

សំណុំរឿង: ០២៦/០៩

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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
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-OCLJ

កំណត់ហេតុនៃការស្តាប់ប្តឹងសាក្សី
Written Record of Interview of Witness

On the eighteenth day of November in the year two thousand and eight, at 1005 hours at Tràs ត្រស់ Village, Ballang បាល្លង់ Subdistrict, Baray បារាយណ៍ District, Kampong Thom កំពង់ធំ 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 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 Internal Rules of the Extraordinary Chambers,

With Mr. SENG Phally សេង ផល្លី, sworn interpreter of the Extraordinary Chambers,

Recorded the statements of AU Hau ឌី ហ្សូ, a witness, who provided the following information regarding his identity:

Translated from the Khmer original: 00239905-00239912_KH

ឯកសារបានដកចេញពីមុខតុលាការកម្ពុជា
CERTIFIED COPY/COPIE CERTIFIÉE CONFORME

ថ្ងៃ ខែ ឆ្នាំ នៃការបញ្ជាក់ (Certified Date/Date de certification):
..... ០៦ / ០៩ / ២០០៩

មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier:..... 1
Ratanak

~~002/N:0166/95~~

The undersigned AU Hau ឌី ហ្សូ was born on 5 October 1945 at Prey Srângè ព្រៃស្រង់វៃ Village, Ballang បាល្លង់ Subdistrict, Baray បារាយណ៍ District, Kampong Thom កំពង់ធំ Province. He is of Cambodian nationality and is a retired government official. His father AU Kèt ឌី កែត is deceased, and his mother MÂM Um ម៉ម អ៊ុំ is deceased. His current residence is at Tuol Sala Village ទួលសាលា Village, Chong Daung ចុងដូង Subdistrict, Baray បារាយណ៍ District, Kampong Thom កំពង់ធំ Province. His wife SAOM Rēt សោម រ៉េត is living, and he is the father of seven 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 is not related to either the Charged Persons or to any of the Civil Parties.
 - The witness took an oath, in accordance with Rule 24 of the ECCC Internal Rules.
 - We notified the witness of his right against self-incrimination, in accordance with Rule 28 of the ECCC Internal Rules.

Question - Answer:

Q: Where did you live prior to 1975? What did you do?

A: I lived at Prey Srângè Village, Ballang Subdistrict, Baray District, Kampong Thom Province. I was village chief at the time.

Q: Where were you from 17 April 1975 until 1979? What did you do?

A: I was still living at Prey Srângè Village, Ballang Subdistrict, Baray District, Kampong Thom, and I was village chief until July 1977.

Q: Did you know about the evacuation of the people?

A: I learned of the evacuation of the people during the era governed by Mr. Chín ជិន, Mr. Dong ដុង, Mr. Hoeun ហៀន, and Phoeuk ភៀក (female) between late 1976 and mid 1977. The evacuation was from my village to another village. I don't know what province this group came from, but I heard that they came from the Southwest Zone. The 17 April 1975 evacuation was from Phnom Penh. Those people were called "the 17 April group ពួក១៧ មេសា" or the "new group ពួកថ្មី." Evacuees came to live in my village, and I had the villagers help them build houses for them to stay in. As for the people who did not yet

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have houses to stay in, I had them live with the villagers. In my village, I took one pair of water buffaloes (the pair of water buffaloes came from the Lon Nol era village commerce cooperative) to trade for 10,000 bunches of bananas to give to those people to solve their livelihood. The 17 April people had difficulties like the base people, but the base people had houses and cattle and water buffaloes.

Q: Were 17 April people killed?

A: 17 April people were killed because of the information which originated from them, because at that time Khmer Rouge played the role of 17 April people to ask about and find the people who had worked during the previous era. Also, the Khmer Rouge gave one set of black clothing and a red scarf to a youth named Kăo ឃី (deceased), a former teacher during the Lon Nol era and a 17 April person, to indoctrinate him in their ideology and stances and have him report the composition or ranks of the people who had served and worked in the previous regime. At the time, there was a list of the names of 15 families in my village who upper-level had selected, but I helped conceal eight families. As for seven other families, they were taken away by truck after being told they were being taken to a new village. I think that this new village was a killing site, because I never saw those people return. Those seven families included men, women, and young children too. When the new people were evacuated from Phnom Penh on 17 April 1975, they had a list of names which they sent to me, but later, in 1977, they made a different list of names and sent it to me and told me to prepare those persons to board trucks to go live at a new village.

Q: Do you know where those trucks came from?

A: Those trucks came from Sector-level. I don't know the names of the people who came to transport them.

Q: Other than the evacuation, what else did you do?

A: I led the people in working the rice fields, putting up dams, and digging canals.

Q: Did you ever work at the 1 January Dam?

A: I did work at the 1 January Dam. I had the job of team leader at that time: I supervised approximately 20 persons.

Q: What was the purpose of building the 1 January Dam?

A: To store water to use for rainy season and dry season rice farming.

Q: Between what years was the 1 January Dam built?

A: The dam [construction] began in December 1976, but they designated 1 January 1977 instead, because POL Pot ប៉ុល ពត came to open the construction site. At that time, there were also the subordinates of POL Pot who supervised it, for instance KÈ Pôk កែ ពត.

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Q: Do you remember approximately how many people participated in putting up that dam?

A: Approximately 20,000 people from Sectors 41, 42, and 43 came to participate. I can set the figure of approximately 20,000 because many teams participated, and each team had approximately 20 persons. At least four districts of each Sector participated, and each district was divided into subdistricts. Subdistricts were divided into villages, and villages were further divided into teams.

Q: Who appointed you to be village chief?

A: The Subdistrict Com គណៈឃុំ appointed me to be village chief.

Q: Can you describe the supervisory structure for putting up the 1 January Dam?

A: Zone Chairman ប្រធានភូមិភាគ KÈ Pôk was chairman of the work site ប្រធានការងារ. The Sector Chairman was the Deputy Zone Chairman. Tol តុល was Sector 42 Chairman, Chên ចិន was Sector 43 Chairman (both are deceased now). The Baray District Coms គណៈស្រុក were Sim ស៊ីម (deceased) and Ka កា (deceased). The Ballang District Com was Born ប៊ិន and the Deputy was Vut វុត (both deceased). The village chiefs មេភូមិ personally led the implementation.

Q: Can you describe the 1 January Dam construction activities?

A: The dam construction was divided into teams, in which each person had to carry three cubic meters of soil during a period of one day one night. If anyone did not meet that quota, I, as the team leader, was responsible. Sometimes I lied to upper echelon that my team had met its quota.

Q: Who inspected your team?

A: Vut វុត was the inspector. (He died during 1977.)

Q: What did Vut tell you when the quotas were not met?

A: Vut told me that if anyone was lazy I had to report that to upper level, for instance “Fever and convulsion គ្រុនញាក់, fever and trembling គ្រុនញ័រ, tractor fever គ្រុនត្រាក់ទ័រ, truck fever គ្រុនឡាន, fever but with an appetite គ្រុនបាយបាន, ideological [psychological] fever គ្រុនសតិវារម្មណ៍ ” During the construction, middle level designated the plans for lower level to do, then reported to upper level. After upper level inspected and saw that work was not going to plan, upper level accused lower level of betrayal and killed them. Sometimes middle level arrested and killed lower level too, in particular, the majority of the team leaders were the ones who reported and arrested their own team members after having accused them of being enemies. In general, the team leaders reported in writing; if

any of them were illiterate, they reported orally to upper level every single day on the dam construction work. Those daily reports were reported to Vut, who was the Deputy Subdistrict Com អនុគណៈប្រឹក្សា.

Q: When did working hours begin and end?

A: They began work at 6:30 a.m. and continued until 11 a.m. They continued from 2 until 5 p.m. and from 7 until 10 p.m. To complete the dam construction plan they had us work from 4 until 11 a.m. and we continued from 2 until 5 p.m. and from 7 until 10 p.m. While putting up the dam, there were cases of soil collapsing and crushing people because they were overworked and had leaned on the soil, causing it to collapse and kill people. Three people in my team were killed then. The team leaders awakened the team members in the morning. No one dared to evade. If someone did evade, the security people came to inspect and question. Then they arrested them and took them away. Those people were never seen to return. No one in my team was ever arrested.

Q: Did you personally see them arrest anyone?

A: Yes. I did see that, but I was unable to do anything about it; the arrests broke the spirits of the others. Many people were arrested and taken away, but I don't remember their names. Later, Born and Vut were arrested and taken to Baray Choan Dèk Pagoda វត្តបារាយណ៍ជាន់ដេក, and they were never seen to return. I knew this because I recognized the security person, who worked at the Baray Choan Dèk Pagoda Security Office.

Q: Do you know the name of the security person?

A: His name was Comrade Măo ម៉ៅ (killed in late 1977).

Q: Did you ever go to that security office?

A: I never went to that security office. I knew Măo because he used to work at the rice milling machine in my village.

Q: What was the food ration?

A: The food was rice, twice a day, at 11 a.m. and at 6 p.m. The ration per person was one can of rice per day for both lunch and dinner. There was not enough food. As for the soup, it was banana stalks or morning glory mixed with smoked fish. Eating was communal. Since there was not enough food, most of the people were emaciated and fell ill.

Q: What were the living conditions there?

A: They had us live communally right there near the dam, but the men and the women lived separately. They built two rows of long buildings with bamboo sleeping platforms and thatch roofs. Approximately 50 people slept in each building. The majority of the people who worked there were middle-aged. Living there was unhygienic. Each team dug a latrine for their respective team. There was no soap, and they bathed in the Steung Chinit ស្ទឹងជីនិត stream. The living quarters did not leak when it rained.

Q: How was the clothing?

A: No blankets, mosquito nets, sleeping mats or clothing were provided; we had to find them by ourselves.

Q: Were there any sick people then?

A: During the dam construction many people were sick due to lack of food and hygiene and the many flies. The illnesses included fevers, dysentery, cholera, etc. The majority of those who fell ill died. At that time, Zone and Sector medics came to examine the sick. They handed out rabbit-pellet medicine and bottled medicines to drink which had the nature of liquor. Those medicines were ineffective. Those who were seriously ill were sent to the District Hospital or the Sector Hospital. People died in the work site, like those who had dysentery or who were crushed in soil collapses.

Q: What were the marriages like at that time?

A: From 1975 until 1977, they did not permit marriages in my subdistrict, but starting in September 1977 they did permit marriages. The village chief arranged for the men in the village to marry the women in the same village for fear that there would be [single] women remaining in the village. I arranged marriages for them. Sometimes 30 to 40 couples married at the same time.

Q: Was there any discrimination as to whether they were new people or old people?

A: Both new and old people could marry, but the new people married new people and the old people married old people.

Q: Were there any ethnic Cham, Chinese, or Vietnamese in your village?

A: There were Cham and Chinese, but there were no Vietnamese. The Cham married other Cham; the Chinese married other Chinese.

Q: Were any of the Cham living in your village arrested?

A: The ethnic Cham were considered to be even lower than the 17 April people. The ethnic Cham were forced to eat pork. Their religion was closed down, and they were not allowed to worship.

Q: Do you know of a policy to eliminate the ethnic Cham?

A: I don't know. I only know that they wanted there to be only ethnic Khmer.

Q: What categories of people were arrested and persecuted the most?

A: There were three categories of people: first, full-rights people ប្រជាជនពេញសិទ្ធិ; second, preparatory [candidate] people ប្រជាជនត្រៀម; and third, the depositee people ប្រជាជនបញ្ជី. The depositee people were more easily found to be at fault and were punished more than the other people.

Q: In that era were there pagodas, monks, or religious observances?

A: There were no pagodas, monks, or religions. In 1975, no monks were allowed to reside in the pagodas; they were made to work the rice fields. They used the monks to carry timber, and they [the monks] cooked for themselves. Later they forced them all to disrobe. There was a case in 1974 when KÈ Pôk arranged a ceremony and invited a monk to give a sermon. He told the monk to give a sermon on the revolution, but the monk refused and said, "Those who do good receive good in return. Those who do evil receive evil in return. I don't know how to preach revolution. I only know the teachings of Buddha." Three days later, the Khmer Rouge arrested that monk, stuffed him in a bag, and took him to the Porn Tik Security Office មន្ទីរសុវត្ថិសុខពងទឹក. I learned of this through a student of the monk who told me. The Porn Tik Office was located in Chaeng Daeng ចើងជើង Subdistrict, Baray District, Kampong Thom Province.

Q: Were there teachers and schools?

A: There were no schools, but in my village there was a little teaching. They studied under the trees, they studied in the rice fields, and only children were taught.

Q: Do you remember the names of people who worked at the dam construction site?

A: I remember some who are alive now. KHIEU Sokh ខៀវ សុខ, lives at Prey Srângè Village, Ballang Subdistrict, Baray District, Kampong Thom Province. Another one is MĂO Sien ម៉ៅ សៀន, who is now the chief of Prey Srângè Village. During that era KHIEU Sok ខៀវ សុក led the forces building the 1 January Dam. As for MĂO Sien, he was a team chief during the construction of the 1 January dam.

One copy of the written statement was provided to this witness.

The interview ended at 1615 hours on the same day.

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

Witness

Interpreter

Investigators

[Thumbprint]

[Signature]

[Signatures]

AU Hau ឱ ហ្វ