



អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា
Extraordinary Chambers in the Courts of Cambodia
Chambres Extraordinaires au sein des Tribunaux Cambodgiens

ព្រះរាជាណាចក្រកម្ពុជា
ជាតិ សាសនា ព្រះមហាក្សត្រ

Kingdom of Cambodia
Nation Religion King
Royaume du Cambodge
Nation Religion Roi

អង្គជំនុំជម្រះសាលាដំបូង
Trial Chamber
Chambre de première instance

ឯកសារដើម
ORIGINAL/ORIGINAL
ថ្ងៃ ខែ ឆ្នាំ (Date): 06-Mar-2017, 12:38
CMS/CFO: Sann Rada

TRANSCRIPT OF TRIAL PROCEEDINGS

PUBLIC

Case File N° 002/19-09-2007-ECCC/TC

29 January 2015

Trial Day 235

Before the Judges: NIL Nonn, Presiding
YA Sokhan
Claudia FENZ
Jean-Marc LAVERGNE
YOU Ottara
Martin KAROPKIN (Reserve)
THOU Mony (Reserve)

The Accused: NUON Chea
KHIEU Samphan

Lawyers for the Accused:
SON Arun
Victor KOPPE
SUON Visal
KONG Sam Onn
Anta Guissé

Trial Chamber Greffiers/Legal Officers:
SE Kolvuthy
Maddalena GHEZZI
Robynne CROFT
CHEA Sivhoang

Lawyers for the Civil Parties:
PICH Ang
Marie GUIRAUD
LOR Chunthy
CHET Vanly
VEN Pov

For the Office of the Co-Prosecutors:
Nicholas KOUMJIAN
SENG Bunkheang
SONG Chorvoin
SREA Rattanak
Dale LYSAK
BOU Chanthan

For Court Management Section:
UCH Arun
SOUR Sotheavy

INDEX

MS. CHEANG SREIMOM (2-TCW-834)

Questioning by The Presidentpage 5

Questioning by Ms. Song Chorvoinpage 9

Questioning by Mr. Lysak.....page 32

Questioning by Ms. Chet Vanlypage 48

Questioning by Ms. Guiraud.....page 56

Questioning by Judge Fenz.....page 62

Questioning by Judge Lavergne.....page 67

Questioning by Mr. Suon Visal.....page 69

Questioning by Mr. Koppe.....page 83

List of Speakers:

Language used unless specified otherwise in the transcript

Speaker	Language
MS. CHEANG SREIMOM (2-TCW-834)	Khmer
MS. CHET VANLY	Khmer
JUDGE FENZ	English
MS. GUIRAUD	French
MR. KONG SAM ONN	Khmer
MR. KOPPE	English
MR. KOUMJIAN	English
JUDGE LAVERGNE	French
MR. LYSAK	English
MR. PICH ANG	Khmer
THE PRESIDENT (NIL NONN, Presiding)	Khmer
MS. SONG CHORVOIN	Khmer
MR. SUON VISAL	Khmer

1

1 PROCEEDINGS

2 (Court opens at 0902H)

3 MR. PRESIDENT:

4 Please be seated.

5 The Court is now in session. Today the Chamber will hear the
6 testimony of Witness 2-TCW-834. Greffier, could you report the
7 attendance of the Parties and individuals to today's proceedings.

8 [09.03.41]

9 THE GREFFIER:

10 Mr. President, for today's proceedings all Parties to the case
11 are present, except for Mr. Nuon Chea who is present in the
12 holding cell downstairs as he waived his rights to be present in
13 the courtroom. The waiver by Nuon Chea has been delivered to the
14 Greffier. The Witness who is to testify today -- that is,
15 2-TCW-834 - has confirmed that to his knowledge and ability he
16 has no relationship by blood or affiliation to any of the two
17 Accused -- that is, Nuon Chea and Khieu Samphan, nor to any of
18 the civil parties admitted in this case.

19 The Witness already took an oath before the iron statue this
20 morning and is waiting in the waiting room to be called by the
21 Chamber and <as today> we don't have any reserve witness today.

22 [09.04.54]

23 MR. PRESIDENT:

24 Thank you. Before we ask the Witness to enter the courtroom we
25 will decide on the request by Nuon Chea. The Chamber has received

2

1 the waiver by Nuon Chea dated 29 January 2015. He stated that due
2 to his ill health and because of his back ache and headache, he
3 cannot concentrate during the proceedings. As a result, he would
4 like to request to follow the proceedings today, that is 29
5 January 2015, from a holding cell downstairs. The counsel has
6 also informed his Accused that this waiver does not mean it is
7 prejudicial to a fair and just trial against the Accused. Also,
8 the Chamber has noted the medical report by the duty doctor,
9 dated the 29th January 2015, who notes that the health condition
10 of Nuon Chea is of back ache and dizziness from a prolonged
11 sitting and that it is difficult for him to follow the
12 proceedings in the main courtroom. As a result, he recommends
13 that the Accused shall be allowed to follow the proceedings
14 remotely from a holding cell downstairs and in pursuant to Rule
15 81.5 of the Internal Rules, the Chamber grants Nuon Chea's
16 request to follow the proceedings from a holding cell downstairs,
17 remotely, for today's proceedings. As Nuon Chea waives his right
18 to be present in the courtroom, the AV unit is instructed to link
19 the proceedings to the holding cells downstairs so that he can
20 follow the proceedings and that applies for today's proceedings.
21 The International Co-Prosecutor, you may proceed.

22 [09.07.25]

23 MR. KOUMJIAN:

24 Good morning, Mr. President, Your Honours. We have one matter we
25 wanted to raise before the Witness is brought in and this is a

3

1 matter of trial procedure that may affect this Witness and
2 others. As, Your Honours, would be aware from the summary of the
3 Witness's expected testimony, there are matters that could be of
4 privacy concerns to this Witness - very sensitive matters that
5 the Witness may address - that we expect the Witness to address
6 during their testimony. In other courts where I've worked, the
7 Party calling the Witness would have discussed this already with
8 the Witness to determine whether, in fact, the Witness has
9 concerns about testifying in public about these issues and
10 whether there would be a matter that would need to be raised with
11 the Court about possible closed session. Of course, in this
12 system we do not have an opportunity to discuss this with the
13 Witness as we have no contact with them. Also, this being a
14 witness, as opposed to civil party, there is no lawyer
15 representing the interests of the Witness here today.

16 [09.08.49]

17 So we would ask that when the Witness is brought in, perhaps Your
18 Honours - or if not Your Honours, the Party calling the Witness -
19 advise the Witness that if they have concern due to privacy to
20 speak about certain matters in a public forum, that they bring
21 that to the Court's attention and then we could then deal with
22 that amongst ourselves and with the other Parties and the Court.
23 And also Your Honour, I just want to advise the Court that,
24 because I have an appointment at ten - I apologise - I'll be
25 walking out before the end of the session myself.

1 (Judges deliberate)

2 [09.11.53]

3 MR. PRESIDENT:

4 The Chamber would like to give the floor to Judge Fenz to respond
5 and clarify the issue raised by the International Co-Prosecutor
6 on the issue of considering a private session for a particular
7 witness. Judge Fenz, you may proceed.

8 JUDGE FENZ:

9 To the best of our knowledge, there is a procedure in place.
10 WESU, who is in contact with all the witnesses, informs them
11 accordingly, that has so far helped us to actually implement
12 halfway sensible article - I think it's - or Internal Rule 29,
13 which actually has time limits for protective measures. However,
14 should the Witness raise a specific issue during the hearing,
15 we'll rule on it.

16 MR. KOUMJIAN:

17 Your Honours, we have not received any communication from WESU,
18 perhaps Your Honours have, but do we know that they've discussed
19 this with the Witness and what the Witness's position is. We
20 haven't received any information. Are we to presume that the
21 Witness was told about the right to request private session and
22 declined?

23 [09.13.24]

24 JUDGE FENZ:

25 As I said, we have had the practice before and it is our

5

1 understanding that WESU informs the Witness accordingly. As to
2 the details, we would have to check, but as I said, if the
3 Witness has a specific request to make during this session, which
4 is a bit late given that to implement certain protective
5 measures, you have to do technical things, which is the reason
6 why we usually try to be informed a bit earlier - nothing to add
7 at the moment.

8 [09.14.11]

9 MR. KOUMJIAN:

10 Thank you. I would just, of course, point out that the Parties
11 calling the Witness - in this case the - or suggesting the
12 Witness - in this case the Prosecution, don't have the
13 opportunity to make a motion based on the Witness's wishes as we
14 don't know the Witness's wishes, so we could not comply with the
15 time limits of any rules regarding protective measures and this
16 is <dealing> more with privacy but I appreciate Your Honours
17 remarks. Thank you.

18 MR. PRESIDENT:

19 Court officer, could you escort the Witness into the courtroom.

20 (Witness enters the courtroom)

21 [09.16.29]

22 QUESTIONING BY THE PRESIDENT:

23 Good Morning, Madam. Is your name Cheang Sreimom?

24 MS. CHEANG SREIMOM:

25 Yes. My name is Cheang Sreimom.

1 Q. When were you born?

2 A. I was born in 1955.

3 Q. Where is your current address?

4 A. Currently, I live in Nhaeng Nhang commune, Tram Kak district,
5 Takeo province.

6 Q. What is your current occupation?

7 A. I am a rice farmer.

8 [09.17.40]

9 Q. What is your father's name?

10 A. My father's name is Cheang Yoan.

11 Q. And what is your mother's name?

12 A. Her name is Sao Norn.

13 Q. And what is your husband's name and how many children do you
14 have together?

15 A. My husband's name is Tri Touch and we have three children.

16 Q. Can you tell the Chamber, from 17 April 1975 to 6 January
17 1979, where did you live and what did you do?

18 [09.18.50]

19 A. In 1975, I lived in Ruessei Srok village, Nhaeng Nhang
20 commune. And, Mr. President, could you please repeat your
21 question again?

22 Q. It's okay. And what did you do during that period?

23 A. In that regime, I was a peasant living in a unit. It was
24 during the Pol Pot regime.

25 [09.19.52]

1 Q. Thank you. And as reported orally by the greffier, that to
2 your best knowledge, your father, mother, siblings or children or
3 husband, to your best knowledge, has no relationship or
4 connection with any of the civil parties admitted in this case,
5 is this information correct?

6 A. Yes. That is correct, Mr. President.

7 Q. The Greffier also reported that you already took an oath
8 before you entered this courtroom this morning to testify. Is
9 this correct?

10 A. Yes. That is correct. Before I entered the courtroom, I took
11 an oath before the iron statue.

12 [09.20.54]

13 Q. Thank you. The Chamber would like to inform you of your right
14 and obligation as a witness before this Chamber. Madam Cheang
15 Sreimom, as a witness before this Chamber you may refuse to
16 respond to any questions that would incriminate you. That is your
17 right against self-incrimination. As for the obligation as a
18 witness, to testify before this Chamber, you must respond to any
19 questions posed to you by the Chamber or the Parties, except for
20 those questions, that you think your response or comment may lead
21 to self-incrimination, as I just stated. And as a witness, you
22 must tell the truth that you have heard, have seen, have
23 remembered or experienced or observed personally, in relation to
24 any event posed to you by the Chamber or any of the Parties. And,
25 Madam Cheang Sreimom, have you been interviewed by any

1 investigator of the Office of the Co-Investigating Judges? If so,
2 how many times and where?

3 [09.22.32]

4 A. I participated in the investigation by that office once and
5 that was the first time that I have ever been interviewed. And my
6 apologies, Mr. President, sometimes I could not get your question
7 in full.

8 Q. Can you recall where you were interviewed?

9 A. It was held in Ruessei Srok commune, Nhaeng Nhang commune -
10 rather Ruessei Srok village, Nhaeng Nhang commune.

11 Q. Can you recall when that happened?

12 A. I cannot recall the time, as my recollection is not that good.

13 Q. Before you entered the courtroom this morning, have you read
14 or reviewed the written record of your previous interview in
15 order to refresh your memory?

16 A. Yes, I have.

17 Q. To your best knowledge and recollection, can you tell the
18 Court that the written record that you have read or reviewed is
19 consistent with the responses you provided to the investigator
20 during that interview?

21 [09.24.40]

22 A. Yes. It is consistent and it is correct.

23 MR. PRESIDENT:

24 Thank you. And pursuant to Rule 91bis& of the Internal Rules, the
25 Co-Prosecutors will be given the floor first to put questions to

1 this Witness. The combined time for the Prosecution and the Lead
2 Co-Lawyers is for one morning session today and you may now
3 proceed.

4 [09.25.28]

5 QUESTIONING BY MS. SONG CHORVOIN:

6 Good morning Mr. President, Your Honours and everyone in and
7 around the courtroom. And good morning, Madam Cheang Sreimom. I
8 have some questions for you. And please respond to my questions
9 and if any of my questions is unclear, please tell me so, so I
10 can rephrase it. And if you find it very difficult to respond to
11 my questions, you may also request the Chamber to hold the camera
12 in hearing. If that is the case, it means only people in the
13 courtroom can hear your testimony and not the general public.

14 Q. Do you understand what I am saying?

15 MS. CHEANG SREIMOM:

16 Yes, I do.

17 Q. When did the Khmer Rouge enter Nhaeng Nhang commune to control
18 the area?

19 [09.27.02]

20 A. It happened in 1970.

21 Q. In your previous statement -- that is, document D232/58, at
22 question number 1, you informed the investigator that initially
23 you lived in your house but the Khmer Rouge abolished <entire>
24 ownership. My question is the following: when did the Khmer Rouge
25 abolish ownership?

10

1 A. It happened from 1970. Then it continued to 1975 (sic)
2 <onward>.

3 Q. Can you tell the Court when the owner -- when the private
4 ownership was abolished? When did it happen and when did it end?

5 A. It started in 1970 and it ended in 1979.

6 [09.28.34]

7 Q. When the Khmer Rouge entered your area to take control, were
8 your people categorised into various groups?

9 A. When the Khmer Rouge started to control the area, people were
10 put into two separate categories; the first and the second
11 category. And I would also like to add, there was also a third
12 category. So the first group was the full-right people group and
13 the second group was the candidate peoples group.

14 Q. Am I correct to say that people were put into two categories -
15 that is full right and candidate?

16 A. Yes, that is correct. They divided people into two separate
17 groups. One is full right and the other one is candidate.

18 Q. And which group did you belong to?

19 [09.30.06]

20 A. I was put into the candidate peoples group.

21 Q. Did you know why you were put into that candidate peoples
22 group?

23 A. I was assigned into that candidate peoples group because of my
24 biography. They actually reviewed my biography and my family was
25 considered involved in the previous regime. And in the previous

11

1 regime, my family's relatives, including my grandparents, were
2 ethnic Chinese so for all the children from my grandparents were
3 considered by them as ethnic Chinese.

4 [09.31.43]

5 And that's the main reason that I was put into the candidate
6 people's group. And that's the main reason for that, because of
7 my Chinese ancestral relationship. In addition my parents were
8 traders, they were small vendors, small traders and they were
9 accused of being ethnic, so we were put in candidate people's
10 group.

11 Q. Thank you. Question and answer number 2. Your answer number 2
12 when you gave to the investigator, you mentioned about communal
13 eating. I would like to have your clarification. When did
14 communal eating start?

15 A. Communal eating started from 1970. Cooperatives were
16 established at the time. People were collected and were asked to
17 eat communally from 1970 onwards.

18 Q. And when did communal eating end?

19 MR. PRESIDENT:

20 Please hold on, Madam Witness. You can answer only when the
21 microphone is activated.

22 MS. CHEANG SREIMOM:

23 A. It ended in 1979, when the region fell.

24 BY MS. SONG CHORVOIN:

25 Q. Thank you. In the same document answer 11, you said: "some

12

1 people died because they ate too much and some died of
2 malnutrition". What do you mean by saying that?

3 [9.34.25]

4 A. Some died because they ate too much. At the time the daily
5 food ration was not sufficient for us. And one day there was --
6 one day, on the <10th, 20th,> 30th day, <occasional parties were
7 held,> we were allowed to eat as much as we could. As the, you
8 know, because our daily food ration was not enough, and on that
9 day, the <10th>, because we had never had enough food to eat, so
10 some ate too much. And some died because of such eating.

11 Q. Thank you. Were there many people sick in your village, or
12 were they sicker frequently?

13 [9.35.48]

14 A. Normally the people got sick almost daily. However, those who
15 got a light illness, they continued going to work. And for those
16 who had serious disease and illness, they were afraid of being
17 accused <of possessing a mental problem>, so they went to work
18 even if they were sick.

19 Q. When people were sick were there any medicines to treat them?

20 A. Actually there were medics.

21 MR PRESIDENT:

22 Please hold on Madam Witness. You may now proceed Defence Counsel
23 for Mr. Khieu Samphan.

24 MR. KONG SAM ONN:

25 I would like to object, present my objection to the question,

1 because the prosecutor used a hypothetical question to ask the
2 Witness to give her conclusion.

3 BY MS. SONG CHORVOIN:

4 I would like to respond to the objection by the defence. The
5 Witness said that there were sick people; my question is: were
6 there medicines to treat people? So it's not a leading question
7 or a hypothetical question. I would like to rephrase my question.

8 Q. You said when people were sick -- you said that the people
9 were sick, so when they were sick, were there medicines to treat
10 them?

11 MS. CHEANG SREIMOM:

12 A. At the time people were sick I could say that people would get
13 sick every day, and there was actually treatment, but treatment
14 was not really well enough.

15 [9.38.20]

16 Q. What do you mean by saying people were not treating well
17 enough?

18 A. Actually medics, they discriminate people living in that area.
19 <Sometimes, they treated us with anger because they did not like
20 us.>

21 Q. So could you clarify your answer? What do you mean by saying
22 medics discriminate?

23 A. Actually medics discriminate us. We were normal, ordinary
24 people and for those who had relations with chief of the units,
25 or chief of the teams, so medics would take care of those people.

14

1 As for we - for us, we did not have any relation with anyone, so
2 we were not fully treated. My younger sister was a medic and when
3 there were members from her group got stomach ache, upset
4 stomach, and then she <groaned> - that <person> was accused of
5 being <mentally ill>. And that person was threatened, and the
6 medic said they wanted to use <Vitamin C shot> to treat her. <So,
7 the medics there had no ethics.>

8 [9.40.32]

9 Q. I would like to move to another topic concerning the
10 disappearance of your father. Could you tell the Chamber, were
11 there any members in your family arrested?

12 A. There were -- I had <several> relatives and many of them
13 disappeared. In particular my father was arrested at 7 p.m.;
14 rather, my father and mother lived -- stayed at home at that
15 night. At seven o'clock the <village chief and the> chief of the
16 unit called my father to get out of the house. And then my father
17 disappeared. My mum, my mother at that time called my father and
18 she did not know where he went. I was told that my father was
19 talking secretly to someone down below the house and then he
20 disappeared. So, we believe that he was <taken away>. He was
21 <taken away to be> killed in 1977. I have the evidence to support
22 what I said. I saw a note, a record at Krang Ta Chan security
23 office. Krang Ta Chan security office is the place to store
24 <human> bones <>. I went to the place once to join the ritual. At
25 that time I could see one record, and there was my father's name

15

1 in that record. His name was Cheang Yoan<, his wife's name was
2 Sao Norn. He died in 1977>. Because my father -- he was killed
3 because he <spoke> against the regime at that time.

4 Q. Thank you. You know that your father was arrested and killed.
5 So when was he arrested and killed?

6 [9.43.37]

7 A. My father was taken away at 7p.m. from our house and I do not
8 know when he was killed after he was taken away.

9 Q. Did your father live in Nhaeng Nhang <commune> at the time?

10 A. My father lived in Ruessei Srok village, Nhaeng Nhang commune
11 at that time.

12 Q. You recall and mention about Krang Ta Chan security office. Do
13 you know where Krang Ta Chan security office is, and where is it
14 exactly in your village? Whether it is in the east, west, north
15 or south of your village?

16 [09.44.46]

17 A. My father was killed in Krang Ta Chan. It was in - he was
18 killed in Kus commune. It was in the northwest to my house.

19 Q. You mentioned the time that is 7 p.m., when your father was
20 taken away. Where were you at the time your father was taken
21 away?

22 A. I was in women's unit at <Kus> pagoda.

23 Q. You were at your unit at that time. How did you know your
24 father was taken away at 7 p.m.?

25 A. At that time, my younger sister visit<ed home,> she wept and

1 she told me that our father was taken away and killed the day
2 before. The village chief came to our house and called him out.
3 My mother told me that the village chief called my father out of
4 the house at 7 p.m. So, I could say that my father was taken away
5 at that time and he disappeared.

6 Q. What was the name of your younger sister?

7 A. My younger sister's name was Cheang Eng (phonetic). She was
8 also in women's unit.

9 Q. Thank you. I will now move to another topic concerning
10 marriage. Did you get married during Khmer Rouge time?

11 [9.47.23]

12 A. I got married in Khmer Rouge time, in 1977.

13 Q. Could you tell the Court why were you required to get married
14 during Khmer Rouge period?

15 A. I got married during Khmer Rouge period. As I said, I was in a
16 women's unit and I was tasked with taking care of children. And I
17 was considered that I had link <to> my father <who> was <taken to
18 be> killed. I was removed from my unit so that I could be matched
19 with my husband's name Tri Touch. So, this is a way that they did
20 to me and I was removed from the unit and I was asked to make my
21 resolution with my husband.

22 Q. Who told you that you needed to get married, or did you decide
23 to get married by yourself?

24 MR. PRESIDENT:

25 Witness, please hold on.

1 [9.49.21]

2 MR. KOPPE:

3 I apologise. I was going to object to the question already
4 before. But the adding of the second question makes a choice.
5 Right now the Witness seems to be led into the requirement, and
6 she hasn't said anything yet about the requirement. So preferably
7 prosecutor would ask open question and not go straight to
8 requirements or any deeds or acts of forced nature, so that is my
9 objection. But because of the last question, I sat down again, so
10 that is.

11 BY MS. SONG CHORVOIN:

12 Do you remember the last question, or do you want me to repeat my
13 question? During the Khmer Rouge period did you get married on
14 your own will or was the marriage arranged for you?

15 MS. CHEANG SREIMOM:

16 A. During that time I did not get married voluntarily. I lived in
17 my unit. One night at 7 p.m., at 6.30 p.m. rather, there was a
18 letter inviting me to gather at the commune office as quickly as
19 possible. At that time I did not realise my father just passed
20 away two days ago, and when I was invited and called I was
21 horrified because I did not know what was going to happen. When I
22 arrived at the place Ol, the unit chief, told me that I had to <>
23 prepare<> because Angkar would ask me to make resolution on the
24 night. And I did not dare to ask whom I was going to get married
25 with, and I told her that I did not have any objections as long

1 as my mother and father agreed. I was asked further that were you
2 the daughter of Angkar or were you the daughter of your parents?
3 And I said I was the daughter of Angkar.

4 [9.52.20]

5 After that I was told to be ready for the marriage. I asked her
6 whom -- who I was going to get married, and I was told I would
7 get married with Tri Touch. <I did not want to get married, but I
8 did not dare refuse.> Later marriage was arranged, I was asked to
9 go into a room where the ceremony was held. My husband was not
10 there yet so I was waiting for him. After a while he arrived.

11 [9.52.54]

12 Q. You said, you mentioned about the phrase, 'making a
13 resolution'. What do you mean by the term?

14 A. There was commune -- there was a unit chief and commune chief
15 presiding over the marriage ceremony. The groom was asked and was
16 told that you now got married with that lady. Were you forced? My
17 husband said I got married on my own will; no one forced me.

18 After that the unit chief came to ask me the same question. I
19 then replied I got married voluntarily, no one forced me to get
20 married. Actually, I was just trying to provide the answer upon
21 their request.

22 Q. So, you did not get married voluntarily; is that true?

23 A. I did not get married voluntarily, but I had to agree to the
24 request. As you know my father just passed, had just passed away.
25 If I refused I would also disappear. So I would submit myself to

1 their request.

2 Q. Am I correct when I say that at that time you told Angkar
3 about your will to get married different from your own will; is
4 that true?

5 [9.55.18]

6 A. That is true. I got married involuntarily and I was asked to
7 make the resolution by saying that I would take this man to be my
8 husband for life. And the man, the groom, would say the same
9 thing. After that the arranged marriage completed.

10 Q. Who decided the groom for you?

11 A. The one who decided the groom for me was the commune chief <a
12 leader for the entire commune>. <Before the marriage,> he
13 arranged my marriage by selecting the biography of the groom. So
14 the commune chief matched my husband and my biographies. If we
15 had the same class we could be matched in our marriage. And we
16 could get married as long as we had quite similar backgrounds and
17 biographies.

18 Q. Could you clarify, when you said "we could get married as long
19 as we -- our background or biographies were quite similar", what
20 do you mean by saying that?

21 [9.57.17]

22 A. When I said that I want to mean as for me, in my biography it
23 was written that I was a Chinese ethnic. And as for my husband's
24 biography, he came from -- he was also a Chinese ethnic, so we
25 were from the same background, so we could be arranged for our

1 marriage.

2 Q. Thank you. So your husband was in the same category as you; am
3 I correct? That is, he was also in the candidate people's group?

4 A. That is correct. He was also in the same group as mine.

5 Q. The one who you got married with, that is Tri Touch, did you
6 know him before? Had you met him before?

7 A. Actually we were in the same commune, although our units were
8 far from each other; but we were in the same commune. I had known
9 him, you know, to some extent. However, I felt at that time that
10 I hated him. After I was asked to make resolution at that time, I
11 felt remorse because I did not love this man. I hated him,
12 frankly speaking. And I was asked to get married with the one I
13 hated; actually I got remorse at that time. However, I had to
14 force myself to get married because I was afraid of them at that
15 time.

16 [9.59.58]

17 Q. Am I correct to say that you were forced to get married with
18 the one you hated and you did not know well?

19 MR. PRESIDENT:

20 Please hold on, Madam Witness. The Counsel for Nuon Chea (sic),
21 you may proceed.

22 MR. KONG SAM ONN:

23 I am Kong Sam Onn. I would like to object to this question. This
24 is a leading question. The Witness said already that she got
25 married involuntarily. She did not say she was forced to get

21

1 married. The Co-Prosecutor asked <repetitive> question. So it is
2 not a proper question to put to the Witness.

3 MS. SONG CHORVOIN:

4 I would like to respond that she did not volunteer to get married
5 and I hope, Mr President, can decide on that.

6 [10.01.11]

7 MR. PRESIDENT:

8 The objection raised by the Defence Counsel is sustained, and
9 Witness you do not need to respond to the last question posed to
10 you by the National Co-Prosecutor. And National Co-Prosecutor
11 please move on.

12 BY MS. SONG CHORVOIN:

13 Let me put it this way, did you want to marry a man whom you
14 never knew?

15 MR. PRESIDENT:

16 Madam Witness, please hold on. And Counsel Koppe, you may
17 proceed.

18 MR. KOPPE:

19 Well, that question Mr. President is misstating the evidence
20 because she testified that she actually knew him before. They
21 were from the same village. So I think Prosecution has to
22 rephrase that question.

23 [10.02.12]

24 BY MS. SONG CHORVOIN:

25 I'll rephrase my question. Did you want to marry that man at the

1 time?

2 MS. CHEANG SREIMOM:

3 A. At that time I did not want to marry that man.

4 Q. During the Khmer Rouge regime did you face difficulty when you
5 were told that you had to marry that man? What was your feeling
6 like?

7 A. When I was told to go and get married I was very sad. In fact,
8 I wept quietly. And frankly speaking in fact I went to pray to
9 Buddha at the temple. And I asked Buddha to intervene and not to
10 allow the celebration go on. And if the man that I had to marry
11 with was my true partner, then let the ceremony proceed.

12 Regardless of what I prayed, as a result the ceremony took place.
13 [10.04.12]

14 Q. Since you did not want to marry that man, why did not you
15 refuse when you were asked to make a resolution?

16 A. Despite the fact that I did not want to marry that man, I did
17 not dare refuse. If I were to refuse not to involve in the
18 marriage I would be dead. And that's because my father had just
19 died and if I refused their proposal I would be accused of
20 opposing the Party and my whole family would be considered
21 opposing the Party and that meant it's my death. So that's why I
22 had to force myself to do what I was told <to survive>.

23 Q. Now, let me move on to the actual wedding ceremony itself.

24 When was it held? I mean the actual time, if you can recall it.

25 A. It was 8.30 when the ceremony started and it continued until

1 it concluded at 10.30.

2 Q. How much time did you have before you knew that you had to
3 marry a man at 8.30 that day?

4 A. No, I did not prepare myself for the marriage. I was called by
5 a messenger and I was not told that I would get married. I was
6 scared when I was called. It was not common that a commune chief
7 would send a messenger to call you, and at that time I was afraid
8 that I might have made a mistake or something. And I did not
9 prepare myself for the wedding ceremony.

10 [10.06.59]

11 Q. Where was that wedding ceremony held?

12 A. The arrangement was at a Party's office -- that is, the office
13 at Nhaeng Nhang commune. And that was the location where the unit
14 chief and <the commune> chief resided. So we were called to make
15 a resolution there, at that office.

16 Q. When you went to the Party's office to make a resolution --
17 that is to get married, was your husband, your future husband,
18 already there?

19 A. In fact I had arrived first, and later on I was told by my
20 husband that when he went for a meal at the cooperative, he was
21 called by the messenger that he was asked to go and round up the
22 cows at the commune office as they went astray. And he went to
23 the office, to enter the office, and he was not aware that he was
24 selected to get married. And in fact he combed his hair with his
25 hands and he was not aware that he would be married with me, as

24

1 he was told to go and to round up those cows who went astray. So,
2 he came and sit to me -- sit next to me, and later on we were
3 asked to make resolution. We both were not aware that we were
4 selected. For me, I was told when I arrived. But for my husband,
5 he was not told at all.

6 [10.09.22]

7 Q. Who actually presided over that ceremony, and who actually
8 attended that ceremony?

9 A. Those who presided over the ceremony included Oeun (phonetic),
10 the commune chief, and women's unit chief, Ol. As for the
11 participants, there was my mother, my grandmother, and some other
12 unit chiefs. There were about 10 participants.

13 Q. Can you say the name again? What was the name of the commune
14 chief who participated in that ceremony?

15 A. I only knew that his name was Oeun (phonetic). I did not know
16 his family name. As for the women's unit chief, the name was Ol.
17 During the regime we did not know the family names. I only knew
18 the first name.

19 [10.11.08]

20 Q. In order to verify your response, I'd like you to refer to
21 your statement at answer number 8, that Boeun was the commune
22 chief and Ol was the female unit chairperson. Could you clarify
23 whether the commune chief was Boeun, or Oeun (phonetic) as you
24 just stated?

25 A. The commune chief's name was Boeun.

1 Q. And when you referred to a name Oeun (phonetic), who was Oeun
2 (phonetic)?

3 [10.12.00]

4 A. I think it's my mistake.

5 Q. <For the sake of record,> can you state again the commune
6 chief who attended and presided over the ceremony - what was his
7 name?

8 A. The name was Boeun.

9 MR. PRESIDENT:

10 The time is appropriate for a short break. We will take a short
11 break now and return at half past ten. Court officer, could you
12 assist the Witness during the break and have her return to the
13 courtroom before half past ten. The Court is now in recess.

14 [Court recesses from 1013H to 1032H]

15 MR. PRESIDENT:

16 Please be seated. The Court is now in session.

17 The Chamber now gives the floor to the Co-Prosecutor to put
18 further questions to the Mr. Witness. I again remind the
19 Co-Prosecutor and Civil Party, together they have time from now
20 on until 11.30.

21 BY MS. SONG CHORVOIN:

22 Thank you, Mr. President. Madam Witness, I would like to resume
23 my questioning.

24 Q. Before the break, you mentioned about those who presided over
25 your <wedding> ceremony. I had a document to present to you. Mr.

1 President, I would like to seek your permission to present
2 document D 232/71. It is a written record of another witness, and
3 I seek your leave to provide this document to Madam Witness. I
4 would like to remind Madam Witness that you are asked to read the
5 written record of interview without mentioning the name of this
6 person in the document.

7 MR. PRESIDENT:

8 Your request is granted. Court officer, you are instructed to get
9 the document and give it to Madam Witness.

10 MS. SONG CHORVOIN:

11 Q. This document, pages 1 and 2, could you please read the names?
12 Could you please just look at names, and could you tell the Court
13 that the person which was interviewed, and the name which was
14 written down in that document, was the one who attended and
15 presided over your wedding ceremony?

16 [10.34.49]

17 MS. CHEANG SREIMOM:

18 A. Do you want me to read all the document?

19 MR. PRESIDENT:

20 No, you are not asked to read. Court officer, you are instructed
21 to assist the Witness in answering to the question put by the
22 Co-Prosecutor.

23 [10.35.35]

24 BY MS. SONG CHORVOIN:

25 Q. Page 1, the last sentence, with the bold sentence. One name is

1 written there. Do you see the name?

2 (Short pause)

3 [10.36.13]

4 I would like to ask you to look at the name on page 1, the last
5 sentence.

6 Now, I put a question to you. The name you saw in the written
7 record of the interview, I would like to know whether this person
8 attended and presided over your wedding ceremony during Khmer
9 Rouge time?

10 MS. CHEANG SREIMOM:

11 A. Yes, this person attended my wedding ceremony at the time, and
12 I did not know this person.

13 Q. Thank you. Now, I would like to know about the ceremony of
14 your wedding at that time. On the day you were asked to make your
15 resolution, there were people presiding over the ceremony. After
16 you made your resolution, what happened during the night after
17 the marriage?

18 A. After making the resolution, in fact they -- they moved me out
19 of the unit, and I was asked to live in a house. After making the
20 resolution, during the daytime I did not go to stay in the house
21 that was arranged for us on that night. My husband went to that
22 house, and I went to my own unit. The unit chief was not aware of
23 this at the time, and <they> thought that I was staying and
24 living in that house.

25 After three days, they realised that I did not go to live and

1 stay in that house during the night. There was a letter saying
2 that they knew about the fact that I did not stay and live with
3 my husband in the house arranged by Angkar. <And they asked me to
4 live in the house prepared by Angkar with my husband.>

5 [10.39.23]

6 Q. Three days later, you mentioned that three days later, there
7 was one who called you to come back and live in that house
8 arranged by Angkar. Who was this person?

9 A. Boeun, the commune chief, went to call me, and he asked me to
10 live in the house arranged by Angkar.

11 Q. In the statement you provided to Co-Investigating Judges,
12 question -- answer number 8, you stated that, "After three days,
13 the commune chief told me to go and live with my husband." I
14 would like to know who told you at that time? Was it Boeun or <>
15 a unit chief rather?

16 A. It was Boeun who told me. The commune chief, he supervised --
17 he had overall supervision in my place.

18 [10.40.49]

19 Q. Did you remember what Boeun told you exactly at that time?

20 A. At that time? I actually do not recall the exact words from
21 Boeun's mouth. There was no -- I was not forced at that time to
22 live in the house. I was just told <to> live in the house
23 arranged by <them as> husband and <wife>.

24 Q. What do you mean by saying you had to go and live together
25 with your wife - with your husband?

1 A. They asked us to live together, without having any quarrel. On
2 that night, when I stayed with my husband, there was a militiaman
3 eavesdropping from below my house. During which, I knew that
4 there was someone, there was a militiaman eavesdropping what we
5 were doing at home. But actually, I -- we did not do anything
6 during the night. We just slept, you know, quietly. Because we
7 understood that there was a militiaman down below our house.

8 Q. You know that there was militiaman there, below your house.
9 Did you sleep with your husband on that night?

10 A. Yes, I had <>.

11 Q. Did you sleep with your husband voluntarily or involuntarily?

12 A. I, <at that time,> had to sleep with my husband because I
13 would be in danger if I did not sleep with my husband. Because
14 there was a militiaman eavesdropping, I submitted myself to be a
15 wife. I could not avoid, so I tried to take this.

16 [10.44.13]

17 Q. Actually, did you have choice to be made at that time, or you
18 had <no other choices>?

19 A. I had no choice, because we were husband and wife and if we
20 did not accept each other, <otherwise> I would <lose my life>. <I
21 contemplated that I could not avoid this and I had to submit
22 myself to it.> I kept praying, actually, if this man <> was my
23 destined partner, then I hope <I> would <feel for him>. I prayed
24 to God every day. If this person was my destined partner, I
25 prayed that <I> would <feel for him and pity him>. From time to

1 time we could live along with each other, and I started to love
2 him.

3 Q. I would like to know about the night you were with your
4 husband. You said that you were afraid at that night. If you were
5 afraid, why did not you refuse?

6 [10.45.55]

7 MR. PRESIDENT:

8 Please hold on. You have to wait until the tip of the microphone
9 turns red.

10 MS. CHEANG SREIMOM:

11 A. At first I did not love my husband, but I was afraid because
12 there was a militiaman below my house. My husband tried to
13 console me, and he said that we were husband and wife, so we had
14 nothing to hide each other. I listened to my husband, and at the
15 same time I was afraid. The militiaman was listening in what we
16 were doing, whether we live along with each other or we had
17 argument.

18 In my village, after marriage was held, the family did not live
19 along with each other. And after that, the couple were invited to
20 be - to get instruction, to be advised. As I said, I was not
21 satisfied with my husband. I did not love him, but after a short
22 while I adapted to the situation, and we've lived as husband and
23 wife until now.

24 Q. Thank you, Madam Witness. To clarify what you just said, I
25 would like to refer to the -- your answer 8 in the written record

1 of interview by Co-Investigating Judges. You said, "I did not
2 want to make love with my husband, but I forced myself to do so.
3 I knew my husband did not love me, because he loved another
4 woman." Could you clarify to the Chamber why you said you were
5 forced at the time?

6 [10.48.20]

7 A. In my case, I understand his heart, his feeling. At that time,
8 my husband had someone in mind. He loved a lady. Because of
9 different - because they had different backgrounds, they could
10 not get married. As I said, my husband, he did not want to get
11 married as well. <On the wedding day, he was not aware of that at
12 all. They just told him that the cows went astray. When he
13 arrived, he was sat on the chair.> He was told that he could not
14 get married to another lady besides me. As I said, the lady that
15 my husband loved had different background from his. I understand
16 that my husband did not love me. He had - he did not have me in
17 his heart, and I did not have him in my heart as well. As I said,
18 since we were husband and wife, we had to love each other. I had
19 the feeling that my husband did not love me, because he had
20 someone in mind already. Looking from his outside appearance, he
21 -- it does not -- it did not mean that he did not love me. He
22 kept saying that that lady was not his destined partner.
23 On that night, as I said, there was a militiaman eavesdropping
24 below my house, so I was afraid. If I got married at the modern
25 time, and if I did not want to get married, I would refuse the

1 marriage. <But at that time, I did not refuse Angkar's
2 arrangement because they said that we were Angkar's children, and
3 that we had to listen to Angkar. Anyone opposed Angkar would be
4 considered opposing the revolution.> Although I did not love my
5 husband at that time, I had to accept the situation since I could
6 see that death is in front of me.

7 [10.50.56]

8 Q. If you refused the marriage, what would happen?

9 MR. PRESIDENT:

10 Witness, you are instructed not to answer to the question,
11 because this is a hypothetical question.

12 MS. SONG CHORVOIN:

13 Thank you, Mr. President. I have finished my questions, and I may
14 ask Your leave to give the floor to International Co-Prosecutor.

15 MR. PRESIDENT:

16 You may now proceed, International Co-Prosecutor.

17 [10.51.30]

18 QUESTIONING BY MR. LYSAK:

19 Thank you, Mr. President. Good morning, Madam Witness.

20 Q. Let me start by just following up on one point from the
21 subject you've been discussing. What I wanted to ask about is
22 your state of mind at the time, the first night when you were
23 asked to stay and live with your husband. Did you, or did your
24 husband, fear there would be consequences if you did not
25 consummate your marriage?

1 MR. PRESIDENT:

2 Please hold on, Witness. Counsel Kong Som Onn, you may now
3 proceed.

4 [10.52.35]

5 MR. KONG SAM ONN:

6 Thank you, Mr. President. The question put by the International
7 Co-Prosecutor, I think the question is similar that of the
8 National Co-Prosecutor. This is a hypothetical question for the
9 Witness to make assumptions. So, I would like to object to the
10 question put by International Co-Prosecutor.

11 MR. LYSAK:

12 Mr. President, there's nothing hypothetical. We need to
13 understand whether what happened that night was voluntary,
14 whether it was their choice, or whether they felt compelled to do
15 it.

16 MR. PRESIDENT:

17 You are asked to repeat your question. From the interpretation in
18 Khmer, I could see this is a hypothetical question. You please --
19 please repeat your question. If I find that this is not a
20 hypothetical question for the Witness to make any assumptions, I
21 would allow you to put that question.

22 BY MR. LYSAK:

23 Thank you, Mr. President.

24 Q. My question is, on the night when you were asked to live with
25 your husband, did you feel you had a choice on whether or not to

1 consummate your marriage, to have sexual relations with him? Or
2 did you fear there would be consequences if you did not do that?
3 [10.54.30]

4 MS. CHEANG SREIMOM:

5 A. Mr. President, at first I had no choice, frankly. It was a
6 really difficult decision for me. If I did not submit myself to
7 <the arrangement of the Angkar>, I could not live peacefully. It
8 was a difficult decision for me. I had to take <it with tears and
9 bad feeling>. I could find nowhere to escape. It was difficult
10 for me to make such a decision.

11 Q. Thank you for clarifying that, Madam Witness. I'm sorry to
12 have to ask you about such difficult things. One more question
13 before I move on to another subject. You've indicated that you
14 and your husband had three children together. Were any of them
15 born during the Khmer Rouge regime?

16 A. My first child, my first daughter, was born in 1979. She was
17 born in early 1979. I had a daughter in early 1979.

18 [10.56.24]

19 Q. Let me move to another subject, which is the treatment of
20 Buddhists in Tram Kak district. In answer number 10 of your OCIJ
21 interview, you described attending, what you called, a big
22 meeting at the district level, at which the Tram Kak district
23 leaders made speeches. And one of the things you testified the
24 district leaders said at this meeting was, and I quote, "Religion
25 and pagodas would no longer exist." End of quote. Do you remember

1 when this meeting took place? What year?

2 A. I did not recall the content of the meeting. However, I recall
3 that there was a meeting, and as for dates, the exact date of the
4 meeting, I did not remember it.

5 Q. In discussing this meeting, you referred to two locations. One
6 was the Angk Roka pagoda and the other was a place in Kus
7 commune, called Angk Roleay village. Do you remember where it was
8 that the meeting was held, where the district leaders announced
9 that religion and pagodas would no longer exist?

10 [10.58.35]

11 A. In small meetings and big meetings at Angk Roka and Angk
12 Roleay pagodas, there was something said in those meetings. It
13 was said that religions and pagodas would no longer exist.
14 Indeed, in small and big meetings in villages and communes, there
15 was something said about this point.

16 Q. Were the pagodas closed and people prohibited from practicing
17 religion after these meetings?

18 A. It was said that there would not be religions, and they said
19 that we worship the Buddha - the concrete, only concrete, Buddha.
20 <And for monks, they were just humans like us.> So the regime did
21 not believe in Buddhism. We are instructed not to believe in such
22 Buddhism because it is - it was <just a> superstition.

23 Q. What happened to the monks in your commune during the Khmer
24 Rouge regime?

25 A. From 1970 onward, there were some monks remained, but later on

1 they were all ordered to disrobe. I saw some monks in their
2 robes, and they rode bicycles to transport food supplies to the
3 front line battlefield. So, those monks were used to transport
4 food supplies to the front battlefield. Later on, those monks had
5 been disrobed, and there was none in the pagoda. After all of
6 them had been disrobed, namely my younger brother-in-law, they
7 were teased that they were being tricked by those Buddhist
8 concrete stones. <After the monks had been disrobed, they were
9 put in the youth unit.>

10 [11.01.45]

11 Q. You mentioned earlier this morning, that when you were told by
12 your unit chief that you were to be married, that you went to the
13 pagoda to pray. Can you tell us whether pagodas were still open
14 at that time? When you went to pray, was this something that you
15 could do openly, where people would see you?

16 A. At that time, in each pagoda, there was no longer any monks.
17 They were all disrobed. However, there were still some Buddha
18 statues, and there was one big statue in that pagoda. Actually, I
19 secretly walked into that temple at night time, without anybody
20 seeing it. I prayed to the Buddha. So, let me say that I actually
21 went there secretly <at night>, without letting anyone know about
22 it.

23 [11.03.08]

24 Q. Let me turn to another subject now. Can you tell us whether
25 there were any Vietnamese or Khmer Krom people in your commune

1 during the Khmer Rouge period, and if so what happened to them?

2 A. In the area where I was, it was likely that there were no
3 Vietnamese people or because I didn't know everyone, and in fact,
4 they searched for Vietnamese because they said that if there were
5 Vietnamese, they would be sent back to Vietnam. And some people
6 who were not actually Vietnamese but because of the <repressive
7 condition>, they just said that they were related to Vietnamese,
8 so then their names were recorded, and that they would be sent to
9 Vietnam on this day, on that date. But that was not true. <Not to
10 Vietnam,> They were sent instead to the mountain, and they
11 disappeared since.

12 To my knowledge there was no real Vietnamese living in my area.
13 Only those who wanted to go to Vietnam in the expectation that
14 their life there was less difficult and they were, in fact,
15 Cambodians, so they were sent away and they disappeared. And in
16 my own unit, the parents left and they left behind some children.
17 [11.05.23]

18 Q. Madam Witness, you just referred to this in answer 14 of your
19 OCIJ interview. You stated as follows: "In late 1976, there was
20 an announcement by the commune chief. They would send Vietnamese
21 ethnics back to their country." Do you remember where you heard
22 this announcement by the commune chief?

23 A. The announcement was made during a meeting. Although it was
24 not actually an announcement but the unit chief would go from
25 house to house to take down the biographies of the people and

1 they said that for those who were connected with Vietnamese
2 relatives or who were relatives to Vietnamese would be returned
3 to Vietnam.

4 To my knowledge, most people were 17 April People, but then they
5 just said that they were Vietnamese. Then they were put into
6 truckloads and they were sent away, but not to Vietnam, but
7 toward the mountain area. And later on we learnt that it was not
8 true, that they were not Vietnamese and they were not sent to
9 Vietnam.

10 [11.07.09]

11 Q. I want to now ask you a couple of questions about the period
12 after your marriage and the period after you were removed from
13 your teaching position. In Answer 11 of your OCIJ interview, you
14 discuss how you lived and worked in a cooperative and carried
15 earth, collected cow dung, and dug canals, and you described the
16 conditions as hard. And you also made the following statements:

17 "When I was pregnant, it was very hard for me when I carried hoes
18 and earth. When I had morning sickness, I was criticised during
19 the criticism meetings. But, I had to work hard."

20 Can you tell us when it was that you became pregnant during the
21 Khmer Rouge period? And, can you also tell us, for how many
22 months after you were pregnant, were you still required to carry
23 dirt?

24 [11.08.35]

25 A. I became pregnant in 1979. It was about three or four months

1 into my pregnancy, I was ordered to collect cow dung to use as
2 fertilisers in the rice fields. And they would weigh the cow dung
3 that I collected, and if there was not enough, then I would be
4 criticised. And, due to morning sickness, I could not eat well. I
5 became very emaciated and I was criticised very often during the
6 meetings that I was <accused of> pretending to be sick. And I was
7 forced to carry dirt again. And I couldn't eat soup. I only ate
8 rice with some pieces of salt. And, because of that morning
9 sickness I could not work that well and I would be scolded by the
10 unit's chief that I was psychologically sick.

11 [11.09.57]

12 And, every 10th, 20th, and 30th day of a month, the criticism
13 meetings would be held and everyone would criticise me of
14 pretending to be sick and of being lazy in working and that put
15 pressure on me. <I was so worried.> On one hand, I could not
16 work, and on the other hand, the food was not sufficient. The
17 work started at 4 o'clock in the morning, and then we rested at
18 11 or 12 at noon and we resumed at 1 o'clock in the afternoon
19 until five and then we started again at six. The work was very
20 hard. And, I tried my best, but I could not do it well, and I was
21 then criticised.

22 Then, I heard <of> a krasang, <a Ferroniella lucida> fruit <>,
23 and I was told that that fruit <>was poisonous, and then I ate
24 it. But, I did not get poisoned. And at that time my husband was
25 not with me. He was at Leay Bour commune while I was at Nhaeng

1 Nhang commune, and we only met every 10 days. And my feet were
2 swollen. And I had still to work. And they kept saying that
3 because I did not work hard enough. If I worked hard enough, if I
4 walked long enough, then the swollen feet would not be that
5 swollen. <With fear, I continued working.>

6 [11.11.45]

7 Q. Thank you very much. Let me just clarify something about a
8 date. I'm not sure whether this was a translation issue. Earlier
9 you told us that you had your first child -- your first child was
10 born in early 1979. Am I correct that your first child was born
11 in early 1979?

12 A. My first child was born in early 1979.

13 Q. And then -- do I understand correctly then that you were
14 pregnant for at least part of the year 1978?

15 A. Yes, I became pregnant in that year and I delivered my baby
16 '79. When my baby was only about 18 days old, when I had to flee
17 <with the child>.

18 [11.13.14]

19 Q. Let me turn to one more subject. In Answer 12 of your OCIJ
20 interview, you discussed an evening in 1978, at which time you
21 saw around 10 people who were tied up and being walked away and
22 then you made the following statement: "Most of the arrested
23 people were policemen, soldiers, and teachers in the previous
24 regime, and students."

25 What I wanted to clarify, when you said that most of the arrested

1 people were policemen, soldiers, and teachers, were you talking
2 specifically about the 10 people that you saw that night or were
3 you speaking more generally about arrests during the Khmer Rouge
4 period?

5 [11.14.22]

6 A. It is true that when I saw those people being tied up, it
7 happened at 6 o'clock in early evening, my house was near the
8 main road and I heard the noise. And I -- from the moonlight, I
9 could see the men were being walked along the road <to the west.
10 Their hands were tied behind their backs>, and I became shocked.
11 And people who saw it, also were shocked. But, they dare not to
12 come out and watch. And, later on I learnt that those people were
13 asked what did they do in the previous regime. And because they
14 hoped that if they were involved in their previous regime's
15 employment or work, that they would be sent to work again, so
16 they said that they were teachers or professors or students. And
17 some of them would say they were senior police officers, etc.
18 But, in fact, they were researching those people and by the end
19 they were rounded up based on the names they have from the
20 collection of biographies. So <at night, the> messengers would
21 gather those people and walk them in line.
22 The same thing applied to Base People. If they have any relatives
23 who held senior positions in the previous regime, they would be
24 arrested and killed as well.
25 They used a phrase at that time. If they dig out the grass, they

1 had to dig out the root as well.

2 [11.16.37]

3 MR. LYSAK:

4 Mr. President, I'd like to finish my questioning by having the
5 Witness look at two documents with your leave. The first is
6 E3/2450. E3/2450, at Khmer 00270746; English 00322161; French ERN
7 00623747. This document is a letter regarding -- from Nhaeng
8 Nhang commune, regarding the arrest of some former Lon Nol
9 officers. The second document is E3/2432, which is a list of 11
10 former Lon Nol officers from the Witness's commune dated the 18th
11 of April 1977. With your leave, I'd like to present the documents
12 to the Witness to see if she can identify any of these
13 individuals.

14 [11.18.03]

15 MR. PRESIDENT:

16 Yes, you may do so. Court Officer, could you get the document
17 from the International Co-Prosecutor for the Witness's
18 examination?

19 [11.18.20]

20 BY MR. LYSAK:

21 Madam Witness, you've been given two documents. The first one,
22 E3/2450, contains the name of three former Lon Nol officers
23 arrested from your commune. Two, first lieutenants and a second
24 lieutenant, pursuant to a decision by the Party, and the letter
25 states, "Concerning the dispute, nothing has happened so far, but

1 they were arrested because they were high-ranking."

2 And the second document has a list of 11 former Lon Nol officers
3 from your commune: two majors, five first lieutenants, and four
4 second lieutenants.

5 Q. My question to you is, simply, if you could look at the names
6 of those individuals from Nhaeng Nhang commune and tell us
7 whether you knew any of these people.

8 MS. CHEANG SREIMOM:

9 A. These names of people with ranking in Nhaeng Nhang commune, I
10 heard of some names but I seem not to recognise any of these
11 names.

12 [11.20.24]

13 Q. And my final question. You mentioned that there were efforts
14 to identify people's biographies in your commune. Can you tell us
15 whether you were aware and what the Khmer Rouge did, if anything,
16 to try to determine which people in your commune were former Lon
17 Nol soldiers or officers?

18 A. Former Lon Nol soldiers who were killed by the Khmer Rouge? Is
19 that what you mean?

20 Q. My question is, were you aware of what the Khmer Rouge did in
21 your commune to try to identify which people were former soldiers
22 or officers in the Lon Nol regime?

23 [11.21.38]

24 MR. PRESIDENT:

25 Witness, please hold on, and Counsel Koppe, you have the floor.

1 MR. KOPPE:

2 Thank you, President. I have objected earlier with another
3 witness to the phrase "the Khmer Rouge". I suppose I seek
4 guidance of the Trial Chamber whether I should keep raising and
5 make the objection or once I have made the objection, it is clear
6 that I object to this -- the use of that phrase.

7 The same goes for the use of the documents. My position was
8 earlier, as indicated, that there are no original documents and
9 that we do not in fact know whether these are, in fact, documents
10 from Krang Ta Chan. I'd be happy to stand up every time, but that
11 of course would slow down the Prosecutions' questioning.

12 So, my question to you is, can I be considered to raise these
13 particular objections every time this prosecutor phrases it that
14 way or - well?

15 (Judges deliberate)

16 [11.31.14]

17 MR. PRESIDENT:

18 We now reached the time for this morning's adjournment. And, in
19 fact, there are 15 minutes remaining for the combined time for
20 the Prosecution and the Lead Co-Lawyers for Civil Parties to
21 question this Witness and the issue of a copy of a document is a
22 contentious issue and in fact, we have ruled on this issue
23 previously and in order to make the ruling consistent, the
24 Chamber will decide to adjourn now and resume at 1.30 this
25 afternoon.

1 I notice the International Co-Lawyer for Civil Parties on her
2 feet. You may proceed.

3 [11.32.25]

4 MS. GUIRAUD:

5 Thank you, Mr. President. I just want to make a very brief
6 request before the Chamber. You cited 15 minutes for the time
7 remaining. However, we would request that we use 30 minutes <>
8 since 15 minutes was taken this morning to discuss the issue of a
9 closed session <for this witness>, and it seems as though we
10 would have lost about 30 minutes in the discussion on the new
11 trial <hearing> scheduling <for the morning>, so perhaps I may
12 kindly request <30 minutes, perhaps a bit less, but at least>
13 20-25 minutes for the cross-examination to begin this afternoon,
14 and I would be most grateful for a favourable response to this
15 request.

16 [11.33.14]

17 MR. PRESIDENT:

18 Yes, what you stated is correct, but, the Chamber also has to
19 weigh whether this Witness shall be returned on Monday, next
20 week. It would be pointless for her to return on Monday for only
21 15 or 20 minute testimony and I think the minor differences of
22 the time allocation is not that much. Based on <my> experience<,
23 serving at this Chamber for seven years>, of course the time
24 cannot be set as punctual as the boxing match or a soccer game.
25 For example, 90 minute duration set for a marathon running or

1 things like that. The time is rather flexible here based on the
2 actual practicality and the issues before us. And for that
3 reason, we always urge the Parties to carefully <refine> their
4 questions so that we can be more effective in our time
5 arrangement. And the Prosecution this morning has taken quite a
6 considerable amount of time in their questions.
7 Court officer, could you assist this Witness during the lunch
8 break? And have her return to the main courtroom before 1.30 this
9 afternoon. And, security personnel, you are instructed to take
10 the two Accused to the waiting room downstairs and have them
11 return to the main courtroom this afternoon before 1.30 p.m. The
12 Court is now in recess.

13 [Court recesses from 1135H to 1333H]

14 MR. PRESIDENT:

15 Please be seated. The Chamber is now back in session.

16 And before we hand the floor to the Co-Prosecutor and the Lead
17 Co-Lawyers for Civil Parties to put question to this Witness, I
18 would like to hand the floor to Judge Fenz to present a ruling to
19 the objection raised by Counsel Koppe on the questions and the
20 documents to be put before the Chamber -- that is before this
21 Witness of the Prosecution. And Judge Fenz, you may have the
22 floor.

23 [13.34.17]

24 JUDGE FENZ:

25 Thank you, President. Before the break, Counsel for Nuon Chea has

1 objected to the use of the copy of a document for the purposes of
2 questioning, and he has also asked generally for guidance on
3 future objections on such documents, and generally future
4 objections on the use of the word or the term "Khmer Rouge".
5 Now, when it comes to the objection, the objection is rejected.
6 Counsel has referred to his previous objections and the grounds
7 for those, and this objection has been ruled upon.

8 [13.34.58]

9 Now, as to the use of general guidance, the Chamber appreciates
10 Counsel's attempt to be constructive. It's just very difficult to
11 make general rulings on the basis of such short statements so
12 generally, obviously, Counsel need not repeat objections on which
13 the Chamber has already ruled. Counsel might wish to re-raise an
14 objection if he has additional new grounds.

15 MR. PRESIDENT:

16 Thank you. And once again, the Chamber would like to cede the
17 floor to the Deputy International Co-Prosecutor.

18 BY MR. LYSAK:

19 Thank you, Mr. President. Let me pose what is my last question
20 before I turn the floor over to the civil parties.

21 Q. Madam Witness, what I was asking you, you've talked about
22 already the process by which the Khmer Rouge went about to try to
23 identify Vietnamese. My question was, were you aware of what the
24 Khmer Rouge did in your commune to try to identify people who
25 were soldiers or officials with the Lon Nol regime?

1 [13.36.18]

2 MS. CHEANG SREIMOM:

3 A. Thank you for your question. On the issue of trying to find
4 those soldiers or students, what they did was to ask questions at
5 the unit or during our break time. <In the break,> they would ask
6 our biographies, our employment background etc. and some of
7 workers would give true answers that he achieve as a major or a
8 teacher or a soldier. And that's how they obtained the
9 information -- that is, during the work break or sometimes they
10 would come to ask a question of individual at our place where we
11 stayed.

12 [13.37.45]

13 MR. LYSAK:

14 Thank you very much for your time today on behalf of the
15 Co-Prosecutors. I have no further questions, Mr. President.

16 MR. PRESIDENT:

17 Thank you. We now give the floor to the Lead Co-Lawyers for Civil
18 Parties to put questions to this Witness. You have the floor.

19 MR. PICH ANG:

20 Good afternoon, Mr. President, Your Honours. With your leave I
21 would like to assign Chet Vanly, Counsel for Civil Parties, and
22 maybe continued by Marie.

23 MR. PRESIDENT:

24 Yes, you may proceed.

25 QUESTIONING BY MS. CHET VANLY:

1 Thank you, Mr. President. And good afternoon, Mr. President, Your
2 Honours, and everyone in and around the courtroom. Good
3 afternoon, Madam Cheang Sreimom.

4 Since this morning you responded to several questions before this
5 Court. And I have a few more points to put to you in order to
6 shed light before this Chamber. Due to a time limit, let me go
7 straight to the question.

8 [13.39.08]

9 Q. Madam Cheang Sreimom, this morning -- in fact in
10 question-answer number 5 of your written record before OCIJ, you
11 stated that <> Chhoem <Thiem> was the Unit Chief and was removed
12 due to moral offense. Can you tell to the Court what moral
13 offense means?

14 MS. CHEANG SREIMOM:

15 A. Chhoem Thiem was the unit chief. However, that unit was not at
16 the commune level. The unit was -- encompassed only three
17 villages. The moral offense meant, when one committed the moral
18 offense, the husband was taken away and killed, and the wife was
19 still working in the unit. At night time he made <physical>
20 contact with that widow or the wife of the person who was killed,
21 and he was monitored by the other people and he was reported and
22 as a result he was removed from the unit chief position.

23 [13.40.53]

24 He was sent to work hard, for example, to water coconut trees at
25 the office, at the party's office, and that's because of the

1 moral offense he committed. Later on he was interrogated and he
2 seems to become a deaf person -- rather a mute person. And
3 although he worked there he was considered an offender and he was
4 no longer in the leading role for the unit.

5 Q. Did such moral offense occur frequently at where you stayed?

6 A. No, it did not happen frequently. To <the best of> my
7 knowledge, there were two cases. One was Chhoem Thiem and another
8 one was -- involved the deputy team leader and I cannot recall
9 the name properly. It might be Nim (phonetic). That person also
10 alleged to commit a moral offense with another person's wife.
11 Ordinary people did not know about that. Only those at the
12 leadership roles, for example, unit chief knew of what happened,
13 and as a result that person was also punished.

14 [13.42.48]

15 Q. This morning you stated before this Court in response to the
16 Prosecution that you saw a record at the Krang Ta Chan Office on
17 the execution of your father. My question to you is the
18 following. When did you see that record?

19 A. I saw that record recently, and I believed it was in 2013. At
20 one time I attended a ceremony, and I prayed that if my father
21 died there, let me see a document related to him or his
22 biography. I kept praying that and I looked through a document
23 and there was a document which was translated I don't know into
24 English and there was a Khmer copy and when I sifted through the
25 book, I saw the names of my father and my mother appeared. For

1 that reason I was sure, based on that record, my father was
2 killed at the Krang Ta Chan Office.

3 [13.44.27]

4 And I believe that book is still maintained at Krang Ta Chan, and
5 I keep telling other people if you lost your relatives at Krang
6 Ta Chan, please go to visit the place, and try to look through
7 that book. And some people have found the names while others
8 don't. And the handwriting was not that great.

9 Q. The list that you saw or the book that you saw, was it made
10 since the <DK period> or was it newly made and kept at Krang Ta
11 Chan Office?

12 A. The book which was the document and the handwriting to me
13 seems to exist during the Khmer Rouge regime. Then it was
14 photocopied and compiled in to a book. So those documents were
15 contemporary documents of the Khmer Rouge regime, and they were
16 copied and compiled into a book. But I do not know when that book
17 was compiled, but the book is still there now.

18 Q. Beside the name of your father, did you see other names of
19 other prisoners or are there many names of prisoners in that
20 book?

21 A. In that book, they contain thousands of names, and there are
22 two set or two books in that set, but I only saw the book which
23 contained my father's name. And the clergyman there told me that
24 there were tens of thousands of people whose names appeared on
25 that book because there was a high part of a skeleton remains

1 collected at that location. And those who died have their records
2 kept at that location.

3 [13.47.31]

4 And when I asked the person who worked there, the old man told me
5 that there were tens of thousands of people who died there, and
6 there was in fact another book containing the list of those
7 people. And in fact, it was foreigners who went to research the
8 number of people who died there, and they compiled the list of
9 those documents into these two books. And people who lost their
10 relatives could go there and search through the books in the hope
11 to find the names.

12 Q. Can you tell us how far is Krang Ta Chan security office from
13 the village where you lived?

14 [13.48.23]

15 A. My village is situated in Nhaeng Nhang commune, and Krang Ta
16 Chan genocidal museum is located in Kus Commune. As for the
17 distance it is around 10 kilometres.

18 Q. Besides Krang Ta Chan security office in Tram Kak district, to
19 your knowledge, do you know if there are other security centres?

20 A. There is no such <concentrated place> in the district, but
21 there could be a few killing sites here or there. I mean, one or
22 two people would be killed there in somewhere in the forest, but
23 as for the place where thousands of people were killed, there was
24 only one, that is Krang Ta Chan.

25 Q. Let me move on to another topic. This morning you testified

1 before this Court that you participate in a big meeting at the
2 district level at Angk Roka and Angk Roleay. Can you tell the
3 Court whether these two were names refers to the same location,
4 Angk Roka and Angk Roleay?

5 A. The meeting that was held at Angk Roka and Angk Roleay, in
6 fact, these two names refer to separate locations which are quite
7 far from one another. Angk Roka is about 20 kilometres from my
8 village. As for Angk Roleay it is about 10 kilometres away <from
9 my village>. So they are two separate locations.

10 Q. Does it mean that you attended district level meeting twice?

11 A. The meetings occurred rather frequently, but I cannot recall
12 some locations where those meetings were held. To my
13 recollection, I remember that the two locations -- that is, Angk
14 Roka and Angk Roleay where the meetings were held.

15 Q. I'd like you to recall during that meeting how many people
16 attended, and who actually presided over that meeting?

17 [13.51.48]

18 A. I did not know clearly the people who presided over the
19 meeting as they were referred to as Angkar, but I didn't know
20 where that Angkar came from<, we just knew that Angkar was from
21 above.> As for the participants, there were many, many of them,
22 and I cannot say for sure how many in total, but to me there were
23 so many including male and female youth and soldiers, all the
24 soldiers also attended that meeting.

25 Q. Can you recall what was the main content of that meeting?

1 A. It is very unlikely that I can recall the detailed content of
2 that meeting. I can only recall some points namely to strengthen
3 the armies force, they talked about the front about the fields.
4 They talked about their regular force to actively engage in the
5 attack, and to encourage the participants to perform our work.

6 [13.53.38]

7 And another point that I can recall is that people or us, should
8 not imagine the return of the previous regime. They said that in
9 the future the country will be constructed, and there would be
10 plentiful of resources. There would be roads everywhere. There
11 would be electricity everywhere. However, mainly, they emphasize
12 on the morality and that we should not be joyful with the
13 romantic songs and not to engage in any love affair or to pay
14 respect to the Buddha statue which was just a piece of a concrete
15 stone. That's all what I can recall.

16 Q. There is one point that I like to get you clarified. You
17 stated that in your question and answer number 10, you saw Ta Mok
18 once when he came for the inspection at the industrial section.
19 Can you tell us when that happened, and how did you know that it
20 was Ta Mok?

21 A. Personally, I did not see Ta Mok. But my husband worked in the
22 industrial section at Leay Bour, and Ta Mok went there for
23 inspection, and my husband told me that Ta Mok went to inspect
24 the industrial section to see those blacksmiths. So I did not see
25 Ta Mok personally. I only heard from my husband that Ta Mok

1 visited Tram Kak District. And that he was from the zone level,
2 that's how I knew about this information that is by my husband,
3 but I did not see him or know him. I only saw people who were
4 referred to as Angkar.

5 [13.56.33]

6 Q. Did you know what position or function Ta Mok held? Was he at
7 a district level or at another level?

8 A. I did not know his actual position. I only knew that he was
9 from the upper Angkar level.

10 Q. This morning you stated before this Court and also you stated
11 in your question-answer 7 that you received a letter from <the
12 commune chief,> Boeun. Did you actually read the content of that
13 letter and who actually signed it, or have their name appear on
14 that letter?

15 [13.57.36]

16 A. I only saw a sentence or a phrase from that letter. It was
17 delivered by a messenger that my name -- that I was invited to go
18 there urgently before <dark>. And the word "urgent" keeps - kept
19 repeating a few times urgent, urgent, urgent. And the letter was
20 actually very brief that is I had to go to the commune office
21 before dark, and I really recall well the word urgent, urgent,
22 urgent.

23 Q. Thank you, Madam Cheang Sreimom, for your responses before
24 this Court. And Mr. President, due to time limit, I like to hand
25 the floor to my international colleague. Thank you.

1 MR. PRESIDENT:

2 Thank you. You have 10 more minutes.

3 [13.59.07]

4 QUESTIONING BY MS. GUIRAUD:

5 Thank you, Mr. President. Good afternoon, Madam Witness, I am

6 Marie Guiraud. I am a Lead Co-Lawyer representing the

7 consolidated group of Civil Parties. I have a few follow-up

8 questions to the statements you've made to us <this morning>.

9 Q. I want you return to the evening of May 1977, when you were
10 convened to the commune office to be married. I would like to
11 know if you were given a reason as to why you should be married?

12 [13.59.48]

13 MS. CHEANG SREIMOM:

14 A. Yes. When I was called to be married, at the beginning, there
15 was a letter calling me to go there immediately before dark

16 urgent and urgent. And the person who issued -- who came to call
17 me was a different person, but when I arrived there another

18 person came and see me. She was the chief of the female unit. And

19 I asked her what was the reason of calling me here, and she told

20 me that you have to be ready to go because Angkar will marry you

21 tonight, and will ask you to make a determination for that

22 marriage. <I was shocked when I heard that. I did not know whom I

23 was making a commitment to. I did not dare ask.> And then the

24 chief of the female unit, "So what is your decision?", she asked

25 me. I was at the corner, I had no choice, and I told her that

1 it's up to my parents. And then she asked are you a daughter of
2 your parents or a daughter of Angkar? And I told her I am a
3 daughter of Angkar. <She said, "If you are Angkar's daughter,
4 then prepare yourself. Angkar decided to marry you tonight.">

5 [14.01.14]

6 And I asked her "who is -- who will be my future husband?" She
7 told me "his name is Tri Touch". I was quiet. So she gave me time
8 to come back to the unit location so that I can be ready to go
9 back. And then I returned to my place, and I tried to take some
10 time to worship the Buddha statue; that this marriage should not
11 be happening <tonight.> If my future husband is my life
12 companion, please help me to be calm. I pray while I was crying.
13 And then, I was quickly to return and try to get into the meeting
14 where they organise the marriage, but my husband had no idea what
15 is going to happen. <While he came for dinner,> a messenger told
16 him to go and catch a cow at the commune office. He was not
17 finishing his meal, and then he rushed to the commune office. And
18 he was told to enter, and then he did that.

19 [14.02.53]

20 Q. Thank you, Witness, for once again explaining to us in detail
21 how that event unfolded. But my question was, were you given any
22 reasons as to why you were to be married? <What was the objective
23 of this marriage>? Did anybody provide you with an explanation
24 a<t the time>? And I would ask that you specifically respond to
25 that question.

1 A. I'm sorry for that. There was no explanation before, but there
2 was an explanation at the marriage ceremony. And they told me
3 that "Angkar decided to marry you tonight". It was happening at
4 the ceremony location.

5 [14.03.51]

6 Q. For you, was the objective of the marriage to also produce
7 children for Angkar? Was that something that was explained to
8 you? And does it today resonate as a logical reason?

9 MR. PRESIDENT:

10 Witness please, hold on. Please, Mr. Kong Sam Onn, you may
11 proceed.

12 MR. KONG SAM ONN:

13 Thank you, Mr. President. I would like to object this question
14 because the Witness did not respond that she married to deliver a
15 child for Angkar. So this is a leading question.

16 [14.04.45]

17 MS. GUIRAUD:

18 Thank you, Mr. President. That was not a leading question. I was
19 just asking what the witness' impression was. It's absolutely
20 fundamental to understand why these people were <> marr<ied>.
21 <F>orced marriage is one of the <crimes tried by this Court>. You
22 <are free to gauge the witness's testimony as you understand it,
23 but it seems to me that> th<is> question is entirely relevant to
24 the case file.

25 MR. PRESIDENT:

1 In Khmer language, the question was leading. So, the objection
2 sustained -- is appropriate. So there might be translation
3 problem. And the English speaking Judge feel that it is not
4 appropriate. So could you please reframe your question for this
5 purpose, Counsel?

6 [14.05.56]

7 BY MS. GUIRAUD:

8 I will attempt to do so, Mr. President.

9 Q. Witness, on that evening or on a different evening, were you
10 given any explanation according to which you were to marry in
11 order to have children for Angkar?

12 MS. CHEANG SREIMOM:

13 A. It's my apology that I could not understand well the question.
14 In that marriage, there was no notice. Just immediately before
15 the marriage, I was told that "Angkar will marry you". And there
16 was no <further> explanation what I need to do in the future --
17 was not told either.

18 Q. Thank you, Witness. I want to return to the first night that
19 you spent with your husband, and that you testified about this
20 morning. You said that <on this occasion>, militiamen<, which was
21 the term used by the interpreter in French,> were <under> your
22 house and eavesdropping. I would like for you to give some
23 information to the Chamber, and tell us what they were trying to
24 overhear. What were the militiamen trying to overhear? Please
25 provide as much detail as you can.

1 [14.07.39]

2 MR. KOPPE:

3 I object. This is asking for speculation. This particular
4 question is asking what they were trying to do. I mean -- she can
5 guess what they might be doing, but she can actually only testify
6 as to what she saw, or what she heard; not what they were trying
7 to do.

8 MS. GUIRAUD:

9 Mr. President, if I may, all evidence is admissible in this
10 tribunal. We have the discretion to ask any question we wish
11 <under your control, obviously>. You're professional Judges, Your
12 Honours. You can draw the difference between true and false in a
13 testimony. <We need a generous amount of leeway to ask
14 particularly sensitive questions>. I've asked a very specific
15 question <to the witness, I ask for her opinion> concerning a<n>
16 event <which she witnessed directly>. I do not believe that I
17 have entered the realm of speculation in any way whatsoever.

18 (Judges deliberate)

19 [14.09.21]

20 MR. PRESIDENT:

21 The Witness doesn't need to reply to the last question put by the
22 Lead Co-Lawyer, because it might be that you will give the
23 speculated response.

24 (Judges deliberate)

25 [14.10.42]

1 MR. PRESIDENT:

2 Defence Counsel, could you clarify and Judge Lavergne would like
3 to -- Judge Lavergne would like to confirm. Judge, you may
4 proceed.

5 JUDGE LAVERGNE:

6 I believe there may well be a translation problem. I think the
7 Witness can be asked to tell the Chamber what she knows
8 personally regarding the presence of militia that evening below
9 her house, <without being invited to speculate on the matter>.
10 Does she have any personal knowledge of that subject, and what
11 can she tell us regarding that? Witness, is the question clear?

12 [14.11.50]

13 MS. CHEANG SREIMOM:

14 Yes, it is true. At the first night when I sleep with my husband
15 in the same house, I saw a militiaman below my house. I was
16 frightened with that person but I don't know their purpose to be
17 there. But I knew from other couples who married earlier. So, if
18 the militiamen reported that the couple was not get along very
19 well - was not getting along very well, they reported and the
20 couple was in trouble. When I saw that militiaman, I was in fear
21 and I have - I had a great concern. And my father has recently
22 been killed, <now there is a militiaman came under my house, made
23 me> fearful that something bad may happen to me.

24 BY MS. GUIRAUD:

25 Thank you, Witness. I have just one last question for you

1 regarding what you have just stated.

2 Q. In any case, what we heard in French was that "when couples
3 did not get on well", that is what we heard in French. Can you
4 tell us what you meant by that expression, "when couples did not
5 get on well with one another"?

6 MS. CHEANG SREIMOM

7 A. This means that the couple -- in some case the husband loved
8 the wife but the wife did not love her husband, and they
9 continued to have problem. And they would be called for criticism
10 in the meeting and it happened to them very often in the
11 criticism meeting in my village. There was a couple, after
12 marriage, the woman refused to make love or to have sex with her
13 husband, and the woman was called for criticism in a meeting. And
14 the killing or death sentence has not been imposed on <her>, but
15 she was sanctioned to do hard labour including clearing the grass
16 or carrying dirt, for example.

17 [14.15.06]

18 MR. PRESIDENT:

19 Yes, your time is up. And before giving the floor to the Defence
20 Counsel, if Judge from the Bench would like to put any question
21 to the Witness, you may proceed. Judge Claudia Fenz, you may
22 proceed.

23 [14.15.30]

24 QUESTIONING BY JUDGE FENZ:

25 This is a follow-up question to the last questions asked by the

1 Co-Lead Lawyers. You were asked what you were afraid of in case
2 you didn't sleep with your husband, and you said "couples were in
3 trouble, and something bad might happen to me". Now I want to
4 know what exactly -- what kind of bad did you expect to happen to
5 you? I'm not sure this translates well. If it doesn't, I'm
6 willing to split it into shorter sentences. Do you understand?
7 [14.16.25]

8 MS. CHEANG, SREIMOM:

9 A. Yes, your honour. My understanding was that if I do not
10 consummate the marriage, I will be in trouble because my father
11 had been executed for just two days ago. So I fear for my life.
12 So I try to calm down myself because I was fear that I will be
13 executed. Because in that marriage, I did that, I was married
14 because it related to the death of my father. If I oppose the
15 party, I may be in trouble. I will - I cannot stay in safety.
16 That's why when I saw the militiamen, I told the counsel earlier
17 already.

18 Q. Thank you. This was clear. One further question, you said you
19 were afraid you would be executed if you didn't consummate the
20 marriage. My question is: were you aware what had happened to
21 other couple<s>, not you, other couples, who hadn't consummated
22 their marriage? You already told us about one thing, which was,
23 they had to talk about it in group sessions. Did something else
24 happen to other couples who didn't consummate their marriage?
25 [14.18.24]

1 A. Yes. Other couples who did not consummate their marriage
2 because in my unit - in a unit or in a group, and during the
3 meeting, in the criticism meeting, people criticised the woman
4 who did not consummate her marriage. So that I know she refused
5 to do that and it was known to the group chief and unit chief.
6 And she was criticised in the meeting. So I know about that
7 because the chief of the unit and the group chief criticise the
8 person for failure -- for refusing to consummate the marriage.

9 Q. There is obviously an issue of translation. I didn't want you
10 to repeat the group session thing. I have understood that. My
11 question is, if other couples didn't want to consummate their
12 marriage, what would happen to them besides the group session, if
13 anything?

14 [14.19.59]

15 A. A couple who did not consummate their marriage, there were the
16 first criticism, the second and the third criticism, and they
17 continue to refuse, they were accused of being -- refusing the
18 order from the party from Angkar. Their punishment including
19 forced labour -- to do hard labour and planting vegetable or
20 carrying dirt. That was their punishment.

21 Q. You told us you were afraid you would be killed if you
22 wouldn't consummate your marriage. Why were you afraid you would
23 be killed?

24 A. The reason was that because my family linked to a grave case.
25 And after the death of my father, I heard that they would root

1 out the grass -- the entire root. So when I heard that my father
2 was killed, and I'm his daughter so I have to be very careful. I
3 fear for my life.

4 Q. Thank you. And my very last question. Did you ever hear that
5 anybody who refused to consummate their marriage was killed?

6 [14.22.07]

7 A. There was no<t yet> killing for any couple who refused to
8 consummate marriage. But for me, I thought that the marriage was
9 organised by the Party, by Angkar. If I were to oppose or to
10 refuse, I thought at that time, that I would <surely> be killed
11 because my father was accused of being opposing the Party. And I
12 may be accused of being opposing the Party. So if I refuse to
13 consummate, I might be falling in the bad situation. So I fear
14 that I will be considered as opposing the Party. My assumption
15 was that it's not criticism but I would be killed for refusal.

16 [14.23.32]

17 Q. Thank you. I've understood that. So to sum up, not in your
18 case, I understand why you were afraid you would be killed. But I
19 am now generally asking you. So the punishment, to the best of
20 your knowledge, for other couples who didn't marry or who refused
21 to consummate their marriage was a certain number of these group
22 sessions and hard labour. Anything else or is this it? Is this
23 correct?

24 [14.24.14]

25 A: I'm sorry. I could not catch your question, Your Honour. Could

1 you repeat your question?

2 Q: I'll try and be briefer. I'm now not asking about your case.

3 I've understood why you were afraid you would be killed if you

4 didn't consummate the marriage. You have told us that other

5 couples, not you, other couples, who didn't consummate the

6 marriage were punished by group sessions and hard labour. Was

7 there any other punishment for those couples who refused to

8 consummate their marriage?

9 A: For other couples who did not consummate the marriage, there

10 was the first, the second and the third criticism, but they were

11 fear for their death. To my knowledge, in my village, the couple

12 refused to consummate marriage and they were criticized for the

13 first, the second time and the third time and then they were

14 criticized and she consummated the marriage. But her relationship

15 with her husband was not very good. But, the making love happened

16 as instructed. And when Angkar found that they got along well,

17 there was no criticism. But my observation was that the woman was

18 unhappy. She tried to do that, not on her own willingness. <She

19 did it with the fear of death.> But after the falling of the

20 regime, they divorced and she married to a second husband and the

21 husband married to a second wife. So this happened to one couple

22 I witnessed.

23 [14.27.20]

24 MR. PRESIDENT:

25 Judge Lavergne, you may proceed.

1 QUESTIONING BY JUDGE LAVERGNE:

2 Yes, thank you, Mr. President. Madam, I have two questions for
3 you. The first has to do with what you said. You said that after
4 your marriage, you <had to> stay<> in a house prepared for you by
5 Angkar.

6 Q. Tell us whether that house became your <domicile, your> place
7 of permanent residence, or you only stayed there occasionally.

8 MS. CHEANG SREIMOM:

9 A. The house used to be owned by villagers, but they left. But
10 after my marriage, I was told to stay temporarily in that house.
11 It was not my permanent residence. I was moved from one place to
12 another place. It was my temporary house.

13 Q. Was that house meant as a place of residence for new couples
14 by Angkar? <Why was this house specially prepared by Angkar?>
15 [14.28.50]

16 A. That house was not built for the new couple, but it was the
17 house of the villager long time ago. But Angkar evacuated people
18 out of that <house>. And my husband was in a unit and I was also
19 in my unit. After the marriage <commitment>, we had no place to
20 stay, so they told us to stay in that house for consummating the
21 marriage <temporarily>. And after one week <or so>, we were
22 separated, and my husband was sent to another commune and I was
23 transferred to another commune and we would meet every 10 days,
24 but not at the same house, I told you earlier. We would move from
25 one house to another.

1 Q. Who decided on what date you had to meet? Why did they give
2 you certain dates for your meeting?

3 [14.30.18]

4 A. In general, the upper Angkar determined, for example, every 10
5 or 20 days, that we were allowed to rest and that the couples
6 could meet. And they decided that the couples, that is the
7 husbands and wives, were allowed to rest and meet one another
8 every -- on the 10th, the 20th and the 30th day of the month.

9 Q. When you met with your husband, were there again other
10 militias who would listen to you below your house or it only
11 happened once?

12 A. Later on, they didn't eavesdrop us anymore. They only did that
13 at the beginning. Because I did not have a permanent or fixed
14 residence, I was on a mobile, as we worked in a mobile unit and
15 sometimes we stayed in a makeshift house made out of palm juice
16 leaves. We just used the leaves to make a shelter and we used a
17 mat, and then I would sleep under that makeshift hut. With my
18 husband, it could be in a rice field somewhere or under a tree.

19 [14.32.27]

20 Q. I have one final question regarding the militias. The militias
21 are referred to in Khmer as <"chlop">. Who are those militiamen?
22 What was their age? To what social group or <class> did they
23 belong?

24 A. Militias were about 30 years old and they were just like
25 people with husbands and wives. They had their family. And they

1 only came to spy on us on the first night whether we consummate
2 the marriage and after that they did not come to eavesdrop
3 anymore.

4 Q. Thank you, Madam, I have no further questions for you.

5 MR. PRESIDENT:

6 The time is appropriate for a short break. We will take a break
7 now and return at ten to three.

8 Court officer, during the short break, please assist the Witness
9 and have her return to the courtroom before ten to three. The
10 Court is now in recess.

11 [Court recesses from 1433H to 1454H]

12 MR. PRESIDENT:

13 Please be seated. The Court is back in session. The Chamber would
14 like to give the floor to Noun Chea's defence to put the
15 questions to this Witness. You may proceed.

16 [14.54.58]

17 QUESTIONING BY MR. SUON VISAL:

18 Good afternoon, Your Honours, and good afternoon, Madam Cheang
19 Sreimom. My name is Suon Visal. I'm a Defence Counsel for Noun
20 Chea. I'd like to get clarifications on certain events of what
21 you had seen -- experienced during the Democratic Kampuchea
22 regime. I have three main topics. One is in relation to <the
23 condition at> your cooperative, second, on your marriage and,
24 third, on the killing of Vietnamese. Let me start my first
25 question on the first topic.

1 Q. Where were you born?

2 MS. CHEANG SREIMOM:

3 A. I was born at Ruessei Srok village, Nhaeng Nhang commune, Tram
4 Kak district, Takeo province.

5 [14.56.10]

6 Q: Since you were born and until 1979 until now, had you moved to
7 another residence or location?

8 A: My apology, Mr. President. Are you referring to the period
9 after seventy-nine?

10 Q: I mean from -- since you were born <till 1979>, did you
11 continue living in your native village or had you moved elsewhere
12 at some point?

13 A: Since 1970 to 1979, I was on move in order to avoid the war
14 zone. But I did not move from one district to another district. I
15 only moved from my commune to another commune within the same
16 district, not to cross into another district or into another
17 province. And that happened between 1970 to 1979.

18 [14.57.56]

19 Q: But you remained living in the same commune, am I correct?

20 A: My movement was restricted within the same commune. And it
21 happened starting from 1970.

22 Q: In what year was cooperative established in your village or
23 commune?

24 A: I cannot recall the date when the cooperative was established
25 and we had to engage in common eating. However, I recall it

1 existed already in 1975 and continued until 1979.

2 Q: This morning, you stated clearly before this Court that in
3 your village the cooperative was established in 1970. Was your
4 statement this morning true?

5 A: I would apologize if I cannot recall the date well.

6 [14.59.43]

7 Q: In your village and your cooperative, how was the cooperative
8 established and why was it considered a cooperative?

9 A: A cooperative was established when we had to <cook and> eat
10 together communally -- that is works together, and we would use
11 the same cooking pot and there would be a time period where we
12 had to have common meals together. For example, for one commune,
13 rather for one unit for the three villages, we would have to
14 engage in our work and at a certain time we would have to come
15 for common eating together.

16 [15.00.56]

17 Q: Before that cooperative was established, did any other people
18 coming from outside to live in your community?

19 A: Within my commune or district, there were no other people or
20 other ethnics or nationalities. There were only Khmer people. And
21 after 1975, there were evacuees or people from Phnom Penh who
22 came to our cooperative. Personally, I did not know them well or
23 know their background, although they were Khmer people.

24 Q: This morning, you also said that there were New People. If you
25 don't know the kind of New People, how did you recognize that

1 they were New People?

2 [15.02.20]

3 A: I presumed that they were New People because the Base People
4 were organized into separate group, so we would knew - we would
5 know when newcomers arrived in the village, particularly those
6 who came from Phnom Penh, and they would have to do their
7 biographies for the New People. Also the Base People had to do
8 their biographies too. And another thing is they did not work
9 together, they worked separately. Base People would work in their
10 own group, while New People would work in their own group. So
11 based on that, I knew which group was the Base People and which
12 was the New People.

13 Q: This morning, you said that there were two types of people in
14 your area -- that is, the full right people and the candidate
15 people's group. How long were you assigned to be in the candidate
16 people's group?

17 A: Yes, there were two groups of people: full rights and
18 candidate. For those who were put in the candidate people's
19 group, in my case, I was implicated or had connections with the
20 previous regime, so I was put with the New People in that group.
21 For the Base People, they didn't have any involvement or
22 connections, they were put in the full rights group and mainly
23 they were the poor people.

24 Q: My question is that how long did you remain in the candidate
25 people's group?

1 [15.04.32]

2 A: I was in that candidate people's group until 1979.

3 Q: In relation to your work, when did you join that female unit?

4 A: I cannot recall when I was assigned into the female unit. I
5 cannot recall the date. I only knew that I joined that female
6 unit.

7 Q: Thank you. How many women were there in your female unit?

8 A: In a unit of female, there were many women, but I don't
9 remember the number, because I was not interested in remembering.
10 Because I was assigned into a female unit and there were many
11 women and a female unit of candidate people and also a female
12 unit of full right people.

13 [15.06.27]

14 Q: Thank you. When you are working -- you were working, was there
15 any different portion or work between the units of female
16 candidate people and full right people?

17 A: Yes, later both the full right women and candidate people were
18 considered as different background, but we were working together.
19 But people were selected to work in the vigorous group who do
20 fast work and more work during the day.

21 Q: When you say women were selected to work in a group who would
22 work vigorously or more harder, what was the criteria for
23 selection into that group?

24 [15.07.47]

25 A. This group means that a group of women who were weak, who were

1 not very active in working, was selected into a group; but for
2 women who are working actively and harder and stronger, were
3 selected to be in a group. So, there were two groups. So, another
4 group was called "women in a vigorous group", they are working
5 very actively, for example, transplanting paddies, a group of
6 seven women could finish transplanting <one hectare of> paddies
7 <>. So, for the other group who were not -- the group of women
8 who were not very strong, would work slower and could not
9 complete as much. And the women in the second group were
10 monitored, so that, there were instructions for them not to be
11 lazy, or to hide something behind.

12 Q. So, when people were divided into regular force and
13 non-regular force, so, what were the measures of food rations
14 imposed on the two groups of people?

15 [15.09.51]

16 A. Talking about food rations, there was no distinction. I
17 observed that all of them eat in the same place even though they
18 are in the regular force, but they would eat in the same place,
19 all together.

20 Q. Thank you, Witness. I would like to move on to another topic.
21 You told the Chamber this morning that you taught pupils, do you
22 remember you said this?

23 A. Yes, I taught children. I was just assisting certain kind of
24 teaching. I monitored a group of children, who were my students
25 -- whom I -- who were my pupils. I was assisting another teacher

1 who was a full right person. So, I was doing that for a temporary
2 arrangement. I was not belong to the structure, I was just an
3 assistant and they could remove me at any time because I had a
4 bad biography for that purpose. And the teacher, during the
5 regime, was selected -- he or she must be a person with no
6 connection with the feudalist family or a capitalist family. They
7 said, as a teacher, they need to be selected based on a good
8 background. So, I was selected as an assistant to the teacher.

9 [15.12.35]

10 Q. Yes. I would like you to clarify on this. Do you mean that you
11 did not teach children or you were just an assistant and didn't
12 teach any classes? Could you clarify?

13 A. Yes, I taught children on a temporary basis when the teacher
14 was falling sick, or he or she, went for a meeting. So, I was
15 teaching on their absence.

16 Q. So, in summary, you also taught children and it was continuing
17 <until> your marriage, is it correct?

18 A. At that time, I was in the economic section, who would collect
19 vegetables for the children's unit. To look for food, and
20 sometimes I monitored the children, but another person was the
21 teacher. Only if that teacher was on his business trip to the
22 meeting and then I taught children on his behalf.

23 Q. When you were teaching, what were the subjects for your
24 teaching?

25 A. In those teaching it was talking about grandfather planted a

1 plantation or vegetables, parents have a good <deed> toward
2 children and uncle went to the battlefield and those young
3 children, they were like the kindergarten children, teaching.

4 [15.15.40]

5 Q. What were the ages of your pupils at the time?

6 A. They were from eight or nine years old, and ten years old.

7 Q. Was there a book or course that you were assigned or advised
8 to give the teachings? What are the materials for your teaching
9 during that time?

10 A. Yes, there was a printed book given by the upper Angkar and I
11 followed that book to teach those young children to do the
12 spelling, and for the grown up people to do the reading, so I
13 would follow those printed books for teaching.

14 [15.17.07]

15 Q. Thank you. I would like to excerpt -- quote from Response 6 to
16 the question when you give interview to the Investigative Judge.

17 "The Ministry of Education gave the guide book for what we need
18 to teach for the children. I taught the children to read, to
19 write, and to love the nation, and told them that their uncles
20 were defending the nation."

21 Was this your statement to the investigator of the
22 Co-Investigating Judge?

23 A. I'm sorry, I don't understand your question. Could you repeat
24 your question?

25 Q. Yes, I will repeat the question for you. On the 11 of November

1 2009, you responded to the investigator from the Co-Investigator
2 Judge, in your response to question 6 you said that, "The
3 Ministry of Education gave a book -- a guide book for us to teach
4 children. I taught children to read, to <write>, to love the
5 nation, and told them that their uncles are defending the
6 country." Is this your response to the investigator during that
7 interview?

8 A. Yes, this is my statement given to the investigator during the
9 interview on the book for teaching.

10 Q. In addition to the guidebook for teaching children to read, to
11 write, and to love the nation, what are your other courses or
12 lessons taught to those children?

13 A. In addition to these lessons, there were a course in arts, to
14 sing and to dance, and also to do labour.

15 [15.20.04]

16 Q. Thank you. Now I would like to move on to the second topic, it
17 is on marriage. I would like to know that in your cooperative, or
18 in your unit, was there any couple married before you?

19 A. Yes.

20 Q. How many couples were there?

21 A. In a marriage, sometimes there were four or five couples,
22 sometimes there were only two couples.

23 Q. Did you ever attend any of those marriages?

24 [15.21.18]

25 A. Yes, I did; in the marriage of my younger sister.

1 Q. The couple who were married before your marriage, what
2 happened to the one who refused to get married?

3 A. There was no couple who refused because they announced the
4 name of the groom and the bride, and they would listen to the
5 announcement, and no one refused to that arrangement.

6 Q. So, in general, there were many couples married before you,
7 and you didn't hear any couples who refused to get married, and
8 those who refused were not punished for anything, is this correct
9 as to your knowledge?

10 MR. PRESIDENT:

11 Hold on, Witness. Co-Prosecutor, you may proceed.

12 MR. LYSAK:

13 Thank you, Mr. President. Unless there was a translation mistake,
14 the Witness testified that there was no couples who refused
15 before her, so, I'm not -- Counsel in his question said: "Is it
16 correct, then, that nobody was punished for refusing?" I think
17 he's misstating the evidence as the Witness has testified that no
18 couples before her refused. So, I don't know how she can answer
19 that question.

20 [15.23.48]

21 MR. SUON VISAL:

22 Mr. President, my line of questioning, I would like to get
23 confirmation made by the Witness, what happened to the couples
24 who were married before her, and to check if there were any
25 couples who were punished.

1 MR. PRESIDENT:

2 The objection is sustained. Counsel, you should reframe your
3 question, or you change your question.

4 BY MR. SUON VISAL:

5 Thank you, I would like to continue my questioning.

6 Q. Witness, you said that when you were married, the messenger or
7 the military man went to call you for that marriage. What did
8 they tell you that you that you have to go?

9 [15.24.56]

10 MS. CHEANG SREIMOM:

11 A. There was one messenger who worked for the commune, but the
12 content of the calling -- but there was no indication to attend
13 any event or on what purpose. It just indicated that you should
14 go immediately <before late night >, very urgently and urgent.
15 There is no purpose indicating to get married or to do anything.
16 That was the content that made me worry.

17 Q. When you returned to your village, or your commune, who told
18 you the purpose of that calling to that place?

19 A. The letter was made by the commune chief, and the commune
20 chief who called. When I arrived to the commune office, Ol, who
21 was the chief of female unit, and I met her -- I asked her why I
22 was asked to the commune office. She told me that, "You have to
23 be ready and prepared, you will be asked to make determination in
24 a marriage." So, I was shocked at that time because I heard that
25 I was going to be married.

1 [15.27.06]

2 Q. In addition to that instruction, was there any other words or
3 things that caused you to be shocked or to be frightened?

4 A. There was no serious words, but I was fearful <> myself and
5 she asked me: "What is your feeling now?" And, at that time, I
6 feel as if I have no choice, but I told her that it will depend
7 on my parents and her question was: "Are you now the daughter of
8 Angkar or the daughter of your parents?" And I told her, "I'm the
9 daughter of Angkar." And then she told me, "You have to follow
10 Angkar's instructions."

11 Q. Your decision to get married, your fearful <feeling> was from
12 you, yourself, from inside, but the appearance, or the words, by
13 the person who told you was not a sign of threat or anything that
14 made you fearful, is this correct?

15 [15.28.37]

16 A. Yes. I was in fear because I was considered as the daughter of
17 Angkar. I had no right to rely on my parents, so I dared not
18 oppose Angkar's instructions, if I do - if I did, I would be
19 accused of opposing Angkar <or the Party. This is the point which
20 made me fear>.

21 Q. During the day of the marriage, did your parents know or
22 attend that marriage ceremony?

23 A. On that marriage day, my parents did not know about that. I
24 was sitting on a chair, and then one of the messengers was told
25 to call my mother and my grandmother to come <, because my father

1 was already dead,> and they knew of marriage immediately when
2 they arrived at the place. But both my mother and my grandmother
3 did not know before that even happening.

4 Q. During the marriage, were there any other couples or was there
5 only your couple?

6 A. There was only our couple.

7 [15.30.39]

8 Q. I'd like to move on to my last topic that is in relation to
9 the killing of Vietnamese. This morning you stated that in your
10 community, there seems to be no real Vietnamese ethnics. However,
11 those who were not Vietnamese and they were actually Khmer people
12 volunteered to go to Vietnam when they announced that Vietnamese
13 would be sent to Vietnam. Am I correct in saying this?

14 A. I cannot understand your question, Counsel.

15 Q. Let me repeat my question. This morning you stated that there
16 were no real Vietnamese ethnic in your community but when they
17 made an announcement to send Vietnamese back to their country,
18 some Khmer people volunteered as Vietnamese people and registered
19 their names in order to be sent to Vietnam. Am I correct in
20 saying that?

21 A. Yes, that is true. In the commune where I lived which was
22 really a far off commune and they were not many other ethnic
23 minorities living there. There was may be a handful of them but
24 when Angkar <>searched for Vietnamese to be sent back to their
25 country people worked in my unit, to me they were all Khmer

1 people, and some couldn't bear the hardship of working there,
2 then they pretended to be Vietnamese in the expectation that in
3 Vietnam they would do less work. However they were some real
4 Vietnamese people but others <appeared> not.

5 [15.33.36]

6 Q. Allow me to clarify this point. When Vietnamese left, what was
7 their fate?

8 A. I knew the road to Vietnam was different from where those
9 people who were transported. In fact they were transported toward
10 to the mountain. So, I concluded that they were not sent to
11 Vietnam. Because in order to go to Vietnam, we would follow the
12 route toward Takeo and Tani area but they were not sent to that
13 area, they were sent to the direction of the mountain that is to
14 Krang Ta Chan area.

15 [15.34.42]

16 Q. So it was your personal conclusion but you did not see it for
17 sure. Is that what you mean?

18 A. For me, I saw them going in another direction and also people
19 said that those people were sent to Krang Ta Chan area which was
20 a killing site and we -- people whispered about that and that it
21 was a pity for them. Those people when they boarded trucks, they
22 waved their hands to say good bye to us. It was a pitiful to see
23 them going that way. And, because people whispered one another
24 that those people who were arrested and their hands were tied
25 behind their back were sent to the same direction.

1 [15.35.56]

2 Q. So in first you heard from other people that you saw the
3 vehicles travelling in that direction and you concluded that
4 their fate would be bad. Is that what you mean?

5 MR. PRESIDENT:

6 Witness, please wait until the microphone is operational before
7 you to respond.

8 MS. CHEANG SREIMOM:

9 A. That was my understanding and I was 100 percent certain that
10 other people who were sent towards that direction were sent and
11 they never returned. As for those Vietnamese people in the
12 previous batch, they were sent in a different direction that is
13 the road toward Tani and Takeo but for that particular batch they
14 were sent in another direction.

15 MR. SUON VISAL:

16 Thank you Mr. President. I don't have any more questions for this
17 Witness and I would like to set the floor to my colleague.

18 [15.37.25]

19 MR. PRESIDENT:

20 Yes, Counsel Koppe, you may proceed.

21 QUESTIONING BY MR. KOPPE:

22 Thank you very much Mr. President. Good afternoon, Madam Witness.

23 I have a few follow up questions.

24 Q. I heard you testified earlier that you saw your husband at the
25 time was in love with another woman. I also heard you testified

1 you are still married to your husband. Are both things correct?

2 MS. CHEANG SREIMOM:

3 A. Yes.

4 [15.38.12]

5 Q. Are you still happily married right now to your husband?

6 A. Before my marriage. I didn't like to marry him because I
7 didn't like him but did not dare oppose Angkar.

8 Q. I'll stop you, Madam Witness, sorry, because I don't have that
9 much time. My question is: are you now still happily married?

10 A. At present, I'm living with my family and it is harmonious. I
11 have no issues and that happens since I was 24 years old until
12 where I am now, there have been no issues between us.

13 Q. Madam Witness, do you know whether you husband has ever spoken
14 to investigators of this Court or may be to investigators of
15 DC-Cam about his experience in the period of Democratic
16 Kampuchea?

17 A. Do you mean if my husband has known about the investigation or
18 -- what is actually your question?

19 Q. My question is: you have, in a question from the President,
20 testified that you spoke -- have spoken to two investigators of
21 this Court, my question is whether your husband has spoken to any
22 investigators either of this Court or maybe of organisation of
23 DC-Cam?

24 [15.40.46]

25 A. During my interview, my husband was there and he listened to

1 my interview as well.

2 MR. PRESIDENT:

3 The question is not like that. The question is whether your
4 husband has been interviewed by investigators of OCIJ or whether
5 representatives of DC-Cam?

6 MS. CHEANG SREIMOM:

7 A. My husband did not contribute to the interview but he was
8 there to listen to.

9 BY MR. KOPPE:

10 Q. Madam Witness, is your husband present today in this building?

11 A. No, he's not. He's at home.

12 Q. Madam Witness, would you be able to tell us whether you know
13 if your husband also has experienced that night that we spoke
14 about as an event of him forcing you to consummate the marriage?
15 I know it's -- but I have 20 minutes, what can I do? I tried to
16 place it in such a way that I can get a quick answer but it goes
17 to what the Witness knows of the knowledge of her husband. What
18 does her husband say about what happened, does he think it's
19 forced as well.

20 MR. LYSAK:

21 Mr. President, if the question is conversations, where her
22 husband is talking about this, I have no objection. If he is
23 asking her to speculate about her husband's view then I would
24 object. So, if it's clarified that he's asking about discussions,
25 we would have no objection to that.

1 BY MR. KOPPE:

2 That was -- that was my question.

3 Q. Madam Witness, have you ever discussed that event with your
4 husband later and do you know or did he ever say in that
5 discussion whether he also viewed that experience as a force
6 consummation of the marriage?

7 [15.43.41]

8 MS. CHEANG SREIMOM:

9 A. On the issue of consummation, he didn't force me. However, he
10 told me and advised me of the role of a husband and a wife and
11 that whatever we do, we would become husband and wife in the
12 future and for that reason he just made me feel comfortable. But
13 he did not force me.

14 Q. Did he tell you that in that night before or after you heard
15 the Militia men snooping around the house?

16 A. No, he didn't say anything we was silent - each of us was
17 silent. However there were gaps in the house where we slept as we
18 were fearful, we didn't say anything or discuss anything at the
19 time.

20 Q. Maybe I will rephrase my question. Did your husband sort of
21 use the presence of this Militia person to talk to you into
22 consummate the marriage to sleep with you or force you to sleep
23 with you, did that have any relation with the things that he
24 said?

25 [15.45.52]

1 A. When the Militia came to eavesdrop on us, in order to check
2 whether we didn't have sex with one another so we were just on
3 silence and we pretended to be quiet and sleeping. We were
4 actually in fear as we were afraid that they could get -- catch a
5 mistake from our activities. We didn't know for sure whether
6 those Militia came to spy whether we consummated the marriage or
7 not or that we would say something opposing Angkar and for that
8 reason we remained quiet throughout the night.

9 Q. I have some more questions, Madam Witness, but I will move on
10 to another subject related to this of course. Would it be -- no
11 let me rephrase - were there about 300 to 400 women in Nhaeng
12 Nhang commune in -- around '75, '76?

13 A. I was just a member without any role. I couldn't know for
14 sure, the total number of women in a group or unit. I only
15 concentrated on working together with them and I didn't know how
16 many women were there in that commune?

17 [15.47.54]

18 Q. Thank you, Madam Witness. Have you heard of Sister Tun
19 (phonetic) and Sister Hung (phonetic)?

20 A. No, I have not heard of the names.

21 Q. I'm going to read some more names to you. I'm looking at, Mr.
22 President, at document D232/01, (sic) ERN number page 00413908;
23 Khmer ERN 00409326. I'm giving you some names of couples who got
24 married, possibly at the same time around as you got married. My
25 question to you is whether you recognise those names.

1 The girl called Sum and her husband Vab, now living in Chrey
2 Tnaot. Husband Van with his wife Thoeun, now living in Chrey
3 Tnaot. Husband Chem and wife Chea, now living in Teuk Thla
4 village. Husband Chin and wife Pon, now living in Teuk Thla
5 village. Husband Cham and wife Yath, now living in Srama
6 (phonetic). Husband Son and wife Pach now living in Teuk Thla
7 village.

8 These -- do these names mean anything to you? Are they familiar
9 to you?

10 [15.50.05]

11 MR. PRESIDENT:

12 Witness, please hold on the International Co-Lawyer for Civil
13 Parties, you may proceed.

14 MS. GUIRAUD:

15 Thank you Mr. President. I would not like to interrupt my learned
16 <colleague> for <naught>. <But the document he is citing does not
17 appear to be uploaded onto> the interface, which would enable us
18 to know what documents the other parties intend to use. I would
19 like him to tell us whether that document is in the interface or
20 not<, so that we may follow>.

21 BY MR. KOPPE:

22 Number 71, it is. Please, can I continue? Thank you.

23 Do you know any --

24 MS. GUIRAUD:

25 Thank you, Mr. President.

1 [15.51.00]

2 BY MR. KOPPE:

3 -- Madam Witness?

4 MS. CHEANG SREIMOM:

5 A. As for those names, yes, I am familiar and I actually know
6 them.

7 Q. All six couples, do you know them?

8 A. Yes, I know them all.

9 Q. Do you know whether their marriages were forced or voluntary?

10 A. I do not know the details of their marriage.

11 Q. I can understand whether you -- that you don't know the
12 details of their marriage but the bigger question whether their
13 marriages were forced or not, would you be able to say something
14 about that?

15 A. As for their marriages, I did not know them all, I only knew
16 that the couples were selected to get married by making a
17 resolution, but personally I did not know whether their marriage
18 was forced. We lived in a co-operative in our respective area and
19 when they engage in making a resolution they did not make any
20 announcement for everybody to attend. Only the team leaders or
21 those who had leading role were attending the marriage. That's
22 why I say I didn't know whether their marriages were forced and
23 that is the truth.

24 [15.53.05]

25 Q. I will tell you why I mentioned the names of these six

1 couples, because possibly, these six couples were married by the
2 chief of the unit -- the female unit, Ol, the same women I think,
3 that you mentioned earlier in your testimony. I would like to
4 read to you, or to put before you, a few passages from her
5 testimony to the Investigators.

6 Mr. President, that is to start with ERN 00413906. That would be
7 the answer to question number 17. Khmer ERN is, by the way,
8 00408325. She gave evidence to the Investigators saying; we will
9 give the full quote. The question was: "Between '75 and '79 did
10 any man come to the women's unit to make marriage proposals?".
11 And she answers, "That never happened but when the commune saw
12 all the women, they chose mates for those women. The majority of
13 the women who had their mates selected for them were aged 25 or
14 above. The males were approximately 28 to 29 years old. Commune
15 levels selected their mates for them. And if both parties agreed,
16 they were married. There was never any coercion in my unit."

17 [15.54.42]

18 On the next page, in answer to question 31, she replies to the
19 question as follows: "We have interviewed people who have married
20 during those days. They told us that their marriages were
21 coerced, is that true?" and she answered, and I quote: "When I
22 supervised the women at Nhaeng Nhang commune there were no force
23 marriages at all. After they were married, the majority had
24 children together and still living together today. Later during
25 '78, I was transferred to Battambang. I don't know what happened

1 after that."

2 Q. Could you give your reaction to her evidence?

3 A. For the marriage, if we disliked our chosen man, we had to
4 still - we had to marry him because we were asked to make a
5 resolution we had attend a meeting before that, that we gave
6 <ourselves>, we sacrifice ourselves to Angkar and Angkar would
7 organise our life. So even if we disliked our mate, we could not
8 oppose or refuse Angkar's instruction as we already sacrificed
9 ourselves to Angkar.

10 Q. But, just to be clear on your answer, you disagree with her
11 when she states in her testimony that there were no forced
12 marriages at all. Is that correct?

13 A. For me personally, in comparing the current marriage to the
14 marriage that existed during that regime. I mean that in this
15 current regime, if I don't like to marry a man I can refuse. But
16 during the regime, I would not dare to do so. I would not object
17 to it as it was already decided for me and when I said that it
18 was up to my parents to choose a mate for me but then they said
19 that you're already the children of Angkar. So, you had to follow
20 Angkar's instructions and at that time we had to marry as
21 organised by Angkar. And that we -- for example, in my case had
22 to make a resolution that night. And if I were to oppose to
23 Angkar that night, I would be punished.

24 [15.57.56]

25 Q. Madam Witness, was your mother opposed to this wedding and if

1 so, did she at any point communicate that to your sisters or
2 brothers?

3 A. As for parents they would not dare oppose as well. They knew
4 that they gave birth to the children but the children belong to
5 Angkar and it was up to Angkar to make that arrangement. Even if
6 they dislike it they would not dare to speak it out or to let
7 people know. As they were actually invited to attend that
8 marriage ceremony and they would not dare oppose the arrangement
9 as they clearly knew that those - that <we> were children of
10 Angkar.

11 [15.59.02]

12 Q. Did your mother or siblings maybe, talk to you about this
13 marriage after '79 when there was no more fear of Angkar. Did you
14 mother then tell your siblings that she was against the marriage?

15 A. No. Everything happened already. She didn't say anything to
16 the siblings and we were considered already a family and she
17 didn't say anything about it.

18 Q. Madam Witness, would you be able to give any name of somebody
19 who would be able to corroborate your testimony as to the forced
20 nature of the marriage. Is there anybody that we could ask
21 questions about what happened that day, what happened before and
22 afterwards?

23 A. Yes, I can give you the name, for example Ol. Ol did not
24 actually force us but Ol called us to come and that an
25 arrangement was made for us to make a resolution and that we had

1 to prepare ourselves for that night marriage ceremony. She was
2 the one who was our leader and I of course I did not dare oppose
3 her. And then she would ask when I was quiet what I decided and I
4 was stuck and then I said it's up to my parents and then she
5 asked whether I was the daughter of my parents or of Angkar.

6 [16.01.30]

7 Q. Excuse me Madam Witness, for being rude, we discussed already
8 the content of Ol's testimony, she said there were no forced
9 marriages during her reign. But my question was, did you confide
10 in somebody in those days after '79, that could confirm somehow
11 the fact that your marriage was forced or you felt that it was
12 forced?

13 A. There is no one who can say that, except for myself.

14 Q. And your husband I would recommend but, I will move on, Mr.
15 President. It's actually four already.

16 MR. PRESIDENT:

17 Thank you, Counsel. The time is appropriate for today's
18 adjournment.

19 The Chamber will adjourn the hearing of the testimony of this
20 Witness now and resume on Monday 2nd February 2015, early next
21 week. On that day the Chamber will continue to testimony of this
22 Witness, Cheang Sreimom, and continue as a commenced hearing of a
23 testimony of another Witness - that is, 2-TCW-964.

24 [16.03.20]

25 Madam Cheang Sreimom, the Chamber thank you for your testimony

1 and the proceedings to hear your testimony is not yet concluded
2 and you are invited to return to conclude your testimony on
3 Monday, next week, commencing from 9 o'clock in the morning. You
4 may now return to place of residence.

5 And Court officer, in collaboration with WESU, please make an
6 arrangement for the transportation of this Witness, Cheang
7 Sreimom, to her place of residence and have her return to this
8 courtroom to continue her testimony on Monday, 2nd February 2015.

9 Security personnel, you are instructed to take the two accused to
10 the detention facility and have them return to this courtroom on
11 Monday, 2nd February 2015, prior to 9 o'clock in the morning.

12 The Court is now adjourned.

13 (Court adjourned at 1604H)

14

15

16

17

18

19

20

21

22

23

24

25