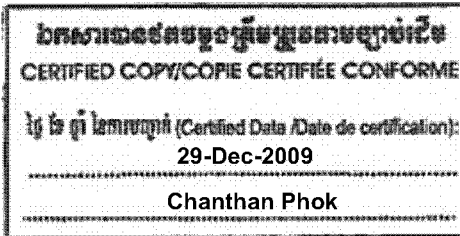


ព្រះរាជាណាចក្រកម្ពុជា
ជាតិ សាសនា ព្រះមហាក្សត្រ
Kingdom of Cambodia
Nation Religion King

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា
Extraordinary Chambers in the
Courts of Cambodia



ការិយាល័យសហចៅក្រមស៊ើបអង្កេត
Office of the Co-Investigating Judges
Bureau des Co-juges d'instruction
សំណុំរឿងព្រហ្មទណ្ឌ
Criminal Case File /Dossier pénal
លេខ/No: 002/14-08-2006
Investigation
លេខ/No: 002/19-09-2007-ECCC-OCIJ

កំណត់ហេតុនៃការស្តាប់ចម្លើយសាក្សី
Written Record of Witness Interview

On the first of December two thousand and nine, at 0905 hours at the Tram Kak (ត្រាំកក់)
Commune Office, Takeo (តាកែវ) Province,

We, **EM Hoy (ឯម ហ៊ឺយ)** and **Philip CAINE**, Investigators of the Extraordinary
Chambers, having been 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 Internal Rules of the Extraordinary Chambers,

With Mr. **HAM Samnang**, as sworn interpreter of the Extraordinary Chambers,

Recorded the statements of **NUT Nouv (នុត នូវ)**, a witness, who provided the following
information regarding his identity:

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ 1
ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩១៤
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The undersigned **NUT Nouv (នុត នូវ)**, no alias/revolutionary name, aged 69, was born at Angk Roneab (**អង្គរនាប**) Village, Tram Kak (ត្រាំកក់) Commune, Tram Kak (ត្រាំកក់) District, Takeo (តាកែវ) Province.

He is of Cambodian nationality and is a farmer. His father NUT Nob (នុត ណុប) is “deceased”, and his mother MUT Phèn (មុត ផែន) is “deceased”. His current residence is at Angk Roneab (**អង្គរនាប**) Village, Tram Kak (ត្រាំកក់) Commune, Tram Kak (ត្រាំកក់) District, Takeo (តាកែវ) Province. He is married to BOU Sao (ប៊ូ សៅ), “alive”, and is father of eight 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 and write the French language a little.
- 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.

Questions and answers:

Q: Before 17 April 1975, where did you live and what did you do?

A1: Before 1970, I was a farmer at Angk Roneab (**អង្គរនាប**) Village, Tram Kak (ត្រាំកក់) Commune, Tram Kak (ត្រាំកក់) District.

Q: Were you aware of the events occurred in 1970?

A2: I knew that there was a coup d'état which toppled down Samdech Sihanouk (**សម្តេច សីហនុ**). Later on, Samdech Sihanouk announced on the radio to the people to enter the *marquis marquee* forest (**ព្រៃម៉ាកីម៉ាកា**) to oppose the American

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

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imperialist regime and the LON Nol (លន់ នល់) people. At that time, I did not run into the forest with the other people because my region was controlled by the Khmer Rouge since 1970.

Q: Did you know since when the Khmer Rouge came into existence?

A3: I did not know.

Q: Did you join the Khmer Rouge movement?

A4: After the Khmer Rouge's entry and control in 1970, the Khmer Rouge appointed me to be a group leader. Commune committee *Ta (grandfather) Chhoeun* (តាឈឿន) appointed me to be a group leader.

Q: What did most people do?

A5: From 1970 to 1973, people were made to work the rice fields in exchange labour. This mutual-assistance team was a production group that worked the rice fields collectively, but distributed the yields according to the number of people such as Type 1 (the full strength people), Type 2: the people whose age was 18 and below, and Type 3 (children and old people). During that time, the eating was still private.

Q: Were there any problems occurred when yields were distributed according to such family [members]?

A6: The problems from this yield distribution always arose because sometimes some families had fewer members who had full strength; some families, on the other hand, had many members most of whom were children. So, this distribution was not equal and the group leader was a person who solved this problem and made compromises.

Q: Why were people made to work the rice fields in exchange labour with the other people?

A7: It was the upper echelon's plan in order to help feed the people from the enemy zone or those who escaped from war from the enemy zone.

Q: How did you know that this plan was from the upper echelon?

A8: Because the commune chief came down to disseminate this plan in the villages.

Q: To whom was this upper echelon referred?

A9: It was referred to [somebody] from the commune up to the district and the sector and these sectors only existed in the liberated zones at the time.

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

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Q: Was the plan from this upper echelon made in writing?

A10: It was the commune that went to attend the meeting in which they received the plan from the district. The commune and the district surely had their documents, but the groups received only the verbal [instructions through] dissemination.

Q: In 1973, who were the leaders at the district level?

A11: At the district level in 1970, there were *Ta Kiev* (តាគៀវ), *Ta Chim* (តាជឹម); I saw these two people come down to attend the meetings frequently.

Q: Between 1970 and 1973, were there any arrests of people?

A12: There were, but I did not see them with my eyes.

Q: Do you recall the names of the people who were arrested?

A13: I do not know because there was no arrest made in my village, but in the other villages there were arrests of people who were told to go to study, but those people were not seen coming back.

Q: After the 1970 coup d'état, were there teachers in your village?

A14: After the coup d'état, a number of teachers ran into the LON Nol zone and a number of other teachers remained in the liberated zone.

Q: Were those teachers in the liberated zone arrested?

A15: They were not arrested.

Q: During that time, were there schools and teachers?

A16: There were no schools; children were taught under trees and houses; teachers left over from the old society and a number of the educated people were selected to teach the children.

Q: Were there any religions during that time?

A17: From 1970 to 1975, there were still Buddhist monks. There were no Buddhist monks and pagodas from 1975 and beyond.

Q: Was the wedding normally and traditionally organized?

A18: It was normally organized during that time.

Q: Between 1970 and 1973, did people know that the Khmer Rouge regime had existed?

A19: Yes, they knew.

Q: Between 1973 and 1975, where were you and what did you do?

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

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A20: In 1974, I served the army; later on, I had malaria and the *Antung (eel)* abscess (ប្លូសអន្ទង់); the upper echelon appointed me to come to work at the Nhaeng Nhang commune (ឃុំញ៉ែងញ៉ង) office.

Q: When you were at the Nhaeng Nhang commune office, what did they have you do?

A21: They made me in charge of the food collection section; during that time, I walked to beg food, rice, fish, meat, vegetables in villages to send to the frontlines; in addition, I took notes and made lists at the Nhaeng Nhang commune office.

Q: What was the name of the commune committee at that time?

A22: BUN Si (ប៊ុន ស៊ី) (currently living in Choam Ksant (ជាំក្សាន្ត), Preah Vihear (ព្រះវិហារ) Province) was a commune secretary; *Neary (female)* Phorn (នារីភន) (currently living in Sampov Lun (សំពៅលូន)) was a member; TOUCH Teav (ទូច ទាវ) (deceased) was a member; *Ta* Chhoeun (តាឈឿន) (deceased) was a member.

Q: Was the district committee reshuffled?

A23: The district committee was not reshuffled at that time.

Q: When you were at Nhaeng Nhang Commune, was there any meeting?

A24: There were meetings, but I did not join or take notes because I stayed only at the office.

Q: In 1975, did you see the evacuation of people?

A25: I saw people evacuated from the city; they travelled along the road toward their individual birth districts. In case people who did not have the birth district, they asked to stay as citizens in that village or district.

Q: About how many 17 April families were there in your village?

A26: There were many; I did not know how many.

Q: When people came to live in the village, was there any instruction plan?

A27: The upper echelon instructed to have those people live in one location either in the pagoda or in the school; later on, they were divided to go to villages. Upon arrival in the village, they ate commonly with the base people.

Q: Could those 17 April people choose other villages they wanted to live in?

A28: Yes, they could.

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

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Q: Upon arrival in the village, was there any plan to purge or to screen the biographies of the 17 April people?

A29: At first, no biography was screened; later on, it might have been.

Q: In your village, were people told that if anyone used to be a soldier or a teacher or a government official they would be made to go to work in the same place?

A30: Yes, they were. [But] those people were not called to go to anywhere, but if someone disagreed or opposed, they were called to study and those people were never seen coming back.

Q: In your village, how many people were called and taken to study?

A31: I did not know how many because this was their secret story and for the people who were called to go to study they were never seen coming back.

Q: Until what year did you stay in Nhaeng Nhang Commune?

A32: I stayed until 1977.

Q: When you were in the commune who decided to call someone to go to study?

A33: It was only the zone that had the right to decide to call anyone to go to study.

Q: Who determined who would be an enemy?

A34: In the village, the militia reported to the village chief and [the village chief] further reported to the commune and the district.

Q: Did you ever see the directive circular on the right to make this decision?

A35: I never saw it and I knew it because there was an announcement that the village, the commune would not have the right to decide.

Q: At that time, was BUN Si still the same commune committee?

A36: After I had moved to Srae Ronoung (ស្រែវរនោង) Commune in 1978, BUN Si was appointed by Angkar to go to Kampong Cham (កំពង់ចាម).

Q: When BUN Si went to Kampong Cham, what was his role?

A37: I heard that he was a district committee of Prey Chhor (ព្រៃឈរ) or Kampong Siem (កំពង់សៀម) of Kampong Cham Province.

Q: When you were in Nhaeng Nhang Commune, did you know the cooperative chiefs?

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

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A38: The cooperative chief of Chrey Tnaot (ច្រើនត្នោត) Village was MUN La (ម៉ុន ឡា); YUNG Pal (យ៉ុង ប៉ាល់) was a deputy chief; both of them lived in Chrey Tnaot Village, Tram Kak (ត្រាំកាក) Commune, Tram Kak District. The cooperative chief of Ruessei Srok (រួស្មីស្រុក) Village was Phorn (ហ៊ុន) (deceased) and Ta Sây (តា សាយ) (deceased). The cooperative chief of Kamsei (កំសី) Village was Ta Soeung (តា សៀង) (deceased). The cooperative chief of Krânhoung (ក្រាំងឃ្នង) Village was Ta Chrun (តា ជ្រុន) (it is unknown whether he is alive or dead). The cooperative chief of Doun Tuot (ដួន ទួត) Village was Ta Kung (តា គង់) (it is unknown whether he is alive or dead); the cooperative chief of Srâ Mâ (ស្រម៉) Village was Ta Son (តា សុន) (deceased).

Q: How many cooperatives were there in Nhaeng Nhang Commune?
 A39: First of all, they organized into villages; later on, they organized into units; there was one kitchen hall in one unit.

Q: How many villages were there in one unit?
 A40: In one unit, people were organized into full rights people, reserved people, and parasitic people. The full rights people were the base people who had their children and grandchildren in the frontlines and were not involved with the LON Nol regime or the old regimes. The reserved people were the same base people, but their siblings were smashed or their children and grandchildren had tendency toward the old regimes, for example, they were senior officials or opposed the cooperatives or their children and grandchildren were sent to study. The parasitic people were the people who were evacuated from Phnom Penh.

Q: Did you know who had issued letters to arrest and send people to study?
 A41: The district security wrote letters to the commune militia but I never saw those letters.

Q: How did you know about the sending of letters to arrest people to study?
 A42: I knew because the commune militia reported to the commune. And only the commune militia had the right to arrest and tie [people].

Q: Did these three types of people have equal rights?
 A43: I heard someone announce that these three types of people had equal rights.

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Q: Did these three kinds of people live in the same unit?
 A44: From 1975 to 1977, those people were divided to live according to each of their individual kinds. Until 1978, these three kinds of people were integrated to live with each other.

Q: After the liberation in 1975 until 1977, what were you appointed to do?
 A45: I worked at the Nhaeng Nhang commune office in charge of receiving and distributing food supplied by the district to the cooperatives, but the commune decided on the distribution.

Q: Did someone tell you how food would be distributed?
 A46: It was the commune committee that determined; at that time, we distributed according to the figures provided by the commune chief.

Q: Did you know that the people in Nhaeng Nhang Commune had enough food to eat?
 A47: There was a lack of food because there were many people but our production was little so there was not sufficient food to eat; some ate gruel too; the district also helped provide some food but they helped as much as it could.

Q: Where was rice taken from?
 A48: I did not know but knew that there was overseas aid.

Q: So, it means that during that time there was no starvation because of aid, is it true?
 A49: It is not true; there was still shortage [of food] despite of aid.

Q: In meeting such shortages, were many people sick?
 A50: Many people were sick, emaciated, and had health problems.

Q: Most of the sick people, were they the 17 April people?
 A51: More 17 April people were sick because they did not have experience in living in the countryside.

Q: How did they live?
 A52: Houses with small chambers were constructed for them to live in. Some had houses to live with their siblings, parents.

Q: Did many people die during that time?
 A53: Death did occur. When someone was seriously sick, they were sent to the sector hospital in Angk Roneab (អង្គរវត្តិវិប្ប).

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ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩៤១
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Q: Did you ever enter that hospital?

A54: I never entered.

Q: Are those medics still alive?

A55: I do not know.

Q: During that time, was there any meeting in which people were screened?

A56: I did not know, but many disappeared too.

Q: In 1978, did you ever see any document which talked about the enemy purges?

A57: I never saw but in the meeting they talked about the purges of enemies within and outside the ranks, who had tendency for the LON Nol people and as for the people in the party rank if they did not have good tendency, they were also purged. Even me as a commune committee, I was also scared because I was afraid of breaking the party line. The enemies in the rank included cadres; as for the enemies outside the rank, they were ordinary civilians.

Q: In what year was the meeting held in which this purge was talked about?

A58: In 1977 or 1978. Though I was in Srae Ronoung Commune, such meeting was held too.

Q: How was someone recognized as an enemy?

A59: Usually, the lower-ranking people reported to the upper-ranking people stage by stage from the commune to the district, the sector [to] the zone. Later on, the forces of the upper echelon came down to arrest right away.

Q: Was the arrest decision made at the district or sector level?

A60: Approximately, it was made from the sector level to the zone.

Q: Was the commune committee entitled to make arrests?

A61: It was not. It received orders from the upper echolons such as district and above. The commune committee was entitled to do reporting only.

Q: Did you ever see any documents sent from the district to the sector?

A62: I never did.

Q: How many messengers were there in your commune?

A63: There were only two small messengers.

Q: Did you ever witness the Khmer Rouge magazines such as the Revolutionary Flag?

A64: I used to see them as they were distributed by the district to the communes but they were not distributed to everyone.

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

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Q: How often were these magazines published?

A65: I was not quite sure. I sometimes received one issue in a year.

Q: After you were sent to Sre Ronoung (ស្រែវនោង), what were you asked to do?

A66: I worked as the Sre Ronoung commune committee.

Q: Who were your committee deputies of Sre Ronoung commune?

A67: Som Phoa (សោម ហ៊ា) (deceased) was the deputy and TA Sorn (តាស័ន) (deceased) was the member.

Q: Who designated you as the committee of Sre Ronoung commune?

A68: I was designated by TA Choem (តាជឹម), TA San (តាសាន) and TA Kith (តាគីត).

Q: Was your designation done in writing?

A69: It was not done in writing. But I still remember I was designated to replace the former committee of Sre Ronoung commune, TA Khun (តាហ្នុន) who was no longer trusted by Angkar and was sent to do dry-season farming in Angkor Borey (អង្គរបុរី).

Q: Were you aware that TA Khun, later on, was arrested?

A70: TA Khun was killed after 1979.

Q: Can you describe your functions in Sre Ronoung commune?

A71: I was responsible for overall managements such as politics, economics and culture as well as leading people to be involved in and boost productivity.

Q: How many cooperatives were there in Sre Ronoung commune?

A72: There were 7 cooperatives: Thmey (ថ្មី) village cooperative, Chen (ចិន) village cooperative, Trapaing Ronoung (ត្រពាំងរនោង) village cooperative, Trach (ត្រាច) village cooperative, Sre Thlork (ស្រែថ្លក់) village cooperative, Chheu Neang (ឈើនោង) village cooperative and Angk Samret (អង្គសំរិត) village cooperative.

Q: Do you remember all the names of these cooperative chiefs?

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A73: TA Heng (តាហេង) (deceased) was the chief of Chen village cooperative, TA Yang (យ៉ាង) (deceased) of Thmey village cooperative, TA Khorn (តាខន) (deceased) of Ronoung village cooperative, TA Lonh (តាឡូញ) (it is not known if he is still alive) of Trach village cooperative, TA Loch (តាឡូច) (deceased) of Sre Chheu Neang, TA Chhorn (តាឆន) (deceased) of Angk Samret village cooperative and I do not remember the name of the chief of Thlork village cooperative.

Q: How many 17 April families were there in Sre Ronoung commune?

A74: There were many. I cannot count them all.

Q: Were there any arrests and purges in Sre Ronoung commune?

A75: No purges were introduced when I was the committee of Sre Ronoung commune. In TA Khun time, purges were committed but I did not know how many people were purged.

Q: How was the food situation in Sre Ronoung commune?

A76: Before I came to the commune, people did have enough food to eat and faced shortage of food. After I came to the commune, each person was provided with one can of rice per meal and in every 10 days, a cow or pig was slaughtered for food for the people.

Q: Were there any storage for rice or food in the cooperatives?

A77: Yes, you are correct. But the rice or food was sent by the commune to the cooperatives as a rice mill was located in the commune and it was used to husk rice for the cooperatives.

Q: Was the chief of each cooperative entitled to decide the amount of rice on their own or based on the upper echolon's decision?

A78: The unit head was entitled to receive rations of food based on the cook in charge of economics. The distribution rations were based on the numbers of people in the unit.

Q: Did you report the rice yields produced in your commune to the district?

A79: Yes, I had to do reporting.

Q: Were you empowered to distribute rice or food to the people?

A80: When more yields were produced, only half of the yields were reported by me to the upper echolon and the rest was stored in the rice barn for distributions to people when there was shortage of food.

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

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- Q: Were you asked to send an amount of rice in tons to the district?
 A81: The reports were checked by the districts and then the district decided the amount of rice to be collected from each commune. Rice was transported out of the commune by trucks. If it was reported that the yields were not good and could not meet the needs of the commune, rice from the commune was collected by the district. From early 1978 to late 1978, I had a bread-baking kiln built. At that time, cassava was boiled and then ground and converted to cassava flour which was mixed with scrambled egg. In order to bake bread, the bread-baking experts were selected from the 17 April people from Phnom Penh. In each unit, we distributed rations of breads to the units once for every 10 days and they ate breads with palm sugar. The district sometimes came to ask for breads and breads were given to the district as requested.
- Q: Did you know the Khmer Rouge regime did not support what existed in the former regime based on a slogan: destroy the old regime and build up a new one. If you had the bread-baking kiln built, were you accused of doing it?
 A82: I was not accused of doing anything. I was supported for baking breads.
- Q: What happened when you secretly kept the rice as mentioned earlier?
 A83: I had the techniques to secretly keep the rice. If it was known, I would be accused of betraying the Angkar. The secret keeping of rice was not known to anyone.
- Q: Why did you feel confident that it was not reported?
 A84: Because people in Sre Ronoung commune liked and loved me very much.
- Q: When you were the chief of Sre Ronoung commune, were people arrested as they were accused of enemy?
 A85: No people were arrested or accused of enemy when I was the commune chief.
- Q: People were sent to be educated, where were these people sent to?
 A86: I did not know but after the country was liberated, I heard that those people were sent to Krang Ta Chan.
- Q: What was the name of the commune militia chief?
 A87: Son (ស៊ុន)(deceased) was the commune militia chief. There were 12 militas in my commune and they came in and left the commune. I, therefore, was not quite sure of who was who.
- Q: At that time, was the district committee replaced?

A88: It was. The first one, *TA Chhoem* (តាជឹម) (was transferred to control the East Zone) and *TA Chhoem*, *TA Khit* (តាកិត), *TA San* (តាសាន), *YEAY Bocun* (យាយបៀន), *TA Kiev* (តាកៀវ) who were arrested in late 1977 and there were two other people that I cannot recall their names.

Q: Did you ever attend the district meetings at that time?

A89: I used to attend a meeting at the district office in Angkar, west of Angk Ta Saom.

Q: What did the meeting talk about?

A90: It talked about the competition to do farming to reach 3 tons of yields per hectar a year.

Q: How could the 3 tons of rice yields be reached?

A91: Three key factors were mentioned: firstly, water was needed, secondly, seeds were needed and thirdly, manures (human stools, animal dungs mixed with soils built by termites, *Tuntreanket* (ទ្រូនខ្មែត្រ) leaves) were needed.

Q: Were the people who did the rice seed pulling and transplanting infected or itchy on legs because of manures?

A92: Actually, people were not affected but if they were, they would be examined and treated by medics.

Q: Was there any hospital in your commune?

A93: Yes, there were commune medics. There were 6 medics. If the infections could not be healed, the infected person was sent to the district or sector hospital.

Q: Were the commune medics medically qualified?

A94: The medics did not have any certificates but were invited to be trained in the upper echolon. They could treat people. Medicines were not enough. Some medicines were locally produced such as Vitamin C, diarrhea-treatment medicines.

Q: Were these medicines effective?

A95: Some were and some were not.

Q: Was your commune given medicines by the upper echolon?

A96: Some were given by the upper echolon.

Q: Were you aware patients were injected with coconut juice?

A97: Yes, I was. The juice was mixed with Pelicalin (ប៊ែលីសាលីន).

Q: What was the reaction when a patient was injected with the coconut juice?

A98: There were some reactions.

Q: Did people die of diseases?

A99: Many people died of diseases.

Q: Did people die of starvation?

A100: No one died of starvation.

Q: Was the living of people in that time the same as that of current time?

A101: Not the same. At that time, people lived and ate collectively. Now, we eat and live privately.

Q: How was the marriage arranged in Sre Ronoung commune?

A102: The commune arranged the couples to make commitments for marriage and 5 to 20 couples were married each time.

Q: Were the marriage arranged on a voluntary basis?

A103: Very few couples were not satisfied as each of them was asked to make commitments for their marriage but some couples just said they agreed for marriage as they were afraid.

Q: Were the militias ordered to watch the couples after they were married?

A104: No, they were not.

Q: Do you think marriages were arranged based on satisfactory basis?

A105: I do not know.

Q: If someone was not satisfied, what happened to him/her?

A106: If a person was not happy after marriage, he/she was given imagination conselling. As a result, he/she agreed. I do not know what happened to him/her in other communes, except Sre Ronoung commune.

Q: How was imigation conselling conducted?

A107: We adised it was normal for a man to marry a woman and vice versa.

Q: How do you know after imigation conselling, the couples agreed with their marriage?

A108: As later on, they had children and loved each other.

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

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Q: As far as I know, after the marriage the couples were accommodated in a house and they were under vigilance of militias. Is this statement correct?

A109: There was no such a case in Ronoung commune but I do not know in other communes.

Q: Did the religion still practice in your commune?

A110: After 1979, there were no pagodas. Pagodas were used as accomodations of the collection unit or for storages of ferlizers/manures. Monks were disrobed. Children were sent to work in the army and the old were sent to stay and work in cooperatives.

Q: How long were you in Sre Ronoung commune?

A111: I was the committee of Sre Ronoung commune for about 8 or 7 months and later on I was assigned to work as the committee of Angk Ta Saom commune.

Q: Do you know a person, named Nuch (នុច)?

A112: I do. He was the chief the commune youth but I do not know where he is.

Q: Up to 1 February 1978, was Khun (ហ៊ុន) still the chief of Sre Ronoung commune?

A113: Yes, he was. I replaced him after he was removed.

Q: We have certain documents and want to ask you the document-related questions. The documents are coded with ERN 00271028-00271029. Please read them and tell us if you know the writing.

A114: I do not know who wrote the documents but the name below was Khun.

Q: Do you know the reasons stated in the report?

A115: I do not know and I do not recognize the writing.

Q: While you were the commune committee, did you ever write reports to the upper echelon?

A116: I constantly did reporting and was invited to a meeting one a month. In the meeting, we had written and verbal reports.

Q: When you wrote reports for the upper echelon, were they hand-written?

A117: They were hand-written but I did not write them by myself but by the commune clerk.

Q: Who was the commune clerk?

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A118: *TA Ny* (តានី) (who was born in Cheang Tong (ជាងទង) commune, Tram Kak (ត្រាំកក់) district) was the clerk of Sre Ronoung commune since I arrived at the commune.

Q: Do you remember who the sector committee was?

A119: Saom (សោម) (it is not known if he is still alive) was, later on *Ta Brak* (តាប្រាក់) (he was arrested in 1977 or 1978), then *TA Rân* (តារ៉ន) (it is not known if he is still alive), then *TA Tith* (តាទិត) (he was born in Trapaing Thom (ត្រាំពាំងធំ) village, Tram Kak district) and then *TA Kith* (តាកិត) (deceased) was the sector committee.

Q: Did you ever hear a person, named *TA Nhen* (តាញ៉ែន)?

A120: I did. He was chief of Angkor Chey district, District 106. I never met him face-to-face.

Q: Do you know who zone committee was?

A121: I only heard that was *TA Mok* (តាម៉ុក).

Q: How many districts were there in Sector 106?

A122: They included District 105, District 106 whose district committee was *TA Nhen*, District 107, known as Traing district whose district committee could not be recalled, District 108, known as Koh Andet district and District 109, known as Kiri Vong district whose district committee was *TA Tith*.

Q: Were you aware of purges when you were there?

A123: I was not.

Q: For the period of three years, did you witness any arrests of people?

A124: The arrests were done confidentially. I never witnessed them.

Q: Until 1979, did you lose any relatives?

A125: I lost one of my biological younger brother/sister and one child.

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

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The interview ended at 1645 hours on the same day.

Witness

Interpreter

Investigators

[Thumbprint]

[Signature]

[Signatures]

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ 17

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

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