



អង្គជំនុំជម្រះវិសេសវិសេសសាលាដំបូងក្រុងភ្នំពេញ
Extraordinary Chambers in the
Courts of Cambodia

ការិយាល័យសហចៅក្រមស៊ើបអង្កេត
Office of the Co-Investigating Judges
Bureau des Co-juges d'instruction
សំណុំរឿងព្រហ្មទណ្ឌ
Criminal Case File /Dossier pénal
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ព្រះរាជាណាចក្រកម្ពុជា

ជាតិ សាសនា ព្រះមហាក្សត្រ

Kingdom of Cambodia

Nation-Religion-Kingdom

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On the twenty-second of November, two thousand and eight, at 5.45 p.m., at Phnom Penh,

We, **Bernard BRUN** and **SVAY Samnang**, Investigators of the Extraordinary Chambers, being assigned by the Rogatory Letter of the Co-Investigating Judges, dated 21 November 2008,

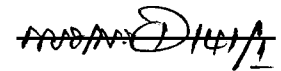
Noting the Law on the Establishment of the Extraordinary Chambers, dated 27 October 2004,

Noting Rules 24, 28 and 60 of the ECCC Internal Rules,

With **BELL Sak-Phealkdey** as sworn Interpreter of the Extraordinary Chambers,

Recorded the statements of **ONG Thong Hoeung**, a witness, who provided the following information regarding his personal identity:

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The undersigned, **ONG Thong Hoeung**, was born on 7 August 1945, in Chrung Romeas, Kampong Kong commune, Koh Thorn district, Kandal province. He is of Cambodian nationality.

His father, Ong Ly, is deceased, and his mother, Try Yei, is alive. The witness' current residential address is: Rue de la Station de Wolowe, 1200 Brussels, Belgium.

He is married and is father of two daughters, aged 30 and 25 years. The witness is a retiree.

- The witness has no criminal record.
 - The witness declared that he/she can read, write and understand the Khmer language.
 - The witness declared that he/she cannot read or write any other languages.
- Therefore, the original of this Written Record is written in the Khmer language.

- We advised the witness that an audio or video recording was being made of this Interview.
- The witness told us that he is not related to the Charged Persons but he told us that he is related by marriage to Civil Parties, namely his sister-in-law, Ros Sarin, whose husband was killed at Tuol Sleng.
- The witness took an oath, in accordance with Rule 24 of the ECCC Internal Rules.
- We notified the witness of his right against self-incrimination, in accordance with Rule 28 of the ECCC Internal Rules.

Questions (Q) and answers (A):

Q: Where in Cambodia did you live from childhood?

A: Until age 16 I lived in my village with my parents and seven brothers and sisters. I attended the village primary school. At age 16, I went to Phnom Penh to attend secondary school at *Collège de Koh Thom*, and later at *Lycée Yukothor* in Phnom Penh. I came to Phnom Penh with one of my elder brothers, Ong Sontarak, who later died of starvation under the Khmer Rouge regime. He was a university lecturer. I was staying at his house while attending school.

Q: What did you do after secondary school?

A: I went to France. My elder brother was based at the Cambodian embassy in Paris. I thus went there to continue my studies; I was aspiring to become a writer or a journalist. This was in 1965. I was staying at my brother's house in Paris. When he moved to Uruguay on assignment as a diplomat, I moved to "*Maison du Cambodge*" in the university residential complex called *Cité Universitaire*. This happened shortly before the coup in Cambodia. It was in or around the year 1970.

Q: How were you faring while in Paris? Who did you meet? Who were your friends?

A: In order to answer that question, I have to refer to what I knew then about my country and what I thought. Cambodia was an underdeveloped country. I have to

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say that I knew very little about Cambodia; all I knew was my mother's province, the nearby provinces and Phnom Penh. Despite living some 30 km from the border with Vietnam, I never went there. Before I left Cambodia, I thought that my country was like all other countries, i.e. developed and afraid of no one. This is because I was not well-travelled and my only contact with the outside world was through radio programmes, especially on Chinese radio stations. I had a very narrow view of my country.

I was quite taken aback when I arrived in Paris. I realized that my country was quite poor. Because this was a period when people took a great deal of interest in the third-world, I developed a fondness for people like Michel Rocard, Cohn-Bendit and André Glucksmann. We harboured dreams of a better world. I started to read a lot (Victor Hugo, Russian novels).

Before leaving France, I had already started to develop progressive ideas, because the problems of unemployment that I saw raised questions in mind about the Sihanouk regime, in particular the fact that it did away with the democratic movement only to introduce a single people's party regime. Before the advent of the Sihanouk regime, Cambodia was governed under a parliamentary system similar to the one which was in place in France under the Fourth Republic. Prince Sihanouk was afraid of losing his throne; this is why he abolished the parliamentary system.

Q: While in Paris, did you join any party or political movement?

A: I was approached by the French communist party through students (*Union des Etudiants Communistes de France*). I preferred to join the PSU, which was the reformist party led by Michel Rocard; however, with my liberal arts background, I did not consider myself disciplined enough to be a communist.

Q: What can you tell us about your membership in the Khmer Students' Union?

A: Since I was opposed to the coup d'état launched by Lon Nol, on 18 March 1970, I felt a connection with this student movement in that it too was against Lon Nol. Already I while still in Cambodia, my heroes were Khieu Samphan, Hou Yun and Hu Nin, and I think that the youth of my age felt the same way then. These were people who had the courage to fight back against the government; they were not afraid, they were honest and not corrupt. I valued such qualities.

Q: Who were the members and leaders of the Khmer Students' Union?

A: Pol Pot (real name Saloth Sar), Ieng Sary and Khieu Samphan were the three founders of the movement. At the time, the Khmer Students' Union was a progressive union and it advocated national unity among Cambodians. It had a great deal of influence among students, but also Cambodian youth through newspapers (such as *Dépêche du Cambodge*). The articles were written by people in Phnom Penh, who had studied in France. By then, Sihanouk had coined the

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name “Khmer Rouge” to refer to a group of Cambodians with progressive leanings. By the time I joined the movement, it was led by students who had returned from France. Pol Pot, Ieng Sary and Khieu Samphan had returned to Cambodia many years earlier; I did not know if they were still connected to the movement. In meetings I attended, no one knew or mentioned the name Pol Pot or Saloth Sar. It was not until 1972 that we heard about an underground movement in Cambodia. That year, 1972, Prince Sihanouk was Chairman of the *Front Uni du Kampuchea* (FUNK), which included such movements as the “Angkar” (organisation), the Sihanoukists and the Neutrals. There was no reference to a communist party at the time. It was in his capacity as representative of the Angkar that Ieng Sary was sent to Beijing as special representative of the internal movement. Ieng Sary had a great deal of influence, because whenever Prince Sihanouk tried to do some that Ieng Sary didn’t want done, it wasn’t done.

Q: Why was the Khmer Students’ Union dissolved in 1971?

A: This Union was founded under the influence of the French Communist Party. This came to my knowledge later when I started to write my book and was consulting records of the French communist party and reading confessions of students who had been killed at Tuol Sleng. While Pol Pot was in Paris, he was a member of the French Communist Party. Some years thereafter, while in the maquis, they developed close ties with the Chinese Communist Party. While they were in Paris, they leaned toward the Soviet Union, and later toward China. It was Ieng Sary who took the decision to dissolve the movement, because to his mind, the French Communist Party was too closely associated with the Vietnamese Communist Party.

Q: What can you tell me about the Cambodian delegations which came to Paris?

A: Ieng Sary came to Paris several times with delegations; for example, while travelling to conferences of non-aligned countries as Minister of Foreign Affairs. We were informed [of such visits], and like everyone else, I used to go and listen to what he had to say. He always carried the same message, consisting in justifying the country’s policies and asserting that all was fine and that life in Cambodia was good. I do not recall the exact dates, but I think that such information can be found in the records. This happened before and after 1975. I know that Ieng Sary even addressed the United Nations General Assembly, where he stated that his country had never been more prosperous and happier over the last 2000 years.

Q: As an intellectual, didn’t you realise that this message could be propaganda?

A: I had my doubts, but I was not prepared to believe that Cambodians could kill fellow Cambodians. I was advised by François Ponchaud, a priest and writer, not to return to Cambodia because of the risks facing people like us. I think that he was told this by Cambodian refugees in Thailand. Even my brother, then

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ambassador in Washington, came to see me and advised me against returning to Cambodia.

Q: Why were you so bent on returning?

A: It had always been my intention to return to Cambodia after completing my studies. It was never my intention to stay abroad and live there. In 1973, I married Chour Bounnie, a student who was writing a thesis on women's rights.

Q: How much earlier did she return to Cambodia, and why?

A: She returned three months before I did after discussing the matter with my friends and me, and I was very proud of her. I believe this happened in the year 1976. She felt that Cambodia needed her, especially in regard to women's rights. However, my wife was wary, because Ieng Sary was inconsistent. Whereas he told us to bring back just the bare minimum for ourselves, he asked us to buy expensive items to bring back for his children and wife.

During that period, I was without news from my wife, my father and my family. Also news from home was going from bad to worse. However, whenever a delegation came to Paris the message they carried was that all was well, notably from such people En Sophea, a student friend of mine, who was close to Ieng Sary. In fact, he never told me the truth. Since I had encouraged my wife to return to Cambodia and was without news from my loved ones back home, I felt like I was painted into a corner, and I would have considered myself a coward had I left them to fend for themselves, especially my wife. Two thoughts went through my mind: first, I was not prepared to admit that Cambodians could kill fellow Cambodians, and also things could not be as good as they were made to sound. Despite all the warnings from my friends and my brother, I got on the airplane and flew back to Cambodia on the Chinese airline (the only one then). I think this was in late June or early July 1976.

We marked a pause in the interview on 22 November 2008, at 12.30 p.m.

Witness	Interpreter	Investigators
[Signed]	[Signed]	[Signed]

We resumed the interview on 22 November 2008, at 2.10 p.m.

Q: Which Cambodians were with you on the same flight?

A: There were about 40 of them, including Ieng Thirith's family members, her mother, her two sisters and the three children of one of her sisters. There were about 15 officers or non-commissioned officers of the Lon Nol army. They were

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refugees in the United States. On our arrival in Beijing, we were met by Cambodian diplomats; I did not know their names, except for Pich Chheang. I believe he is still alive. Also Chinese officers were on hand to meet Ieng Thirith's family.

I flew out of Paris. There were no direct flights to Cambodia. One had to travel via Beijing. I went on a brief tour of Beijing. The city looked quite unwelcoming; I toured it with friends. I seized this opportunity to send a postcard to my brother, telling him that sad as I was to return to Cambodia, I had to. I spent two nights in Beijing.

Q: What was the mood on the flight?

A: Some people were coming back to be reunited with their families; the soldiers were coming to defend Cambodia after having heard rumours about war with Vietnam; some other people were travelling with their entire families. Some had heard Ieng Sary's appeal for all Cambodians to return to their country. While some were returning because of home-sickness, others were returning because of love for their country. I think that people had seen reports about the situation in Cambodia, but were not prepared to believe such reports.

Q: Did you talk to Ieng Thirith's family?

A: Yes, her mother. She reminded me of my mother. There was another woman whose husband had worked for the Khmer Republic during the Lon Nol era; she was carrying the urn containing her spouse's ashes. She was travelling with her three children, two sons and one daughter, who was a student. These people were not at all politically-minded and were completely unaware of the situation in Cambodia.

Q: When did you meet the ambassador and other diplomats?

A: The ambassador did not come to meet me at the airport, but I met him at the embassy at the dinner where he spoke with us. He asked what people in Europe thought of us. I answered that those who supported us were hoping that the country would open up so they could come to see how it was faring. To this he answered that such people were all revisionists and that the revolution did not them. In saying what I said, I was thinking about people like Jospin and Chevenement, who supported the *Union Nationale du Cambodge*. At the time, even the Gaullists were more or less supportive of the Union.

Q: While at table, what did you observe about the diplomats' behaviour?

A: Pich Chhesang behaved like a peasant. The young diplomats around him appeared unsophisticated. They were dressed in regular street clothes consisting of a white shirt and a pair of trousers.

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- Q: Did they have a special message for you or did you ask questions?**
- A:** No, we didn't dare. The ambassador told us that the country needed us, Cambodians, for nation building and that there was no reason to harm our fellow countrymen. At the time, I did not understand why he said this. The Cambodian embassy was quite austere. I found it peculiar for the décor and the furniture to be so simple.

- Q: Who arranged for your stay in Beijing?**
- A:** The Chinese airline paid for the hotel. I thought that I could move about freely, but in hindsight, it seems to me that if I had tried to return to Paris, the Chinese authorities would not have allowed me, because they were in cahoots with the Cambodian embassy. But this thought did not occur to me then. In Beijing, we were under the impression that we were not free and could not meet with Chinese people or interact with them.

- Q: In your book (*J'ai Cru aux Khmer Rouges*, p. 35), you mention that only three embassies were open in Phnom Penh at the time. How did you know about this?**
- A:** I think it came to my knowledge while I was Beijing, but I do not remember when or how. I believe the other two were Cuba and possibly North Korea or Egypt.

- Q: Where is Pich Chheang currently?**
- A:** I don't know for sure, but around the time of Pol Pot death, I heard him being interviewed on Voice on America or Free Asia, or in other newspapers.

- Q: After meeting the embassy staff, you had concerns about the hostile situation in Cambodia. Does this mean that some passengers tried to return to Paris?**
- A:** I don't know.

- Q: Despite your concerns, you left Beijing and returned to Phnom Penh?**
- A:** Yes, with the same airline, but in a smaller aircraft.

- Q: Was the mood the same on this flight as it was on the flight from Paris to Beijing?**
- A:** On this flight, there were also Chinese nationals, but we did not mingle with them. While overflying Cambodia, we were so overwhelmed with nostalgia that we forgot about our apprehensions and fears. In fact, the mood was one of joy, but I cannot speak for everyone. We even tried to see the damage the American B-52's had caused when they bombed our country. For a moment, we forgot about our fatigue. It was such a great feeling to fly over Cambodia. After about 4½ hours in the air, we landed at Phnom Penh International Airport. It was about one o'clock in the afternoon. It was very hot. There was excitement in the air. But looking in the arrival area, we could not see our families; I could not see my wife.

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People wore black. The Chinese wore white shirts. When we disembarked, we were segregated (Chinese from Cambodians). Women in black came and asked for our passports and tossed them into baskets, saying that they would return them later. I realized that we were not going to get our passports back.

Q: Who was there to meet you?

A: I met some people, students I knew from before, who had returned from the Soviet Union or Czechoslovakia, but they were unwilling to speak with us. The only one who did was So Hong – he is still alive –; he often travelled with Ieng Sary abroad. Whenever he came to Paris, he would promise to show us around Cambodia, and was very cordial. However, this time, he was aloof. He told us that someone was coming to attend to us. We were surprised. He did not say anything further to us. I did not see him until much later, before the Vietnamese came. I later learned that he was an official of the Ministry of Foreign Affairs.

We were told to climb into pick-ups. There were few people on the way. People wore black. We passed the occasional army truck or pick-up. The roadside looked unkempt. There were many junked vehicles and refrigerators, as well as abandoned houses. The area appeared emptier than it was when I left for France. The driver and the person who was with him (armed) did not speak to us.

Q: Did you see any armed individuals?

A: Yes, youths of short stature. They too wore black or dark khaki. They carried weapons, but I do not know precisely which type.

Q: Where were you taken after you left the airport?

A: We were taken straight to the Khmer Rouge-Soviet technical institute, called Kar 15 at the time. There, I saw most of my old friends, whom I had met in Europe or in France, and who had returned to Cambodia before I did. I immediately felt like I was in a Nazi camp.

Q: What gave you this impression?

A: What struck me wasn't so much the camp's structure, but rather the people's emaciated appearance. These were people I had met barely six months earlier. Some were walking about while others worked (cooking, digging). There was a bad smell. I did not see many soldiers, but there were some: Khmer Rouge soldiers, some of them armed. You could recognize them from their outfits. The camp authority, the Angkar, informed us that we could not leave the premises.

Q: Who was there to meet you?

A: It was returnees like us; they spoke in the name of the camp chief, someone named Phum. They gave us instructions, saying that we were not allowed leave

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the premises, and reminded us about discipline. After that, two Khmer Rouge soldiers searched our luggage. They took out books and radios.

Q: Despite the fact that the camp was surrounded by a wall, its boundaries were indicated to you. What was the punishment for disobedience?

A: Yes, that's correct. It was made clear to us that disobedience would not be tolerated. I knew – even though it was not said in explicit terms – that we would be killed if we disobeyed. We attended daily meetings at which we were reminded of the regulations. For example, we were not allowed to go beyond the rail tracks or speak to anyone from outside the camp. Anyone who did so ran the risk of being taken away; we did know exactly where, but we were well aware of the danger involved. We mistrusted people with whom we had been friends previously.

Q: What were the conditions like?

A: On the first day, we were given a lot of food, but the second day, we were told to take heed and not think of ourselves only, but bear in mind that others had less food and think about others. In fact, we felt that we were being told to eat little like them. The same applied to work. Whereas we were not told to work, we were shown that others were working and told to join the group. The work consisted in expanding the rice planting areas by demolishing houses and fertilizing the soil with ash and dirt from termite mounds. The group leaders were individuals like us. The groups were self-managing and under the ever-present supervision of Khmer Rouge, who were sometimes more accommodating than our fellow detainees.

Q: How long did you stay there? Did you meet anyone you knew?

A: Yes, I saw my wife on the first day. I saw her from afar. She looked at me and then went off to work with the others from her group. I did not quite understand why she did not come to me, but I did not dare ask. I started observing people trying to figure out why they acted the way they did. In the end, I spoke to a woman who knew my wife. I asked her where her husband was, and she answered that she did not know, adding that he had been called up by the Angkar. I asked her to explain why she did not know where he was and she answered that she did not know, and she showed a clear lack of interest in talking to me. The other people I knew exhibited the same attitude. I went into isolation and tried to figure out what was happening; I wondered whether people had gone mad. Later that evening, my wife came and asked me if I knew where I was going to sleep. She also advised me to avoid behaving like everyone else and doing certain things, because we were judged on our behaviour mainly. She emphasised that it was prohibited to ask questions or to dissent. Finally, after a few days, someone gave me permission to spend time with my wife.

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- Q: Were you told to change the way you dressed?**
- A:** We were told that we had to dress like everyone else. We put our clothes in mud in order to make them look darker.

- Q: What were conditions like in terms of hygiene?**
- A:** It was not a top priority. Some of the older people made arrangements to have boiled water.

- Q: Did any of the top Khmer Rouge leaders pay a visit to the camp while you were there?**
- A:** Before I arrived, my wife attended a meeting with Khieu Samphan; he had come to talk about how about how to re-educate oneself and how to behave like a peasant. I describe this in my book, *J'ai Cru aux Khmers rouges* (p. 6). Personally, I did not see any of the top leaders during my sojourn at Kar 15.

- Q: Were all the people who travelled with you from Paris sent to the same camp?**
- A:** When we arrived, we stayed together. After that, the soldiers were sent to other places. I know that there was another camp called Talay, but I don't know if this is where the soldiers were sent; also I don't know its exact location. I also heard shortly thereafter that Prince Sihanouk's children were sent to this camp. I was told so later by people from the camp in Talay who moved to Kar 15.

- Q: Do you remember the names of Prince Sihanouk's children?**
- A:** I no longer remember their names, but I remember that one of the princesses was rather chubby. I know that the other two are deceased.

- Q: Were families segregated when they arrived at the camp?**
- A:** Yes, I witnessed this. Children were segregated from their parents, and husbands were also segregated. Sometimes children were sent to other camps. Children were not allowed to call their parents "daddy" or "mummy". However, children were very well fed and were allowed to learn to read and write. The lessons were taught by individuals among us, mainly women. The teaching was based on a Khmer Rouge manual.

- Q: What happened to those who fell sick?**
- A:** They received treatment at the camp. Sometimes, Khmer Rouge doctors came. But I was told that before I arrived, an engineer who had a stomach ailment was taken to hospital, and that no one knows what happened to him thereafter. Also before I arrived, another person tried to commit suicide, but failed. We were told that this person was taken to hospital, and was not seen thereafter. In the majority of cases, people were treated at the camp using whatever means were available. We used to hide medicines and use them among ourselves.

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Q: Did you ever attempt to resist?

A: Some people tried, including soldiers; but whenever the Khmer Rouge heard that something was awry, they would whisk away the person involved, and the person was never seen after that. Some people went on a hunger strike and some others tried to escape; they were never seen again at the camp.

Q: You said that you were not allowed to ask questions or to speak, and in your book (p. 61), you describe Koy Chea, the torture he endured and his execution at the Tuol Sleng security office. How did you find out about this?

A: I attended the meeting where Koy Chea – who was a journalist in Moscow - talked about himself and apologized for having made his living the way he did. The next day, I realized that he had been removed from the camp. And later, when I was working at Tuol Sleng, I saw his name on the list of Tuol Sleng prisoners. Having seen the instruments of torture at Tuol Sleng, I think it is safe to assume that he was tortured and executed. I worked at Tuol Sleng from August to November 1979. My work consisted in keeping lists of individuals who were reported missing, translating confessions into French in preparation for the 1979 trial. I saw more than 100 names of people I knew, people I have not seen since. Tuol Sleng was also called S-21, but I did not know this until later. The correct name of Kar 15 was Kar 15 Office or Kar 15 Centre.

Q: When you arrived at Kar 15, were there others who had arrived on other flights?

A: Yes. Many.

Q: How many were you at the camp?

A: More than 2000, but we were divided up into several centres. The camp closed down at the beginning of 1977. People were moved to the camps located at *Terres Rouges*, Boeng Trabaek and Takhmao. Personally, I must have stayed there for about four months before I was sent to D-2 (a farm implements factory); I spent one month and a half there. The majority of the workers there were children. The manager was named Sok. This is where I was when I heard the news of Mao Tse Tong's death. After the announcement, we were told that anyone who left the factory premises would be sent to security. D-2 is located near Phnom Penh. After that, I was taken ill and sent to Hospital 75 on the premises of *Lycée Yukonthor*. We were then taken to Takhmao. The situation there was becoming increasingly unbearable. One of our friends was caught trying to escape. I also heard of others who were caught trying to escape. Later, I saw their names in the records at Tuol Sleng. Whenever someone was caught trying to escape, we would be called to a meeting and told simply that this was prohibited and that it was not a good thing. We were expecting to see them returned to the camp, but they weren't. We did not ask too many questions and assumed that they were sent to work in

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cooperatives. As for me, I was transferred to Boeng Trabaek in 1977. I am uncertain about the dates.

Q: Did your wife follow you whenever you moved from one camp to another?

A: Yes, except when I worked at the D-2 factory.

Q: What was the situation like at Boeng Trabaek?

A: It was the same as in other camps, but the Khmer Rouge cadres in charge of the camp were more brutal. Whenever someone was caught picking fruit, we would be called to meeting in order to inform on each other. We were pushed to inform on each other. Personally, I never informed on anyone, and I was never asked to.

Q: Who were the people at Boeng Trabaek?

A: By then, we did see former soldiers. Also, we did not see the Khmers from the United States. Most of them were nowhere to be seen by then, just like the Khmers who had returned from the Soviet Union. The majority of the people at Boeng Trabaek were Khmers who had returned from France. Most were either civil servants or "intellectuals". Savoan was the chief of the Boeng Trabaek camp. He treated us badly, but after that, shortly after the Vietnamese came, I saw his name in the records at Tuol Sleng. Takhmao and Boeng Trabaek were the harshest camps. This is when most of us – including my sister-in-law's husband – were moved from Boeng Trabaek and sent to Tuol Sleng.

Q: On page 112 of your book, paragraph 3, you mention that you were totally unaware of the situation and that *La Voix du Kampuchea Démocratique* was the only news source? What was it?

A: It was a radio station we were made to listen to.

Q: On page 113 of your book, you give a detailed description of the situation, whereas on the previous page, you indicate that you had no access to news. How did you come to know about the situation or how did you manage to give such a detailed description of the country?

A: When I went to the D-2 factory, some of my friends were sent to the Angkor Chey farming project. When I saw them later in Takhmao, they told us about their experience at Angkor Chey.

Q: How long did you stay in Boeng Trabaek?

A: Approximately three months.

Q: Were there political training sessions at Boeng Trabaek?

A: They tried to drive home the message that class struggle was not impeded by lack of material wealth. Whenever we said that we felt nostalgic about past material wealth, we were told that we were not showing solidarity; and when we said that

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we were satisfied with our lot, we were called liars. Such sessions were led by Savoan. We used to hold meetings for anything and everything. We were confused. We did not know who was senior to whom.

Q: Did any other Khmer Rouge leaders pay a visit to Boeng Trabaek?

A: As far as I know, none did before I went to the camp at *Terres Rouges* in 1977.

Q: I would like to show you a document written in French; it is numbered 00142162 in the Court records. Can you tell us if you recognize the statement; it bears your name?

A: I have never seen this document; this is the first time I have seen it. I have noted some errors, which I will point out to you. Nonetheless, I confirm what is written: that I saw Ieng Sary at Boeng Trabaek several times when he chaired meetings beginning in October 1978. The mistake is in paragraph 2: it is in regard to my stay at D-2, and in particular the passage concerning my friend Gnang in which is indicated that he wanted to go to the cooperative and was taken away by the Khmer Rouge never to be seen again. He is still alive, and he never went to work at the cooperative.

Q: In the last paragraph of the document, it is mentioned that throughout your time in detention, you never saw anyone dying of starvation or disease. Do you stand by this assertion?

A: I confirm that I never saw anyone dying of hunger or disease, apart from a colleague at Boeng Trabaek, who had a heart attack in October 1978 after my return. I should add that I refute this document and that I was not asked to re-read it or to sign it; also it reflects only part of what I said.

The document numbered ERN 00142162 is annexed to the present Written Record. It will be initialled by the Investigators. The Witnesses disputes the contents of paragraphs 2 and 3 of the document; paragraph 2, as explained earlier; the name of the person referred to in paragraph 3 is spelled Leng Sirivuth, but the correct spelling is Lean Sirivudh.

Q: In your answers, you have indicated that you saw Ieng Sary at Boeng Trabaek when you returned from camp at Terres Rouges. What was the reason for his visits?

A: First, he said that he didn't know that we had been at the camp at *Terres Rouges*; he then asked us how things went at this camp. But to my mind, he could not have been unaware considering that two or three days after we arrived at the camp at *Terres Rouges*, two or three of his nephews left the camp and returned to Phnom Penh. I do not remember his nephews' names. I know that they were Ieng Sary's nephews by marriage, because they were with me on the flight. He went to great lengths to cajole us, and showed great kindness. He said that we were to be served

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three meals a day and added that we were being prepared to work in various ministries, including with him in the Ministry of Foreign Affairs. He told that now [then] he was the one in charge and that the “traitors” were longer in charge. He told that he had always been on our side but could not do anything until then. During the meeting, Ieng Sary said that he had read confessions of Cambodians who had returned from abroad, including those of Van Piny and Lean Sirivudh. He could not have been unaware of the existence of Tuol Sleng, since the confessions came from there. When Ieng Sary referred to Van Piny as having two documents, he meant that he [Van Piny] was mentioned twice by two different individuals; and for this reason, he [Van Piny] was arrested. Anyone whose name was mentioned in two confessions was considered to be part of a syndicate of traitors. During his speech at Boeng Trabaek, Ieng Sary said that the number [of confessions] had gone up to three.

Q: According to you, your sojourn at Boeng Trabaek was divided into two phases, namely before and after you were sent to the camp at *Terres Rouges*. Do you know the official name of this camp?

A: The official name after my return was Boeng Trabaek Office, B-30, B-31 and B-32. I know that B-32 was for former diplomats; this is where I went when I returned from *Terres Rouges*. The people at B-31 were preparing to go work in the ministries. Most of the people were in B-30. As far as I am concerned, the situation was uncertain. The reason I was called back from *Terres Rouges* was because my re-education was considered to be “satisfactory”. I stayed at the Boeng Trabaek camp until 7 January 1979, on the day the Vietnamese arrived.

Q: Did you know the political structure of Kampuchea then?

A: When I went to *Terres Rouges*, I knew that there was a communist party of Kampuchea, because Pol Pot had been to Beijing, and this had already been mentioned at meetings shortly before that. I knew that Pol Pot was the party’s Secretary General. I know that both Ieng and Nuon Chea were members of this party.

Q: What did you know personally concerning Nuon Chea?

A: I heard his name mentioned every so often while I was at *Terres Rouges*, but I was uncertain as to what he did.

Q: Regarding the death husband of Ieng Thirith’s sister-in-law, did it occur before or after Pol Pot came to power?

A: He died of a heart attack in Berlin after Pol Pot came to power. I no longer recall the exact date. His death is unrelated to the Khmer Rouge regime.

Q: At what point did you realize that Ieng Sary was the person with overall oversight over the camp at Boeng Trabaek?

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អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១

ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩៤១។

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rom: 0101/1

A: This came to my knowledge when I returned from *Terres Rouges*. Before that, I thought that he was the one mainly in charge of Cambodian who returned from abroad.

Q: On page 202 of your book *J'ai Cru aux Khmers Rouges (paragraph 2)*, you mention that when you returned from *Terres Rouges*, Ieng Sary asked you some questions, and you write: "During our meetings, Ieng Sary also said that the enemy networks had been eliminated, thereby confirming the "cleansing" Rom had described to us on the boat". What do you have to say about this sentence?

A: Rom was a Khmer Rouge doctor at *Terres Rouge*; she is the one who performed the Caesarian section delivery of my daughter at the camp. Rom told us that our former Khmer Rouge educators in the camps were all traitors. Based on what I know, I have no doubts about the fact that Ieng Sary knew about the purges.

Q: Do you consent to having your book *J'ai Cru aux Khmers Rouges* annexed to this record and recorded into evidence?

A: Yes, I do.

Witness: I am the author of this book. It is mainly based on notes which were taken by my wife about our life during the Democratic Kampuchea under the Khmer Rouge regime, between July 1976 and 7 January 1979. I should add that the title *J'ai Cru aux Khmers Rouges* was suggested by my editor in France, Buchet/Chastel, and that the literal translation into Khmer of the title would be *Retour sur une illusion*. The last three chapters of the book, 10, 11 and 12, are mainly based on my own reflections and notes.

- One copy of the Written Record was provided to the witness.
- The Written Record was read out to the witness; the witness had no objections and signed it. [Signature/Thumbprint]
- After the Written Record was read out to the witness, the witness refused to sign it.

End of the interview: at [time] on [date].

Witness	Interpreter	Investigators
[Signature/Thumbprint]	[Signature]	[Signatures]

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អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩៤១។

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~~អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា~~ *Handwritten signature*

Annex 1

Document ERN 00142162

Annex 2

Book by ONG Thong Hoeung: *J'ai Cru aux Khmers Rouges*, Éditions Buchet/Chasel