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

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

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

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

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

<b>ឯកសារទទួល</b>
DOCUMENT RECEIVED/DOCUMENT REÇU
ថ្ងៃ ខែ ឆ្នាំ (Date of receipt/Date de réception): ..... 17 / 12 / 2009 .....
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**កំណត់ហេតុនៃការស្តាប់បម្លើយសាក្សី**  
Written Record of Witness Interview

On the twelfth day of November two thousand and nine, at 12.40 a.m., at Paen Meas (ប៉ែនម៉ាស) village, Samraong (សំរោង) commune, Tram Kak (ត្រាំកក់) District, Takeo Province.

We, EM Hoy (ឯម ហ៊ុយ) and Philip CAINE, Investigators of the Extraordinary Chambers, being assigned by the Rogatory Letter of the Co-Investigating Judges, dated 24 July 2009,

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 LENG Heng An, as sworn Interpreter of the Extraordinary Chambers,

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ 1  
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Original KH: 00402454-00402461

<b>ឯកសារច្បាប់ស្តាប់បម្លើយសាក្សី</b>
CERTIFIED COPY/COPIE CERTIFIÉE CONFORME
ថ្ងៃ ខែ ឆ្នាំ ធ្វើការបញ្ជាក់ (Certified Date/Date de certification): ..... 17 / 12 / 2009 .....
មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier: ..... Ueh Arun .....

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Recorded the statements of PHNEOU Yav (ឃ្លា យ៉ាវ), a witness, who provided the following information regarding his personal identity:

The undersigned PHNEOU Yav, no alias/revolutionary name, born on day (unknown), month (unknown) 1955 in Paen Meas village, Samraong commune, Tram Kak District, Takeo Province. He is of Cambodian nationality, and is a farmer. His father, PHNEOU Chhēng (ឃ្លា ឆេង), is deceased, and his mother, RIEM Chhuon (រឿម ឈួន), is deceased. His present address: Paen Meas village, Samraong commune, Tram Kak District, Takeo Province. His wife, SÈS Rān (សែស រ៉ាន់), 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 can read or write other languages.
- Therefore, the original of this Written Record is written in the Khmer language.

- We instructed 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 her right against self-incrimination, in accordance with Rule 28 of the ECCC Internal Rules.

**Questions and answers:**

Q: Before 1975, what did you do? Where did you live?  
 A1: Before 17 April 1975, I lived in Paen Meas village, Samraong commune, Tram Kak District, Takeo Province; I was a farmer. In 1970, after the King was toppled, there was a movement coming down from the mountains; at that time, we also joined that revolutionary movement. As for the civilians, they did not enter the forest; they farmed as usual.

Q: Who was the chairman of Paen Meas village.  
 A2: The chairman of Paen Meas village was called *Ta* Sith (សិទ្ធិ); he was taken to be

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executed in 1972 or 1973. *Ta Khèm* (ខែម), the commune committee was killed in 1978.

Q: Before the Khmer Rouge took over, were there Vietnamese or *Cham* (ចាម) ethnics in Paen Meas village?

A3: No, there were none; there were only Khmer people who went to continue their study in Hanoi and returned; their names are *Ta Nân* (នន) and *Ta Chea* (ជា). They both worked in the district office. One day, I saw him come to my village; in my village, there was a prison for prisoners arrested from the enemy area. At that time, *Ta Chea* beat my female cousin named *Thâm* (ចាំ) who was arrested from *Angk Ta Saom* (អង្គតាសោម). Then she was sent up, but I did not know where was sent to; she disappeared since then. After that, *Ta Chea* also disappeared, and *Ta Nân* hanged himself in 1972.

Q: After 17 April 1975, what did you do? Where did you live?

A4: In 1975, I lived in Paen Meas in the same commune; I farmed paddies and plantations.

Q: Do you know about the evacuation of people from Phnom Penh?

A5: There was evacuation of people from Phnom Penh; when the evacuated people reached the village, they placed those families in schools.

Q: How did those new people stay and eat?

A6: Soon after the new people arrived, they had them live in handicraft workshops or schools. As for eating, they had those people eat at the communal kitchen in the village.

Q: When was the communal eating started?

A7: In my commune, the communal eating was started since 1975; they ate communally in the village cooperatives. In a commune, there were many villages:

Paen Meas, *Ta Sman* (តាស្មន់), *Pong Tuek* (ពងទឹក), *Prey Kokir* (ព្រៃកកិរ), *Krang Banteay* (ក្រាំងបន្ទាយ), *Prasout Thmei* (ប្រសូត្រឿ) and *Ta Saom* (តាសោម)...etc. Each village was the village cooperative with a communal kitchen.

Q: When did they start collecting private properties to keep as collective properties?

A8: In 1975, they started collecting people's properties to keep as collective ones, such as cows, goats, utensils, houses, paddies and plantations...ect. They were left only with a bag of clothes.

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Q: What is the name of your cooperative chairman?

A9: The cooperative chairperson was called *Yeay MǎO Pich* (យ៉ៃ ពៅជ្រូង) (dead); her husband was a commune member named *CHEA Ching* (ជា ជីង) (dead). In the cooperative, they had me plough in the rainy season; in dry season, they assigned me to carry *Deidâmbauk* (ដីដំបូក) (earth heaped by termites) or dig canals. They assigned people based on their energy; they had the elderly to take care of five to ten little children. They had young children collect cow dung; apart from collecting cow dung, they had them study two or three hours. After class, they tended cows until 5 p.m.; then they came to have meal.

Q: What did they have young children study?

A10: They had young children study Khmer alphabets ក, ខ, គ, ឃ [a, b, c, d] and how to spell.

Q: Were there arrests of people in Paen Meas village cooperative?

A11: No, there were no.

Q: In 1976, did anything change in the cooperative?

A12: In 1976, they divided people to live in the cooperatives. In Samraong commune, there were three cooperatives. The division of the cooperatives referred to *Type 1 people* called 'Unit 1', who were base people (old, full-right people), located in Angk Ponnareay (អង្គពណ្ណរាយ); *Type 2 people* or Unit 2 were also base people (candidate people), but they had relatives who were linked or had tendencies with enemies; it was located in Pean Meas village. As for *Type 3 people* or Unit 3, they were people evacuated from Phnom Penh; they were also called *17 April people* (*sent people* *បញ្ជីរ*); it was located in Ta Saom village.

Q: Please describe about the structure in Unit 1?

A13: In Unit 1, there were many sub-units, and there were approximately four to five unit chiefs whose names I do not recall. The chairman of Unit 1 was called *Dèk* (ដេក) (dead) and *Hun* (ហ៊ុន) (dead); besides them, I do not recall. I do not recall the name of the Unit 2 chief; I recall the Unit 3 chief was called *Ngâ* (ញ៉ៃ) (dead). These three unit chiefs were appointed by and received orders from the commune chief named *Ta Khèm* (ខែម). The commune committee received orders from the district committee

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named *Ta Choem* (ធីម) (dead). I do not recall the name of the sector committee, but the zone committee was called *Ta Mok* (ម៉ុក) (dead). Tram Kak district was District 105, located in Sector 13. At that time, the village cooperatives were all demolished because, at that time, they collected people from all villages to place in the commune cooperative.

Q: Who controlled people in Unit 3?

A14: They assigned people in Unit 1 or Unit 2 to control people in Unit 3. I knew that *Ngâ* (ញ៉ា) was assigned to control Unit 3 because he was strict with his work; I did not know who controlled the female unit.

Q: How did they divide each cooperative unit?

A15: In each unit, they divided it into, for instance, special unit, ploughing unit (males), canal digging unit, seedling transplanting unit (females), cart unit (for transporting stone to make bridges at the canals), carpenter unit, children unit (male and female children) and concentration children unit,... There were many people in each unit, but I do not remember the number.

Q: After harvesting paddy, how was it allotted?

A16: After harvesting paddy, it was taken to place in the commune office. There was a rice mill there to mill paddy; then it was sent back to the cooperatives. Every morning, each cooperative (economical support group comprised of two people) went to the commune to receive the rations of rice, vegetable, *Prâhok* (ប្រហុក), fish, meat and salt for a day.

Q: In Unit 1, what did you do?

A17: They had me work as a teacher, I lead children to work. Young children were 8 to 12 years of age; I controlled approximately 100 children. I taught Khmer alphabets, vowels, consonants and spelling. I taught them until the Vietnamese entered; I taught only young children; it was not related to politics.

Q: Who assigned you to be a teacher?

A18: The unit chief named *Hun* (dead) assigned me to teach children in Unit 1.

Q: What documents did you use to teach your pupils?

A19: They gave me books; at first, I taught the children to write on slates. A year later, they distributed notebooks to the pupils to write in. Those children could choose to stay with their parents; if they did not want to go home, they slept at school with me. Children aged 15 and above were sent to the mobile unit.

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Q: Were the children in the group the children of base people?

A20: All the children were the children of the base people.

Q: Were there arrests of people in Unit 1?

A21: In my unit, a person named *Ta Vin* (វិន) (cart unit) was arrested and taken to Krang Ta Chan (ក្រាំងតាចាន់) office; he was accused of having an argument about not having enough to eat. When he said about it, someone reported to the upper echelon, and eventually he was arrested. The chairman of the cart unit named LAK Toeng (ឡាក់ តឹង) (dead) was in Saut Thmei (ស្នួតថ្មី) village.

Q: How about eating in the Unit 1 cooperative?

A22: They gave us two meals a day, in the morning and the afternoon. Food was not enough to eat (both for others and me); they gave us a plate of rice, and there was a large dish of morning glory soup placed in the middle. In the period of 10 days, they allowed us to visit home.

Q: In the children unit, were there arrests?

A23: In the children unit, there were no arrests, but they stole things such as cooked rice, salt, coconuts and palm juice, but they were tolerated because those children were the children of base people.

Q: In the Unit 1 cooperative, were there sick people?

A24: I am not sure; I never went to hospital. As for my wife, she was once sent to hospital because of postnatal depression. If someone was seriously sick, he was sent to far-away hospital; I did not know if he recuperated or not.

Q: Did you attend meetings?

A25: I never attended meetings; I just saw the commune committee call the unit chiefs to attend meetings.

Q: When they summonsed the unit chiefs to attend meetings, did they send written letters or were they told orally?

A26: If the units were far-away, they sent written letters to them.

Q: Did you know if there were people dying in Unit 2 or Unit 3?

A27: I did not know; I knew only my unit.

Q: In Unit 3, did you know anyone who survived?

A28: In Unit 3, there was a person named Mon (ម៉ុន); currently, she is living near and

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south of *Two Lions* (ត្នោតពីរ) in Takeo town.

Q: Did you attend other meetings?

A29: I also attended big meetings, and the commune chief chaired the meetings. The contents of the meetings were about transplanting rice seedlings, ploughing and raking. As for teachers, they were advised to control and lead children to tend cows and to control children not to catch fish unruly. This meeting was attended by all units. We attended the meeting until night time; sometimes, we ate rice at the meeting place, and the meeting was sometimes continued until night time. The location of the meeting was in Ta Leak commune; it was the big meeting place. In 1977, the meetings only said about cultivation because there were no enemies or politics.

Q: In 1978, was there a meeting saying about fighting along the border?

A30: No, there was no; I just heard sound of gunshot from the distance along the border, but they did not let us know.

Q: How did people dress in Unit 1?

A31: They distributed 2 sets of black clothes per year; if someone's clothes got torn quickly, he was only advised and re-educated but not punished.

Q: In POL Pot regime, were there weddings?

A:32 I also joined at Angk Ponnareay. I saw the wedding of 20 couples; some of them had known each other, but some had not. After the wedding, the militiamen eavesdropped at the houses at night to know if they got on well or not. At that time, no couple dared to not get on well because they were afraid of death. If any couple did not get on well, and it was known by the militiamen, they would report to the upper echelon. Next morning, they were called to be advised; they were threatened that they would be taken to some places such as being taken to keep at Krang Ta Chan. At that time, they did not use the word 'wedding'; they said 'making a commitment'. If any couple loved each other, it did not matter they were widows, unmarried men or women, and the young or elderly; if they liked each other, they could propose to the upper level. At that time, the unit chief called and asked them; if they liked each other, their wedding would be arranged. The wedding was mostly held at night, with the participation of the commune committee, the chairmen of the cooperative and units.

Q: How about religions?

A33: The Khmer Rouge started disrobing monks since 1975; Buddhist statues were taken to throw in water. The monasteries were used as the meeting places, dining halls and detention centres ...etc.

Q: After being disrobed, where did they send monks to?

A34: Young monks were sent to join the army; elderly monks were assigned to make

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ 7  
ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩៤១។

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Original KH: 00402454-00402461

~~MEV/MO 0232/62~~

*banki* (ប្រឡី) (earth moving basket); some monks dug canals, and some others farmed paddies.

Q: Were there *Cham* or *Youn* (យួន) ethnics in Samraong commune?

A35: I never saw them; there were many 17 April people.

Q: Did you see ‘*Revolutionary flag*’ books?

A36: I never saw; there were only books for young children level.

Q: In your Unit 1, were there people committing moral offenses?

A37: I heard, but nobody dared to commit.

Q: Did you teach the pupils to sing revolutionary songs?

A38: Before 1975, people sang revolutionary songs. After 1975, they played revolutionary songs for us to listen instead.

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

End of the interview: at 1745 hours on the same date.

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

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ 8  
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