



អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា  
Extraordinary Chambers in the  
Courts of Cambodia

ការិយាល័យសហចៅក្រមស៊ើបអង្កេត  
Office of the Co-Investigating Judges  
Bureau des Co-juges d'instruction  
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ព្រះរាជាណាចក្រកម្ពុជា  
ជាតិ សាសនា ព្រះមហាក្សត្រ  
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du dossier: C.A. Juy

កំណត់ហេតុនៃការស្តាប់ចម្លើយដើមបណ្តឹងរដ្ឋប្បវេណី  
Written Record of Interview of Civil party  
Procès-verbal d'audition de partie civile

On the nineteenth of March in the year two thousand and nine, at 0910 hours, at House No. 6A, Street 21, Sângkat Tonlé Bassac (សង្កាត់ទន្លេបាសាក់), Khan Doun Penh (ខណ្ឌដូនពេញ) (Office of the Extraordinary Chambers in the Courts of Cambodia),

We, CHAY Chandaravan ថាយ ច័ន្ទតារាវណ្ណ and Thomas KUEHNEL, Investigators of the Office of Co-Investigating Judges of the Extraordinary Chambers, having been assigned by the Rogatory Letter of the Co-Investigating Judges dated 13 March 2009,

Noting the Law on the Establishment of the Extraordinary Chambers in the Courts of Cambodia, dated 27 October 2004, (the "ECCC Law");

Noting Rules 23, 25 and 59 of the ECCC Internal Rules;

Noting the ongoing judicial investigation against NUON Chea and others, in relation to charges of Crimes Against Humanity and Grave Breaches of the Geneva Conventions of 12 August 1949, offences defined and punishable under Articles 5, 6, 29 (new) and 39 (new) of the ECCC Law;

With Mr. HAM Samnang, as sworn Interpreter of the ECCC;

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅផ្លូវជាតិលេខ៤ សង្កាត់ចោមចៅ ខណ្ឌដង្កោ ក្រុងភ្នំពេញ  
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ឯកសារច្បាប់តាមប្រការច្បាប់ដើម  
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du dossier: SAMNANG

Recorded the statement of the civil party mentioned below, who provided the following information regarding his personal identity:

Name and Given Name: **MOEUNG Sonn (មឿង សុន) alias Pech (ប៉ិច)**, was born on 30 March 1946 in Preak Raing ព្រែករាំង Village, Ta Khmao តាខ្មៅ Commune-Sangkat, Kandal Steung (កណ្តាលស្ទឹង) District-Khan, Kandal កណ្តាល Province. He is of French nationality, Khmer ethnic and is the President of Khmer Civilization Support Fund.

His father, MOEUNG Sok (មឿង សុខ), is deceased, and his mother, LAO Aut (ល្មៅ អូត), is deceased. He is married to YI Phalli (យី ផល្លី), alive, and he has three children.

- The person declared that he can read, write and understand the Khmer language.
  - The person declared that he can read and write French.
- The written record is written in the Khmer language, at the civil party's choice.

The civil party declared as follows: I agree to be interviewed by you today, in execution of the above-mentioned Rogatory Letter.

- The civil party waived the right to the presence of a lawyer in a separate, signed written document, annexed to this written record of interview.
- We advised the civil party that an audio recording will be made of this Interview.

The interview started at 0910 hours.

**Questions-Answers**

**Q:** Would you describe the application for the civil party? How to become the civil party?  
**A:** I have applied as a complainant through an organization known as Lawyers Without Borders (អង្គការមេធាវីគ្មានព្រំដែន) of France, and the staff of the organization helped facilitate the process. I have had such intention for more than 30 years, that is, since after 1979. I knew that I have had a French lawyer; but I do not remember the name. As for the Khmer Lawyer, I do not know who he is.

**Q:** Would you describe your background between 17 April 1975 and 1979?  
**A:** I was living in Kampong Som (កំពង់សោម) when the Khmer Rouge won on 17 April 1975. Before 1972, I was a kerosene technician in Kampong Som. After 1972, I was a supervisor at the port construction site of Ream (រាម) which was the LON Nol's naval base; and I was also a businessman. When the Khmer Rouge entered in 1975, they forced the people out by

announcing the fear for American bombardment. And at that time my family that had more than 30 members altogether departed by the personal cars to stay in Prey Nob (ប្រៃសណីយ៍); and after that got a ride on the bus with others. Approximately for the first two or three days after leaving Kampong Som, we walked up and down to look for food. And when reaching Prey Nob, we were forced to take a rest at one location, that is, they did not make us do anything; they had us change many locations. Such location changing made us throw some of the stuff away because the bus ran out of gas and [we] had to carry things on the shoulders. Four to ten days later, we returned to stay in Au Tapāng (អូរតាប៉ាង) situated about 10 kilometres from Prey Nob.

Q: On the Au Tapāng farm, what did they make you do?

A: When first arrived, they showed the location where we would build the house; and we had to look for woods to make the house by ourselves. Later on, they divided us into groups; and they established the cooperative afterwards.

Q: Would you describe the evacuation of the people from the Kampong Som City where you stayed? At that time, how was the information provided to the people?

A: In telling the people to leave this city, the Khmer Rouge military used two means to give the information. First, they had a truck with a loudspeaker for making the announcement; second, they gathered and informed the people in the meeting; and the Khmer Rouge soldiers walked and announced to the people at home as well. The first important announcement was that they had to collect all weapons and they said that all the people had to leave in three days. They said that we would go for two or three days and come back. Some people believed it, and some were sceptical; so some buried the money and property or tried to bring them along as much as possible. But within those three days we still could enter and exit the city and collect things.

Q: As far as you understood from what you had seen, was the preparation for the evacuation of the people from the city made in a structural manner or was it made without a clear plan?

A: I understood that it was a well-organized plan from the upper because later on I knew that such arrangement did was carried out throughout the country, that is, it happened in identical form. I noted and saw that the dissemination and substance of which the people were told to leave the city were the same; I knew this story in the other places from the people who were moved from other locations. First and foremost, they did not make [people] depart by ship; they did everything they could to make people leave home as fast as possible; that is they did whatever possible. I understood that this was a technique to prevent someone from hiding in the house to fight with them. The dismissal at that time was conducted on the ground only.

Q: At that time, did they tell about the choice of travelling?

A: No, there was none. They did not tell us any choice for travelling; we made whatever possible. Some had a car, but no gas; things had to be loaded into the car which was pushed from behind. Some made a cargo cart; at that time the Khmer Rouge could took note of who had more things and who did not.

Q: In your book on Pages 54 and 58, which was published in English in 2007, titled “The Prisoner of the Khmer Rouge”, it talks about the Khmer Rouge entry into the Kampong Som City and the evacuation of the people. At that time, how many units did the Khmer Rouge army have?

A: I wanted to say that at that time no one of the Khmer people in the city had known the Khmer Rouge structure; and there was none of their identification on the shirt confirming that what division number. And there was no number for recognizing what division; they all wore the military uniforms. And we had difficulty in recognizing *who were superiors, or subordinates* because we had never encountered it before. I saw a good number of the Khmer Rouge soldiers who had made the entry—thousands. There were jeeps and GMC entering the city continuously everyday. Upon arrival, they managed themselves in groups to go to other places in order to collect weapons and divided among themselves into groups to enter villages and communes.

Q: Based on your knowledge at that time, was there any fear of the American bombardment?

A: From my point of view and other people’s, we had no fear of the bombardment by American military; we understood that it was just a trick to expel the people only. But we decided that we had to leave because it was a strict order and at the other locations they shot people to death. I personally did not see they shot the people, but I heard my relatives who had told me that they had seen the Khmer Rouge firing threatening shots at the people who loved the property and did not agree to leave as ordered, and those who did not leave were shot dead. The Khmer Rouge knew that which houses belonged to average people and which belonged to the LON Nol soldiers.

Q: When the Khmer Rouge arrived, what measures did they take against the former LON Nol soldiers and civil servants?

A: There were two things. First, when the Khmer Rouge attacked and entered the City of Phnom Penh they had radio broadcast; we listened to the radio and to the instruction of the Kampong Som City governor. The announcement made on the radio was for all armies lay down the weapons; and when they arrived they had to have the people raise and waive the white flag up to welcome the Khmer Rouge and for the soldiers and LON Nol officials and government servants in each office to get out to greet the Khmer Rouge who were entering the city. I myself was sitting and watching in front of the house, seeing a number of the officials and government servants, who had gone out to greet [the Khmer Rouge], returned with the Khmer Rouge; and a number [of others] were not seen coming back. I do not remember the name of the Kampong Som City governor at that time; but I had written down his name in the book I published. For the first point, I understand that to have the officials and government servants and LON Nol soldiers get out to greet the Khmer Rouge who entered the city was to know who else were the officials and government servants so that it was easy for them to collect the targeted people. So, those who exposed themselves I believed they were taken to be kept ready; that was why they were not seen coming back. And second, when arriving at the base, they divided those who were soldiers and kept them in one location; if teachers, they were made to go to one group; and the civilians we kept separately. The Khmer Rouge announced to and made LON Nol ranking officers to come and report to and Angkar so that the Angkar would let [them] work in their new regime. That was the time I saw a number of LON Nol soldiers who had already taken off the clothes picked up and wore the their military uniforms again following the Khmer Rouge announcement.

Q: You said you heard someone launching radio broadcast before the arrival of the Khmer Rouge. At that time, was the broadcast launched via the radio station in Kampong Som directly or via the radio in Phnom Penh?

A: I received the news from the radio in Phnom Penh because the Khmer Rouge had attacked and entered Phnom Penh first; and later on, I listened to the radio broadcast in Kampong Som; and I also knew through the talks about that story with those I worked with. But those talks were not the talks about the evacuation, it was the talks about their victory; they asked us to lay down the weapons to greet them; it was the talks about the unification. On 17 April 1975, the radio station in Phnom Penh was already occupied by the Khmer Rouge; but in Kampong Som, the Khmer Rouge did not manage to capture it yet. I knew this matter through the city governor. But at that time, the city governor had already left to the sea.

Q: We want to know two things which you have said, that is the broadcast via the radio in Phnom Penh and the broadcast via the radio in Kampong Som, according to your observation, was it the same?

A: Apparently, it was the same. But the radio in Kampong Som did not take the messages from Phnom Penh to be played; in Kampong Som they produced separate messages with common contents.

Q: Why did you apply for a civil party status in the case file of the E.C.C.C.? And what is your intention?

A: I have lodged this complaint as I think that there were crimes. And as crimes did occur I want to have [people] held accountable for in any manner, both the leaders who initiated it, the supporters, and the executioners of that idea. I am a victim of that regime too.

Q: Would you confirm how you became suffered? When? Where?

A: There were many points at which I got suffered. First, this regime made me lose the job because before 1975 the Khmer Rouge and Vietcong had burn down the kerosene factory in Kampong Som. After 1975, the Khmer Rouge made me lose all of the personal properties. My personal properties included a car, money, and other things because they had forced [me] to carry [things] and leave, that is, we dropped and threw them away. Later on, I lost five children, a father, siblings; even myself I personally was imprisoned and received torture because of the interrogation conducted at the Koh Kyâng កោះខ្យង Prison in 1977. The Koh Kyâng Prison was a high-level detention office because I saw most of the prisoners were former Khmer Rouge soldiers and the base people of the Khmer Rouge. I still suffer trauma these days. I, therefore, lodged the civil party application. I also would like to tell you that in the end of 1975, they went down and arrested me, my wife and my three children to be placed in the Ta Ney តានៃ Prison; they told me that they would take me to work at the kerosene factory because I was a kerosene expert. Before my arrest, the plan had been changed; and the next day my wife and children asked to go along [with me] too. Later on, they took me away in a jeep; but at that time they did not take me to Kampong Som. Instead, they took me to Veal Rinh វាលរឹង. In order not to make me afraid, they said that they were taking me to catch the train to Kampong Som.; but in my mind I knew that they were taking me to be killed. The Ta Ney Prison was in Sector 35 of Koh Kong province. When the truck went pass by Veal Rinh, it did not stop; I then felt worried.

When the truck was about to pass through the broken bridge, I wanted to jump off the truck; and I told my wife about my intention; but as I felt pity for the wife and children, I then decided not to jump. Upon arrival, the Khmer Rouge arrested and tied me first by dragging my hands to the back. At that time, I thought that they would take me to be killed; I then asked them for permission to kiss my children who was coming along before they took me to be killed; but they told me not to kiss the children, saying that that they would not kill me before interrogation.

Q: Why did they arrest and take you to Ta Ney? Did you know the reason?

A: First, I did not know the reason of my arrest; but I knew when they interrogated me. At that time, I knew that I had not committed any guilt; they just understood that I used to work with the foreigners, that is, the French and used to go to study in France and I used to work in the kerosene factory and the construction company, and especially I used to work in the company that had constructed the Ream Port, including American and Korean as well. So, they thought that I had had the western brain. So, their questions that is they asked me to describe about my past and tell them the truth; and they asked me to talk about my work activities because after the Khmer Rouge liberation I was a group chief that controlled more than 10 families in the village I had lived. During the interrogation, they did not conduct torture, that is, they just threatened in the presence of the prison chairman who was an interrogator, a prison deputy chairman who made the record, together with two armed soldiers who had walked me from the location where I had been shackled by the legs and brought to the interrogation hut. At the interrogation site, rattan whips, sticks, and the rain-coat cloth were seen; and they warned me to speak the truth, if not, they would use torture. I want to stress that the reason why I lodged a civil party application because, in addition to that, [I] have suffered from trauma.

Q: At this time, I would like to clarify with you that you said that you had been damaged and the feeling had been affected. Was that suffering occurred after 1979 or has it continued until the present time?

A: That suffering has lasted until nowadays. I would like to tell you that I am a tour operator; I do not want to take the visitors to Tuol Sleng (ទួលសៀង); when I go there I cry all the time. Three days before Duch’s trial, French Television Channel No. 24 had interviewed me at Tuol Sleng. I had cried. My understanding was that the events at this Tuol Sleng Prison were similar to the ones which happened in other prisons.

Q: Would you describe more about the situation where you were detained in the Ta Ney Prison?

A: After I had described about my life before 1975 for them and after describing about my work for the Khmer Rouge’s Angkar after 1975 when I was a group chief in Au Tapāng, they believed and acknowledged it as true as there had been Khmer Rouge soldiers who had gone to hide themselves working at the construction site of the Ream Port; knowing about my loyalty they said I was a real child of the people, and I had a good background; and they kept me for refashioning myself to serve the Angkar. There, they did not torture me. At the Ta Ney Prison, they shackled me by the legs for about 10 days. After a one-day interrogation, they released me and the wife and the children to go to work on clearing the tree-trunks and the land. I was in the Ta Ney Prison for six months and a half. There, I worked the important works; only the one who they trusted in was asked to do them. My works included such as clearing the tree-trunks,

planting vegetables, and repairing all things such as repairing watches, machines, motorbikes, and bicycles; and another more important work which they rarely made somebody do was burying the dead prisoners. At that time, they had my wife pick the wastes and sew the clothes. At the Ta Ney Prison, I lost two children. Because when they arrested and took me away, my pregnant wife was due; and my wife gave birth to a baby without any midwife; when a child was a month old, s/he died from lacking breast milk; and another child who had gone along with me to the Ta Ney Prison died from malnutrition.

Q: I want to ask you three questions concerning your health at three different stages. How was your health before 1975; How was your health after 17 April 1975? And how was your health after 1979?

A: Before 1975, my health was pretty strong; I had good memory. Currently, I have a constant disease, that is, malaria; I lose memory and have back-bone disease because they hit me when I was in the prison; and at that time, they also hit my right shoulder; and I have been painful until the present time. In 1978, I had intestine ulcer disease; and I decided to take medicines to kill myself because I could not endure the pain.

Q: The act that made you suffer from has downgraded the value of your life, is that what you said in the civil party application?

A: It has affected my family and me and it is injustice for the Khmer society as well.

Q: At the Ta Ney Prison, what was the name of the prison chairman? How did you see the prisoners being treated? You said the prisoners had died, how did they die?

A: The prison chairman was Khân (ខ័ន) (it is currently unknown whether he is dead or where he is living); the prison deputy chairman was Khēng (ខេង) (it is currently unknown whether he is dead or where he is living). At that time, all of the works were confidential; they did not let know who the prisoners were. The killing of the prisoners was also confidential; they took the prisoners out at night or during the day time and they told the other prisoners there that they were releasing [or] letting them go out to work. But since I left the Ta Ney Prison, I have not seen those people any longer. But what I knew from the close Khmer Rouge soldiers of mine that, the officials, government servants, soldiers who became the concern of the Angkar had been hit to death after they had been interrogated. As for the dead bodies that I brought for burying, all were sick prisoners who had died from starvation, diseases with no access to medical treatment; those dead bodies were the base people and former Khmer Rouge soldiers. I never witnessed the killing of the prisoners. I knew that the prisoners were always missing; and the location where I brought the dead bodies to be buried I saw many pits; so I guessed that those who had already been interrogated had not been taken to very far, that is, they had been taken to be killed nearby. I did not see the interrogation and torture of the prisoners with my own eyes because they never let us see such work. But when they took me for interrogation, I saw fresh blood of the prisoners who had been hit during the interrogation; and that prisoner was hit during the interrogation until he died on the spot; besides I saw the tools for inflicting torture such as sticks, rattan whips, and blood. They told me that if I would not tell the truth, they would hit me to death like the previous prisoner.

Q: Would you clarify about the burying of the dead bodies at the Ta Ney Prison which you had written in your book titled The Prisoner of the Angkar in Chapter 6?

A: The dead bodies that I had buried some had died from torture. But it was not that I saw they were hit and killed; but I knew that those people had died one or two days after the torture.

Q: According to your thinking how many prisoners died at the Ta Ney Prison?

A: At the Ta Ney Prison, people were transported in and out everyday, so on average 15 people died per day because when more were transported in, there would be no room to place them, they must have been brought to be killed. When they allowed me to go and work outside, I saw many clothes that had been washed, and sometimes I also joined in drying those clothes which I thought that they had taken off the prisoners they had killed.

Q: On average, how many prisoners were there at the Ta Ney Prison?

A: The number of the prisoners at the Ta Ney Prison increased everyday; sometimes they were transported in at night and taken to be killed immediately. I knew that they had been taken to be killed because there was no room to place them. Sometimes many prisoners were transported in, there was no room to place them, they were shackled by the legs and kept outside. According to my estimation, on average there were about 70 persons because there were two huts and one hut accommodated more than 30 persons; and besides there were approximately more than 20 prisoners including myself, who they kept to work. In total there were around 70 to 80 persons.

Q: How long did you work as the corpse burier? And how many corpses did you bury?

A: I was in the Ta Ney Prison for about six months and worked as the corpse burier for about three months. I buried about three to four dead bodies a week because I buried only the sick dead bodies. As for the dead prisoners, the Khmer Rouge took and buried them by themselves. Sometimes, two patients died, I loaded and transported them altogether in a cart; and I myself was exhausted too because my body got swollen. I was almost unable to pull the cart.

Q: Would you describe about the size of that grave site? What size was it? Does it exist there? Based on your knowledge, was it exhumed?

A: It was a forest there, that is, the dead bodies were buried here and there all over in the forest; they did not make a pit to bury the dead. But when I brought the dead to be buried, I saw newly buried pits, which I guessed that the Khmer Rouge soldiers had brought the dead that they had killed to be buried there. Later on, I went down there once; when the Radio Free Asia conducted the interview with me and I heard from the former Khmer Rouge soldiers that the pits had been dug in search of gold and objects in the dead; and at present the place has become an oil palm plantation of the Mong Reththy (ម៉ុង រ៉េត្យី) Company. I noted that there were hundreds of corpses that had been buried there.

The interview paused at 1200 hours on the same day.

The interview continued at 1445 hours on the same day.

Q: When did they release you from the Ta Ney Prison? Why did they release you?



A: They released me from the Ta Ney Prison on the 14<sup>th</sup> or 15<sup>th</sup> of June 1976 by saying that they let me go to live at the cooperative because I had already tempered and refashioned myself properly. While returning to the cooperative, the wife and two children of mine also went along; they took me in a truck with about 20 others to Veal Rinh and placed in the Cooperative No. 2 in the same area—Sector 35. In that Cooperative No. 2, I worked the rice fields and farming, but since I was sick—my hands and legs were swollen— I asked them to go to work as a repairer of bicycle and motorbike. In 1977, there was a movement to arrest the base people who were former Khmer Rouge soldiers and had been demobilized and allowed to live with ordinary people.

Q: After the arrest movement against former Khmer Rouge soldiers, what happened to you?

A: In early 1977, when I went to fix the rice threshing machine at Cheung Kô (ជើងគោ) Village about 20 kilometres from Veal Rinh. One night when I fell asleep with my family that had been sent to harvest cassavas near there, at that time the soldier[s] of Hak ហាក់ came to call me at about nine to 10 p.m. to fix the machine in the rice field at night. I thought that they may not have called me to go and fix the machine because normally it would be the civil sector that came to call, not the Khmer Rouge soldiers like that. After arriving in the rice field, I saw soldiers waiting on the road; I knew that they would arrest me; and I asked them for permission to go home to prepare the stuff; but in fact, I wanted to go to meet my wife and ask her for medicine to kill myself because I did not want them to take me to be hit to death or slashed the throat, cut the abdomen open. But my wife did not have that medicine, I then returned back with them. My wife also asked for permission to go along, but they refused. When I climbed on a tri-cycle ទីម៉ក, I knew that they had already had me because soldiers were there too. Upon my arrival at the house of Comrade Hak, I stepped off the tri-cycle, they immediately arrested and tied me and brought me to be placed in one hut. They told me to rest and that tomorrow they would send me to the detention office. The next morning I had the impression that in front of the house of Comrade Hak there were all human livers. On that day, they gave me rice to eat. In the evening, they tied and walked me from Veal Rinh up to the Koh Kyâng Prison, situated in Srè Cham (ស្រែចាម) Commune in Prey Nob (ព្រៃនប់) District, Kampot (កំពត) Province. They tied me with a hammock cord and extended it about one metre and walked me like walking the cow. When the truck of Khmer Rouge were driven along the road where I was being walked, I had an intention of jumping into the truck to kill myself because I was afraid of the killing by torture; but I could not jump because I was tied up so tightly.. At about 11 to 12 midnight, I arrived at the Koh Kyâng Prison. At that time, it was still dark; I did not see anything, but saw only a petrol lamp and many prisoners whose legs were shackled and hands were tied. The Koh Kyâng Prison was about three kilometres from the urban area of Srè Cham.

Q: Would you describe about the situation in which you were detained at Koh Kyâng?

A: When reaching there, I did not see the surroundings of the prison because it was dark; but I saw many prisoners; and when I arrived they released the shackle rod from the legs of the prisoners in order to put the shackle ring around my leg. There were more than 10 prisoners in a row of the shackle rod. The next morning I saw the aspect inside the prison, but did not see the outside because of the thatch wall; I saw two excrement containers in that prison and a number of

people that I knew who were the base people and former demobilized Khmer Rouge soldiers. All prisoners were adults. In front of the hut which housed the prisoners including me there was another prisoner's hut, which was the same size as the hut in which I was detained. There was another hut for the interrogators. I heard a voice calling the name of the prisoner to be interrogated. The interrogating hut was on the other side of the road; I heard the sound of beating during the interrogation. In that morning, I was the fourth person to be brought for the interrogation; and among those who had come before me, there was only one who survived and returned to be shackled by the leg again. When I was in front of the door at that interrogating site, I saw a prisoner who had been hit unconsciously to death, being dragged away in front of me. I would like to stress that the first shackles were made of wood, the next ones were made of steel.

Q: Would you describe about the event in which you were beaten up during the interrogation?

A: Chhn ឃ្លី was a deputy chairman of the prison; the name of the prison chairman is not remembered; and two soldiers who brought me in interrogated me. At the beginning, they let me see the interrogating tools such as steel sticks, wooden sticks, plastic rain-coats, which were similar to the picture on the cover of my book titled "The Prisoner of the Khmer Rouge". And they began to say that I got involved with the movement that opposed the Angkar. They said I am not a head of the apparatus, so they asked me to speak the truth in order to find the apparatus, who the leader was; They said if speaking the truth the Angkar would forgive me; if not, they would torture me like the previous people I saw. I responded to them immediately that I had not participated in and been involved with any movement; and I had not done anything betraying the party's policy. They began to ask three questions. The first question was who my network was The second question was how many times did I correspond through the letters with the Free Khmer Movement at the border? Third, they asked me about that the place where I hide two hand grenades First, I responded to them that I could not answer without the truth by charging the innocent because I had not got involved with that movement group; if I was afraid of getting pain, I would have to implicate the innocent; but I could not do so because it was not true; so if I told them about the name of the innocent, it would cost lives of the people that Angkar needed to work for the party. I asked the Angkar to discipline me alone. Second issue, I said I had never corresponded through the letters to anyone. As for the hand grenades, I said I did not hide the grenades. At that time they dragged me and tightly tied my hands to the back and hit me until a wooden stick which was as big as the forearm broke, they then continued questioning me. I still confessed that I would rather die than implicate the innocent who would die as a result of my false statement. I would want them to continue working for the party. After that, they continued beating me three times with a steel stick on the back. As I did not confess, they took a piece of cloth of the plastic rain-coat to cover my face to the back, kept it like that until I got suffocated. At that time, I was convulsively suffocated and fainted. After I gained the consciousness, I was like getting from a sleep; they questioned me again; they beat and covered my face with a piece of plastic cloth again; but this second time when my body convulsed and I was suffocated they released a piece of plastic cloth from me. After that when I recovered from unconsciousness they questioned me again; but they did not beat me any more. They said if I do not confess, they would not release me; they kept me for the next interrogation. And then they let me return to my place; when I walked about five or six steps I fell down; they then dragged me to be placed back in the prison. In the prison, they tied me and

my back got swollen; I could not sleep on the back; I had to sleep on one side; and I vomited with blood. During the beating at the interrogation place, they tied me at three places, that is, tied at the wrists, at the upper-arms, and legs; and they hit me on the back bones, arms, and shoulders. In that prison, there was no treatment; and they gave gruel two times a day; in a one-time meal, a scoop of watery gruel was given. They made [us] call the nature into one container which was attached to an approximately one-metre handle and which we could use to pour the excrement into the excrement container by ourselves. Everyday small prisoner children were used to carry the container of excrement away. That room was not locked, that is, the guards kept guard outside. The prisoners did not take a bath. I was imprisoned with hands and legs shackled for 45 days; they then released me from the shackles to go to work with the child group that had committed light offense; and I worked there until the Vietnamese began to attack and enter Cambodia in late 1978.

Q: You said you were imprisoned at the Koh Kyâng Prison for 45 days, besides suffering pains caused by torture, what else did you suffered?

A: I would like to say that at the Koh Kyâng Prison I extremely suffered; in addition to the beating during the interrogation was that I had to sleep on the ground; when the rain came, the water penetrated in; and there were lice over all my body; and there was not sufficient food. At that time, I always feared that they would take me to be killed, but I was so scared, on the other hand, so starving that I wanted them to take me to be killed as soon as they could. Due to the hunger I was facing, I imagined that if I had run away from the prison, I would have killed a human being and eat his flesh. As a result of that endurance until nowadays I have become a bad tempered person, but very brave; before I was pretty much a fearful person.

Q: Based on the crimes you have endured directly at the Ta Ney Prison and the Koh Kyâng Prison, against which charged person or all [of charged persons] did you file a civil party complaint with the E.C.C.C.?

A: As for me, I have filed a complaint with the E.C.C.C. against two groups. The first group is the important one consisting of four, five persons who are important persons and alive including NUON Chea (នួន ជា), IENG Sary (អៀង សារី), KHIEU Samphan (ខៀវ សំផន), whose names I used to know and hear on the radio in the POL Pot regime; those people were the leaders as well as the policy makers. On the other hand, I filed a complaint against a group that had initiated the political ideas and supporters of the Khmer Rouge regime because I understand that a number of these people alone could not kill nearly three million people.

Q: You said that you have lodged a complaint against leaders such as NUON Chea, IENG Sary, and KHIEU Samphan and the supporters of that regime. If the E.C.C.C. finds that those people are guilty, as a civil party applicant, what do you demand in your complaint?

A: I do not demand money reparation; I would like the court to pronounce who the perpetrators are and responsible for the loss of lives of the people at that time; and I want to have a memorial and the names of criminals sentenced by the court carved on that memorial for paying respects for the souls [of the dead]. As for the sentencing, it is up to the competence of the court.

Q: As you already know that you endured tortures in two locations, how do you make the court believe that you obviously suffered tortures there? Do you have any witnesses who are to confirm about the crimes you endured?

A: When they arrested me to the Ta Ney Prison, a number of my friends, who are alive, can testify, such as Mr. SOY Kim Huor (ស៊ុយ គីមហួរ), who is currently living in Kampong Som and can testify as well. As for my arrest from Cheung Kao to that Koh Kyâng, I have Medic Ieng (អៀង), currently living in Kampong Som. And I do have a number of witnesses whom I included in my complaint and they can testify. And another witness Chên (ចិន) was deputy chairman of the Koh Kyâng Prison because he is alive and may currently be living in Canada because when running away at the Thai border I was with him together with other 15 females.

Q: You said that the Ta Ney Prison and the Koh Kyâng Prison were similar in kind; but I want to know about their structures. Can you tell? How different were they in terms of number of prisoners?

A: There were two differences. At the Ta Ney Prison, those who were arrested and detained there got involved with the political tendency, whom they suspected that they had been former soldiers or LON Nol government servants and former demobilized Khmer Rouge soldiers.

Q: Based on your knowledge, how many prisons were there in Sector 35?

A: Sector 35 included Koh Kong (កោះកុង) Province, Kampong Som, and Kampot; As far as I knew, there was a main prison (គុក ធំ) in every province because they transferred the prisoners from other districts. At the commune, there was no place for detention; it was a place where the prisoners were kept temporarily awaiting for transfer to the main prison or to be killed right away.

Q: At that time, did they make a list of the prisoners?

A: I did not know. I knew that they had made two reports on all prisoners; one, they made the prisoner write his or her biography again and again; and another one, when interrogating, they write once again. Once in three, four days they took the documents to the upper and when the documents were returned back, they transferred the people to be killed at night, ten, twenty at a time.

Q: During that time, did you ever see the Khmer Rouge transporting rice, food, to the port?

A: I saw it because I used to repair the trucks near the rice warehouse in Veal Rinh where people from the Tipi (ទីពីរ) Cooperative came to help carry and load the rice onto the trucks. Mostly, there was more transportation of timbers to the port, and rice as well. I did not know where they had exported to, just knew that they had transported to the port.

Q: Did you know that at the time they exported rice was the time the people were starving?

A: I knew. I did not see the packaging. But when I worked as a mechanic when the cargo truck broke I went and helped them with the repairing; and they told that they had exported the things of Angkar in exchange for cargo from outside.

Q: For what did they exchange?

A: I did not see with my eyes. But when they distributed the hoe for use that was the hoe from China and the vehicles, tires, and weapons all were from China.

Q: Was the export of rice, food very often or occasional?

A: I cannot tell because it was secret and I had no opportunity to see it. But I can tell that there was a lot of transportation of timbers.

Q: Can you tell in what year you saw the export of rice?

A: I saw this event approximately in the end of 1976 or early 1977, that is, after they had released me from the Ta Ney Prison where I was a mechanic and had to walk to repair the broken trucks in many places.

Q: Coming back to your book because your civil party application mostly referred to the book you had published in 1993 with the French title “Prisonier du Khmer Rouge”, and which was translated into English as “The Prisoner of the Khmer Rouge”, is the text in your book correct? If you are invited by the E.C.C.C. to go to testify, do you dare confirm that what you have written is correct?

A: I wrote with my own ideas, but Mr. Henri Locard helped edit the grammar. I dare guarantee that what I have written in the book truly happened to me.

Q: Do you agree if the Office of the Co-Investigating Judges take some parts of your English-translated book and place them in the case file of the Court?

A: Yes, I agree. is the book was written from my personal memory. Mr. Henri Locard acknowledged that I had the elephant brain because I had good memory. In 1979, the journalist interviewed me and I wrote this book in 1990 and had it printed in 1993; they had compared my work with the interview and found that my memory in 1979 was the same [as the one in 1990].

Q: I would like to ask that in writing that book was there any pressure or order to write those contents?

A: There was no pressure because at that time I was in France. I said like that in order to ask the International to help, that is, like the patient had to tell the truth to the physician.

Q: For the contents and the tables in your book, did you personally write them down or what?

A: It was me who wrote them; it was my mother and my wife who related [them to me]. In writing this book, it was a joint effort of three people.

Q: Was the photo on the book cover drawn by UT Roeun (អ៊ុត រឿន) real or drawn in accordance with the idea of the painter?

A: I initiated the idea by describing to him according to my memory; and made him draw according to what I told him. This picture is the picture that reflects the true story of my life. I have not published any other books.

The interview paused at 1715 hours on the same day.  
The interview continued at 1415 hours on the third day of April in the year two thousand and nine.

Q: We would like to attach today’s record of your interview with geographic map and road networks of Preah Sihanouk Town you have explained and drawn about your story in which you were suffered in the Democratic Kampuchea. Do you agree?

A: Yes, I agree with the explanation I have made on this map on the third day of April in the year two thousand and nine.

This interview ended at 1720 on the third day of April in the year two thousand and nine.

The original of the audio-recording was placed under seal in the presence of the civil party and signed by the Investigators, the interpreter and the civil party.

A copy of the Written Record was provided to the civil party.

Having read the Written Record, the civil party had no objections and signed it.

Having read the Written Record, the civil party refused to sign.

The Written Record was read out by the interpreter; the civil party had no objections and signed it.

The Written Record was read out by the interpreter; the civil party refused to sign.

**ដើមបណ្តឹងរដ្ឋប្បវេណី**

**Civil Party  
Partie civile**

**MOEUNG Sonn**

**អ្នកបកប្រែ**

**Interpreter  
Interprète**

**អ្នកស៊ើបអង្កេតតាមដីកាចាត់ចែងស៊ើបសួរជំនួស**

**Investigators acting under Rogatory Lettre  
Enquêteur(s) agissant sur commission  
rogatoire**