often than by tone changes where the phonetic features of one tone influence the phonetic features of a neighboring tone. (p. 5)

This rule apply for the Hmong literacy, when a tone is substituted, it changes the meaning of the words.

The most difficulty for acquiring Hmong literacy is the ability to listen and distinguish the sounds of the letters. Most of the time students are unable to make the connection to the pronunciation of the words and often come up with the incorrect letters for them. That is why the sound system is taught at the beginning stage of learning a new language (Va, 2007, p. 107). The effort of learning the sound and pronunciation is important; thus, tremendous time and effort is required at the early phrase of acquiring Hmong literacy. It is imperative that students must spend a lot of time practicing the sound of each letter in order to pronounce and hear clearing.
Part 2 is the Reading One, which consists of 18 short reading lessons in sentences format. For each reading lesson, there are writing practices and cloze exercises included. At this stage, students are beginning to form words into sentences and practice reading aloud the sentences in class or independently at home. The cloze exercises are for students to practice of fill-in the correct vowel, tone marker, and word. The Reading Lessons followed the same format in sentences structure. There are five or six sentences in each reading. The readings and practice exercises integrated to match students’ reading ability and at the same time enhance students’ learning experience.

For each lesson, students will get to practice sounding out the letter and pronounce each of the given words and sentences. In addition, the written pattern is incorporated in the reading. For a closer look, students would notice the written pattern of the words. Based on my teaching experience, this writer observed that there are four written patterns of the Hmong literacy. Hmong is a monosyllable language; words are formed separately or individually. Each word is a combination of letter of the consonants, vowels, and tone markers. These are the first, middle and last sound of a word. By recognizing the pattern would help students with pronunciation and dictation. Notice the word “koj,” the letter “k” is consonant, the letter “o” is vowel, and the letter “j” is tone marker. Therefore, these three letters formed the word “koj” and this pattern is true for any word that is formed by the three separate letters from the three groups. (see Table A-3 for all four written patterns)

The consonants, vowels, and tone markers are not interchangeable; there is an exception for a few consonants that can be in two places. The consonants “d, m, s, and v” are used for consonants and tone markers. The difference is the pronunciation
characteristic. For example, the word “mim,” noticed “m” is the first letter and last letter in the word. The sounding in each letter is difference. The first “m” sound as “mos” or “more” in English and the last “m” sound as “cim m” or “cee nia” in English; meaning mother (refer to the Tone Marker chart in Appendix A). The word “cim” prior to the sound “m” indicated to the listeners that this letter is in the last place of the word or it refers to the tone marker.

In part 3 of the Hmong literacy course packet, all the reading lessons are in paragraph format. These are longer reading lessons that intend to increase students’ reading time and improved their reading skills. The words and sentences used in the reading are related to the given consonant. In the first reading lesson, for example, students expected to see more words started with the consonant “c.” The words that associated with the consonant “c” are “cuaj,” “cua,” “cog,” etc.

There are 18 reading lessons of the 18 single consonants. The sentences within each reading may or may not relate to one another; these are random sentences that associated with the given consonant. The purpose of the reading lesson is vocabulary building, pronunciation, and translation skill. Being a bilingual student, it is imperative that one must be able to translate Hmong words to English and vice versa. These reading lessons can be used in class for read aloud and choral reading or at home for independent reading. This way student would be able to build up their vocabulary and could be use in writing later.

The last part of the reading packet is the most important reading. These readings are written in short story format. The first story of the reading is the consonant “c” which associated with the word “cuaj” or “nine” in English. The reading is a short
story that talked about the number nine. Each subsequence reading is formatted in the same way and there are 18 short stories in part four of the reading packet. The purpose is for students to assess their own reading skill and progress in Hmong literacy. The reading is intended for linguistic development and interpret meaning; for example, students should be able to translate Hmong words to English and vice versa.

In the stories, new consonants are added as a way to introduce students to the next level of the Hmong literacy. The new consonants are the double consonants and triple consonants. Students have the opportunity to expose to new vocabulary and learning new consonants. By continuing reading, these stories will help with linguistic development and reading skill. Students should be able to read independently by now. Note that pronunciation and letter recognition are important factors in acquiring Hmong literacy. So by building a new list of vocabulary, this would help move students forward to the next level; the intermediate Hmong literacy or Hmong Literacy II.
CHAPTER IV

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary of Hmong Literacy

The project is to provide a Hmong Literacy Reading Packet. This is a supplementary reading material for beginning college Hmong students in Hmong literacy or Hmong I. The reading packet focuses on improving students’ reading skill and vocabulary development. It is targeting the basic level of Hmong literacy development and is different from all other Hmong literacy books. The packet focuses exclusively on the first 18 – single consonants, 13 vowels, and 8 tone markers of the Hmong Alphabets. There are four parts to the reading packet. It is a build-on learning skill that links from one to the other. They are the stepping stones that will move students from point A to point B in their learning.

The reading packet is necessary for all beginning language learners regardless of age and grade level. All of the reading lessons are derived from each the 18 – single consonants. The reading packet begins with learning the sounds and letters. From here students will move from decoding skill to reading fluency. Substantial effort and commitment are required and should take place at this level from the instructor so students could move forward in their literacy improvement.
Based on my teaching experience the first 18 – single consonants reading are the most important literacy development in the Hmong language. All beginning language learners must start at this stage. Literacy development is very important and it must take place at this level. A strong foundation is necessary because without it students will struggle through their learning experience. Literacy skill in term of reading and writing must develop at this stage before move on to the next rung of the literacy ladder.

Conclusion

Hmong history can be traced back to 3000 B.C. in China. Although there had been many efforts to develop a writing system for Hmong since the late 1800s, these attempts were all done by Western missionaries with one purpose, teaching of the Bible to the Hmong. The one writing system that is popular among the Hmong worldwide to this day is the RPA script.

The RPA script was developed by Yves Bertrais, Lindwood Barney, and William Smalley in early 1950 in Loung Phabrang, Laos. This particular script survived in the Hmong community and worldwide because it is suitable for both of the Hmong dialects, Hmong Daw and Hmong Leng; and is a simple form of writing that could be typed using a simple typewriter. The RPA script expanded rapidly for the Hmong people because of the impact of the Secret War in Laos and the Vietnam War. The war affected the life and the way of communication of the Hmong; thousands of Hmong escaped persecution after the Communist Pathet Lao took victory in Laos.

Many Hmong families were blamed for supporting the American CIA so their lives were in danger. As the Hmong diaspora took place and they were seeking asylum in
other western countries; the demand for a written language increased. Many Hmong people had already learned the RPA script in Laos, and they brought the writing script along as they relocated to a new society. The written forms of language are now available in print. In the US, books were written in Hmong for Hmong children.

The Hmong language is known as monosyllabic and each word is in single syllable and formed by a consonant, a vowel, and a tone marker. It is important that one must recognize the letters and sounds that formed the word. The lower and higher pitch of the tone marker does change the meaning of the word completely. When a word is said or pronounced, a listener must be able to tell which tone is marked at the end of the word in order to tell what it meant. It is these characteristics that students must practice and recognize the phonetic of the consonants, vowels, and tone markers at the beginning level. The reading course packet is suitable for all Hmong beginning language learners.

Recommendations

Hmong Practitioners

Even though Hmong people worldwide are teaching and learning the RPA script as a main literacy source. In the United States, there are a growing number of Hmong students learning to read and write in Hmong. Many public schools in the US are offering Hmong literacy course in school. There are Hmong educators and practitioners working at public schools, universities, social services, or community language liaisons. If we observed other foreign language in the US, for example, Spanish, German, Korean, or French; these languages are standard forms which means students are learning a similar linguistic concept in terms of usage, translation, and grammar.
For all Hmong practitioners across the US, should we work together and make Hmong literacy standard. That means Hmong students in California and Minnesota are learning and using the same resources in teaching and learning Hmong literacy in both public and private schools. There is an urgent matter for all Hmong practitioners and educators in the US. Now it is the time to develop a Hmong Literacy Curriculum for Hmong American students. We must categorize the resources based on level of literacy proficiency, for example, Hmong I – basic, Hmong II – intermediate, and Hmong III – advance level. In order for Hmong literacy to find a place in the field of education and for future Hmong American students the next step is to propose to the State Department of Education for certifying teaching candidates for teaching Hmong language in the public schools.

**Future Hmong Researchers**

The project also indicated that further research is needed to determine the actual period and location where the Hmong literacy disappeared. To me it is more like a speculation because there is no tangible evidence to prove that the literacy did exist for the Hmong people. In addition, researchers must be mindful of the Hmong literacy gap in the second-generation Hmong American students. Further research is needed to evaluate the literacy proficiency among these students nationwide. Researchers should provide effective teaching and learning strategies of Hmong literacy in schools. So practitioners should be able to apply these strategies into their lesson plans and classroom.
REFERENCES
REFERENCES


APPENDIX A
# Hmong Literacy Reading Packet

<table>
<thead>
<tr>
<th>Contents</th>
<th>Time Frame</th>
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<tbody>
<tr>
<td>Part 1: Reading One</td>
<td>Week 1 – 2 (2 weeks)</td>
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<td>1.1 Consonants</td>
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<tr>
<td>1.2 Vowels</td>
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<tr>
<td>1.3 Tone Markers</td>
<td></td>
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<tr>
<td>1.4 Reading Words</td>
<td></td>
</tr>
<tr>
<td>Part 2: Reading One: Reading Passages and Worksheets</td>
<td>Week 3 – 9 (7 weeks)</td>
</tr>
<tr>
<td>Part 3: Reading Two: Reading in Paragraph Formats</td>
<td>Week 10 – 12 (3 weeks)</td>
</tr>
<tr>
<td>Part 4: Reading Three: Reading in Short Stories</td>
<td>Week 13 – 16 (4 weeks)</td>
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### Part 1.1

#### 18 Consonants

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<tr>
<th>Sound</th>
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<tbody>
<tr>
<td>Cos</td>
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**C**

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**D**

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**F**

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**H**

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**K**

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**L**

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**M**
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N

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P

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Q

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R
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**S**

<table>
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</thead>
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**T**

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**V**

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**X**
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**Y**

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<tbody>
<tr>
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**Z**
### Part 1.2
TSIAJNTAWV NIAM (ALL HMONG VOWELS)

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<td></td>
</tr>
<tr>
<td>1. A</td>
<td>As in “ah”</td>
</tr>
<tr>
<td>2. E</td>
<td>As in “ay”</td>
</tr>
<tr>
<td>3. I</td>
<td>As in “e”</td>
</tr>
<tr>
<td>4. O</td>
<td>As in “aw”</td>
</tr>
<tr>
<td>5. U</td>
<td>As in “ou”</td>
</tr>
<tr>
<td>6. W</td>
<td>As in “ew”</td>
</tr>
<tr>
<td>7. AA</td>
<td>As in “ung”</td>
</tr>
<tr>
<td>8. AI</td>
<td>As in “i”</td>
</tr>
<tr>
<td>9. AU</td>
<td>As in “awh”</td>
</tr>
<tr>
<td>10. AW</td>
<td>As in “er”</td>
</tr>
<tr>
<td>11. EE</td>
<td>As in “ing”</td>
</tr>
<tr>
<td>12. OO</td>
<td>As in “ong”</td>
</tr>
<tr>
<td>13. IA</td>
<td>As in “ia”</td>
</tr>
<tr>
<td>14. UA</td>
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### Part 1.3

**TSIAJNTAWV CIMSUAB (TONE MARKERS)**

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<td>High tone</td>
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<td>CIM J</td>
<td>High falling tone</td>
<td>SKY</td>
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<td>CIM V</td>
<td>Mid-rising tone</td>
<td>I/ME</td>
</tr>
<tr>
<td>CIM D</td>
<td>Mid-rising tone</td>
<td>THERE</td>
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<tr>
<td>CIM -- or UA</td>
<td>Mid-tone</td>
<td>NOTING/WORK</td>
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<tr>
<td>CIM G</td>
<td>Breathy mid-low tone</td>
<td>PEOPLE</td>
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<tr>
<td>CIM S</td>
<td>Low tone</td>
<td>GO</td>
</tr>
<tr>
<td>CIM M</td>
<td>Low falling (creaky) tone</td>
<td>MOTHER</td>
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# Part 1.4

## READING - Words

### C

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<thead>
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<tbody>
<tr>
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### L

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</tr>
<tr>
<td>V</td>
<td>Vaubkib</td>
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<tr>
<td>Y</td>
<td>Yoov</td>
<td>Yaj</td>
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READING PACKET
Part 2:
Reading Lessons and Worksheets
**SOBKAWM I**

C cos Cuaj

**NO1ib: XYAUM NYEEM TEJ LO-LUS NO**

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zujuus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cuaj</td>
<td>C + u a + j = Cuaj</td>
</tr>
<tr>
<td>2. Cws</td>
<td>C + w + s = Cws</td>
</tr>
<tr>
<td>3. Cog</td>
<td>C + o + g = Cog</td>
</tr>
<tr>
<td>4. Cawv</td>
<td>C + aw + v = Cawv</td>
</tr>
<tr>
<td>5. Cua</td>
<td>C + u a = Cua</td>
</tr>
</tbody>
</table>

**NO1 OB: TEJ LO-LUS NTAWM TUS TSIAJNTAWV “C”**

1. Cab  
2. Cev  
3. Cuab 
4. Coob 
5. Cws  
6. Cuaj 
7. Caum 
8. Caw  
9. Cog  
10. Ceeb

**NO1 PEB: NYEEM SOBLUS HAUVQAB NO**

Kuv muaj cuaj tus cws.
Lawv yuav mus cog pobkws.
Kuv ni'am cub mov.
Koj coj peb mus pem roob.
Nws caij nees u-a-si.
Ua cas neb ho sibceg?
Tus clavdej to luwm.
Lub caij no kub kawgli.
**LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOQAB NO**

1. __________
2. __________
3. __________
4. __________
5. __________

**XYAUM IB**

Lusqhiia: Siv cov tsiajtawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajtawv niam:  

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
<td>oo</td>
</tr>
</tbody>
</table>

1. Kuv niam c_____ b mov.
2. Tus e____ vdej to lawm.
3. Kuv mus e_____ g zaub tim teh.
4. Pebb e_____ j nees ua-si.
5. Lawv sihc_____ m ua-si.

**XYAUM OB**

Lusqhiia: Siv tus cimsuab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajtawv Cim:  

| b | d | g | j | m | s | v | - |

1. Lawv cau_____ nas tim kev.
2. Nws mus cu____ dej.
4. Dej daj cuu____ li kua-av.
5. Nws ce____ zam zoo heev.
**XYAUM PEB**

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia haupqab no.

<table>
<thead>
<tr>
<th>eoob</th>
<th>cog</th>
<th>eeb</th>
<th>cuab</th>
<th>euaj</th>
</tr>
</thead>
</table>

1. Kuv niam mus __________ pokkws tim teh.
2. Kuv muaj _______ tus qaib.
3. Tagkis no kuv yawg _______ tau peb tus nas.
4. Koj ua rau kuv _______ lawm.
5. Peb muaj qaib _______ kawgli.

**XYAUM PLAUR: Kev xyaum sau ntawv**

Lusqhia: Sau li 1 – 3 kab lus rau hauvqab no

1. 

2. 

3. 


SOBKAWM 2

D dos Dev

NOI 1b: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Tb Lub Suab Zujzus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Daj</td>
<td>$D = a + j = Daj$</td>
</tr>
<tr>
<td>2. Dib</td>
<td>$D + i + b = Dib$</td>
</tr>
<tr>
<td>3. Dawb</td>
<td>$D + aw + b = Dawb$</td>
</tr>
<tr>
<td>4. Diov</td>
<td>$D + ia + v = Diov$</td>
</tr>
<tr>
<td>5. Dev</td>
<td>$D + e + v = Dev$</td>
</tr>
</tbody>
</table>

NOI 0B: TEJ LO-LUS NTAWM TUS TSAJINTAWV “D”

1. Dub
2. Daim duab
3. Dais
4. Dej
5. Dos
6. Diav
7. Duav
8. Dag
9. Deb
10. Dab

NOI PEK: NYEEM SOBLUS HAUVQAB NO

Nws dag peb cov mov noj.
Lawv coj dev mus caum moslwj.
Taugkev deb kawgli.
Kuv xav haus dej.
Muab daim duab no rau koj.
Lawv mus de dib tim teb.
Pom dais los noj pwbkws.
**LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAVQAB NO**

1. 
2. 
3. 
4. 
5. 

**XYAUM IB**

Lusqhi: Siv cov tsiajntawv ni'am los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv ni'am:

```
 a  i  e  o  u  w
 ai  au  aw  ee  ia  oo  ua
```

1. Kuv xav pom ib tus d_____s.
2. Muab d_____j rau nws haus.
3. Zoo-li nws d_____g koj xwb.
4. Kuv xav tau koj ih d______m d______b.
5. Kuv ni'am mus d_____d_____b tim teb lawm.

**XYAUM OB**

Lusqhi: Siv tus cimsuah los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cim:

```
 b  d  g  j  m  s  v  -
```

1. Tus de_____no loj kawgli.
2. Pom dai_____los noj pobkws.
3. Muab rab diu_____rau nws noj mov.
4. Peb mus de di_____tim nej daim teh.
5. Lawv tuaj da_____peb xwb.
XYAUM PEB

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>dej</th>
<th>dev</th>
<th>dos</th>
<th>dag</th>
<th>diav</th>
</tr>
</thead>
</table>

1. Muab rab ________ ko rau kuv.
2. Kuv xav haus ________.
3. Nws yog ib tus tibneeg ________ heevli.
4. Tus ________ caum tus miv.
5. Koj de nej ib co ________ rau kuv.

XYAUM PLAUB: Kev xyaum sau ntawv

Lusqhia: Sau li 1 – 3 kab rau hauvqab no

1. ___________________________

2. ___________________________

3. ___________________________
SOKBAWM 3

F fos Fawm

NOI lb: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais lb Lub Suab Zujuzus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Fawm</td>
<td>( F + aw + m = Fawm )</td>
</tr>
<tr>
<td>2. Flav</td>
<td>( F + ia + v = Flav )</td>
</tr>
<tr>
<td>3. Feeb</td>
<td>( F + ee + b = Feeb )</td>
</tr>
</tbody>
</table>

NOI OB: TEJ LO-LUS NTAWM TUS TSIAJNTAWV “F”

1. Fawb
2. Faus
3. Faib
4. Fim
5. Fwm
6. Fawm
7. Feeb
8. Flav
9. Feem
10. Faib

NOI PEb: NYEEM SOBLUS HAUVQAB NO

Peb mus noj fawm.
Cia kuv nam li faib rau nej.
Nws yog ib teev cuaj fiab lawm.
Muab feem no rau koj.
Pab coj tus qaib tuag no mus faus.
לוס תשים: סיא ל 3-5 לוס תשים ראע הואב נוא

1. 
2. 
3. 
4. 
5. 

ᠰྲ་མུན་ནིམ་ཐ་ ས་ན་ས་ཏ་མ་བུ་ཅེ་ཏ་མོ་ལོ་ཐུམ ་མོ་

TSIAJNTAWV NIAM:

a i e o u w
ai au aw ee ia oo ua

1. མུའི་ལེན་བོ་ཞིག་
2. རྡུང་བོ་ཞིག་
3. ལོ་པོ་མུ་ཡི་བོ་ཞིག་

XYAUM OB

Lusqha: Siv tus cimsab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

TSIAJNTAWV CIMSAB:

b d g j m s v -

1. བོ་ལེན་བོ་ཞིག་
2. ཨ་ཚོབ་ཕོ་ཞིག་
3. ཨ་ཞིག་
4. ལྡུཉི་བོ་ཞིག་

TAAMS NO YOG OB TEEV, KAUM FIA _______ LAWM.
**Xyauum PEB**

Lusqha: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>faib</th>
<th>feeb</th>
<th>fawm</th>
<th>fee</th>
</tr>
</thead>
</table>

1. Kuv niam ua _________ rau peb noj.
2. Ua cas koj ho _______ das li ko.
3. Tooj yog tus uas ______ pobkws rau peb.
4. Tamis no yog kauntsib ________ lawm.

**Xyauum Plaub: Kev xyauum sau ntawy**

Lusqha: Sau li 1 – 3 kab lus rau hauvqab no

1. __________________________________________

2. __________________________________________

3. __________________________________________
SOBKAWM 4

G gos Gag

**NOI Ib:** Xyaum Nyeemntawv

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zujuzus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Gag</td>
<td>( G + a + g = Gag )</td>
</tr>
<tr>
<td>2. Geg</td>
<td>( G + e + g = Geg )</td>
</tr>
<tr>
<td>3. Gig</td>
<td>( G + i + g = Gig )</td>
</tr>
</tbody>
</table>

**NOI OB:** TEJ LO-LUS NTAWM TUS TSIATZAWV “G”

1. Gag
2. Gaug
3. Geg
4. Gig
5. Gawg

**NOI PEB:** NYEEM SOBLUS HAUVQAB NO

Tus dev dawb ua gig-geg.
Tus dev da ja suab geg.
Tus dev dub ua suab gaug.
Tus me-nyuab-ab quaj gag.

**LUS TSHIAB:** SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVQAB NO

1.  
2.  
3.  
4.  
5.  

XYAUM IB

Lusqhiba: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam:  

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
<td>oo</td>
</tr>
</tbody>
</table>

1. Tus dev ua lub suab g____g.
2. Tus dev dub ua suab nrov g_______g rau tus dev daį.
3. Tus dev dub thiaj tus dev daį sibtog nrov g____g____g.

XYAUM OB

Lusqhiba: Siv tus cimsuab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cim:  

| b | d | g | j | m | s | v | - |

1. Tus dev ua suab nrov ge____.
2. Ob tus dev sibtog nrov gi_____ - ge____.

XYAUM PEB

Lusqhiba: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia.hauvqab no.

| gaug | geg | gig-geg |

1. Tus dev dub ua suab nrov __________ rau tus dev daį.
2. Ob tus dev sibtog nrov __________.
3. Tus dev daį ua suab nrov __________.
XYAUM PLAUB: Kev xyaum sau ntawv

Lusqha: Sau li 1 – 3 kab lus rau hauvqab no

1. 

2. 

3. 

SOBKAWM 5

H hos Haus

NOI Hb: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zujus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hwj</td>
<td>H + w + j = Hwj</td>
</tr>
<tr>
<td>2. Haus</td>
<td>H + au + s = Haus</td>
</tr>
<tr>
<td>3. Hauv</td>
<td>H + au + v = Hauv</td>
</tr>
<tr>
<td>4. Huab</td>
<td>H + ua + b = Huab</td>
</tr>
<tr>
<td>5. Hais</td>
<td>H + ai + s = Hais</td>
</tr>
</tbody>
</table>

NOI LOB: TEJ LO-LUS NTAWM TUS TSIAINTAWV “H”

1. Hauv 6. Hws
2. Hom 7. Huab
3. Haus 8. Hais

NOI PEB: NYEEM SOBLUS HAUVQAB NO

Kuv xav haus dej.
Muaj ib tauv huab dub.
Lub hub no loj heevli.
Nws hais lus heev kawgli.
Peb mus ua-si hauv dej.
Lawv mus saib huabtins.
LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUQAB NO

1. _______________ 4. _______________
2. _______________ 5. _______________
3. _______________

XVAUM IB

Lusqhia: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam:

\[
\begin{array}{cccccccc}
  a & i & e & o & u & w \\
  ai & au & aw & ee & ia & oo & ua \\
\end{array}
\]

1. Kuv xav saib h______bt_______s.
2. Muab dej rau nws h_______s.
3. Zoo-li nws xav h_______s koj.
4. Kuv xav tau koj ib lab h_______b.
5. Kuv tus tiylaug tabtom h_______b vab.

XVAUM OB

Lusqhia: Siv tus cimsaub los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cim:

\[
\begin{array}{cccccccc}
  b & d & g & j & m & s & v \\
\end{array}
\]

1. Nws tawn hw____ kawgli.
2. Kuv xav hau____ dej.
4. Kuv pom cws hau____ dej.
5. Nws yog xeem Haw_____.

XYAUM PEB

Lusqhia: Xaiv lo-lus korn raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>hais</th>
<th>huab</th>
<th>Haus</th>
<th>hws</th>
<th>hub</th>
</tr>
</thead>
</table>

1. Koj puas xav _________ dej qabzib?
2. Cov _______ dawb ya saum ntuj.
4. Kuv xav qiv nej hub ________.
5. Nws tawm _________ heevli.

XYAUM PLAUB: Kev xyaum sau ntawv

Lusqhia: Sau li 1 – 3 kab lus rau hauvqab no

1. __________________________________________
2. __________________________________________
3. __________________________________________
SOBKAWM 6

K kos Koob

NQI I1b: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Luab Suab Zujuw</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Koob</td>
<td>$K + oo = Koob$</td>
</tr>
<tr>
<td>2. Kooj</td>
<td>$K + oo + j = Kooj$</td>
</tr>
<tr>
<td>3. Koj</td>
<td>$K + o + j = Koj$</td>
</tr>
<tr>
<td>4. Kuv</td>
<td>$K + u + v = Kuv$</td>
</tr>
<tr>
<td>5. Kob</td>
<td>$K + o + b = Kob$</td>
</tr>
</tbody>
</table>

NQI I1b: TEJ LO-LUS NTAWM TUS TSIAJNTAWV "K"

2. Koj   7. Kuab
5. Kub   10. Kab

NQI PEB: NYEEM SOBLUS HAUVQAB NO

Koj puas muaj ib nh koob.
Kuv xaq qiv puas tau?
Kuv pom ib tus kooj.
Koj puas kam tuaj pab peb luaj kev.
Cov dej no kub heevli.
Coj qaib mus noj kooj.
**LUS TSHIAB**: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOAB NO

1. __________
2. __________
3. __________
4. __________
5. __________

**XYAUM IB**

Lusqhia: Siv cov tsiajntawv niam los sau rau ntawnm kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam:

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
</tr>
</tbody>
</table>

1. Koj puas k _____ m kuv mus.
2. Muab koj rab k _____ b rau kuv.
3. Nws tau k _____ v mus lawm.
4. Kuv xav tau k _____ b dub.
5. Lawv tuaj pab peb huaj k _______ v.

**XYAUM OB**

Lusqhia: Siv tus cimsuab los sau rau ntawnm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cimsuab:

| b | d | g | j | m | s | v | - |

1. Lawv tuaj pom kuv tim ke _____.
2. Nws muab ko _____ dawb rau kuv.
4. Niam muab koj ib rab koo _____ rau kuv.
5. Tus ka _____ ya mus lawm.
**XYAUM PEB**

Lusqhia: Xaiv lo-lus korn raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>kev</th>
<th>kub</th>
<th>kob</th>
<th>kooj</th>
<th>koob</th>
</tr>
</thead>
</table>

1. Kuv xav tau ___________ dawb.
2. Tim kev muj ___________ coob coob.
3. Tagkis no kuv yawg mus taug _______ ua-si lawm.
4. Koj puas xav tau ib rab ________ ?
5. Muab cov dej _______ ko rau kuv.

**XYAUM PLAUB: Kev xyaum sau ntawv**

Lusqhia: Sau li 1 – 3 kab lus rau hauvqab no

1. ______________________________________________________________________
2. ______________________________________________________________________
3. ______________________________________________________________________
SOBKWM 7

L los Luav

**NOI Ib:** XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lab Saab Zujuus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Luav</td>
<td>$L + u + v = Luav$</td>
</tr>
<tr>
<td>2. Loj</td>
<td>$L + o + J = Loj$</td>
</tr>
<tr>
<td>3. Luv</td>
<td>$L + u + v = Luv$</td>
</tr>
<tr>
<td>4. Liab</td>
<td>$L + i + b = Liab$</td>
</tr>
<tr>
<td>5. Lawv</td>
<td>$L + aw + v = Lawv$</td>
</tr>
</tbody>
</table>

**NOI OB:** TEJ LO-LUS NTAWM TUS TSIAINTAWV “L”

1. Luav    6. Laus
2. Loj    7. Luag
3. Luv    8. Lawm
4. Liab   9. Lees
5. Lawv   10. Lis

**NOI PEB:** NYEEM SOBLUS HAUVQAB NO

Kuv pom ib tus luav dawb.
Tus luav dawb loj loj lawm.
Koj puas xav tuu kob liab?
Lawv yuav tuaj siab peb.
Nws lub xcem Lis.
Cov laus coj peb mus tuaj teh.
**LUS TSHIAB:** SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOAB NO

1.  
2.  
3.  
4.  
5.  

**XYAUM IB**

Lusqia: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam:  

```
 a i e o u w
ai au aw ee ia oo ua
```

1. Koj muaj ib tus l______v dawb.
2. Nws xav l______g.
4. L______jwug kom køj tuaj?
5. L______ v yog peb cov dablaug.

**XYAUM OB**

Lusqia: Siv tus cimsuab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cimsuab:  

```
 b d g j m s v -
```

1. Koj tus tub loj lo _____ lawm.
2. Kuv xav yuv ib tus lua ____.
3. Kuv niam tabtom lua ____ teb.
4. Nws twb mus law ____.
**XYAUM PEB**

Lusquia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>luag</th>
<th>luav</th>
<th>lev</th>
<th>loj</th>
<th>laus</th>
</tr>
</thead>
</table>

1. Kuv xav tau tus ________ dub.
2. Nws tus tub twg ________ lawm.
4. Ua cas nws xav ________ ua luaj.
5. Muab daim ________ no coj mus puu pw.

**XYAUM PLAUB: Kev xyaum sau ntawv**

Lusquia: Sau li 1 – 3 kab lus rau hauvqab no

1. __________________________
2. __________________________
3. __________________________
SOBKAWM 8

M mos Miv

NOI Ib: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ibb Lab Suab Zujzus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Miv</td>
<td>M + i + v = Miv</td>
</tr>
<tr>
<td>2. Me</td>
<td>M + e = Me</td>
</tr>
<tr>
<td>3. Mob</td>
<td>M + o + b = Mob</td>
</tr>
<tr>
<td>4. Mus</td>
<td>M + u + s = Mus</td>
</tr>
<tr>
<td>5. Maiv</td>
<td>M + ai + v = Maiv</td>
</tr>
</tbody>
</table>

NOI OB: TEJ LO-LUS NTAWM TUS TSIAJNTAWV “M”

1. Miv
2. Me
3. Mob
4. Maiv
5. Mus
6. Maum
7. Muam
8. Meej
9. Muab
10. Muaj

NOI PEB: NYEEM SOBLUS HAUVQAB NO

Kuv maaj ib tus miv.
Tus miv tom tus nas.
Mim mus saib niamtai lawm.
Kuv niam mob qa.
Kuv tus maum hu ua Maiv.
Tus maum twm noj zaub tid.
LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVQAB NO

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________

XYAUM IB

Lusqhia: Siv cov tsiajtawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajtawv niam:

\[
\begin{array}{cccccccc}
\text{a} & \text{i} & \text{e} & \text{o} & \text{u} & \text{w} \\
\text{ai} & \text{au} & \text{aw} & \text{ee} & \text{ia} & \text{oo} & \text{ua} \\
\end{array}
\]

1. Kuv tus m______ m yog Maiv.
2. Nws m_____s ua-si lawm.
3. Kuv m_____ b tcs.
4. Tooj muaj ob tus m______ m twm.
5. Pov m_______ b tus qaib no rau kuv.

XYAUM OB

Lusqhia: Siv tus cimsuab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajtawv Cim:

\[
\begin{array}{cccccccc}
\text{b} & \text{d} & \text{g} & \text{j} & \text{m} & \text{s} & \text{v} & \text{-} \\
\end{array}
\]

1. Kuv muu_____ ib tus miv.
2. Tus mau____ twn mus noj zaub lawm.
4. Koj puas m_____ j ib rab koob?
5. Wb mu_____ saib yeebyajkiab.
XYAUM PEB

Lusqlia: Xaiv lo-lus kom raug meej tshaj los sau rau kaub uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>maum</th>
<th>muam</th>
<th>miv</th>
<th>me</th>
<th>muab</th>
</tr>
</thead>
</table>

1. Kuv tus _______ hu ua Maiv.
2. Tus _______ twm yog tus dawb.
3. Nws tau ib tus _______ daj.
4. Lawv _______ lub kawm no rau koj.
5. Tus nas _______ dua tus miv.

XYAUM PLAUB: Kev xyaum sau ntawv

Lusqlia: Sau li 1 – 3 kab lus rau hauvqab no

1. _______________________________________
2. _______________________________________
3. _______________________________________
**SOBKAWM 9**

N nos Noog

**NOI 1b:** XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lab Suab Zujzus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Noog</td>
<td>$N + oo + g = Noog$</td>
</tr>
<tr>
<td>2. Noj</td>
<td>$N + o + j = Noj$</td>
</tr>
<tr>
<td>3. Niam</td>
<td>$N + ia + m = Niam$</td>
</tr>
<tr>
<td>4. No</td>
<td>$N + o = No$</td>
</tr>
<tr>
<td>5. Nej</td>
<td>$N + e + j = Nej$</td>
</tr>
</tbody>
</table>

**NOLOB:** TEJ LO-LUS NTAWM TUS TSIAJNTAWV “N”

1. Noog
2. Noob
3. Nom
4. Niam
5. Nus
6. Noj
7. No
8. Nws
9. Neb
10. Nej

**NOI PEB:** NYEEM SOBLUS HAUVQAB NO

Kuv pom ib tus noog.
Koj niqm tuaj saib peb.
Kuv xav qiv koj cov noob zaub.
Nws kom peb mus ua-si.
Kuv tus nus twb loj lawm.
Ua cas yuav no kuv ua luaj li.
Niam wb mus tim lawv zos.
**LUS TSHIAB**
SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOAB NO

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________

**XYAUM IB**

Lusqha: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam:

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
<td>oo</td>
</tr>
</tbody>
</table>

1. Kuv n ______ m wb mus tim lawv zos.
2. Kuv xav qiv kov n ______ b zaub.
3. Kuv pom ib tus n _________ g ya mus lawm.
4. Maiv Cua coj peb mus n ________ j mov.
5. Pov yog kuv tus n ______ s.

**XYAUM OB**

Lusqha: Siv tus cimsuah los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cimsuah:

| b | d | g | j | m | s | v | - |

1. Kuv tus nu ______ hu li Thoj.
2. Tus noo ______ daj ya us lawm.
3. Kuv nia ______ coj kuv mus ua-si.
4. Koj puas muaj noo ______ dib?
5. Coj kuv mus cuag nw ______.
**XYAUM PEB**

Lusqhai: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>noog</th>
<th>noj</th>
<th>noob</th>
<th>niám</th>
<th>neb</th>
</tr>
</thead>
</table>

1. Kuv xav ______ mov.
2. Tus qiab no puas yog ______ li?
4. Tagkis kuv ______ yuav coj kuv mus ua-si.
5. Kuv xav yuav koj cov ______ pobkws.

**XYAUM PLAUB: Kev xyaum sau ntawv**

Lusqhai: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. ______________________________________
2. ______________________________________
3. ______________________________________
SOBKAWM 10

P pos Paj

NOI 1b: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais 1b Lub Suab Zużezus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Paj</td>
<td>( P + a + j = Paj )</td>
</tr>
<tr>
<td>2. Pab</td>
<td>( P + a + b = Pab )</td>
</tr>
<tr>
<td>3. Pom</td>
<td>( P + o + m = Pom )</td>
</tr>
<tr>
<td>4. Pog</td>
<td>( P + o + g = Pog )</td>
</tr>
<tr>
<td>5. Pub</td>
<td>( P + u + b = Pub )</td>
</tr>
</tbody>
</table>

NOI 0: TEJ LO-LUS RAU TUS TSIAJNTAWV “P”

1. Paj
2. Pab
3. Paub
4. Pom
5. Pog
6. Puag
7. Pov
8. Poob
9. Piam
10. Pw

NOI 0b: NYEEM SOBLUS HAUQAB NO

Kuv pom ib lub paj liab.
Koj pab kuv kwv lub rooj no.
Lawv paub tias peb tuaż lawm.
Kuv pog mus cog zaub tim teb.
Kuv lub rooj noj mov piam lawm.
Nws mus pw lawm.
Lub qe no poob tawg tas li.
LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOQAB NO

1. 
2. 
3. 
4. 
5. 

XYAUM IB

Lusqhia: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
<td>oo</td>
</tr>
</tbody>
</table>

1. Kuv p _____ m ib tus qaib.
2. Koj tuaj p ______ b peb ua haujliwm.
4. Lub tais no p ______ b tawg lawm.
5. Nws p ______ b lub ris no rau kuv.

XYAUM OB

Lusqhia: Siv tus cimsuah los sau rau ntawm kab uas tau kos cia kom lo-lus meej

| b | d | g | j | m | s | v | - |

1. Kuv xav mus pa _____ lawv ua haujliwm.
2. Nws poo ____ lub rooj no.
3. Tuam kom peb mus pau ____ lawv zog.
4. Maiv tahtom pua ____ me-ab.
5. Minm tau ib lub pa____ liab.
XYAUM PEB

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>paj</th>
<th>poob</th>
<th>paub</th>
<th>pw</th>
<th>pog</th>
</tr>
</thead>
</table>

1. Kuv _______ mus cog zaub tim teh lawm.
2. Rab diav _______ hauvqab rooj lawm.
4. Koj paas _______ kuv?
5. Kuv xav mus _______ lawm os.

XYAUM PLAUB: Kev xyaum sau ntawv

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. 

2. 

3. 
Q qos Qav

**NOI Lb:** XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zujuzs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Qav</td>
<td>Q + a + v = Qav</td>
</tr>
<tr>
<td>2. Qab</td>
<td>Q + a + b = Qab</td>
</tr>
<tr>
<td>3. Quaj</td>
<td>Q + u + j = Quaj</td>
</tr>
<tr>
<td>4. Quaub</td>
<td>Q + au + b = Quaub</td>
</tr>
<tr>
<td>5. Qub</td>
<td>Q + u + b = Qub</td>
</tr>
</tbody>
</table>

**NOI OB:** TEJ LO-LUS NTAWM TUS TSIAINTAWV “Q”

1. Qav 6. Qos
2. Qab 7. Qws
3. Quaub 8. Qw
4. Quub 9. Quaub
5. Quaj 10. Qus

**NOI PEB:** NYEEM SOBLUS HAUQVAB NO

Ua cas nws ho quaj.
Kuv pom ib tus poj quib tabtom puag qe.
Cov zaubmov no qab heevli.
Kuv xav noj qos liab.
Tus qav quaj hauv lub pasdej tuaj.
Lub rís no qub lawm.
**Luś Tshiab:** Säu li 3 – 5 lo-lus Tshiab raú hauvqab no

1. __________
2. __________
3. __________
4. __________
5. __________

**Xyauum IB**

Lusqhia: Sív cov tsiajtawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajtawv niam:</th>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
<td>oo</td>
</tr>
</tbody>
</table>

1. Cov no yog zuub q____ b lawm.
2. Tooj tus qaib q____ s heevli.
3. Looj tus me-ah tomton q____ j.
4. Kuv xav pom ib tus q____ v.
5. Ua cas koj yuav mus kev q____ b uah luaj?

**Xyauum OB**

Lusqhia: Sív tus cimsahb los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajtawv Cimsahb:</th>
<th>b</th>
<th>d</th>
<th>g</th>
<th>j</th>
<th>m</th>
<th>s</th>
<th>v</th>
<th>-</th>
</tr>
</thead>
</table>

1. Kuv pom ib tus qa____.
2. Yeëb tus tub qua____ heevli.
3. Nws yog tus los tomaq____.
4. Cov zuub no qua____ lawm.
5. Kuv xav noj qa____ liab.
**XYAUM PEB**

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>qab</th>
<th>quaj</th>
<th>qa</th>
<th>qub</th>
<th>qus</th>
</tr>
</thead>
</table>

1. Kuv tus qab mas ______ heevli.
2. Kuv mob ______.
3. Cov zuubmov no ______ heevli.
4. Muaj ib tus qav ______ tid tuaj.
5. Kuv daim pam twb ______ lawm.

**XYAUM PLAUB: Kev xyaum sau ntawv**

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. ______________________________________
2. ______________________________________
3. ______________________________________
### SOBKAWM 12

**R ros Roob**

**NOI 1b:** XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zuujus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Riam</td>
<td>R + ia + m = Riam</td>
</tr>
<tr>
<td>2. Rab</td>
<td>R + a + b = Rab</td>
</tr>
<tr>
<td>3. Rub</td>
<td>R + a + b = Rub</td>
</tr>
<tr>
<td>4. Rau</td>
<td>R + au = Rau</td>
</tr>
<tr>
<td>5. Roob</td>
<td>R + oo + b = Roob</td>
</tr>
</tbody>
</table>

**NOI 2b:** TEJ LO-LUS NTAWM TUS TSIAJINTAWV “R”

1. Riam
2. Rab
3. Ruaj
4. Rau
5. Roob
6. Rog
7. Ruam
8. Rooj
9. Roj
10. Raum

**NOI 3b:** NYEEM SOBLUS HAUVIQAB NO

- Kuv pem ib lub roob loj loj.
- Nws muaj ib rab riam.
- Kuv tus qaib no rog kawgli.
- Lawv rau mov rau peb noj.
- Nws rauv tau taws lawm.
- Koj cob tau tus ko riam no ruaj kawgli.
LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVQAB NO

1. ___________ 4. ___________
2. ___________ 5. ___________
3. ___________

XYAUM IB

Lusqhia: Siv cov tsiajntawv niam los sau rau ntawn kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam:
```
a i e o u w
ai au aw ee ia oo ua
```
1. Kuv rab r ______ m me me.
2. Tooj kom Maiw r ______ mov rau peb noj.
3. Tus qaib no r ______ g heevli.
4. Peb mus ua-si pem r ______ b.
5. Lub r ______ j zaum no piam lawm.

XYAUM OB

Lusqhia: Siv tus cimsaub los sau rau ntawn kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cimsaub:
```
b d g j m s v -
```
1. Kuv xav muah rab ria ______ no rau koj.
2. Kuv rab rau ______ pawv lawm.
3. Tooj taubtom rau ______ taws.
4. Maiw tus tub lub rau ______ zoo lawm.
5. Tagkis peb yuav mus ua-si pem roo ______.
XYAUM PEB

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>riam</th>
<th>roob</th>
<th>rau</th>
<th>rog</th>
<th>roj</th>
</tr>
</thead>
</table>

1. Nws tuaj yaum peb mus ua-si pem _______.
2. Pab muab hwj ______ ko rau kuv.
3. Kuv rau ______ pawv lawn.
4. Maiv tus poj quib ______ kawgli.
5. Kuv tus tub muaj ______ xyoo.

XYAUM PLAUB: Kev xyaum sau ntawv

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. ________________________________
2. ________________________________
3. ________________________________
## SOBKAWM 13

### S sos Suab

#### NOI 1b: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais 1b Lab Suab Zujuus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Suab</td>
<td>$S + ua + b = Suab$</td>
</tr>
<tr>
<td>2. Sab</td>
<td>$S + a + b = Sab$</td>
</tr>
<tr>
<td>3. Sawv</td>
<td>$S + aw + v = Sawv$</td>
</tr>
<tr>
<td>4. Sau</td>
<td>$S + au = Rau$</td>
</tr>
<tr>
<td>5. Sov</td>
<td>$S + o + v = Sov$</td>
</tr>
</tbody>
</table>

#### NOI OB: TEJ LO-LUS NTAWM TUS TSIAJNTAWV “S”

1. Suab 6. Sawv
2. Sab 7. Sib
3. Suav 8. Sauv
5. Sov 10. Swb

#### NOI PEB: NYEEM SOBLUS HAUVELAB NO

Nws lub suab zoo heevli.
Peb xav kom koj pub suav cov paj no.
Ua cas yuav sov ua lua!
Lawv mus saib yeejyajkinab lawm.
Kuv sib dua nws.
Tooj muab daim pam cia sauv lawm.
**LUS TSHIAB:** SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOQAB NO

1. ___________  
2. ___________  
3. ___________  
4. ___________  
5. ___________  

**XYAUM IB**

Lusqhia: Siv cov tsiajtawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajtawv niam:</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
</tr>
<tr>
<td>ai</td>
</tr>
</tbody>
</table>

1. Nws lub s____ b zoo hecvli.  
2. Kuv twb muab cia sab s______v lawm.  
3. Muab koj s____ b tes los rau kuv saib.  
4. Twb yog lub s______jh______m mus pw lawm.  
5. Cia kuv s______ v cov pobkws no.

**XYAUM OB**

Lusqhia: Siv tus cimsuah los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajtawv Cimsuah:</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
</tr>
</tbody>
</table>

1. Koj puas xav tuaj sai____ peb ua-si .  
2. Zaum ma, ua cas koj ho saw ____ xwb.  
3. Maiv, niam muah daim se____ no rau koj.  
4. Teeb tus qaib sa____ lawm.  
5. Koj sim sua____ cov zauv no.
XYAUM PEB

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>suab</th>
<th>saum</th>
<th>saib</th>
<th>siab</th>
<th>suav</th>
</tr>
</thead>
</table>

1. Koj pab kuv ______ cov qab no.
2. Kuv nuab tus cwjmem cia ______ rooj lawm.
3. Teeb lub ______ zoo heevli.
4. Pbem mus ______ lawv ua-si.
5. Maiv ______ dua kuv.

XYAUM PLAUB: Kev xyauam sau ntawv

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. __________________________________________
2. __________________________________________
3. __________________________________________
SOBKAWM 14

T tos Twm

NOI 1b: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais 1b Lub Suab Zujuzus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Twm</td>
<td>$T + w + m = Twm$</td>
</tr>
<tr>
<td>2. Tuaj</td>
<td>$T + u + j = Tuaj$</td>
</tr>
<tr>
<td>3. Taum</td>
<td>$T + a + m = Taum$</td>
</tr>
<tr>
<td>4. Tav</td>
<td>$T + a + v = Tav$</td>
</tr>
<tr>
<td>5. Tas</td>
<td>$T + a + s = Tas$</td>
</tr>
</tbody>
</table>

NOI OB: TEJ LO-LUS NTAWM TUS TSIAJNTAWV “T”

1. Twm 6. Tau
2. Tuaj 7. Tiav
3. Taum 8. Taub
4. Tav 9. Tais
5. Tas 10. Tom

NOI PEB (3): NYEEM SOBLUS HAUVQAB NO

Kuv coj twm mus noj zaub tom teb.
Koj niam de tau ib co taum.
Muab cov tav twm no ci peb noj.
Peb twb ua tau zaubmov siav tas lawm.
Muab lub tais los rau zaub.
Kuv tus tijlaug mus tom teb los.
Peb tahtom yuav noj mov ua ke.
**LUS TSHIAB:** SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOQAB NO

1. ____________ 4. ____________
2. ____________ 5. ____________
3. ____________

**XYAUM IB**

Lusqhia: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajntawv niam:</th>
</tr>
</thead>
<tbody>
<tr>
<td>a i e o u w</td>
</tr>
<tr>
<td>ai au aw ee ia oo ua</td>
</tr>
</tbody>
</table>

1. Kuv tus ti'laug mus tom t ______ b los.
2. Muab cov t_______ v twm ci rau peb noj.
3. Kuv coj t_______ m mus noj zaub.
4. Koj pab kuv de cov t_______ m no.
5. Peb tabtom t_______ j saib nej.

**XYAUM OB**

Lusqhia: Siv cov cimsuab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajntawv Cimsuab:</th>
</tr>
</thead>
<tbody>
<tr>
<td>b d g j m s v -</td>
</tr>
</tbody>
</table>

1. Koj puas xav tua _____ saib peb ua-si.
2. Muab cov tau _____ no rau koj.
3. Pab muab lub tai_____ ko rau kuv soj.
4. Coj kuv tus tw_____ mus noj zaub.
5. Nws twb kawm yuav tia______.
Xyaum PEB

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>taum</th>
<th>twm</th>
<th>tiav</th>
<th>tom</th>
<th>teev</th>
</tr>
</thead>
</table>

1. Kuv yuav mus de ____________ tim teh.
2. Qiv køj rab ______ rau kuv.
3. Ib tus nab ______ tus nees pem roob.
4. Tus ______ dawb mus noj zaub lawm.
5. Tooj twb kawm ______ lawm.

Xyaum Plaub: Kev xyaum sau ntawv

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. ______________________________
2. ______________________________
3. ______________________________
**SOBKAWM 15**

**NOTI IB:** XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zujuus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Vaubkib</td>
<td>V + au + b + k + i + b = Vaubkib</td>
</tr>
<tr>
<td>2. Vaj</td>
<td>V + a + j = Vaj</td>
</tr>
<tr>
<td>3. Vas</td>
<td>V + a + s = Vas</td>
</tr>
<tr>
<td>4. Vauv</td>
<td>V + au + v = Vauv</td>
</tr>
<tr>
<td>5. Vov</td>
<td>V + o + v = Vov</td>
</tr>
</tbody>
</table>

**NOTI OB:** TEJ LO-LUS NTAWM TUS TSIAJNTAWV “V”

1. Vaubkib
2. Vaj
3. Vas
4. Vauv
5. Vov
6. Vau
7. Vuag
8. Vab
9. Vojvoes
10. Vvm

**NOTI PEB:** NYEEM SOBLUS HAUVQAB NO

Tooj pom ib tus vaubkib.
Muab lub vab ko rau kuv.
Kos lub vojvoes rau tus zauv no.
Nws yog xeem Vaj.
Kuv tus vauv ha ua Tooj.
Muab tus vaubkib no rau koj.
**LUS TSHIAB:**SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVQAB NO

1. \_
   2. \_
   3. \_
   4. \_
   5. \_

**XYAUM IB**

Lusqhia: Sív cov tsiajtawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajtawv niam:</th>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
<th>al</th>
<th>au</th>
<th>aw</th>
<th>ee</th>
<th>ia</th>
<th>oo</th>
<th>ua</th>
</tr>
</thead>
</table>

1. Tagkis no kuv pom ib tus v \_
   \_
   \_
   b \_
   \_
   b tim kev.
2. Tooj tuaj qiv peb lub v \_
   \_
   \_
   b lawm.
3. Kuv tus v \_
   \_
   \_
   v mus ua haujlwm lawm.
4. Nej cov pobkws v \_
   \_
   \_
   tus lawm.
5. Peb cov twm mus noj zaub hauv lawv lub v \_
   \_
   \_
   j lawm.

**XYAUM OB**

Lusqhia: Sív tus cimsaub los sau rau ntawm kab uas tau kos cia kom lo-lus meej

<table>
<thead>
<tr>
<th>Tsiajtawv Cimsaub:</th>
<th>b</th>
<th>d</th>
<th>g</th>
<th>j</th>
<th>m</th>
<th>s</th>
<th>v</th>
<th>-</th>
</tr>
</thead>
</table>

1. Kuv tus vau \_
   \_
   \_
   \_
   mus ua tubrog lawm.
2. Tus vau \_
   \_
   \_
   ki \_
   \_
   no loj kwgli.
3. Lub va \_
   \_
   \_
   \_
   \_
   paj no loj kwgli.
4. Qiv koj lub va \_
   \_
   \_
   \_
   rau kuv ziag taum.
5. Kos ib lub vo \_
   \_
   \_
   \_
   voo \_
   \_
   \_
   rau tus zauv no.
XYAUM PEB

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>vaj</th>
<th>vaubkib</th>
<th>vauv</th>
<th>vau</th>
<th>vab</th>
</tr>
</thead>
</table>

1. Kuv yuav mus de taum hauv ____________.
2. Qiv koj lub _______ rau kuv.
3. Kuv pom ib tus __________ loj kawgli.
4. Kuv tus __________ Tooj mus yuav zaub lawm.
5. Nej cov poblws __________ tus lawm.

XYAUM PLAUB: Kev xyaum sau ntawv

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. __________________________________________
2. __________________________________________
3. __________________________________________
SOBKAWM 16

X xos Xiav

NOI LB: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zujuus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Xiav</td>
<td>$X + ia + v = Xiav$</td>
</tr>
<tr>
<td>2. Xaiv</td>
<td>$X + a + v = Xaiv$</td>
</tr>
<tr>
<td>3. Xaus</td>
<td>$X + au + s = Xaus$</td>
</tr>
<tr>
<td>4. Xaws</td>
<td>$X + aw + s = Xaws$</td>
</tr>
<tr>
<td>5. Xav</td>
<td>$X + a + v = Xav$</td>
</tr>
</tbody>
</table>

NOI OB: TEJ LO-LUS NTAWM TUS TSIAJNTAWV “X”

1. Xiav 6. Xa
2. Xaiv 7. Xeem
3. Xaus 8. Xaivu
4. Xaws 9. Xob
5. Xav 10. Xibxub

NOI PEB: NYEEM SOBLUS HAUVQAB NO

Niam kuv xav tau ib quais xov xiav.
Koj sim xai seb koj xav tau lub twg.
Maiv koj pab xaws lub ris no rau kuv.
Kuv xav tias lub xauv no quh lawm.
Zaj yeebyajklub no xaus tau tu-siah kawgli.
Koj pab xa lawy lub zeb no rovqab mus rau lawy.
**LUS TSHIAB**: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVQAB NO

1. ___________  
2. ___________  
3. ___________  
4. ___________  
5. ___________

**XVAUM IB**

Lusqhia: Siv cov tsiajtawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajtawv niam:

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
<td>oo</td>
</tr>
</tbody>
</table>

1. Niam køj pab x_____ s lub ris no rau kuv.
2. Muab køj ih tus x_____ bx____ b rau kuv.
3. Tooj yuav tau lub x_______ v no rau koj.
4. Nej zaj yeebyam x_______ s tau lomzem kawgli.
5. Kuv x_______ v tias cia peb mus ua-si no.

**XVAUM OB**

Lusqhia: Siv tus cisuaub los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajtawv Cisuaub:

| b | d | g | j | m | s | v | - |

1. Kuv niam tabtom xaw______ kuv lub ris.
2. Kuv tus muam muab lub xau______ no rau kuv.
4. Kuv xav tau kob xia______.
5. Kuv yog xee______ Lauj.
**XYAUM PEB**

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

\[
\begin{array}{|c|c|c|c|c|}
\hline
\text{xaus} & \text{xaws} & \text{xaiv} & \text{xiav} & \text{xa} \\
\hline
\end{array}
\]

1. Koj niam ______ daim duab no rau koj.
2. Kuv daim tiab yog kob ______.
3. Maiv pab ______ kuv lub ris soj.
4. Zaj yeebyam no ______ tau tu-siab kawgli.
5. Koj yuav tau ______ lo-lus ua raug los rau kab uas tau ko cia no.

**XYAUM PLAUB; Kev xyauam sau ntawv**

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. 
2. 
3. 

...
SOBKAWM 17

Y yos Yoov

NOI 1b: XYAUM NYEEM TEJ LO-LUS NO

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lub Suab Zuizus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Yoov</td>
<td>Y + oo + v = Yoov</td>
</tr>
<tr>
<td>2. Yuav</td>
<td>Y + ua + v = Yuav</td>
</tr>
<tr>
<td>3. Yug</td>
<td>Y + u + g = Yug</td>
</tr>
<tr>
<td>4. Yog</td>
<td>Y + o + g = Yog</td>
</tr>
<tr>
<td>5. Yeej</td>
<td>Y + ee + j = Yeej</td>
</tr>
</tbody>
</table>

NOI 0b: TEJ LO-LUS NTAWM TUS TSIAINTAWV “Y”

1. Yoov
2. Yuav
3. Yug
4. Yog
5. Yeej
6. Yawg
7. Yim
8. Yeeb
9. Yuag
10. Ya

NOI 0b: NYEEM SOBLUS HAUVQAB NO

Kuv yawg yuav tuaj saib peb.
Koj mus yuav zaub rau peb noj.
Nws yog kuv tus yawjyij.
Kev sibtw zaum no pub dub yeej lawm.
Kuv niam yug tau me-ab lawm.
Toej muaj yim tus noog.
Vim li cas muaj yoov coob ua haj.
LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOAB NO

1. 
2. 
3. 
4. 
5. 

XYAUM IB

Lusqia: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam:

\[
\begin{array}{c}
\text{ai} \\
\text{au} \\
\text{aw} \\
\text{ee} \\
\text{ia} \\
\text{oo} \\
\text{ua} \\
\end{array}
\]

1. Tus noog y ______ mus lawm.
2. Koj mus y ____ v ib tus qaib rau kuv.
3. Tagkis y ______ g mas tuaj saib peb.
4. Kuv muaj y ______ m tus twn.
5. Zaum no nej y ______ j lessis swb os.

XYAUM OB

Lusqia: Siv tus cimsuab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cimsuab:

\[
\begin{array}{c}
\text{b} \\
\text{d} \\
\text{g} \\
\text{j} \\
\text{m} \\
\text{s} \\
\text{v} \\
\text{-} \\
\end{array}
\]

1. Kuv pog yo ____ xeem Vaj.
2. Tus tub no yog tus yee ____ zaum no.
4. Tim kev no muaj yoo____ coob heevli.
5. Tus qaib no yua ____ ua luaj li.
**XYAUM PEB**

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>yawg</th>
<th>yeej</th>
<th>yuav</th>
<th>yoov</th>
<th>yog</th>
</tr>
</thead>
</table>

1. Kuv niam _______ yog xee m Laij.
2. Koj tus tijlaug _______ kev sibtw lawm.
3. Maiv mus _______ roj los kih qe.
4. Lub kwjha no muaj _______ coov heevli.
5. Taqkis koj _______ mam tuaj sab peb.

**XYAUM PLAUB: Kev xyaum sau ntawy**

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. __________________________________________
2. __________________________________________
3. __________________________________________
**SOBKAWM 18**

**Z zos Zaub**

<table>
<thead>
<tr>
<th>Lo-lus</th>
<th>Xyaum Hais Ib Lab Suab Zujzus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Zaub</td>
<td>$Z + au + b = Zaub$</td>
</tr>
<tr>
<td>2. Zaum</td>
<td>$Z + au + m = Zaum$</td>
</tr>
<tr>
<td>3. Zuag</td>
<td>$Z + un + g = Zuag$</td>
</tr>
<tr>
<td>4. Zos</td>
<td>$Z + o + v = Zos$</td>
</tr>
<tr>
<td>5. Zaj</td>
<td>$Z + a + j = Zaj$</td>
</tr>
</tbody>
</table>

**NOI IB:** XYAUM NYEEM TEJ LO-LUS NO

**NOI OB:** TEJ LO-LUS NTAWM TUS TSI AJINTAWW “Z”

1. Zaub
2. Zaum
3. Zuag
4. Zos
5. Zaj

6. Zov
7. Zoo
8. Zeb
9. Zog
10. Ziaub

**NOI PEB:** NYEEM SOBLUS HAUVQAB NO

Kuv niam mus de zaub tim teh.
Lub zos no loj kawgli.
Maiv mus ua-zog tim lawv lawm.
Qiv nej lub zeb rau peb zom taumpaj.
Muab lub tog ko rau nws zaum.
Daim duab no ko tuu zoo kawgli.
**LUS TSHIAB: SAU LI 3 – 5 LO-LUS TSHIAB RAU HAUVOQAB NO**

1. __________
2. __________
3. __________
4. __________
5. __________

**XYAUUM IB**

Lusqhia: Siv cov tsiajntawv niam los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv niam: 

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>e</th>
<th>o</th>
<th>u</th>
<th>w</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
<td>aw</td>
<td>ee</td>
<td>ia</td>
<td>oo</td>
</tr>
</tbody>
</table>

1. Kuv lub z____ g lov lawm.
2. Kuv xav noj z____ b.
3. Muab lub tog ko rau mws z____ m.
4. Peb xav siv nej lub z____ b zom pohkws.
5. Tus nees twg muaj z____ g dua.

**XYAUUM OB**

Lusqhia: Siv tus cimsuab los sau rau ntawm kab uas tau kos cia kom lo-lus meej

Tsiajntawv Cimsuab:

| b | d | g | j | m | s | v | - |

1. Koj lub zua ____ puas yog lub no.
2. Kuv niam de tau i b co zau ____ paj naghmo.
3. Pab muab kuv lub ris no zia ____ soj.
4. Tibneg huis tias tus dej no muaj za ____.
5. Koj pab zo ____ kuv tus tub.
**XYAUM PEB**

Lusqhia: Xaiv lo-lus kom raug meej tshaj los sau rau kab uas tau kos cia hauvqab no.

<table>
<thead>
<tr>
<th>zaub</th>
<th>zuag</th>
<th>zool</th>
<th>zos</th>
<th>ziaab</th>
</tr>
</thead>
</table>

1. Koj pab _______ kuv lub ris no.
2. Maiv lub ______ dam lawm.
3. Mim mus de ______ tim teh los.
4. Nej lub _______ no muaj tibneeg coob kawgli.
5. Nws ko tau duab _______ kawgli.

**XYAUM PLAUB: Kev xyaum sau ntawy**

Lusqhia: Xyaum sau li 1 – 3 kab lus rau hauvqab no

1. 
2. 
3. 

---
READING PACKET

PART 3:

Reading Lessons in Paragraph Format
Sobnyeem 1 – C cos Cuaj


Sobnyeem 2 – D dos Dev


Sobnyeem 3 – F fos Fawm


Sobnyeem 4 – G gos Gag

**Sobnyeem 5 – H hos Haus**


**Sobnyeem 6 – K kos Koob**


**Sobnyeem 7 – L los Luav**


**Sobnyeem 8 – M mos Miv**

Sobnyeem 9 – N nos Noog

Kuv pom ib tus noog daj. Naghmo neb mus dabtsi xwb. Coj cov noob dib no mus cog.
Pom nab pw tav kev. Peb yuav mus tua nas pem roob. Nej puas xav mus nuv ntses. Muab
mov los peb yuav noj sus.

Sobnyeem 10 – P pos Paj

Tagkis nej tuaj pab peb ua haujlwm. Lawv tua npua tsiab noj pebcaug. Nej tus pojqaib
puas tau puag qe. Kuv niam muaj ib lub vaj paj. Muab cov pobkws no hau noj. Ua tib zoo
tsam ces koj poob ntoo.

Sobnyeem 11 – Q qos Qav

Cov zaubmov no qab kawgli. Ua cas koj ho quaj. Tus qavkaws nyob hauv lub qhov av.
Kuv xav qiv nej lub rooj. Lub ris no qub lawm. Nws qaub khob dej nchuav lawm. Kuv
niam tabtom kib qe.

Sobnyeem 12 – R ros Roob

Kuv rab riam ntais lawm. Lub roob no siab kawgli. Lawv twb rovqab los lawm. Cov
tubntxhaiwkawm sib rub hlua. Tus qaib sam no rog kawgli. Muab rab rawg ko rau kuv noj
fawm. Cov kua-nqaij no muaj roj kawgli.
Sobnyeem 13 - S sos Suab


Sobnyeem 14 - T tos Twm


Sobnyeem 15 - V vos Vaubkib


Sobnyeem 16 - X xos Xiav

**Sobnyeem 17 - Y yos Yoov**


**Sobnyeem 18 - Z zos Zaub**

READING PACKET

PART 4 – SHORT STORIES
**Sobnyeem 1 – Lub koochtsheej Cuaj Xyoos**

Tooj tus tub yuav muaj cuaj xyoos rau tagkis. Tijlaug, koj coj kuv cuaj tus nees no mus thauj kuv cov khoom nram nroog. Tooj tabtom yuav npaj ua ib lub koochtsheej loj heev rau nws tus tub lub hnubyug. Tooj txawm sau tau cuaj daim ntawv caw.


**Sobnyeem 2 – Tus Dev Liabmuag**

Muaj ib tus dev, thaum nws yug los, nws yeej zoo-li tej dev, muaj tes, muaj taw, thiab muaj kobtw. Tabsis muaj ib qho ua rau nws zoo txawv tshaj lwm tus dev tibs, qhov ntawd yog nws sab plhu xis zoo li doog liabploog. Ces nws tus tswv txawm muab nws tis npe tias, Dev Liabmuag. Tus tswv txawm muab ib pluaj ntaub dub coj los khi thaiv sab plhu liab no.

Tus ntxhais ntawd tsis hais dabtsi ntxiv li, nws cia li cev kiag nyiaj rau tus tswv thiaj coj Dev Liabmuag mus lawm. Tomqab no tus tswv mam li paub tias Dev Liabmuag, yog tus dev uas muaj hmoo tshaj, nws tau mus nrog ntxhais huabtias nyob hauv voojloog lawm.

**Sobnyeem 3 – Khw Fawm Tooj pov**


Muaj ib tagkis txawm pom ib tus niamtais laus laus taugkev tuaj, Tooj pov thiab tus tub ntxuav taisdiav zoo-siab heevli. Nkawv txawm tawm plaws mus coj nws los zaum thiab nqa tau ib khob dej los rau nws haus. Tooj pov txawm mus ua kiag tau ib tias fawm nqa los rau tus niamtais no noj.

Thaum tus niamtias laus ntawd noj tas, nws txawm thau tau ib daim nploojntse hauv nws lub hnav thoobpuab los. Tus niamtias laus txawm muab tais tsaugsuag tau ib tus noog leebnkaub. Nws peb puagtes, tus noog leebnkaub txawm muaj sia tuaj thiab ya plaws mus tsaws nkaus rau ntawm lub qhovrais. Tus noog leebnkaub no quaj tau kho-siab zim xwb. Tus niamtais laus cia li tawm mus lawm.
Txij thaum ntawd los tibneeg tuaj deb tuaj ze tuaj mloog tus noog leebnkaub lub suab qabzib thiab noj fawm ntawm Toojpov lub khw. Toojpov zoo siab heev rau qhov khoompilig nws tau txais los ntawm tus niamtias laus no.

**Sobnyeem 4 – Lub suab gig-gaug**


**Sobnyeem 5 – Xav haus dej**

Twb tau pebcaug xyoo no lawm, kuv yeej tseem nco-ntsoov qhov xwmtxheej uas kuv tau ntsib. Zoo li nyuamqhuav tshwmsim naghmo xwb. Thaum kuv tsim los ces kuv nyob rau hauv ib lub havtiaj nrng uas tsis muaj ib tsob ntoo li. Kuv saib mus ib-ncig, tsuas yog pom av suabpuas daj rhwb rhuv txhua txhia qhov chaw xwb.


**Sobnyeem 6 – Koob Xaws Khaubncaws**

Txhua lub xyoo tshiab, tej laus muab koob los xaws tsoos tsho tshiab rau tej tub tej ntxhais hnav mus dhia qaib. Rab koob yog ib yam khoom uas tibneeg tsim los ntxiv tej ristsho uas ntuag lawm. Tibneeg feem ntau cov uas nyob tej tebchaw txomnyem yeej pom tau tias rab koob yog ib yam twj uas tseemceeb rau hauv lawv lub neej heevli.

Me nyuam yaus tej ristsho ua to qhov lossis ntuag lawm ces cia li muab dua ib pluaj ntaub tshiab coj los xaws thaiv lub qhov ntawd xwb. Qhov no kuj pab kom lawv tsis tau rho nyiaj mus yuav dua lub tshiab. Vim li no txhua txhua leejniam thiajli npaj ntaub, xov, thiajli koob cia es lawv thiajli tau siv xaws lawv tej me-nyuam cov khaubncaws uas ntuag lawm.

**Sobnyeem 7 – Luav lub tspyyim zoo**

Nyob hauv ntiajteb no koj xav tias yam tsiaj qus twg thiajli tsis pw nws lub chaw zaum ob. Tus ntawd ces yog luav xwb. Tej laus ib txwm piv t xojclus tias, “Luav tsis pw, luav lub qub zes.” Qhov no yeej muaj tseeb, yeej tsis muaj ib tus luav twg uas nws rovqab los pw nws qhov chaw qub uas nws twb pw naghmo lawm.

**Sobnyeem 8 – Miv Qhovmuag Zoo**

Miv yog ib hom tsiaj uas pom kev thaum tsausntuj. Miv ob lub qhovmuag zoo heevli. Twb tsausntuj lawm los miv yeej tseem tawm mus nrhiav noj. Miv tom nas thiab tej yam tsiaj me, xwb li me-nyuam qaib thiab me-nyuam qos.

Lub limtiam tas los no kuv niam tsib tus me-nyuam qaib ploj lawm. Peb twb nrhiav ib ncig ntawm lub nkuajqaib tas los yeej tsis pom li. Kuv niam chimsiab heev vim yog nws thawjzag me-nyuam qaib xwb. Ntawm lub ceskaum vaj, hnov ib co me-nyuam miv quaj quaj. Kuv txiv thialji mus saib; nws pom plaub qaib cuagtisi. Cov me-nyuam miv tabtom sibtxeeb noj cov me-nyuam qaib uas tus maum miv tom los rau lawv. Ces peb thialji paub tias tus maum miv tom kuv niam cov me-nyuam qaib lawm.

**Sobnyeem 9 – Muaj Tis Li Noog**

Leej tibneeg xav kom lawv muaj tis li noog thiaj txawj ya saum nruabntug. Tabsis qhov ntawd yog kev xav xwb. Tsuas yog noog thialji ya tau vim tias noog yog yam tsiaj pobtxha sib heevli. Lawv ob txhais ntis thialji pus tau lawv yam ntawm tsob ntoo no mus rau tsob ntoo tod. Muaj ntau hom noog nyob hauv ntiajteb no, ib txhia noog muaj kob
zoo-nkauj heevli. Muaj ntau yam kob sib xyaws daws, kob liab, kob ntsuab, lossis kob
daj.

Muaj ib txhia noog kuj ya tau mus deb thiab ya ceev heevli. Cov noog noj ntse
nram hiavtxwm muaj peevxwm ya mus rau hauv dej thiab muab lawv tus kausncauj mus
tais tau ntses. Kuv yeej qhuas cov noog no kawgli. Hom noog no cov plaub yeej tsis
txheem dej thaum tus noog ya nkag kiag ntawm nplaimdej mus tom ntses.

**Sobnyeem 10 - Lub Paj Tshiab Ib-vuag**

Lub paj yog ib yam khoom tshwjxeeb rau tibneeg ntiajteb. Tsis hais lub sijhawm
twgli, koj yeej pom tibneeg tuaj yuav paj. Tej txhia ces yuav paj mus rau lawv tus hlub.
Tej txhia ces yuav paj nqa mus rau tus neegmob kom nws zoo-siab. Tej txhia yuav paj coj
los txawb hauv tsev kom tsev tsw-qab.

Tej txhia tibneeg kuj tau hais tias, leej tibneeg lub neej ces zoo li lub paj. Thaum
lub paj nyuamqhuav pib tawg mas muaj tau tus kab tus ntsaum tuaj ntsauv. Ib hnub lub
paj tsuas muaj tshiab zujzus tuaj xwb. Tabsis qhov tshiab tshiab no yuav nyob tsis ntev li;
zoo li ib ntsais muag xwb ces lub paj twb pib ntsws zujzus lawm. Ua leej tibneeg nyob
peb tsuas muaj yug, loj hlob, ces laus xwb. Thaum kawg yuav tsis muaj ntab muaj muv
tuaj ntsauv lub paj li lawm.

**Sobnyeem 11 - Mus Ntaus Qav Hmo-ntuj**

Thaum ub nyob Tebchaws Nplog, cov laus mas nyiam mus ntaus qab hmo-ntuj
kawgli. Kuv txiv tau piav nws zaj kwvhuam ntaus qav rau kuv mloog. Thaum ntawd kuv
txiv muaj xya xyoo xwb; nws yog tus yau tshaj ntawm lawv tsib leeg uas mus ntaus qav hmo ntawd. Kuv yawg twb samhwm rau kuv txiv lawm tias tej chaw ze lawv twb mus ntaus tas lawm; zaum no lawv yuav mus puag tim qabtsuas. Kuv txiv tseem yau, es tsis txhob nrog lawv mus. Tabsis kuv txiv tsis mloog kuv yawg hais.


**Sobnyeem 12 - Lub Zos Roob Nyujqus**


**Sobnyeem 13 - Lub Suab ua Kuv Poobsiab**


Kuv twb tso cov cua kub hauv kuv lub tsheb, vim tias yeej no thiab los daus dawb pes vog sabnrauv. Kuv mloog zoo li cov cua cia li tuaj txiaszias ua rau kuv ib ce sawv pob qavkwaws zomzaws. Txawm hnov ib lub suab nrov heev zoo-li tibneeg tsuj kom tsheb nres nramqab tuaj. Kuv saib daim-iav uas tsom mus rau nramqab. Pom ib lub tsheb tsoo daim tsa-zeb uas thaiv hauv plawvkev thiab kiv ob peb ntxees ua rau lub tsheb pluav tas li lawm. Lub suab no ua rau kuv ntshai heevli.
Sobnyeem 14 - Twm Ua Tau Haujlwm Ntau

Twm yog ib hom tsiaj uas ua tau haujlwm ntau yam pab rau tibneeg. Txawm tias twm yog ib tus tsiaj xwb; nws yeej yog ib tus zoo phoojywg rau tibneeg. Twm nyiam mus nyob ua-si hauv tej lub pasdej lossis pashawv. Yog li no tibneeg thiajli hu twm tias, twm dej. Tibneeg siv twm mus laij liaj. Muab tus khais cuab rau twm lub cajdab; tus twm mamli cab tus khais kom khawb cov av.

Thaum twm laij tas ces tus tswv liaj mam li tso dej los rau hauv cov zes liaj. Lub sijhawm twm tsis laij liaj lawm, tibneeg kuj siv twm thauj khoom. Coj twm mus thauj nplej thiab pobkws tom teb los tsev. Tsis tas li ntawd, tibneeg tseem siv twm thauj txhiamxwm mus muag tom kiab tom khw thiab.

Sobnyeem 15 – TusVaubkib Ceeb


Ces tswvntuj thiajli tso cai kom tibneeg noj tau txhua yam tsiaj hauv ntiajteb no. Thaum tswvntuj hais li ntawd tas; vaubkib thiajli nug tswvntuj tias, kuv twb yog tsiaj, ces tibneeg kuj noj tau kuv thiab. Tswvntuj thiajli teb tias, yog tibneeg noj tau koj thiab. Vaubkib thiajli ceebsob. Tswvntuj thiajli hais rau vaubkib ntxiv tias cia kuv mam li muab lub khaujkhaum no rau koj, thaum koj pom tibneeg koj thiajli tau chaw nkaum. Vim yog
Kob xiav yog hom kob uas kuv nyiam tshajplaws li. Txhua yam ntawm kuv ntiagtug yuav tsum yog kob xiav xwb. Vim tias kob xiav zoo tau tshiab thiab yeej tsis tuag tshav yooj yim. Thaum kuv muaj peb xyoo, kuv niam yuav tau lub tsheo hnav ncawspob kob xiav ua khoomplig rau kuv lub hnubyug. Txij thaum ntawd los ces kuv cia li nyiam kob xiav lawm xwb.


Yoov los ntsauv thiab rov los. Lub qhovrooj yeej kaw tsis tau li. Yoov siv lub hwvtsam no ya los hauv tsev. Yoov los ntsauv thiab tsawv tim tej phabntsa dub pes vos xwb. Yoov
nyiam los ntsauv tej zaubmov uas tibneeg tsis tau muab khwb cia. Thaum cov qhua mus
tas lawm, yus mamli npaj los ntaus yoov xwb tiag.

**Sobnyeem 18 - Maivmim Muag Zaub Tom Khw Tshavpuam**

Maivmim yog ib leej niam nquag thiab zivzog khvv rau nws tsevneeg heevli. Tsis
muaj txoj hmoo, nws tus txiv tau tso lawv tseg ua ntej lawv tuaj rau Tebchaws Amelikas
no lawm. Thaum tuaj txog nws tsis paub lus Askiv zoo, nws thiajli txiavtxim siab mus ua
teb los yug nws ob tus me-nyuam. Maivmim mus ntiav tau ib thaj av.

Thaum lub caij nploojhlav tig los txog, Maivmim npaj hlau thiab txuas mus luaj
teb. Thaum Miamvim luaj tej nrojtsuag tas, nws muab sua coj mus ua ib pawg cia.
Maivmim mamli muab hlau los ncaws cov av ib tog zujzus tuaj. Siv sijhawm li ib lub
limtias mam li ncaws tas. Maivmim muab cov av hus los ua tej pav cia.

Maivmim mamli mus cog txhua yam zaub, dib, taub, taum, pobkws thiab
txwjlomdos rau nws daim teb. Maivmim niajhnub mus ywg dej thiab mus tu nws daim
teb tsis so li. Nws mus dob tej nroj ntawm ib ncig ntug teb kom tsis txhob tuaj ntxoov
thiab laum nws cov qoob.

Thaum txog lub Tsibhlis ntuj, tej zaub twb zoo dej coj los muag lawm. Maivmim
mus ntiav tau ib qhov chaw muag nws tej txhiamxwm tom khw tshavpuam. Txhua lub
lisxaus (Zwjcag thiab Zwjhnub) Maivmim coj nws cov zaub mus muag. Nws ob tus me-
nyuam nrog nws mus muag zaub tim khw tshavpuam vim nkawv thiaj pab txhais lus rau
nws.
Table A-1

Outline of The Reading Packet

<table>
<thead>
<tr>
<th>Part 1</th>
<th>Part 2</th>
<th>Part 3</th>
<th>Part 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 Single Consonants (Power Point Format) 1.2 Vowels 1.3 Tone Markers 1.4 Single Consonants’ word (Power Point Format)</td>
<td>Reading One</td>
<td>Reading Two</td>
<td>Reading Three</td>
</tr>
</tbody>
</table>

**Description:**

- Pronunciation guides for the basis foundation of Hmong Literacy
- Included 18 Basic Reading Lessons in sentences format and cloze exercises
- Included 18 Reading Lessons of the single consonants in paragraph format
- Included 18 Reading Lessons of the single consonants in short story format
Table A-2
Consonant “C”
All 13 vowels
Tone Marker “b”

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning or No Meaning</th>
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</thead>
<tbody>
<tr>
<td>Cab</td>
<td>Worm or pull</td>
</tr>
<tr>
<td>Ceb</td>
<td>Unclean or full of dust</td>
</tr>
<tr>
<td>Cib</td>
<td>Use for person name</td>
</tr>
<tr>
<td>Cob</td>
<td>Welding</td>
</tr>
<tr>
<td>Cub</td>
<td>Steaming</td>
</tr>
<tr>
<td>Cwb</td>
<td>Given</td>
</tr>
<tr>
<td>Caib</td>
<td>Bee’s residues</td>
</tr>
<tr>
<td>Caub</td>
<td>Last or rivalry</td>
</tr>
<tr>
<td>Cawb</td>
<td>No meaning</td>
</tr>
<tr>
<td>Ceeb</td>
<td>Frighten</td>
</tr>
<tr>
<td>Ciab</td>
<td>Bee’s residue</td>
</tr>
<tr>
<td>Coob</td>
<td>Many</td>
</tr>
<tr>
<td>Cuab</td>
<td>Trap</td>
</tr>
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Table A-3
The four Hmong written patterns

**Note:**
Txiv is shorten for tsiajntawv txiv (single consonants)
Niam is shorten for tsiajntawv niam (vowels)
Cim is shorten for tsiajntawv cimsuab (tone markers)

<table>
<thead>
<tr>
<th>Kev sau ntawv (Patterns)</th>
<th>Pivtxwv (Examples)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. txiv + niam + cim = ib lo-lus</td>
<td>k + u + v = kuv</td>
</tr>
<tr>
<td>(consonant + vowel + tone marker = a word)</td>
<td></td>
</tr>
<tr>
<td>2. txiv + niam = ib lo-lus</td>
<td>t + au = tau</td>
</tr>
<tr>
<td>(consonant + vowel = a word)</td>
<td></td>
</tr>
<tr>
<td>3. niam + cim = ib lo-lus</td>
<td>e + v = ev</td>
</tr>
<tr>
<td>(vowel + tone marker = a word)</td>
<td></td>
</tr>
<tr>
<td>4. niam = ib lo-lus</td>
<td>o = o</td>
</tr>
<tr>
<td>(vowel = a word)</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX A

TSIAJNTAWV TXIV

I. COV IB-TUS
MUAJ 18 TUS XWSLI NO:

C D F G H K L M N P Q
R S T V X Y Z

II. COV OB-TUS
MUAJ 22 TUS XWSLI NO

CH DH HL HM HN KH ML NC ND NK NP
NQ NR NT NY PH PL QH RH TS TX XY

III. COV PEB-TUS
MUAJ 14 TUS XWSLI NO

HML HNY NCH NKH NPH NPL NQH NTH NRH NTS NTX PLH TSH TXH

IV. COV PLAUB-TUS
MUAJ 3 TUS

NPLH NTSH NTXH

TSIAJNTAWV NIAM

I. TAB
MUAJ 6 TUS XWSLI NO:

A E I U O W

II. TXWM
MUAJ 7 TUS XWSLI NO:

AI AU AW EE IA OO UA
## TSIAJNTAWV CIMSUAB

### I. COV TSIAJNTAWV NO MUAJ 8 LUB SUAB XWSLI NO:

<table>
<thead>
<tr>
<th>B</th>
<th>Cim Siab</th>
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<tr>
<td>D</td>
<td>Cim Tod</td>
</tr>
<tr>
<td>G</td>
<td>Cim Neeg</td>
</tr>
<tr>
<td>J</td>
<td>Cim NtuJ</td>
</tr>
<tr>
<td>M</td>
<td>Cim Niam</td>
</tr>
<tr>
<td>S</td>
<td>Cim Mus</td>
</tr>
<tr>
<td>V</td>
<td>Cim Kuv</td>
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<tr>
<td>-</td>
<td>Cim Ua</td>
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CLOZE EXERCISES ANSWERS

C

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<td>1. m</td>
<td>1. cog</td>
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<tr>
<td>2. ia</td>
<td>2. g</td>
<td>2. cuaj</td>
</tr>
<tr>
<td>3. o</td>
<td>3. g</td>
<td>3. cuab</td>
</tr>
<tr>
<td>4. ai</td>
<td>4. g</td>
<td>4. ceeb</td>
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<td>5. au</td>
<td>5. v</td>
<td>5. coob</td>
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D

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<td>2. s</td>
<td>2. dej</td>
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<td>3. a</td>
<td>3. v</td>
<td>3. dag</td>
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<td>4. ai, ua</td>
<td>4. b</td>
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<td>5. g</td>
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<td>2. gaug</td>
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