



KHMER LOWELL

កក្កដា-សីហា / July - Aug 1997; Issue No. 5

គ្រឹះស្ថាន



**CMAA's New Home on Jackson Street, Lowell
1st Annual Water Festival in Lowell**

Exhibition of Khmer Art

វិទ្យាស្ថានកម្ពុជា
សម្រាប់ការសិក្សា
និងស្រាវជ្រាវ
ស្រាវជ្រាវ



Varuna: God of the Waters

**Traditional Boat Builder Recipe
Rite and Rhythm of Water Festival**



\$ 1.99

Above, the Traditional Water Festival in Cambodia when French naturalist Henri Mouhot visited in 1860

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ខ្មែរឡូវែល ជាព្រឹត្តិបត្រចេញផ្សាយប្រចាំពីរខែ រៀបចំឡើងដោយសមាគមខ្មែរក្រុងឡូវែល, ក្រុមអ្នកបោះពុម្ពខ្មែរ-អាមេរិកាំង, និងវិទ្យាស្ថានវប្បធម៌ខ្មែរ។ យើងសូមស្វាគមន៍ចំពោះវិភាគទានជាអត្ថបទគ្រប់យ៉ាងដូចជា៖ កំណាព្យ, រឿងប្រឌិត, រឿងកំប្លែងខ្លីៗ រូបថតដែលមានសារៈសំខាន់សំរាប់អ្នកអានទូទៅ។ សូមមេត្តាកំណត់ប្រវែងអត្ថបទនិមួយៗ ដោយមានត្រឹមតែពី ៨០០-១២០០ពាក្យ ហើយអត្ថន័យនៃអត្ថបទនោះសោតត្រូវមានលក្ខណៈស្របទៅតាមគោលគំនិតរបស់ព្រឹត្តិបត្រខ្មែរឡូវែលយើងផងដែរ។ ម្យ៉ាងវិញទៀត, សូមលោក-លោកស្រី អ្នកនាងកញ្ញា ដែលជាម្ចាស់អត្ថបទសូមមេត្តាសរសេរឈ្មោះ, អាស័យដ្ឋាន, និងហត្ថលេខាឱ្យបានច្បាស់លាស់ ដើម្បីងាយស្រួលក្នុងការទាក់ទងតាមរយៈប្រៃសណីយ៍។

ចំពោះអត្ថបទដែលយើងមិនអាចផ្សាយបានដោយប្រហេណុណាមួយនោះយើងមិនអាចទទួលខុសត្រូវប្របូន្រ្តទៅអោយម្ចាស់អត្ថបទវិញបានទេប្រសិនបើអ្នកនិពន្ធមិនបានផ្តល់កម្រៃសំរាប់ធ្វើមកវិញនោះទេ។

យើងរក្សាសិទ្ធិគ្រប់យ៉ាងទៅលើអត្ថបទទាំងអស់ដែលបោះពុម្ពផ្សាយនៅក្នុងព្រឹត្តិបត្រ “ខ្មែរឡូវែល” ហើយមិនអនុញ្ញាតិឱ្យចម្លងផ្នែកណាមួយដើម្បីយកទៅប្រើក្នុងប្រការណាមួយដោយគ្មានការអនុញ្ញាតជាលាយលក្ខណ៍អក្សរពីសមាគមយើងឡើយ។

Khmer Lowell Newsletter is a bi-monthly publication of the Cambodian Mutual Assistance Association of Greater Lowell, Inc. (CMAA), the Cambodian American Voter League (CAVL), and the Khmer Cultural Institute (KCI). We welcome your contribution. Send us your articles, poems, short story, opinion column, political and social commentary or any kind of art work such as cartoon that you wish to be published. All articles should be limited to 800-1200 words. Please include your name, address and phone number.

We reserve the right to edit all materials for space and contents suitable to Khmer Lowell's philosophy. For articles that we can not printed for any reasons whatsoever, we bear no responsibilities and/or are responsible to send them back to the writers if writer names and address are not provided.

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Lowell, MA 01852
Tel: (508) 454-4286; Fax: (508) 454-1806

Dear Fellow Cambodians and Friends:

During these summer months, the Cambodian community members will witness a few important events that are so significant to our growing community here in Lowell. First, CMAA has just received a big donation of an 80,000 square feet building on 165 Jackson Street, Lowell. This red brick building is a historical landmark and a former headquarters of Courier Corporation that was owned by the Conway family for three generations. It is right in downtown Lowell and centrally located within the Cambodian neighborhoods (please read related article on page 12).

Secondly, CMAA is organizing the first annual Water Festival this August 23, 1997. It is a wonderful and historical in scope because this is the first time and the only kind of festival itself that ever took place outside of Cambodia or Southeast Asia. It is widely supported by many agencies such as the Center for Family, Work, and Community of University of Massachusetts at Lowell; Lao American Organization; the New England Folklife Center; the National Historical Park; Lowell Cultural Council; Massachusetts Cultural Council; Lowell Health Department; as well as local Buddhist temples and Southeast Asian groups. But the most generous supporter of all is the Theodore Edson Parker Foundation. Parker's fund has enabled us to make this very important event realizable in the city of Lowell, Massachusetts.

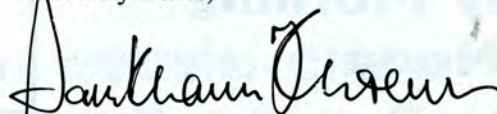
Two beautiful traditional racing boats were made and are being shipped from Cambodia for this event. On the day of the water festival there will be a lot of exciting activities for the whole family to enjoy. Of course, admission to the festival is free. But any donation will be greatly appreciated (please see related articles on pages 8, 24).

Accommodating a sizable Cambodian population of about 25,000, Lowell is home to the second largest population of Cambodians in the United States. And the donated 80,000 square feet building will provide a singular opportunity for the development of a Cambodian Cultural and Economic Center that could stand alongside Lowell's other cultural and historic attractions: the National Historical Park, the New England Quilt Museum, Brush Gallery, American Textile History Museum, Boots Cotton Mills, the Morgan Center and Boardinghouse Park, and the new Sport Museum.

On behalf of the Board and staff, I would like to personally invite each and every community member and friends to participate in both the first annual Water Festival and also to be part of the development of our Cambodian Cultural and Economic Center here in the city of Lowell.

I'm looking forward to seeing you at the Water Festival this August. Thank you all so very much for your continued support. The many difficult tasks of serving our growing Community would not be possible without YOU!

Sincerely Yours,



Samkhann Khoeun
Executive Director, CMAA



ជំលោះគ្រួសារដែលបណ្តាលមកពីពាក្យសុំដី



តាលដីសំខាន់ៗយ៉ាងដែលមានប្រសិទ្ធភាពចំពោះមាតាបិតាក្នុងការអប់រំកូនចៅដោយមិនមានធ្វើតាមលក្ខណៈយកចំពោះក្មេង។

- ១: ផ្តល់នូវសេចក្តីស្រឡាញ់ហើយបញ្ចេញនូវក្តីស្រឡាញ់និងសេចក្តីព្រួយកង្វល់។
- ២: ជួយក្មេងអោយស្ថាបនានូវតម្លៃខ្លួនរបស់គេ អោយបានប្រសើរឡើង។
- ៣: សង្កេតនូវសេចក្តីគោរពចំពោះក្មេង។
- ៤: ទទួលនូវការយល់ស្រប និងបង្ហាញ

- នូវការយល់ស្របចំពោះក្មេង។
- ៥: មានសេចក្តីយល់ដឹងយ៉ាងល្អត្រឹមត្រូវពីបច្ចេកវិទ្យាអប់រំ។
- ៦: ផ្តល់នូវភាពច្បាស់លាស់និងសេចក្តីសង្ឃឹមដោយសមហេតុសមផល។
- ៧: ធ្វើអោយបានម៉ឺងម៉ាត់ត្រឹមត្រូវក្នុងការធ្វើអោយក្មេងស្តាប់បង្គាប់។
- ៨: រៀបចំនូវភាពហ្មត់ចត់និងដាក់កំរិតអោយបានតឹងរឹងមាំមួន។
- ៩: ឪពុកម្តាយត្រូវធ្វើការដោះស្រាយដោយច្បាស់លាស់ត្រឹមត្រូវចំពោះក្មេង។
- ១០: អោយមានការប្រតិបត្តិទៅតាមកំរិតព្រំដែន។
- ១១: អនុញ្ញាតិអោយមានការខ្វែងយោបល់និងបញ្ចេញយោបល់ទៅតាមកំរិតព្រំដែន។
- ១២: អនុញ្ញាតិអោយក្មេងធ្វើអ្វីមួយដោយខ្លួនរបស់គេ។

តទៅនេះខ្ញុំសូមប្រាប់ដោយសង្ខេបនូវគោលនិមួយៗ ដូចខាងក្រោមនេះ:

- ១: ផ្តល់នូវក្តីស្រឡាញ់និងបញ្ចេញនូវក្តីស្រឡាញ់ព្រមទាំងសេចក្តីព្រួយកង្វល់។ គឺការថែរក្សាផ្ទះក្នុងយ៉ាងកក់ក្តៅជួយការពារក្មេងនិងសង្កេតនូវភាពស្មើទូលលេចផ្សេងៗទៀតចំពោះក្មេងដែលរស់នៅក្នុងផ្ទះទាំងអស់គឺជាចំណុចដ៏សំខាន់មួយដើម្បីជួយជ្រុំជ្រែងនូវការវិភាគរបស់លោកអ្នកក្នុងការជួយកូនចៅអោយមានឧត្តមភាពល្អលាស់យ៉ាងមាំមួនចំពោះខ្លួនរបស់គេឈ្មោះថាការយល់នូវតម្លៃរបស់ខ្លួន។
- ២: ជួយក្មេងអោយកសាងនូវតម្លៃខ្លួនរបស់គេអោយបានល្អប្រសើរឡើង។ គឺការជួយអប់រំអោយចេះស្វែងរកនូវអ្វីមួយដែលល្អដោយផ្ទាល់ខ្លួនគេដូចជា: ជួយអប់រំពន្យល់ក្មេង

តទៅទំព័រទី ២១



ថ្នាក់បង្រៀនចូលសញ្ជាតិ Citizenship Class

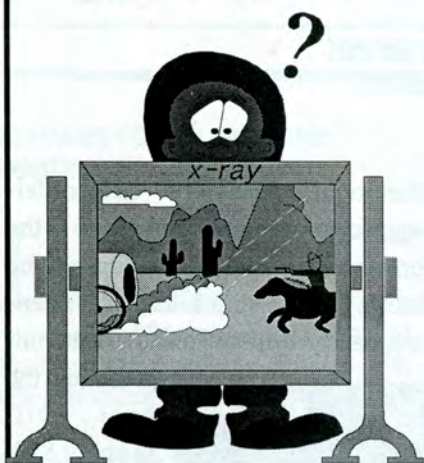
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សូមអញ្ជើញទាក់ទង CMAA - 125 Perry Street; Lowell, MA 01852
Tel: (508) 454-4286 ។ សូមសួររក វ៉ានី ហ៊ីម

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(Ages 2 years 9 months to 5 years)



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FAMILY SIZE	2	3	4	5	6	7	8	9
A) 50% of Median Gross Monthly Income	1862	1931	2299	2667	3035	3104	3173	3242
B) 75% of Median Gross Monthly Income	2672	2771	3299	3827	4355	4454	4553	4652
C) 100% of Median Gross Monthly Income	3644	3779	4499	5219	5939	6074	6209	6344

PLEASE CALL

454-4286

សមាគមខ្មែរ - CMAA

Komar Day Care Center

125 Perry Street, Lowell, MA 01852

A BOAT BUILDER'S RECIPE

(Excerpt from a Cambodia magazine: "The Legend Comes to Life"
Volume 3, 1997 published by Ministry of Tourism, Cambodia)

When *Chang'hann Hoy* broke into two pieces, people thought it was because the rowers were too strong. They said the rowers paddled the long, sleek racing boat so fast it just split apart—the bow end sped away from the stern, leaving one half in Siemreap and the other half far down river in Kompong Chhnang.

Fast it was. *Chang'hann Hoy* was so named after it brought food from Kompong Chhnang to monks at Angkor Wat 150 kilometers up the Tonle Sap river. And the food—*chang'hann*—was still *hoy*—hot! And the boat was fast because the rowers were strong and rowed with great speed, so the story goes.

But Monh Sok knows that the rowers weren't the reason why the legendary long boat split in half. Sok, a 51 year-old boat builder from SiemReap, knows *Hot Food* broke apart because it was built so well—built according to the ancient formula developed centuries ago to make the war boats of the ancient Angkor empire.

Built for speed, and *Hot Food* was built so well, so sleek, so fast, it just raced away from itself.

Surely, the ancient formula makes

fast boats—ones so sleek, graceful and brightly colored. It is this ancient formula that produces the boats that every November fill the Tonle Sap at Phnom Penh and moat at Angkor Wat in Siemreap for the Water Festival races, Cambodia's grandest celebration.

Monh Sok says the key to the formula is an ancient rule: "*Kor romaing, bath kantaing, kantuy puos kray*"—"the neck of a fallow

deer, the bottom of a basket, the tail of snake named *kray*." The formula works like this: The deer's neck is handsomely round. The bottom of a basket is roughly flat. The *Kray* snake's tail is smaller, "like chicken's chest," Sok says.

The chief workman recites this formula and tells his workers to carve

their boat accordingly—neck of fallow deer curving gracefully up at the bow, basket flatness shaping the hull's bottom, thin snake tail sweeping back from the stern. "If the tail

is too big, the boat will leap," Sok says. The boat builders rush from stem to stern, and then pull themselves away to see the sides of the long craft to make sure that the rule has been complied with properly.

The boat is made. You have to entirely answer

the requirements of the ancient formula. But what happens if you use *koki thmar* wood to make this boat? It will sink, of course. According to the veteran boat maker, it is not enough just to follow the rule—the workmen must also select the best quality wood. They should use the normal *koki* tree, not *koki teuk*,



BOAT/Continue to page 17

DSS Testimony

Linda K. Carlisle, Commissioner of Department of Social Services

(House Ways and Means Committee Hearing)

February 25, 1997

SERVICES TO CHILDREN AND FAMILIES

I'll switch gears here and talk about the work we do to support the core mission of DSS—protecting children who have been abused or neglected and providing children with safe permanent homes.

The families we encounter do not have storybook lives. The pages of case records tell horrifying accounts of abuse, neglect, family violence and numerous tales of parents' inability to successfully raise their own children. DSS staff rescue children from scary situations everyday in unheralded efforts to provide them with a better future. Let me tell you some of the ways we have strengthened the agency.

Adoption

One of the best success stories in the country is what DSS has done in the area of adoption. In 1993 Governor Weld and Lt. Governor Cellucci launched Assignment Adoption, a comprehensive plan of action to reduce the backlog of children in need of adoptive homes and to restructure the adoption system to move children onto permanency much quicker. At that time DSS was completing on average 500 adoptions a year. Since FY 94 DSS has completed over 1,000 adoptions in each year. House One asks for \$5.59m to fund adoption and guardianship caseload growth that we will continue into FY 98.

A few months back I joined Lt. Governor Cellucci at an adoption event in Fall River where met three young sisters who were adopted by a Rehoboth couple. These girls, victims of parental substance abuse, had been in foster care for several years. They now are together in

a home they can call their own with loving parents, because of our efforts. For these sisters and each one of the children adopted through DSS, adoption is a happy ending- or a happy new beginning - in their life story.

Out-of-Home Care

Perhaps one of the biggest areas of change is in our out-of-home placement services. Foster homes and group care are designed as short-term. Children are placed in DSS homes until they can safely return home, be adopted or can live independently. The problem with foster and residential care is simple the needs of the children coming into care have outstripped the technologies available to deal with them. We are caring for today's children who have much more profound behavioral, mental and physical problems, with yesterday's system. The system that was developed decades ago has not kept pace with the numbers or their issues, leaving us with an antiquated means to address some of the most complex family problems. When a child has to be removed from his or her home, our options are primarily foster or group care with little in between. There are simply not enough foster families for the children who cannot safely remain in their own homes and the system is in dire need of revamping. Unlike decades ago, there are not as many two parent families where women are staying home to raise children EOHHS SECRETARY Gallant has made helping to expand the pool of foster parents a top priority. We have begun aggressive recruitment efforts, targeting corporations, religious and civic organizations. The results are promising. Hopefully the dramatic increases in inquires about becoming a foster or adoptive parent will ultimately lead to new homes. We know, however, that people think on average for two

years about becoming a foster or adoptive parent before making that first phone call.

Kids Net

We also know that in order to recruit, we have to make sure our current pool of foster families are well supported. This month we announced the award of a contract to Massachusetts Society for the Prevention of Cruelty to Children to provide support and membership services to foster and adoptive parents through a program called Kids Bet. Such services will include ongoing foster parent training, respite care, a limited amount of child care, support groups and other services.

Tiered Reimbursement

This spring, a new tiered reimbursement system for foster care will be implemented. This will create four levels of foster care—a base level, second level for children with behavioral / emotional problems, third level for chronic or acute medical issues and fourth level of contracted therapeutic or specialized foster care. This new reimbursement system will rationalize the payment system and will eventually link the training and certification of foster parents to the level of children that can be placed in their home. This an initiative that is long overdue.

Bridge Homes

In addition to more foster homes, more options are needed for workers making the difficult decision of how and where to place children who must be removed from their homes. Until now our only option has been to place young children with foster parents who may already have their hands full. Last year we developed a Bridge Home in Boston, this year we added one in Springfield, and by the end of this fiscal year, four additional programs will open in the remaining regions of the state. Bridge Homes are an innovative program model in Massachusetts. They are small, residential programs for younger children who have to be placed away from their homes. They allow us to do better diagnostic assessments of children and keep sib-

DSS/Continue to page 13

The Southeast Asian

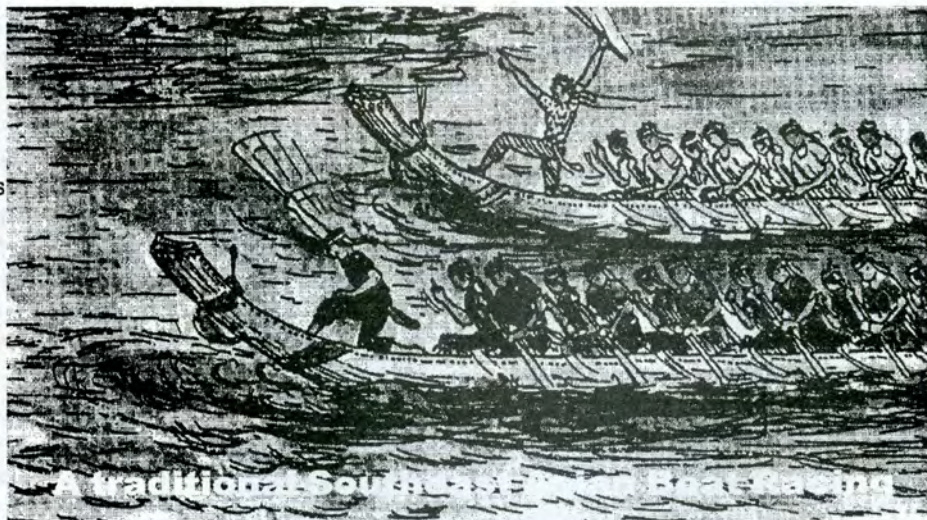
Water Festival

បុណ្យទឹក

Saturday, August 23, 1997

11:00 AM **Chhay Yam Parade**
 * Welcoming Ceremony
 hosted by the Laotian
 and Cambodian communities

12:00 Noon **Cultural Events**
 * Blessing of Boats
 * Boat Racing Starts
 * Health & Environmental
 Information Booths
 * Laotian and Cambodian
 Music, Dances, Games,
 Stories, Fortune Telling,
 Food and Crafts.



Picture courtesy of Vabathour Khmer Book, Department of Education, UNESCO & UNHCR Project.

4:00 PM **Boat Races End - Award Ceremony**

5:00 PM **Closing Ceremony - Water Blessing by Buddhist monks**

A FULL DAY OF EXCITING ACTIVITIES FOR THE WHOLE FAMILY: EXHIBITS, FOOD, DANCE, MUSIC, STORIES TELLING & MORE...

This Southeast Asian Water Festival will build and revitalize, in Lowell, a community tradition with a focus on the Merrimack River and Environmental Justice.

For centuries in Southeast Asia, a Water Festival has had been organized annually to celebrate the importance of water in all aspects of life: food, agriculture, spiritual and economic prosperity. People of all ages from the cities, towns, and villages would gather at the riverbanks to sing, dance, watch boat racing and decorated boats float by. This August, people from all of Lowell's diverse communities will gather along the Merrimack River to celebrate this vital tradition of the city's largest immigrant communities.

Admission is free but donations are always appreciated! Don't miss your chance to see this ancient and exciting celebration of life, the environment and Southeast Asian culture.

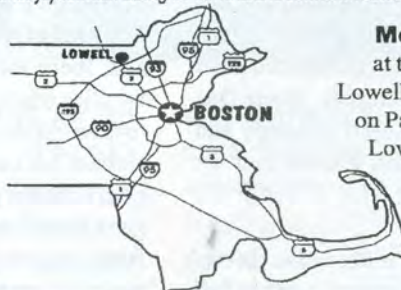
For more information please call:

Cambodian Mutual Assistance Association at (508) 454-4286
Center for Family, Work, and Community at (508) 934-4677
Trairatnaram Buddhist Temple (508) 251-1198

Directions

By Car: Take the Lowell Connector from either Route 495 (Exit 35C) or Route 3 (Exit 30N) to Thomdike St (Exit 5C). Follow Thomdike St and take right turn at second stop light on Broadway St. Take Broadway all the way and make right turn at School St. Go over the bridge and take left turn on Pawtucket Blvd. Parking is available in Parking lot along Pawtucket Blvd between Pawtucket Dr. and Bedford St. at \$3 per car.

Commuter Rail: Service is available from Boston's North Station to Lowell's Gallagher Terminal. Lowell Regional Transit Authority shuttles run daily (except Sundays) between Gallagher Terminal and downtown Lowell.



Merrimack River
 at the Sampas Pavilion
 Lowell Heritage State Park
 on Pawtucket Boulevard
 Lowell, Massachusetts

The Southeast Asian Water Festival is supported in part by the:

Theodore Edson Parker Foundation, Lowell Cultural Council, Cambodian Mutual Assistance Association, UMass Lowell Center for Family, Work, and Community, City of Lowell Health Department, New England Folklife Center-a joint project of Middlesex Community College & Lowell National Historical Park, Trairatnaram Buddhist temple, Glory Buddhist temple, Wat Lao Mixayaram, Laotian Temple of Massachusetts, Merrimack River Watershed Council, and Northeast Environmental Justice Network.

Our Children Need Praise & Recognition

Chath pierSath

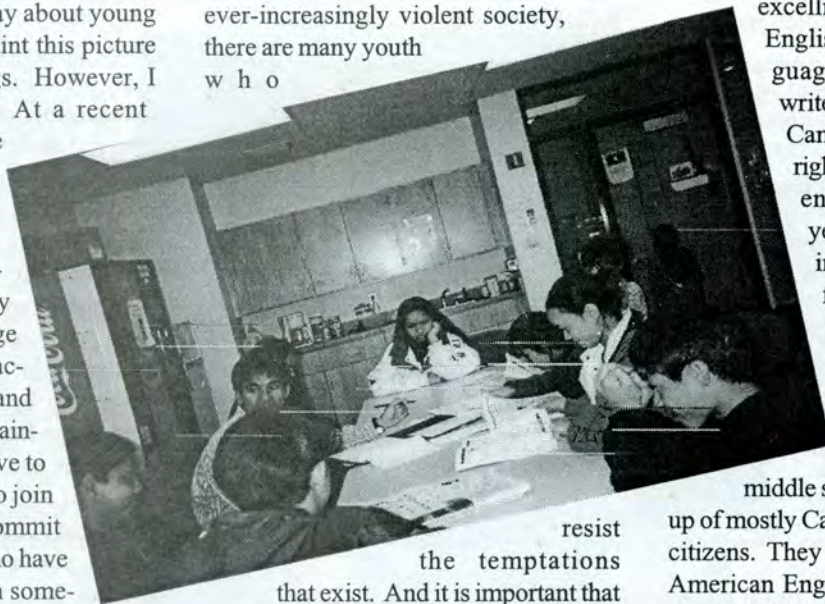
ately, there has been a lot of focus on what is negative about Cambodian youth. Few people I encounter have anything good to say about young people. They always paint this picture of children joining gangs. However, I see just the opposite. At a recent Khmer Cultural Institute fundraising event, I found young people who are doing well.

As children of foreign-born parents, they have to deal with language and cultural problems, racism, self-doubt, poverty and the desire to fit into the mainstream society. They have to deal with peer pressure to join gangs or do drugs and commit petty crimes. The few who have followed the wrong path sometimes drag other Cambodian youth with them. The community at large seems to have adopted a view of Cambodian youth as troublemakers. Because of this the police are on constant alert everywhere, pestering rather than trying to befriend, educate and guide them. Local authorities often assume the worst, expecting these children to fail. Sometimes when people expect the worst, that is what they get.

However, what the youth need, instead, is unconditional love and moral guidance from their families, and support from the community. They need positive role models who can demonstrate the difference between right and wrong. They need respect, and they need to be valued as people who can contribute to this society. And the community needs to provide opportunities in which the youth can find the alternatives from wrong. Otherwise, we leave the youth isolated and alone to create a world they have viewed through misguided violent movies and video games

that show only the use of force and violence as a way of life.

Despite the dangers that exist in this ever-increasingly violent society, there are many youth who



resist the temptations that exist. And it is important that we recognize their successes and focus less on the negatives. We need to admire and praise them when they do follow the right path, for pulling through without getting their hands and minds dirtied in drugs or gang violence. We need to affirm that they are valued as good productive citizens.

At the Rogers Middle School in Lowell, where there are many Cambodian students, I had the pleasure of meeting groups of young people who when asked what they want to become gave a variety of answers: pediatricians, teachers, lawyers, and actors, and engineers. They are staying in school and are succeeding with A's and B's. They are thinking about and looking forward to high school and then going on to college. Sometimes, though, the good students don't always look the way adults might expect them to or want them to.

Usually, little or few positive things are said about the Cambodian youth in Lowell. The way they dress, color their hair and talk among their peers often put

them in the image of a gang. Some of these kids have been nothing but normal even though how they choose to express their trendy, adolescent styles can and may subject them to other people's judgment. Sometimes, adults throw them all into one bowl of soup. When a few misbehave, the rest are also labeled "bad egg," or as the Cambodians would say, "bad seed." In spite of it all, these eighth graders at these various schools are doing well. They're

excelling in science, math and English and even Khmer language. Some can read and write Khmer better than some Cambodian adults. With the right motivation, training and encouragement, in a few years when these kids are in college and in the job field, they will become valuable workers of the future since they are literate in both cultures and languages.

The today's middle school generation is made up of mostly Cambodian-American born citizens. They speak fluent, unaccented American English and they are culturally fluid in their adaptation to the social reality of this country. They are American in their attitude, their style of dress, and mannerism even though their parents expect them to keep and follow Cambodian traditions, social values and spiritual beliefs. Few of them have any ties to or knowledge of Cambodia. Some parents would tell them about their Khmer Rouge experience, and that would become their only context to Cambodia. The parents tell them about their hardship and struggles with the hope that their children understand and would not take this life and the opportunity this country offers for granted. They want their children to work hard, stay in school and be somebody they can never be. All their years have been lived in the war and in the violence of mass genocide, and sometimes it is very difficult for them to convey, even with tears, to their children the importance of education to their future.

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Phnom Penh Silenced Once Again

By Chath pierSath & Judith Dickerman-Nelson

Some relatives of a CMAA staff member recently went to visit Cambodia, believing that the country was experiencing relative calm. But they got off the plane in Cambodia one day, and the next day the airport was shut down. Now, this staff member, and the world, waits for news reports to trickle out of Cambodia. The reports are grim and frightening.

Seth Mydans of the *New York Times* reported on July 8, 1997, that "tanks

idled today on the city's outskirts piled with looted motorcycles, sewing machines, tires and detergent. Patients lay on their beds in an empty hospital abandoned by frightened doctors. Several unclaimed bodies remained in the streets where they had been killed... Reuters confirmed 13 deaths, Agence France-Presse 16 and the Associated Press 32, but officials said the number was certainly much higher." It seems as if another Civil War is taking place.

This time the warring is between two rival political parties, the Hun Sen Cambodian People Party and the Prince Ranaridh's FUNCINPEC who won the May 1993 UN Democratic Monitored elections. This has something to do with the betrayal Hun Sen felt over the issues of the Khmer Rouge's reentering into the current politics. The truth to that political quagmire was never truly revealed to the public. Some Cambodians agree that these Cambodian officials are just playing political games. There is something going on which is beyond the ordinary person's comprehension.

But it is the ordinary person, the innocent people who get caught in between these political power-plays. And no human progress will be made when each time a war breaks out, everything stops. Back in April, 1975, when the Khmer Rouge took over the city, Phnom Penh



Soldiers loyal to Hun Sen move toward front line in Siem Reap province, where the regional commander of the ousted royalist party Funcinpec has reportedly joined forces with Khmer Rouge leader Ta Mok. AP PHOTO

was completely trashed. Debris of war silenced everything around. Time stopped. People were emptied out of the city to face five years of oppression and slave labor in the countryside. Survivors called it hell.

During the current crisis, the Prince, who became First Prime Minister after the elections, ran away to France. His father, King Sihanouk, seems to run, always, to China. They don't stay and face the problems and try to resolve them. Instead, they run and make petty proclamations and blind patriotic calls that nobody wants to believe in anymore. Most Cambodians are sick of it. They have been lied to so many times that they don't know what is true anymore. When they hear about the conflict in Cambodia, they lose faith in any government or politician. One Cambodian woman, when told about news in Cambodia said, "They all the same. Democracy or no democracy. Vote or no vote. Who could you believe in?"

The relatives of that staff person have not called. News of Cambodia's

crisis reached their young children in Cranston, Rhode Island. The children are very worried about their parents. Phone lines in Cambodia are cut. Everything has been shut down. Phnom Penh is silenced once again by flying bullets and looters who trash everything and take whatever they need home. There's so much social and economic disparity in Cambodia. The top ten percent are filthy rich and the rest are at the bottom pit of society. Due to the war and the long history of massacre and human violence, people have learned not to trust each other for anything. Most people are marginalized by the loss of compassion and lawlessness. Cambodia is now a jungle of human rage and anger.

Within this jungle there is isolation and pain. Another CMAA staff knows about this pain because of his own family; a sister may have ovarian cancer. She lives in an impoverished countryside as a widow with four little children who have never seen the light of peace. They were born to run from violence and the sound of bombs and grenades exploding, the sound of AK-47 spraying the sky, day and night at odd hours. Every time war comes, she has to gather her children and run. Now that she is sick in bed, she might have to stay put with her children in the house; some soldiers might come along and burn down her house. This is how bad and lawless these soldiers are.

As a result of this lawlessness and a belief that there is little that can be done to help Cambodia, the humanitarian organizations are in the process of pulling out. Also, it is likely that international aid will dry up. The chaos in Cambodia brings fear for people's safety: the Thai government has loaded their people and brought them back home, and other countries are looking at ways to get their people out. The Cambodian in Lowell are in despair. Some withdraw into their complacency. Some are angry about the situation. Most people worry about their family members they left behind. Another war means a step back into the Dark Ages. Cambodia will be isolated again from the international community. To survive, Cambodia needs peace. If peace does not come, there will be no Cambodia left for the world to visit. ■

Rites and Rhythm

(Excerpt from a Magazine, Cambodia: the Legend Comes to Life; Volume 3, 1997)

Long and sleek, brightly colored, with curving prows pointing high, the fleet of racing boats looks from the bottom of the sea to come and play in the water.

Light glints off paddles plunging in unison into the river. Drums beat time. The arms of dancers undulate gracefully in the bows. Along the shores of the Tonle Sap river, crowds cheer while ministers, ambassadors and other dignitaries surround the King in his pavilion. Villagers gather from far and wide—for many, their only occasion to visit their capital—to encourage their boat to victory. It is the Water Festival, Cambodia's biggest and most gala celebration: three days in November when the nation puts aside work and care, and honors the great naval warriors and accomplishments of the past. The celebration also marks a unique natural phenomenon: the changing of the flow of the Tonle Sap, the river and lake system which is the heart of Cambodia. From Phnom Penh to Siemreap, this land of water turns into one grand party—Cambodia's Mardi Gras.

Hundreds of longboats, propelled by precision-trained crews, compete for honor and glory in two-and three boat heats along a 1,000-meter course to the King's Pavilion in Phnom Penh. In Siemreap, smaller boats race in the more confined waters of Angkor Wat's moat.

The Festival comprises three celebrations—a tribute to water, the ceremony of *Ok Ambok* (the pounding of the Rice), and *Sampeah Preah Khai* (the full moon Prayers).

The Pounding of the Rice stems from Buddhist mythology about a female giant who can predict the weather. Farmers honor her power each year. The Full Moon Prayers are dedicated to the power of a rabbit that took its own life in a fire to serve as food for a god who visited Earth as an emaciated old man. According to Khmer mythology, the rabbit symbolizes fidelity, justice, and honesty. Many celebrants say they can

see its form traced in the full moon by the god. As night falls and the full moon rises, showers of fireworks light up the sky, exploding with booms and pops that mix with cheers of awe and hoi. Enormous balloons are "fed to the moon" and a flotilla of "fairy boats" outlined by lights slips gracefully through the dusk.



At midnight, flatted rice, called *ambok*, bananas and coconut juice are offered to the moon, which returns the thanks with a bright smile from heaven. In a Buddhist ceremony, a line of candles is gingerly rotated three times on a rod: their falling wax reveals the future.

The Phnom Penh festival is the largest, with more than one million people crowding the banks of the capital's riverfront, but the Siemreap celebration is growing in popularity. Celebrated in the early 1960s at Angkor Wat, presided over by King Norodom Sihanouk, the festival was revived at the temple in 1994, with fishing boats racing. Two years later the boats were replaced by special, smaller versions of classic longboats. The Siemreap festival offers spectators the splendid sight of racers competing as dusk falls while the setting sun transforms the towers of Angkor Wat to radiant spires—as cicadas and birds hum in the forests.

The Water Festival commemorates an era when naval forces fought for control of a land dominated by water, dating as far back as the Funan era (3rd to 6th century). King Jayavarman VII hailed his armada's victory over a Cham fleet in 1181, a battle vividly depicted on wall carvings at the Banteay Chmar temple in Banteay Meanchey provinces and Bayon temple in Siemreap. During the 16th century, King Ang Chan I moved the capital to Lovek in southern Cambodia.

Today, these and other victories are reenacted in the

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Chath pierSath

The Courier Building Is Ours

Finally, the decision has been made. There has been a lot of anticipation and excitement around acquiring the ownership of the Courier Building on Jackson Street. On May 28, 1997, the CMAA signed for the 80,000 square

feet Courier. CMAA board members, staff and some other community members were there to witness the historical moment. The exchange of signature between Mr. James Conway III, former owner, and CMAA Board President, Mr. Rithy Uong, brought many smiles and awes.

The building is gigantic from the outside and the inside. As people were taking a tour of the inside space, there was a lot of ideas around what they would do with all the space. Everybody had something in mind. An exhibition room over here. A dance studio over there. Plans and possibilities seemed limitless. There are three floors to move, create, do and make things happen. All we have to do is work together and construct a dream

where everyone in the community has a voice and a sense of ownership in the process. Mr. Rithy Uong kept stressing



the importance of the community's ownership to this building.

"It belongs to all of us," he said. "We must work together and make something great out of it."

Human and financial resources needed to develop the building could only come from the community's efforts and the willingness of individuals to be



involved in its various stages of development. This is why working together is so important. The CMAA hopes that

by the end of August, it can move in to its new home. Once moved in, the work to renovate the building further for commercial uses will begin step by step.

The building requires a lot of renovation work from the inside and outside. Windows need to be fixed. The inside needs to be cleaned top to bottom. The building is 107 years old. It has gone through many historical moments. It has been used and weathered down through the years. It will not be cheap to renovate and revitalize it. The CMAA estimates that it will need close to a million dollars just to fix the space for its own use. However, it looks very optimistic. An architect has already been identified to work on the building. A grant from the city and funding from some private sources have already been pooled as the starting point. Plans to draw more capital toward the project is underway. Many people support and share our excitement toward this building and how we envision it as our community and cultural as well as business center. This is a dream come true for everyone in the Cambodian community. This dream will further be realized and strengthened in time with every Cambodian, young and old, working hand in hand toward that same dream. As a community, the Cambodians have not been very visible in Lowell. With this building and all the work people plan to do, the Cambodians

hope to gain greater socio-economic and political access and become even more visible to the larger society.

As planned, the CMAA's first goal is to move in as soon as it is feasible. The office space will all be cleaned up and used. Young volunteers will be recruited to help. Young people have asked for a gym where they can play sports and be safe. One of the main priorities of the CMAA is youth. Young people

need more activities to keep them safe

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ling groups together while at the same time relieving the burden on the foster care system. House One allows for the annulization of Bridge Homes in FY 98.

Commonworks

Another major change in our out of home care continuum has been the restructuring of the Commonworks Program. Residential care networks for adolescents, Commonworks provides linked, flexible programs designed to keep adolescents in progressively less restrictive settings and provide better continuity of care, more appropriate and timely discharge from the system, heightened attention to education work with an adolescent's family and six months of after care services. For the first time, funding will follow the child and the child's needs rather than the child following the money.

Education

For the children who are in the care of DSS are their parents. We must make the critical decisions that impact their lives. I take that responsibility very seriously, particularly with regard to education. For kids who have suffered the problems that our kids have, education can be the most normalizing part of their lives. It can also be the route to success for many of them. Therefore, we have placed a huge emphasis on ensuring kids in state care get the education they deserve, and that they are educated in the least restrictive setting. We now have education specialists in four of our six regions, have developed joint protocols with the Department of Education and are working to see that every child in DSS care has the appropriate education plan.

This past fall we held training throughout the state for school systems on their roles and responsibilities as mandated reporters. More than 450 people attended this training. In an innovative collaboration with DOE and the Kellogg Foundation, DSS has awarded grants to six schools with high numbers of foster children to enable them to work closely with these children, foster parents and teachers to help smooth the way for

these children to succeed in school.

CASEWORK INNOVATIONS

Throughout my tenure as Commissioner, I have stressed the need for bringing additional partners to the table in order to provide the best possible services to children and families.

It's cliché to say "it takes a village to raise a child" but it certainly does take more than just DSS. Several initiatives are helping us by drawing upon a rich assortment of professionals in developing the right approach to client needs. Here are three:

Collaborative Assessment Program (CAP)

The CAP is designed to improve the coordination of services between DMH and DSS, to seriously emotionally disturbed children and adolescents and their families and is in collaboration and has prevented families from having to shop around to find the services they need for their children. We are in the process of adding a second team and hope to have all six regions operational within a year.

Multi-Disciplinary Assessment Teams

Adding the multi-disciplinary team approach to DSS is one of the last major recommendations of the Foster Care Commission to be implemented. Now that each area office has a specialized assessment unit, we have also started multi-disciplinary assessment teams in nine of our 26 offices. These teams are comprised of community professionals who will assess high risk cases, including cases with sexual abuse as an issue and several neglect allegations, and make recommendations for the appropriate services for the family. These teams expand DSS' diagnostic capacity by bringing professionals such as doctors, mental health professionals, the state's managed care provider for Medicaid mental health and substance abuse, domestic violence and substance abuse specialists, and parent advocates, in at the front end of case.

Sexual Abuse Intervention Networks (SAIN)

This year's budget provides funding to expand from five SAIN teams to twelve:

one for every District Attorney in the state. These teams are established so that DSS, the DAs and local police jointly interview children who may have been sexually abused. For a child, these teams ease the pain of being interviewed several times and for DSS and the law enforcement agencies, it ensures closer coordination throughout the investigation. In 1993 Governor Weld signed a tough new law criminalizing child abuse. This bill, known as the O'Brien Bill for Senator Shannon O'Brien, carries a maximum penalty of 15 years for persons who abuse children or allow children to be abused. It carries with it a strong and important message that child abuse will not be tolerated. With Secretary Gallant, I want to re-examine and broaden the referrals we make to the district attorneys for investigation by local or state police. I also want to begin a dialogue about how we can even further strengthen our coordination of investigations with local and state police officials through the district attorneys' offices. We need to send parents who abuse their children the strongest possible message: this will not be tolerated.

DOMESTIC VIOLENCE AND CHILD CARE

I'll take a minute to talk about two other issues that are extremely important to the work we do at DSS-domestic violence and child care.

Domestic Violence

As I said at the beginning, domestic violence rears its ugly head in about 60 percent of all of our cases. Massachusetts is a national leader in this arena. It is no secret that there is a strong connection between woman abuse and child abuse. Our domestic violence consultants provide training and case consultation to social workers and managers, and direct services to DSS involved battered women. House One contains a request to convert these consultant positions to full-time employee positions. I urge you to support this. These consultants have helped child protective staff to understand the connection between child abuse and domestic violence. We want to work with these women to keep

Nobility In Stone

It's a bewildering array of statues, artifacts and bas-reliefs that symbolized the power and the glory of the Khmer Empire some 900 years ago. Yet, it has been



unveiled, for the first time, to an enraptured world—at the National Gallery of the Grand Palais in Paris.

The “Angkor and Ten Centuries of Khmer Art” exhibition opened in Paris on January 31 and will run for four months before moving to Washington DC and then Japan. The exhibition is organized by the Royal Government of Cambodia, the Reunion des Musees Nationaux (the national body in charge of all museums in France) and the National Gallery of Art, Washington.

“It is an important sign for Cambodia” said French President Jacques Chirac. In fact, the exhibition has created such an impact that at least three newspapers have published special issues on the arts of Angkor, while television and the daily papers like *Le Figaro* and *Le Monde* have covered the event with special reports.

And posters showing the head of Jayavarman VII—the greatest of the Khmer rulers known for the haunting Bayon—are plastered over the walls of the metro and the



sides of buses.

The statues, displayed in four rooms, are magnificent... sheer magic. And why not, for no civilization in Southeast Asia produced such creative splendor and architectural ingenuity.

The statue of *Durga* opens the exhibition. An example of the Indian influence on Khmer art, its symmetry and bole refinement has already mesmerized thousands, the

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their families together, except when they are incapable of protecting their children. That's where the line is drawn. The budget also contains a request for \$450,000 to increase the availability of visitation centers by supporting six centers, one for each region of the state. These visitation centers are crucial in keeping a mother safe after she has separated from the offender and ensuring that children are protected.

Child Care

I am very proud of our work in child care. DSS operates approximately \$100 million of child care services. All of this money is in contracted child care services and most of it is directed towards supporting income eligible child care which requires close coordination with EOHHS and DTA as it supports welfare recipients and the working poor. When I started as commissioner four years ago, there was no child care support at DSS. Today there is a highly professional unit that has undertaken the considerable work of improving the state's child care services. We have restructured teen parent child care, worked with the trial courts to provide day care in several courts, begun monitoring providers and worked diligently on rate adjustment issues. During the coming fiscal year we will reexamine our protective day care that day care provided to DSS families to see where additional improvements can be made. Protective child care is one of the most basic preventive services we offer as it allows us to place the child in a safe environment during the day and to work on family issues simultaneously. And, as we continue to implement welfare reform, we will continue to work in close collaboration with DTA and EOHHS around the policy and rate issues associated with child care.

CONCLUSION

As we head into FY98, it is clear from my testimony that there is much on our plate at DSS. We are on the front line of some of the most devastating issues facing today's children and families. Over the past four years we have successfully

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ថែទាំកុមារ

Vuthy Vann



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- * យើងស្គាល់ដើមឈើដោយសារថ្ងៃរបស់វា។
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- * របស់បុគ្គលិកបន្តចេញក្នុងដៃ មានតម្លៃជាង
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- * អំណាចឈ្នះសិទ្ធិ។
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pchek neung dei—"koki and water; *Pchek* and earth."

But *koki* is expensive, because it can last hundreds of years—and sometimes hard to find. If the boat makers cannot afford the best, they should choose another high quality wood, maintaining the strictest traditions, and

thus, produce the best boats. Not surprisingly, these provinces have produced many victorious crews.

Building, painting, naming, racing, and funding the boats—which can cost over \$2,000—all of these things involve a great commitment by communities. The boat usually represents a Wat where it is stored in a place of honor during the year—revered with incense, flowers and offerings—under an open-air rooftop which respects the spirit guardian of the vessel. The Whole villages typically accompany the boat to the Water Festival to cheer it on with great pride and honor.

The full-sized racing boat is 20 to 25 meters long and 1.5 meters wide. It carries 40 rowers or more, plus a

helmsman and perhaps a dancer or musician who keeps the rhythm at the bow. Because the moat around

entering the forest, cutting down the tree, and starting the carving. But the biggest ceremony is reserved for when the boat is launched for the first time.

The ceremony commemorates the spirits of the *Naga king* and *Neang Hing*, who preserves the water and land. Bananas and decorated coconuts are placed before the boat, five candles are lit, along



Angkor Wat is much smaller than the Tonle Sap or Mekong river, the boats that race at Siemreap are smaller, only 13 to 18 meters long.

Normally, five to ten people build a boat. Producing a finished vessel caulked with a special mixture of resins and chopped hemp sack, can take five months or more. Strict rules and spirits influence the naming process which is done under consultation with elders and monks; and it is not uncommon for a name to be born of a dream. "Olden Garuda", "Tiger Descending the Mountain", "Powerful White Woman", "Powerful Black Woman", and "Magic-eyed Woman": many of the names resonate the female spirit of the vessel.

The building of a boat is accompanied by ceremony at each stage—

with incense sticks, and traditional music is played. And the monks bestow their blessings.

It is at this time that the final and most significant feature is put in place: the eyes. For it is the eyes, which awake the boat's spirit and give life to the racers.

Making a racing boat, says Sok, who has been a boat builder since the age of 18, takes a lot of thought, patience and work. But look at the sleek boats as they race past you on the river or the moat—look at the high deer neck at the bow and the snake's tail at the stern, see the eyes that embody the spirit, and the light flashing off 40 paddles, listen to the beat of the rhythm, you will know the work was well done. ■

មណ្ឌលសុខភាពសហគមន៍ឡូអិល



**Lowell Community Health Center
Administration Office**



585 Merrimack Street • Lowell, MA 01854

☎ (508) 937-6045 FAX (508) 970-0057

**មណ្ឌលប្រចាំសហគមន៍ ផ្តល់ការថែទាំសុខភាពដល់ប្រជាជនគ្រប់អាយុ នៅក្នុងតំបន់ឡូអិល
មានបុគ្គលិកនិយាយភាសាខ្មែរនៅគ្រប់ថ្ងៃពេទ្យ**

ពេលម៉ោងធ្វើការ ពីថ្ងៃ ច័ន្ទ ដល់ថ្ងៃ សុក្រ វេលាម៉ោង ៨:៣០ព្រឹក ដល់ម៉ោង ៥:០០ល្ងាច
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និង ថ្ងៃល្ងាច។

(ការពិនិត្យសុខភាពមនុស្សចាស់មិនបាច់មានការណាត់ទុកជាមុនឡើយ)។

តម្លៃពិនិត្យ សឹងតែគ្រប់ផ្នែកពិនិត្យជម្ងឺទាំងអស់នៅមណ្ឌលសុខភាពយើង មានទទួលការ
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បើម្ចាស់មាតិកាឈ្មោះ ជាអ្នកថ្មីនៅមណ្ឌលសុខភាពសហគមន៍ឡូអិល
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ដោយទូរស័ព្ទមកលេខ 937-6100 ឬអញ្ជើញមកទីមណ្ឌលសុខភាពតែម្តង



Cambodian Network Council
ប្រទ្របប្រទ្របគ្នាដើម្បីកសាងអនាគតមួយដ៏ត្រចះត្រចង់
Bringing the Community Together to Build for the Future

June 2, 1997

Dear Fellow Cambodians and Friends:

The National Gallery of Art in Washington, DC will be hosting an unprecedented exhibition of Khmer Art from June 29, 1997 to September 28, 1997. This is the first and possibly the last major exhibition of Cambodian sculpture to be shown in the United States. There will be over 99 pieces of sculpture of Angkor and ancient Cambodia on display at the exhibit in a setting that is uniquely designed to bring to life the splendor and richness of Khmer arts and culture.

I would like to take this once in a life time opportunity to showcase the togetherness and support of the Cambodian-American community for this important function of great significance and visibility to us. Your assistance and support in helping to promote the exhibition to the community is very much needed. I also urge you and your family to make plan to attend the exhibition. The Cambodian-American community in the greater Washington, DC metropolitan area will provide a Khmer traditional dance and music presentation at the two main opening functions providing our community with tremendous exposure at the international level. The exhibition will also featured a publication, *Sculpture of Angkor and Ancient Cambodia: Millennium of Glory*, which is a 419 page catalogue with color and black and white illustrations of every object of the show as well a comprehensive account of Cambodian history, religion, and architecture. These types of initiatives will have an everlasting effect on our community and CNC on-going efforts to further develop, promote, and advance the Cambodian community and people in the United States and abroad.

I thank you for your continuous support. If you have any questions about the exhibition or any of the programs and/or membership with the Cambodian Network Council, please do not hesitate to contact me by telephone at 202-546-9144, fax at 202-546-9147, or Email to CNCnet@aol.com.

Sincerely,

Phavann Chhuan
Executive Director

713 D Street, S.E., Washington, D.C. 20003. Tel: (202) 546-9144, Fax: (202) 546-9147

A Humanitarian, Charitable, Educational, and Cultural Non-Profit Organization

អង្គការប្រទ្របប្រទ្របគ្នាដើម្បីកសាងអនាគត អប់រំ និងវប្បធម៌

CHILDREN/From page 9

The children I talked to at Rogers School were very mature in reflecting on the hardship and the struggles of their parents. Although it's still hard for them to grasp and understand everything that their parents told them, they listen and take their parents' lectures as their words of love. Most children would flourish with success with the support of a community of caring people. They include teachers, neighbors, government officials, friends and family members to urge and support them on and to let them



know that they are valued as a human being.

The bi-lingual teachers at Rogers School have been an important link to these children's learning motivation. These few Khmer teachers are working hard to provide models of good behavior, and they are determined to pass on Cambodian traditions and values to their students. They don't want them to forget their roots and where their parents are coming from. One of these Khmer teachers is Mr. Seng Prum. He teaches math, science and Khmer literature to fifth graders. He addresses his students as his children. Mr. Prum works very hard every year to organize a New Year's celebration, at which the children dance,

demonstrate the beauty of their customs and their connection to their cultural heritage. A fundraising event is sponsored and organized by these children, with the help of teacher like Mr. Seng Prum, to make this New Year's celebration possible.

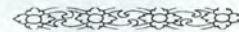
Another teacher is Mr. Thy Oeur, who came to the U.S. in 1982 as an orphan under the Lutheran Service as an unaccompanied minor. He was one among thousands of Cambodian orphans brought to the New England area, and who have succeeded in life in spite

of the various difficulties he faced in his process of social, physical and psychological adjustment to this country. He now teaches math and science, and he gives a lot of his time to tutoring students who need it.

A few months ago, Rogers hired a new guidance counselor, Mr. Hai Cheng, who was also, one of the Cambodian orphans came as an unaccompanied minor and placed in a foster family in Amherst. In his foster family, he's the first to have a Master's degree.

When asked what they would like to advise other young people to do, the students at Rogers Middle School all had good advice and good intentions for the next generation. "Don't be preju-

diced," one said. "Love not hate," another said sort of like the 60's motto — "Make love not war." "Don't do drugs, and follow Nancy Reagan's "Just say no" advice. "Don't join gangs, go to school everyday to make your parents proud, get along with others and stay out of trouble." ■



COURIER/from page 12

and out of trouble. This is that opportunity for the CMAA to actually create something for young people so they can have a place to come and learn, play and even work. With this building, there's certainly enough space just for that. There will be enough room for ESL and citizenship classes, Daycare, Dance studio, gymnasium, computers, etc. The building consists of three floors, each with its unique space for innovative design and development for various purposes.

Thanks to Mr. James Conway III, his family and the Courier Corporation for their generous donation. Let's join hands and work together toward this common dream. Feel free to contribute money, skills and expertise that you may have to this project. Come by and visit us at anytime. If anybody has any questions, the CMAA Director, Mr. Samkhann Khoeun, can be contacted at 508-454-4286. ■



DSS/from page 15

harnessed the energy of staff, the legislature, the administration and the public to work with us to confront these problems in a systematic way, making tremendous strides.

When it comes to abused and neglected children, we should always look to do more. As we work to improve the agency, let us always think 20 years ahead about what these children should be like. What kind of adults do we want them to be For me, this is a work in progress. I thank you for your continued support in helping us develop a strong child welfare system and allowing us to continue to create system that will serve children and families well into the next century. ■

Expanding The Foster Care Safety Net

By Susan Tucke, LSW DSS, Lowell Area Office

The Department of Social Services recently launched a campaign to recruit, train and open 1,000 new foster homes. These new homes will be a critical resource for at-risk children, including juvenile firesetters. The effort results from two separate but related concerns. First, the Department is trying to reduce the numbers of children in each foster home to prevent overcrowding. Secondly, the Department has stricter criteria for foster homes to maintain the highest level of quality care for children in crisis situations.

The recruitment campaign is aimed at informing the public of the critical need for foster care, and of the important and rewarding role a foster parent can play in the life of a vulnerable child. One outreach strategy that is showing success is having our recruiters attend as many community meetings as they can, as often as they can, to make the information exchange personal and to encourage the interest of people who are already committed to making a difference in their community.

Another change in the works is the shift to specialized foster homes. These are residences that can provide more structure, stability and individualized attention. These homes are necessary when children are in transition from a stay at a psychiatric hospital. These children have more services that require the attention and monitoring from foster parents, and typically there is only one foster child in a specialized home. Specialized Foster parents receive additional training and support and often have to make adjustments to the physical environment to meet the special needs of children. This is the type of foster home that is needed for juvenile fire setters.

Last year, the Lowell Area Office, working in conjunction with Fire Solutions and the Massachusetts Coalition for Juvenile Firesetter, Intervention Programs, developed a pilot program, called Fire Awareness in Foster Homes. This is a train the trainer model designed to provide foster parents with the skills they need to support the intervention of fire setting in foster children. The model we developed is built on the MAPP training system that all foster parents currently attend.

It includes units on making the home safer and on working with fire setter intervention programs to support the treatment the child receives outside of the home. We stress to all foster parents that you don't have to have a fire setter your home to have a fire-safety is a day to day issue for families and it takes an effort to maintain a secure, hazard-free environment. We also emphasize that a child doesn't have to have emotional problems to be interested in fire. It is not exclusive to foster children.

Even with our specialized training and support, foster parents are often reluctant to take a child with a fire setting history into their homes. This fear is understandable, but we must find enough safe homes for crisis fire setters in our system. Many of the children on our case load who set fires do so to call for help. We need to respond to that call. You can help by encouraging people who work in your networks, who know that this is a treatable behavior, and who have success with these children, to consider opening their homes as specialized foster parents. For more information, contact the DSS of nearest to you. ■

ដោយស្វែងរកកិច្ចការអ្វីមួយដែលគេ អាចមានលទ្ធភាពធ្វើបានដោយផ្តល់ ខ្លួនគេគឺការប៉ិនប្រសប់ សមត្ថភាព ការចេះលែលកតិកត្វរនិងសេចក្តីល្អ ប្រសើរអំពីខ្លួនគេ។ ពេលណាដែល ក្មេងល្អអំពីការនិយាយអប់រំច្រើនញឹក ញាប់នូវអ្វីដែលធ្វើដោយមានអត្ថ ប្រយោជន៍ក្មេងនោះនឹងមានជំនឿ ទៅលើខ្លួនគេ តម្លៃរបស់គេនិង សមត្ថភាពខ្លួនរបស់គេ។ ចំណុចដូច រៀបរាប់ទាំងនេះគឺជាគន្លឹះមួយដែល ជួយក្មេងដោយបានប្រកបដោយ ជោគជ័យ។ កាលណាក្មេងចេះស្រ ឡាញ់ខ្លួនគេ មានជំនឿលើខ្លួនគេ និងស្គាល់តម្លៃខ្លួនរបស់គេភាគច្រើន ក្មេងទាំងនេះមានការតស៊ូប្រឹងប្រែង ធ្វើការយ៉ាងខ្លាំងក្លានិងបានទទួលនូវ ជោគជ័យយ៉ាងប្រសើរបំផុត។ ចូរ ចងចាំ សូមចៀសវាងកុំប្រើពាក្យរិះ គន់គិះចៀនក្នុងការអប់រំក្មេងដូចជា ថា៖ “ឯងនេះខ្ជិលច្រអូសណាស់ មិន យកចិត្តទុកដាក់ក្នុងការរៀនសូត្រ សោះ បានជាមិនបានពន្យល់នឹងគេ” ឬក៏និយាយថា៖ “ឯងជាមនុស្សមិន ស្តាប់បង្គាប់ឪពុកម្តាយខ្ជិលច្រអូសមិន ជួយរៀបចំទុកដាក់ក្នុងផ្ទះអញសង្ឃឹម ថាឯងជាក្មេងមួយដែលមិនមាន អនាគតល្អទាល់តែសោះ ។ល។”

សេចក្តីរៀបរាប់ដោយសង្ខេបខ្លីៗ សូមស្វែងតែ ប៉ុណ្ណោះសិន។ គោលសំខាន់ខ្លះទៀត និងរៀប រាប់បន្តទៅលេខក្រោយ។

បើលោកអ្នកមានសំណួរអ្វីមួយអំពីរឿងនេះ សូមទូរស័ព្ទមកខ្ញុំ ភីធើ-អឿ លេខ (៦១៧) ៥៤៧-៩៨៧៩ ឬតាមរយៈសសមាគមខ្មែរក្រុង ឡូរីល CMAA (៥០៨) ៤៥៤-៤២៨៦ ។ សូមអរគុណ។



freestanding sculptures radiate an uninhabited naturalness: the figures are slender and graceful and lovingly chiseled.

From that point, visitors will experience one surprise after another. *Harihara*, that brings together three gods, Shiva and Vishnu, was created at the dawn of the Angkorian period.

One of the most stunning of the exhibits is the lying bronze statue of *Vishnu* from the Mebon temple. The six-meter long statue, discovered in 1936, must have been cast



in several sections. What remains today is the head and a portion of the torso. A striking feature of the style of this sculpture is the sculptor's breaking with convention by giving an impression of movement and expressiveness. The reclining God was lying on a snake. Zhou Daguan, Chinese envoy who visited Angkor in 1296, was captivated by it.

Then there are the two heads of Jayavarman VII, and one of Buddha. The head of Jayavarman VII—a study of regal composure, complete with an enigmatic smile—is on loan from the National Museum in Phnom Penh. A

little about this remarkable king, building activity reached a feverish rate during the reign of this king who also built palaces, roads and hospitals. As his untiring creativity diversified, Jayavarman's sense of his own preeminence grew. Before long, he considered himself to be a living Buddha—which explains why gigantic stone faces of him were carved to gaze down on onlookers from all towers of the city's gateways.

To make the exhibition a complete show of Khmer masterpieces there is the wooden carved *Orant* in praying posture. This statue is, indeed, a rare piece—having survived centuries of turmoil and vandalism.

We will never be able to fathom the sheer immensity of Khmer architecture between the 9th and the 13th century. So, seven hundreds later, we will have to be satisfied with only a keyhole view of this extraordinary creativity. For that's what the exhibition in Paris offers us. ■

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Should Pol Pot Be Put On Trial for Crimes Against Humanity?

Chath pierSath and Judith Dickerman-Nelson



Elizabeth Becker

The end of the Khmer Rouge is inevitable. Pol Pot no longer has control over his main men. Many of his soldiers have been defecting and joining the current coalition of Hun Sen's and Prince Ranaridh's government. In fact, two of Pol Pot's key players are trying to work with the current government. Ta Mok, known as the "butcher," has defected. Khiev Samphan, who Pol Pot has called a traitor, has been trying to negotiate peace with the intention of participating in the current government in some ways. However, he won't succeed since there has been so much opposition against him. He was badly attacked by an angry mob in 1993 when

he tried to participate in the UN-monitored elections.

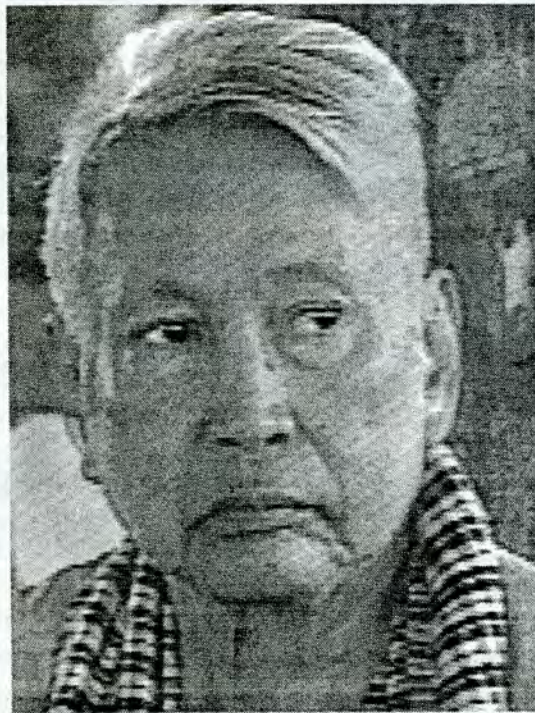
Pol Pot is now alone in his crusade. According to a recent article by the Associated Press written by Robin McDowell, Saturday, June 14, 1997, Pol Pot executed his own defense chief, Son Sen. He had Son Sen and ten members of his family shot, and then as if the job wasn't quite finished, he had trucks run over the corpses. Son Sen was responsible for running the Tuol Sleng during the Khmer Rouge occupation from 1975-1979. Tuol Sleng was a high school turned into a torture prison, where "enemies of the state" were taken to be tortured and killed. Today, the former prison stands as a museum where visitors can see photos of victims and various types of weapons used for torture.

From 1975-1979, Pol Pot was responsible for one of the most brutal regimes in the world. He has been called the "Hitler" of Asia. The international community, including Cambodians residing abroad, want him tried for crimes against humanity. Three million or more people were treated atrociously: maimed, tortured and killed. Every Cambodian has lost someone in his or her family to the

Khmer Rouge.

Since all Cambodians have been affected by the killings, they have strong feelings about what should happen to Pol Pot. Mr. Dith Pran, whose life was portrayed in the movie *The Killing Fields*, is a strong advocate for putting Pol Pot on trial to face an international tribunal court. Some Cambodians in Lowell have also expressed the need to try Pol Pot and put him away. In Cambodia, capital punishment is banned. Pol Pot, when found guilty, would not be executed; he would be jailed for life. However, this would not be his only punishment since Cambodians believe in the process of reincarnation. Those who

commit atrocious acts against other people in this life will have to pay for it in the next one. Clearly, Pol Pot will suffer in his next life.



Nate Thayer, Far Eastern Economic Review/ABC News

Despite the magnitude of suffering inflicted on the Cambodian people by the Pol Pot regime, most Cambodians do not like to talk about the past. In fact, there's no mention of the Khmer Rouge in the current school curriculum in Cambodia. Unfortunately, this

POL POT/Continue to page 28

Losing One of The Community's Best

Chath pierSath

On June 4, 1997, Noreth T. Som, my co-worker and my good friend as well as one of the community's most needed leaders died. This is for him.



How could you leave so sudden, so fast, so easy? Life was a struggle. The escape from Cambodia was hard. You survived to die like this? You have come so far across a jungle to flee war and mass genocide. In the refugee camp, you dwelled within barbed wired fences hoping to be resettled in another continent. You got your wish. You got to live the American dream: own a car, pay the rent and keep up with all the bills, drive across highways, work with many different people, go to school, and learn ways to map out a life for yourself and family. There's so much to learn, to absorb, so many things to see, to be and to do, so many hopes and dreams to digest. But at the same time you held so much pain in your heart, so much hidden loss and grief; I have felt this in every eye contact we made. Yet, you went on smiling, thinking of only today with or without tomorrow, trying to survive the best way you could.

I think of you now and all the spirits of those who have gone before me, and it was an honor to have had the chance to know you. I am grateful to you, for your delight in me, your simple smile, your kindness and humility. I want to let you know that I am very angry that you left us. Your wife, your daughters, especially the little one who will never get to see you old, feel your gray hair and print your wrinkles onto her palms, the community and I still want and need you here. I am sorry to have to accept that you're gone. It's not your fault. This is part of the natural scheme of things. Life gives, death takes. I am very familiar with this. I have dealt with grief, loss, remorse and sadness before. You won't be the last. Death comes to us all. I won't let death conquer my living spirit. I'll celebrate you and pass you down in memory so that you may live an eternity. This is how we can overcome death.

I was with Noreth, along with my other co-workers, Rassany and Khan, the day before he died. We went to the state house in Boston together to attend the Toxic Used Reduction Institute's Grantee Award Ceremony. We left a little early because I got bored and took it upon myself to convince the rest of my colleagues to leave. We were having a great time. On the way back, we wanted to stop in Chinatown to get Dymsum, but there was no parking. We decided to wait to get something to eat in Lowell. As we were driving back, Rassany was telling us her plan to go camping. Noreth was thinking out loud about the places he wanted to take his daughter, Moradeth, and telling us about all the fun things they did together the week before. Since I've

known him, Noreth was always a good father to his two daughters. He always talked about them. He never talked much about himself.

It was such a bizarre feeling that he could be gone the next day just like that. He was such a healthy person. It made death look so easy. Life on the other hand is so difficult. We had made plans for the whole week as to what we were going to do at work and for fun.

At his funeral at the Glory Buddhist Temple, there was Noreth, dead in a mahogany casket. His lips all sealed. His face looked as though it was a piece of molded clay. I was hoping for signs of movement to his

NORETH/Continue to page 28

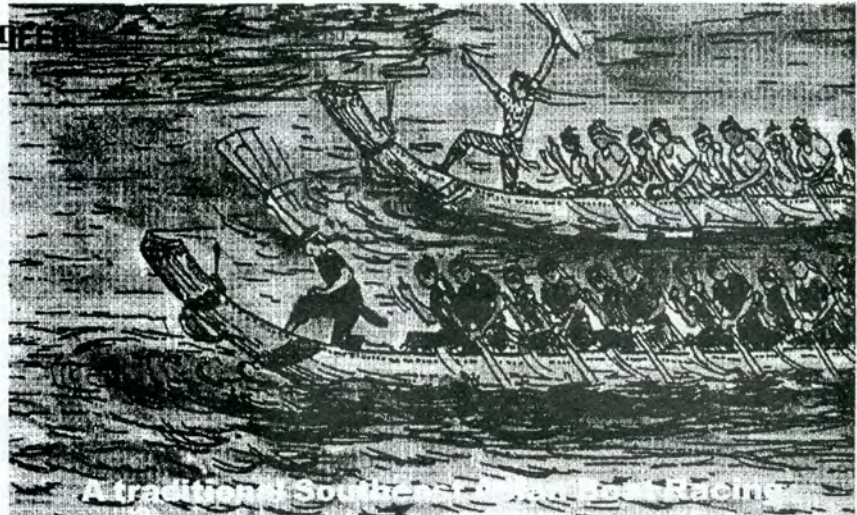
The Southeast Asian

បុណ្យអុំទូក Water Festival

ថ្ងៃសៅរ៍ ទី២៣ ខែសីហា ឆ្នាំ១៩៩៩

១១:០០ ព្រឹក កូនបង្វែរតែឃ្មៅ
 ❖ សន្ទរកថាស្ថាគមន៍ ដែលរៀបចំ
 ឡើងដោយសហគមន៍ខ្មែរនិងលាវ

១២:០០ ថ្ងៃត្រង់ ទិវាប្រពៃណី និង ប្រថាប់ឃ្មៅ
 ❖ ពិធីសំអាតទូក ង
 ❖ ពិធីប្រណាំងទូក ង
 ❖ ការតាំងពិពណ៌ផ្សេងៗ
 ❖ ការសម្តែងប្រជាប្រិយ៍, តន្ត្រី
 ល្បែង, ទិវាជឿងខ្លីៗ, អូបូនិង
 មានបង្ហាញឧបករណ៍សិប្បកម្មផ្សេងៗ



A traditional Southeast Asian Boat Race

Picture courtesy of Vabathour Khmer Book; Department of Education, UNESCO & UNHCR Project.

៩:០០ រសៀល បញ្ចប់ទិវាប្រណាំងទូក ង និង ទិវាប្រពៃណី
 ៥:០០ រសៀល ទិវាបញ្ចប់បុណ្យអុំទូក ពិធីប្រសិទ្ធិពរជ័យសិរីសួស្តី ដោយព្រះសង្ឃ

ទិវាបុណ្យអុំទូកដែលនឹងមានលក្ខណៈសប្បាយរីករាយផ្សេងៗ លំអាប់ក្រុមប្រុសស្រីចំនួន៖ ប្អូនអាហារ, ល្បែងប្រថាប់ឃ្មៅ, រាំ, តន្ត្រី, តាំងពិពណ៌, ទិវាជឿងខ្លី

ទិវាបុណ្យអុំទូកនេះនឹងប្រារព្ធឡើងនៅទីស្ថានភាពនិងរចនាសម្ព័ន្ធនៃស្ថានភាពពិសេសណាមួយ
 ជំនួសសេសវិសាល នៅលើទឹកដីខ្មែរ។ យើងក៏មានគោលបំណងបង្ហាញនូវស្ថានភាពស្នេហា
 សិក្សាស្រាវជ្រាវវិទ្យាសាស្ត្រនិងសុខភាព ដែលមានស្ថិរភាពវិទ្យាសាស្ត្រស្រាប់តែងងើរ ។

ជាច្រើនសតវត្សរ៍មកហើយ ដែលបុព្វបុរសខ្មែរយើងតែងតែរៀបចំប្រារព្ធធ្វើ
 បុណ្យអុំទូកនេះឡើងជារៀងរាល់ឆ្នាំ ក្នុងបំណងរំលឹកគុណព្រះគម្ពីរ និងព្រះពរណី
 ដែលបានផ្តល់ជីវភាពរស់នៅនិងសុខុមាលៈចំពោះទឹកដីវិញដែលយើងបានធ្វើឲ្យករណ៍
 ពេលបុណ្យអុំទូកអង្គៗ មនុស្សម្នាប្រុស-ស្រី ចាស់ក្មេងពីគ្រប់ភូមិ-ស្រុកមកមើលពិធី
 ប្រណាំងទូក-ង បណ្តែតប្រទិប ល្បែង សិល្បៈ តន្ត្រី ចំរៀង និងពិធីតាំងពិពណ៌
 ផ្សេងៗ ។ នៅថ្ងៃទី២៣ ខែសីហា ខាងមុខនេះ យើងនឹងមានកំពូលណាមួយ
 យើងពិធីបុណ្យអុំទូកនេះសាជាថ្មី នៅលើទឹកស្ទឹង Merrimack ដែលនឹងមានមនុស្ស
 ម្នាច្រើនកុះករ ច្រើនជាតិសាសន៍ មកចូលរួមនិងមនុស្សនាក់សាន្តសប្បាយរីករាយ។

សំរាប់ព័ត៌មានបន្ថែម សូមទូរស័ព្ទទាក់ទង៖
 Cambodian Mutual Assistance Association at (508) 454-4286
 Center for Family, Work, and Community at (508) 934-4677
 Trairatnaram Buddhist Temple (508) 251-1198

Directions
By Car: Take the Lowell Connector from either Route 495 (Exit 35C) or Route 3 (Exit 30N) to Thomdike St (Exit 5C). Follow Thomdike St and take right turn at second stop light on Broadway St.. Take Broadway all the way and make right turn at School St. Go over the bridge and take left turn on Pawtucket Blvd. Parking is available in Parking lot along Pawtucket Blvd between Pawtucket Dr. and Bedford St. at \$3 per car.

Commuter Rail: Service is available from Boston's North Station to Lowell's Gallagher Terminal. Lowell Regional Transit Authority shuttles run daily (except Sundays) between Gallagher Terminal and downtown Lowell.



Merrimack River
 at the Sampas Pavilion
 Lowell Heritage State Park
 on Pawtucket Boulevard
 Lowell, Massachusetts

The Southeast Asian Water Festival is funded in part and supported by the:
 Theodore Edson Parker Foundation, Lowell Cultural Council, Cambodian Mutual Assistance Association, UMass Lowell Center for Family, Work, and Community, City of Lowell Health Department, New England Folklife Center-a joint project of Middlesex Community College & Lowell National Historical Park, Trairatnaram Buddhist temple, Glory Buddhist temple, Wat Lao Mixayaram, Laotian Temple of Massachusetts, Merrimack River Watershed Council, and Northeast Environmental Justice Network.

NORETH/from page 26

lifelessness. I heard that some people have come back from their death. I thought that maybe Noreth was just taking a walk. He was on his way back to his body. Yet, there was no sign of life. The flowers kept piling up around his coffin, choking him. I guess it all meant goodbye.

My mind kept going back to the day before, how we had so much fun with each other, joking and laughing. I thought about all the little things he did, the way he carried himself during our work meetings, how he rephrased what everyone had said so that he could make it clear for himself. And I thought about the Southeast Water Festival that he had helped to plan but won't get to participate in. I thought about the kind of man he was, always humble, always kind and considerate to everyone. The community has trusted him to bring to them health messages on TV. People working in various social agencies knew him. He was a good networking person. He was always eager and willing to learn. He never put himself above others. I came to respect him as a friend and an older brother. Whenever I needed a ride, he would take me. He was so excited about his new green Ford that he just bought and only used for two weeks before he died. He was always willing to share

his car and his good fortune.

Without him, I feel a kind of void in my heart. Through working with him, I have come to know his kindness, his heart, his respect for others and the things he usually did as part of his personal routine when he worked with people. I recorded him in my diary, and I still have memories of how he talked, how he smiled, laughed and the things he usually said to give advice when I asked for his help. He always thought of others before himself. His 'hello' and 'how are you?' were always consistent, without fail.

I remembered when I first came to Lowell and started working on the Southeast Asian Environmental Justice Project with him, he was very kind to show me around the city and introduce me to other people he knew. When he talked to people, he was always warm and full of energy. He was always humble in his dealings with other people. He was a man with a spiritual essence to his being. Most importantly, he was a man whose life was an example to other Cambodians in the community. He was always interested in learning from others, even from a person younger than he. He always gave people praises and boasted their spirits with his offering of friendship. I will never forget you, Big Brother. I will miss you dearly. ■



POL POT/from page 25

lack of accuracy in education leads to an ignorance about historical facts. Children think Pol Pot was a joke and that he never existed. The danger is that history can repeat itself if we choose to ignore the atrocities of the past.

In fact, these past atrocities continue into the present. Pol Pot, who is now 69 years old, remains the murderer that he was. According to Nhek Bunchhay, the army chief of the current government, Pol Pot is trying to kill as many people around him as possible, and then leave by taking his own life. Just like Hitler.

It is difficult to comprehend how such men could kill so many people, causing so much suffering in so many lives. To this day, people are still badly wounded. In Cambodia, there is feuding between Hun Sen and Prince Ranaridh. This feuding and the violence that surrounds is an example of the wounds left by Pol Pot. People no longer know how to work together in a non-violent way, without having to resort to threats and killings. Many Cambodians have been affected by the war and the massive amounts of violence they were subjected to. As a result, some are paralyzed by fear and mistrust for each other. This paralysis

leads to an abundance of problems within the community.

Pol Pot's exact whereabouts remain unknown. If he is captured alive, there will be conflict as to how to deal with him as well. We hope that his captors take him alive so that he can go to trial. Though there are many who would like to see Pol Pot and his former rulers dead, there is justification for the argument that calls for his trial. An international tribunal would bring Pol Pot's heinous deeds into full view for all the world to see. If on the other hand his captors choose to kill him, there is the risk that Pol Pot's crimes against humanity will go untold and become easier to forget. If Cambodia can erase mention of Pol Pot in the history books, think how easy it would be for the rest of the world to look away and forget. Instead, Cambodia and the world should look closely at the past, scrutinizing the horror. It is only through bringing Pol Pot to trial that the full horror will be brought to light. And then Pol Pot must be held accountable for these crimes by going to jail for life. Somehow the killing must stop. Somehow the world must collectively put an end to genocide. Somehow the world must remember the lives lost so that we can all say "never again." ■

ការិយាល័យយុត្តិធម៌



យេម ជ្រាហ្គីន
JAMES C. DRAGON



ករិយាល័យយើងខ្ញុំ ធ្លាប់បានបម្រើសហគមន៍ខ្មែរច្រើនឆ្នាំមកហើយមានការពិសោធន៍ និងទំនុកទុកចិត្ត ព្រមទាំងមានការសរសើរពីសំណាក់បងប្អូនខ្មែរនៅគ្រប់មជ្ឈមណ្ឌល!



- | | |
|----------------------------|-----------------|
| ❖ គ្រោះថ្នាក់ចរាចរ | ⇒ AUTO ACCIDENT |
| ❖ គ្រោះថ្នាក់កន្លែងធ្វើការ | ⇒ WORK INJURY |
| ❖ បទឧក្រិដ្ឋកម្មផ្សេងៗ | ⇒ CRIMINAL |
| ❖ ខាតបង់ក្នុងជំនួញ | ⇒ BUSINESS LOSS |
| ❖ ច្បាប់រៀបចំជំនួញ | ⇒ BUSINESS LAW |
| ❖ ច្បាប់អន្តោប្រវេសន៍ | ⇒ IMMIGRATION |
| ❖ ធនកម្ម | ⇒ BANKRUPTCY |

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RITE/ from page 11

aces. The first round—with seated rowers—represents the elite forces who were sent into battle first, and are followed by the standing rowers, the second wave of any sea-born attack: all storming towards victory.

The sight of 300 boats gathering at the golden pavilion on the Tonle Sap is the festival's climax. You will feel the glory of the festival in your heart—still beating quickly to the pace of

the drummers. An armada of boats gathers in front of the King's pavilion as the race ends. The oldest *baku*, Brahman priest, stands with saber in the first boat and cuts an imaginary line unleashing the waters of the Tonle Sap to flow freely towards the sea. Oars raised, rowers from throughout the country cheer jubilantly: "*Chey-yo Samdech Euv!*"—Long live the King! Another *baku* heralds the moment with trumpets from a conch shell. It is a moment unlike any other in the world: Cambodia's moment. ■



រឿង អ្នកលេសាច និងបិសាច



កាលពីព្រេងនាយ មានអ្នកលេសាចចំណាស់ម្នាក់ ធ្លាប់តែប្រកបរបរលេសាចនៅក្នុងសមុទ្រ។ ជារៀងរាល់ដងគាត់តែងតែចេញទៅបង់សំណាញ់នៅឯសមុទ្រ ហើយតែងតែទទួលបានផលមកវិញជាហូរហែតម្នាក់ប៉ុន្តែជាការចំលែកនៅក្នុងថ្ងៃនេះ គាត់បង់សំណាញ់ពុំបានសោះ គាត់បង់បានតែវត្ថុដែលសំរាប់ត្រវាត់ចោលទៅវិញ សុទ្ធតែជារបស់ឥតប្រយោជន៍។ គាត់មានការធុញទ្រាន់យ៉ាងខ្លាំង គាត់ក៏សំរាប់ចិត្តដោយពោលរឿងម្នាក់ឯងថា៖

អញបង់តែមួយសំណាញ់នេះទៀតទេ បើមិនបានទេគិតឈប់ហើយ! និយាយហើយគាត់ក៏លើកសំណាញ់ត្រវាត់ទៅក្នុងទឹកជាចុងក្រោយ។ ប៉ុន្តែលើកនេះពេលដែលគាត់ទាញសំណាញ់មកវិញ ស្រាប់តែជាប់ថ្ងៃមួយធំធេងធំធេង មាត់ថ្ងៃចុងយ៉ាងជិត។ តាអរណាស់ហើយគាត់សញ្ជឹងគិតក្នុងចិត្តថា៖

“ថ្ងៃនេះបើយកទៅលក់ ប្រហែលជាបានលុយក្រៃលែងដែរ” តាលើកថ្ងៃមើលហើយលាន់មាត់ថា៖

- យី! ច្រន់ណាស់! អញត្រូវតែបើកឆ្នុក

មើលតើមានស្តីនៅក្នុងប្លឹង!
ថាហើយតាក៏យកកូនកាំបិតភ្លិះតំរូវចូលមើលហើយរលាក់វាបីបួនដងរួចក្រឡាប់ចុះទៅដី។ ហេតុការណ៍ចំលែក ក៏កើតឡើងដោយមានផ្សែងខ្មៅខ្មួរចេញពីក្នុងថ្ងៃឡើងខ្ពស់ទៅលើពពកនិងសាយភាយពេញផ្ទៃដី។ គាត់ពុំមានការតក់ស្លុតអ្វីទេហើយគាត់ចូលខ្លាំងណាស់។ ផ្សែងដែលចេញពីមាត់ថ្ងៃ ក៏ផ្តុំបានជាបិសាចកំណាចមួយមានជំនំបើម។

ពេលនោះបិសាចក៏ស្រែកខ្លាំងទៅកាន់តានេសាច៖

- ទែតា! អញប្រាប់អោយហើយ ឯងជិតស្លាប់ហើយ!

តានេសាចឆ្លើយតបទៅវិញភ្លាម៖

- ហេតុអីបានជាឯងចង់សំលាប់អញ? ក៏អញដែលបានជួយសង្គ្រោះឯងអោយចេញផុតពីក្នុងថ្ងៃនេះណា!

បិសាចពោលថា៖

- ទែ! តាចាស់! អ្នកឯងស្តាប់រឿងអញសិនយើងមានកំណើតជាបិសាច។ ដោយយើងមានកំហុសព្រះក៏បានដាក់បណ្តាសាអោយយើងក្លាយជាផ្សែងនៅក្នុង

ថ្ងៃនេះរាប់រយឆ្នាំហើយ យើងសង្ឃឹមថាបើមាននរណាអាចសង្គ្រោះយើងបានយើងនឹងធ្វើអោយអ្នកនោះក្លាយជាអ្នកមានសុភមង្គល មានសុភមង្គល។ ក៏បន្តដោយនៅយូរពេក តានេសាចជួយយើងសោះ យើងក៏ប្តូរចិត្តវិញថា៖

“បើមាននរណាមកសង្គ្រោះយើងចាប់ពីពេលនេះទៅ យើងត្រូវតែសំលាប់អ្នកនោះវិញ។” គ្រាន់តែយើងតាំងចិត្តបែបនេះភ្លាម ស្រាប់តែមានអ្នកសង្គ្រោះ យើងភ្លាម។ ដូច្នេះហើយ ឯងត្រូវតែស្លាប់! លុបសាចពោលដូច្នេះ “អញជាមនុស្ស វាជាបិសាច។ មនុស្សត្រូវតែមានប្រាជ្ញាខ្លួន ទើបផ្តាញវាបាន។” តានេសាចក៏តាំងស្រែកទៅកាន់បិសាច៖

- ឯងសំរេចចាស់លាប់យើងមែនឬ?
- ប្រាកដហើយ ឯងត្រូវតែស្លាប់! តាយើងក៏តបទៅវិញថា៖
- បើដូចនេះ! មុនពេលស្លាប់យើងសុំអោយ ឯងធ្វើរឿងមួយអោយយើងឃើញច្បាស់នឹងភ្នែកសិន។
- ឯងនិយាយមកចុះ!

- រូបជំនំបើមដូចឯង ធ្វើម៉េចនឹងចូលក្នុងថ្ងៃនេះកើត? ហើយយើងក៏មិនជឿថាឯងរស់នៅក្នុងថ្ងៃនេះដែរ!
- ឯងមិនជឿទេ?
- ត្រូវហើយយើងមិនជឿទេទាល់តែឯងចូលក្នុងថ្ងៃនេះអោយយើងឃើញផ្តាញភ្នែក ទើបយើងជឿមែន។

បិសាចក៏តាំងកាត់ខ្លួនជាផ្សែង ហោះឡើងដល់កប់ពពក ផ្សែងផ្តុំមកវិញរួចចូលបន្តិចម្តងទៅក្នុងថ្ងៃអស់។ តានេសាចឃើញដូចនេះក៏ស្ទុះស្រវ៉ាយកន្ទុកសំណាមកចុកចូលទៅវិញភ្លាម។ បិសាចក៏ព្រួយរកច្រកចេញពីថ្ងៃ តែវាពុំអាចចេញបានទេ។ វាខំលន់តូអង្វរតានេសាចតែតានេសាចពុំស្តាប់ការអង្វរវាឡើយ ថែមទាំងត្រវាត់ថ្ងៃនោះចូលទៅក្នុងសមុទ្រវិញ។ បិសាចនោះក៏ត្រលប់ទៅនៅទីកន្លែងដើមវិញ ឯពាកសមុទ្ររៀងរហូតតទៅ។

“ចំណេះថាអាហារ ប្រាជ្ញាថាអាវុធ”

ការិយាល័យយុត្តរាជ



VANTHAN R. UN
ATTORNEY AND COUNSELOR AT LAW

មេធាវី ស៊ុន វ៉ាន់ច័ន



ក រិយាល័យយើងខ្ញុំជាការិយាល័យច្បាប់តែមួយគត់ក្នុងរដ្ឋម៉ាសាឈូសែត ដែលមានមេធាវី ជាជនជាតិខ្មែរមានការប៊ុនប្រសប់ និងវិជ្ជាជីវៈក្នុងការកាត់ក្តី។ លោកអ្នកអាចទទួលការពន្យល់ណែនាំនូវបញ្ហាច្បាប់ផ្សេងៗយ៉ាងស្ម័គ្រជំនាញជា ភាសាខ្មែរដោយផ្ទាល់។

- ⊕ គ្រោះថ្នាក់រថាមរណ៍
- ⊕ គ្រោះថ្នាក់រថាមរណ៍ក្នុងការងារ
- ⊕ គ្រោះថ្នាក់រថាមរណ៍ក្នុងអាជីវកម្ម
- ⊕ គ្រោះថ្នាក់រថាមរណ៍ (ទាតាចងក្រង)
- ⊕ មរណ៍ (ចែកចែក)
- ⊕ ចាកចេញកុំអោយលើកម្មសន្ធិៈនាចុងក្រោយ
- ⊕ គ្រោះថ្នាក់រថាមរណ៍ដាច់ខាត
- ⊕ កាត់ទោសៈ
- ⊕ ចែកកេរ្តិ៍ ចរន្ត
- ⊕ សម្រុះសម្រួលបញ្ហាប្តីប្រពន្ធ
- ⊕ គ្រោះថ្នាក់រថាមរណ៍ក្នុងកម្ម
- ⊕ AUTO ACCIDENT
- ⊕ WORKMAN'S COMPENSATION
- ⊕ BUSINESS LAW
- ⊕ IMMIGRATION
- ⊕ BANKRUPTCY
- ⊕ STOP FORECLOSURE
- ⊕ LEAD PAINT POISONING
- ⊕ CLOSING
- ⊕ WILLS & TRUST
- ⊕ DIVORCE MEDIATION
- ⊕ CRIMINAL LAW

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