
THE URNS

NOTHING IS PERMANENT

PHOTOGRAPHS BY OUCH MAKARA
FOREWORD BY YOUK CHHANG

A BRIEF HISTORY OF URNS

“Entering and parting the world with nothing, only a bowl of ashes remains.”

កើតមួយជាតិ ធាតុមួយចាន

This Khmer saying implies the significance of human remains in Cambodian tradition and culture. It also indicates the important role of the Buddhist funeral ritual in the human transformation from life to death and death to life. The meaning of life and death is represented not only by the remains themselves, but also by the place in which they are preserved. The vessel in which cremated ashes are stored is commonly referred to as an urn, or in the Khmer language, *kaod*.

Urns, also called cremation urns, are used to hold the ashes of cremated humans after the cremation ceremony. They are ornamentally decorated to reflect the cosmology of death. Made from either ceramic or metal, the urns are designed with a pointed finial on the top to symbolize a mountain or a high place, signifying a prosperous transition of the dead from earth to the most sacred place. The pointed finial also denotes a meaningful journey for the reincarnation of the spirit. The symbolic role of urns in death rituals is not limited to Cambodian culture or to recent history, but has been in evidence since the rise of human civilization.

Urns are a common feature of burial in many civilizations. Their early usage is associated with the practice of jar burials which, in the culture of many Asian countries, are characterized primarily by burying the dead body either with flesh (primary burial) or defleshed bones (secondary burial) inside jars. In India, people from the Deccan and Tapi valleys practiced the burial of selected bones in urns that were covered with bowls placed upright or inverted. Archaeological evidence indicates the presence of jar burial practices in Southeast Asia as early as the late Neolithic Age, possibly originating in 1000 BC. In Thailand, for instance, jar burial practices have been dated to the late prehistoric period through the 11th century AD through archaeological evidence discovered primarily in the northeastern part of the country. In Cambodia, similar practices were found in archaeological sites near the Cardamom Mountains, where research revealed a ritual practice of using large ceramic jars to preserve bone remains. It is widely understood that these practices are prevalent among highland cultures in mainland and island Southeast Asia.

Historical references to ritual practices in lowland regions of Cambodia are found in studies of the pre-Angkorian to post-Angkorian periods. In Paul Pelliot's study of Chinese chronicles during the Funan period (1st-7th century AD), four types of death ritual practices are identified: burials by disposal in fast-moving rivers; cremation; inhumation in pits; and leaving the body to be scavenged by wild animals. In the southern Mekong Delta, evidence indicates the presence of cremation graves in Oc Eo cultures dating from the 3rd to 6th century AD. Texts written by Zhou Daguan, a Chinese diplomat who visited Angkor during the 13th century, reveal differing mortuary practices between the royal family and ordinary people. The kings were buried in towers, either as a fresh dead body or merely bones, while bodies of ordinary people were kept on mats and disposed of in remote areas far from the towns or cities. Daguan also remarked about the increasing practice of cremation during the period. In the post-Angkorian period (15th-19th century), over 200 urns containing cremated remains were discovered at a post-Angkorian temple, Kuk Patri. The evidence also suggests that the practice of cremation and the use of cremated urns continued to be prevalent throughout the post-Angkorian era.

In the present day, the use of urns in Cambodia is closely connected with the Buddhist tradition of cremation and death rituals. The practices vary both geographically and culturally. Those who live in the northeastern highland regions of the country continue burial practices to the present day, while people living in the lowlands have retained cremations in their funeral rites. Funerals in the lowland areas are also distinctive between the rural and urban populations. People who live in towns or cities usually perform cremation one to three days after the person dies, while in the rural areas, the funeral begins with the burial of the dead body and ends with the defleshed bones being exhumed and cremated. Cremation urns are usually taken care of by family members of the deceased. They either bury the urns along with personal items of the deceased or place them in a collective or individual stupa at a Buddhist temple or in a village. The practices may be different for senior Buddhist monks, high-ranking lay people or royal family members, in which individual stupas are often constructed to hold urns that contain the newly-deceased bodies or cremated remains.

Savina Sirik

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WAT LANGKA PAGODA AND SLEUK RITH INSTITUTE - 2015

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វិទ្យាស្ថានស្ម័គ្ររិត

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The views expressed in this book are the points of view of the authors only.

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FOREWORD

YOUK CHHANG



In memory of my sister,
KEO KOLTHIDA EKKASAKH
(1959-2015)

-Youk Chhang

On 1 November 2005, the United Nations General Assembly designated January 27th as International Holocaust Remembrance Day. The day is significant because in addition to honoring victims of the Holocaust, it calls attention to the world community's resolve not to allow such horrific events to be forgotten. However, we would be mindful to note that one day of acknowledgment does not necessarily equate to a lifetime of respect, and the sincerity of gestures can never replace the substance of actions. We must ensure that our passion for humanitarian principles translates into a sincere compassion for the individual human being, and our commitment to remembering the past is measured not by our knowledge of the trite, but our appreciation for the individual human story. It is in this spirit, on this historic day, that I relate to you a story that is deeply personal but nevertheless representative of the struggle that many Cambodians still face today.

Recently my sister Keo Kolthida Ekkasakh—known as Kol—passed away after a long struggle with cancer. She was born in 1959 in Phnom Penh to my mother Keo Nann, aged 86. Kol was born deaf as the youngest of five sisters, two years apart from me, and we became best friends. Able to communicate only with those trained in sign language, she learned to depend on herself and the few people who had the patience and love to get to know her. Yet, despite her circumstances, she had an incredible spirit and a personality that could light up a room.

When the Khmer Rouge took control of Cambodia in April 1975, I lost contact with her. When we reconnected after the fall of the regime, both of us had nearly forgotten our shared sign language. Over the years our ability to communicate decreased, and it was not until last year that I began spending a great deal of time with her. We discussed the death and disappearance of loved ones and her experiences during the Khmer Rouge regime. Like many Cambodians during that time period, she worked in the fields, planting vegetables and clearing the forest. Like all victims, she learned to survive by sheer instinct—eating roots, leaves and insects to forestall starvation. I was amazed by the descriptions of her experiences and I was awed by her indescribable spirit and the resourcefulness she must have had to survive as a deaf person during this atrocious period.

The time I spent with her during the last year meant so much to me and it was why, in her final days, that I prayed for a miracle to restore her health. However, like many Cambodians who suffer dire medical circumstances, she was at the mercy of an underdeveloped medical system in which inefficient and unethical practices persist alongside technological shortcomings. I spent many days and nights and weeks without sleep, supervising her medical regimen and waking medical staff during the night to ensure her proper care. Due to a lack of immediate incentives and professional standards in patient care, medical staff are often lax in their duties, particularly when the patient is poor. While most modern medical systems consider the patient's well-being to be of paramount concern, in Cambodia it is the certainty of payment and thereafter the prospect for additional gratuities that guarantee the quality of care. Such a system fails the impoverished and does a disservice to the generation that suffered so greatly to preserve the country in the wake of the Khmer Rouge regime.

My sister officially died on Monday, 19 January 2015 at 8:40 p.m., but she did not die without a fight. On Tuesday, 13 January at 8:40 a.m., nearly a week prior, she had been pronounced dead by her doctors. Her vital signs appeared to have stopped, and she seemed to have no life. The doctors pronounced her dead and had we not thought differently, she would have been cremated alive. Upon the doctor's advice, we sadly took her to Wat Langka Pagoda, but rather than cremating her, we prayed. We prayed and the monks chanted and burned incense. We prayed over her body for hours and at one point the monks, Venerable Phan Chandara and Samdech Preahmoha Areyavong Sao Chanthol, noticed tears on the side of her right cheek. She began to move her arms and open her eyes. I immediately showed her drawings she had made for the American deaf researcher Erin Moriarty Harrelson. If miracles happen, then one occurred that evening.

During the following days, she told us how she had seen everyone she had known in life, including those who had died during the Khmer Rouge regime. She met my father, sister and neighbors, who had all died during that time period. My sister thrived for another week, but then abruptly suffered a silent heart attack and passed away on the evening of January 19th.

I wish I could have done more to comfort her, just as I wish there was more I could do for victims of the Khmer Rouge regime. Cambodia continues to struggle to this day with the history of this period. While we often look to politics, education and religion as the prominent fields that harbor the residual effects of this horrific period, the medical system bears the scars as well.

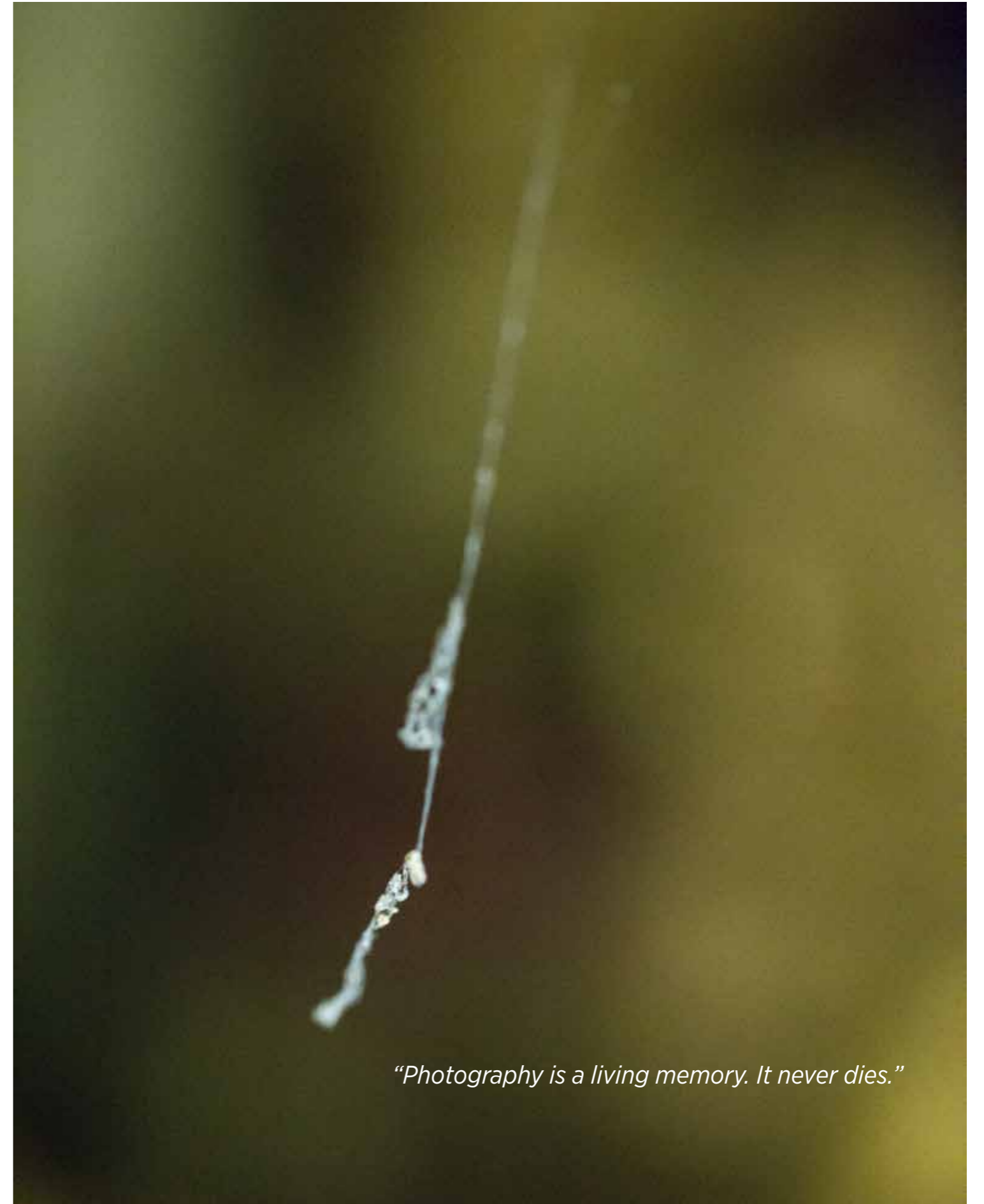
While every society struggles with improving its respective medical system, I don't believe my sister's circumstances were isolated or unique. Had we not been at her side imploring the constant attention to her care or inquiring into her actual condition through secondary medical opinion, I question how long she may have truly lived. The cool indifference to the poor and the casual triaging of medical care based on economic circumstance disguises a deeper sentiment than mere distraction, incompetence or laziness. The vestiges of horrific regimes can often be manifested in a lack of understanding, empathy and concern for our fellow human beings, in casual interactions as well as professional service. In this regard Cambodia still has much more to accomplish.

Indeed, our recognition for victims does not begin and end with one day; rather, this day should serve as a symbolic reminder that our responsibility is not forgotten and we will strive to improve.



PHOTOGRAPHS

OUCH MAKARA



"Photography is a living memory. It never dies."

UNCOVERED URNS



The dying days of the Khmer Republic in the early 1970s were a time of uncertainty and chaos. Much of Cambodia had already been occupied by the Khmer Rouge and North Vietnamese and shelling on the city of Phnom Penh and bombs dropped on the countryside were a constant danger. No one knew what the future held. No place was safe. Buddha was the only hope.

It was against this backdrop, it's believed, that scores of Phnom Penh residents chose to secret away their most valued possessions, the urns containing the ashes of their parents and grandparents, in one of the few places they thought might be safe: Wat Langka, the city's second largest pagoda.

Before the fall of Phnom Penh to the Khmer Rouge, hundreds of urns—known in Khmer as *kaod*—were hidden in a brick alcove behind the main hall of the pagoda on Sihanouk Boulevard. In the years afterward, more urns were added to the collection as the monks in the pagoda used the alcove as a place of safekeeping for valuable urns made of silver or bronze.

A handful of people returned to the pagoda to reclaim their families' remains, with limited success. Apparently, a majority of the family members had perished before passing on information about the location of the urns of their loved ones. Many of the labels have deteriorated to the point of illegibility and it is believed that bad luck will ensue if one opens another family's *kaod*.

Keng Menglong, a former monk who became a taxi driver, moved to Wat Langka in 1991 to study. "At that time, the country was peaceful and some people came to Wat Langka in order to find their family and relatives' urns," Menglong told the Phnom Penh Post. "I was a young monk and my monk teacher

took me to find the people's urns in the underground place in the pagoda. We took a light to see the names stuck on the urns, but some urns didn't have any name or date of death. Those that did see the name of their family and relative's name, they were crying so hard, reminded of their memories. Unfortunately some of them could not find their relatives because it was impossible to guess who their family was without clear information."

The vast majority of the urns remained untouched until 1 February 2015, when they were rediscovered by the Sleuk Rith Institute's Chairman Youk Chhang. During a stay at Wat Langka following the death of his sister, Chhang found the door to the alcove, which had been blocked by a Buddha statue.

In total, he found 464 urns. Made of stone, clay, silver and bronze, some were in glass boxes with photos of the deceased, while others were wrapped in decaying white cloth. A few had labels with the name and date of death of the deceased, while others contained a note with the information inside. One urn belonged to a one-year-old girl.

Now, more than 40 years after the first of the cremated remains were hidden away, there's a chance they could be reunited with their loved ones.

**A version of this article first appeared in the Phnom Penh Post on 5 February 2015.*



LEFT: The 464 urns are composed of iron, clay, marble, bronze or silver. Some are wrapped in white cloth. Many have lain beneath this statue of Buddha for over four decades. They were left behind or perhaps placed there for safekeeping during the Cambodian civil war, when Phnom Penh was evacuated by the Khmer Rouge in April 1975, or during the Vietnamese occupation. TOP: Vantha, a one-year-old female, passed away on a Tuesday in 1988.

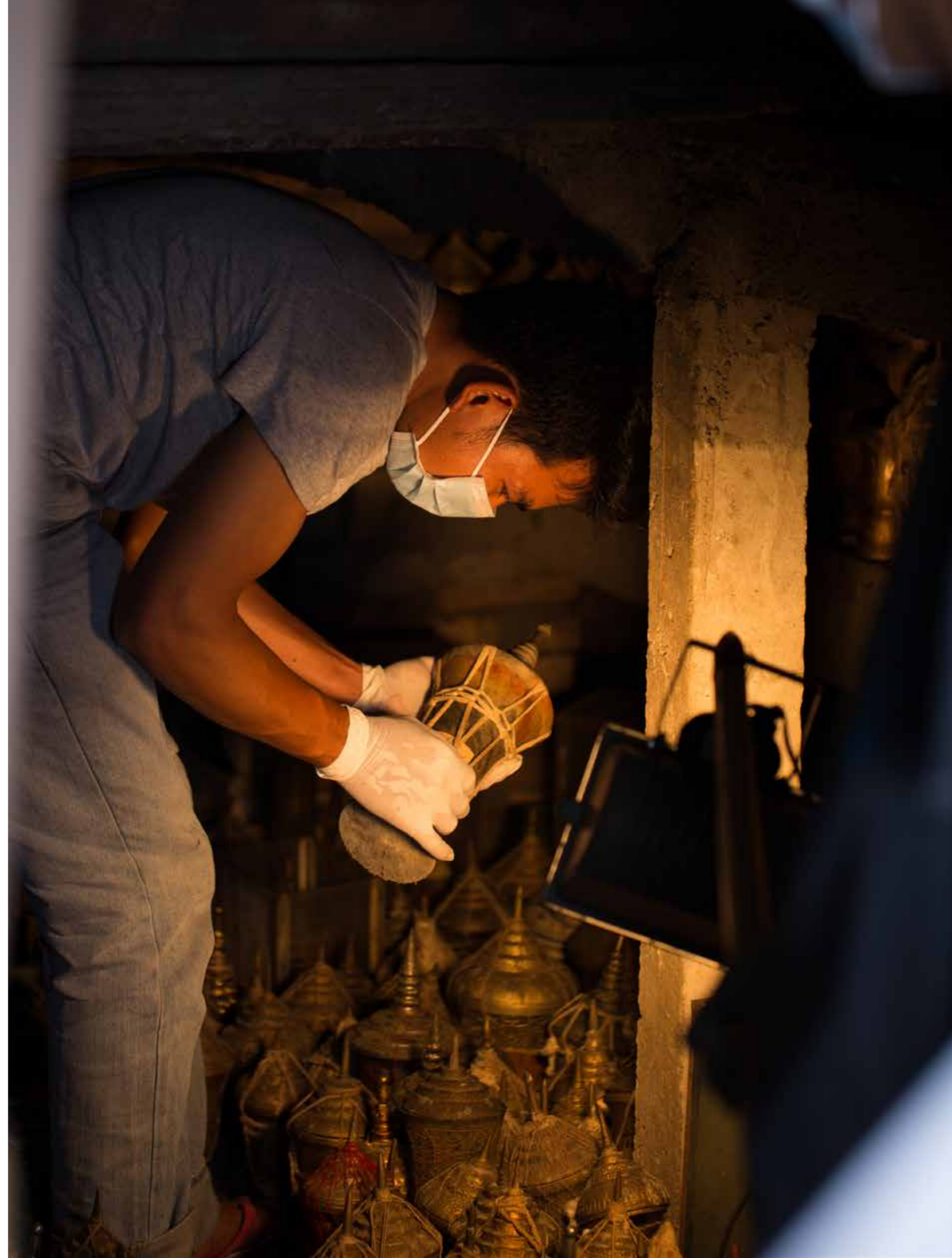






TOP: Chan "Prathna" Pronh and Huy Samphors LEFT AND BOTTOM: Chhay Davin

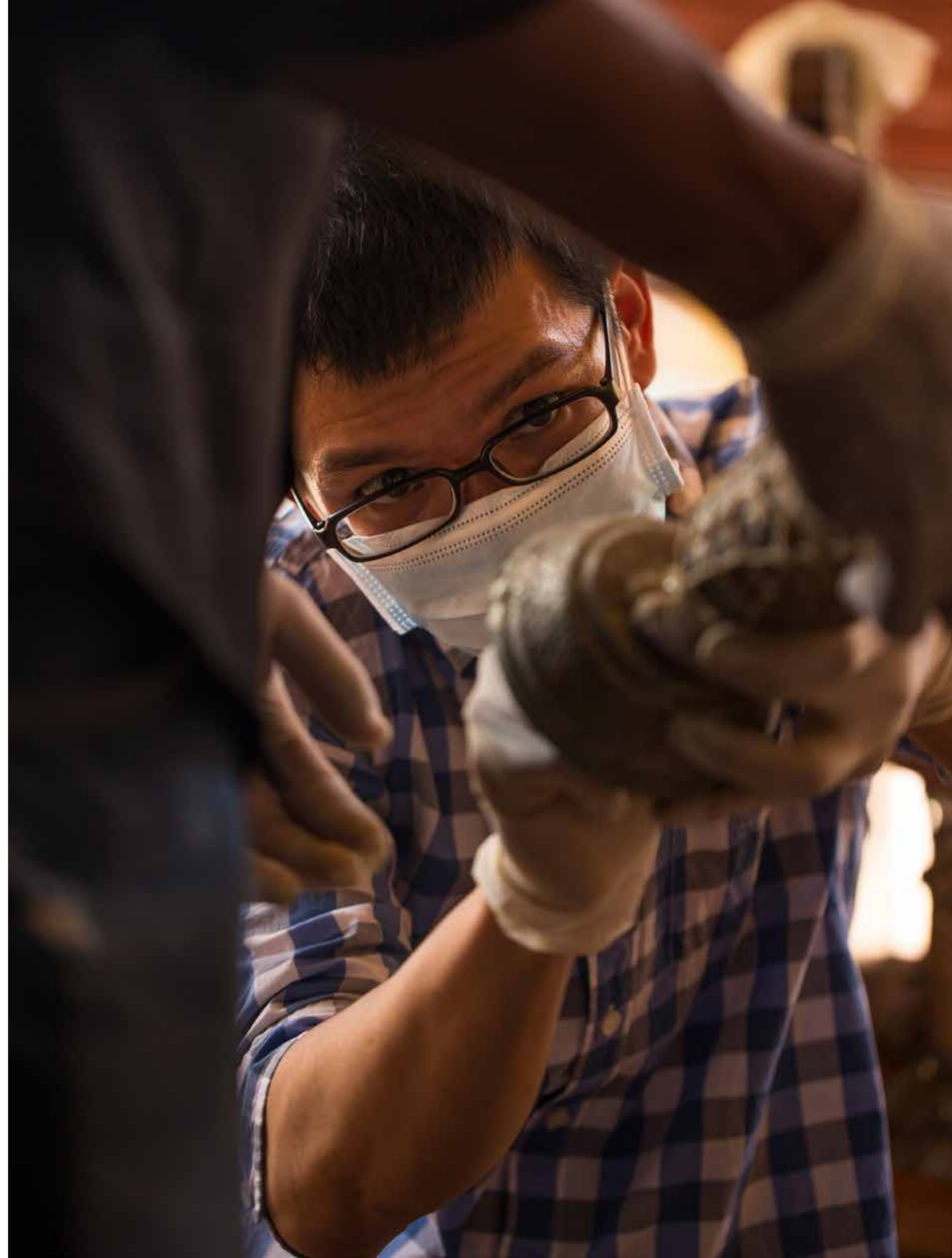






LEFT: Chhay Davin TOP: Huy Samphors and volunteers BOTTOM: (far left) Veng Seanghai; (far right) Sorn Laek







This dark brown, ceramic urn is tied from top to bottom with a white cotton rope known as *sima* (a Buddhist boundary blessing made of cotton cloth or stone). Khmer Buddhists believe that they will reincarnate after they pass away. Therefore, bones of the deceased must be well-preserved. Placing the bones in the urn and tying the urn securely with the white *sima* are likely metaphors for the fetus growing inside a mother's body, surrounded by darkness and the placenta. Parts of the *sima* are missing. Inside the urn is a handful of cotton placed upon the remains, which is the traditional Khmer way of preserving the bones and ashes.









LEFT: This ceramic urn is covered with white cotton cloth and marked with the name of Vong Vimol, who passed away on 22 March 1983. TOP RIGHT: Ceramic urn; covered by white cotton cloth with the name of Aeyben Champa. BOTTOM RIGHT: Broken ceramic urn is covered with white cotton, which is tied firmly at the top. No identification appears on the outside of the urn.







Blue and white ceramic urn tied with *sima*. The paper label reveals the names and dates of the deceased: Kung Num, aged 74, male, passed away on Sunday, 26 May 1985; Kung Den, who worked at the Ministry of Commerce, passed away on 30 June 1985.





LEFT AND TOP RIGHT: Ceramic urn in the shape of a lotus bud and tied with *sima*. The paper label reveals that San Pang passed away on 25 January 1981. BOTTOM RIGHT: Blue and white ceramic urn with a paper label revealing that Yeay (grandma) Phon passed away on 24 July 1993.





TOP: Ceramic urn wrapped in a white cotton cloth bearing the name of Sar Phing. BOTTOM: Collection of unidentified Chinese-style ceramic urns.



TOP LEFT: Dark brown, ceramic urn with the name, Ros Sarien, written on the paper. TOP RIGHT: Ceramic urn tied with *sima*; the paper label reveals that Toeun Chhan, aged 29, passed away on 12 July 1986. BOTTOM LEFT: Blue and white ceramic urn tied with *sima*. The paper label reveals the names and dates of the deceased: Kung Num, aged 74, male, passed away on Sunday, 26 May 1985; Kung Den, who worked at the Ministry of Commerce, passed away on 30 June 1985. BOTTOM RIGHT: Painted, grey ceramic urn tied with *sima*. On the cover of the urn is a piece of paper bearing the name of Chea Youly, who passed away on 10 January 1980 at 10:15 p.m.



TOP LEFT: Unidentified ceramic urn covered with plastic; inside is a white cotton cloth tied firmly at the top. TOP RIGHT: Ceramic urn covered with white cotton cloth which is tied firmly at the top; the name of Nget Riem is written on the cloth. BOTTOM LEFT: Dark brown ceramic urn tied with *sima*. On the surface of the urn is a piece of paper indicating the year the deceased passed away. BOTTOM RIGHT: Unidentified urn covered with white cotton cloth and tied firmly at the top.



TOP: Collection of ceramic urns of varying colors and shapes. Some show identification while others do not. BOTTOM: Ceramic urns tied in white cotton cloth. One of them is marked with the name Sarinh, while the other bears no identification.

Marble urn tied with *sima*.
The paper label reveals that
Nunn Ken passed away in 1974.
The cover of the urn is tapered
with ornamental rings and
adorned with a finial in the shape
of a lotus bud.



TOP LEFT: Copper urn tied with *sima* and labeled with a paper revealing that Khek Sotra, aged 44, passed away in year 2552 of the Buddhist calendar. The surface of the urn is decorated with a leaf pattern. TOP RIGHT: Unidentified copper urn covered with a cotton cloth and tied with *sima*, parts of which have been cut off. BOTTOM LEFT: Unidentified copper urn covered with white cotton cloth and tied from top to bottom with *sima*. BOTTOM RIGHT: Copper urn with a paper label revealing the deceased as Thach Sin (alias Song), aged 31, who passed away on 20 January 1973 (?). White tape is sealing the cover to the rim of the urn.





Copper urn covered in white cotton cloth with writing revealing that Yeay (grandma) Leng passed away in 1984. This urn is tied from top to bottom with *sima* and has a decorated surface.



TOP LEFT: Urn with a marble body and copper cover. The paper label reveals the remains as that of So Sophal (child), Yeay (grandma) Sok Sin, and Sam Savoeun (female). TOP RIGHT: A white ceramic urn tied from top to bottom with white cotton *sima* and decorated with blue, pink, and green colors. BOTTOM LEFT: Copper urn tied with intricate *sima*. Writing on the white cotton cloth reveals that Yu Ralu, aged 39, passed away on 6 October 1991. BOTTOM RIGHT: Copper urn with a paper label revealing that Yeay (grandma) Yem and Ta (grandfather) passed away in 1975. This urn is tied with *sima* from the top to just under the rim.





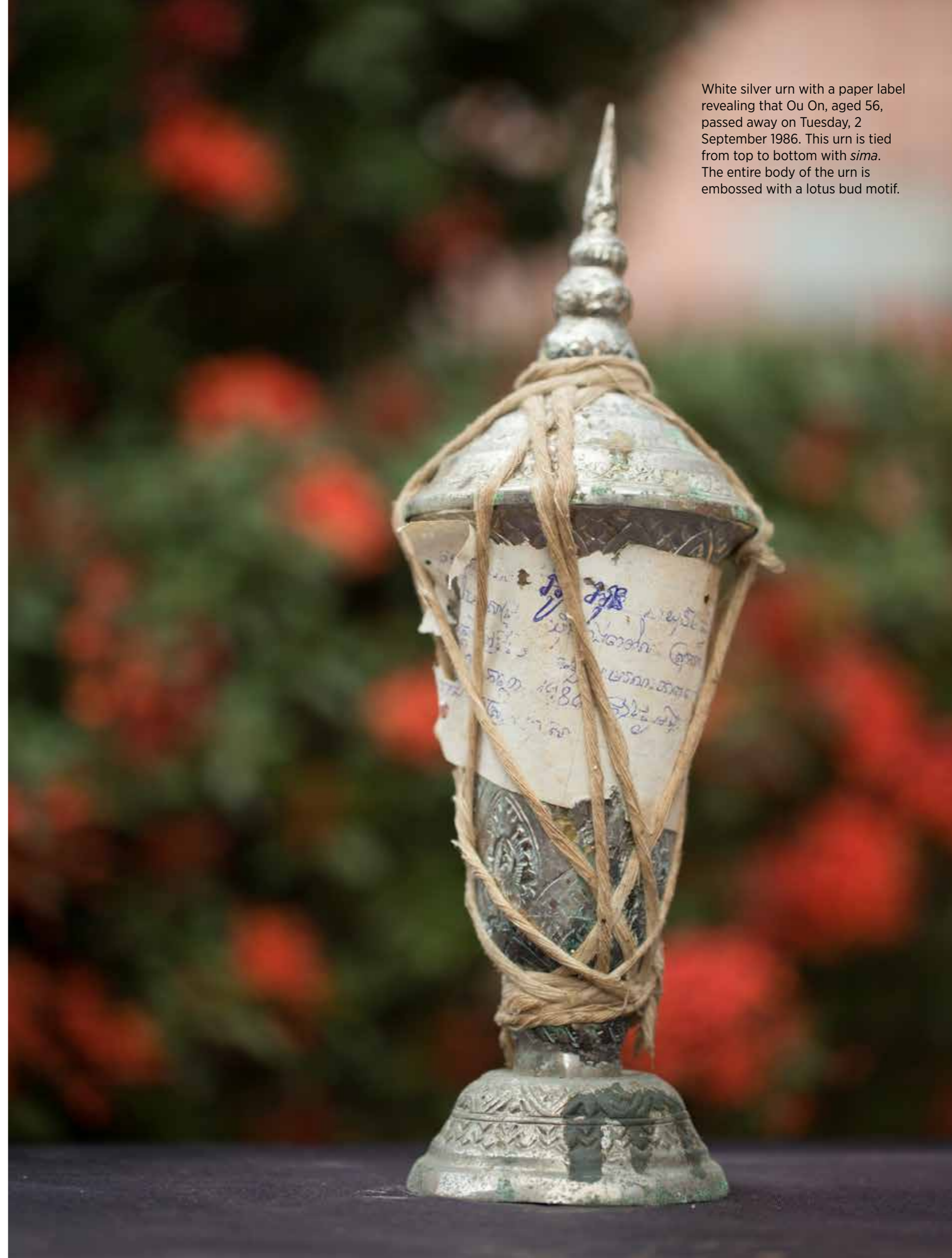
TOP LEFT: Two copper urns with similar decoration. TOP RIGHT: Unidentified copper urn tied with white cotton *sima*. BOTTOM LEFT: Unidentified copper urn tied securely from top to bottom with *sima*. BOTTOM RIGHT: Unidentified copper urn with the cover slightly open.



TOP LEFT: Copper urn with paper label revealing the date of death of the deceased, 3 June 1983. This urn is tied from top to bottom with *sima*. TOP RIGHT: Copper urn with the name of Such Sok written on a paper label. The urn is tied from top to bottom with *sima*. BOTTOM LEFT: Copper urn with a paper label revealing the name of Chou Bun, female. The urn is tied from top to bottom with *sima*. BOTTOM RIGHT: Copper urn with a paper label revealing that Chea Chin, aged 62, female, passed away on Thursday, the 4th day of the waxing moon in the Year of the Monkey, year 2524 of the Buddhist calendar. The urn is covered with a red cotton cloth and tied with *sima*.



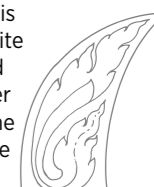
White silver urn with a paper label revealing that Ou On, aged 56, passed away on Tuesday, 2 September 1986. This urn is tied from top to bottom with *sima*. The entire body of the urn is embossed with a lotus bud motif.

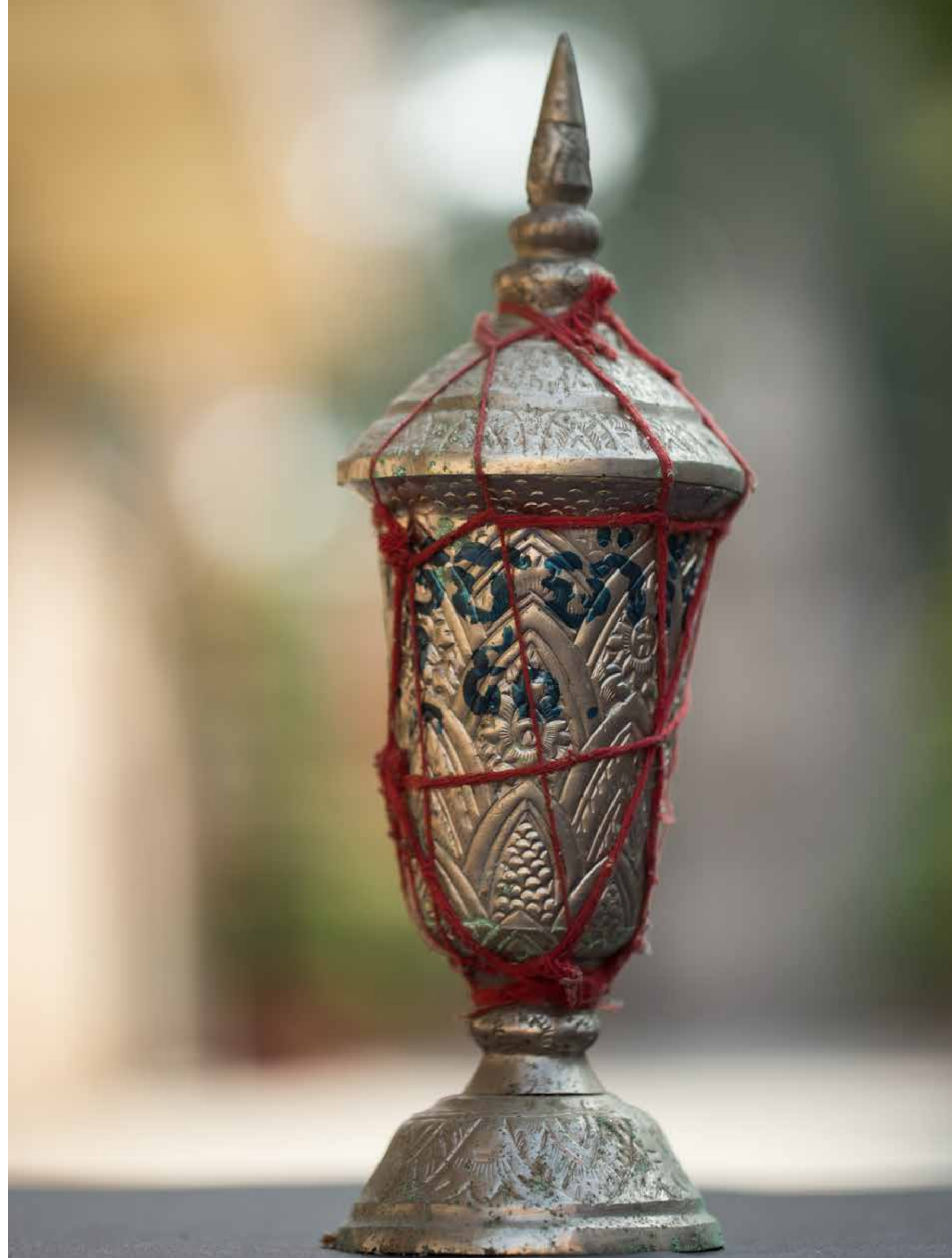


Copper urn in the shape of a stupa with the name of Um Us written on the bottom. It is tied from top to bottom with white cotton *sima*. The upper part of the cover is tapered in segments but unadorned, while *phnhi-tes* leaves framed by fish eggs are embossed on the surface below. The bottom of the urn is shaped by four undulating rings with rows of *kang-jang* decoration.



TOP LEFT: Silver urn with the name of lem Sy (Oeun?) written on the paper. It is tied with white cotton *sima*. The entire body of the urn is embossed with a lotus bud design. TOP RIGHT: Copper urn with the name of Yong En written on the white cotton cloth. It is tied with white cotton *sima*. BOTTOM LEFT: Unidentified copper urn with a partial white cotton *sima* at the top. There is a three-tier sawtooth design and a row of *phnhi-tes* leaves on the cover of the urn. The body of the urn is decorated with four images of Buddha seated upon a lotus flower above a set of double ridges. At the bottom is a row of *phnhi-tes* leaves offset by two circular ridges. BOTTOM RIGHT: Copper urn with the following details written on the paper label: Ay Lok, aged 42, male, passed away on Thursday, 25 August 1984. The urn is tied with a white cotton *sima* and decorated in a style similar to the urn on the bottom left.







Copper urn covered in white cotton fabric with writing revealing that Nha Nguyen Yang Thi Yang passed away in 1983.

Copper urn with details written on a piece of white cotton cloth: Mak Tauch, aged 83, passed away on a Friday in 1983. Four Buddhas carrying lotus flowers are depicted on the surface of the urn.



TOP LEFT: Copper urn with the name of Em Sodavy written on the bottom. An orange cotton *sima* covers it from top to bottom. The cover of the urn is decorated with three rows of lotus buds and *phnhi-tes* leaves. The surface of the urn depicts four images of Buddha sitting upon a lotus flower. TOP RIGHT: Unidentified urn similar to the top left. BOTTOM LEFT: Copper urn with the name of Praseth Angdara written on the cloth. The urn is covered with white cotton cloth and tied from top to bottom with *sima*. BOTTOM RIGHT: Copper urn with the name of Sau Lipviseth written on the bottom. It is tied from top to bottom with thin, white *sima*. Designs of fish eggs and *phnhi-tes* leaves adorn the body of the urn.





TOP LEFT: Marble urn with the name of Soeung Sotheavy written in black ink on the surface. TOP RIGHT: Copper urn with a paper label indicating that Duong Sun passed away on 19 July 1989. It is beautifully tied with a red cotton *sima*. BOTTOM: Collection of urns, some of which are covered with white cotton cloth. All are tied with varying degrees of *sima*. RIGHT: Copper urn with writing on the white cotton cloth revealing that Sun Chetana passed away on Saturday, 15 July 1985. It is tied from top to bottom with *sima*.



LEFT: Copper urn with writing on the surface indicating that Chhit Savit, aged 30, passed away on 12 October 1987. It is covered from top to bottom with white cotton *sima*. TOP AND BOTTOM: Collection of copper and marble urns. Members of wealthy families generally used urns with a high degree of decoration. Urns of the poor were often covered in white cotton cloth.







Collection of urns composed of copper, ceramic, and marble, each with its own identification.





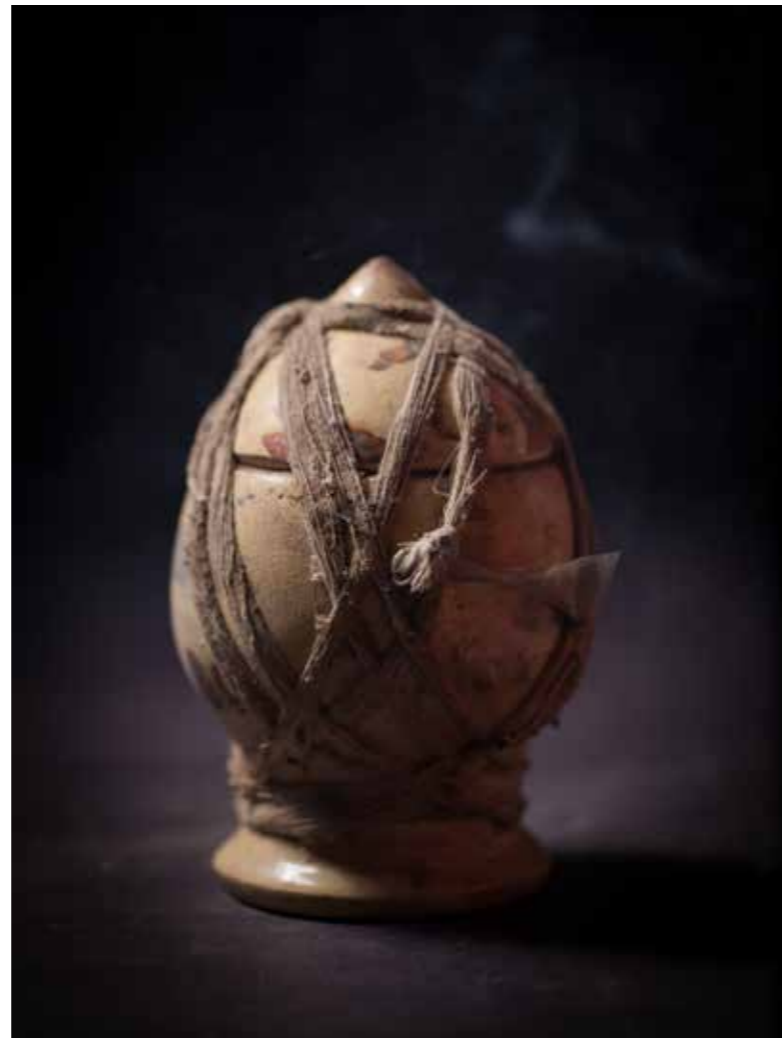
LEFT: Unidentified copper urn. TOP: Collection of various urns. BOTTOM LEFT: Copper urn with a paper label revealing the name of Prum Thuok, female, and including her photograph. The urn is encased in glass. BOTTOM RIGHT: Silver urn displaying a photograph and paper label revealing the name of Khan Phirun, male. The urn is encased in glass.





LEFT: Copper urn with identification and tied with white cotton *sima*. TOP: Cover of a copper urn with details written on the silver tag: Pheng Sokhan, born on 22 March 1961 and passed away on 15 June 1990. BOTTOM LEFT: Copper urn with name and date of deceased, Yorn, female, aged 66. BOTTOM RIGHT: Copper urn which is not clearly identified.





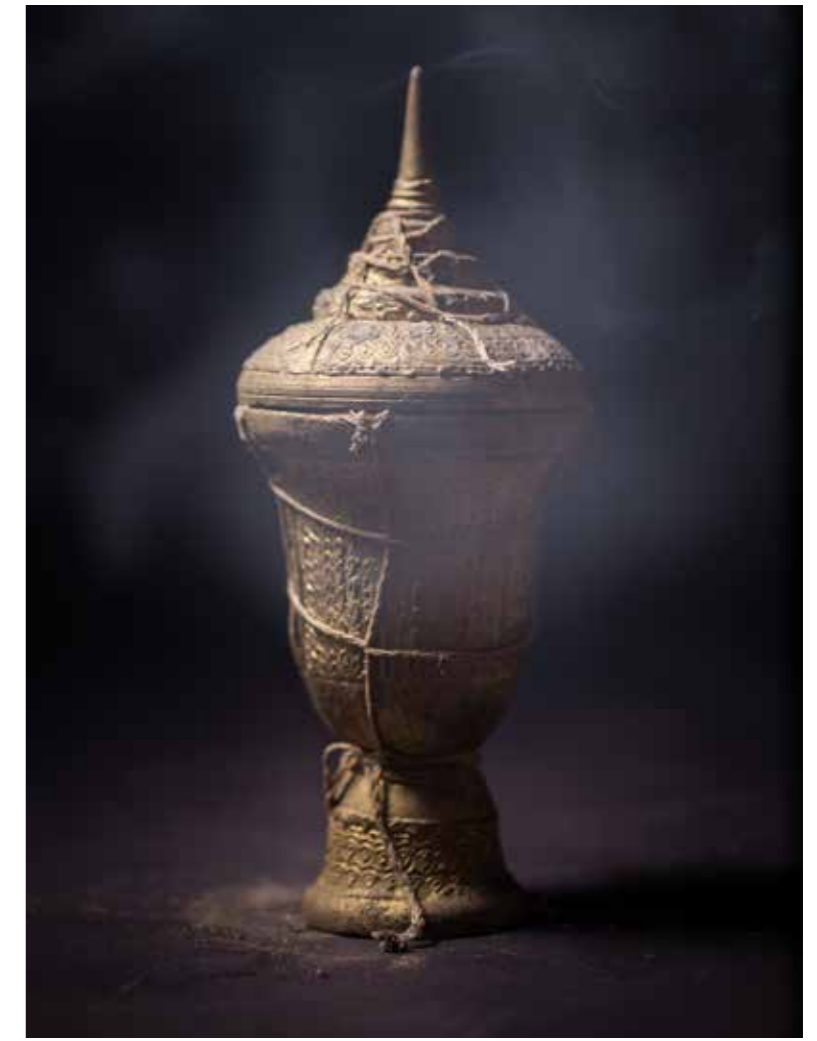


LEFT: Copper urn with the name of Keo Seu, who passed away on 11 March 1988, written on the surface. The urn is tied with white cotton *sima*. RIGHT: Pair of ceramic urns which bears no identification. One of them is tied with white cotton *sima* which has been partially cut open. The other is half-covered with a plastic bag.



LEFT: Copper urn with the following details written on the surface: Soun Yem (alias Yauv), passed away on 11 June 1990. The top of the urn is covered with white cotton cloth. TOP LEFT: Copper urn tied with red *sima* and marked with the name of Duch Sreypoeuv on the bottom. TOP RIGHT AND BOTTOM LEFT: Silver urns decorated with a lotus bud motif. BOTTOM RIGHT: Unidentified copper urn.





LEFT: Copper urn securely tied with white cotton *sima*, bearing the name of Mol Pamony (alias Tauch), who passed away on 29 November 1988. TOP LEFT: Silver urn, tied with red cotton *sima*, bearing the name of Maeny Chauv, who passed away on 21 January 1992. TOP RIGHT, BOTTOM RIGHT AND BOTTOM LEFT: Unidentified copper urns, tied from top to bottom with white cotton *sima*.



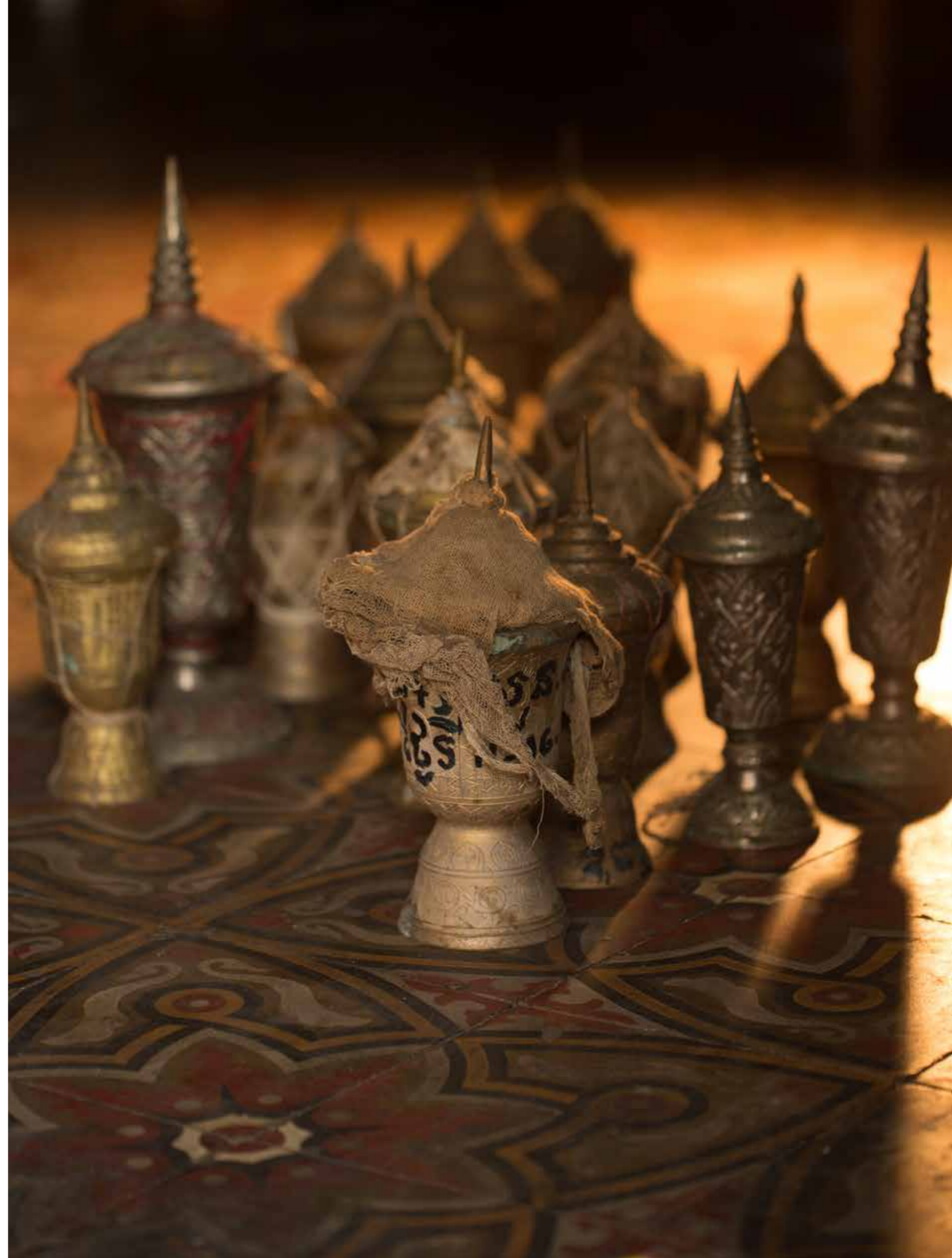


TOP LEFT AND TOP RIGHT: Unidentified copper urns. BOTTOM LEFT: Copper urn with a white cloth revealing the name of female Sa Sokkun, who passed away in September 1985. BOTTOM RIGHT: Copper urn with the name of Bal Samorn written on paper. RIGHT: Copper urn with the name of Saphon Thida written on paper.



LEFT: Copper urn marked with the name of Kranh Simean, who passed away on 15 December 1991. TOP LEFT: Copper urn with the name of Moeung Pisey written on the surface. TOP RIGHT: Unidentified silver urn. BOTTOM LEFT: Unidentified. BOTTOM RIGHT: Silver urn marked as Chan Kimly, who passed away in March.





TOP LEFT: Unidentified copper urn covered with white cotton cloth and tied with *sima*. TOP RIGHT: Copper urn marked with the name of leng Muy-E, aged 43, who passed away on 22 December 1989. BOTTOM LEFT: Unidentified copper urn. BOTTOM RIGHT: Copper urn with a paper label revealing the deceased passed away on the 14th day of the waning moon in the month of May. RIGHT: Collection of copper and silver urns containing the remains of loved ones who passed away in the 1990s. The protection of the urn helps to preserve the bones properly.



LEFT: Copper urn bearing the name of Sok Chanphearom, who was born on 12 September 1985 and passed away on 8 September 1992. TOP LEFT: Copper urn with a paper label revealing that the deceased passed away on the 14th day of the waning moon in the month of May. TOP RIGHT: The deceased's bones are wrapped with white cotton cloth and incense sticks. BOTTOM LEFT AND BOTTOM RIGHT: Unidentified copper and ceramic urns.

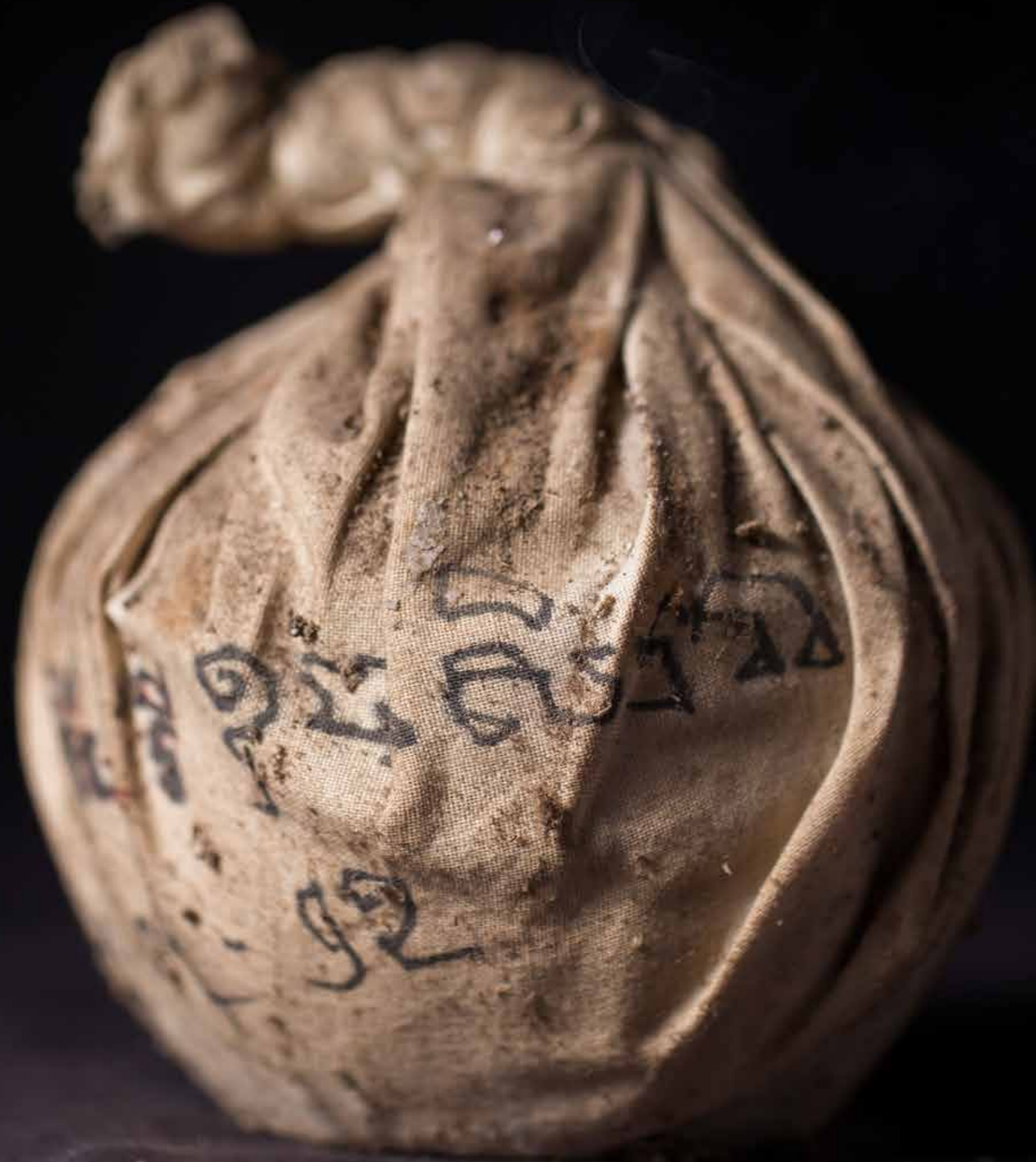






LEFT: Copper urn with a paper label revealing the name of Mam Tem, male, who passed away on 4 October 1982. TOP LEFT: Unidentified copper urn. TOP RIGHT: Ceramic urn with the name of Ba Vanntha written on the white cotton cloth. BOTTOM LEFT: Unidentified copper urn. BOTTOM RIGHT: Copper urn with a paper label revealing the name of Ra Yeng.



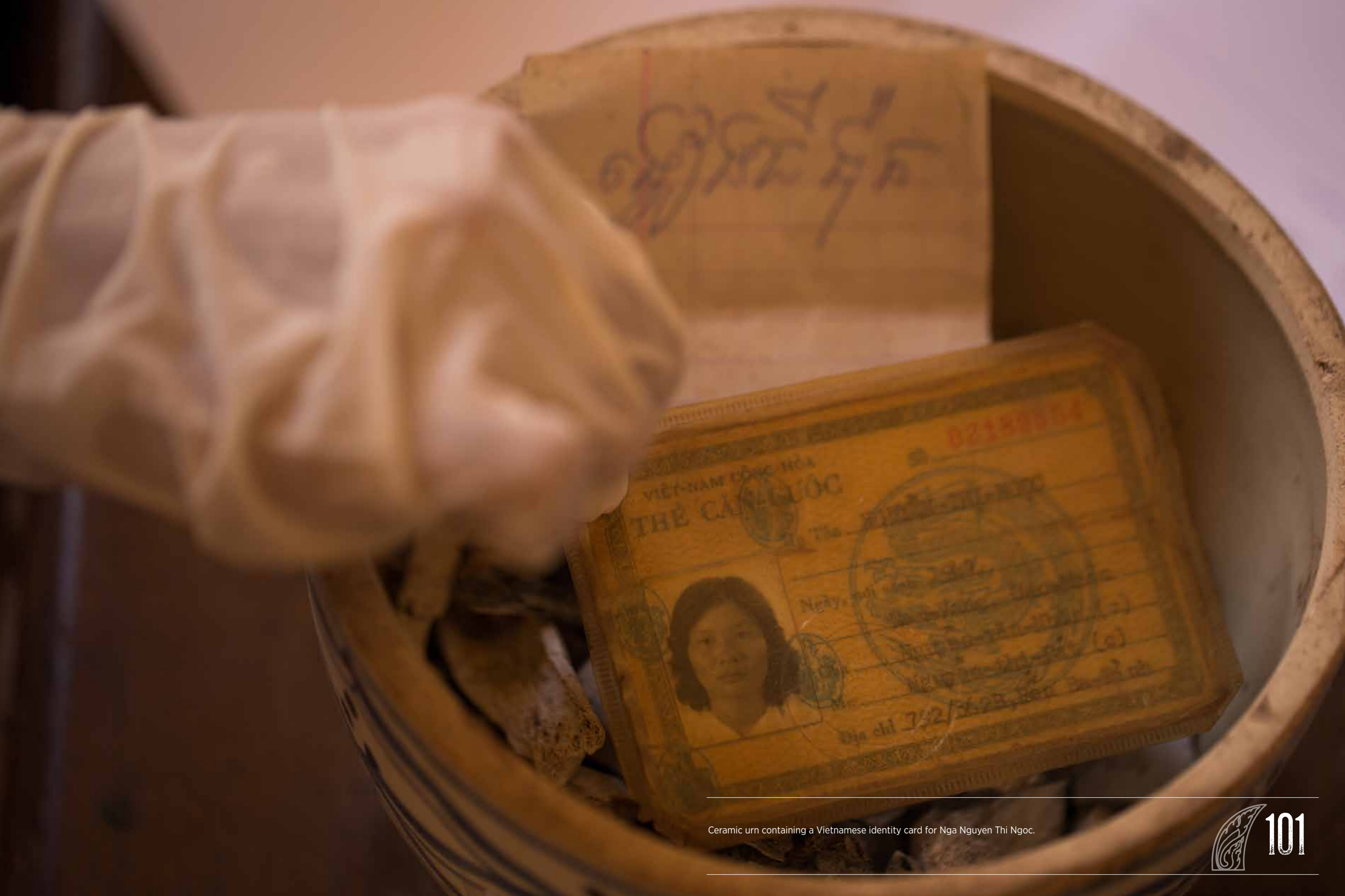


Ceramic urn wrapped in white cotton cloth with writing revealing the name of Kim Ry, who passed away on 17 July 1992.





LEFT: Unidentified zinc urn. TOP LEFT: Unidentified ceramic urn covered with a white cloth which has been partially cut off. TOP RIGHT: Unidentified ceramic urn. BOTTOM LEFT: Copper urn with the name of But Sanrong written on the paper label. BOTTOM RIGHT: Ceramic urn with an illegible name written on the paper label.



Handwritten text on a piece of paper inside the urn, possibly a name or address in Vietnamese.

VIỆT-NAM CỘNG-HÒA
THẺ CÁN-QUỐC
Số: 02180004
Ngày: 28/12/1992
Địa chỉ: 7/2/1992

Ceramic urn containing a Vietnamese identity card for Nga Nguyen Thi Ngoc.



TOP LEFT: Silver urn with the name of Chhav Sophat written on its surface. TOP RIGHT: Unidentified copper urn. BOTTOM LEFT: Copper urn with a paper label revealing the name of Prak Kan, who passed away on 13 July 1982. BOTTOM RIGHT: Copper urn with details written on the surface of the urn: Cheang Leng (grandfather), male, passed away on 11 July 1989. RIGHT: Copper urn with the name of Kong Lan written on the bottom.

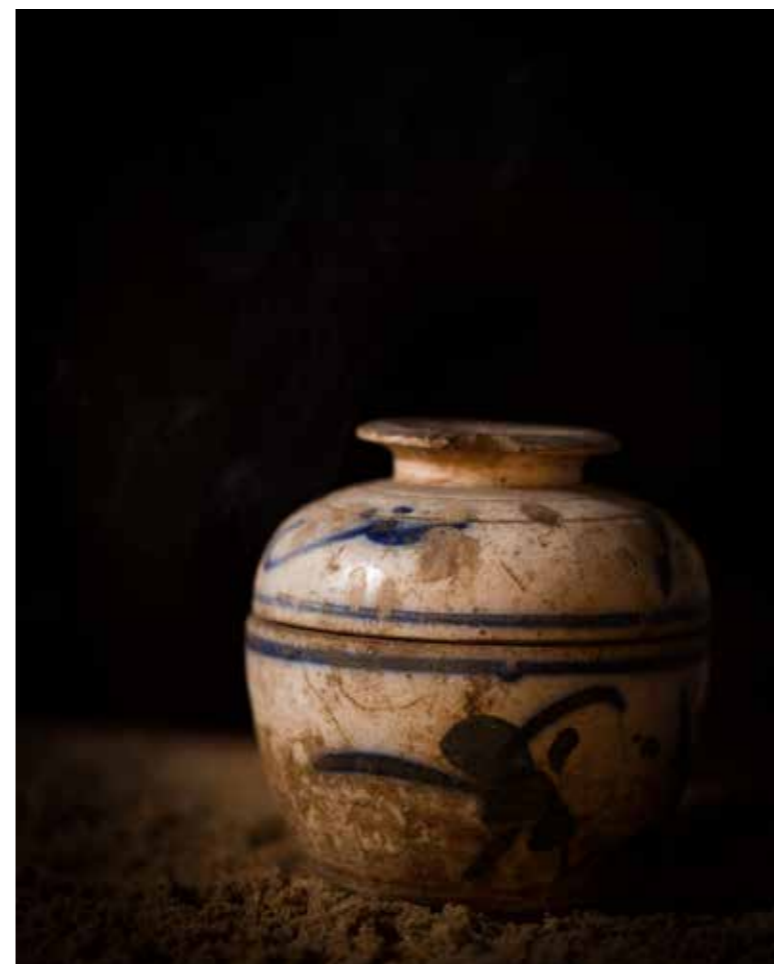


LEFT: Copper urn with details written on the surface: Kim Chhaya, passed away on 4 December 1989. TOP LEFT: Copper urn with details written on the surface and bottom: Khiev Mit, aged 45, passed away on 2 June 1992. TOP RIGHT: Copper urn with details written on the surface: Sok Chann, aged 51, passed away on 16 July 1988. BOTTOM LEFT: Unidentified copper urn covered with white cotton cloth and plastic. BOTTOM RIGHT: Unidentified copper urn.





Unidentified silver urn with a broken base. The body of the urn is decorated with lotus buds and *phnhi-tes* leaves.



LEFT: Ceramic urn with an illegible name written on the paper label. TOP LEFT: Unidentified copper urn. TOP RIGHT: Unidentified copper urn wrapped in white cotton cloth. BOTTOM LEFT: Unidentified ceramic urn decorated in blue with a white background. BOTTOM RIGHT: Unidentified copper urn.







LEFT: Marble urn with paper identifying the remains as those of Pech Bandet. TOP LEFT: Copper urn with the identity of the deceased written on the surface of the urn: Bun Ly, female, who passed away on 10 February 1986. TOP RIGHT: Copper urn with paper revealing the remains as those of Hin Sophan. BOTTOM LEFT: Copper urn with paper bearing the name of Sok Penh, male, aged 58. BOTTOM RIGHT: Copper urn with identification written on white cotton cloth: Kall Thai, who passed away on 11 January 1984.





LEFT: Silver urn with paper identifying the remains as those of Lang, female, aged 71, who passed away on 8 September 1992. RIGHT: Silver urn with a paper label bearing the name of Del Sitha.



TOP LEFT: Silver urn identified on its surface as Sruy, male, aged 63, who passed away on 26 November 1988. TOP RIGHT: Copper urn identified on its surface as Makk Sot, who passed away on 5 May 1987. BOTTOM LEFT: Copper urn marked on its surface in red with the name of Ngoun Nakry, who passed away on 4 February 1986. BOTTOM RIGHT: Silver urn with a paper bearing the name of Pech Phearin. RIGHT: Unidentified copper urn with the cover slightly open.



LEFT: Unidentified ceramic urn. TOP LEFT: Unidentified copper urn with a missing cover. TOP RIGHT: Copper urn with paper revealing the name of Phork Chanara. BOTTOM: Unidentified urn with a ceramic base and aluminum cover.



TOP LEFT: Copper urn with the name of Phok Channara written on its surface. TOP RIGHT: Copper urn with a label attached to the surface identifying the remains of Puong Ki Noeun, who passed away on 5 March 1994. BOTTOM: Ceramic urn identified as that of Sy Hao, aged 32, who passed away in Stong District, Kampong Thom Province. RIGHT: Copper urn covered with white cotton cloth and identified as Ao Yim.



Collection of copper urns which are all tied with *sima*.



LEFT: Copper urn identified as the remains of Mao Loeung. TOP LEFT: Copper urn with the name, Bach PeiKork, written on its surface. TOP RIGHT: Copper urn with details written on its surface: Vann Van, who passed away on 16 November 1987. BOTTOM LEFT: Copper urn with the name of Kiev Vay, who passed away in 2004. BOTTOM RIGHT: Unidentified copper urn covered with white cotton cloth.



TOP LEFT: Silver urn covered with white paper revealing the name of Sun Sophay. TOP RIGHT: Ceramic urn placed in a white cotton bag which is marked with a name written in Chinese. BOTTOM LEFT: Silver urn with name of So Ram written on its surface in red. BOTTOM RIGHT: Unidentified copper urn with a green cloth tied around its base. RIGHT: Copper urn identified as that of Sang Pha, who passed away on 10 September 1989.



LEFT: Unidentified copper and ceramic urns which are tied with white cotton *sima*. TOP LEFT: Zinc urn which has been placed in a plastic bag; a paper identifies the remains as that of Neou Saupren. TOP RIGHT: Dark brown, ceramic urn with paper revealing the name of Lach Boeun, who passed away on 4 December 1989. BOTTOM LEFT: Unidentified copper urn. BOTTOM RIGHT: Chinese ceramic urn without identification.



Dark brown, unidentified ceramic urn.





LEFT: Silver urn with the name of Chhok Sim written on a piece of paper. TOP: Unidentified ceramic urn which has been placed in a plastic bag. BOTTOM LEFT: Unidentified copper urn. BOTTOM RIGHT: Zinc urn with a paper identifying the remains as that of Meak Pet, who passed away on 2 April 1994.

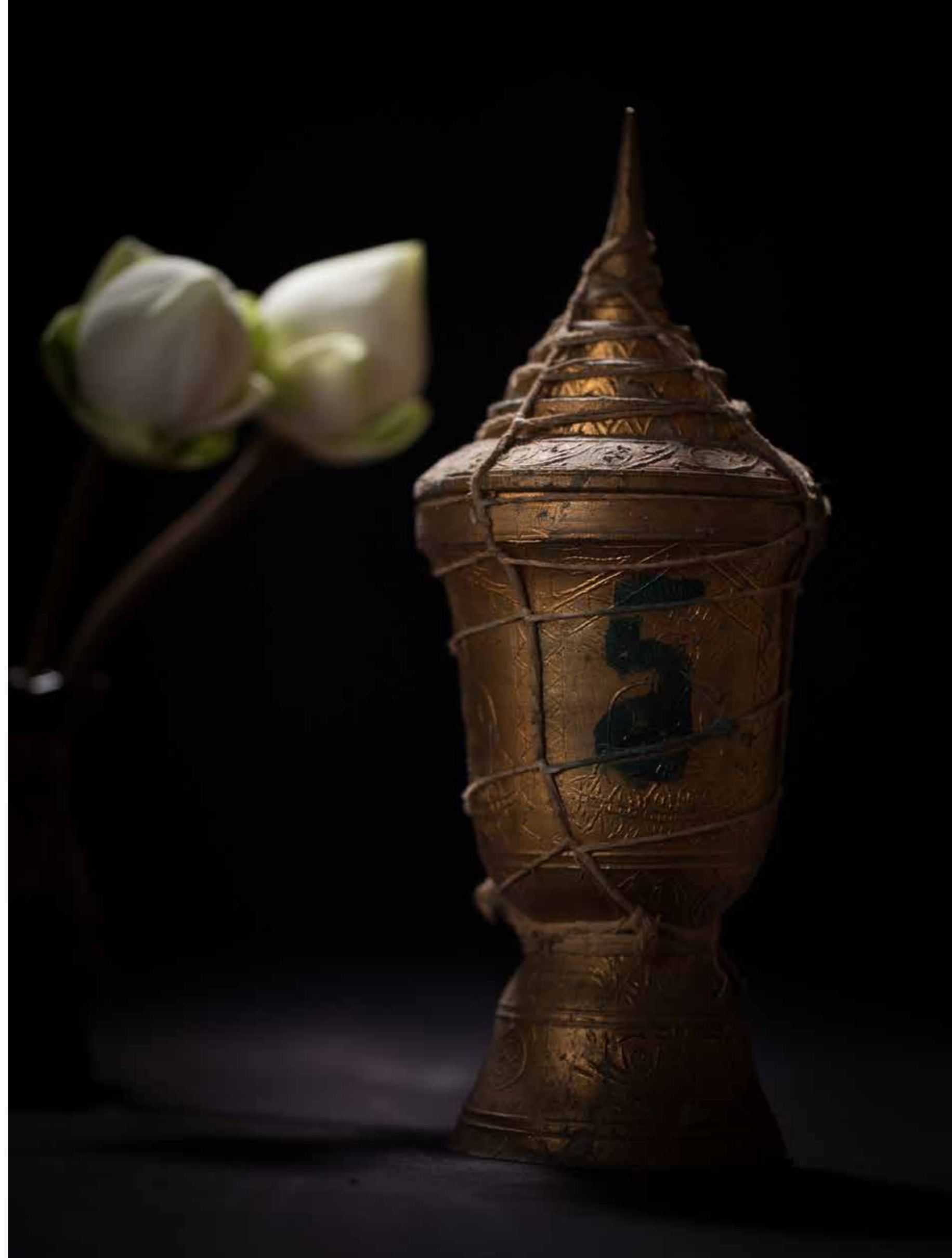


Collection of ceramic urns with various shapes.





LEFT: Silver urn with the name of Nen Tet written on the base. TOP: Collection of various ceramic and copper urns. BOTTOM LEFT: Copper urn wrapped in white cotton cloth with writing which identifies the deceased as But Chann, who passed away on Tuesday, 5 February 1991. BOTTOM RIGHT: Silver urn with the name of Men Savuth (alias Chheak) written on the paper label.





LEFT: Copper urn with writing on its surface identifying the remains as that of Mom Chanly, a female child, who passed away on 23 September 1987. TOP LEFT: Unidentified copper urn. TOP RIGHT: Copper urn with writing on its surface identifying the remains as that of Heng Phanna (alias Iv Ny), a male child, who passed away on 7 July 1984. BOTTOM LEFT: Unidentified copper urn. BOTTOM RIGHT: Copper urn with the name of Roath Bun Chhan written on both the paper and in red on the urn's surface.





LEFT: Silver urn with the name of Teap Chaokivonh written on the paper label. TOP LEFT: Dark brown, unidentified ceramic urn. TOP RIGHT: Dark brown, unidentified ceramic urn. BOTTOM LEFT: Copper urn tied with white cotton *sima*. On the surface of the urn is written the name of An Seng, who passed away on 25 January 1987 in Kampong Tha-mar. BOTTOM RIGHT: Copper urn wrapped in white cotton cloth on which is written the name of Sek Sockha, who passed away on 14 May 1996.



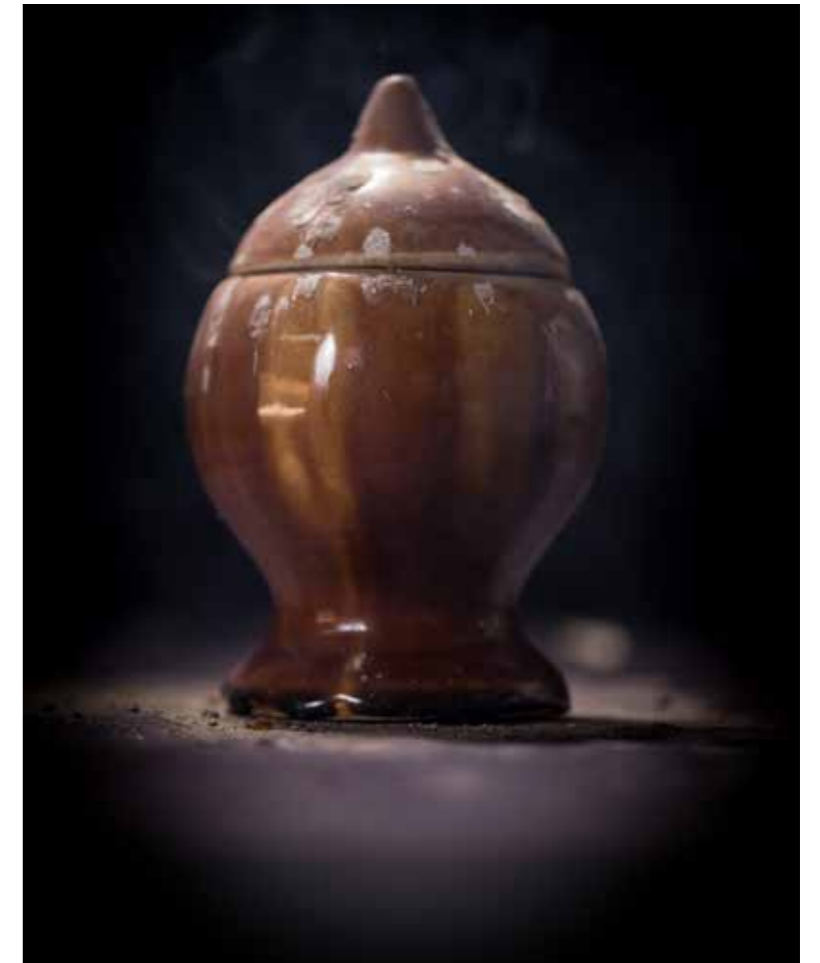


Out of necessity, a wine glass has been used as an urn to store the remains of the deceased. It has been wrapped in a white cotton cloth as a gesture of respect.

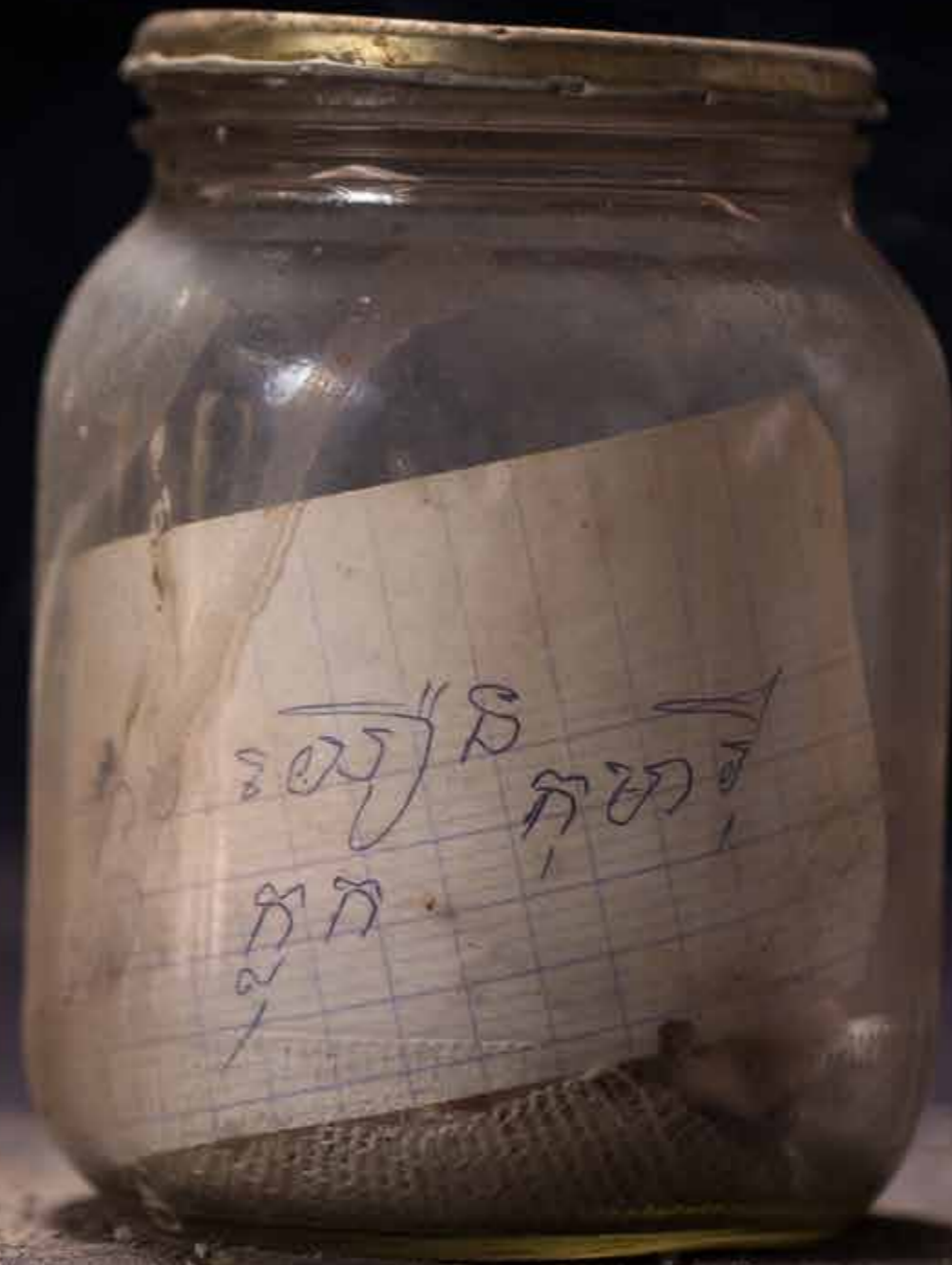


LEFT: Unidentified dark brown ceramic urn. TOP LEFT: Unidentified copper urn. TOP RIGHT: Copper urn with the name of Tang Limchheng written on its surface. BOTTOM LEFT: Copper urn with a tag tied to the base identifying the remains as that of Kim San. BOTTOM RIGHT: Copper urn with a tag tied to the base identifying the remains as that of Prak Savan, who passed away on 25 August 1981.

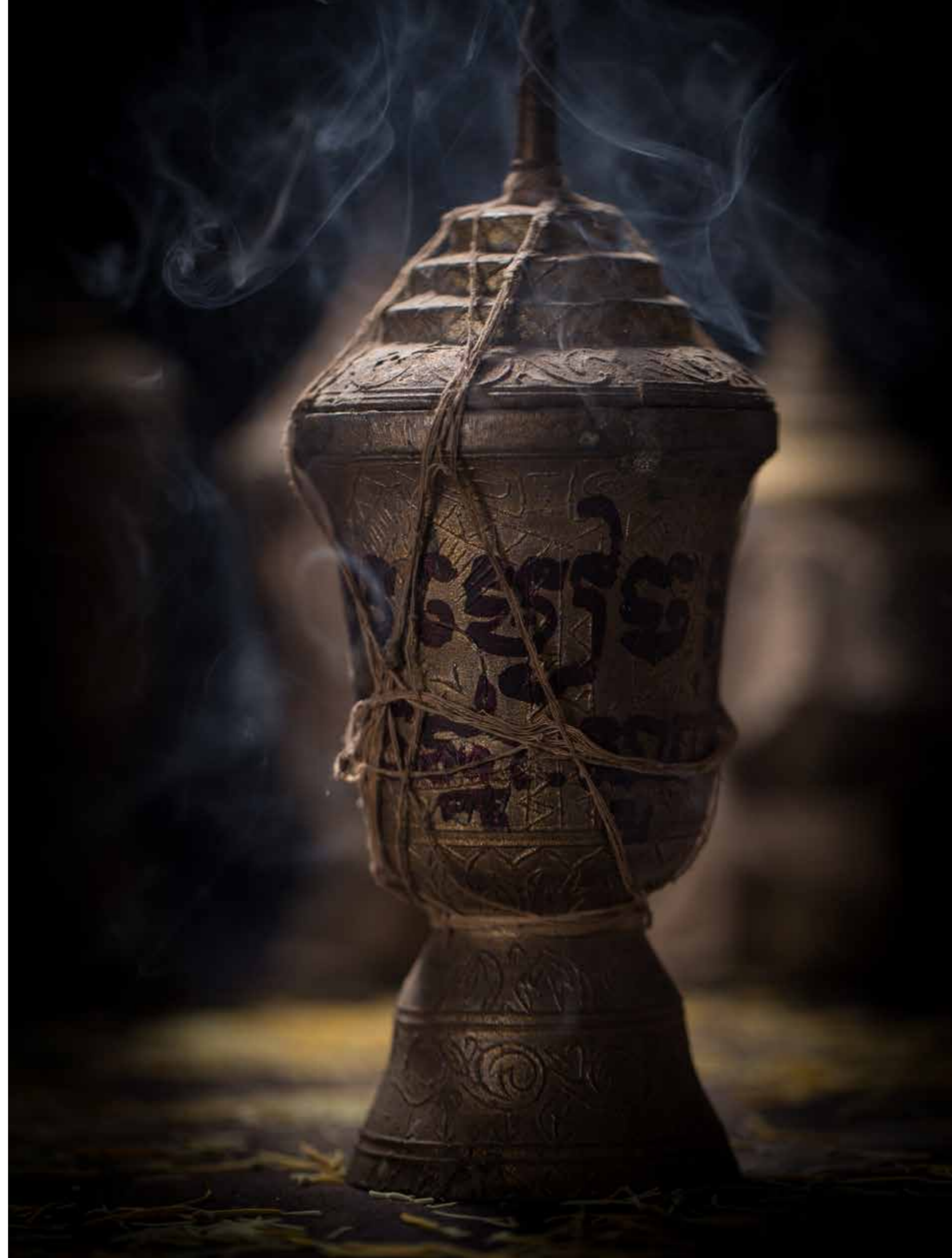
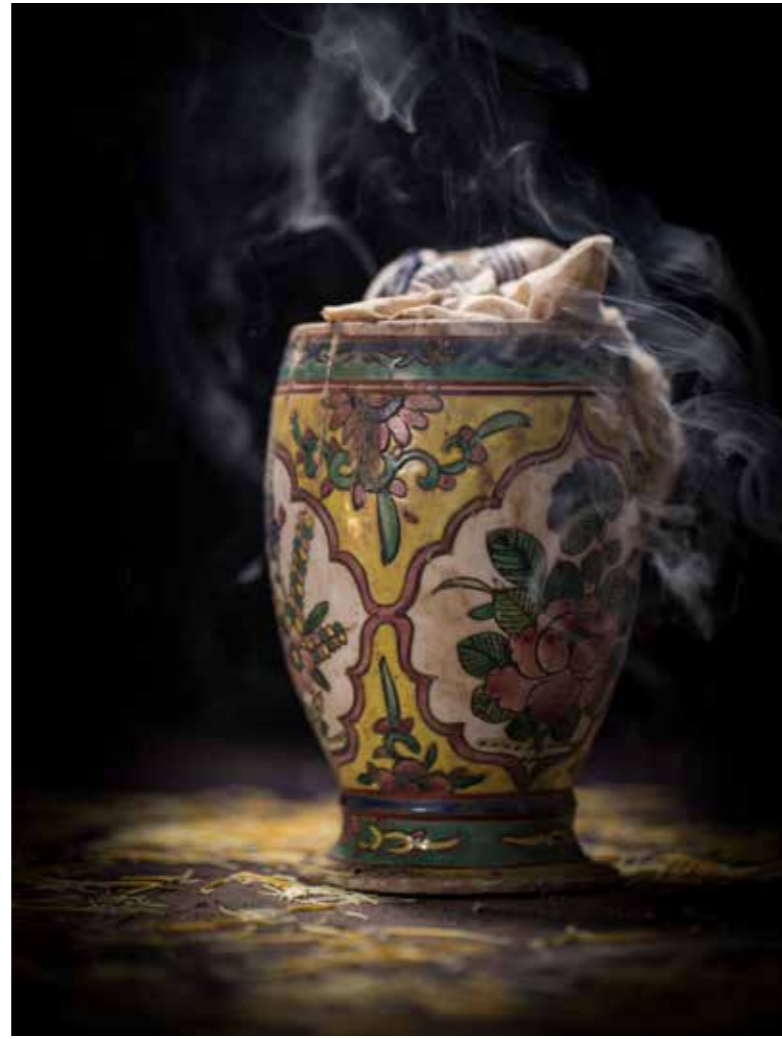




LEFT: Silver urn with its base wrapped in white cotton cloth and with a paper attached to its surface identifying the remains as that of Kan Chan Neary, aged 35, who passed away on 20 March 1992. TOP LEFT: Silver urn covered with a paper label bearing the name of Peou Chanthy, aged 27, who passed away on 12 October 1992. TOP RIGHT: Unidentified brown ceramic urn. BOTTOM LEFT: Unidentified copper urn. BOTTOM RIGHT: Copper urn with the name of the deceased, Da Ran, written on the base.



A jar which has been used as an urn. Inside the jar is a piece of paper bearing the name of a girl, Som Yoeung.



TOP LEFT: Unidentified silver urn. TOP RIGHT: Unidentified ceramic urn which is adorned with colorful floral images. The cover is lost, however a handkerchief and piece of white cotton have been placed inside of the urn. BOTTOM LEFT: Unidentified white ceramic urn decorated in blue. BOTTOM RIGHT: Unidentified copper urn. RIGHT: Copper urn marked on its surface with the name of Miech Ros, female, aged 95, who passed away on 1 July 1988.



LEFT: Copper urn covered with white cotton cloth bearing the name of Sao Heng, who passed away on 20 July 1980. TOP LEFT: Unidentified copper urn. TOP RIGHT: Copper urn bearing the name of Him Thann on a piece of paper attached to the base. BOTTOM LEFT: Copper urn wrapped in white cotton cloth which identifies the remains as that of Nit Savoeun, male, aged 28, who was a Lieutenant in Unit E67. He passed away on 8 January 1991. BOTTOM RIGHT: Remains wrapped in white cotton cloth and placed into a basket.



A plastic bowl used as an urn. The remains have been wrapped in a light brown cotton cloth and placed in the bowl. No identification is shown.



Copper urn encased in glass; the paper glued to the glass identifies the remains as those of Im Phin, a city hospital staff member, aged 23, who passed away 22 February 1990.





LEFT: Copper urn with a photo but no name identified. The urn is tied with a fishnet-like *sima*. TOP LEFT: Copper urn wrapped in a plastic bag with its cover firmly tied with *sima*. TOP RIGHT: Copper urn covered with a light brown cloth and tied with *sima*. Upon the cloth is written the name of Nhen Tara. BOTTOM LEFT: Silver urn, securely tied from top to bottom with *sima*. No identification is specified. BOTTOM RIGHT: Unidentified urn wrapped in plastic.



Unidentified white ceramic urn with blue decoration.



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TOP: Unidentified white ceramic urn with blue decoration. BOTTOM: A metal can used as an urn and placed in a ceramic bowl. The remains are unidentified.

179



TOP: Unidentified white ceramic urn with blue decoration. The urn has been wrapped in a green plastic bag. BOTTOM: Unidentified urn; the remains have been wrapped in white cloth and placed in a wicker basket.



180



TOP: An urn wrapped in light red cloth. The remains are unidentified. BOTTOM: Ceramic urn decorated with three Chinese characters. The paper attached to the urn bears the name of Choung Song.

TOP: Unidentified white ceramic urn with blue decoration. White cloth can be seen protruding beneath the cover of the urn. BOTTOM: Unidentified ceramic urn wrapped in torn cloth.



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Unidentified copper urn bearing an image of Buddha and securely tied with *sima*.





LEFT: Unidentified ceramic urn wrapped in torn white cloth. TOP LEFT: Copper urn labeled with the name of Phok Kim. TOP RIGHT: Unidentified urn with a photo adhered its surface. The urn has been placed in a plastic bag. BOTTOM LEFT: Copper urn labeled with the name of Pech. BOTTOM RIGHT: Copper urn bearing the name of Hao Seat, who passed away in 1987.

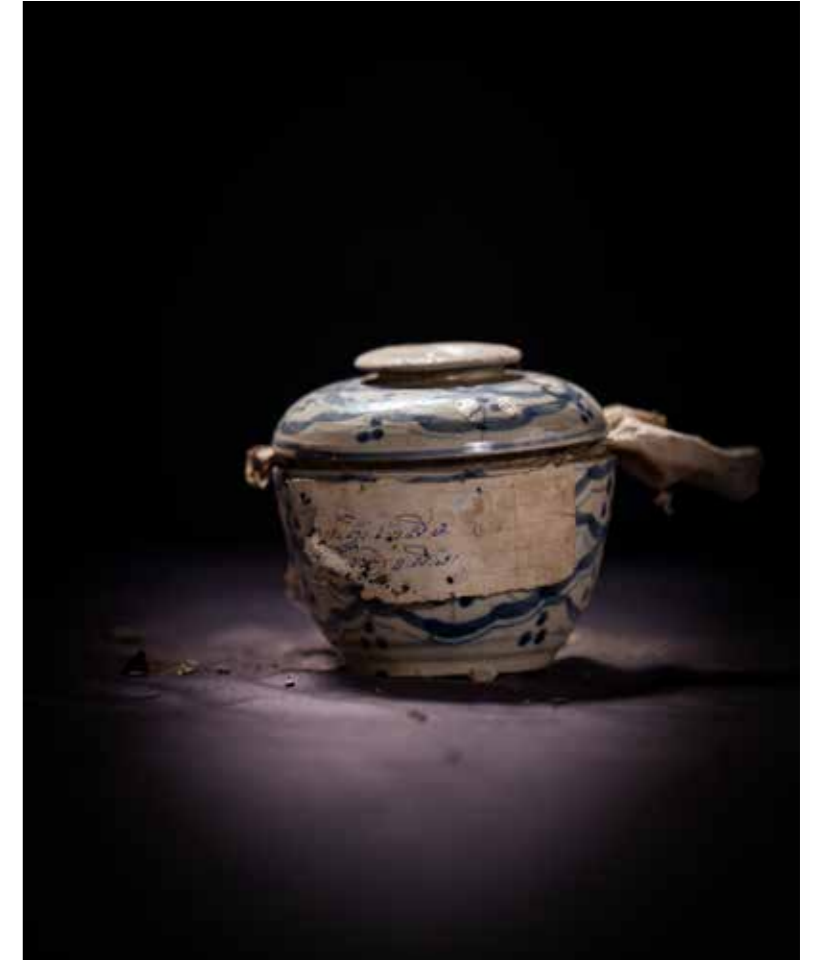


Copper urn firmly tied with *sima* from the cover to the top of the base. The label on the urn identifies the remains as those of San Yan, who passed away in 1988 at 8:15 p.m.





Unidentified remains wrapped in cloth, firmly tied, and placed in a ceramic bowl.



LEFT: Remains covered with cloth and firmly tied; on the cloth is written the name of Moeun Samon, who passed away in 1988. TOP LEFT: Unidentified remains wrapped in torn cloth and incense sticks. TOP RIGHT: Unidentified ceramic urn containing a paper label with illegible notes and a cloth which is slightly protruding. BOTTOM LEFT: Copper urn wrapped in cloth upon which is written the name of Hang Soul, who passed away on 31 October 1988. BOTTOM RIGHT: Unidentified copper urn with *sima* tied loosely around the cover and attached to the base.





LEFT: Unidentified ceramic urn tied with *sima* and bearing the image of an angel. TOP: Jar-shaped urn wrapped with white cloth and tied securely at the top. On the cloth are written the names Theavy, Chaota, and Teng. BOTTOM: Unidentified urn wrapped in brown cloth.





Collection of copper urns:

LEFT: Unidentified copper urn with the cover placed beside it. MIDDLE: Copper urn tied with *sima* and identified on the paper as Sun Sohey. RIGHT: Unidentified copper urn with several pieces of paper nearby.



200



TOP: Unidentified remains wrapped in torn cloth. BOTTOM: Unidentified white ceramic urn with blue decoration.

TOP: Unidentified remains securely wrapped in red cloth and placed on a ceramic plate. BOTTOM: Unidentified remains wrapped in torn cloth.



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LEFT AND TOP LEFT: Urn wrapped and tied firmly in cloth marked with the name of Chhang Mom. TOP RIGHT: Silver urn encased in glass with a lock. BOTTOM LEFT: Two beautiful silver urns encased in glass with a lock. BOTTOM RIGHT: Copper urn in good condition tied with *sima* and appearing with the rare *angkear-bos* flowers.





LEFT: Copper urn partially tied with *sima* so that the cover may be removed. The name of Im Chhun is written on the paper. TOP LEFT: Copper urn tied with *sima* which has been cut open so that the cover may be opened. The urn is decorated with a leaf motif. TOP RIGHT: Copper urn tied with *sima* and decorated with a leaf and flower motif. BOTTOM LEFT: Copper urn securely tied with *sima*. A name is written on the paper, but is not legible. BOTTOM RIGHT: A large copper urn securely tied with *sima* and displaying an image of Buddha protected by a *naga*.



Copper urn tied with *sima*. The writing on the surface of the urn indicates that Tang Kich, aged 50, passed away on 29 August 1987.



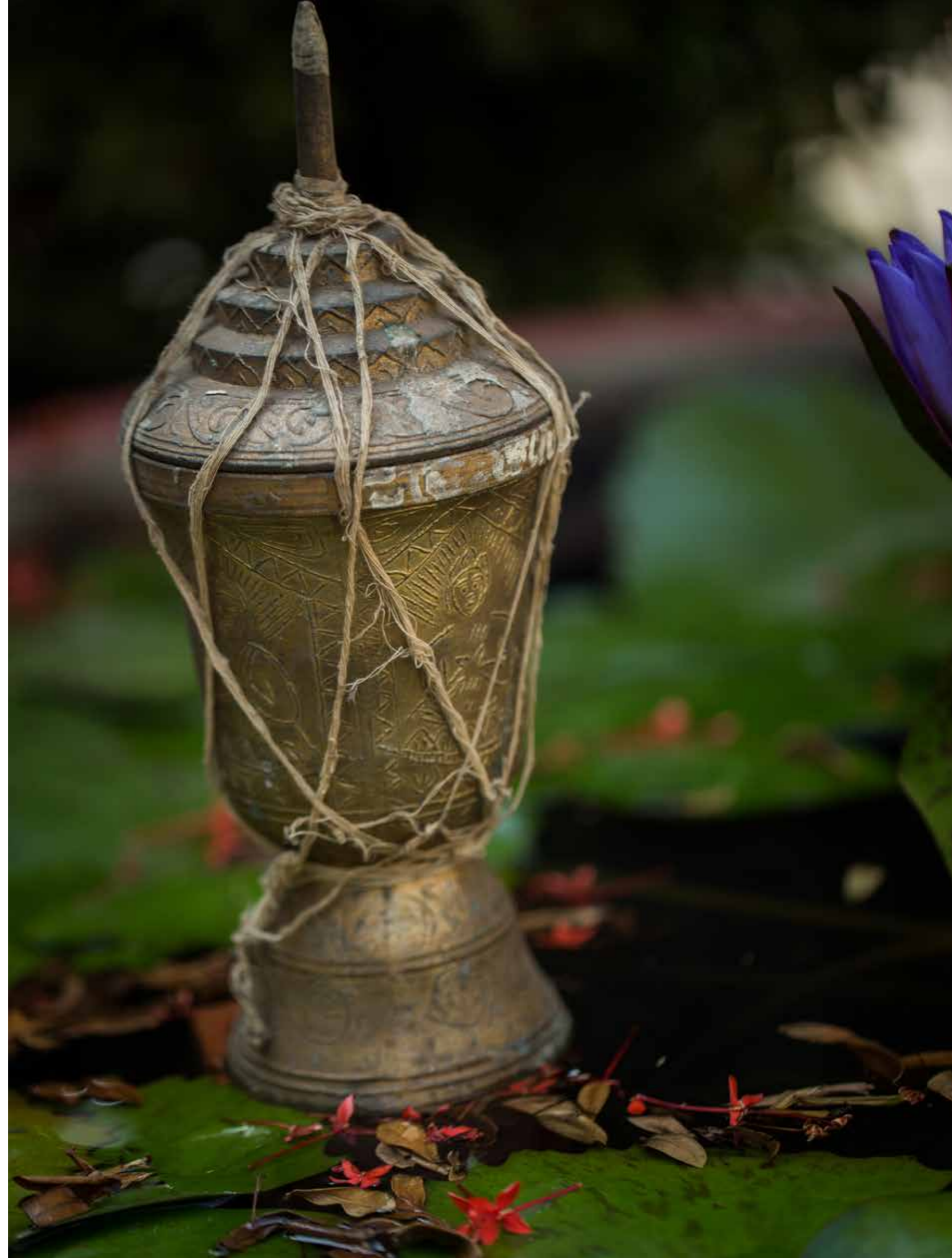
TOP LEFT: Chinese ceramic urn tied with *sima*. The name and date of death of the deceased is written on the urn in Chinese: Phuon Lin, aged 31, who died in 1984. TOP RIGHT: Copper urn with information written on its surface: Minh Simoun, aged 61, who passed away on 26 January 1988. BOTTOM LEFT: Copper urn tied with *sima* and displaying the name of Chim Moeun on the attached paper. BOTTOM RIGHT: Unidentified copper urn without *sima*.

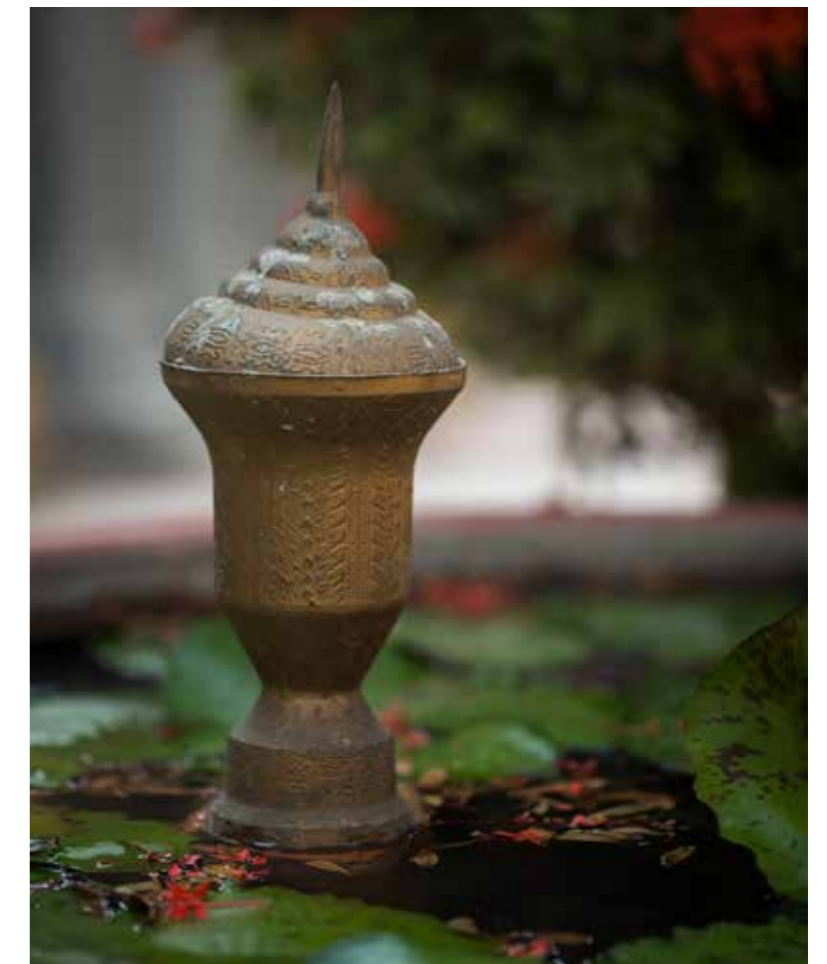


LEFT: Copper urn tied with *sima*, unable to be identified. TOP LEFT: Collection of urns, mostly ceramic, in poor condition. TOP RIGHT: Copper urn with the cover tied to the body with *sima*. The urn contains a photo of Chheng Sinan, who passed away on 17 August 1987. BOTTOM: The original condition of the urns before they were removed to be photographed. The can with incense sticks indicates that relatives have come here to pray for the souls of their family members during traditional religious ceremonies.



A detailed photo of an urn with a beautiful image of a meditating Buddha surrounded by a *naga*.





LEFT: Copper urn without *sima* bearing the name of Ngoeu Haiheng near the cover. TOP LEFT: Unidentified copper urn without *sima*; the cover is loose and can be removed. TOP RIGHT: Copper urn with only two strings of *sima* intact. The remains are not identified. BOTTOM LEFT: Copper urn in poor condition. The finial on the cover of the urn is broken and the *sima* is torn. No identification appears on the urn. BOTTOM RIGHT: Copper urn with no *sima*. The cover is not closed properly.





LEFT: Beautifully-designed silver urn with a golden patina, tied with red and white *sima*. The use of red *sima* marks this urn as special. TOP LEFT: Copper urn securely tied with *sima*. The name written on the body of the urn is that of Prum Viseth. TOP RIGHT: Copper urn securely tied with *sima*. The name written on the base of the urn is that of Kis Ouch. BOTTOM LEFT: Copper urn with *sima* tied around the cover and top of the body. BOTTOM RIGHT: Copper urn tied very securely with *sima*. The name of Sun Saran is written on the paper attached to the urn.



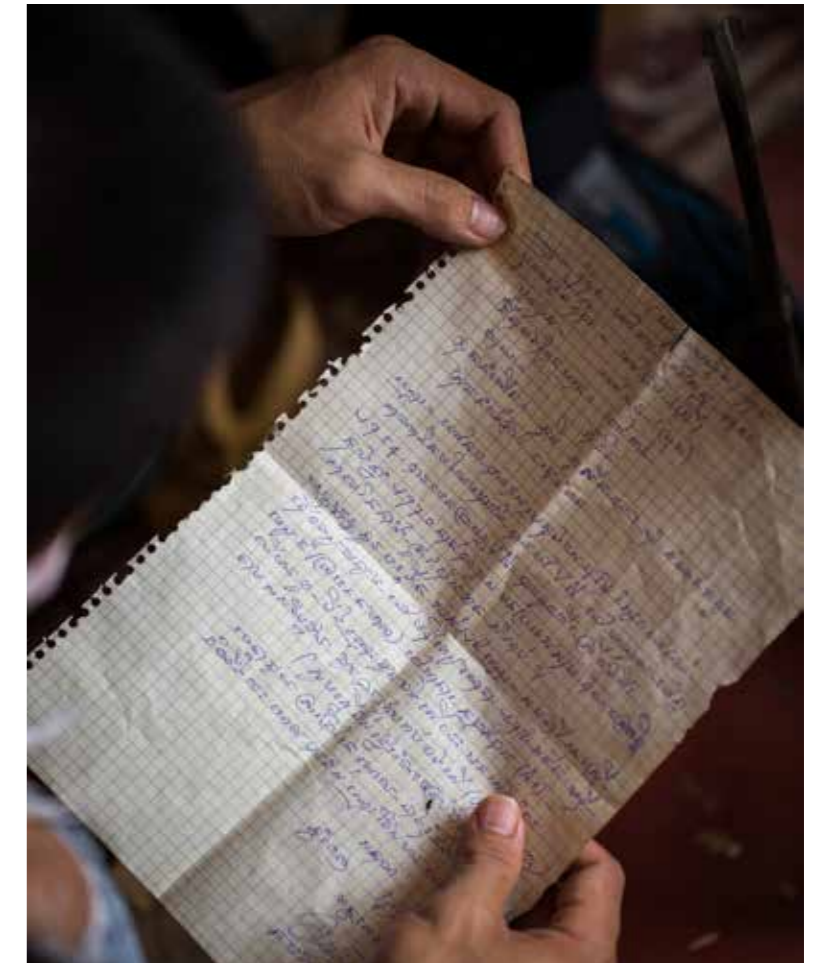
THIS PAGE: Ceramic urn tied with *sima* and bearing the name of Thlork Paulida.

OPPOSITE TOP LEFT: Copper urn with an attractive design, without *sima* or identification.

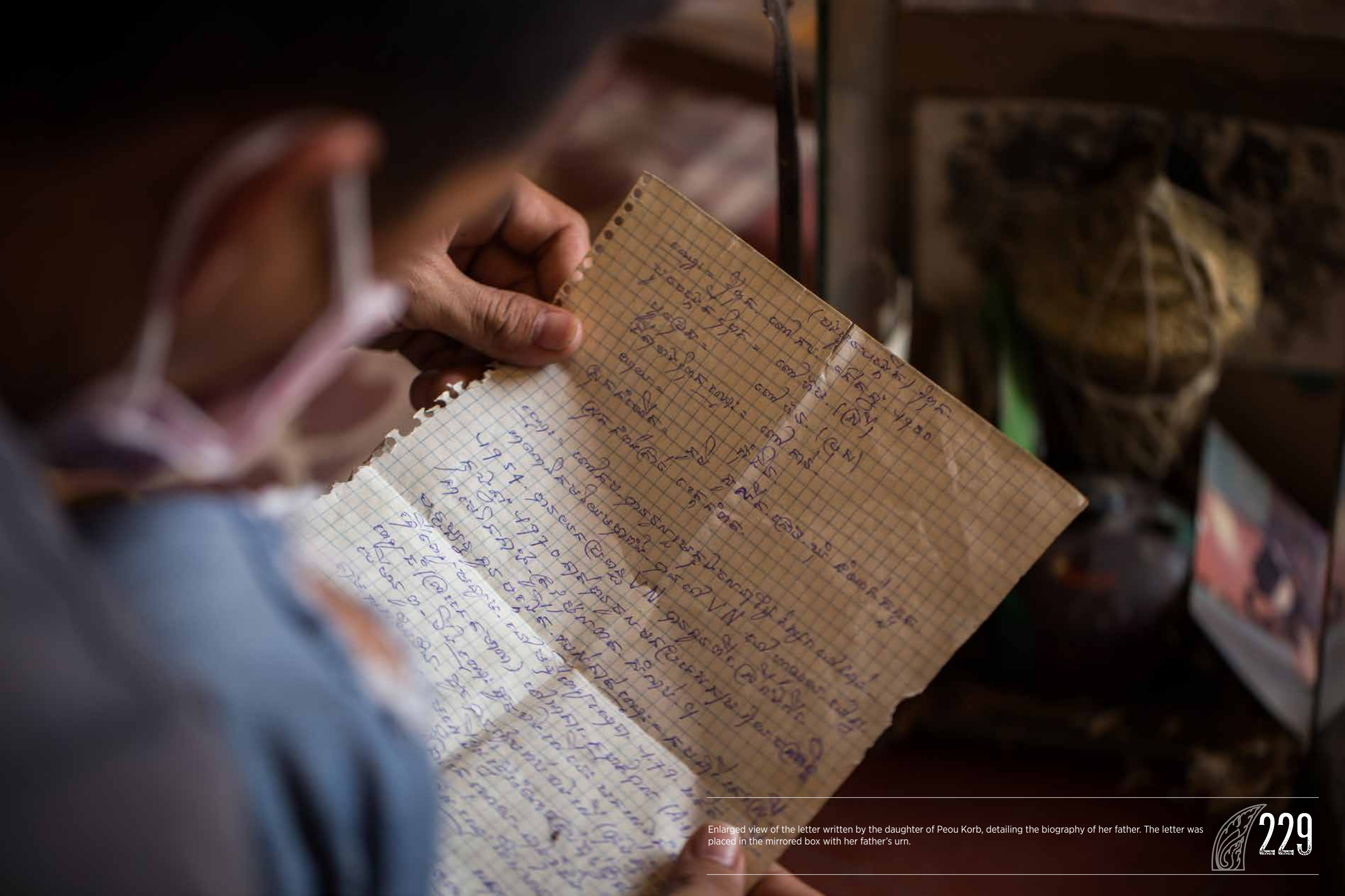
OPPOSITE TOP RIGHT: A letter written by the daughter of Peou Korb, who was born in 1950, containing a short biography of his life.
Peou Horm, sister
Peou Kann, grandfather
Oum Chin, grandmother

Hometown: Solit Krom Village,
Damnak Kantuot Commune,
Kampong Trach District, Kampot
Province.

Peou Korb was born in 1950 in Solit Krom Village, Damnak Kantuot Commune, Kampong Trach District, Kampot Province. He joined the Issarak movement during the French colonization. In 1954 he went to Hanoi, Vietnam, got married and had two daughters. In 1970, he returned to Cambodia and began working for the United States. He was executed by the Khmer Rouge. His daughter, Korb Davy, is a nurse at the military hospital (formerly Preah Ketomela Hospital) in building Kamapibal A1. If the uncle or aunt listed above is searching for me, I hope the authorities will assist them by contacting me through this working address.



BOTTOM LEFT: Remains placed in a basket with a photo of the deceased, former Venerable Kan Ou, aged 76. He was born in 1905 and escaped to Vietnam in 1970. A short biography of Kan is written on the paper, parts of which are illegible. BOTTOM RIGHT: Team members photographing and measuring a ceramic urn while taking inventory.



Handwritten text on a piece of lined paper, likely a letter or biography, written in Burmese script. The text is dense and covers most of the page. The paper is held by a person's hands, and the background is dark and cluttered.

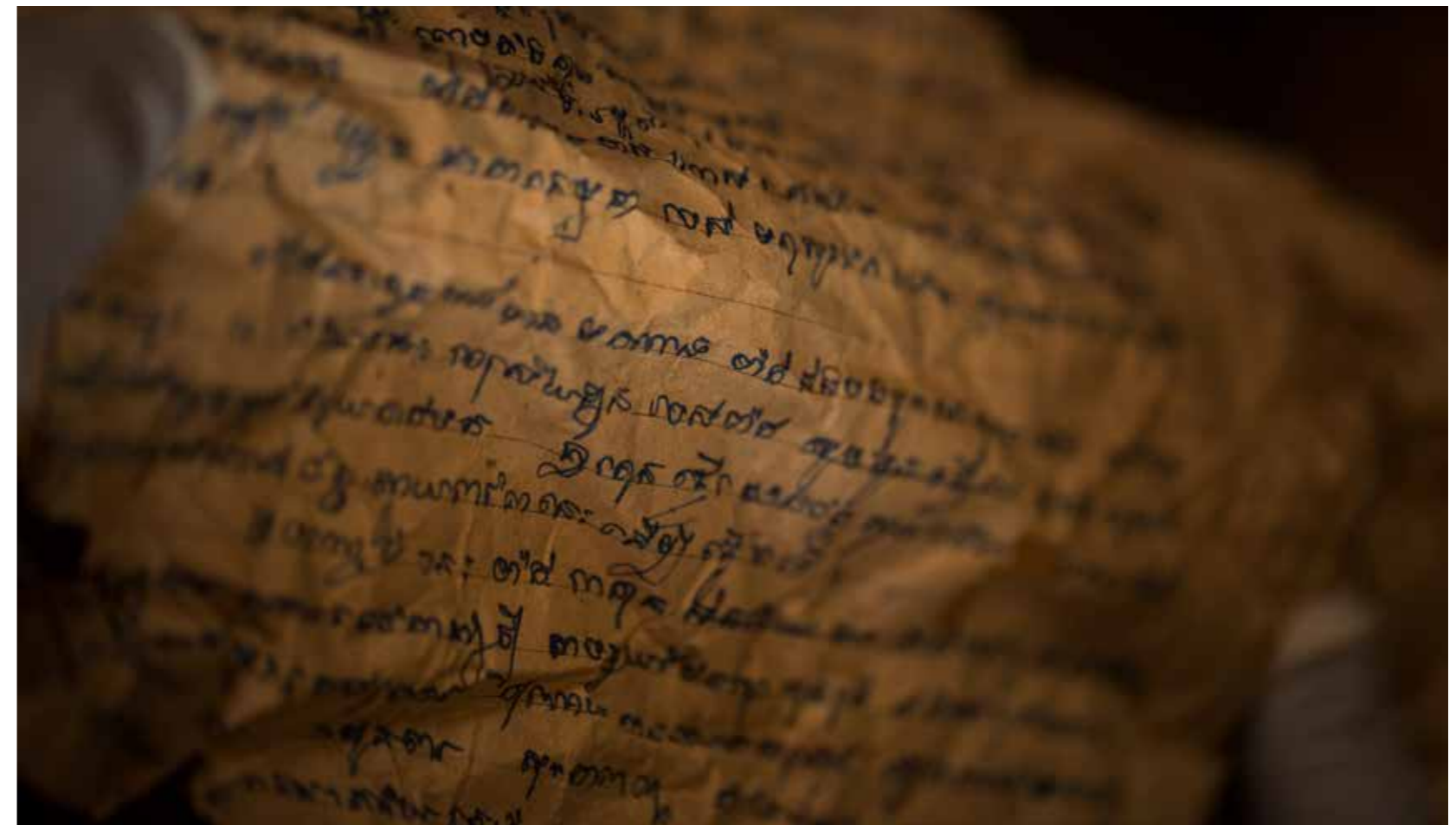
Enlarged view of the letter written by the daughter of Peou Korb, detailing the biography of her father. The letter was placed in the mirrored box with her father's urn.





LEFT: Copper urn covered with a thick piece of cotton bearing two names: Kang Vanny, who passed away on 6 September 1983, and Nhik Neang. TOP LEFT: Unidentified copper urn covered with a thick piece of white cloth. TOP RIGHT: A glass jar, serving as an urn, bearing the name of Pan Sinat. BOTTOM: Unidentified copper urn in the shape of a stupa.





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TOP: Ceramic urn identified as that of Kim Rithyvuth, male, aged 3, who passed away on 10 May 1989. BOTTOM: Ceramic urn tied with *sima* and bearing the name of Chann Dimang, female, aged 6, who passed away on 10 October 1988.

TOP: Unidentified remains placed in half of a coconut shell. BOTTOM: Letter placed inside the coconut urn.



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LEFT: Unidentified copper urn with a missing cover. TOP: Unidentified remains wrapped in a piece of white cotton. BOTTOM: Remains wrapped in cotton fabric.





LEFT: Unidentified ceramic urn. RIGHT: Perspectives of various urns.





Collection of remains, some wrapped only in cloth.



LEFT: A small jar used for storing remains. This urn is covered with white cotton cloth and bears the name of Om May. TOP LEFT, TOP RIGHT AND BOTTOM: Relatives wrapped the remains of their deceased loved ones with white cotton cloth which they then placed directly into whatever containers were available.





LEFT: Remains wrapped in green cotton cloth and covered with a plastic bag. TOP LEFT AND TOP RIGHT: Ceramic urn covered with a plastic bag. BOTTOM: An empty copper urn.



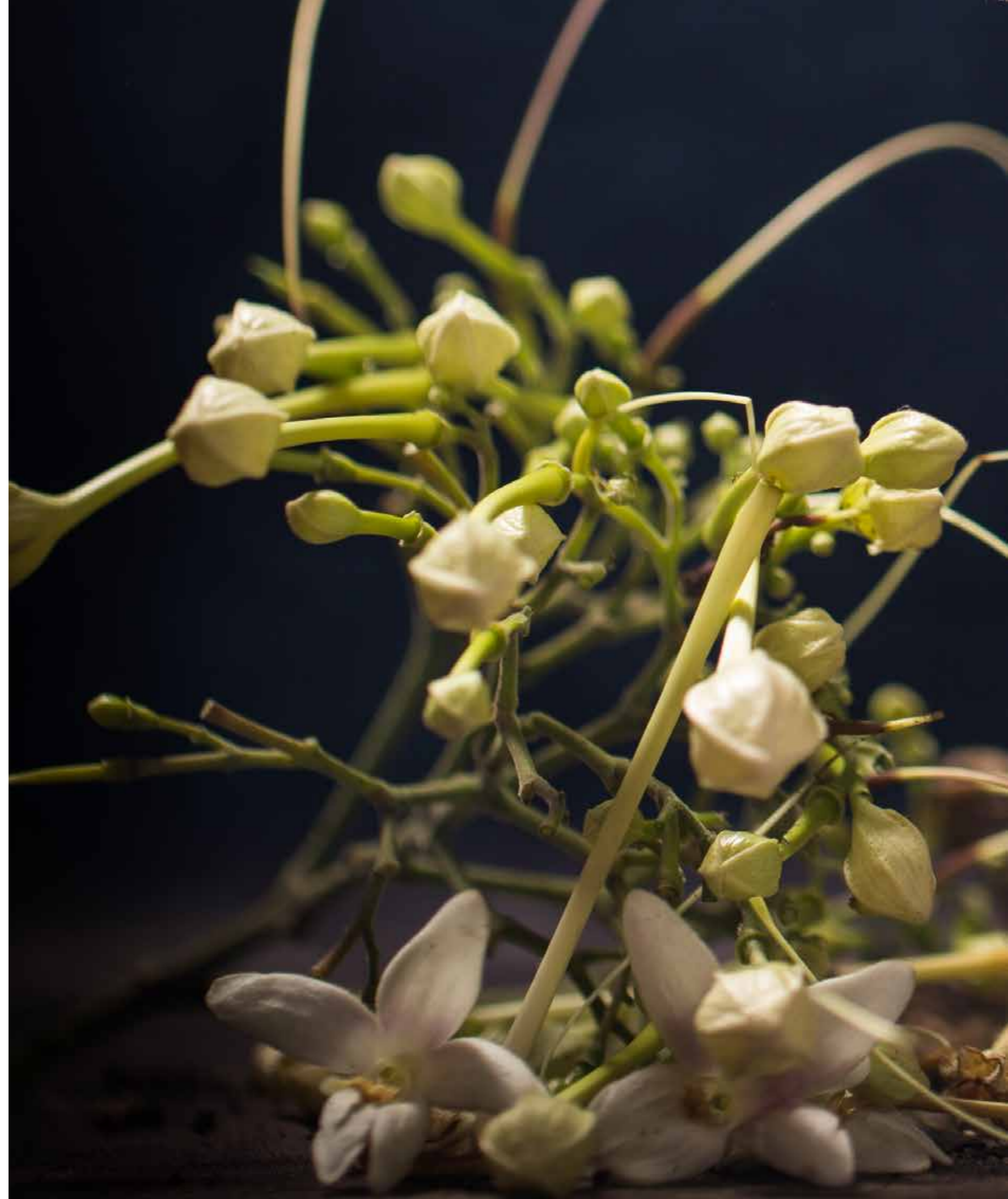
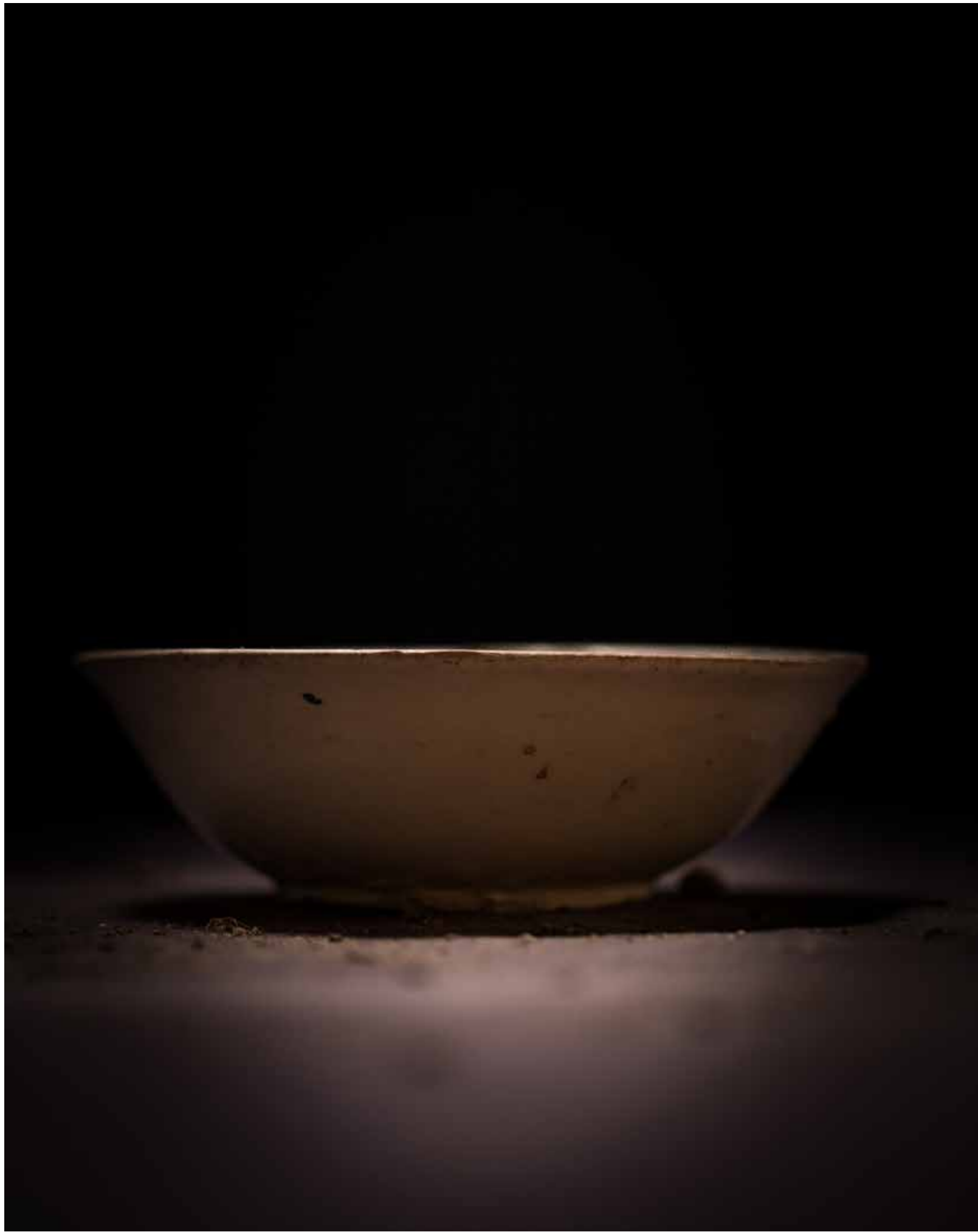


LEFT: A glass box containing a copper urn which has fallen over. TOP LEFT AND TOP RIGHT: Vase urn containing a piece of paper with the name of Om Chann, male, who lived at #1530, Russey Keo. BOTTOM LEFT AND BOTTOM RIGHT: Unidentified copper urn and photo of the deceased encased in glass.





LEFT: Unidentified glass urn. TOP: Copper urn with a photo identifying Phatt Tauch, who passed away on 26 June 1988. BOTTOM LEFT: Silver urn bearing the name of Tem Yi, aged 51. BOTTOM RIGHT: Marble urn which has been cut in half and is missing its cover.





After cremation, only bones and ashes remain.

"Entering and parting the world with nothing, only a bowl of ashes remains." —Cambodian Saying

EPILOGUE

DR. DEMY C. REYES

A tribute to a very special friend, Kol

I am a surgeon who specializes in cancer and, at the same time, I am also a pastor and Christian missionary in Cambodia. It has been four years since I left behind my surgical practice in the Philippines to perform my ministry in Cambodia. In September of 2014, I had an opportunity to renew my surgical practice when I met Kol and her brother, Youk. Kol was thin-built and had been misdiagnosed as having skin cancer rather than breast cancer, which should be treated more aggressively because of its propensity to metastasize even in its early stage of development. The necessary surgery was complicated by her ongoing heart condition, however we planned to overcome that issue by using an external pacemaker. We proceeded with the surgery which was uneventful. She recovered well but had to undergo chemotherapy because of the late stage of her cancer. Her recovery was progressing well, even with the chemo, until the third cycle when she had an adverse reaction to the chemo drug and went into cardiac failure.

She was pronounced clinically dead based upon the biometric equipment that was monitoring her vital signs. It was a very dreadful day because Kol was not just an ordinary patient of mine; she had become a friend and a part of my family. At that time, it seemed as if I had lost a sister and a friend and I was feeling very depressed. According to Cambodian custom, she was taken to Wat Langka, the family pagoda. As she was lying there and being prepared for a weeklong wake, she suddenly woke up and began to move, according to family members. Youk, her brother, called me to come to the pagoda immediately and when I arrived, I could not believe what my eyes were seeing, because I was one of the doctors who had pronounced her death. There she was, struggling with the tube in her airway. Once I removed the airway tube, she relaxed and began breathing normally. All of her vital signs were normal.

After almost thirty years of medical practice and twenty-seven years of Christian ministry, I witnessed a life miracle. I have heard many stories about the dead coming to life, but I never imagined I would witness such an event. I knew from the beginning that Kol was special; her body was ravaged with cancer and she had endured a great deal of human pain and suffering as a survivor of Khmer Rouge regime. She is the manifestation of what this nation endured and continues to endure in all aspects of life. Remarkably, just as Kol always held hope in her eyes, there is always the hope of a brighter future for the country.

In the midst of this ordeal, I have never seen a family holding together in so much love. Kol experienced something that most Cambodians and most people in general have never experienced—"unconditional love." Two words which are so elusive in a human context. "I love you if" is the common kind of love most people experience, but within this family, it is just "I love you period," without conditions. When Kol was about to leave the pagoda, she asked for her sketchbook and began to draw. That amazed me and continues to amaze me to this day. She drew Jesus on the cross. To me, that represents the unspoken faith of an encounter with the true living God. She passed away a week later in a very peaceful way, without the intervention of life support medicine, equipment or doctors meddling with the plan of God. Most people do not understand that, for a Christian, death is a crowning glory because one is able to leave this earth, which is filled with suffering and pain, and move on to a place more beautiful than our wildest dreams (Revelation 21:9-14), a place where God "will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." (Revelation 21:4).

Kol, your memories will remain with me, even though we met for only a short time; I will not say good-bye, but rather see you later when the time has come.



គ្មានអ្វីជាអមតៈ
ជីវិតបង្កើតដោយសេចក្តី

នៅថ្ងៃទី១ខែវិច្ឆិកាឆ្នាំ២០០៥ សភាពេញអង្គរបស់អង្គការសហប្រជាជាតិបានអនុម័តកំណត់យកថ្ងៃទី២៧ ខែមករា ជាទិវានៃការចងចាំជាអន្តរជាតិស្តីពីការសម្លាប់រង្គាលនៅអឺរ៉ុប។ ទិវានៃការចងចាំនេះ មានសារសំខាន់ណាស់ព្រោះថា វាមិនត្រឹមតែផ្តល់កិត្តិយសដល់ជនរងគ្រោះនៅអឺរ៉ុបតែប៉ុណ្ណោះទេ ប៉ុន្តែថែមទាំងបានក្រើនរំលឹក និងបង្កើនការយកចិត្តទុកដាក់ពីសហគមន៍អន្តរជាតិក្នុងការប្តេជ្ញាចិត្តថាអំពើព្រៃផ្សៃប្រហាក់ប្រហែលគ្នានេះនឹងមិនអាចបំភ្លេចបានជារៀងរហូត។

ទោះជាសហគមន៍អន្តរជាតិមានការតាំងចិត្តបែបនេះក្តី យើងគួរមានមនសិកាគិតត្រង់ចំណុចថា ការទទួលស្គាល់ដែលមានរយៈពេលតែ១ថ្ងៃបែបនេះ មិនស្មើទៅនឹងការផ្តល់សេចក្តីគោរពពេញមួយជីវិតទេ ហើយសេចក្តីស្មោះត្រង់តាមរយៈការយល់ដឹង មិនអាច យកមកជំនួសនូវសកម្មភាពជាក់ស្តែងបានឡើយ។ យើងត្រូវប្រាកដថា សេចក្តីចង់បាននៃគោលការណ៍មនុស្សធម៌របស់យើង អាចបកស្រាយថាជាសេចក្តីមេត្តាករុណាដ៏ស្មោះត្រង់សម្រាប់មនុស្សជាតិគ្រប់រូប។ សេចក្តីតាំងចិត្តរបស់យើងក្នុងការចងចាំរឿងរ៉ាវពីអតីតកាលត្រូវបានវាស់វែង មិនមែនតាមរយៈការទទួលស្គាល់ដ៏សោះកក្រោះបែបនេះឡើយ ប៉ុន្តែតាមរយៈការពេញចិត្តរបស់យើងចំពោះ រឿងរ៉ាវរបស់មនុស្សគ្រប់រូប។

ក្នុងស្មារតីនេះ នាឱកាសទិវាប្រវត្តិសាស្ត្រនេះ ខ្ញុំសូមលើករឿងមួយមកនិយាយ ដែលជារឿងផ្ទាល់ខ្លួនរបស់ក្រុមគ្រួសារខ្ញុំ ប៉ុន្តែរឿងរ៉ាវនេះតំណាងឱ្យការតស៊ូមួយដែលប្រជាជនកម្ពុជាជាច្រើនកំពុងប្រឈមមុខនាពេលបច្ចុប្បន្ន។

បងស្រីរបស់ខ្ញុំឈ្មោះ កែវ កុលធីតា ឯកស័ក បានទទួលមរណភាពក្រោយពីបាន ព្យាយាមជម្នះនឹងជំងឺមហារីកអស់រយៈពេលជាច្រើនឆ្នាំ។ បងស្រីខ្ញុំកើតក្នុងឆ្នាំ១៩៩៩ នៅទីក្រុងភ្នំពេញ។ ម្តាយរបស់ខ្ញុំឈ្មោះ កែវ ណាន មានអាយុ៨៦ឆ្នាំ។ បងស្រីរបស់ខ្ញុំ គឺជាមនុស្សគួរឱ្យកត់សម្គាល់។ គាត់ជាកូនស្រីពៅគេបង្អស់ក្នុង ចំណោមបងស្រីប្រាំនាក់។ គាត់មានអាយុខុសគ្នាជាមួយខ្ញុំតែពីរឆ្នាំប៉ុណ្ណោះ ហេតុដូច្នេះ គាត់និងខ្ញុំហាក់បីដូចជាមិត្តជិតស្និទ្ធនឹងគ្នា។ ដោយសារតែគាត់មិនអាចទំនាក់ទំនងជាមួយមនុស្សទូទៅបាន លើកលែងតែមនុស្សមួយ ចំនួនតូចដែលចេះភាសាកាយវិការមនុស្សគ គាត់តែងតែធ្វើកិច្ចការអ្វីៗដោយខ្លួនឯង ហើយមានតែមនុស្សមួយចំនួនតូចតែប៉ុណ្ណោះដែលមានការអត់ធ្មត់ និងចង់ស្គាល់ និងស្វែងយល់ពីអារម្មណ៍ពិតរបស់គាត់។ ប៉ុន្តែ ទោះបីជាគាត់ស្ថិតក្នុងកាលៈទេសៈបែបនេះក្តី គាត់ជាមនុស្សម្នាក់ដែលមានស្មារតី និងបុគ្គលិកលក្ខណៈរឹងមាំដែលផ្តល់ជាពន្លឺដ៏ថ្លាថ្លៃនៅក្នុងគ្រួសារ។

នៅពេលដែលខ្មែរក្រហមឡើងកាន់អំណាចក្នុងឆ្នាំ១៩៧៥ បងស្រីខ្ញុំ ហើយនិងខ្ញុំក៏ព្រាត់ប្រាស់គ្នា ហើយមិនដែលបានជួបមុខគ្នាទេ។ យើងជួបជុំគ្នាឡើងវិញក្រោយរបបខ្មែរក្រហម ប៉ុន្តែ



យើងទាំងពីរនាក់បាន រក្សាភាសាកាយវិការដែលយើងធ្លាប់ប្រើសម្រាប់ទំនាក់ទំនងគ្នាកាលពីក្មេងៗ។ អស់រយៈពេលជាច្រើនឆ្នាំក្រោយមក យើងក៏មិនសូវមានទំនាក់ទំនងជាមួយគ្នាច្រើនដែរ។ ទើបតែឆ្នាំ ២០១៥ចុងក្រោយនេះដែលខ្ញុំបានចំណាយពេលវេលាជាច្រើននៅជាមួយគ្នា។ នៅពេលដែលយើងទាំង ពីរនៅជាមួយគ្នា យើងនិយាយគ្នាដោយកាយវិការនិងគំនូរអំពីការស្លាប់ និងការបាត់ខ្លួន សមាជិក គ្រួសារជាទីស្រឡាញ់របស់យើង ហើយគាត់បានរៀបរាប់ពីជីវិតរបស់គាត់ក្នុងរបបខ្មែរក្រហម និង ក្រោយរបបនេះ ដែលគាត់ជាអ្នកគំនូរម្នាក់។ គាត់គួររូបផ្សេងៗឱ្យក្មេងៗសិស្សសាលា។ ក្មេងទាំង អស់នោះតែងបរិច្ចាគប្រាក់បន្តិចបន្តួចមកគាត់ ដែលគាត់បានសន្សំម្តងបន្តិចៗ ហើយទិញបានក្រវិល មួយគូដែលក្រោយមក ក្រវិលមួយចំហៀងរបស់គាត់ត្រូវបានអ្នកជិតខាងលួចយកទៅ។

ដូចប្រជាជនកម្ពុជាជាច្រើននាក់ផ្សេងទៀតក្នុងអំឡុងរបបខ្មែរក្រហមដែរ គាត់ត្រូវរកម្ចាស់បាល ខ្មែរក្រហម ចាត់តាំងឱ្យធ្វើស្រែ ដាំបន្លែ និងកាប់គ្រាប់ព្រៃ។ បងស្រីខ្ញុំខិតខំត្រជុំរស់ដោយវេទនា តាម រយៈស្មារតី សម្បជញ្ញៈរបស់គាត់ជាមនុស្សគួង។ នៅពេលដែលគាត់ឃ្នានខ្លាំង គាត់បានដើររើស ស្លឹកឈើ និងសត្វល្អិតនានាហូបជាអាហារ។ បទពិសោធន៍របស់គាត់នៅក្នុងរបបខ្មែរក្រហមធ្វើឱ្យខ្ញុំ ស្ងើចសរសើរ ហើយនឹកស្មានមិនដល់។ ជាមួយគ្នានោះដែរ នៅពេលដែលខ្ញុំដឹងពីបទពិសោធន៍ រឿងរ៉ាវជីវិតរបស់គាត់ ខ្ញុំមានអារម្មណ៍ក្អកក្អល់និងរំជួលចិត្តយ៉ាងខ្លាំងដោយសារ ស្មារតីរបស់គាត់ លើសពីអ្វីដែលអាចពិពណ៌នាបាន និងប្រាថ្នា ស្មារតីរបស់គាត់ក្នុងភាពជាមនុស្សគួងតស៊ូស្វិតស្វាញ ដើម្បីជីវិតរបស់របបយោធាខ្មែរក្រហម។

ពេលវេលាដែលខ្ញុំនៅជាមួយគាត់នាដំណាក់កាលចុងក្រោយនៃជីវិតរបស់គាត់ មានន័យ យ៉ាងខ្លាំងចំពោះខ្ញុំ។ នាថ្ងៃចុងក្រោយនៃជីវិតរបស់គាត់ ខ្ញុំបែរបន់គ្រប់យ៉ាងសូមឱ្យមានអង្កតហេតុ កើតឡើងដើម្បីឱ្យសុខភាព របស់គាត់បានប្រសើរឡើង។

ប៉ុន្តែ ដូចប្រជាជនកម្ពុជាផ្សេងទៀតដែរដែលទទួលរងនូវបញ្ហាសុខភាពធ្ងន់ធ្ងរ បងស្រីខ្ញុំបាន ពិបប្រទះនូវ ការព្យាបាលសុខភាពពីប្រព័ន្ធសុខាភិបាលដែលទន់ខ្សោយ ដែលខ្វះការអនុវត្តឱ្យមាន ប្រសិទ្ធភាព និងភាពខ្វះក្រមសីលធម៌វិជ្ជាជីវៈ និងបច្ចេកទេស និងវិធីសាស្ត្រ ដែលមានភាពចាស់ គំរិលតាំងពីជំនាន់អាណានិគមបារាំង។ ខ្ញុំបានចំណាយពេលជាច្រើនយប់ ច្រើនថ្ងៃដើម្បីតាមសង្កេត និងត្រួតពិនិត្យមើលការព្យាបាលរបស់បងស្រីខ្ញុំ។ ពេលខ្លះ ខ្ញុំបានដាស់បុគ្គលិកមន្ទីរពេទ្យ ជាច្រើន សារនៅពេលយប់ដើម្បីធានាថា បងស្រីខ្ញុំត្រូវបានការថែទាំជិតដល់។ ដោយខ្វះខាតនូវការលើកទឹក ចិត្ត ចំពោះការងារ និង កង្វះនូវការទទួលខុសត្រូវរបស់ខ្លួនក្នុងការថែរក្សាអ្នកជំងឺ បុគ្គលិកពេទ្យតែងតែ ព្រងើយកន្តើយចំពោះកាតព្វកិច្ចរបស់ខ្លួន ជាពិសេស ចំពោះអ្នកជំងឺណាដែលក្រីក្រខ្វះខាត។ នៅ ប្រទេសដែលមានប្រព័ន្ធសុខាភិបាលទំនើប សុខុមាលភាពរបស់អ្នកជំងឺត្រូវបានយកចិត្តទុកដាក់ជា ខ្លាំង។ ចំណែកឯនៅប្រទេសកម្ពុជាវិញ ប្រសិនបើគ្មានការផ្តល់លុយកាក់ និងការផ្តល់ប្រាក់បន្ថែម នោះទេនឹងមិនអាចធានាអំពីគុណភាពនៃការព្យាបាលបានឡើយ។ ប្រព័ន្ធសុខាភិបាលបែបនេះធ្វើឱ្យ

អ្នកក្រកាន់តែដុនដាបទៅៗ ហើយជះឥទ្ធិពលអាក្រក់ដល់មនុស្សមួយជំនាន់ ដែលធ្លាប់ទទួលរងនូវ ការឈឺចាប់យ៉ាងក្រៃលែង ដើម្បីស្តារប្រទេសជាតិឡើងវិញក្រោយរបបខ្មែរក្រហម។

បងស្រីរបស់ខ្ញុំទទួលមរណភាពចុងក្រោយនៅថ្ងៃទី១៩ ខែមករា ឆ្នាំ២០១៥ វេលាម៉ោង ៨:៤០នាទីយប់ ប៉ុន្តែគាត់មិនបានលាចាកលោក ដោយមិនបានមាននឹងសេចក្តីស្លាប់នោះទេ។ មុន នេះមួយអាទិត្យ គឺនៅ ថ្ងៃទី១៣ ខែមករា វេលាម៉ោង៨:៤០នាទីព្រឹក គាត់ត្រូវបានវេជ្ជបណ្ឌិត ប្រកាសថាស្លាប់ហើយ។ សញ្ញាណដែលអាចបញ្ជាក់ថាអាចមានជីវិតឈប់ដំណើរការហើយ ហើយ គាត់ក៏គ្មានជីវិតរស់ទៀតទេ។ វេជ្ជបណ្ឌិតជាច្រើននាក់បានប្រាប់ខ្ញុំថា បងស្រីខ្ញុំស្លាប់ហើយ។ ប្រសិនបើយើងគ្មានគំនិតផ្ទុយពីវេជ្ជបណ្ឌិតទេនោះ បងស្រីរបស់ខ្ញុំប្រាកដជានឹងត្រូវបានបូជាទាំង មានជីវិតរស់នៅឡើយ។ ដោយសារវេជ្ជបណ្ឌិតប្រាប់ដូច្នោះ គ្រួសារយើងបានយកបងស្រីខ្ញុំទាំងក្តី សោកសង្រេងទៅកាន់វត្តលង្កា។ គ្រួសារយើងទាំងអស់គ្នាមិនបានបូជាបងស្រីខ្ញុំទេ ប៉ុន្តែ យើងសុំឱ្យព្រះ សង្ឃជាច្រើនអង្គសូត្រធម៌ជូនគាត់។ យើងបែរបន់ហើយបែរបន់ទៀត។ ព្រះសង្ឃបានសូត្រធម៌ និង ដុតធូប។ យើងទាំងអស់គ្នាបែរបន់នៅក្បែរសាកសពបងស្រីខ្ញុំអស់រយៈពេលជាច្រើនម៉ោង។ រំពេច មួយនោះ ព្រះអង្គត្រូវសូត្រស្តាំព្រះនាម ផាន់ ចាន់តារា បានសង្កេតឃើញទឹកភ្នែកស្រក់នៅលើថ្ពាល់ ខាងស្តាំរបស់បងស្រីខ្ញុំ។ បងស្រីខ្ញុំចាប់ផ្តើមកម្រើកដៃទាំងពីររបស់គាត់ ហើយចាប់ផ្តើមបើកភ្នែក។ ពេលនោះ ខ្ញុំចាប់ផ្តើមបង្ហាញគំនូរអំពីជីវិតរបស់គាត់ ដែលគាត់បានគូសសម្រាប់អ្នកស្រាវជ្រាវជនជាតិ អាមេរិកាំងគ្រប់ម្នាក់ឈ្មោះ អេរីន ម៉ូរីយ៉ាទី ហាវេលសាន់។ បើសិនជាមានអង្កតហេតុពិតមែននោះ ថ្ងៃនោះគឺជាអង្កតហេតុជាក់ស្តែងតែម្តង។ ព្រះអង្គ សម្តេចព្រះមហាអរិយវង្ស សៅវី ចន្ទចុល្ល គង់នៅ ទីនោះដែរ។

បងស្រីខ្ញុំបន្តមានជីវិតបានមួយសប្តាហ៍ទៀត។ ក្រោយពីគាត់ដឹងខ្លួនវិញ គាត់បានប្រាប់ យើងពីមនុស្ស ដែលគាត់បានជួបនៅក្នុងក្តីស្រមៃ ដែលគាត់បានស្គាល់ពីអតីតកាល ហើយអ្នកទាំង នោះបានស្លាប់កាលពីរបបខ្មែរក្រហម។ គាត់បានជួបឪពុករបស់ខ្ញុំ បងស្រីខ្ញុំ និងអ្នកជិតខាងខ្ញុំដែល អ្នកទាំងអស់នោះបានស្លាប់កាលពីរបបខ្មែរក្រហមអស់ទៅហើយ។

បងស្រីខ្ញុំមានជីវិតឡើងវិញ និងមានសុខភាពប្រសើរបានមួយសប្តាហ៍ទៀត តែអកុសលបេះដូង របស់ គាត់ចាប់ផ្តើមគាំង ហើយទទួលមរណភាពនៅថ្ងៃទី១៩ ខែមករា។

ខ្ញុំគួរតែធ្វើអ្វីៗច្រើនជាងនេះដើម្បីជួយបងស្រីខ្ញុំឱ្យធូរស្រាល ដូចគ្នាទៅនឹងកិច្ចការជាច្រើន ទៀតដែលខ្ញុំគួរតែធ្វើដើម្បីបុព្វហេតុសម្រាប់ជនរងគ្រោះនៃរបបខ្មែរក្រហម។ រហូតមកដល់ថ្ងៃនេះ កម្ពុជានៅបន្តប្រឹងប្រែងតស៊ូជាមួយនឹងរបបនេះនៅឡើយ។ ខណៈពេលដែលយើងកំពុងលើក កម្ពស់ និងចាត់ទុកបញ្ហានយោបាយ ការអប់រំ និងសាសនា ជាវិស័យចម្បងដែលត្រូវដោះស្រាយ ក្រោយពីវិស័យទាំងនេះទទួលរងនូវផលប៉ះពាល់យ៉ាងខ្លាំងពីរបបខ្មែរក្រហម យើងក៏គួរយកចិត្ត ទុកដាក់ដល់ប្រព័ន្ធសុខាភិបាលដែរ ដែលទទួលស្លាកស្នាមកេរដំណែលពីរបបខ្មែរក្រហមដូចគ្នា។

ខណៈពេលដែលសង្គមយើងទាំងអស់គ្នាកំពុងខិតខំលើកកម្ពស់ប្រព័ន្ធសុខាភិបាលរបស់ខ្លួន នោះខ្ញុំមិនចាត់ទុកថា កាលៈទេសៈ និងរឿងរ៉ាវរបស់បងស្រីខ្ញុំជារឿងខុសគេ និងពិសេសនោះទេ។ បើសិនជាយើងមិនបានជួយ និងគាំទ្រគាត់ដែលអង្វរចង់បានការថែទាំនិងការយកចិត្តទុកដាក់មក លើសុខភាពរបស់គាត់ ព្រមទាំងជម្រើសផ្សេង ក្នុងការផ្តល់ការព្យាបាលបន្ថែមចំពោះលក្ខខណ្ឌរបស់ គាត់ ខ្ញុំចោទជាសំណួរថាតើគាត់អាចរស់បានរយៈពេលប៉ុណ្ណាទៀត? ហើយសំណួរមួយទៀតគឺថា តើ ប្រជាជនក្រីក្រប៉ុន្មានពាន់នាក់ដែលត្រូវបានវេជ្ជបណ្ឌិតប្រកាសថាស្លាប់ ហើយយកទៅបូជាដែល អាចនៅមានជីវិតនៅឡើយ? ការមិនយកចិត្តទុកដាក់ ឬការព្រងើយកន្តើយដោយគំរោះគំរើយ ចំពោះជនក្រីក្រ ឬការប្រកាន់បក្ខពួក ដោយផ្តល់ការព្យាបាលតាមរយៈការទាមទារឱ្យបង់ប្រាក់ បាន បង្កឱ្យមានភាពឈឺចាប់ និងវេទនារម្មណ៍ជ្រាលជ្រៅ ជាងភាពរំខាន ភាពអសមត្ថភាព ឬភាពខ្ជិល ច្រអូសទៅទៀត។ ស្ថាប័ននៃរបបយោធាខ្មែរក្រហមតែងតែដក់ជាប់នៅក្នុងការយល់ដឹង សម្មានចិត្ត និងក្តីបារម្ភរបស់យើង ដែលយើងមានចំពោះមនុស្សជាតិរបស់យើង ទាំងពេលទំនាក់ ទំនងជាមួយគ្នាធម្មតា និងសេវាកម្មផ្សេងៗ ដែលយើងបានផ្តល់ចំពោះមនុស្សជាតិ។ ចំពោះបញ្ហា នេះ កម្ពុជានៅមានកិច្ចការច្រើនទៀតដែលត្រូវបំពេញ។

ដោយហេតុនេះ ការទទួលស្គាល់ជនរងគ្រោះមិនមែនចាប់ផ្តើម និងបញ្ចប់ទៅវិញតែក្នុងមួយ ថ្ងៃនោះទេ។ តែយើងត្រូវកំណត់ទិវានេះជាការនិមិត្តរូបមួយដែលបង្ហាញថា ការទទួលខុសត្រូវរបស់ យើងនឹងមិនត្រូវបានបំភ្លេចចោលទេហើយជាមួយគ្នានោះដែរ យើងត្រូវធ្វើកិច្ចការបន្ថែមទៀត ទោះបី អ្វីៗគ្មានភាពអមតៈយ៉ាងណាក៏ដោយ។

នាំង យុ



Kol's grand-nephew, Stephen, aged 14, paying his respects at her funeral at Wat Langka.

LETTER FROM A FRIEND

ERIN MORIARTY HARRELSON



It was your story that inspired me to come to Cambodia to work with deaf Cambodians. I first learned of you from an article in the Phnom Penh Post about your brother, Youk. In this article, he spoke of how you found each other after the Khmer Rouge period. What struck me the most about this article was how lovingly Youk spoke of you.

In this article, Youk explained how your long conversations inspired him to think more about the impact of this devastating period in Cambodian history on deaf people and people with disabilities. After reading this, I knew

I had to meet you. When I first arrived in Phnom Penh, I introduced myself to Youk and asked him if I could meet you. As he drove me from his office at the Documentation Center of Cambodia through the chaotic traffic of Phnom Penh to your home, I worried about how we would communicate. I shouldn't have worried—we didn't need Cambodian Sign Language or Khmer.

Your story unspooled as you drew picture after picture, each with the year written on it. I was struck by your technical skill, especially as your memories of the Khmer Rouge materialized in your notebook. Sketch by sketch, you drew haunting images of black-clad cadres cutting an emaciated man's throat by a tree; the cassava you hid in your basket for your family as you collected firewood; the mice you ate; and finally, the hopeful drawings of the Royal dancers in their golden jewels inserted between the horrors of the Khmer Rouge.

With sorrow, I read the email from Youk informing me that you had passed on. That afternoon, I went to Wat Langka to pray with your family. I sat with Youk as he described your last moments. He spoke of how you had woken up in the pagoda and the stories you told of the people you met on your journey. He explained how he had shown you your book of drawings when you woke up because they were so important to you. He told me how you immediately took the book and started drawing.

When it was time for me to leave the pagoda, Youk gave me a gift: your colored pens and drawing book. Tucked in the package, I also found your gold eyeglasses. I have a vivid memory of you peeking at me over the rims of your eyeglasses, pen moving deftly across the paper and a mischievous grin on your face as you drew me.

At home, I looked through your drawings and they are so precious, Kol.

They are a living record of a deaf person's experience of the Khmer Rouge. It is your story, which your family has entrusted to me. In a fitting conclusion, I found at the very end of the book your last drawing, a drawing of the smiling monk you first saw when you woke up.

I will do my best to honor your life and memory by finding a way to disseminate these images so the world knows what the genocide looks like from your perspective. Your drawings of how you risked your life to steal food for your family, an act that meant instant death if caught reminds me of how brave you are in so many ways. You never had the opportunity to learn Cambodian Sign Language but that didn't stop you from having close, loving relationships with your family, especially your brother, Youk, and a full, heart-felt life.

What truly breaks my heart is the drawing I found between a drawing of a cadre standing by a tree and



a drawing of two cadres holding up the wrists of two kneeling men. This light-hearted sketch of me smiling and building a snowman in my green rubber boots tucked in between the dark, menacing images reinforces that in darkness, there is always light. Thank you for holding me close to your heart.

Safe travels, Kolthida.

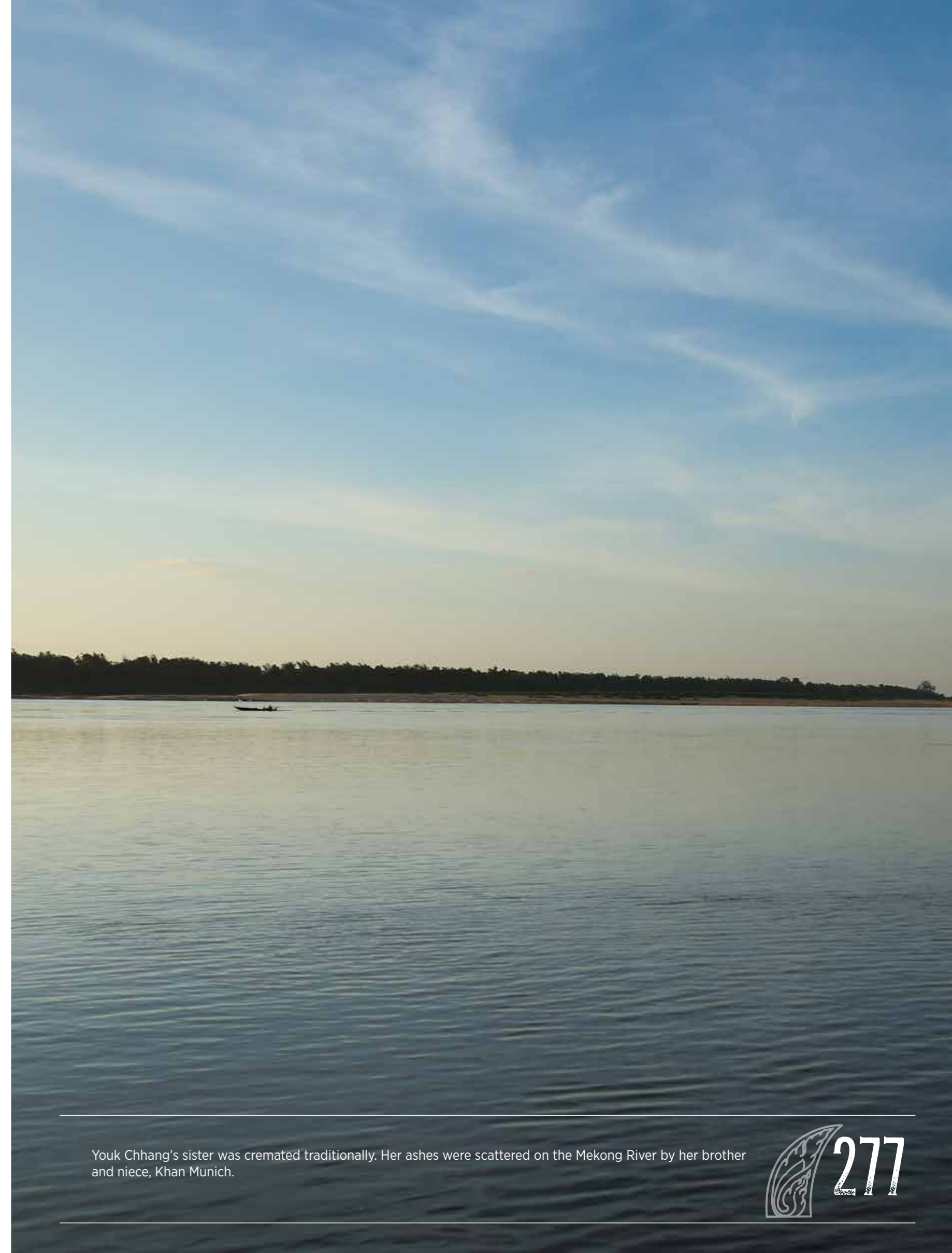


*Hatreds do not ever cease in this world by hating, but by love; this is an eternal truth...
Overcome anger by love, overcome evil by good.
Overcome the miser by giving, overcome the liar by truth.
—Buddha in the Dhammapada 1.5 & 17.3*



*Love your enemies, do good to those who hate you, bless those who curse you,
pray for those who abuse you. If someone takes away your coat,
do not withhold your shirt from them. Give to everyone who begs from you;
and if anyone takes away your goods, do not ask for them again.
—Jesus in Luke 6:27-30*

*Jesus and Buddha: The Parallel Sayings, edited by Marcus Borg, Introduction by Jack Kornfield



LETTER FROM A FRIEND

CHRISTOPHER DEARING

We met one afternoon almost two years ago, and I already felt like I knew so much about you from your brother, Youk. With your heart of gold, you touched everyone with whom you crossed paths. You were deaf, yet you had the ability to perceive the world in ways hidden from others. You did not 'speak,' yet your light still filled the room with your presence.

Like all Cambodians who suffered during the Khmer Rouge regime, you were subjected to cruelty, starvation, and hard labor. However, unlike most other Cambodians, your deafness forced you to find innovative ways to communicate, understand, and relate to others. Your intuition, resourcefulness, and indomitable spirit became your trusted companions as you faced your captors. In the years that followed, your love and compassion demonstrated your triumph over their brutality. You never entertained self-pity, envy or malice; rather, your deafness became your window to a higher plane of existence. You found happiness in art, and your paintbrush became your microphone to the world.

Youk cared so deeply for you and he strove to find a way to keep you with him longer. Both of us shared a commonality in your struggle. About the time that your cancer returned, my mother, Andrea, discovered her cancer had also spread.

You and my mother never formally met, but you both shared in the experience of this disease. Both of you underwent surgery, chemotherapy, and the solemn task of end-of-life planning. I could not help but think of your experience when my mother talked of her endless exhaustion, pain, and other physical maladies. While you may have been worlds apart in culture, background and experience, both you and my mother shared the unique gift of grace and the ability to confront life's challenges with dignity.

They say misfortune reveals one's character, and without question, yours was clearly extraordinary. Youk described to me how the doctors pronounced you dead and but for your family's belief in miracles, you would have been assumed to have passed. But your spirit was not ready to depart this world and you returned for a short while—nearly a week—to spend time with those you loved in life.

Death is a curious journey whereby the route is universal, yet the destination is unknown. While religion, philosophy, and science posit different narratives, ultimately all agree that there is beauty in the human condition. There is beauty in the world because of people like you, Kol, and it is incredibly sad to say goodbye. However, I know you have entered a beautiful place in a world more deserving of your light.

Yours sincerely,

Chris



TOP LEFT: Before beginning construction, U.S. Navy Seabees BU1 (SCW) Eric George (left) and BU2 (SCW) Fabian Flores (right) take measurements for the shelves in the display area. TOP RIGHT: U.S. Navy Seabee BU1 (SCW) Eric George assesses the heights of various urns during the construction process. BOTTOM: Youk Chhang, Chairman and Founder of the Sleuk Rith Institute, reviewing plans with U.S. Navy Seabees for the construction of shelves to display the 464 urns in the praying hall of Wat Langka. It is hoped that the display of the urns, accompanied by the book *The Urns*, will help promote healing among visitors to the pagoda.





With gratitude for their assistance, Venerable Rithy Sak of Wat Langka joins the U.S. Navy Seabees in the preah vihear of the pagoda. From left, BU1 (SCW) Eric George, BUC (SCW) Logan Ash, Venerable Rithy Sak (kru-sot chheng), and BU2 (SCW) Fabian Flores.

APPENDIX

THE LIST OF 464 URNS UNCOVERED AT WAT LANGKA
PREPARED BY CHAN "PRATHNA" PRONH, SA FATILY, AND
SOPHEAK PHEANA



អង្គការ: គ្មានអ្វីជាអមតៈ
បញ្ជីអង្គការដែលរកឃើញនៅក្រោមបណ្តាញព្រះពុទ្ធរូប
វត្តលង្កា, ទីក្រុងភ្នំពេញ
រៀបរៀងដោយ: ចាន ប្រាថ្នា, សា ហ្វាទីលី, សុភ័ក្ត្រ ភាណា
វិទ្យាស្ថានស្ថិតិវិភាគ
ខែ កុម្ភៈ ឆ្នាំ ២០១៥

លេខ រៀង	លេខ កូដ	ឈ្មោះជាភាសាអង់គ្លេស	ឈ្មោះ	ភេទ	អាយុ	ថ្ងៃមរណភាព	ទំព័រក្នុង សៀវភៅ
1	6961	Unknown	មិនដឹងឈ្មោះ	?	?	?	21
2	6943	Unknown	មិនដឹងឈ្មោះ	?	?	?	21
3	7016	Vantha	វ៉ាន់តា	ស្រី	១ ឆ្នាំ	១៩៨៨	9
4	7019	Unknown	មិនដឹងឈ្មោះ	?	?	?	24
5	7045	Vong Vimol	វង្ស វិមល	?	?	២៣/០៣/១៩៨៣	27
6	7069	Unknown	មិនដឹងឈ្មោះ	?	?	?	28
7	7032	Yin Ay	យីន អយ	?	?	?	24
8	7102	Aeyben Champa	អើយបេន ចម្ប៉ា	?	?	?	27
9	7110	Yim Yuky	យីម យុគី	?	៣ ឆ្នាំ	?	28

10	7119	Srey Mum	ស្រី ម៉ុំ	?	?	?	
11	7168	(San?) Pang	(សាន?) ប៉ាង	?	?	២៥/០១/១៩៨១	33
12	7175	Unknown	មិនដឹងឈ្មោះ	?	?	?	
13	7187	Yeay Phon	យាយ ផុន	ស្រី	?	២៤/០៧/១៩៩៣	33
14	7208	Unknown	មិនដឹងឈ្មោះ	?	?	?	
15	7210	Kong Nam and Dy (Child)	គង់ ណាំ និង ឌី (កូន)	ប្រុស	៧៤ ឆ្នាំ	២៦/០៥/១៩៨៥	35
	7215	Kong Den	គង់ ដែន	?	?	៣០/០៦/១៩៨៥	35
16	7218	Ros sarie(n)	រស់ សារ៉េ(ន)	?	?	?	35
17	7239	Toeun Chhan	ទៀន ឆន	?	២៩ ឆ្នាំ	១២/០៧/១៩៨៦	35
18	7242	Yeay Sar Phing	យាយ សរ ផឹង	ស្រី	?	?	34
19	7271	Unknown	មិនដឹងឈ្មោះ	?	?	?	

20	7275	Chea Youly	ជា យូលី	?	៥៦ ឆ្នាំ	០១/១០/១៩៨០	35
21	7279	Unknown	មិនដឹងឈ្មោះ	?	?	?	
22	7283	Sarinh	សារីញ	?	?	?	37
23	7293	Unknown	មិនដឹងឈ្មោះ	?	?	?	36
24	7288	Nget Riem	ង៉ែត រៀម	?	?	?	36
25	7294	Unknown	មិនដឹងឈ្មោះ	?	៦៣ ឆ្នាំ	?	36
26	7333	Nornn Ken	នន់ កែន	?	?	១៩៧៤	39
27	7344	Khek Saut	ខែក សូត្រ	?	៤៤ ឆ្នាំ	ព.ស. ២៥៥២	39
28	7346	Unknown	មិនដឹងឈ្មោះ	?	?	?	39
29	7352	Unknown	មិនដឹងឈ្មោះ	?	?	?	39

30	7360	Thach Sen <i>alias</i> Song	ថាច់ សិន ហៅ សុង	?	៣១ ឆ្នាំ	១៩៧៣? ១៩៩៣?	39
31	7367	Unknown	មិនដឹងឈ្មោះ	?	?	?	40
32	7370	Mu Sao	មុ សៅ	ប្រុស	?	?	40
33	7387	Yeay Leng	យាយ ឡេង	ស្រី	?	១៩៨៤	42
34	7392	Sau Sophal (Male child)	កុមារា សូ សុផល	ប្រុស	?	?	43
		Yeay Sok Sen	យាយ សុខ សិន	ស្រី	?	?	
		Neang Sam Savoeun	នាង សំ សារឿន	ស្រី	?	?	
35	7395	Unknown	មិនដឹងឈ្មោះ	?	?	?	43
36	7401	Youralu?	យូរ៉ាលុ?	?	៣៩ ឆ្នាំ	០៦/១០/១៩៩១	43
37	7404	Yeay Yem	យាយ យ៉េម	ស្រី	?	១៩៧៥	43
		Ta?	តា?	ប្រុស	?	?	
38	7446	Bun Sambon	ប៊ុន សំបុណ្យ	?	២៥ ឆ្នាំ	២៧/១១/១៩៨៨	
39	7450	Unknown	មិនដឹងឈ្មោះ	?	?	?	44

40	7476	Unknown	មិនដឹងឈ្មោះ	?	?	?	44
41	7484	Unknown	មិនដឹងឈ្មោះ	?	?	?	
42	7489	Unknown	មិនដឹងឈ្មោះ	?	?	?	
43	7517	Such Sok	ស៊ុច សុខ	?	?	?	45
44	7521	Chou Bun	ចូ ប៊ុន	ស្រី	?	?	45
45	7525	Unknown	មិនដឹងឈ្មោះ	?	?	?	46
46	7529	Chea Chin	ចា ជិន	ស្រី	៦២ ឆ្នាំ	ព.ស. ២៥៥២	45
47	6795	Ou On	អ៊ូ អុន	?	៥៦ ឆ្នាំ	០២/០៩/១៩៨៦	46,22
48	7534	Am Us	អំ ឌុស	?	?	?	49
49	7538	Iem Sy (Oeun)	អៀម ស៊ី (អឿន)	?	?	?	49

50	7542	Unknown	មិនដឹងឈ្មោះ	?	?	?	
51	7549	Yong En	យ៉ុង អិន	?	?	?	49
52	7552	Ben Sam	ប៉ែន សំ	ប្រុស	?	១៣/១០/១៩៨៣	
53	7554	Unknown	មិនដឹងឈ្មោះ	?	?	?	49
54	7556	Unknown	មិនដឹងឈ្មោះ	?	?	?	
55	7558	Ay Lok	អែ ឡុក	ប្រុស	៤២ ឆ្នាំ	២៥/៨/១៩៨៤	49
56	7562	Prum Sopheap	ព្រ៉ុំ សុភាប	?	?	?	50
57	7572	Unknown	មិនដឹងឈ្មោះ	?	?	?	50
58	7579	Nguyen Yong Nhis	ឃ្លៀង យ៉ុងញីស	?	?	២៤/?/១៩៨៣	53
59	7585	Unknown	មិនដឹងឈ្មោះ	?	?	?	

60	7586	Soch Marem	សុច មារ៉េម	?	?	០៥/០៨/១៩៩០	50
61	7590	Mak Touch	ម៉ាក់ ទូច	ស្រី	៨៣ ឆ្នាំ	២២/?/១៩៩១	55
62	7591	Em Sodavy	អែម សុដាវី	?	?	?	55
63	7593	Unknown	មិនដឹងឈ្មោះ	?	?	?	55
64	7594	Dau? Khea	ដូ? កា	?	?	០៨/០១/១៩៨៣	
65	7621	Prasethi Angdara	ប្រសិទ្ធិ អង្គដារ៉ា	?	?	?	55
66	7625	Chies Daok	ចៀស ដាក	?	?	១៩៧៨	
67	7630	Lao Saroth	ឡោ សារដូ	?	?	?	
68	7632	Unknown	មិនដឹងឈ្មោះ	?	?	?	
69	7633	Sau Libiset	សូ លីបវិសិត	?	?	?	55

70	7637	Meou Saruon	មេវ៉ា សារួន	?	?	?	
71	7641	Yorp Say Sreng	យប់ សយ ស្រែង	?	?	?	
72	7645	Sun Chetana	ស៊ុន ចេតនា	?	?	០៥/០៧/១៩៨៥	56
73	7646	Unknown	មិនដឹងឈ្មោះ	?	?	?	
74	7650	Duong Sun	ឌួង ស៊ុន	?	?	១៩/៧/១៩៨៩	56
75	7671	Soeung Sotheavy	សៀង សុធាវី	?	?	?	56
76	7680	Khiev Sambath	ខៀវ សម្បត្តិ	?	?	?	59
77	7721	Oeun (Lenh Choem's child)	អឿន (ជាកូនរបស់លេញ ច័ម)	ស្រី	?	?	60
78	7683	Chhit Savit	ឈិត សាវិត	?	៣០ ឆ្នាំ	១២/១០/១៩៨៧	59
79	7692	Keo Chem	កែវ ច័ម	?	?	?	60

80	7693	Unknown	មិនដឹងឈ្មោះ	?	?	?	
81	7701	Prak Phanna	ប្រាក់ ផាន់ណា	?	?	ព.ស. ២៥៥-?	60
82	7705	Chheng Many	ឆេង ម៉ានី	?	?	១៧/៥/១៩៨៩	60
83	7709	Kea Channyeun	គា ចាន់យ៉ែន	?	?	?	60
84	7710	Unknown	មិនដឹងឈ្មោះ	?	?	?	60
85	7729	Iv Lay	អ៊ីវ ឡាយ	ស្រី	៨៣ ឆ្នាំ	២៦/១២/១៩៨៧	64
86	7731	Unknown	មិនដឹងឈ្មោះ	?	?	?	64
87	7732	Ven Rim	វែន រឹម	?	២៣ ឆ្នាំ	?	64
88	7737	Unknown	មិនដឹងឈ្មោះ	?	?	?	
89	7740	Unknown	មិនដឹងឈ្មោះ	?	?	?	64

90	7741	Unknown	មិនដឹងឈ្មោះ	?	?	?	
91	7751	Bin Dam	ប៊ិន ដាំ	?	?	២៧/០៣/១៩៨៥	
92	7750	Pheng Sokhan	ហេង សុខន	?	?	១៥/០៦/១៩៩០	67
93	7774	Yorn	យន	ស្រី	៦៦ ឆ្នាំ	១៧/១២/១៩៨៩	71
94	7784	Unknown	មិនដឹងឈ្មោះ	?	?	?	71
95	7788	Khiev Nop	ខៀវ ណុប	?	?	?	72
96	7765	Om Sokly	អុំ សុខលី	?	១០ ឆ្នាំ	?	68
97	7769	Keo Seu	កែវ សី	?	៥០ ឆ្នាំ	១១/០៣/១៩៨៨	68, 75
98	7797	Unknown	មិនដឹងឈ្មោះ	?	?	?	72
99	7779	Unknown	មិនដឹងឈ្មោះ	?	?	?	71

100	7801	Unknown	មិនដឹងឈ្មោះ	?	?	?	72
101	7791	Unknown	មិនដឹងឈ្មោះ	?	?	?	75
102	7794	Unknown	មិនដឹងឈ្មោះ	?	?	?	75
103	7754	Prum Thuok	ព្រុំ ធ្លុក	ស្រី	?	?	67
104	7757	Khann Phirun	ខាន់ ភីរុណ	ប្រុស	?	?	67
105	7763	Yors Khiev	យស ខៀវ	ស្រី	?	?	68
		Svay Ut	ស្វាយ អ៊ុត	ប្រុស	?	?	
		Kong Keorin (Father)	កុង កែវរិន (ឪពុក)	ប្រុស	?	?	
		Keo Ngouv	កែវ ងូវ	ស្រី	?	?	
106	7850	Suon Yem (Yauv)	សួន យ៉ែម (យ៉ូវ)	?	?	១១/០៦/១៩៩០	77
107	7851	Duch Sreypeou	ឌុច ស្រីពៅ	?	?	?	77
108	7852	Unknown	មិនដឹងឈ្មោះ	?	?	?	77
109	7854	Unknown	មិនដឹងឈ្មោះ	?	?	?	77

110	7856	Unknown	មិនដឹងឈ្មោះ	?	?	?	77
111	7858	Neary Khun-aun	នារី បុនអួន	ស្រី	២០ ឆ្នាំ	២៩/៥/១៩៨៩	78
112	7860	Unknown	មិនដឹងឈ្មោះ	?	?	?	78
113	7862	Unknown	មិនដឹងឈ្មោះ	?	?	?	78
114	7864	Unknown	មិនដឹងឈ្មោះ	?	?	?	78
115	9147	Unknown	មិនដឹងឈ្មោះ	?	?	?	
116	7873	Sok Cheat	សុខ ជាតិ	?	?	?	78
117	7875	Moul Pamony <i>alias</i> Touch	មូល ប៉ាមុនី ហៅ ទូច	?	?	២៩/១១/១៩៨៨	81
118	7876	Meany Chauv	ម៉ានី ចូវ	ស្រី	?	២១/០១/១៩៩២	81
119	7877	Unknown	មិនដឹងឈ្មោះ	?	?	?	81

120	7878	Unknown	មិនដឹងឈ្មោះ	?	?	?	81
121	7880	Unknown	មិនដឹងឈ្មោះ	?	?	?	81
122	7884	Unknown	មិនដឹងឈ្មោះ	?	?	?	82
123	7886	Unknown	មិនដឹងឈ្មោះ	?	?	?	82
124	7887	Sa Sokkun	ស សុខគុណ	ស្រី	?	១៩៨៥	82
125	7888	Bal Samorn	បាល់ សាមន	ស្រី	?	?	82
126	7890	Kranh Simean	ក្រាញ់ ស៊ីម៉ាន	?	?	១៥/១២/១៩៩១	85
127	7893	Sapon Thida	សាប៉ុន ធីតា	?	?	?	82
128	7934	Unknown	មិនដឹងឈ្មោះ	?	?	?	85
129	7923	Moeung Pisey	មឿង ពិសី	?	?	?	85

130	7944	Chann Kimly	ចាន់ គីមលី	?	?	?	85
131	7953	Tuy Vannthan	តួយ វ៉ាន់ថន	?	?	?	
132	7950	Unknown	មិនដឹងឈ្មោះ	?	?	?	86
133	7951	Ieng Muy-E	អៀង មួយអិ	ស្រី	៤៣ ឆ្នាំ	២២/១២/១៩៨៩	86
134	7954	Unknown	មិនដឹងឈ្មោះ	?	?	?	86
135	7958	Sok Chanphearom	សុខ ច័ន្ទការម្យ	?	?	១៨/០៩/១៩៩២	89
136	7956	Norng Siek	នង សៀក	?	?	?	86
137	7962	Unknown	មិនដឹងឈ្មោះ	?	?	?	89
138	7966	Unknown	មិនដឹងឈ្មោះ	?	?	?	89
139	7969	Unknown	មិនដឹងឈ្មោះ	?	?	?	89

140	7987	Sam Channsinat	សំ ចាន់ស៊ីណាត	?	២៣ ឆ្នាំ	១៣/០៦/១៩៨៩	90
141	7993	Unknown	មិនដឹងឈ្មោះ	?	?	?	93
142	7995	Unknown	មិនដឹងឈ្មោះ	?	?	?	90
143	7998	Ba Vanntha	ប វ៉ាន់ថា	?	?	?	93
144	8004	Mam Te(m)	ម៉ម តេ(ម)	ប្រុស	?	០៤/១០/១៩៨២	93
145	8002	Unknown	មិនដឹងឈ្មោះ	?	?	?	93
146	8006	Ra Yeng	រ៉ា យ៉េង	?	?	?	93
147	8010	Kim Ry	គីម រី	ស្រី	?	១៧/០៧/១៩៩២	95
148	8011	Mao Rann	ម៉ៅ រ៉ាន់	?	?	?	96
149	8015	Nguyen Thi Ngoc	អៀង ធីងុក	?	?	?	96

150	8027	Unknown	មិនដឹងឈ្មោះ	?	?	?	96
151	8024	Unknown	មិនដឹងឈ្មោះ	?	?	?	99
152	8023	Say Khon	សាយ ខុន	ស្រី	?	?	96
153	8045	Unknown	មិនដឹងឈ្មោះ	?	?	?	99
154	8047	Kreng Siek	ក្រេង សៀក	?	?	?	99
155	8051	But Samrong	ប៊ុត សំរុង	?	?	?	99
156	8052	Unreadable	មើលមិនច្បាស់	?	?	?	99
157	8054	Unknown	មិនដឹងឈ្មោះ	?	?	?	109
158	8058	Chheav Sophat	ឈាវ សុផាត	?	?	?	102
159	8060	Unknown	មិនដឹងឈ្មោះ	?	?	?	102

160	8063	Prak Kan	ប្រាក់ កន	?	?	១៣/០៧/១៩៨២	102
161	8066	Chheang Leng	ឈាង ឡេង	ប្រុស	?	១១/០៧/១៩៨៩	102
162	8067	Kong Lan	គង់ ឡាន	?	?	?	102
163	8071	Unknown	មិនដឹងឈ្មោះ	?	?	?	
164	8072	? Sem	? សើម	?	?	២១/១០/១៩៨-?	
165	8075	Unknown	មិនដឹងឈ្មោះ	?	?	?	
166	8081	Unknown	មិនដឹងឈ្មោះ	?	?	?	
167	8082	Te Sarin (Female child)	តុមារី តិ សារិន	ស្រី	?	០៨/១០/១៩៨៧	
168	8085	Unknown	មិនដឹងឈ្មោះ	?	?	?	
169	8088	Unknown	មិនដឹងឈ្មោះ	?	?	?	

170	8090	Lornn?	លន់?	?	?	១០/០៩/១៩៩២	
171	8094	Unknown	មិនដឹងឈ្មោះ	?	?	?	106
172	8097	Hang Kal	ហង់ កល	ប្រុស	?	?	
173	8099	Im Reaksmeay	អ៊ឹម រស្មី	?	?	?	
174	8104	Nou Sambath (Male child)	នូ សម្បត្តិ	?	?	?	
175	8107	York Lam	យក់ ឡាំម	ស្រី	?	១៦/០១/១៩៨៤	
176	8110	Unknown	មិនដឹងឈ្មោះ	?	?	?	
177	8111	Unknown	មិនដឹងឈ្មោះ	?	?	?	
178	8113	Unknown	មិនដឹងឈ្មោះ	?	?	?	
179	8131	Ing Luong	អ៊ីង លួង	ប្រុស	៥៨ ឆ្នាំ	១១/០១/១៩៨៩	

180	8132	Unknown	មិនដឹងឈ្មោះ	?	?	?	
181	8139	Pech Bandet	ពេជ្ជ បណ្ឌិត	?	?	?	115
182	8142	Yeay Yin Cheu	យាយ យិន ជី	?	?	?	116
183	8145	Bun Ly	ប៊ុន លី	ស្រី	?	១០/០២/១៩៨៦	115
184	8149	Hin Sophan	ហ៊ិន សុផាន	?	?	?	115
185	8153	Sok Penh	សុខ ពេញ	ប្រុស	៥៨ ឆ្នាំ	?	115
186	8156	Kal Thay	កល់ ថៃ	?	?	១១/០១/១៩៨៤	115
187	8159	Lang	ឡាង	ស្រី	៧១ ឆ្នាំ	០៨/០៩/១៩៩២	119
188	8156	Matt Ken	ម៉ាត់ កេន	ស្រី	?	?	116
189	8162	Del Sitha	ដេល ស៊ីថា	?	?	?	119

190	8186	Ta Sruey	តា ស្រ៊ុយ	ប្រុស	៦៣ ឆ្នាំ	២៦/១១/១៩៨៨	120
191	8189	Makk Sot	ម៉ក់ សុទ	?	?	២០/០៥/១៩៨៧	120
192	8191	Nguon Nakry	ងួន ណាក្រី	?	?	០៤/០២/១៩៨៦	120
193	8193	Pech Pheavin	ពេជ្រ ភាវីន	?	?	?	120
194	8197	Unknown	មិនដឹងឈ្មោះ	?	?	?	120
195	8201	Unknown	មិនដឹងឈ្មោះ	?	?	?	123
196	8203	Unknown	មិនដឹងឈ្មោះ	?	?	?	123
197	8206	Unknown	មិនដឹងឈ្មោះ	?	?	?	123
198	8208	Sy Hao	ស៊ី ហោ	?	៣២ ឆ្នាំ	?	124
199	8211	Phok Channara	ហុក ចន្ទណារ៉ា	?	?	?	124

200	8212	Duong Kioeun	ឌួង គីឡឺន	?	?	០៥/០៣/១៩៩៤	124
201	8216	Unknown	មិនដឹងឈ្មោះ	?	?	?	
202	8220	Me Aoyim	ម៉ែ អាយឹម	?	?	?	124
203	8223	Mao Loeng	ម៉ៅ ឡឺង	ប្រុស	?	?	129
204	8226	Bach Peikork	បាច ប៊ឹកក	?	?	?	129
205	8227	Vann Van	វ៉ាន់ វ៉ន	?	៥៣ ឆ្នាំ	១៦/១១/១៩៨៧	129
206	8229	Khiev Vey	ខៀវ វ៉ៃ	?	?	?	129
207	8232	Sun Sophay	ស៊ុន សុផៃ	?	?	?	130
208	8231	Unknown	មិនដឹងឈ្មោះ	?	?	?	129
209	8233	Yean Choa	យាន ជ័ (源涿)	?	?	?	130

210	8236	Sau Ram	ស្នូ រ៉ា	?	?	?	130
211	8239	Unknown	មិនដឹងឈ្មោះ	?	?	?	130
212	8240	Sang Pha	សាំង ផា	ស្រី	?	១០/០៩/១៩៨៩	130
213	8243	Nouv Saupren	នូវ ស្នូប្រេន	?	?	?	133
214	8245	Lach Boeun	ឡាច ហ្វឺន	ប្រុស	?	០៤/១២/១៩៨៩	133
215	8246	Unknown	មិនដឹងឈ្មោះ	?	?	?	133
216	8248	Unknown	មិនដឹងឈ្មោះ	?	?	?	
217	8249	Has name yet could not be readable	មានឈ្មោះតែដាច់បាត់អស់ហើយ	?	?	?	
218	8250	Unknown	មិនដឹងឈ្មោះ	?	?	?	135
219	8253	Unknown	មិនដឹងឈ្មោះ	?	?	?	139

220	8254	Unknown	មិនដឹងឈ្មោះ	?	?	?	133
221	8261	Unknown	មិនដឹងឈ្មោះ	?	?	?	
222	8262	Thorn Phally	ធន ផល្លី	?	២១ ឆ្នាំ	?	136
223	8264	Unknown	មិនដឹងឈ្មោះ	?	?	៧/០៣/១៩៨៩	136
224	8266	Lork?	លោក?	ប្រុស	?	?	136
225	8267	Hing Neng	ហ៊ីង ណេង	?	?	?	137
226	8269	Chhok Sim	ឆុក ស៊ឹម	ស្រី	?	?	139
227	8274	Unknown	មិនដឹងឈ្មោះ	?	?	?	139
228	8276	Meak Pet	ម៉ាក ពេឡុ	ប្រុស	១២ ឆ្នាំ	?	139
229	8278	Leng Sokha	ឡេង សុខា	?	?	០២/០៤/១៩៩៤	142

230	8281	Uy Phachoeng	អ៊ុយ ផ្លីង	ប្រុស	?	?	142
		Net Kim-uk	នេត គីមគីក	ស្រី	?	?	
231	8285	Unknown	មិនដឹងឈ្មោះ	?	?	?	142
232	8283	Unknown	មិនដឹងឈ្មោះ	?	?	?	142
233	8289	Leng Samphiech	ឡេង សំអៀច	?	?	?	142
234	8291	Nen Tet	ណែន តេត	?	?	?	145
235	8293	But Chann	ប៊ុត ចាន់	?	?	0៥/0២/១៩៩១	145
236	8297	Men Savuth <i>alias</i> Chheak	ម៉ែន សាវុធ ហៅ ឈាក	?	?	?	145
237	8300	Unknown	មិនដឹងឈ្មោះ	?	?	?	146
238	8303	Your Heng	យួរ ហេង	?	?	0៤/0៥/១៩៨២	146
239	8308	Soch Choeun	សុច ចៀន	?	?	?	146

240	8313	Unknown	មិនដឹងឈ្មោះ	?	?	?	146
241	8315	Ror?	រ?	?	?	?	146
242	8318	Mom Channly (Female child)	កុមារី ម៉ុម ចាន់លី	ស្រី	?	២៣/០៩/១៩៨៧	149
243	8321	Has name yet could not be readable	មានឈ្មោះតែមើលមិនច្បាស់	?	?	?	149
244	8322	Heng Phanna <i>alias</i> Iv Ny	ហេង ផាន់ណា ហៅ អ៊ីវ នី	ប្រុស	?	0៩/០៧/១៩៨៤	149
245	8323	Unknown	មិនដឹងឈ្មោះ	?	?	?	149
246	8324	Roat Bunchhan	រ៉ាត ប៊ុនឆាន	?	?	?	149
247	8325	Khiev Pros	ខៀវ ប្រុស	ប្រុស	?	?	150
248	8326	Unknown	មិនដឹងឈ្មោះ	?	?	?	150
249	8328	Yung Yang Sieng	យុង យ៉ាងសៀង	?	៣៥ ឆ្នាំ	២៨/០៩/១៩៨៩	150

250	8331	Chhaom Long	ឆោម ឡុង	?	?	១២/០៧/១៩៩១	150
251	8336	Huy Khann	ហ៊ុយ ខាន់	?	?	២៤/០៨/១៩៨២	150
252	8338	Tiep Chaokivinh	ទៀប ចៅគីវីង	?	?	?	153
253	8394	Unknown	មិនដឹងឈ្មោះ	?	?	?	153
254	8396	Unknown	មិនដឹងឈ្មោះ	?	?	?	153
255	8401	An Seng (at Kampong Thma)	អាន សេង (នៅកំពង់ថ្ម)	?	?	២៥/០១/១៩៨៧	153
256	8402	Sek Sokha	សេក សុខា	?	?	១៤/០៥/១៩៩៦	153
257	8405	Saur Limkenra	សួរ លីមកេនរ៉ា	?	?	?	154
258	8406	Unknown	មិនដឹងឈ្មោះ	?	?	?	154
259	8412	Nao Nuon	ណៅ នួន	?	?	?	154

260	8415	Unknown	មិនដឹងឈ្មោះ	?	?	?	154
261	8420	Unknown	មិនដឹងឈ្មោះ	?	?	?	151
262	8421	Unknown	មិនដឹងឈ្មោះ	?	?	?	154
263	8424	Unknown	មិនដឹងឈ្មោះ	?	?	?	159
264	8433	Unknown	មិនដឹងឈ្មោះ	?	?	?	157
265	8434	Unknown	មិនដឹងឈ្មោះ	?	?	?	159
266	8437	Tang Limchheng	តាំង លីមឆេង	?	?	?	159
267	8438	Kim San	គីម សាន	?	?	?	159
268	8440	Prak Savan	ប្រាក់ សាវ៉ាន	?	?	២៥/០៨/១៩៨១	159
269	8445	Chao Sam	ចៅ សាំ	?	?	០៨/០២/១៩៨៥	160

270	8446	Unknown	មិនដឹងឈ្មោះ	?	?	?	160
271	8449	Unknown	មិនដឹងឈ្មោះ	?	?	?	160
272	8450	Chhin Pevseu	ឈិន ប៉ែវស៊ី (陈表世)	?	?	?	160
273	8454	Unknown	មិនដឹងឈ្មោះ	?	?	?	160
274	8456	Peou Chanthy	ពៅ ចាន់ថ្មី	?	២៧ ឆ្នាំ	១២/១២/១៩៩២	163
275	8457	Kann Channeary	កាន់ ចាន់នារី	?	៣៥ ឆ្នាំ	២០/០៣/១៩៩២	163
276	8461	Unknown	មិនដឹងឈ្មោះ	?	?	?	163
277	8463	Unknown	មិនដឹងឈ្មោះ	?	?	?	163
278	8466	Saom Yoeun (Female child)	សោម យ៉េន (កុមារី)	ស្រី	?	?	165
279	8468	Unknown (Female child)	មិនដឹងឈ្មោះ (កុមារី)	ស្រី	?	?	171

280	8471	Unknown	មិនដឹងឈ្មោះ	?	?	?	177
281	8478	Da Ran	ដា រ៉ាន	?	?	?	163
282	8482	Unknown	មិនដឹងឈ្មោះ	?	?	?	166
283	8563	Khou Hong?	ហូ ហុង?	?	?	២៤/០៧/១៩៨២	175
284	8488	Unknown	មិនដឹងឈ្មោះ	?	?	?	166
285	8489	Unknown	មិនដឹងឈ្មោះ	?	?	?	178
286	8491	Unknown	មិនដឹងឈ្មោះ	?	?	?	166
287	8493	Miech Ros	ម៉ៀច រស់	ស្រី	៩៥ ឆ្នាំ	០១/០៧/១៩៨៨	166
288	8481	Unknown	មិនដឹងឈ្មោះ	?	?	?	166
289	849៨	Him Thann	ហ៊ឹម ថាន់	?	?	?	169

290	8501	Unknown	មិនដឹងឈ្មោះ	?	?	?	178
291	8507	Unknown	មិនដឹងឈ្មោះ	?	?	?	169
292	8508	Sao Heng	សៅ ហេង	?	?	២០/០៧/១៩៨៣	169
293	8510	Nit Savoeun	និត សាវៀន	ប្រុស	២៨ ឆ្នាំ	០៨/០១/១៩៩១	169
294	8517	Unknown	មិនដឹងឈ្មោះ	?	?	?	179
295	8519	Unknown	មិនដឹងឈ្មោះ	?	?	?	179
296	8524	Unknown	មិនដឹងឈ្មោះ	?	?	?	169
297	8525	Lao Sokprachea	ឡោ សុខប្រថា	?	?	១៣/០៨/១៩៨៧	172
298	8527	Unknown	មិនដឹងឈ្មោះ	?	?	?	180
299	8529	Unknown	មិនដឹងឈ្មោះ	?	?	?	172

300	8531	Unknown	មិនដឹងឈ្មោះ	?	?	?	172
301	8534	Unknown	មិនដឹងឈ្មោះ	?	?	?	172
302	8536	Seng Ting (Father)	សេង ទីង (លោកឪពុក)	ប្រុស	?	?/០៥/១៩៨១	175
303	8538	Bun Soklay	ប៊ុន សុខឡាយ	ស្រី	?	២០/១០/១៩៨៤	
304	8541	Im Phin	អ៊ឹម ភិន	?	២៣ ឆ្នាំ	២២/០២/១៩៩០	172
305	8547	Unknown (have photo)	មិនដឹងឈ្មោះ (មានរូបថត)	?	?	?	
306	8548	Choung Song	ចូង សុង	?	?	?	180
307	8553	Chhay Leng	ឆៃ ឡេង	?	?	?	175
308	8555	Nhen Tara	ញ៉េន តារា	?	?	១០/១២/១៩៨៤	175
309	8557	Unknown	មិនដឹងឈ្មោះ	?	?	?	181

310	8560	Nhanh Sarik	ញ៉ាញ សារីក	?	៤២ ឆ្នាំ	?	175
311	8573	Kim Chhaya	គីម ឆាយា	ប្រុស	?	០៤/១២/១៩៨៩	105
312	8575	Khiev Mit	ខៀវ មិត	?	៤៥ ឆ្នាំ	០២/០៦/១៩៩២	105
313	8576	Sok Chhann	សុខ ឆាន់	?	៥១ ឆ្នាំ	១៦/០៧/១៩៨៨	105
314	8579	Unknown	មិនដឹងឈ្មោះ	?	?	?	105
315	8582	Unknown	មិនដឹងឈ្មោះ	?	?	?	105
316	8617	Ta Kao	តា កៅ	ប្រុស	?	២៣/០១/១៩៩០	182
317	8585	Unknown	មិនដឹងឈ្មោះ	?	៤៣ ឆ្នាំ	២៩/១១/១៩៩០	106
318	8586	Unknown	មិនដឹងឈ្មោះ	?	?	?	106
319	8591	Unknown	មិនដឹងឈ្មោះ	?	?	?	106

320	8590	Unknown	មិនដឹងឈ្មោះ	?	?	?	106
321	8596	Unknown	មិនដឹងឈ្មោះ	?	?	?	111
322	8597	Unknown	មិនដឹងឈ្មោះ	?	?	?	111
323	8600	Saot Sinat	សោត ស៊ីណាត	?	?	?	111
324	8602	Unknown	មិនដឹងឈ្មោះ	?	?	?	111
325	8604	Unknown	មិនដឹងឈ្មោះ	?	?	?	111
326	8606	Mao Un	ម៉ៅ អ៊ុន	?	?	១៩៧៤	112
327	8608	Uong Ponlork	អ៊ុង ពន្លក	?	?	១៩៩៣	112
328	8609	Unknown	មិនដឹងឈ្មោះ	?	?	?	112
329	8612	Lim Puch	លីម ពុជ	ស្រី	?	?	112

330	8614	Unknown	មិនដឹងឈ្មោះ	?	?	?	112
331	8615	Unknown	មិនដឹងឈ្មោះ	?	?	?	182
332	8620	Chea Savorn	ជា សាវន	?	៤៤ ឆ្នាំ	១៦/០២/១៩៨៨	182
333	862៥	Unknown	មិនដឹងឈ្មោះ	?	?	?	182
334	8629	Unknown	មិនដឹងឈ្មោះ	?	?	?	182
335	8630	Unknown	មិនដឹងឈ្មោះ	?	?	?	185
336	8633	Phok Kim	ផុក គីម	?	?	?	185
337	8635	Photo	មានរូបថត	ស្រី	?	?	185
338	8638	Pech	ពេជ្រ	?	?	?	185
339	8639	Hao Seat	ហោ ស៊ាត	?	?	១៩៨៧	185

340	8642	Unknown	មិនដឹងឈ្មោះ	?	?	?	186
341	8644	Unknown	មិនដឹងឈ្មោះ	?	?	?	186
342	8647	Thaong Kimpros	ថោង គីមប្រុស	?	?	១៩៩៣	186
343	8649	Unknown	មិនដឹងឈ្មោះ	?	?	?	186
344	8653	Unknown	មិនដឹងឈ្មោះ	?	?	?	189
345	8654	San Yan	សាន យ៉ាន	?	?	១៩៨៨	186
346	8657	Unknown	មិនដឹងឈ្មោះ	?	?	?	191
347	8659	Unknown	មិនដឹងឈ្មោះ	?	?	?	192
348	8661	Moeun Samon	ម៉ឿន សាម៉ុន	?	?	០៦/១១/១៩៧២	191
349	8662	Unknown	មិនដឹងឈ្មោះ	?	?	?	191

350	8663	Hang Soul	ហង្ស ស្វ័ល	?	?	៣១/១០/១៩៨៨	191
351	8665	Keo It	កែវ អ៊ុត	?	?	១៩៨៣	191
352	8676	Se Leang	សែ លាង	ស្រី	?	០២/០៩/១៩៩៣	192
353	8678	Sok Seng	សុខ សេង	?	?	១៩៨៧	192
354	8682	Theavy	ធាវី	?	?	?	195
		Chaota	ចោតា	?	?	?	
		Teng	តេង	?	?	?	
355	8685	Unknown	មិនដឹងឈ្មោះ	?	?	?	195
356	8686	Unknown	មិនដឹងឈ្មោះ	?	?	?	195
357	8690	Hang Mum (Prey Veng)	ហាង ម៉ុំ (ព្រៃវែង)	?	?	?	196
358	8692	Chan Ny	ច័ន្ទ នី	?	?	?	196
359	8694	Sun Sochey	ស៊ុន សុចី	?	?	?	199

360	8702	Unknown	មិនដឹងឈ្មោះ	?	?	?	196
361	8705	Unknown	មិនដឹងឈ្មោះ	?	?	?	196
362	8707	Unknown	មិនដឹងឈ្មោះ	?	?	?	200
363	8708	Unknown	មិនដឹងឈ្មោះ	?	?	?	200
364	8710	Sakk	សាក់	?	?	?	201
365	8712	Unknown	មិនដឹងឈ្មោះ	?	?	?	201
366	8718	Unknown	មិនដឹងឈ្មោះ	?	?	?	202
367	8721	Hong Sereirithy <i>alias</i> Phau	ហុង សេរីរិថ្មី ហៅ ផូ	?	?	១៩៨២	205
368	8722	Unknown	មិនដឹងឈ្មោះ	?	?	?	205
369	8723	Unknown	មិនដឹងឈ្មោះ	?	?	?	202

370	8727	Unknown	មិនដឹងឈ្មោះ	?	?	?	
371	8729	Chhang Mum	ឆាង ម៉ុំ	?	?	?	203
372	8732	Cheng Than	ចេង ថន	?	?	១៩៩០	205
373	8740	Huot	ហួត	ប្រុស	?	?	205
		Vann Van	វ៉ាន់ វ៉ន	ស្រី	?	?	
374	8755	Unknown	មិនដឹងឈ្មោះ	?	?	?	205
375	8762	Unknown	មិនដឹងឈ្មោះ	?	?	?	206
376	8765	Unknown	មិនដឹងឈ្មោះ	?	?	?	
377	8772	Yem Ching	យ៉េម ឆីង	?	?	?	206
378	8774	Vong Mao	វង្ស ម៉ៅ	?	?	?	206
379	8785	Unknown	មិនដឹងឈ្មោះ	?	?	?	206

380	8779	Sim Sary	ស៊ីម សារី	ស្រី	?	១៩៩២	206
381	8789	Unknown	មិនដឹងឈ្មោះ	?	?	?	209
382	8790	Im Chhun	អ៊ឹម ឈុន	?	?		209
		Im Khun	អ៊ឹម យុន	?	?	?	
383	8792	Unknown	មិនដឹងឈ្មោះ	?	?	?	209
384	8795	Unknown	មិនដឹងឈ្មោះ	?	?	?	209
385	8800	Unknown	មិនដឹងឈ្មោះ	?	?	?	209
386	8802	Phuon Lin	ផួន លីន	?	?	៣១/?/១៩៨៤	210
387	8806	Minh Simuon	មិញ ស៊ីមួន	ស្រី	៦១ ឆ្នាំ	២៦/០១/១៩៨៨	210
388	8808	Chim Moeun	ជីម ម៉ឿន	?	?	?	210
389	8811	Tang Kich	តាំង គិច	?	៥០ ឆ្នាំ	២៩/០៨/១៩៨៧	210

390	8809	Unknown	មិនដឹងឈ្មោះ	?	?	?	210
391	8814	Unknown	មិនដឹងឈ្មោះ	?	?	?	213
392	8838	Chheng Sinan (has photo)	ឆេង ស៊ីណាន (មានរូបថត)	ស្រី	?	១៧/០៨/១៩៨៧	213
393	8846	Tuon Vuthy	ទួន វុធី	?	?	០២/០៨/១៩៨៣	216
394	8848	Cheach? Sech	ជាច? សេច	?	?	?	216
395	8852	Ngoeu Haiheng	ងោ ហៃហេង	?	?	?	219
396	8854	Unknown	មិនដឹងឈ្មោះ	?	?	?	219
397	8857	Unknown	មិនដឹងឈ្មោះ	?	?	?	219
398	8860	Unknown	មិនដឹងឈ្មោះ	?	?	?	219
399	8863	Unknown	មិនដឹងឈ្មោះ	?	?	?	219

400	8864	Unknown	មិនដឹងឈ្មោះ	?	?	?	220
401	8871	Unknown	មិនដឹងឈ្មោះ	?	?	?	220
402	8874	Unknown	មិនដឹងឈ្មោះ	?	?	?	220
403	8878	Unknown	មិនដឹងឈ្មោះ	?	?	?	220
404	8884	Unknown	មិនដឹងឈ្មោះ	?	?	?	223
405	8888	Prum Viseth	ព្រុំ វិសិទ្ធ	?	?	?	223
406	8889	Kris Ouch	គ្រីស អ៊ូច	?	?	?	223
407	8893	Unknown	មិនដឹងឈ្មោះ	?	?	?	223
408	8898	Sun Saran	ស៊ុន សារ៉ាន	?	?	?	209
409	8900	Men Sinavuth <i>alias</i> Sruoch	ម៉ែន ស៊ីណាវុត ហៅ ស្រួច	?	២០ ឆ្នាំ	១៣/០៣/១៩៨៨	224

410	8903	Thie?	ធៀ?	?	៣៧ ឆ្នាំ	១៣/០៣/១៩៨៩	224
411	8913	Unknown	មិនដឹងឈ្មោះ	?	?	?	227
412	8919	Unknown	មិនដឹងឈ្មោះ	?	?	?	224
413	8921	Seng Sen	សេង សេន	?	១៤ ខែ		224
414	8923	Thlorc Paulida	ធ្លក ប៉ូលីដា	?	?	?	227
415	8941	Keo Un	កែវ អ៊ុន	?	?	៣០/១០/១៩៨៤	230
416	8947	Unknown	មិនដឹងឈ្មោះ	?	?	?	230
417	8953	Svay Sao	ស្វាយ សៅ	?	?	១៦/០៨/១៩៨៨	230
418	8958	Kang Vanny	កង វ៉ាន់	ស្រី	?	០៦/០៩/១៩៨៣	233
		Nhik Neang	ញឹក នាង	?	?	?	
419	8961	Unknown	មិនដឹងឈ្មោះ	?	?	?	233

420	8965	Unknown	មិនដឹងឈ្មោះ	?	?	?	233
421	8968	Pen Sinat	ប៉ែន ស៊ីណាត	?	?	?	233
422	8971	Ly Choung	លី ចុង	?	?	?	234
423	8984	Ngauv Huoy	ង៉ូវ ហ្វូយ	ស្រី	?	?	234
424	8989	Kim Rithyvuth	គឹម រិទ្ធិវុត	ប្រុស	៣ ឆ្នាំ	១០/០៥/១៩៨៩	236
425	8997	Chann Dimang	ចាន់ ឌីម៉ង់	ស្រី	៦ ឆ្នាំ	១០/១០/១៩៨៨	236
426	9001	Unknown	មិនដឹងឈ្មោះ	?	?	?	237
427	9016	Unknown	មិនដឹងឈ្មោះ	?	?	?	239
428	9020	Unknown	មិនដឹងឈ្មោះ	?	?	?	239
429	9022	Yim Sarem	យឹម សារ៉េម	?	?	?	239

430	9026	Unknown	មិនដឹងឈ្មោះ	?	?	?	240
431	9027	Unknown	មិនដឹងឈ្មោះ	?	?	?	240
432	9029	Unknown	មិនដឹងឈ្មោះ	?	?	?	240
433	9041	Unknown	មិនដឹងឈ្មោះ	?	?	?	244
434	9044	In Phally <i>alias</i> Am	ឥន ផល្លី ហៅ អាំ	ស្រី	៣៧ ឆ្នាំ	២៨/០៥/១៩៩៣	244
435	9050	Unknown	មិនដឹងឈ្មោះ	?	?	?	244
436	9051	Unknown	មិនដឹងឈ្មោះ	?	?	?	249
437	9055	Unknown	មិនដឹងឈ្មោះ	?	?	?	249
438	9046	Pen Mut	ប៉ែន មុត	?	?	?	244
439	9060	Unknown	មិនដឹងឈ្មោះ	?	?	?	250

440	9057	Om May	អុំ ម៉ែយ	?	?	?	249
441	9064	Unknown	មិនដឹងឈ្មោះ	?	?	?	253
442	9069	Vannada	វណ្ណាដា	?	?	០៦/០២/១៩៨១	249
443	9073	Unknown	មិនដឹងឈ្មោះ	?	?	?	250
444	9076	Unknown	មិនដឹងឈ្មោះ	?	?	?	250
445	9078	Om Nguon <i>alias</i> Khliang	អុម ងួន ហៅ ឃ្លាំង	?	?	?	251
446	9082	Unknown	មិនដឹងឈ្មោះ	?	?	?	253
447	9085	Unknown	មិនដឹងឈ្មោះ	?	?	?	253
448	9088	Unknown	មិនដឹងឈ្មោះ	?	?	?	254
449	9090	Unknown	មិនដឹងឈ្មោះ	?	?	?	254

450	9093	Unknown	មិនដឹងឈ្មោះ	?	?	?	254
451	9096	Kim Ngon	គីម ង៉ុន	ប្រុស	?	?	254
452	9099	Unknown	មិនដឹងឈ្មោះ	?	?	?	
453	9103	Unknown	មិនដឹងឈ្មោះ	?	?	?	254
454	9104	Unknown	មិនដឹងឈ្មោះ	?	?	?	257
455	9112	Um Chann (No 1532, Ressey Keo Village)	អុំ ចាន់ (ផ្ទះលេខ ១៥៣២, ភូមិប្រស្សី កែវ)	ប្រុស	?	?	257
456	9116	Unknown	មិនដឹងឈ្មោះ	?	?	?	257
457	9120	Kap Davy	កប ដាវី	ស្រី	២៤ ឆ្នាំ	១៥/០៣/១៩៨៨	258
458	9123	Phatt Tauch	ផាត់ តូច	ប្រុស	៦០ ឆ្នាំ	២៩/០៦/១៩៨៨	261
459	9125	Sok Sathara	សុខ សត្តារ៉ា	ស្រី	?	១៩៩០	258

460	9127	Ing Sokha	អ៊ីង សុខា	?	៣១ ឆ្នាំ	?	258
461	9130	Taem Yy	តើម យី	?	៥១ ឆ្នាំ	?	261
462	9136	Unknown	មិនដឹងឈ្មោះ	?	?	?	261
463	9138	Unknown	មិនដឹងឈ្មោះ	?	?	?	261
464	9140	Unknown	មិនដឹងឈ្មោះ	?	?	?	263



ប្រវត្តិសង្ខេបមួយអំពីកោដ្ឋ

“កើតមួយជាតិ ធាតុមួយបាន”

ពាក្យមួយខ្លះខាងលើបានលើកឡើងអំពីអត្ថន័យ នៃធាតុរបស់មនុស្សដែលបានស្លាប់ នៅក្នុងទំនៀម ទម្លាប់ និងប្រពៃណីខ្មែរ។ ពាក្យខាងលើក៏បានលើកឡើងអំពីតួនាទីសំខាន់របស់ពិធីបុណ្យសពតាមបែប ព្រះពុទ្ធសាសនា ដែលរៀបរាប់អំពីដំណើរនៃការស្លាប់ និងការចាប់កំណើតឡើងវិញ។ អត្ថន័យនៃការ ស្លាប់ និងការចាប់កំណើតឡើងវិញមិនមែនអាស្រ័យទៅនឹងធាតុដែលនៅសេសសល់ប៉ុណ្ណោះទេ ប៉ុន្តែក៏ អាស្រ័យទៅនឹងទីកន្លែងដែលធាតុនោះត្រូវបានតម្កល់។ វត្ថុដែលធាតុទាំងនោះត្រូវបានតម្កល់ ហៅថា “កោដ្ឋ”។

កោដ្ឋត្រូវបានប្រើសម្រាប់ដាក់ធាតុដែលបានបូជា។ កោដ្ឋ ត្រូវបានរចនាឡើងអំពីកុលាល ភាជន៍ ឬលោហធាតុ ដោយមានកំពូលស្រួចប្រដូចទៅនឹងភ្នំ ឬទីខ្ពស់បំផុត ដែលតំណាងឲ្យការធ្វើ ដំណើរចាកចេញពីភពផែនដីទៅកាន់បរលោក។ កំពូលស្រួចនៅលើកោដ្ឋក៏បានបញ្ជាក់អំពីដំណើរឆ្ពោះ ទៅរកការចាប់ជាតិឡើងវិញរបស់ព្រលឹងអ្នកស្លាប់។ កោដ្ឋជានិមិត្តរូបនៃការស្លាប់។ មិនមែនមានតែនៅ ប្រទេសកម្ពុជាប៉ុណ្ណោះទេដែលមានប្រើប្រាស់កោដ្ឋសម្រាប់តម្កល់ធាតុ ឬមិនមែនទើបតែមានប្រើនៅ ក្នុងពេលបច្ចុប្បន្ននោះដែរ។ កោដ្ឋត្រូវបានមនុស្សប្រើប្រាស់តាំងពីយូរលង់ណាស់មកហើយ ពោលគឺ តាំងពីអារ្យធម៌របស់មនុស្សជាតិ។

នៅក្នុងអារ្យធម៌របស់មនុស្សជាតិ កោដ្ឋត្រូវបានប្រើសម្រាប់ដាក់សាកសព។ នៅយុគសម័យ ដើម ការប្រើប្រាស់កោដ្ឋមានជាប់ទំនាក់ទំនងទៅនឹងប្រពៃណីកប់ពាង ឬក្រឡសពរបស់ប្រជាជាតិជា ច្រើនក្នុងតំបន់អាស៊ី។ នៅក្នុងការអនុវត្តន៍ មនុស្សដាក់សាកសពដែលទើបនឹងស្លាប់ថ្មី ឬសាកសព ដែលបានកប់រួចម្តងហើយគាស់មកវិញនៅសល់តែឆ្អឹងទៅក្នុងក្រឡមុននឹងបញ្ចុះ។ នៅប្រទេសឥណ្ឌា ប្រជាជនរស់នៅតំបន់ជ្រលងភ្នំឌីកាន និងតាពី បានកប់ឆ្អឹងរបស់សាកសពទៅក្នុងកោដ្ឋដោយមាន គម្របបិទជិតរួចដាក់បញ្ជ្រាសទៅក្នុងដី។ បើយោងទៅតាមភស្តុតាងផ្នែកបុរាណវិទ្យាបានបង្ហាញថា ប្រជាជននៅតំបន់អាស៊ីអាគ្នេយ៍បានប្រើប្រាស់ក្រឡសម្រាប់កប់សាកសព តាំងពីចុងយុគសម័យថ្មរំលីង មកម៉្លេះ ប្រហែលជា១ពាន់ឆ្នាំមុនគ្រិស្តសករាជ។ នៅប្រទេសថៃ គេសង្កេតឃើញមានអនុវត្តការកប់ សាកសពនៅក្នុងក្រឡតាំងពីចុងសម័យបុរេប្រវត្តិ រហូតដល់សតវត្សរ៍ទី១១។ យោងតាមភស្តុតាងផ្នែក បុរាណវិទ្យា គេសង្កេតឃើញមានការអនុវត្តន៍បែបនេះនៅភាគឦសានប្រទេសថៃ។ ចំណែកឯនៅ

ប្រទេសកម្ពុជាវិញ ការអនុវត្តន៍ស្រដៀងគ្នានេះសង្កេតឃើញមាននៅតំបន់បុរាណវិទ្យាក្បែរភ្នំក្រវាញ ដែលបានរកឃើញអំពីការប្រើប្រាស់ក្រឡធ្វើអំពីកុលាលភាជន៍ ដើម្បីថែរក្សាឆ្អឹងរបស់អ្នកស្លាប់។ ការ ប្រតិបត្តិបែបនេះត្រូវបានគេយល់ឃើញថាជាវប្បធម៌របស់ជនជាតិភាគតិចតំបន់ខ្ពង់រាប ដែលរស់នៅ តំបន់វាលទំនាប និងតំបន់កោះនៃតំបន់អាស៊ីអាគ្នេយ៍។

យោងតាមកំណត់ហេតុប្រវត្តិសាស្ត្រ ការប្រណិប័តន៍ប្រពៃណីបែបនេះនៅតំបន់វាលទំនាបនៃ ប្រទេសកម្ពុជាត្រូវបានរកឃើញនៅក្នុងការសិក្សាអំពីសម័យមុនអង្គរ និងក្រោយអង្គរ។ នៅក្នុងការ សិក្សារបស់ Paul Pelliot អំពីពង្សាវតារចិននៅសម័យហ្វូណានពីសតវត្សរ៍ទី១ ដល់សតវត្សរ៍ទី៧នៃ គ្រិស្តសករាជ បានរកឃើញថាមានពិធីបូជានិយមយ៉ាងត្រូវបានប្រើប្រាស់នៅក្នុងពិធីបុណ្យសព ដូចជា ការបោះ សាកសពទៅក្នុងទឹកទន្លេ ការបូជាសាកសព ការបញ្ចុះសាកសព និងការទុកសាកសពចោលនៅក្នុង ព្រៃដើម្បីបូជាដល់សត្វព្រៃ។ ចំណែកឯនៅតំបន់ភាគខាងត្បូងទន្លេមេគង្គវិញ ភស្តុតាងមួយចំនួនបាន បង្ហាញអំពីការបូជាសាកសពនៅក្នុងប្រពៃណីរបស់ប្រជាជននៅអតីតតំបន់អូរកែវ ដែលបានអនុវត្តតាំង ពីសតវត្សរ៍ទី៣ ដល់សតវត្សរ៍ទី៦មកម៉្លេះ។ អត្ថបទរបស់អង្គទូតចិនឈ្មោះ ជីវ តាក្វាន់ ដែលបានធ្វើ ដំណើរមកដល់អង្គរ នៅចន្លោះសតវត្សរ៍ទី១៣ បានបង្ហាញអំពីភាពខុសគ្នានៃកន្លែងទុកសាកសពរវាង គ្រួសាររាជវង្ស និងគ្រួសារស្រុសាមញ្ញ។ សាកសព ឬឆ្អឹងរបស់ព្រះមហាក្សត្រត្រូវបានបញ្ចុះនៅក្នុង វិមាន។ ចំណែកឯ សាកសព ឬឆ្អឹងរបស់រាស្ត្រសាមញ្ញវិញត្រូវបានរុំនឹងកន្ទេល និងត្រូវបានកប់នៅតំបន់ ដាច់ស្រយាលឆ្ងាយពីទីប្រជុំជន ឬទីក្រុង។ ជីវ តាក្វាន់ ក៏បានលើកឡើងដែរថា នៅពេលនោះគាត់ក៏ សង្កេតឃើញមានការកើនឡើងនៃការបូជាសព។ នៅសម័យក្រោយអង្គរចាប់ពីសតវត្សរ៍ទី១៥ ដល់ សតវត្សរ៍ទី១៩ កោដ្ឋតម្កល់ធាតុជាង២០០ត្រូវបានរកឃើញនៅតាមប្រាសាទមួយចំនួន ដែលកសាង ក្រោយសម័យអង្គរ។ ភស្តុតាងតាំងអស់នោះបានបង្ហាញអំពីការអនុវត្តន៍ការបូជាសាកសព និងការប្រើ ប្រាស់កោដ្ឋសម្រាប់ដាក់ធាតុ ដែលបានបន្តអនុវត្តរហូតដល់សម័យក្រោយអង្គរ។

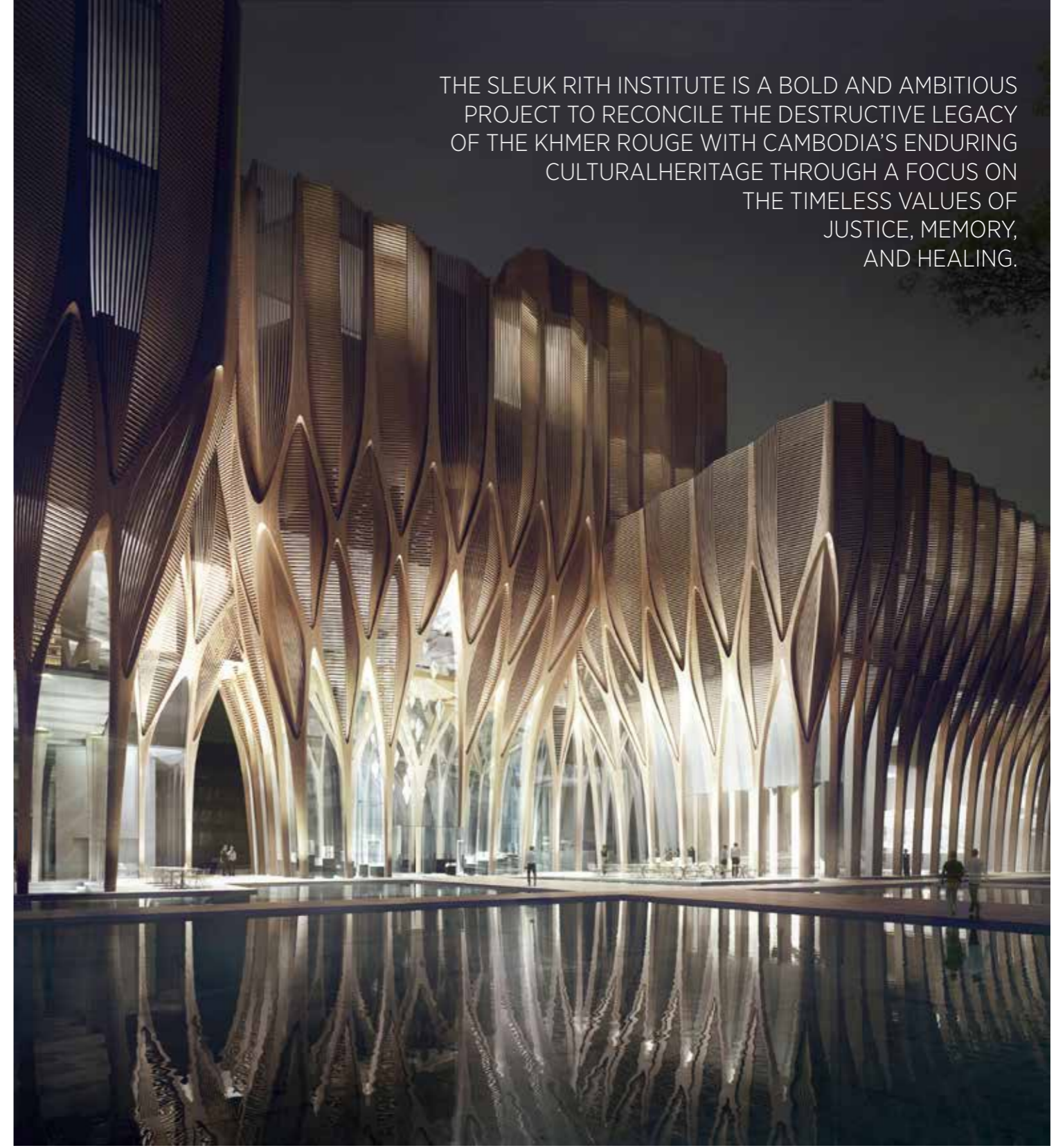
នៅសម័យបច្ចុប្បន្ន នៅប្រទេសកម្ពុជា ការប្រើប្រាស់កោដ្ឋមានទំនាក់ទំនងយ៉ាងជិតស្និទ្ធទៅនឹង ពិធីបុណ្យបូជាសាកសពរបស់ព្រះពុទ្ធសាសនា។ ប៉ុន្តែការអនុវត្តន៍អាចខុសគ្នាពីតំបន់មួយទៅតំបន់មួយ ឬតាមប្រពៃណីនៅក្នុងតំបន់។ ប្រជាជនដែលរស់នៅតំបន់ខ្ពង់រាបនៃភូមិភាគឦសាននៅបន្តប្រពៃណី កប់សាកសពរហូតដល់សព្វថ្ងៃ នៅពេលដែលប្រជាជនរស់នៅតំបន់វាលទំនាបអនុវត្តការបូជាសព។ ជាងនេះទៅទៀត ពិធីបុណ្យសពនៅតំបន់វាលទំនាបក៏មានលក្ខណៈខុសគ្នារវាងប្រជាជនរស់នៅតំបន់ ជនបទ និងទីក្រុង។ ជាទូទៅ ប្រជាជនរស់នៅទីក្រុងប្រារព្ធពិធីបូជាសាកសព មួយ ឬបីថ្ងៃបន្ទាប់ពី មនុស្សស្លាប់។ ចំណែកឯប្រជាជនរស់នៅទីជនបទវិញចាប់ផ្តើមប្រារព្ធពិធីបុណ្យសពដោយការបញ្ចុះ សាកសព និងបញ្ចប់ដោយការបូជាសាកសព។ ជាទូទៅ សមាជិករបស់គ្រួសារសពជាអ្នករក្សាកោដ្ឋ

តម្កល់ធាតុ។ សមាជិករបស់គ្រួសារសពអាចបញ្ចុះកោដ្ឋតម្កល់ធាតុអ្នកស្លាប់ជាមួយរបស់របរដែលអ្នកស្លាប់ធ្លាប់ប្រើប្រាស់ថ្ងៃ ឬតម្កល់កោដ្ឋនៅក្នុងចេតិយគ្រួសារ ឬចេតិយរួមនៅក្នុងវត្ត។ ប៉ុន្តែការអនុវត្តន៍ជាក់ស្តែងអាចខុសគ្នាចំពោះព្រះសង្ឃ មន្ត្រីជាន់ខ្ពស់ ឬគ្រួសាររាជវង្សានុវង្ស ដែលជាទូទៅចេតិយគ្រួសារត្រូវបានកសាងឡើងដើម្បីតម្កល់កោដ្ឋរបស់សាកសពដែលទើបនឹងស្លាប់ ឬធាតុរបស់អ្នកស្លាប់។

ស៊ីរី សារីណា
នាយកសារមន្ទីរនៃការចងចាំ
វិទ្យាស្ថានស្ទីករីត



SLEUK RITH INSTITUTE



THE SLEUK RITH INSTITUTE IS A BOLD AND AMBITIOUS PROJECT TO RECONCILE THE DESTRUCTIVE LEGACY OF THE KHMER ROUGE WITH CAMBODIA'S ENDURING CULTURAL HERITAGE THROUGH A FOCUS ON THE TIMELESS VALUES OF JUSTICE, MEMORY, AND HEALING.

"Youk Chhang's vision is inspirational. We look forward to [realizing] his vision in a contemporary building that remembers that heritage, but also reflects the unwavering belief and optimism for the future using education, understanding and inspiration to positively engage visitors."
—Zaha Hadid, Architect

THE INSTITUTE: A PLACE FOR MEMORY, JUSTICE & HEALING

It is a worthy, noble cause—one that will educate, impact and influence generations to come. Through research and healing, Cambodians along with supporters the world over will be able to reconcile these atrocities with the rich culture, heritage, and spirit of Cambodia.

The Institute Will:

- Provide access to an archive of documents, photographs, and other evidence of the crimes against humanity perpetrated by the Khmer Rouge regime
- Align the destructive legacy of the Khmer Rouge regime in the much broader and richer context of Cambodia's enduring cultural heritage
- Establish Asia's pre-eminent center for comparative research, analysis and interpretation on genocide, conflict and human rights with working space and library services
- Construct a prestigious post-graduate academy to prepare prospective government and civic leaders, building on international best practices and Cambodian history, politics and culture
- Pursue a design and image for the complex that powerfully embrace remembrance, healing and restoration in the context of timeless Asian humanitarian values and design
- Meaningfully transition away from traditional genocide and war crimes memorial architecture with a vision brought to life by renowned architect Zaha Hadid



SCHOOL OF GENOCIDE, CONFLICT & HUMAN RIGHTS STUDIES Keeping the MEMORY Alive

Although archives and survivors provide the factual and emotional basis for memory, Cambodia's future generations will carry on the processes of collective healing and ensuring justice. Although primarily focused on Cambodians, it will recruit outstanding candidates regionally and internationally to join their Cambodian colleagues to jointly craft strategies and policies oriented toward creation of a future of increased understanding, empathy and justice.

RESEARCH AND NATIONAL POLICY DEVELOPMENT Fostering a Nation of JUSTICE

The Research and National Policy Development Center will serve as a regional hub for research in the fields of crimes against humanity and sustainable development, building on the Documentation Center of Cambodia's tradition of hosting 100 research visitors annually. Drawing on the Documentation Center of Cambodia's vast archives, scholars from a variety of pursuits will engage in diverse research projects designed to impact policy-making at the national, regional and international levels.

MUSEUM OF MEMORY Creating Space for HEALING

The Museum will invoke the history of the Khmer Rouge in the lengthy context of Cambodia's rich cultural, religious and architectural history, emphasizing integration and reconciliation. In collaboration with 24 museums dispersed throughout Cambodia, the Museum of Memory will curate local exhibitions to intensify the population's exposure, awareness, and reconciliation on multiple levels of perception and understanding.

A LEGACY RENEWED: BRINGING THE DC-CAM MISSION INTO THE FUTURE

Since 1995, Documentation Center of Cambodia (DC-CAM) has been at the forefront of efforts to document the crimes against humanity and other abuses committed by the Khmer Rouge regime during its four-year reign of terror. The Sleuk Rith Institute will elevate and extend the work of DC-Cam, honoring and perpetuating the memory of the victims and survivors. It is only through an understanding of crimes against humanity and their consequences, alongside examples of resiliency of spirit, that will ensure such atrocities never happen again.

Show your support by contributing to the Sleuk Rith Institute. Find out more by visiting www.cambodiasri.org.





A BRIEF HISTORY OF LANGKA PRAEH KOSSUMARAM MONASTERY

Langka Monastery is known as Wat Langka or Langka Pagoda and is located southwest of the Independence Monument in Phnom Penh. It was founded by the Monareh Preah Barom Reachea Ponhea Yat in year 1981 of the Buddhist era (BE), 1431 AD, and was originally located to the northeast of the Phnom Daun Penh Monastery. In 2442 BE (1892 AD), the Phnom Penh municipal authorities informed the Chau Adhicar (Head of the Monastic Community), the Venerable Preah Nhean Bavav Vichea Ok, that provisions contained in the plan for urban development would entail the removal of the sanctuary and monastic buildings to their present site. Shortly after the receipt of this information, the Venerable Chau Adhicar died with the result that the task of demolishing the monastic sanctuary devolved upon his successor, the Venerable Preah Nhean Bavav Vichea Khatt, who gave the necessary orders for the demolition of the building in 2453 BE (1910 AD), and for a new sanctuary to be constructed in brick on the site allocated for this purpose. He was greatly assisted in this task by the then Minister of Justice, Okhna Yomareach Men; his wife, Chumteav Preap; and by another distinguished lay patroness, Chaukun Prayouvong Patt. Both the Venerable Chau Adhicar and the Minister of Justice passed away before the edifice had been completed. Following their deaths, the Royal Family assumed the task of providing the Langka Monastic Community with the required assistance—a task which they continue to this day.

Currently, Wat Langka is headed by Samdech Preahmoha Areyavong Sao Chanthol.

For more information about Wat Langka and The Urns, please contact:

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ACKNOWLEDGMENTS BY OUCH MAKARA

I wholeheartedly thank my director Chhang Youk, whom I call Uncle Youk, for the opportunity to photograph the cremation urns that he discovered while staying at Wat Langka Pagoda following the death of his deaf sister. I hope my photography will help to keep the memory of his beloved sister alive. I thank the monks at Wat Langka Pagoda, who have enlightened me about life and who provided the Documentation Center of Cambodia, including my colleagues and me, with full access to the pagoda to perform our work. I thank everyone who worked days and nights and weekends to ensure that this book would be published. I thank USAID for providing the financial support to publish our book, which I hope will promote healing among the surviving family members. I hope this book will be a lesson to Cambodians that we can heal together, starting from ashes. I thank U.S. Ambassador William E. Todd, who has been very supportive of this project and of my director. In addition, I was honored that the U.S. Navy Seabees assisted in this important work, demonstrating a cultural sensitivity and enhancing the relationship between the U.S. and Cambodia. As a survivor of the Khmer Rouge regime, Uncle Youk has worked toward realizing his dreams of fostering healing for the entire country and serving as a strong liaison between the U.S. and Cambodia.

Without Elaine McKinnon, this book would not have been able to convey the images that I photographed. Elaine edited this book from A to Z and I appreciate it since my English is very limited.

On a personal note, I would like to thank my parents and dedicate this work to my brother. While photographing these urns, I thought about my own broken family and the loss of my beloved brother in 2006. At that time, I began my life journey alone, at the mercy of fate. My mother cannot read and my father has been an alcoholic ever since I was born. I sincerely wish that, one day in the future, they will become aware of my feelings and my work.