

about my suffering in 1994. On one day of April 1994, about 90 SLORC troops from LIB 106 led by Lt Maung Latt, arrived at my farm. They arrested me and asked about the base of Mon troops near my farm. I replied I did not know and I had not seen Mon troops for more than one week. Then they beat me several times, some young soldiers kicked me with their combat boots. After that they tied me up and brought me to the village as they accused me of refusing to tell them the base of Mon troops. When they arrived at the village, they demanded 1,000 Ks and then released me.

I went to my farmland again as I was busy there preparing to grow rice in the rainy season. One week later, about 40 troops of LIB 406 came and arrested me again by accusing me of joining Mon troops and supporting them. They accused me that since I needed to contact and support the Mon troops, I had stayed in the farm with a lot of rice and other materials. They tied me and beat me several times like before. They confiscated all the belongings, including rice and livestock, from my hut and then took me to the village. They detained me in a small military outpost near our village and demanded my wife to pay them 10,000 Ks for my release. After that my wife tried hard for one week to collect that amount of money. I was released after she gave the ransom. When I was detained, they beat and kicked me several times every day and gave me only a very small amount of food.

Like other villagers, in 1994 and in 1995, I was conscripted as slave-labour for the construction of Ye-Tavoy railway. I worked there four times for more than one month at a time in 1994 and one time in 1995. We brought all our own food and got no payment at all. When I felt sick, my family bought medicines by ourselves.

After I was terribly tortured in December of this cold season [1994], I decided to escape from my village. In the second week of December, about 100 troops from LIB 408 arrested me again at my home by accusing me of being a Mon soldier and detained in their outpost. When they asked me to confess I was a Mon soldier, they beat, hanged me near the fire and dried me for many days. Every time I said I was not a Mon soldier, they beat me and pushed me close to the fire. My wife sold our own farmland and gave the troops 50,000 Ks for my release. After they tortured me for ten days, I was unable to do any kind of hard work like before. I could not sleep on my back. Even if I try to carry some less heavy materials, my back and stomach are too painful to bear. After I decided to leave my village, I sold my farmland and fled into jungle like this.

Interview: 137-HRV: Livelihood, Detention, Torture, Refugee

Name:	Nai L...
Age:	55
Sex :	Male
Ethnicity:	Mon
Religion:	Buddhist

Occupation: Farmer, Former village headman
 Address : Koemile (9-Mile) village, Yebyu Township, Tenasserim Division
 Interviewed: In the first week of May 1995
 Source: HURFOM

At the beginning of January 1995, while I was cutting the bamboo in the forest to the east of my village, about 70 SLORC troops from LIB 406 led by Lt San Way came to me and as soon as they got close to me he ordered one of his officers to slap me. But I did not attempt to escape after being slapped because I did not know the reason and I wanted to know it very much. Two other soldiers also hit me and when I was knocked down on the ground, Lt San Way came and slapped me one more time.

Lt San Way accused me of being a supporter of Mon troops for failure to attend the meeting held in December 1994 and for staying permanently in my betel nut plantation. I admitted sincerely that I did not know the date of the meeting. I did not receive any invitation as I always spent my time in my betel nut plantation. I told them many reasons why I did not stay in village and denied their accusation. But they did not accept any of my arguments. Consistently, they accused me of being a township-level leader appointed by Mon troops. I absolutely denied the accusation, explained to them that I was elected by the villagers at the presence of LIB 410 at that time in the monastery and asked why such an accusation appeared in this situation. They said that as I had no chance to manage in the village, I approached the Mon troops. Anyhow, they did not want to accept my complaints and at the end they tied and brought me to their outpost.

In their outpost of Alaskan, they tortured me and threatened to put me in jail with the allegation of having contact with insurgents. I admitted to them that when I was a village headman, I could not refuse when the Mon troops wanted to meet me. This was the same to the Burmese troops. Recently, although I met Mon troops many times outside of the village, I did not co-operate with them and did not consider to make troubles to the Burmese troops as I knew that I must deal with both sides and keep good relationships being a village headman in the conflict area. I asked them to understand my role. Anyhow, they did not accept what I said. Then, they told me if I did not want to be imprisoned for the allegation, I must give them 7,000 Ks in cash and four sacks of rice. I agreed with them and told my son to sell the rice in the house and give the money to them quickly. After my son brought four sacks of rice and 7,000 Ks in cash, they released me. Then, I decided to stay far away from the Burmese troops and leave the village.

Interview: 138-HRV: Livelihood, Detention, Torture, Refugee, Women

Name: Sein Win
 Age: 34
 Sex: Male

Ethnicity:	Mon
Religion:	Buddhist
Occupation:	Farmer
Address:	Welkawal village, Ye Township, Mon State
Interviewed:	In May 1995 at Payaw Mon refugee camp
Source:	Images Asia

In September 1994, I was abducted by them while I was on my way from the farm because of suffering from malaria attack. After being beaten on the way, I was taken and tied up with ropes around my neck on arrival of my relative's house. Finally, I was taken to the army camp where my legs were locked up in a stock. Afterwards, I was subjected to beatings during interrogation, alleged of helping Mon soldiers and asked about the wireless-set and gun. I said I was an ordinary man and I did not know any thing about that. Being an innocent villager, I was not afraid of their threat. But they did not accept it. I was so severely beaten that I lost consciousness for three times. Blood flowed out from my noses profusely. I was so weaken by the beatings that I even did not know what I had answered to them. They questioned me in Burmese but I was beaten again when I answered in Mon because I could not speak Burmese. After losing conciseness for one hour, they untied all the ropes but my legs were still locked up in the stock. I was tired and fell asleep until mid-night. When I woke up again they continued questioning me with more severe beatings but I was numbed. Four soldiers — one with two strips, another one with one strip and two other privates — from IB 104 under the command of Maj San Wai beat me. Before an interpreter was called for, I was blindfolded and my legs were locked up in the stock. Then, they stepped on my thigh and hit with the back edge of knife. They tied me up like a dummy and beat for three nights. They threatened me I would be shot dead the next day if I did not disclose. As an ordinary villager, I had nothing to say. They also alleged me that I possessed the guns. I was released after my relatives gave them a ransom of 15,000 Ks. Following the beatings, I was almost out of my mind and I was running around in the village like a crazy man and my son followed and pulled me from the back. I could not help but to suffer. I wished I could kill them all on the spot if it was possible.

The SLORC soldiers also tortured villagers very inhumanly. All the women from the village were taken to the field and forced to stand in the scorching sun because the men in their families had escaped from the forcible assignment of by soldiers. There were about 60-70 women including both young, old and pregnant. Some old women lost their consciousness because of intense heat of the sun. They were not allowed to cover themselves from the sun with their 'longyi'. Whenever they tried to do that, they were subjected to beatings. Moreover, they were also prohibited from drinking water. They were released only when the men came back for work.

About in March 1995, two men from our village met the SLORC soldiers on the bank of the stream when they went for fishing. After being order to dig up the sand, one of them was forced to lie in the trench and covered the whole body except his head the sand. After that the soldiers ordered the other one to mourn over the fellow

fisherman who lied in the trench like a dead man. When the fishermen acted as ordered for two hours, they laughed loudly. In that way they made fun of other.

Interview: 139-HRV: Livelihood, Torture, Refugee, Forced Labour

Name: Nai Ye
 Age: 75
 Sex: Male
 Ethnicity: Mon
 Religion: Buddhist
 Occupation: Farmer
 Native: Sinkyaw village, Yebyu Township, Tenasserim Division.
 Interviewed: In May 1995 at Payaw Mon refugee camp
 Source: Images Asia Tape Log.

I didn't suffer much because I was old. The villagers had been conscripted for the railway construction or paid fine for not going to work. Some were arrested and tortured. I left the village because I could not pay money which they collected twice a month and sometimes thrice. Because of my past experiences during the Japanese time, forced labour at this time is worse than that time. We did not have to pay money, we only had to work and we could even earn money from the Japanese. But now there is no pay, only labour. Sometime we were even subjected to beatings and given no food. People have no time to work for their survival. When we could not pay the money, they took all which we earned with many difficulties. We had been suffered in that way for two years.

I won't go back until the Burmese era come to an end and I hope that there will be peace only the Mon people regain own country.

Interview: 140-HRV: Livelihood, Torture, Detention, Slavery, Forced Labour, Refugee Displacement

Name: Nai Ah Krai
 Age: 25
 Sex: Male
 Ethnicity: Mon
 Religion: Buddhist
 Occupation: Farmer
 Address: Ah Mae village, Yebyu Township
 Interviewed: 24 April 1995
 Source: HURFOM

[The following account was told by the escapee from Ah Mae village in April 1995

during an interview with HURFOM at Payaw Mon refugee camp.]

I just arrived to this camp on 10 April before the new year festival (water festival of Mon traditional new year). My family and I walked to this camp for four days from Ah Mae village. I could no longer tolerate the mistreatment of SLORC soldiers and decided to come here. I think the whole village of ours was totally destroyed at this time. In March 1995, the Burmese troops frequently entered our village for with the reasons to conscript the villagers for portering and sometimes they tried to arrest certain villagers by accusing them of being supporters of Mon rebels.

In the afternoon on one day in the second week of March, I was arrested at the entrance of the Ah Mae village by the 80 armed SLORC troops while I was on my way back from farmland east of the village. I thought the soldiers were from LIB 408 commanded by one commander together. As soon as they arrested me, they tied me up with a rope. Other 20 people composed of men, women and children were also prevented from entering into the village as they were worried that the villagers would flee after they heard about the Burmese soldiers.

When I was tied up, they asked me how many acres was my farm and how many baskets of rice can I produce for one acre. Continuously, they asked me the amount of rice provided to the Mon troops by each family and how often the Mon troops came into our village. I gave them some relevant answers which were almost the truth about the Mon troops and normal production of rice in my farm. I did not lie them as I was afraid them beating me. Again, they asked me who were supporters of Mon rebels in Ah Mae and Chabone villages. It is hard questions for me to answer. I told them I did not know. They were angry at me and beat me with rifle butts. And they asked the same questions to other men who were arrested and tied up like me. If they were dissatisfied with the answers of those men, they beat them with rifle butts too. I think they mostly were not satisfied with three of us among the six men they questioned and they accused us that although we knew about the Mon rebels very well, we refused to tell them.

At about 5:00 p.m., after they had known that there were no Mon troops in the village, they entered the village. All the people — men, women and children — in the village fled from the village when they knew that the Burmese troops were coming. The Burmese troops seemed very angry and they fired several times into the air and threatened as if shooting directly at the men in case of finding in the village. After they arrived at the village, they released other three men and all the women, except three of us who were subjected to detention in a big house for all night long. At that night, the soldiers entered into every house and took the belongings of the villagers.

The following morning, three of us were conscripted and into portering to carry ammunitions along with the troops. I had to carry six 60mm mortar shells which was very heavy for me as I was weak at that time. They told us we needed to carry the ammunitions to the Mae Than Taung village. On the way and first day of the

trip we went to the Mae Than Taung village, one villager escaped, causing the soldiers very angry and beat two of us again. And they also warned us that if they recaptured the escapee, they would kill him. When we arrived half way to Krone Zop village, we slept one night.

The following day we proceeded our trip again. When we arrived at Krone Zop village, we slept one night again and I suffered from diarrhoea. I could not sleep the whole night and I became weaker and weaker. In the morning, I told one commander to allow me to return home as I was suffering from diarrhoea. But as he thought I lied him, he beat me with the rifle butt and warned me not to escape. In the morning when we left Krone Zop village, I told the soldiers to reduce my weight since I was very weak. But they refused and forced me to carry a total of 40 kg along the way in the scorching sun.

In the mid-day, when we took a rest on the way, another villager escaped again. The soldiers were very angry at me and beat me several times with their boots and rifle butts because the man was from our village. They told me if they met those escapees in the village, they would kill them and again threatened me not to escape. They also took my watch to prevent me from escape like the others. I thought I was dying after I walked together with them for three days as I got diarrhoea. Sometimes, when I wanted to take a rest, they did not allow me.

When they arrived at Mae Than Taung village, they stayed there for three days. They interrogated me all the time to expose if our abbot in the village was as a supporter of Mon rebels who provided all needs. I told them I did not know whether he was a supporter of Mon rebels or not. Actually, in my village as there were many village headmen who had been arrested and detained by SLORC troops, nobody dared to be a village headman anymore. Some village headmen who were selected by SLORC troops were also subjected to arrests, beatings and detention for many days if they failed to provide the Burmese troops. Since the abbot and village elders have arranged for administration of the village two years ago, the soldiers are not satisfied with the monk as they were not able to do anything as they like. They had no way to reject the leadership of the abbot. They beat me and forced me to admit that the abbot is a supporter of Mon rebels. But I did not.

After we slept for three nights in Mae Than Taung, we left for Knot Krone village again. I was too tired as it needed half day to reach the latter village. When we arrived Knot Krone, my diarrhoea was getting very serious and I became weaker. My whole body was hot and I could not eat anything. And, I asked for some medicines and treatment from a medic of the troops. He gave only half tablet of paracetamol. My health condition was getting more serious and I approached to their commander and asked him to release me or kill me as I did not have enough strength to carry the ammunitions. The commander told the medic to check my health condition. The medic checked me and informed the commander that I did not lie him and I had diarrhoea. I thought at that time, I was dying. The commander told me to sleep one night in Knot Krone and made sure how much I suffered from

diarrhoea. On the following day, the commander knew I had serious diarrhoea and allowed me to return home. I asked the commander to tell his man who took my watch to return it. He returned me. But when I went out from the village, the soldier at the entrance of the village who was responsible for the security forcibly took all my belonging except clothes on my body. As I wanted to arrive home quickly, I did not inform the commander about the soldier taking all my belongings. At night, I slept at a hut on the farm and the farmer treated me with herbal medicine. I arrived at home on the following day.

As the Burmese troops came into the village very often and we dared not stay in the village anymore. So, my family and I fled into the forest near the farmland to escape from the Burmese troops. As I was a labourer of farming, I had not enough rice for my family to survive and brought only a little food with me. I secretly kept some rice at behind of my house. Nobody was brave enough to stay in the village as they were afraid of arrests, of forcing to contribute labour in the railway construction and of portering by the Burmese troops. Actually, as of the beginning of March, the SLORC troops issued an order to move to Kyaethonenyima village and said that if the villagers refused to comply with the order they might be considered as supporters of rebels or rebels and those who attempted to escape would be shot dead at anywhere.

While we were staying in the forest, we had to eat rice soup as we did not have enough rice for staying two weeks. When we were short of rice, we caught some fishes for meals. One time I went to the Wae Dunprin farmland areas and I got a small amount of rice from one farmers, who also hid in the farmland like us to escape from the Burmese troops.

After my whole family displaced for two weeks, I returned to my home when I heard the Burmese troops went out from our village. As soon as I arrived at home, I found that all belongings from my house were taken by Burmese soldiers. My rice hid behind of my house was also confiscated. They left about three baskets out of 30 which I kept. I brought all the remaining, sold it in Chabone village and I decided to flee to refugee camp at the border.

Interview: 141-HRV: Livelihood, Torture, Detention, Slavery, Forced Labour, Refugee, Displacement

Name:	Nai Lon Tin
Age:	40
Sex:	Male
Ethnicity	Mon
Religion:	Buddhist
Occupation:	Farmer
Address:	Ah Mae village, Yebyu Township
Interviewed:	24 April 1995

Source: HURFOM

[The following account was told by the escapee from Ah Mae village in April 1995 during an interview with HURFOM at Payaw Mon refugee camp.]

In the second week of February 1995, I was conscripted and forced to contribute labour for the construction of Ye-Tavoy railway. One day, about 100 SLORC troops from LIB 404 arrived at our village and arrested all men who were unable to escape. At that time, I was just recovered from sickness and unable to escape while other men were fleeing which is common whenever the SLORC troops entered the village. They arrested seven men in our village, including me. Initially, we were forced into portering to carry food rations and ammunitions of the sliders and other materials which they took from other villages. They forced me to carry five 60mm mortar shells. We had to carry those shells for five days to Kyaethalin military outpost. When we arrived at Kyaethalin, although we were very tired and weak, they detained us in the camp for one night.

On the following day, they transferred us to Kyaethalin conscripted labour camp where there were many prisoners from several jails in Burma who had been used as labourers. But all the villagers who were arrested in the villages near the construction site of the railway was formed a group and separated from them. We had no chance to talk to the prisoners. Most of the labourers in our group were arrested in their villages, forced into portering by the SLORC troops and then sent to labour camp. According to the soldiers, we were punished because our village refused to provide the labourers. Like in our village, as it was impossible for any village headman to send the labourers, they conscripted us as labourers.

The working hour is the whole day — started 6:00 a.m. and stopped 6:00 p.m. They gave us one hour break for launch. As we were porters-turn-conscripted labourers, we were provided two meals with a very small amount of low quality rice without any curry. Salt and fish-paste were our staple curry during those days.

At the work site, we had to dig the earth, sometimes from the hill, to level the embankment of the rail route. We witnessed some labourers who got sick and laid down at the work site were beaten with boots and rifle butts by soldiers. The soldiers never gave any medicine nor treatments those who were sick. Since we had experienced such atrocity when we were porters, I took care of my health. After being terribly conscripted as a labour for two weeks, I was released.

When I returned back from the railway construction, the Burmese troops had already issued an order to relocate to Kaethonenyima village. All families in the village did not want to move from their village by abandoning their houses and surroundings, farmlands and other plantation which situated close to the village. Anyhow, if they continued to stay in the village, they would be accused of being supporters of Mon rebels and then they could be shot death by the soldiers anywhere in the village. Since we had no choice, it was impossible for most of us to stay any longer in the village.

One week later, I arrived back home. Before we were ready to flee into the forest, one company of SLORC troops from LIB 410 arrived at our village. Therefore, we, including my wife, my sons and daughters, had to run away from the village. We fled to the Kow Done farmland area where my farmland was. We stayed in that area almost three weeks. During those days, my youngest son who went back to the village sometimes said the soldiers took all belongings from our home and they were still there. I had to borrow rice and cash from other villages for the survival of my family. After two weeks in our farmland, I had a chance to return back to the village and to have a look at my house because I got information that the Burmese troops had already left. About 40 baskets of my rice were taken by troops and they milled many baskets of rice from our village at two small rice-mills there. Only ten baskets of rice left in my house. So, I brought all the remaining rice to Kyaethonenyima village and sold it with cheap price as I decided to escape to the refugee camp. I returned what I borrowed from others. I did not want to stay longer in the village as the Burmese troops always threatened us. I neither want to stay in the Kyaethonenyima village because I had no cash to buy some land and to build a new house.

We, a group of five families, left the village on 8 April and it took 5 days to arrive here. To avoid from meeting the Burmese troops along the way was a terrible experience for us. We heard some SLORC troops' activities two days after we reached near Kyaethalin village where SLORC troops have a military outpost on top of the hill. We, therefore, had to cross the under-construction railway and motor-way at night. One night we failed to cross the railway because we got information that the Burmese troops went out of their outpost for night patrol. We were too afraid and the night was also cold. One of the babies cried at night as he was sick by cool and the mother had to shut the baby's mouth. And we slept at a place very close to the railway and we crossed it at about 3:00 a.m.

We have ever heard about this camp from the traders in our village who regularly arrive the border. They told us that many Mons who were unable to stay longer in their villages for many reasons were assisted with rice.

Interview: 142-HRV: Livelihood, Torture, Slavery, Refugee, Displacement

Name:	Nai Aye
Age:	56
Sex:	Male
Ethnicity	Mon
Religion:	Buddhist
Occupation:	Farmer
Address:	Ah Mae village, Yebyu Township
Interviewed:	24 April 1995
Source:	HURFOM

[The following account was told by the escapee from Ah Mae village in April 1995 during an interview with HURFOM at Payaw Mon refugee camp.]

Since 1994, we have fled from the Burmese troops many times and had no chances to stay in the village longer because of various kinds of suppression by them. As I dared not stay in the village, I had to stay in my farmland which was about 5 km east of the village for the whole dry season in 1994. The Burmese troops conscripted the villagers to be porters or labourers for the railway construction. Even though I was an elder man, I knew they did not spare me from being porter or labourer. Under the hard conditions of shortage of clean water and adequate food in the farmland, I was seriously sick at the beginning of 1994. My daughter brought me to Kyaukthaung village and treated me the whole rainy season. My son had to work for me in the farmland for the whole rainy season.

In the third week of January 1995, after I recovered from the sickness, I returned to my home in Ah Mae. At the time I arrived at my home, the Burmese troops frequently came into our village. As an elder man among the villagers, sometimes they came to me and suggested to relocate our village and to tell them the place where were the bases of Mon troops. I considered that they could make troubles to me at anytime if they were dissatisfied with the answer. Given the situation unsafe for me to stay in the village, I want to stay in my farmland again although my health condition was sometimes serious. At that time, my son had already fled from the village and stayed at Kyaethonenyima village where he earned for living as a day labourer or sometime as a fisherman. He dared not return the village. In the first week of February, I decided to move to my farmland. My daughter disagreed with me and prevented me from going there. But I had no alternative.

But I was unlucky. At about 10:00 a.m. on 30 March, about 100 SLORC troops from LIB 408 came close to my hut on the farm. Being an elderly, I had no ability to escape and considered they would not arrest me. I was worried about shooting at me if I attempted to escape. There were thirty porters some women who were arrested from the nearby farm. I thought they arrested the women because they did not want others to know about their movement. When they arrived very close to my hut, they suddenly surrounded my hut and arrested me. They investigated me with many questions about the Mon troops. They asked me did I see any Mon troop yesterday or today and how many of them. I told them the truth that I met some ten Mon troops three days ago and I did not meet them yesterday. After staying in my hut for ten minutes, they asked me to show the way for their troops as they have never been to this area before. I did not know their destination for sure. Although I have known the ways in this area very well, I did not want to go with them as I was weak and getting old. Therefore, I told them to spare me from portering or showing the ways. The commanders refused. As I was forced to go ahead of the troops, I was too frighten from being attacked by Mon troops.

After walking three hours from my farmland and as we were approaching to one hill, the Mon troops ambushed the Burmese troops. I quickly laid down on the

ground as soon as I heard the sound of the guns. The women with the troops loudly cried and it was noisy in the whole incident. Most of the bullets came from the Mon troops who were on the hill and the Burmese troops had no chance to retaliate the Mon troops. The fighting lasted some 15 minutes and the Mon troops retreated. The four Burmese soldiers got serious injuries and three died.

As soon as the fighting came to an end, the commander called me and said, "You said there was no Mon troops around here. Then why did they shoot us?". As I knew well about the attack, I told " They are not Ah Mae villagers and I am sure they are Mon troops." But he did not believe in any word of me. It was seemed that the commander wanted to accuse that the attack was arranged by Ah Mae villagers who were encouraged by Mon troops. After I consistently refused for that accusation, he was very angry at me and ordered to one of his sergeants to beat me. The sergeant severely punched me at my stomach several times and asked me to confess that the attack was done by villagers from Ah Mae. It was terribly painful. Many soldiers around me also beat at several parts of my body and asked me again and again confess their accusation. After being beaten for five minutes, I could not tolerate further torture and admitted in accordance with their accusation by telling, "Yes, the villagers from Ah Mae attacked you." Then, they stopped beating me. They treated the wounded soldiers for one hour and they left again. At that time, I was not only asked to be ahead of the troops but also became a porter by forcing me to carry two heavy backpacks of dead soldiers. On the way, when I slowed down because of the heavy bags, the soldier behind me beat me with his rifle butt severely. I tried hard to walk as fast as possible. But when I could no longer walk fast and slow down, he beat me again and again. At that time, I thought it was better for me if I died in the recent fighting.

After we walked for one hour, we arrived close to betel nut plantation and they stopped advancing. They ordered me to accompany two soldiers and entered the plantation to check whether there were Mon troops or not. After about ten minutes in plantation, we went back and informed the commander that the plantation was safe. Then, all troops entered into the plantation and took a rest in one hut for some 20 minutes. As soon as I dropped two heavy bags, one sergeant came close to me and suddenly kicked me with his combat boots. The other two soldiers also came and beat me. I knew they were very angry at me as they thought that I informed the Mon to launch attack from a good position which led their friends died. Although the soldiers severely beat me, the commander did not stop them. After they were satisfied enough with beatings, they treated their wounded friends for half hour and continued marching again.

Like previous time, I was put ahead of the troops and forced to carry two heavy bags again. After walking for half an hour, when we crossed a small river, the Mon troops ambushed again. As soon as I heard the sound of machine guns, I laid down on ground by the side of the road. At this time when the commander ordered his troops to advance quickly, I dropped two bags and rushed to behind of the troops. As the soldiers were in a hurry for advancing to attack the Mon troops, they had no

time to watch me when I escaped. After I arrived behind the troops, I quickly ran away to reach far from the troops. I ran to my farmland without stopping at anywhere as I worried the Burmese troops would come back again. When I was close to my farmland, I had to cross a big river. The water level in the river had increased as the tide was rising because the river is close the sea. But I swam across the river which was about 200 meter wide at that time.

Since I dared not stay in my village or in the farmland any longer, I hid in the forest. I was very afraid of further arrests by the Burmese troops as they frequently came into our village or sometimes they crossed very close to my farmland. Like other villagers, some of my rice in the village was confiscated by Burmese troops and later, my family members joined me to stay in the forest. I decided to escape from my village and sold the remaining rice to get a small amount money. I left my village on 12 April and decided to abandon my farmland. According to the latest information we got, the abbot also left the village. After that all the villagers abandoned the village and I think, at presence, the whole village was empty and totally destroyed.

Interview: 143-HRV: Torture, Livelihood, Detention

Name:	Nai Ah Toe
Age:	28
Sex:	Male
Ethnicity	Mon
Religion:	Buddhist
Occupation:	Farmer
Address:	Ah Mae village, Yebyu Township, Tenasserim Division
Interviewed:	24 April 1995
Source:	HURFOM

[The following account was told by the escapee from Ah Mae village in April 1995 during an interview with HURFOM at Payaw Mon refugee camp.]

On the full-moon day of Mike in Mon or Tabotwe in Burmese calendar (14 February), while a group of our friends were happily making the cake and other food for religious ceremony fell on the following day, about 80 SLORC soldiers from LIB 410 arrived at our village. We considered that the Burmese troops would allow us to make cake and food for the monks because most of them were Buddhists. But as soon as the troops were in the village, they suddenly surrounded and arrested us. As soon as some of my friends knew the soldiers' arrests, they tried to escape. Some escaped and seven of us were arrested. The soldiers tied up with ropes and detained us in one house. They beat all of us and asked for the reasons we made the cake and food. We told them we would like to celebrate a religious ceremony at the monastery by tomorrow. But they did not believe us and accused us of preparing to celebrate Mon National Day (also fell on February 15) by encouragement of Mon

rebels. But we refused.

The soldiers ate all food and cakes which were intended to donate to the monks for tomorrow's ceremony. Even though we were too angry, no one dared to make any complaint to them. At that night, they went around the village and they took all belongings of the villagers, including rice, clothes, and kitchen utensils. After taking food and belongings from every house, they slept in the village.

In the morning on 15 February, we were forced to serve as porters to carry ammunitions and rice, clothes and other materials confiscated from our village. They proceeded to Chabone village. When we arrived there, they detained us again. And they informed to our village, if our family members wanted us to be released, they must pay 5,000 Ks of a ransom for each. They set a three-day deadline, and if our family members were unable to pay the ransom, they would use us as labourers in the railway construction. They told to the villagers in the latter village to inform the families concerned of our village quickly.

On 16 February, they brought us to Ahbure village and detained us there. When they arrived there, they sold some materials confiscated from the former two villages. On both days, they gave us a small meal with very few amount of rice without any curry while they were cooking chicken caught the former two villages. And they also accused us of being supporters of Mon rebels for making food and cakes. On 17 February, as the troops did not get any response from our village, they severely beat all of us and forced to write a letter to homes. One of my friends wrote a letter to the village and they asked one man of Ahbure village to send the letter.

After the families of us heard such information, they tried to get some money. To pay such ransoms to the Burmese troops, they had to sell some belongings. Some families had to sell some parts of their farmlands while some borrowed the money from reliable people in other villages. My family sold rice with cheap price as we needed to get the money in urgent. The villagers also asked the commander of the troops to delay some more days as the families would obviously pay the ransoms. I did not know why the troops agreed to delay one more day because they said before that they needed the money in urgent.

As the troops wanted only some amount, they delayed one more day and on 19 February, my mother and other women arrived at the place they detained us and paid the money. Then they released us.

Interview: 144-HRV: Torture, Livelihood, Detention, Slavery, Refugee

Name: Nai Ha Geed
Age: 32
Sex: Male
Ethnicity: Mon

Religion: Buddhist
 Occupation: Farmer
 Address: Panga village, Thanbyuzayat Township, Mon State
 Interviewed: 28 April 1995
 Source: HURFOM

[The following interview was made with among 200 new arrivals to Halockhani refugee camp in March and April 1995. Most of them were from Moulmein and Thaton districts.]

In the second week of February 1995, I left my village because the Burmese troops conscripted me to join the Army. Actually, I would like to stay there for my family's survival and earnestly to enable my children to go to school.

Over 10 years ago when I was 17, I left my village and joined the Mon army. After serving as a Mon soldier in Mon National Liberation Army for three years, I left the army and went into Thailand to seek a job. I had worked in mining areas of Thailand-Cambodia border for two years and being a single I spent all the money I got.. After that I returned to Kanchanaburi Province (in Thailand) again to work as a labourer in plantations. I got good jobs with good salaries and I could save some money. When I was 24 years old, I got married with one Mon woman from Sangkhlaburi.

I still had good jobs in a rubber plantation and had a son after two years of marriage. Last two years ago, I had another daughter. Therefore I decided to return to my native village to live with my parents and for the future of my children. As soon as I arrived at the village in April 1994, the Burmese soldiers from IB 31 came to me and interrogated me how many years I had joined Mon army and what was my position. I answered to them all the truths of my past. Actually, after I left the Mon army, it did not use or conscript me to work for the army. When I become a, I even come across my old commanders sometimes. I also admitted to the Burmese soldiers that I was a corporal when I worked with Mon army and I retired for a long time. But they were not satisfied with and slapped me to confess their allegation and to surrender to them officially. I was brought to Thanbyuzayat military base and interrogated again and again by applying many kinds of tortures. It was very impossible for me to confess that I was Mon a soldier last year. But I was released with bail of my aunt who married to a Burmese soldiers.

After that, I was enabled to stay at my native village again and my son could go to the school. I worked as a farmer in my parents' farmland. But the problem occurred again when one Mon commander, Tala Bone, surrendered to the Burma Army at the end of 1994. After his surrender, the Burma Army tried to form a Mon faction to oppose the New Mon State Party. I did not know why he surrendered to the Burmese and what was their next plan as I was very busy in my farmland. In the second week of January, the Burmese soldiers approached husband of my aunt again and started to organise me again to release the information that I was a commander

of Mon Army and had already surrendered to them and would co-operate with local SLORC authorities for the development of Mon areas. They said they would offer a suitable rank, house and other belongings which I needed if I joined the new Mon faction. But I refused to join them because I wanted to stay in the village as a civilian without getting involved in any politics or army. They were very dissatisfied with me. Then, I was taken to Thanbyuzayat military base for three days and subjected to beatings severely. And they also told me if I refused to co-operate with them, they would imprison me with the crime of insurgency.

At the end, I promised them I would join the Burma Army when the time was ripe after I kept all my crops in my farm. Thus, they allowed me to return home or my farm to take all of my rice to the village. It took for three weeks. During these three weeks they often came to me and threatened me not to flee from the village and I told them to trust me. One day in the first week of February, I was called by them together with my aunt again. When we arrived at the military outpost in the village, I was given a letter to sign. I did not know what kind of letter it was as I could not read Burmese and dared not ask them and then signed. And they also forced my aunt to sign the letter in another room. When we left from the outpost, my aunt told me that the letter we had signed was to promise not to flee from the village and to join the army. The signature of my aunt was to guarantee my statement. Even though my aunt did not agree, she had no choice.

In the second week of February, my aunt received information from her husband that the Burmese soldiers would arrest me the day after tomorrow. I realised that after they arrested they would force me as if I surrendered and to join the Burmese Army to oppose the Mon rebels. They wanted me to become a member of counter-insurgency group. I did not accept it. If I accepted, my relatives would be angry at me and the Mon army would misunderstand me. Therefore, I decided to flee to border areas again. My aunt also agreed with me and she said she would take all responsibilities. Therefore, on 14 February, I left my village at night without bringing my wife and children as I was worried for my delay. I proceeded along the jungle track to Kannee village of Ye Township and waited them. My relatives in the village arranged everything for bringing my whole family to reach me within the next four days. And we fled to Halockhani refugee camp. It lasted about six days from Kannee to the camp.

Interview: 145-HRV: Torture, Livelihood, Slavery, Refugee

Name:	Nai Joon
Age:	54
Sex:	Male
Ethnicity	Mon
Religion:	Buddhist
Occupation:	Farmer
Address:	Lakepoke village, Ye Township, Mon State

Interviewed: 28 April 1995

Source: HURFOM

[The following interview was made with among 200 new arrivals to Halockhani refugee camp in March and April 1995. Most of them were from Moulmein and Thaton districts.]

I left my village because of my age as I could not afford for the survival of my family and severe torture of the Burmese troops. I had a small betel nut plantation in the east of my village which I earn for my living. The Burmese troops particularly came to my plantation for patrol to prevent from infiltration of Mon troops. When they came they always crossed around our plantation. At the same time, the road close to plantation was also used for the local people to travel into Thailand to seek jobs there.

One day in third week of January 1995, when I arrived at my plantation in the morning, I knew that some villagers who travelled into Thailand had slept in my hut and I thought they had managed for dinner in hut and left in that early morning. It was a common happening. But on that day, I was unlucky. As I never minded on those villagers and I continued my works in the plantation by mowing the grass. In the afternoon on that day, a company of Burmese troops, I did not know from which battalion, entered to my plantation. I was very late to escape. Those soldiers went around the plantation and the commander stayed in my hut while they took me with them. Initially, they asked me about the activities of Mon troops and then when they saw many people had cooked meals in my hut, they had suspicion on me. They asked me did the Mon troops come to my hut last night and did I provide them some food for their meal. I explained them that some people who were on their way to Thailand had cooked dinner in my hut and I did not know as I was at home in village last night. I insisted them that I just arrived in this morning and I did not know for sure who had meal in my hut. I explained them most people always slept in my hut and cooked meals as my hut was close to stream which was possible to get water. They refused my complaint and the commander ordered his men to beat me. About three soldiers kicked me with their combat boots and beat with rifle butts for several times and forced me to confess that I fed some Mon soldiers in my hut last night and to tell where they were. As I did not know, I constantly refused and they continuously beat me. After about 15 minutes of torture, I lost my consciousness. They left me alone and went away. When I gained consciousness, I was unable to walk back to the village and could not do anything. I stayed at hut all night long and could not make any food. In the morning on the following day, some villagers came to my hut and brought back me to village.

In the second incident, one day in February, I was arrested on the way when I went to my plantation. In that month, I hired some labourers in my plantation to pick up betel nut there. Therefore, I brought more rice from the village to feed them. Half an hour after I left the village, I unexpectedly met about 20 Burmese soldiers on the way. I thought they came from one outpost in Chance village (where there is a

company from Ye-based SLORC IB 61). I had no ability to run away at this time too. As soon as they were close to me, they asked me where I went and why I carried extra rice to the plantation. I explained them as I hired about 7 labourers in my plantation, I needed to carry more rice. Actually, the military had issued orders not to keep extra rice in the huts on the farm or in the plantation. They asked me did I know they had issued orders. I explained them that I knew the order but I carried extra food for labourers. Anyhow, they did not listen to me and they accused me of sending food for Mon soldiers who were harbouring on one hill about 10 km from our village. Then they took all my rice and beat me severely like before. As it was too painful, I lied down on the ground. After beating, they tied me up and took to the village. When they arrived at the village leader's house, they severely beat me at the presence of villagers as a punishment for bringing rice to Mon soldiers as they accused.

In the third incident was when a company of SLORC IB 61 entered our village to conscript the men for porterings. They needed a total of 15 men from our village and many young men had escaped. I was arrested again. I told them to release me as I was getting old. They were angry at me as they could not get the intended numbers from our village and beat me with rifle butt two times in my back. They said that not to make any complaint to them and forced me to carry six 60mm mortar shells. Although it was too heavy for me, I dared not refuse because I was afraid of their further beatings. The more distances I carried the more I was weaker and getting more tired. When we arrived at Kannee village, I went to their commander and appealed for my replace. As he did not want to release me, told me to pay them 5,000 Ks to hire someone else to replace me. At that time, I had nothing to pay them. When they took a rest in the village, I approached to village headmen of that village and told them to help me for borrowing 5,000 Ks. As they knew me well for ever visits to their village and also I was seemed very weak and tired, they tried to find out 5,000 Ks. Then, I paid to the commander and he released me. I did not know for sure whether they would hire someone else to replace me or not. Later on I knew that they did not hire anyone and they asked one more porter in Kannee village.

To repay for my debt in Kannee village, I had to sell half of my plantation with low price because I did not want to stay in the village anymore. I did not know why I was very unlucky in this years. Another half of my plantation was offered to my relatives to maintain it. My eldest son had already entered Thailand with hopes that he could provide me. Therefore, I decided to join my son. Actually, it was not so easy and the situation was not permitted me to get into Thailand. It is very different from last 20 years ago. Therefore, I decided to stay in this camp because we can get assistance for our survival.

Interview: 146-HRV: Torture, Livelihood, Slavery, Refugee, Displacement

Name: Nai Ah Gai
 Age: 20
 Sex: Male
 Ethnicity: Mon
 Religion: Buddhist
 Occupation: Farmer
 Address: Taungchun village, Yebyu Township, Mon State
 Interviewed: 29 April 1995
 Source: HURFOM

[The following interview was made with among 200 new arrivals to Halockhani refugee camp in March and April 1995. Most of them were from Moulmein and Thaton districts.]

I came here to take refuge because the Burmese soldiers had burnt down the whole village of us, including my house. The reason they burnt down our village was I thought they suspected our villagers of being supporters of Mon troops to harbour in our village. Actually, our village was in the fighting zone between the Mon soldiers and Burmese soldiers as the Mon or the Burmese soldiers always penetrated our village. The difference one was that we always had to flee when the Burmese soldiers came into village because they arrested the men for portering and tortured the villagers, while Mon troops came it was no need for us to flee. When we fled from the village, the Burmese troops were angry at us and later they accused us of being supporters of Mon troops because we were always in the village when Mon troops came.

Following this suspicion, about 80 SLORC troops from IB 104 led by Lt Aung Nyein with 40 porters entered our village at mid-night on 23 March to destroy it. As soon as they arrived, all men in the village suddenly woke up and run away to escape from the arrests of Burmese soldiers. I also escaped to the southern parts of my village. At that night, another two villagers and I slept at one hut on the farm, 2 km from our village. All night long, the Burmese soldiers conducted house-to-house search for Mon soldiers and took belongings and properties of the villagers. The troops slept there for one night and at 8:00 a.m., they gathered everybody in the middle of the village and told to the villagers, mostly women and elders, to tell them at which houses the Mon soldiers always slept. The villagers were quiet.

The villagers who could speak Burmese explained them that they did not know which house the Mon soldiers had slept because the Mon soldiers always slept at monastery or rest-houses. Although some explained them a lot, they did not accept the complaints and told the villagers they would burn down the whole village if the villagers refused to show the houses they wanted to know. At the end, about 10:00 a.m. they burnt the whole village. They did not allow any villager to pick up the belongings.

When I saw some smoke came out into the sky, other villagers and I knew that our village was burnt down and three of us rushed to the village. On my half way, my wife and other women also run out of the village because the Burmese soldiers drove them out by oppressive order. No one dared to stay in the village at all. After I got my child, we fled back to the hut where I slept last night again. The reason why the soldiers were angry at the villagers was they told the villagers last one week ago to relocate to Kyaethonenyima village. But the villagers always refused because they did not want to abandon their village with proper households, good surroundings and the farmlands nearby. There were about 60 households in our village and most of the inhabitants were farmers. But most of them were poor as we had to pay many kinds of taxes to the Burmese troops which always took away our properties or belongings whenever they entered the village.

After burning down the village, they continued staying in the village to prevent any villager from coming back the village again. I dared not return and tried to get some food around the farms as I faced with short of food after staying for two nights in that hut. I went to my relatives in Kyaethonenyima and I borrowed some money and rice from them. And altogether three families of us tried to take refuge in the border areas. As I have never been this area, we missed the way. Therefore, we crossed the areas in Ye Township which took nearly one week to get to Halockhani. On the way, we needed to avoid the Burmese troops and it was very dangerous. Because of long way to the border my 9-month old child was seriously sick. When we reached Halockhani, one family, who have no child like us, went into Thailand to seek job there.

Interview: 147-HRV: Torture, Livelihood, Refugee, Displacement

Name:	Nai Soe Khaing
Age:	50
Sex:	Male
Ethnicity	Mon
Religion:	Buddhist
Occupation:	Farmer
Address:	Hlaingkgani village, Kawkareik Township, Karen State
Interviewed:	30 April 1995
Source:	HURFOM

[The following interview was made with among 200 new arrivals to Halockhani refugee camp in March and April 1995. Most of them were from Moulmein and Thaton districts.]

When I came to this refugee camp, there were many villagers remaining in the forest while some were in the farmlands because it was not only impossible for them to abandon their farmlands but also very dangerous in case of meeting with Burmese troops on half way. I just arrived here one month ago. I had already aban-

donated my farmland and house there. I do not want to return if the Burmese troops are still active in the village because I ran away to avoid their tortures.

In the third week of December 1994, while I was collecting my crops on my farm, a company of Burmese troops from IB 62 which was active in that area came straight to my hut and many labourers working with me had run away. But I did not run as I thought they would not mistreat me because I was an elder man. When they arrived at my hut, they asked why other peoples run away and from where they came. I told them they came from the same village of me and they run away because they were afraid of arrests. Then the commander was angry at me by saying that they did not arrest any innocent villager and accused those fleeing villagers of being rebels. He said, "Since they are rebels, they flee and you are the one who allow the rebel to stay around this farmland areas and does not inform the Tatmadaw (Burma Army)."

I refused his accusation and said those who run away were farmers working with me, not Mon soldiers. But he did not believe me and ordered his men to torture me. Then, two strong soldiers brought me to a pool near my hut, drowned me in water again and again to reveal for the truth and not to make any argument against their commander and they beat me with rifle butts several times. I was nearly dying. After being drowned and tortured for three times, I was brought to their commander again. The commander kicked me two times with his boots and told me to confess my crime. When the soldiers tried to torture again, I had to make a false statement that the villagers were rebels and then they stopped beating me. They asked me the names of those villagers. Before they left, they warned me that they would return to my farmland again and if someone else fled from my hut like this they would kill me.

After being subjected to severe tortures, I was brought to the village by the villagers and treated with one tradition healer for one month. Because of the offensives of Burmese troops in our areas, most of the men in the village had run away but I could not go anywhere because of my internal pain. While I was being treated in the village in the second week of January, about 100 SLORC troops entered the village again to conscript some men for portering. Although I slept in an inner room of my home, I was arrested by a soldier who entered the house to find and take some belongings. As soon as I was arrested, I insisted that I was a patient and to release me. But they refused and one soldier beat me in my stomach which was too painful. Then, they forced me to carry six mortar shells. When I told them I was unable to carry, they asked me to pay them 6,000 Ks to hire someone else to replace me. My daughter urgently tried to get 6,000 Ks of ransom. They said as they had no time to wait us, they continued advancing and forced me to carry mortar shells. Before the troops were ready for leaving, my daughter arrived and paid them the ransom. Then, they released me.

As I had a lot of debts in recent time, I needed to sell half of my farmland. Another half of farmland was handed over to my eldest son who decided for continued stay-

ing in the village. Although we stayed in the village, most of our time we had to hide in the jungle or escape in farmlands. Therefore, our family decided to come here. It took three weeks to arrive this camp because we had to swerved the way (in Moulmein District) to avoid the Burmese troops. We slept many nights in the dense forest as we dared not approach some villages which were presumed the bases of the Burmese troops. We could reach to this place only after facing many difficulties.

Interview: 148-HRV: Torture, Livelihood, Slavery, Refugee, Execution, Displacement

Name: Nai Ngwe Htun
 Age: 25
 Sex: Male
 Ethnicity: Mon
 Religion: Buddhist
 Occupation: Labourer
 Address: Baleh Kapol village, Ye Township, Mon State
 Interviewed: 30 April 1995
 Source: HURFOM

[The following interview was made with among 200 new arrivals to Halockhani refugee camp in March and April 1995. Most of them were from Moulmein and Thaton districts.]

In 1994, although I stayed at Halockhani refugee camp of Baleh Donephai village, after it was attacked by Burmese troops I went away because I dared not stay here again. When the Burmese troops used men as human shields in advancing to attack the main Halockhani camp, I escaped from their arrest because I was in the jungle to cut bamboo shoots. When I returned back in the evening, the whole village was burnt down by SLORC IB 62 and my wife was crying and busy with picking some remained belongings like rice, clothes, pots and etc., which were left in our half-burnt house. And we fled together with other refugees to the Thai Border Police checkpoint for safety. We stayed at checkpoint with temporary shelter nearly for two months. After the Thai Army took the rice store in the camp, the leaders told us to return to our former site again. Although I would like to build my house in main camp, it was impossible and I decided to stay in Baleh Kapol village where there were only five houses at that time. After we moved, it increased to about 20 households because some families of refugees joined in. The houses situated separately in the slope of mountain about one day walk's from Beleh Donephai.

On 6 April, while I was on my way from my hut after cutting heavy bamboo, about 200 troops from LIB 403 from Three Pagoda pass arrested me and I had no chance to escape because of carrying heavy load. They also arrested other 30 porters. When they passed closely to the Baleh Donephai, there was small fighting with

Mon troops and the porters had to carry two wounded soldiers. As soon as I was arrested, I was subjected to beating and asked about the activities of Mon and Karen troops. When I responded by shaking my head which meant I did not know because I did not understand Burmese well, they beat me again mostly with rifle butts. Initially, they gave me only one bag of the wounded soldiers to carry. On the following day, when they arrived one Karen village of Kamon they shot four innocent Karen villagers to dead. The victims who just came out from the village was regarded as Karen soldiers who tried to ambush them and they shot dead. I witnessed they died on spot and we also stepped on the dead bodies.

In the evening we arrived at another Karen village again. As soon as they arrived the village, they caught animals in the houses and took the belongings of the villagers. Except the elder persons, most villagers had already fled. Half an hour after we left that village, the Karen guerrillas ambushed them again. It lasted only five minutes and one Burmese soldier wounded. The commander was angry too much and he kicked all porters with his combat boots. And the porters were forced to carry the wounded soldier. They changed my load by forcing to carry six 60mm mortar shells. It was heavier than before.

All porters became weaker and weaker because the soldiers fed us very only a small meal. They told us they were short of food and had no extra food for us. On the third day, they fed us only one meal per day. As they were very afraid of attacks by Mon or Karen guerrillas, they did not use the common way and swerved the way by using the mountainous areas. On the fourth day, one old Mon man was severely beaten and forced to carry by one sergeant although he was unable to manage it. The man said to the sergeant, " I cannot go far away by carrying the heavy loads, please put me here sir". We heard his voice, but no one dared to watch. Other two privates joined the sergeant in beating him several time and at the end, they kicked him from the high and steep mountain. We heard the crying of the man like " please help me, please help". No one could help him. As I knew, he came to the border areas to trade cattle. After he sold his cattle, he was arrested by Burmese troops on his half way back to home. I did not know his native place. I thought he was about 50. By swerving the ways, the trip took for ten days to arrive Alaskan military outpost. We, all porters, were weak and tired. As soon as we arrived at Alaskan, the soldiers detained all porters and did not give any food for one day and one night. On the following day, IB 403 troops returned to its headquarters in Tavoy and released all of us. Therefore, I quickly returned and arrived at home five days after being released. At home, I got serious sickness and the villagers brought me to treat in Halockhani clinic and also my wife moved in. After I was recovered, I decided to stay in Halockhani again which must be more possible for our family to get food and I hopes we can avoid such terrible portering.

Interview: 149-HRV: Torture, Child, Women, Livelihood, Displacement, Refugee, Slavery

(The following interview was made with a villager from Khone village, which was burnt down by the SLORC troops in December 1993) [Source: ASC]

Q. What is your name please?

A. My name is Ali Khone.

Q. What is your native village?

A. My native village is Pagawa in Paletwa sub-district.

Q. What is your ethnic background and religion?

A. I am a Khami national and Buddhist.

Q. How many members in your family?

A. There are eight in my family. Their names are Loonlaw, Loon Oung, Lunn Khen, Gun Htak, Lunn Goot, Fe Hta and Feka.

Q. What did you do to earn for a living in Burma?

A. We earned our living from hill farming.

Q. When did you flee to India?

A. It was in December 1993.

Q. Why did you flee into India?

A. While we were peacefully living at Khone village, some informers told the Burma Army that we had made contact with ALP. Therefore, the Burma Army came and tied up all the villagers, including women and boys, and the entire population in village was beaten. Then they burnt down the village. They shot pigs and held a pork feast in our village for the whole night. They plundered the paddy, sesame and furniture. They also took all the cattle. Only after seizing all our belonging, they released us. Then, they ordered us to leave the area. They threatened to shot us dead if we were found there again. In fear of being killed, we had to flee to India.

Q. How many houses were burnt?

A. The total number was 37.

Q. How many baskets of rice, sesame, and other belongings were seized by the Burmese Army?

A. More than 2,700 baskets of paddy, 2,500 baskets of sesame, 64 cattle, pigs, chickens and all our furniture were seized. Even the pots were taken.

Q. Where did they take them?

A. The army took them to the Trawn-ai military outpost by a bamboo-raft.

They also ordered some villagers to serve as porters.

Q. How many porters?

A. There were 110 porters and 35 soldiers.

Q. When they burnt the village, which house did they burn first?

A. They first burnt the house of the village headman.

Q. What is the name of the battalion, who is the commander and where was the battalion based?

A. The name of the battalion is LIB 374. The commander is Capt Tint Zaw Hla [he himself burnt the village]. The battalion was based in the Mareit-wa military outpost.

Q. Do you remember the date when the troops burnt your village?

A. It was on 15 December, 1993.

Q. When you flee to India, did the army chase to arrest you?

A. We fled at night along the jungle tracks. We would have died living there and if we were arrested, we would have died too. Therefore we left at night.

Q. When you live in Burma, did the army regularly use villagers as porters?

A. They were always forcing us to be porters. If we refused, they fined us 300 Ks or jailed us for four month. If we did something wrong, they beat us severely. They hit us with rifle butt.

Q. Where did you go when being forced to be porters?

A. Occasionally we had to go to the Mareit-wa military outpost but mainly to the border area which was where they said they searched for the rebels. They forced us to cut bamboo and wood. We had to carry military supplies on bamboo-rafts pulling against the current.

Q. When you were ordered to cut bamboo and wood, how much each person have to cut?

A. Each person was ordered to cut at least 50 logs, 600 pieces of bamboo. At this time they requisitioned between 300 and 350 villagers. We had to bring our own food, they gave us nothing.

Q. Where did they use the bamboo and wood?

A. Some were used for the construction of the military camps and the remain ing were sent to the towns of Paletwa and Kyauktaw. We also had to cut the bamboo for military officers, which they sold and kept the money. We have always to cut all year long both in summer and winter.

Q. When you had to serve as porters to the border area, how were you treated?

A. We had to carry rice sacks for miles and even when we felt tired, we could

not take a rest. Even if we could not carry the heavy loads, we had to keep on. If we could no longer carry on or move, they cursed and hit us. They tied up our hands at our backs and kicked us down slopes. Then they ordered us to climb up again. They tortured us in different ways. When we got sick, they did not give us any medicine. We also dared not ask for medicine. If they felt angry, we were beaten. While carrying their loads, we also had to carry our own food.

Q. When you moved into India, how many households came along with you?

A. There were a total of thirty seven households from our village alone.

Q. How did the Mizoram government treat you on your arrivals in India?

A. They didn't allow us to stay in Mizoram, they ordered us to leave.

Q. How was health condition in your village in India?

A. We suffered from malaria, dysentery and diarrhoea. Our children could not go to school.

Interview: 150-HRV: Livelihood, Torture, Child, Refugee

(The following story was retold by a Khami villager from new Khone village, located on the Indian side of the border) [Source: ASC]

My name is Kona and there are four people in my family. My wife's name is Oung Nunn and have two son, Oung Chee and Choung De. We are Khami. When we lived in our country, we had to give SLORC three tins of paddy per acre for free of charge (one tin is equal to two and a half baskets). If we did not have it, we were beaten, arrested and fined 300 Ks each.

We also had to give chickens and pigs to them. When we served as porters, we were not paid anything. Every year, we had to give two and a half tins of sesame per acre to the army. They only gave 50 Ks per basket. In the market, one basket of sesame was 850 Ks. The government also levied three tins of paddy per acre. [Government-run] Agricultural Trading Corporation also bought twelve tins of paddy per acre, at the rate of 90 Ks per tin. In the market, one tin of paddy cost 30 Ks.

Interview: 151-HRV: Livelihood, Torture, Child, Refugee

(The following story was retold by a 64-year-old Khami villager from new Khone village, located on the Indian side of the border) [Source: ASC]

My name is Loon Htaung and I am 64 years old. I was born in Pagawa village of Paletwa sub-district. I am a Khami nationality and a Buddhist. As I am getting old, I could no longer do farming. Now I depend on my daughter. She is widow with a

son. When our village was burnt down, I left with my daughter.

The Burmese troops used me as a porter. As I am old, I could not walk very well but I have to go as I could not afford the fine of 300 Ks. Though I could not carry their loads, I had to, otherwise, I would be beaten by the soldiers. Now my knee is still swelling due to being forced to be a porter. The soldier tied my hands at my back and beat me. Another person was also tied up and beaten. His name was Thoung Lunn and he was 55 years old.

When the Burmese soldiers burnt our village, I could save only two pots and one dish. Everything else was taken by the Burma Army. We fled empty-handed to Mizoram. When we lived in Arakan, we were beaten by the army and when we lived in Mizoram, we were expelled by the Mizoram police.

Interview: 152-HRV: Refugee, Livelihood, Torture, Detention, women

(The following story was part of interview made with by Oo Maung Thar Frou (42), the former village chairman of SLORC from Poonnhyunwa village in December 1994.) [Source: ASC]

Q. What is your native village?

A. I was born in Kyaukpensipe village in Kyauktaw sub-district.

Q. What is your ethnic background and religion?

A. My nationality is Rakhine and I am a Buddhist.

Q. How many people in your family?

A. There are eight people in my family. Four daughters — Aye Than Nu, Thein Nu Sine, Nhunn Shoay Nu, Than Shoay and two sons — Than Htwan and Maung Shoay. My wife's name is Khaing Nu Sine.

Q. How did you earn for a living when you were living in Arakan?

A. I was a farmer. When I was in my country, I became a village-level chairman of SLORC administration in Poonnhyunwa village under forcible assignment of SLORC.

Q. Could you explain us your experience as village chairman?

A. When I was a chairman, someone informed to the army that I supported the rebel forces and possessed a pistol. Therefore, I was arrested by the Burma Army. They beat me with a cane, interrogated me and forced me to reveal where the said pistol was hidden. As I did not possess it and could not show it, they tortured me several ways. They locked my legs for five days in the Trawn-ai military outpost. They did not give me food or water. After getting my legs unlocked, I fled from the jail while the soldiers were drunk and falling asleep. After staying in the jungle for three days, I arrived in India.

Q. When did you arrived India?

A. I arrived India on 21 February 1992.

Q. When you came into India, did your family come along with you?

A. I came first alone and later on I rescued my family. After my escape from the jail, the army threatened my family to call me back or they would be killed. They also insulted and ill-treated my family. We had a grocery store and they did not pay for goods they took and at night they made a raid on house. As only my wife and daughters left in the house, they were frightened and wrote to me saying to bring them to India.

Q. What was the name of the battalion which arrested you and where was it based?

A. The name of the battalion is IB 55 which was based in Akyab.

Q. Who was the commander of the battalion?

A. I didn't know the name of the commander. But there was a three stars officer, Capt Thant Zin. After escape from the jail, my house was raided for three times with a warrant of execution in case of finding me. My wife told me about this later on.

(To his wife, Daw Khaing Nu Sine)

Q. In absence of Oo Maung Thar Frou, how did the SLORC troops torture your family?

A. In absence of my husband, my daughters dared not go out. The soldiers came my house and ill-treated and insulted my daughters. They have also seized my grocery store. At night time, they conducted a raid on my house. They arrested me and tied me up in the middle of the village. All my daughters remained in the house. They ransacked my house and I didn't know what else they did. When I came back, I found out all my daughters were weeping. When I asked them what the soldiers did, they kept silent and continued to weep. They tortured us in many ways. As we could not live like this, we had to flee.

[The interviewee's two daughters — Aye Than Nu (20) and Thein Nu Sine (17) — were raped by the soldiers from SLORC IB 55 in his absence, after his escape to India from the Trawn-ai military outpost on 21 February 1992.]

Interview: 153-HRV: Refugee, Displacement, Torture, Slavery, Forced Labour, women, Execution, Livelihood

(The following story was told in December 1994 by a 46 year-old village headman of the upper Kaki refugee village, situated on the bank of upper Kaladan river inside India, 6 hours' walk from the Indo-Burmese border) [Source: ASC]

Q. When did you all come to India?

A. In April 1993.

Q. How many villagers came along with you?

A. A total population of 218 people from 45 households in Pagawa and Foaylak-wa villages.

Q. Why did you flee to India?

A. The reason we fled to India is that SLORC government, at any time, forced us to serve as porters for 10 or 15 days and forced to work like beasts of burden. We were often beaten by the army. Whenever the troops came to our village, if we could not provide them with chickens and pigs, they beat us.

Q. When you were forced to be a porter, what kinds of work did you have to carry out?

A. Every village, large or small, was responsible to cut 10,000-50,000 bamboo and 3,000-4,000 logs.

Q. Where did the SLORC troops use that bamboo and logs?

A. We heard that they sold them.

Q. And what kinds of work did the SLORC troops force you to do?

A. They forced us to work for the construction of Kyauktaw-Paletwa road. We had to work with our own food. We also had to work for the construction of their military bases. We witnessed and heard the soldiers ill-treated the women. When we got malaria and asked for medicines, we were beaten. *[In October 1993, one young man from the Poonnhyunwa village was shot dead by the Burmese soldiers. His name was Maung Sein Wun. He did trading at Indo-Burmese border. They alleged him of making contact with ALP and shot dead. His body was put into an empty rice sack and we did not know where he was buried. They threatened the villagers that the whole village would be burnt down if they spoke against the troops.]*

Q. Please tell us the name of the battalion and the name of the village where he was shot dead?

A. It was at the Pagawa village and the battalion was LIB 378 based in Kyauktaw.

Q. In Arakan, what kinds of work did you do for your living?

A. While living in my country, we farmed. We could not freely sell rice, other crops and vegetable that we cultivated because the army forced us to sell them rice and sesame. When we had to sell to Agricultural Trading Corporation, to the army and the co-operatives, there was no rice for us to live on. They also tortured us in several ways.

- Q. When you came to the India border, how did the Mizoram government treat your villagers?
- A. When we came to India, the Mizoram government expelled us as we were aliens. They did not allow us to live in Mizoram. In July 1994, they (the police of Mizoram) burnt down our village. When they came, we ran away and hid in the jungle. When they left, we had to rebuild and repair our houses. We are in great trouble. The health condition of the children is very poor. They have got malaria and we have no medicine. Not only us who are at the Kaladan riverside, but also those refugees at the upper Kalak Stream region are in great trouble.

Interview: 154-HRV: Slavery, Livelihood, Women, Minorities, Forced Labour, Refugee

(The following interview was made in December 1994 at the India Border with Kyaw Thein, 23 years old, former SLORC soldier who had run away from SLORC IB 536) [Source: ASC]

- Q. What is your ethnic background, religion and native village?
- A. My native village is upper Theimoot-wa village in Paletwa sub-district. I am a Buddhist and Rakhine.
- Q. Are you married?
- A. No, I'm not.
- Q. When did you join the army?
- A. In 1988.
- Q. What is the number of your battalion?
- A. It is IB 536 based in Rathedaung town in Arakan.
- Q. Who is the commander of your battalion?
- A. Lt-Col Ye Thaug.
- Q. How many persons fled from the army with you?
- A. Three of us: Mar Twan Oung, Hla Twan and myself.
- Q. Why did you flee from the army?
- A. I fled from the army as I could no longer want to see them harassing the people. SLORC government forced the people to serve as porters, took pigs and chickens from the villages without paid. The army forced the local people to sell them vegetables, paddy, rice and sesame at the fixed rate. Also we saw and heard that the girls and women in the villages were gang-raped by the soldiers. We also had problems due to racial discrimination. They said, "Enslave Rakhine like cattle and feed them as if dogs. Try to

get married with the girls. Then, the army would be strong." We could no longer bear their insults. That is why we fled from the army.

Q. When you fled from the army, what did you bring with?

A. As we ran away at the time of taking bath in the evening, we brought nothing. We didn't take any arms or ammunition.

Q. Did you have any experience in the battle fields?

A. Yes, in the offensives which were launched, especially to Buthidaung area. In this offensive we fought against the Bengali Muslim guerrillas, and Rakhine guerrillas so-called AA (Arakan Army). One battle broke out and 12 soldiers died from our side.

Q. What kinds of violations did you see and hear, of the SLORC military government was committing on the people?

A. They forced the people to work for road constructions. They used the villagers as porters. Each person had to contribute labour for road constructions at least 15 days and to be porter for one month. They forced the farmers to sell them the paddy. If they refuse, in the absence of men, the women were arrested, in the absence for parents, the sons and daughters were arrested. In Paletwa Township, they forced the people to make bricks, cut wood, and carry stones from the Laymro River region for the construction of roads. Mostly, they seized the farmlands from the people and paid no compensation.

Q. How many acres were seized?

A. About 500 acres were seized for the construction of our battalion base in Rathedaung. In fear of having their paddy fields been seized, the farmers had to contribute their products to the army. Every year, each family had to pay 25 tins (62 baskets) of paddy to the army for free of charges. Farmlands were seized for the construction of IBs 536, 537 and 538.

Interview: 155-HRV: Detention, Torture, Refugee, Livelihood

(The following interview was made in December 1994 with a young man from the Brook Choung village in Mrauk U sub-district by the Arakanese Students Congress at Kaki (upper) refugee village on the India side of the border.)

Q. What is your name please?

A. My name is Maung Lha Than.

Q. What is your age, ethnic background and religion?

A. I am at 32, Rakhine and Buddhist.

Q. What is your native?

- A. My native village is Brook Choung, Mrauk U sub-district.
- Q. Why did you flee India?
- A. In 1991, I traded in Buthidaung and Maungdaw. When I came back in the evening on 18 May 1991, I was arrested at Taungkalookya village by the SLORC government who accusing me of being a rebel. After being arrested, I was beaten until 5 O'clock in the morning. On 19 May, I ran away. However, I was re-arrested at 6:00 p.m. on that day. They took me to Ohe Htine range and I was beaten severely. On 21 May 1991, I was sent to the jail in Kyauktaw Town. They kept me one night there and the following day, I was transferred to the custody of IB 20. On 29 May, I was handed over to No. 10 Military Intelligence Unit and on 2 June, they handed over me back to IB 20. On 28 June, they sent me to Akyab prison and I was detained for 369 days there. On 31 August, the court sentenced me. On 21 January 1992, I was released from prison.
- Q. What is the name of the battalion which arrested you?
- A. IB 232. The platoon was led by Cpl Saw Shwe. The battalion is based in the Padalate Chate Quarter of Akyab.
- Q. How did the army torture you?
- A. When I was arrested, they hit my chest with rifle butt and beat me severely. They drove needles under my finger nails. They tied my hands and kicked from behind. They cut my ears. They tortured me various ways.
- Q. In Akyab prison, how were you treated?
- A. I was kept two and a half months in the dark confinement. They kept food and water short. Like me, there were many prisoners in the dark confinement. Most of them were political prisoners.
- Q. When did you flee to India?
- A. On 20 October 1994, I fled to India with my wife through Yo Choung jungle tracks on foot. On 28 October 1994, we arrived at the Kaladan Goopehtote village. From there we proceeded to Paletwa. We slept two nights at Taungkhlong village which was on the India side of the border. From there we arrived at Kaki refugee village. We are now living in this village.
- Q. Did you come to India to join with the rebels?
- A. No, we had to leave as the SLORC troops kept intimidating us. We could no longer live in Burma, that is why we had to flee.
- Q. How is living Mizoram?
- A. The government of Mizoram expelled us, and also did to the other refugees with whom we were living. When the government expelled, we had to hide in the hills in the jungle. We could not live in Arakan. We could not live in Mizoram too. Where can we go to?

- Q. Concerning with the harassment of SLORC, what do you want to say to the outside world?
- A. In Arakan, the SLORC troops have been committed torturing the people in many ways. They forced the people to serve as porters. They forced the people to sell the paddy, but did not give the market price. Because of these actions, we would like the world to help the Burmese people bringing democracy back to Burma.

Interview: 156-HRV: Slavery, Refugee, Torture

(The following was excerpt from an interview made on 29 November 1994 at the India border with one of the three porters who escaped from SLORC IB 376 based in Mareita-wa military camp. The interview was made just the moment they arrived in India) [Source: ASC]

- Q. What is your name, age, your village and ethnic background?
- A. My name is Ba Oung, age 35 and our village is Theimoot-wa in Paletwa Town. We are Rakhines and Buddhist.
- Q. Are you married?
- A. Yes, I am. I have one son.
- Q. What did you do for a living in your country?
- A. We were farmers.
- Q. Why did you flee to India?
- A. We fled to India as we could no longer live in our country because we were being forced to serve as porters and subjected to torture.
- Q. Could you explain more about being forced to be a porter?
- A. SLORC IB 376 forced 300 villagers from Mareit-wa, Ngwelak-wa, Foaylak-wa, Theimoot-wa, Shweh-lipui, Lenhyuntha, Doe-choung-wa, Satche, Loungche, Kyaukpen villages of Kalak Choung area to carry rice sacks, condensed milk tins, sugar sacks and other commodities from Trawn-ai military camp to Mareit-wa military camp. They stated forcing us on 11 November 1994. We had to carry their loads by using 70 rafts and 13 boats against the current and took three days to get there. Every two people had to pull each raft and boat. There were also about 300 porters who followed the land-tracks. Our raft was ruined by the current so we were severely beaten. While we were carrying rice sacks to the land, we were kicked from behind by the soldiers. One of us, Maung Fru Che, was drowned in the water and his ribs were hit with rifle butt. We had to rebuild the raft and pull it again. As he could not pull the raft very well, he was severely beaten with bamboo stick. As we could no longer bear torture, we ran away from them. We had to hide for two days without food in the jungle, we haven't had any food yet.

Q. Who is the commander of the battalion?

A. Capt Tin Zaw Hla.

Interview: 157-HRV: Slavery, Livelihood, Torture

Name : Ko Lwin
Age: 22
Sex : Male
Ethnicity: Burman
Religion: Buddhist
Father: U Maung Bu
Occupation: Odd-jobs labourer
Address : No. 1/38 Dhamma Yon Quarter, Loikaw Town, Karenni State
Interviewed: 10 October 1995
Source: NLD-LA

I studied up to 3rd standard. I was arrested at my quarter by Coy 4 of IB 261 on 10 July 1995. I was forced to carry six 81mm mortar shells. I was sent as a porter because my turn was come on a rotating basis. If I failed to show up as a porter, I would have to pay 1,000 Ks. When I could no longer carry my load which was so heavy, I was kicked with combat boots or beaten with stick. Moreover, they swore at me. I was not fed enough food. Therefore, I fled from them. On 10 September 1995, I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border. I was a little bit sick at that time.

Interview: 158-HRV: Slavery, Livelihood, Torture

Name : Min Htwe
Age: 19
Sex : Male
Ethnicity: Burman
Religion: Buddhist
Father: U Japan
Occupation: Carrying sand
Address : Naung Yar (A) Quarter, 13th Diocese, Nar Nat Taw, Loikaw Town, Karenni State
Interviewed: 10 October 1995
Source: NLD-LA

I studied up to 2nd standard. I was arrested at my quarter by IB 261 on 24 July 1995. I was forced to carry backpack of the battalion commander. I was sent as a porter because my turn was come on a rotating basis. When I could no longer carry my load, I was beaten with rifle butt, cut open a little bit on part of the skull immediately above one of my temple. I fled while they were not aware of me. I escaped

on 10 September 1995 to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 159-HRV: Slavery, Livelihood

Name : Aung Moe
 Age: 25
 Sex : Male
 Ethnicity: Burman
 Religion: Buddhist
 Father: U Sein Maung
 Family: Married to Ma Khin Hla Yee, age 22 years.
 Occupation: Carrying sand
 Address : Naung Yar (A) Quarter, 13th Diocese, Nar Nat Taw, Loikaw Town, Karenni State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied up to 3rd standard. I was arrested at my quarter by IB 261 on 19 July 1995. I was forced to carry the medical-kit. I was sent as a porter because my turn was come on a rotating basis. We were forced to pay porter fees frequently. Each household had to pay monthly porter fee, ranging from 30 to 50 Ks. My shoulders were torn because of heavy loads. As I could no longer bear carrying the load, I fled. I escaped on 10 September 1995 to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 160-HRV: Slavery

Name : Kyaw Tin
 Age: 31
 Sex : Male
 Ethnicity: Burman
 Religion: Buddhist
 Father: U Khin Maung
 Family: Married to Ma Mya Thin, 34, with two daughters
 Occupation: Fisherman
 Address : Nam Khoke village, Ho-pong Township, southern Shan State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied only monastic education. I was arrested on 10 July 1995 by IB 425. Then I was handed over to IB 261 to serve as a porter. Myint Soe, Soe Aung, Win Kyaw and I escaped on 10 September 1995 to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 161-HRV: Slavery

Name : San Thein
Age: 25
Sex : Male
Ethnicity: Burman
Religion: Buddhist
Father: U Mya Han
Family: Married to Ma Khin Thin, 24, with a son
Occupation: Fisherman
Address : Near Bazaar, Nam Khoke village, Ho-pong Township, southern Shan State
Interviewed: 10 October 1995
Source: NLD-LA

I studied only monastic education. I was arrested on 3 July 1995 by IB 426. Myint Soe, Soe Aung, Kyaw Tin and I escaped on 10 September 1995 to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 162-HRV: Slavery

Name : Zaw Win Htut
Age: 29
Sex : Male
Ethnicity: Mon
Religion: Roman Catholic
Father: U Htwe Maung
Family: Married to Ma Mon Mon Aung, 25, with a son
Occupation: Bazaar Cleaner of Municipality
Address : Tha Yoke Tan Bazaar, Mandalay City
Interviewed: 10 October 1995
Source: NLD-LA

I studied up to 5th standard. I was a convict for murder and sentenced to five years imprisonment. On 29 August 1995, I was brought by Coy 5 of IB 261 to serve as a porter. During those days, I got injury on the head and one of my teeth was broken. I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 163-HRV: Slavery

Name : Myint Soe
Age: 28
Sex : Male

Ethnicity: Burman
 Religion: Buddhist
 Father: U Mya Aung
 Family: Married to Ma Nwe Ni Khaing, 18, with a son
 Occupation: Horse-cart Driver
 Address : Na 134, Naung Yar (A) Quarter, Nar Nat Taw, Loikaw Town, Karenni State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied up to 5th standard. On 8 July 1995, SLORC troops from IB 261 raided my house and arrested me. On 11 September 1995, Win Kyaw, Soe Aung, San Thein, Kyaw Tin and I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 164-HRV: Slavery

Name : Aike Myar
 Age: 34
 Sex : Male
 Ethnicity: Shan
 Religion: Buddhist
 Father: U Yu Ta
 Family: Married to Ma Ei Nan, 32, with two children
 Occupation: Farmer
 Address : Pwan Chaung village, Hsi-hseng Township, southern Shan State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied only monastic education. On 13 July 1995, I was arrested by SLORC troops at the bazaar in Hsi-hseng Town. Then, I was handed over to joint military column of IB 425 and IB 261 to serve as a porter. On 21 September 1995, I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 165-HRV: Slavery, Execution

Name : U Ban Yee
 Age: 34
 Sex : Male
 Ethnicity: Padaung
 Religion: Roman Catholic
 Father: U Souk Yu
 Family: Married to Daw Mu Tein, 31, with six sons and two daughters
 Occupation: Farmer

Address : No. 1 Quarter, Daw Ngan Khar village, Karenni State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied up to 5th standard. On 26 June 1995, I was arrested at home by Coy 3 of SLORC IB 102. I witnessed two porters were beaten to death. On 5 September 1995, I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 166-HRV: Slavery

Name : Sai Hla
 Age: 37
 Sex : Male
 Ethnicity: Shan
 Religion: Buddhist
 Father: U Kan Gyi
 Family: Married to Nan Bae, 36, with one son and three daughters
 Occupation: Farmer
 Address : Ho Li village, Ho-pong Township, southern Shan State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied up to 3rd standard. I was arrested by SLORC troops on 10 July 1995. I was forced into portering for the joint military column of IB 425 and IB 261. On 10 September 1995, I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 167-HRV: Slavery

Name : Win Hlaing
 Age: 28
 Sex : Male
 Ethnicity: Burman
 Religion: Buddhist
 Father: U Aung San
 Family: Married to Ma Htay Htay, 22, with two sons and one daughter
 Address : Nam Khoke village, Ho-pong Township, southern Shan State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied up to 4th standard. I was arrested by SLORC troops on 10 July 1995. I was forced into portering for the joint military column of IB 425 and IB 261. My hands were tied at the back whenever the troops encamped. On 10 September 1995, Sai

Hla and I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 168-HRV: Slavery

Name : Win Kyaw
 Age: 26
 Sex : Male
 Ethnicity: Shan
 Religion: Buddhist
 Father: U Thein Maung
 Family: Married to Ma Aye Nyo, 22, with a son
 Occupation: Farmer
 Address : Nam Khoke village, Ho-pong Township, southern Shan State
 Interviewed: 10 October 1995
 Source: NLD-LA

On 3 July 1995, I was arrested by IB 426 of SLORC at Than Yin village. On 10 September 1995, San Thein, Kyaw Tin, Myint Soe, Soe Aung and I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 169-HRV: Slavery

Name : Soe Aung
 Age: 26
 Sex : Male
 Ethnicity: Burman
 Religion: Buddhist
 Father: U Thein Maung
 Family: Married to Ma Ohnmar, 18 , with one daughter
 Occupation: Carrying sand
 Address : Na 53, Naung Yar Quarter, Nar Nat Taw, Loikaw Town, Karenni State
 Interviewed: 10 October 1995
 Source: NLD-LA

I studied up to 8th standard. On 24 July 1995, I was arrested by IB 261 of SLORC at Nar Nat Taw. On 11 September 1995, San Thein, Kyaw Tin, Myint Soe, Win Kyaw and I escaped to Thar Yar village, near hill-top outpost 99 (Kauk Kauk) of Thai-Karenni border.

Interview: 170-HRV: Slavery

Name : Sai Aye
Age: 28
Sex : Male
Ethnicity: Shan
Religion: Buddhist
Parents: U Lone Kyan & Daw Par Pwan
Family: Married to Nan Naw, 30, with a daughter and two sons
Occupation: Farmer
Address : Naung Wan village, Hsi-hseng Township, southern Shan State
Interviewed: 11 October 1995
Source: NLD-LA

On 3 July 1995, I was arrested by IB 425 of SLORC and then handed over to Coy 4 of IB 261 to serve as a porter. On 25 September 1995, Sai Pu, Cissanar, Shwe Hpi, Myint Naing, Maung Nge and I escaped to Mae Su Rin in Karenni State.

Interview: 171-HRV: Slavery, Torture, Execution

Name : Sai Pu
Age: 27
Sex : Male
Ethnicity: Shan
Religion: Buddhist
Parents: U Lone Lu & Daw Par Kit
Family: Married to Nan Nwan, 20, with two daughters
Address : Wan Yin Town, Hsi-hseng Township, southern Shan State
Interviewed: 11 October 1995
Source: NLD-LA

I studied only monastic education. On 3 July 1995, I was arrested by IB 425 of SLORC and then handed over to IB 261 to serve as a porter. Sai Nuk (14, son of U Lun Kan and Daw Nan Chu) from Pwan Chaung village of Wan Yin Town, attempted to escape while detained in the compound of IB 426. I witnessed he was subjected to beatings by the soldiers after being re-captured. He died soon after he was kicked in the stomach. On 25 September 1995, Cissanar, Shwe Hpi, Myint Naing, Maung Nge, Sai Aye and I escaped to Mae Su Rin in Karenni State.

Interview: 172-HRV: Slavery

Name : Cissanar
Age: 31
Sex : Male

Ethnicity: Golka
 Religion: Buddhist
 Father: Bhar Dhu Rai
 Family: Married to Somar Devi, 26, with two daughters
 Address: Nan Pa Wun village, Loikaw Township, Karenni State
 Interviewed: 11 October 1995
 Source: NLD-LA

I studied up to 4th standard. On 13 July 1995, I was arrested by IB 261 of SLORC and forced into portering. Every 12 porters were fed with two milk-tin full of rice for everyday. On 25 September 1995, Sai Pu, Shwe Hpi, Myint Naing, Maung Nge, Sai Aye and I escaped to Mae Su Rin in Karenni State.

Interview: 173-HRV: Slavery

Name: Shwe Hpi
 Age: 27
 Sex: Male
 Ethnicity: Burman
 Religion: Buddhist
 Parents: U Htun Shin & Daw Mya Kyi
 Family: Married to Ma Mya Htay, 22, with a son
 Occupation: Farm Labourer/Sawyer
 Address: No. 4 Quarter, Loilem Lay village, Loilem Township, southern Shan State
 Interviewed: 11 October 1995
 Source: NLD-LA

I studied up to 3rd standard. On 13 July 1995, I was arrested by IB 261 of SLORC and forced into portering. I had to carry loads of other porters who got sick. On 25 September 1995, Sai Pu, Myint Naing, Maung Nge, Sai Aye, Cissanar and I escaped to Mae Su Rin in Karenni State.

Interview: 174-HRV: Slavery, Torture

Name: Salai Bya Yahan
 Age: 38
 Sex: Male
 Ethnicity: Chin
 Religion: Baptist
 Parents: U Lyan & Daw Lay Nar
 Family: Married to Nan Ohnmar, 26, with a daughter
 Occupation: Odd-jobs labourer
 Address: No. 110, Shan Pine Quarter, Loikaw Town, Karenni State

Interviewed: 20 October 1995
Source: NLD-LA

I studied up to 10th standard. On 14 July 1995, I was arrested by Coy 3 of SLORC IB 261 and forced into portering. Along with us, there were 136 convicts and 250 civilians. Before, I was arrested and forced into portering twice. I was subjected to severe beatings by the SLORC soldiers. On 28 September 1995, I escaped to hill-top outpost 99 (Kauk Kauk) in Karenni State.

Interview: 175-HRV: Slavery

Name : Saw Hlaing
Age: 19
Sex : Male
Ethnicity: Chin/Burman
Religion: Buddhist
Parents: U Khin Maung Win & Daw La Phai Hpauk Lu
Family: Married to Khin San Htay, age 16 years.
Occupation: Bricklayer
Address : Pae Khae village, Putao Township, Kachin State
Interviewed: 20 October 1995
Source: NLD-LA

I studied up to 8th standard. I didn't remember when I was arrested and by which battalion. I fled because I could no longer bear carrying heavy loads. On 9 October 1995, Ko Ko Gyi, Ko Latt, Zaw Lin and I escaped to Hwe Pu Strategic hill-top camp at Mae Su Rin in Karenni State.

Interview: 176-HRV: Slavery, Torture

Name : Zaw Lin
Age: 20
Sex : Male
Ethnicity: Burman
Religion: Buddhist
Parents: U Ohn Myint & Daw Than Tin
Family: Married to Nan Kham, 21, with a child
Occupation: Footwear maker
Address : No. 199/5 Maw Ra Ghi Wa (703) Chan Aye Thar Zan Satellite Town, Mandalay Division
Interviewed: 20 October 1995
Source: NLD-LA

I studied up to 4th standard. I was arrested by IB 261. But I didn't remember when

it was. I was forced to carry boxes of ammunitions and subjected to beatings when I could no longer manage to carry them. Because of heavy loads, my shoulders were torn. On 9 October 1995, Ko Ko Gyi, Ko Latt, Saw Hlaing and I escaped to Hwe Pu Strategic hill-top camp at Mae Su Rin in Karenni State.

Interview: 177-HRV: Slavery

Name : Ko Latt
 Age: 25
 Sex : Male
 Ethnicity: Burman
 Religion: Buddhist
 Parents: U Than Htun & Daw Sein Htwe
 Occupation: Farmer
 Address : Mae Zar, Myitkyina Township, Kachin State
 Interviewed: 20 October 1995
 Source: NLD-LA

I studied up to 3rd standard. I was arrested on 28 August 1995. But I didn't remember by which battalion. I was forced to carry heavy load and was not fed enough. Therefore I escaped. On 9 October 1995, Ko Ko Gyi, Saw Hlaing, Zaw Lin and I escaped to Hwe Pu Strategic hill-top camp at Mae Su Rin in Karenni State.

Interview: 178-HRV: Slavery, Livelihood

Name : Mammed Tar Li (a) Ko Ko Gyi
 Age: 32
 Sex : Male
 Ethnicity: Burmese Muslim
 Religion: Islam
 Parents: U Hla Maung (a) Sar Dit & Daw Khin Hla
 Occupation: Jade broker
 Address : No. 24, Kye Thun Quarter, Amarapura Town, Mandalay Division
 Interviewed: 20 October 1995
 Source: NLD-LA

I studied up to 7th standard. I was arrested on 9 August 1995 by Madaya Patrol Police while I was at Taungbyon Nat (Spiritual) Festival. Then, I was forced into portering. I was not able to sleep or eat well during those days. I did not get any treatment when I was sick. Therefore, I escaped. On 9 October 1995, Saw Hlaing, Zaw Lin, Ko Latt and I escaped to Hwe Pu Strategic hill-top camp at Mae Su Rin in Karenni State. I was sick at time of escape.

Interview: 179-HRV: Slavery, Livelihood, Child

Name : L/Cpl Aye Min
Serial No. 838653
Age: 19
Date of Birth: Tabaung Waxing Day 7, 1337 (B.E.)
Sex : Male
Ethnicity: Burman
Religion: Buddhist
Parents: U Nyunt Sein & Daw Aye Yee
Address : Inn village, Tarawaddy Township, Pegu Division
Interviewed: 30 October 1995
Source: NLD-LA

[The deserter brought in one G4 automatic rifle, 240 rounds of 7.62mm, 5 magazines, uniform and equipment.]

Of the five children, I was the third son. I studied up to 2nd standard. On 7 March 1991, I joined to Recruiting Centre of the army in Lappadan after being lured by my friends. Then I had to attend the military training for the recruits at No. 3 Training School in Yamethin. Then, I was posted to Section 1 Coy 3 of IB 102. Section Comdr was L/Cpl Khin Mya, Coy Comdr was Kyi Win and Bn Comdr was Kyaw Tint. My salary was 600 Ks. There were about 250 soldiers in our Column which was deployed near hill-top outpost 99 (Kauk Kauk) in Karenni-controlled area to protect illegal logging. Not only the porters but also the rank and the file were also forced to carry out inhuman assignment. Moreover, we were subjected to discrimination. We did not get full amount of our ration. As I could no longer bear the hardships anymore, I fled. On 26 September 1995, Pvt Thein Win, Pvt Hlaing Myint and I deserted to hill-top outpost 99 (Kauk Kauk) of KNPP, located at Mae Su Rin in Karenni State. I want to live here as a normal citizen. I will go back to Burma only when there is peace in the country. Living here is enough for me to survive.

Interview: 180-HRV: Slavery, Livelihood

Name : Pvt Thein Win
Serial No. 920399
Age: 28
Date of Birth: Thadingyut Waxing Day 5, 1328 (B.E.)
Sex : Male
Ethnicity: Burman
Religion: Buddhist
Parents: U Tun Shwe & Daw Ohn Kyi
Address : Ramanya Quarter, Haing Gyi village, Ngaputaw Township, Irrawaddy Division

Interviewed: 30 October 1995
Source: NLD-LA

[The deserter brought in one G3 automatic rifle, 240 rounds of 7.62mm, 6 magazines, uniform and backpack.]

I studied up to 3rd standard. On 2 February 1993, I joined to Recruiting Centre of the army in Mingaladon because I had no job after divorce with my wife and the death my child. I had to attend the military training for the recruits at No. 3 Training School in Yamethin. Then, I was posted to Section 3 Coy 3 of IB 102 led by Bn Comdr Kyaw Tint and intelligence officer Tai Gyi. My salary was 600 Ks. There were about 250 soldiers in our Column which was deployed near hill-top outpost 99 (Kauk Kau) in Karenni-controlled area to protect illegal logging. We had to dig the trenches near the company compound. We did not get full amount of our ration. The porters were only for the officers. At 4:00 p.m. on 26 September 1995 I discussed with L/Cpl Aye Min and Pvt Hlaing Myint and at 10:00 p.m., we run away. Two days later, we reached hill-top outpost 99 (Kauk Kau) of KNPP, located at Mae Su Rin in Karenni State. I want to live here as a normal citizen. I will go back to Burma only when there is peace in the country. Living here is enough for me to survive.

Interview: 181-HRV: Slavery, Livelihood

Name : Pvt Hlaing Myint
Serial No. 959063
Age: 21
Date of Birth: Thazaungmon Waning Day 8, 1974
Sex : Male
Ethnicity: Burman
Religion: Buddhist
Parents: U Aung San & Daw Khin San Yee
Address : Ka/988 Mani Si Thu Street, 70th quarter, southern Dagon satellite town, Rangoon Division
Interviewed: 30 October 1995
Source: NLD-LA

[The deserter brought in one G3 automatic rifle, 240 rounds of 7.62mm, 5 magazines, uniform and backpack.]

Of the five siblings, I am the third son and I studied up to 5th standard at No. 3 State High School in Thingangyun, Rangoon Division. On 12 July 1994, I joined to Recruiting Centre of the army in Mingaladon after being lured by my friends. I had to attend the military training for the recruits at No. 4 Training School in Pin Laung. Then, I was posted to Section 2 Coy 3 of IB 102 commanded by 1st Platoon Comdr Sgt Aung Kyaw, Coy Comdr Kyi Win and Bn Comdr Kyaw Tint. My salary was 600 Ks. There were about 250 soldiers in our Column which was deployed near

hill-top outpost 99 (Kauk Kauk), located at Mae Su Rin in Karenni-controlled area to protect illegal logging. There were about 100 porters with us. There were about four-five engagements with the Karenni army. On 26 September 1995 I was organised by L/Cpl Aye Min to run away. Pvt Thein Win joined us and we escaped to hill-top outpost 99 (Kauk Kauk) of KNPP. I fled from the military service because I could no longer bear the hardships anymore. I want to live here as a normal citizen. I will go back to Burma only when there is peace in the country. Living here is suitable for me.

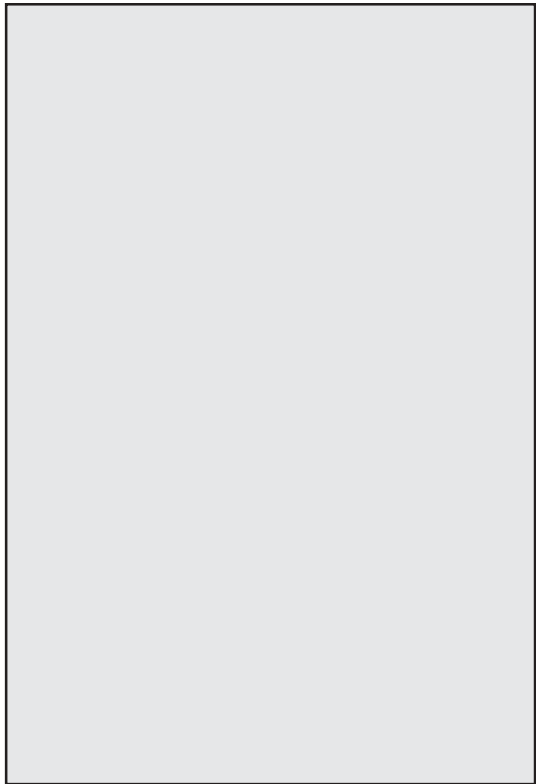
Interview: 182-HRV: Slavery, Livelihood, Child, Torture

Name : Pvt Win Htay
 Serial No. 852886
 Age: 18
 Sex : Male
 Ethnicity: Burman
 Religion: Buddhist
 Parents: U Cho Lay &
 Daw Lone
 Address : Taw Paing village,
 Kyaukpadaung
 Town, Mandalay
 Division
 Interviewed: 11 November 1995
 Source: NLD-LA

[The deserter brought in one G3 automatic rifle and uniform.]

I had no education. On 14 June 1991, I had to join No. 38 Recruiting Centre of the army in Bassein under the recruitment programme.

I was hired by somebody else who was chosen by lot but unable to join the military service. I had to attend the basic military training for the recruits at the recruiting centre and then was posted to Coy 1 of LIB 336 based in Hpe Khon Town. Our military column was commanded by Maj Chit Than and Bn Comdr Khin Kyi. My salary was 620 Ks. There were about 500 soldiers in our battalion which was deployed near Boundary Post 9, bordering Karenni State and Thailand for security of logging concessions near Pa Le Le ferry. I fled eastward of our outpost and then floated on a bamboo raft along down river of Nam Moon. I met with Karenni troops on 8 November 1995. I fled because I could no longer bear torture. While I was with my battalion, I had to patrol the area one day's walk from west of Hpe Khon. There I saw a lot of poppy fields but our officers ordered us not to destroy them



Images Asia

anymore. Sgt Khin Maung from Coy 1 cultivated poppy in north and south Taung Za Lon villages to send them for drug-burning ceremony.

Interview: 183-HRV: Detention, Slavery, Livelihood

Name : U Kyar
 Age: 40
 Sex : Male
 Ethnicity: Shan
 Religion: Buddhist
 Parents: U Lun Hmon & Daw Nan U
 Family: Married to Nan Pwe, 29, with a son and two daughters
 Occupation: Farmer
 Address : Mae He village, Hsi-hseng Township, southern Shan State
 Interviewed: 30 October 1995
 Source: NLD-LA

I had no education. While I was sleeping at home on 30 September, at 4:00 a.m., soldiers from IB 424 came and asked me to follow them for a while. U Latt, Maung Kawn, Maung Wa, Maung Hein and Maung Koh who lived in the same village were also arrested. We were detained at headquarters of IB 424 where there were about 20 porters. When my wife and children and the village headmen followed to the army headquarters, the soldiers told them I would be released within one or two days. My hands were tied up until we reached Bawlake. I was forced into portering by Coy 3 of IB 424 and had to carry combat boots, condensed milk tins and sugar. We were sworn by the soldiers. Four days later, we saw three porters died of exhaustion on the way to hill-top outpost 99 (Kauk Kauk). A soldiers from IB 424 died of dysentery and was buried near the camp. Maung Bwe and I fled because we believed that we could escape only if we did so. On 18 October 1995, we escaped to hill-top outpost 99 (Kauk Kauk), near Mae Su Rin in Karenni-controlled area. As I fell down along the way, it was hurt on my knees. I was not paid.

Interview: 184-HRV: Detention, Slavery, Livelihood

Name : Maung Bwe
 Age: 30
 Sex : Male
 Ethnicity: Shan
 Religion: Buddhist
 Parents: U Hmot & Daw Thein Yee
 Family: Married to Nan Win, 16, with two sons.
 Occupation: Farmer
 Address : Hpa Lein village, Naung Gone Parish, Hsi-hseng Township, southern Shan State

Interviewed: 30 October 1995
Source: NLD-LA

I had no education. While I was sleeping at home on 30 September, soldiers from IB 424 came and asked me to follow them for a while. Maung Doe and Maung Daung who lived in the same village were also arrested. We were detained at headquarters of IB 424 and forced into portering two days later. I was tied up until we reached Bawlake. I was forced to carry bags of combat boots by Coy 3 of IB 424. We were not fed enough. We saw three porters and two soldiers died of dysentery near hill-top outpost 99 (Kauk Kauk). I fled because we were afraid of the soldiers. On 18 October 1995, Maung Kyar and I escaped to hill-top outpost 99 (Kauk Kauk), near Mae Su Rin in Karenni-controlled area. I want to go back in time of harvest. The authorities from KNPP said that they would send us back from a safe route.

Interview: 185-HRV: Detention, Slavery, Livelihood, Execution

Name : Saw Shwe
Age: 36
Sex : Male
Ethnicity: Shan/Padaung
Religion: Buddhist
Parents: U Aye & Daw Mu Lone
Family: Married to Mu Tha, 24, with two children.
Address : Hein Na Ma Quarter, Hpe Khon Town, southern Shan State
Interviewed: 5 November 1995
Source: NLD-LA

I studied up to 2nd standard. Two months ago while I was at home, soldiers from LIB 421 came at night and arrested me. Kyaw Yin, Thein Maung, Maung Hon, Aye Ngwe and Tin Kyaw who lived in the same quarter were also arrested. We were detained at headquarters of LIB 421 for 21 days. There were other 16 detainees in the same cell. One detainee, Maung Yone, from the west side of Moe Bye Town, was shot dead by the soldiers after his abortive attempt to escape. His corpse was photographed by the police at the hospital and then the victim's family brought home back. After 21 days in the cell, we were forced into portering for more than one month. Eight days ago, Naing Oo, Min Min Tun and I escaped to the area controlled by KNPP.

Interview: 186-HRV: Detention, Slavery, Livelihood

Name : Min Min Tun
Age: 19
Sex : Male
Ethnicity: Arakanese

Religion: Buddhist
 Parents: U Myat Thu & Daw San Nu
 Occupation: Odd-jobs labourer
 Address : Si Kar (2) Quarter, Moe Bye Town, Karenni State
 Interviewed: 5 November 1995
 Source: NLD-LA

I studied up to 7th standard. Two months ago while I was at the market in Moe Bye, soldiers from LIB 421 came and arrested me. Kyaw Kyaw was also arrested at the same time. We were detained at headquarters of LIB 421 for 21 days together with Saw Shwe. After 21 days in the cell, we were forced into portering for more than one month. Eight days ago, Naing Oo, Saw Shwe and I escaped to the area controlled by KNPP. Every village in Moe Bye and Hpe Khon towns was forced by the SLORC troops to give them a horse which cost 15,000-20,000 Ks. In Moe Bye downtown, local people were press-ganged into portering twice a month.

Interview: 187-HRV: Detention, Slavery, Livelihood, Execution

Name : Naing Oo
 Age: 18
 Sex : Male
 Ethnicity: Burman
 Religion: Buddhist
 Parents: U Tun Wai & Daw Toke Pyu
 Occupation: Bricklayer
 Address : New Quarter, Moe Bye Town, Karenni State
 Interviewed: 5 November 1995
 Source: NLD-LA

I studied only monastic education. I was arrested by the soldiers from LIB 421 two months ago. I was detained at headquarters of LIB 421 for 21 days. I witnessed one would-be porter was shot dead by the soldiers after his abortive attempt to escape. We were brought by trucks to Loikaw and then forced to carry rice and ammunitions from the bank of Pawn Stream to Shadaw Town. Eight days ago, Min Min Tun, Saw Shwe and I fled from the hill positioned by the battalion commander. On the way, we met with hunters and asked them for help to send us to KNPP. I want to go back in time before harvest.

Interview: 188-HRV: Slavery, Torture, Livelihood

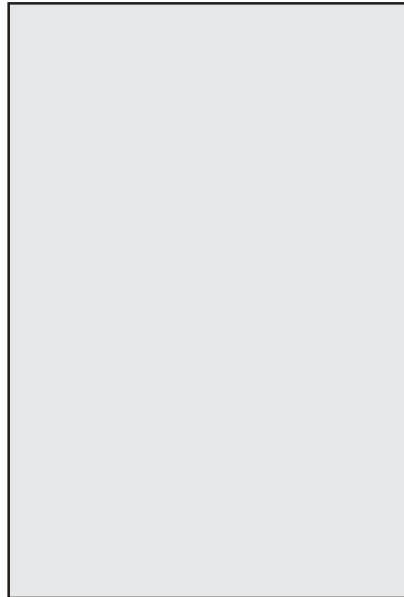
Name: Maung Kyaw Moe
 Age: 17
 Sex: Male
 Education: 3rd standard
 Parents: U Tin Aye and Daw Pu Yin
 Occupation: Farmer

Address: Yeik Yit Ohn village, Paukkaung Township, Pegu Division
 Interviewed: 21 March 1995
 Source: NLD

Prome-based LID 66 issued an order to collect 10 porters from each village. When the villagers did not meet the demand of SLORC, the troops in collaboration with the village headman arrested the villagers at night. Three victims — Maung Kyaw Moe, Than Zaw and Myint Kyaw — were arrested at the mouth of the street at about 10:00 p.m. on their way to home from watching video. Then, they were transferred to LID 33 in Thaton. After spending four-five nights in Thaton, they had to accompany with the military columns under LID 33 which proceeded to Papun in Karen State. After one night in Papun, they were forced to advance into the jungle, carrying rice sacks at gun point. When they could no longer carry their loads, they were punched or beaten with rifle butt. Each porter was fed only one tin (condensed milk tin) of rice. There were about 200 porters with that single military column. After five days, the victim could no longer bear the heavy loads because he was suffering from dysentery. When he collapsed, one soldier forced him to get up by poking his stomach with a stick. When he could not do so, he was left behind. He spent the night there and escaped to the border. Now he is living with members of the NLD (LA).

Interview: 189-HRV: Slavery

Name: U Ah Lee Par Dri Cho
 Age: 21
 Sex: Male
 Education: 3rd standard
 Ethnicity: Padaung
 Religion: Roman Catholic
 Parents: U Si Thar and Daw Paw Lar
 Family: Single
 Occupation: Farmer
 Address: Ngu Palaw Quarter, Demoso,
 Karenni State
 Interviewed: 2 September 1995
 Source: NLD-LA

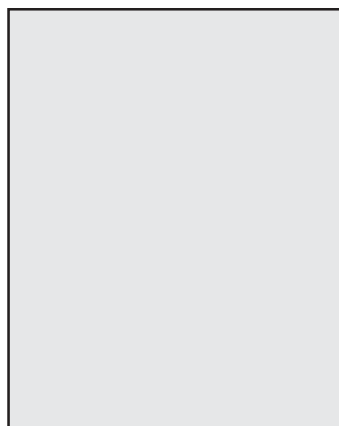


In July 1995, Par Dri Cho and Ei Cho, who were living in the same quarter with me, and I myself were sent to serve as porters on rotating basis. Local SLORC official, Maung Lwin, who is also a Padaung, frequently collected porter fees and other fees. We had to accompany with Coy 4 of IB 425 and each of us had to carry a rice sack. When we reached near Mae Sa Tae village, Shadaw Township, Kalel Tee Te and other two porters ran away. Some porters died in the cross-fire. Those who were sick were not got any treatment. Only a

small amount of food was given to the porter. Whenever the porter said the load was too heavy for them, they were totally ignored. We escaped in the third week of August and reached Nan Awn three days later because of missing the way in the jungle.

Interview: 190-HRV: Slavery, Women, Torture

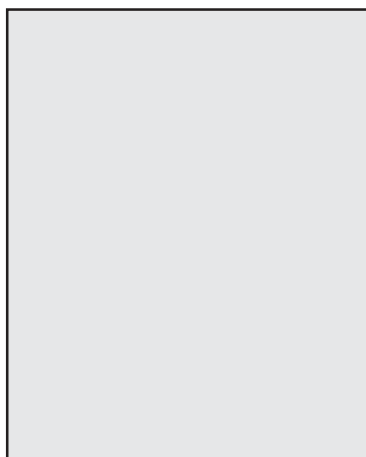
Name: U Kalel Tee Te
 Age: 25
 Sex: Male
 Education: 2nd standard
 Ethnicity: Padaung
 Religion: Roman Catholic
 Parents: U Lat Lwe and Daw Ah Ta Pe Kar
 Family: Single
 Occupation: Farmer
 Address: Pa Don Ngan village, Son Du Lar
 Parish, Demoso, Karenni State
 Interviewed: 2 September 1995
 Source: NLD-LA



In July 1995, my friend Pi Dae Le and I myself were sent to serve as porters on rotating basis. We had to accompany with Coy 4 of IB 425 and each of us had to carry rice sack, arms and ammunitions. In that military column, there were about 150 porters from Moe Bye, Hpe Khon and Pin Laung and six female porters from Shadaw Township. Those female porters who were used as guides had to stay with the office group of the military column. I managed to escape when the troops arrived Mae Sa Tae village, Shadaw Township, because I could no longer bear the hardships, malnutrition, severe beatings and torture. I reached Pan Yun Karenni refugee camp in the third week of August.

Interview: 191-HRV: Livelihood, Slavery, Torture

Name: U Nya Reh
 Age: 38
 Sex: Male
 Ethnicity: Karenni
 Religion: Buddhist
 Parents: Seh Reh and Su Myar
 Family: Married to Chu Myar; 4 children
 Occupation: Farmer
 Address: So Dae Kho village, Son Du Lar
 Parish, Demoso, Karenni State



Interviewed 2 September 1995
Source: NLD-LA

In my township, each village is responsible for sending two porters for every term. Each villager who wanted to spare from portering had to pay 5,000 Ks in cash to local SLORC authorities who would find somebody else to go in his/her place. On 14 July 1995, I was sent to serve as porter on rotating basis because I did not have any money to pay for a ransom. I was transferred to Demoso-based IB 102. One week later, I had to accompany with Coy 4 of IB 425 and had to carry rice sack. I was subjected to beatings several times since I could no longer the load because of suffering from epidermophytosis. I managed to escape when the troops arrived at Mae Yu village, Shadaw Township.

Interview: 192-HRV: Livelihood, Slavery, Execution, Women, Child, Torture

Name: Naing Win (a) Naing Naing Htun
Age: 22
Sex: Male
Education: 5th standard
Ethnicity: Burman
Religion: Buddhist
Parents: U Pan and Daw Kaung Shein
Family: Single
Address: No. 4 Quarter, Near No. 2 State High School, Phone Gyi Street,

Myingyan, Mandalay Division

Interviewed: 2 September 1995

Source: ABSDF/NLD-LA

I am the third son of six siblings. My father is a medic of the Village Health Care Unit and my mother is a midwife. I had education up to five grade at the Basic Education High School of Myingyan Town and I quitted in 1987. I earned my living as a toddy-palm climber at Shwebaw Kyun village, Myingyan Township, about half a year.

I served in the army twice. The first time was in 1989. Under the recruitment programme of SLORC, our quarter was responsible for sending five recruits for the military service in 1989. After decision was reached by drawing lots, my younger brother became one of the would-be recruit. But I joined the military service in his place. Each person who was chosen by lot had to serve in the military for five years or pay a ransom of 100,000 Ks to be spared from the service. My serial number at that time was 783214. Two hundred and fifty trainees, including me, attended a basic military training at Coy 5 of No. 3 Training School in Meiktila Town. After the training, I was posted to Kunhing-based LIB 246 in Shan State. Our main duty was to secure Taunggyi-Keng Tung motor road and the area around Mong Hsu, Mong Naung, Takaw, Mong Nai and Hsi-hseng.

When I was performing my duty there, although we saw poppy plantation on the hillside between Kunhing and Takaw, Kunhing and Namsang and in some villages in Hsi-hseng, we were not ordered by the column commander to destroy them. There were many corruption and power abuses reportedly made by the military officers. For example, in May 1989, about twenty five soldiers from our platoon, including Coy 1 Comdr Capt Thein Win, stopped and searched a jeep from Panglong bound for Mong Hsu at Myae Ni Gone village. They found about fifty packets of opium which was hid secretly under the seats. The opium was sized by Capt Thein Win individually and the owner of opium and the jeep were set free. Again in 1990, we had to perform security duty at Namsang market to protect military officers who would visit there. During my sentinel, I stopped a person who was walking on his way, carrying a package on his shoulder. He immediately dropped the package on the ground in fear and ran away. When we searched the package, seven viss of raw opium was found and it was entrusted to the battalion commander by Capt Thein Win. The battalion commander entered less amount of this seized opium in a ledger and sold it after making a consultation with Capt Thein Win. It was reportedly known that the battalion commander invested money in poppy cultivation of the villages near the battalion. His excuse was to decrease the villagers' economic hardship and to build up the good organising activity. During my service in army, the battalion owned two billion kyats of personal fund.

On 22 November 1990, a quarrel between four privates — Win Soe, Soe Lwin, Than Naing, Kyi Soe — from my company and section commander Cpl Aye Thaug was broke out while they were performing security duty at Taunggyi Department

Store. Cpl Aye Thaug, who was drunk at the time, was shot dead and we all ran away from the scene.

I had hid with my relatives in Sinhnakhaung village near Mandalay. Then, I re-joined the army for second time, at Meiktila recruitment centre on 11 October 1991. I did not want to join the military again but the life especially daily survival was so difficult. This was the only way for the youth like me to get the pay and some other benefits without proper education and money. I enrolled the military training at Coy 1 of No. 3 Training School for Recruits in Yamethin from 1 November 1991 to 30 April 1992. My Serial number is 862213. Moreover, I had to attend medical training in Taunggyi and artillery training. Then I was sent to IB 66 in Namsang. After that I was transferred as a medic to Coy 5 of IB 250 and involved in the military operations in Hpe Htar, Htee Htar, Saw Hta, Huay Pon Long, Sebu, Se Pyaung, Pasawng ad Mawchi area in Karen and Karenni State.

Since 1992, some departmental servants in the military, section commanders and the bureau chief from the permanent rear base of IB 250 have had to give bribes to adjutant/quarter master Lt Ko Ko to avoid from going to the front line. Every month, departments are obliged to pay some amount of money for this reason without fail. For example, 500 Ks for the medical corps, 2,000 Ks for the equipment store, 200 Ks for animal husbandry and 2,000 Ks for the battalion ration store. All the departments can earn this money in their own way. In addition to these bribes from the battalion, they set up a check point on the road between Pakyal village and the battalion in Loikaw and all passing bullock-carts were ordered to pay 100 Ks each time.

On 27 January 1994, acting Bn Comdr Maj Tin Win pocketed compensation for two soldiers — Zaw Htun of Coy 2 and Ba Thein of Coy 5 — who died in action with KNPP troops. These compensations were supposed to send to their parents. But he took the money by informing their parents that these two had deserted from the army. Pvt Win Ko of Coy 2 of IB 250 went missing in January 1993. But adjutant/quarter master Lt Ko Ko reported this case to his superior only in December, pocketing the salary of Win Ko from February until December.

Adjutant/quarter master Lt Win Ko failed to distribute rations from May to December 1994 to the families in the rear base. In this case, the ranks and files were angry at him because they saw that Ko Ko sold army rations such as beans, condensed milk and sugar at Loikaw people's bazaar (south). He bought three boxes of tinned fish and fifty packages of steamed duck for Bn Comdr Maj Win Tin in order not to take any action on him. He resumed the ration in January 1995, but no explanation for what was happening to the last three months.

Lt Ko Ko had relation with Ma Ye Win (22), daughter of U Ba Win and Daw Ngwe Ye from Loikaw Town, claiming that he was single. Actually he was married with one child. When she became pregnant in January 1995, she asked Ko Ko to marry her in accordance with his promise. Ko Ko asked her to have an abortion and let her

down. Having learnt the clear picture about Ko Ko, she hung herself at her home.

In January 1995, soldiers from every company of IB 250 had to save the sum of 100 Ks at their corporals who were authorised to pass their salary. Some soldiers, angry with one of them — Cpl Win Aung from Coy 2 — for embezzlement of the money saved by others and they killed him near Pa Kyal village and disposed of his corpse. No one has been arrested yet.

Before the operation against the KNPP, Coy Comdr Capt Aung Thein gave us a briefing by saying KNPP is the same as KNU which accepts only Christians, not the Buddhists. The Thais smuggled out the timbers from Karenni area. So, we need to launched offensives against them.

Our column was en route from Loikaw to Mae Yu via Shadaw. Five privates — Zaw Oo, Than Oo, Naing Oo, Kyaw Lin and Win Maung — died of illness during the operation. 10 privates stepped on land mines and died. There were about 6 or 7 engagement with KNPP and 5 other privates were wounded by small arms. They were carried by porters and sent back. Because of shortage of water and food where we took position, not only the porters but also soldiers run for their lives. Pvt Ye Myint and Thein Oo and 2 porters ran near Mae Yu outpost, carrying one rifle and 4 hand grenades. They were chased by the troops and the death body of one soldier and his rifle was captured. Other three escaped.

I saw an aged man, over 50, was shot dead near Mae Yu. I discussed with Ye Myint and Thein Oo to run away. But another private from Pein Zalote knew about our plan and informed the commanders. After Ye Myint and Thein Oo ran away, I was tied and detained for one week. When the suspicion on me was a little bit shallow, the officials untied me. But I was not allow to bear the gun. When we reach near BP (Boundary Post) 9, I pretended searching for vegetables and ran away. Among the porters there were four women and three students, who were in their 15, from Shadaw. Those women were allowed to go back at Mae Yu. One student died on the way and the other two remained with the troops. Whenever we launched final assault, we were forced to drink.

I witnessed children, women and aged persons were also forced into portering, subjected to scold and beatings. I also discovered there were discrimination between and officials and rank and file. The new-comers were also oppressed. Sometimes, I myself had to commit something against my will because I had to obey the orders. I escaped on 21 August 1995.

Interview: 193-HRV: Detention, Livelihood, Slavery, Women, Child, Torture

Name: Maung Kan Pay Lo
Age: 14

Sex: Male
Ethnicity: Padaung
Religion: Christian
Parents: U Pan Lan and Daw Mee Tun
Family: Single
Occupation: Farmer
Address: Bo Gone (2), Moe Bye, Karenni State
Interviewed: 12 August 1995
Source: NLD-LA

On 27 June 1995, while I was on my way from Moe Bye to Kone Thar village, I was arrested by the soldiers from Coy 4 of SLORC IB 250. At the beginning, I did not know what was the reason. I was detained at Loikaw prison for one night. The following morning I was brought to the bank of Salween River by a truck and then was forced to carry rice for the troops. When I told them that it was too heavy for me, I was subjected to beatings. In fear of further beatings, I kept silent and carried the load. I was fed only a small meal — rice soup for breakfast and rice for dinner. It was not enough for me. When we put up for the night, we were forced to dig trenches. There were about 300 porters with that military column. The youngest were of my age and the oldest were 60-70 years old. LIB 336 brought 3 women from Shadaw. These women had to go ahead of the military column. I did not know whether they were

used as guides or human mine-sweepers. I didn't get any treatment whenever I got sick.





I stepped on a land-mine when I tried to escape. The splinters from the land-mine hit at both knees, shins, thighs, buttock, hands, waists and right elbow. I was brought by KNPP and hospitalised at a clinic at Pan Yun Karenni refugee camp. Although the splinters were still remained in the flesh, I was slowly recovering because of the treatment.

Interview: 194-HRV: Detention, Livelihood, Slavery, Women

Name: Maung Khwee
 Age: 28
 Sex: Male
 Ethnicity: Padaung
 Religion: Roman Catholic
 Parents: U Pa Lee and Daw Mu Rwe
 Occupation: Farmer
 Address: Kone Thar village, Loikaw, Karenni State
 Interviewed: 12 August 1995
 Source: NLD-LA

While U Pan, Maung Kar, Maw Ti, Maw Lein and I were digging a canal for irrigation in the field, 10 well-equipped soldiers from IB 54 rounded up at gun point and forced us to get on a truck by saying that we had to attend an emergency meeting. Then we were transferred to Coy 3 of LIB 250 and forced to carry ammunitions and rice for the troops from Shadaw to Mae Yu. Three women, who were about 18-20

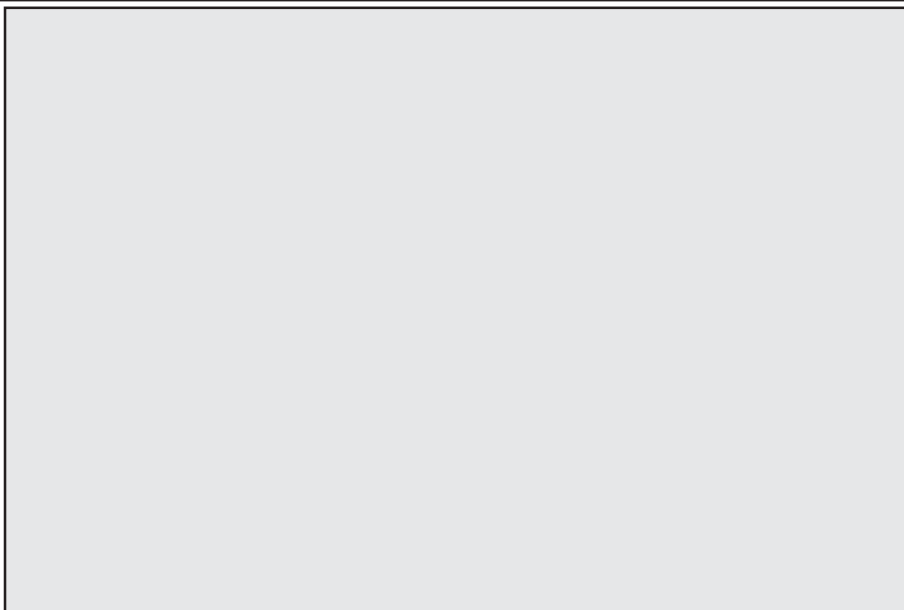


years old, from Shadaw were also forced to go in advance of the troops at gun point. We were not fed enough. We were fed only a small meal — rice soup for breakfast and a tin (condensed milk tin) of rice for dinner. The soldiers sold the basic commodities to the porters at high price. One roll of cheroot cost 30 Ks and a tin (condensed milk tin) of rice cost 100 Ks while a tin of condensed milk was 200 Ks. We could not afford to buy them. U Pan, Maw Lein and I managed to escape. Unfortunately, we missed Maw Lein along the way. On the way, I stepped on a land-mine and the splinters hit at my thigh, shin, buttock and stomach, causing me paralysed. I was brought to a clinic at Pan Yun Karenni refugee camp by KNPP and slowly recovering because of the treatment.

Interview: 195-HRV: Livelihood, Slavery

Name:	Tun Tun
Age:	29
Sex:	Male
Ethnicity:	Padaung
Religion:	Roman Catholic
Parents:	U Aye Maug and Daw Mu Kalar
Family:	Married to Ah Mu; two children
Occupation:	Shopkeeper
Address:	No. 102, Quarter 1, Moe Bye, Karenni State
Interviewed:	12 August 1995
Source:	NLD-LA

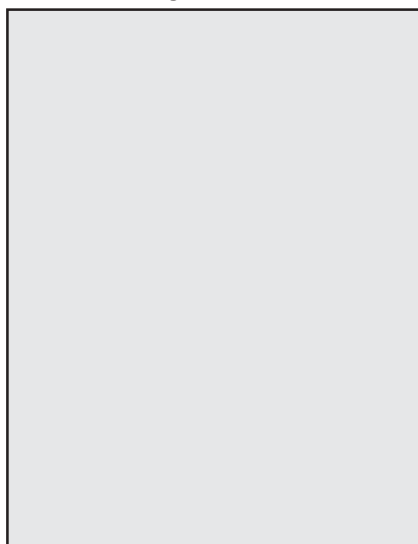
On 4 July 1995, while I was on my way to Loikaw by bus, it was stopped at an outpost outside Loikaw by ten armed soldiers from LIB 261. All the ten males on



the bus were forced to get off and brought to battalion headquarters where there were about 300 porters. We were forced to carry food and ammunitions for the troops from Pwan River to Tar Ta Maw everyday. I had to carry boxes of ammunitions, causing my shoulders' skin torn. Because of hard work and heavy rains, I was sick. When I asked for medicine the soldiers responded, Medicine is available for us neither. There were no shelters nor blankets for us. We were not fed enough. On 2 August, I managed to escape while the soldiers were turning a blind eye because of my sickness. I proceeded to Mae Yu and I met an elderly women on the way. I was given food at her hut and brought to a clinic at Pan Yun Karenni refugee camp. I was told that all the escapees were sent back via a safer way.

Interview: 196-HRV: Detention, Livelihood, Slavery, Women, Child

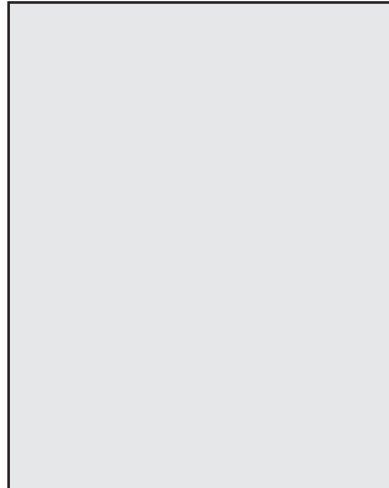
Name: Khun Maw Ko
 Age: 29
 Sex: Male
 Ethnicity: Kayan (Padaung)
 Religion: Roman Catholic
 Parents: U Mahn Lein
 Family: Married to Ma Soe Myar;
 one child
 Occupation: Farmer
 Address: Kone Thar village,
 Loikaw, Karenni State
 Interviewed: 10 August 1995
 Source: NLD-LA
 In the first week of July, while I was digging



a canal for irrigation in the field, at about 10:00 a.m., 10 well-equipped soldiers from Coy 1 of LIB 261 rounded up at gun point and forced me to get on a truck by saying that I had to attend an emergency meeting. Then, I was detained at headquarters of IB 54. There were about 500 porters composed of civilians and convicts. Fighting took place three-four times. Porters got sick. A Pa-O from Pin Laung died and buried on the way. As many porters managed to escape at Mae Yu, Bo Khale and Pwan Chaung village, not so many were left. Three women from Shadaw were also forced to go ahead of the troops at gun point. Children who were 14-15 years old were also among the porters. I managed to escape at Mae Yu and proceeded to the east. Those who were arrested along with me in the field were Phoe Too, Maw Htut, La Te, Maw Kar, Maw Nyar, Maw Khwe, Lat Ka and Aung Nge who lived in the same quarter. Maw Kar, Maw Khwe and La Te stepped on a land-mine on the way and was hospitalised at a clinic at Pan Yun Karenni refugee camp. There were about 30-40 escapees, including a 13-14-year-old child, at Pan Yun.

Interview: 197-HRV: Detention, Judicial, Opinion, Torture, Slavery

Name: Kyaw Pe
 Age: 23
 Sex: Male
 Education: 3rd standard
 Ethnicity: Burman
 Religion: Buddhist
 Parents: U San Pe and Daw Shwe Sar
 Occupation: Trader
 Address: U Pote Taw Ta Bake Tan,
 Myaut Pyin, Mandalay
 Interviewed: 11 August 1995
 Source: NLD-LA



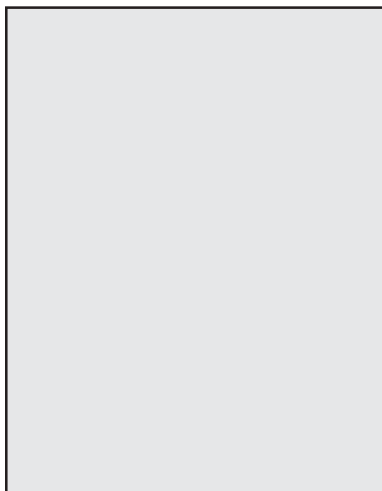
Because of trading, I was arrested and sentenced to one year and six months imprisonment. I was put in No. 1 "special" cell. There were about 6,000-7,000 prisoners. There were also 50-60 political prisoners who were arrested during the 1988 pro-democracy uprising. All were kept incommunicado. There were prisoners who died in custody. Prisoners who got sick were sent to the hospital only when their case was severe. Those who could afford to bribe received treatment. In the morning, we were fed a small meal with raw fish paste and watery bean curry. In the evening, we got a plate of rice and watery vegetable soup. We were forced to clean the moat of Mandalay Palace. Whenever the prison officials came and checked, we were forced to tell them that everything is Okay. When someone spoke without asking, he was left without giving food and subjected to beatings.

Two months ago, we were trucked from Mandalay prison to Meikhtila prison. 70

prisoners from Mandalay prison and 30 prisoners from Meikhtila prison were told to contribute labour for damming Meikhtila Reservoir. Instead, we were sent to Loikaw prison camp by the soldiers. We were aware that we were forced into portering when we reached the headquarters of IB 54. In Loikaw, the SLORC troops — LID 55, IB 54, IB 426 — gathered 100 prisoners and 80 local people and proceeded to eastward. I was with L/Cpl Aye Khaing of IB 426. On the way there were three-four fighting. There were porters who got sick and some could no longer carry their loads. We were given rice soup mix with vegetables for breakfast and a small meal for dinner. They told us we must not eat much. At Mae Yu, one porter died of dysentery. Other four prisoners and I escaped from Mae Yu strategic post of SLORC. We met with a lady on the firm and she helped us meeting with KNPP officials. I escaped on 26 July 1995. I want to go back when I recover.

Interview: 198-HRV: Slavery, Torture

Name: Tin Win
 Age: 40
 Sex: Male
 Ethnicity: Burman
 Religion: Buddhist
 Parents: U Ko Lay and Daw Aung
 Family: Married to Khin Mar Oo; 3 children
 Occupation: Farmer
 Address: Padan village, Mong Mit Township, northern Shan State
 Interviewed: 11 August 1995
 Source: NLD-LA



I was a member of National League for Democracy. In March 1995, I was arrested under allegation of possessing illicit drugs. I was put in No. 2 "special" cell. I was at about 3:00 p.m., approximately 100 prisoners were trucked from Mandalay prison to Kalaw. We reached Kalaw at 1:00 a.m. Ko Kyaw Pe was also in our group. From Loikaw, we had to proceed to Salween River along with Coy 2 of IB 426. From there we had to start carrying rice sacks and ammunitions. We were not fed enough. The loads were so heavy and when we were not able to carry them, we were beaten. Whenever the troops stop for encampment, we had to dig the trenches. When it rained, we had no shelters as we had to cover rice sacks with waterproof. I fled because I could not stand the hardships. I escaped on 26 July 1995. I want to go back when I recover.

Interview: 199-HRV: Slavery, Displacement, Livelihood

Name: Shan Lay
 Age: 18
 Sex: Male
 Ethnicity: Karen
 Religion: Buddhist
 Parents: U Ba Yin and Daw Tin Yee
 Family: Married to Moe Moe; one child
 Occupation: Shopkeeper
 Address: Shan Su Quarter, Mandalay
 Interviewed: 11 August 1995
 Source: NLD-LA

I was arrested because of quarrel and detained in Mandalay prison. Our ankles were chained and we were brought from Mandalay prison to prison camp in Loikaw. 100 prisoners and 80 local people were forced into portering by SLORC IB 426. We had to start walking at 5:00 a.m. and stop at about 7:00 p.m. A small meal which was not enough was fed at noon. It was not enough. Along the way, we saw villages and huts abandoned by the villagers in fear of SLORC troops' arrest. The soldiers took away properties of the villagers and the crops on the farm. When we put up for one night at Mae Yu, we were ordered by the soldiers to carry patients the following morning. I ran away at that night when the soldiers could no longer keep an eye on me. I lost my way for three days in the jungle. The following morning, I stepped on a land-mine and hit with the splinters on thighs and hands. I was helped by Ko Kyaw Pe, Ko Tin Win and Ko Saw Naung and they put some herbs on my wounds. When we saw a hut, we went into it where we were given food by the land lady. We were told by the lady that she would bring us to Nan Awn where I could get treatment. Ah Nge Lay, Kyaw Win, Hla Htay, Na Gar Lay and Kyar Gyi were remained with the troops when we fled. Those who got sick were left on the path. Now, I am recovering.

Interview: 200-HRV: Forced Labour, Judicial, Livelihood, Slavery, Torture

Name: Saw Naung
 Age: 23
 Sex: Male
 Education: 5th standard
 Parents: U Ba Yee and Daw Sein Khin
 Family: Single
 Occupation: Farmer
 Address: Padan village, Mong Mit Township, Northern Shan State
 Interviewed: 11 August 1995

Source: NLD-LA

Six months ago, I was summoned by local SLORC authorities to contribute labour for cane cultivation. I had a quarrel with U Thar Lun, one of the local SLORC authorities, following my reply that I was not able to do that. I swore at U Thar Lun. I was detained in Mong Mit prison after being accused of disturbing the authorities. After that I was sent to Mandalay prison. From Mandalay prison, 100 prisoners were trucked to Loikaw where about 80 local people were forced to join us by SLORC IB 426. I escaped at Mae Yu along with Ko Tin Win, Ko Kyaw Pe and Shan Lay. On the way, Shan Lay stepped on a land-mine. While we were carrying him, we met with a lady who led us to Nan Awn village. SLORC soldiers not only swore at and beat us but also did not give enough food. We were subjected to beatings whenever we were sick or not able to carry the loads. We were not given any medicine when we sick. We fled from them as we were unable to bear the beatings and hardships. Now, I am recovering. We are told by the KNPP authorities that they will send us back from a safer route.

Interview: 201-HRV: Detention, Slavery, Women, Torture, Livelihood

Name: Myint Lwin
 Age: 24
 Sex: Male
 Ethnicity: Burman
 Religion: Buddhist
 Address: Loilam Gyi village, Loilam Township, southern Shan State
 Source: NLD-LA

I was arrested by SLORC soldiers from Coy 2 of IB 450 near Inn Thar village, Loikaw Township, Karenni State. Then, I was detained at Loikaw prison. In prison, there were many people who were arrested and detained to be used as porters. Of them, some were students. Some students were released as their teachers came and discussed with the authorities. A number of students asked for their release by telling the authorities that they were sick. But the authorities not only swore at them but also continued to detain them. Women from Shadaw Town were also press-ganged into portering and forced to be ahead of the military columns. Among the porters, some of them were not directly arrested by the army. But they had to go in places of their sisters or wives who were subjected to initial arrests. On the way, if other porters escaped or were not able to carry or proceed any longer, the remaining porters had to carry their loads. The soldiers shot at the those porters who attempted to escape. We were not fed enough nor allowed to take a rest. We had to walk for all day long and build tents and dig trenches for the troops where they put up for the night. If we were not able to do, we were beaten with bamboo stick or kicked with combat boots. There were about 1,000 porters with us. I thought that I would be fortunate if I escaped because I could no longer carry the loads since I was sick and not fed enough. If I remained with the troops I would have to die sooner or

later. Therefore, I fled from Mae Yu when the troops was absent to keep their eyes on me. Maung Thein Shwe from Pruso Town and Maung Sue from Kone Thar village of Moe Bye Township also escaped with me on 24 July 1995.

Interview: 202-HRV: Slavery, Women, Child, Torture

Name: Thein Shwe
 Sex: Male
 Address: Pruso Township, Karenni State
 Source: NLD-LA

On my way from visiting my uncle in Taunggyi, the passenger bus which I was in was stopped by the soldiers. Most of the passengers were arrested by the troops. Then we were forced into portering. There were about 1,000 porters with the military column which I was forced to accompany. On the way, three women were also forced into portering. Before we started the journey, the commander asked us whether there were students among the porters. One porter said that he was a student. Then he was asked to tell them the names of his teachers. Then, he was released. Most of the students were released later. There were also children who were not the students. I saw five of them who were about 13 or 14 years old. When one child told the soldiers he was a student, the soldiers made a joke at him that he was not a student, instead a cowboy. I also saw he aged persons who were about 60 or 70 years old. They were subjected to beatings and continued to carry the loads although they said they were not able to do that. I had to carry rice sacks and medical boxes. Because of heavy loads, of suffering from blood pressure and of malnutrition, I was not able to carry any more. I thought that I would escape if I fled or I would died if continued to remain with the troops. I also thought that when I fled I could meet with the local people if I was fortunate enough. I believed that they would help me since we share the same nationality. While I was forced to carry the loads, I was subjected to beatings and slapped whenever I told them that I was sick or anaemic. Many porters got sick. I escaped on 24 July 1995.

Interview: 203-HRV: Slavery, Women, Child, Torture

Name: Maung Sue
 Age: 25
 Sex: Male
 Address: Kone Thar village, Moe Bye Township, Karenni State
 Source: NLD-LA

While I was irrigating into the farm, I was raided and arrested by the SLORC soldiers from Coy 5 of LIB 250. While five of us were repairing the irrigation cannel, the soldiers arrived and asked us whether we saw a soldier who were missing with gun. We replied that we were not aware of that since we were concentrating on our

work. Then the soldiers said, If that so, please follow us for a while. Then we were forced to get on a truck and taken to the battalion headquarters. After that I was forced into portering and ordered to carry one pair of 60mm mortar and 14 shells. Although it was too heavy for me, I had to bear it. There were about 1,000 porters with that military column. Each porter was fed a small meal in the morning and watery rice soup in the evening. Both of them were not enough for us. But the soldiers were able to eat as they like. Whenever the troops put up for the night, we had to dig the trenches. Among the porters, the youngest porters were 13-14 years and the eldest were 60-70 years old. I saw some of them who were subjected to beatings and who got sick. Moreover, I saw women porters. We told the soldiers that we were going to fetch water and look for some vegetables, and then they allowed us. When we were out of their sights, we fled.

Interview: 204-HRV: Slavery, Execution

Name: Myo Tun
 Age: 24
 Sex: Male
 Education: 2nd standard
 Ethnicity: Burman
 Religion: Buddhist
 Parents: U Than Maung and Daw Khin Lin
 Family: The eldest among 3 siblings
 Occupation: Farmer
 Address: Ein Shaung village, Kani Township, Sagaing Division
 Interviewed: 26 September 1995
 Source: NLD-LA

While I was on my way to visit my aunt staying at 84th Street of Mandalay downtown, I was allegedly arrested for stealing a bicycle. Then I was detained in Mandalay prison. In prison, we were fed with moulds. Prisoners were hospitalised only when their sickness were severe. About 200 prisoners were put in a small sell. As it was very crowded, each prisoner had to sleep askew. Whenever the prison authorities came and visited, we had no say, instead just sitting as told by the warders. If we could bribe the warders, we could meet those who came and visited us for a little bit longer. There were separate cells for political prisoners. I did not know where they were.

From Mandalay, about 100 prisoners were taken to Meikhtila. We had to spend one night each in Meikhtila and Pin Laung. Then we were forced into portering by SLORC LIB 261 and then were transferred to LIB 421. Some prisoners who got sick and attempted to escape were shot dead. We took such a risk and escaped from them.

Interview: 205-HRV: Forced Labour, Livelihood

Name: Pvt Zin Min Thein (alias) Zin Min Thu
Serial No: 963956
Age: 19
Sex: Male
Education: 3rd standard
Ethnicity: Burman
Religion: Buddhist
Parents: U Hla Myint and Daw Thein Han
Family: The fifth son among six siblings
Address: Phaya Gyi Street, Min Yat Quarter, Padaung Town, Pegu Division
Interviewed: 26 September 1995
Source: ABSDF/NLD-LA

[The deserter brought in one G3 automatic rifle, 48 rounds of 7.62mm, 3 magazines, equipment and uniform.]

I am the fifth son among six sibling. At the age of eleven, when I was in my third standard at No. 3 State High School in Padaung Township I quitted my education. From 3 October 1990 to 5 April 1991, a group of 250 recruits including me, attended a six-month-long basic military training at Namtu-based Coy 4 of No. 8 Training School in Northern Shan State. It was my first experience in the military service. After the training course, sixteen privates including myself were assigned duty at LIB 323 in Hsenwi Township. During my time in Coy 2 of LIB 323, I was sent off to the villages in Hsenwi, Namtu, Tanyan, and Kunlong Townships in northern Shan State.

In July 1991, while I was with Coy 2 of LIB 323, our troops comprising of 65 soldiers led by Coy Comdr Capt Aung San Chit, escorted a convey of small vehicles number ranged 94 to 130 from Lashio to Muse-Namhkam on the China border. The vehicles were Volkswagens and others with the CRAB brand. I had escorted for seven times like that. We saw that these vehicles were driven by Chinese drivers, drove into China via Lashio-Muse-Namhkam.

At the end of July 1991, our troops escorted a convoy of twelve military vehicles which covered up completely, driven by Chinese, from China via Muse-Namhkam to Lashio. We were told that these trucks were carrying the weapons such as cannons and other heavy artilleries from China, according to our sergeants. And we also obviously saw the wheels of the cannons embarked on some vehicles. But, the models and quantities were unknown. We later knew that IB 41 escorted these twelve army vehicles from Lashio to Kyaukme, IB 22 escorted from Kyaukme to Mandalay. In August 1991, as our company was sent to the front-line, we no longer knew how many more vehicles and ammunitions were imported from China to Burma.

While I was on duty in Coy 2 of LIB 323 in Hsenwi, Namtu, Tanyan and Kunlong townships, I saw poppy fields grown by Chinese, Shan-Chinese and Wa in somewhere, but our column commander just turned a blind eye. They did not order to destroy them. In October 1991, a column including Coy 1 and 2, led by Col Aung Min of LIB 323, seized eight viss of raw opium at an unknown Chinese village in Kunlong Township, but only two viss of opium were entrusted at his battalion. Furthermore, in November, eight viss of raw opium were seized at Ho Tone village in Hsenwi Township, but no amount were entrusted to the authorities. It was obvious that the officers resold them to make their own money.

On 8 March 1993, I visited my parents on leave and I never went back to my battalion. Then, I was posted as a deserter by army. One of my brother was in one of the revolutionary groups while the others were with the Burma Army.

In our quarter, we had to draw lots to serve the military service under the recruiting programme. Three persons including me were chosen by lot. Any person who did not want to join the military service had to pay 2,000 Ks in cash. I could not afford to pay that amount of money. Therefore I had to join the army for the second time. At that time, 250 recruits including myself, had to attend a four-month-long basic military training at Coy 2 of No. 4 Training School in Pin Laung, southern Shan State. On 5 November 1994, 21 privates who just finished the training, were posted to Lawpita-based IB 72. While I was with Coy 2 of IB 72, I was assigned as part of the guard on the hills surrounding No. 2 Hydro Power Plant for security reasons, and sometimes I was with Coy 1 and 2, I had to patrol around Loikaw and Shadaw Township. Comdr of Coy 2 was Myint Lwin and Platoon Comdr was Sgt Tun Naing while Comdr of Section 3 was L/Cpl Maung Myo.

At the end of 1994, when I was in IB 72, Capt Htay Win, Capt Wai Zin Htun, Capt Nyan Htun and Capt Myint Lwin co-operated with Venerable U Thaw Pe Ta, a Buddhist monk from the monastery at Pa Laung village in Loikaw Township, who was sent by Lt-Gen Myo Nyunt, Minister of Religious Affairs, did some corruption for their own business. They forcibly collected 200 Ks and three logs of teak or hard wood (two feet in diameter and 18 feet in length) from each house in Daw Tago, Daw Khe, Daw Kheraw, Lay Ein Su and Pa Laung villages in Pin Laung Township with the reason to build monasteries and schools in the region. Later on, the teaks were extracted and sold, and all the profits went to U Thaw Pe Ta and the commanders.

As I was aware the cease-fire agreement between KNPP and SLORC, I did not know the purpose of the offensives launching in KNPP-controlled area. I fled while I was being posted to safeguard Lawpita Hydro-power Plant. I told one of my colleagues who is Arakanese about my plan. But he was afraid and did not have enough courage to follow me. At 4:00 p.m., while other soldiers at the hill-top outpost were visiting in the village, I fled from the outpost and proceeded eastward, bringing my gun, ammunitions and rice. After spending three nights in the jungle, I met two women at a hut. I asked them for help to send me to the KNPP officials. And they did.

In our battalion compound, the rank and file were forced by the officers to cut bamboo and pick the vegetables. Local people were also forced to cultivate or pick the crops in the military compound. I did not want to work in the military service anymore because of hardships and brutality by the officials on the privates. Most of the privates were very young and they dared not speak out. We were told that we would be killed brutally if we were caught or defected to armed opposition groups. The officers also told us we can do whatever we want when we arrive at the civilian villages and they would not take any action on us. I feel very sorry for the civilians and other hardships directed me to join the KNPP. On 19 September 1995, I escaped to Daw Shar She village, Shadaw Township, where I deserted to Section 3, Platoon 2, Coy 1, Bn 2 of Karenni Army.

Interview: 206-HRV: Forced Labour, Livelihood, Refugee

Name: Ko Aung Khin
Age: 27 years
Family: Married with three children
Address: Kanbauk village, Yebyu Township
Occupation: Fishermen, odd-jobs labourer
Source: ABSDF

I worked as a forced labour in Heinze Boke Island in last May 1995. I was summoned by local authorities from my village along with 60 men. We were told that we had to go and work there. I have been to the Island before (in 1990) for fishing. At that time, this Island was no-men land. Only fishing boats stopped for a while and there was no house over there. Since the military presence in 1994, they ordered the people to contribute labour on the island. My group was not the first one as many villagers had been conscripted before. They told me that the working and living condition there was unbearable but I had no alternative. And also I did not have any money to hire somebody else. Although the fees of hired hand would cost 2,500 Ks per person, nobody wanted to go.

Although the local authorities said the army would take care of the transportation, every body had to pay 300 Ks to the owners of car and boat for petrol. Later, it was learnt that both owners not only did not get any money but also their cars and boats were conscripted for free service.

It took four-hour drive from my village to the coast and then another two-hour drive by boat to the Island. We were told to bring our own food and working tools. I took only a saw as I did not have anything else in my home. For food we brought dried fish and fish-paste. We were put into two boats heading for the Island. When we reached there, about 100 people who had worked before us were waiting on the coast for replacement. I saw many people from my village in the group.

As soon as we got there, the soldiers took us to their barracks and made us standing

in line, and checked attendance. All rice we brought were taken by the soldiers. They said they would return us two tin (condensed milk tin) per day. We kept other food stuffs. Then we were brought to the makeshift barracks which barely had roofs and there were nothing for the floor. We had to sleep on the ground with not enough blankets.

The following day, we were divided into small groups composed of five in each and then brought to different places across the Island. The main tasks were cutting the trees and bamboo, levelling the ground, carrying the metal pipes from the coast to certain places they ordered, building the barracks with bamboo and wood. They told us that the wooden buildings were for the guests. I did not know what was the reason for the metal pipes. They were about 20 ft long and 10-12 inches wide. We had to carry at different places. There were about 500 pipes as I saw. We also needed to build three mini landing-pads. First we had to level the ground, and put bamboo mats painted with white colour and red cross on it.

Daily works were not the same. If we worked cutting the tress one day, the army ordered us to carry the pipes or build the barracks another day. The size of the island bar us from knowing each other. There were about 300 inmates in prison uniforms and in chain working on the island. As they were separated from us, we could only see them in the mornings when they were going to their work sites and in the evenings when they were coming back. I did not know what kind of work they had to do on the Island. They seemed suffering from malnutrition and worse than us. They were not allow to speak to us.

On the Island, there were about 30-40 soldiers from LIB 104. Everyday, each person was given two tins of rice which was not enough for us. For myself, I ate three tins of rice daily when I was in my village. To cover the insufficiency of rice, we ate altogether and shared with others who ate little and who were sick.

We had to get up at 4:00 a.m., go to work site at 6:00 a.m. and take a break at 11:00 a.m. Then we had to work again from 1:00 p.m. to 5:00 p.m. I saw some foreigners from Tavoy joint venture office on the Island. They came with the army officers and walked around the Island. I have seen them before when I was in Tavoy. They had an office there with some other Burmese interpreters for about two years. I saw them coming by boats. I saw helicopters flying over the Island but I did not know whether they landed or not because I was working at my site. Sometimes, the foreigners stayed overnight and conducted measurement on the Island.

I worked there for 20 days, five more days than what I supposed to because the next groups to replace us did not arrive on time. As we just brought the food for fifteen days, it was very difficult for our survival during these extra days.

The military announced the water nearby Island as out of bound and threatened that anyone would be shot if found in this area. This water used to be a rich pasture of nearby fishermen but now they had to cash fish in a far place. That caused a prob-

lem for other local fishermen who are currently fishing in that territory. They have to compete each other. But since they live in a far place, they cannot compete with those who are very close. For that reason, many local fishermen abandoned their jobs and moved to Thailand. I did not want to come if I had a chance to stay. But I got to work without pay and no time to work for myself and my family. Can you believe that I had to go and work unpaid labour once a month? Each time it takes at least fifteen days. So I decided to work in Thailand after leaving three of my children at my parents' home. I got here two months ago and working at the construction site.

Interview: 207-HRV: Forced Labour, Livelihood,

Name: Ko Sein Oo
Age: 32 years
Family: Single
Address: Kanbauk village, Yebyu Township, Tenasserim Division
Occupation: Odd-jobs labourer
Interviewed: 6 August 1995

[He was interviewed on his way to Thailand. The interview was conducted in Nat Ei Taung. It took him about seven days to get Nat Ei Taung.]

I was conscripted to contribute labour for the construction on Heinze Boke Island in last May 1995. Local authority ordered the people to contribute labour in rotating system in every three months. Although the people were forced to work for one month, sometimes it took longer than that since the army did not send them back to their native villages.

In our group, there were 12 people from our quarters. We were ordered to take our own working tools and they took care of our transportation, but in our own expenses. They took us by bus to Onpinkwin and then by boat to the island. As soon as we got there, we had to start working. The work included cleaning the surface, cutting down the trees and digging the trenches. Also we had to carry the steel pipes to the warehouse. These pipes were different in sizes. It was 20 ft long and 10-12 inches wide. We did not know how they were going to use them for. We dared not ask. We were ordered to carry from the pier to the warehouse on the Island.

We also had to work for the construction of helicopter landing-pads. We had to cut the trees, and level the ground and make circle with white paint. There were three helicopter landing-pads on the Island. Sometimes, we saw foreigners came to the Island and talked to the army officers in English. There were about 20 soldiers from LIB 104.

The island was covered with a dense forest before the army stationed there. There were wildlife on the Island. When we were on the island, there were some huts built

by former labourers. We slept there at nights. All of our food were confiscated by the soldiers as soon as we got there and they delivered a small quota everyday.

There were also about 30 prisoners who were working with us, mounting over 200 labourers on the Island. They were conscripted from different areas. In addition to Kanbauk, some from Zar Ti and Laya villages. We heard some died of poor health. Because of bad weather and difficulties to get here, there were no children or women in the work site.

We had to get up at 4:00 a.m., make ready for work at 5:00 a.m., go to the work site at 6:00 a.m. and take as rest at 11:00 p.m. Then we started working again at 1:00 p.m. until 5:00 p.m.

Interview: 208-HRV: Refugee, Livelihood, Women

Name:	Daw Shin
Age:	54
Sex:	Female
Ethnicity:	Karen
Religion:	Christian
Parents:	U Ngwe and Daw Shwe
Family:	Married to Kyaw Kha Li
Address:	Law Tai village, Yebyu Township, Tenasserim Division
Interviewed:	18 December 1995
Source:	NLD-LA

On 28 November 1995, Naw Maw Nee (my granddaughter) and Min Htaing KOUNG (my grandson), who sheltered at Payaw Mon refugee camp with me, and I went to Law Tai village to buy pigs for Christmas Celebration. At about 6:00 p.m. on 3 December 1995, while we were on our way back home after purchasing two pigs, were arrested by three SLORC soldiers from LIB 407. After one hour walk, we reached an out post of SLORC military column where there were about 30 soldiers and 11 porters. As soon as we arrived there, my grandson was tied

up with a rope. Then a Major interrogated me.

- Q. Where do you live? What are your nationality and religion?
 A. Before I lived at Law Thai village. Now I live in Payaw Refugee Camp. I am a Karen and Christian.
- Q. Do you know Dah Lay-led KNU troops which fought LIB 407?
 A. I am not aware of the fighting. I haven't known or see Dah Lay.

Q. What is the relationship between the girl and the boy? Is she married?
A. They are my grandchildren. My granddaughter is a virgin.

Q. Why have they stayed in the refugee camp, instead of living in their home community?
A. They have been living with me since their parents deceased.

Then the Major threatened, "You are under arrest because you bring the pigs. You will be sent to Yar Phoo jail by tomorrow. Illegal trading of pigs can be tried and put in prison." I told him, "The pigs are only for Christmas celebration. Not for trade nor sale."

After the interrogation, I was sent back to the former place and my granddaughter was taken away at about 9:00 p.m. About one hour later, I heard her crying, "Grandma, help me! Grandma, help me!" Come and help me!. Although I heard she was crying and resisting for her escape, I was not able to help her as I was about 60 ft from her. While she was raped by the Major, four of his soldiers and the porters were around me.

Nobody was asleep. When my granddaughter came back, she told me what had happened continually in tears. One soldier came and told us to sleep. Although other people fell asleep, I could not sleep anymore.

At about 4:00 a.m. on the following day, a Sergeant arrived and told us that we would be set free by the order of the Major. But he said that we had to leave the pigs there. Then I begged him, "Sir, Please allow me to take one of them for feast." He then said that he would help me to go and ask the Major for permission. When we arrived in a bamboo grove, the sergeant embraced me and forced to lie down on the ground. I refused. But I could no longer refuse to co-operate when he threatened to stab me with a knife. Because I was very afraid.

Interview: 209-HRV: Livelihood, Refugee, Women

Name: Naw Maw Nee
Age: 17
Sex: Female
Ethnicity: Karen
Religion: Christian
Parents: U Aung Myint and Daw Mu Kaloh
Address: Law Tai village, Yebyu Township, Tenasserim Division
Interviewed: 18 December 1995
Source: NLD-LA

When Coy Comdr Maj Thein Soe from LIB 407 questioned me, I told him I could not speak Burmese. Then he said that he is a Karen and questioned me in Karen.

When he asked me about my relationship with the boy and the old woman, I told him the boy is my cousin and the woman was my grandmother. Then he continued to ask me about Dah Lay and his troops. When I replied that I did not know them, he said, As a Karen you must know Karen rebels. I told him again I really did not know them. Asking about living in the refugee camp, I said to him that as my parents were deceased and I did not know how to earn for my living, I had to stay with my grandmother in the refugee camp. Asking about the provision in the refugee camp, I said to him that we got rice and salt. Then he asked my occupation. When I told him I was a farmer, he said he sympathised me as my work was very hard and asked me to marry him. When I said that it was impossible, he embraced me and forced to lie down on the ground. I refused to co-operate and asked my grandmother for help. Then he threatening me by saying, Do you see that mattock? I will kill and bury you if you do not keep silent. Don't bother me. At that state, I could no longer refuse anymore.

Interview: 210-HRV: Livelihood, Forced Labour, Execution, Refugee

Name: Ko Tin Sein
 Age: 35
 Sex: Male
 Ethnicity: Burmese
 Religion: Buddhist
 Father's name: U Maung Tin
 Family: Married to Ma Hla Yin, with two sons and one daughter
 Occupation: Farmer
 Address: Hnah Kyal village, Yebyu Township, Tenasserim Division
 Interviewed: 10 September 1995
 Source: KNU

Q: When did you leave Hnah Kyal village?

A: I left on 9 September 1995.

Q: Why did you leave your village?

A: When I came back from railroad construction site on 8 September 1995 after my turn of contributing labour, I found that my family had been facing

difficulties for their daily survival. I could do nothing for my family because I didn't get any pay for my work in railroad construction. First, the camp authorities promised that they would pay us. But they not only didn't pay and but also ordered us to work more days for our absence on the raining days. After we completed all those assignments, they allowed us going back home. If I continue to stay in my village, surely I would certainly be subjected to further contribution of labour. Therefore, I left for the border to work in Thailand to save money for my family.

Q: You've worked in 30-Mile Camp, right? And, have you seen the SLORC soldiers beating the labourers?

A: Yes, I've seen. Mostly, camp authorities always punished the labourers who couldn't finish their assignment.

Q: Which battalion was taking security in 30-Mile Camp?

A: It is LIB 406.

Q: Do you think that camp authorities are civil servants?

A: No. they are officers from LIB 406. They arranged working hours and daily assignment for the labourers.

Q: How did the camp authorities manage daily quota of work for forced labourers?

A: Every labourer had to dig a 10 square ft x 1 ft hole.

Q: Did they pay labour charges?

A: No. Never.

Q: We have heard that Myanmar Railway Corporation under Ministry of Rail Transportation has paid labour charges for the labourers regularly?

A: I have heard so. But, we never received that. The prisoners were used for breaking rocks and stones under the management of camp authorities.

Q: Are there prisoners in 30-Mile Camp?

A: Yes.

Q: How many prisoners are there?

A: I think, about 200 prisoners.

Q: Are their legs chained?

A: Sure.

Q: When you were in 30-Mile Camp, any labourer died of something?

A: Yes. One labourer was killed by the security guard from LIB 406.

Q: So, Where did he live?

A: He lived in the same village of mine.

Q: What's his name? Do you know his age and parents' name?

A: His name is Ko Pe San, 30 and his father is U Thee Pe.

Q: Was he married?

A: Yes. He was married to Ma Htar with 3 children.

Q: How did he died? Can you explain me?

A: Yes. The camp authorities ordered Ko Pe San and another labourer from the same village to cut trees for sleepers which would be laid under the iron rails on 6 September 1995. Then they went to the hill located to the east of the camp. Later, Sgt Tin Win and his unit from LIB 406 followed them. In a short while, we heard shootings. When Sgt Tin Win came back and ordered us to carry the corpse of Ko Pe San, we knew that he was shot dead.

Q: So, What's Sergeant Tin Win's reason?

A: He ordered the labourers to assemble and said that who did let him [Ko Pe San] go to east part of camp where is limited area. Then, he said, "We don't have any kind of responsibility for his death because he brakes the rule".

Q: Did you report to his wife?

A: Yes. We did on the same day, 6 September 1995. After receiving the bad news, Ma Htar and some members of village LORC came to 30-Mile Camp. Then, Sgt Tin Win told them to take the dead body back to the village and not to try to charge them at the court. Because, he broke the rule. Ma Htar replied she would not and it was enough for her to have her husband's body. Then, Ma Htar and members of Village LORC carried the dead body to the village.

Q: Ko Toe, who accompanied with Ko Pe San, didn't he explain the camp authorities?

A: Yes. He did. But camp authorities denied of ordering them to cut trees in the eastern part of the camp.

Q: What do you think about the SLORC military regime?

A: Since the period of so-called BSPP (Burma Socialist Programme Party) and the present SLORC military regime, our people cannot imagine what is wrong and right. Because, sometimes the authorities said that it was true, but next time they said, it was not true and they forgot what they mentioned before. I can say that the periods under BSPP and SLORC didn't lead us to the right direction.