

C.567.1933.I.

II. OBSERVATIONS OF THE IRAQI DELEGATION.

Geneva, October 5th, 1933.

I have the honour to acknowledge the receipt of your letter 4/6523/3314, of September 26th, transmitting copy of your letter 4/6801/3314, of the same date, to the Ministry of Foreign Affairs, Baghdad, with three petitions from the Mar Shimun, dated respectively August 16th, August 30th and September 12th, 1933; also of your endorsement of October 2nd, 1933, transmitting copy of your letter 4/6746/3314, of the same date, to the Ministry of Foreign Affairs, with a fourth petition from the Mar Shimun, dated September 24th, 1933.

Since the matter dealt with is to be considered by the Council at an early date, I have thought desirable to prepare my observations immediately, in the light of such information as is already in the possession of the Iraqi delegation at Geneva, rather than to await the comments of the departments in Baghdad concerned.

(Signed) Yassin Pasha AL HASHIMI,

First Iraqi Delegate.

A. PETITION OF AUGUST 16TH, 1933.

1. This petition gives cover to an "official report" by the Mar Shimun, dated August 4th, 1933, on the Assyrian situation. The writer divides his report into four parts by dates, and a fifth part headed "Conclusions".

2. The first part appears to cover events which have already been considered by the Council at the sixty-ninth session.¹ The Iraqi delegation therefore only feels called upon to comment upon the last paragraph. The phrase "breaking the power of the people's chosen leaders" is not understood: the Government wished to work through the Patriarch, bishops and other natural leaders, including Luko and the father of Yaku; when some of these refused to co-operate, it was naturally obliged to work through such leaders as were willing (see Blue Book, Part I, paragraphs 1 to 4, and documents there referred to).²

3. The second part deals with the proceedings of the sixty-ninth session of the Council, October to December 1932, or earlier, and appears to be primarily an attack on the Council of the League of Nations itself. The Iraqi delegation therefore does not feel called upon to comment. It may, however, be noted that the quotation of a "Statement of Proposals" by Sir Henry Dobbs in 1924 has been characteristically made in such a manner as to distort its true meaning entirely. Reference to the whole statement, which is reproduced on page 268 of the special report of the United Kingdom Government to the Council of the League of Nations on the progress of Iraq during the period 1920-1931, will show that "the latter class of persons" referred to consisted only of such ex-Ottoman "scattered Assyrians" as might remain after the Tiyari, Tkhuma, Jilu and Baz had been settled in their original mountains, which it was then hoped to include in Iraq, not all the Assyrians. Attention may also be drawn to the reference to a petition, dated December 16th, 1932, to the Permanent Mandates Commission, which bears out the statement in paragraph 2 of Nouri Pasha's letter 8765 of September 20th, 1933 (document C.544.1933.VI), that the Mar Shimun refused to acquiesce in the Council's decision of December 15th, 1932.

4. The third and fourth parts deal with a period already covered by the Blue Book, where the true facts are set forth. The documents published therein effectively dispose of the accusation of the Mar Shimun that the aim of the Government was to "stage a sham settlement scheme" and "ignore the people's real leaders". A reference to documents 18 and 19 will show that the Government invited the Mar Shimun and his party to suggest representatives to serve on the local Settlement Board, and that the Board was free to make any recommendations it wished regarding the settlement of the Assyrians. The Mar Shimun not only did his best to stultify the work of the Board and of the Settlement Committee; he also failed, in spite of requests from the Government and from Major Thomson, the Land Settlement Expert, to produce any alternative scheme of settlement. The observations on the first part above are also relevant.

5. Under the heading "Conclusions", reference is made to speeches in Parliament and articles in the Press. The anxiety of the political-minded classes, caused by the unconstitutional claims of the Mar Shimun, was certainly reflected in Parliament and in the Press. Both these

¹ See *Official Journal*, December 1932 (Part II), pages 1962 and 1984.

² See document C.544.1933.VI — Note by the Secretary-General.

institutions are free, and the Government is in no way responsible for speeches in the Chamber or for articles in the Press.

6. Under the same heading, "Conclusions", the petitioner asks: "Can anyone wonder why the Assyrians chose to leave Iraq, when they were told to go if they were not satisfied?" The question is disingenuous. The whole trend of the statements made at the Mosul meetings was to emphasise the difficulties attending the schemes of mass migration long canvassed by the Mar Shimun and his adherents, and the need in any case of making careful preliminary arrangements with the State to which it was desired to migrate; at the same time, it was explained that the Iraqi Government, for its part, would facilitate the execution of any arrangements that might be made for settlement elsewhere (see Council's resolution of December 15th, 1932, penultimate paragraph, and Blue Book, document 63, paragraph 5, and enclosure II). It is understood that the French authorities also made it clear to the Mar Shimun and other enquirers that an Assyrian immigration into Syria would not be accepted. The petitioner goes on to say that the Assyrians had no alternative to accepting "the Government policy" but fighting for their rights or leaving the country. There was a third alternative—namely, to inform the League that they were unwilling to settle in Iraq and invoke its help in finding a new home, the alternative the Council had itself contemplated. As has already been pointed out in the earlier Observations, circulated to the Council under document C.545.1933.I,¹ the Mar Shimun preferred a furtive movement designed to force the hand of the French mandatory authorities in Syria or of the League. The movement was the more unjustifiable because Major Thomson had not yet submitted his recommendations to the Government.

7. The last paragraph appears to be a later interpolation, in this document dated August 4th. Fighting only started late on the evening of the 4th; no Assyrian villages had suffered in any way at that date; the first batch of agitators was not removed from Mosul until the 6th, after the outbreak of the fighting, for reasons that appear from document 82 of the Blue Book. See also paragraph 19 below.

8. In conclusion, attention may be drawn to two passages in the "unbiased report from a reliable European in the Mosul Liwa" referred to in the first paragraph of the petition: "They began to revolt; Yaku son of Malik Ismail defied the Government in Baghiry, Malik Luiko of Tkhuma resisted the Qaimaqam of Dohuk, Shleman of Tiary and Kasha Ishaq evaded arrest in Mosul. . . . Those who left will not return to Iraq. If forced, they will fight, try to go to Turkey or disperse in the mountains."

B. PETITION OF AUGUST 30TH, 1933.

9. The disingenuous claim that the Assyrian exodus to Syria resulted from a decision "to obey the Government instructions . . . by leaving Iraq" has been disposed of in paragraph 6 above.

10. Paragraphs 4, 5 and 6 of this petition give an entirely distorted account of the causes and manner of the outbreak of the fighting. The facts regarding the belated groups of Assyrians who endeavoured to join Yaku are given in Blue Book, Part I, paragraph 13, and in 5 of the earlier Observations referred to above (document C.545.1933.I). There was no fighting west of the Tigris; east of the Tigris, belated parties of Assyrians making for Syria were turned back from July 27th onwards in consequence of the objections of the French authorities to further crossings, but there was no fighting; fighting only started on August 4th, when Yaku re-crossed the Tigris and attacked. It is interesting to note from paragraph 6 of the petition that Yaku's re-crossing of the Tigris was conceived as an expedition to break the military cordon on the Tigris and let the other Assyrians through, not a peaceful move homewards as has been represented elsewhere.

11. It is established that, in spite of the fact that the Assyrians of Yaku's band left a large number of villages without able-bodied men, not a single untoward incident occurred during the two weeks between the date of the exodus and the outbreak of fighting on August 4th.

12. The operations that followed, and certain regrettable excesses that occurred during the operations, will form the subject of a statement to be made by the Iraqi delegate, which it is unnecessary to anticipate.

13. The petitioner has endeavoured to give an entirely false idea of the relief measures instituted by the Iraqi Government. The reports of Major Thomson, the Settlement Expert, who was placed in charge of relief, dated August 28th and September 15th, are appended. It may be noted that Major Thomson has medical as well as administrative qualifications; he describes the health of the inmates of the camp as good; there has been no sign of any epidemic. In addition to the organisation of the relief camp, local committees were formed to facilitate the return of refugees to their abandoned villages and to assess damage. On September 16th, the President of one of the Land Settlement Committees, a high British official with long administrative experience, was

¹ See Annex 1478a.

placed on special duty to speed up the work before the arrival of winter. No detailed report is to hand, but large sums had already been paid out, and considerable progress had been made, when the delegation left Baghdad.

14. The rôle of the temporary police posts has been deliberately misrepresented. They were established after the outbreak and with the sole object of protecting Assyrian villages from marauders. The number was twenty-four; a map is attached showing the permanent posts in red and the new posts in blue.¹ No Assyrian police were drafted out of the area in the circumstances alleged.

15. The statements regarding "contemplated massacres" and the "assassination of the Patriarch" planned in May 1933 are too fantastic to require comment; they are definitely untrue. There are, on the contrary, indications that the Mar Shimun was himself working to provoke bloodshed with a view to reinforcing his complaints and forcing a reversal of the Council's decision of December 15th, 1932 (see, for example, Blue Book, document 65, paragraph 5).

16. Fracas between Assyrian and other employees occurred on three dates between August 9th and 16th at the camp of the Iraq Petroleum Company at Baiji. Immediate and vigorous steps were taken by the police, in consultation with the management of the company, to prevent serious developments. By August 16th, the Assyrian employees had been partly transferred to other stations, and partly, in their own interests and at their own request, evacuated to Baghdad. Seventy of the Arab and Turk employees involved were also removed to Kirkuk. See also paragraph 24 below.

17. At Kirkuk no incident occurred, in spite of the bitter memories of the affair of 1924.

18. There is no justification for the possession of arms in Baghdad city. The statement that the Assyrians in Baghdad were disarmed is nevertheless untrue.

19. As regards the deportation of the Mar Shimun, the Government was faced with three alternatives: (1) sending him to the courts on the criminal charge of fomenting rebellion, or (2) requiring him, under the provisions of the Tribal Criminal and Civil Disputes Regulations, to live in some distant part of the country, where his power for further mischief would be limited, or (3) deporting him out of Iraq. The last, and most lenient, course was chosen as the least likely to offend religious susceptibilities. The British Government kindly agreed to accept him into British territory. The eight men required to live at Masiriya are the agitators referred to in paragraph 7 above; the Mar Shimun's father and brother were subsequently brought to Baghdad on August 12th, and left for Cyprus with him on August 17th; Surma Khanum, the Mar Shimun's aunt, was also required to leave; she was accompanied voluntarily by a number of females and children of the Patriarchal family. His late Majesty King Faisal himself undertook to grant the deportees an allowance from his privy purse.

C. PETITION OF SEPTEMBER 12TH, 1933.

20. The Iraqi delegation in Geneva is not able to comment in detail on the statements contained in the Annex to this document; it is, however, unfortunately true that a most regrettable incident occurred at Simel involving serious loss of life (see paragraph 12 above).

21. There was never any question of the establishment of a refugees camp in Dohuk by the British Air Officer Commanding in Iraq for the collection of all unsupported refugees; this was done in Mosul by Major Thomson on behalf of the Iraqi Government (see paragraph 13 above). The Air Officer Commanding sent a committee of officers to Mosul to collect any destitute families of serving levies for despatch to Baghdad. While public opinion was still inflamed, the Minister of the Interior saw certain objections to the establishment of camps in the districts by a formal committee of foreign uniformed officers. All the resources of the administration, including the services of the British Administrative Inspector and other British civilians in the employ of the Iraqi Government at Mosul, were, however, made available for this work. Subsequently, a British Air Force officer was detailed to accompany the Administrative Inspector.

22. The explanation of the death of the prisoners here admitted to have been captured alive by the Assyrians will not carry conviction. During the attack on Dairabun a picket was captured, three wounded men being left behind by the survivors who escaped; when the picket was recaptured, the bodies, including those of the men left wounded, were found mutilated and burned.

¹ This map is kept in the archives of the Secretariat at the disposal of the members of the Council.—Note by the Secretary-General.

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¹ This map is kept in the archives of the Secretariat at the disposal of the members of the Council.—Note by the Secretary-General.

Intercepted letters from Syria describing the action contain boasts that prisoners were killed with knives and that dead bodies and wounded were burned. These atrocities in the very first action contributed powerfully to inflame feeling.

D. PETITION OF SEPTEMBER 24TH, 1933 (see Annex 1478c).

23. This petition reached the Iraqi delegation at Geneva on October 3rd, 1933, and it is therefore not in a position to comment on the detailed allegations. See also paragraphs 12 and 20 above.

24. Attention may be drawn to the statement F attached to this petition (see Annex 1478c) in connection with paragraph 13 above. Even this partisan statement is a tribute to the vigorous steps taken by the authorities to suppress the trouble, and to protect the Assyrians at Baiji.

Appendix I.

Office of the Assyrian Settlement
Mosul, August 29th, 1933.

No. T/A/119.

To the Minister of the Interior.

Excellency,

I beg to submit the following short note on the arrangements in Mosul for dealing with Assyrian refugees.

The Assyrian refugees relief committee was formed on August 20th, 1933.

A site for the camp was selected on the north-western edge of Mosul and eighty tents procured locally were erected. A water supply was laid on to the camp and the necessary sanitary arrangements were made.

A house adjoining the camp was also rented.

This house accommodates some 200 refugees, with store-rooms, kitchens of the refugees camp, ablution-rooms and guardroom of the police post.

Water is also laid on to this building.

On Monday, August 21st, the first consignment of refugees arrived from Dohuk, and has continued daily as hereunder stated:

August: 21st	200	} Dohuk
22nd	560	
23rd	200	
24th	183	
25th	75	} Al Qosh
26th	Nil	
27th	70	
28th	80	
29th	200	

I attach a list marked A showing the number of refugees in the Mosul camp on the evening of August 28th.

The total number of tents now occupied is 102.

The procedure for dealing with convoys on arrival is as follows: Parties are put into their tents, all the children are given milk directly they arrive, an issue is made to each family of plates, spoons, mugs, water-tins, blankets, grass mats, earthenware chattles, and soap sufficient for their requirements.

The medical officer, Flight-Lieutenant Dixon, who has been kindly detailed by the Air Officer Commanding for duty in this camp, examines all parties immediately on arrival and gives any treatment required. He also conducts a dispensary daily for all sick.

Food is issued three times daily:

At 8 a.m.:	Bread, tea and sugar to adults; milk to children.
12 noon:	Bread and fruit—melon, grapes or figs.
5 p.m.:	Meat stew with vegetables, either marrow, bedigan, onions, or bamia and rice; milk to children.

The food is ample in quantity and excellent in quality.

I consider that the general state of these refugees is satisfactory and their health is good.

I anticipate that there will be, in the course of the next few days, some 1,600 women and children in the camp, which should be all that is necessary to deal with.

(Signed) D. B. THOMSON (Major),
Assyrian Settlement

A.

Villages	Males	Females	Total
Simail	78	228	306
Badi	1	1	2
Mafan	17	44	61
Sayid Dhahir	19	37	56
Qasir Yazdin	26	56	82
Mansuriyah	2	5	7
Chamah Kor	1	—	1
Karfil	24	71	95
Sarshoor	14	26	40
Nassairiyah	6	28	34
Kharab Kolak	1	8	9
Hailanah	2	2	4
Chamchaman	50	107	157
Noordinawah	34	44	78
Masiki	33	73	106
Al Qosh	87	131	218
Dari	27	79	106
Grand total	422	940	1,362
Men sent to Dohuk			6
			1,368

Number of families who joined the levies			Number of families who joined their relatives		
Women and girls	Children	Total	Males	Females	Total
81	71	152	13	17	30

Abstract.

The total number of families who have come in . . .	1,368
Number of families who joined the levies . . .	152
Number of families who joined their relatives . . .	30
	182
Balance	1,186

Appendix II.

No. T/A/131.

MEMORANDUM.

Office of the Assyrian Relief
Committee,
Mosul, September 15th, 1933.

To the Ministry of the Interior,
Baghdad.

Subject: Assyrian Refugees.

In reply to your letter No. S/1957 of the 11th instant, I send you a note on the refugee camp for Assyrian destitutes in Mosul, and will send a weekly statement as requested in future.

(Signed) D. B. THOMSON (Major),

*President of Relief Committee.**Note.*

1. The state of the refugees is satisfactory and their health is good.
2. The general condition in the camp is as it was when visited by the Minister, but the question of dealing with the refugees when the cold weather starts needs consideration. It is hoped that, by that time, a considerable number will have been evacuated, and those left can be accommodated in the present buildings and in the closed tents. A further issue of blankets will be necessary.

3. There are at present in the camp 1,563 persons, as follows:

In camp on August 29th, 1933	1,186
Arrivals on:	
August 30th	108
September 2nd	74
September 5th	98
September 6th	122
September 10th	29
	<hr/>
	1,617
Births	5
	<hr/>
	1,622
Number of persons taken by the Air Force on September 7th, 1933	19
Number of persons taken by their relatives on different dates	24
Deaths	16
	<hr/>
	59
	<hr/>
In camp on September 14th, 1933	1,563

4. I do not anticipate receiving many more refugees.

5. Steps have already been taken to have all refugees who have relatives removed from the camp.

6. There are in the camp 302 women and children whose relatives are at present in Syria.

7. Up to date 1,200 Iraqi dinars has been expended. Much of this amount is non-recurrent, as it involved purchase of equipment for the refugees.

8. It is estimated that the future expenditure will be at the rate of approximately 200 Iraqi dinars per week, but this amount will decrease as refugees are removed from the camp.

9. There are twenty-seven orphan boys and girls in the camp with no known relatives. I have taken up the question of the disposal of these children with the Dominican fathers in Mosul, who may be able to help in the matter.

ANNEX 1478 c.

C.556.1933.I.

PROTECTION OF MINORITIES IN IRAQ.

I. SUPPLEMENTARY PETITION, DATED SEPTEMBER 24TH, 1933, FROM THE MAR SHIMUN, "CATHOLICOS" PATRIARCH OF THE ASSYRIANS, CONCERNING THE SITUATION OF THE ASSYRIAN MINORITY IN IRAQ.

NOTE BY THE SECRETARY-GENERAL.

By document C.519.1933.I, the Secretary-General communicated to the Council a telegram, dated September 16th, 1933, from the Mar Shimun, "Catholicos" Patriarch of the Assyrians, concerning the situation of the Assyrian minority in Iraq.

The Secretary-General now has the honour to circulate, for the examination of the Council, a letter from the same source, with appendices, dated September 24th, 1933, and concerning the same question.

The text of this communication is being sent at the same time to the Iraqi Government for such observations as it may desire to make. The Secretary-General will not fail to forward to the Council any observations that Government may present thereon.

Assyrian Patriarchate, Nicosia, Cyprus,
September 24th, 1933.

In confirmation of my telegram, dated September 16th, 1933,¹ which ran as follows:

"Twenty-eight more known Assyrians including women massacred between August 20th and September 3rd. Large number individual murders continue. Detailed report follows",

¹ See document C.519.1933 I

I forward herewith:

(a) A statement (marked A) showing names of the Assyrians killed between the dates stated in the telegram. It should be remembered that the orders to stop massacre were alleged to have been given by the Minister of Interior, who, during the massacre operations between August 11th and 14th, was at Mosul. I am endeavouring to obtain a complete list of persons killed, which I will submit to the League of Nations as early as possible.

Would you please note that, despite official denial, the Iraqi postal service is under strict postal censorship.

(b) A statement (marked B) made by an Assyrian woman, Victoria Yokhannan. After these atrocities, forced conversion to Mohammedanism is not unnatural in Iraq, where Holy War was made public property.

(c) A statement (marked C) made by an Assyrian woman, Rabi Armunta. Her statement tallies with that of Nimo Abo in regard to the Quaimaqam of Dohuk, with whose knowledge the massacre took place. The statement of Nimo Abo was forwarded to you under the cover of my letter dated September 12th, 1933.¹

(d) A statement (marked D) made by Miryam, wife of David Jindo. You will see that the Assyrians, whether with Iraqi nationality papers or not, suffered likewise without discrimination. The statement of the Iraqi Government that they took punitive action against the alleged disloyal Assyrians falls to the ground.

(e) A statement made by Youshia Dinkha. A further statement to confirm the fact that military as well as civil Iraqi authorities participated likewise in the massacre.

(f) A statement made by an impartial observer who witnessed the attacks made on the Assyrian civil employees at Baiji, in the service of the Iraq Petroleum Co.

Mawlud Mukhlis, the Arab senator, was the man who instigated the Arabs to attack the Assyrians. This man, whose past history leaves much to be desired, is originally from Takrit and still enjoys a certain amount of influence in that district. The Arab killed by the police is one of his relatives. The Arab demonstrators actually telegraphed to Mawlud for help, and it was Mawlud together with three other Arab senators who, six weeks before the general massacre, had posed questions to the Iraqi Prime Minister on the Assyrian settlement and asked that "an exceedingly careful reply should be given".

If the contents of the statement regarding the Baiji affair are carefully checked with the dates of events in the Mosul liwa, it will be clearly seen that the general attack was pre-arranged.

(Signed) Eshai SHIMUN,

*By the Grace of God, Catholicos Patriarch
of the Assyrians.*

A.

The following Assyrians were killed between August 20th and September 3rd, 1933:

District	Name of person killed
Barwari Zairi.	1. Dinkha Samano.
	2. Khoshaba Adam.
	3. Yokhannan Yonan.
	4. Odishu Pithyu.
	5. Shim'un Iyyar.
	6. Tamar Maroguil.
	7. Shim'un Makko.
	8. Yaqu Makko.
	9. Benyamin Mamo.
	10. Jiwo Yaqu.
	11. Elia Adam.
	12. Chaba Shlaimun.
	13. Chaba Yokhannan.
	14. Yokhannan Giwargis.
	15. Shim'un Odishu.
	16. Sliwu Majji.
	17. Dinkha Hormizd.
	18. Zia Yawila.
	19. Yokhannan Yonan.
	20. Giwargis Dinkha.
	21. Chikku Dadishu.
	22. Chaya Ruwal.
	23. Lawandu Yonathan.
	24. Qasha Mansur.
Aqra.	25. Guzzi, wife of Shmiwal Majji.
Dohuk.	26. Bibi, wife of Dinkah Hormizd.
	27. Qasha Toma (priest). ²
	28. Wife of Qasha Toma ² (No. 27 above).

¹ See Annex 1478b.

² Killed on September 3rd, 1933.

B.

STATEMENT MADE BY VICTORIA YOKHANNAN, A YOUNG GIRL OF 12 YEARS OF AGE
OF THE TRIBE OF DIZ.

On August 13th, I was in the village of Badi, district of Dohuk. On that day we saw about forty policemen and Kurds with police uniform coming to Badi. They went from house to house arresting men, and I saw with my own eyes that they selected four young men and shot them down there and then. They took other men to the mosque and the Mullah of the village. These were all old men, and at the mosque they were asked whether they could embrace Mohammedanism. As the first man refused to do so, one of the policemen knocked him down with the butt of his rifle and then shot him dead. They asked the others, who, having seen the fate of the first man, were terrified and did not dare to say no.

Their names were later on written down and given by the police to the Mullah of Badi. The Mullah from that time took charge of them in instructing them the Mohammedan religion and the way of prayers in the mosque and also in the chaikhana of the village.

The policemen remained in the village for five hours sending away on mules the loot which they took from the Assyrians in the village.

About evening, they arrested young women and took them to the village of Kuzoo (?), whilst other remaining men were sent by these policemen to Dohuk during the daytime. I remained five days in Badi, and on the sixth day I was secretly taken out of the village by an Assyrian policeman, and was then sent to Mosul.

C.

STATEMENT MADE BY RABI ARMUNTA, AN ASSYRIAN WOMAN.

On August 11th, 1933, whilst I was living in the American Mission house at Dohuk, I happened to see two Assyrian young men of Diz tribe named Baba of Makhtan and Gambul of Bait Shamasha (both known personally to me). They were tied together and their hands handcuffed. They were being taken under escort of five policemen and I saw them passing towards Qishla (Government House). Five minutes later I heard three shots, and a short while after that I saw the five policemen coming back laughing, whilst one of them was carrying with him the handcuffs.

(2) On the second day (August 12th), I went to Qasha Shmiwal's house to tell the story of the two young men. Whilst I was in Qasha Shmiwal's house, two policemen came and took him to the Qaimaqam. Before leaving the house, Qasha Shmiwal took ten dinars with him, saying that he may want this money in after-time. The policemen, as soon as they took the priest out of his house, started pushing and kicking him, and for that reason his wife and children and myself followed him to Qishla, but when we arrived there Qasha Shmiwal had already been put in a car and they drove him away. We only heard him saying to the Qaimaqam, "For God's mercy be good", and we saw him departing with tears in his eyes. His wife then approached the Qaimaqam telling him, "O Qaimaqam, why did you do this to my husband? What shall I do with these children?" And she cried in the presence of the Qaimaqam. The Qaimaqam told her, "Don't be afraid. I have only sent your husband to Mosul"; but she kept crying before the Qaimaqam, and he at last told the police: "Draw this bitch away". Two policemen pushed her away from the Qaimaqam's presence.

(3) Just before leaving Qishla, I saw a party of policemen arriving in a car and with them another Assyrian of Diz, bleeding from a gunshot wound in his body. They threw the young man in front of Qishla's gate. He was crying and begging the police to take him to doctor. The Qaimaqam came out and, seeing him in that condition, ordered the policemen: "Drag this dog away from this place", whereupon two policemen caught him with his hands and legs and dragged him to the stream side about 150 yards from Qishla and left him there. There was a huge gathering of Muslims in front of the Government House at that time, and this cruel scene enjoyed them very much. The name of the said man was Ishu Gilyana.

(4) Whilst this scene was going on and I was about to leave the Qishla with Qasha Shmiwal's family, our eyes again caught him being taken in the car with another Assyrian whom I did not know, across the bridge under escort of four policemen. The car went and passed behind a place which is known as the shrine of Mar Dala (a Christian church), and then the car went out of the way towards the hill of Mar Dala. We saw Qasha Shmiwal being brought down from the car and the policemen taking off his clothes. When they had done this, they took him behind the cover of the hill and suddenly we heard the gunshots and then we saw the policemen coming back to Qishla. I then returned to the American Mission house, and Qasha's family to her own house. I remained three days in the Mission House and then I was taken with the other refugees to Mosul.

D.

STATEMENT MADE BY MIRYAM, WIFE OF DAVID JINDO, A CORPORAL
IN THE IRAQI LEVIES.

I am wife of David Jindo, of Upper Tiyari. My husband is serving on the levies and myself was living in the village of Simel.

On Tuesday, August 8th, 1933, as I remember, a strong party of the Iraqi army returned from Zakho to the village. They collected all the rifles and ammunition in possession of the Assyrian men. A few hours after they had done this, they again returned the rifles to the owners, but not the ammunition. Next day, which was Wednesday, all the Assyrian families and men who were in the village in the neighbourhood of Simel came to Simel to take refuge with the police force there. On the same day the Qaimaqam of Dohuk came with the Iraqi soldiers and the armoured cars and collected all the rifles and any other weapons from the Assyrians and sent them to Dohuk. He (the Qaimaqam) summoned to himself Priest Sada of Liwon tribe, Rais Tailo of Baz tribe and another named Badal of the village of Kharab Kuli. He arrested them and took them towards Dohuk in the armoured cars. But on reaching near a village Aloka which is between Simel, they were murdered by the order of the Qaimaqam of Dohuk. Eyewitnesses say that they had seen the dead bodies of all three and that the body of the Priest Sada had been outrageously mutilated—*i.e.*, his male organ having been cut was placed in his mouth, his head had been severed from his body; most probably he had met his death by beheading.

On Thursday, August 10th, the armoured cars filled with soldiers again came from Dohuk. They arrested two men of the Albaq tribe and one of Nodiz tribe (the Albaq men, one was of the village of Mansuriyah and the other of Kharab Kuli, who were in Simel on that day, and the man of Nodiz was a resident of Simel). They were taken in the armoured cars in the direction of Zakho, but before going very far on their way we saw them from the roofs being murdered with sharp weapons. I saw this because I myself saw them falling like dead bodies on the ground and their bodies were later seen.

On Friday, August 11th, the policemen came and drove us out of the fort where their post was. They said that we had no longer any fear of life and that we could go out and live in the houses of the village. No sooner we were out of the fort than all the round of the village was surrounded by armoured cars and soldiers, when another column of the Iraqi army arrived from Zakho direction. Now the fear for life and panic ruled everybody. Some run from their houses (mostly of Baz tribe) and took refuge with one Rais Goriyil of Baz, who boasted that, he being loyal to the Iraqi Government, no harm would happen to anyone who took refuge in his house, where he had erected a white flag as a sign of submission. He had received a letter from Malik Khamo of Baz, his chieftain, telling him to be at ease and not fear any harm since he was his follower who had remained "loyal" to the Government. Others hid themselves in the houses of the village. Those in the house of Rais Goriyil numbered eighty-two men only of Baz tribe with their families and there were others with them from other Assyrian tribes. The soldiers first opened machine-gun and gun fire on the village, their objective being every house. Then they assaulted the village, killing everyone who came in their way. When they knew of the great number having taken refuge in Goriyil's house, they brought a machine gun at close range and opened a terrific fire in the courtyard, first killing Goriyil and his son, who came to meet them, and then directing the fire into the windows and doors of the rooms where the remaining men were and shot them all down.

The soldiers then remained in the village, remaining about to find any male person and shoot him down. About evening they entered the places (*i.e.*, the fort and other houses where the women and children had gathered together). Amongst the women and children there were nearly about hundred men and grown-up boys, who, being without arms to save themselves, had put on women's clothes. They were all discovered by the soldiers and police (as every woman and other person in female dress was examined by the soldiers and the police) and they were all killed.

Also male children of about 6 years of age were not spared. Amongst the men who, in order to save themselves, had disguised in women's clothes, was one Qasha Ishmail (priest). The policemen in charge of the post put up for the protection discovered him also. I saw the police-sergeant kicking and dragging the priest outside the fort. I saw the police-sergeant also dashing the priest's two children of 4 and 6 years of age against the wall because they were clinging to their father and screaming after him as he was being taken away. Qasha Ishmail was taken outside, where he joined another priest, Qasha Irsanis, whom the police had found in another house. They were both murdered just below the fort in front of a house known as of Khishaba. Their beards were cut off and their hair was dashed in their mouths.

On Sunday, August 13th, another column of the Iraqi army came from Zakho direction. They hurriedly collected all the dead bodies and covered them, the majority in a pit situated below a house of one Yonan where Goriel of Baz had been living since he had come to Simel and where the massacre of all the people of Baz tribe under Goriel had taken place the previous day. I can mark out several of the places (pits and heaps of rubbish) where the dead bodies had been covered. I cannot exactly say how many people were massacred on Friday, August 11th, but the number was in hundreds, including men, women and children. I know twelve women by their names and several of them with their children who were killed. I also know of a woman named

Kuti, who, after being beheaded, the soldiers took off her clothes and a set of artificial golden teeth from her mouth. The children were mostly stabbed to death as they were throwing themselves on their mothers when being shot.

On Saturday, August 12th, five British aeroplanes came, four of which landed at the aerodrome and one was flying over Simel. No one of the British officers in the four landed planes came to see us and we were confined by the police and could not go to them. Otherwise we would have gone to bring them to see the newly buried dead bodies by hundreds of men, women and children. After the soldiers had finished their work of killing and hiding the bodies, the Bedouin tribesmen and Kurds swarmed into the village of Simel, pillaging everything that they wanted to take. We who were still remaining alive—*i.e.*, women and children only, mostly girls, as all male children had been massacred—were very strictly confined to the fort. We were not allowed even to go to fetch water to drink, and the police did not give us any water to drink. After two days from Saturday, August 12th, we were allowed outside for the purpose of drinking water and sanitation. But as all our clothes and belongings had been taken from us by soldiers, police, Arab Bedouin and Kurds, we passed the most miserable life. Most of the women and children were left only with one shirt, with which they had to cover themselves day and night.

A few days later we were removed from Simel, some to Dohuk, some to Mosul. I was brought to Hinaidi, as my husband is in the levies there.

E.

STATEMENT MADE BY YUSHIYA DINKA, OF MALIK ISMAIL, UPPER TIYARI.

After living in Diana, Rowanduz, during its occupation by the Assyrian levies for four and a-half years, our family moved to Simel, near Dohuk, on account of the evacuation of Diana by Assyrian levies. We had been at Simel for a period of three months.

On July 30th, the police-sergeant in charge of the police post at Simel came to my house and said: "The Qaimaqam of Dohuk is waiting for you on the road and wants to see you there". I went to the Qaimaqam and, after saluting him, he told me: "I give you one day's warning, you must either go to Mosul to-morrow or give a security for one thousand dinars guaranteed by a person who is known to the Government. Or otherwise, you will have to undergo imprisonment for seven years." I replied: "Yes, Beg, but I want to know for what reason." He said that I had only to obey, and that he would let me know the reason when he returns from Faishkhabour, where he was going then.

I proceeded to Mosul as I was ordered and stayed there until August 10th, when I received a message from my aunt, who was living at Kur Gawana (a village in Dohuk district), saying that she was ill and wanted me to go and bring her to hospital at Mosul. I started for Kur Gawana on August 7th and, on arrival at a spring near the village, I saw three armed Assyrians in the midst of a party of forty armed Kurds. The Kurds wanted to disarm the Assyrians. I also was taken with the three Assyrians by the Kurds and I asked them why they wanted to take our rifles. They said: "It is the order of the Government to us, the Muslims, to kill any Assyrian whom we see outside the village; the Government will then present us with the Assyrian rifles, and one dinar for every head we produce to the Government. But now you see these swine they will not give up their rifles to us and if we shoot them down they will also shoot us, and to avoid this we will take them to the police post at Kur Gawana." So they took us to Kur Gawana and from there together with two other Assyrians to Dohuk, under an escort of four Kurds and two policemen.

At Dohuk our hands were handcuffed.

On Wednesday, August 9th, about 12 o'clock, another party of eleven Assyrians were brought to us. At about 6 p.m. on that day they were all bound together with ropes, among them a priest named Qasha Sada and they were taken in armoured cars by a party of Iraqi soldiers of blue uniform to Zakho valley and slaughtered there.

On August 10th, another party of eight Assyrians was brought into the prison. This party had no priest with them, whilst the previous one and all the others whom I am going to mention were all with a priest each of them. About 6 p.m. they were tied together as the first party and taken near the village of Maltayi and killed there.

On Friday, August 11th, I saw a third party of fifteen other Assyrians brought in, and at 6 p.m. of that day the soldiers in blue uniform came and tied them eight of them together, also a priest, and took them out of the prison swearing at their religion and pulling the priest with his beard. This party was taken near the village of Aloka and slaughtered there.

On Saturday, August 12th, a fourth party of eight Assyrians were brought in. The soldiers with blue uniform took these eight and the other seven who had remained from the previous party together with another priest named Qasha Shmiwal in the armoured cars outside Dohuk and massacred them.

On Sunday, August 13th, a police inspector came into the prison in the morning and informed us who were still in the prison to get ready for death as it was our turn now. About evening, whilst we were trembling and awaiting our death, we saw no soldiers with uniform of blue coming to take us away. On Monday a priest named Qasha Etnayil was brought to us; then we thought our death had been delayed only because there had been no priest to accompany us to death the previous day, and it was so. But on that day a Minister came from Raabdad and he stopped

further massacre. About 6 p.m. the slaughtering party came to take us. The Qaimaqam told them the massacre has now been stopped.

We remained in Dohuk until Wednesday, August 16th, and on Thursday we were sent to Mosul, where we were released by Mutasarrif. Qasna Ithnayil was detained in Dohuk and I afterwards understood that he was compelled by tortures to write a letter to Yagu Ismail telling him of the ill-treatment of the Assyrians who were suffering at the hands of the Government, and that when he had written this document it had been produced as an evidence as treachery against the Government, and he was arrested and sent to Mosul. What has since happened to him I do not know, as I left Mosul and came to Baghdad.

When I was proceeding from Dohuk to Mosul, on Thursday, August 17th, I saw the bodies of three of the persons mentioned by me above. The first party of the three which I saw were lying outside the Dohuk gardens, about ten yards from the road, the second, near the bridge of Aloka by the stream side on the right of the bridge, whilst the dead bodies of the third party had fallen at a spot between the village of Aloka and Faidi, ten yards from the road.

F.

ATTACK ON THE ASSYRIANS EMPLOYED BY THE IRAQ PETROLEUM COMPANY, BAIJI.

On the evening of August 9th, 1933, the Arab employees of the Iraq Petroleum Co. attacked the Assyrians and used chairs and sticks. Six Assyrians were wounded and the remainder ran away. The police intervened and arrested two Arabs and three Assyrian wounded. They were taken to the court at Telkrit (in the Baghdad liwa), when the Arabs were acquitted and an Assyrian sentenced to ten days' imprisonment.

The following day it was strongly rumoured that a second attack by armed Arabs would follow, as their instructions were that they should leave no Assyrian alive. The Iraq Petroleum Co. was compelled to collect all the Assyrians in one place for protection and brought also to this place the Assyrians employed at point K.2, a distance of five miles from Baiji. The number of Assyrians thus collected was some 150.

Rumours of impending attacks by Arabs became rife. There was no attack on August 10th, but on the 11th news received indicated that the Arabs in the employ of the Iraq Petroleum Co. themselves would carry out the attack. The Assyrians who were not prepared for such an eventuality ran to the British bungalows for protection. It should be remembered that there was a number of policemen and guards of the Iraq Petroleum Co. for protection purposes, but as soon as the lights were out these deserted their posts and went away. Simultaneously with this the Assyrians were attacked; fourteen were wounded and one was killed. An Arab employee of the Iraq Petroleum Co. made a demand that the body of the Assyrian who was killed should be burnt, but the British did not agree.

The rumours that the Arab tribesmen would also attack did not die away. Twenty Arab horsemen demonstrated the following day before the camp of the company, and before the British officers.

After the attack of August 11th, 1933, and at the request of the Iraq Petroleum Co., forty policemen and two machine-guns were sent for purposes of protection.

On August 13th, the rumours of the impending attack died away but the Arab employees went on strike. They demanded the dismissal of all the Assyrian employees. Those who went on strike were about 200. They were joined by 200 Arab tribesmen. On the evening of that day, the Arab employees carrying Iraqi flags went to attack the camp. The police intervened. The ringleader was summoned and, as the British officer would not consent to the contemplated attack, the latter was insulted by the ringleader. The strikers then returned to the station and on their way back they burnt down a car belonging to the Iraq Petroleum Co.

At 9 in the evening, the Assistant Commandant of Police, with a car loaded with a machine-gun, proceeded to the station and asked the strikers to be dispersed. This they refused to do. An enthusiastic—but excessively enthusiastic—Arab rose and said: "The religion that dominates is that of Mohammed and death means nothing to us." The strikers thereupon attacked the police officer, who responded, with the result that two Arabs were wounded and one was killed.

On the 14th, the Iraq Petroleum Co. despatched its aeroplanes to Baghdad and returned to Baiji carrying the Mutasarrif and the Commandant of Police, Baghdad. These interviewed the strikers, with the result that all the Assyrian employees were discharged with the exception of a few Assyrian clerks.

A Chaldean (Catholic) was also wounded during these disturbances.

C.573.1933.I.

II. OBSERVATIONS OF THE IRAQI GOVERNMENT.

1. The Iraqi Government has made careful enquiries into the allegations. The facts are that three Assyrians met violent deaths in the recently disturbed area during the period August 20th to September 3rd, 1933.

2. Kasha Tama and his wife unwisely slept in a garden outside the village at Mayarki (Dohuk qadha) and were killed by unknown assailants on or about the night of September 1st.

3. One man of the Tkhuma tribe was killed in the Amadiya qadha about the same date while resisting the police (see paragraph 6 below).

4. In addition to the above, three shepherds were killed near Chaliki on September 1st by Qushuri tribesmen from across the Turkish frontier in revenge for the murder of their chief, Maho Majull, by Assyrians of Chaliki last year.

NOTE.

5. A written petition dated September 24th¹ has since been received from the Mar Shimun giving the names of the twenty-eight persons alleged to have been killed between August 20th and September 3rd. Kasha Tama and his wife appear as Nos. 27 and 28. The list presumably includes the names of the other four. If the other names are those of persons who in fact lost their lives, it must presumably have been during the disturbances before order had been completely restored.

6. Latest telegrams report from Amadiya that, while the great majority of Assyrian village headmen are entirely satisfied with the steps taken by the Administration, and that the pastoral Ashuri are coming south to their normal winter grazing-grounds under special police protection, such unrest as does exist is directly traceable to the propaganda of the Mar Shimun and his close adherents, who are determined to prolong the state of tension and nervousness. Guarantees of good behaviour have been taken from prominent Kurds and also from Assyrian headmen whose behaviour has been provocative.