

<b>ឯកសារបកប្រែ</b>	
<b>TRANSLATION/TRADUCTION</b>	
ថ្ងៃ ខែ ឆ្នាំ (Date):	22-Jul-2013, 10:56
CMS/CFD:	Phok Chanthan

### Additional Information of Mrs. HUN Sethany

On 17 April 1975, I heard radio broadcast about the victory of the Khmer Rouge soldiers.

On 18 April 1975, I saw Khmer Rouge soldiers in black uniform, entering the provincial town of Kampong Cham, and they made announcement to tell people to leave their home. Those who protested would be shot dead. I heard gunshot. During that time, my family members included myself, my husband, my parents and other eight siblings left the house because we were afraid of being shot dead. We headed to Peam Chi Kang (ពោមជីកង) (Preack Daem Chăn (វ្រែកដើមចាន់)). Then we were evacuated to Thmei (ថ្មី) Pagoda (Kokor (គគរ)) village, Peam Chi Kang district). After overnight stay there, I was evacuated further to Svay Tahèn (ស្វាយតាហែន) Pagoda (Peam Chi Kang district). We stayed there for a period of time (approximately 10 days). They made my biography, but I hid my background. I saw people being sent away. After that, they told us to return to our respective home villages. My parents returned to their home village in Preack Kanlang (វ្រែកកន្លង) because they were afraid of being killed. During that time, we still ate separately; the communal eating had not been started yet.

We were forced to perform hard labour such as clearing plantation land and transplanting rice seedlings. We were not allowed to walk freely. We had to work from 6 a.m. until 11 or 12 noon and resumed work from 1 p.m. until 5 or 6 p.m. My husband and I met only at night. We were in this situation until November 1975. At Preack Kanlang, when they made my biography again, I told them that my father was a teacher and a peasant.

Later on, they evacuated us (new people) by being transported in ox carts to the river bank and then to Peam Chi Kang (the old market) by boat(s). We had to stay there for 3 nights before we were transported in a truck to Prey Totueng (វ្រែកទទឹង), Toek Chha (ទឹកដា), and we had an overnight stay there. After that, we were sent to Baray (បារាយណ៍) district (Baray Pagoda). My father had worked as a teacher there in the previous regime. My father and other teachers were sent to Baray, Tauch (តូច) village while we and other peasants were sent to Pour Pir (ពោធិព័រ) village, Baray commune, Baray district, Kampong Thom district. It was late 1975 at that time. We were forced to farm paddies at Au Tava (អូតាវ៉ា) (water receding rice), tending cattle and rowing boat to catch fish... From January to April 1976, we received a ration of cooked rice. From April to July, we had to eat rice mixed with water spinach. From July to November 1976, we had to eat water gruel and had to perform very hard labour.

**In late November 1976**, my father (HUN Săm At ហ៊ុន សំអាត) and two of my siblings (HUN Sochirat ហ៊ុន សុដ៏រ៉ាត and HUN Kolthida ហ៊ុន កុលធីតា) were forced to perform labour at 1<sup>st</sup> January Dam Worksite. I knew that many people were killed by landslide at that worksite because they dug deep into the ground.

**In late December 1976**, I was forced to build a dam (the first stage of 1<sup>st</sup> January Dam), 100 metres from the pagoda to Chinit (ជីនិត) Tributary to reserve tributary water. We were allowed to visit home once in every ten days. I worked there until July 1977, and my husband grew vegetable in the village.

**On 4 May 1977**, I heard news from 1<sup>st</sup> January Dam that my father had passed away. My younger brother (HUN Sok Koma ហ៊ុន សុខកុមារ) was too shocked and fainted after hearing this unfortunate news. He was sent for treatment at Kampong Thma (កំពង់ថ្ម) Hospital. After 10-day stay at that hospital, he died there.

**In June 1977**, they sent me back home. They had me thresh rice, dig ponds behind the village and grow yams until 7 January 1979.

**On 7 July 1977**, I received news that my mother (KÈV Yoeung កែវ យឿង) and five of my siblings (HUN Sothydèn ហ៊ុន សុដ៏ដែន, HUN Neak Pdei ហ៊ុន អ្នកប្តី, HUN Pipor ហ៊ុន ពីតិណ, HUN Chom Neanh ហ៊ុន ជំនាញ and HUN Trorhean ហ៊ុន ត្រូហ៊ាន) were killed by the Khmer Rouge; they were dropped into wells in Chmkar Andoung ចំការអណ្តូង district.

I cannot stand crimes committed by the Khmer Rouge against me (forced labour, especially at the dam during the first stage [of the construction] of 1<sup>st</sup> January Dam), the death of my father at 1<sup>st</sup> January Dam Worksite, the death of my younger brother after hearing that my father had passed away and the death of my mother and all of my siblings. I have still suffered the pain of the loss of my loved ones until the present time. I regret and feel sorrowful because all my family members who had lived happily together perished by the Khmer Rouge regime. Now I live on my own. I do not have relatives living near me. I want international community to know the truth of tragedy the Khmer Rouge inflicted on Khmer people. I feel much fed up with my life. I am literate but I do not want to go to work because I am traumatized by the crimes the Khmer Rouge committed against my family. I am worried that the country will have war again. I am really traumatized. In front of other people, I do not dare to cry although I want to cry when I recall all these events. I cry when there is heavy rain so that nobody will hear me crying. I am

very worried that young people in the next generations will follow the same track. I really miss a lot of good time I had with my parents and siblings; it was happy gathering of the whole family.



HUN Sethany, Complainant

HUN Sâm Art, father, deceased

KÈV Yoeung, mother, deceased

HUN Sotharath, deceased

HUN Sok Thida, deceased

HUN Sok Koma, deceased

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I lived in Pour Pir (ពោធិ៍ពីរ), Baray commune, Baray district, Kampong Thom province (during POL Pot era).

Before the end of the harvest season approximately in mid-December, they sent village mobile forces to join with the group of women who did not have small children. We walked on foot past Samaong (សំរោង) village, Chong Kal (ចុងកាល់) village and Boeng (បឹង) village to Kampong Thma (កំពង់ថ្ម) and then turned right and continued the trip on the path towards Trapeang Chrey (ត្រពាំងជ្រៃ) pagoda, and we took a rest there. Shacks were built for us to rest when we arrived there. We took a rest in front of the pagoda temple there. Females stayed on the right side, and males stayed on the left side and opposite the temple. Baray commune [chief] stayed at Trapeang Chrey Pagoda; the cooks had arrived there a day earlier. When we arrived there, we had rice to eat. They blew whistle to call us to carry earth from 11.30 a.m. until 2 p.m. There were Khmer, people of Chinese descent and Cham people. I recall that the bottom of the canal was 15 metres wide and 1.5 metre high, and it was 5-7 metres from the top of the dam to the foot of the dam. The top surface of the dam was approximately 10-15 metres wide. The work was assigned to each commune, and the commune was divided into groups. In the first month, we dug earth close to the pagoda near our location. They blew whistle at 5 a.m. and we started carrying earth at 5.30 a.m. until 11 a.m. and took a rest at 2 p.m. Then we resumed work until 5 p.m. and sometimes 6 p.m. We took a rest at 10 p.m. They let us take a ten-minute break at 9 a.m. and 3 p.m. to relieve ourselves.

On 1 January 1977, during the inauguration of the construction site, I overheard base people say that Ta (*Grandfather*) Pauk (ពាក់) came to preside over the inauguration (I did not know him).

They allowed us to take a rest whole day to attend [the ceremony]. We dug earth near the pagoda until early February. After that, they had us to dig earth near the national road. The misery started since then. They blew whistle at 3 a.m. and at 3.30 p.m. we walked to that place. It was still dark when we reached there so later they blew whistle at 3.30 a.m. and we left at 4 a.m. Everyone was sleepy. When we first dug earth there, approximately 1 metre of the earth surface was covered by lateritic. It caused spark when we dug; we could not use hoes to dig it. They had us to take steel mattocks obtained from the villages to dig it, and we used hoes only to shovel earth into earth moving basket. They were very strict there. Roughly 20 metres from the place we carried earth, there was a soldier in every 10 metres. We were not allowed to walk out of the worksite. They would threaten us in different ways if we did so. In the meetings, they said they prohibited men and women from talking to each other even though they were siblings.

We started work from 5 a.m. or 5.30 a.m. if it was still dark, until 11 a.m. Then we took a rest until 1 p.m. and sometimes until 2 p.m. and we resumed work until 5 p.m. After that we worked from 6 p.m. to 10 p.m. before we returned to our shacks. We took turns to carry rice and soup from Trapeang Pagoda to the worksite. There were flies swarming over the rice, so we covered the rice with cloth; there were uncountable bluish flies. We always drank water from the tributary although it was disgusting, to get energy to work because we were afraid of being killed.

We were allowed to take a rest once in every ten days. Everyone was striving to survive; some picked *Rěang* (រាំង) shoot and mango shoot and catch large red ants and crabs in the rice field to eat. We did not have soap to wash our clothes. If we took a bath and looked clean and our clothes looked clean and not dirty, they would say that we were capitalists and not humble, or we were petty bourgeoisie or rich, and we did not manage to wipe out from our mind the feudal legacies. They added that we had to be committed and followed the line of *Angkar*; there were only two classes: workers' class and peasant's class. They were satisfied when we let our clothes get dirty. They even said that to liberate us who were new people, the liberation soldiers had sacrificed their life, lacked food and sometimes had no food to eat, and the rear line (villagers) served the front line to liberate new people. Those who were considered as new people were all losers. Everyone was gradually emaciated. Base people received food from their parents while new people received nothing. Underneath the 1-metre thick lateritic, there was approximately 1.5 metre thick rock, but it was brittle rock, and there was solid rock surface underneath. Some villagers attempted to excavate the ground under the lateritic, and they were suddenly killed by landslide. Gun powder was used to break the solid rock into small and large pieces. They created volunteer groups to carry large pieces of rock; they blew whistle to give them encouragement. Once in a month, they slaughtered pigs and cows for us to eat. We rarely had meat to eat; everyone had diarrhoea, fever and stomach ache, and some had dysentery, so they were not able to perform labour. They scolded us that we got sick when we had tasty food to eat and said that we would not have got sick, we had not had it. We did not dare to take a rest, and some of us were sent to hospitals because they were very sick. Cham people ate beef. They chose to eat rice with salt rather than to eat pork. When I overheard rumour from base people that manure was made from human bodies, I was very doubtful why they did that. Soon after, killing of people was clearly seen; they were killed one by one. On 5 April 1977, my father was taken to be killed at Baray Choan Dek (បារាយណ៍ជាន់ដេក) Pagoda. I heard this news from two of my siblings, HUN Sothyräth and HUN Kolthida. They told me that at 7 p.m. on 5 April our father was called to carry wood. On that day, I requested them to take a rest in that evening because I had menstrual cramps. I did not see them call him to go; our workplaces were close to each other. When the work near the National Road was not completed yet, they withdrew forces to help block water at Chinit Tributary. They kept male mobile forces to break rock there. Everyone had

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wounds from the feet to the knees because they were hit by rock chips that flew up. We wore shorts since our long pants got torn to above the knees. A person in my village died from overwork. He died one month after he returned to the village. People from three sectors, Sector 41, 42 & 43 were tasked to block water at Chinit Tributary at Pour Pir village. They filmed our activities; they had us carry empty earth moving basket and just keep walking. Through loud speakers, they shouted to command us to be active during the filming.

While tending cattle in the village, my younger brother, Sok Komar, received the news that my father had been taken for execution. He was shocked and got sick, and my mother also got sick. I took my younger brother for medical treatment at Ponnareay (ព្រហ្មណ៍) Hospital because the commune hospital referred him to that hospital. My mother left a message through one of my acquaintances that my younger brother was sick and staying at Ponnareay Hospital, Kampong Thma, Kampong Thom province. I visited him once where I met my mother who looked pale and thin. At that time, I hardly recognized her. That hospital looked like hell to me because patients and patient care takers were pale and thin. Three days after, my younger brother died. I saw my younger brother motionless on the bed, but I did not dare to hug him. I just touched him and looked at him for around 10 minutes (I wept while I was walking away. I used *Krâma* [scarf] to cover face because I was afraid that other people would see me weeping). I felt physically and mentally miserable. It was hard to live.

- Work intensively; hurriedly kill people; those who had night blindness were not allowed to take a break; they had to carry earth soon after having meals. They did not have them carry earth at night because they were blind at night. They had them touch dirt and put it into the earth moving basket for other people to carry. It was a prison without walls; we were slaves (it was the most cruel and brutal in the word).
- Not recall the date; *Angkar* gave dried fish for approximately four times, ice once and a pair of shoes.
- Lao people came to visit 1<sup>st</sup> January Dam
- Nepalese people also came to visit that place once.

(Rights of survival, rights of employment and rights of speech); we lived like we were dead.

The relatives who perished:

Father Hun Sâm At

Mother KÈV Yoeung

1. HUN Sothy Răth, male
2. HUN Kolthida, female
3. HUN Sok Komar, male

Original KH: 00582090-00582100

4. HUN Sothydèn, female
5. HUN Neak Pdey, male
6. HUN Pipor, male
7. HUN Chumneanh, male
8. HUN Krâhanh, male

I am the only one who survived.

HUN Sethany, the eldest child.

My father detested the Communist regime so much. On 16 April 1975, he wanted to kill his wife and children and then committed suicide rather than let the Communists kill and mistreated us, but my mother begged him not to do so.

**Kingdom of Cambodia**

**Nation Religion King**

██████████ District Hall  
██████████ Hall  
██████████ Village

**Certification**

I, Chief of ██████████ Village, ██████████ Commune, ██████████ District, ██████████ Province, hereby certify that HUN Sethany, female, Age: 54, who resides in ██████████ Village, ██████████ Commune, ██████████ District, ██████████ Province, is truly an orphan and lives alone because her parents and all of her siblings were killed during POL Pot era.

Witnesses

[Thumbprint]                      [Thumbprint]  
  
SUN Long                              MEAK Sophal  
(ស៊ុន ឡុង)                              (ម៉ាយ សុផល)

8 November 2009  
██████████ Village Chief  
[Signature]  
**LONG Mov (ឡុង ម៉ូវ)**

Having seen and certified that  
the above certification is made by Mr.  
LONG Mov, ██████████  
[Seal] [Signature]

**Lieutenant PĒCH Kim Sea (ពេជ្រ គីមស៊ី)**

Having seen and approved  
██████████ Commune Chief  
8 November 2009

Commune Chief  
[Seal] [Signature]  
**YA Soeun (យ៉ា សៀន)**