

Communicated to
the Council.

LEAGUE OF NATIONS.

C.556.1933.I.

Geneva, October 3rd, 1933.

PROTECTION OF MINORITIES IN IRAQ.

Supplementary petition of the Mar Shimun, "Catholicos"
Patriarch of the Assyrians, concerning the situation of
the Assyrian Minority in Iraq.

(See documents C.504, 519, 535 and 545.1933.I.)

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 annexes, 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 its observations. The
Secretary-General will not fail to forward to the Council any
observations that Government may present thereon.

September 24th, 1933.

To the Secretary-General.

Excellency,

In confirmation of my telegram dated 16th September 1933* which ran as follows:-

"Twenty eight more known Assyrians including women massacred between twentieth August and third September. Large number individual murders continue. Detailed report follows"

In confirmation of the above statement, 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 the 11th and 14th August, 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 Iraq 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, Rebi Armuta. 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.**

(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 Dankha. 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 Tikrit and still enjoys a certain amount of influence in that district. The Arab killed by the police is ~~son~~ ^{son} 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".

** See C.519.1933.I. (Note by the Secretary-General).

If the contents of the statement regarding the Beiji 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.

I have the honour to be,
Excellency,
Your obedient servant,

(signed) Eshai SHIMUN

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

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

<u>District</u>	<u>Name of person killed.</u>
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. Benjamin 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
	26. Bili wife of Dinkah Hormizd
Dohuk	27. Qasha Toma (priest)*
	28. Wife of Qasha Toma* (No. 27 above).

Killed on 3/9/33.

B.

Statement made by Victoria Yokhannan, a young girl of 12 years of age of the tribe of Diz.

On the 13th August, I was in the village of Badi, district of Dohuk. On that day we saw about 40 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 4 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 would embrace Mohammadinism. 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 Mohammadan religion and the way of prayers in the Mosque and also in the Chaikhana of the village.

The policemen remained in the village for 5 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 day time. I remained 5 days in Badi and on the 6th 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 the 11th August, 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 5 policemen and I saw them passing towards Qishla (Government House). Five minutes later I heard 3 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 (12/8), 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 policeman, 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 gun shot 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 gun shots 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 3 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 Iraq 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 the 8th August 1933 as I remember, a strong party of the Iraq 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 Iraq 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 Kharabkuli. 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. Eye-witnesses say that they had seen the dead bodies of all 3 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 2 men of the Albag tribe and 1 of Nodiz tribe (The Albag 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 say 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 Iraq army arrived from Zakho direction. Now the fear for life and panic ruled every body. 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 Iraq 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 82 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 every one 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 Irsehis, 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 the 12th August, another column of the Iraq 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 Yaman 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 11th August but the number was in hundreds including men, women and children. I know 12 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 the 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,

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

