

## **ANNEX E - BUDDHIST POLICY**

### **CHART OF WITNESS EVIDENCE FROM EACH DK ZONE**

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## SOUTHWEST ZONE [SWZ]

Southwest Zone			
No	Name	Quote	Source
1.	Pin Yathay	<i>Sector 25, Koh Thom District – Chheu Khmau Pagoda.</i> “But as in the case of my family, because we were -- we had a lot of family members, then we were asked to live in a monk residence, which was pretty large in that pagoda.”	<b>E1/170.1</b> Pin Yathay, T. 7 Feb 2013, 10.59.34-11.01.21
2.	Sou Sotheavy	<i>Sector 25, Kien Svay District – Kandal Province.</i> “In the Pol Pot's time, there were no sermon preached by monks and there were no wedding procession. We were given with the black clothing, black rubber sandals and scarves, and we were forced.”	<b>E1/463.1</b> Sou Sotheavy, T. 24 Aug 2016, 13.43.45-13.44.35
3.	Sou Sotheavy	<i>Sector 25, Koh Thom District – Preaek Ph'av Pagoda.</i> “I reached Preaek Ph'av and I saw a lot of dead bodies including the corpses of the monks. I spent overnight with these corpses. A lot of people were sick. Some got wounded; they cried in pain. I was terrified.”---- “ <i>I was too scared to continue walking when seeing these dead bodies, but I was pushed by the huge crowd of evacuees; that we had to move on. Q. Thank you. Were the dead bodies you saw the bodies of ordinary civilians, soldiers or pregnant women or others? A. There were corpses of Lon Nol soldiers, Buddhist monks, civilians, and I saw pregnant women had to push carts. And I saw several people died.</i> ”	<b>E1/197.1</b> Sou Sotheavy, T. 27 May 2013, 09.32.34-09.35.04---- <b>E1/197.1</b> Sou Sotheavy, T. 27 May 2013, 09.40.47-09.43.01
4.	Pin Yathay	<i>Sector 25, Koh Thom District – Chheu Khmau Pagoda.</i> “As far as I knew, everyone was asked to leave, including the monks and the laypeople.”	<b>E1/170.1</b> Pin Yathay, T. 7 Feb 2013, 10.01.55-10.03.15
5.	Pin Yathay	<i>Sector 25, Koh Thom District – Chheu Khmau Pagoda.</i> “But as in the case of my family, because we were -- we had a lot of family members, then we were asked to live in a monk residence, which was pretty large in that pagoda.”	<b>E1/170.1</b> Pin Yathay, T. 7 Feb 2013, 10.59.34-11.01.21
6.	Em	<i>Sector 13, Samraong District – Takeo Province, Lumchang Commune (Sub-District), Svay Prey Village.</i> “Some monks only died ... during the time of the 17 April 1975. At that time,	<b>E1/263.1</b> Em Phoeung, T. 16

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
	Phoeung	Huot Tat -- Samdech Huot Tat -- was there, and there were about 20 other monks who were also there in Phnom Penh. Later on, they all had disappeared, and I did not know where they went. Q. My question to you is about Buddhist monks in Takeo province. Did you know if any of the monks in the province died, or was killed, or disappeared during that time? A. Only one monk died. My friend who was in the north of Cheung Prey market told me that “Master you are not aware that monks were mistreated and struck to death as they opposed to instructions by Angkar”.”	Feb 2015, 10.09.20- 10.12.07
7.	Ung (Oem) Sarooun	<b>Sector 13 – Takeo Province, Champa Leu Pagoda.</b> “People there were -- there were hundreds of thousands of people were evacuated from the Takeo provincial town to that pagoda.”	<b>E1/283.1</b> Ung Sarooun, T. 26 Mar 2015, 10.01.32- 10.03.27
8.	Moeng Vet	<b>Sector 13, Kirivong District – Kouk Perch Commune (Sub-District), Kouk Kruos Village, Preah Theat Pagoda.</b> “In Kiri Vong, to my knowledge, there was a security centre at Preah Theat pagoda; however, personally I did not enter the area. But I saw a person who was in charge of the security centre came to Ta Tom's house frequently. Ta Tom alias Tem, secretary of Kiri Vong district, was my uncle. That centre at Preah Theat pagoda was in Kouk Kruos village, Kouk Prech commune.”	<b>E1/448.1</b> Moeng Vet, T. 26 July 2016, 14.03.47- 14.05.48
9.	██████████	<b>Sector 13, Tram Kak District – Takeo or Battambang Pagoda.</b> “Q. [A]re you familiar with the name of Ta Tit? A. I knew him since he was a monk. At the time I was young and later on I knew that he was defrocked in around 1975, and from that time onwards, I did not know what position he held or what he did.”	<b>E1/514.1</b> ██████████ ██████████ T. 15 Dec 2016, 14.28.18- 14.29.28
10.	Neang Ouch	<b>Sector 13, Tram Kak District – Leay Bour Pagoda.</b> “However, when I arrived in Leay Bour, there were no monks and the pagoda was not used as a place for Buddhist worship at all.”	<b>E1/273.1</b> Neang Ouch, T. 9 Mar 2015, 13.32.21- 13.34.53
11.	Neang Ouch	<b>Sector 13, Tram Kak District – Takeo Province, Leay Bour Commune (Sub-District), Leay Bour Pagoda.</b> “A. During the DK period, there was no place of worship. However, at my house, I actually pray. I paid my respect to Buddha statue. Q. So you were allowed to keep a	<b>E1/273.1</b> Neang Ouch, T. 9 Mar 2015, 13.36.23-

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		Buddha statue in your house; is that right? ... There was no Buddha statue; I just prayed.”	13.37.50
12.	Bun Sarouen	<b>Sector 13, Tram Kak District – Samgaong Commune (Sub-District), Kaoh Nhae Village.</b> “And then I was sent to dig a pond near a pagoda and I was curious about this pagoda. I saw that this pagoda was empty. And we were then assigned dig earth, three cubic meters that was our quota, three meters by two meters, we would only dig. And I was asking myself, why was the pagoda so calm, I did not see any monks. It was a wooden pagoda and I saw however a room -- a stone room in which there were militia men.”	<b>E1/288.1</b> Bun Sarouen, T. 3 Apr 2015, 10.55.11-10.57.22
13.	Sos Romly	<b>Sector 13, Samraong District – Takeo Province, Trea Commune (Sub-District).</b> “Q. Did I properly understand your testimony? I believe you were answering a question put to you by my colleague of the civil parties regarding the fact that the ban on the practice of religion was not only in respect of members of the Islamic faith but it targeted all religions; is that correct? A. Yes, that's correct.”	<b>E1/372.1</b> Sos Romly, T. 8 Jan 2016, 14.28.35-14.30.46
14.	Em Phoeung	<b>Sector 13, Tram Kak District – Takeo Province, Cheang Tong Commune (Sub-District), Wat Ang Rokar.</b> “the Khmer Rouge had gathered up all the monks from Takeo Province into that pagoda. Next they had all of those monks go to plant potatoes while still in their monk’s robes. Then they told us that no one would serve anyone else anymore; everyone had to work. ... Later Angkar set the direction by calling a planning meeting, telling everyone to disrobe and giving each of us a pair of trousers, a shirt, a scarf, a pair of tire sandals, meaning all of those clothes were black, and had us disrobe ourselves. ... They used this pagoda for the group who built the dams and canals to live in. As for the sanctuary, the Buddha images, and the monks’ residences, they were all destroyed. Only one concrete monks’ residence remained, which the cadres lived in at the time.”	<b>E3/5133</b> Em Phoeung WRI, EN 00223200-201
15.	██████	<b>Sector 13, Tram Kak District – Takeo Province, Trapeang Thum Commune (Sub-District), Trapeang Kul Village.</b> “a group of Khmer Rouge came to instruct all the monks in Ang Rakar pagoda to leave their monkhood. Actually, the plan to defrock monks had been prepared a long time ago. ... A few days later, some monks forced themselves to leave monkhood, including me. ... After I left monkhood in April 1975, I no longer knew about the fate of the remaining monks because I left Ang Rakar pagoda since then. However, I was informed that one monk named Ang from Kirivong district committed suicide by hanging in resisting leaving the monkhood.”	<b>E3/507</b> ████████ WRI, EN 00358141
16.	██████	<b>Sector 13, Tram Kak District – Takeo Province, Cheang Tong Commune (Sub-District), Wat</b>	<b>E1/90.1</b> ████████

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
	████	<i>Ang Rokar</i> . “When we were ordered to disrobe, we just did that so we could survive; we did not think much of the rest.”	████, T. 21 June 2012, 09.23.00-09.25.30
17.	████ ████	<b>Sector 13, Tram Kak District</b> – Takeo Province, Cheang Tong Commune (Sub-District), <i>Wat Ang Rokar</i> . “Of course, we tried to practice Buddhism, but if we were not allowed to -- to do so, then we had to comply with them. At that time, I was 42 years old.”	<b>E1/90.1</b> ██████ ████, T. 21 June 2012, 09.20.28-09.23.00
18.	████ ████	<b>Sector 13, Tram Kak District</b> – Takeo Province, Nhaeng Nhang Commune (Sub-District). “They never talked about religion or custom because they said that monks were the consumers who did no work. In document, monks were considered as belonging to a special class, after the monarch. I used to see that document; it was the Red Flag document. In 1976, all monks were forced to leave their monkhood. Young monks were told to join soldiers while older monks went to work in the fields or farms. That was the upper echelon's plan endorsed nationwide.”	<b>E3/5498</b> ██████ ████ WRI, EN 00384409
19.	Khim Pang	<b>Sector 13, Tram Kak District</b> – Takeo Province, Ta Phem Commune (Sub-District), <i>Ta Phem Village</i> . “When I returned to Ta Phem in 1978, I did not see the monks in the village. They were all disrobed.”	<b>E3/5510</b> Khim Pang WRI, EN 00411491
20.	Phneou Yav	<b>Sector 13, Tram Kak District</b> – Takeo Province, Salmaong Commune (Sub-District), <i>Paen Meas Village</i> . “The Khmer Rouge started disrobing monks since 1975; Buddhist statues were taken to throw in water. The monasteries were used as the meeting places, dining halls and detention centres...etc. ... Young monks were sent to join the army; elderly monks were assigned to make banki (earth moving basket); some monks dug canals, and some others farmed paddies.”	<b>E3/5515</b> Phneou Yav WRI, EN 00410250- 51
21.	Sao Hean	<b>Sector 13, Tram Kak District</b> – Takeo Province, Tram Kak Commune (Sub-District), <i>Trapeang Rumpeak Village</i> . “Q: During 1975-1979, was there any religion? A: There was no religion. The Buddha statues were all broken up and thrown into the water. The pagodas were used as hospitals, workshops, etc.”	<b>E3/5518</b> Sao Hean WRI, EN 00413902
22.	Sok Sim	<b>Sector 13, Tram Kak District</b> – Takeo Province, Ta Phem Commune (Sub-District), <i>Ta So Village</i> . “In Khmer Rouge time, they did not believe in Buddha, but in Angkar and monks were disrobed and sent to work as soldiers.”	<b>E3/5519</b> Sok Sim WRI, EN 00414079
23.	Khiev Neou	<b>Sector 13, Tram Kak District</b> – Takeo Province, Cheang Torng Commune (Sub-District), <i>Ang Rakar Pagoda</i> . “A few days later, a group of Khmer Rouge came to instruct all the monks in	<b>E3/507</b> Khiev Neou WRI, EN

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		Ang Rakar pagoda to leave their monkhood. Actually, the plan to defrock monks had been prepared a long time ago; and it was generally known that the communism did not allow monk to exist; thus, it took no monk by surprise. After a few days, some monks forced themselves to leave monkhood, including me. ... I was informed that one monk named Ang from Kirivong district committed suicide by hanging in resisting leaving the monkhood.”	00358141
24.	Miech Ponn	<b>Sector 13, Kirrivong District</b> – Takeo Province, Prey Ampoak Commune (Sub-District), Khvav Village. “When I left Phnom Penh and went pass Sa' Ang Prek Tauch district ... There was no monk there. Some monks were driving oxcarts and others were growing the vegetables in the pagoda while others were cooking meals by themselves. At that time, I heard the villagers saying that ... everyone had to make one's efforts for his or her survival and to find food in his or her own means. ... They called the villagers to the meeting and they announced their policies saying that "the exploiter, feudalist, capitalist, reactionary and intellectual classes were abolished and everyone had to become a peasant." Such class abolition meetings were convened almost every night and the village headman was in charge of announcing such policies. Sometimes the large meetings were convened under the presidency of commune secretary and district secretary who announced the same policies as the village headman did. ... I heard from the old people [based people] that those village headmen, commune secretary and district secretary would receive subsequent trainings at the district, sector and central levels before they could disseminate and enforce those doctrines and policies on the people. ... During those meetings, the KR would warn those who resisted and refused to follow their non-exploitation policies will be considered as enemies. The KR stated that the will be smashed upon their discovery. The KR also warned that "to get lid off grasses one should dig out all roots" they further warned that "the enemies and their networks shall also be smashed." During those meetings, I would learn that the KR considered religions as leeches in the society. They targeted at not only the Buddhism but also the Islam and other religions. ... When I arrived in my home village in mid 1975, Watt Preah Thiet pagoda, where I was educated by the monks, was completely demolished to the ground and no monk was there. I heard from the KR cadres that the pagoda was bombed by the American troops. I did not believe that at all because I saw some other pagodas were in a relatively good condition. I did not see any standing Buddha shrine at Watt Preah Thiet pagoda. I want to confirm that one Buddhist monk, Venerable EM Ang from Watt Preah Thiet pagoda in my village had later went to live and meditate in the	<b>E3/5523</b> Miech Ponn WRI, EN 00434650-52

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		forest in the vicinity of the pagoda. The KR called and forced him to leave a monkhood but he refused to do so. As a result of forceful coercion, the monks decided to commit suicide by hanging. ... But in their general practice, the KR would prohibit any ceremonial practices, including any lighting of incense sticks for Buddhism worship which signified the prohibition of Buddhism practices.”	
25.	Duch	<b>Sector 32, Thpong District – Kompong Speu Province, Amleang Commune (Sub-District).</b> “[A]ccording to my research, I learned that head monks at all levels were smashed when religion was abolished.”	<b>E1/51.1</b> Duch, T. 20 Mar 2012, 11.18.14- 11.21.24
26.	Chhouk Rin	<b>Sector 33, Kampot District – Kampot Province.</b> “monks were defrocked and conscripted, and it was known to all villagers. And it is true; all Buddhist monks had to be conscripted as soldiers in 1973. At least it happened to the whole unit under my supervision, because these soldiers were former monks. Q. Do you know whether this is a part of blanket policy applied across the country to recruit monks as soldiers to fight the Lon Nol soldiers? A. In Kampot province, I can see that it was a policy implemented by leaders in Kampot province. I do not know whether such a policy was carried out across the country, but it happened in pagodas at Kampot province when monks had to be defrocked and drafted in 1973.”	<b>E1/182.1</b> Chhouk Rin, T. 23 Apr 2013, 09.43.16- 09.47.14
27.	Hang Thy	<b>Sector 35, Chouk District– Kampot Province, Lbaeuk Commune (Sub-District), Wat Ang Lbaek.</b> “When I left the monkhood, it was due to a threat that if I did not leave they would kill the monks. ... As I said, it was not voluntary, but coerced by a threat. ... They had us go dig a canal at Koh Sla ... They built a building for the monks to sleep in near the worksite. Let me explain that the digging of that canal by the monks from four or five pagodas was during 1973. After 1975, all those monks had to stay inside the pagodas and could not contact one another. ... They told us we had to leave the monkhood, and if we did not, they would smash us. ... When the monks had all left the monkhood, they dismantled it right away. They had dismantled the school prior to 1975.”	<b>E3/7977</b> Hang Thy WRI, EN 00223529- 31
28.	Khim Soeun	<b>Sector 35, Chouk District– Kampot Province, Doun Yay Commune (Sub-District), Doun Yay Village.</b> “Those who still had some respect and love for the religion told me, “Venerable one! You must leave the monkhood, you must leave. Later on all the monks will be gone.” They told me that all the youths had to carry guns to defend the nation. Also during that time they showed me documents which they said were Leninist documents about not having monks.”	<b>E3/7979</b> Khim Soeun WRI, EN 00223545

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
29.	Kim Vanndy	<i>Sector 13, Angkor Chey District – Kampot Province, Prey Phdau Pagoda.</i> “I could say that death, during the regime, was very pathetic, because during the previous regime, when people died, there would be some traditional ceremonies where Buddhist monks would be there to attend the ceremonies. But during this Khmer Rouge regime, when someone died, he or she would be buried or covered with some leaves. They died like the dead animals.”	<b>E1/149.1</b> Kim Vanndy, T. 6 Dec 2012, 09.30.40-09.32.22
30.	Ung Sok	<i>Sector 35, Kampot District– Kampot Province, Wat Ang Sdok.</i> “They said that the monks all had to leave the monkhood during that one night.”	<b>E3/7978</b> Ung Sok WRI, EN 00223541
31.	Uk Phorn	<i>Sector 13, Angkor Chey District – Kampot Province, Thnaot Chang Commune (Sub-District).</i> “In 1972 there was a movement pushing all the monks to leave the monkhood, because it was heard that in the future there would be no monks and temples. ... After I left the monkhood, there was no more religion. They said, "The monks are petty bourgeoisie who walk around sucking the blood of the people." At each of the pagodas, from what I saw, they used some pagodas as hospitals, some as pig pens, and some as various offices.”	<b>E3/5499</b> Uk Phorn WRI, EN 00372928, 00372933
32.	Kheav Neab	<i>Sector 25, Kien Svay District – Chey Otdam Village, Chey Otdam Pagoda.</i> “Q. Do you know whether the pagoda where you worked where you harvested rice was under the Ministry 870? MS. KHEAV NEAB: A. We were sent to Chey Otdam pagoda. We knew it was called Chey Otdam pagoda, but we did not know whether it was under what or which Ministry. It was where we sent to harvest rice.”	<b>E1/504.1</b> Kheav Neab, T. 30 Nov 2016, 09.55.40-09.56.48
33.	Suy Mok	<i>Sector 35, Banteay Meas District – Kampot Province, Samrong Leu Commune (Sub-District), Damnak Trayeung Village, Wat Damnak Trayeung.</i> “In 1975 when Phnom Penh fell, this pagoda was used as a kitchen for all the people in Damnak Trayeung Village. ... They had the monks leave the monkhood to go into the army prior to 1975, because this area had been called a liberated zone prior to 1975. ... During the Khmer Rouge era, the sanctuary and the monks' residences in this pagoda were all dismantled. Only one monks' residence and the dining hall remained. ... The village chairman Eth San ordered it. ... The large Buddha images were destroyed. The small Buddha images were broken and thrown into the water reservoir in front of the sanctuary. Q: ... what else did you see them do inside this pagoda? A: ... they killed cattle and water buffaloes”	<b>E3/7976</b> Suy Mok WRI, EN 00223525-27
34.	Kao Rin	<i>Sector 35, Banteay Meas District –Kampot Province, Samrong Leu Commune (Sub-District), Damnak Trayeung Village, Wat Damnak Trayeung.</i> “They had all the monks leave the	<b>E3/7989</b> Kao Rin WRI, EN



<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		monkhood. ... They said the monks that they had leave the monkhood ate food without doing anything. They had some go to work, and they had others become soldiers. ... According to what I knew then, I saw a monk come from Pol Pot's District Committee to call a meeting of all the monks and told all the monks to leave the monkhood. ... I knew because I was in the pagoda at the time. Later on I heard them say that monk had come from the District Committee. ... I only knew that the head monk went to look for his nephew in Kampot. But he disappeared after that. ... I know they used the pagoda as a dining hall for the people. ... The sanctuary and the residences were dismantled, and I personally participated in the dismantlement. ... I did it because there was an order from the village chairman to have me do it. ... The big Buddha images were all destroyed, and the small Buddha images were all thrown into the water reservoir in front of the sanctuary."	00196731-32
35.	Chhim Chhiek	<b>Sector 35, Banteay Meas District – Kampot Province, Khchey Commune (Sub-District).</b> “From December 1974 to late 1975, the Khmer Rouge persuaded and later forced monks to be defrocked. ... I decided to defrock myself because I heard that my master and my friends who were at Thao Kong pagoda had been taken to be defrocked and killed by a group of Khmer Rouge cadres. ... But a nephew of KHUON Sophal alias kru ek, an arrested monk ... saw the event in which those monks were arrested and taken away. ... All structures made of wood such as pagodas and dinning chambers were dismantled and brought by the Khmer Rouge to distribute to small and big units ... Only one stone temple remained which was used by the Khmer Rouge as a warehouse to keep salt. Q: Was the death of your friends a cause that made you become defrocked? A: Yes. Between April and June the commune chief came to meet me two or three times a day and told me that I must be defrocked and abandon the pagoda to the Khmer Rouge. The commune chief said Angkar would no longer allow the existence of monks because the monks were the class hated and disgusted by Angkar. ... Q: Between April and June, was any religious ceremony organized? A: No, the Khmer Rouge regime did not allow. ... Q: Before you defrocked yourself, did the Khmer Rouge have you work? A: Yes, they had me go build bridges and roads. ... At that time, the Khmer Rouge tried to persuade people to stop having their faith in monks. They adopted the demagogic policy by making an accusation that the monk class was a capitalist class and a suppressing class. They prevented people from inviting monks to perform other rites and from bringing food to them. Before the Khmer Rouge regime, people had very strong respect and reverence for monks. On the contrary, the Khmer	<b>E3/5586</b> Chhim Chhiek WRI, EN 00434911-13

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		Rouge separated people from monks and had the people discriminate against the monks. ... All documents including the three Buddhist cannons kept before the Khmer Rouge time were destroyed. ... all pagodas from the colonial time remained before the Khmer Rouge but those pagodas were destroyed after the Khmer Rouge control. ... Some pagodas in which there were no stone temples were totally destroyed. Despite some pagodas in which there were stone temples but they were not located in the strategic locations, the temples were destroyed and the stones were taken to cover the roads.”	
36.	Tes Ding	<b>Sector 35, Banteay Meas District – Kampot Province, Mream Commune (Sub-District), Phnom Chhmar Village, Phnom Chhmar Pagoda.</b> “The monks were called to the pagoda for re-education, and the monks were told that they could not rely upon offerings of food by the people because the monks had to make a living and support themselves by farming. Some monks still lived as monks and supported themselves, but in the end, all the monks were forced to leave the monkhood to serve in the ranks of the army. ... Any monks who refused to join the ranks of the army were forced to work the rice fields. Two monks were arrested, and they told us that both of those monks had been sent away to study. In fact, we never saw those two monks return, and we learned that those monks had been killed. ... All the monks were forced to leave the monkhood, if not, they all would have been killed. The pagoda was turned into a prison for torturing the people. Any of the people accused of being traitors were sent to the prison and they were placed in hand and leg shackles, put in chains, and tortured. After the killing of those two monks, I left the monkhood, and I was forced to work in a mobile unit. Since I had been a monk, I was considered as a capitalist, so they had me to heavy labor.”	<b>E3/5560</b> Tes Ding WRI, EN 00377169

<b>Southwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
37.	Tan Iv	<i>Sector 35, Kampong Trach District – Kampot Province, Wat Thao Kong.</i> “they had us go to work on a water gate at Phnom Srauv. ... I was still a monk wearing my robes. ... At that time there was just one meal a day, at noon. ... When I reached that pagoda, they had me farm rice and crops, plant rice, potatoes, tapioca. When I arrived, an old monk at that pagoda provided me with a team of water buffaloes to plow the rice fields. As for the crop land, we worked it with hoes. ... What were your feelings when you paired up the buffaloes to plow? Did you understand that to be a violation of monk's discipline? A: I knew it was wrong, but in that regime they said that if you did not work you did not eat. So I was forced to do it. ... The District Committee [Secretary] came, and they said that we had to leave the monkhood to work and we could not remain monks. ... I left the monkhood in late 76 ... Q: While there were still monks during the Khmer Rouge era, did people still come for ceremonies in the pagodas like they had during the previous regimes? A: No! There were none. ... There were no religions during that era. They had eliminated them all. ... After 1979, I came and I saw the pagoda, and saw that only the framework of the sanctuary remained, the roof tiles were gone, and only one large monks' residence remained. None of Buddha images remained.”	<b>E3/5134</b> Tan (Tann) Iv WRI, EN 00223535-38
38.	Prak Yut	<i>Sector 35, Kampot District or Sector 13, Tram Kak District.</i> “As you previously testified, did you receive a booklet regarding party policy on pagodas and monks? A. Yes. At that time, I received a booklet about the pagoda and I read that booklet. But I do not remember the details, but I do not actually remember whether or not the book mentioned that there was a policy of eliminating pagodas or so. And I, at that time, thought to myself that, well, if there was that policy, that's fine. If it was actually enshrined in the policy, I have nothing to say, I would simply follow. But if the upper echelons says there won't be any pagoda allowed, then I have nothing to say, I simply follow.”	<b>E1/34.1</b> Prak Yut, T. 26 Jan 2012, 10.34.10-10.37.01

## EAST ZONE [EZ]

East Zone			
No	Name	Quote	Source
1.	Thang Phal	<b>Sector 20, Prey Veng District – Pou Chentam and/or Chrey Village, Thlav and Svay Antor Pagodas.</b> “There were no more monks after 1973 ... I left monkhood in 1972. ... There was pressure at the time from time to time. That is why I decided to leave the monkhood. ... I heard people say that monks were those who exploited people. Having heard that, I asked my parents to leave monkhood. Q. Who said this to you? A. Pou Chrey villagers said that when I was going around collecting alms in the village ... A. Between '75 and '79, there were no longer any monks living in the pagoda and the Khmer Rouge assigned their own people to live in those pagodas. ... A. Between 1975 and '79, we were not allowed to celebrate any Buddhist religious ceremony.”-- --“there were no longer any monks after 1973, because by that time monks who stayed in the pagoda were instructed to leave the monkhood, including the chief monk. ... A. To my observation, the chief monk in my pagoda left the monks' cells together with other monks.”	<b>E1/371.1</b> Thang Phal, T. 6 Jan 2016, 13.58.51-14.04.05---- <b>E1/371.1</b> Thang Phal, T. 6 Jan 2016, 14.31.19-14.35.10
2.	Em Phoeung	<b>Sector 20, Prey Veng District.</b> “A. During the DK regime, everything was destroyed. The Buddhist manuscript, for example, that were made from palm tree leaves, they torn them -- they torn them apart and used them as hats. And I personally witnessed it being destroyed and used it. Even the Buddhist painting was torn away and destroyed or some were used to -- to be used as hats.”	<b>E1/263.1</b> Em Phoeung, T. 16 Feb 2015, 14.15.12-14.17.20
3.	Ban Siek	<b>Sector 21, Krouch Chhmar District.</b> “Q. In your OCIJ statement, you described conducting district meetings, where were those meetings held? A. Sometimes meetings were held in the pagoda or sometimes they were held at Krouch Chhmar. As I said there was no fixed office location. I was not in that position for long, when a cadre by the name of Ao, a district deputy security was shot by the inner force. Their militia forces also arrived there.”----“As I said, during that period of time I spent most of my time at the work site, and there was no fixed district office. It was constantly mobile. Sometimes it was in a pagoda, sometimes it was in the commerce office.”	<b>E1/353.1</b> Ban Siek, T. 5 Oct 2015, 14.00.15-14.02.18--- <b>E1/354.1</b> Ban Siek, T. 6 Oct 2015, 15.00.52-15.02.42
4.	Man Sles	<b>Sector 21, Krouch Chhmar District – Kampong Cham Province, Svay Khleang Commune (Sub-District).</b> “After one day and one night of rebellion, we, Cham people, laid down the weapons and we were defeated and Khmer Rouge mobilized all of us into the tobacco kiln and for woman	<b>E1/393.1</b> Man Sles, T. 29 Feb 2016, 13.45.37-

<b>East Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		and children, they were put in a pagoda.”	13.48.34
5.	Meas Soeurn	<b>Sector 21, Thuong Khmum District - Tuntim Pagoda.</b> “And only the trucks carrying rubber were allowed to pass through. They also confiscated weapons and stored them in Tuntim (phonetic) pagoda in Tboung Khmum district.”	<b>E1/446.1</b> Meas Soeurn, T. 29 June 2016, 14.25.12-14.27.35
6.	Meas Soeum	<b>Sector 21, Thuoung Khmum District.</b> “Let alone the Islamic religion, even the majority of the people who were Buddhist, they were not allowed to practice their religious beliefs like what they enjoy now.”	<b>E1/446.1</b> Meas Soeurn, T. 29 June 2016, 15.17.19-15.18.50
7.	Ban Siek	<b>Sector 21, Krouch Chmmar District.</b> “The monarch and the Buddhist monks were considered enemies of the Khmer Rouge. As they said, the monks were lazy, did not do any labour and only begged for food. And the same thing applied to the monarch. However, they were also required to work in the fields like peasants and workers who engaged in the resistance. ... I went to Kampong Cham and I was told that Sihanouk and his wife were placed at Kampong Cham. And as to why the King was detained there, I was told that they wanted the King and his family members to work in the rice field. As for monks, they were defrocked. My brother who had been a chief monk was also defrocked, and killed. He was drafted into the army, and then killed.”	<b>E1/353.1</b> Ban Siek, T. 5 Oct 2015, 15.28.16-15.30.16
8.	Ban Siek	<b>Sector 21, Krouch Chmmar District – Spueu Village.</b> “When I was working at the place, the commerce office was located in the pagoda.”	<b>E1/353.1</b> Ban Siek, T. 5 Oct 2015, 10.49.24-10.52.00
9.	Ung Sam Ean	<b>Sector 23, Romeas Hek District – Svay Rieng Province, Chantrei Commune (Sub-District), Kraham Ka Village, Chantrei Pagoda.</b> “How could we go to the pagoda? There was nothing at the pagoda as the monks were all defrocked. ... The monks were all defrocked and they had to join the mobile units. There were no monks in the pagoda any more. ... A. There were no longer Buddha statues, they were all gone. ... I saw the structure of the temple but there were no Buddha statues. ... The monks were all defrocked; otherwise they would have no food to eat.”--- -“I witnessed the destruction of the statue, but I did not know who committed it. So I had no idea who committed it. I saw only after it was destroyed. Q. Did I hear correctly that you said in	<b>E1/366.1</b> Ung Sam Ean, T. 11 Dec 2015, 14.33.15-14.56.50--- <b>E1/366.1</b> Ung Sam Ean, T. 11 Dec 2015,

East Zone			
No	Name	Quote	Source
		<i>Khmer when you used the word “destroyed”, “komtech”, you used the Khmer word “komtech” to describe the destruction of the Buddha statues? A. Yes, it is as I have said.”</i>	15.53.45-15.55.40
10.	Sales Ahmat	<b>Sector 21, Krouch Chmmar District</b> – <i>Kampong Cham Province, Chumnik Commune (Sub-District).</i> “The meeting was not only about the prohibition of religious practice of Islam but also the prohibition of the practices of other religions, including Buddhism. It was not a meeting just for the Cham; it was for the whole commune.”	<b>E1/398.1</b> Sales Ahmat, T. 9 Mar 2016, 15.11.04-15.12.06
11.	Sales Ahmat	<b>Sector 21, Krouch Chhmar District</b> – <i>Kampong Cham Province, Chumnik Commune (Sub-District), Svay Damnak Village, Svay Damnak Pagoda or Kandal Province, Svay Romiet Commune (Sub-District), Svay Damnak Village, Svay Damnak Pagoda.</i> “People who had to be evacuated were gathered at the Svay Damnak pagoda ... only the people from Chumnik village were gathered up there. Some people were put in that place, because it's easier for them to check the names before the evacuation. And Svay Damnak pagoda was located near the commune office, in front of the commune office. And in fact, the dining hall of the pagoda was used as the commune office.”	<b>E1/398.1</b> Sales Ahmat, T. 9 Mar 2016, 11.01.05-11.04.22
12.	Sos Ponyamin	<b>Sector 21, Krouch Chmmar District</b> – <i>Svay Khleang Commune (Sub-District), Svay Khleang Village.</i> “All religions, including Buddhism and Islam, were abolished. Buddhism is the religion of the nation and other religions were abolished in the regime. Buddhism was abolished during the time; monks were defrocked; pagodas were destroyed, although Buddhism is the national religion in the country.”	<b>E1/344.1</b> Sos Ponyamin, T. 9 Sept 2015, 13.34.16-13.36.12
13.	No Satas	<b>Sector 21, Krouch Chhmar District</b> – <i>Kampong Cham Province, Svay Khleaeng Commune (Sub-District).</i> “A. It was considered a Cham village at that time. Q. Thank you. Did Cham people in the village practise their religion or tradition as normal back then? A. In 1975 it was chaotic, there were no religions.”	<b>E1/350.1</b> No Satas, T. 28 Sept 2015, 13.42.41-13.44.26
14.	Sos Romly	<b>Sector 21, Krouch Chhmar District</b> – <i>Kdok Dar Village, Wat Tokowan.</i> “A. From 1975, there were no Buddhist monks in that pagoda. Q. Did you know or anyone told you what that Khmer pagoda were transformed into during the Khmer Rouge regime? A. The -- there was nothing in the pagoda, but sometimes the pagoda were used as a base for mobile unit.”	<b>E1/372.1</b> Sos Romly, T. 8 Jan 2016, 11.05.25-11.09.05
15.	Ban Siek	<b>Sector 21, Krouch Chhmar District.</b> “A: I did not think they were the enemy to the Communist Party; however, the Muslim Chams were not allowed to pray, even the Buddhist monks were not	<b>E3/375</b> Ban Siek WRI, EN

<b>East Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		allowed to chant. At that time, all religions were abolished; only the Communist Party of Kampuchea was to be paid respect for. The Communist Party loathed Buddhist monks and monarch the most. ... My younger sibling(s) was(were) forced to leave monkhood and to become soldier(s).”	00360759
16.	Prum Proeung	<b>Sector 22, Khsach Kandal District</b> – Kandal Province, Chey Thum Commune (Sub-District), Ta Kaot Village, Ta Kaot Pagoda. “I was ordained at that pagoda in 1964 and disrobed in 1965. ... All monks staying at the Ta Kaot pagoda were forced out of the monkhood before 17 April 1975 ... I assumed that there had been an order from the Khmer Rouge upper echelon to have all monks disrobed because they had a non-religion policy ... In the Khmer Rouge time, I saw that this pagoda had been used as the warehouse where rice crops, rice grains were kept; one monastery was used as the Khmer Rouge detention office. The temple and monasteries were not destroyed; the monasteries were only used as rice storerooms. I heard that the Buddhist statues at the Ta Kaot pagoda had been dropped into the pond located in the compound of that Ta Kaot pagoda. I saw that a number of Buddhist statues had disappeared from the pagoda. The big temple was used by the Khmer Rouge to produce the Khmer traditional medicine.”	E3/7777 Prum Proeung WRI, EN 00358620
17.	Prum Proeung	<b>Sector 21, Khsach Kandal District</b> – Kandal Province, Chey Thum Commune (Sub-District), Ta Kaot Village, Ta Kaot Pagoda. “Q: Did they destroy the pagodas? A: There was some destruction, like the temple sanctuaries. Some sites were not destroyed. Q: Why did they destroy them? A: Because if there was no religion then there would be no monks.”	E3/7987 Prum Proeung WRI, EN 00165241
18.	Prum Proeung	<b>Sector 21, Khsach Kandal District</b> – Kandal Province, Chey Thum Commune (Sub-District), Ta Kaot Village, Ta Kaot Pagoda. “Q: What did they use the pagoda for? A: They stored rice there, a rice storehouse, and the district group, the District Committee stayed right there at the pagoda.”	E3/7975 Prum Proeung WRI, EN 00223216
19.	Khut Un	<b>Sector 22, Khsach Kandal District</b> – Kandal Province, Preah Prasab Commune (Sub-District), Ta Tun Village. “There were 400 monks, all of whom were evacuated. About 20 came along with me. ... It was about six months later when they had me leave the monkhood, at Watt Botumreangsei. ... They had us leave one after another. The head monk was the last to leave the monkhood. ... Q. Who ordered the monks to leave the monkhood? A: Achar Khon. He was in charge of Sector 22. ... He ordered District Secretary Reth to have us leave the monkhood. Reth personally came to tell us. ... Q: Did they force the monks to marry? A: They did. They forced me to find a wife of my own age. The elders said not to argue with them, to do what they said,	E3/5130 Khut Un WRI, EN 00223180-81

<b>East Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		not to make trouble. It was not possible to object. Q: Why not? A: Because they would report to upper echelon, and they would take you out, meaning you would go into a grave pit. ... I secretly whispered prayers, not letting them hear, because I was afraid I would forget my prayers. Q: What did they use the pagoda for, if there were no monks? A: They used it as a site to store rice. ... They destroyed the two and one-half storey temple sanctuary. They took the steel [rebar] far away to the district. Nothing was left inside the pagoda.”	
20.	Preab Proeung	<b>Sector 22, Khsach Kandal District – Kandal Province, Wat Sovannavdei.</b> “Then subdistrict cadres ordered me to abandon my robes. ... they said the monks throughout the country all had to abandon their robes. Later the Khmer Rouge had me join a cooperative to be in charge of cattle for plowing. ... All the monks joined in the work in the cooperatives. The disrobed monks were divided into two [categories]. If still young, they had them join the mobile units, and if [illegible margin correction], they were middle-aged they had them plow and harrow. If they were older, they had them join in making carrying baskets, rice milling mortars, weaving ropes, and digging up tree stumps. ... At that time, there was no further allowing of Buddhism. They did not let us hold ceremonies, burn incense, or go to the pagodas any more. They did not allow faith in religion. They [wanted us to] believe in the upper echelon Angkar of the Party. Since I was already a Buddhist, I secretly observed my faith in my house. Having been forbidden from doing so, not many people dared to do so, because they had said, “To keep you is no gain; to remove you is no loss.” Meaning death. ... They used the pagoda to hold water buffaloes, and Watt Picheyreangsei was used to hold fishery equipment. Q: The Buddha images, what was done with them? A: They smashed them to bits. The temple sanctuary at Watt Picheyreang was smashed to bits. They used prisoners to smash the pagodas. ... They compared [us] to blood sucking leeches or they accused [us] or being petty bourgeoisie. The group from the Center came down to talk about faiths and superstitious beliefs, saying they were blood-sucking leeches.”	<b>E3/5132</b> Preab Proeung WRI, EN 00223190-91
21.	Sann Kroeun	<b>Sector 22, Khsach Kandal District –Kandal Province, Preah Prasab Commune (Sub-District), Prek Ta Tun Village, Wat Botumreangsei.</b> “After the Khmer Rouge came, in July 1975 they threatened us to have us leave the monkhood. The orders came from the Khmer Rouge upper echelon. The sector ordered the districts, and the districts ordered the subdistricts, and the subdistricts ordered the subdistrict monks committee to disrobe the monks. When they came to order us to leave the monkhood, they insulted us by saying we were leeches, blood sucking	<b>E3/7988</b> Sann Kroeun WRI, EN 00165255-56



<b>East Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		<p>parasitic worms, [and] if we refused to leave the monkhood they would send us to upper echelon. There were two monks who refused. Angkar took them to upper echelon and they were never seen to return. ... I saw the militia take both those monks away and they disappeared forever. The other monks left the monkhood when they saw them take those two away. ... the Khmer Rouge had [us] to do labor, and at each of the lifestyle meetings they had us build ourselves. They cursed us, saying we were the lice of the society, lazy people who were used to easy lives sleeping and eating, and they told us to serve Angkar unconditionally. The unit chiefs came to hold those meetings after they had met with the upper echelon. ... As for faith in the Buddhist religion, they not did permit either the faith or the customs and traditions. Like the pagoda, where they ordered the temple sanctuaries and Buddha images to be smashed and abandoned, and where the monks' residences all became empty land and there was nothing left in this pagoda. They ordered us to work day and night. The food was insufficient and everyone became emaciated. ... As policy, the communists don't like religion, they don't allow religious faith. ... Q: At Watt Ta Kut and Watt Meban, did the Khmer Rouge do the same? A: They were all the same. In Khsach Kandal there were 40 pagodas, all of them victimized in the same way, that is, the Khmer Rouge forced all the monks from the monkhood.”</p>	
22.	Nong Punna	<p><b>Sector 22, Khsach Kandal District – Kandal Province, Vihear Suor Commune (Sub-District), Vihear Suor Tbaun Village.</b> “they drove us out of the monkhood. The subdistrict chief and the district chief ordered us to leave by a designated day. The monks saw that the situation was not good, and so they left the monkhood right away. Khmer Rouge cadres had come to drive us out of the pagoda. As for other pagodas, we saw they had them leave those pagodas as well. There remained just me and the left-hand recital teacher [second deputy] who did not want to leave the monkhood, but we forced ourselves to make the decision along with the Pontiff who also did not want to leave the monkhood. They said that if we refused to leave they had another new plan ... They had the young ones work with the youth, farming, working at the assigned targets, as they directed. ... They had me stay in firewood cutting units, put me in the kitchens, in the forests. ... we could not even light incense. ... When my father died they did not let me stop work. The pagoda was dismantled. One temple sanctuary was kept for use as a rice storehouse; aside from that it was entirely destroyed, because they did not want us to have faith. They did not explain the reasons. We could not object. They had us believe only in Angkar, not in anything else at all. Q: Did you ever see people who refused to respect those orders? A: There were some, but if they</p>	E3/5131 Nong Punna WRI, EN 00223185-86

East Zone			
No	Name	Quote	Source
		only suspected us they would send us to upper echelon, and being sent to upper echelon meant there was no return. Q: Did you ever encounter anyone who refused the order to not practice religion? A: I never encountered that, but I heard of it, I heard that the person had disappeared. ... There were no religions at all, including Islam. ... They smashed all the Buddha images, and they poured in rice up to the ceiling. They forced us to work without rest.”	
23.	Tép Dom	<b>Sector 22, Khsach Kandal District</b> – Kandal Province, Chey Thom Commune (Sub-District), Ta Koat Kaet Village, Ta Koat Kaet Pagoda. “Q: Why did the monks leave the monkhood? A: Because they had lost faith. They did not permit religion. No one dared to object for fear they [the Khmer Rouge] would call them to give instructions and to reeducate. ... When the Khmer Rouge were in control, the district chief lived there in control of it. Later Ta Vanna came and took control, probably in late 77 or early 78. They used it as a military office. They lived right in the pagoda.” ... “They broke the Buddha image and threw it into the water reservoir. And they used the main sala as a rice storehouse. They sawed up the racing boat and used it to thresh rice. ... Because the Second Deputy Abbot committed suicide because there was no Buddhism. He told the people that he could not live without Buddhism.”	E3/7983 Tép Dom WRI, EN 00165218-19
24.	Sin Ung	<b>Sector 23, Svay Rieng District</b> – Svay Rieng, Kdei Rumduol Pagoda. “Q. Where, exactly, was the prison that you were held at? A. It was at a pagoda called Kdei Rumduol pagoda, near the river, to the north of Svay Rieng provincial town. Q. How many people were held at that prison with you? A. I could not count the numbers, but to my estimation, there were more than 200 prisoners.”	E1/506.1 Sin Ung, T. 5 Dec 2016, 13.39.04-13.41.53
25.	██████████	<b>Sector 20, Mesang District</b> – Koh Noh Pagoda [Prey Veng]. “After I left the prison for half a kilometer, I was arrested at Kranhung Pagoda and my hands were tied behind my back together with my colleagues.”	E1/459.1 ██████████ T. 17 Aug 2016, 09.53.45-09.56.49
26.	Ung Sam Ean	<b>Sector 23, Romeas Haek District</b> – Svay Rieng Province, Chantrei Commune (Sub-District), Kraham Ka Village, Chantrei Pagoda. “He was carried in a hammock and then put him onto a truck. And I had no idea where he was buried. I requested for his dead body to be buried at Chantrei pagoda, but they refused. ... Q. In your statement, you said that he was a Svay Rieng province soldier.”	E1/366.1 Ung Sam Ean, T. 11 Dec 2015, 15.57.41-15.59.05
27.	Preap	<b>Sector 23, Svay Rieng District</b> – Kampong Cham Lang Commune (Sub-District), Prey Tay	E1/504.1 Preap

<b>East Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
	Chhon	<i>Village, Wat Kral and Wat Chey.</i> “I was evacuated to Ta Chey village, Kampong Chamlang commune, Svay Chrum district, and I was there for about one month. For one month, they started to take my brother away for study session at Wat Kruos or Kruos pagoda because they accused my brother of being a Lon Nol soldier. When my brother was taken away to study, in fact he was not taken to study. He was taken away to be killed. ... I was remained at that place and about half a month later, they called me to go to study at Wat Chey or Chey pagoda. When I went to study there, some of the people who held prior positions, including soldiers or self-defence force or other positions were taken to be imprisoned there, and there were around 500 of them who were imprisoned there. I was imprisoned there and during my imprisonment, I was assigned to unceasingly hard labour.”	Chhon, T. 30 Nov 2016, 14.45.50- 14.48.02
28.	Chuon Thi	<b>Sector 23 – Svay Rieng Province.</b> “During the Democratic Kampuchea regime, either before or after this meeting with Pol Pot, were people allowed to get married in traditional weddings with Buddhist religious ceremonies? A. Regarding family building, to my knowledge, it was not organized according to the tradition and it was, indeed, organized according to the way that I described this morning. ... Mr. Witness, why is it that there were no pagodas and monks during the Democratic Kampuchea regime? A. I, myself, did not know, nor did I understand about that. I was an ordinary person; I was not a leader, so I could not know about their leading policy. I just simply followed what I was told.”	<b>E1/490.1</b> Chuon Thi, T. 26 Oct 2016, 14.18.01- 14.25.00
29.	Preap Chhon	<b>Sector 23, Svay Rieng District – Svay Rieng Province, Khpos Chamlang Commune (Sub-District), Ta Chey Village, Wat Ta Chey [Wat Kroeop].</b> “Shortly, they learned that my elder brother used to be a former Lon Nol soldier. My elder brother was then taken for re-education at Wat Krous (phonetic) or Krou (phonetic) pagoda. In fact, he was not sent for re-education; he was instead sent for execution. He disappeared ever since. Half a month later, my father was taken away. He was taken for also re-education at Wat Ta Chey.”	<b>E1/505.1</b> Preap Chhon, T. 1 Dec 2016, 10.40.25- 10.42.22
30.	Loem Savon	<b>Sector 23, Chantrea District – Svay Rieng Province, Me Sa Thngak Commune (Sub-District), Dei Kraham Village, Wat Chambak Thom.</b> “Approximately in 1973, the Khmer Rouge began to defrock the monks there by saying that, “monks depend on other for living and eating; they must be defrocked to join the resistance to liberate the country”. Some monks staying at the pagoda, who did not agree to be disrobed, fled into Vietnam and the monks who did not dare resist against the Khmer Rouge, were defrocked. ... Later on, 30 monks subsequently forced themselves out of the monkhood; and lastly the remaining three were disrobed. So, there were no	<b>E3/5296</b> Loem Savon WRI, EN 00358146

<b>East Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		monks staying at the pagoda since 1973 because the Khmer Rouge used the pagoda location as a meeting place, a food warehouse that stocked rice crops, rice grains, food for the female unit and the youth unit. When the monks disagreed to be defrocked, they were not arrested to be killed. ... I was assigned to work the crafts at this Wat Chambak Thom with approximately 20 other people. I worked the crafts at this pagoda making such as the plough, the harrow, sawing wood, making the large, flat basket and etc.”	
31.	Kham Sek	<b>Sector 23, Chantrea District</b> – Svay Rieng Province, Samraong Commune (Sub-District), Koh Kban Cheung Village, Svay Thloeng Pagoda. “I was staying in the monkhood until early 1976 when Loch, the cooperative chief, came to tell all monks in Svay Thloeng pagoda to leave monkhood to be laypeople, otherwise we would not be fed. He added that: “You guys are the worms that are sucking other’s blood. We had no rice to feed you!” This cooperative chief forced monks to leave monkhood many times with so severely scorning that the monk head could not stand any longer but forcing himself from the monkhood with two other monks, Khon and Ien.”	<b>E3/7776</b> Kham Sek WRI, EN 00356580
32.	Srei Saphon	<b>Sector 23, Svay Rieng District</b> – Svay Rieng Province, Prey Thlok Commune (Sub-District), Thum Village. “After 1972, the Thlork Village Pagoda did not have any monks in residence, since the Khmer Rouge had forced them all to disrobe. ... a number of monks were disrobed, and others were sent into detention. I met monks who they had forced to disrobe and who were in detention at the same location along with me ... During that time, Buddhist documents were all destroyed, and all the monks were transported out of the pagodas. ... The disrobing of monks and not allowing there to be a pagoda prior to 1975 was only at the Thlork Village Pagoda -- the other village pagodas still had Buddhist monks –because Thlor Pagoda was an area of combat between LON Nol soldiers and Khmer Rouge soldiers and was a contested area. After liberation day in 1975, the Khmer Rouge changed policy and did not permit monks to be in residence at any of the pagodas throughout the entire subdistrict. ... After 1975, Thom Village Pagoda and Trea Pagoda were used by the Khmer Rouge as hospitals. ... Thlork Pagoda was turned into a Security Office by the Khmer Rouge. Q: Did you personally see the Khmer Rouge smash various Buddhist materials? A: I did not personally see that: the Khmer Rouge only smashed at night.”	<b>E3/7721</b> Srei Saphon WRI, EN 00347712-13
33.	Tea Tit	<b>Sector 23 Chantrea District</b> – Svay Rieng Province, Bavet Commune (Sub-District), Bavet Leu Village. “In 1975, Soek, the subdistrict/commune security chief (deceased), came to disrobe the	<b>E3/7814</b> Tea Tit WRI, EN

East Zone			
No	Name	Quote	Source
		monks. I was residing as a monk at Baray Khang Kheut Pagoda. After being disrobed, I was assigned to become a soldier in Chantrea district in a unit of the Chantrea district military forces. At that time, I was assigned to make fertilizer and guard. I did not have enough food to eat.”	00284711-12
34.	Meas Soeum	<b>Sector 21, Tbong Khmum District – Suong Village, Ton Teum [Kampong Cham].</b> “After 25 of May, everyone who was in the East Zone was arrested by the Centre's forces and detained at Ton Teum (phonetic) pagoda in Suong city.”	<b>E1/447.1</b> Meas Soeum, T. 30 June 2016, 09.44.40-09.46.10
35.	Sem Am	<b>Sector 21, Tbong Khmum District – Suong Pagoda.</b> “Later on, I did not know what happened to him, but when Ta Rem returned on his motorbike and, for some reason, he ordered his subordinates to lift the children up and smash them against car tyre. And that happened near a pond located inside Suong pagoda.”	<b>E1/478.1</b> Sem Am, T. 21 Sept 2016, 10.23.43-10.25.05
36.	Sao Sak	<b>Sector 22, Leav Em District – Prey Veng Province, Anlong Trea Village.</b> “Q. Now, going back to Lang Hel the monk who passed away, Lang Hel, do you know what happened to his wife and children during the 1975 to 1979 period? A. This is what I have heard of, not what I witnessed. The wife and three children of Lang Hel were taken away and killed. I did not witness the incident, as I said I heard of it.”	<b>E1/362.1</b> Sao Sak, T. 3 Dec 2015, 15.44.15-15.46.41

### SECTOR 505 KRATIE [505S]

Sector 505 Kratie			
No	Name	Quote	Source
1.	Uch Sunlay	<b>Sector 505, Kracheh District – Kratie Province, Krakor Pagoda.</b> “In relation to the execution of Vietnamese people, they did not talk much. People were told to gather up at Krakor pagoda where there were trucks waiting for them.”----“ <i>It accorded with my statement. Pol Pot clique invited all of them to get on a truck so that they could be put in a group at Krakor pagoda in Kratie province, and that road was leading to Vietnam (unintelligible). And I did not know about the method of the execution. And as I said earlier, I learned the information from the driver of the truck, who later on came to tell me.</i> ”	<b>E1/394.1</b> Uch Sunlay, T. 1 Mar 2016, 15.44.54-15.45.47---- <b>E1/395.1</b> Uch Sunlay, T. 2 Mar 2016,

<b>Sector 505 Kratie</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
			<i>09.27.00-09.29.10</i>
2.	Uch	<i><b>Sector 505, Kracheh District – Kratie Province.</b> “When I lost my family members and relatives, my own father named Uch Sunli, who was a clergyman at the pagoda, also died. He was killed because the Khmer Rouge witnessed that he practised the Buddhist religion and someone came to tell me that your father was so much -- believed in religion and that's why he was arrested and sent to meet Buddha. I would like to tell the Chamber that even lighting the incense to pay respect to Buddha, he was arrested for that simple reason.”----“My second question is, why the Democratic Kampuchea took those who practised Buddhist religion, including my father, who was a achar, to be killed and why were they accused to be those who betraying the Angkar? Did Khmer Rouge want themselves to be gods in heavens? My father was killed because he burned incense to pay respect to Buddha. These are my two questions to be put to the Accused.”</i>	<b>E1/394.1</b> Uch, T. 1 Mar 2016, 15.32.11-15.33.57---- <b>E1/395.1</b> Uch Sunlay, T. 2 Mar 2016, 10.09.08-10.11.12
3.	Yun Kim	<i><b>Sector 505, Sambo District – Kratie Province.</b> “Q. During the study sessions or political education meetings that you attended, were you ever given any instruction on the Party's policy relating to Buddhism and pagodas? A. Regarding religion, there was education on this. We were told that the revolution shall not be done twice. First, we were advised to start the Revolution Movement and educate the people, at the same time not to believe in any religion ... Buddhism came to an end in 1976. ... During the Democratic Kampuchea regime, there were no monks, so no one practised Buddhism. It was an end to Buddhism. No monks, no religion. So I could say that it was an end to Buddhism, no pagodas. ... During the DK period, I observed that the pagodas in the vicinity where I worked and lived were intact. The pagodas remained pagodas, but they were used for other purposes. For example, they were used as warehouses or as the kiln where bricks were made, tiles were made, and in some -- at some pagodas, young people were made to live in them.”</i>	<b>E1/88.1</b> Yun Kim, T. 19 June 2012, 11.36.30-11.46.01
4.	Yun Kim	<i><b>Sector 505, Sambo District – Kratie Province.</b> “In 1976, in each pagoda, monks were disrobed. ... So I could say that religion was no longer in existence without any compelling force because when no people or laypersons offering food to the monk, a monk could never remain in the pagodas. As I indicated, we were asked not to - need to make this revolution twice, and we had to really put things all together, avoiding to do this repeatedly as in China there was, at the beginning a revolution, and later on a cultural revolution, so two times and we didn't want</i>	<b>E1/89.1</b> Yun Kim, T. 20 June 2012, 14.02.51-14.04.50---- <b>E1/88.1</b> Yun Kim, T. 19 June

<b>Sector 505 Kratie</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		that.”--- “ <i>With regard to religion, it doesn't matter Buddhism or Islam, no one was allowed to practice these religions. They could have been doing so, but only in secret, but in general, they were not allowed to do so.</i> ”	2012, 11.53.18-11.54.58
5.	Yun Kim	<b>Sector 505, Sambo District</b> – Sambour Pagoda. “I don't know, but I know that Sambour pagoda, the 100 Pillars Pagoda, became decayed, and some of the roof tiles were removed so that they could be used to build -- to use as the roof of a hospital.”	<b>E1/88.1</b> Yun Kim, T. 19 June 2012, 11.47.51-11.49.56
6.	Nou Sok Khen.	<b>Sector 505, Sambo District</b> – Kratie Province, Sambaour Commune (Sub-District), Keng Pra-sat Village. “I served in the monkhood for 5 years, but left after Khmer Rouge had liberated Phnom Penh in 1975. At that time Khmer Rouge announced at Watt Sar Sar Muoy Roy that even the monk had to serve the revolution. No one could be a monk forever. They denounced that monk radioed American to drop bombs; monk eats foods which were prepared [and served by others]; monk is the enemy and is in the petit capitalist class. Achar Haing and Achar Chin Sa-may and Achar Seng Khim, who were from the committee of the Khmer Rouge base, made this announcement during the 2 hours class while they were teaching monks ... There were mental and political pressures [on monks] to disrobe because people were not allowed to give foods to the monks anymore; they had monks work on farms, do labor work, and clear forests at Koh Thnoat so that monks would be isolated. ... I had left the monkhood and then joined the security unit in Platoon number 32 in Kauk Kduoch. They assigned me to be a guard, a job I didn't volunteer or apply for.”	<b>E3/7726</b> Nou Sok Khen WRI, EN 00272671-72
7.	Chhiev Korm	<b>Sector 505, Kratie District</b> – Kratie Province, Kantuot Commune (Sub-District), Antung Vien Village, Antung Vien Pagoda. “During the POL Pol regime, six monks decided to disrobe because the situation at that time was tense as the Khmer Rouge wanted to abolish religion; so, they were under pressure to disrobe by themselves. ... At that time I saw they used the Antung Vien Pagoda compound as the communal eating hall, which located south of the main temple. I saw they ate meals communally there. At present, that hall is not there anymore because the people dismantle it in order to take timbers to build their own houses. ... In 1976 they defrocked reverence Naing in this Antung Vien Pagoda. They defrocked the monks in order to abolish Buddhism. The person who came to defrock the monk was that commune committee KHAN Ha. ... After he was defrocked, he was assigned to collect tree roots for making the traditional medicines which they used to treat people in the cooperatives. ... In early 1977, I saw many	<b>E3/7768</b> Chhiev Korm WRI, EN 00340167

Sector 505 Kratie			
No	Name	Quote	Source
		members of the commune mobile unit, led by KHAN Ha, came to break the main temple down. The Buddha statues were also smashed and some of them were tossed in the river south of the Pagoda. About ten days later the temple was completely gone. ... In early 1976 I saw five Kantuot commune militias walked four monks into this Pagoda. At that time they had those monks stay in the monk house- the one in which the commune committee held the meeting I attended- but about three days later they walked them away to be executed. I did not know where they took them to kill.”	
8.	Heng Lai Heang alias SA Lai Heang	<b>Sector 505, Kracheh District</b> – Kratie Province, <i>Ou Ruessei Commune (Sub-District)</i> . “Q. Did you witness any mistreatment against Buddhist Monks? A. They were abolished by the Khmer Rouge regime; some of the senior monks who disagreed to be disrobed were taken away to be executed. I saw the monks being transported into ox carts to the forest near Kunthuot village.”	E3/436 Heng Lai Heang WRI, EN 00414571

### SECTOR 105 MONDULKIRI [105S]

Sector 105 Mondulkiri			
No	Name	Quote	Source
1.	██████████	<b>Sector 105, Koh Nhek District</b> – Mondulkiri Province, <i>Sokh Sant Commune (Sub-District)</i> . “I was told to leave the monkhood because the regime said that there would be no more monks in the regime. ... as for all monks in the pagoda with me, including the chief of monks and the novices, all were defrocked. ... I was very regretful because when I entered the monkhood, I did not ever think of leaving it. But because the situation at that time required us to defrock, so we had to follow. ... At that time we were not allowed to use incense lights and there were no religious rituals either. It was completely different from nowadays when we see religious rituals conducted for dead people. ... the regime did not allow us to practise religion and they used labour without respecting the labour rights as we do right now; for instance, child labour. Even before I was defrocked, I was instructed to dig canals and build dams; and even after I was defrocked and worked at the commune, I was still instructed to dig canals and build dams. In addition, we did not have enough food to eat. And after we finished our working sessions, we were given porridge with water lily to eat.”	E1/454.1 ██████████, T. 3 Aug 2016, 10.51.30-11.00.38
2.	Kham	<b>Sector 105, Koh Nhek District</b> – Mondulkiri province, <i>Phnom Kraol Commune (Sub-District)</i> .	E1/153.1 Kham



<b>Sector 105 Mondulkiri</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
	Phan	“During the war era, the 12 moral codes were strictly applied. For example, in Mondulkiri province, people had to pay a great respect to Buddhist monks and they must not steal, even -- not even a piece of chili of the villagers. But later on the Khmer Rouge confiscated all the belongings of people; they put them into collective use, and people were not very happy with this practice, so they did not follow these 12 moral codes anymore and they did not see Buddhist monks anymore either. And money or currency were abolished; everything was in a collective form, so they no longer abided by these moral codes.”	Phan, T. 13 Dec 2012, 09.56.09-09.58.26

### NORTHEAST ZONE [NEZ]

Northeast Zone			
No	Name	Quote	Source
1.	Loet Khun	<p><i>Sector 104, Sesan District –Stung Treng Province, Kamphun Commune (Sub-District), Kamphun village, Chey Mungkul Pagoda.</i> “we were forced by the Khmer Rouge to defrock. At that time the Khmer Rouge imposed a policy to eliminate Buddhism, and turned the pagoda into the rice warehouses, the communal eating halls or the pigsties etc...All monks were either defrocked or forced to disrobe by themselves. They were afraid of being killed if they did not do it. ... The Badeum Pagoda and this Chey Mungkul Pagoda were converted into the communal eating halls, the rice warehouses, and the pigsties. As I knew it, all pagodas in this Stung Treng province were used by the Khmer Rouge as the communal eating halls or the rice warehouse etc. ... I was forced to disrobe and then became a member of the mobile unit, building dams and digging canals in the Samkhuoy commune. I did not want to disrobe, but if I had not done it, I would be killed by them. ... At that time I heard through people that Reverence Sin the monk deputy-governor of Stung Treng province who stayed in the Khatiyaram Pagoda also known as Kandal Pagoda in the provincial town of Stung Treng, was taken away to be killed by the Khmer Rouge because he had refused to defrock. Reverence Sak, also a monk in Kandal Pagoda, was arrested and then killed by the Khmer Rouge while he was worshipping the Buddha in the temple. ... The main temple was broken down by the Khmer Rouge who then used the debris for whatever they wanted. The Buddha statues were dropped into the river in front of the Pagoda. The monk houses in the Pagoda compound were dismantled, and their timbers were used to build rice warehouses, communal eating halls, and pigsties. ... The conditions of the Badeum Pagoda, where I was first ordained, were the same as that of the Chey Mungkul Pagoda. The temple was destroyed, the Buddha statues were carried away and tossed in the river, and the monk houses were dismantled and used as the communal eating halls and the rice warehouses. ... I want to specify that the Khmer Rouge abolished Buddhism, and prohibited people not to provide meals to the monks; they said "this group does nothing".”</p>	E3/7769 Loet Khun WRI, EN 00340190-91

<b>Northeast Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
2.	Keh Kan	<p><b>Sector 104, Siem Pang District</b> – <i>Stung Treng Province, Koh Sampeay Commune (Sub-District), Koh, Sampeay Village, Sokha Phiraram Pagoda.</i> “In 1968 I became the abbot of this Pagoda, but disrobed in late 1971 because, at that time, the Khmer Rouge soldiers threatened all monks to disrobe in order to serve in the Khmer Rouge military. ... The Khmer Rouge soldiers from Kampong Cham entered the Pagoda in the dark night, and threatened the monks with a warning "if [you] do not disrobe, [you] will be killed". Since we were afraid of being killed by them, I and eight other monks sadly decided to disrobe. Three days after we had disrobed, they appointed me to be a messenger of Bunthan who was a Khmer Rouge soldier stationing in Koh Sampeay village. ... It was in early 1976 when I saw about six to seven militias of Koh Sampeay commune removing four big Buddha statues and about thirty to forty small statues from the Pagoda, but I did not know where they threw them away. They used the main temple as a salt warehouse, and converted the monk eating hall into the communal eating hall. I saw people of Koh Sampeay village eating their meal communally in the eating hall in the Sokha Phiraram Pagoda. They converted two monk houses into the warehouses for keeping rice, fish paste, and agricultural equipments such as knives, hoes, and baskets etc. ... At that time there was no monk left in the Sokha Phiraram Pagoda, and I did not see any Buddhist ritual or praying took place there.”</p>	<b>E3/9345</b> Keh Kan WRI, EN 00340185-86
3.	Klan Fit	<p><b>Sector 101, Andoung Meas District</b> – <i>Rattanakiri Province, Ta Lay Commune (Sub-District), Ta Lav Village.</i> “At Stung Treng we were banned from practicing religions, believing in spirits. We were told that when we got sick, we need to go to the hospital. In the rural areas people did not really have pagodas. Indeed no, so no religion. Q. Did you easily accept the instruction not to worship, practice your religion or to take part in any spiritual rituals? A. ... at that time we had to really abandon it because we were intimidated, otherwise we would be accused of losing the firm stands, for example. ... A. We in the rural area did not have pagodas and we were advised not to believe in spirits as well, because they said that if we believe in spiritual belief, for example, we could not really join the revolution. We had to follow their orders. We had to really be abided by political line, or we would be killed. Whatever we spoke, we had to refer to the Communist Party; it was the main principle. No one could contest or oppose it -- we had no choice, we were afraid, we had to follow them. People in the rural area, like me, were very ignorant, illiterate and we were fearful, were intimidated. And I think everyone else was not different.”</p>	<b>E1/17.1</b> Klan Fit, T. 6 Dec 2011, 15.56.40-16.03.29

NORTH ZONE [NZ]<sup>1</sup>

North Zone			
No	Name	Quote	Source
1.	Seng Srun	<i>Sector 41, Kang Meas District – Peam Chi Kang Commune (Sub-District), Au Trakuon Pagoda.</i> “Q. when you first got back to Peam Chi Kang in early 1976, were there still monks at Wat Au Trakuon at that time? A. After my return in 1976, all monks were defrocked. ... A. After monks had been defrocked, the pagoda was turned into a security centre to detain people.”	<b>E1/346.1</b> Seng Srun, T. 14 Sept 2015, 09.36.33-09.38.40
2.	Muy Vanny	<i>Sector 41, Kang Meas District – Au Trakuon Pagoda.</i> “Au Trakuon pagoda was a security centre.”----“Q. How come you were chosen to work at the Wat Au Trakuon pagoda; can you tell us how you were selected for that assignment? A. I did not know about the selection. I was assigned to work in a mobile unit, however, due to the lack of rice to eat, then I went to stay with the soldiers. I did not know about the details of the arrangement and, later on, my unit chief was called by his elder brother that we had to be sent to stay at Au Trakuon pagoda and I was rather shocked to learn that because we heard that Au Trakuon pagoda was a killing site.”----“A. As I stated, the executions were carried out in front of the compound of the Au Trakuon pagoda.”	<b>E1/373.1</b> Muy Vanny, T. 11 Jan 2016, 10.18.05-10.20.43---- <b>E1/373.1</b> Muy Vanny, T. 11 Jan 2016, 11.12.34-11.14.31---- <b>E1/373.1</b> Muy Vanny, T. 11 Jan 2016, 14.58.05-14.59.45
3.	Prak Yut (closed session)	<i>Sector 41, Kampong Siem District.</i> “A. Between 1975 and 1979 there were not Buddhist monks and there were no pagodas.”	<b>E1/378.1</b> Prak Yut, T. 19 Jan 2016, 15.27.28-15.30.55
4.	Tay Koemhun	<i>Sector 41, Kang Meas District – Kampong Cham Province, Peam Chi Commune (Sub-District), Sambuor Meas Village.</i> “A. The commune chief was a monk there -- or had been a monk there	<b>E1/348.1</b> Tay

<sup>1</sup> The North Zone subsumes the Central Zone and the “New North” Zone (Sectors 103 and 106) because some witnesses did not precisely state the time frame of the events about which they testified.

North Zone			
No	Name	Quote	Source
		until the time that he was asked to defrock. And later on, he got married to a woman whose house was not far from the pagoda. ... A. After he was defrocked, he left the pagoda and went to live with his family. Q. And was he forced to disrobe or did he do it by his own choice? A. He was forced to defrock. Q. And who forced him to do that? A. It was the Khmer Rouge group.”	Koemhun, T. 16 Sept 2015, 10.03.22-10.08.25
5.	Him Man	<b>Sector 41, Kang Meas District – Kampong Province, Peam Chi Kang Commune (Sub-District), Pagoda [Wat Au Trakuon security centre].</b> “During the period, Cham people were forced to eat pork. Religion was abolished. And we were prohibited from praying, worship.”	<b>E1/350.1</b> Him Man, T. 28 Sept 2015, 09.35.05-09.37.16
6.	Muy Vanny	<b>Sector 41, Kang Meas District.</b> “At that time, no, and that applied to both the Khmer and the Cham ethnicities. Religion was prohibited, and that applied to the Cham and to the Khmer people.”	<b>E1/373.1</b> Muy Vanny, T. 11 Jan 2016, 10.28.18-10.30.22
7.	Preap Sokhoeurn	<b>Sector 41, Prey Chhor District – Kampong Cham Province, Thma Pun Commune (Sub-District), Andoung Ta Pech Village.</b> “There was also a case of a woman whose husband was a monk. He was defrocked at the union. He was old. So they arranged marriage for him. He was also taken away to be killed. Initially, she was taken away to be killed, but the husband was spared. But because the husband kept singing sad songs for farmers to hear afterward, that rumor was heard to Angkar, later on, when couples did not get along, both husbands and wives, were killed. ... Later on, if there were couples who refused to consummate their marriage, both husbands and wives were taken away to be killed.”	<b>E1/488.1</b> Preap Sokhoeurn, T. 24 Oct 2016, 09.31.24-09.35.05
8.	Preap Sokhoeurn	<b>Sector 41, Prey Chhor District – Kampong Cham Province, Thma Pun Commune (Sub-District), Andoung Ta Pech Village.</b> “And I have a question to you, Mr. President, and the question is the following: During the three-years-eight-months and 20 days period, why the leaders only engaged in killing the people, in starving and mistreating the people and that people were living like animals; their freedom was deprived and the food was insufficient, no proper clothing, no pagodas, no medical care given to the people and why they created and loved such a regime?”	<b>E1/488.1</b> Preap Sokhoeurn, T. 24 Oct 2016, 14.06.30-14.07.47
9.	Ban Seak	<b>Sector 41, Chamkar Leu District.</b> “A. To my knowledge, they were prohibited from practising their religion. Even monks -- Buddhist monks -- had been all defrocked. Q. What about speaking the Cham language? Were they allowed to speak the Cham language or not allowed? A. I do not	<b>E1/353.1</b> Ban Seak, T. 5 Oct 2015, 10.54.10-

<b>North Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		know about this matter. Worships were not allowed. Practise religious -- religion was not allowed. Even Khmer people were not allowed to practise their religion.”	10.57.20
10.	Sos Kamri alias Kamarutti n Yusof	<b>Sector 41, Chamkar Leu District</b> – Kampong Cham Province, Cheyyou Commune (Sub-District). “Q. This morning at 10.08, you stated that people who were religious followers were considered enemies although they might not be Cham people. Can you explain to the Court a difference between the religious followers and the Cham people? A. Of course there is a connection between the Cham people and religious followers. If only the Cham people who practice Islamic religion were killed, that was a separate matter. However, for Buddhism, the pagodas, the temples, and the Buddha statues were also destroyed. So they were talking about religions. ... If you speak about religion, other religious followers including Buddhist were also killed.”	<b>E1/415.1</b> Sos Kamri, T. 6 Apr 2016, 15.02.25-15.06.16
11.	Sos Kamri alias Kamarutti n Yusof	<b>Sector 41, Chamkar Leu District</b> – Amok Village, Spueu Village, Ponhea Kraek, Po Pring Pagoda. “Q. Did you happen to know a pagoda known as Po Pring (phonetic) pagoda? Do you know that pagoda? A. Yes, I do. ... A. I used to go to find firewood close to that location where I encountered a security or detention centre, and that location or the detention centre was abandoned. Q. You stated that you saw a detention centre. How did you know that that location was a detention centre? A. I saw shackles and I could draw a conclusion that that location was a detention centre.”	<b>E1/415.1</b> Sos Kamri, T. 6 Apr 2016, 10.50.10-10.52.08
12.	Om Yoeun	<b>Sector 41, Chamkar Leu District</b> – Chamkar Andoug Village. “I saw many cases of people who disappeared because they refused to get married. For me, I -- initially, I refused that I would not get married, but because I was forced to do so, so I had to agree. ... Q. How many couples were arranged to get married on that day? A. There were 12 couples. Q. During that wedding, did the parents of the brides and groom also participate? A. No. Q. Were there any Khmer traditional music to accompany the wedding ceremony? A. No. Q. What about monks who gave - bless the couples? A. No, there were no monks.”	<b>E1/461.1</b> Om Yoeun, T. 22 Aug 2016, 15.49.16-15.52.38
13.	Seang Sovida	<b>Sector 42, Prek Prasab District</b> – Kratie Province, Russei Village, Chroy April Pagoda. “Q. Were you allowed to practice religion in these difficult circumstances, could you do ceremonies to Buddha? And if you know, were the Cham people were allowed to practice their religion? A. No. There was no pagoda and we were not allowed to practice our religion, although maybe - rather, some workers did it secretly but it was not publicly allowed.”	<b>E1/308.1</b> Seang Sovida, T. 2 June 2015, 11.24.36-11.26.35
14.	Sou Soeun	<b>Sector 41, Chamkar Leu District.</b> “Q. ... I would like to read a statement you have given to the	<b>E1/310.1</b> Sou

North Zone			
No	Name	Quote	Source
		Co-Investigating Judges. It is -- Khmer, ERN 00348832; in English, 00360115; and in French, 00367808; in which you stated, "At that time I saw that pagoda was turned into a hospital and monks were disrobed and forced to leave the pagoda." I would like you to clarify as to where the monks who had been defrocked were sent? And why did Khmer Rouge eradicate religions? A. I was living in the forest at that time, not in the district yet. I do not recall when it was. That was the situation I got caught in. When I arrived, I saw that there were no monks in the pagoda, and I had no idea of as to where those defrocked monks were sent. I also had no knowledge of the monks who had been forced out of the pagoda. As I stated, I was living in the forest at that time, not in the district yet."	Soeun, T. 4 June 2015, 14.33.43-14.36.22
15.	Kong Uth	<b>Sector 43, Prasat Ballangk District</b> – <i>Ballangk Commune (Sub-District), Tras Village</i> . "Q. Can you tell us whether you yourself had the right to practice your religion on the worksite? A. No, I never practised my religion. Q. Was it forbidden? A. It was forbidden to practice any religion and we even could not hold any rituals. Q. Were you told during meetings whether there would be consequences in the case of any people who practised their religions, what did you risk if you practised your religion? A. We were not allowed to practice any religion so we had to comply with their instruction."---- "[Q.] <i>what were the differences between the traditional ceremonies and the ceremonies under the Democratic Kampuchea regime?</i> A. <i>It was not similar in nature at all. Currently, there would be a procession of offering, there would be a session where it was called haircut ceremony and there would be sermons given by the monks, etc. The list of activities was at length compared to a very brief ceremony held during the regime.</i> "	<b>E1/322.1</b> Kong Uth, T. 25 June 2015, 10.42.40-10.45.30 ---- <b>E1/322.1</b> Kong Uth, T. 25 Jun 2015, 11.08.25-11.10.47
16.	Hun Sethany	<b>Sector 43, Baray District</b> – <i>Trapeang Chrey Pagoda</i> . "When workers were assigned to work in other locations, they were instructed to stay in that particular place -- that is, Trapeang Chrey pagoda. Q. During the time you were working at the 1st January Dam, were there any monks at that pagoda, was anyone allowed to practice Buddhism there? A. No monks at all. No monks at all after 1975. It was until I arrived in Baray district, I knew a man named Nov (phonetic) who was my friend when we were young, he was a monk but he was armed and he was instructed to disrobe. ... As for Nho, he disrobed in early 1976. He was the last one of the monks who disrobed in that area."	<b>E1/306.1</b> Hun Sethany, T. 27 May 2015, 10.46.34-10.50.31
17.	Or Ho	<b>Sector 43, Baray District</b> – <i>Kammpong Thom Province, Ballangk Commune (Sub-District)</i> . "Q. What was the security office? Was that a former pagoda? A. After monks had been disrobed, the pagoda was turned into a security office."	<b>E1/301.1</b> Or Ho, T. 19 May 2015, 11.27.20-

<b>North Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
			11.29.21
18.	Or Ho	<i>Sector 43, Baray District – Kammpong Thom Province, Ballangk Commune (Sub-District).</i> “And as for their religion -- or, we can say also for Buddhism -- the religion was abolished. They were not allowed to worship anymore.”----“Let me tell you, Your Honour, Buddhism and Islamic religion, actually, we had the religion. We have practiced the religion in 1973 -- rather, Cham people and those who practiced Buddhism were not allowed to have any worship. In 1975, Buddhist monks started to leave monkhood one after another, and Cham people no longer had latitude or had time to pray.”----“However, what I know is that all monks left their monkhood in 1975.”	<b>E1/301.1</b> Or Ho, T. 19 May 2015, 14.07.11-14.09.03---- <b>E1/301.1</b> Or Ho, T. 19 May 2015, 15.50.20-15.53.57---- <b>E1/301.1</b> Or Ho, T. 19 May 2015, 15.58.20-16.00.29
19.	Meas Layhuor	<i>Sector 43, Baray District – Kammpong Thom Province, Ballangk Commune (Sub-District).</i> “I did not think about that, however I knew no monk was allowed to stay at a pagoda, all monks had to disrobe although I cannot recall the exact year when it happened.”	<b>E1/305.1</b> Meas Layhuor, T. 26 May 2015, 14.07.58-14.10.03
20.	Yean Lon	<i>Sector 43, Santuk District – Kampong Thom Province, Kampong Thma Commune (Sub-District).</i> “And during that time, there were no pagodas, no currency. Currently there are many pagodas, and there are monks. But killing and arguments still happen, and as I stated, during that period, there was nothing of pagodas and monks so killings were intense.”	<b>E1/317.1</b> Yean Lon, T. 16 June 2015, 14.43.13-14.46.16
21.	Tep Poch	<i>Sector 43, Baray District – Kampong Thom Province.</i> “Because I did not see the pagodas, so I felt that they did not believe in religion anymore. ... Q. But during the regime, is it correct you didn't practice your religion or if you did, you kept it hidden; is that correct? A. Under the circumstances, I thought it was right to hide it. Q. Why is that? What did you think? Why did you think that it would be dangerous to admit or to let people know you were practicing? A. As I told you earlier, I felt concerned if we conducted without any permission.”	<b>E1/461.1</b> Tep Poch, T. 22 Aug 2016, 13.30.40-13.33.03
22.	Sophan Sovany	<i>Sector 43, Baray District – Kompong Thom Province, Pagoda [Kdam Ha].</i> “Then we went to take a rest in a pagoda. There was no one inside, there were no monks but the Buddha statues were destroyed. Some of the heads were gone, or the limbs; that's what we saw. And it was very	<b>E1/199.1</b> Sophan Sovany, T. 30 May



North Zone			
No	Name	Quote	Source
		quiet. So we rested in one of the monk residences.”	2013, 11.14.51-11.17.08
23.	Chuop Non	<b>Sector 43 Baray District</b> – <i>Kampong Thorn Province, Ballangk Commune (Sub-District), Daung Village.</i> “They did not allow religious observances; the pagodas were destroyed. I did not know about the smashing of the pagodas, because I was at the dam construction site and was working the rice fields. I was a monk during the Chenla operation, but after the fall of Phnom Penh, I left the monkhood because the abbot had told me that they would eliminate religion, so I decided at that time to leave the monkhood. Some monks were killed after being accused of having had women or being accused of various obscenities as excuses to take them away and kill them. The killings of the monks were done by the POL Pot group, and those events occurred before the fall of Phnom Penh in 1975.”	<b>E3/9349</b> Chuop Non WRI, EN 00244160
24.	Say Doeun	<b>Sector 41, Kang Meas District</b> – <i>Wat Au Trakuon.</i> “Q. And what was Au Trakuon pagoda used for during the Khmer Rouge period? A. They were detained there at the security centre.”----“A. <i>The killing took place in Au Trakuon pagoda.</i> ”	<b>E1/374.1</b> Say Doeun, T. 12 Jan 2016, 11.15.20-11.16.47---- <b>E1/374.1</b> Say Doeun, T. 12 Jan 2016, 15.21.37-15.24.09
25.	Y Vun	<b>Sector 106, Chi Kreang District</b> – <i>Siem Reap Province, Sanvaeuy Commune (Sub-District), Yeang Village, Khsach Pagoda.</i> “Q. What was the pagoda in Yeang village -- so Khsach pagoda -- used for between 1975 and 1979? ... A. It was used as a handicrafts place. It was used to store rice and actually the temple was removed and one of the monk residences was used to store rice. Q. Were there people living in that pagoda during that period? A. No, there was none. Q. Was there a militia unit or a military unit that was based there on a permanent basis? A. No, there wasn't any; however, sometimes I saw few of them standing in the pagoda”----“Q. ... <i>You said that the pagoda itself, the temple itself, had been damaged and that the housing quarters for the monks were used to store rice. Were there other important buildings within this monastery? A. The temple was also dismantled. ... The library hall and the concrete study hall were used to</i>	<b>E1/368.1</b> Y Vun, T. 15 Dec 2015, 09.27.50-09.30.10---- <b>E1/368.1</b> Y Vun, T. 15 Dec 2015, 09.54.45-09.59.50---- <b>E1/368.1</b> Y Vun, T. 15 Dec 2015,

<b>North Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		<i>store rice, but the temple as well as the monks' quarters were dismantled. ... Q. And was the library a separate building or was it the same building used for two purposes? A. It was within the study hall, it was the same building. It was called the library hall ... Q. Could you tell us what happened at Khsach pagoda in 1978 and, in particular, if executions occurred there? A. In 1978, there were executions of ethnic Vietnamese, including Ta Khut."----"Yes, it was forbidden to enter the area, it was the commune chief who prohibited people from going into the pagoda. It was a restricted area. Q. Was it only he, or were there also other people who prohibited people from coming close to the pagoda? A. It was the people who worked for the commune chief. Q. So then, did the commune chief have people patrolling around the pagoda, in order to make sure that the villagers would not come close? A. Yes, that's correct."</i>	13.57.43-14.01.13
26.	Um Suonn	<b>Sector 106, Chi Kreang District</b> – Siem Reap Province, Sanvaeuy Commune (Sub-District), Yeang Village, Khsach Pagoda. “Q. What was this Khsach pagoda used for between '75 and '79? Were there still Buddhist monks there or did they still hold religious ceremonies there? A. No, there was none. There were no monks because the temples had been demolished and the monastery itself was used to raise animals or to pound rice. The structure remained there; however, the temples, the residence and the Buddha statues had all been destroyed. That year, the main temple was demolished and most of the structures in the pagoda were destroyed and only some skeleton structures of monks' quarters remained.”----“All of them were taken away and killed at Khsach pagoda and their gallbladders were removed and hanged on the wall.”----“Q. Do you know whether the other persons who were executed at the Khsach pagoda, apart from Chantha's family, were also Vietnamese, or not? A. Yes, they were Vietnamese.”	<b>E1/365.1</b> Um Suonn, T. 9 Dec 2015, 11.16.55-11.19.31---- <b>E1/365.1</b> Um Suonn, T. 9 Dec 2015, 11.21.05-11.23.40---- <b>E1/365.1</b> Um Suonn, T. 9 Dec 2015, 13.45.54-13.47.35
27.	Sean Song	<b>Sector 106, Chi Kreang District</b> – Siem Reap Province, Sanvaeuy Commune (Sub-District), Yeang Village, Khsach Pagoda. “there was no monk residing in that pagoda. Q. And why were there no monks or Buddhist ceremonies in that pagoda? A. I did not know the reason for that. ... The pagoda was used to house mobile unit workers.”----“Q. A while ago you said that you were able to observe people being led from the library, which was located in the pagoda or in the monastery, towards the execution site. Did you see how many soldiers accompanied the victims to the execution site? A. There were about 10 to 12 of them.”----“People were detained in the library hall in the pagoda. And it is my estimate that there were between 300 and 400 people in that library hall.”----“Q. Is my understanding correct that previously or before the events that	<b>E1/357.1</b> Sean Song, T. 27 Oct 2015, 15.07.52-15.10.05---- <b>E1/357.1</b> Sean Song, T. 27 Oct 2015, 15.29.54-15.31.57---- <b>E1/358.1</b> Sean

<b>North Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		<i>you describe, the pagoda was used as a sleeping quarter for your mobile unit? A. Yes, that is true.”</i>	<i>Song, T. 28 Oct 2015, 09.25.35-09.27.20----</i> <b>E1/358.1</b> Sean <i>Song, T. 28 Oct 2015, 11.18.10-11.20.23</i>
28.	Bit Na	<b>Sector 106, Chi Kreang District</b> – Siem Reap Province, Sanvaeuy Commune (Sub-District), Yeang Village, Kaoh Khsach Pagoda. “A. Yes, later on, I was sent to Wat Kaoh Khsach or Kaoh Khsach pagoda. ... I was sent to do rice farming, to harvest rice...”	<b>E1/502.1</b> Bit Na, T. 28 Nov 2016, 09.49.56-09.54.38
29.	Mom Vun	<b>Sector 106, Chi Kreang District</b> – Siem Reap Province, Kampong Kdei Commune (Sub-District), Sangkao Mean Chey Village, Kampong Kdei Pagoda. “And my team was carrying earth from Kampong Kdei pagoda to the paddy files.”	<b>E1/475.1</b> Mom Vun, T. 16 Sept 2016, 15.22.49-15.25.09

## NORTHWEST ZONE [NWZ]

Northwest Zone			
No	Name	Quote	Source
1.	Hun Chhunly	<b>Sector 1, Bat Dambang District.</b> “A. I already stated earlier that at Battambang, from the New Year of 1976, all Buddhist monks were dispelled from the pagodas.”	<b>E1/149.1</b> Hun Chhunly, T. 6 Dec 2012, 11.52.16-11.53.34
2.	Hun Chhunly	<b>Sector 3, Battambang District - Kandal Pagoda; Sector 1, Sangke District - Veal Pagoda.</b> “As for Buddhist pagodas, certain Buddhist pagodas were transformed into prisons. And the other were transformed into the detention centre; for example, one of the pagodas -- there was transformed into the operation training centre. Now, for example, if they would send anyone for operation experiment they would bring those people to this pagoda.”----“ <i>For Veal Pagoda in particular, to my knowledge, in 1979 I went back there again, and in front of the crematory oven, there was a -- people lying in front of this oven and those who were operated and then died would send and be cremated over there. So they told me I actually heard of it that it was used as a surgical operation theatre and I later on found out that it was true. And, as well, other pagodas, they were converted into security centres. They were the places where people were detained. And some of them were also converted into the warehouse of ammunition because there were bombardments by the Vietnamese on certain pagodas in Wat Kandal (phonetic) Pagoda because those places were used to store ammunition and I heard from the villagers that many pagodas were converted into prisons or detention centres.</i> ”	<b>E1/150.1</b> Hun Chhunly, T. 7 Dec 2012, 10.20.25-10.22.33--- <b>E1/150.1</b> Hun Chhunly, T. 7 Dec 2012, 10.22.33-10.25.00
3.	██████████	<b>Sector 3, Banan District (disrobed); and Battambang, Ou Sralau.</b> “In 1975, after I left the monkhood, I lived in my native village and due to the difficult living condition, I fled to Battambang. ... I was not sure of my exact duty when I was there because I was told to work there and the next day, I was given a weapon to carry and a bullet container. I was also given a mosquito net. Q. So when you were given a weapon and when you were given a mosquito net, then you knew that you had joined a military unit; is that the case and if yes, which military unit were you part of? A. When I stayed there, I knew that I was in Unit 35 and in Battalion 18.”	<b>E1/483.1</b> ██████████ T. 13 Oct 2016, 14.12.00-14.14.38
4.	Cheal	<b>Sector 1, Sangkae District – Battambang Province.</b> “Q. Sir, did you get married during the	<b>E1/484.1</b> Cheal

<b>Northwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
	Choeun	regime? A. Yes. Q. Did you want to get married at that time? A. ... I did not want to. Q. Did you have any intention of returning to the monkhood if you could, if that ban on Buddhism ever ended? A. Yes, I did.”	Choeun, T. 17 Oct 2016, 10.01.53-10.04.33
5.	██████████	<b>Sector 1, Moung Russei District – Battambang Province.</b> “It did not happen only in Battambang province. It happened all over the country. Monks and pagoda were not allowed to continue.”	<b>E1/500.1</b> ██████████ T. 21 Nov 2016, 10.48.23-10.50.48
6.	Hun Chhunly	<b>Sector 1, Sangkae District – Battambang Province, Ou Dambang Commune (Sub-District), Po Veal Pagoda.</b> “You stated in the book that Samdech Pon Sampheach, who was the Abbot of Po Veal Pagoda -- do you know whether this abbot was evacuated or not after the 17th of April? ... A. Samdech Pon Sampheach was evacuated to his native village of Ou Dambang commune. Later on I met a former Buddhist monk who told me that Khmer Rouge had taken the monk when he was in his robe, and he disappeared ever since.”	<b>E1/149.1</b> Hun Chhunly, T. 6 Dec 2012, 11.45.43-11.48.23
7.	Huot Robieb	<b>Sector 4, Sangke District – Battambang Province, Samraong Knong Commune (Sub-District), Samraong Knong, Wat Samrong Knong.</b> “I saw hundreds of monks were evacuated from various pagodas in Battambang city to stay in this Samraong Knong Pagoda. At that time, monks were not allowed to beg for food. They had them plough and farm the plantation behind Samraong Knong Pagoda by themselves, and all the monks had to grow vegetables and find food by themselves. At that time, I heard the Khmer Rouge say that monks were in a special class, the oppressive class, who just waited to have food ready. At that time, a monk named Chhorn Vang (died in 2007) who was the assistant to the abbot at Samraong Knong Pagoda told me that ‘the Khmer Rouge monk com told all the monks to quit being a monk; otherwise they would be killed and their livers would be taken to be fried as food to eat’. Five days later, I saw a monk named THON Rom (deceased), THON Sovath (a priest in Samraong Knong Pagoda), CHHIT Ruom (deceased), KIM Vi (in the United States)...etc quit from being a monk, walked to salute the elderly in the village and told them that they already stopped being monks. In mid-1976, there were no monks remaining in Samraong Khnong Pagoda; they used the pagoda as the cooperative. The cooperative chief named Ngep (deceased) stayed in the pagoda. In 1976, after all the monks had quit being monks, they had the monks raise dams and dig canals at Angdaung Thnaot approximately 5 kilometres from Samraong Knong pagoda. At the time, Samraong	<b>E3/7771</b> Huot Robieb WRI, EN 00350257-58

<b>Northwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		Knong Pagoda was a commune office for the Khmer Rouge to do work ... After a while, Samraong Knong Pagoda was used a place for the Khmer Rouge to stay. ... They put this location under the control of soldiers to be used as the interrogation place and detain people. In 1977, I saw the Khmer Rouge soldiers walking a person into Samraong Knong Pagoda, and I never saw him return. ... At that time, people in the village generally knew that the soldiers used this security center for detaining, interrogating and killing people. ... I went into this pagoda to find food and saw blood stain on the floor in the dharma school, many graves of the dead bodies and a number of dead bodies not yet buried that had a very strong odor”	
8.	Thun Sovat	<i>Sector 4, Sangke District – Battambang Province, Samraong Knong Commune (Sub-District), Samraong Knong, Wat Samrong Knong.</i> “all the three hundred monks were divided into two groups; they selected the monks with energy to build dams and canals at Svay Chumnik pagoda, located in Anlong Vil commune, Sangkae district. ... Apart from ordering the monks to farm paddies and plantations, the Khmer Rouge neither gave food nor allowed the monks to beg for alms. ... The monks who were evicted to stay in Samraong Knong pagoda were all forced by the Khmer Rouge to farm paddies and plantations. ... In April 1976, approximately 40 monks and I were summoned by the Khmer Rouge to attend a meeting at Undaung Thnaot, Svay Thom village, Samraong Knong commune to be informed about the policy abolishing monks and Buddhism; at that time, the Khmer Rouge Me Kun named Tri said that ‘the upper <i>Angkar</i> does not allow the existence of monks and Buddhism any longer from April 1976 onwards’. ... During the meeting ... the person named Tri said that ‘those who did not agree to quit from being a monk will be taken to cut trees in inundated forest’. ... They knew about taking for execution because a person who stayed with the monk named Tri secretly whispered that ‘they would not be taken to cut trees in the forest; if they had not quit from being a monk, they would have been taken for execution’. ... In April 1976, there was no even a monk staying at Samraong Knong pagoda because all the monks forced themselves to quit. At the same time, Samraong Knong pagoda was used as a detention place for people who were arrested ... Samraong Knong pagoda was also used as an interrogation place for those people. ... At that time, from a distance I saw a main monastery being demolished by the Khmer Rouge to build a hall and the pillars of this monastery were burned down. The small statues in the vicinity of Samraong Knong pagoda were smashed, and a number of large Buddhist statues were not touched by the Khmer Rouge and have remained until present. Fifteen monasteries were demolished by the Khmer Rouge; the	E3/5291 Thun Sovat WRI, EN 00375894-95

Northwest Zone			
No	Name	Quote	Source
		remaining one was used as accommodation for the Army.”	
9.	██████	<i>Sector 3, Monkul Borei District – Banteay Meanchey Province, Ou Prasat Commune (Sub-District), Ou Snguot Village.</i> “Yes, I saw that, and when the monks arrived in Prey Nup, they [Khmer Rouge] disrobed them. Whoever resisted their order to be disrobed, they would be beaten up to dead. For example, the monk governor, Ta Khim, and his deputy, NOU Sok, were killed in Wat Sras Veng Pagoda. Those who agreed to be disrobed were taken to do labor work.”	E3/9774 ██████ ██████ WRI, EN00597439
10.	██████	<i>Sector 3, Monkul Borei District – Banteay Meanchey Province, Ou Prasat Commune (Sub-District), Ou Snguot Village.</i> “At that time, all of the Buddhist monks were defrocked. After being defrocked, I was worried. I ran away from my home village ... When I left Pursat to live in Battambang, at first I lived in Wat Phnum Thum Pagoda. Later, they let me live in the pagoda because they had defrocked all of the Buddhist monks and dismissed them.”	E3/9763 ██████ ██████ WRI, EN01079336- 39
11.	Chhit Yoeuk	<i>Sector 5, Preah Netr Preah District – Tuck Chour Commune (Sub-District), Char Leu Village.</i> “Q. Thank you. So sir, during the regime -- the Khmer Rouge regime -- after April 1975 until January 1979, were you able to practise Buddhism? A. No, we could not practise Buddhism at all. Q. Why is that, sir? A. Because all the monks were defrocked and they all were forced to leave the monkhood. They were not allowed to remain in the temple either.”	E1/330.1 Chhit Yoeuk, T. 13 Aug 2015, 09.58.42-10.00.00
12.	Tak Boy	<i>Sector 5, Phnum Srok District – Battambang Province, Paoy Char Commune (Sub-District), Trapeang Thma Tboung Village.</i> “Buddhism was not allowed to be practised. No ritual was held when someone died. Neither achar nor monks would be invited to preach the sermon or attend the funeral at that time. When someone died, the only thing we did was to carry his or her body away to be buried. Q. What about pagodas, were there any monks in pagodas? A. No monks in the pagoda. Pagoda was turned to be a workshop to produce traditional medicine.”	E1/333.1 Tak Boy, T. 19 Aug 2015, 14.05.00-14.06.38
13.	Mean Loey	<i>Sector 5, Phnum Srok District – Oddar Meanchey Province, Beng or Thnal Dach Village, Bo Pagoda.</i> “The Khmer Rouge soldiers made an announcement, asking people in the entire district -- that is, comprised of seven communes, to come to a big meeting held in that pagoda. ... And for us, we were instructed to leave to the villages, that includes the civilians and the monks ... I was still a monk ... And in the morning the Khmer Rouge soldiers, who were the messengers of the district chief, came to insist that we should leave the monkhood, that we would not be allowed to be in monkhood anymore in the near future. But I insisted that I want to remain in monkhood ... I remained a monk from that month of April, and I continued until July before I decided to leave the monkhood, although they came to urge us to leave the monkhood every	E1/340.1 Mean Loey, T. 2 Sept 2015, 13.54.12-14.01.06

<b>Northwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		single day. And the main chief assistants to monks also did not want to leave the monkhood. ... So on the first day, two monks left the monkhood, and the next day, six more monks. And it continued until there was no more monks left. The monk named Tuy In Brasith (phonetic), who used to stay at Battambang still insisted that he didn't want to leave the monkhood, as he wanted to search for the Buddhist enlightenment. A month later he was sent to Nam Tau village, and he was accompanied by two young monks to go. And when two young monks returned, they left the monkhood. And from that day, we did not hear about him ... And by 1980, a village chief of Beng village, said that they held a funeral for a monk who was sent by the Khmer Rouge to Beng village, and that he was killed. And I remember that he was a commune chief during the Khmer Rouge regime. So we attended the funeral ceremony at a house near the former Khmer Rouge district office, and we were told they heard that the Khmer Rouge said that why the monk wanted to remain in monkhood? And that the monkhood was beaten by the Khmer Rouge. And he heard later that the Khmer Rouge killed that monk. And the piece of tool that they beat the monk to death, was later on put on his -- where he was buried. ... For me, after I left the monkhood ... I worked as an ordinary villager, together with other local villagers. I was assigned to uproot the tree stumps, to work in the rice fields, or to clear termite mounds.”	
14.	Yi Laisov	<b>Sector 5, Phnom Srok District</b> – <i>Banteay Meanchey Province, Pagoda [Paoy Char]</i> . “Q. Did you think of any other choices to refuse the marriage? If you had choice, what did you think you would do at the time? A. I would not get married at the time but I was too afraid to be killed. Q. Were there Buddhist or traditional rituals held during the wedding ceremony? A. No.”	<b>E1/334.1</b> Yi Laisov, T. 20 Aug 2015, 14.16.03-14.18.04
15.	Saing Nham	<b>Sector 5, Phnum Srok District</b> – <i>Banteay Meanchey Province, Paoy Char Commune (Sub-District)</i> . “A month after the fall of Phnom Penh, I was forced to disrobe. Hat UTIR, the new district governor, ordered all the monks to disrobe. The first batch of monks disrobed consisted of 25 monks, including me. Later on, all the remaining monks in the pagoda were disrobed, including the chief monk of the district and the abbot. Any monk who refused to disrobe would be sent to the uninhabited forest where there was no food. Hat told the monks that the Angkar had ordered to all the monks to disrobe. I used to hear rumours that, "Monks are disease carriers that suck the people's blood." After the monks were disrobed, there robes and items inside the pagoda were gathered up and thrown away. At that time, all the statues were smashed.”	<b>E3/7818</b> Saing Nham WRI, EN 00290384
16.	Tan Hoch	<b>Sector 5, Phnum Srok District</b> – <i>Banteay Meanchey Province, Poy Char Commune (Sub-</i>	<b>E3/5270</b> Tan



Northwest Zone			
No	Name	Quote	Source
		<i>District), Paoy Snuol Village.</i> “There were no pagodas, monks, or religious worship. ... The upper echelon gave an order to disrobe the monks, and the monks disrobed accordingly.”	Hoch WRI, EN 00284687
17.	Peng Bunthara	<b>Sector 5, Phnum Srok District</b> – <i>Banteay Meanchey Province, Poy Char Commune (Sub-District), Trapaeng Thma South Village.</i> “There was no religion, and monks were defrocked.”	<b>E3/5281</b> Peng Bunthara WRI, EN 00322939
18.	Chhuy Huy	<b>Sector 5, Phnum Srok District</b> – <i>Banteay Meanchey Province, Nam Tau Commune (Sub-District), Nam Tau Pagoda.</i> “Later I left the monkhood because POL Pot [the Khmer Rouge] arrived and burned down the pagoda. At that time I returned to live in my village. When POL Pot group arrived, they burned down the pagoda and all monks were expelled from it. ... After 17 April 1975, I was defrocked by POL Pot group, and later was sent to carry dirt.”	<b>E3/5283</b> Chhuy Huy WRI, EN 00321196 - 97
19.	Meu Peou	<b>Sector 6, Bakan District</b> – <i>Pursat Province.</i> “Trach Kraol security centre was located in the area that I could not recall the village or commune because it was located in a village -- rather, in a pagoda. However, I knew that it was situated in Bakan district, Pursat province. Q. How did you know that it was called security centre? A. The area was strictly guarded, and it was the area that I, myself, was detained.”	<b>E1/393.1</b> Meu Peou, T. 29 Feb 2016, 11.22.34-11.24.31
20.	Cheal Choeun	<b>Sector 6, Bakan District</b> – <i>Pursat Province, Pagoda [Y Baka].</i> “Q. Now, after -- you've told us that you were called to a meeting and told that you would no longer receive support and had to work in the rice fields. Did that happen to other monks, to your knowledge? Were any exempted from that? A. At the location where I lived, that is, in Bakan district, all the monks were treated the same. Q. Did any of the monks protest or refuse to disrobe? A. No monk dared to do that. All monks kept quiet and, monk was disrobed one after another until there was no monk in the pagoda. Q. For the years from the Khmer Rouge victor in April 1975, until their fall in 1979, did you see any monks who were allowed to practise their religion during the regime? A. No, there was none at that time. There were no monks. Q. What about other practices of Buddhism and traditions -- Buddhist traditions in your area? Were people allowed to do whatever traditions you had regarding prayers, regarding funerals, regarding weddings? A. I did not witness any of such thing. I did not see any monks at a funeral or any wedding ceremony. Q. Do you know if the regime -- and if you don't know, say so -- allowed the practice of religion, for example, Buddhists praying or Muslims praying? A. No, not at the time.”	<b>E1/484.1</b> Cheal Choeun, T. 17 Oct 2016, 09.15.37-09.21.23
21.	Cheal Choeun	<b>Sector 6, Bakan District</b> – <i>Pursat Province, Prey Kantouch Pagoda.</i> “I left the monkhood in 1975, that is, after the country had peace. The Ministry of Religion went to hold meetings in	<b>E1/484.1</b> Cheal Choeun, T. 17

<b>Northwest Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		various pagodas and instructed monks to work in the rice fields and to plant cotton for self-service since there -- we would no longer receive support. And for that reason, I left the monkhood.”	Oct 2016, 09.13.01- 09.14.10
22.	Sokh Chhin	<b>Sector 2, Bakan District</b> – Pursat Province, Trapeang Chong Commune (Sub-District). “Q. With regard to the forced transfer or transportation of the people by trains, according to your experience working through the period between the 17th of April 1975 to later years, you indicated that you saw old people, sick people, and young people being boarded on the trains. Can you tell the Chamber, please, have you ever seen any monks being -- or travelling on the train? ... A. I have never seen any monks travelling on the train, and I could never see them because I learned that monks were defrocked already long ago.”	<b>E1/137.1</b> Sokh Chhin, T. 23 Oct 2012, 11.31.18- 11.32.49

## WEST ZONE [WZ]

West Zone			
No	Name	Quote	Source
1.	Ou Dav	<b>Sector 11, Botom Sakor District – Pagoda [Koh Kong].</b> “In 1970, I ordained as a monk in Chrab (phonetic) pagoda in a countryside, and also during 1971, the militia group forced us to disrobe and forced us to join the revolutionary army. I had to temper myself to follow the lines of the Party and the revolution, although I had to endure wounds or that I had to be amongst the corpses in the trench, or that I had to endure sickness and fever. I had to follow the revolution and the Party. After the victory on 17 April 1975, I was removed by Democratic Kampuchea from the army, and I was assigned to engage in intensive labour in Sector 11 in Koh Kong. I was imprisoned for 13 months in the wall-less prison.”	<b>E1/499.1</b> Ou Dav, T. 11 Nov 2016, 10.04.16-10.06.46
2.	██████████	<b>Sector 37, Prey Nup District – Kampong Som Province, Wat Sras Veng.</b> “Q: Your older brother PHAN Soeung was forced to leave the monkhood. Is that correct? A: Yes. Q: He was forced to disrobe in 1975. Is that correct? A: Yes, it is.”	<b>E3/9789</b> ██████████ WRI, EN 00986703
3.	Prak Doeun	<b>Sector 31, Baribour District – Commune (Sub-District), Pagoda [Ta Mov Island].</b> “Later on I quietly said to my wife that he was lucky as he was heading back to Vietnam and that we might be in a difficult situation living in Cambodia. I said that because I saw the Khmer Rouge actually dismantle a Buddha statue. It means that they no longer had any belief in the religion.”	<b>E1/361.1</b> Prak Doeun, T. 2 Dec 2015, 14.04.02-14.05.45
4.	Prak Doeun	<b>Sector 31, Baribour District – Commune (Sub-District), Melum Village, Melum Pagoda.</b> “Q. What can you tell us about Wat Melum? What happened there? A. When I was asked to prepare the fishing net on one occasion, I was asked to travel along that pagoda where people had been killed. And people were also killed at Roka pagoda, those people were under accusation.”	<b>E1/362.1</b> Prak Doeun, T. 3 Dec 2015, 09.57.02-09.58.28
5.	Sao Phen	<b>Sector 31, Rolea B'ier District – Kampong Chhnang Province, Krang Leav Commune (Sub-District).</b> “Soon after the Khmer Rouge took power, I saw that pagodas were demolished or destroyed and used as other places not for Buddhism; for example, at this Krang Leav pagoda, the temple was detonated by landmines, and the monasteries were demolished to get materials for using in the cooperative, and the monks were defrocked in 1974.”	<b>E3/445</b> Sao Phen WRI, EN 00508574
6.	Khiev En	<b>Sector 31, Kampong Leaeng District – Kampong Chhnang Province.</b> “at that time, monks were required to defrock; that was the fact. I also learned about it. It was -- it happened in my home village as well.”	<b>E1/127.1</b> Khiev En, T. 1 Oct 2012, 14.13.28-

<b>West Zone</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
			14.16.20
7.	Nou Mao	<i><b>Sector 32, Oudong District</b></i> – Kompong Speu Province, Cheung Roas Commune (Sub-District), Pagoda [Kantuot]. “My question is: Do you know if monks were also defrocked after the Khmer Rouge took over? A. I believe that there were no more monks to be defrocked because they had already been defrocked because the Khmer Rouge soldier already engaged in the movement to make sure monks were defrocked. I think perhaps this question is rather repetitive because Ta Mok was in charge of cult section and in the rally; he promoted the idea of having all the Buddhist monks defrocked. Q. Thank you. Maybe I didn't make myself clear enough. I was referring to the period after the Khmer Rouge took over. After 17th April 1975, did you know if the defrocking of monks continued after that period? A. No more monks could be defrocked because they had already been defrocked at the very beginning. It was a kind of huge campaign in defrocking the monks by the Khmer Rouge. Although people did not wish to be defrocked, they had no choice but being defrocked after all. And again, this was all the idea of Ta Mok who was in charge of the cult section.”	<b>E1/209.1</b> Nou Mao, T. 19 June 2013, 14.24.23-14.27.05
8.	Khuoy Muoy	<i><b>Sector 37, Prey Nob District</b></i> – Prey Nob Pagoda [Srae Cham]. “In 1976, the Khmer Rouge soldiers separated me from my parents to go and live in a mobile unit in Prey Nob pagoda.”	<b>E1/394.1</b> Khuoy Muoy, T. 1 Mar 2016, 11.07.20-11.09.48

**PHNOM PENH SPECIAL ZONE/PHNOM PENH AUTONOMOUS MUNICIPALITY [PPSZ/PPAM]**

<b>Phnom Penh Special Zone/Phnom Penh Autonomous Municipality</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
1.	Riel San	“The monks actually did not stay in that pagoda. The monks had been evacuated from Phnom Penh and from elsewhere, and there were more than 100 monks.”	<b>E1/280.1</b> Riel San, T. 19 Mar 2015, 09.43.20-09.46.03
2.	████████	<i>Ta Khmao District – Kandal Province, Krapeu Village, Krapeu Ha Pagoda.</i> “I did not work in Division 703, but at one particular point in time, there were more than 2,000 children trained in military techniques at Division 703, behind the Krapeu Ha pagoda and along the Praek Tnaot (phonetic) river.”	<b>E1/418.1</b> ██████ T. 19 Apr 2016, 15.41.38-15.43.26
3.	████████	<i>Tuol Kork District - Russei Sanh Pagoda.</i> “Ta Hân told me that when he was in Phnom Penh, and was transporting the rice bundle to be transplanted in the rice field, he told me that my brother’s wife along with the wives of other cadres who worked in the sewing unit, were taken away in one truck to Russei Sanh pagoda.”	<b>E1/455.1</b> ██████ T. 11 Aug 2016, 09.46.49-09.48.40
4.	████████	<i>Tuol Kork District.</i> “Why were there no longer pagodas and money circulation and why was freedom prohibited? No money changed hands, there was no market, no pagoda to go to during the regime, and why was that?”	<b>E1/455.1</b> ██████, T. 11 Aug 2016, 11.08.39-11.10.36
5.	Bit Na	<i>Tuol Tumpun District - Tuol Tumpun Pagoda.</i> “Q. And what area were you working in when you joined the Ministry of Commerce, the geographical area? ... A. Initially I was based at Phsar Chas, and then Angkar sent me to base at Tuol Tumpung pagoda.”----“Q. As regards to your duties at Tuol Tumpung, was your work always within the pagoda or did you work outside of the pagoda? A. I worked within the pagoda’s compound.”	<b>E1/502.1</b> Bit Na, T. 28 Nov 2016, 09.41.33-09.44.10---- <b>E1/502.1</b> Bit Na, T. 28 Nov 2016, 13.42.15-13.43.40
6.	Pech Srey	<i>Between Phnom Penh and Prey Trab Village.</i> “When you left Phnom Penh and until you	<b>E1/148.1</b> Pech

Phnom Penh Special Zone/Phnom Penh Autonomous Municipality			
No	Name	Quote	Source
	Phal	arrived at Prey Trab village, did you observe any pagodas along the way? And if so, did you observe any monks in any of the pagodas? A. While en route, I did not even see a monk. I did not see any monk in any pagoda that I walked past. It was so quiet, and, of course, we were wondering what happened thus far. As for my baby who died, I was looking for a monk to pray for the soul as well but there was no monk in any of the pagoda. Q. Did any of the evacuees rest in the pagoda where there was no monk? A. At the pagodas along the road, there were of course people resting there, because while we were walking and when it was time to rest, we would rest in a pagoda if there was any, but then we were not allowed to wander around. Even when we were resting in a pagoda we were monitored by armed people.”	Srey Phal, T. 5 Dec 2012, 10.13.49-10.15.52
7.	Sim Hao	<b>Tuol Tumpun District - Tuol Tumpun Pagoda.</b> “Actually, a meeting was held in the pagoda. He asked us to look up and saw the paintings in the pagoda. There were paintings of Buddhas and Buddhist monks, and he told us that there was no use of having all of this. And then a few days later, they used the landmine and they detonated this building so that the bricks could be used elsewhere rather than having the temple over there. So, at that time, that was the order by Rith and nobody would protest his instruction at that time.”	E1/206.1 Sim Hao, T. 12 June 2013, 14.24.37-14.26.13
8.	Sim Hao	<b>Tuol Tumpun District - Tuol Tumpun Pagoda.</b> “At that time, there was no monk at all throughout the regime, and Buddha statues and all the pagodas were ordered to be destroyed. They were all destroyed. There was a temple there, and then they would say that there is no need to use the labour force to destroy the temple. They would use some monks in order to destroy the temple and then the - the remnants from the temple will be used for road construction. There was no monk at all at the time.”	E1/206.1 Sim Hao, T. 12 June 2013, 15.31.16-15.32.40
9.	Suos Thy	<b>Dangkor District - Wat Hor.</b> “Then I was in Company 23 for about three or four months. Then the battalion that I was attached to -- that is, Battalion 112, was relocated to Wat Har pagoda near Prey Sar.”	E1/430.1 Suos Thy, T. 2 June 2016, 09.20.05-09.22.34
10.	Chum Mey	<b>Tuol Svay Prey District.</b> “As far as I am concerned, during the Pol Pot regime, they had no law. They abolished religion. They killed people.”	E1/417.1 Chum Mey T. 18 Apr 2016, 14.13.59-14.16.24
11.	Ong Thong Hoeung	<b>Boeng Keng Kang District - Langka Pagoda.</b> “I never saw any monks. ... my observation was that the temple at the pagoda was kind of used for pigs -- pig cage. ... During the regime, were	E1/105.1 Ong Thong Hoeung,

<b>Phnom Penh Special Zone/Phnom Penh Autonomous Municipality</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		you allowed to respect and practice your religion? And was the celebration for the Khmer New Year allowed? A. As I recall from memory, there was no Khmer New Year celebration, but there was an anniversary for the 17 April 1975 victory. ... Besides that, I cannot recall any other event.”	T. 9 Aug 2012, 10.19.05- 10.43.40
12.	Chea Dieb	<b><i>Daun Penh District - Ounalom Pagoda.</i></b> “Yes, I met Khieu Samphan at Ounalom Pagoda. He came to open a session for the female combatants to study and I met him there once and later on, I met him at the stadium at Borei Keila; it was on the day when Hu Nim, Hou Youn was tried. I also participated in that event. He was the advisor at that place. At that time, he called the messengers of Hu Nim, Hou Youn to be interrogated.”---“ <i>Q. Very well. Regarding the meeting at the Ounalom pagoda, was it for members of the Ministry of Commerce, or who were supposed to attend that meeting, precisely? ... A. There were all combatants from the Ministry of Commerce from Phnom Penh who attended the meeting. However, only a few representatives from each unit from the Ministry of Commerce were sent to attend the meeting at Wat Ounalom.</i> ”	<b>E1/466.1</b> Chea Dieb, T. 30 Aug 2016, 13.47.14-13.48.56--- <b>E1/467.1</b> Chea Dieb, T. 31 Aug 2016, 09.05.32-09.06.49
13.	Em Oeun	<b><i>Tuol Svay Prey District - Borei Keila.</i></b> “In 1972, I did not see any particular document concerning the treatment of religion, but I observed this through the sessions I attended when leaders would say in the sessions that we should never treat pagoda's affairs as the core tasks. So they even said that monk was a waste because, if we had to dress the monk with the robes, then we had to spend money, resources unwisely for that - for those monks. So this is the languages I learnt deriving from the leaders during the sessions. Q. Did you know why religion was banned -- or Buddhism was banned? A. As indicated, I did not know the exact purpose of the policy, but we were every now and then told that it was a waste to ordain a person into monkhood. Q. You said -- were you ever aware that follower -- or believing in Buddhism was the kind of adversarial commitment? A. In 1972, such thing didn't happen, but after 1972, the CPK had an intention to oppose religion because they never valued the importance of religion in the society.”	<b>E1/115.1</b> Em Oeun, T. 27 Aug 2012, 09.21.36-09.26.37
14.	Keo Loeur	“I had friends who used to be monks and I was told that pagodas at the rear battlefield were destroyed and turned into handicraft places.”	<b>E1/316.1</b> Keo Loeur, T. 15 June 2015, 10.50.10-10.53.00

<b>Phnom Penh Special Zone/Phnom Penh Autonomous Municipality</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
15.	Sem Hoeun	“Monks were forced to disrobe in 1971. They were forced to ride bicycles, to engage in labour. And that was the beginning of the period when monks were forced to do that. Q. Who was it that forced the monks to disrobe? A. The monks were disrobed -- were forced to disrobe by Pol Pot and the Khmer Rouge.”	<b>E1/318.1</b> Sem Hoeun, T. 17 June 2015, 15.32.20-15.34.45
16.	Sao Van	<b>Takmao District - Champa Pagoda.</b> “Let me clarify and inform the Court as follows: concerning the instruction, there were soldiers at Champa pagoda and those soldiers were gathered up and taken away.”	<b>E1/385.1</b> Sao Van, T. 1 Feb 2016, 10.44.23-10.45.40
17.	Prak Khan	<b>Takmao District - Kouk Roluos Pagoda.</b> “Allow me to clarify regarding what I saw and the removal of the bodies. In fact, on the day of the 17 April 1975, and after the liberation, remaining soldiers of the former regime in Phnom Penh were arrested and gathered at the -- at the court of first instance in Takhmau, and later on, they were killed at Kouk Roluos pagoda.”-- -- “I witnessed the actual killings since I was asked to bring all those people onto the vehicles to be smashed at Kouk Roluos pagoda, and I was also asked to stand guard.”	<b>E1/424.1</b> Prak Khan, T. 28 Apr 2016, 10.08.23-10.11.12---- <b>E1/424.1</b> Prak Khan, T. 28 Apr 2016, 10.32.45-10.35.30
18.	Chea Dieb	<b>Chaom Chau Commune between Phnom Penh and Samraong Tong, Chrey Dom Pagoda.</b> “I never met Khieu Samphan personally there but I heard that Chrey Dom pagoda was under the supervision of Khieu Samphan. I was there for a month and I never saw him there. I saw only the subordinates who were doing rice farming there. I never saw him there. ... A. At Chrey Dom pagoda during the dry season we build dyke and reservoir, and during rainy season we transplanted rice.”	<b>E1/466.1</b> Chea Dieb, T. 30 Aug 2016, 15.51.39-15.55.58
19.	Phan Him	<b>Daun Penh District - Ounalom Pagoda.</b> “I did not go to visit my house after I had left, but there was one time that I went to visit my house. Leng (phonetic) became a psychotic person and was sent to study in Ounalom pagoda. A Pi (phonetic) was the chief of that unit in Wat Ounalom.”	<b>E1/467.1</b> Phan Him, T. 31 Aug 2016, 15.55.30-15.57.34
20.	Pean Khean	<b>Pagoda [Damnak Sandeat/Smach].</b> “Back then, in the regime, had you ever seen monks in pagodas? A. Before Phnom Penh was liberated, there were normal pagodas and activities, there were monks, there were pagodas; people would go there and pay homage to the monks at those pagodas before 1975. Q. What happened after 1975? A. After 1975, such practice were in no	<b>E1/71.1</b> Pean Khean, T. 2 May 2012, 14.25.40-



<b>Phnom Penh Special Zone/Phnom Penh Autonomous Municipality</b>			
<b>No</b>	<b>Name</b>	<b>Quote</b>	<b>Source</b>
		existence. There were no pagodas; pagodas were removed and there were no priests. Q. Do you know where monks were taken to? A. I don't know, but I heard people saying that monks were defrocked or disrobed.”	14.30.39
21.	Khiev En	“I knew about that issue because in my village the monks were defrocked or forced to leave monkhood. ... After being defrocked or forced to leave monkhood, they were sent to work at the working site to build dams and dikes.”	<b>E3/438</b> Khiev En WRI, EN 00375876
22.	Duch	“And workers who evacuated from Phnom Penh were transferred to factories, and education was abolished, religion was no -- was disband ... Pagodas were destroyed when the enforcement -- metal bars were used for other purpose. ... There was no religion, there was no belief, there was no gratitude to parents, and so on and so forth.” ---- “ <i>when I was in charge of the chief and I led the interrogation that You Peng Kry told me that Mat -- Nat, rather, was a brilliant person, that this monkship failed. That's what he told me.</i> ”	<b>E1/51.1</b> Duch, T. 20 Mar 2012, 11.18.14-11.21.24---- <b>E1/51.1</b> Duch, T. 20 Mar 2012, 14.04.14-14.06.24
23.	Em Oeun	“I loved Buddhism and I loved people, but at that time the Party asked me to smash the pagoda, the Buddha, but I had no choice. I loved Buddhism and I was bestowed with the authority to smash the religion ... That was the overall picture of the destruction of Buddhism.”	<b>E1/113.1</b> Em Oeun, T. 23 Aug 2012, 14.02.08-14.05.22
24.	Sao Sarun	“About four-ten days after the 17th April 1975, I went to attend the meeting at the Cambodian Soviet friendship school for three days. In that meeting, the presenters at the opening sessions were NUON Chea and POL Pot. POL Pot spoke the most. Both of them talked about political matters, cooperative organization, currency prohibition, market and monastery closings and stated that they would be reopened in the future. I did not see IENG Sary, IENG Thirith and KHIEU Samphan in that meeting. Hundreds of cadres from all provinces were also attending that meeting.”	<b>E3/367</b> Sao Sarun WRI EN 00278694