

**17th Round of Responses from Saom from the Port
30 November 1976**

ចម្លើយសោមកំពង់ផែលើកទី ១៧

Meeting Brothers Keo and Rin at the house of Ta Neak

ការជួប បងកែវ និង រិន នៅផ្ទះ តានាក់

Summary text

Regarding meeting Rin រិន at Ta Neak's តានាក់ house

This document is not in depth, it only speaks about a meeting with Brothers Keo កែវ (Secretary of Ponhea Leu ពញាឮ District) and Rin រិន (of the printing press) inside the house of Ta Neak តានាក់ during October 1975.

The plan of Brother Keo កែវ– to use Ta Neak's តានាក់ place as a messenger post for contacts with one another, since that house was good and quiet. His important goal was to gather up old forces and go along with the movement to imbed himself to make preparations for future activities.

Group ពួក I 1-12-76

List of names of persons in the traitor network

1. Brother Neak នាក់, or Seang Pao Sê សាំង ប៉ោសែ (At Mapping)
2. Comrade Rin រិន, or Dieng Phika ជៀង ភីកា (At Printing Press)
3. Comrade Keo កែវ (Secretary of Ponhea Leu ពញាឮ District, member of the Sector 15 Committee, North)

4. Comrade Kâng កង (At the Southwest Zone Office – already detained)
5. Comrade Sâm សម, or Mai Sakhân ម៉ៃ សាខាន (At Public Works)
6. Comrade Lân Sokh Phalla ឡានសុខផល្លា, alias Koeun កៀន (At Public Works)

30/11/76
(signature) [illegible]

Page 1

On meeting Comrade Rin រិន and Brother Neak's នៅ គិ ouse

In 1975, probably during October, I came to Phnom Penh to rest at Brother Neak's នៅ គិ place. At that time, Comrade Rin រិន and Comrade Keo កែវ were also at Brother Neak's នៅ គិ house, and everyone sat and talked at the dinner table. Suddenly, Comrade Keo កែវ proposed to Brother Neak នៅ គិ that he set his place aside as a messenger post for contacts with one another, since that house was in a corner and was good and quiet. Comrade Keo កែវ went on to say that at the same time he proposed that Brother Neak នៅ គិ to help in general contacts, especially with Brother Kâng កង in the Southwest, because Brother Neak នៅ គិ had ministerial work which required him to travel and make necessary contacts. Then Brother Neak នៅ គិ agreed, saying that he had no objections and could agree to do that because in the past he had had contact with Comrade Kâng កង in the Southwest, and Comrade Kâng កង had come to see him as well, and he had often to go look after land survey work there to make maps for the dike and canal systems. Comrade Rin រិន and I agreed to set that up easily. As for Brother Neak's នៅ គិ activities, there would be nothing suspicious because he had ordinary ministry work contacts. Then Comrade Keo កែវ explained that we should all contact one another through Brother Neak នៅ គិ, that if anything came up to send news to Brother Neak នៅ គិ, and that if it was necessary we could designate a meeting. Comrade Keo កែវ

added that he would help with food, with fish for storage so there would be no shortages. Comrade Rin រិន made a request for me to send some seafood and beer for storage at Brother Neak's នៅគី place to receive guests. I agreed and said that it was alright, I would set some aside to send in regularly without interruption. Then he proposed that we be vigilant so that we could maintain that place as a meeting site for a long time.

Page 2

Comrade Keo កែវ said that only if we were careful would it not leak out, and if it did leak out, it would not be easy to find [another] site.

Later on, Comrade Keo កែវ asked about our earlier contacts, like with Comrades Sâm សម and Phalla ផល្លា for example. Brother Neak នៅគី said he did not have much contact with them, that they met every now and then, as normal. Comrade Keo កែវ proposed that contact should be set back up again, and asked that Comrade Rin រិន think about that and Brother Neak នៅគី should help, and after that was done, then we would meet again. As for me, Comrade Keo កែវ said that I was only an assistant because the important thing was for me to be available in reserve in Kampong Saom កំពង់សោម, and that someday he would take the opportunity to go there. I said alright, I accepted that.

Later Comrade Keo កែវ explained that as for our activities, we did not yet have any plans, so we should not let anything become public. The important thing was to gather up old forces and strive to reestablish contacts and get along in the movement in order to imbed ourselves deeply and to prepare for future activities. We could carry out activities to attract people, but quietly, not overtly, to examine which of our people it was possible to build in secret, and to bring them in close, inviting them to meals frequently and bringing them along at the same time, according to our stances. Brother Neak នៅគី said that he agreed with those activities, and he had already begun similar activities. Comrade Rin រិន and I also agreed.

That was the end of the discussions, and then everyone ate. While eating, Comrade Keo កែវ told Brother Neak នៅគី that in receiving our comrades to not be too difficult, to give them something special, that was alright, but to not make it excessive,

and to wait to go to his place to receive them more completely. Comrade Keo កែវ said not to be too leftist, to think of eating and drinking too, that if anyone came to his place there was plenty of fish. Brother Neak នាក់ said he understood it that way, so he strove to make contacts and solve things some, not thinking about whether anyone would complain. Comrade Rin រិន and I brought up that too, not to worry about anyone complaining, it was alright.

Page 3

After the meal, Comrade Keo កែវ departed first.

Comrade Rin រិន stayed and talked with me, saying that every day he had many difficulties in planning activities at his place because it was very strict, there was no outside contact permitted, and it was difficult to be contacted from the outside as well because there were plans to watch one another closely, and if there was anything at all strange it was reported, so, to do whatever was necessary to avoid going to see him. I said that so we must be really careful. Comrade Rin រិន said it was alright, and he prepared to return.

30/11/76
Signature [illegible]
Thumbprint

[New page]

The Situation of
Interrogating Kê Kim Huot កែ គីមហួត alias Sot សុត

1. He has not yet confessed.
2. But he has spoken about the situation some.
3. Past interrogation tactics.
4. Future direction of the comrade interrogators.
5. Request opinion and instructions, urgently!

Page 4, had him eat 2-3 spoons of shit.

22.7.77
Initial Interrogation Group
 ពួកសួររបបម

[New page]

1) Intellectual network in Pursat ពោធិសត្វ Province:

1) Ranh រ៉ាញ

2) In Sector 7:

1) Sot សុត

2) Noem ណឹម, a connection of Ranh រ៉ាញ, in the Pursat ពោធិសត្វ City network.

3) Ly Koeung លី កៀង, student [class] 3, Sector 6 network, a Khmer Kraom, later close to Sot សុត, then held the position of a cadre in Ministry of Commerce. Now at the agricultural work site of the Sector 7 Arts Team. His father is now in Sector 6.

Observation: Chhoeun ឈឿន at State Commerce went to contact him once about production matters.

3) In Sector 5:

1) Hing ហ៊ីង

4) In the Zone Military:

1) San សាន

5) In Northwest Zone Commerce:

1) Mai ម៉ៃ

6) The Thailand Liaison Committee:

1) Khêk Pên ខែក ប៉ែន alias Sou ស៊ូ

[New page]

Respected Brother

I wish to report to Brother on the matter of the contemptible Sot សុត.

In general, Sot សុត has not yet confessed to anything major.

The information we report below only represents the first try.

I. On the political tendencies of the contemptible Sot's សុត family:

1. The contemptible Sot សុត says that his father was very interested in politics.

2. His father bragged non-stop about the great heroism of the contemptible ones Son Ngoc Thanh សឹង ង៉ុកថាន់, Achar Hêm Chieu ហៃម ចៀវ, and Pach Chheun ប៉ាច ឈឺន.

3. While praising them, his father always told him stories of the heroism of the three people mentioned above, and had him study the heroism of one of his uncles who sacrificed by joining the movement of Achar Hêm Chieu ហៃម ចៀវ.

4. Later, his father him to go study with Uch Vên អ៊ុច វ៉ែន.

5. Since then, his conscience was stained.

6. Aside from his father, neighbors who were relatives (Heng ហេង and Chea ជា) always bragged about and praised Son Ngoc Thanh សឹង ង៉ុកថាន់ and Achar Hêm Chieu ហែម ចៀវ.

At present, according to information from his mother who visited him in Sector 7, she said that Heng ហេង and Chea ជា were dissatisfied with the revolutionary regime, and always brought up stories telling everyone about the heroism of Son Ngoc Thanh សឹង ង៉ុកថាន់ and Hêm Chieu ហែម ចៀវ.

II. The views and political stances of Sot from 1955 until 1960:

1. Sot សុតិ says that while he was studying in elementary school in Stong ស្តោង, and also while in secondary school in Kampong Thom he understood the political situation of the popular movement [ប្រជាចលនា] more than the revolutionary situation. He also knew that Kâng Sarân កង សារ៉ាន់ was a follower of Kung Orn គង់អ៊ុន in the popular movement network of Hâng Thun Hak ហង់ ធន់ហាក់, Hâng Thun Heng ហង់ ធន់ហេង, Sy Chauv ស៊ី ច្រូវ, but he still had close contact with Kâng Sarân កង សារ៉ាន់ from the time in Kampong Thom កំពង់ធំ until he came to Phnom Penh. On this, he admits that his activities were very confused with the popular movement, but he said that he had no connected organizing activities to carry out any activities.

2. At that time, his activities make it seem as if he walked two roads, both the popular movement and the revolution.

III. Regarding him and Tiv Ol ទីវ អុល, from 60 to 67 (When he went to the forests):

1. Sot សុតិ says that from 60, Tiv Ol ទីវ អុល and he were very close to one another. Tiv Ol ទីវ អុល always trained him on the division of the present world into:

A. The communist world

B. The free world, or the capitalists.

Tiv Ol ទីវ អុល said that now, in general, the communist world had the advantage over the capitalist among the 3000,000,000 million [sic] people in the world, 2,000,000,000 million [sic] leaned toward the communists. To resist this movement the capitalists created many parties. It is like that in our Kampuchea. The popular movement group had the task of coming to the front to carry out strong activities. Those in this movement were ruffians with no influence. The second category pretended to be pure communists, and their party was strong and was a party with detailed tactics. This second group (second category) was very poisonous. Sot សុតិ says that each time Tiv Ol ទីវ អុល met him, he always talked about this matter.

As for Sot សុតិ, after he got an earful from Tiv Ol ទីវ អុល about this matter, he kept on contacting Kâng Sarân កង សារ៉ាន, Saom Sâm-un សោម សំអុន. (On Sâm-un សំអុន, San's សាន group said that he was in the Battambang ប៊/ប៊ City resistance.

On Sot's សុតិ contacts, especially whenever he received newspapers and information from Tiv Ol ទីវ អុល, he went to meet Saom Sâm-un សោម សំអុន and Kâng Sarân កង សារ៉ាន to provide them with newspapers and to report information which he had gotten from Tiv Ol ទីវ អុល.

(Brother, on this, he did not speak in depth)
(But he said he carried out many activities to serve the CIA.)

Later on, Sot សុតិ was even closer with Kâng Sarân កង សារ៉ាន and Saom Sâm-un សោម សំអុន, and those contacts had one purpose, to attract them to join him (Sot សុតិ).

(On this he spoke very deceptively)

But about when he went to the forest and to the Northwest, he would say nothing involving the CIA.

Brother, after we had him eat two or three spoons of shit, Sot asked me:

Has Hing ហ៊ីង [ហ៊ីង] come yet?

Has San សាន come yet?

Has Say សាយ come yet?

Has Ranh រ៉ាញ come yet?

On this, I noticed the words of Sot សុត saying that Tiv Ol ទីវ អុល had introduced Sot សុត into a network with Say សាយ and San សាន.

So, in summary, as for Sot សុត I conclude that he is moving toward confessing. If left on my own, it is not yet in depth. Propose that Brother assist and guide. I see the situation like this.

In short, as for Sot សុត:

A. He admits participating in activities of the popular movement, sometimes wittingly, some unwittingly.

B. On joining the CIA, he confesses nothing at all.

C. He speaks very deceptively about this popular movement.

IV. Regarding [his] health and torture:

1. On the morning of 18.7.77, we decided to do torture. We told him the names of those who had implicated him. In doing this, we did not grasp his weak points. We were forceful, but the results were zero. My analysis is that I observed his spirits fall somewhat. While being tortured he did not react, and when we brought him back for interrogation again, we still got nothing. On his health, he ate a little gruel, and cannot sleep well. Our medics are treating him.

2. On the morning of 20.7.77, we pounded him one more round. This time he reacted, cursing, saying he was not a traitor. Those that implicated his were all traitors ... [ellipses in original text]. His health got weaker, but there was nothing remarkable.

3. On the afternoon of 21.7.77 we pounded him another round. Electrical wire and shit. This time he cursed those who hit him very much, [and said] Go ahead and beat me to death. Had him eat two or three spoonfuls of shit, and he asked about Hing ហឹង [ហ៊ឹង], Neou នៅ, San សាន, and Ranh រ៉ាញ.

4. By nightfall, we went at him again with the electric wires, this time pretty seriously. He became delirious. He was alright. Later he confessed a bit as reported above.

V. On those who implicated him:

I told them that those who had implicated him were:

1. Sou ស៊ី said he was CIA.
2. Mai ម៉ៃ said he was CIA.
3. Tiv Ol ទីវ អុល said he was CIA.
4. Yi Yon យី យ៉ុន said he was CIA.
5. Dim Saroeun ឌីម សារ៉េន alias Men ម៉ែន also said he was CIA.

Sot សុត said he had nothing to answer to send to Angkar, and since he did not, he did not know what to say, that now he just waits for death, and he can close his eyes and die easily because he had sacrificed and was loyal to the Party.

.....

VI. Objective:

A. My operative line is to continue to torture with mastery, because the enemy is breaking emotionally and is at a dead end.

b. Along with this, I ask for opinion and guidance from Angkar in carrying out this task.

22.7.77

Respectfully