

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

**អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា**  
Extraordinary Chambers in the  
Courts of Cambodia

**ឯកសារប្រឹក្សាសម្រេចស្របច្បាប់**  
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du dossier: ..... Uch Arun .....

**ការិយាល័យសហចៅក្រមស៊ើបអង្កេត**  
Office of the Co-Investigating Judges

**ទំនាត់ហេតុនៃការស្តាប់បង្ហើយសាក្សី**  
**Written Record of Witness Interview**

**សំណុំរឿងព្រហ្មទណ្ឌ**  
Criminal Case File/Dossier pénal  
លេខ/No: 002/14-08-2006

**លេខស៊ើបអង្កេត/Investigation/Instruction**  
លេខ/No: 002/19-09-2007-ECCC-OCIJ

On the twenty-third of July, two thousand and nine, at 1145 hours, in Apivat (**អភិវឌ្ឍន៍**)  
village, Anlong Veang (**អន្លង់វែង**) commune, Anlong Veang (**អន្លង់វែង**) district, Ourdor  
Meanchey (**ឧត្តុង្គមាសជ័យ**) province,

I, LIM Sokuntha (**លីម សុគន្ធា**), Investigator of the Extraordinary Chambers, being  
assigned by the Rogatory Letter of the Co-Investigating Judges, dated 5 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 ..., as sworn Interpreter of the Extraordinary Chambers,

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ 1

ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩៤១  
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Recorded the statements of KHIEV Neou (ខៀវ នៅ), a witness, who provided the following information regarding his personal identity:

The undersigned KHIEV Neou, 76 years of age, was born in Trapeang Kul (ត្រពាំងគល់) village, Trapeang Thum (ត្រពាំងធំ) commune, Tram Kăk (ត្រាំកក់) district, Takeo province. He is of Cambodian nationality and is a seller.

His father, KHIEV Nop (ខៀវ ណុប), is deceased, and his mother, NEANG Sov (នាង សូវ), is deceased.

Present Address: Apivot village, Anlong Veang commune, Anlong Veang district, Ourdor Meanchey province. His wife, NGIN Oeun (ឃីន អឿន), is alive. He is the father of six 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 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/she 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. Since the witness used to be a monk, he asserted that he would say nothing but the truth. He also denied taking oath.
  - We notified the witness of his/her right against self-incrimination, in accordance with Rule 28 of the ECCC Internal Rules.

**Questions-Answers:**

Q: When were you first ordained? In which pagoda? What was the cause?  
 A: I was ordained in 1951 when I was just 16 years old at Trapeang Thum pagoda located in Trapeang Thum commune, Tram Kăk district, Takeo province. I decided to be ordained because my grandfather was the head of monks and many of my relatives were also ordained. Another reason was that I strongly believed in Buddhism.

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Q: When did the Khmer Rouge movement start in your birth place? How did that movement affect Buddhism in your locality?

A: Actually, the *Issarak* (ឥស្សរៈ) movement had started in my locality a long time ago; then this group participated and was converted into a communist movement between 1967-68. At that time, occasional attacks were carried out by the communist Khmer Rouge at various offices in the commune. I heard a rumor that some Buddhist monks linked with those communists while some monks stayed in the pagoda as usual and got no threat nor mistreatment from the communist group. The term “Khmer Rouge” was generally used since 1967 or 1968. Some called them Vietnam-*Issarak* (ឥស្សរៈវៀតណាម), some Khmer Rouge Communist.

Q: 17 April 1975 was the date when the Khmer Rouge ousted the Lon Nol regime. What events you saw?

A: The Khmer Rouge instructed me, as a monk, to stay in Ang Rakar (អង្គររក្ស) pagoda in Cheang Torng (ជាងទង) commune, Tram Kăk district, Takeo province for some time prior to their victory. On 17 April 1975, I saw so many people; some of who were deported from Phnom Penh, some from Takeo, crowdedly traveling on the roads. Among them I also saw some monks. A short while later, all monks, those who were born in Takeo province and from Phnom Penh, were gathered and instructed to stay only in Ang Rakar pagoda. I was among them as well.

Q: When all monks were sent to stay in Ang Rakar pagoda, what did the Khmer Rouge instruct them to do?

A: A few days later, a group of Khmer Rouge came to instruct all the monks in Ang Rakar pagoda to leave their monkhood. Actually, the plan to defrock monks had been prepared a long time ago; and it was generally known that the communism did not allow monk to exist; thus, it took no monk by surprise. After a few days, some monks forced themselves to leave monkhood, including me. One year later, about in 1976, there were approximately 10 monks, who then were sent by the Khmer Rouge to Phchoek Chrum (ផ្អែកជ្រំ) pagoda in Samraong (សំរោង) commune, Tram Kăk district, Takeo province. After I left monkhood in April 1975, I no longer knew about the fate of the remaining monks because I left Ang Rakar pagoda since then. However, I was informed that one monk named Ang (អង្គ) from Kirivong district committed suicide by hanging in resisting leaving the monkhood. In late 1975, *Ta Mok* (តាម៉ុក) instructed me to live in Kampong Kantuot (កំពង់កន្ទួត) with him. He said that I would

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be in charge of money because the currency had been printed already. I saw a person named Touch, who is currently living in Srah Chhouk village, Trapeang Prey commune, Anlong Veng district, Oddar Meanchey, counted a lot of money that Ta Mok had mentioned. Actually, I never touched the money by myself at all.

Q: How did you know *Ta Mok*? What was his position at that time?

A: *Ta Mok* lived in the same home village with me. I had known him since he was ordained in Trapeang Thum pagoda. At that time, he was the secretary of the Southwest Zone.

Q: What else were you instructed to do in Kampong Kantuot, the place where *Ta Mok* had asked you to go with him?

A: There I did not do anything because my health condition was not good. There I saw people threshing rice; I thought it could be early 1976. In 1976, *Ta Mok* sent me to Phnom Penh to stay in a building, the office of Southwest Zone commerce, locating east of the Phsar Thmei (ផ្សារថ្មី) market. There I saw a truck with the label reading "Southwest Zone Commerce" on it. This truck was used for transporting materials or logistics for the Southwest Zone. I stayed there until 1979.

Q: While you were staying there, did you ever see any Khmer Rouge top leaders?

A: There, I saw many Southwest Zone cadres coming and going such as: *Ta Mok*, CHUO Chēt (ជួ ជេត) alias Si (សី), Saom (សោម) the committee of Sector 13, Takeo province and other division commanders such as: SAM Bít (សំ ប៊ិត) commander of Division 2, Soeung (សៀង) (died in 1977) commander of Division 1, *Ta Yán* (តាយ៉ង) unrecalled division from Kampong Chhnang, *Ta Yim* (តាយឹម) zone committee from Kampong Chhnang. They came to stay in the same house with me while they were invited to join training sessions with Pol Pot in Phnom Penh. The building I was staying was located east of Phsar Thmei market near the Capitol (កាពីតូល) cinema.

Q: When you met those people who happened to stay with you in the same building, did you communicate with them? Did they tell you anything related to the training sessions?

A: I used to chitchat with them informally. They said they had been invited by *Angkar* for the sessions. Probably in 1977, I saw VORN Vēt (វ៉ែន វេត) coming with *Ta Mok* in a car and they stopped by in front of the house where I was staying. When I went to the industry office in order to transport earth-made tiles and bricks to Takeo province,

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I saw CHENG Ân (ចេង អ៊ុន), who was the chairman of industry at that time. I knew VORN Vêt because I heard *Ta Mok* called him “Comrade Vorn”.

Q: Did you know any other leaders aside from them?

A: After I met VORN Vêt, approximately in early 1978, I met NUON Chea near the building where I was staying. He came by car and instructed me to find Khmer traditional musical instruments to rehearse music for radio station. I knew NUON Chea via *Ta Mok*. In late 1978, I met with KHIEU Samphan at the foreign trade office while I was looking for materials to distribute to people in cooperatives. At that time I transported those tools to Takeo province. After VORN Vêt disappeared, approximately in 1977, KHIEU Samphan succeeded VORN Vêt being in charge of foreign trade. I was told that VORN Vêt was arrested for being involved with CIA and KGB. Approximately in 1976, before I left for Phnom Penh, I saw POL Pot once when he came to *Ta Mok*’s house in Takeo province.

Q: What else did you know happening between 17 April 1975 and 6 January 1979?

A: I heard a rumor that people were executed in various places but I did not know any specific places. One night before the Vietnamese troops entered Phnom Penh, they told us to leave Phnom Penh and travel westward; instead, I escaped to Kampong Speu province.

Q: Do you have any request for the ECCC?

A: I would like to have a request for the ECCC to conduct a fair trial based on laws. I do not want to be a witness for the ECCC because I am too old.

- 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/thumb printed it.
- After the Written Record was read out to the witness, the witness refused to sign it.

End of the interview: at 1145 hours on the same day.

Witness	Interpreter	Investigators
[Thumbprint]		[Signature]
KHIEV Neou		LIM Sokutha

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