

ឯកសារទទួល
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ថ្ងៃ ខែ ឆ្នាំ (Date of receipt/Date de reception):
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មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier:..... *Ratanak*

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ព្រះរាជាណាចក្រកម្ពុជា
ជាតិ សាសនា ព្រះមហាក្សត្រ
Kingdom of Cambodia

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា
Extraordinary Chambers in the Courts of Cambodia

~~Nation-Religion-King~~
ឯកសារច្បាប់ចម្លងត្រឹមត្រូវតាមច្បាប់ដើម
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ការិយាល័យសហចៅក្រមស៊ើបអង្កេត
Office of the Co-Investigating Judges

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

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

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

On the twenty-sixth of August, two thousand and nine, at 0905 hours, at House 6A, Street 21, Sangkat Tonle Basac (ទន្លេបាសាក់), Khan Chamkarmon (ចំការមន), Phnom Penh (ECCC office in Phnom Penh).

I, **Paolo PASTORE STOCCHI**, Investigator of the Office of the Co-Investigating Judges of the Extraordinary Chambers in the Courts of Cambodia, being assigned by the Rogatory Letter of the Co-Investigating Judges, dated 18 August 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, dated 27 October 2004.

With **Leng Heng An**, as sworn Interpreter of the ECCC;

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១
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Original KH: 00373243-00373256

~~៧៧/៧០២៤៦/១~~

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

Name and Given Name: **LAY Bony (ឡាយ បូនី)**, born on 20 March 1950 in Sangkat No.4, Phnom Penh. She is of Cambodian nationality; her religion is Buddhism. Present Address: 03 A1, Trapeang Chhuok (ត្រពាំងឈូក) Village, Street 371, Sangkat Tuek Thla (សង្កាត់ទឹកថ្លា), Khan Sen Sok (ខណ្ឌសែនសុខ), Phnom Penh. She is a housewife; her father, LAY Kruy (ឡាយ គ្រូយ), is deceased, and her mother, KHUT Sin (ហ្មុត ស៊ីន), is deceased. Her Husband is CHÂN Savân (ចាន់ សាវ៉ាន) is alive. She is the mother of three children. The civil party application number is 08-VU-00001; the date of application receipt is 8 January 2008.

- The person declared that she can speak and understand the Khmer language, but cannot read and write the Khmer language.
- The person declared that she cannot read or write any foreign languages. Therefore the original of 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 0930 hours.

Questions - Answers:

Q: What was the composition of your family before 1975?
A: Before 1975, my family was comprised of five members: my husband, myself and three children. I would like to stress that I was still pregnant of my third child. I gave birth to my third child in late March 1975, a baby boy who died right after his birth. Twenty days after I had delivered the baby, my family was evacuated from Phnom Penh in April 1975.

Q: Could you please tell me the names of your relatives, and what were at that time their approximate ages?

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~~003/11-0206/13~~

A: My two children were a daughter named PRAK Bonyda (ប្រាក់ បូនីដា), born in 1971 and a son named PRAK Sinarith (ប្រាក់ ស៊ីណារិទ្ធ), born in 1972. My husband named PRAK Sinat (ប្រាក់ ស៊ីណាត) was born in 1948.

Q: What were your occupation and the occupation of your husband before 1975?

A: I was a housewife while my husband was a Captain in the Army during LON Nol's (លន់ លន់) regime. My husband was in a military unit that was very close to LON Nol; he was in charge of security, and it was based in the vicinity of LON Nol's house, located in Chamkar Mon (ចំការមន), Phnom Penh, and there was a big military barrack where high-ranking military officers were working there. LON Nol was living in a separate house adjacent to the barracks.

Q: How was your life in 1975?

A: I lived in happiness.

Q: What happened to you and to your family when the Khmer Rouge took power in April 1975?

A: On 17 April 1975, my family was evacuated out of Phnom Penh.

Q: Were the Khmer Rouge soldiers who come to your house armed?

A: Yes, they had weapons, and when we saw the weapons, we followed the order to leave.

Q: Did the Khmer Rouge soldiers have any list of names when they came to your house?

A: They did not hold any list.

Q: Did the Khmer Rouge mistreat you during the eviction?

A: They did not mistreat me when they came to my house, but I heard from a neighbor that the Khmer Rouge were shooting, and in fact I could hear gunshots from my house.

Q: How did you leave Phnom Penh?

A: Some of my relatives had a big truck, and we all left with that truck. The truck was overloaded and transported only the women, the children and personal belongings while the men had to walk. The truck proceeded slowly because the streets were overcrowded. I could see people walking and carrying their belongings. It took us the entire morning to drive one kilometer. The Khmer Rouge did not tell where we were supposed to go. In the street, I heard gunshots that the Khmer Rouge shot to threaten people not to go back; those who dared to go back would be shot dead by those soldiers. Later on, still in Phnom Penh, I saw one dead body on the street; this was on 17 April in the morning and afternoon. My husband told me that he had seen many dead bodies in the street. The soldiers pointed their guns at me when they saw that I was carrying a military green (ពណ៌ត្រៃក្រី) bag; at that time, I immediately threw it away as I feared that the soldiers could also shoot me. In the street, I saw those who were evacuated

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from the Russian Hospital, and I saw patients who were still having intravenous injection, on the hospital beds being pushed. In the street, I saw women who had just given birth, and they were forced to walk. I saw ill people being carried. After that, we arrived at the Cham Muslim (ចាម) community in Prèk Pra (ប្រែកក្រា) at 07.00 or 08.00 p.m. I wanted to drink some water, and when I got into a house, I found dead bodies in that house. I left that house, and I went into another house where I also saw other dead bodies. I entered four to five houses; I still saw other dead bodies. I also saw other dead bodies in the street in Prek Pra Village. I think that all together I saw between 10 and 20 dead bodies.

Q: What do you think how these people had died? Do you think they had been killed? Did you see bloodstains? Were the victims only male or also women and children?

A: I was so scared that I did not dare to look at the dead bodies, but other relatives of mine told me that they saw blood and that most probably the victims had been stabbed. I saw bodies of men and women and the elderly, but my relatives told me that they saw dead bodies of children as well. We did not dare to stay in Prek Pra; we left the village and continued our trip. After two hours we left Prek Pra, we stopped at a location the name of which cannot be recalled. After that, we reached Koh Krâbei (កោះក្របី) on the following day at 08.00 a.m. Koh Krâbei is located in Kien Svay (កៀនស្វាយ) District, Kandal Province, not far from Phnom Penh.

Q: Did you see any Khmer Rouge armed soldiers along the way to Prek Pra and in Prek Pra?

A: We stayed in Koh Krâbei only half an hour, and we continued our trip until the evening. We reached the village of Svay Prâtiel (ស្វាយប្រទាល) Commune, S'ang (ស្នាង) District. We saw a pagoda, and we went to stay there. I could not continue my trip because I was in the early stage of baby delivery; I had just given birth and I had fever. My family was dropped at the pagoda in Svay Prâtiel, and the truck continued its trip. We remained in the pagoda for about two weeks. My husband went searching for my mother who had also been evacuated from a different area in Phnom Penh. We could not find our mother at that time.

Q: Did you have food, enough water to drink and medicine?

A: We did not have food and water; I exchanged my belongings for corn, rice with the base people. My two children ate corn, and my daughter had diarrhea. We did not receive any medicine; we had some medicine that we brought from Phnom Penh.

Q: Was there any Khmer Rouge leader in charge in Svay Prâtiel?

A: There were Khmer Rouge soldiers who stayed at their shelter. In the village, there were the base people, Khmer Rouge soldiers and us, the new comers called '17April people'.

Q: Did the Khmer Rouge tell the people what to do?

A: Four to five days later, the villagers told us to get rice. We registered our names with the Khmer Rouge to receive rice; we had a can of rice per person per day.

Q: What happened next when you were at Svay Prâtiel village?

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A: At some point, my cousin came across us and brought two bicycles in order for us to move forwards and to carry our belongings. We travelled and we reached the commune called Chheu Teal (ឃើរទាល), Kien Svay (កៀនស្វាយ) District. We put our belongings on the bicycles, and we walked while my husband was walking the bicycles. It took us half a day to reach Chheu Teal Commune.

Q: What happened when you reached Chheu Teal Commune?

A: We wanted to reach Khsach Kandal (ខ្សាច់កណ្តាល) because we learned that my mother was there. When we reached Chheu Teal Commune, the Khmer Rouge did not allow us to go further nor did they allow us to go back, and if we tried to go back, the Khmer Rouge would have killed us. We stayed there four nights, and then my cousins left our family and took away the bicycles with them. Later on, we secretly travelled during the night time, and we reached Khsach Kandal District. We stayed in Anhcheaeng Leu (អញ្ចេងលើ) Village, Puk Ruessei (ពុកឫស្សី) Commune, Khsach Kandal District, Kandal Province until late 1975. Once we arrived, we registered with Khmer Rouge group chief to receive food and to be assigned to work. The group chief was a relative of mine; his name was Yorn (យ៉ន), and he is dead now. Yân hid our identities to help protect us. I was tasked to carry banana trees although I could not perform heavy work as I had given birth. My husband was tasked to clear woods and to build dams. In that situation, I can say that food was enough. We received fish. There was no rice; we had to find rice by ourselves. While my husband and I were at work, my two children stayed at home.

Q: What kind of home did you have in Anhcheaeng Leu Village?

A: First, we stayed in a big house, Yân's house with other four to five families. Later on, we were given a small piece of land; I exchanged my belongings to get bamboos which we used to build a house. There were 10 members in the family living in the same house including my mother, my three younger sisters, my younger brother, my grandmother. My elder brother was living in another house opposite ours.

Q: Were your sisters and brothers tasked to do some work?

A: My sisters and brothers were assigned to work in the rice fields. If compared with me, they performed lighter work while I was assigned to do heavy work.

Q: Your eldest daughter died late 1975; is that correct?

A: My husband and my eldest daughter PRAK Bonyda who was 5 years old became ill. My relatives took her to Vihear Suork (វិហារស្ងួត) Commune, Khsach Kandal District. My daughter eventually died of diarrhea late 1975, just before I moved to Pursat Prvince.

Q: How were living conditions in Khsach Kandal District? Did the Khmer Rouge mistreat people?

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A: Life was OK there. As far as I know, the Khmer Rouge did not mistreat people there although I know that some people were taken away at night time and never returned. I know about that because the Khmer Rouge came to collect people (men) who were living next to our house, and I heard the Khmer Rouge calling names of those people, but I do not recall any of their names. Nothing happened to us because Yân did not disclose our identities to them.

Q: Did you attend self-criticism meetings while you were in Khsach Kandal?

A: Yes, I did. During the self criticism meetings, the Khmer Rouge would call people to talk, but I never dared to speak because I was a new comer. During these meetings, the participants would criticize to improve each other. The meetings were chaired by a Khmer Rouge who had been assigned to organize these meetings. I do not recall his name. The meetings would take place in groups; I was in the middle-age group. The self criticism meetings took place once every two months.

Q: How many hours would you work every day?

A: From 07.00 a.m. until 12.00 a.m. and from 02.00 p.m. to 05.00 p.m. Sometimes we worked at night time, especially during the harvest period.

Q: What about medicine for those who fell sick?

A: There was no medicine; when we were sick, we were allowed to rest.

Q: Life was not that hard in Khsach Kandal; wasn't it?

A: Life was not too hard, but when I was tasked to carry banana trees; I did not tell them that I had just given birth. In the evenings, Yân would tell us to get a ration of fish.

Q: When did you move from Ksaach Kandal to Bakan (ប៉ាកាន) District?

A: The Village Chief called Pat (ប៉ាត) came to our house to tell that we had to pack and get ready to leave for Battambang Province. He informed us in the morning that we had to leave the same afternoon. We did not know that we would end up in Pursat Province; he did not tell when we would come back. We managed to prepare some food to bring along with us.

Q: Who was transferred from Ksaach Kandal?

A: Only the new comers were told to leave, but my aunt had a son in the village, so she did not have to go.

Q: How did you go?

A: We were transported by ox carts from home to the river side where we were put on a big ship and shipped to Kampong Chhnang Province. The navigation lasted from evening to the next morning. From Kampong Chhnang Province, we were transported with Chinese military trucks. To organize the transfer from Ksaach Kandal District, they utilized several ships and trucks.

Q: Did armed Khmer Rouge soldiers escorting you?

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~~ma/n. 0206/13~~

A: Yes, there were armed Khmer Rouge soldiers guarding us; the ships and trucks were driven by armed Khmer Rouge wearing black uniforms.

Q: Did people try to refuse to leave or to escape?

A: In the village, when we were told that we would go to Battambang Province, we were happy to go because we knew that there was a lot of rice and fruit there. No one refused to leave.

Q: Where were you transferred when the military trucks left Kampong Chhnang Province?

A: We were transferred to Koh Chum (កោះជុំ) Pagoda, Pursat Province, located 13 kilometers from the Provincial Town of Pursat. In Koh Chum Pagoda, we found many other people transported from other places. At the Pagoda, there were ox carts ready to transport people to other villages. The villages were called co-operatives. We were given the opportunity to choose a co-operative we wanted to go to.

Q: How long did you remain in Koh Chum Co-operative?

A: My family and I remained in Koh Chum Co-operative until 1976; I recall that it was rainy season.

Q: How was life at Koh Chum Co-operative?

A: Life was difficult there; during the first two weeks, we stayed under the trees. After that, we were accommodated in a hut. We split our family in three parts in order to find better accommodation in the village. My family comprised of my husband, my grandmother, my children and myself; my mother's family comprised of my mother, three sisters and one younger brother; my elder brother's family which consisted of my brother and his wife. Our houses were situated next to each other. We found bamboo, and we exchanged our belongings for palm leaves and wood to build the houses. We ate at the communal hall, and we were assigned to various works. My husband was sent to Koh Chum Pagoda to do construction work. He would leave home early morning and return late afternoon after 05.00 p.m. every day.

Q: Did you have enough food and medicine?

A: I never saw medicine, and we did not have enough food to eat. At that time, I never saw people die of starvation. At that time, we could still secretly exchange some of our belongings with the base people in order to obtain food. We did it occasionally because if the Khmer Rouge would find it out, we would be killed. I know there were people who died of diseases.

Q: Were people interrogated? Were you interrogated at Koh Chum Co-operative?

A: No, I was not interrogated. I am not aware of people being interrogated there, but we had a lot of self-criticism meetings. Every evening we attended self-criticism meetings; Phn (ផ្អន), the unit chief chaired these meetings. Phn's deputy was Kun (គុណ) who was a very mean person who always spied things and reported to the co-operative chief whose name I do not recall.

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Q: Were people punished as a consequence of the self-criticism meetings?

A: They would remark on those who did not perform hard labour properly. I was also criticized because they said that I did not perform heavy labour properly (I carried 100 buckets of water equivalent to 50 yokes of water buckets back and forth from the canal to irrigate the plantation, located about 50 metres away). I did not react because I was afraid that I would have made things worse. I accepted the criticism and said that I would work harder.

Q: Are you aware of disappearance of people from Koh Chum Village?

A: I am not aware of any disappearance of people at Koh Chum, but I know that some new people who lived in the neighboring village called Thmei (ថ្មី) died of starvation and diseases. During the self-criticism meetings, we were threatened that they would send us to Thmei Village if we did not perform our work well. Thmei was previously a forest that had been cleared to create the village.

Q: While in Koh Chum, did you witness crimes, violence against people, rapes, killings, beatings?

A: At some point, there were people who disappeared from Koh Chum Co-operative. For instance, a person named Chhan (ឆាន) from Phnom Penh disappeared and never returned. I asked his wife what happened but she did not know; she just knew that her husband had been sent to farm paddies. Three or three days later, another couple, husband and wife, also disappeared. Then my elder brother named Muy (មួយ) and his wife named Marady (ម៉ារ៉ាឌី) were also taken away; being told they were sent to new co-operatives. While I was in Koh Chum co-operative, my four-year-old son named PRAK Sinarith died at the Kundieng (កណ្តៀង) Hospital because he got worms in his intestines. After that, my younger sister CHHIM Sophara (ឈឹម សុផារ៉ា) died of malnutrition in Koh Chum Co-operative. In early 1976, around May I think, my husband was called for a meeting at Koh Chum Pagoda. He did not return home on that day, but the next day the Khmer Rouge came to me and asked to follow my husband. I did not carry anything with me; I only took some clothes with me. When I reached Koh Chun Pagoda, I saw my husband being shackled at the security centre. I know that it was the place where they arrested people to and detained people. There was an ox cart ready to transport my husband and me. One Khmer Rouge rode the cart while two armed Khmer Rouge soldiers were guarding us from the back. When the Khmer Rouge soldiers stopped to urinate, I thought that they were going to kill us. Finally, we reached a place called the Thkaol(ត្បោល) refashion centre at 02.00 p.m. Thkaol was located in Sector 23 under Trapeang Chong (ត្រពាំងជ័ង) Commune, Bakan (បាកាន) District, Pursat Province. The soldiers gave a letter to the guard, and as soon as the guard read the letter, he beat up my husband until his body was soaked with blood. He asked my husband where he kept his pistol. At that time, I was not beaten up, but after they beat my husband, they brought my husband and me to the refashion centre. They brought us to the kitchen; my husband was tied up in the back, but I was not. They brought my husband to a room known as the dark prison. I was sent

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to another room where there were two other female inmates while other inmates went to work outside. The room was miserable; there was excrement and urine, and it was very stinky and stuffy. A Khmer Rouge boy who was the son of Ta (grandpa) Khen (តាខឹង), the chief of the refashion centre called a female inmate named Khēng (ខេង), out of the room. I heard the Khmer Rouge boy accusing Khēng for stealing fish, and immediately after that I saw him killing Khēng with the bayonet of the rifle, and I saw the bowels out of her body. I do not know where the body was taken to. It was overcrowded in the room; there was no space to lie down; I could only bend down. We received a scoop of gruel with a small piece of salt twice a day. At the prison, I met my sister-in-law who told me that my elder brother had been taken for execution.

Q: Were you interrogated?

A: I was not interrogated; I was brought there because I followed my husband. An inmate in my room were taken for interrogations, and when she returned to the room, she told me that they had pulled out her nails and put her with the head in the water. This woman said to me that she preferred to die than being interrogated. I remained in the room three days without going out. After that, I was sent to work during the day and brought back to the room at night. We farmed paddies and transplanted rice seedlings. The male prisoners who were shackled were kept within the prison compound doing work; they would carry rice seedlings and do various works. My husband did not go out to work; he was locked up in the prison cell. My husband remained in the prison one month; then he was sent to Pheak (ភោក). The Khmer Rouge would say that Pheak was in Battambang Province, but in fact it was close to the prison. Pheak was a place known as an execution site, and when people were sent there it means they were executed.

Q: When did you see your husband for the last time?

A: The last time I saw him was when he was in the Thkaol Prison. Every day, at the prison I would give him food by handing it through a small hole at his cell, but without seeing him, I would only speak to him. I realized that my husband was taken away one day before I took food to him; when I spoke to him, another prisoner answered instead. I tried again next day, and the same prisoner answered again. This man told me that my husband was sent to Pheak. This happened in 1976.

Q: How long did you remain at the Thkaol refashion centre?

A: I remained in the cell for about two months, and then I was moved to the spearhead unit where I performed heavy work but could eat more (one can of rice for four people). In the unit, there were people with energy, people who worked hard and did not have children. While there, I got on good terms with Female Comrade Sam (សាម) who was the spearhead unit chief. I know she survived until the fall of the Khmer Rouge regime, but I heard she is still alive. Sam was from Pursat Province. I remained in the prison compound in Thkaol until mid 1977.

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Q: Could you please tell me the mass execution of people that took place at Pheak?

A: In 1976, at the Thkaol prison once in every three days, adults and youngsters were taken away for execution at Pheak. The Khmer Rouge took about 200 people each time; it happened in this way: we worked in the morning, and during the lunch time the Khmer Rouge would tell us not to go in any place. Then the Khmer Rouge would come to call names of those who were taken away to Pheak for execution. For sure these prisoners never returned. This went on until late 1976, but I was told that it also happened in 1975. In late 1976, the Khmer Rouge called up all the prisoners to line up inside the room and then they conducted the large scale purge. They selected those to be killed. At that time, they also called my name, but the unit chief named Sam was there, and I was spared. All the new comers were sent for execution. They sent me to work outside, and when I returned, the refashion centre was very quiet, and only the soldiers and the cooks remained.

Q: Did you ever see the dead bodies of any of these victims?

A: I never saw the bodies of any of these victims.

Q: Where were the bodies disposed according to your knowledge?

A: Later on, three or four of the Khmer Rouge soldiers who were involved in the execution became prisoners themselves, and they told me that those people had been taken to be executed south of the Thkaol Prison in the place called Pheak. They told me that between 1975 and 1976, the Khmer Rouge killed about 100,000 prisoners at Pheak. I believe the figure is correct. I saw that the clothing of the prisoners who were taken away for execution was brought back to the prisoners, so I could estimate the number of those executed. These Khmer Rouge soldiers who became prisoners were eventually killed.

Q: What happened to you in mid 1977?

A: I was still working at the spearhead unit, but I could sleep outside the vicinity of the prison, in a shelter that the Khmer Rouge built in Thkaol front line. Some prisoners were released and sent back to co-operatives. Those who were released were considered as having been refashioned. Thkaol prison was demolished, and we were transferred to Boeng Kul (បឹងគល់), Boeng Khnar (បឹងខ្នារ) Commune, Bakan District, Pursat Province.

Q: How was life in Boeng Kul?

A: We worked hard; we had little food and no medicine. We had to work late in the evening, and in the morning we had to wake up and start work very early.

Q: When were you transferred to Trach Kraol (ត្រាចក្រាវ)?

A: After my group completed transplanting rice seedlings in the paddies of 100 hectares, we were sent to the Trach Kraol refashion centre in the same Bakan District.

Q: What happened there?

A: Life was miserable there; the Khmer Rouge guards were very cruel. If somebody tried to take some fruits without permission, the Khmer Rouge would kill them at the spot. People

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were beaten up by the Khmer Rouge very often, at the rice fields and during meals, for their silly reasons.

Q: Did you witness any killing at Trach Kraol?

A: I did. Once a prisoner was brought to the communal hall, and the Khmer Rouge told the people present there that the man had tried to escape. After saying that, the Khmer Rouge soldiers decapitated the prisoner, I did not see the moment they decapitated him, but I saw the head of the prisoner being dropped on the ground.

Q: Do you know anything about people being forced to marry each other during the Khmer Rouge regime?

A: I heard that the Khmer Rouge arranged marriages for female comrades who were in my unit. I did not see that, but I know that many couples were married this way.

Q: Were these couples happy to be married?

A: Some of them were happy while others were not because they did not even know their partner. For those who wanted to marry, they could make a request to the chief of the unit.

Q: Did you hear about women being raped during the Khmer Rouge regime?

A: No I did not.

Q: Did any of the senior Khmer Rouge leaders visiting the places where you were living?

A: Never. Even Ta Ken, the chief of the Thkaol prison, I rarely saw him.

Q: How were you liberated?

A: I remained in Trach Kraol until the Vietnamese entered Cambodia, and the Khmer Rouge fled up to the mountain. I found the way to the national road and returned to the district town of Bakan. I remained in Bakan District until 1980; then I moved to Phnom Penh.

Q: What happened to your close family members during the Khmer Rouge regime?

A: Out of 12 members of my family, only two survived, my younger sister LAY Bophan (ឡាយ បូផាន) and myself.

Q: What happened to your house in Phnom Penh?

A: I lost my house; I returned to see my house in 1980, but officials of the Ministry of Foreign Affairs were living in my house.

Q: When did you remarry?

A: I married my second and current husband in 1979 and together we made three children.

Q: As a civil party what are your expectations?

A: I want justice for those innocent people who died during the Khmer Rouge regime. I want the Khmer Rouge senior leaders to be held responsible and punished for the offences they committed. I would also like to find those who supported (were at the back of) the Khmer

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Rouge regime, both foreigners and Cambodians. I request a memorial to be built at the premises of Thkaol Prison in Pursat Province, for the victims who died there.

The interview ended at 1700 hours on the same date.

- The original of the audio-recording was placed under seal in the presence of the civil party and signed by the Investigator, 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	អ្នកបកប្រែ	អ្នកស៊ើបអង្កេតតាមដីកាចាត់ឱ្យស៊ើបអង្កេត
Civil Party	Interpreter	Investigator acting under Rogatory Letter
[Thumbprint]	[Signature]	[Signature]
LAY Bony		

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