

**ឯកសារទទួល**  
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លេខ/ No: 0219/1



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

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

**ឯកសារច្បាប់ចម្លងត្រឹមត្រូវតាមច្បាប់ដើម**  
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ថ្ងៃ ខែ ឆ្នាំ ធានាបញ្ជាក់ (Certified Date/Date de certification):  
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**ការិយាល័យសហចៅក្រមស៊ើបអង្កេត**  
Office of the Co-Investigating Judges  
Bureau des Co-juges d'instruction  
សំណុំរឿងព្រហ្មទណ្ឌ

**កំណត់ហេតុនៃការស្តាប់ចម្លើយដើមរបស់ជនជាប់ចោទ**  
**Written Record of Interview of Civil party**  
**Procès-verbal d'audition de partie civile**

Criminal Case File /Dossier pénal  
លេខ/No: 002/14-08-2006  
លេខស៊ើបអង្កេត/Investigation/Instruction  
លេខ/No: 002/19-09-2007-ECCC-OCIJ

On the eighth of November two thousand and nine, at 0830 hours at Chhēng Lok Boeng Kânsēng (អេងឡុកបឹងកន្សែង) Hotel, Phum Prammuoy Village (ភូមិ ៦), Labansiek (ឡាប៉ានសៀក) Commune, Ban Lung (ប៉ានលុង) District, Ratanak Kiri (រតនគិរី) Province,

We, SIM Sorya (សឹម សុរិយ៉ា) and THOMAS Grange Morrow, Investigators of the Extraordinary Chambers, having been assigned by the Rogatory Letter of the Co-Investigating Judges dated 5 November 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;

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩៤១។  
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Original KH: 00403457-00403464

~~ករណី/ No: ០០៤៧/១១~~

**Noting** the ongoing judicial investigation against **NUON Chea and other charged persons** 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;

With Mr. HAM Samnang, as sworn Interpreter of the ECCC,

Recorded the statement of the civil party mentioned bellow, who provided the following information regarding his/her personal identity:

Name:  
Given Name: Vet  
Surname: KLAN  
Alias/revolutionary name: [none]  
Age: 67

Born in En (អ៊ិន) Village, Ta Lav (តាឡាវ) Commune, Andoung Meas (អណ្តូងមាស) District (former Veun Sai (វ៉ែនសៃ) District), Ratanak Kiri (រតនគិរី) Province. He is of Kachâk (កាចាក់) ethnicity and Cambodian nationality.

Occupation: Farmer

His father, Chhang (ឆាង), is “deceased” (ethnic Kachâk (កាចាក់)), and his mother, M’nhôs (ម៉្លោះ), “deceased”, is of Kachâk (កាចាក់) ethnicity.

His current address is in En (អ៊ិន) Village, Ta Lav (តាឡាវ) Commune, Andoung Meas (អណ្តូងមាស) District (former Veun Sai (វ៉ែនសៃ) District), Ratanak Kiri (រតនគិរី) Province. He is married to Mem (ម៉ែម), “alive”, and has no child.

- The person declared that he cannot read, write, but can understand and speak the Khmer language
- The person declared that he cannot read and write any foreign languages, but can speak and understand the languages of the ethnic minorities in Cambodia, such as Laotian, Tumpuon (ទំពួន), Kroeng (ក្រឹង), Charay (ចារាយ), Preou (ប្រៀវ), Ka Chak (កាចាក់), etc.

Therefore, the original of this Written Record is written in the Khmer language.

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. The waiver was audio-recorded pursuant to Internal Rule 25.

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១

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We advised the civil party that an audio recording will be made of this Interview.

The interview started at 0840 hours.

**Questions and answers:**

Q: Do you recall that you have been questioned about your background?

A1: Yes, I do.

Note: The investigator showed the Civil Party Form 08-VU-01033, ERN 00279571-00279582

Q: Do you recall that you emplaced thumbprint [on this form]?

A2: Yes, I did.

Q: Do you recall that what you spoke was correct?

A3: Yes, it was correct; I have nothing to change.

Q: Did the official who questioned you read back to you? Did he change anything?

A4: Yes, that official took notes and read back to me.

Q: Would you describe about your role and background before 1975?

A5: I joined the revolution in 1961 in Malik (ម៉ាលីក) Village, Malik (ម៉ាលីក) Commune, Bar Keo (បរកែវ) District, Ratanak Kiri Province; *Ta (grandfather)Vi* (តាវី) alias *Ta Vong* (តាវង់) (he was born in Kampot (កំពត)), THÂNG Si (ថង ស៊ី) alias CHAN Dèng (ចាន់ ដេង) (Laotian national), KHAM Phai (ខាំ ផៃ) (he was born in Veun Sai (វ៉ែនសៃ)) came to introduce me and the other villagers. I knew that it was the revolution, but did not know what revolution it was or which party. THÂNG Si personally told me to struggle and destroy the enemy “if you are angry with the enemy, you must show solidarity”. I did not know from whom THÂNG Si had received this guideline instruction. In 1970, Mali (ម៉ាលី) (ethnic Charay (ចារាយ) from somewhere around Andoung Meas), a messenger of IENG Sary (អៀង សារី) or POL Pot (ប៉ុល ពត), came to call me and the other villagers to go into the forest in Chay (ចាយ) Village (somewhere around Au Anh Chhang (អូរអង្គាង) or Au Yang Pâ (អូរយ៉ាងប៉ា)), Nhang (ញ៉ាង) Commune, Andoung Meas District (former Bar Keo District) and had me build houses and offices for POL Pot and IENG Sary. At that time, I personally saw POL Pot and IENG Sary. IENG Sary was of large build and had a large oval face and a raised forehead. That house was [a bunker] dug into the ground and was covered with large timbers; there were guards side by side because there was fear that there were spies who would follow and watch or conduct the

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killing. That office was called Office K-5 (មន្ទីរក-៥) which was situated near Chay Village that was in Nay (ណាយ) Village (at the far end of Au Blaing (អូរឃ្នាំង)), Ta Lav Commune, Andoung Meas District (current Andoung Meas). The people who were gathered to help were from Nay Village, En Village, and Ta Nang (តាណង) Village. I was the person who gathered those people. Before 1970, I was an ordinary civilian. In 1970, the revolution made me a village chief (I was not the village chief that belonged to the government). During that time, some village chiefs performed two faced works serving both the government as well as the Khmer Rouge. During the time I built that office, I and the other people attended the meeting with POL Pot and IENG Sary; IENG Sary told the people to stop making offerings to the spirits (ស្រីព្រៃ), killing pigs, cows, buffalos because it would make them poor, lack the strength to work the rice fields, and make no progress and also had them burn or drop the stone gods into the water and told them that they would have to show solidarity and struggle against the government or the enemy.

Q: When did you meet IENG Sary again?

A6: In 1966, IENG Sary held a meeting in which he told me and the other ethnic minorities who joined the revolution that [we] had to call the Vietnamese the “brotherly Vietnamese” (បងប្អូនវៀតណាម) because the Vietnamese had treated POL Pot. And we had carried POL Pot to Vietnam. As far as I remember, he did not speak about other things. In that meeting, KHIEU Samphan (ខៀវ សំផន), POL Pot, and SON Sen (សុន សែន) also participated. But they did not rise to speak. In 1974, in a location somewhere in Poh Pây (ប៉ោប៉ែយ) in Ou Chum (អូរជុំ) District, Ratanak Kiri Province in a meeting participated also by SON Sen (he wore glasses), Ta Ya (តាយ៉ា), [and] Ta Khat (តាខាត់), IENG Sary said, “Now you must stop calling the Vietnamese the brotherly Vietnamese, must call them the Yuon invader enemy (ខ្មាំងយួនល្អានពាន) because they have encroached our territory which they had asked to build their army”. The people that came to the meeting were all ethnic minorities, strugglers who held positions as commune, district chiefs and who had higher positions. And during that time, I was the Ta Lav commune chief. IENG Sary also said, “You must show solidarity to fight LON Nol (លន់ នល់); we do not have rifles; we must make spikes and crossbows because this is the people’s war, so the people must support”. In this 1974, I no longer heard the names of KHAM Phai, THANG Si; they disappeared; some said they had run to Vietnam; some said they had been degraded; some said they had been killed (it was unknown who conducted the killing).

Q: Did you meet anybody else? And what was your role after 1974?

A7: Approximately in June 1976, a zone meeting was held in Ban Lung (ប៉ានលុង) in which I joined.

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The other attendees included the strugglers who held positions from commune, district or higher level; at that time, I was the Ta Lav commune chief. There were approximately more than 20 attendees in total. The zone committees who attended in this meeting included *Um* (uncle) *Vong* (អ៊ំ វង់) (Khmer national), *Ta Ya*, *Ta Tim* (តា ទីម) alias *Ta Khat* (Khmer national); the Central Committee or any other leaders did not attend. This meeting lasted for four days and *Ta Ya* rose and spoke, “Now the country is independent; it is you, the ethnic minorities, who shall control your own people and be your own masters; if you do not know how to do it, our Angkar will direct you.” *Ya* talked about the country defence issue and did not talk about the enemy issue, the internal enemy. *Ya* continued that he was the zone committee and “if the people do not respect him, whom will they respect? If the people do not control and master themselves, the internal enemy may emerge.” He told us “not to turn to the left or to the right”; I understood that he did not want us to collude with Vietnam because we stayed close to the Vietnamese border. In this meeting, *Ta Ya* announced to appoint *Ta Thin* (តាធីន) (ethnic Tumpuon (ទំពួន) in Pa Tang (ប៉ាតាង), Lumphat (លំផាត់) District) as a sector head or Sector 101 committee positioning in Veun Sai and a chief of District 21 (Andoung Meas); me as a deputy chief of District 21; *Bien* (ហៀន) (ethnic Phnornng (ភ្នង)) as a chief of District 22 (it was located somewhere to the north of Pa Kalan (ប៉ាកាលាន)); *Pây* (ប៉ៃ) (ethnic Preou (ព្រៃ)) as a chief of District 23 (Pa Kalan and Hat Pak (ហាត់ប៉ាក់)). These three districts were in Sector 101.

Q: How were you called to attend the meeting?

A8: *Ta Thin* went to call me and took me to meet [the other people] in Veun Sai and said, “We came to meet each other [here] because there was a letter from *Ta Ya* that had us to go to the meeting in Ban Lung”. He then led us to Ban Lung right away. We, the prospective commune, district chiefs, were to be appointed in that meeting.

Q: Later on, were there any other meetings?

A9: Approximately one year later that was in July 1977, there was one meeting called the sector workshop. The meeting in Ban Lung was called the zone workshop. This sector workshop was held in Au Lalai (អូរឡាឡៃ) which was located between mountains in Phav (ផាវ) Village, Ta Veang Commune, Ta Veang District, Ratanak Kiri Province; there were about 70 participants who were ethnic minorities and Cambodians. The meeting lasted seven days. The person who spoke in this meeting was *Ta Lav* (តាឡាវ) who had a role in the zone committee; as for SON Sen, he gave his opening remarks only on the first day and went back by saying that “you stay and study with *Ta Lav*; as for me, Angkar has called me to go to work in Phnom Penh”. This SON Sen had an alias, *Ta Kham* (តាខាំ) or *Ta Khieu* (តាខៀវ). In this meeting, *Ta Lav* said, “We must follow the party and the state and build the cooperatives; [building] the cooperatives means that [we] must collect the lands and place them for the collective use; [we must have] collective labour forces [such as] cows, buffalos, rakes, etc., collective meals, limited meal

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rations, and stop using money, and must not respect *Areak Nakta* (អារក្សអ្នកកំណា) (*spirits*), and must not have emotional attachments between husbands and wives, fathers and mothers as it will cause the loss of the labour forces; if [they] fall sick we have the Angkar medics to help them.” I rose and protested; I said, “I will die if it is so done.” *Ta Lav* responded, “It has been done all over the country both in the cities and the rural areas; if we do not follow it, where will we go to stay?” I thought that I would become lazy and would not want to work if that was to happen. Later on, there were protesters and those protesters disappeared; the youth, both male and female, whoever stole rice, fell in love with each other, did not respect the party, all disappeared.

Q: When did you attend other meetings?

A10: In July 1975, approximately 800 base cadres from the commune or higher level met at Borei Keila (បុរីកើលា) for nine days; NUON Chea (នួន ឆា) (who had low voice like a female’s, a large flat face, was fat and short; at that time, *Ta Khat* and the other people told me) led and spoke in the meeting. I did not see other people besides NUON Chea, except a master of ceremonies whose name I forget. NUON Chea said, “Comrades, we have a meeting here to recognize that our country has become independent and we must be our own masters and keep and care about it and not have someone take it away though they are commune, district chiefs, in particular the people who live near Vietnam”. Besides this, I do not recall what else NUON Chea spoke about; he did not speak about how to solve the issue of the internal enemy, the Cham people, or Vietnam or other issues. Three months later, I was called to attend the meeting at Borei Keila again; it was NUON Chea alone who spoke in that meeting; there were no other senior leaders. In this time’s study meeting, each participant was given a document of about 10 pages; I participated as a commune chief. I did not receive that document; Sector head *Ta Thin* was provided [with a document]. That document had similar content to the document *Ta Thin* brought to teach me and the other commune, district chiefs in Veun Sai in the period between the meetings held in Ban Lung and Au Lalai. That document was the party statute whose content said, “Must [be your own] master; do not switch side; do not betray; must have morale; do not have mistresses; do not touch people’s things; do not be proud that you are the high-ranking people and act crazily...” At that time, every commune chief was provided with a Karabine gun (កាំភ្លើងការ៉ាប៊ីន).

Q: In which other locations did you work?

A11: Since the meeting was held in Ban Lung, I had a role as a deputy chief of District 21. In 1978, *Ta Vong* scolded me that I was not active and had made people starving and was afraid of the people. I protested that it was because of the Angkar’s mismanagement because there were not enough buffalos; there were many trees at the foot of the mountain; the people never worked the rice fields; the people only worked in the plantations. But no people died; a can of rice mixed with cassavas was for nine people. Later on, I stopped being a deputy chief of District 21 or a *Ta Lav* commune chief; I worked normally in Ka Chut (កាជូត) Village, Andoung Meas District. On 20 September 1978, *Ta Thin* told me that the Central Committee had called me and

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~~កម្មវិធី/ No:~~ ០២៤១/១

Kham Phi (ខាំ ភី) to go to rest in Phnom Penh because we were the long time strugglers. The people who came to Phnom Penh with me included Yâng (យ៉ង់), Pây (ប៉ាយ), Bien (បៀន), Peung (ប៊ែង) alias Buor (បួរ), Chhom (ឆុំ), Chea (ជា), and Phung (ហុង). The person who led me to Phnom Penh was Ta Khēng (តា ខេង) who was the Northeast Zone committee and replaced Ta Vong approximately half a year earlier. Ta Khēng took that position for half a year, the Vietnamese then arrived. Ta Hân (តា ហាន) also took me to Phnom Penh with Ta Khēng. This Ta Hân worked closely with Ta Khēng in Stung Treng (ស្ទឹងត្រែង). I had stayed in this Stung Treng for two days before I came to Phnom Penh.

Q: Did you know that NUON Chea used to be the Northeast Zone committee?  
A12: I did not know it.

Q: Would you describe the period during which you arrived in Phnom Penh?  
A13: When I first arrived, I stayed somewhere around the Northeast Zone guest house located along the river bank for one week. Later on, I came to the Slèng (ស្លែង) pagoda and harvested rice for one week. On one day of this last week which was on 7 January 1979, I saw airplanes come to drop [bombs] around the Chrôy Chângva (ច្រាយចង្វា) bridge and we began to run to Kampong Speu (កំពង់ស្ពឺ) Province somewhere in Prey Totueng (ព្រៃទទឹង) Village, Moan Rongeaev (ម៉ាន់រងាវ), Pram Kak (ប្រាំកាក់), Boeng Thom (បឹងធំ)... where we harvested rice for three more months, and when the Vietnamese arrived we continued to run until Kratie (ក្រចេះ) Province.

Note: The investigator in the past read the contents of the documents concerning the confessions and the annotations as well as the correspondence letters between Duch (ឌុច) and SON Sen (សុន សែន) and Thin (ធីន) and Vi (វី), which mentioned BOU Keo (ប៊ូ កែវ) alias Khav (ខាវ), secretary of Kok Lak (កុកឡាក់) District, Sector 101 (ERN 00231212-00231236, D175/3.77 and ERN 00002392-00002396, D175/3.17).

Q: Did you know BOU Khav (ប៊ូ ខាវ)?  
A14: I knew BOU Khav who was secretary of District 22 or Kok Lak District and whose deputy chief was Uon (អ៊ួន) (female). At one time (the time is not precisely recalled), Sector 101 secretary Thin held a meeting and told us not to do as BOU Khav did. BOU Khav was called by Angkar to go to study at the correction school (it was unknown where it was located) and he

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១

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

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លេខ/ No. ០២៤៧/៧

[Thin] said that if doing anything like BOU Khav did, you will not be alive. Thin said, "BOU Khav has given two chickens and 50 cans of rice to and communicated with Vietnam and the Yuon gave one rifle to BOU Khav." I did not know whether BOU Khav had really communicated with Vietnam or not. I did not know whether *neary (female)* Uon (នារីអ្នក) and Khav had committed a moral offence or not. I knew that they both each had a husband, a wife. BOU Khav was as tall as me, but was whiter than me, had tattoos side by side his face, on the chin and the forehead. I knew this BOU Khav from the previous meetings before his arrest.

The interview ended at 1520 hours.

- A copy of the Written Record was provided to the civil party.
- The Written Record was read out by the civil party; the civil party had no objections and signed it.
- The Written Record was read out by the civil party; the civil party refused to sign it.
- 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 it.

ដើមបណ្តឹងរដ្ឋប្បវេណី

Civil Party  
Partie civile

[Thumbprint]

អ្នកបកប្រែ

Interpreter  
Interprète

[Signature]

អ្នកស៊ើបអង្កេតនាមជីវាចារ្យស៊ើបអង្កេត

Investigators acting under Rogatory Letter  
Enquêteurs agissant sur commission rogatoire

[Signatures]