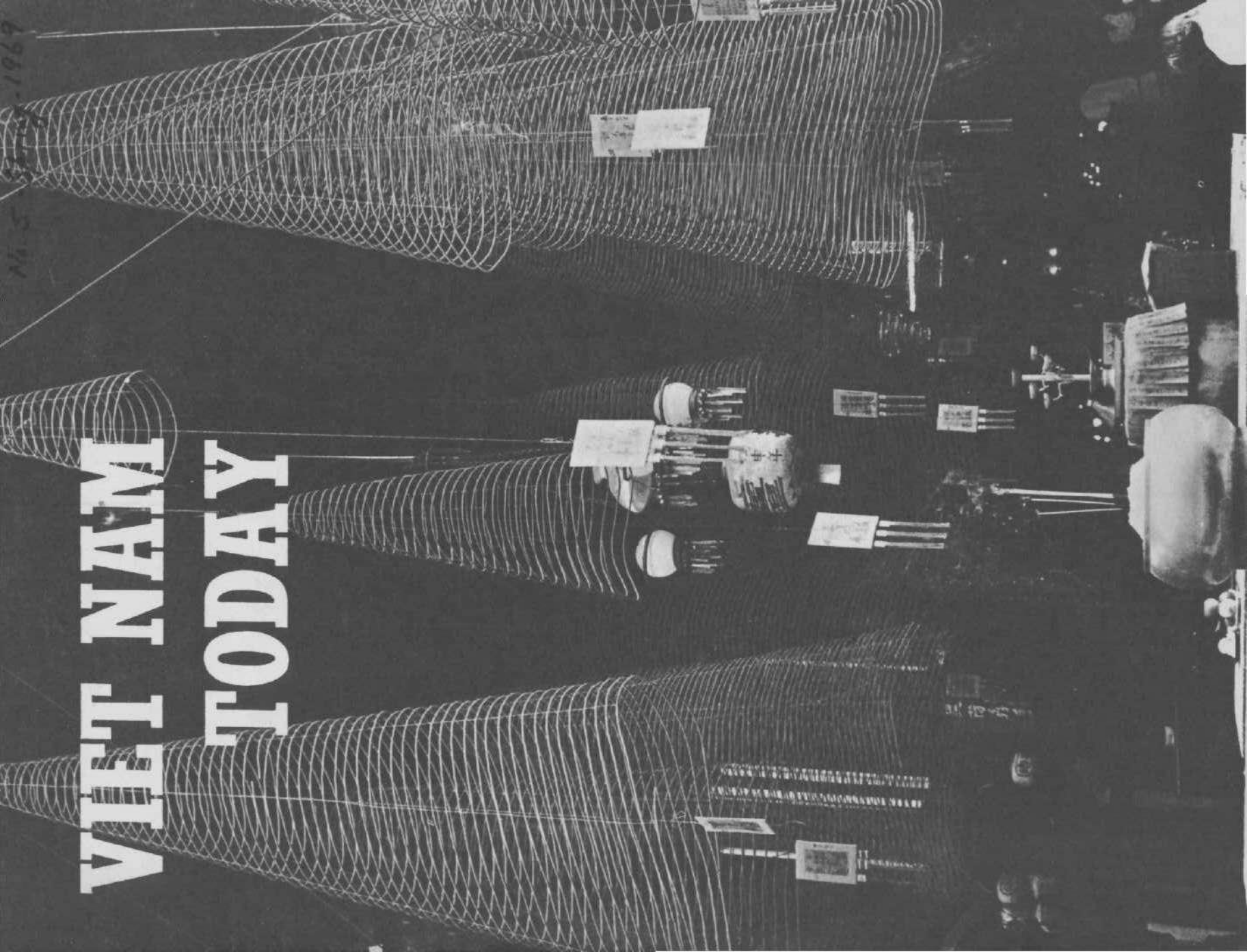


# VIET NAM TODAY



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**NEWS MAGAZINE OF THE  
VIET NAM FIELD**

**CHRISTIAN AND MISSIONARY ALLIANCE**

**SPRING 1969 NUMBER 5**

This magazine is issued twice a year by the missionaries serving in Viet Nam. We shall be glad to accept any special gifts to make the publication possible.

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Photos on page 12 & 13 by Bob Gunther

Cover: The interior of a Chinese temple. The giant spiral incense will burn for six months in honour of departed ancestors. This particular temple offers a melange of Oriental religions including Taoism, Confucianism and Ancestor worship.

# 3 X 10

It was nine o'clock on a clear Sunday morning. The new Roglai church was crowded and spilling over with its eager audience. Government officials, pastors, missionaries, chaplains and Christians came to dedicate the new church building to God.

Mr. Pham-van-Nam, who worked among the tribespeople for many years, wrote us about it:

"Since the previous church building made of thatch was small and crowded, the Christians decided to build a new one. They gathered together and went into the jungle to fell trees and cut them into pillars and boards. They were happy to find cam-xe (which is the hardest kind of wood) to make twelve large pillars. Each pillar took thirty people to carry it from the top of the mountain down to the village (about a mile and a half).

"It was a community project. Children carried dirt and sand, men mixed cement and the women supplied the refreshments. It took them almost a year; but apart from two doors, which they bought, the Christians constructed the entire building themselves. The church is 20 feet wide and 58 feet long, with a corrugated tin roof and cement floor. In addition, they constructed a cool and spacious guest house. The government donated cement and every family gave between four and five thousand piasters in cash.

"There are those who, when they see the church and the work that went into building it, ask in surprise: 'Tribal Christians are very, very poor. Where did they get all that money to give?'

"Please let me explain.

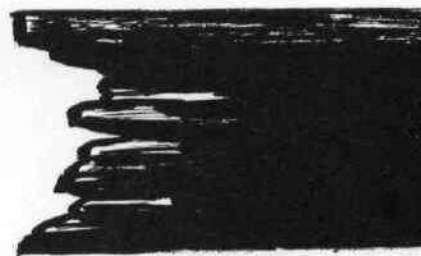
"Even though it is true that the Tribal Church is poor, the Christians here have a unique system of tithing.

"Before planting their fields—rice, corn, sweet potatoes, bananas, etc.—they set aside one tenth of the land. All that was grown on that tenth belonged to the church. After harvesting the other nine tenths, they took a tenth of *this* produce and presented it to the church. Then, they gave *another* tithe of the money realized from the sale of their crops.

"Therefore, they gave a tithe three different times—making it in reality, *three* tenths, not *one!* Over one half of the Christians in the church *tithed in this way, begrudging nothing for the work of the Lord.*

"This is a self-supporting, self-governing church and has an average attendance of 350. The Christians supply their pastor with 3,000 piasters a month and his food, which includes 220 pounds of rice.

"The love these people show is remarkable. They work so wholeheartedly for the Lord that His Name is glorified throughout the whole countryside."



Take Route 14 south from Pleiku. As you approach Dragon Mountain look for the sign on the right. This smooth seven-mile section of highway meets stateside standards, and in moments the turn-off is reached. The sign says: **LEPROSY TREATMENT CENTER**. Turn west, pass under an archway of woven pine boughs, proceed on a road flanked by Vietnamese flags, climb a slight grade, ease over the top, and there it stands—the new leprosy hospital.

This was the long-awaited day of dedication. Even the threat of a tropical downpour could not dim the enthusiasm of the staff. Everything was ready. Much of the medical equipment was installed, and the patients were resting comfortably in the ward. Hundreds of cookies and gallons of punch were prepared for refreshments. Many of the chairs under two billowing parachutes were already filled with guests—Vietnamese and Montagnard officials, American Armed Forces personnel, U.S. Government nurses, missionaries, and scores of interested friends.

Just before the ceremonies began we were thrilled to see dozens of Jarai threading their way across the slopes from the neighboring village. The average tribesman has a dreaded fear of leprosy, and we were in doubt as to the reaction of our Montagnard neighbours. Welcoming so many from that village got the ceremonies off to a fine start.

Chaplain Pham Xuan Hien of ARVN served as Master of Ceremonies. Miss Olive Kingsbury presented a brief history of our leprosy program in Darlac and Pleiku Provinces. The Rev. Le Khac Cung, director of the combined staff, explained the cooperative role of the National Church and the Vietnamese Government in the leprosy program. Lt. General Peers, Commanding General, I Field Forces, spoke briefly of the keen interest shown by the American Military since leprosy projects were launched in Pleiku Province. The General "chopped" in from Nhatrang to attend the

# PLEIKU

## LEPROSY TREATMENT CENTER

dedication ceremonies. The Rev. Charles Long, who played a very active role in the hospital construction, acted as interpreter.

There were also a number of Armed Forces Chaplains present at the dedication. Without the enthusiastic support of these chaplains it is doubtful that the hospital could have been built. They not only raised thousands of dollars for the main hospital building but want to have a share in additional units to be erected in the near future. Immediate plans call for a physiotherapy ward, three additional wards for bed patients, housing for national staff members, kitchen, storeroom, warehouse and garage. The residences for a doctor and nurses will be located on a hill beyond the hospital. Another important project in the future is a chapel to be built on a rise across from the hospital complex. Because of its prominent location it will be the first building seen when approaching the hospital area. In the meantime daily devotions are conducted for the staff and patients in the

reception room. Each Sunday a Jarai pastor from Pleiku conducts worship services at the hospital. The staff also carries on a program of evangelism in the segregation villages and out-patient clinics.

Midway through the ceremonies—it happened! The skies opened up and the rains descended—in torrents—in sheets—by the bucket. The area swam in mud. The shoes of the military were sorely in need of another spit shine, and the ladies' hair lost some curl. But nothing could dampen our joy as we realized at long last the hospital was finished and in operation. Much is yet to be done, but the first milestone was reached.

Pleiku Province, one of the four largest in South Viet Nam, has the highest incidence of leprosy in the country. In spite of the war which has hampered our efforts, we intend to do all we can now and in the future to alleviate the suffering caused by man's oldest disease—leprosy.



# Catching Fish With Both Hands

Mary Travis

Today some of the Vietnamese farmers are able to return to their land that has been abandoned for years. The soil has laid waste for so long that the task is hard. Down in the mud—struggling with the plow—sowing the seed. Then, as the slender stalks appear, the back-breaking task of transplanting shoot by shoot the precious life-sustaining blade. Finally comes the time of waiting and watching in hope. Every farmer wishes for a good crop, but an abundant harvest depends upon the method of planting and nurturing the grain.

The Vietnamese will sometimes plant two crops together. Corn and rice may be planted simultaneously. The corn is harvested first and the stalks removed. Later the rice ripens and is ready for harvest. Hence the saying—"Catch fish with both hands."

In missionary work we can make the same application. We are now seeing the results produced by years of careful planting. Schools and orphanages are a gratifying by-product of the churches planted throughout the land.

But, like the farmer, we continue to plow and sow and plant. As we chug along in our '49 green Mercury (always wondering if the old but usually reliable relic will get us there) we pass out hundreds of tracts and Gospels along those war-torn highways. This is good ammunition against which Satan has no defense. Yet these tracts would be worthless unless those who eagerly receive them can read.

There are millions of children in Viet Nam, and thousands have no schools to attend. We want to catch fish with both hands, so schools are being erected on church land throughout the country. In Qui Nhon there are 300 primary students in a school built on church property and operated by Christian teachers. In Phu Phong an orphanage and school have become a part of the church program. In Ankhe, Bong Son, Trung Ai and Phu Cat more schools are being built. Other schools will soon be constructed at Khu Sau and Phuoc Hau. We are exceedingly grateful to the chaplains and others of the U.S. Military who have given so freely to make these projects possible. All of the schools are under the supervision of the National Church and staffed by Christian teachers. Education is the primary concern, but with it opportunity is given to make Christ known to countless students.

Recently we made a trip to Ankhe. As we approached a military post we inquired about the security of the road through the mountain pass. A young officer on duty said, "The road is open, but we just pulled out four mines yesterday. If you go, you had better stay in the middle of the road." We continued on, not brave but trusting, and journeyed through the sniper-infested Ankhe pass to our destination. But what a rewarding trip! We arrived at a beautiful church filled with ones plucked as

"brands from the burning." Here was a new church—planted, growing—and bearing fruit. They have opened a branch church in a refugee camp about ten miles away. We are praying that God will give a wonderful harvest among these thousands of refugees.

We are now plowing and planting at Phu Cat near the huge U.S. Air Base. One day a couple of Vietnamese preachers came rushing into the house and said there was a wonderful opportunity to obtain property at Phu Cat village. A Vietnamese officer had built a spacious house on an excellent piece of property. However, he had been killed in battle, and the Vietnamese superstitiously believing the house was taboo, would not live in it. Therefore the house and land were bought for a fraction of the value. A student preacher was sent there and the house was remodeled to serve as a chapel. The Christians in that area now have an attractive place to worship, and the number of new believers is constantly growing. Yes, if we are careful in our planting and diligent in labor, God will give the increase.

In the midst of war we are also very conscious of God's protection; otherwise, like so many farmers killed in their harvest fields, we would have disappeared long ago. Under the cover that God gives in answer to prayer we continue to plow, plant, water and harvest in the Name of the Lord Jesus.

# Recruits

Luk-So Hoh felt called to preach. But his father, like many other parents, oriental and western alike, was opposed. In spite of this, Luk applied to a Chinese Bible School in Hong Kong; but for some unknown reason received no response.

Proficient in Vietnamese, and not wanting to waste time, he enrolled in the University of Saigon. As his first year at the University neared completion, it seemed evident that the next step was to apply to the Vietnamese Bible Institute at Nha Trang. But then he faced a real dilemma. The fall session at Nha Trang started in September. If Luk wished to take his university examinations, it was necessary to remain in Saigon until November. He wired the Bible Institute and explained the situation. A reply soon arrived from the dean notifying him of his acceptance and urging him to come as soon as possible.

With some misgivings, but determined in his heart to obey God, he approached his father. To his utter amazement his father said he was not only pleased to give his approval but would also pay the school fees. Luk was jubilant! Indeed, "Faithful is he that calleth you who also will do it."

Wong-Ka-Lun, another student, had been employed by an insurance company. As is customary among the Chinese, Wong had worked to assist the family financially for several years. Though not rebelling against this obligation, he too believed that God wanted him to become a minister, and made known his desire to attend Bible School. Because Mr. Chan, his employer, thought so highly of his services he was reluctant to release him; but so impressed was he by Wong's outstanding record and Christian testimony, he not only consented but even offered to pay his tuition.

Ordinarily those Chinese who desire to study for the ministry would

attend the Alliance Seminary on Cheung Chau Island near Hong Kong. However, increased government restrictions on students going abroad have made it virtually impossible for Christian youth to study in areas outside the country. Plans to establish a Saigon branch of the Hong Kong Seminary have never materialized.

The Chinese comprise about one fourth of the population of Saigon and tens of thousands more are scattered throughout the country. This presents us with the urgent need to train more Chinese pastors to reach their people.

In recent years a growing number of Chinese have been getting high school diplomas from Vietnamese schools qualifying them to enter institutions at university level. With the institution of a degree course in theology this year at the Nha Trang Bible Institute, an increasing number of Chinese young people in Viet Nam will find it

more practical to take their theological training within the country.


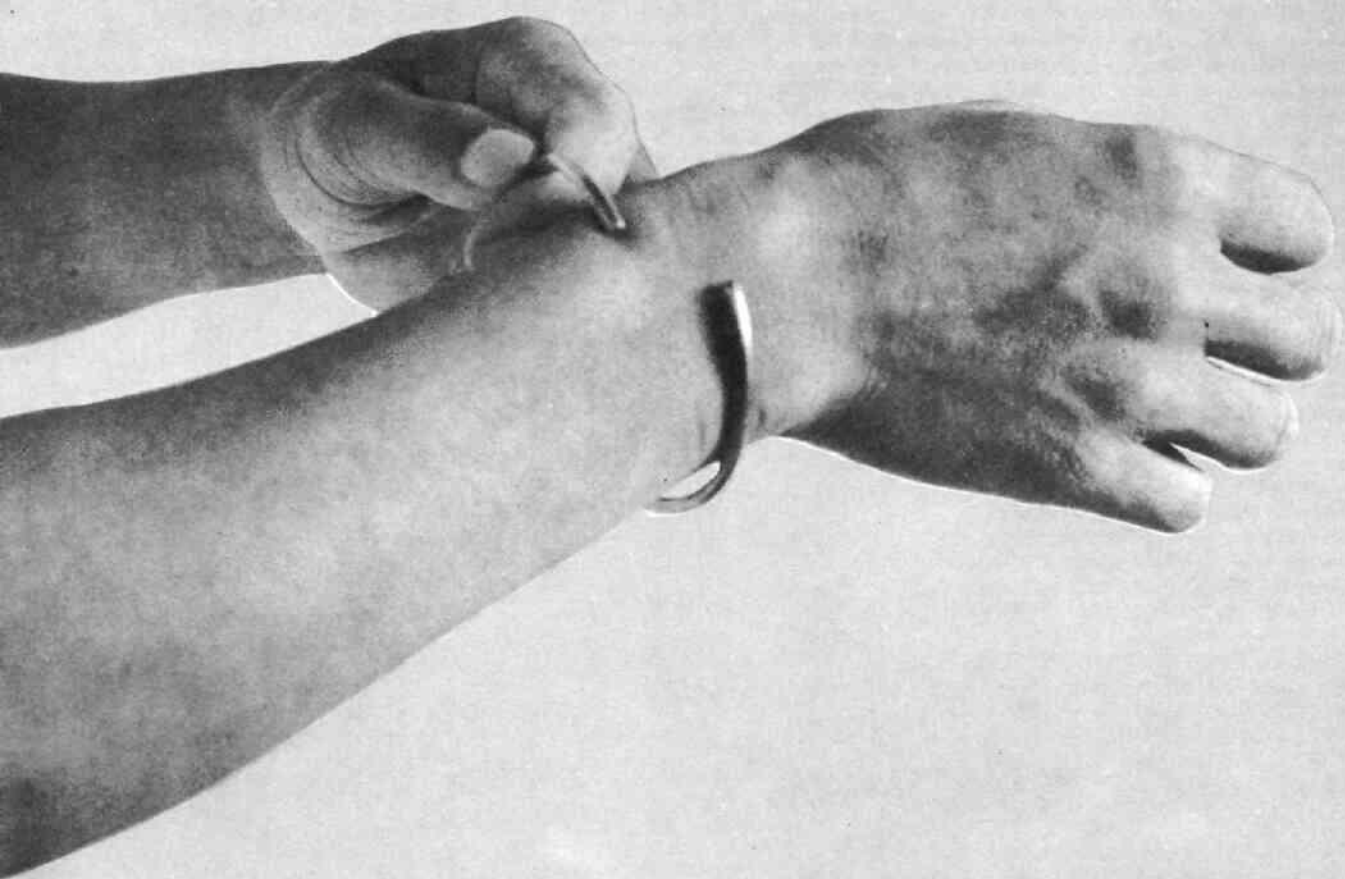
Last fall six young Chinese men from Saigon, fluent in Vietnamese language, enrolled at Nha Trang. They have been warmly received by the faculty and student body. Four of the group formed a male quartet and have ministered on campus as well as in churches of the area. Having a fervent spirit to serve Christ, they made contact at the only Chinese school in Nha Trang and arranged meetings for the student body. It wasn't long before the Chinese business men in the city were also made aware of the students' presence as the young Chinese distributed tracts and gave personal testimony of their faith in Christ.

Thus, through a series of unusual circumstances, God is thrusting forth Chinese young people to prepare for a ministry among their own people throughout Viet Nam.

Betty Arnold



# Broken

A black and white illustration of a broken metal bracelet. The bracelet is shown in two pieces, one curved and one straight, with sharp, jagged ends. The word "Broken" is written in a large, bold, black, stylized font to the right of the bracelet.

# Bracelets

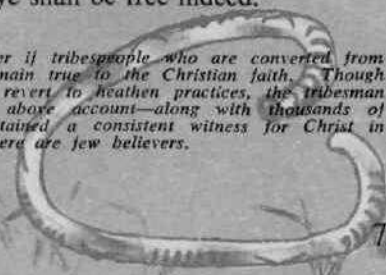
I first met him in 1950. He was a political prisoner of the French. Like many of his fellow Montagnards he was an innocent victim caught in the middle between the French and the Viet Minh during that earlier war in Indochina. Much of the war during those years of 1946-54 was fought in the Highlands of Central Viet Nam. Pleiku, then as now, was the key to the control of the vast plateau region. This area was inhabited mostly by many tribal groups, commonly known as Montagnard. The Viet Minh realized the tremendous advantage gained if they could control the Highlands. The French were just as determined to keep a strong grasp on this strategic area. The pattern varied little during those years. The Viet Minh would enter tribal villages, demand rice, perhaps indoctrinate the villagers, then leave with a final warning not to reveal their whereabouts to the French, or the village would be sacked. The French, on hearing a company of Viet Minh were in the area, would descend on the village, interrogate the inhabitants and demand information on the Viet Minh. One day, though innocent of any collaboration with the Viet Minh, he found himself a prisoner of the French. During his imprisonment he became ill and was placed in a prison hospital. Accommodations were so limited in the hospital that two prisoners were required to sleep on a single pallet. On the same bed with him was a Jarai Christian who was recuperating from injuries sustained during interrogation. This Christian was a zealous believer and gave daily, sometimes hourly witness of the saving grace of Jesus Christ. The Tribesman listened and gave considerable thought to what he heard. One day the simple message of personal salvation through faith broke through his sin-clouded mind. He expressed an immediate desire to believe. The Tribal Christian, who bore such faithful witness and was really the one who led his fellow Jarai to Christ, suggested they visit the missionary.

I shall never forget that day. I invited the

tribesman to sit with me on the veranda. As I chatted with him I noticed the familiar brass bracelet on his wrist. To the Jarai Tribe this particular bracelet signifies an oath with the evil spirits. It had seven notches carved in the soft brass—each notch representing a sacrifice of a full grown water buffalo. He listened intently as I explained to him God's wonderful plan of salvation. He said little but nodded frequently indicating that he understood. At last I asked if he wanted to pray. We bowed our heads and he prayed the simple prayer of the penitent. When the "AMEN" was spoken and he raised his head, his next act was one I wish could be repeated by thousands of Jarai Tribesmen—the broken bracelet. With his right hand he broke apart the sacrifice bracelet with the seven notches and gave it to me. He was not prompted to do this but did it of his own accord. By this act he was severing his oath to the spirits and making a new covenant with Jesus Christ. The power of Satan was broken and the man knew it! Indeed, "the Gospel of Christ is the power of God unto salvation to all who believe."

Though every phase of missionary work is not always exciting, it is always important. The leprosy healed through modern drugs brings real gratification. An illiterate learning to read gives great satisfaction. Seeing a host of happy, squealing, well-fed children in an orphanage gives real joy. Yet no thrill can compare with that of seeing a sinner come to Christ, and by this act, know he has received forgiveness from sin and the blessed promise of life eternal. Would that the sacrifice bracelets gracing the arms of countless tribesmen were broken that these men might know real freedom. "If the SON therefore shall make you free, ye shall be free indeed."

*Some may wonder if tribespeople who are converted from spirit worship remain true to the Christian faith. Though doubtlessly some revert to heathen practices, the tribesman featured in the above account—along with thousands of others—has maintained a consistent witness for Christ in an area where there are few believers.*





# THE SILENT

The inhabitants of the Western world live in an era of mass media communications. The printed matter alone that is "filed" in those round baskets daily throughout America would amount to considerable tonnage. First and second class mail, circulars, advertisements, books, magazines and newspapers arrive at the door or at the mail box at a prodigious rate. We take all this for granted. Some of the mail doesn't even rate a cursory glance before it's discarded.

Suppose now, just suppose that you are a Montagnard in some remote village in the Central Highlands of Viet Nam. Newspapers and magazines are non-existent. The ring of the postman is never heard simply because there are no postmen. There are no libraries, no news stands, no bookshops, no postcard stalls. Not one piece of printed matter is to be found in the village. No book to while away a rainy afternoon. No Bible or Scripture portion available to provide help to a troubled soul. There is nothing. One drab day follows another. The 20th Century seems to have passed you by.

But the situation is changing. A *Silent Revolution* is taking place—a revolution that

can bring drastic changes, even into the life of the remotest tribesman.

This revolution rates no headlines. There is no beating of the drum. No long-haired radical takes to the streets and defies the laws of the land in promoting its cause. This revolution is silent—steady—spreading. A literacy program has begun which will introduce a new age to some of the world's forgotten people.

The Summer Institute of Linguistics in conjunction with some Christian and Missionary Alliance missionaries has prepared primers in four major Montagnard Tribes languages—Koho, Jarai, Raday and Bahnar. These primers with accompanying charts are used in teaching students how to read and write in their own language. It has been proven that a child will more quickly learn to read in a foreign language once he knows his own. When he has learned to read and write his own language the Montagnard student is then introduced to the national language of Viet Nam and will then use this as he continues his education. The Vietnamese Ministry of Education and USAID mission have cooperated in promoting



# REVOLUTION

Ted Cline

these literacy programs among the mountain people.

The Christian and Missionary Alliance and the Evangelical Church have active work among the four major tribal groups. It is planned for this literacy program to begin in four more language groups this year and four more in 1969. The entire New Testament and several Old Testament books are now available in the Raday and Koho languages. New Testament translation is under way in other languages that already have several New Testament portions in print.

At last you can read. Those strange marks in the primer are now names of familiar objects. You read sentences, paragraphs, even whole stories. But after reading the school books, what do you have to read? The New Testament the visiting pastor brought to the village is more difficult to read, and you probably cannot afford to buy it.

To meet this urgent need, the Bible Society has published several literary selections. These are short narrative passages that can be clearly expressed in simple language. From these one

can learn about Jesus calming the raging sea, the cleansing of the leprous victim, and others. As one's reading skills develop, more comprehensive selections are made available.

During the past year the Bible Society has also published attractive leaflets in eight tribal languages that were prepared with new readers in mind. Such stories as the Lost Sheep, Lost Coin and the Lost Son have already been printed. These pocket-size leaflets contain many pictures and are printed in large type. Additional stories are being prepared now for use at Christmas and Easter.

Dr. Frank Laubach, a world authority on literacy has said that "every five days there are one million new readers." This *Silent Revolution*, the phenomenal spread of literacy among the masses is the opportunity of the church. It is the great challenge of our age. The Communist ideologists will spare nothing to win the minds of men to their distorted doctrine through literature and every other means. The *Silent Revolution* will spread and nothing will stop it. To meet the opportunity and to accept the challenge is the responsibility of every Christian.



**WEDDING** — Miss Joyce Collins became Mrs. Keith Kayser at 4:15 p.m. on July 14, 1968. The Kayzers are residing at Phan Rang and are looking forward to a ministry among the ROGLAI tribespeople.



Linda  
May 26, 1963 — August 12, 1968

Linda Beth Ellison was born on May 26, 1963 in Saigon, Viet Nam. Five years later she fell asleep in the same city and awoke to the music of heaven.

"You have lost a child," wrote Samuel Rutherford over 200 years ago. "Nay she is not lost to you who is found to Christ; she is not sent away, but only sent before, like unto a star which going out of our sight doth not die and vanish, but shineth in another hemisphere; you see her not, yet she doth shine in another country. If her glass was but a short hour, what she wanteth of time that she hath gotten of eternity."

*"And the streets of the city shall be full of boys and girls playing in the streets thereof."*  
Zechariah 8:5

## NEWS IN BRIEF

**50TH ANNUAL CONFERENCE** — When the day of prayer signaled the opening of the Annual Conference for the C&MA in Viet Nam few of the delegates realized the 50th Conference was in session. Except for one couple (Rev. and Mrs. Chester Travis), none of the other delegates was even born when the first Conference convened.



**DECORATED** — Merle Douglas was decorated by the Vietnamese Government in recognition of his service to the people and his help in the development of Quang Duc Province.

**AN ENCOUNTER WITH A SCORPION** — To those readers who think that the tropics literally crawl with venomous critters of all description, Gene Evans reports that for the first time in his missionary career (that goes back two decades) he was bitten by a poisonous insect—a small scorpion. An antihistamine taken orally and an ice cube held on the injured digit kept discomfort at a minimum.

**SPEAKING OF "CRITTERS"** — The small green "worm" that Mark McNeel stuck in a jar and presented to Marge Pendell just happened to be a viper.

### POPULATION EXPLOSION —

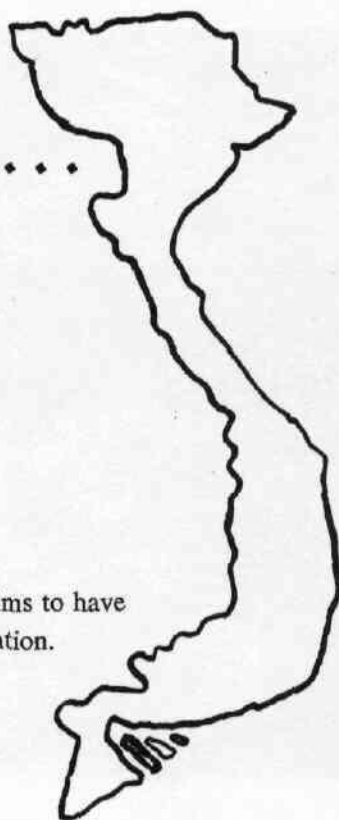
Karl Leonard Steinkamp  
Brian Mark Weidemann  
Ilana Ruth Hall  
John Richard Phillips  
Nathan Paul Henry  
Lisa Miriam Bressler  
Samuel Cox Stemple

— April 23  
— July 22  
— July 27  
— August 9  
— August 29  
— September 19  
— December 18

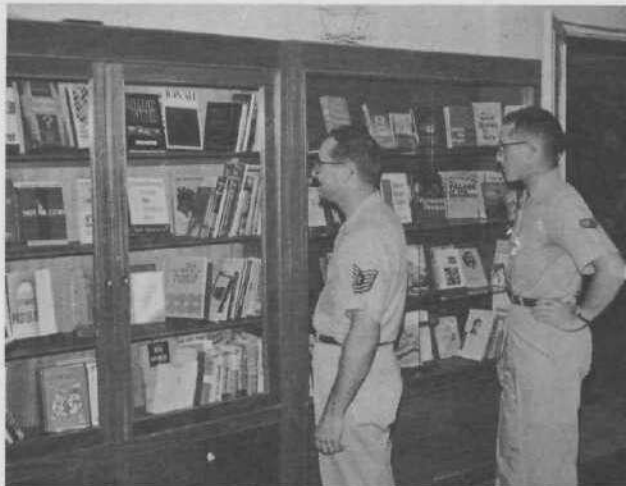
Elizabeth Jane and Paul Robert joined the Kleinhen family in Buffalo, and little Ries Oliver now has a baby brother.

## Did you know that .....

- To the Animist all sickness or disease is caused by an angry spirit, so that treatment in the form of an animal sacrifice is given to appease the wrath of the spirit rather than to affect a cure for the ailment.
- The Cao Dai ("Cow Die") religion of South Viet Nam claims to have two million adherents, or, about 15% of the total population.
- If a Montagnard mother dies, the surviving father has no legitimate claim on his children.
- The Supreme or All-Seeing Eye (a painted human eye normally formed within a triangle) which appears on the main altar of Cao Dai temples also appears on the back of the American dollar bill.
- 1969 is the year of the CHICKEN
- That a betrothal bracelet given before witnesses to a girl of the Jarai Tribe is as binding as any written document.
- There are 1,000,000 Cambodians living in South Viet Nam.
- In America there is a saying, "Sticks and stones can break my bones, but names will never hurt me." In the Orient they have a saying, "The cut of a knife will heal in a few days. The cut of a word lasts forever!"



*An Aussie and a Yank match skills with Peggy Gunther*



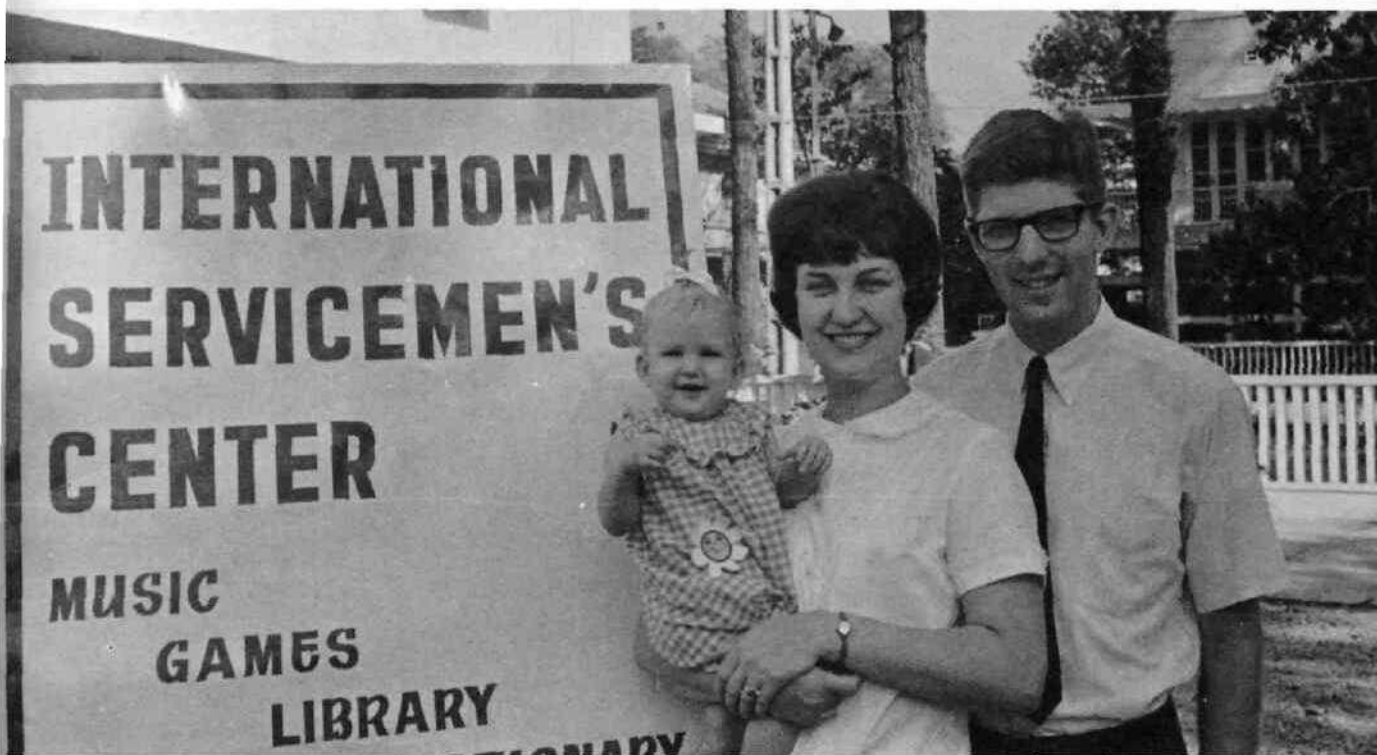
*In the bookshop*



*A snack and some fellowship*

*Head dish washer*





*Meet the Gunthers*

Nothing ever moves too fast in the Orient, and we wondered if it would ever be finished. The Tet Offensive caused further delay. But finally the last tile was laid, the last coat of paint was applied, and we were "ready for business." On April 19th the International Servicemen's Center was opened. Since then an average of 200 servicemen each month have visited the Center and taken part in its activities.

We have endeavored to establish a home where men can come and relax in a wholesome atmosphere and have fellowship with those of like mind. The recreation room with its ping pong tables, dart board and table games is seldom empty. A writing room provides a quiet place where the men can pen or tape letters home. The lending library is stocked with a number of good devotionals and a variety of other fine books. We try to provide a touch of home by having the servicemen join us for meals and snacks and also by making available a room where a weary GI can take a siesta or spend the

night.

But the Center is more than just a place of recreation for GI's wanting to get away from the military routine. It's a place where men can come who need spiritual help and counsel. One fellow who was recently converted to Christ gave testimony about the complete change in his life. Another GI, who fell prey to temptation, confessed his sins and is now enjoying total victory in Christ.

We have also made our facilities available to the area Chaplains for week-end retreats. Our definite purpose is to cooperate and not compete with the Chaplains, and by this we have broadened our respective programs.

The main objective of the Center is to present Jesus Christ and His claims. The Bible studies are a source of real blessing as we study the Scriptures together. We pray that God, through the ministries of the Center, will influence men to change their lives and make Christ their Saviour and Lord.

Bob Gunther

# THE LEGEND OF THE Quail



*The country of Au-Lac is the present North Viet Nam; the city of Lao-thanh is Hanoi. Nghe-an has become the province of Vinh, and the call of the quail, "Quoc" means "Fatherland."*

In the year 255 B.C., An-duong-vuong, of the House of Thuc, Emperor of Au-Lac, wished to build the city of Lao-thanh but was hindered by evil spirits. One day Kim-Qui, the Golden Tortoise God, appeared and showed him how to dispel them. Only then was he able to finish the city. Kim-Qui also presented him with one of his own magic toenails to use as a charm.

"In time of war," instructed the Tortoise God, "Bring out my magic toenail; and, with the first shot fired, tens of thousands of the enemy will immediately fall dead."

Now, An-duong-vuong had an only child, a daughter named Mi-Chau. Trieu-Da, the Emperor of China, finding it impossible to defeat the army of Au-Lac, sent his son to make a treaty and to ask for Mi-Chau's hand in marriage. Against the advice of his court, An-duong-vuong accepted Trong-Thi as his son-in-law.

One day, shortly after their marriage, Trong-Thi asked his wife the reason for her father's success in battle. Unwittingly she related to him the story of the charm and led him to its hiding place. Trong-Thi secretly stole the magic toenail and replaced it with an ordinary one. Just before he left to report to his father, he turned to his wife and said: "I'm going home for a while; but should there be a war when I return, how will I know where to find you?" "I have a coat of goose feathers," replied Mi-Chau. "Wherever I flee I will leave a trail of feathers on the road. Follow that trail and it will lead you to me."

Trong-Thi returned to China and told his father all that had transpired. Immediately the Emperor assembled his army and marched on Au-Lac. An-duong-vuong, relying on power from the charm, made no preparations for battle. When the enemy neared the city of Lao-thanh he brought out the toenail. But—when a shot was fired—nothing happened. Not one enemy fell dead! Panic-stricken, he flung Mi-Chau on the back of his horse, mounted, and fled toward the mountain of Moda in the province of Nghe-an. As he neared a beach he heard the Chinese Army in hot pursuit. Terrified, he called to Kim-Qui to save him. The Golden Tortoise God, answering from the water, said: "War is sitting immediately behind you." An-duong-vuong, full of anger, pulled out his sword and chopped off his daughter's head. Then he jumped into the water and drowned himself.

Trong-thi and his army, following the trail of feathers, pursued Mi-Chau and her father to the mountain of Mo-da where he found her body. Suddenly he realized how deeply he loved his young wife. Gently he carried her back to Lao-thanh and there buried her. Then, overcome with sorrow and remorse, jumped into a well.

Meanwhile, An-duong-vuong, grief stricken over the loss of his country, was re-incarnated into a quail. As he travelled the roads of Au-Lac, he could be heard sadly crying, "Quoc . . . Quoc . . . Quoc."

And to this day, as he wanders over the country of Viet Nam in the form of a small brown bird, his plaintive call can still be heard . . . "Quoc . . . Quoc . . . Quoc."



I'm Low in the Saddle since my blister broke  
 "Sad"  
 Octopus = an 8 sided cat