

លេខ/ក: ០២១៧/៣



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

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07 / 10 / 2009
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មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent du dossier
Uch Arun

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

On the ninth day of July in the year two thousand and nine, at 0915 hours, at House 6A, Street 21, Sangkat Tonle Basac (ទន្លេបាសាក់), Khan Chamkarmon (ចំការមន), Phnom Penh (ECCC office in Phnom Penh).

We, **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 03 July 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.

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Original KH: 00349493-00349502

ឯកសារប្រាកដប្រាកដតាមច្បាប់ដើម
CERTIFIED COPY/COPIE CERTIFIÉE CONFORME
ថ្ងៃ ខែ ឆ្នាំ នៃការបញ្ជាក់ (Certified Date/Date de certification):
07 / 10 / 2009
មន្ត្រីទទួលបន្ទុកសំណុំរឿង/Case File Officer/L'agent chargé du dossier:
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☒ With Leng Heng An, as sworn Interpreter of the ECCC;

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

Name and Given Name: **SUONG Sim (ស្ទុង ស៊ីម)**, named in his identity card as **LUONG Sim (លួង ស៊ីម)**, was born on 01 March 1963 in Khnor Roka (ខ្នុររកា) village, Barong (បារុង) commune, Lvea Em (ល្វើម) district, Kandal province.

He is of Cambodian nationality and is a construction worker. His present address: Khnor Roka village, Barong commune village, Lvea Em district, Kandal province. His father, **SIP Suong (ស៊ីប ស្ទុង)**, is deceased, and his mother, **KONG Eun (កង អ៊ុន)**, is deceased. His wife, **KUCH Sarin (កុច សារិន)**, is living, and he has four children.

☒ The person declared that he can read, write, and understand the Khmer language.

☒ The person declared that he cannot read or write any foreign languages. 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 0940 hours.

Questions - Answers:

Q. Could you tell the composition of your family in 1975?

A. There were four people in my family, my father **SIP Suong**, my mother **KONG Eun**, my younger sister **SUONG Bunthoeun (ស្ទុង ប៊ុនធឿន)**, and myself.

Q. Where did you live until 1975?

A. I lived in my birth village together with my family. I was young. I was not married.

Q. What was your occupation in 1975?

A. I was still a child; I attended one year of school before the war began.

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Q. What were your parents' occupations?

A. They worked in the rice fields as farmers.

Q. How old was your younger sister?

A. My younger sister was three years younger than me.

Q. How were the living conditions in your family before the Khmer Rouge regime?

A. Life was difficult because there were LON Nol (លន់ នល់) soldiers everywhere in my village, where an army barracks and artillery were based in the pagoda. I saw LON Nol soldiers dying every day.

Q. Did you have enough food to eat before the Khmer Rouge regime?

A. We did not have a lot of food; my father did not have a stable job. He made a living by climbing palm trees and catching fish, in addition to working in the paddies. My mother sold the fish to earn some little income.

Q. What happened to you and your family when the Khmer Rouge took power in Cambodia?

A. One week before April 1975, my family members and other villagers were sent by the Khmer Rouge to the Khmer Rouge liberated area in a neighboring village called Prêk Dâmbâng (ព្រែកដំបង) in Khsach Kandal (ខ្សាច់កណ្តាល) district.

Q. Why were the people evicted from the village?

A. I think that the Khmer Rouge considered the people as their hostages because they fought to liberate my village, so in the meantime they the people to their liberated area to hold them as hostages. The Khmer Rouge soldiers who were all armed made a public announcement to have the people leave the village within 24 hours. The announcement was made in a normal way; I did not hear any threats in that announcement. The Khmer Rouge soldiers walked on the road and shouted for the people to leave the village within 24 hours. The Khmer Rouge soldiers sent the new people to live with the old people in the liberated area.

Q. Did you see any acts of violence committed by the Khmer Rouge soldiers during the 24 hours of the evacuation?

A. I did not witness any beating or acts of violence, but I heard in an announcement that Angkar wanted the people to leave temporarily to the liberated area, so the Khmer Rouge could sweep clean the enemy from the village. Some people managed to get their personal belongings, while others did not take anything with them. Some children were separated from their own parents during the confusion.

Q. Did anybody object or refuse to leave the village? What happened if they did?

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A. I can say that at that time it was a forcible transfer of people from their homes, because it was done forcibly after the fighting between the Khmer Rouge soldiers and the LON Nol soldiers. The Khmer Rouge rushed to get the people out of the village. Some civilians were probably killed during the fighting between the Khmer Rouge and the LON Nol soldiers.

Q. How did you reach Prêk Dâmbâng village?

A. We walked about twenty kilometers with hundreds other people from four a.m. to three p.m. On the way, the Khmer Rouge soldiers prepared rice for the people to eat. We stopped many times; the people were guarded by the armed Khmer Rouge soldiers. The Khmer Rouge controlled the crowd being sent out of the village, and they ordered us to stop or to continue according to their decision.

Q. What happened to the elderly and the sick in the crowd?

A. The Khmer Rouge announced that the people with energy had to continue to walk and those who could not walk had to be left to follow along behind. I do not know what happened to those who could not walk.

Q. What happened when you arrived in Prêk Dâmbâng?

A. When we arrived in Prêk Dâmbâng, we were accommodated in houses of the old people. Each family of the old people hosted a family of the new people, but we stayed under the house, not in the house. The Khmer Rouge said that they needed to complete the sweeping operation first, and then we could return our village.

Q. How long did you stay in Prêk Dâmbâng? Did you return your village?

A. We remained in Prêk Dâmbâng for one week; after that we were all allowed to return to our village.

Q. Had the Khmer Rouge already taken power when you returned your village?

A. When we returned the village, Phnom Penh City had already fallen, but the Khmer Rouge did not yet control completely Cambodia.

Q. What happened when you returned your village?

A. When we arrived to the village, hundreds of our houses had been burned down and only the pagoda remained, so we needed to build new houses. I do not know who burned down our houses in the village; the houses burned during the fighting between the Khmer Rouge and the LON Nol forces.

Q. How was life in the village under the leadership of the Khmer Rouge?

A. The Khmer Rouge leaders created solidarity groups for those people in the village, the majority of whom made their living by fishing and working in the paddies. We did not have enough rice to eat, so we exchanged fish for rice and clothing.

Q. Had the Khmer Rouge leaders in your village started to interrogate and arrest

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people yet? Did they order people to perform hard labor? Did they respect people's rights?

A. At that time, the Khmer Rouge did not mistreat people; they announced to the people for those who worked for the LON Nol Regime and for those who were educated to identify themselves. Those who identified themselves were taken away to be re-educated. In my village, three people: two soldiers, Im (អ៊ឹម) and Riem (រឿម) (I

do not remember their family names.) and a teacher Uon (អ៊ួន), were taken away for re-education. These three persons never returned. As for working, we continue to work as we did before without being forced to do so. At that time, the Khmer Rouge had not yet started killing people.

Q. When did the Khmer Rouge start killing people?

A. In around July 1975, the Khmer Rouge local leaders gathered the villagers and held a meeting during which they said that the people would be sent to Pursat province because there would be a lot of food there, so the people did not need to be worried.

Q. Were the people transferred to Pursat?

A. The Khmer Rouge sent only the 17 April people to Pursat; the old people remained in the village.

Q. Who were the 17 April people? Did new people arrive to your village after 17 April 1975?

A. The Khmer Rouge considered 17 April people to be those who did not receive Khmer Rouge indoctrination because they had remained in the village during the Khmer Rouge liberation war. The Khmer Rouge considered old people to be those who were indoctrinated by the Khmer Rouge and educated by the Khmer Rouge during the liberation war. After they were educated, they became Khmer Rouge, and they were allowed to bring their families with them. The old people were a minority in the village, approximately 10% of the village population.

Q. What happened after July 1975?

A. A half month after the meeting, the evacuation started, so the people were put in big motor boats; each boat contained hundreds of people. I saw many boats because it was a big evacuation that involved all the villages of Lvea Em district. The boats stopped at Ponhea Leu (ពញាឮ) district then we were transferred to trucks to travel to the Dâmnăk Smăch (ដំណាក់ស្មាច់) railway station. We remained there for one week; at that time the Khmer Rouge gave us rations of uncooked rice. A week later, the Khmer Rouge called out names for people to get on the train to Bakan (បាកាន) district in Pursat province.

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Q. How did the Khmer Rouge explain this transfer to the population?

A. They told us during the July 1975 meeting that we had to go to Pursat where there would be a plenty of rice there, so we did not need to be worried.

Q. Were people forced to get on the boats? Did the Khmer Rouge use violence at that time?

A. We were not threatened while we were on the boat, but the Khmer Rouge announced to the people before boarding the boats that if people refused to go those people would be held responsible for their own conduct.

Q. Did you see what happened to those who refused to leave?

A. Nobody dared to refuse; the people were afraid, so they had to force themselves to leave. The Khmer Rouge told us in that meeting in July 1975 that if we refused, Angkar would take us to be re-educated. The people knew that those taken for re-education never returned.

Q. How long did it take to get to Bakan?

A. At first when we left, it took two to three hours by boat to reach Ponhea Leu district, and then it took half an hour by truck to the Dâmnâk Smäch railway station. We remained at the station one week. After that, the Khmer Rouge re-grouped the people and called out names of those who had to get in to the train. The train left at three p.m. and arrived at nine p.m. on the same day at the Boeng Khnar (បឹងខ្មារ) station in Bakan District.

Q. Did you receive food, water and assistance during the trip?

A. We drank water from puddles and ponds. We ate food before we were put on the boats at the beginning of our trip. We ate some bread that was provided by the Khmer Rouge soldiers.

Q. During the week at the station, were the people guarded by the soldiers?

A. There were armed Khmer Rouge soldiers guarding us, and they told us to stay at the same place without going away because the train was coming.

Q. Where were people accommodated in Bakan?

A. In Bakan, we were accommodated in Sâmrang, (សំរោង) village, Koh Khsäch (កោះខ្សាច់) commune. The people were sent to different villages, but in the village I lived the people lived in a big hall with more than one family. As for me, I lived in a cattle stable in Sâmrang village.

Q. As for hygiene, did you receive any basic assistance to live?

A. When we arrived there for two weeks, we had enough to eat although we had to eat

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at the communal kitchen. We received one condensed milk can of rice per day per person, but later on the Khmer Rouge reduced our ration to half a can per day. Regarding health, when someone got sick, the Khmer Rouge would take him/her to a place called Social Action, so the sick people received home-made medicines made of yam; I know that these medicines could not cure.

Q. Did the Khmer Rouge assign people to perform hard labor?

A. After two weeks that we were there, the Khmer Rouge forced people to perform hard labor. I had to carry earth along with other children my age.

Q. How many hours per day did people work?

A. I was still young, but I can say that we started working at seven in the morning; we stopped at eleven and restarted at one until five p.m. We ate a scoop of gruel twice a day; we did not get rice to eat.

Q. Did people die of starvation?

A. Most of the deaths were due to starvation; at least 10 people per day died of starvation. The Khmer Rouge disposed of the bodies in an open pit that they did not cover. The approximately 15 by 15 meter pit was as big as a pond. The Khmer Rouge always disposed of the bodies of the dead in that same pit very time.

Q. How did you feel then? Were you afraid?

A. Since childhood, I have never been afraid. Sometimes I dared to steal food from the paddies and dig yams to eat. Those who did not dare steal food were certain to die of starvation.

Q. Did you attend self-criticism meetings?

A. There were self-criticism meetings; the people reported to the Khmer Rouge about people who were lazy. If the same person was reported twice and had not changed their behavior, the Khmer Rouge would take the person away to be killed. I saw the Khmer Rouge kill a woman in Sâmraong (សំរោង) village. The woman was beaten up with a bamboo club, and the perpetrator cut open the stomach of the victim and disposed of the body they would an animal's. The victim was accused of not working hard enough, stealing food, and betraying the collective. This happened in 1976; I do not recall in which month. I do not know the name of the woman; I just knew she lived in my village. I do not know the name of the perpetrator. I did not dare even look at their faces.

Q. What happened to your relatives?

A. My younger sister and father died of starvation and disease in 1977, but my father who was 42 years old. He died before my sister. As for other relatives of mine, in late 1976 or early 1977 three members of my grandmother's family, including my grandmother, were taken to a new village called Robâng Romeas (របាំងរមាស) (the old

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អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១
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លេខ/ក: ០២១៧/៣

village name), Pursat province, and they never returned. My grandmother was named SA Yim (សា យ៉ឹម), approximately 65-66 years old. My uncles were named LEANG Pheng (លាង ផេង), 28 years old, and LEANG Heng (លាង ហេង), 35 years old. They had gone to school and were well educated, so other people in the village reported that to the Khmer Rouge, and also reported that my grandmother belonged to the oppressive class because she sold groceries. In 1976, other relatives of mine, SIP Nov (ស៊ីប នៅ), uncle, LAUNH Huor (ឡាញ ហួរ), uncle, TRI Ti (ទ្រី ទី) uncle, SA Kou (សា គូ), grandmother, and my cousins SIP Sâmbaur (ស៊ីប សំបួរ), SIP Uy (ស៊ីប អ៊ុយ), SIP Muon (ស៊ីប អ៊ួន), PICH Măo (ប៊ិច ម៉ៅ), PICH Hing (ប៊ិច ហ៊ីង), TRI Li (ទ្រី លី), TRI Leang (ទ្រី លាង), who were in our same commune but in different villages, died of starvation. At that time the Khmer Rouge reduced the food rations to one can of rice for thirty people, so many people died.

Q. Were you interrogated?

A. The Khmer Rouge interrogated me once; on that occasion they tied my arms behind my back to take me away to be killed. I was young and innocent, so I had pulled out a tobacco plant because I thought that plant would die soon. I re-planted it in front of the place where I was staying. Unfortunately the plant did not die; it grew, so a week after, I was arrested on charges of pulling out the tobacco plant. After I was arrested, they interrogated me under a tamarind tree. There were two people at my sides; they asked me how many times I had stolen tobacco plants. I answered that I had never stolen anything before. They did not believe me, and they walked me away to be killed. After the interrogation, they released me, but I was not allowed to walk back on the same road. They instructed me to walk in another direction. I realized that if I had walked in the direction I that was told I would have been killed, because I knew that the direction they gave me led to the execution site. I pretended to go in the direction they told me, but then I turned and ran away to another village called Ta Mom (តាម៉ុំ), Me Teuk (មេទឹក) commune, Bakan district. This happened in 1977. In Ta Mum I went to live with another grandmother. The Khmer Rouge leaders in that village allowed me to stay there.

Q. How long did you remain in Bakan District?

A. I stayed there until the fall of the Khmer Rouge regime.

Q. Did you see any of the senior Khmer Rouge leaders visit Bakan district while you were there?

A. I heard that Angkar came to visit the area, but I did not know at that time who Angkar was.

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អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១
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Handwritten signature and date: 217/3

Q. What uniforms did the Khmer Rouge in your commune have?

A. They had black uniforms. Civilians were not allowed to wear any color other than black; if anyone dared do that, that person would disappear.

Q. Did you hear of forced marriages?

A. I personally saw this; in 1978, one of my male cousins named SIP Meas (ស៊ីប ម៉ាស) was forced to get married. The Khmer Rouge unit chief forced him to marry a woman named VORN Tauch (វ៉ន តូច) who is currently living in Peam Ta Ek (ពាមតាឯក) village, Peam Oknha Ong (ពាមឧកញ៉ាអុង) commune, Lvea Em district. My cousin and his wife split after the Khmer Rouge regime fell.

Q. How do you know that your cousin was forced to marry?

A. He told me that he did not love that girl, but the Khmer Rouge forced him to get married; at that time, he was 32 years old.

Q. The interview is at an end. Do you have anything to add?

A. I am very excited because I have fulfilled my wish to join this proceeding; I can be a witness in the Khmer Rouge Court. I want the Court to try the Khmer Rouge leaders to the utmost justice.

Q. As a Civil Party participant, what do you expect to get from the tribunal's proceedings?

A. I would like to receive financial support because my life is miserable. I do not have a house to stay in; this is what I would like to receive. I want to have a job that allows me to live a decent life. Now I am very poor. I would like the Prime Minister of Cambodia to help me because I am very poor.

The interview ended at 1610 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.

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អង្គជំនុំជម្រះវិសាមញ្ញក្នុងតុលាការកម្ពុជា មានទីតាំងស្ថិតនៅ ផ្លូវជាតិលេខ៤ សង្កាត់ ចោមចៅ ខណ្ឌ ដង្កោ ក្រុង ភ្នំពេញ ប្រអប់សំបុត្រលេខ៧១
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Civil Party	Interpreter	Investigator(s) acting under Rogatory
Partie civile	Interprète	Letter
		Enquêteur(s) agissant sur commission
		rogatoire

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SUONG SIM

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