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COMMISSION ON HUMAN RIGHTS
SUB-COMMISSION ON PREVENTION OF DISCRIMINATION
AND PROTECTION OF MINORITIES

Thirty-first session

QUESTION OF THE VIOLATION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS
INCLUDING POLICIES OF RACIAL DISCRIMINATION AND SEGREGATION AND OF
APARTHEID, IN ALL COUNTRIES, WITH PARTICULAR REFERENCE TO COLONIAL
AND OTHER DEPENDENT COUNTRIES AND TERRITORIES: REPORT OF THE
SUB-COMMISSION UNDER COMMISSION ON HUMAN RIGHTS RESOLUTION 8 (XXIII)

Submission from the Government of the United States of America
under Commission on Human Rights decision 9 (XXXIV)

[Original: English]
[6 July 1978]

With reference to Decision 9, "Human Rights Situation in Democratic Kampuchea," the 34th session of the Human Rights Commission, the Government of the United States of America is providing the enclosed material for consideration by the Subcommission on Prevention of Discrimination and Protection of Minorities of the Human Rights Commission during its 1978 session, and thereafter by the Commission at its 35th session.

The documents we are submitting include a series of interviews with Cambodian refugees who arrived in Thailand from Cambodia since October 1977. These refugee interviews were conducted by an officer of the American Embassy in Bangkok in June, 1978. The officer visited refugees in camps in Thailand and questioned them about conditions of life in Cambodia, the system of administration and discipline, executions, and human, civil and political rights in Democratic Kampuchea today, and has quoted their responses.

In addition, we are providing extracts from earlier reports from the American Embassy in Bangkok concerning conditions of life in Cambodia from 1975-77, based on extensive refugee interviewing during that period.

In these documents quoting refugees or summarizing refugee accounts about the situation in Democratic Kampuchea (see Sections I and II below), we have provided names of individual refugees only when the refugee gave permission for his or her name to be used. Otherwise the names of refugees have been deleted to protect their relatives and friends remaining in Cambodia.

The views of these refugees (provided in Sections I and II below) are their own. The United States Government cannot independently confirm any individual story. We do believe, however, that the number and consistency of such accounts on the public record underscore the need for further investigation into the situation in Cambodia. We would hope the Government of Democratic Kampuchea would agree to an inquiry on its territory by a neutral, responsible body. If this is not possible, it would be desirable for an international body such as the Human Rights Commission to collect evidence and personal accounts from Cambodians who have left their country since 1975.

Besides the refugee interviews and reports provided in Sections I and II, we are submitting in Section III statements by officials of the executive and legislative branches of the American Government, including an April 21 statement by President Carter, which expresses U.S. Government concern about the reported flagrant abuses of human rights in Cambodia. In this section, we have also included the texts of two resolutions on human rights abuses in Cambodia adopted by the American House of Representatives, and the record of two hearings on Cambodia before the House International Relations Committee's Subcommittee on International Organizations in 1977.

In a final section, we are submitting for the Subcommittee's consideration two recent books which are based on extensive interviewing of persons who have left Cambodia since 1975: Francois Ponchaud's Cambodia: Year Zero and John Barron and Anthony Paul's Murder of a Gentle Land.

We understand that it may not be possible for the Human Rights Division to translate all of this material for the consideration of the Subcommittee. For this reason, we have divided the material into sections, with an index, and request that at least Section I be translated and submitted to the Subcommittee for its consideration. This section contains statements about human rights abuses in Cambodia by individual refugees who agreed to the use of their names in a public document, together with several background reports from our Embassy in Bangkok summarizing refugee accounts of the general situation in Cambodia.

We would be grateful if the Human Rights Divisions would make available to the Subcommittee in English (or in translation if possible) the material in all four sections for the Subcommittee's study.

(signed)

William vanden Heuvel
Ambassador

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1/ Owing to the limited time for translation and reproduction, only parts of the submission are reproduced in the present document. These parts are marked with an asterisk. The remaining parts will be made available to the members of the Sub-Commission on Prevention of Discrimination and Protection of Minorities in the original language, as received.

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SECTION I

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REPORT NO: 4

INTERVIEW WITH CAMBODIAN REFUGEE IN BURIRAM, THAILAND,
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Nien Thol */

Nien Thol, about 50, arrived in Thailand May 19, 1978, from Sisaphon. He had worked for 20 years in Phnom Penh in the government customs service. After April 1975, he was forced to become a farmer in Battambang Province. His account follows:

Conditions of Life in Democratic Kampuchea. "I doubt that more than one-third of the former Cambodians are still alive. I doubt that the Khmer race will survive. The people have little to eat, only porridge. Before 1975, Battambang Province could produce enough rice to feed all Cambodians and export some. Now the whole country cannot produce as much. There are no medicines. The people are weak and listless."

Administration and Executions. "From the very start, the Khmer Rouge used absolute terror and the actuality of death to gain control of the country. Since then people did not dare to criticize the Khmer Rouge or to do anything but work because the result would be certain-death."

"All of the new Cambodians are being eliminated, Buddhists, intellectuals, anti-Communists as well as former soldiers, students, and government officials, everyone even remotely associated with the former regime. I fled because the Khmer Rouge suspected that I was a former official and would certainly have killed me sooner or later. I did not dare speak to my children about my departure, because the Khmer Rouge spies (chhlop) are everywhere and greatly to be feared."

Human Rights. "It is an absurdity to even speak of human, civil and political rights under present conditions in Cambodia."

*/ (Refugee agreed to use of his name in public document).

REPORT NO: 10

INTERVIEW WITH CAMBODIAN REFUGEE IN BURIRAM, THAILAND,
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Sam Damawong */

Sam Damawong, 26, is a student from Siem Reap. He completed 11 years of study prior to the victory of the Khmer Rouge. He fled to Thailand because, as a former student, he was vulnerable. He arrived in Thailand 14 January, 1978. His account follows:

Conditions of Life in Democratic Kampuchea. "All the 345 people in my village ate together. Many of the villagers were women and children who had been brought to the village in 1977 from Oddar Meanchey. The men had escaped to Thailand because of its nearness to the border. The Khmer Rouge wanted to clear the border to prevent further escape.

"Food rations were about the same from 1975 to 1978. We each received about one or two tins of rice per person, per day (250-500 grams). I estimate that we raised about 3 tons of paddy per hectare in 1976-78 despite the fact that the Khmer Rouge claimed that by 1978 we were raising six tons per hectare. We worked like animals. If you didn't work, you got no food."

System of Administration and Discipline. "For a minor error, you were reprimanded and received no food ration. The third time you committed a minor error, you were killed. For a serious mistake such as making propaganda against the new regime, you were killed immediately. For example, if you compared the communist and the free system, the punishment was death. Only minor mistakes were committed in my village.

"In the political meetings held every ten days, you could only listen. You could not criticize or make suggestions.

Executions. "Former GKR soldiers were killed from 1975 to 1978. In 1977, they started killing capitalists, students, monks and even Chinese and Vietnamese, even if they could speak Cambodian. These classes were killed by being beaten to death with poles.

*/ (Refugee agreed to use of his name in public document.)

"The husband of my sister was killed because he was a former GKR soldier.

"I often saw cadavers of former soldiers and others thrown into the market place as a warning to the other villagers. Usually, there would be five or six bodies in the market. I saw such over ten times. Afterward, the villagers were told to carry the decomposing bodies to the fields for fertilizer.

"I overheard a meeting where the Khmer Rouge cadres told the 'Old Cambodians' (those who were under Khmer Rouge cadres' rule before April 1975), that 'New Cambodians' (those who were under the Lon Nol Government) were 'the enemy who would eventually all be killed.' I guess that maybe 90 percent had already been killed in my village.

"A friend of mine, an 'Old Cambodian', who worked for the Khmer Rouge since 1970, was very dissatisfied with the Khmer Rouge. He warned me that I was about to be killed because I had been a student.

Human, Civil and Political Rights. "There is no such thing as human rights or civil rights in Cambodia. There are no rights. I don't know how to imagine what political rights could be in such a system. I know nothing of the central government or its policies. We were not allowed to know."

REPORT NO: 11

INTERVIEW WITH CAMBODIAN REFUGEE IN BURIRAM, THAILAND,
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Thach Keo Dara */

Thach Keo Dara, 20, is a former student from Siem Reap. He fled to Thailand on 7 January, 1978. His account follows:

Conditions of Life in Democratic Kampuchea. "Villagers received one tin of rice per day in 1975. In 1976 and 1977, we received two tins of

*/ (Refugee agreed to his name being used in public document.)

rice (500 grams) from January to May and one tin (250 grams) per day from May to December, during the dry season. This was not enough.

"Each day you worked from 0600-1100, 1300-1700 and, during the dry season from 1800-2300, especially the young people to dig canals and irrigation ditches. When we did not work in the fields, we made baskets or rope. In 1975-76, the young people did not get a single day off. Starting in 1977, we got one day off every ten.

"Occasionally, on my day off, I would meet my girl friend. We were not allowed to show any affection or signs of love, or even that we were friends. We could only talk about work. If we did anything else in 1975 until about April 1977, the village chief would arrest us, and send us to 'Angka Ieu' (to be executed). After that, the situation was slightly more relaxed. The village chief could arrange a marriage.

"My family was sent to Battambang. I was not allowed to contact them nor to go to visit them since 1975. The village chief had told us that 'no contact is allowed.'"

System of Administration and Discipline. -- "My village had about 55 'old' families and 30 'new' families. An 'Old Cambodian' was the village chief. The people were treated the same and had to do the same kind of work.

"For a minor error, such as being late for work, you were warned twice and the third time 'sent to Angka Ieu' (executed). For a serious mistake, such as talking against the communist regime, you were executed the first time. If Angka orders you to build a dam and someone sabotages the project in some way, or questions the wisdom of the project, then he would be 'sent to Angka Ieu.' I know one fellow named 'Yom' who used to discuss the organization of the new government. Early in 1977, he was 'sent to Angka Ieu.' Generally though, the people feared the government and would not speak about it. They feared execution."

Executions. "I know of eight former GKR soldiers and two policemen who were arrested at the end of 1976 and 'disappeared'. There were also former government officials who were killed in the same period. I know two third-year students who were 'sent to Angka Ieu' in 1977. I myself studied for ten years, but the Khmer Rouge did not know this. They are continuing to search to get rid of all classes of people. If I had not fled to Thailand, I would have been killed by the Khmer Rouge, since someone in the next village told the Khmer Rouge I was a former student.

"I had one relative who was a former GKR, Kim Thai Long, my mother's brother, who was killed by the Khmer Rouge. A villager from my uncle's

village saw his execution. He was beaten to death by poles. This happened in April, 1977. My uncle was a second lieutenant, about 28 years old. He had a wife, but the Khmer Rouge did not harm her."

Human, Civil and Political Rights. In my village, there were no human, civil or political rights, since the people had to follow orders. You had no right to propose, suggest or criticize anything.

"If another villager stole your rice, you had to tell the village chief. After hearing this story, the village chief would call a meeting of the whole village and decide publicly what to do. The village chief would describe what had supposedly happened, then ask the villagers what to do. But in my village, there was no such problem. People were too fearful of death to commit the slightest offense."

REPORT NO: 12

INTERVIEW WITH CAMBODIAN REFUGEE IN BURIRAM, THAILAND,
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Yim Sot Ronnachit */

Yim Sot Ronnachit, 16, completed six years of schooling in his native Siem Reap before the Khmer Rouge took over. After the takeover, he moved to Pouk District, Siem Reap with his family, his mother, father and six brothers and sisters. He escaped to Thailand on 1 March, 1978. His story follows:

"The Khmer Rouge ordered us to work in the rice fields. My father had been a fishseller in Siem Reap. At first, we lived together, but after ten days in Pouk, my eighteen year old brother and I were sent about ten kilometers away to work. We worked in the rainy season as farmers. In the dry season, we built canals and dug ditches. We worked from 0600 to 1200 and then from 1300 to 1700. During the dry season, we also worked at night from 1900 to 2100.

"During the dry season, we received rice twice a day. This was not enough. In the rainy season, we only received rice porridge twice a day, one tin of rice (250 grams) to make porridge for ten persons. This also was not enough. The rations were about the same from 1975 on.

*/ (Refugee agreed to his name being used in public document.)

"People got sick often because of lack of food. The sick went to the Hospital where they received medicine made from roots and bark. Most people came back.

"My brother and I stayed in that place to work until 1977, when we were called back to the village where my family lived, (to see our father and mother). After a few days with our family, we and 26 other families, 78 persons in all, were told we would move to another place, Kothasuous, also in Pouk District.

"On the way to Kothasuous, we were escorted by eight Khmer Rouge soldiers. After five days of working in Kothasuous, we were ordered to go to another place near the Lake Tonle Sap to plant rice. The Khmer Rouge soldiers said, 'Let's go all together about five kilometers'.

"After we walked about one kilometer to Kan Sang Pi Doeun, the Khmer Rouge said, 'Everybody must stop here. All the men should go ahead to build houses.' After about one hour, the Khmer Rouge took small groups, about ten or fifteen persons, at a time, all in family groups. The Khmer Rouge would say, 'Let's go to a new place.' While waiting, the women and children were very frightened and were crying.

"Then my family was ordered to go along with another three families. We were taken by three Khmer Rouge to a place where there were twelve others. The Khmer Rouge pointed guns at us and tied the entire group of us together. There was one old man, one male adult and the rest were women and children. We could see that the others had all been killed. I saw the body of my father in the heap. The Khmer Rouge said, 'You will be killed, because you are wrong.' We were ordered to sit on the ground, then the Khmer Rouge began to hit us with poles and hoes. The Khmer Rouge beat five or six people before me. Then they hit me on the back of my neck and on my back. I fainted. They thought I was dead.

"I spent another night in the forest. My head hurt very badly. Even now when it is hot, I have a pain from my neck into my head. After two nights, I saw a man from my village. He told me of another group which was going to be killed. We decided to flee together. I didn't know where we were going. We got a little rice from some 'New Cambodians' we met. After two days of walking, we met two others we knew, both farmers whom the Khmer Rouge had wanted to kill. We walked in the forest for two weeks before arriving in Thailand March 1.

"I cannot imagine any reason the Khmer Rouge wanted to kill 27 families. We were 'New Cambodians' (not under the Khmer Rouge prior to April 1975) from the town and the Khmer Rouge don't like people from the town. When I was working in the rice fields with my brother, I heard the Khmer Rouge say,

'All New People are the enemy.' All 77 who were killed were 'New Cambodians.' Neither I nor my family had ever previously had any trouble with the Khmer Rouge.

"All the members of my family were killed. They were:

Yim Khun Nung, 43, my father.
Seng Cham, 44, my mother
Yim Sot Noren, 20, my brother
Yim Sot Ronnachot, 13, my brother
Yim Sot Nisay, 10, my brother
Yim Sot Moniki, 9, my brother
Yim Sot Seihavirak, 6, my brother."

REPORT NO: 13

INTERVIEW WITH CAMBODIAN REFUGEE IN BURIRAM, THAILAND,
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Mat Yuk Klin */

Mat Yuk Klin, 33, from Oddar Meanchey province, was a soldier in the GKR army for five years, becoming a sergeant. In April, 1975, he was told to become a farmer. He fled to Thailand on 18 March, 1978. His account follows:

Conditions of Life in Democratic Kampuchea. "For 800 persons in our village, we received 18 tins of rice per day. This was extremely inadequate. We had only traditional medicines which were worthless.

"Although we lived 65 kilometers from the Thai border, the border patrol was headquartered in our village. Only a few remained in the village while most patrolled the border. The soldiers were very menacing to the people, even though the people worked very hard for them. You were killed for the least fault. I never actually saw anyone killed, but heard about it. The first time you were given a warning, the second time you were killed, for small faults."

*/ (The refugee agreed to use of his name in a public document)

Executions. "Three days before I fled to Thailand, near my own home, 25 families with 60-70 people, were led away and killed. All had been associated with the former government.

"In 1975-77, former soldiers and government officials in my village were told not to worry, just to work. But starting in November and December 1977, the Khmer Rouge produced lists and began eliminating the former soldiers and government officials.

"Eighteen families of 40 persons, from the next collective, were on March 14, 1978, taken away and killed. I heard that the same thing was going to happen in my own collective. I fled to Thailand.

"Former students and teachers have not yet been singled out for execution in my village."

Human, Civil and Political Rights. "There was no such thing as human rights or a system of justice in my village. There were only two rights in my village -- the right to work and the right to be assassinated."

REPORT NO: 14

INTERVIEW WITH CAMBODIAN REFUGEE IN BURIRAM, THAILAND,
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Sour Chheng */

Sour Chheng, 28, arrived in Thailand October 13, 1977, from Stung District of Kompong Thom. He decided to come to Thailand because, "I was tied up to be killed." He was a ricksha driver and foot soldier from 1973 to 1975 under Lon Nol. After that he became a farmer. His account follows:

Conditions of Life in Democratic Kampuchea. "For about four months of the year, when we were working the hardest building dams, we ate rice. We had about one and a half tins of rice a day (375 grams). The rest of

*/ (The refugee agreed to use of his name in a public document)

the time, we ate rice porridge, feeding about ten persons twice a day 10 tins of rice (250 grams per person).

"We could walk from one house to another during the day to visit someone, but not at night. It was very rare to have the time to see friends since we had to work so hard. We worked from 0500-1200 and from 1300-1700 each day and sometimes in the evenings from 1900 to 2100 when we would husk rice or do other light tasks.

"We could hear the radio sometimes as we were working, when the village chief would broadcast Radio Phnom Penh on a loudspeaker.

"We could ask permission to move from place to place, such as if you had a sick parent to take care of. Such moves, however, were very rare."

System of Discipline. "If a New Cambodian stole something to eat, they disappeared, meaning that they were killed by the Khmer Rouge. If it was an Old Cambodian, he was only reprimanded. New People are not forgiven. I had a neighbor named Mr. Min, a New Cambodian who exchanged some clothes for potatoes in 1977. The Khmer Rouge said that Mr. Min stole the potatoes. He was arrested and disappeared."

Executions and Human Rights. "After I was a ricksha driver and farmer, the Khmer Rouge took over. They told me to move to Stung in Kompong Thom Province. I then was told to move to Kompong Cham, then again back to Stung. One day the Khmer Rouge said that all men must register with the district leader. When we arrived at the district office, the Khmer Rouge pointed a gun at us and tied us up. If they wanted us to move, they would just have told us, not tied us up. This was in October, 1977. I saw about 35 men tied up, all of whom I recognized as New Cambodians because they had recently moved there. I knew personally four or five of them. One was a teacher and the other four were farmers. Old Cambodians do not move. Five persons were tied with a single rope. Enroute to be killed, the connecting knot was at my position. I slowly untied the knot. When the three Khmer Rouge were trying to hurry up the group, I ran away and escaped.

"I knew that the Khmer Rouge wanted to kill me, because after they tied us up they said, all of you were at least village defense forces (under the former government) and not purely coolies and farmers as you claim. In fact, this means everyone, since under Lon Nol all people in the rural areas were organized into village defense forces as part of the village organization. I learned when I was first taken to Stung not to admit that I had been in the military, since the soldiers who admitted it in 1975 were killed immediately, even if they were foot soldiers or draftees.

"Among the 35 killed that night were 12-14 year old children."

REPORT NO: 15

INTERVIEW WITH CAMBODIAN REFUGEE IN SURIN, THAILAND
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Mon Sieu */

Mon Sieu, 30, from Siem Reap Province, fled to Thailand 15 June from Oddar Meanchey Province. His account follows:

Conditions of Living in Democratic Kampuchea. "I was forced to move with 104 families from my native Siem Reap Province to Kouk Pongro collective, Cheng Kal District, Oddar Meanchey Province. I fled to Thailand June 15 this year because I could no longer endure the persecution of the people which is common in Cambodia.

"In 1975-78, most of the time, we had enough rice to eat during the harvest season. The rest of the time, eating in communal dining halls, we had rice gruel. We ate from a big cauldron. We rarely had enough to eat. Salt was usually added to the gruel and sometimes a fish would be thrown in, but not very often.

"We were required to awaken at 0400 and were forced to work right away without anything to eat until noon. At noon we ate in the commune and then went straight back to work without rest. We worked until 1630, then had dinner. Occasionally, we would get a second bowl of gruel at dinner. After the meal, we rested. We were not allowed to go anywhere, except for those who were assigned patrol duty.

"We built our own houses, three by three meters, made of poles. Each family had the same size house, regardless of the number of members of the family.

"There was one 'revolutionary doctor', called Boeut, in Kouk Pongro. He was another farmer, appointed by the village chief. Boeut had no training, but was simply ordered to go to Cheng Kal from time to time to get herb medicine. Neither Boeut nor his medicines were effective. We had a lot of

*/ (Refugee agreed to use of his name in public document.)

malaria, dysentery, and beriberi. Two people recently died of diseases. There was not a high infant mortality rate, but fewer children were born than before. There were still a lot of babies born, but the children are all skinny.

System of Administration and Discipline. "There were no Khmer Rouge soldiers in the collective, although there were some soldiers in Cheng Kal. There were six civilian administrators: the 'Sangkat' (collective) chief, deputy collective chief, the village chief, deputy village chief and the 'member' (second deputy). At dusk, soldiers on patrol and spies (chhlop) from Cheng Kal came into the village to hide under the houses and listen to what members of the family say to each other. When the civil administrators wish to execute someone, they call for soldiers to come to the village.

"At the meeting held in the village, the village chief usually reprimanded people about their work. If you were slow, you were criticized and accused of being a saboteur. During the meetings, you could only listen. You could not criticize, suggest or propose anything. No one would dare even to speak. There was an atmosphere of fear and terror in the village. No one dared do anything unless ordered to do so. In the family and with extremely close friends, people would talk. No one had the confidence of his neighbors, so you would not consider discussion of uprising against the government.

"If you had a problem, such as being bullied, or your food was taken, in principle, you could bring it up with the village officials. In fact, people are so scared that they do not quarrel with each other or commit crimes against each other.

"Most crimes are being late for work. Sometimes, if only one villager is late for work, the village chief will call a meeting to reprimand him. The village will be criticized publicly. The third time he is late, he will be executed. We saw many people dragged away to be killed. My friends have seen people killed with their own eyes. Last month, one villager was executed for being late.

"Aside from being late, the villagers are punished for complaining about food and about the way we are fed. If the spies hear you complain, you are 'finished' (executed). You cannot complain about insufficiency of food, that food is tasteless, that food doesn't have enough salt or is badly cooked. For a single such error, you can be executed.

"We were also warned about pre-marital sex. If you want sex, you have to get married. There was no case known in our village of pre-marital sex.

"There is no such thing as 'light punishment' in Cambodia now. You are either warned at a meeting or executed. We were never beaten; we were just executed.

Executions. "My friend saw three villagers killed. They were taken to another collective in Cheng Kal. Many holes had already been dug in the ground. Four Khmer Rouge soldiers ordered the villagers to kneel down in front of the holes. The soldiers then hit the villagers on the head with bamboo poles. The villagers fell into the holes.

"My brother Moeun was killed recently. Moeun was 25, formerly a monk. He was employed by the Khmer Rouge as a teacher of small kids. I learned of his death from neighbors after I arrived in Thailand. I do not know the cause or whether it was connected with my flight to Thailand."

REPORT NO: 16

INTERVIEW WITH CAMBODIAN REFUGEE IN SURIN, THAILAND
CONDUCTED BY AMERICAN EMBASSY OFFICER IN JUNE, 1978

Account of Keo Roeun */

Keo Roeun, 39, fled to Thailand from Oddar Meanchey Province with the same group as Mon Sieu. He participated in the interview with Mon Sieu agreeing on details about living conditions, administration, etc., but added the following comments:

"I saw three villagers taken from Pongro last month for being late for work. I also saw villagers from the next collective taken to fields near Pongro. They were beaten with sticks, then the bodies fell into holes already dug. During the past dry season, when I was sent to reclaim some land, I saw many corpses along the way, at Baok Mek, on the road from Cheung Tien to O Chik. The clothes had all been removed from the corpses. Wild dogs and pigs were eating the flesh from the corpses, which had only been covered lightly in shallow graves. There were about fifty holes. Each hole held more than one corpse."

*/ (Refugee agreed to use of his name in public document)