



ព្រះរាជាណាចក្រកម្ពុជា
ជាតិ សាសនា ព្រះមហាក្សត្រ
Kingdom of Cambodia
Nation-Religion-King

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា

Extraordinary Chambers in the Courts of Cambodia

Chambres Extraordinaires au sein des Tribunaux Cambodgiens

ការិយាល័យសហចៅក្រមស៊ើបអង្កេត

Office of the Co-Investigating Judges

Bureau des Co-juges d'instruction

សំណុំរឿងព្រហ្មទណ្ឌ

Criminal Case File /Dossier pénal

លេខ/No: 002/14-08-2006

លេខស៊ើបអង្កេត/Investigation/Instruction

លេខ/No: 002/19-09-2007

<p>ឯកសារប្រកាសស្របច្បាប់ CERTIFIED COPY/COPIE CERTIFIÉE CONFORME</p> <p>ថ្ងៃ ខែ ឆ្នាំ ត្រឹមត្រូវ (Certified Date/Date de certification): 15 / 09 / 2009</p> <p>មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier: SANN RADA</p>
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កំណត់ហេតុនៃការស្តាប់ចម្លើយសាក្សី

Written Record of Interview of Witness

Procès-verbal d'audition de témoin

On the fourteenth of February, two thousand and nine, at 16:30 hours, at the O Totim ស្រូវទន្លឹម village, Ta Sanh តាសង់ sub-district, Sâmlaut សំឡូត district, Battambang បាត់ដំបង province;

We, Chay Chan Daravan ចាយ ច័ន្ទតារាវណ្ណ and Thomas KUEHNEL, Investigators of the Extraordinary Chambers, being assigned by the Rogatory Letter of the Co-Investigating Judges, dated 27 January;

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 Mr Samorn NIL សាម៉ុន នីល, as sworn Interpreter of the Extraordinary Chambers;

Recorded the statements of SENG Mon សេង ម៉ុន, a witness, who provided the following information regarding his personal identity:

Original KH: 00284288-00284310

<p>ឯកសារទទួល DOCUMENT RECEIVED/DOCUMENT REÇU</p> <p>ថ្ងៃ ខែ ឆ្នាំ (Date of receipt/Date de réception): 14 / 09 / 2009</p> <p>ម៉ោង (Time/Heure): 11:30</p> <p>មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier: SANN RADA</p>
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The undersigned, SĒNG Mon, no alias, 55 years old, born in Trapeäng Kokoh ត្រពាំងកកោ: village, Chhouk ឈ្នួក sub-district, Kampot កំពត district, Kampot កំពត province.

He is of Khmer nationality, a farmer and a deputy of the Economic Office of Sâmlaut district.

His father, NORNG Vien នង វៀន, is “deceased”, and his mother, OUCH Chen អ៊ុច ចិន, is “deceased”.

His present address is in O Totim village, Ta Sanh sub-district, Sâmlaut district, Battambang province.

He is married to UCH Nim អ៊ុច នីម, “alive”, and is the father of 4 children.

The witness has no criminal record.

The witness declared that he can read, write and understand the Khmer language.

The witness declared that he can read or write French.
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 either the Charged Persons or to any of the Civil Parties.

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.

Question -Answer:

Q: Can you describe your back ground prior to 1975?

A: In 1970 I was a student at the Phumin Takeo-Kampot ភូមិន្ទ តាកែវ-កំពត University.

I was a student of the school of electricity. After I studied there for one year, there was a coup d'etat to overthrow Samdach Sihanouk; so I quitted school. Later I became a commune militia in Chhouk commune (presently Daun Yây ដូនយ៉ៃ commune). I was just an ordinary troop serving in the militia unit there for one year. At that time Khov ខ្មែរ

was the militia chief; KHIEV Tun ខៀវ ទុន was the commune committee, but I don't recall who the sector and district chiefs were. Later the Khmer Rouge put me into the district military unit, and in 1972 they transferred me to the vanguard unit. The commander of the vanguard unit was TIM Rèn ទឹម រ៉ែន. At that time I was sent to be trained in military technique near National Road 3 in an area of Saingkasei-Thnâlbât ស័ង្កសី-ថ្នល់បត់ villages near Trăm Khnar ត្រាំខ្នារ. There, at that time, I worked in the Division office of SÂM Bit សំ ប៊ិត. SÂM Bit was then the commander of Division 2. I was the chief of the unit in charge of PRC 25 radio communication. I was in charge of the radio communication unit until the fall of Phnom Penh on 17 April 1975. During the assault into Phnom Penh, SÂM Bit's division was entering the town along National Road 3 through Teuk Thla-Tuol Sleng ទឹកថ្លា-ទួលស្លែង villages. I entered Phnom Penh until after all people had been completely evacuated from the city.

Q: Between 17 April 1975 and 1979 what did you do and where did you live?

A: I worked at the Po Chen Tong ពោធិ៍ចិនតុង Airport as a deputy chief to navigate airplanes landing and taking off; and Chhay ជាយ was my chief. I was in Battalion 131 or 132. The person in charge of the entire Airport was SOU Samēt ស៊ី សាម៉េត. He was the commander of Division 502. I was in charge of the air control tower. I worked at the Po Chen Tong Airport until 1977.

Q: During the time you worked at Po Chen Tong, did you see what countries those airplanes were coming from?

A: I saw airplanes coming from China, and occasionally some planes were coming from Vietnam. Most of the Chinese airplanes, as it was heard, were transporting Cambodian living oversea back to Cambodia. Most of the Cambodian returnees were students and intellectuals, and sometimes [passengers] were Chinese and Cambodian leaders.

Q: How often did an airplane arrive during that time?

A: Approximately once a week.

Q: Did you know what countries those Cambodian intellectuals had come from and how many persons arrived each time?

A: I didn't know which countries they were coming from. There were about 10 returnees each time, and the repatriation didn't happen too often. The airplane from China didn't carry any materials but people.

Q: How often did an airplane arrive from Vietnam?

A: It came occasionally. They used a Russian aircraft called the Giant. Sometimes I saw it coming with only 3 or 4 passengers.

Q: What else did you do next?

A: In late 1977 or early 1978 I was transferred to take the chairmanship position in charge of the Siem Reap រៀងរាល់ Airport. I worked there until the Vietnamese attacked and arrived on 10 or 11 January 1979. When the Vietnamese were arriving in Kampong Thom កំពង់ធំ, I led my forces out of Siem Reap to Svay Sisophon ស្វាយស៊ីសុផុន, and went on to Battambang and then arrived here in Ta Sanh.

Q: What did you do and where did you stay when you first arrived in Ta Sanh?

A: When I first arrived, I didn't have anything to do yet. We were regrouping, and I stayed at a warehouse with an acquaintance. Then I met Ta Mok តាម៉ុក. Because he used to know me before, and knew that I had known SÂM Bit សំប៊ិត, and had skill in radio communication since during the 5 years war with American, Ta Mok later called me to go and stay with him in Oral ឱរាល់ in Kampong Speu កំពង់ស្ពឺ province, where he had me in charge of the telegram.

Q: When did you know how to use the telegram?

A: I was a telegram translator. I learnt how to translate the telegram when I stayed with Ta Mok in Oral. Ta Mok assigned comrade Phâng ផង់ to teach me for one week on how to translate the telegram in Srè Ken village, Oral [district], Kampong Speu province, which was the location of Ta Mok's fort. I never knew Phâng before. Also, I didn't know what his previous work was. I just knew him when he came to teach me how to work with telegram. After that time, around 1980 or 1981, I met Phâng again at K-18 in Trat ត្រាត province, Thailand. That time POL Pot ប៉ុល ពត and Khieu Samphan ខៀវ សំផន were also staying at K-18. Phâng was the chairman of the telegram unit at K-18 which was the working office of POL Pot and Khieu Samphan. I worked at K-18 in the telegram unit with Phâng until 1992-1993.

Q: Do you know what was Phâng's job during the 3 years 8 months and 20 days?

A: I didn't know until the time I started working with him. At that time I knew that he was in charge of the telegram and used to be a telegram operator for POL Pot previously, but I don't know for how long.

Q: When did you become the chairman of the telegram at K-18 above?

A: I and Phâng often rotated in taking charge of the chairmanship position. Phâng is alive and presently living in O Anluok អូរអន្លូក village, but I don't know whether this village locates in Kamrieng district or Phnom Preuk district. I find out that he is still alive when I met his neighbor on 13 February 2009. I asked Phâng's neighbor about his health, and he told me that Phâng is still alive but he is sick. I have not met Phâng since 1992 or 1993.

Q: When did you stop working at K-18?

A: I worked at K-18 until 1993 or 1994.

Q: At this time our working group can see that you have had good experiences with radio communication and telegram for over 10 years, so can you explain to us about the meaning of the telegram, how a telegram is translated, how to read the code numbers on a telegram, and the procedure for sending and receiving a telegram?

A: Yes, I can explain that.

Q: I will show you some telegrams which are left over from the Democratic Kampuchea during the period of 1975-1979. So, please explain to us the substance in the context of each telegram which we will show you now one by one, and also explain the procedure for transmitting it based on your experience after 1979?

A: yes.

Q: We want to show you some telegrams which are arranged in order here. In each telegram there are questions which I want you to explain to me and tell me what these questions mean. First we want to know about what they use this telegram for and how they start it before we get into its substance. First, I want you to tell me about some annotations on this telegram sheet, in which, on the top of the page, it is written: "318", then "telegram 20", and then bands "448". What do these mean? This telegram 20 dated 26 April 1978. Now I want to reconfirm the followings so that it can be served as a proof in the record. When I met you previously, I showed you this telegram in black and white. Do you agree that when I first met you I showed you a black and white telegram? And today let me show you the same copy of that telegram but in colors which looks alike its original form. Do you see these are the same telegrams?

A: Yes, the same.

Q: Do you agree that you previously have never seen these telegrams which we show you today?

A: I never saw them previously.

Q: For telegram 20 which I show you now, can you tell me if you ever saw it before?

A: This telegram was a document prior to 1978. As for this line, "telegram 20", based on my experience, it is its consecutive order number.

Q: Is this number 20 the consecutive order number of the sender or that of the receiver?

A: It is the telegram consecutive order number of the sender.

Q: Can you tell me what does it read below number 20?

A: "Band". Band represents the number of words in the text of this telegram. This means that when a telegram has more words, the numbers of the bands are higher; and when it has less words, the numbers of its band are lower. When I worked at K-18, I used these band numbers to translate telegram. For example, they can put 5 or 10 bands in one row and keep on making like that by putting 5 or 10 bands on the next row. So if the context of the telegram is long, the number of the bands increases accordingly.

Q: When you received a telegram, how did you register it?

A: At that time when we created a telegram, we began with 'To', for example, To this name or that name in the leadership. For example, if they sent it to POL Pot, they used the code number 87.

Q: Based on your experience, when you received a telegram, how did you do it? How did you register it?

A: When we sent out a telegram, we had an outgoing log book in which we registered its order number consecutively as I described earlier. For example, if today is 17 February and the consecutive order number of the outgoing telegram is 31, on the next day we will put the order number consecutively [32]. If a telegram to be sent was number 20, the next one would be number 21; and if on the next day there were more telegrams to be sent out, we would put the number in the consecutive order [on and on starting from 21]. This was for the outgoing telegrams. As for the incoming telegrams, their consecutive order numbers were registered in the same order. The incoming telegrams had their own numbers in the consecutive order, so we could not change them. For example, here is the central location, the central leadership, which is called the location of the Centre; and here is the reception place on the other end of the line. For example, if we needed to send a telegram to Sector 33, we had to send it out from the Centre through the network line of that Sector. When we sent a telegram out, we registered its outgoing number; and when we received a reply, we registered the receiving date and time in a separate book. The telegrams from them had their own consecutive order numbers, and we must not erase those numbers. I could know that the other end of the line had received my telegram because I received their reply to confirm their receipt. For example, if I sent telegram number 20 to some one, at the other end of the line, that person must reply back by a telegram to confirm his receipt of that telegram 20.

Q: I want you to read this telegram.

A: The first line reads "To Respected and Missed Brother".

Q: Who was that Brother?

A: Based on the meaning I just read in this telegram, it was sent to Brother who was the commander in chief of the army.

Q: Who was the commander in chief of the army?

A: Son Sen ស៊ិន ហ៊ុន was the commander in chief of the army at that time.

Q: Can you read this last line? What does it mean?

A: "CC: Grand Uncle, Grand Uncle Nuon ណួន, Grand Uncle Vann វ៉ាន់, Grand Uncle Vorn វ៉ុន, Office, and Archive".

Q: Can you tell us whom these names refer to?

A: As I know it, Grand Uncle refers to POL Pot ប៉ុល ពត, Grand Uncle Nuon is Nuon Chea ឌួន ជា, Grand Uncle Vann is Ieng Sary អៀង សារី, and for Grand Uncle Vorn វ៉ែន, I only heard of his name but never knew him. As for Office, this means keeping it for the record in this Office 870.

Q: What does Archive mean?

A: This means that it is kept in this Office for our future reference.

Q: When you say Office, what does Office mean?

A: It was the Office of the Centre, the Office of the leadership, and the place to keep the collective documents for the leaders should they needed to read them again.

Q: Since it is almost night fall, we want to pause this interview for now, and we will come back again tomorrow to resume our interview with you, do you agree?

A: Yes, agree.

(This interview paused at 18:45 hours on 14 February 2009)

(This interview resumed at 8:30 hours on 15 February 2009)

Q: Do the telegrams I showed you yesterday have the same formats as those you made at K-18?

A: As I see them, they are mostly in the same formats.

Q: In each telegram there is a CC line, is this the same as what you used to do?

A: Yes, it is similar.

Q: Are the names on the CC line such as Brother Vann, Brother Vorn [written in] the same way?

A: Yes, the same.

Q: When you made a telegram, did you know whether the telegram maker or anyone else who put the names of the persons whom to be copied to?

A: First, after the translator translated a telegram, he/she had to send it to the chairman of the telegram unit for further instruction. The chairman then will list the names of persons to be copied to, following the instruction of the telegram owner (telegram recipient). That was the person whom the telegram was originally addressed to.

Q: Was the telegram maker responsible for making additional copies for all the names on the CC lines?

A: The person in charge of the telegram unit was the one to be responsible for delivering the telegram to its respective destination.

Q: Did he deliver it personally or use a messenger?

A: If the destination was far and not accessible by road, the message would be telegraphed; but if the destination was accessible by car, they used a messenger to make a delivery.

Q: Based on your over 10 year experience, did you ever have any problems with a telegram failed to reach its destination?

A: It happened occasionally, one or two in 100 telegrams; but there were not many.

Q: How did you find out that a telegram had not been reached its destination?

A: This problem occurred when the transmitter forgot to transmit it, or when he lost the number of a [message]. In that case, he forgot to translate and transmit it.

Q: As the former chairman of the telegram unit at Office K-18, were you able to find out when a telegram had not been reached its destination.

A: Yes, I was.

Q: When a telegram failed to reach its destination, would the transmitter of that telegram be punished?

A: There was no punishment, but the chairman would have the transmitter to review it.

Q: At that time at K-18 who was your direct chairman?

A: When I was at K-18, I was responsible for the domestic outgoing and incoming telegrams. There was a committee in charge of the international telegram. I, POL Pot and Khieu Samphan, who were my direct supervisors, were the persons who gave direct order at K-18.

Q: Did you ever have any contacts with Son Sen?

A: There were network lines connecting us together, and sometimes he came to [K-18] in person. I only knew about things that took place after 1979.

Q: Who was responsible for translating it when a telegram was transmitted through the (MORSE) system, and how the telegrams were classified?

A: The telegram unit was divided into 2 sections; one of which was responsible for transmitting and receiving the telegram, and another section was responsible for the translation.

Q: Were you in charge of these two sections?

A: Yes, after a telegram was received and translated, it was sent to the chairman like my self, who then reviewed, edited or corrected spelling to ensure that it was translated properly before submitting it to the leaders. [We don't rely totally on] the translators because they were not skillful.

Q: Did the leaders write any annotations on it?

A: Sometimes there were three or four telegrams, and the leader wrote an annotation to instruct us who else in the leadership this telegram was to be sent to. Followed his instruction, we wrote on the top of the telegram that this message is to be sent to this or

that brother. On the bottom of the telegram there was the name of that leader, who was the sender, along with his signature. Then the telegram was given to a translator so that he would manipulate the text with the code numbers before it was sent to the MORSE operator to transmit it to its respective recipients whose names mentioned in the leader's annotation.

Q: For the telegram to be sent to others, was it still in the original form or was it edited by the leader?

A: Sometimes he added some writing to the telegram, but sometimes he just sent it to other leaders in their original form.

Q: When the leaders gave an instruction, did he give it verbally or did he write an annotation on the telegram?

A: Sometimes he wrote an annotation saying that this telegram is to be forwarded to this or that name. Sometimes when I gave him a telegram to read, he would keep it for two or three days in order to examine it. After that, he gave the telegram back to me to be sent on with his annotation telling that this is to be sent to this or that person. Sometimes he gave a verbal instruction.

Q: Whose annotations did you see?

A: More often, I saw the annotations of POL Pot and Khieu Samphan. As for other persons such as Son Sen and Nuon Chea, I saw their annotations also when we worked together.

Q: Did you ever see the annotations of Ieng Sary អៀង សារី and Ieng Thirith អៀង ធីរិទ្ធ?

A: Yes, I used to see them but not often.

Q: Based on your over 10 year experience, do you still remember or recognize the hand writing-notations of any leaders so far?

A: I can remember some.

Q: When you were at K-18, you said Ieng Sary, Son Sen and others come to use the telegraph there, how come? Was there only one telegraph available at K-18?

A: Each leader had his/her own telegraph, but when they came to attend a meeting [at K-18], they usually used the telegraph there to communicate back with their own base.

Q: Did you see if Nuon Chea and Ieng Thirith were among them?

A: I saw Ieng Sary; and I saw Ieng Thirith occasionally.

Q: Today I want to show you some telegrams, and ask you to tell us which annotation belongs to which leader? First, let me show you telegram number one; please look at it and tell us whose handwriting is this? Please let the translator read the title of this document in order to make it as the evidence for the record: "The instruction of 870 on the view, the stance, and the line of how to attack and win over the enemy who are the aggressor-territory-swallower". Do you know whose handwriting is on this document?

A: As I see the shapes of these letters and based on my work experience at K-18, they were written so clear, so I can conclude that this is POL Pot's hand writing.

Q: Based on what you see it, what type of the document is this?

A: This document substance, I think, was first prepared by the note taker. Then it was typed and submitted to POL Pot for reviewing; and if he saw any mistakes, he would write down his correction as it is shown in this document. This document was still a draft because POL Pot's handwriting correction was still on it.

Q: We understand that this document was during 1975-79. Based on your understanding, what type of document was this? And how would it be disseminated?

A: This was the type of educational material to be studied within the network. For example, the army, the secretaries of sectors, villages and districts, and military had to understand these situations.

Q: How was this message delivered to its destination? What was it classified?

A: As I see this document, it was an unrestricted one because there was a statement saying "must be disseminated and studied among the zone party, sectors, districts, cooperatives, battle field committee, divisions, regiments, battalions, companies, platoons, groups, and combatants. The commanding committee should speak [about it] again and again repeatedly, try it constantly, constantly apply experience to refashion and correct any mistakes, carry out military line, people warfare line, and the guerilla warfare line of the party properly. The Yuon aggressor will leave its bone in piles on our territory". Therefore this is an open document, not a confidential one.

Q: In your practice, can you tell us how many levels the documents were classified?

A: As I knew it in the past, the unrestricted document like this one would be sent out as usual. As I knew, this document was sent as a mail, using a messenger to deliver it to the general commanding committee so that they could disseminate further down. This document was developed after the Khmer Rouge liberated [the country], so it could be sent via this means. After 1979, in a difficult circumstance, if they could not send it through this means, they would send it through a telegraph.

Q: Did they use the same communication systems from 1975 to 1979 and later on?

A: At the beginning of 1979 they used MORSE to transmit the telegram. Then in 1980, 81, 82, there was a modern thing called tele-print (like the electrical typewriter) which they used for sending message.

Q: How often the contacts were made, for example, when they made various reports, between the subdistrict level with the village, sector, and further up levels?

A: I cannot know during that period.

Q: During the time you were in Siem Reap, did you know any thing about how these contacts were made?

A: I only knew about my own work; for example, we used MORSE to communicate with each other in the morning at 7am, at 1pm or 2 pm at noon time, and in the evening at 7pm

or 8pm. We must make these contacts regularly regardless whether there was any work or not or even if we were busy.

Q: Where did you make contact to? Phnom Penh?

A: My section, the Po Chen Tong Airport, contacted to Siem Reap Airport, Kampong Cham កំពង់ចាម, Battambang បាត់ដំបង, and Preah Vihear ព្រះវិហារ. I didn't know about the other sections. The Po Chen Tong Airport oversaw other airports. The Po Chen Airport was under the control of Chhay ឆាយ, who was the commander of Battalion 131(an independent unit). I was a company chief in Battalion 131. The commander of Division 502 named Sou Samēt ស៊ូ សម៉េត was the chief above Chhay.

Q: I now have 11 telegrams to show you, and I want you to explain to us about them because they all contain handwriting annotations, and they are as follow:

- 1) Telegram: 02, dated 08/04/1978.
- 2) Telegram: 18, dated 08/04/1978.
- 3) Telegram: 55, dated 24/04/1978.
- 4) Telegram: 08, dated 21/04/1978.
- 5) Telegram: 09, dated 25/04/1978.
- 6) Telegram: 20, dated 26/04/1978.
- 7) Telegram: 13, dated 09/05/1978.
- 8) Telegram: 11, dated 06/05/1978.
- 9) Telegram: 10, dated 04/05/1978.
- 10) Telegram: 54, dated 23/04/1978.
- 11) Telegram: 324, dated 10/04/1978.

Please tell us about all handwritings in these telegrams (which I will show you one by one). This is telegram 02, dated 08/04/1978, whose handwriting is this?

A: On this telegram 02, the annotation reads "Brother Vann". As I see the shape of the letters and the substance, this handwriting might be that of the person in charge of the telegram, but I don't know his name. I used to have the same experience that the telegram translator sent it to the person in charge of the telegram [after he finishes translating it]. Brother Vann refers to Ieng Sary because during that time he used the name Vann, but his real name was Ieng Sary. At that time he was in charge of foreign affairs. The name of the recipient of this telegram 02 is Brother Pol, which refers to POL Pot. The sender here is Ta Mok តា ម៉ុក who was the secretary of the Southwest Zone. The annotation in handwriting which reads "Brother Vann" means that it is to be sent to Brother Vann. The handwriting on this telegram was that of the chairman of the telegram who was instructed by the telegram recipient, POL Pot, to send this telegram to Brother Vann. So as the chairman of the telegram, he wrote that "Brother Vann".

Q: As you used to know, was this telegram sent directly by the zone secretary to K-18?

A: Yes, it means like that. When I worked at K-18, we did the same.

Q: On this telegram 02 there are 191 bands, what does it mean?

A: Based on my experience, the number like NR02 here means the consecutive order number 02; and CK191 means 191 bands. It was up to the translator to decide whether to make five or six numbers in one band. For example, 478676 means “PEL” [“time”]. This can be done by using a table containing code numbers which [the translator used to translate] numbers into letters. For example, the letter “P” here reflects to number 8 of the vertical line and number 6 of the horizontal line [in the table], so it is represented by numbers 86. “E” reflects to number 4 of the vertical line and number 7 of the horizontal line, so it is represented by numbers 47; and “L” reflects to number 7 of the vertical line and number 6 of the horizontal line. So 478676 is one band. There was a table for the translators to use to translate letters into numbers.

Q: Who develop the code numbers table or was it left from before?

A: The chairman of the telegram translators who developed that table based on what he wanted. This table # 13 for example I developed it by my self based on my past experience. After it was developed, it was sent to our partner on the other end of the line so that he understood it the same way. This table # 13 is based on my experience and what I used to do before. Only the chairman of the telegram translators could change the code numbers in the table. Sometimes the chairman could create a cluster word which was represented by some numbers, for example 00000000 means “situation”.

Q: What is the date 08/04/1978 on the line below for?

A: It is the date this telegram was sent out. It was sent from Ta Mok.

Q: What is another date below this line?

A: It is the translation date; and the telegram was received on 09/04/1978 at 11:15 hours. The telegram receiver wrote to confirm that.

Q: I would like to take this code numbers table (table 13) which you are showing me to keep in the record. Please write down the giving date and sign on this table.

A: Yes! okay.

(This interview paused at 12:00 hours on 15 February 2009)

(This interview paused at 12:00 hours on 15 February 2009)

Q: Please take a look at telegram 18, dated 08/04/1978. Who handwriting on this telegram and where was it sent from?

A: This handwriting reads “Brother Vann”. It is the handwriting of the telegram translator, and the code number of the sender is 47. I don’t know whom this code number represents. As for the receiver “Brother”, I am not sure who that person was; that might be the over all leadership committee. This sentence reads “To the Respected and Beloved Brother”. And the fifth sentence reads “Tomorrow comrade Chăn ឆាន់ will go to see brother Phim ផឹម”. I don’t know who Chăn was; as for Phim, I heard that name but never met him in person. He was the secretary of the East Zone.

Q: What does this telegram talk about?

A: It described “the enemy attacked and clashed in Sector 24”. I don’t know where Sector 24 was.

Q: Was this sender whose code number 47 the same sender in the telegram 20 who also had code number 47? Did this code number 47 represent a person or a place?

A: It has the same pattern as telegram 20, so this should be the same one person who was represented by this code number. Here, this means telegram 18 was sent out before telegram 20, so there might be another telegram numbered 19 sent out between these two. As I know it, this code number 47 could represent an individual.

Q: Who was comrade Monn ម៉ុន on this telegram 20?

A: He could be a division commander, but I don’t know for sure. In telegram 20 it is written “Copied to Grand Uncle, Grand Uncle Nuon, Grand Uncle Vann, Grand Uncle Vorn, Office, Archive”. Grand Uncle referred to Brother Number One. It was the person in charge of the telegram unit who ordered the telegram translator to make copies for those Grand Uncles. To put CC here was to confirm that whom the telegram was sent to. Like the previous telegram, this telegram was sent from the same person. In the sentence “To Respected, Beloved and Missed Brother”, the word Brother here referred to Brother Number One. So I can conclude that telegrams number 18 and telegram number 20 were sent from just one place. “Grand Uncle Nuon” was Nuon Chea, and “Grand Uncle Vann” was Ieng Sary.

Q: Which sentence was written first between the handwriting “Brother Vann” and “Grand Uncle Vann” on the CC line? And who wrote that CC line?

A: Originally a telegram didn’t contain a CC line. After it had been decoded, a telegram was sent to a typist, and then sent on to the person in charge of the telegram. The person in charge of the telegram then ordered a typist to type the names of persons whom it needed to be sent to before it was sent out. The person in charge of the telegram was the one who ordered a typist to type the names of the persons whom to be copied to. The annotation in hand writing “Brother Vann” was written after the names on the CC line had been decided.

Q: Do you know whose handwriting is “ Brother Vann”?

A: I don’t know; I only know that it is the same person whose handwriting is in telegram 18.

Q: Telegram 18 was not copied to any one but there was only an annotation in handwriting “Brother Vann”, so what type of a telegram was this?

A: This was a telegram to give information. The annotation in handwriting says that it was to be sent to Brother Vann only and no one else. A telegram to be copied out or not copied out was based on its substance. This telegram was a confidential one because sentence 5 was written “tomorrow Comrade Chăn will go to meet Brother Phim”. This point meant that no other persons were allowed to know about this matter.

Q: On telegrams 18 and 20 the sentences read “To the Respected, Beloved and Missed Brother”, but on telegram 10, it reads “To the Beloved Committee 870”, what doid these two sentences mean? And was the receiver the same person?

A: The word committee meant a group of leaders because there were many people in the Committee 870; and the phrase ‘to send to brother’ meant to send to an individual.

Q: Please read telegram 55 which contains an annotation in handwriting and then tell us whose handwriting is this?

A: The handwriting “Brother Vann” is like that of the previous telegrams. It referred to Ieng Sary.

Q: Can you tell us if Sarun ស៊ុន ធីតា was the sender?

A: Clearly it is Sarun name. He was the sector secretary of Kampong Chhnang កំពង់ឆ្នាំង and Kampong Speu កំពង់ស្ពឺ provinces, but I don’t remember the sector number. I knew him because in 1979 or 1980 he often came to work with Ta Mok.

Q: Was Sarun the sector secretary of Kampong Chhnang and Kampong Speu before 1979?

A: In 1979 I saw he was in charge of Kampong Chhnang - Kampong Speu, so I can conclude that Sarun was in charge of that sector since before 1979. The Vietnamese attacked and entered the country in 1979, so the leadership could not be changed hastily in that year.

Q: Telegram 55 dated 24/04/1978. The telegram just reported on the minor issues which seemed not important. These included:

- 1)About enemy situation
- 2)The rain and dam issues
- 3)A request for parts of car battery

Can you tell us what type of telegram was this?

A: The telegram was talking about the enemy situation which Sarun had to report to the upper rank, and also a request for some materials which his sector needed. Those requests were necessary for the leadership so that they could order the logistic section to respond to his need.

Q: Based on your experience, did they have to report to the upper rank even about these minor things.

A: Yes.

Q: Would anything happen to that sector if it was able to find those things by themselves without requesting them from the upper rank.

A: No, there would be no problem if they could solve it by themselves.

Q: This telegram 55 was just about small things, so why did it need to be sent to Brother Vann?

A: As I understand it, Brother Vann was in the Committee 870, so every leader in that Committee 870 had to be informed about all matters.

Q: Please read telegrams 55, telegram 02 and telegram 18.

A: “About the enemy situation: At 1 o'clock at night on 23/04/78 the Yuon enemy attacked the division office in Tes តែ៖ town for about 6 or 7 minutes. We countered attacked vigorously. Based on our examination, some of them were wounded”. In telegram 02, the first sentence reads “in the morning of 07-04, the Yuon enemy attacked and entered Lork លក area on 3 directions. Their force was about 1 division”. The substance of telegram 18 says “the enemy who attacked and entered sector 24 in Trapeang Pream ត្រពាំងព្រាម and Baray បារាយ were totally pushed back. We destroyed 5 tanks, and many of their forces were killed and wounded. We attacked and entered Dong Thab ដុងថាប town and a market south of Trapeang Pream and Teung Chov តឹងចូវ, causing many hundreds heads dead and injured and hundred houses were burnt”.

Q: All telegrams talked almost exclusively about war related matters, did this mean that Brother Vann must be informed about all the war related matters?

A: Yes, it meant like that because Ieng Sary was in the Committee 870. Ieng Sary was in charge of foreign affairs during that time.

Q: I want to show you telegram 08 which contains an annotation in handwriting, whose handwriting was this?

A: This handwriting reads “Brother Vann” which is like that in the previous telegrams, and the chairman of the telegram who wrote this. The sender of this telegram was Vy វី, and I don't know who Vy was. The first sentence described “the situation along the border as well as that in the base which was not critical. At the border we pushed back the enemy completely. Their spies entered our territories in three locations, but we had destroyed some of them at two locations while the others were able to escape. The internal traitors were purged and their confessions were collected subsequently”. The words “pushed back the enemy” referred to the Vietnamese; and “the internal traitors” referred to those who had opposed the Democratic Kampuchea, but I didn't know which group that was. Telegram 08 dated 21/04/1978.

Q: When did the purge begin?

A: It began in 1977 and 1978.

Q: Please read this CC line which is in handwritten.

A: “Copied to Grand Uncle, Grand Uncle Nuon, Grand Uncle Vann, Grand Uncle Vorn, Office, and Archive. I don't know whose handwriting this was.

Please erase
the word
North and
replace it
with the word
<Central>

Q: I want to show you telegram 11 which also contains an annotation in handwriting, whose handwriting was this or was it the same as those in the previous telegrams?

A: This handwriting reads "Brother Vann" was like those in the previous telegrams, and the chairman of the telegram who wrote that. The sender was Pauk វ៉ាវ. I knew Pauk, but I don't know if he is still alive or dead after 1979. He was the secretary of the **North Zone**. Telegram 11 dated 06/05/1978, and the sender was Pauk.

Q: I want to show you telegram 10 which also contains an annotation in handwriting, whose handwriting was this or was it the same as those in the previous telegrams?

A: This handwriting also reads "Brother Vann" which was like those in the previous telegrams. The sender was Pauk, and it dated 04/05/1978.

Q: I want to show you telegram 09 which also contains an annotation in handwriting, whose handwriting was this?

A: This handwriting also reads "Brother Vann" which was like those in the previous telegrams. It was sent to "the Beloved and Missed Committee 870". It dated 29/04/1978, and the sender was comrade Pauk.

Q: I want to show you telegram 13 which also contains an annotation in handwriting, whose handwriting was this?

A: This telegram dated 09/05/1978. The handwriting also reads "Brother Vann", and the shapes of the letters are the same as those in the previous telegrams. The receiver was the overall leaders. It was "Submitted to the Missed Committee 870". The sender was comrade Pauk. The substance of the telegram 13 reads "I would like to report further on the result of the destruction on the enemy on 8-5-78 at Comrade Keat and Comrade Vann targets". So in this content, they talked about attacking and destroying the enemy.

Q: We want to show you telegram 54 which also contains an annotation in handwriting, whose handwriting was this?

A: This handwriting "Grand Uncle Nuon" referred to Nuon Chea. The sender was Sarun ហ៊ុនស៊ីន, and the date was 23/04/1978. It was received on 23/04/1978 at 23:00 o'clock. It was copied to: Grand Uncle, Grand Uncle Nuon, Grand Uncle Vann, Grand Uncle Vorn, Office, and Archive. Grand Uncle referred to Brother Number One POL Pot, Grand Uncle Nuon was Nuon Chea, Grand Uncle Vann was Ieng Sary, Grand Uncle Vorn (I didn't know who he was), and the Office means keeping it as a record in the Office.

Q: This telegram contains handwriting "Grand Uncle Nuon". What type of telegram was this and why was it sent to Nuon Chea only? Please read the text of this telegram.

A: "1)About the situation of the external enemy: The Yuon spies infiltrated in the location of our division in Tes town on 20-04-78. They came in there to spy for 3 days from 20 to 21-22. We sent some forces to hunt for them, but we didn't find any. We saw only the trace of their arrival. We examined their trace, and believed that they had not yet retreated. They continued their activity in looking for our bases". Paragraph 3 reads "the situation inside the party: Comrade Sot ស៊ុត, the chairman of the repairing factory,

violated a moral code with a woman. We have arrested both the man and woman. Comrade Sot was previously implicated in the confession of the traitor, Chuon ~~្រ~~S, within the Sector. At that time we were still monitoring his activities further, but, since he recently violated a morale code, he has been arrested and detained. Please give advice on how to deal with this matter and at which level [he] should be kept or he should be sent there”.

Q: Why did this telegram contain handwriting “Grand Uncle Nuon”? And what do you think after you read its content?

A: As I knew it, the person who wrote “Grand Uncle Nuon” was also the one in charge of the telegram, but the shapes of the letters were different from those of the previous writers. As for the reason for sending this telegram to Nuon Chea was because the sender, Sarun, who was the sector secretary, was an administrator for both civilian and military sectors, but not the vanguard force. More importantly, he was responsible for the party internal affairs, so he had to send [that information] to the leadership accordingly.

Q: Do you agree if I say this Sarun was the secretary of Sector 105?

A: Sarun whom I knew, who was the secretary of Kampong Chhnang-Kampong Speu Sector, died after 79. I don’t know who this Sarun was.

Q: The content you just read was about the party internal affair, so why did the internal affair have to be sent to Nuon Chea?

A: Perhaps this was because the lower rank had to report to the upper rank, and the maker of this telegram could understand that, based on its substance, which upper rank this type of message should be sent to.

Q: Based on your experience, was Nuon Chea responsible for the internal affair?

A: I didn’t know that clearly.

Q: During the time you worked at the airport, did you ever hear Nuon Chea name?

A: I used to hear him announcing that he was in charge of the Assembly, but I never attended any meeting with him.

Q: In this telegram Sarun asked for an advice how to deal with a matter; when you worked as a translator, if there was a request for an advice like this, did the upper rank respond?

A: [They] had to respond after the upper rank leaders consulted with each others to find a solution for that problem.

Q: During the time you worked at K-18, did you ever see this type of telegram?

A: I never saw this type of telegram after 1979.

Q: When the other places asked for an advice from K-18, did you ever see the upper rank responded?

A: Yes, they did.

Q: I wan to show you telegram 324 which contains a notation in handwriting, what was the date of this telegram? And where was it sent from and to?

A: It dated 10/04/1978, and the sender was Sè ផៃវ. This could be Kâng Chap កង ចាប who was the North Zone secretary. I think Sè was previously in Kampot កំពត, but after he was transferred to the North Zone, he was called Kâng Chap. I make this conclusion because during that time I was in Siem Reap. This telegram was sent to the Committee 870, and the handwriting reads "Grand Uncle Nuon". This telegram was copied to: Grand Uncle, Grand Uncle Nuon, Grand Uncle Vann, Grand Uncle Vorn, Office, and Archive.

Q: Please read point three of this telegram.

A: Point 3 of this telegram talked about "the enemy situation within: there is no important change; the situation is normal. We are sweeping clean continuously the remaining group who oppose our revolution either openly or secretly. We are firmly supported by the people; and especially the base-class people are now able to see clearly who is friend and who is enemy. In Sector 103 we have purged the enemy burrowing from within. We have relied on the people in doing this and we have done it well. The enemy is not able to raise its head because the people are strong; and this strength constantly oppresses it, and constantly screens and sweeps it clean. We have won over those enemy from the beginning until now".

Please erase
the word
<North> and
replace it
with the word
<Central>

Q: Which Zone was Sector 103 in?

A: Sectors 103 and 104 were also in the **North Zone**.

Q: Based on the substance of point three in this telegram, can you explain why this telegram had to be copied to Nuon Chea?

A: Perhaps because he was in charge of the party internal affairs.

Q: In the substance of this telegram there is a sentence saying "attack and retreat", what does this sentence mean?

A: "attack and retreat" is a guerrilla technique to attack in order to disturb. The small force attacks the big one in order to confuse them.

Q: During 1975 to 1979 or later on, did you ever hear a strategy "30 against 1" (which means that 30 Yuons against 1 Khmer)?

A: I used to hear that. I understood that the Democratic Kampuchea had a small force, so there must be a strategy that one person had to fight 30 or 100 Yuons. This was a technique for using a small force to attack a big one.

Q: How did you know about this technique?

A: This is a combat technique. There was a slogan saying that one against ten, twenty or thirty in order to win. This policy was put upon the combatants not to rely on a view that we would not be able to fight unless we had many persons. First they had to disseminate this slogan to all battlefields, and announced it in the radio so that the army and the people could understand it.

Q: Whom did “they” refer to?

A: “they” referred to the leaders.

Q: What did “leaders” refer to?

A: It referred to all leaders whose chairman was POL Pot. The Central Committee had a code number 87. After 1979 the Central Committee was Committee 87, but during the Khmer Rouge period from 75-79, it was Committee 870.

Q: I would like to also confirm with you that all the telegrams which I just asked you to clarify will be attached to this written record. But if later on I have more questions, I will ask you to clarify them again. Do you agree with that?

A: Yes, agree.

One copy of the Written Record was provided to the witness.

This interview ended at 18:25 minutes on 16 February 2009.

The Written Record was read out to the witness; the witness had no objections and signed it.

After the Written Record was read out to the witness, the witness refused to sign it.

Witness

Interpreter

Investigators

[Signature/Thumbprint]

[Signature]

[Signatures]

SĒNG Mon