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

**ការិយាល័យសហចៅក្រមស៊ើបអង្កេត**  
Office of the Co-Investigating Judges  
**សំណុំរឿងព្រហ្មទណ្ឌ**  
Criminal Case File/Dossier Pénal  
លេខ/No: 002/14-08-2006

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

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

<b>ឯកសារទទួល</b>
DOCUMENT RECEIVED/DOCUMENT REÇU
ថ្ងៃ ខែ ឆ្នាំ (Date of receipt/Date de reception): ..... 17 / 11 / 2009 .....
ម៉ោង (Time/Heure):..... 11:30 .....
មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier: ..... Ratanak .....

**កំណត់ហេតុនៃការស្តាប់បម្លើយសាក្សី**  
Written Record of Witness Interview

On the eleventh day of November two thousand and nine, at 8.50 a.m., at Kamsei (កំសើ) village, Nhaeng Nhang (ញ៉េងញ៉ង់) commune, Tram Kak (ត្រាំកក់) District, Takco Province.

I, Philip CAINE, Investigator of the Extraordinary Chambers, being assigned by the Rogatory Letter of the Co-Investigating Judges, dated 24 July 2009,

Noting the Law on the Establishment of the Extraordinary Chambers, dated 27 October 2004,

Noting Rules 24, 28 and 60 of the ECCC Internal Rules,

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

Recorded the statements of CHEANG Sreimom (ឃាំង ស្រីម៉ុំ), a witness, who provided

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Mail Po Box 71, Phnom Penh Tel:+855(0)23 218914 Fax: +855(0) 23 218941.  
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Boite postale 71, Phnom Penh. Tel: +855(0)23 218914 Fax: +855(0) 23 218941.

Original KH: 00402462-00402469

<b>ឯកសារប្រាប់សម្រេចស្របតាមច្បាប់ស៊ើប</b>
CERTIFIED COPY/COPIE CERTIFIÉE CONFORME
ថ្ងៃ ខែ ឆ្នាំ នៃការបញ្ជាក់ (Certified Date/Date de certification): ..... 17 / 11 / 2009 .....
មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier: ..... Uch Arun .....

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the following information regarding her personal identity:

The undersigned CHEANG Sreimom, no alias/revolutionary name, born on 10 (not sure), October 1955 in Ruessey Srok (ឃុំស្ទឹងស្រែក) Village, Nhaeng Nhang commune, Tram Kak District, Takeo Province. She is of Cambodian nationality, and is a Nhaeng Nhang commune councillor (Second Deputy Chief). Her father, CHOAM Yoan (ឃុំយ៉ាងយូន), is deceased, and his mother, SÂO Norn (ស្រី ណន), is deceased. Her present address: Ruessey Srok Village, Nhaeng Nhang commune, Tram Kak District, Takeo Province. Her Husband, TRI Touch (ត្រី តូច), is alive; she is the mother of three children. Education: finished Grade 7 (Primary school in the Sang Kum Reas Ni Yum សង្គមរាស្ត្រនិយម regime)

The witness has no criminal record.

The witness declared that she can read, write and understand the Khmer language.  
 The witness declared that she can read or write other languages.  
Therefore, the original of this Written Record is written in the Khmer language.

We instructed the witness that an audio or video recording was being made of this Interview.  
 The witness told us that she is not related to either the Charged Persons or to any of the Civil Parties.  
 The witness took an oath, in accordance with Rule 24 of the ECCC Internal Rules.  
 We notified the witness of her right against self-incrimination, in accordance with Rule 28 of the ECCC Internal Rules.

**Questions and answers:**

Q: Before 1975, what did you do? Where did you live?

A1: Before 1975, I lived in Ruessey Srok Village, Nhaeng Nhang commune, Tram Kak District, Takeo Province; I was sent from place to place. At first, we lived in our house, but the Khmer Rouge abolished ownership.

Q: When did the Khmer Rouge arrive in your village?

A2: The Khmer Rouge first arrived here in 1970. I do not remember the date, but it had existed before people were evacuated from Phnom Penh. At that time, the Khmer Rouge created the commune leadership and put people into groups; we ate

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communally. I was placed in the candidate people group.

Q: What does the candidate people group mean?

A3: They divided people into two groups: full-right people and candidate people. Full-right people referred to poor, illiterate people who had been oppressed by the feudalists. The “candidate people” were people who linked to the previous regime; they were such as teachers, policemen, soldiers and educated people. I saw my biography that I was considered as a Chinese ethnic; in the previous regime, my father traded salt and paddy in Takeo and Kampot provinces. In the biography, they wrote that my father was a capitalist.

Q: Can you tell me who wrote the biographies? How did they make the biographies?

A4: The unit chairman made the biographies. He did not ask me questions about our family background; he made the biography based on his observation. I secretly looked at the biography of my family because I was in the children unit, and the chief of the children unit made my biography based on the biography the unit chief made.

Q: Who was the unit chairman?

A5: In the unit, it was comprised of three villages: Kamsei, Ruessey Sok and Sach Tuek (សាច ទឹក) villages. The chairman was named Sây (ស័យ) (dead); Phorn (ភន) is currently living in Battambang province, perhaps in Stoeng (ស្ទឹង) commune; he fled from Tram Kak district after the regime fell. CHHOEM Thiem (ឈឹម ធៀម) was the unit chairman, and he was removed from his position because he had committed moral offences. He took a man named Chheang (ឈង) who was a 17<sup>th</sup> April person, to be killed, and he took that man’s wife; I did not know her name; she was called *Yeay Red Hair* (យាយសក់ក្រហម). CHHOEM Thiem was not taken to be executed, but he was taken to be tempered; he was taken to cut grass and to cultivate trees. After the regime, he became a deputy governor of Takeo province; he is now dead.

Q: What were you assigned to do in Khmer Rouge regime?

A6: I was assigned to work in the mobile unit to look after children, prepare food and teach them under the trees. The Education Ministry gave a guidebook of what we taught the children. I taught the children to read and write and to love the country; I told them that their uncles were protecting the nation. The children were divided in age groups of 7-8 years old, 9-10 years old and 11-13 years. In 1977, I was removed from teaching because my family was linked, and my father was taken to be executed.

Q: What happened to you after your father had been taken to be executed?

A7: At that time, I taught in the children unit, and I did not know about that event, but

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a few days later, my younger sister told me about what had happened. My younger sister told me that the person named Phorn came to call my father to leave the house at 7 p.m. Phorn took my father to the direction of North. I did not know where they took him to. In 1982, my brother-in-law named UOK Bauy (អ៊ុក ប៊ុយ) living in Ruessey Srok village told me that he saw that document in the commune hall or district hall (I am not sure). That document wrote that ‘the King will return, and people will practise the religions again.’ I was very shocked, but I did not dare to express my feeling. I received a letter from the commune chief named Beun; I do not know if he is alive or dead; he was from Trapcang Thum (ត្រពាំងធំ) commune. The letter called me to go to the commune; it made me even more frightened. I went to meet the female unit chairperson named Ol (អ៊ុល); she is now living in Chamkar Mtes (ចំការរម្មស) village, Takeo province. Ol told me to get prepared because *Angkar* had me make a commitment that night; it means that they arranged the wedding.

Q: Please describe about your wedding.

A8: I was very shocked when I was told that they arranged the wedding for me that night. Ol told me that I had to marry TRI Tuoch (ត្រី ទួច). I knew that he was in another unit, but I hated him very much. I did not dare to reject the wedding because in the meetings I had attended, we were told that ‘we were children of *Angkar*,’ and we had to follow *Angkar*’s arrangements; I believed that I did not have other choices. I cried in my mind, and I was very sad. Before 7 p.m., I secretly went to a pagoda, and I prayed to Buddha ‘not to let anything happen that night’. I returned to the commune hall, but TRI Touch had not arrived yet; he did not know about the wedding either. A messenger called him from the rice fields while he was rounding up the cattle. I recall that he sweat when he arrived at hall; he used his hand to comb his hair, and he sat close to me. Beun (ប៊ុន), the commune chief and Ol, the female unit chairperson presided over the ceremony, along with other people; there was only my couple at that time. They asked my husband if he agreed to love me for the rest of his life. I was asked if I agreed to love that man voluntarily or compulsorily; I said that no one forced me; then they clapped hands. After the ceremony, I returned to the children unit, and my husband went to another commune. Three days later, the unit chief told me to stay with my husband. I was very scared of my husband, but there were militiamen eavesdropping below the house. I did not want to make love with my husband, but I forced myself to do so. I knew that my husband did not love me because he loved another woman. Those who loved each other could not choose to get married by themselves because full-right people could marry full-right people; candidate people could marry candidate people, and new people could marry new people. My husband was also a candidate person because he is a Chinese ethnic. Later

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on, my husband was more and more gentle and adapted to live with each other.

Q: Please tell me about the meetings you attended; what were the contents of the meetings?

A9: There were three meetings per month on 10<sup>th</sup>, 20<sup>th</sup> and 30<sup>th</sup>. Sometimes, the meetings were held in small units; they had us criticise each other and admit what we had done; other members said about what they had seen to improve each other. Once a month, there was a big meeting in the whole unit comprised of 11 villages; all the units also included the children unit and the widow unit. The meeting was chaired the commune chief; they said about the future plan and building and developing the country. The big meeting was held at Sāmnap (សំណាប) pagoda in Trapeang Snao (ត្រពាំងស្នោ) village.

Q: Did the upper level attend those meetings?

A10: There was a big meeting at the district level. They called people who were energetic and could walk in a far distance to attend. I attended a meeting at Kus (កូស) commune at Angk Roka (អង្គរកាវ) pagoda. There was a meeting at Angk Rāleay (អង្គរលាយ) village in Kus commune, with participation of the district leadership who made speeches, but I did not know them. They urged the soldiers to protect the country from being invaded by foreigners. They urged that 'youths are bamboo shoots that will become bamboos'. They said about developing the country; they said they would be electricity; they told us not to dream about modern things such as music, but we had to live in traditional way. They said that 'religions and pagodas would no longer exist'. They said that 'they were patriots, and they had liberated people from the yoke of the feudalists'. The people who chaired the meetings never introduced themselves; they just said that they were 'Angkar'. I saw Ta Mok once when he visited the industrial section.

**(The interview paused at 1200 hours on the same date).  
(The interview resumed at 1330 hours on the same date).**

Q: After you got married, did you return to the children unit?

A11: No, I lived with other villagers in the cooperative; I carried earth, collected cow dung and dag canals. The work condition was very hard. During the harvest, we started work at 4.00 a.m.; apart from that period, we started work at 6.00 a.m. We took a rest from 12.00 noon until 1.00 p.m. and continued to work until 5.00 p.m. We started work in the evening from 6.00 p.m. until 10 p.m. We had two meals a day (lunch and dinner); the food was soft rice mixed with yam and morning glory soup. On 10<sup>th</sup>, 20<sup>th</sup> and 30<sup>th</sup> day, we received cooked rice. For those who ate less, the food

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was enough for them, but for those who ate more, it was not enough. On the 30<sup>th</sup> day, they allowed us to eat as much as we wanted; there were some people dying of eating too much and some people dying of malnutrition. Those who did not go to work were accused of 'pretending to be sick'. The sick people were taken for re-education during the criticism meetings. When I was pregnant, it was very hard for me when I carried hoes and earth; when I had morning sickness, I was criticised during the criticism meetings, but I had to work hard.

Q: Did you see people being arrested?

A12: In an evening in 1978, I saw approximately 10 people being walked away; they were tied at the back, and they were tied with a string and walked away. I did not know where they took these people to and why they arrested them. Most of the arrested people were policemen, soldiers and teachers in the previous regime and students. I saw a young man being tied up and walked away; he was an educated man, but I did not know his name. The new people hid their identity. In the Khmer Rouge regime, they often said that *'When you pull out weeds, you must extirpate all its roots!'* or *'If you're kept, no gain; if you're pulled out, no loss!'* The arrests were made by the militiamen. The commune chief assigned the unit chief, and the unit chief reported to the militiamen. Sometimes, the militiamen eavesdropped at people's houses.

Q: Can you tell me when the new people arrived?

A13: For those who had relatives, they lived with their relatives; if they did not have, they lived with the villagers. The militiamen spied on the new people; if they had arguments or said something affecting that regime, they would arrest and take them away.

Q: In your village, were there Cham (ចាម) and Vietnamese ethnics?

A14: There were few; they were newly evacuated. In late 1976, there was announcement by the commune chief; they would send Vietnamese ethnics back to their country. Some Khmer people lied that they were Vietnamese ethnics; because of hardship, they wanted to go to Vietnam. Those people were taken to be executed. In the first phase in 1996, the Vietnamese were actually sent out, but in the second phase, the Vietnamese were all taken to be executed. I know that because those Vietnamese were transported in a different direction.

Q: Were there Cham ethnics in your cooperative?

A15: There were no problems with *Chams*. No one was allowed to practise religions including Chinese, Cham and Vietnamese ethnics. We were not allowed to sing songs; there were only revolutionary songs.

Q: Do you know what happened to Buddhist monks?

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A16: The Khmer Rouge said that if we worshipped Buddha, it was like we worshipped concrete (stone); they said that monks could not do work; they only slept and ate. Monks were disrobed; I saw monks riding bicycles to transport food to the army at the front line. No monk dared to protest; if one did, he would be accused of being a spy.

Q: Did the commune and unit chiefs you mentioned remain in their positions all the time?

A17: They remained in their positions all the time except CHHOEM Thiem who was replaced by another man named Noem (នីម). He was not officially appointed; he just replaced him to do the work.

Q: Where was the communal kitchen located in?

A18: The communal kitchen was located in this village; it is one kilometre from the National Road.

Q: Were there a security centre in your commune?

A19: It was located in the commune office; there were both militiamen and cadres. They all worked together. There was no detention place; when one was arrested, he would be walked away and never returned.

Q: Do you know a person named Mien (ម៉ែន)?

A20: Mien was the commune chief.

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

End of the interview: at 1550 hours on the same date.

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

CHEANG Sreimom

អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១ 7  
 ទូរស័ព្ទលេខ +៨៥៥(០)២៣ ២១៨៩១៤ ទូរសារលេខ +៨៥៥(០)២៣ ២១៨៩៤១  
 Extraordinary Chambers in the Courts of Cambodia, National Road 4, Choam Chao, Dangkoa Phnom Penh  
 Mail Po Box 71, Phnom Penh Tel:+855(0)23 218914 Fax: +855(0) 23 218941.  
 Chambres extraordinaires au sein des tribunaux cambodgiens, Route nationale 4, Choam Chao, Dangkoa, Phnom Penh  
 Boite postale 71, Phnom Penh. Tel: +855(0)23 218914 Fax: +855(0) 23 218941.

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