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ថ្ងៃ ខែ ឆ្នាំ (Date of receipt/date de reception):	
..... 25 / 01 / 2010 .....	
ម៉ោង (Time/Heure) : .....	
..... 12 : 00 .....	
មន្ត្រីទទួលបន្ទុកសំណុំរឿង / Case File Officer/L'agent chargé du dossier: .....	
..... Uch Arun .....	

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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

លេខស៊ើបអង្កេត/Investigation/Instruction

លេខ/No: 002/19-09-2007-ECCC-OCIJ

កំណត់ហេតុនៃការស្តាប់ចម្លើយដើមបណ្តឹងរដ្ឋប្បវេណី

Written Record of Interview of Civil party

Procès-verbal d'audition de partie civile

On the twenty-ninth of December two thousand and nine, at 0845 hours at the Victims Unit of the Extraordinary Chambers in the Courts of Cambodia.

I, Chay Chandaravan (ចាយ ចន្ទីតារាវណ្ណ), Investigator of the Office of the Co-Investigating Judges of the Extraordinary Chambers in the Courts of Cambodia (the "ECCC"), being assigned by the Rogatory Letter of the Co-Investigating Judges, dated 11 December 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 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; dated 27 October 2004.

With ..., as sworn Interpreter of the Extraordinary Chambers in the Courts of Cambodia,

Original KH: 00422470-00422481

<b>ឯកសារបានចម្លងតាមត្រឹមត្រូវតាមច្បាប់ដើម</b>	
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Recorded the statements of the civil party mentioned bellow, who provided the following information regarding his personal identity:

The undersigned PECH Srey Phâl (ពេជ ស្រីផល), no alias/revolutionary name, 56 years old, born in Svay Pao (ស្វាយប៉ោ) village, Svay Pao commune, Sangkae (សង្កែ) district, Battambang province. She is of Cambodian nationality, and she is a farmer and a councillor of Trapeang Chong (ត្រពាំងដូង) commune, Bakan (បាកាន) district, Battambang province. His father, PECH Nil (ពេជ នីល), is deceased, and her mother, KÈ Kim Y (កែ គីមអ៊ី), is deceased. Present Address: Kraol Krabei (ក្រោលក្របី) village, Trapeang Chong commune, Bakan district, Bakan district, Battambang province. She is married to PHÂN Pon (ផាន់ ប៉ុន), alive, and is mother of one child.

- ☒ The person declared that she can speak read, write and understand Khmer.
- ☒ The person declared that she cannot read or write any foreign languages.

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

#### Questions and answers:

Q: When did you apply as a civil party? Do you have a lawyer?

A1: I applied approximately two years ago; and I did not have a lawyer.

Q: The investigator showed your application dated 7 January 2008. In your application form, you wrote the facts of a number of crimes you experienced. Do you still remember the facts in the application form? Is it necessary for us to re-read it to you?

A2: I accepted that what I wrote in the application was the fact, and it is not necessary to re-read it.

Q: I would like to clarify that the facts described in the application form has the identification number 09-VU-00117 of the Victims Unit. Please briefly re-describe the facts; where were you when the Khmer Rouge entered to liberate Phnom Penh in 1975?

A3: At that time, my family and I lived near Phsar Daeum Kor (ផ្សារដើមគរ), Phnom Penh city. When the Khmer Rouge arrived, there were armed Khmer Rouge soldiers in

~~D296/10~~

black clothes holding loudspeakers to tell those who had military belongings such as clothes to stay outside. At that time, I saw people taking Kharki (គីរី) clothes to place on the streets. The Khmer Rouge told us that they entered to liberate us from the LON Nol (លន់ នល់) regime; they were peacemakers; the war has ended. Later on, they told us that in a day, all people had to leave Phnom Penh for only three days because of being afraid of American aerial bombardment, and to reorganize the city. They said that it was not necessary to bring many belongings along with us. At that time, our family were not together. I had waited for my family to be together before we left the city, but they did not allow me to do so. I requested them to allow me to call my husband at his workplace, but they did not allow me to go. At that time, I was separated from my husband, parents and siblings. They told us to get out of the city on the designated roads the Khmer Rouge required us to go. The road lead to Stueng Mean Chey (ស្ទឹងមានជ័យ), but they did not tell us where to go. The Khmer Rouge soldiers ordered that we went towards the destination, and they walked behind the people who were walking out of the city, so we were not able to escape to anywhere.

Q: When the Khmer Rouge evacuated people out, did anyone refuse to leave? What did they do to those who did not agree?

A4: Those who did not agree were tortured by shooting into the air; they asked them if they would leave or would not leave; they would be killed if they did not leave. After they shot in the air, and still people did not leave, the Khmer Rouge soldiers would beat them with a gun butt; I witnessed this event near Klěang Rumsēv (ហ្លួងរំសេវ) market.

Q: Do you think the evacuation was done systematically or in certain places?

A5: They evacuated all people in general regardless of civil servants, monks or whoever.

Q: When you travelled along Stueng Mean Chey, which direction did you go to?

A6: They had us take a rest at Châmkar Daung (ចំការដូង) approximately five or ten days; then we continued the trip.

Q: Did all the Khmer Rouge soldiers hold loud speakers?

A7: I did not see all holding. Some were in the trucks, and some walked to announce over the loud speakers to have people leave. I did not know which division the Khmer Rouge soldiers were from. At that time, I was only twenty-one years old.

Q: Were there any problems while you were travelling to Châmkar Daung?

A8: No, there were no any problems.

Q: How did you travel when you departed?

A9: I departed by Lambretta car (ឡាំប៊ីតា), but no one could drive; we pushed it because only my father could drive.

~~D296/10~~

Q: Where were you transferred to after you left Chamkar Daung?

A10: They transferred my family to Prey Trob (ព្រៃត្រប់) village, Kandal province; another side of the road was in Kampong Speu province.

Q: During the trip, did you see how the Khmer Rouge treated people?

A11: At that time, as for eating, [we] ate privately; [we] ate the food we brought along with us. When we passed Châmkar Daung, they took away our belongings such as money and gold. I saw people everywhere. When we were travelling along the way, we ate the food taken from the houses of people who had left.

Q: Were there people dying because of the evacuation?

A12: There were people dying; some people were patients who left hospitals; some died of relapsed after delivering a baby; some died of old age. Sometimes, there were very old people who could not walk; we requested to keep them company, but they did not have us stay; they said that they would take care of them instead, and those who could walk had to keep walking. During the evacuation, no one in my family died. I met my father at Châmkar Daung; he rode a bicycle to that place.

Q: How did people feel when the Khmer Rouge entered Phnom Penh city?

A13: At that time, people were happy; they thought that our country had peace, but we were happy less than twenty-four hours; when we requested to call our relatives, they did not let us go. Since then, we started to realize that the situation became uneasy.

Q: When you returned to Prey Trob village, how long did you live there?

A14: I lived there for approximately two months. At that time, they arranged people in groups; those who were unmarried were assigned to the mobile unit, and the elderly had to farm plantations, and some others had to transplant rice seedlings. At that time, the Khmer Rouge called a meeting; they said that any comrades who worked in Phnom Penh city could come to register; they would be taken back to their original places. At that time, the people who had worked in the previous regime went to register themselves. Five days after the registration, they drove a *Ural 375d* (Russian Army Truck) to the village and said, "brothers and sisters who had registered on the previous days were to be taken back to work in Phnom Penh." There were approximately sixty people going; the Russian Army truck came twice to transport them. When they wrote down the names, my father did not go to get registered because he was sick, but an uncle (who worked in the Royal Palace), two cousins (soldiers) and a nephew went to get registered. I did not know where they were taken to. The militiamen knew that my father had worked in the past because they saw my father listening to radio every day. At that time, they told my father to drive a Lambretta car to transport all of the family members to go after the Russian Army truck to Phnom Penh, but because my car ran out of petrol, we waited midway for the Russian Army truck to give us a tow. When they returned, they told us that they were going to take three more families; then they would give us a tow. At that time, we met a base person; he asked us why we were waiting. At that time, that man gave me *Akao* (អាគោ) cakes, and he said that those who had been taken earlier were already dead, and he told us to run away. He told us the ways to escape, and we walked on the tracks he told us; we

~~D296/10~~

brought a few belongings with us. I ran to a big lake called Neakta Pramrauy (អ្នកតាប្រាំរយ) Lake. My father said that we could not cross this lake because there were the elderly with us; moreover, it was at night. At night, we saw torch light approaching the edge of the lake. At that time, my father said that was the end of our lives then. At that time, my grandmother died because she was too old. My father and my family took two small nephews to cross the lake first; I did not dare to cross because I was afraid of water, so I stayed with my grandmother in a bush. Suddenly, the Khmer Rouge soldiers arrived; they then indiscriminately shot into the lake, but I did not know who died or survived. Later on, my husband returned, and others managed to cross the lake. After that, my husband and I returned to live in Kong Pisei (គង់ពិសី) district, Kampong Speu province, which is my husband's birth place. I lived there for five days; later on, they evacuated me to the Sgnok (ស្នាក់) mountain top in Kampong Speu province (in around late 1975 or early 1976).

Q: Were there many people on the Sgnok mountain?

A15: On the mountain top, there were no people living; the Khmer Rouge had approximately fifty people including my husband and me climb that mountain. They did not give us rice to eat, and there was no water either; there was no food on the mountain. When the people came down to search for food, the Khmer Rouge at the foot of the mountain shot them dead (the Khmer Rouge soldiers were guarding at the food of the mountain). I remained there for approximately two or three months. Finally, approximately twenty survivors who were all the base people helped us by providing food and water. At night, we placed *Krama* (scarf) to be exposed to the dew on the mountain to get water for drinking. After approximately three months, they had new plans; the Khmer Rouge collected the people who lived on the mountain back.

Q: At Prey Trob, who was the sector committee? Who was the district committee?

A16: At Prey Trob, I did not know. I did not know what the sector or district was.

Q: When you arrived in Kong Pisei district, who was the village chief there?

A17: I did not know because I remained there only for five days. When they had us climb the mountain, there was only one militiaman coming to tell us to go there.

Q: After you came down from the mountain, where were you sent to?

A18: They said that they had refashioned us. We took a rest for a day after we came down from the mountain; they evacuated us by truck from Kong Pisei district to board the train in Phnom Penh, but I did not know which station it was. Then we were transported by train to stop at the Banak (បាណក់) Station, Kampong Chhnang province. I saw there were many people in that train, and not all of us got off in Kampong Chhnang; people in some wagons got off in Kampong Chhnang; then the trains continued the trip. When we arrived in Kampong Chhnang, they arranged us to work in groups. At that time, I met my siblings there. I went there in around 1976 and remained there for

~~D296/10~~

approximately a year. Later on in 1977, they sent us to Pursat. Pursat requested Kampong Chhnang to send people to Pursat because they said they Pursat had a shortfall of manpower. Approximately 2000 people were sent Pursat. Only my husband and I went to Pursat; my elder sister and mother were evacuated to live in Banteay Meanchey while my father and younger sister died of diseases.

Q: When you were in Kampong Chhnang, did you know any Khmer Rouge cadres?

A19: I knew only the unit chief and my group chief; I did not know besides them.

Q: When you were in Kampong Chhnang, what situation did you see?

A20: There was no killing, but the food was not enough, and there was no medicine when we were sick. They had us perform hard labour by having us plough from 4 a.m., and in the afternoon, they had work from 2 p.m., until 5 p.m. As for the rice transplanting unit, after they finished the transplanting work, they had to pull up fortybundles of rice seedlings. As for eating, we received one or two scoops of gruel, a can of rice for cooking gruel for thirty people, sometimes the gruel mixed with corn, and a bowl of soup for ten people.

Q: When you arrived at Pursat, where did you stay?

A21: I was transported by truck to Pursat; I lived in Boeng Smuk (បឹងស្អក) village in Kamrèng (កំរង់) cooperative; they assigned us to the ploughing and transplanting units again. When we arrived there, it was very miserable; spouses were separated; they did not let us stay together. At that place, they had us transplant rice seedlings in rows, and they had ten or fifteen people transplant a hectare of rice seedlings. It was very hard to transplant in rows; they put ropes and barbed wires. When they blew whistles, they lifted the ropes, and when we did not manage to finish transplanting, they would lift the ropes, and sometimes the ropes hit and bled our eyes. The ropes never hit me, but I saw it happen to the people who were transplanting near me. As for eating, it was more miserable than in Kampong Chhnang; we never ate rice there. They did not give us food; they gave each of us only a scoop of gruel that was not mixed with anything. We did not have enough to eat, so we stole food. The soup was the same as in Kampong Chhnang. In dry season, they had us build dams; each person carried four cubic metres. When we did not manage to complete our work, they would reduce the food to only half scoop of gruel. At that time, there was a special group who had enough food to eat; they ate fish, but they cut the fish heads and threw them into bamboo thorns; we secretly took them to cook for food. One day, a militiaman saw this; he lifted the cooking pot to throw on a female comrade and said, "You were dirty; that was why, you got sick."

Q: Where and why did your younger brother die?

A22: One of my younger brothers named PECH Nok (ពេជ ណក់) died in Banteay Meanchey in Ta Srei (តាស្រី) village. My younger brother died because he stole a pumpkin and cooked it to eat, but he could not finish all; there was a piece left. When the owner knew that he lost a pumpkin, they complained to the militia. At that time, they

~~D296/10~~

arrested my younger brother and tied him in the worksite, and my mother ran to beg them not to mistreat my younger brother. They said they were waiting to hear from the higher level; if the higher level ordered them to smash, they would smash, and if [the higher level] ordered them to re-educate, they would do so. At that time, when a messenger arrived and told them to smash, so he was taken to be smashed behind the kitchen at the worksite. My younger sibling named PECH Nok (ពេជ ណក់) was nine years old; I knew this story from my mother named KÈ Koem Y (កែ គីមឃី). There was another story that I heard from my elder sister named PECH Phan (ពេជ ផាន) who lived there that every night they transported people in ox carts from the village to be executed, and she also saw the execution site.

Q: As for you, what events did you witness?

A23: The event I witnessed was that when I was very hungry, I stole their paddy rice and fried it to eat, but I did not finished all; I kept some to eat next morning. In the next morning, I heard whistle sound that woke me up, but I did not wake up immediately. A militiaman used the muzzle to wake me up, and they saw the coconut shell I put the fried paddy rice in. At that time, they took me to the mound and whipped five lashes; they had me build a dam near Loung (លួង) pagoda; at that time, I did not know the name of that dam, but currently it is called 7<sup>th</sup> January dam. That dam was huge; it was long, and they even had us work more at night. I did not meet my husband for more than a year; one day, when they held a big meeting, I secretly left the meeting and ran across the woods and the lake to Loung pagoda because my husband was at Loung pagoda. While I was secretly running to that place, a militiaman saw it and follow me at back; I saw them following me. At that time, I ran back to the plantation; I quietly hid in a thatch bush, and the militiaman came to me. That militiaman had only a sword; he used the swords to cut the thatch bush, but it did not cut me. Later on, I met my husband at Loung pagoda, and I gave him a quinine tablet that I brought with me from Phnom Penh because he had an ague. After that, I went back home, and they came to arrest me and sent me to thresh rice sheaves alone at night, and I was guarded by a militiaman. I got fainted because I was starving and exhausted, but I did not know since when I got fainted. They splashed water on me, and they had me continue threshing, but I was not able to finish my work because there were 1000 sheaves. Then they took me to be executed, but at that time I met *Ta* Mean (មាន) (who worked in the commerce) whom I worked with and knew me, at Sophy

(សូភី) plantation, and he knew that I never stole anything. At that time, he asked the militiaman that 'what is wrong with this female comrade?', and he told him what had happened. *Ta Mean* requested for me, but I did not know how he made the request; eventually I was freed. In 1978, I worked at Toul Thmâ (តួលថ្មី); one day, I helped a cook called Chăn (ចាន់) (female) cook food. The person called Chăn told me that the people from the East Zone had been taken to be executed. In 1978, the people from the East Zone dressed differently from us; they had blue *Krâma*, and the people in Pursat had red

~~D296/10~~

*Krâma*. Later on, the wife of a person from the East Zone who saw the militiamen who took their husbands away wearing her husbands' clothes; she whispered to me that Mao (ម៉ៅ)'s clothes were the same clothes as her husband's. They told me to cook food for the people from the East Zone to eat before taking them to stay with their husbands. At that time, they were very happy; at around 2 p.m. after they were full after eating, they walked approximately 400 people both the young and the elder, in rows, but they were not tied up. At that time, there were militiamen escorting them. At that time, a cook told me to quickly leave after I prepared rice for the people from the East Zone; otherwise, I would be mistakenly taken with the people from the East Zone. At that time, an East Zone girl still remained in the children unit; she did not stay with her mother. A militiaman told that girl to look for her mother, and that girl told that her mother was at the rice mill, but no one said she was that girl's mother. Then that girl said that her mother was at the cooking place, but when they arrived there, no one said she was her mother; after that the militiaman took that girl to be executed. After that in October or November in late 1978, the situation was not good; they used all the people in the special unit to harvest paddy rice there; at that time, they gave the people in the special unit enough food to eat. The special unit was comprised of 12 people, and there were approximately 75 East Zone people separated in a different unit. I knew another story from cooks called Chhin (ឈ្មោះ) and Săn (សាន់) (a cook in my husband's unit) and my younger god-sibling named SOK Ly (សុខ លី) (currently, she is living in Thailand). In the special unit, the person named Phuon (ផ្លួន) had arranged a meeting at the Ming Sêk (មីងសែក) worksite, located in Cheung Phleung (ជើងឆ្លើង) village. My family was in the special unit, and the cooperative committee called the chief of my husband's unit to collect all manpower of 12 people to join action against 75 East zone people at the Ming Sêk worksite. At that time, they had the militiamen to surround that worksite, and Phuon said about what to do with the East Zone people, and they had my husband's unit comprised of 12 people tie all the East Zone people. While they were tying up, the East Zone people struggled to free themselves and shouted that 'will we die with struggle or without struggle?' Seeing that situation, the person named Phuon ordered the militiamen to shoot in the air and indiscriminately shot them. At that time, eight people were slightly wounded; five people were seriously wounded, and two people including my husband and an Islam man were killed; besides them, I did not know where they went to. In 1978, a female comrade called Ny (នី), a 17 January person and Săm committed a moral offence. I did not know how they committed the moral offence, but one day, *Bang* Chhin had me pick *Thnoeng* (ថ្លែង kind of vine) leaves behind Tuol Thmei (ត្នូលថ្មី) hospital; I saw Săm (សំ) was tied at the back, and they said that 'you committed a moral offence'; then they cut his stomach open to remove his gall bladder when he was still alive; they tied his arms at back with a post. As for Female Comrade Ny, they had her take off her clothes and tied her up; then a militiaman lightly pressed a tobacco-cutting knife on her neck, and the female shouted 'ouch' in pain; the militiaman asked her that 'do you feel good?'; that militiaman kept



~~D296/10~~

doing so until she died. I did not know if that militiaman raped her or not. Later on, they sent me to Prohoas Kbal (ព្រហស្បត្តិក្បាល) cooperative in Phnum Kravanh (ភ្នំក្រវាញ) district to build dams and carried paddy rice to Prohoas Kbal. Phoun, the cooperative committee went to live there; he had a sturdy house and militiamen protecting him. I had a friend called Nai (ណៃ) who was in the special unit comprised of 20 people; all were females and most of them were unmarried. They were the leading and major manpower. I knew from Female Comrade Nai who stayed with me at night that Cooperative Committee Phuon had a female comrade in the special unit massage him every night; each of them took turns among the twenty females; they went at dusk and returned at around 12 at night. One day, it was the last turn; the 20<sup>th</sup> turn was Female Comrade Nai's turn. Female Comrade Nai went to meet Ta Phuon, and she returned at 12 at night; she told me that we would die; she beat Ta Phuon because he wanted to rape her. Every night when Phuon had a female come to massage him and commit rape, there were no militiamen guarding nearby because he was afraid that the secret would be revealed. Phuon had a female comrade message him and commit rape at his house, not at his workplace. Female Comrade Nai possessed Karate Do and Tae Kwon-Do skills. The nineteen females never said about the rapes committed by Ta Phuon because Ta Phuon threatened them not to tell anyone, and he said that if any of these females wanted to request for anything, he would order the commerce to give it them. Thus, no one of the females said about the rapes committed by Ta Phuon. When Female Comrade Nai returned, she asked all the females about that, and they revealed that Ta Phuon raped all of the nineteen females. Since it was the situation when the Vietnamese almost entered, we had a meeting [and decided] that when we were called to attend a meeting, we were determined not to go inside; we would stay outside because we were afraid that they would close the door and shoot us dead. When the Vietnamese entered, we penetrated to go down from the mountain, but they tried to herd the people up the mountain. When we arrived at Damnak Kansaeng (ដំណាក់កន្សែង) in Kravanh district, we saw dead bodies scattered in paddy land, and the size of the paddy land was approximately three hectares; some dead bodies were stabbed to death, and some were burned to death. There was uncooked rice near the dead bodies, and we walked to check all the dead bodies, but no one survived. The rape event just happened in twenty days; then I do not know where the person called Nai is now. Perhaps she has moved to live abroad. As for the person called Phuon who was the cooperative committee, after 1979, he rode a horse cart along with his wife to Pursat where they met the East Zone people and the local people there; eventually, they were killed.

Q: Do you have any witnesses confirming the events you have said?

A25: My mother named KE Kim Y (who is living in Kralanh district, Siem Reap province) was a witness seeing the event when my younger brother PECH Nok was executed. My elder sister PECH Phan (ពេជ្រ ផាន) (who is living in Kralanh district, Siem Reap province) witnessed the event when people were transported in ox carts at night to be taken for execution; she told me when we met in 1979. My elder sister was also arrested to be taken away, but she refused to go with the militiamen, and she told them 'if

~~D296/10~~

you want to kill me, you can kill me here; there is no need to take me away; she cried to alarm people'. The militiamen did not take her away; they told her not to tell others about the dead bodies she saw. The witness who knew the event when the cooperative committee raped the female cadres was the person named Nai (unknown her whereabouts). As for the other nineteen female comrades, I do not know where they are now because we left each other after the Vietnamese entered.

Q: You have applied a civil party; what have you suffered?

A25: I quit my education and lost the house, and I lost my relatives such as my youngest sister PECH Bum (ពេជ ប៉ុម); she died of disease; my younger brother PECH Neang (ពេជ នាង) died of disease; my younger brother PECH Nok was taken to be executed. My father PECH Nil (ពេជ នីល) died of starvation, and my aunt and uncle were taken to executed when they got registered at the beginning; my cousin died of severe shock while she was escaping; my husband LONG Uong (ឡុង អ៊ុង) was shot to dead when he joined in tying up the East zone people at Ming Sêk worksite. I was mentally victimized by the regime; it was painful when I thought of this; I had a headache and insomnia.

Q: As for the rape, did you think it was ordered by the higher level or committed by Phuon himself?

A27: I never saw the rape before that; I just knew only Nai's case. Personally, I think that the rape was committed by the cooperative committee Phuon himself; there was no order from the higher level.

Q: You went to Pursat; do you know how the East Zone people live?

A28: In late 1977, I saw the presence of the East Zone people. When they arrived, they had good complexion, meaning that they did not experience hardship. When they were sent to stay with me, I just knew that they were from the East Zone; some of them were from Svay Rieng province. The East zone people lived and ate the same with the people there, but they had a different colour of *Krâma*. When I was Luong pagoda, located in Sector 7, I did not know the name of the sector committee.

Q: Did you see the senior Khmer Rouge leaders coming there?

A29: I never saw them. I only had meetings with the cooperative chief; if the sector people came, I did not join the meetings because I had no rights; I was at paddies once opening my eyes.

Q: What did they tell you when you were evacuated from Kampong Speu to Kampong Chhnang?

A30: They did not tell me where to go; they just said that there was draught in Kampong Speu; there was no water, so there was no work to do; we had to go to work in Kampong Chhnang. There was no execution during the evacuation because we did not oppose

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them. I know a person called *Ta Sēm* (តាសែម) who was a unit chief at Luong pagoda (currently he is a clergyman at Luong pagoda).

Q: When you applied as a civil party, what did you want to get from the Extraordinary Chambers in the Courts of Cambodia?

A31: I want youngsters to get disseminated about the Khmer Rouge regime, by including it in the general education curriculum. Moreover, I want a psychological consultation health centre to be constructed for people victimized by the Khmer Rouge regime, and I want a centre for documents related to the Khmer Rouge to be constructed in each province; I do not claim personal reparation.

End of the interview at 1220 hours.

- ☒ The original of the audio-recording was signed by the Investigator(s), the interpreter and thumbprinted by 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	អ្នកស៊ើបអង្កេតតាមដីអាចាត់ប្រសើរបង្គោល
Civil Party	Interpreter	Investigator(s) acting under Rogatory Letter
Partie civile	Interprète	Enquêteur(s) agissant sur commission rogatoire

[Thumbprint]

[Signature]

PECH Srey Phâl