



# សហគមន៍ខ្មែរកម្ពុជាក្រុង

THE KHMER KAMPUCHEA KROM COMMUNITY  
LA COMMUNAUTÉ DU KHMER KAMPUCHEA KROM

## SPEECH

**Hon. Thach Setha**

**Executive Director of the Khmer Kampuchea Krom Community  
Advisor to the First Vice President of the National Assembly  
and former Senator of Cambodia**

**in the 66th Annual Kampuchea Krom Loss Commemoration where France transferred Kampuchea Krom territories to Vietnam on June 4, 1949 and the Offering Ceremony to 1,949 Buddhist monks to Honor Khmer heroes held at Wat Bodhiyaram (Wat Jaas), Phnom Penh (June 4, 1949 - June 4, 2015)**

**May I pay my homage to the Triple Gems,**

**May I pay my homage to the spirit of heroic Khmer Buddhist monks, heroic emperors, kings, heroes, heroines and brave veterans and patriots,**

**The Most Venerable Pannadharo Vanna Choum, Uddomnanna – Honorable Advisor to the Supreme Buddhist Patriarch, Buddhist Ambassador to Australia, President of the Buddhist Association, Supreme Advisor to the Khmer Kampuchea Krom Community (KKC), and Chief Monk of Wat Khemara Ratanaram in Queensland, Australia,**

**May I pay my homage to the Most Venerables, Venerables and the Buddhist monks,**

**May I pay my respect to H.R.H. Princess Sisowath Pongneary Monypong, Highest Representative of His Majesty Norodom Sihamoni, King of Cambodia, presided over the auspicious ceremony,**

**May I pay my respect to H.R.H. the Prince, His Excellencies, Her Excellencies, my fellow country men and women, and compatriots,**

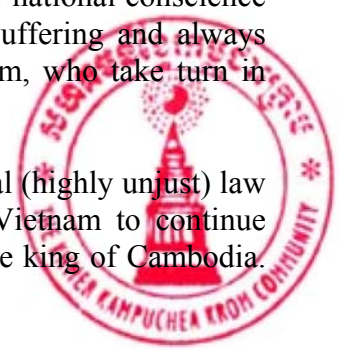
**Ladies and Gentlemen,**

On behalf of the Khmer Buddhist monks and people and on my own behalf, please allow me to express our profoundly great gratitude to His Majesty Norodom Sihamoni, King of the Kingdom of Cambodia, for having wholeheartedly granted Her Royal Highness Princess Sisowath Pongneary Monypong, as His Highest Representative to preside over this auspicious and historic mourning ceremonial commemoration.

Please also allow me to express our profoundly great gratitude to the Queen Mother, for having wholeheartedly donated her personal funds of U.S.\$2,000 to this auspicious ceremony this year and every year.

As the founder of the Annual Kampuchea Krom Loss Commemoration and the Offering Ceremony to 1,949 Buddhist monks to honor Khmer heroes, I have high hope when I see the solidarity and supports from the Buddhist monks and people and their financial contributions to support this June 04 National Day of Mourning being held in many Buddhist pagodas and across the globe this year and every year. This movement really derives from your national conscience from the Buddhist monks and people, who experience direct pains and suffering and always remember in your heart of the injustice committed by France and Vietnam, who take turn in colonizing and plundering our motherland, Kampuchea Krom territories.

June 4, 1949 is the day when colonial France enacted Law No. 49/733, belial (highly unjust) law that transferred Khmer territories called Kampuchea Krom, to colonial Vietnam to continue colonizing her until today disregarded the indigenous Khmer people and the king of Cambodia. The content of the law is said as followed:



Loi N° 49-733 du 4 Juin 1949 modifiant le statut de la Cochinchine dans l'Union française.  
Après avis de l'Assemblée nationale de l'Union française, L'Assemblée nationale et le Conseil de la République ont délibéré, L'Assemblée nationale a adopté, Le Président de la République promulgue le loi don't la teneur suit:

Art. 1<sup>er</sup> – Dans le cadre fixé à L'article 60 le la Constitution de la République française et après l'avis émis, dans sa séance du 23 avril 1949, par l'Assemblée territoriale de Cochinchine, le statut de la Cochinchine est modifié dans les conditions prévues à l'article ci-après.

Art. 2 - Le territoire de la Cochinchine est rattaché à l'Etat associé du Viet-Nam suivant les termes de la déclaration commune du 5 juin 1948 et de la déclaration du Gouvernement française du 19 août 1948. La Cochinchine cesse en conséquence d'avoir le statut de territoire d'outre-mer.

Art. 3 - En cas de changement du statut du Viet-Nam, le statut de la Cochinchine fera l'objet d'une nouvelle délibération des assemblées prévues à l'article 75 de la Constitution (Titre VIII: De l'Union française).

La présente loi sera exécutée comme loi de l'Etat.

Fait à Toulon, le 4 Juin 1949

<b>VINCENT AURIOL</b> 1 <sup>er</sup> le Président de la République	<b>HENRI QUEUILLE</b> Le président du conseil des ministres	<b>PAUL COSTE-FLORET</b> Le Ministère de la France d'Outre-Mèr
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Law No. 49-733 of 04 June 1949 modified status of Cochin China in the French Union.

After consulting the National Assembly of the French Union, the National Assembly and the Council of the Republic deliberated, the National Assembly adopted,

The President of the Republic promulgated the law reads as followed:

Article 1. Within the framework set in Article 60 in the Constitution of the French Republic and after the opinion delivered at its meeting of 23 April 1949, by the Territorial Assembly of Cochin China, Cochin China status is changed in accordance to article hereinafter.

Article 2. The territories of Cochin China are attached to the associated State of Vietnam under the terms of the Joint Declaration of 05 June 1948 and the statement by the French Government of 19 August 1948. Cochin China constantly having consequence territories status of overseas territories.

Article 3. In case of changing the status of Vietnam, the status of Cochin China will be a new deliberation of the assemblies under Article 75 of the Constitution (Title VIII: French Union).

This law shall be enforced as State law.

Done in Toulon, June 4, 1949

VINCENT AURIOL  
1st President of the French Republic

HENRI QUEUILLE  
President of the Council of Ministers

PAUL COSTE-FLORET  
Minister of French Overseas Territories Ministry



***Your Most Venerables, Venerable and the Buddhist monks,  
Gracious dignitaries,  
Eminent guests,  
My country men and women, compatriots,***

Due to colonial France enacted the unfair law transferring Khmer Kampuchea Krom territories to colonial Vietnam to continue controlling her on June 4, 1949, the Khmer Kampuchea Krom Community (KKC) has pioneered (founded) June 04 as Khmer national day of mourning every year since the new millennium (2000) in order to:

1. Ensure every Khmer citizen remembers the painfully historic event and to be aware so that this bad history must not return
2. Honor Khmer heroic Buddhist monks and heroes, brave veterans and compatriots, who unselfishly sacrificed their lives for the national cause.

Since the new Millennium (2000), supports for the Annual Kampuchea Krom Loss Commemoration and the Offering Ceremony to 1,949 Buddhist monks have been steadily increased in the country [Cambodia] and around the world. These national solidarity factors that make colonial Vietnam unhappy, and reacted with the Khmer Kampuchea Krom Community two major times.

1. In 2002, government of colonial Vietnam labeled the Khmer Kampuchea Krom Community as being 'extremist,' and ordered and threatened the Cambodian government to take effective measure to hinder (prevent) the activities of the Khmer Kampuchea Krom Community.
2. In 2014, spokesperson Tran Van Thong of Vietnam's Embassy to Cambodia said that France did not transfer Khmer Kampuchea Krom territories to Vietnam; however, Kampuchea Krom territories belong to Vietnam for a long time ago; information on lost territories is baseless.

Starting from the fabrication of [Khmer] history by the Vietnam, the Khmer Kampuchea Krom Community and the Khmer Youth Alliance for Democracy (KKC and KYAD) had organized and led mass demonstrations widely throughout Phnom Penh demanded the Vietnamese government to apologize to the Khmer citizens publicly or recognize the reality of Khmer history. Moreover KKC and KYAD submitted petition to the French government to provide the relevant documentations on the transfer of Khmer Kampuchea Krom territories to Vietnam to continue colonizing her.

Fortunately for us, the government of the French Republic allows us to research these documents at the National Archives of French Overseas Territories (A.N.O.M.) in Aix-En-Provence province, France, via letter No. 1771/2014 dated 13 October 2014 of Embassy of France to Cambodia.

Our research has found more than 5,000 pages of documents, but we have to spend 16,000 Euros for printing (copies) costs. Now we have 2,231 pages in copies, and we will seek additional funds in order to complete the printing phase by end of this June. This is a first in history that the French government has allowed us to research important documents in order to shed light on [the Kampuchea Krom] transfer history.

These huge historic achievements are not given by the heavenly angels; they derived from works of Khmer Buddhist monks, people, youth that unitedly participate in the June 04 National Mourning Day each year and every year and not just participating in person but contribute funds to organize the mass demonstrations.

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To know clearly about the Khmer Kampuchea Krom territories that colonial France transferred to colonial Vietnam to continue colonizing her until today, I would like to present a brief history on the Khmer Kampuchea Krom territories as followed:

Kamuchea Krom is composed of 68,965 square kilometers (equivalent to 26,628 square miles) in land mass with a present population of 14 million Khmers, with 567 Buddhist pagodas, with more than 20,000 Buddhist monks and part of the Kingdom of Cambodia. Kampuchea Krom early on is known as Funan or Chenla Krom (Jenla Krom or Jenla Under), situated in southeastern Cambodia.

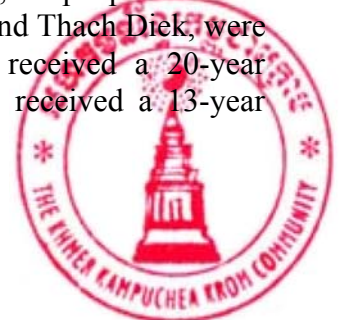
According to Khmer genealogy, Khmer queen by the name Liv Yi (or Liv Yee) or Soama is the pioneered (first) monarch, who has reigned over Kampuchea (Cambodia). Kampuchea is then called Funan Kingdom. The reign of the Khmer dynasty continues without interruptions in Kampuchea Krom territories until A.D.550 (B.E.1094) that led to the mass unification of Funan and Chenla Upper (Jenla Upper or Land Jenla) to become the Kingdom of Cambodia. Outstanding founder of unification that led to the creation of Kingdom of Cambodia until today that major historians recognized is King Bhavavarman (Pronounced Phavavarman).

Since the creation of the Khmer kingdom, even Funan and Chenla (Jenla) up until unification of Kampuchea (Cambodia), no sight on the presence of ethnic Vietnamese on Khmer territories. Until A.D.1623 during the reign of King Chey Chettha II, there is a first sight of presence of the Vietnamese on the territory of the Kingdom of Cambodia through the intermarriage between crowned King Chey Chettha II and the daughter of Vietnamese lord. Since then, the Vietnamese settlers started coming to settle subsequently on Khmer territories without regard to Khmer citizens. After death of King Chey Chettha II, Vietnamese settlers on Khmer territories have become one of the most complex topics that led to the loss of vast Khmer territories. Unfortunately, when [our] Khmer people were pre-occupied with resisting the Vietnamese from the territories, colonial France suddenly appeared for the first time to invade and occupy Kampuchea Krom and turned her into their overseas territories. In addition, with its colonial power, France enacted a mischievous law on June 4, 1949 and transferred Khmer territories called Kampuchea Krom to Vietnam without the consent of the Khmer leaders and people.

After taking total control of Kampuchea Krom territories from colonial France, Vietnam began implementing a racial (ethnic) cleansing policy to dissolve Khmer race in the most barbarous brutal way. A number of Khmer Buddhist pagodas had been completely destroyed, razed to the grounds; Buddhist monks were forced to shave eyebrows, forced to adopt the Vietnamese way by wearing Vietnamese robes and chant the way the Vietnamese monks do. Prohibit the people from speaking their Khmer language. Vietnam captured and buried Khmer people alive and used their heads as stove corners to boil water for the Vietnamese lords while they were alive. They burned Khmers alive.

From eras to eras and from regimes to regimes, colonial Vietnam used different form of racial (ethnic) cleansing on the Khmer Kampuchea Krom people because Vietnam knows that someday, Khmer Krom and Khmers Kandal (Khmers in Cambodia) would re-unite to reclaim their Kampuchea Krom territories. Therefore, Vietnam must have implemented the divide and conquer (control) strategy to dominate Khmers. Vietnam's present activities make us worry than ever before about the annihilation of the Khmer Kampuchea Krom race. Due to the activities of the Vietnamese authorities today, apparently seem to have controlled Cambodia completely and cut off the relationship between Khmer Krom and Khmer Kandal (Khmers in Cambodia).

Since April 30, 1975, colonial Vietnam has renamed its regime to the Socialist Republic of Vietnam to continue colonizing Kampuchea Krom territories. This new colonial Vietnamese regime did not ease on in the implementation of Khmer Kampuchea Krom racial elimination policy. In fact, by the end of 1975, Vietnam arrested, detained the leader and completely dissolved the Buddhist Students Federation Association (BSF), led by Chan Cheaphirom. On November 16, 1976, Vietnam crackdown and brutally kill innocent Khmer people because they demanded their rights and freedom, and they imprisoned and tortured without mercy. In all, 65 dead, more than 500 people received minor and serious injuries, more than 8,000 people received imprisonment and torture. Three 3 people, all males, Thach Kin, Kim Ree, and Thach Diek, were executed on site. Six people sentenced to life in prison; four people received a 20-year imprisonment, four people received a 15-year imprisonment, five people received a 13-year imprisonment, and one person received a 3-year imprisonment.



In 1984 - 1987, Vietnam arrested, detained and imprisoned 4,248 people included key Khmer leaders of the Buddhist Patriotic Solidarity Movement, professors, teachers, Buddhist teachers, scholars and intellectuals. They were tortured in the most inhumane way while in prison. Of these prisoners, the Most Venerable Dhamma Viriyo Kim Sang, Preah Trapeang provincial Buddhist Patriarch, the Most Venerable Ganda Dhammo Kim Toc Chon, Preah Trapeang provincial leader and president of the Buddhist Patriotic Solidarity Association, Vietnam tortured and executed him through lethal injection. Academic Professor Hanh Sovann, founder of the Buddhist Dhamma Vinaya School in Kampuchea Krom was tortured and starved to death while being imprisoned; there are many more.

Since 1984 until the present time, Khmer schools in all levels once organized by the Buddhist Patriotic Solidarity Movement that continued without interruptions from ancient times, colonial Vietnam shut them down and completely banned and forced Khmer Buddhist monks to learn a new way that organized and inspected thoroughly by the colonial Vietnamese authorities against Buddhism and their will. These new curriculum that have been prepared by the colonial Vietnamese authorities are just for reading, and has no quality, especially for strengthening communism and cause divisiveness in the Khmer community.

But colonial Vietnam forced the Khmer Buddhist monks to toil farming, gardening and breed (raise) cattles as lalties do against Buddhism and their will, which is an unjust political order to make Khmer people lost faith in Buddhism, where this religion is the foundation and soul of the Khmer Kampuchea Krom people. Vietnam prohibits absolutely Khmers in Kampuchea Krom from creating non-governmental organizations and associations. Vietnam collects Khmer artifacts in various pagodas with an excuse to store somewhere safe. A number of Khmer traditional customs is prohibited such as floating lantern in Water Festival. Absolute ban on listening to the Khmer radio and watching television programs broadcast from Cambodia; ban Khmers from listening to Radio Free Asia, Voice of America and use the Internet and so on. Prohibit the Khmer Buddhist monks and people from contacting with overseas Khmer Kampuchea Krom Community. On this subject, there has been Buddhist monks being forced to defrock against Buddhism and their will and arrested, detained Khmer Kampuchea Krom people and throw them in jail by accusing them of contacting the Khmer Kampuchea Krom Community abroad. For those Khmer Krom people, who publicly protest on land-grabbing are being arrested, detained and imprisoned, as in the case of Chao Hen; even when he fell ill, colonial Vietnamese authorities do not allow him to seek treatment outside of prison. This is an inhumane act and a serious human rights violation and not acceptable.

When talking about Khmer Krom struggles, we must not forget the late and revered great Khmer hero of the Mekong Delta (Kampuchea Krom) in the 19th century, Oknha Son Kuy, who bravely sacrificed his life in exchange to save Khmer race, religion, and traditional customs in Kampuchea Krom and therefore Vietnam beheaded his head alive. King Ang Duong led Khmer troops into war to reclaim Kampuchea Krom territories from Vietnam.

In the 20th century, Khmer heroes: Thach Kin, Kim Ree and Thach Diek, colonial Vietnamese authorities sentenced to them to death by execution because they led the freedom struggle in 1976. The late and revered heroic Buddhist monk Most Venerable Ganda Dhammo Kim Toc Chon, colonial Vietnamese authorities executed him through lethal injection while he was in prison in 1987 because he empowered the Khmer Buddhist monks and people to take up learning their own language and literature and protect Khmer cultural traditions. These are just some examples, yet there are many heroic Buddhist monks, heroic kings, heroes, heroines and brave veterans and patriots, who died for the sacred national cause.

During the reign of the late His Majesty King Norodom Sihanouk, who struggled very hard to make the international community aware of Cambodia's legal and historic rights on Kampuchea Krom territories. In Royal Message dated 25 June 1945, he confirmed clearly to the Japanese emperor on Cambodia's rights on Kampuchea Krom territories. A January 20, 1948 Royal Message strongly opposed the request of Emperor Bao Dai to France to unify territories called the 3 Ky's: Trung Ky, Nam Ky, Bắc Ky. It means that Vietnam wants to take the lands belong to Champa or Cham (Trung Ky) and Khmer lands called Kampuchea Krom (Nam Ky) and incorporate them into one unified Vietnam.

A March 17, 2005 Royal Message, the late King Norodom Sihanouk penned (wrote) that the transfer of the Khmer Kampuchea Krom territories to Vietnam in 1949 is illegal and unfair. Colonial France at least allocated 50% of Kampuchea Krom territories to the Kingdom of Cambodia.



Brief citing on these instances clearly shows that both the Khmer king and people in all generations in all circumstances have never abandoned or relinquished their rights on Kampuchea Krom territories even once.

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Gracious dignitaries,  
Eminent guests,  
My country men and women, compatriots,***

On behalf of the Khmer Kampuchea organizations-associations and on my own behalf, I would like to express our profound gratitude to the venerables, you and compatriots, whether living overseas and being present here today, for your supports in donating supplies and money to organize this historic ceremony and our profound gratitude for your participation to help turn this ceremony into a very solemn pomp and with deeper meaning.

Merits derived from this gratitude ceremony, I would like to dedicate them to the spirits of the heroic Khmer Buddhist monks, the late King Father and to the spirit of the heroes, heroines, brave veterans and compatriots, to rest in a peaceful abode.

May I wish His Majesty Norodom Sihamoni, King of Cambodia and Her Majesty the former Queen Mother with excellent health, longevity, achieve divine wisdom and be the cool shade for all Khmers everywhere.

May I wish H.R.H. Princess Sisowath Pongneary Monypong, H.R.H. the Prince, His Excellencies, Her Excellencies, you, youth and compatriots with the four blessings of the Buddha: Longevity, Brightness, Healthiness and Power for always.

Thank you.

6 of 6



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ទីស្នាក់ការ: ផ្ទះលេខ ៧២ ផ្លូវលេខ ៤២៦A ភូមិគោកឃ្នាំង សង្កាត់ភ្នំពេញថ្មី ខណ្ឌសែនសុខ រាជធានីភ្នំពេញ

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