

ALESTINE BOOKS – No. 24

ISRAEL AND HUMAN RIGHTS

By

Ibrahīm ^{al -} Al-Abid



PALESTINE LIBERATION ORGANIZATION
RESEARCH CENTER

ISRAEL AND HUMAN RIGHTS

PALESTINE BOOKS – No. 24

ISRAEL AND HUMAN RIGHTS

By

Ibrahim Al-Abid

Palestine Liberation Organization

Research Center

Beirut — Lebanon

November 1969

CONTENTS

| | |
|--|-----|
| FOREWORD | 7 |
| INTRODUCTION | 9 |
| PART ONE: TORTURE AND MALTREATMENT | 11 |
| I Texts of Relevant Articles | 11 |
| II Contraventions | 16 |
| PART TWO: TERRORISM, INTIMIDATION AND SUMMARY ARRESTS | 79 |
| I Texts of Relevant Articles | 79 |
| II Contraventions | 80 |
| PART THREE: FORCIBLE TRANSFER AND MASS DEPOR- TATION | 95 |
| I Texts of Relevant Articles | 95 |
| II Contraventions | 95 |
| PART FOUR: ATTACKS ON HOSPITALS AND RED CROSS EMPLOYEES | 117 |
| I Texts of Relevant Articles | 117 |
| II Contraventions | 118 |
| PART FIVE: DESTRUCTION OF PROPERTY, CONFISCATION AND CHANGE OF STATUS | 121 |
| I Texts of Relevant Articles | 121 |
| II Contraventions | 122 |

| | |
|--|------------|
| PART SIX: CHANGES OF SCHOOL CURRICULA | 143 |
| I Texts of Relevant Articles | 143 |
| II Contraventions | 143 |
| PART SEVEN: VIOLATION IN HOLY AND ARCHAEOLOGICAL PLACES | 149 |
| I Texts of Relevant Articles | 149 |
| II Contraventions | 149 |
| Appendix 1: UN Resolution on Humanitarian Assistance (2252 [ES-V]) | 161 |
| Appendix 2: Security Council Resolution 237 (1967) | 164 |
| Appendix 3: UN Resolution on Palestine Refugees (A/RES/2341 [XXI]) | 165 |
| Appendix 4: Respect for and Implementation of Human Rights in Occupied Territories (International Conference on Human Rights) | 168 |
| Appendix 5: Commission on Human Rights sets up Special Working Group to investigate Human Rights Violations in Occupied Areas in Middle East | 171 |

FOREWORD

Officials of the Palestine Liberation Organization, the Arab League, and a number of affiliated agencies have asked the Research Center of the Palestine Liberation Organization to prepare a special study on Israeli violations of Human Rights in occupied territories in the last two years—i.e. since the Israeli aggression on the Arab countries on June 5, 1967.

This study, prepared by Ibrahim Al-Abid within the short period granted to the Center, includes reports, testimonies, impressions, and studies on conditions in occupied territories since the June war. They offer ample proof of Israel's violations of the Universal Declaration of Human Rights, the Geneva Conventions, UNESCO resolutions pertaining to archaeological and educational centers, and resolutions of the United Nations General Assembly and the Security Council concerning the safety and rights of civilians in occupied areas.

The author of this study does not tackle the conditions of Arabs living in areas occupied since 1948 as this subject has been dealt with in depth in a work by a well-known Arab author and published by the Research Center in both Arabic and French. The book has also been translated into Hebrew and English and work is going on now to translate it into Swedish and Dutch.

The author of this study concentrates on expounding facts, through testimonies and eye-witness reports, without any comment, leaving it to the reader to make his own deductions.

The information included in this study was primarily derived from sources available at the Research Center library, including files, documents, and clippings. Some sources were acquired, however, from other institutes and centers, including the Department for Affairs of Occupied Areas at the Palestine Liberation Organization in Amman, the Institute for Palestine Studies in Beirut, the Arab League Office in Cairo, the Society for the Liberation of Jerusalem, the Red Cross and Red Crescent Societies in Amman, and the Arab Women's Information Committee in Beirut.

Anis Sayegh
Director, Research Center

INTRODUCTION

This study was submitted to the six-man committee of experts, which was formed by the Human Rights Commission to investigate the conditions of the Arab civilians in the occupied territories in accordance with the terms of the Fourth Geneva Convention of 12th August 1949.

The Research Center felt the necessity of reprinting an abridged version of this study. The original text is available (both in English and Arabic) in the Research Center Library.

The author does not attempt to comment on the cases that are presented in the file and leaves it to the reader to see the flagrant Israeli contraventions not only of the Fourth Geneva Convention but also of the Universal Declaration of Human Rights, the International Convention for the Provention and Punishment of Genocide, the U.N. Covenant of Civil and Political Freedom, the London Charter of 1945, the Hague Agreement of 1907, and the Third Geneva Convention. The method that is followed in this study is as follows: relevant articles from the 'afore-mentioned agreements are cited at the beginning of each part, then there is an exposition of selected cases, evidence and reports that indicate Israeli violations of these articles. Several points remain to be mentioned:

1. In our discussion of Israeli violations of Human Rights, we do not forget or minimize the basic fault and crime committed against the Palestinian Arab People since 1948, namely, depriving the Palestinian Arabs of their basic human and natural rights of self-determination in their national homeland, Palestine.

2. This file is confined to the conditions of the Arabs in the newly occupied territories. Another study has been published in Arabic and French by the Research Center about the Arabs in the occupied territories since 1948. The study, *The Arabs in Israel*, was written by a Palestinian Arab lawyer, Sabri Jiryis, who is living in occupied Palestine.

3. No matter what improvements occur in the conditions of the Arabs in the occupied territories, a basic fact persists i.e. "a good government is not a substitute for self-government" as the late Mr. Nehru said.

4. Israel usually justifies its actions, which are considered to be in contravention of the Fourth Geneva Conventions, by saying that these actions have been committed "for security reasons." Although there are certain reservations in the Geneva Conventions giving the occupying State the right to certain actions out of pure military necessity, Article 147 of the Fourth Geneva Convention confines this area of discretion by considering the following acts as a grave breach of the terms of the Fourth Geneva Convention:

"Grave breaches to which the preceding Article relates shall be those involving any of the following acts, if committed against persons or property protected by the present Convention: wilful killing, torture or inhuman treatment, including biological experiments, wilfully causing great suffering or serious injury to body or health, unlawful deportation or transfer or unlawful confinement of a protected person, compelling a protected person to serve in the forces of a hostile Power, or wilfully depriving a protected person of the rights of fair and regular trial prescribed in the present Convention, taking of hostages and extensive destruction and appropriation of property, not justified by military necessity and carried out unlawfully and wantonly."

Anyway, the blowing up of houses in order to provide a parking square in front of the western wall cannot be considered as being done for reasons of security. The settlement of Israeli citizens in the newly occupied territories is a simple and flagrant violation of the terms of the Convention. Mass arrests, acts of intimidation and mass graves are prohibited regardless of the motive. The prevention of the refugees from going back to their homes is also an unqualified breach of the Convention.

The cases that are presented here constitute, as I said, only samples of Israeli behaviour in the occupied Arab territories. Nevertheless, these samples are, in themselves, an ample proof of the Israeli disregard for all conventions and agreements related to human rights.

Ibrahim Al-Abid

PART ONE
TORTURE AND MALTREATMENT

I
TEXTS OF RELEVANT ARTICLES

“No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.”

Universal Declaration of Human
Rights, Article 5

“In the case of armed conflict not of an international character occurring in the territory of one of the High Contracting Parties, each Party to the conflict shall be bound to apply, as a minimum, the following provisions:

- 1) Persons taking no active part in the hostilities, including members of armed forces who have laid down their arms and those placed hors de combat by sickness, wounds, detention, or any other cause, shall in all circumstances be treated humanely, without any adverse distinction founded on race, colour, religion or faith, sex, birth or wealth, or any other similar criteria.

To this end, the following acts are and shall remain prohibited at any time and in any place whatsoever with respect to the above-mentioned persons:

- (a) violence to life and person, in particular murder of all kinds, mutilation, cruel treatment and torture;
- (b) taking of hostages;
- (c) outrages upon personal dignity, in particular, humiliating and degrading treatment;
- (d) the passing of sentences and the carrying out of executions without previous judgment pronounced by a regularly consti-

tuted court affording all the judicial guarantees which are recognised as indispensable by civilized peoples.”

Third Geneva Convention,
Article 3.

“No physical or moral coercion shall be exercised against protected persons, in particular to obtain information from them or from third parties.”

Fourth Geneva Convention,
Article 31.

“The High Contracting Parties specifically agree that each of them is prohibited from taking any measure of such a character as to cause the physical suffering or extermination of protected persons in their hands.”

Fourth Geneva Convention,
Article 32.

“Genocide means any of the following acts committed with intent to destroy in whole or in part, a national, ethnical, racial or religious group:

- (a) killing members of the group;
- (b) causing serious bodily or mental harm to members of the group;
- (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) forcibly transferring children of the group to another group.”

The Universal Declaration of
Human Rights;

The Convention of the Prevention
and the Punishment of the Crime
of Genocide.

Article 3.

“Persons committing genocide, or conspiring or inciting to commit genocide . . . shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.”

The Convention on the Prevention
and the Punishment of the Crime
of Genocide.

Article 4.

“No physical or mental torture, nor any other form of coercion may be inflicted on prisoners of war to secure from them information of any kind whatever. Prisoners of war who refuse to answer may not be threatened, insulted, or exposed to any unpleasant or disadvantageous treatment of any kind.”

Third Geneva Convention,
Article 17.

“A. Prisoners of war, in the sense of the present Convention, are persons belonging to one of the following categories, who have fallen into the power of the enemy:

- 1) Members of the armed forces of a Party to the Conflict as well as members of militias or volunteer corps forming part of such armed forces.
- 2) Members of other militias and members of other volunteer corps, including those of organized resistance movements, belonging to a Party to the conflict and operating in or outside their own territory, even if this territory is occupied, provided that such militias or volunteer corps, including such organized resistance movements, fulfil the following conditions:
 - (a) that of being commanded by a person responsible for his subordinates;
 - (b) that of having a fixed distinctive sign recognizable at a distance;
 - (c) that of carrying arms openly;

(d) that of conducting their operations in accordance with the laws and customs of war.”

Third Geneva Convention,
Article 4.

“Prisoners of war must at all times be humanely treated. Any unlawful act or omission by the Detaining Power causing death or seriously endangering the health of a prisoner of war in its custody is prohibited and will be regarded as a serious breach of the Present Convention.”

Third Geneva Convention,
Article 13.

“Women shall be especially protected against any attack on their honour, in particular against rape, enforced prostitution, or any form of indecent assault.”

Fourth Geneva Convention,
Article 27.

“Every internee shall be allowed to receive visitors, especially near relatives, at regular intervals and as frequently as possible.”

“As far as is possible, internees shall be permitted to visit their homes in urgent cases, particularly in cases of death or serious illness of relatives.”

Fourth Geneva Convention,
Article 116.

“The Detaining Power is bound to take all necessary and possible measures to ensure that protected persons shall, from the outset of their internment, be accommodated in buildings or quarters which afford every possible safeguard as regards hygiene and health, and provide efficient protection against the rigours of the climate and the effects of the war. In no case shall permanent places of internment be situated in unhealthy areas or in districts the climate of which is injurious to the internees. In all cases where the district, in which a protected person is temporarily interned, is an un-

healthy area or has a climate which is harmful to his health, he shall be removed to a more suitable place of internment as rapidly as circumstances permit.”

“The premises shall be fully protected from dampness, adequately heated and lighted, in particular between dusk and lights out. The sleeping quarters shall be sufficiently spacious and well ventilated, and the internees shall have suitable bedding and sufficient blankets, account being taken of the climate, and the age, sex, and state of health of the internees.”

“Internees shall have for their use, day and night, sanitary conveniences which conform to the rules of hygiene, and are constantly maintained in a state of cleanliness. They shall be provided with sufficient water and soap for their daily personal toilet and for washing their personal laundry.”

Fourth Geneva Convention,
Article 85.

“Prisoners of war shall be quartered under conditions as favourable as those for the forces of the Detaining Power who are billeted in the same area.”

Third Geneva Convention,
Article 25.

“The basic daily food rations shall be sufficient in quantity, quality and variety to keep prisoners of war in good health and to prevent loss of weight or the development of nutritional deficiencies.”

Third Geneva Convention,
Article 26.

“Clothing, underwear and footwear shall be supplied to prisoners of war in sufficient quantities by the Detaining Power . . .”

Third Geneva Convention,
Article 27.

II

CONTRAVENTIONS

Selected Cases of Torture and Maltreatment in Israeli Prisons*:

- 1) *Testimony of Abdul Rahman Jumai'an on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities.*

Name of deponent: Abdul Rahman Hamdan Musleh Jumai'an

Age: 20

Occupation: Student

Place left by deponent: Jabalia

Date of leaving: 19/3/68

Was he already a refugee? Yes, refugee from Rubin

Movable and immovable property abandoned: Cash amounting to about 50 Egyptian pounds

Names and ages of members of family who were forced to leave:

| <u>Name</u> | <u>Age</u> | <u>Relationship</u> |
|------------------------|------------|---------------------|
| Hamdan Musleh Jumai'an | 53 | Father |
| Aliyaa Saleh Jumai'an | 50 | Mother |
| Musleh Hamdan Jumai'an | 23 | Brother |

Place of incident: Jabalia

Date of incident: 3/6/1967

Present address of deponent: Jerash New Camp — Tent No. 267

Date of deposition: 19/4/68

Details of incident:

On the morning of 8/6/1967 I was in Jabalia Camp when an Israeli patrol came up the street that passes by our home. They told me that I had

*Nos. 1-10 are from a study entitled *The Treatment of Arab Civilians in the Occupied Territories*, issued by the Institute of Palestine Studies, Beirut. The statements were taken by a field research team in the presence of Red Cross representatives. The Original Statements are in the Institute's archives.

Depositions Nos. 11-22 are taken from a pamphlet issued by the Palestinian Red Cross Society, 1969. The original depositions are in the society's archives in Amman.

to go with them, and took me off in a half-track armoured vehicle, and put me in Gaza prison. There they tortured me in all sorts of ways; they even put a piece of cotton wool soaked in nitric acid on my lip; the pain was so great that I screamed, and my lower lip was eaten away. After that they beat me. I did not know why, but I am glad to say I told them nothing. They asked me if I knew of any officers or arms concealed in the neighbourhood. I told them that I knew nothing of that kind. So they threw me in a dog kennel, where the dogs attacked me with their teeth and claws until I lost consciousness. After being tortured for some time I was released from prison and some time later 11/3/1967, I was forced to leave for the East Bank.

2) *Testimony of Zaki al-Ghuraiyeb on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities*

Name of deponent: Zaki Muhammad Ahmad al-Ghuraiyeb

Age: 24

Occupation: Former industrial teacher

Place left by deponent: Rafah

Date of leaving: 3/8/1967

Was he already a refugee? Yes, a former refugee from the village of Yasud.

Movable and immovable property abandoned: Industrial books and about 150 Egyptian Pounds; furniture including Phillips recorder and Luxo transistor; Omega watch.

Names and ages of members of family forced to leave:

| <u>Name</u> | <u>Age</u> | <u>Relationship</u> |
|----------------------------------|------------|---------------------|
| Fawzia Ibrahim Abu-Hamda | 24 | Wife |
| Majdi Zaki Muhammad al-Ghuraiyeb | 5 | Son |
| Sana Zaki Muhammad al-Ghuraiyeb | 3 | Daughter |
| Samar Zaki al-Ghuraiyeb | 1½ | Daughter |

Place of Incident: Rafah Refugee Camp

Date of Incident: 19/6/1967

Present Address of deponent: Jerash New Camp — Tent No. 691

Date of deposition: 13/4/1968

Details of incident:

On 19/6/1967 an armed Israeli patrol raided our home in Rafah camp, near the UNRWA distribution store and started to search the house. I was in my room. An Israeli intelligence officer called Albert came into my room and said: "You are a saboteur." I answered: "No, I am a teacher in the UNRWA industrial school." He then told me I was a liar. In the meantime, one of the soldiers took me in and searched me and my room. They took away my industrial textbooks, worth about \$250; they were all by Robert Smith of Ohio University, cash to the value of about 150 Egyptian pounds, a Phillips stereo tape recorder, an Omega watch and a Swedish "Luxo" transistor. Then one of the soldiers handcuffed me, took me out of the house and put me on the bonnet of a jeep on which a 16 mm gun was mounted and he said to me: "Put your hands up." I did as he told me. On the way to the headquarters of the Military Governor of Rafah, all the people living in the neighbouring houses near the street saw me being taken away handcuffed and with a gun in my back. When we arrived, an Israeli soldier said to me: "Get down, you donkey." When I got down from the bonnet, he gave me a push, so that I fell on my face on the asphalt, with blood streaming from my right leg. He then took me to an officer, and at the door of the room there were three soldiers who tried out their muscles on me, punching me savagely as if I were a training sandbag until I fell unconscious. When I came to, one of the soldiers brought me a glass of water and told me to drink it. I drank it, as I was very thirsty, but the water was dirty; it tasted bitter and had a disgusting smell. He told me to drink the whole glass, so I did, dirt and all. Then he took me in to the military intelligence officer.

In reply to his questions I told him my name and age, and that I was a teacher in the industrial school. I don't know what happened to me after that, as a soldier started beating me on the head with the butt of his rifle, and took me and put me in a pool of water in which there was an electric terminal. As soon as I was put into the water, I was thrown out by the electric shock, and fell on my nose, which started bleeding. Then the intelligence officer called Albert arrived, and said: "You must help us; and show us where to find the commandos." I replied that I did not know anything of this kind, as I was a teacher in the industrial school. But he said: "You are a—,an officer in the Liberation Army and a trainer in sabotage." I told him that I knew nothing of such things, but he did not believe me,

and started threatening to beat me to death. But I did not respond to his threats, for I had absolutely no connection with the groups he accused me of belonging to.

He then gave an order to one of the soldiers in Hebrew, so that I did not know what he was saying, and the soldier took me and put me in the jeep and said: "We are going to take you home." This was at about 5 p.m. on 19/6/1967. When I got home I could not stand, and I told my mother I wanted to lie down, so she made my bed for me, and I went to sleep. At about 1 a.m. on 20/6/1967, while I was asleep, there was a knock at the door, and a voice shouted: "Open up." I got up and went to the door, and asked who was there. A soldier's voice answered. So I opened the door, and a soldier came in; I was in my pyjamas. He asked me my name, and when I told him, he said that I had to go to the Governor. I told him that I had been there the day before, whereupon he said: "Shut up; you belong to *Fateh*; get along out." I said: "Please will you let me get dressed?" But he wouldn't let me. He put me on the floor of a half-track armoured car and drove me off to somewhere outside Rafah. Eventually we arrived at Gaza Central Prison, where he made me get out and said: "Today you are the guest of the prison; we must give you a proper reception." He led me into the prison, and put me straight away in the execution shed. There I was told that I had been condemned to death without trial, and when I asked why I was told that I knew some commandos, and if I did not tell where they were I should be killed. I told them that I knew nothing, but I was left to sleep on the floor, without mattress or cover.

When I tried to get up the next day, I found that I could not stand, because they had beaten me with iron bars and other things. A soldier came in with a loaf of bread and an onion, and told me to have my breakfast, so I ate the food. When he asked me if I wanted tea, I did not answer. Then he came into the shed, hit me with his rifle and fired shots between my legs, and told me to get out.

Outside, I saw that they had put several chairs in a ring, with a soldier standing on each. They made me run round the ring and as I did so each of them hit me on the back, arms, head and neck with an iron rod, until I lost consciousness.

Some days after this incident I received treatment in the Shifa Hospital in Gaza, but I lost my memory for some time. They then took me to a hospital near a village called Daimona, where I was treated.

After that I was taken to Ramlah Prison, where I met some young men from the Gaza Strip and from the Arab countries which have a common frontier with Israel. Here they employed the most modern methods of torture; they even applied red hot irons to our bodies—there are still marks on my right arm—they beat us with 1½ inch iron tubes. There was no medical treatment, and everything was filthy—there was an abominable smell in the cells. These measured two metres by two metres, and accommodated about eight men, who had to eat and sleep in them.

I was detained for a long time—I don't know how long I was in prison and hospital, and eventually they took us to Nablus Prison, where we were kept for some time. While I was there my friend Abdul Rahman Abu Armala was tortured to death by a soldier called David from a kibbutz near Beersheba.

After this the Military Governor of Jericho instructed the Nablus Prison Governor to transfer all the "donkeys of prisoners" to Jericho Prison.

Two days later we were taken in a military convey, under heavy guard, to Jericho Prison. When we arrived in Jericho, all the guards started firing over the trucks we were in. Our reception in Jericho Prison was incredible; they made spears of 15 millimeters rods and stabbed us in the chest, killing four of us.

On 2/8/1967 they took away about 30 young men and did not bring them back. The next day they took me and about 50 others to the King Husain Bridge. They told me to sign a paper, and when I asked why, they answered: "Because you're going to the East Bank." I said that I didn't want to leave my country, but was told that I must go to Jordan. Then they hit me savagely, until I was weak with exhaustion. They made me stand on my feet, but I could not; I fell down on the ground. I was terribly weak and exhausted because I had not had a proper meal all the time I was detained, and no decent water to drink. Then they told us to be off, one by one. So we started crossing into Jordan, one by one, and when we were on the bridge, the soldiers started firing at us. So we ran to the other side, where I fell in a faint. When I came to I was told by a security man that I was in Jordan, and I thanked God that I had arrived in an Arab country.

When I arrived in Amman I prayed God for vengeance for the men who had been killed for no reason. This is how I came to the East Bank,

under compulsion, not of my own free will. I am now a refugee living in a tent in the camp for refugees from Gaza in Jerash.

Signed: Zaki Muhammad Ahmad al-Ghuraiyeb.

(Because of the deponent's serious nervous condition, his brother Fathi helped him to make his deposition).

I observed that the deponent was still suffering from the effects of torture; in particular, he had lost the power to concentrate and lost his nerve.

I also learned that he had been forced to work digging graves in Sinai for about a month and a half. He and the other workers were put in empty trucks in front of the train in case there should be mines on the line.

3) *Testimony of Alayan Al-Ajari on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities*

Name of Deponent: Alayan Ahmad Darwish Al-Ajari

Age: 23

Occupation: Policeman

Place left by deponent: Gaza

Date of leaving: 6/8/1967

Was he already a refugee? Yes, refugee from Beersheba

Movable and immovable property abandoned: A Jovial watch, a gold ring and 40 Jordanian Dinars

Names and ages of members of his family who were forced to leave:

| <u>Name</u> | <u>Age</u> | <u>Relationship</u> |
|---------------------------|------------|---------------------|
| Muhammad Darwish Al-Ajari | 5 | Brother |
| Sa'diya Ahmad Al-Ajari | 15 | Sister |
| Su'ad Ahmad Al-Ajari | 12 | Sister |
| Afaf Ahmad Al-Ajari | 9 | Sister |
| Siham Rizk | 22 | Wife |
| Zdki Alayan Al-Ajari | 4 | Daughter |
| Ibtissam Alayan Al-Ajari | 7 | Sister |

Place of incident: Gaza

Date of incident: 15/7/1967

Date of deposition: 19/4/1968

Details of incident:

On 14/7/1967 I was in our home near Al-Nasr City in Gaza and during the night an Israeli army patrol came to the house and told my father to produce me. The soldier was arguing with my father and did not wait for me to come, but broke into my room and said: "Come along now, Alayan, out you get." I went out at once, and they took me to the headquarters of the Military Governor in Gaza. When we arrived, they started interrogating me for the benefit of their intelligence. They asked me a number of questions such as where arms and soldiers were to be found. I told them that I was a policeman in the public security, and I did not know anything about any one else. But they did not believe me and started torturing me, beating me with iron bars, sticks and tubes, with the result that I lost my memory for some days.

After a period of detention in Gaza I was transferred to Jericho Prison, where I was again tortured and beaten for some time. My food there consisted of a little bread, onions and salt.

On 6/8/1967 they took us to the King Husain Bridge. This is how I came to be a refugee in the East Bank—against my will.

4) *Testimony of Bakr al-Sa'idi on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities*

Name of Deponent: Bakr Khalid al-Sa'idi

Age: 24

Occupation: Student

Place left by deponent: Jabalia Camp

Date of leaving: 7/9/1967

Was he already a refugee? Yes

Movable and immovable property abandoned: clothes, watch, Parker Pen, LE 25 and Persol eye-glasses

Place of incident: Shanwa

Date of incident: 27/7/1967

Present address of deponent: Jerash Camp for Refugees from Gaza

Date of deposition: 12/4/1968

Details of incident:

On 27/7/1967 when I was on my way back from Gaza to Jabalia Camp, where I live, there was an Israeli inspection post on the road. The bus stopped, and an armed soldier got in and started looking at all the passengers. He told me and two others to get out, which we did. Then he asked us for our identity cards. We said: "Here they are, sir." He then asked us why we had gone to Gaza Town, and we said that we were students and wanted to contact our schools about enrolling. The soldier said: "It's all lies; you are commandos." We told him that we had all our identity cards and school certificates with us, but he replied: "No, you're all liars; take them to prison."

They took us in a truck to a place we didn't know, and three days later we asked a man who was with us where we were. He told us that we were in a prison near Beersheba. Then we said: "We are very hungry, sir." He answered: "Right, I'll soon bring you some food." He then left us and came back a few moments later holding a piece of tubing about a metre and a half long and five centimetres thick. He said: "Come and eat one at a time," beating us one after the other, although we were bound hand and foot, until we became unconscious.

More than two and a half hours later we began to come to and found that we were in Beersheba Hospital.

After that we were taken back to the prison, and the real torture began. We were beaten and tortured in all sorts of ways, with the result that my friend died on 27/8/1967—about a month after we were arrested. When he died, I said to the guard: "Sir, my friend is dead." He answered: "You're all going to die like him soon."

After that another friend and I tried to escape, but did not succeed. Two days after my friend died they took my other friend and shot him; the sound of the shots could be heard all over the prison. After that I started to wonder what was going to happen to me and what I should do.

A few days later I was transferred to Jericho Prison, bound hand and foot and with my eyes covered. When the half-track vehicle arrived at the prison, they made me get out and put me in a cell full of water and smelling horrible. There was already a man in the cell, who asked me where I came from, and I told him I came from Gaza. He said: "I do too." When I asked

him how long he had been there he said: "A long time; I don't know how long, because I never see the sun."

On 7/9/1967 they took us out of the prison and took us to the King Husain Bridge, where we were forced to sign a paper. They beat us and told us to get out and go over to the East Bank. They shot at us and we crossed to the East Bank as quickly as we could go. As soon as I got over the bridge I fainted, and did not regain consciousness for some time, when I saw a security policeman standing over me. When I saw him I thought that my time had come, for I hadn't realised that I was in Arab territory. So I said: "Don't kill me, sir." He said: "Don't be frightened, I'm an Arab like you." Then I really came to life again, and he took me with him to a place in the East Bank and took down my name. Now I'm living in the East Bank, in a refugee camp, after nearly a month of torture, beating and maltreatment by the occupation authorities.

5) *Testimony of Abdulatif Al-Buhaisi on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities*

Name of deponent: Abdulatif Ahmad al-Buhaisi

Age: 23

Occupation: Pupil-Teacher

Place left by deponent: Deir Al-Balah

Date of leaving: 7/12/1967

Was he already a refugee? Yes

Movable and immovable property abandoned: All my possessions comprising house furniture, clothing, money, etc.

Names and ages of members of his family who were forced to leave:

| <u>Name</u> | <u>Age</u> |
|----------------|------------|
| Amena Salah | 55 |
| Mahmud Ahmad | 18 |
| Muhammad Ahmad | 12 |
| Ismat | 9 |
| Issam | 8 |
| Nayfa | 22 |

Place of incident: Gaza

Date of incident: 15/8/1967

Present address of deponent: Jerash Camp — Tent No. 541

Date of deposition: 14/4/1968

Details of incident:

One day, it was 15 August 1967 to be exact, I was at Friday prayers when some soldiers of the Israeli occupation forces came into the mosque with a list of five names, including mine. They took us to the Deir al-Balah Police Station, where the brutal tortures they inflicted on us I can't describe—if I tell you that I was forced to strip and then thrown to the dogs and beaten with iron rods—that's only a few of the torments I suffered. After that we were forced to take what clothes we wanted, and they told me that I was going on a journey to the East Bank. I couldn't believe it; I thought they were making fun of me. But a soldier took me to my home and made me pack my case and go with him at once—after he had gone into my room and either burnt or looked at everything and beaten every one in the house. I lost a bookcase of school books, and a lot of other books—bound ones, an alarm clock, a radio, a tape recorder, five suits and note books and books used in the primary school where I was a teacher. Then the soldier took me away, after knocking down my mother and breaking her arm with his rifle butt.

I was taken to Gaza Prison, where they put me in a pool of freezing water, turned the dogs on me, and five times put a hangman's rope round my neck to make me betray the commandos in the Gaza Strip.

Three days later I was removed to Bethlehem Prison, in the West Bank, where I was kept for two days and tortured in ways I can't describe. Then I was taken to Nablus Prison, and was kept there for three months. I was shut up in a solitary confinement cell with a dog they called Liki. They used to order Liki to attack me to make me confess that I belonged to a commando group—it was no good my telling them that I was only a student teacher. While I was in the cell they gave me the sixth part of a loaf, half an onion and a little salt, and I was forced to drink tea into which Liki had urinated in my presence. Other forms of torture included beating; in the morning a soldier called Malla used to come into my cell with an iron bar with which he beat me, until one day a duty officer called Abu Harun came and said: "Let the donkey alone; he'll soon confess that he belongs

to Fateh." At noon, two heavily built soldiers came in and practised boxing on me, as if they were Cassius Clay, and left me more dead than alive, the only sign of life being my heart beats. An hour or two later I was roused by the noise of a key turning in the cell door, and a woman came in to force me to confess that I was an officer in the Palestine Liberation Army. She also beat me on the face and arms with a piece of iron she always carried. After that I was transferred to the main part of the prison, but the only thing that was better than the solitary confinement cell was that there was more space.

I cannot write any more details as the page is almost full, but I would like to say that when they put me in prison they took away my watch, a gold ring, all my clothes and 90 Egyptian pounds, and put me in Jericho Prison. Then they pushed me over the King Husain Bridge.

Signed: Abdulatif Ahmad
al-Buhaisi

Deposition taken by Ghazi al-Saudi

6) *Testimony of Husain Al-Assar on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities*

Name of Person Testifying: Husain Abdullah Husain Al-Assar

Age: 22

Occupation: Student

Place left by deponent: Al-Nusairat

Leaving: 5/11/1967

Was he already a refugee? Yes, a refugee from village of Julis

Movable and immovable properties abandoned: Seven Egyptian pounds and a ring

Place of incident: Al-Nusairat, Block C/5

Date of incident: 4/10/1967

Present address of deponent: Jerash New Camp — Tent No. 1033

Date of deposition: 19/4/1969

Details of incident:

I was at home on 4/10/1967 when an Israeli detachment, consisting of a half-track vehicle and a jeep carrying some soldiers, came and sur-

rounded the house. One of the soldiers knocked on the door, another opened it, and said to my brother: "Where is Husain?" It was 2 a.m. on 4/10/1967. My brother said that I was in my room. So the soldiers came into my room and took me to Al-Nusairat Prison and then to Deir al-Balah Prison. After torturing me by beating me with iron rods and sticks until I could not stand, an intelligence officer interrogated me. After asking me a lot of questions, he took me to a cell full of dirty water, and put me in it. There he hit me on the head until it bled, and on the leg, injuring me seriously—as you can see, I still can't walk properly and I still have the marks of the beating on my body, and there are scars on my wrists where the handcuffs cut into them.

I was in Deir al-Balah Prison for about ten days, after which I was released on bail. But a few days later I was arrested again and, after being tortured, taken back to Deir al-Balah Prison. A few days later I was transferred to Gaza Central Prison, and from there to Jericho Prison, where I met several men from the Gaza Strip. A friend of mine who was there told me that on 29/10/1967 the Israeli authorities had killed several Gaza men. When we asked one of the Israeli soldiers about them, he said: "Don't worry, they've been martyrs in Heaven for a long time now."

On 4/11/1967 the soldier said to us: "Tomorrow you are going to paradise too." That night my fellow-prisoners and I planned to escape. Our plan succeeded, and, having escaped from prison, we made for the East Bank. That is how I came to be a refugee in the East Bank.

7) *Testimony of Ali Al-Ajrami on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities*

Name of deponent: Ali Ahmad Al-Ajrami

Age: 21

Occupation: Student

Place left by deponent: Jabalia

Leaving: 31/1/1968

Was he already a refugee? Yes, a refugee from Al-Sabi village

Movable and immovable property abandoned: Cash amounting to 50 Egyptian pounds and a Jovial watch

Date of incident: 7/1/1968

Place of incident: Jabalia

Present address of deponent: Jerash New Camp — Tent No. 1221

Date of deposition: 19/4/1968

Details of incident:

On 7/1/1968 a patrol in a half-track vehicle drove up to our home and asked my brother where Ali was. When he told them that I was in my room, three Israeli soldiers wearing paratrooper's uniforms and red caps, and carrying guns, came into my room and told me to go with them. As soon as I got out, they made me lie on my face in their vehicle, and one of them started beating me on the back until I screamed. They took no notice, however, and beat me all the way to Gaza Central Prison. There the real torture began; they beat me with iron rods and sticks, and handcuffed me. Then an intelligence officer took me for interrogation. He asked me where the arms were hidden, and I told him that I had no arms, as I was a schoolboy, with no connection at all with the resistance forces. But he told me that I must produce the arms, or tell him the name of someone who possessed arms. I said that I did not know anything of this kind. But they said that I would be kept in prison and tortured until I talked and gave them information about the whereabouts of armed men.

After a period of imprisonment and torture they took me to Beersheba Prison, and then to Jericho Prison. During this operation they killed a friend of mine, my uncle Muhammad Mustafa Al-Ajrmi, aged 32. And they were not satisfied until they had also killed two more of my friends—Ayesh Muhammad Abu Lahya and Salim Salman Abu Lahya.

After these criminal actions they took us to the King Husain Bridge and made us cross over to the East Bank, without any clothes or shoes, and absolutely destitute. We are now in Jerash Camp. They forced us to leave; we came against our will. This is why I am now a refugee in the East Bank.

8) *Testimony of Auda Al-Arbid on the Treatment of Civilians in the Gaza Strip by the Occupation Authorities*

Name of deponent: Auda Sha'ban Ashur Al-Arbid

Age: 35

Occupation: Labourer

Place left by deponent: Gaza

Date of leaving: 14/4/1968

Was he already a refugee? Yes, refugee from Gaza

Movable and immovable property abandoned: Farm lands, four-room house and about five hundred Jordanian Dinars in cash

Names and ages of members of family who were forced to leave

| <u>Name</u> | <u>Age</u> | <u>Relationship</u> |
|---------------------------------------|------------|---------------------|
| Intisar Said al-Asdudi | 18 | Wife |
| Abdu Auda Sha'ban Ashur al-Arbid | 8 | Son |
| Zuhur Auda Sha'ban Ashur al-Arbid | 12 | Daughter |
| Wardeh Auda Sha'ban Ashur al-Arbid | One month | Daughter |

Place of incident: Gaza

Date of incident: 9/3/1968

Present address of deponent: Jerash New Camp

Date of deposition: 20/4/1968

Details of incident:

On 9/3/1968 when I returned home I found the house surrounded by Israeli soldiers. As I could not go in, I made my way to a neighbouring orange grove, where I waited until the troops surrounding my home and the neighbouring houses had withdrawn. When I got back home my wife told me that they were looking for me. I therefore tried to escape, but unfortunately I was arrested and brought to trial. During my trial I was interrogated by an intelligence officer who accused me of having assisted commandos. But unfortunately I had never taken part in such activities. They did not believe me and tortured me and forced me to tell lies. After terrible torture I was taken to Ramlah Prison, where they beat us with iron rods, and killed a friend of mine, Muhammad Abdullah Abu Nur in front of my eyes to make me confess. But I knew nothing that they wanted to know.

I was then put in Jericho Prison, where I was again cruelly tortured. Then we were taken to the King Husain Bridge and forced to sign blank

sheets of paper. They forced us to cross to the East Bank. There was no justification for their actions. That is why I came to the East Bank. My wife and children joined me later. I am a refugee against my will.

9) *Testimony of Muayyad Othman al-Bahsh, of Nablus, on the Treatment he received in Ramlah Prison*

26/5/1968

I, Muayyad Othman al-Bahsh of Nablus, pupil in the twelfth intermediate class in the Salahiya School in Nablus, and at present detained in Ramlah Central Prison, hereby make the following statement in the presence of Jamil Shalhub, lawyer, of Jaffa:

1) On 9/11/1967 I went of my own free will to the Nablus police to inquire why they were looking for me, and was detained on a charge of attempted murder. In the statement I made to the interrogating sergeant, I denied the charge. I was then taken to Nablus Prison, where I was put in a cell for 45 days, during which time I was submitted to lengthy interrogations by several interrogators, some belonging to the intelligence services, and others to the police. In the course of my interrogation I was accused of being a member of "Fateh" and of being in possession of arms. When I denied the charges they threatened to take me to prisons inside Israel to be tortured.

2) On 24/1/1968 my jailers carried out their threat and transferred me to a new prison in Sarafand Camp, where the soldiers concerned with interrogation put me in a cell measuring 50 centimetres by 50 centimetres. When they failed to extract the confession they wanted from me, the camp authorities tortured me. The following is a brief summary of the different varieties of torture that were inflicted on me:

a) I was hung by the hands from the ceiling of a room, then they bore down on my body. In between times I was cruelly beaten with a rubber whip on the body, and especially on the genitals, until I fainted.

b) They handcuffed my wrists and ankles, and in the intervals between floggings they made me run in a courtyard full of holes in the ground, so that I kept falling and hurting myself. They would then make me pick myself up and start running again, and so on and so on. This went on until I was bleeding all over.

- c) They attached electric wires to my body and head and gave me shocks.
- d) They poured urine over my head and body.
- e) Lighted cigarettes were applied to different parts of my body; the scars are still visible.
- f) They opened my legs and beat my penis until it ejaculated.

These are some of the tortures to which I was subjected by the interrogators and authorities in Sarafand Camp during my detention. On one occasion when I was hanging from the ceiling, as a result of my body being pulled downwards and of the blows I received, my left shoulder was broken. I screamed with pain and told the interrogators that my left shoulder was broken, but all they said was that they would break the right one too.

When the torture proved unsuccessful and I refused to admit the charges and confess to acts that I hadn't committed, I was returned to Nablus Prison, where I complained that my shoulder was broken. I was sent for an X-ray, which showed the fracture.

In Nablus also I was put into a cell and beaten, and the interrogators tried to extract from me the confessions they wanted that I belonged to "Fateh" and had murdered an Arab spy working for Israel. But I always answered that I was a schoolboy, and that I had no knowledge whatsoever of the charges brought against me, which were fabricated and did not contain a grain of truth.

My interrogators again threatened to send me back to Sarafand Camp for torture, and when I did not submit they carried out their threat, and sent me back to Sarafand on 5/3/1968. At Sarafand the interrogators repeated their questioning and their attempts to extract a confession from me, and when they failed repeated the forms of torture detailed above, but even more cruelly and severely. They hung me from the ceiling, and all my entreaties that they should not do so, as my shoulder was broken, were of no avail. On the contrary, the interrogator ordered me to be hung up until I died. This went on until my left arm was completely paralysed, and had no feeling at all. When the interrogators realised that my arm was paralysed from the fingers right up to the shoulder, they returned me to Nablus Prison. Before I left, however, they gave me a choice of signing a confession or

writing my approval for my father's house in Nablus to be blown up. I chose the latter.

On 9/3/1968 I was called to appear before an advisory committee on the release of detainees, but I was not allowed to appear, in spite of my entreaties to the interrogator, Mr. Fridi, that he would inform the committee that my arm was paralysed as a result of torture. But, as I have said, my request was not granted, and Mr. Fridi informed me that the committee had endorsed my administrative detention as I was accused of belonging to "Fateh."

Here I should like to mention that a member of the intelligence services in Nablus, Mr. Baruch, told me that I should never get out of prison until I confessed the truth. When I asked him what truth, he replied the fact that I belonged to "Fateh," that arms had been found in my possession, etc. I replied that this was not true, and that if he did not believe me I should have to stay in prison until the truth came out.

One day during my detention in Nablus Prison I was being taken for a medical examination, and at the prison entrance I saw my mother sitting in the square outside. I raised my hand to greet her. However when I was brought back and put in the cell, a warder submitted a report on me to the effect that I had insulted the Israeli government.

Also in Nablus the Deputy Governor of the prison, Mr. Victor sent for me and asked why I had refused a packet of cigarettes. My answer was they have given me a more valuable present than a packet of cigarettes—a paralysed arm. Then Mr. Victor lit a match, and applied it, burning to the palm of my hand. Of course, it did not hurt, but the scar is still visible.

In Nablus Prison, as in Sarafand Camp, they used me as an ashtray, stubbing out lighted cigarettes on my body. The scars of cigarette burns are still visible on my body, and especially on my paralysed arm.

One day at the end of March or the beginning of April 1968 the Governor of Nablus Prison sent for me and told me to write a letter to my father with my right hand, and assure him that my left arm was as strong as ever. Of course, this was a lie; I think the idea was to keep my father quiet and prevent him from continuing to exert pressure from outside and complaining of the torture that had been inflicted on me.

I complained twice to Red Cross representatives who visited Nablus Prison, but this did not help me; on the contrary, it only increased the malice of my goalers, who used to kick me in the stomach, insult me and threaten that they would see to it that I lost the other as well.

When I succeeded in seeing the Nablus Prison dresser, I told him of my plight, and without permission from the Governor he took me to the doctor. When the doctor saw that the whole of my arm was paralysed he ordered me to be transferred to Ramlah Central Prison hospital. I was transferred there on 15/5/1968.

On 19/5/1968 I was sent to the military hospital in Sarafand for a medical examination, but the doctor was not there, so I was returned to Ramlah Central Prison, where I have been ever since, without receiving medical treatment, in spite of my state of health. I cannot dress myself, and have difficulty in eating with one hand. I urgently need medical treatment, and should be in hospital, not in prison.

Throughout my detention (about six months) no one except the interrogators and the police have been allowed to see me. Even the lawyer retained by my father was not allowed to see me until today, 26/5/1968, when I met the lawyer, Jamil Shalhub, and signed a power of attorney authorising him to represent me in all matters, and told him my story, as above.

I hope that what I have said will be made public in Israel and the West Bank and to educated public opinion throughout the world, including both men of authority and the man in the street. And I hope that men of education and the democratic state will learn how unjustly I have been treated and put an end to my sufferings and my long illegal imprisonment.

10) *Letter sent by Jamil Shalhub, the Lawyer retained by the Detainee Muayyad Othman al-Bahsb, to the Prime Minister and the Ministers of Defence and Police, on the Treatment of his Client in Prison.*

Haifa, 11/6/1968

To:

- 1 — Mr. Levi Eshkol, Head of the Government, Jerusalem,
- 2 — Mr. Moshe Dayan, Minister of Defence, Jerusalem,
- 3 — Mr. Eliahu Sasson, Minister of Police, Jerusalem.

Subject: Muayyad Othman al-Babsh, of Nablus.

On 9/11/1967 the Nablus police came to the house of the father of the above-mentioned, who was not at home at the time. When he returned his father told him that the police were looking for him, but that he did not know the reason. The same day the above-mentioned went himself to the police station, where he was held on a charge of attempting to murder Jamil Yusuf Abd al-Rahman. On being questioned by the police he denied the charge.

Immediately after his arrest, at the request of the father of the above-mentioned, I went to the Nablus police with the intention of seeing the above-mentioned to obtain his signature to a power of attorney, but the police informed me that they had not completed their investigation and refused to let me see him.

My attempts to secure the release of the above-mentioned on bail and all my meetings with the police were unsuccessful. An application for his release was therefore submitted to the District Court, but the police claimed that they had not completed their investigation, and thus obtained an order from the court to prolong his detention. At the end of the period of detention another application was submitted to the Court, and this time the Court rejected the police application for a further prolongation. However, the police appealed to the Military Governor of Nablus, and on 18/1/1968 obtained from him an order for the administrative detention of the above-mentioned for three months, on the grounds that there were security reasons involved in the charge brought against the above-mentioned.

On 19/1/1968 I approached the Military Governor and requested him to annul the administrative detention order. But, in his reply to me dated 21/1/1969, the Military Governor of the Nablus District informed me that, having again studied the matter of the detention of the above-mentioned, he had decided that the detention was justified.

From that date until 22/5/1968 I frequently went to the police and asked to be allowed to meet the above-mentioned, but they refused my request, and also refused to allow his father to visit him, which was allowed in the case of other detained persons.

I was also unsuccessful in persuading the police to bring the above-mentioned to trial, should there be any material evidence against him. The

answer of the police was always that they had not completed their investigation, although the above-mentioned had been detained for nearly six months.

On 22/5/1968 I visited the Military Public Prosecutor in Nablus to whom had been referred the file of the above-mentioned so that he could prepare the charge sheet. But, to my amazement, the prosecutor informed me that the police had not yet completed their investigations, so that the submission of the charge sheet had been delayed, and that he was going to issue an order for the judicial detention of the above-mentioned. At this meeting, however, I did obtain permission to meet the detained.

So, on the same day I went to Nablus Prison and asked to meet the detained man, but the Governor of the Prison informed me that he was not able to permit the meeting, as I had come after 4 p.m. When I asked to be told whether the detained was in the prison or not, I was told that he was, and that I could come the next day and meet him.

On Sunday, 26/5/1968 the father of the above-mentioned informed me that his son was not in Nablus Prison, but had been transferred to the Central Prison in Ramallah. On the same day, therefore, I went to Ramallah, where I actually did meet the above-mentioned, after six months of waiting. Only then did I realise that the reason why the police had refused to let me meet him was that they were trying to conceal the fact that they had beaten and injured the above-mentioned in their attempts to extract a confession of the charges brought against him.

When he did not give way to their threats, beating and injuries, but stood by what he had said, they removed him to Sarafand Camp, where he was tortured and beaten until his left shoulder was broken. Furthermore, as a result of failure to treat the injuries he received during continuous pressure and torture, his left arm became totally paralysed from the fingers up to the shoulder. He now has no sensation in his arm, which is totally paralysed, as I saw with my own eyes.

It is hardly believable that there should be a torture camp in Israel and that the detained man should have been so brutally tortured in a manner reminiscent of the Middle Ages, but it is a fact, as the story of the above-mentioned detainee bears witness.

What the above-mentioned had to say about the behaviour of the police and army interrogators is quite revealing. Attached to this letter is the above-

mentioned detainee's account of his sufferings, as he related it to me in Ramleh Central Prison, in the presence of the warders.

Mr. Minister,

The above-mentioned is a young man of 21, who had not yet completed his studies in the 12th class in the Salahiyah Secondary School in Nablus. He belongs to a well known family, and his father has an excellent reputation for honesty. He has been the victim of the brutality of interrogators who have injured not only him, but also the reputation of the State and all its citizens.

As an Israeli citizen and a lawyer, I consider it my duty to write to you personally and request your personal intervention to ensure the following:

a) That an impartial committee of inquiry should be set up to investigate the case.

b) That the above-mentioned detainee be given suitable medical treatment if there is still any hope of his being cured.

c) That the police and army investigators who beat and tortured the above-mentioned, causing him permanent disability to his arm, should be brought to trial.

d) That you give orders for the release of the above-mentioned if there is no evidence against him, or, should there be evidence against him, that he be immediately brought to trial without delay.

e) That you enable me, as his lawyer, to ensure that he receives medical treatment by doctors and in hospital to prevent the total paralysis of his whole body.

I beg to inform you that the above-mentioned reserves his right to demand full compensation from those who injured him and from the State authorities for such damages he has incurred and may incur as a result of his injuries and disability.

11) *Deposition of Ragheb Abd al-Mu'ti Abu Ras, of Jaffa, now living in Al-Bira*

On 11/10/1967, a number of Israeli military vehicles belonging to the Frontier Force, accompanied by a number of members of the enemy's military

and civil intelligence services, headed by the Ramlah military intelligence officer called Major Ya'qub Esber, came and insisted on searching the house. After they had made a thorough search and found nothing, they took me with them, with my hands bound, to the office of the Military Governor in Ramlah, where there were a number of intelligence officers, headed by Major Rami, an interrogator from the Maskubiya Prison.

As soon as I went in, they took off all my clothes and beat me until I fainted. When I came to myself they were sprinkling cold water on my face. They then questioned me about my connection with the commando organizations, of which I denied all knowledge. They then rained blows on my feet, and when they swelled up, they poured cold water on the floor of the interrogation room and made me walk. It felt as if my feet were no longer attached to my body. Then they questioned me again about a member of the Arab resistance. When I said that I did not know him, they beat me again, this time on the head and neck, with leather whips. When I refused to reply they put me in a solitary confinement cell in Ramlah Prison, where I had to lie on the floor without any covering or bedding, and the only clothes they gave me were a pair of torn khaki trousers and one shirt—they took away my underclothes.

The next day I was again interrogated, by that war criminal and enemy of humanity, Major Rami. They beat me all day, only stopping when they went for their meals or when they were interrogating someone else.

After five days of this they took me to the Maskubiya Prison in Jerusalem, where I was interrogated again. I could hear the screams of other Arabs, among whom, as I learned later, were Fatima Barnawi and Shauqi Shahrur.

I was kept in the Maskubiya Prison and submitted to beating and mental torture in this manner for five days, after which they took me back to Ramlah Prison, where they subjected me to mental torture, by saying that they were going to bring my wife for interrogation and that they would blow up my house. I was there for three days, after which they took me, Hisham Saudi, Mahmud Jabr and a number of others, to the torture camp which the interrogators call Sarafand Camp. We were all of us bound hand and foot and blindfold with a blanket over each of us, in a single truck. After about an hour and a half we arrived somewhere, and they took us down from

the truck and fired shots from a machine gun over our heads. Then each of us was put in a wretched little cell 60 by 80 centimetres. These cells were dark and airless, and they had thrown filth into them.

Then the interrogation began, accompanied by beatings by parachutist shock troops. After two hours of beating on the feet, stomach, chest and waist, blood started gushing from my mouth and nose. Then they took me back to the cell, where we were hung up by the hands, with our feet in the air, about ten centimetres above the floor. This was done to each of us for about seven or ten minutes only; I don't think any one could stand longer than that without being paralysed. This hanging operation used to go on for about three hours altogether, during which every ten or fifteen minutes they would hang me up for seven or ten minutes.

After that they brought three dogs into the interrogation room, they were huge, as big as small donkeys. Then they went out and shut the door. The dogs snapped at my body, and the interrogator kept shouting "Stand up, don't sit down." I was trying to stand up, but it was agony, because my hands were bound behind me, and my feet were bound too, and I was blindfold.

Then they tortured me by using electricity—they put electric terminals in my ear, set my face about ten centimetres from the wall to reduce the current, so that my whole body was convulsed.

After 25 days of this they took me back to Ramlah with another prisoner, who had been tortured much worse than I was. After a month in the cell they took me to a post where there were 170 Palestinian commandos, and we organized a hunger strike, in order to get better treatment and to keep our self-respect as Arabs.

After some time—on 12/4/1968, as they could prove nothing against me, they let me out of prison, and I was free until 12/7/1968. At 3 o'clock that morning—three months after I had been let out, a detachment of the Frontier Force and shock troops, commanded by the officer who had first arrested me, and the Ramlah intelligence sergeant, came into the house, making no attempt to hide their arms from my wife and children. They carried out a thorough search of the house, even tearing open the sitting room chairs. In the house they found 2,450 Jordanian dinars, which belonged to our company (the Abu Ras Mechanical Company), and they took from my

finger a golden ring worth 18 Jordanian dinars. When they could not find anything else, they took me to the headquarters of the Military Governor of Ramallah, where I saw the first interrogator, Major Rami, the assistant Military Governor, Major Eli, a major called Toneiski and another major called Zaki. They beat me till I fainted, then revived me by pouring cold water on my face, and then they beat me again. This went on for twenty days; I was put in a solitary confinement cell at the request of an interrogator from Nablus called Baruch, who claimed that he had never interrogated any one without obtaining a confession.

At the end of the twenty days they took me back to the camp where I had been tortured the first time—Sarafand Camp—with two others—Ata Daud Idriss, of Lydda, who had been sentenced to seven and a half years imprisonment, and Abed Muhamad Salim, of Gaza, who had been sentenced to life imprisonment. We were all blindfolded, and our hands and feet were tied, and when we reached Sarafand they put us in the cell I had been in the first time; it was painted red. Then they fired about 120 shots from a machine gun over my head—or it may have been more, for I heard the magazines being changed—there were four of them.

Then they hit me violently on the head and body, and hung me up. They used to throw filth on me and prevent me from sleeping. They tied a chain round my waist and attached it to the wall, and then starved me for two days. On the third day they brought some salt fish and forced me to eat it until I was absolutely stuffed, then they gave me no water for 48 hours, so that I was forced to drink from the pail in which I urinated.

Then came a new torture. They opened the door and put my hand between the door and the hinge and closed the door until blood streamed from under my finger nails. They also poured water and sulphur on my body and then beat me violently. The sulphur causes violent smarting. Then they inserted a tube in my anus and attached the other end to a tap and turned on the water until my whole body was full. Then they took the tube out and pressed on my body until the water came out of my mouth and nose. Another piece of brutality they practised was to insert the ink tube of a ballpoint pen in my penis and put it out until the blood was streaming. Then they drained off all the semen from my penis, which made me practically mad for about a month, and I could not stand or walk. They also used to bring the dogs in to me, and they threw a snake on me, after throwing it

on my friend, Ata Daud Idriss. They also fitted a metal plate over my head and beat on it. They also put me in a room and raised my head up, then started letting the cold water fall on it drop by drop; after 15 minutes every drop felt like the blow of a hammer on my head.

This torture continued for 18 days, after which they took me back to Ramlah Prison and put me in a solitary confinement cell.

Many of my friends witnessed my torture, including As'ad Muhammad, who was there. The mental torture went on for seven months. They did not let my family visit me, nor the Red Cross representative, who tried several times to see me, but they would not let him. Then the Knesset Member Emile Habibi sent the lawyers Ali Rafi and Felicia Langer, who saw the marks of torture on my body. Faced with my refusal to admit to anything I was accused of, *on 13/2/1969 they expelled me from my country to the East Bank.*

Records of the Palestine Liberation
Organization Research Center

12) *Deposition of a Detainee, named Ma'ruf* Recently Released from the Prisons of the Israeli Occupation*

On 6/2/1968, I was walking with three friends going to the Nablus Post Office, we went towards the centre of the town, and I noticed that an Israeli military vehicle was driving near us, followed by a vehicle belonging to the Israeli military intelligence. As we approached the centre of the town, I was in the middle, and the army vehicle—it was a Landrover, with a machine gun mounted on it—stopped. It stopped in front of us; there was an officer of the rank of captain standing in it, and he pointed to me and said: "Get in." I looked around to see what chance there was of making a rapid escape, but unfortunately this was impossible, for as it was 1 o'clock midday the street was practically empty. The officer understood my intention and drew his revolver and said: "Get in." I hesitated for a moment, but, for the sake of my friends I did get in, and with surprising speed the officer handcuffed me, struck me on the head with the butt of his revolver, and covered my head with a blanket. He had a radio with him, and started talking into it in Hebrew.

*PLO Research Center records. (His full name cannot be given for fear of reprisals against his family in occupied territory.)

The Landrover drove away quickly. Naturally, I did not know where we were going, because my head was covered, but after about ten minutes the officer removed the blanket, kicked me and said: "Get out." I found that I was at the Nablus District Command, and the officer took me to a room which was empty except for some blood stains on the walls and electric wires sticking out of the wall. He told me to stand with my face towards the wall and my hands up. A half an hour later he took me outside the building, wrote my name on a small board, put it on my chest, and took photographs of me, both front and side views.

He then took me back to the room and made me put my hands up, facing the wall. Then some officers came in, one of whom asked me what my name was, where I lived, and what I knew, and so on, and wrote on a small piece of paper. An hour later another came in, and repeated the same questions, and said: "This time I am going to search your house." I told him that I was quite ready for him to do so, and that I would go with him if he wished. Some time later a soldier came in and started raining blows on me, saying nothing but, "Where are the commandos?" I answered that I knew nothing.

This went on until 9 p.m. when two policemen appeared and took me to Nablus Prison. As I was going in, one of the prison warders abused and insulted me, using offensive language. He entered my name in the register and took me to a room, and told me to undress. I took off my jacket and trousers, but he told me to strip naked. So I took off everything, including my shoes, and waited like this for about half an hour, with him staring at me. It was cold, and he started to laugh. He then took me into a room where there was an officer of the rank of lieutenant, who told me to put everything I had with me on the table. This I did; I put everything on the table, including a little more than five dinars, a Parker 51 pen with my name on it, a necktie, and other things. The policeman then took me to a small room with no one in it, and gave me two blankets. When I was almost asleep the door was opened by an officer, who gave me a push and told me to pick up my things and follow him. He put me in a room in the outer part of the prison, the provisional detention section, in which there were six men lying on three small seats.

At about ten o'clock, an officer suddenly came in and started hitting me, asking why I was talking to the others. "Sit down over there at the end of

the room," he said, "with your face towards the wall, and don't talk to them." At noon some food was brought, but I didn't touch it, because it was so bad, and also because I was so upset. At about 3 o'clock a policeman came and took me to the safe-deposit and brought me the things that the officer had taken away from me the day before, saying: "Here are your things; is there anything missing?" I looked them over, and saw that the pen and some of the money were not there, and told him so. Thereupon the officer appeared and started to threaten me, with his hand raised as if to strike me, saying that I had not had anything else. I said: "As you wish." Then the policeman in charge of the prisoner's safe-deposit came and took the rest of the things and put them in a small bag with my name on it, and told me to sign it. Another policeman then came and took me inside the prison and put me in room No. 1. In it were nearly 80 men, although it was very small. I went in; I had three blankets, a cup, and a small dirty plastic plate. Of course, there was no room for me to put down the blankets to sit on, until some of the men, whom I had known before, greeted me, and made room for me. So I sat down with them; they were all good fellows, except a very few with sick minds.

One man took me into a corner and told me not to say anything in front of so-and-so and so-and-so, as they were suspect. I asked about some men who I knew were in the prison but were not in this cell, and I was told that one was in Cell No. 3, and another in Cell No. 4. I had to get in touch with them to find out what had happened to them and how far their interrogation had gone, so that I should not be taken by surprise.

Conditions in the cell were frightful, because most of the men in it were new detainees—it was, in fact, the cell for new detainees. As I said, conditions were frightful. One of the men gave me a piece of bread and a few olives, and a cigarette. I did not sleep all night, because I was wondering what they might ask me. At 5 o'clock next morning the policeman knocked on the door with his keys to wake us up. Then we heard a voice over a loud-speaker saying "Ready." We put our things in order, and stood up in ranks of five or more, without saying a word for a quarter of an hour. Then an officer and a sergeant came in, and then went out again, and we remained standing until all in the prison had been counted. At 10 a.m. a policeman shouted my name and took me, and five other prisoners, to the prison administration. We were handcuffed together in pairs, and made to

get into an army truck, and were driven off, sitting on the floor, to the District Command, which was not more than thirty metres away from the prison. The truck stopped in the courtyard of the Command, and the policeman made us get out and took us to a dark cell measuring 3 by 5 metres. While we were there, from time to time officers would come and look at us through the bars of the door. Then a policeman came and took one of us to the District Command. He was brought back a half an hour later, brutally beaten and weeping. When we asked him what was the matter, he could not answer for weeping. The policeman who had brought him back took another man away. He was absent for about the same length of time, and returned in the same state as the man before. As one after another was called out, we started to show signs of fear. Finally there was only myself and one other man who had not been taken away for interrogation; the time was 2 p.m. Then they took me back to the prison.

The next day a policeman came and took me and some of the other detainees to the administration, like the day before. But this time we went on foot, under heavy guard. As we entered the first gate of the District Command there were some soldiers with huge dogs, and one of the soldiers spoke to the dogs—I heard the word “Marfim.” The dogs came at us, barking, and trying to hurt us, while the soldiers laughed. Then they put us in the same cell as the day before, and called us out one by one. I was second on the list; the policeman took me, handcuffed me, and put me in a room that was empty except for a table and two chairs. A little later an officer came in and asked me my name, what was my work and where I lived. He then started questioning me about the resistance organisations, and when I replied that I did not know anything at all about the organizations, he became angry, and started hitting and insulting me. He said that if I didn’t talk he would kill me. This went on for about an hour after which they took me back to the same cell, and at noon we were taken back to the prison.

The next day a policeman came and took me and some of the other men in the prison, on foot again, and put us in the same cell, there were five of us. Then an officer—he was a huge man—came to the door of the cell and asked me my name. When I told him, he said: “Is it you that works in the bank?” I said “Yes.” He then said: “Do you know what I am going to do to you?” He began to use bad language and smiled. Then suddenly he became angry and said: “How do you like what we have done to so-and-so

and so-and-so" mentioning the names of Kings and Presidents of Arab countries. I said: "As you wish." At this he started threatening me.

They called us out one at a time for interrogation. One was a very young man; he came back with his eyes badly swollen and his face bleeding; it was a terrible sight. An officer came and saw him, and shouted out: "Who hit him?" I replied as follows: "He went with the policeman for interrogation, and came back in this state." The officer then brought the policeman in question, and started talking to him in Hebrew, and the policeman replied, also in Hebrew: "It wasn't me, it was the man who interrogated him." Later the young man told us that, after the interrogation, the policeman had taken him out of the room and as he was passing along the corridor on the way back, a soldier who was going past seized his head and forced it down and kicked him in the face with his boot.

The policeman came and took me to the interrogation room. It was the same officer as the day before; he started shouting at me and saying that I was a liar, that I wasn't telling the truth, that the others had said that I had done this and that. When I denied all the charges, he produced a stick and beat me severely. Then the policeman returned me to the cell, and the truck came and took us back to the prison. The governor of the prison was standing at the gate, and when he saw the young man who had been hit in the eye he shouted: "Who hit him," When we told him, he said that if the young man wanted to bring a case against the soldier he would help him!

Two days later the Nablus intelligence officer Baruch came to the prison and sent for me and three others to the Governor's room. He gave me a cigarette and asked what had happened to me. When I answered, he said: "I know all about you; you have done this and that," and accused me of all sorts of things. Then he asked me if I knew who he was, and I answered that, unfortunately, I had not had the pleasure of making his acquaintance before. He then said: "I am Baruch; have you heard that name before?" When I said I had, he asked what I had heard about him. I said that I had heard that he was an intelligence officer in the town, to which he replied: "I am the man who beats and kills and . . . and . . ." I said: "There is no need for that; if I know anything I will tell you."

He then said: "Tomorrow the policeman will take you for interrogation. You'd better talk, or else . . ." Then the policeman took me away to the cell.

The next day the policeman took me and some of the others to the District Command. This time I was the first to be taken to the interrogation room. When I went in, I saw that it was like a cafeteria, with small tables and chairs set around them. The policeman sat me at one of the tables, and a little later two men in civilian clothes came in, shut the door, and sat down at the same table. One of them started talking to me, asking me what my name was, where I lived and so on, and writing on a piece of paper, while the other man did not say a word, but kept looking at me very closely.

When he asked me why I was in prison, I said that I did not know, they had picked me up off the street five days before. He then said: "Haven't you asked yourself in all this time why you are in prison, why they picked you up, and none of your friends who were with you."

The interrogation lasted about two hours, and at the end he smiled and said: "If only I could believe you." Then he sent me back to the cell; I was not beaten this time. Later we were all taken back to the prison.

All this took about a week, and on 13/3/68 the policeman came and took me and some of the others to the District Command. It was in the afternoon. We were put in the cell, and then the policeman called me out and took me to the interrogation room. This time it was a room I had not been in before; it was next to another room, and there was an open door between them. I sat down at the table, then the interrogator came in. This time he was a police sergeant, and I gathered that he was going to take down my statement for the police, and this is generally the end of the interrogation. Then a soldier came in, a huge man with a stick in his hand. He looked at me angrily, waiting for the policeman to tell him to start the beating, but the policeman signed to him not to.

The policeman sat down and asked what had happened to me. I told him all that had happened to me during the investigation, and he took a piece of paper and wrote down my name, the names of my father, brothers and sisters, and my occupation.

This went on in the same way until 25/3/1968, when a policeman came to Cell No. 1 and told me and another man to gather up all our things. My friend and I thought that I was going to be released, but the policeman took me to the store, took all my clothes and underclothes away from me and gave me blue prison clothes, and then took me to Cell No. 10, which is

the cell for men under administrative detention. Days passed without anything happening, then on 10/4/1968 my name and the names of some fifty other prisoners were called. They took us to the administration, and told us that there was a Higher Appeals Committee which was going to meet to consider the cases of men under administrative detention. This committee consisted of Military Governors and the District Intelligence Officers.

When my name was called, I went into the Committee Room and one of the Governors asked me my name, and what I had to say. When I told him, he told me to go back to my cell, and that the Committee would look into my case. The interview lasted two minutes. (This committee is a piece of window-dressing for the benefit of public opinion, visitors and journalists).

So I returned to my cell, and on 15/4/1968 the prison administration informed me that I was to be detained for a year, in administrative detention as from 1/4/1968, by order of the Military Governor.

After this I was allowed visits, and my family were permitted to see me for ten minutes every two weeks. My brother told me that he was going to engage a lawyer; I refused, but he insisted. A policeman brought me a power of attorney for the lawyer, whose name is Meir Haim Cohen; I had never seen him or had a discussion with him.

On Friday 27/6/1968 at 10 a.m. my name was called, and the names of two others. A policeman took us to the room of the Assistant Governor of the prison, I had some connection with one of the other two men, but I had denied this during the investigation, as I knew that he was in Amman at the time. But he was taken prisoner on the day of the battle of Karama. I was extremely surprised to find myself with him, and thought that they were going to interview us together and confront us with the confessions of our fellow-prisoners. On our way to see the Assistant Governor I talked to him, and told him that they had asked me about him, but I had denied knowing him. This was so that he would know what had happened.

My friend entered the Assistant Governor's room first, and when he came out a quarter of an hour later I asked him who was inside. He replied: "Captain Ya'qub." He is an intelligence officer. Then I asked him what had happened, and he told me that the captain had asked him about certain people, but not about me.

Then I went into the room, and found there Captain Ya'qub, who is a pleasant-looking man, very talkative, but also very crafty. He gave me a chair, and asked me how I was, why my health was so poor, and other friendly questions like that.

Then he said with a smile: "Would you like to get out of prison?" I replied that every one would like to get out of prison.

He said: "I will let you out on one condition." (My brother had told me that he had bribed an officer to secure my release).

I asked him what the condition was, and he replied: "I will let you out on condition that, afterwards, you will inform me of anything you hear about the resistance organizations." (He was trying to entice me to admit that I knew members of the organizations.)

I told him that I was not the sort of man he thought, that I did not know anyone, and that, if he wanted to release me, it was up to him.

He then stood up and said: "Go back to prison and stay there until you are ready to tell the truth." I was then taken back to the cell.

On 28/6/1968 another committee, like the previous one, came, and I was taken in to be interviewed. This time I started shouting at them, "Where is your democracy? I have been detained for four months; where is the law?" Thereupon the intelligence officer Shazra looked at me and said that I should be interrogated again. I was taken back to the cell.

On 1/7/1968, while I was eating my lunch at 1 p.m. a policeman came and took me with him to the administration. There was an officer standing there; he was a lieutenant in the army, not the police. So, I understood that something was going on. The Assistant Governor came up to me and asked me my name, and when I told him, he pointed me out to the officer to show that I was the man they wanted.

The officer came up to me and handcuffed me, and took me to a covered pick-up. He told me to get in, and then bound my legs as well. He then took off my glasses and blindfolded me so that I could not see anything. He made me lie on the floor of the pick-up, and covered me from head to foot with a blanket, although it was a very hot day. Then he put a tyre on my chest,

which made me pant. He set a military policeman as guard over me and sat in front by the driver.

The pick-up drove off, I did not know where to. From time to time the guard hit me with the butt of his rifle. I began to feel worse and worse.

After driving for nearly two hours we stopped. I heard people talking in Hebrew, so I knew that we were still in the West Bank. A half an hour later they brought another man and threw him in beside me. He was bound like I was. They put the cover over both of us, then we drove for another two hours or so, after which we stopped, and I heard people talking in Hebrew, though I could not understand anything. Then someone took me out and stood me on the ground, and asked my name. When I told him, he said: "No, your name is 468. You must answer to that; it's the only name you have here." I think the idea was that we should not know each other, even if we were brothers. I then realised that I was in Sarafand Camp, for some of the other prisoners had told us what had happened to them there.

Of course, bound hand and foot, as I was, and blindfold, I could not see what was going on. Then a man seized my hand and dragged me along like a blind man. He led me along for about twenty metres, then opened a door and pushed me inside so hard that I collided with the wall. I sat down on the floor and began to realise what sort of a place I was in: it was a cell 1.5 metres by 1.5 metres in area.

About an hour later someone seized my hand and led me out of the cell. The blindfold was removed, and a board with the number 468 was placed on my chest, and I was photographed. Then the blindfold was replaced, and I was pushed back into the cell. I stayed there until about 9 o'clock, I should think, when the door opened, and someone asked me if I had had anything to eat. I said that I had, and he said: "No, you haven't, the food hasn't been touched." In fact they had brought me a plate of food, but I had not seen it, because I was blindfold. Then he took me by the hand and led me to a place about thirty metres away from the cell. The blindfold was removed, and I saw that I was in an old stable in which dogs had been kept. He said to me: "Pick up that mattress"—it was the dog's mattress, and filthy dirty with dog's excrement. Then he put back the blindfold. I tried to carry the mattress, but it was terribly difficult, because I was bound hand and foot, and every two metres or so I kept falling on the ground and the man laughed

at me very loudly. At last I reached the cell, and lay down on the ground, because the mattress smelled so disgusting.

In the morning the policeman brought me some food which I could not see, but I did eat some of it. In the afternoon the cell door was opened, and I heard someone saying: "468, the captain wants you." My hand was taken, and I was led out. Then the blindfold was removed, and I saw that I was in a room in which there was a table and two chairs, and a man in civilian clothes; the walls were covered with black curtains. The man signed to me to sit down, and I did so. The man had some papers on the table in front of him, and he asked me my name. I replied: "468." Then he asked me the names of my brothers and sisters, and what they all did, and a number of other general questions of that kind. Then the other captain came in, and started questioning me in the same manner.

He then spoke on the internal telephone which was on the table, and a policeman brought him a file. After leafing through it, he asked me if I knew certain names. I racked my brains to remember what I had said in my statement four months earlier, so as to say the same things, for he had everything written down in the file in front of him. He asked me about the same people I had been asked about at the first interrogation, and I gave the same answers. Then the policeman brought some pictures—they were photographs, with Hebrew writing underneath them. There were about seven of them and I did not admit to knowing any of them, although I did in fact know some of them; these were pictures of the men whose names he had asked me about, and I had denied knowing them. (He was trying to catch me out.)

The interrogation lasted about three hours, after which I was blindfolded again, and the policeman took me back to the cell.

The next day the policeman took me to the interrogation room again, and when the blindfold was removed I saw that the man was very angry. He said to me: "Aren't you going to tell the truth?" I replied that I had told the truth for three hours the day before, and that I did not know anything but what I had told him. Then he started to threaten me, saying that he knew everything about me and that he would do this and that to me. Then he brought in the policeman and spoke to him in Hebrew. The policeman seized my hand and led me over to the window, below which there was a seat, on which he sat me. He raised my hands and put the handcuffs over

a hook on the window, and then pulled the seat away from under me, so that I was hanging in the air, with the handcuffs cutting into my hands. I screamed from the pain, and the man kept on saying: "Talk, or I'll kill you; talk, talk."

I said: "I'll talk, take me down." The policeman took me down and threw me on the floor, when the captain said: "Now talk." I said that I did not know anything. (I had only said I would talk so that they would take me down.) The captain was furious and started beating me with a stick until I fainted. When I came to, I was back in the cell, and in a very bad way; I could not stand, and blood was streaming from my hands where the handcuffs had cut into them.

The next day the policeman took me back to the interrogation room again, and the captain abused and insulted me, and then hung me up again, and bore down on the fetters on my feet until I fainted again. Later I came to in my cell.

The following day the policeman took me along and hung me up a third time. He took off my clothes, and then brought a conscript girl, who started to play about with my genitals, and he beat them with a plastic rod, saying: "This will go on till you tell the truth. What commandos do you know? Where do they sleep? Who brings them food?" and other questions. I fainted a third time; I was in an even worse state, urinating in my clothes because of the pain caused by the handcuffs. It was also terribly hot.

The next day the policeman came and called me by my number. When I told him that I could not stand, he carried me to the interrogation room. The captain sat me on the chair, and shook hands with me. He was smiling at me, as he had done the day before, so I knew that something was afoot. He said to me: "Forgive me for what has happened." This made me even more suspicious, and I was sure that he was after something, or was trying a new method. He had a paper with Hebrew writing on it in his hand, and said to me: "Look at this paper." I said that I did not know what it said, as it was in Hebrew. He said: "This is a signed order for you to be killed. But I think that you will talk. You are a young man, you ought to live longer," and so on. I replied indifferently that if he had killed me three days before it would have been better than the beating. I knew what he was going to do, for one of my friends had told us about this trick when

we were in Nablus prison. Then he took my hand and led me out of the room. When we had gone about fifty metres, he removed the blindfold and said: "Get down into that trench." I did so, and lay down, and he said: "This is a grave that has been dug for you; what do you think of it?" I stretched out my leg and said: "Very nice." Then I looked to the right and saw another trench with a man buried in it, covered with earth, so that nothing could be seen of him but his feet and shoes; beside him there was a skull. Then the captain took my hand and put back the blindfold, and said: "I shall have finished with you soon."

Then he took me back, and on the way there was another man beside me who put his machine gun close to my ear and fired it, to make me think that he was shooting at me. But I knew about this trick. Then I was taken back to the cell.

The following day the policeman again took me to the interrogation room. The captain was seated, and very angry. He said to me: "Aren't you going to talk?" I told him that I did not know anything apart from what I had already told him. Then he started to shout abuse, and told me to go and look at myself in the mirror on the wall of the room. I did so, and saw that I was in a terrible state. Then he started to shout again, saying: "Call yourself a man? You are here and your friends are outside enjoying themselves, but you won't talk, say who they are and we'll bring them in and let you go." He grew even more angry, and was about to hit me, when the door opened, and in came about ten high-ranking officers. One of them was an air force officer of high rank, as I could tell from the insignia on his shoulder; also with them was the Commander of the Sarafand Camp—a Sabra Israeli, I could tell from his accent, and he started a political discussion with me.

This went on for a long time, and he had a cup of tea brought to me, and gave me a cigarette. Throughout the discussion he was very quiet and calm trying to win my confidence, and at the end he said: "Tomorrow you will go to Nablus prison and I will write a letter for you telling them to release you." When he gave the cup of tea I showed him the handcuffs, and he told the captain to remove them. He took me back to the cell, and asked me why I was in it (for it was very bad). I told him that I had been in it for eight days. He then took me to another cell nearby; it was a big one with a bed and a table in it. Then he removed the blindfold. When I had been in this cell for an hour the captain responsible for me came and shouted:

"Why are you here?" I told him that the officer had brought me, I did not know why. He shouted in my face, and took me to another cell, a very small one.

I sat in this new cell, and before sunset another captain, whom I had not seen before, came and took me to the officer's mess and told me to clean it up after the meal. He gave me a broom, but I could not work because of the handcuffs on my wrists. After half an hour he took me back to the cell.

At midnight the cell door was opened, and a policeman ordered me out. I found this strange, as I had not previously been given orders at night. The policeman said to me. "Clean this court-yard." It was as big as a football field. I felt sure that there was something behind this order, and a half an hour later I saw two people approaching from some way off. They were soon close to me, and I saw that they were a captain and a girl. They came up to within half a metre of me. I had my head down, and the captain said to me: "Lift your head up." I did so, and quickly bent it down again. He again told me to lift up my head, saying: "Look at this girl, is she pretty," (She was, in fact, extremely pretty). So I raised up my head and looked at her, and said: "Yes, she is pretty." The captain then said: "Would you like her to come to you tonight?" I shouted to him: "I am fasting and praying; that sort of thing is forbidden in our religion; it's impossible," and I bent my head again. Then he shouted at me: "Donkey," and ordered the policeman to take me back to the cell. When I got there I was afraid that the door might be opened in the night to let the girl in to me, so I did all I could to stay awake.

The next morning the policeman came and told me to pick up all my things. He then blindfolded me and took me somewhere. He then removed the blindfold, and I saw that I was by a wash-basin. The policeman then gave me a razor and told me to shave. That was on 10/7/1967 I was terribly tired, and told the policeman that there was no need for me to shave, although my beard was very long, as I had not shaved for fifteen days. But he made me shave, and then put me in a room, brought me a piece of paper and told me to sign it. (I had already heard from other prisoners that any one who signs such a paper will shortly be leaving the camp, so that any one is ready to sign anything, even if he has lost a hand while he was in

the camp.) I looked at the paper, and saw that there were a number of questions printed on it in Arabic. I can remember some of the questions:

What is your name?

What is your number?

Have you lost anything in the camp?

How were you treated by the police?

How did the investigators treat you?

Were you beaten?

What prison were you brought from?

Of course, I had to write the answers in my own handwriting, and the answers had to be the ones they wanted. I think the idea was that if a representative of the Red Cross or some other body came to the camp, these papers would be shown to them.

The policeman then took my hand and led me to the gate of the camp. Then another policeman came and wrote the number 468 on my back and lifted me up into a truck, but this time I was allowed to sit on the seat. The truck drove off, and after about four hours the policeman took me down from the truck and removed the blindfold, and I saw that we were at Nablus Prison. The handcuffs were removed, and when my feet were freed I could not control myself, and fell on the ground. A policeman from the prison picked me up and sat me down on a seat, and after a short time took me into the prison. In the courtyard I found my fellow-prisoners from the cell. They greeted me warmly and carried me into the cell, for I could not walk. My clothes smelled disgusting, as I had been urinating in them all the time, so one of the other prisoners washed them for me and gave me some of his own clothes.

The following day I asked the Governor of the prison to be allowed to see a doctor; I especially wanted him to examine the area round my genitals, where there was acute pain and inflammation. When the doctor came I undressed, and he opened his mouth in amazement and said: "How did that happen." I told him that it had happened in Sarafand. He seemed to be surprised, and pretended that he did not know the place. So I told him that it was near Jaffa, not far from Ramlah, and so on, although I was sure that he knew where it was. He then wrote a prescription for me; everyday I used to leave the cell to go to the prison clinic for medicine to be applied.

This went on for a whole month, until I got better, but the marks only went about two months ago.

Nothing happened until 25/8/1968, when the Military Governor's Committee arrived to consider the cases of administrative detainees. I was taken out to meet them, and the lawyer called Meir Haim Cohen had come to defend me—I met him half an hour before I went in to see the Committee; I had not met him before. He took me into a corner and asked me to tell him what had happened to me. I told him that they had asked me about someone, and I had told them; that was all. He said: "Tell me the truth, I am your lawyer." I shouted at him; "Are you a lawyer who is going to defend me, or an interrogator? Go and look at my statement." He told me that he had already seen it, and that it was only half a page with nothing on it. I told him that that was all I knew, and then went in to meet the Committee, and told them what had happened to me in Sarafand. But they paid no attention, and I was taken back to the prison. Then on 15/9/1968 they released the man who had denounced me, although he had only served seven month's of a one year sentence.

On 5/12/1968 another committee came to interview the administrative detainees. When I was interviewed I had a lawyer, an Arab this time, called Jamil Shalhub. After he had addressed the committee I told them that I had been arrested, and asked about the man who had been released, and why I was in prison. The Military Governor told me that if I had done what he did I should have been released long ago. Then he said: "Tell us all you know, as he did, and you will be released immediately." I replied: "I don't know anything and I have nothing to say." Then I was taken back to the cell.

On 25/12/1968 my elder brother was arrested. This was a shock to me, and upset me greatly, for my brother and I were the only working members of our family of twelve.

On 28/1/1969 a policeman took me to the administration, where I was told that I was to be expelled to the East Bank the next day. This upset me very much, for had I wanted to go to the East Bank I should have gone and thus escaped being imprisoned. I tried very hard to persuade the officer not to expel me, but he said that I was to be expelled by order of the Military Governor of the West Bank.

I then told him that I wanted to get in touch with my family, as I had no clothes or money, and I had been in prison for a year. The officer refused, but I wrote a note to the Governor of the prison asking permission to see my family so that they could give me some clothes and money. A policeman took the note to the Governor, and he granted permission. The officer then asked me how I was going to get in touch with my family. I told him to telephone my home, which he did, and my younger brother answered and I asked him to bring me some clothes and money. A half an hour later he brought me a case containing clothes and 25 dinars.

The officer told me that I had five minutes to say goodbye to my brother, but I said that two minutes were enough. I kissed my brother, took the money and clothes, and left them in the safe deposit.

The administrative officer then gave me a paper written in Hebrew and told me to sign it, which I did, after which I was returned to the cell in the prison, where I said goodbye to my fellow-prisoners, who were very much moved.

Then, after I had removed all my belongings from the room, the policeman took me to the small cell, the idea being to isolate me so that I should not be able to talk to any one. He put me in a small cell by myself, it was one of five small cells, all of which were occupied, some of them by strikers. I later told the officer that I would not stay in the cell; if I was kept there I would go on hunger strike. I said that the next day was visiting day, and if I was kept in the cell I would not be able to see visitors. He went out and asked the Governor, and later came back and told me to collect all my things and go back to the room with the other prisoners; he said that when they wanted me they would come and fetch me. So I was taken back there, and the next day, Friday, being visiting day, my younger brother, my sisters and my mother came to see me, and I said goodbye to them. They all wept.

On Sunday evening the policeman took me to the provisional detention section, where I spent the night. In the morning of 3/2/1969 at about 9 o'clock an army truck arrived, and the safe deposit officers gave all my things to the policeman who was to go with me as far as the bridge. I got into the truck, where I found an Arab policeman, a Jewish policeman and a girl conscript. The officer had put my money—30 dinars and some small change—along with my watch, ring, identity card and keys, in an envelope, which he carefully closed with clips.

When we reached the bridge there was a big freight truck to take us across the river to the East Bank. The policeman told me to get in quickly, and gave me the envelope, which I saw had been opened, so I knew that something had been taken. I tried to examine it, but he would not let me, and told me to hurry before the truck started. After crossing the bridge I got out on the East Bank with my case. I then had a look at the money and other things, and found that there were only 25 dinars. I was still by the bridge, and looking across it, saw the policeman standing there smiling. I made signs to him that I was five dinars short, and he laughed and nodded.

I picked up my case, and got into a truck. At the Triangle, the Jordanian police stopped us to check our passes. I told them what had happened to me, and they asked me to wait until the officer came back. A little later another man arrived; he had been in Ramleh prison before he was evicted from the West Bank, and then another, who had been in Hebron prison. Eventually, there were ten of us, all evicted from the West Bank. We waited at the Egyptian Triangle until 3 p.m., and were then taken by the Jordanian police to As-Salt prison. We spent the night there, and went on to Amman the next day.

P.L.O. Research Center Records
23/6/1969

13)

Name: Ahmad Abdul Hadi Nasr

Address: Schneller Camp — formerly lived in Rafah

Age: 47

Date of arrest and charge: Arrested on 3/7/1967 at the order of the Israeli Military Governor of Rafah District on a charge of being in possession of arms and belonging to the Palestinian Liberation Army before the June War.

Length and place of detention: Five days in Rafah Prison, about fifty days in Khan Yunis Prison

Torture:

a) On the night of 3/7/1967, an Israeli military detachment broke into his home, arrested him and looted the house. They trampled on his infant daughter, aged 2, killing her immediately.

b) They took him to the headquarters of the Military Governor in Rafah where they tried to tempt him to collaborate with them and provide them with information. When he insisted that he knew nothing that they wanted to know, they beat him unconscious. When he came to, he was in a room with four other detainees. He was kept there for four days, being repeatedly tortured.

c) After four days he was taken to Khan Yunis Prison, where they continued to torture and beat him, so that he fainted ten times in fifty days. Names of those who tortured him:

1. Ya'qub Barzavi. An Israeli of Iraqi origin.
2. "Safir," a sergeant. A non-Arab Jew, aged 25.
3. Ezra Ya'qub, an Israeli paratrooper.
4. An Israeli colonel of Egyptian origin.

When they found it impossible to substantiate the charges against him and they thought he would soon die, they released him and told him that he must leave the country for the East Bank, with his family of twelve. As a result of the torture he has lost the hearing of his left ear, and sometimes loses his memory. Marks made by torture and beating are still visible on his head, neck, back and legs.

14)

Name: Musa Farah al-Ubaid

Address. Jerash Camp. He formerly lived in the Hait al-Zaitun quarter in Gaza.

Age: 25

Occupation: Labourer.

Date of arrest and charge: Arrested about two months after the end of the Six Day War on a charge of belonging to the resistance.

Length and place of detention: Six days in Gaza Prison, 19 days in Sarafand Prison.

Torture :

He was subjected to the following forms of torture :

1. He was offered girls to tempt him to provide information, and when he denied all knowledge of the information they wanted, they beat his penis till it bled.

2. He was beaten till he lost consciousness by a huge Israeli soldier known as "the Ghoul."

3. He was made to drink a solution of methlated spirit and pepper.

4. Cigars were stubbed out on his body.

5. His face was slashed with a scalpel. (The marks of this are still visible.)

6. Electric shocks.

When nothing could be proved against him he was released and expelled from the country to the East Bank, at the end of August, 1967.

Jerash Camp

13/12/1968

Commission: Mr. Osmond Williams — (Amnesty International)
Mr. Gazzi Fawzi — (Ministry of Information of the H.K. of Jordan)
Mr. Rafit Ramzi — (P.H. Expert of the Ministry of Health of the H.K. of Jordan)

Refugee : Musa Farah al-Ubaid

Age 25 — from Gaza

Medical Report: Complains of rheumatic pains.

The examination shows:

2 scars on the forehead

5 round marks on the right side of the chest allegedly caused by application of electric plugs.

Marks of burns on hands.

Signed: Dr. G. Gasparini

15)

Name: Fuad Muhammad Hasan Othman

Address: Schneller Camp. He formerly lived in Jabalia Camp.

Age: 28

Occupation: Labourer

Date of arrest and charge: Arrested on 5/8/1967 on a charge of belonging to the resistance movement.

Place and length of detention: Twelve days in the Beit Hanun Agricultural School

Torture:

He was subjected to the following forms of torture:

- 1) Police dogs were set on him and worried him.
- 2) Electric shocks
- 3) His toe-nails were pulled out.
- 4) He was thrown into a cesspool and kept there for 24 hours on one occasion and 48 hours on another.
- 5) He was beaten with sticks and steel rods until he lost consciousness.

He managed to escape at 3.30 a.m. and moved secretly from place to place until he reached the East Bank on 9/9/1967. There he heard that, after he had fled, the Israeli authorities had arrested his brother (Yusuf Muhammad Hasan Othman) on a charge of belonging to the resistance movement, and put him in Gaza prison, where he is still detained. He also heard that the Israeli authorities had blown up his house in June 1968, demolished the cafe that belonged to him, and burned the furniture.

16)

Name: Abdullah Naser Muhammad al-Natsha

Address: Harrat al-Ma'aniya, Amman. He formerly lived in Hebron.

Age: 32

Occupation: Carpenter

Date of arrest and charge: Arrested on 7/1/1968 on a charge of possession of arms and belonging to the resistance movement

Length of detention: 17 months in Hebron Prison

Torture: He was tortured throughout the first four months of his detention, while he was being interrogated. He was subjected to the following forms of torture:

- 1) He was kicked, and beaten with rifle butts, whips, and steel rods.
- 2) Electric shocks in the hands and ears.
- 3) Irritant chemicals were applied to his hands and ears.
- 4) He was stripped naked and then made to spend the night in the icy cold of the uncovered prison square.
- 5) He was hung from the ceiling by his hands, his body being pulled downwards, and beaten on the genitals.

Names of those who tortured him:

- 1) Haim Harun Malika, an Israeli of Egyptian origin.
- 2) Ishaq al-Surani, an Israeli of Iraqi origin.
- 3) Afji, an Israeli of Russian origin.
- 4) Isaac, an Israeli of Portuguese origin.
- 5) Abu Dabul, an Israeli of Tunisian origin.
- 6) Sa'dun, an Israeli of Tunisian origin.
- 7) Yud, an Israeli of Yemeni origin.

When nothing could be proved against him, he was released and expelled to the East Bank.

17)

Name: Muhammad Sulaiman Khalaf Ubaid

Address: Jerash Camp. He formerly lived in Jabalia Camp.

Date of arrest and charge: Arrested at the order of the Military Governor of the Beit Hanun District on the night of 18/1/1968 on a charge of being in possession of arms

Length and place of detention: Three days in the Beit Hanun Agricultural School

Torture:

He was arrested with a number of other men in Jabalia Camp on a cold, rainy night, and thrown into prison. On the way they were several times forced to lie down in the mud on their bellies and each time the Israeli soldiers trampled back and forth over their bodies, kicking them and hitting them with their rifle butts, and injuring several of them.

During his interrogation, a soldier hit him on the head with the magazine of his automatic weapon, causing a wound from which blood poured all over his face. He was also kicked and beaten all over the body with whips and steel rods. His companions were treated in the same way, and several of them fainted.

The torture was repeated several times until his will was broken and he consented to give evidence that his fellow-prisoner, who had been his neighbour in Jabalia Camp (Ayesh Abu Mudif) had arms concealed. As a result of the torture to which Ayesh Abu Mudif was subsequently submitted, he lost his memory for two weeks. Names of some of those who tortured him:

- 1) Barzana, an Israeli who speaks, reads and writes Arabic well. Fair complexion, medium height, stoutly built.
- 2) An Israeli; dark complexion, short and slim.
- 3) Azraeli, an Israeli.

All the men were released after three days of torture, nothing having been proved against them. But the health and nerves of all of them were in a very bad state.

18)

Name: Othman Saber Othman Abu Hirbid

Address: Jerash Camp. After the Six Day War he was in Karama Camp, and before that in Beit Hanun

Age: 23

Occupation: Labourer

Date of arrest and charge: Arrested in Karama on 21/3/1968, the day of the battle, and charged with belonging to the resistance movement.

Length and place of detention: 15 days in a detention camp near the Dead Sea Hotel, 37 days in Jericho Prison.

Torture:

He had been expelled from Beit Hanun to the East Bank on 15/12/1967, and gone to live in Karama. He was arrested with the civilian residents of the village. They were taken to a detention camp near the Dead Sea Hotel, where he was kept for 15 days. He was then taken to Jericho Prison, where he was kept for 37 days. He was subjected to the following forms of torture to make him confess that he was a commando:

- 1) He was forced to walk barefoot over burning charcoal.
- 2) He was kicked and beaten with rifle butts and steel rods on various parts of the body.
- 3) He was starved for three days and nights.
- 4) He was deprived of facilities for sleep and evacuation.

As nothing could be proved against him, he was released and expelled to the East Bank.

19)

Name: Muhammad Abd Rabbih

Address: Schneller Camp.

Age: 45

Occupation: Government Employee

Date of arrest and charge: Arrested on 21/3/1968, the day of the battle of Karama, on a charge of belonging to the resistance movement.

Length and place of detention: Three days in the detention camp near the Dead Sea Hotel, four days in Jericho Hospital, 20 days in a hospital in Jerusalem, 21 days in Jericho Prison.

Torture:

On the day of the battle, he was in Karama, performing his duties as an employee of the Jordanian Ministry of Health—

the anti-malaria section. He was arrested with other civilians in the village. In the detention camp near the Dead Sea Hotel he was told to confess that he was a commando. When he said that he was only an employee in the Ministry of Health, and showed them his papers, which proved this, they started kicking and beating him with rifle butts in the chest, sides and stomach, until he fainted, and blood poured from his mouth. He was taken to Jericho Hospital, and from there to a hospital in Jerusalem, where he was kept until he could move. He was then taken back to Jericho Prison, where he was kept for 21 days, his health deteriorating all the time until he was nearly dead. He was then released, and returned to Jordan. He is still ill as a result of the torture.

20)

Name: Husain Hasan Sharaf al-Sharif

Address: Hayy al-Tafayila, Amman. He formerly lived in Hebron.

Age: 42

Occupation: Cattle merchant.

Date of arrest and charge: Arrested on 1/4/1968 on a charge of belonging to the resistance movement.

Length and place of detention: 13 months and 13 days in Hebron Prison and 17 days in Sarafand Prison.

Torture:

He was subjected to the following forms of torture:

1) His thigh was broken by beating, and he spent 12 days in Ramlah Hospital.

2) Application of paper treated with a chemical which makes the body feel as if it is burning.

3) Hanging up.

4) His body was filled with water through a tube, which was forced out by the torturers standing and pressing on his stomach.

5) Electric shocks.

6) His mouth was opened so wide with some instrument that the jaw was nearly torn off.

Names of those who tortured him:

- 1) Major Ishaq, an Israeli intelligence officer.
- 2) Major Eli.

Nothing could be proved against him, so he was released and expelled to the East Bank with his family of ten on 2/6/1969.

21)

Name: Muhammad Audeh Mussalam al-Jallad

Address: Jerash Camp. He formerly lived in Khan Yunis.

Age: 44

Occupation: Farmer

Date of arrest and charge: Arrested on 1/5/1968 on a charge of knowing commandos.

Length and place of detention: Two days in Gaza Prison.

Torture:

His hut was broken into at night, and he and his wife, sister and children were taken out. He was kicked and beaten with rifle butts on the stomach, chest and shoulders, and between the legs, in the presence of members of his family, and throttled till he fainted. He came to in Gaza Prison, where he was tortured for two days. In the morning of the third day they let him out of prison and gave him three days to give them the names of the "saboteurs." If he did not, they threatened to kill him.

When he went back to his hut he found that it had been destroyed, and his belongings either looted or burnt. He also heard that his wife, who was eight months gone in pregnancy, had tried to help him and staunch his bleeding the night he had been arrested, where upon the Israeli soldiers had hit her in the stomach, causing a haemorrhage. The same night the neighbors took her to the Nasser Hospital in Khan Yunis, where she gave birth to a stillborn child.

Because his life was in danger, he had to flee to the East Bank, where he was later followed by his family, all of whom were in a bad state of nerves.

Jerash Camp 11/12/1968
Commission: Mr. Osmond Williams — (Amnesty International)
Mr. Gazzi Fawzi — (Ministry of Information
of the H.K. of Jordan)
Refugee : Muhammad Audeh Mussalam al-Jallad
Age 44 — from Khan Yunis
Medical Report: Complains of headaches, rheumatism
pain in the lower part of the chest on
the right side, apparently due to a severe
contusion.
He complains also of spontaneous eja-
culation when exposed to cold tempera-
ture.
Suggested: X-Ray of chest for detection of rib
fracture.
Signed: Dr. G. Gasparini

22)

Name: Mahmud Mutaw Mabruk

Address: Jerash Camp, No. 5. He formerly lived in Rafah Camp.

Date of arrest and charge: Arrested on 10/6/1968 on a charge of belonging to the resistancé movement.

Length and place of detention: One day in Rafah Police Station, eight days in Deir al-Balah Police Station.

Torture:

He was subjected to the following forms of torture:

- 1) He was kicked and beaten with rifle butts, especially on the head, until he fainted. One of his ribs was broken.
- 2) He was given electric shocks in his fingers and toes until he lost consciousness.

Names of those who tortured him:

- 1) Sergeant Yusuf, in Rafah Police Station.
- 2) An intelligence officer named Abu Zaki in the Deir al-Balah Police Station.

As nothing could be proved against him, he was released and told that he must leave the country, and if he did not do so, he would be arrested again, and tortured and killed. He therefore, *left for the East Bank* with his family of ten on 19/6/1968.

* * *

The following two cases of torture were put on record by Major Derek Cooper, a representative of the British Red Cross who has worked in Jordan since 1959. (The depositions were published in the Beirut *Daily Star* on 17/8/1968).

23) *Taysir Dib As'ad*, aged 40, was taken in a truck from Khan Yunis to the River Jordan in November. He made a full deposition in Arabic in my presence; what follows is a brief summary of it. He was detained for several months, during which all his nails were pulled out; I could see that the new nails were beginning to grow. He was accused of being a member of the Palestinian Liberation Organization, but this was not the case. He was tortured to make him give information about men in the resistance movement. He did not talk because he did not know anything. The torture was carried out by the army. He was beaten and starved.

24) *Abdul Latif*, 45, headmaster. His full story was taken down in Arabic; it is a long story of imprisonment and torture. He spent seven months in various prisons, finally spending forty days in Jericho Prison. He showed me the marks on his hands where he had been bitten by savage dogs which had been put in his cell. He was given urine instead of tea. His final humiliation was to be beaten, naked, by a woman in uniform. The woman was in charge of the police dogs, and wore a green skirt, blouse and cap. They called her "Hannah."

* * *

The following accounts of the treatment received by Abia Shafiq Addama, Latifa al-Hawwari and Sara Hashem Fathullah Jauda are from the Israeli

Depositions Nos. 11-22 are taken from a pamphlet issued by the Palestinian Red Cross Society, 1969. The original depositions are in the society's archives in Amman.

newspapers *Al-Ittibad* of 15/10/1968 and *Zo Haderkb* of 14/9/1968, and the report of their lawyer.

- 25) *Abla Shafiq Addama (Taha)*
Latifa al-Hawwari
Sara Hasbem Fathullah Jauda

According to *Al-Ittibad*:

"On Wednesday and Thursday, 9 and 10 October, the Military Court continued to consider the case of Abla Shafiq Taha Addama, of Arab Jerusalem, accused of "carrying arms," contacting the enemy, and instigation. The accused was defended by Hanna Naqqara, Felicia Langer and Ali Rafi."

"On Wednesday the prosecution witnesses were called, the first being the Special Services officer Mishni Golan, of the Jerusalem Police, who was responsible for the interrogation of the accused. He denied all responsibility for the beating of the accused, although he admitted that she had been beaten and tortured by Israeli prostitutes in Jerusalem Prison! The question is, why was Abla shut up with these prostitutes? And how did the prostitutes know that she was charged with carrying arms?"

"Constable Derrick also denied kicking the accused, who was pregnant, admitting only to having shouted at her. The woman constable Yafa Durur, who was directly responsible for the protection of the accused, also denied having struck the accused or threatened to tear out her stomach, including the fetus, if she did not confess."

"At the second session, on Thursday 10/10/1968, the accused was called to the witness box, and said, in a voice choked with tears, that she had been put in a room with prostitutes on the first night of her detention, and that they had beaten her and torn her clothes. 'I am pregnant,' the accused said, 'and all I care about is to keep my baby. I was in a very bad state of health after the blows I received in the police truck that brought me from Jericho to the Jerusalem Police Station. I did not assault any one, and I could not defend myself, because the prostitutes beat me and stubbed out cigarettes on my body and stripped me naked.'"

"At this juncture the mother of the accused started screaming and crying, and left the courtroom, because, old and ill as she was, she could not bear to hear the description of the torments to which her daughter had been submitted."

"The accused said that her deposition had been taken after the officer Golan had threatened to torture her husband if she did not confess, and after the beatings and torture to which she, herself, had been subjected. Her lawyers therefore asked that both her depositions should be considered as untrue, as the Law of Evidence does not allow the acceptance of a deposition extracted by beating, torture and threats."

"At the afternoon session the detainee Latifa Ibrahim al-Hawwari, of Al-Bira, was called to the witness box. She has been under administrative detention since 25/7/1968, the order for her detention having been prolonged for a further three months, in spite of the fact that Felicia Langer and Ali Rafi contested her detention, on the grounds that it was unjustified, and had been purely ordered with the object of exerting pressure on her. Giving evidence, Latifa said that she had heard of Abla and had herself seen the marks of the torture, which were quite clear, as her face was swollen, and marks of beating could be seen on her back, arms, and all over her body. She also spoke of the torture to which she herself had been subjected, telling how her hair had been torn out, two of her teeth broken, and her clothes cut to pieces."

"The Court postponed issuing a decision on Abla's depositions until 30/10/1968. Will the court decide that they were extracted by beating and torture, as the accused claimed, or that they were made by her of her own free will, as the prosecution claims?"

"The accused also denied the rumours that have been put about by the Zionist press and the mouthpieces of the occupation, to the effect that she was collaborating with the police against others, and said that all her alleged statements had been extracted from her by torture and coercion."

According to *Zo Haderkb*:

"On 25 September the Israeli police arrested the Arab woman Abla Taha on the Allenby Bridge as she was returning from Amman to Jerusalem. Immediately afterwards the police also arrested her husband, Mr. Ismail Salman Abu Maliya, of Hebron, a resident of Jerusalem, and the girls Sarah Hashem Fathullah Jauda and Latifa Ibrahim al-Hawwari of Al-Bira. They were all charged with smuggling or assisting in the smuggling of arms."

"The police refused to allow the lawyer Ali Rafi to interview the detainees on the grounds that they had not yet completed their investigations."

A week later, however, they did allow him to see them just to obtain their signatures on powers of attorney, but he was not allowed to speak to them. Later the police took the measurements of the houses of Messrs. Ismail Abu Maliya and Samir Qamari with a view to blowing them up.”

“Later, the lawyers, Felicia Langer and Ali Rafi were allowed to see the detainee Abla Shafiq by herself, and met her in the room of Inspector Golan. The detainee burst out crying when she disclosed to her lawyers the bloodcurdling tortures and torments to which she had been submitted, while Inspector Golan tried to stop her describing the brutal treatment she had received.”

“Abla said that after her arrest she had been put in a room with some Jewish prostitutes, who had beaten her cruelly until she fainted. When she came to, she found that her clothes had been torn from her body so that she was quite naked. All this was accompanied by the laughter of the police, who encouraged the prostitutes to torment her.”

“A week later she was moved to another cell in which there were no facilities for her to meet the calls of nature. Here, she was beaten every day by brutal policemen until she screamed for a doctor to relieve her pain, for she was three months pregnant. Inspector Golan, however, came and told her that the doctor would not come until she confessed. A policeman named Yafa also threatened her, saying: ‘If you don’t confess they’ll tear your belly out, baby and all. I don’t believe you are really pregnant; if you were, you would have miscarried after all this beating.’”

“Abla then uncovered her body to the lawyers to show them the marks of the torture, and told them that, had they come a week earlier, they would not have known her, so terribly swollen was her body.”

“The lawyers submitted a protest to the Governor of the prison against the brutal treatment to which their client had been subjected, and asked that she be medically examined and taken to hospital for treatment.”

“Five days later, Mrs. Langer met the second detainee, Latifa Al-Hawwari, in the presence of the prison inspector. The detainee told her lawyer in front of the inspector that, like Abla, she had been put in prison in Jerusalem with some Jewish prostitutes who had torn her clothes off her back and brutally beaten her in the sight and hearing of the Israeli police. She added that, among other torments inflicted on her by the prostitutes,

they had stubbed out cigarettes on her body, and cut her hair off with a pair of scissors they obtained from the policewoman Yafa. Two of her teeth had been broken as a result of the beating. She had been going on hunger strikes because she had not been allowed to see her lawyer, and had continued fasting until Mrs. Langer saw her for the second time in Nablus Prison in September."

"The third detainee, Sara Hashem Fathallah Jauda, has not yet been allowed to see her lawyers, and no one knows to what tortures she is being subjected. The Jerusalem Prison administration has reported that she is under administrative detention for three months."

There follows the text of Felicia Langer's report:

"The three Arab girls have been subjected to various kinds of aggression: beating and burning with cigarettes, in addition to the fact of their having been shut up with prostitutes, which should never have taken place. The treatment to which Abla, who is pregnant, has been subjected, is quite inconceivable; her child is likely to die as a result of the way she has been neglected and ill-treated. The treatment was quite inhuman; and the Arab girls were punished before the charges against them had been proved. What has happened must be condemned by all humane persons."

Mrs Langer then disclosed the forms of torture to which the three girls had been subjected, in the following words:

"Abla Shafiq Taha was arrested on her way to Jerusalem from Amman, and put in a cell with some prostitutes, who beat her savagely in the presence of the police, who did not intervene to stop them, although Abla was three months pregnant. She asked the police to help her by getting a doctor to see her, but they answered: 'If you confess, we'll get a doctor; if you don't we'll kill your baby.' Her clothes had been torn during the beating she had received from the prostitutes, so that she was quite naked, in the sight of a policeman named Derrick, who, far from helping her himself, beat her savagely. She was then left in a cell by herself, stretched out on the floor; she had no bed or covers for three days. As a result she lost consciousness for a time. All this was to coerce her into confessing."

"When I met her I heard what she had to say, and then submitted a complaint, first verbally and then in writing, against the bad treatment she had been subjected to by the police. The answer was that she had been set

upon by the prostitutes, and that nothing could be done about it. I then demanded that she should see a doctor immediately. The doctor came on 12/8/1968, and said that her health gave no cause for alarm. I returned and explained to them that I would hold them responsible if Abla lost her child.”

“I saw Latifa Ibrahim Al-Hawwari on 12/8/1968, and heard what she had to say. They put her in a room with some prostitutes who assaulted her and beat her savagely. She had a much worse time than Abla, for the marks of the beating could be clearly seen on her body, one of her teeth was broken, and her hair had been cut so as to disfigure her. She was a terrible sight. The strange thing is that the prostitutes managed to get a pair of scissors in the cell, although this is forbidden.”

“Latifa told me that a police officer had witnessed her being beaten and her hair being cut by the prostitutes, but had not interfered, even when they stubbed out cigarettes on her body, although she screamed from the pain. They also tore her clothes off her until she was completely naked.”

“Latifa said that she was innocent and that she could not understand why all this had happened to her. They left her some days without food. I complained to a senior officer of the rank of inspector of all that had happened. He said he regretted it, but that the prostitutes were responsible. I then told him that the police had been watching, and asked why they had not gone to the girl’s assistance. He replied that he would investigate the matter.”

26) *Daud Ali Uraiqtat*

The following is from the Israeli daily *Al-Ittihad* of 25/4/1969:

“Ramlah—Mrs. Felicia Langer submitted to the Military Judge here the case of the assault on her client Daud Ali Uraiqtat, of Jericho, who was detained on 23 March along with Messrs. Radwan Hasan Al-Helou, Nimr Dib Abu Shusha and Fuad Abu Shusha, all of Jericho.”

“Following their detention, the military authorities refused to allow their lawyers, Felicia Langer and Ali Rafi to see them in the Jerusalem Police Station. However, about a month later, they did allow Mrs.

Langer to see them in Ramleh Prison. There she heard the complaint of the detainee Ali Uraiqat, which throws light on the methods of interrogating detainees employed by the police and on the maltreatment they are subjected to by members of the security forces.”

“This detainee stated that he was hit savagely by the soldier who came to arrest him in his home in Jericho, and that the soldier had pointed his revolver at his head and threatened to shoot him. At the Jerusalem Police Station the interrogators, who wore civilian clothes, had beaten him savagely, so that he had gone on hunger strike in protest against this assault. Furthermore, he had not been allowed to see his lawyer.”

“Mrs. Langer has forwarded the complaint to the Ministers of Defence and Police and called on them to conduct an investigation into ‘disgraceful and illegal methods of interrogation for which there is no place in any civilized country.’ ”

“When the Military Court met it ordered the detainees to be released. Mrs. Langer also informed the Military Judge of the torture and beating to which her client Daud Uraiqat had been subjected.”

27) *Ayesha Auda Ahmad Fares*

The following is from the Israeli daily *Al-Ittibad* of 20/6/1969:

“Lydda—from our Correspondent. At the session of the Military Court here on 16 June to try the case of those accused of placing containers of explosives in the ‘Supersol’ Supermarket in Jerusalem on 21/2/1969, the principal interrogator in the case, Sergeant Ezra Kalij, admitted in reply to a question from the lawyer Ali Rafi, that he had struck Ayesha Auda Ahmad Fares, who was accused of placing containers of explosives in the Supermarket. He tried to justify his action, however, by saying that the accused was very nervous during her detention, and that he had struck her to calm her nerves!”

“At the beginning of the session Ali Rafi objected to the depositions made by his client being accepted, informing the court that his client had been arrested in her home in Beit Jarir on 1/3/1969 and immediately taken to the Jerusalem Police Station. There the interrogator

Ezra Kalij had beaten her savagely over the head with a stick. Then another interrogator, whose name is unknown to his client, came in, also started hitting her about the face and ears. Ali Rafi added that his client had confessed facts that were untrue, including the fact that she had also been partly responsible for the explosion in the Mehna Yehuda Market in Jerusalem on 22/11/1968."

"In the course of the session the prosecution put on display the arms found in the possession of the five accused in this case, the hearing of which was adjourned until 1/7/1969."

"Commenting on the session, our correspondent says that this is the first time in the trial of Arab commandos by the Military Courts that an interrogator has admitted to striking an accused person in the course of interrogation. Thus when, in the trial of Ya'qub Auda, the interrogators were confronted with the unhealed wounds on the head of the accused, they said that he himself had knocked his head against the wall!"

The following is from the Jordanian daily *Al-Dastur* of 12/3/1969:

"According to reliable information from the occupied territories, Ayesha Auda lost an eye as a result of the brutal torture to which she was subjected by the interrogators in the Muscovite Prison. It is also reported that her fingernails, eyelashes and eyebrows were pulled out, and that her breast was pierced with long needles until it streamed with blood."

28) *Abdul Aziz Mansur Yasin*

"In the evening of 6/5/1968 Abdul Aziz Mansur Yasin, a 65 year old ploughman of Umm Safa, did not return home as usual. The *Mukhtar* went to the Police Station to inquire about him, and was shown a man lying on the ground with his face streaming with blood. The *Mukhtar* called his name, but he did not answer, and there was no reaction from the injured man's eyes when the other moved his hands in front of them."

“Mansur Yasin is now in the Bethlehem lunatic asylum, as a result of his treatment at the hands of the authorities, who claim that he insulted Eshkol and Dayan.”

Al-Ittibad, Haifa, 17/5/1969

Reports of Neutral Observers

We will now set forth statements, testimonies and eye-witness accounts of some neutral observers or foreign journalists about cases of torture and maltreatment of Arab prisoners in the occupied territories.

1. “It was revealed to us during our interviews with prisoners that the treatment they received during interrogation was brutal. The delegates have forwarded to the authorities concerned the names of a number of prisoners on whose bodies are marks of brutal torture.”

Report of the International Red
Cross Committee; Al-Khaleel
Prison, 31/10/1968

2. “Kamal Khamayesh and Abdul Salam Khamayesh have lodged a serious complaint; they were arrested last month, beaten with a stick (the back of Kamal Khamayesh’s neck still bears the marks of beating), and had an electric shock current applied to their ears in the police station in Toulkarm. The arrested said that 1st Sergeant Cohen was present during this brutal torture which made them lose consciousness and bleed from both mouth and nose.”

Report of the International Red
Cross Committee, Toulkarm Prison,
16/10/1968

3. “Some prisoners declared that they had been tortured to make them confess, and Red Cross delegates were able to see for themselves some obvious marks caused by flogging with a cane or a whip or cigarette burns. In A’ayed Jadallah’s face are marks of burns which may have

been the result of cigarette burns. Yousef claims that he was beaten with a thin rod, and there are marks of flogging on his thigh and his back."

Report of the International Red
Cross Committee, Ghaza Prison,
3/7/1968

4. "One of the arrested became completely paralysed in the left arm, had bruises and scars around his wrists. Another lost any sensation in the palm of one of his hands."

Report of the International Red
Cross Committee, Nablus Prison,
26/2/1968

5. "Egyptian youths who had been living in Gaza are now under arrest in Al-Arish and are under great hardship. Some of them are detained in concentration camps that fail to come up to sanitary requirements. These men, most of whom are educated, are in a state of low morale."

Report of the International Red
Cross Committee (No. 9)
23/8/1967

6. "Red Cross delegates have requested permission to visit the solitary confinement cells, but their request was refused by the Governor of the prison, who told them that new orders had arrived from Tel Aviv forbidding him to allow them to visit these cells. This new limitation is in contravention of the terms of the agreement which the Minister of Defence had forwarded to the president of the International Red Cross Committee in Israel on 22/2/1968."

Report of the International Red
Cross Committee, Gaza Prison,
25/9/1967

7. "On a visit (to Jericho prison) which was carried out without the presence of an observer, 81 prisoners were found huddled in one cell. The prisoners all declared that they were not allowed to leave their cells,

even to use the toilets or washing facilities. They had to use the cell tap which was situated only 15 centimeters from the level of the floor."

Report of the International Red
Cross Committee, Jericho Prison,
12/5/1968

8. "On a visit (to Ramallah prison) which was carried out in the presence of an Israeli observer, it was apparent that the prisoners were afraid of talking. In almost all the cells, the arrested declared in English that they were getting adequate food and did not need anything. It appeared to us that in some cases they were forced to make these statements. That visit left a very bad impression on us because these statements were in a sharp contrast with those that were made in the absence of an observer."

Report of the International Red
Cross Committee, Ramallah Prison,
22/2/1968

9. "The most serious complaint from the Al-Karama prisoners had to do with their being deprived of any contact with the outside world. Most of them have not had any news of their families since their arrest."

Report of the International Red
Cross Committee, 2/9/1968

10. "It was learnt that three prisoners from Jenin, Qasim Nafe'h Qasim Nazzal, Qasim Juber Muhammad Jaber, Issam Amin Mustafa an-Nasrah, have been under arrest since November, that is for 11 months without being allowed to contact their families. This group includes those who were arrested in the period between October 67 and June 68. It is not permissible to detain prisoners incommunicado for such a long time. The delegates feel that the case of the above-mentioned prisoners must be put on a judicial level and that they should be allowed to contact their families."

Report of the International Red
Cross Committee (No. 683),
Nablus Prison, 9/3/1969

11. "No changes have been made to the prison quarters of the prisoners since our last visit (to Jenin Prison) on 9/6/1968. However, the rate of occupancy per room has increased. Each prisoner has 195 by 55 cms. sleeping area and the quantity of air for 40 of them is 36 cubic meters. Since this situation has lasted for several months and has, in fact, deteriorated, the delegates feel that it must be improved."

Report of the International Red
Cross Committee, Jenin Prison,
2/9/1968

12. "Condition of Concentration Camp in Atleet.

Prison Quarters: 40 people live in rooms measuring 8 by 6 meters, sleep on blankets and, in some cases, on the floor. They are cramped together, for this reason the ventilation is bad at night and what makes it even worse is that the prisoners have to relieve themselves in an open bucket."

"Clothes: The prisoners only have the clothes which they were wearing at the time of their arrest, and they have nothing to change into to enable them to wash their dirty clothes."

Report of the International Red
Cross Committee, 22/6/1967

PART TWO
TERRORISM, INTIMIDATION AND SUMMARY ARRESTS

I

TEXTS OF RELEVANT ARTICLES

“No one shall be subjected to arbitrary arrest, detention, or exile.”

Article 9

Universal Declaration of Human
Rights

“No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.”

Article 12

Universal Declaration of Human
Rights

“No one shall be subjected to arbitrary arrest or detention.”

Article 9

UN Covenant on Civil and
Political Rights

“No protected person may be punished for an offence he or she has not personally committed. Collective penalties and likewise all measures of intimidation or of terrorism are prohibited.”

“Pillage is prohibited.”

“Reprisals against protected persons and their property are prohibited.”

Article 33

Fourth Geneva Convention

“The High Contracting Parties specifically agree that each of them is prohibited from taking any measure of such a character as to cause the

physical suffering or extermination of protected persons in their lands. This prohibition applies not only to murder, torture, corporal punishments, mutilation, and medical and scientific experiments not necessitated by the medical treatment of a protected person, but also to any other measures of brutality whether applied by civilian or military agents.”

Article 32

Fourth Geneva Convention

In the present Convention, genocide means any of the following acts committed with intent to destroy in whole or in part, a national, ethnical, racial, or religious group, as such:

- a. killing members of the group;
- b. causing serious bodily or mental harm to members of the group;
- c. deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d. imposing measures intended to prevent births within the group;
- e. forcibly transferring children of the group to another group.

Article 2

Genocide Convention

II

CONTRAVENTIONS

Following are the testimonies of eye-witnesses that prove Israel's contravention of the above-mentioned texts:

1. *Testimony of Mohammed Jebrail Al Di'bes*, from Yata, Hebron area; age 30, married with children:

“I went from Hebron to Jericho with Jebrail Hamid Al Di'bes and from there we went to Al Awja to buy watermelons from the farm of Subhi Dajani. Before we reached the field, we were overtaken by a car in which there were Israeli soldiers, who asked why we were travelling. We told them that we wanted to buy watermelons from the Dajani farm. They then took us to their post in the house of Subhi Dajani, and searched us, taking from me 113 dinars, 520 fils, and my identity card. They then took us to a pool of water and put us in it, along with about 15 others. At 5 p.m. on the same

day they brought a car and took seven of us away, coming back again later to take the rest of us, including myself. When we reached the Mandassa Bridge they made us get down from the car one at a time, telling each man, as soon as he was on the bridge, to jump into the water. As soon as a man jumped into the water, they opened fire on him with their sub-machine guns. I was the last to get down from the truck; they punched and kicked me, and then let me go. When I reached the middle of the bridge, they started shooting at me and I was hit by two bullets. They then picked me up and threw me into the water. After they had gone, I got out of the water, and was taken by soldiers of the Jordanian army to Karama, where I received first aid.”¹

2. *Testimony of Izzat Al Mutlan*, from Beersheba, resident of Jabalia Camp:

“On August 15, I left Gaza for Jordan in search of work to support my family, who were staying in Gaza. But circumstances in Jordan were very difficult and I had to return, carrying my suitcase in company with four other persons from the West Bank, to the village of Beit Kahel, in the Hebron District on October 12, 1967. After crossing the river at 11 a.m. at a point two kilometers north of the King Hussein Bridge, and after walking 500 meters, we were fired at by 13 Israeli soldiers in ambush there. One of us, a man called Abdul Rahim, of Bait Kahel, about 60 years old, was killed. One of my companions and myself were wounded and we were all arrested. I was transferred to the hospital in Jericho and thence to Jerusalem, where I stayed for 35 days. Afterwards, I returned to Jericho, where I worked on the roads. Later, I was arrested for the second time and removed to Gaza for interrogation. The court there sentenced me to four months imprisonment, as from the date of my entry into the country, my innocence having been proved. A few days afterwards, I was set free and I left Gaza with my family fearing I might be arrested yet again.”

3. *Testimony of Mashbur Abed*: left the Jabalia Camp on 23/1/1968; age 39; owner of workshop; refugee from the village of Beit Dras; movable and immovable property abandoned; house blown up; three shops, a Bedford truck, car spare parts and all the furniture in the house also abandoned; names and ages of family who were forced to leave: Hammad Abdul-

(1) Survey team of the Institute for Palestine Studies.

lah Hammad Abed (35); Ahmad Abdullah Hammad Abed (30); Said Abdullah Hammad Abed (20); place of incident: Jabalia; present address of deponent: Jarash New Camp, Tent No. 143; date of deposition: April 19, 1968.

"On 10/1/1968, the Israeli authorities carried out an operation of intimidation in the village of Jabalia. I was living in Jabalia Camp, near the Al Amal Cooperative Society. The young men were rounded up in the nearby square, and the soldiers threatened them that any house in which arms were found would be blown up. One of the soldiers, with other armed men broke into my house, and took me out, although I am disabled by paralysis. They also took out the members of three brothers' families. One of the men said, "We are going to blow up the house." A few moments after he had left the house, one of the Israeli soldiers said to the young men in the nearby square: "We have found arms in the house of Mashhur Abdullah Hammad Abed; we are going to blow it up." But they had not found arms; they only wanted to intimidate the people. They blew up the house and destroyed all the furniture in it, and a truck and other things; nothing left was any good.

"After our house and shops and Bedford truck had been blown up, we had no way of making a living in the Gaza Strip. And we were afraid for the lives of my brothers and their wives and children, so we left the Gaza Strip in the hope of finding a living on the East Bank of Jordan. This is why we emigrated from the Gaza Strip to the East Bank."

4. *Testimony of Marzouk Abu Shab*: Age: 37; Profession: Peasant; Village from which he emigrated: Beni Sahbala; Date of Emigration: 29/1/1968; Is he an ex-refugee or a refugee for the first time? For the first time; Movable and immovable property left behind: a piece of land, fourteen dunums, containing citrus groves, a modern house, and an old house equipped with all living requirements; Names and ages of the members of his family who were forced to emigrate:

Zahia Zaher Attiyeh Abu Shab (32) — wife.

Zayda Suleiman Abu Shab (20) — sister.

Hamdeh Marzouk Abu Shab (16) — daughter.

Mahmoud Marzouk Abu Shab (14) — son.

Aouni Marzouk Abu Shab (2) — son.

Ahmad Marzouk Abu Shab (12) — son.

Fatma Marzouk Abu Shab (10) — daughter.

Mohammed Marzouk Abu Shab (21) — son.

Locality where the incident took place: Beni Sahbala.

Date of Incident: 18/1/1968.

Present address of person concerned: Jordan, Jarash Camp.

Date of Interrogation: 13/4/1968.

"In the evening of January 18th, my family and myself were sitting at dinner when we were surprised by an enemy motor car stopping in front of my house. I fled away through the back door and after they had left I came back to the house and found the window panes and radio set broken, with their pieces spread on the floor; they took my children's watches, my wife's jewels, and 160 pounds; they threatened the members of my family with death if they did not fetch me back to the house. At 2 a.m. next morning, they encircled the house and suddenly opened fire on the doors. I was then on top of a tree near the house. When they found out that their action was futile, they entered the house and beat my sons and daughters and shot dead my uncle in the midst of the little children and insulted my aged father. After that they left leaving a scrap of paper bearing an order for me to present myself at the military post for an inquest. I did not respond to the summons, but left my children and my dwelling with everything in it and fled to the groves in the neighborhood of the village, sending a message to my family. On the morning of January 29, I came to my sister country in the Jordan Kingdom." Signed Marzouk Suleiman Abu Shab.

5. *Statement by Workers Federation:* The Federation of Palestine Workers (Gaza Branch) issued the following statement:

"Israeli occupation authorities are trying to force us to leave our homes and lands and go to the East Bank of Jordan. Since the first day of the occupation, Israel has resorted to terrorist methods to force us out, challenging (as has always been its custom) all international laws and principles. Citizens in our dear region have been faced with waves of terrorism, pressure, and anxiety."

"We mention here some of the terrorist acts carried out with the aim of implementing Israel's plans to force out the residents and judaize the Strip:

1. In September and October of 1967, the Israeli authorities carried

out a terrorist campaign among the inhabitants of the region, more specifically the Jabalia Camp for refugees and Jabalia city. Men between the ages of 15 and 50 were forced out of their homes after midnight and lined up in the streets with their hands raised over their heads, their faces towards the wall; the men were forced to stand up and sit down; batons and iron bars were used on anyone who refused to comply with the instructions of the Israeli soldiers; the men were given instructions to quit their homes and emigrate. The campaign continued for two months and covered every quarter separately.

2. Israel exerted great efforts to cause a split among our workers, instilling in them feelings of hatred. Opportunities for work were opened only to the citizens and not to the refugees. The Israeli objective, however, soon became clear to our workers; they combated it by stopping work. Their work was then limited to the Jericho area of the West Bank and they were encouraged to move to this area with their families or otherwise they were deprived of work.

3. Israel launched a terrorist campaign among the ranks of refugee students; they were forced out of the Strip on pretexts that they had to continue their education and that their stay was not desirable."

6. *Report by United Nationalist Front, Gaza:* The Front issued the following report on 6/2/1968:

1. Jabalia Camp:

a. The camp was surrounded for 36 hours while curfew was imposed on 31/7/1967, following a bomb explosion in the Port of Gaza. The Israeli authorities claimed that the person who threw the bomb had fled to the camp.

b. The camp was surrounded for six days between January 9, 1968 and January 14, 1968. The Israeli authorities were searching for the person who threw a bomb in the Port area. All men in the camp were forced out of the camp and cramped in a small tract of land from 4 p.m. until 1 a.m. despite the stormy and rainy weather. Under the same pretext, the Israeli authorities arrested and tortured 40 men for four days. At the end of the blockade, the occupiers blew up the fishing boats of the coastal residents in addition to some houses. The fishing equipment blown up was estimated at 100,000 sterling pounds.

c. On 25/1/1968, the refugee camp at Khan Younis and the city of Khan Younis were encircled as the occupier launched a campaign of arrests.

2. Rafah:

a. The city of Rafah was surrounded and curfew imposed on it more than once. The pretext always given was a search for explosives. The latest and toughest was launched on February 22, 1968, when the blockade around the city lasted for three days.

b. Curfew was imposed for five days east of Deir Al Balah between December 29, 1967, and January 3, 1968.

c. Curfew was imposed for five days on the Maghazi Camp.

7. *Memorandum of Sheikh Sa'd Ad-Deen al-Alemy, Mufti of Jerusalem, and of Bishop Keyos, Greek Catholic Bishop, presented to the consuls of United States, France, Turkey, Belgium, and the United Kingdom in Jerusalem on March 28, 1968:*

"Soon after the Israeli attack on Jordan on the 21/3/1968, the following events took place:

"1. On the 28/3/1968, while the Jericho-Taybah-Ramallah bus was on its way to Ramallah, it passed the military checkpoint at al-Duyouk; the army personnel stationed there checked the identities of the passengers and the bus was allowed to proceed on its way. A little later a small white car overtook the bus, stopped it and told three of the passengers to alight, and the bus was ordered to go on its way. After the bus had travelled a short distance, the driver heard shots and saw in the driving mirror one of these three passengers fall down on the ground. Immediately on his arrival at Taybeh, he described what he had seen and then reported it to the police at Ramallah, who disbelieved his story and treated him harshly. It was revealed later on when the corpse of the murdered man arrived, with another man who was wounded, that the incident was true. The third passenger escaped and later on reported to the police."

"The following are the names of the said passengers:

a. Mustafa Ibrahim Salamah of Sarda Billage, Ramallah Sub-District, 23; murdered.

- b. Amin Muawwad Naser, 19, was wounded and hospitalized in the Hadassah Hospital, Jerusalem.
- c. A man from Gaza whose identity is known to the police and who escaped unharmed, is in custody and gave a statement.”²

“2. On March 27th, 1968, shots were fired by army personnel in a military car at a labourer who was removing crushed stones from his car near Nevi Ya’cov, on the Jerusalem-Ramallah main road, and wounded him in the arm.”

“3. On March 22nd, 1968, Ibrahim Ahmad Ibrahim was assaulted and a tile was thrown at him while he was working at Mazmirma Yad Beit near Beit Safafa.”

“4. On March 22nd, Musa Tamari was severely beaten up near the Railway Station, Jerusalem.”

“5. On March 23, 1968, the Bethlehem bus was stoned and two panes of glass were broken which obliged the Bethlehem and Hebron buses to divert their routes and use the road via Sour Baher.”

“6. On March 23, 1968, Hanna Batmani was stabbed behind the YMCA near Musrara Quarter.”

“7. Two women peasants selling vegetables were stoned in Mahme Yehduda on March 22nd, 1968.”

Signed by:

- 1. Bishop Keyos
Greek Catholic Bishop
- 2. Sheikh Sa’d Ad-Deen al-Alamy
Mufti of Jerusalem.

8. *Report by Norman Fowler in "The Times" on outflow of refugees across the Jordan River.*

Writing on 21/6/1967, Norman Fowler stated that although the war had been over for two weeks, the refugees continued to pour across. He

(2) This incident was also reported in *Al Ittibad*, Haifa, on April 9, 1968, which in its turn reported it from *Maariv*, Tel Aviv, on April 4, 1968.

said, "Into this already difficult situation, some Israeli troops supervising the crossing introduced a dangerous new element today by firing their sub-machine guns over the heads of the struggling line of refugees. The first time was just before noon when an Israeli soldier fired single shots into the air . . . The disturbing feature is that there was no obvious point to this display of strength. The refugees were already bewildered enough, and to risk causing a panic among already frightened people borders on military lunacy."

9. *Christian Science Monitor*. 24/7/1967: "Sometimes the guards fire into the air to frighten the people, others push the refugees. One prodded and struck an old woman as one strikes an animal when she was slow to move into the water."

10. *New York Times*: 8/8/1967: "In the early evening Israeli soldiers equipped with cans of black paint were seen painting a circle with an X in the middle of the corrugated tin doors of every third or fourth shop. No official explanation of the symbol was given."

11. *New York Times*: 9/8/1967: "Several owners who tried to remove the symbols (the X symbols painted the day before) today were arrested by the Israeli police. They were not charged."

12. *International Red Cross, Report No. 3*: 11/8/1967: "The Israeli authorities perform their so-called 'Search Operations' very brutally and violently, and in the middle of the night. Citizens are made to leave their homes and are not permitted to return until the searches are over. In order to spread panic amongst the populace, the Israelis fire shots from machine-guns while they are carrying out these searches."

13. *International Red Cross, Report No. 3*: 1/8/1967: "The Israeli Army has often arrested citizens in downtown Gaza in the day-time for the sole purpose of spreading terror."

14. *The Economist*: 9/12/1967: "Gaza folk, arriving in droves, tell disturbing stories. A group of women: 'Our men were taken away at night. Israeli soldiers tried to touch us' . . . Is this a camp legend? Apparently not. Down at the Allenby Bridge, where Gazaites are now pouring in daily, the descriptions are precisely the same. They could not be concerted."

15. *Le Monde*: 18/1/1968: "40 persons suspected of sabotage were arrested in the Gaza Strip on January 11 and 12, 1968."

16. *The Guardian*: 26/1/1968: "In response to a series of minor incidents in the past few weeks, the Israeli Army has imposed collective punishments . . . curfews which last several days with no proper provision for the distribution of food or water, arbitrary arrests, and the random demolition of houses and property belonging to civilians. During a break in one five-day curfew all men between 16 and 60 were ordered onto the compound on the seashore where they were held for 7 hours during one of the winter's severest storms while Israeli guards repeatedly fired with small arms over their heads . . . at Jabalia Camp the male population was held on a stretch of marshy ground for 25 hours without food or water . . . (in reprisal for the explosion of a small home-made petard) the Israelis blew up 9 fishermen's storehouse . . . and destroyed a number of fishing boats."

17. *The Guardian*: 19/2/1968: "It is certainly true that intermittently over the past eight months serious attempts have been made (and they are still being made) to terrorise sections of the Arab population in different parts of the West Bank—and the result has been and still is the continuing flow of refugees across the Jordan. I found no impartial observer who did not support it."

18. *New York Times*: 25/6/1968: "40 people have been arrested after recent demonstrations."

19. *The Times*: 25/10/1968: "Israeli troops fired hundreds of rounds from machine-guns over the roofs of this ancient Arab city (Nablus) in occupied Jordan today."

20. *Secretary General of United Nations Report*: 15/12/1967: "The Israeli authorities are carrying out night searches (in the Gaza Strip), which create a state of great fear among women and children."

21. *Le Monde*: 31/12/1967: total curfew was imposed on Gaza yesterday and a search operation was launched. Similar incidents have been repeated a number of times in the last few days.

22. *The Times*: 4/2/1968, discussing the same incident, said that curfew was imposed immediately. The search was bad and became even worse

when orders were issued to assemble all men between the ages of 16 and 60 in the market square to check their identities. This operation lasted from 6 p.m. until midnight. It continued also today while searches were resumed. Some complained that some of the men were beaten while their identities were being checked.

23. *New York Times*: 29/5/1968: "The authorities have rounded up several thousand men in their investigation of a mine explosion. A general curfew has been applied intermittently during the last week and journalists were barred from the area for three days. Jeeps and armored personnel carriers full of troops in battle dress were patrolling the principal roads. On the main highway leading south through the strip, squads of Israeli soldiers with machine guns at the hip were bringing bands of Arabs for questioning. The central prison here was bursting with about 400 Arab prisoners, most of whom were being held for interrogation. The Israelis ordered all the men of the quarter between the ages of 18 and 70 to assemble for questioning in the Central Square. The Arab men were kept in the square under armed guard all Wednesday and Wednesday night. According to Arab accounts, all requests to leave the area were denied."

24. *Testimony of Ahmad . . .*:

Deposition of Ahmad . . . who refused to give his full name, for fear of Israeli reprisals against his family; Age: 30; farmer, from Khuza'a, near Khan Younis:

"I was working on the land near the armistice line on 27th day of Ramadan. When I heard a curfew announced over the loudspeaker, I hurried home, but many others could not get home in time. This was at 10 a.m. The Israelis immediately started shooting at the farmers who had not been able to reach their homes. Many were killed, about 15, including a man I knew, Ahmad Abu Nafi', from the nearby village of Bani Suhaila."

"I went to his funeral."

"After that the Israelis—a Sergeant and two paratroopers— came and took me from my home. They also took two of my cousins from their homes, and then made us stand up against the wall and started firing over our heads.

Our wives and children begged the Israeli soldiers not to kill us, and started weeping. After that the Israeli soldier let us return to our homes.”

“Some weeks later, the Israelis came out after me, so I fled to Jordan.”

Testimony taken by Ghazi Al Saudi

Witness: Major Derek Cooper M.C.,
British Red Cross.

13/6/1968.

25. Major Derek Cooper of the British Red Cross, who witnessed the above testimony, stated that a certain Fatah Mohammed Al Gharib, who speaks perfect English and spent a year at the American University of Beirut, worked for UNRWA at the camp in Rafah. It was there that he witnessed the corpses of 23 men left lying in the streets to terrorise others. They were finally buried in a mass grave. A second witness to this incident, Ahmad H. Ghanem, who had three cousins shot at this time, verified the story.

The mass grave, which contained 23 bodies, is corroborated by the story told by David Holden of the *Sunday Times*, 19/11/1967, when he reported that: “In Gaza, according to UNRWA sources that are believed to be reliable, 144 inhabited houses in a refugee camp were bulldozed in a single night, and the recent communal grave in the camp that was excavated under UNRWA supervision contains 23 bodies.”

26. A report issued by the World Council for Peace, after a visit by its members to Syria in the summer of 1967, contains the following information:

“In Kan Dannum refugee camp, not very far from Damascus, we were told the story of a man named Mohammed Al Kudsi of the village of Al Khusheneya. This Arab citizen, with his wife, two teen-age daughters and two sons were sitting in his home when the Israeli soldiers entered. ‘Why are you still staying here?’ they asked. Mohammed Al Kudsi answered, ‘I am a civilian.’ The reply came quickly: ‘Civilian or no civilian, you have no place in this village.’”

And then came the agony. The invaders asked, “You have two sons and two daughters. Shall we take the sons or shall we take the daughters?”

Al Kudsi asked for time. And he consulted with his family. The boys said immediately they would go: the girls must be saved from the invaders.

The father came to the Israeli soldiers and said, "Take my sons." You could almost hear the heart-beat of the father as he made the terrible choice. The Israeli soldiers took the two sons out and shot them outside their door. Then they returned and took the girls . . . their screams could be heard for a long, long while.

27. *Al Ittihad*, Haifa: 4/9/1969: In the evening of Wednesday, 26/3/1969, the city of Jafa witnessed fear and terrorism. Police cars occupied all strategic places in the city while other patrols carried out house to house searches in the Ajami Quarter, looking for all Arab villagers who worked in Tel Aviv. Tens of them were arrested without any charges and they were placed in the Abu Keer Prison in Jaffa. Following hours of interrogation, some of the men were released during the night while others were detained until the next day.

28. *Al Ittihad*, Haifa: 7/5/1969: The occupation authorities carried out a punitive raid on each of Ramallah and Beera. A number of shops were closed down while road blocks were set up on the roads joining the two cities. Exit and entry of the population was prohibited. All permits granted to the inhabitants to visit the East Bank were cancelled. Permits for reunion of families were also annulled. The reason behind the measure was due to a general strike staged by the population. The newspaper *Haaretz* said on May 6 that it learned from the Ministry of Defence that this was to make the people realize that they cannot benefit from two conditions at the same time: benefiting from the Israeli rule while carrying out demonstrations against it. The siege around the two cities was lifted on May 6.

29. *Al Ittihad*, Haifa: 28/5/1968. The city of Gaza and other neighbouring villages witnessed massive demonstrations which continued between Thursday, May 23 and May 27. Large numbers of women, students, and popular organizations took part in the demonstrations in protest against the occupation and against the treatment of the people in this sector by the occupation authorities. Force was used to disperse the demonstrations and five girls were injured during the demonstration in Deir Al Balah. The demonstrations were prompted by the siege which the occupation authorities carried out in the major part of the Gaza Strip, during which citizens were not allowed to go out of their homes while searches and arrests were carried out.

The city of Khan Younis was also besieged in addition to the village of Deir Al Balah and refugee camps in each of Al Maghazi, Nusairat, and Al Barih in Gaza. Tough measures were taken during these raids of houses. Men were forced out of their homes and cramped in the city squares for over 25 hours.

30. *The Jerusalem Post*: 7/7/1969, "Israeli police attacked five women from the Idriss family. They were forced out, with their children, from the house where they were living in the Abu Tour area of Jerusalem. The house, before the June war, used to be in no man's land."

31. *Le Monde*: 17/3/1969: "A hand grenade was thrown on March 15 in the yard of Al Hashimiyeh Secondary School for boys in Gaza, injuring 18 students."

32. *New York Times*: 20/1/1969: "An Arab woman was killed this morning when Israeli soldiers in occupied Rafah, in the Gaza Strip, fired into a crowd of demonstrators. Nine other women and girls were injured, according to an army announcement here tonight."

33. *Guardian*: 3/2/1969: "Ninety Arab school girls were injured in Gaza when they were intercepted by Israeli soldiers."

34. *The Times*: 3/5/1969: "The police used batons to disperse about 3,000 men and schoolboys who demonstrated in Nablus today, protesting against the alleged manhandling by Israeli troops of Arab school girls in Gaza two days ago. A number of demonstrators were arrested."

35. *New York Herald Tribune*, 10/2/1969: "Thirty two Arabs were reported arrested yesterday after a number of demonstrations against Israel in Jerusalem and major cities in occupied Jordan."

36. *Al Ittibad*, Haifa: 8/4/1969: "From our North Galilee Correspondent—The Acre and Naharia police last Saturday carried out raids on tens of houses of workers in Kafr Saif and Abu Sannan. The police were armed with automatic weapons and accompanied by police dogs."

"Police laid siege on the houses they wanted to search; they then ransacked the houses, and arrested those wanted, taking them out by force to police cars."

“Two hours after the operation, during which tens of workers were brought to the police station in Naharia, police released some of them without charges. According to police sources, the reason behind the raid was the stealing of arms from one of the arms stores in Moshab Doba near the village of Danoun.”

37. Following is a list of mass and arbitrary arrests as taken out from the files of the Research Center of the Palestine Liberation Organization:

— During the first week of April, 1969, more than 400 students were arrested. The Israeli authorities also arrested 17 boys and girls from the Al Fitani family on claims that they supported the resistance movement. Ten Arab tourist guides were arrested on April 3, while 40 other Arabs had earlier been arrested on April 1.

— The occupation authorities raided the Wardieh Church in the suburbs of Jerusalem and arrested three girl students while they were praying on Saturday, April 5, 1969. They were charged with having instigated demonstrations.

— Between March 13 and 19, the Israeli authorities arrested 15 women and girls in the city of Nablus. The Military Governor refused to allow anyone to see them. Following is a list of the women and girls arrested:

| <u>Name</u> | <u>Age</u> | <u>Date of Arrest</u> |
|-----------------------------|------------|-----------------------|
| Ghada Abdel Aref Abdel Hadi | 17 | 13.3.1969 |
| Ni'mat Kamal | 28 | 13.3.1969 |
| Ilham Abdel Hadi | 40 | 14.3.1969 |
| Fayha' Abdel Hadi | 17 | 14.3.1969 |
| Aminah Othman Hijjawi | 20 | 14.3.1969 |
| Mariam Rohi Shakhshir | 17 | 14.3.1969 |
| Sawsan Ismail Shanar | 14 | 14.3.1969 |
| Hahoud Hikmat Yaeesh | 19 | 15.3.1969 |
| Siham Al Azouni | 20 | 15.3.1969 |
| Aminah Rushdi Habel | 22 | 15.3.1969 |
| Salameh Rashid Kasaf | 20 | 16.3.1969 |
| Randa Ibrahim Nabilsa | 16 | 17.3.1969 |
| Hiba Ibrahim Nabilsa | 14 | 18.3.1969 |
| Souad Ibrahim Nabilsa | 24 | 19.3.1969 |
| Najwa Rohi Shaksheer | 17 | 14.3.1969 |

— The occupation authorities arrested the mother of Aida Issa and her brother Fawzi during the first week of April, 1969. No charges were made against the two.

— The occupation authorities arrested Sami Al Mabrouk and Marwan Aldo, together with Fawwaz Salameh from Tulkarem on June 5, 1969. They were later released on bail of 2,000 Israeli pounds.

— On 16/6/1969, the Israeli authorities arrested 32 Arabs from Gaza following the usual search operations. On the night of June 20, five other Arabs were arrested. They are: Abdel Khalek Kayyali, Ahmad Abu Omeira, Majdi Abdel Karim Abu Ayda, Youssef Mahmoud Salem Abu Salka and Abdel Kader Youssef Al Samaanah.

38. *Agence France Presse* and the *Associated Press* reported on 14/7/1969, that the Israeli authorities isolated the city of Nablus on Monday, July 14. Hundreds of Israeli soldiers detained over 5,000 Arabs, forcing them to sit on the ground with their guns all the time aimed at them. The soldiers had earlier entered the Old City of Nablus and at gun point forced the men out. The Old City appeared deserted except for a few soldiers at every corner. Despite the fact that no incidents were reported, the soldiers continued carrying their arms in a state of readiness. Some of the soldiers used iron bars to force their way into houses looking for arms.

PART THREE
FORCIBLE TRANSFER AND MASS DEPORTATION

I
TEXTS OF RELEVANT ARTICLES

“No one shall be subjected to arbitrary arrest, detention or exile.”

The Universal Declaration
of Human Rights
Article 9

“Everyone has the right to leave any country including his own, and to return to..his country.”

The Universal Declaration
of Human Rights
Fourth Geneva Convention

“Individual or mass forcible transfers as well as deportations of protected persons from occupied territory to the territory of the Occupying Power or to that of any other country, occupied or not, are prohibited, regardless of motive.”

Fourth Geneva Convention
Article 49

“No one shall be arbitrarily deprived of the right to enter his own country.”

UN Covenant on Civil and
Political Rights
Article 12

II
CONTRAVENTIONS

Mass Migration and Refusals of Re-Entry

I. The Commissioner General of UNRWA stated in a report on 29/4/1968, that the number who fled their homes due to the June War had

reached more than 420,000 persons. At that moment, they were living in tented camps which were both unhealthy and overcrowded. Furthermore, those newly displaced persons were being denied even the basic means of subsistence, besides the loss of their possessions and homes. In most instances, they were separated from other members of their families.

In spite of the resolutions passed by the United Nations calling upon Israel to facilitate the return of those refugees, until August 1967 only 14,000 persons had been able to return, although since that date the migration from the occupied areas had continued.

II. The following are extracts from the Report of the Secretary-General in regard to the mission of his Special Representative Mr. Nils Gussing to the Middle East (Document number A/6797 dated 15/9/1967) that are relevant:

"28. Whatever the policy of the Israel Government may have been as regards the population, it seemed clear to the Special Representative that at the local level certain actions authorized or allowed by local military commanders were an important cause of their flight."

"29. There are indications that providing reassurance to the frightened population could have been of great importance. Officers of UNTSO informed the Special Representative that after the creation of United Nations Observation Posts people came back, closely following the movement of United Nations military personnel. (On the Syrian side of the observation line the Syrian military command did not stop civilians from approaching the buffer zone and seems to allow them to return freely.) Furthermore, in spite of the fact that United Nations Observers had advised the population against working in the fields in the buffer zone, some individuals continued to try to do so, most probably feeling reassured by the United Nations presence."

.....

"48. . . .During his visit to the area, the Special Representative received no specific reports indicating that persons had been physically forced to cross to the East Bank. On the other hand, there are persistent reports of acts of intimidation by Israeli armed forces and of Israeli attempts to suggest to the population, by loudspeakers mounted on cars, that they might be better off on the East Bank. There have also been reports that in several localities

buses and trucks were put at the disposal of the population for travel to the East Bank."

"49. During his visits to several refugee camps on the East Bank, newly displaced persons consistently informed the Special Representative that they had left the West Bank under pressure and that they had suffered many atrocities."

"50. The truth seems to lie somewhere between an Israel statement that 'no encouragement' was given to the population to flee, and the allegations about the use of brutal force and intimidation made by refugees. The inevitable impact upon a frightened civilian population of hostilities and military occupation as such, particularly when no measures of reassurance are taken, has clearly been a main factor in the exodus from the West Bank."

"177. In its resolution 237 (1967) the Security Council called upon the Government of Israel to facilitate the return of those inhabitants who had fled the areas since the outbreak of hostilities."

"178. The Special Representative devoted much of his time in the area to discussing this problem with the Government of Israel, the Governments of Jordan, Syria and the United Arab Republic, as well as the United Nations agencies and other international organizations. The information obtained by the Special Representative on this subject is set forth below."

(a) *Displaced persons in Syria*

"179. The problem concerning the return of displaced persons was quite different in Syria from what it was in Jordan, for instance. The long-standing and intense antagonism between Syria and Israel permeated discussions on every issue and at any level. Moreover, the occupied area of Syria was now virtually empty and under military administration, so that there was no civilian organization to take care of the arrangements for the reception of displaced persons in the case of their return, or to keep the issue alive by its sheer presence and activity."

"180. During his discussions with displaced persons, the Special Representative found them divided on their desire to return. Some wanted immediate return, whether Israel continued to control the area or not. Others insisted on the prior condition of complete liberation of the territory from Israeli occupation."

"181. In their first discussions with the Special Representative, the Syrian authorities indicated their willingness to allow displaced persons to return to the area under Israel occupation. They designated two possible channels for discussion on the return of displaced persons: the ICRC and UNTSO. Later discussions indicated that the Syrian Government in fact strongly desired the immediate return of the displaced persons to their homes."

"182. The Israel Government informed the Special Representative of its official attitude to the return of displaced persons to the occupied area in the following terms, applicable to both Syria and the United Arab Republic:

'Israel and Jordan reached agreement for the return of residents to the West Bank. When talks are initiated with Syria and Egypt the Israel Government will be prepared to discuss with them any outstanding issues including the return of civilians who have left the territories under Israel control.'

"183. On the last visit of the Special Representative to Damascus on 29-30 August, the question of the return of displaced persons to the occupied area became the main topic of discussion. The Syrian Government advocated an intervention by the United Nations to negotiate such a return. Pointing out the agreement reached with the Government of Jordan on this subject, the Special Representative stressed that the door was open for discussion. Since the Government of Syria was not willing to enter into direct negotiations with Israel, and since the Special Representative was about to leave the area, he drew their attention to the possibility of pursuing this matter through the ICRC, which had acted with success as an intermediary between Israel and Jordan on the matter of the return of displaced persons."

"184. In this connexion it should be mentioned that a return of the displaced persons in Syria would be a much more complicated and difficult operation than the return of the residents to the West Bank, since the occupied areas in Syria were almost completely abandoned and had been so for a considerable period. More detailed and thorough planning would therefore be necessary, including the reconstruction of whole villages, as well as a major relief and rehabilitation programme."

(b) *Displaced persons in Jordan*

"185. In early July the Government of Israel announced its intention of authorizing the return of displaced persons to the West Bank on certain conditions. In order to obtain the authorization to return, each head of family was to fill in an application form for himself and his family, and submit it with adequate identity documents. The date of 10 August 1957 was set as the deadline for the return."

"186. Agreement was reached between the Israel and Jordan Governments through the ICRC acting as intermediary on a draft text for the application forms and the Israel Government undertook to print them. The forms at first printed carried a heading reading 'State of Israel, Ministry of the Interior.'"

"187. When the first batch of several thousand application forms with this heading was transmitted to the Jordan Government on 17 July, it returned them four days later as unacceptable. An Israel Government spokesman later explained to the Special Representative that the printing of official documents with this heading by the Israel State Printing Office was such a routine matter that in this case the heading was included in the application forms without prior explicit instructions from the Government authority concerned. All subsequent efforts to persuade the Israel Government to delete the heading or to accept the insignia of the Red Cross instead proved unavailing. Israel spokesmen accused the Government of Jordan of having unnecessarily made a political issue of what they considered a rather unimportant formality."

"188. Meanwhile, the Israel Government insisted that in order to settle the many practical arrangements concerning the return of the displaced persons, direct contact with the Jordan representatives was essential. On 6 August, during a meeting at the Allenby Bridge, in which representatives of the Israel Government, the ICRC, and the Jordan Red Crescent participated, it was agreed to adopt a heading on the application forms mentioning the ICRC in the centre, the State of Israel on the left side and the Hashemite Kingdom of Jordan on the right. In addition, a number of other problems were discussed, in particular, the question of the deadline for return set by the Israel Government. It was agreed that the new forms could be printed in Israel and transmitted by the ICRC to the Jordanian authorities, who would distribute

them to the displaced persons. The distribution of the application forms began on 12 August. Subsequently, the Israel Government agreed to postpone the deadline for the return operation until 31 August."

"189. On 18 July, before this operation began, some fifty families had already returned to the West Bank, following an Israel Government decision to allow the return of special hardship cases on that date."

"190. After agreement on the application forms had been reached information was received from the Jordan Government that it had transmitted through the ICRC about 40,000 applications, involving some 170,000 persons. According to the Jordanian authorities, the Israel Government approved during the period of 13 through 28 August, only 4,763 applications, covering 16,266 persons. The first displaced persons under this scheme crossed the Jordan river on 18 August. On 9 September, the total number of those who had returned was given by Jordanian sources as 14,150 persons and by Israel sources as 14,056.

"191. Later, the Israel Government claimed that 'for reasons never satisfactorily explained by the Government of Jordan, the Jordanian authorities did not make full use of the permits issued, and only 60 per cent of the displaced persons who had been authorized to return did actually show up at the crossing points.' It further claimed that it had opened two bridges across the Jordan river to receive returnees at the rate of 3,000 a day."

"192. The Jordan Government asserted that the procedure insisted upon by the occupying authority had proved to be an impediment to a smooth functioning of the return operation, and mentioned in this connexion that only a fraction of the forms submitted had been approved and that only short notice, often of less than twelve hours, had been given of this approval on a day-to-day basis. The lists of approved cases submitted daily by the Israel authorities were said to cover, in a single document, refugees accommodated in several localities and camps, who then had to be contacted and transported to the crossing points over the Jordan river within a few hours."

"193. The Jordan Government also complained that the Israel authorities sometimes approved the return of some members of one family while denying its approval to other members of the same family. Moreover, displaced persons were not allowed to bring with them all their personal belong-

ings, such as their cars. These factors had had, according to the Jordanian authorities, a negative effect on the desire of displaced persons to return."

"194. Finally, the Jordan Government claimed that the approvals given by the Israel authorities excluded UNRWA registered refugees and those displaced persons accommodated in emergency camps on the East Bank as well as displaced persons originating from the areas of Jerusalem, Bethlehem and Jericho. These restrictions had made the organization and administration of the operation extremely difficult for the Jordanian authorities and this was the main reason why many displaced persons authorized to return did not actually appear at the crossing points."

"195. The Jordan Government expressed through many channels its insistence on the inalienable right of every displaced person to return to his home and on the necessity of extending the deadline beyond 31 August."

"196. The Special Representative considered that, even without the many initial difficulties which were bound to arise during such an extensive and delicate operation, the deadline set by the Israel Government could not have allowed the return of all those who wished to do so. Even if the potential daily rate of 3,000 returnees mentioned by Israel had been reached every day during the period of 18 through 31 August, only some 35,000 displaced persons could have returned."

"197. In a letter to the Secretary-General dated 16 August, the Israel Government asserted that while it was directing its efforts to alleviating the consequences of the hostilities in order to bring back normalcy and to restore peaceful conditions, including the return of displaced persons to their former homes, the Government of Jordan was conducting a campaign of increasing violence, vituperation and direct incitement, both of the prospective returnees and of the Arabs in Israel-controlled territories."

"198. The Israel authorities repeated these allegations to the Special Representative during his stay in Israel and claimed that the alleged attitude of the Jordan Government seriously impeded the whole question of the return of the displaced persons. After a short visit to Amman, the Special Representative brought to the Israel Government the assurance that the Jordan Government wished to proceed with the return operation in an atmosphere of restraint and in accordance with humanitarian principles."

"199. In a note dated 24 August addressed to the Permanent Representative of Israel, (See A/6789, S/8133), the Secretary-General requested the Government of Israel to extend the deadline for the return of displaced persons beyond the date of 31 August. In a reply dated 11 September (See A/6795, S/8153), the Permanent Representative of Israel informed the Secretary-General that the Government of Israel had decided:

a) To allow former West Bank residents holding previously issued permits who were unable to make use of them before 31 August to return to their former homes within a fixed period of time. Arrangements to this effect were being made.

b) To authorize the Israel authorities to accept applications from residents of the West Bank for the reunion of their families. Such applications would be reviewed in each case by the Israel authorities with sympathetic consideration.

c) To study individual applications based on conditions of special hardship.

d) To discuss with UNRWA representatives in Israel ways by which Israel might contribute to a solution of the urgent problem arising from the adverse physical conditions in the camps now occupied by those who were previously UNRWA refugees, particularly in the Jericho camps.

"It would be noted that the category of displaced persons referred to under point (a) above include 4,086 persons according to Jordanian estimates and 6,602 persons according to Israel estimates."

(c) *Displaced persons in the United Arab Republic*

"200. The displaced persons whom the Special Representative met during his visit to the United Arab Republic all expressed their desire to return to their homes. The governor of the Liberation Province stated that upon their arrival, he had offered free plots of land in the land reclamation project to some displaced persons but that they had refused, insisting on their desire to return to their areas of origin. It may be noted in this connexion that some of these displaced persons, particularly bedouin families from the Sinai peninsula, had no agricultural experience."

"201. The official position of the Israel Government concerning the return of displaced persons from the United Arab Republic is similar to that concerning displaced persons in Syria and has been set forth earlier in this report (See paragraph 182)."

"202. The Government of the United Arab Republic, in its second round of talks with the Special Representative on 26 August, held the view that discussions concerning the return of displaced persons should be initiated by the Special Representative in pursuance of Security Council resolution 237 (1967), while the ICRC might assume responsibility for the practical implementation of any agreement reached on this subject."

III. Two members of the British House of Commons, Ian Gilmour and Dennis Walters wrote the article below. In it they propounded the reasons for the migration of Arab citizens from the occupied territory. The article appeared in *The Times* (London) 27/7/1967 and is presented as one of three parts, the two others are included in Part Five. It shows the extent of terrorism, arrests and mass killings as reasons for migration and proof of the fact that Israel is following a purposeful policy in trying to evacuate the Arab inhabitants from the occupied lands.

"General Dayan, the Israel Defence Minister, told the press on July 25 that 'If I had to make a choice to live under my own people—whether I admire kings or not—or under foreign occupation, I would have gone to my own people.' General Dayan has not seen the appalling conditions in the new Jordanian refugee camps, nor has he spoken to their inhabitants. 'We have.'"

"Certainly they wish to live with their own people and in their own country, but they do not wish to remain as refugees. In fact, the overwhelming majority wish to return to their homes even in the present situation. At present, however, so far from returning to their homes, Jordanians are still leaving them in streams."

"The new refugee camps are dotted over Jordan. In spite of the heroic efforts of British and other voluntary workers and the courageous activity of the Jordan authorities, the conditions in these camps inevitably vary only from the appalling to the impossible. There are not even enough tents, and many of those that there are are unsuitable—being of thin white nylon, what a Jordanian called 'American Sunday picnic' tents."

"We saw children being medically treated in tents in which the temperature was 120 F, with totally inadequate facilities. So far, there has been no epidemic worse than measles and rampant gastroenteritis. But unless the camps are soon emptied and the refugees allowed to return to their previous homes, nobody can foresee what outbreaks may occur. One camp we visited contained 12,000 inhabitants; with even 5,000 it would have been overcrowded."

"Mr. Christopher Sykes, in his book *Crossroads to Israel*, a work which is certainly not unfriendly to the Zionist case, wrote of 1948: 'But if the exodus was by and large an accident of war in the first stage, in the later stages it was consciously and mercilessly helped on by Jewish threats and aggression towards Arab populations.'"

"The Israel argument again is that the refugees left of their own accord. And certainly many of those who were in the refugee camps at, for example, Jericho, left because of sheer panic caused by the war. Equally certainly the Israelis have not used the terrorist methods that were used in 1948 by the Irgun, whose leader, Mr. Menachim Beigin, is now a member of the Israel Cabinet. This time, though rifle butts do seem to have been used in some cases (we saw their imprint on some of the refugees), psychological methods have in general been employed."

"According to refugee witnesses a carpenter and many others of the former residents of Bethlehem were told that unless they left within two hours, they and their houses would be blown up. They left."

"At one village, in which a United Nations Relief and Works Agency employee was living, after the leading Arab was seen talking to the Israel commander, a rumour suddenly spread that anybody remaining in the village one hour later would be killed. All the inhabitants left, and, by a fortunate coincidence, they found just outside the village buses provided to transport them to the River Jordan."

"In other cases, the intimidation that the refugees allege has been longer drawn out; for example, soldiers knock at houses a number of times each night; after a bit the children are reduced to nervous wrecks and the family decides to leave. As an English charitable worker at one of the Jordanian refugee camps that we visited said: 'There are any number of ways of so threatening people that they feel forced to leave.'"

"After talking to a great many of the refugees, a surprising number of whom, including the children, speak English, and to many neutral observers in the camps, we are convinced that after the initial panic the bulk of the refugees have been and still are being forced out."

"Many, of course, have left not because of physical but because of financial pressure. Deprived of their homes, sometimes with their possessions looted, with the banks closed, and with contributions from Kuwait and other parts of the Arab world cut off, some of the refugees were compelled to opt for the meagre rations of the refugees camps as preferable to total destitution at home."

"Others, too, have left because their houses were blown up or knocked down. Not only has much of Qalqiliya been bulldozed; about 10 other villages have suffered the same fate. In Jerusalem we saw the rubble of Arab houses which have been demolished to make a large piazza and a car park in front of the 'Wailing Wall.'"

"The Israeli attitude to the refugees becomes clearer when their return rather than their expulsion is considered. Most people in Britain probably believe that Israel has agreed to their return and that repatriation is now satisfactorily proceeding. Nothing could be farther from the truth."

"Certainly on one day, in front of television cameras, 144 were allowed to return over the Allenby Bridge. Unfortunately, there was no television to record that over other bridges on that same day, more than three times that figure were still going in the other direction. And since July 10 so far as we could establish, not one single refugee has been allowed to return, and the sad traffic of exodus has continued at a rate of about 1,000 a day. A fortnight ago, the Red Cross gave to the Israelis a priority list of 450 hardship families and they have daily submitted further lists; when we left Amman on Tuesday no reply had yet been received."

"We, together with two Labour colleagues, crossed the Allenby Bridge, on which we waited two and a half hours for permission to enter what was variously called 'Israel' or 'Israel territory.' We were able to observe Israel's behaviour to the Arab population, behaviour which, because of our arriving unexpectedly, had not been suitably adjusted so as to make humanitarian reading in the western press. The arrival of Arab families with their children and all their possessions—other, of course, than their land and houses which

they had left in the hands of occupying power—piled perilously high on ramshackle lorries, and the hazardous passage over a broken-down bridge into an uncertain and possibly desperate future, was saddening enough. But the arrival of batches of prosperous Israel tourists to witness this scene of human misery did little to cheer us.”

“The contrast between the indulgence granted to Israel trippers and the attitude of the guards to the Arabs was shocking. Tourists can go to the Israel end of the bridge and photograph the departing refugees. Arabs who have been separated from their families are not allowed to go to the same spot to see if their children are alive.”

“By devious means they send messages across and arrange to be at the bridge at the same time: but the Israelis do not permit them to keep the rendezvous. While we were there, a young Arab mother was refused permission to go to the place where she could wave to her family from whom she had been separated for seven weeks. Vehement protests from us at this inhuman behaviour drew no response; but after the commander returned from Jericho he finally relented.”

“When we returned to Amman, we traced the girl’s father. We found that he had left his home in 1948 with the girl, then aged two. Then he had three children: now he has eight. And his capacity to rebuild his life and his earning power is much less than it was 20 years ago. Fearful of the future, he is not even confident that he will not be driven out a third time. There are many like him.”

“All refugee cases are hard and the separation of families is a particularly cruel and common aspect. But some are especially agonizing and it is only from these that the Red Cross list is compiled at the moment.”

“The Israel offer to allow repatriation applies only to those who crossed the Jordan before July 4. Refugees who crossed after that day have to sign a form saying they left voluntarily. Anybody, therefore, who leaves now loses his or her right to return.”

“According to the Israelis, the present horrifying position is due to Jordan’s intransigence. This is false. Jordan has accepted the internationally recognized Red Cross forms; Israel has not. The Israelis have devised a new style form. This elaborate form, including such vital matters as the name

of the refugee's grandfather, begins with the words, 'State of Israel' followed by 'Application for Permit to Return to the West Bank.' This carried the implication that the West Bank is now part of Israel and that the Jordanians were dealing directly with Israel."

"Acceptance of the Red Cross forms would have involved none of these complications and would have already settled the worst hardship cases. The Israelis appear to be attempting to barter the fate of 200,000 refugees for a document implying some kind of probably worthless recognition by Jordan."

"Why then is Israel behaving in this way? The thinning out of the Arab population on the West Bank serves Israel's objectives. Mr. Ben Gurion has in the past made little attempt to conceal Israel's territorial ambitions; nor in an extraordinary speech in Paris on July 18, did Mr. Walter Eytan, the present Israel Ambassador and a former Director General of the Israel Foreign Office. Mr. Eytan, a charming and highly civilized man, told his audience that save perhaps for Sinai, Israel had not taken anything that belonged to anybody else."

"The most likely next territorial claim for Israel is the Israel-occupied West Bank. The difficulty, as Mr. Eban, their Foreign Minister, has pointed out, is that 'there is a conflict between Israel's demographic and her territorial interests.' In other words, the territory which she covets is inhabited by Arabs and, to quote General Dayan, she wants her land to be absolutely Israeli. However, the conflict would be resolved if the Arabs were removed from the West Bank in sufficient numbers. As in 1948 it is in the interest of Israel to reduce the Arab population in Israel-occupied areas."

"Whether or not Israel wishes to preserve a Jordanian regime, the one-way flow of refugees is a gain for her. At present, Israel has achieved an important foreign policy advantage—the near-identification of herself with the West and of the Arabs with the East. The survival of Jordan is one of the chief obstacles to this achievement. Before, the survival of Jordan was an obvious Israel interest. Now, to judge from her behaviour, this is no longer so. King Husain still retains much western sympathy. A revolutionary regime would present no such problems."

"All Israel's immediate objectives are furthered by the continued flow of refugees. Yet the exodus is not in Israel's long-term interests. It creates another obstacle to the pacification of the Middle East. That pacification, if

it is to be achieved at all, must include the speedy removal of the first most obvious and profound source of Arab bitterness and resentment. As one harassed official in Amman said to us: 'There is a great deal of talk about peace on the other side, but none about justice.'

Reports from Foreign Newspapers and UN observers:

— "More than 100,000 Palestinians—10 per cent of the population of Jordan's West Bank—have fled since the Israeli occupation, according to United Nations officials here. Reports from senior officials of the UN Relief and Works Agency for Palestine Refugees said that in many cases the Israelis had apparently forced the Palestinian occupants from their homes and driven them from permanent refugee camps by bombing during the fighting which began a week ago."

(*Guardian*, 13/6/1967)

— "Public transport leaves Gaza regularly every morning for the West Bank. The number of travellers varies from, 400 to 500 daily, only 10 per cent of whom return to Gaza in the evening."

(Red Cross Report No. 3,
11/8/1967)

— "The Israeli newspaper, *Kol Ha'am* affirmed on 17 January 1968, that the Israeli authorities force the Arab citizens of Gaza to seek refuge in Jordan."

(*Kol Ha'am*, 17/1/1967)

— "The Israelis toughened up their treatment of the Arab population in the conquered territories, especially in Gaza, where the rate of evictions of the Arab population has been stepped up in an apparent attempt to depopulate the area and make way for Jewish settlement."

(*The Times*, 7/3/1968)

— "The Israeli authorities deported 200 residents of the Gaza Strip to Egypt."

(*Le Monde*, 10/4/1968)

— “The Israeli authorities ordered residents of the Gaza Strip under extreme conditions of intimidation and harassment to sign statements relinquishing the inalienable right to return to their homes.”

(*New York Times*,
19/5/1968)

— “The Israelis appear to have embarked a few months ago on policy of ‘encouraging’ the refugees to leave for Jordan. They admit that they provided transport and other facilities for those wishing to leave but they deny that they applied force to persuade the refugees to leave the notorious Jabalia Camp. However, there’s some evidence that incentive payments were offered to families to leave.”

(*Observer*, 8 September,
1968)

Deportation:

Besides the waves of group migration the Israeli authorities deported several Arab citizens to the East Bank of Jordan.

Following is a list of some of those who were deported:

| <i>Date of Deportation</i> | <i>Name</i> | <i>Occupation</i> | <i>Source</i> |
|--------------------------------|--------------------------------|---|-----------------------------------|
| 1. 23/9/67 | Sheikh Abdel Hamid el Sa'eh | President of the Islamic Higher Council and acting Chief Justice | <i>Jerusalem Post</i> 24/9/67 |
| 2. 5/12/67 | Yayez Warrad | Former Member of Parliament | <i>Jerusalem Post</i> 21/12/67 |
| 3. 20/12/67 | Ibrahim Baker | Lawyer | <i>Jerusalem Post</i> 21/12/67 |
| 4. 21/12/67 | Kamal Nasser | Lawyer and poet | <i>Jerusalem Post</i> 22/12/67 |
| 5. 22/1/68 | Tawaddud Abdel Hamid | School Principal | <i>Jerusalem Post</i> 23/1/68 |
| 6. 7/3/68 | Ruhi el Khatib | Mayor of Jerusalem | <i>Jerusalem Post</i> 8/3/68 |

| | <i>Date of Deportation</i> | <i>Name</i> | <i>Occupation</i> | <i>Source</i> |
|-----|--------------------------------|-----------------------------------|---|---------------------------------------|
| 7. | 6/9/68 | Kamal Dajani | Former Member of Parliament | <i>Davar</i> , Tel-Aviv 8/9/68 |
| 8. | | Da'ud el Husseini | Doctor | » |
| 9. | | Zelikha el Shahabi | President of the Women's Organization in Jerusalem | <i>Davar</i> , Tel-Aviv 8/9/68 |
| 10. | | Yasser Amro | Lawyer | <i>Davar</i> , Tel-Aviv |
| 11. | 25/10/68 | Moussa Abou Ghosh | Doctor | <i>Davar</i> , Tel-Aviv 27/10/68 |
| 12. | | Salah Anabtawi | | » |
| 13. | | Mohammed Hussan | Assistant Mayor of Hebron | » |
| 14. | | Moussa el Jayoussi | Lawyer | » |
| 15. | 30/10/68 | Rushdi Shahin | Secretary of the Teacher's Union in the West Bank | <i>Davar</i> , Tel-Aviv, 31/10/68 |
| 16. | | Yacoub el'Oubaidi Ahmed Rabbah | School Teacher, President of the Red Cross Organization in Ramallah | » |
| 17. | 30/10/68 | Mohammed Taher | | » |
| 18. | | Yehya Wehbe | | » |
| 19. | | Fayez Mer'e | | » |
| 20. | | Rashid Abdel Hamid | | » |
| 21. | | Mohammed Abdo | School Teacher | » |
| 22. | | Sami Rashid | » | <i>Davar</i> , Tel-Aviv 31/10/68 |
| 23. | | Ahmed Othman | » | » |
| 24. | 25/11/68 | Nawal Ra'ati | » | <i>al Jarida</i> , Beirut 26/11/68 |

| <i>Date of Deportation</i> | <i>Name</i> | <i>Occupation</i> | <i>Source al Jarida, Beirut</i> |
|--------------------------------|--------------------------------|--------------------------------------|-------------------------------------|
| 25. | Huda Abdel Hadi | School Teacher | 26/11/68 |
| 26. | Radwan el Harris | » | » |
| 27. | Saadi Shahin | » | » |
| 28. | Sharif Halawi | » | » |
| 29. | Suleiman Jiryis Hanna | » | » |
| 30. | Nabil Kabalani | » | » |
| 31. | Ahmed el Masri | » | » |
| 32. 26/12/67 | Antoine Atallah | President of Land Settlement Bank | P.L.O. Research Center Records |
| 33. 25/11/68 | Ahmed Maarouf el Masri | Merchant | » |
| 34. 3/2/69 | Ghazi el Hussein | University Student | » |
| 35. 4/3/69 | Abla Taha | Employee | » |
| 36. | Ismail Suleiman | Laborer | » |
| 37. 10/3/69 | Fakhri el Nashashibi | Student | » |
| 38. | Mohammed Issa Abu Samra | Medical Phyoesentitive | » |
| 39. | Wahib Fehmi Kasam | Merchant | » |
| 40. 13/3/69 | Mohammed Abdel Azi Alyan | » | » |
| 41. | | | » |
| 42. | Jaafar Shekib Abdel Hadi | Employee, Accountant | » |
| 43. | Ragheb Abdel Mu'ti Abu Raas | Mechanic | » |
| 44. 12/4/69 | Nuha Khalil Mustapha Abboud | Student | » |
| 45. 25/11/68 | Sami el Watheifi | School Teacher | » |
| 46. 25/11/68 | Nawal el Titi | » | » |
| 47. | Radwan el Kharraz | » | » |
| 48. 6/1/69 | Tayseer el Nabulsi | Lawyer | » |
| 49. | Adnan el Bakri | » | » |

| | <i>Date of Deportation</i> | <i>Name</i> | <i>Occupation</i> | <i>Source</i> |
|-----|--------------------------------|------------------------------------|---|-----------------------------------|
| 50. | 3/2/69 | Maarouf Thiab | Employee | P.L.O. Research Center Records |
| 51. | 10/3/69 | Mohammed Taleb el Saghir | Mechanic | » |
| 52. | | Bassam Mohammed | School Teacher | » |
| 53. | 30/10/68 | Rashid Abdel Hamid | » | » |
| 54. | | Ahmed Selim Rabaa' | Mechanic | » |
| 55. | 10/3/69 | Saad Ali Shara'an | Student | » |
| 56. | 3/2/68 | Anwar Hamid Jaber | Labourer | » |
| 57. | 10/1/68 | Khalil Salem | » | » |
| 58. | 2/8/68 | Zeynab el Jazzar | Housewife | » |
| 59. | 7/3/69 | Jaser Salem Kadih | Labourer | » |
| 60. | | Ibrahim Abu Fares | » | » |
| 61. | | Suleiman Jamsal el Sandi | Student | » |
| 62. | | Mohammed Barghout | Labourer | » |
| 63. | | Jaser Abdel Rahman Abu Khorj | » | » |
| 64. | | Ibrahim Abu Ismail | Student | » |
| 65. | 16/4/69 | Nabih Mu'ammer | Surgeon & Managing Director of Makassed Hospital in Jerusalem | » |
| 66. | | Elia Khoury | Pastor of the Arab Anglican Committee in Ramallah | » |

| <i>Date of Deportation</i> | <i>Name</i> | <i>Occupation</i> | <i>Source</i> |
|----------------------------|--------------------------------|---|-----------------------------------|
| 67. | Rida Youssef Barbar | | P.L.O. Research Center Records |
| 68. | Abdel Fattah el Haq | | » |
| 69. | Nathmi Thaher Mohammed | | » |
| 70. 27/4/69 | Azmi Khalil Iskandar | | » |
| 71. | Maleh Abdel Latif Qadri | | » |
| 72. | Youssef Ahmed Ghoulmi | | » |
| 73. 2/5/69 | Sirri Barghout | Student | » |
| 74. 6/5/69 | Faysal Kanaan | Doctor | » |
| 75. 9/6/69 | Nabil Othman Nimri | | » |
| 76. | Khalil Mohammed Salameh | School Teacher | » |
| 77. | Othman Abdul Hadi el A'araj | | » |
| 78. 9/6/69 | Khalil Toufic Zaatra | | <i>Ma'ariv</i> |
| 79. | Hami Toufic Arafat | Architect | » |
| 80. | Adli Dallal | Doctor | » |
| 81. | Zakaria Hamdan | Secretary of Institutional Labouror's Union | » |
| 82. | Ahmed Hreikat | Inspector of Education in Tulkarem | » |
| 83. | Ahmed Shehadeh Zaidan | | » |
| 84. 13/6/69 | Juan Nassar | | » |
| 85. | Mohammed el Sheikh Ibrahim | | » |

| <i>Date of Deportation</i> | <i>Name</i> | <i>Occupation</i> | <i>Source</i> |
|--------------------------------|---|-------------------|--------------------------------------|
| 86. | Adnan Ahmed Mustapha | | <i>Ma'ariv</i> |
| 87. | Fuad Hassan | | » |
| 88. 13/10/69 | Nadim Zaru | | <i>Christian Science Monitor</i> |
| 89. 13/5/69 | Munir Andraos Henna Duni | | |
| 90. 28/4/69 | Ismat Abdel Hadi | | <i>al-Dustur</i> |
| 91. | Fayha' Abdel Hadi | | » |
| 92. 6/2/69 | Ishak Abdel Razzak Shabaneh | | » |
| 93. | Nadi Issa Suleiman | | » |
| 94. | 3 members from the Ghailth Family in Hebron | | » |
| 95. 16/2/69 | 167 persons from Gaza, among whom were 56 women & children | | <i>Reuter</i> |
| 96. 4/3/69 | 7 persons from Gaza to Jordan | | <i>Washington Post</i> |

21/5/69:

100 persons among whom were poets, members of parliament, former Ministers, doctors, school principles, school teachers, journalists.

Christian Science Monitor

It is important to note that none of those deported had been convicted nor any charges proved against them; their deportation was entirely arbitrary.

In order to establish the truth of this statement, these instances will be given: the deportation of the lawyer, Moussa el Jayoussi, that of Doctor Moussa Abu Ghosh, and that of Doctor Salah Anabtawi, all of whom left on October 25, 1968. This was reported in the Jordanian newspaper, *al-Dustur*, on October 26, 1968.

According to Moussa el Jayoussi, a prominent lawyer, member of the Lawyer's Syndicate, permanent representative in Lawyer's Union, and Secretary to the National Executive Committee in the City of Nablus, the following events happened to him:

"I was sleeping the night before last when I was awakened at 12:30 midnight by the ringing of the phone. I asked who the speaker was and to my surprise, I found out that it was the Israeli Intelligence Officer in Nablus, a man called Youssef Taba'. He asked for my address. After a few moments, a number of military cars arrived at my house. The aforementioned officer came in and asked me to accompany him. He took me to the prison in Nablus where I stayed until 5 a.m. Friday morning. At that time, a military car took me to an Israeli police station near the bridge of Damieh. The assistant military governor was with me. There I was told of the Israeli Governor's decision to deport me according to the laws of Palestinian Defence of 1948."

Dr. Moussa Abou Ghosh, from the village of Emmaus, which was completely demolished by Israeli forces, described how he has deported as follows:

"At 3 a.m. yesterday morning, a number of Israeli soldiers came to my house at el Bira and took me to the police station. From there I was taken under heavy guard in a military car to Jerusalem and from there to the Israeli Military Governor's headquarters in Jericho. There I was informed of the decision of the Governor General that I should be deported to the East Bank. It was eight o'clock when they took me to the Bridge and sent me to my exile in the East Bank."

Dr. Salah Anabtawi said:

"Last Wednesday, at four p.m., a number of armed soldiers came to my home. They searched it thoroughly but they could not find anything. Then, they asked me to accompany them without telling me where they wanted to take me. They led me to the police station and there a number of officers questioned me. All their questions revolved around my activity in and opinion about the resistance movement. The questioning went on until 2:30. In the end, they made two accusations against me, first that I belonged to a secret organization, and second that I incited demonstrations and strikes. The inquiry took in all the events that had taken place in the city. It was clear to me, after all, that that the occupying authorities had no specific evidence

with which convict me. However, they led me to prison where I stayed until yesterday morning when the assistant military governor came with a few guards and escorted me outside into the custody of another group of soldiers. I was then taken to an Israeli police station near the bridge where to my surprise, I saw the Israeli Military Governor of Nablus, who read to me the decision of the Military Governor of the West Bank for my deportation. I was then asked to sign but I refused and they pushed me to the bridge from which point a car took me to Amman."

On August 4, 1968, the Beirut newspaper *al Nahar* published a letter written by a foreign correspondent of the Associated Press in Gaza. He was reporting a tour arranged by the Israeli authorities that he and a number of other correspondents took to the refugee camps and UNRWA headquarters. The tour ended with a press conference held by the Israeli Military Governor of the Gaza Strip.

The article said that Israel denied the Arab charge that it was trying to force 50,000 persons from the camp of Jabalia in the Gaza Strip to leave. But it was no secret that the Israelis would prefer it if they were to leave. The military governor added that there was no place in that area for 315 thousand people. According to the UNRWA assistant commissioner of the area, Mr. John Mitchell, the Gaza Strip was one of the most densely populated areas in the world. The inhabitants live on the barest of subsistence, only what the UNRWA had to offer them.

The correspondent then described the tour by saying that when the bus reached the Jabalia camp, the mayor came to meet them. He was 65 years old and he sat beside one of the correspondents and started to speak. He said that all the mayors of the camp, numbering 100, had been summoned every four or five together, to meet with employees from the Ministry of the Interior, one civilian and one military. They had been told that all the families who were separated, i.e. whose breadwinners worked in Jordan, should leave. In the camp, there were two thousand such families whose breadwinners had disappeared since the Israeli military occupation in Gaza. Moreover, every refugee who wanted to leave was promised 50 Israeli pounds. The mayor then mentioned that he had refused to comply with these demands.

The Israeli Military Governor said that he had carried an investigation of the employees but he denied any attempt to force the refugees to leave. At the same time, he confessed that fifty pounds were given to anyone who wanted to leave in order to pay for car fare and food during the two-day trip.

PART FOUR

ATTACKS ON HOSPITALS AND RED CROSS EMPLOYEES

I

TEXTS OF RELEVANT ARTICLES

"To the fullest extent of the means available to it, the Occupying Power has the duty of ensuring and maintaining with the cooperation of national and local authorities, the medical and hospital establishments and services, public health and hygiene in the occupied territory . . . medical personnel of all categories shall be allowed to carry out their duties."

Fourth Geneva Convention
Article 56

"Persons regularly and solely engaged in the operation and administration of civilian hospitals, including the personnel engaged in the search for, removal and transporting of and caring for wounded and sick civilians, the infirm and maternity cases shall be respected and protected."

Fourth Geneva Convention
Article 20

"Convoys of vehicles or hospital trains on land or specially provided vessels on sea, conveying wounded and sick civilians, the infirm and maternity cases, shall be respected and protected in the same manner as the hospitals provided for in Article 18, and shall be marked, with the consent of the State, by the display of the distinctive emblem provided for in Article 38 of the Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field of August 12, 1949."

Fourth Geneva Convention
Article 21

"Civilian hospitals organized to give care to the wounded and sick, the infirm and maternity cases, may in no circumstances be the object of attack but shall at all times be respected and protected by the Parties to the conflict."

Fourth Geneva Convention
Article 18

II

CONTRAVENTIONS

1. *Life Magazine* 3/7/1967: "Four Israeli jets dropped napalm canisters on the Augusta Victoria (hospital) in Jerusalem."

2. *From "Cahiers du Témoignage Chrétien, No. 46" page 36*: "The Municipal Hospice could not get hold of a single car for the relief of the wounded. Groups of first-aid people asked with no avail for some help in bringing relief to the wounded. Many Israeli cars circulated in the street with complete disregard for the wounded in the streets. A Jordanian ambulance was stolen by a young Israeli whose father is well-known in Israel."

3. *Same source*: "...we ran to the hospital to bury the bodies that were piling up at the entrance of the hospital, but we had no car, no ambulance."

"The stench was so horrible in the heat, that we had to put on masks. Father Paul and Father Raynnier, one of the priests of St. Anne's Church, did the hardest work. I was handing covers to them. We walked in the blood with worms wriggling in it. In the middle of our despair at not having a vehicle, an Israeli arrived asking for a deal man. To our surprise, this corpse had been washed and embalmed: it was a rich Englishman; his family had paid. An Israeli military ambulance had come for his body. For all the other dead, nothing; we begged them to give us something, but it was a waste of time."

4. *Same source*: "We brought back with us a wounded woman to the hospital of Nazareth. The next day, there was excitement among the Nazareth Arabs about her; the Israeli police wanted to send her back to Jenin, she replied, 'I want to go back with those who brought me.'"

"We went back to Jenin; we took back with us the woman to the Jenin Hospital; but all Jordanian hospitals were out of antibiotics to treat anti-gangrene and the International Red Cross had not yet been allowed to work in that area occupied by the Israeli army."

5. *Same source*: "We took the road to Jerusalem again. Just outside Jericho there was a blackened Jordanian army car rolled over on its side . . . On the top of the car, a mark was still discernible: a Red Crescent. This was a Jordanian ambulance which no doubt had been transporting the wounded. Napalm

killed them. On arriving at Jerusalem (New City), we went to see the International Red Cross . . . From their mouths we learnt that the International Red Cross did not have permission to go everywhere, and their representatives had to be accompanied by an Israeli officer wherever they went."

"Furthermore, those messages they were endeavouring to pass between separated families had to be censored which greatly delayed their delivery. Lacking permits, they had been unable to go to Qalqilya or to Latroun . . ."

6. *Report by International Red Cross Committee 17/3/1969:*

"This report on the Makassed Hospital in Jerusalem is based on an interview with Dr. Nabih Mouammar and Mrs. Smiley, head of the medical committee; it was written on 25/2/1969."

"The Director of the hospital said that the Israeli authorities will do anything to hinder hospital work through the imposition of administrative obstacles. The problems faced by the hospital are:

a. A number of applications submitted to the Israeli authorities for the import of equipment and drugs have still not been answered.

b. In addition to the difficulty of getting import permits, there is also the problem of having to pay an import tax, even in cases where the imported products are donations. Considering that the hospital is a philanthropic organization, it is entitled to exemptions from taxes.

c. Dr. Mouammar was arrested on March 2 and this has created a serious problem for the hospital."

7. *Report by International Red Cross Committee 13/3/1969:*

"On the morning of March 2nd, we were told by phone by the Makassed Hospital that its director, Dr. Mouammar, had been arrested during the night. When I arrived at the hospital, I found policemen searching Dr. Mouammar's desk in his presence. He is now at the Jerusalem Prison."

"In accordance with the information we received, the Doctor was arrested for his alleged role in incidents in Jerusalem, particularly the Supermarket incident in February last. He is therefore one out of hundred who were also arrested. The Doctor's lawyer has not been able to see him yet."

“According to the responsible authorities at the hospital, the Israelis took advantage of the wave of recent arrests in order to arrest Dr. Mouammar and thus weaken the Makassed Hospital, where he is administrative and medical director. This supposition is not without foundation, since the arrest operation was accompanied by a violent campaign in the Israeli press against the hospital.”

“The Israelis claim that the hospital is a cell for secret organizations. They even voice unfounded charges that it imports explosives in the guise of drugs. These charges are without foundation whatsoever since, as the hospital pointed out, all the drugs that reach it are subjected to thorough inspection by customs officials. Although there is no evidence of Dr. Mouammar’s innocence, my personal knowledge of him makes me surprised at the charges against him. Apparently, the Israeli authorities are beginning to prepare public opinion for the closure of the hospital.”

PART FIVE
DESTRUCTION OF PROPERTY, CONFISCATION
AND CHANGE OF STATUS

I

TEXTS OF RELEVANT ARTICLES

"No protected person may be punished for an offence he or she has not personally committed. Collective penalties and likewise all measures of intimidation or of terrorism are prohibited."

"Pillage is prohibited."

"Reprisals against protected persons and their property are prohibited."

Fourth Geneva Convention,
Article 33

"Any destruction by the Occupying Power of movable or immovable property belonging individually or collectively to private persons or to other public authorities or to social or cooperative organizations, is prohibited except where such destruction is rendered absolutely necessary by military operations."

Fourth Geneva Convention,
Article 53

"No one shall be arbitrarily deprived of his property."

Declaration of Human Rights,
1948, Article 17

"The Occupying Power may not alter the status of public officials or judges in the occupied territories or in any way apply sanctions to or take any measures of coercion or discrimination against them should they abstain from fulfilling their functions for reasons of conscience."

Fourth Geneva Convention,
Article 54

“Nothing in the present Covenant may be interpreted as implying for any State, group or person any right to engage in any activity or perform any act aimed at the destruction of any of the rights and freedoms recognized herein or at their limitation to a greater extent than is provided for in the present Covenant.”

UN Covenant on Civil and Political Rights 1966, Article 5, 1

II

CONTRAVENTIONS

The Destruction of Property:

— Mr. Gussing, personal representative of the Secretary-General reported that he had witnessed a great number of demolished houses in the following areas: Qalqilya, Beit Awa, Beit Mrseem, and Latroun. This proved to him that communities had left their homes as a result of pressure by the Israeli authorities after a large number of villages and towns had been demolished.

Mr. Gussing reported also that the Israeli Defense Minister had admitted giving the orders to demolish these villages for military purposes.

Mr. Gussing mentioned also that he had seen in these areas evidence of violent destruction.

(UN Document A/6797, paras. 42, 43)

— The commission on Human Rights dispatched on 8/3/1968 a telegram to the Government of Israel. In that telegram the commission expressed its distress at the information on Israeli acts of destroying Arab homes in the occupied areas and called upon the Government of Israel to desist forthwith from indulging in such practices and to respect human rights and fundamental freedoms.

— “Others, too, have left because their houses were blown up or knocked down. Not only has much of Qalqilya been bulldozed; about ten other villages have suffered the same fate. In Jerusalem, we saw the rubble of Arab houses which have been demolished to make a large piazza and a car park in front of the ‘Wailing Wall.’”

(M.P.’s, Ian Gilmour and Dennis Walters,
The Times, 27/7/1967)

— "...next morning we went to Hebron and Sureef. We were told that the Israelis had warned the inhabitants of Sureef saying, 'Now is the time to settle old accounts. Leave your homes if you wish to remain alive.' They proceeded next to dynamite 13 houses. When they saw one of the men lingering they fired at him."

(Sister Marie-Therese, *Le Témoignage Chrétien*, Paris, 27/7/1967)

— *The Times* (30/10/1967) reported that the Israeli army had totally destroyed during the previous two weeks a village on the West Bank which used to be inhabited by 6000 Arab refugees.

The Times went on to say that bulldozers had knocked down 800 dwellings in Al-Jiftlik, so that for a mile or more the area was covered with rubble.

— *The Sunday Times* (19/11/1967) reported that houses get blown up and men arrested with great speed. For example on November 7 in Shoukh, a village near Hebron, Israeli soldiers captured 10 men. They killed 7 and took the rest prisoners. Next day, according to *The Sunday Times*, 9 houses in Shoukh were completely destroyed and 40 to 50 others were damaged as a result of the explosions. Two other villages in the area were razed to the ground.

Basing its information on reliable UNRWA sources in Gaza, *The Sunday Times* reported further that, in a refugee camp, 140 houses were blown up in one night.

— The following report is an extract from an interview given by the Jewish writer, Amos Kenan, to the Israeli weekly paper, *Haolam Hazeh*, but which was not published at the time.*

"The unit commander told us that it had been decided to blow up three villages in our sector; they were Beit-Nuba, Amoas, and Yalu. This was explained by strategic, tactical, and security considerations First—to straighten the border at Latrun. Second—to punish the bases of murderers. Third—to prevent the setting up of bases for future infiltration."

"We were told to search the houses of the village, to take prisoner any armed men. Unarmed people were to be allowed to pack up their

*The letter was eventually published by *Private Eye*, 10/11/1967.

belongings and to be told to go to the nearby village of Beit Sura. We were ordered to block the entrances of the village and prevent inhabitants returning to the village from their hideouts, after they had heard Israeli broadcasts urging them to go back to their homes, from entering the village. The order was to shoot over their heads and tell them not to enter the village.”

.....

“In the houses we found one wounded Egyptian commando officer, and some very old people. At noon the first bulldozer arrived and pulled down the first house at the edge of the village. Within 10 minutes the house was turned into rubble, including its entire contents; the olive trees, cypresses were all uprooted . . . After the destruction of three houses the first refugee column arrived from the direction of Ramallah.”

.....

“We told them to go to Beit-Sura. They told us that they were driven out everywhere, forbidden to enter any village, that they were wandering like this for four days, without food, without water, some dying on the road. They asked to return to the village, and said we had better kill them. Some had a goat, a lamb, a donkey or camel. A father ground wheat by hand to feed his four children. On the horizon we could see the next group arriving. . . .”

“The children cried. Some of our soldiers started crying too. We went to fetch the Arabs some water. We stopped a car with a major, two captains and a woman. We took a jerrican of water and distributed it to the refugees. We also handed out cigarettes and candy. More soldiers burst into tears. We asked the officers why these refugees were sent one place to another and driven out of everywhere. They told us that this was good for them, let them go. Moreover, said the officers, why do we care about the Arabs anyway?”

.....

“We drove them out. They go on wandering in the south like lost cattle. The weak die. In the evening we found out that we had been taken in, for in Beit-Sura too bulldozers had begun to destroy the

place and they were not allowed to enter. We found out that not only in our sector was the border staightened out for security reasons but in all the other sectors too. The promise in the radio was not kept; the declared policy was never carried out."

"Our unit was outraged. The refugees gnashed their teeth when they saw the bulldozers pull down the trees. At night we were ordered to guard the bulldozers, but the unit was so outraged that no soldier was willing to carry on such duties. In the morning we were moved from the area. None of us understood how Jews could behave like this. Even those who justified the action said that at least it should have been possible to keep the Arabs in some camp until a final decision concerning their fate was taken, and they could be transported, with their belongings somewhere else. No one understood why these felaeheen shouldn't be allowed to take their stove, blankets and some food."

Amos Kenan

— The Haifa *Al-Ittibad* (6/8/1968) reported that the inhabitants of Yalu, Beit Nuba and Amoas had sent a memorandum to U Thant, the U.N. Secretary-General, protesting against the pressures to which they were being subjected in order to induce them to sell their lands and turn them over to the Israeli authorities, and requesting that they be allowed to return to their villages. The memorandum pointed out also the fact that the Israeli authorities had caused the aid which UNRWA used to offer to the refugees living in these villages to be stopped.

The newspaper reported further that the lands belonging to these villages had already been distributed among the nearby Israeli settlements.

— "Question: Mr. Dayan, what is the general policy which Israel follows in connection with the demolition of houses (in the occupied territories)?"

"Answer: This policy aims at making the owner of the house and the members of his family understand that they will pay for any attempt to kill Israelis or to help Al-Fateh Organization. This price is also a lesson to all the other Arab families so that they do not extend a helping hand to Arab saboteurs from Al-Fateh."

(*Davar*, Tel Aviv, 13/9/1968)

— "On two consecutive days, Saturday January 4, and Sunday January 5, the Israeli authorities blew up nine houses in the Gaza Sector: eight in Gaza and one in Khan Yunis."

(*Al-Ittihad*, Haifa, 7/1/1969)

— "Six houses were dynamited in Jerusalem on Friday March 7, 1969 ..."

(*Davar*, 8/3/1969)

— "Three houses were dynamited in Nablus and one in Qalqilya on Tuesday March 25, 1969."

(*The Jerusalem Post*, 26/3/1969)

Father, what did you do when they destroyed Nader's house?

Joseph Algazi wrote in the Hebrew paper (*Zo Haderkh*, 22/4/1969) the following:

"My old father worked hard all his life and when he passed away six years ago, he left to our mother and his seven children a fine house of two storeys, the pride of Abu-Tor quarter in Arab Jerusalem. Our deceased father would never have dreamt what would happen to our house."

"On the upper floor there lived my mother, my wife, my children and my younger brother Samir, a bachelor 22 years old, for whose education another brother and I had cared. On the ground floor their lived my brother Fakhri with his wife and seven children."

"On 27/7/1968 Israeli policemen came to my brother Fakhri's shop which is near the Nablus Gate and arrested my brother Samir. At first he was detained for 15 days by an administrative order, which was prolonged by another 15 days, then for another three months and again renewed till his trial."

"On 23/1/1969 Samir was brought before the court. He was accused of belonging to a students' organization, circulating leaflets, incitement against the annexation of Jerusalem and participation in protest actions against the Balfour Declaration. Samir was sentenced to 18 months in prison, out of which he had already served six months, while the

rest was a suspended prison sentence; besides, he was fined 200 Israeli liras.”

“On 27/1/1969 my brother Samir was released from prison after paying his penalty. We thought naively that now the authorities would leave him alone.”

“But one month afterwards, on 28/2/1969, on the Muslim feast ‘Id al-Adha’ at six in the evening, a police car pulled up outside our house. Detectives asked me whether Samir was at home. I answered in the affirmative. They entered and found him there. They asked Samir to accompany them to the station and promised it would only take five minutes and he would immediately return home. The five minutes were to turn into days, into months . . .”

“After two days, on 2/3/1969, I went to the Southern District Headquarters of the Israeli Police on the Mt. of Olives in order to find out what had become of my brother. In times of occupation no one can tell you for sure what might happen to you on the next day, in the next hour, in the next minute. After getting information as to whom I had to see in my brother’s case, I was sent to the “man in charge.” That “man in charge,” named David Khen, was sitting in a room on the door of which there was a plate which read ‘In charge of Religious Affairs’ . . .”

“I told that David Khen about the circumstances of my brother Samir’s detention and asked: ‘My brother Samir was released from prison just a month ago, why do you torment him again? Let him live in peace.’”

“In my presence David Khen contacted another officer, by the name of Gollan. The latter told him that Samir had been detained for reasons of public security (?!) and he hoped that he would be released within two or three days.”

“I was not satisfied with that promise, and on the spot I left with David Khen an application asking for my brother Samir’s release. Two days after my meeting with David Khen, my brother was not set free. Instead, policemen came to our home and measured the upper floor. We understood what awaited us.”

"On 6/3/1969, near midnight, we were alarmed by heavy knocking on the front door. When we opened the door, there stood opposite us not less than a dozen police and army officers. All the area around was surrounded by army and police. Among the officers there was a high-ranking one. Later we knew that he was the General in charge of the Central Command, Ze'evi, an Arabic-speaking officer ordered us: "We allow you and your family one hour, no more, to evacuate the house; hurry up, we have no time.'"

"I insisted: 'Why? What have we done?'"

"The officer shouted at me: 'Don't try to be clever. Take the furniture out! If you don't evacuate the house within one hour, we will destroy it over your heads! Don't be mad!'"

"I asked: 'Have you no pity on the house? And what crime have we perpetrated, my mother, my wife, my children, I myself? Where shall we go? This is our home . . . My mother is ill, I have small children.'"

"I insisted on not leaving the house. My elder brother persuaded me in the end to leave it. They would have made their promise true and would have destroyed our house over our heads. Neighbours helped my brother to take the furniture out of the house. A considerable part of it was damaged, due to the hurry."

"I did not give up. I went to a telephone nearby and at midnight rang up the Mayor of West Jerusalem, Teddy Kollek. After I had told him what was happening, he said: 'I cannot intervene; this lies outside my jurisdiction, but in the jurisdiction of the army, and I am powerless to prevent the demolition of the building.'"

"After midnight the work of destruction began. None of the people present believed their eyes. Indeed, this was not the first house to be demolished by the occupation forces, yet we are always shocked anew. What brutality, to demolish a house."

"Big bulldozers worked in the destruction; for four hours they rammed the building and could not overcome it. In the end they succeeded only in destroying the inner walls of the upper floor. To the assistance

of the bulldozers came soldiers and policemen who knocked at the walls with pick-axes. It seemed as if the house refused to yield to the destroyers. At six in the morning they went off, and in their place there arrived photographers. What were the authorities trying to boast of?"

"With this our troubles did not come to an end. It was only the beginning. On 7/3/1969 an army officer and a police officer came to our house and threatened us: 'If you don't take your belongings from the street, they will be confiscated.'"

"I explained to them that I had no place to take them to. Finally there came some neighbours who took our belongings to their homes." On the same day the police honoured us again with their presence. They made a search and, what a miracle, they 'found' arms under the floor ..."

"I was astonished, but was not ashamed to tell them that this matter seemed to me very dubious. I told them that I did not think it impossible that some of them had planted the arms at the time of the demolition."

"I was detained and brought to a police station in West Jerusalem. I was put into a room at a time when they were beating my brother Samir. He was beaten with a stick on his head. They immediately took hold of me and kicked me out of that room. I waited outside. As my brother continued crying out, I understood that they were still beating him. Each blow he received was felt by me, too. My brother shouted: 'My brother Abed (this is my name), does not know anything!'"

"I could not bear any longer that my brother should be beaten and tried to break into the room, in which he was beaten. The officer Gollan consented to let me see my brother on condition that I did not tell him about the demolition of our house. I entered to see Samir, and I will never forget the sight."

"I too was interrogated. I told the investigators: 'I don't know anything about the arms you found in our house. I tell you again that it was not my brother who brought them there. If I had known about

the existence of the arms, I would have thrown them far away from there. This matter stinks.' ”

“This was a black day. I was not allowed to see my brother Samir again until 28/3/1969. Even his lawyer, Felicia Langer was prevented from seeing him. She saw him for the first time a month, after his detention.”

“On 10/3/1969 they measured our entire house. This time the lower floor, too. On 13/3/1969 they came again to measure the house. This was the day of our disaster.”

“At 7 in the evening David Khen came, accompanied by an officer named Levy. They informed us that they were going to demolish the entire building from its foundations. This of course included the lower floor, where my brother and his family lived. They ordered my brother to evacuate his family and their belongings. The policemen ordered the inhabitants of the neighbouring houses, Abed al-Salem Dajani and Fawzi Shawki, too, to evacuate their houses, as there was a danger to their houses, which were, indeed, damaged and up to this day they remain without water and electricity.”

“All the area was surrounded by army units and the work of demolition started again. Throughout 48 hours, throughout two whole days, they were busy destroying a house that had provided a roof for twenty human beings. Now we remained without anything.”

“But this was still not to be the end of our troubles. On Saturday, 15/3/1969, when I was walking with my 4-year old son Nader, we were detained by policemen at a road check post. The policemen were not ashamed of ordering Nader, too, to raise his hands, and of searching him. What a shameful act! Is it brutality or stupidity that guides their actions? I asked the policemen: ‘What are you doing? Don’t you see that he is a small child? Even if he had marbles in his pockets, you could see it from a distance . . . What are you searching him for as if he was a criminal? Why do you poison this child with your actions?’ ”

“Well, you could have talked to blocks, to stones . . . When we had moved farther way from the check post, my son Nader asked me: ‘What were they looking for in my clothes?’ ”

"I replied: 'A bomb.'"

"Nader asked: 'What is a bomb?'"

"Those policemen compelled me to explain to the child what a bomb was. Is it necessary that children of four have to know this?"

"Nader, who witnessed the destruction of our house, asked me then: 'Shall we, too, destroy the houses of Jews?'"

"I told my son: 'No! No, my son, we will not destroy houses of Jews. I hope peace will come and there will be no more wars, bombs, destruction of houses, no more people killed. I hope you will forget these black days. I hope this nightmare called occupation will end and you will know peace!'"

"What this occupation has done to us! To hell with this occupation! It poisons our children."

* * *

"So far, the story of Abed Abu-Diab, an inhabitant of the Abu-Tor quarter in Arab Jerusalem, as I noted it down."

"Dear reader, son of my people, after 10, 12, or 15 years, I don't know exactly when, but on some Sabbath day, when you will be sitting in your home reading a newspaper, or when you will be sitting at the table, eating your meal your son will speak up and bore into you with accusing eyes and ask: 'Father, what did you do when they destroyed Nader's house?'"

"Remember, this day of conviction will come for sure!"

— Under the headline "Clearing the 'Wailing Wall Area of Arabs'" the Haifa newspaper *Al-Ittihad* (27/6/1969) wrote:

"Jerusalem—Anger and Crime confronted each other the day before yesterday in the streets of the Old City in an uneven contest. Crime won late at night. The Israeli authorities gained yet another victory when they were able—with the help of reinforcements from the army, the frontier guards and the police—to evict all the Arabs

living along the way to the Wailing Wall in order to secure quiet and comfort for worship on an ancient site. The central area Commanding General had issued a military order that all 90 of the inhabitants in the vicinity of the Wailing Wall leave their houses . . . The police carried out this operation between 9:30 p.m. and midnight, in the view of scores of newspapermen and hundreds of onlookers, while more police and frontier guards blocked the entrances to the streets on house tops . . .”

“As to where these people were to go, it was of no concern to the authorities. Household stuff and furniture was being taken for storage to the police storehouses until such a time as these people find other dwellings for themselves. Two of these families sat in front of their doors having nowhere to go. One of these two families was composed of a mother and two children, the youngest some months old. All this was perpetrated to secure greater comfort for worshippers at the Wailing Wall.”

“The Israeli newspapers were proud that the eviction orders were carried out without incidents. They wrote that of the 18 families ordered to move out 48 hours earlier, 14 families left obediently. 3 families carried their stuff into the street but sat there having nowhere to go. The family who occupied the largest of the houses in question did not leave . . .”

“The victims of this brutal order say that the houses to which they have been directed are no more than hovels!”

.....

“Pointing to the manner in which a gift shop had been demolished last Tuesday, *Al-Hamishmar* wrote: ‘The demolition operation this time took place in a careful and cautious manner so that traffic in the area of the Wailing Wall was not blocked!’”

“A rumour has it that the sticks of dynamite found near the Wall had been planted there by Israeli soldiers so that the authorities could find for themselves an excuse to confiscate these houses.”

— Following is a partial list of houses totally or partially demolished or damaged as a result of the explosions, and the number of the people af-

fect. A fuller list can be obtained from the archives of the P.L.O. Research Center, as well as the names of the owners of such houses.

| <i>Place</i> | <i>No. of houses demolished</i> | <i>No. of houses partially demolished</i> | <i>No. of houses damaged</i> | <i>No. of people affected</i> |
|--------------------|---|---|--------------------------------------|---------------------------------------|
| Jerusalem District | 214 | | 3 | unknown |
| Hebron District | 86 | | | unknown |
| Beit 'Awwa | 238 | | | 1385 |
| Beit Mersem | 37 | | | unknown |
| Al-Shuyukh | | 14 | | 105 |
| Nablus District | 60 | | | unknown |
| Ramallah | 23 | | | unknown |
| 'Allar | 20 | | | unknown |
| Irtah | 5 | | 4 | unknown |
| Yalu | 500 | | | 2500 |
| Beit Nuba | 500 | | | 3000 |
| Amoas | 730 | | | 3650 |
| Qalqilya | 256 | 53 | 40 | 2253 |
| Jaba | 173 | 8 | 23 | 1275 |
| Gaza | 150 | | | |
| Badras | most houses | | | unknown |
| Zeita | 90 | | | unknown |
| Khirbat al-Sikka | | | | unknown |
| Sureef | | | | unknown |
| Adna | | | | unknown |
| Beit Aula | | | | unknown |
| At-Taiba | 30 | | | unknown |
| Al-Burj | all houses | | | unknown |
| Al-Jiftlik | all houses | | | unknown |
| Kafr Qaddum | 10 | | | unknown |
| The Southern Ghor | 14 | | | unknown |

Expropriation:

Here is not the place for a detailed exposition of all the cases in which the Israeli authorities have confiscated Arab property in the territories occupied during the June War. We shall limit ourselves to pointing out the

more flagrant instances of Israeli violations of the Geneva Convention and of the U.N. Declaration of Human Rights in connection with the safeguarding of property in occupied territories against destruction and confiscation.*

— The Mayor of Jerusalem, Mr. Ruhi Al-Khatib, who has been deported to the East Bank by the Israeli authorities, made a statement about the Israeli expropriation of Arab lands and property inside the Old City. He said:

1. The Israeli Government has issued a second order to confiscate new areas of Arab land and real estate, this time inside the Old City. The order appeared in the *Official Gazette* No. 1443, 18/4/1968.
2. This property lies between the southwestern wall of the Haram Al-Sharif and the Armenian Quarter. It includes the site of Al-Buraq (the Wailing Wall), on Islamic Waqf, as well as the Magharba (Moroccan) Quarter, which was bulldozed by the Israelis immediately after the June War, Bab Al-Silsila Quarter, Al-Husor Market a part of the Assyrian Quarter and the Jewish Quarter. All these quarters are 100 per cent Arab property, except for the Jewish Quarter, which is mostly Arab-owned and Islamic Waqf.
3. The total area expropriated on this date is about 116 dunums or about 28 acres which includes 700 buildings varying from two to four storeys. These were built during various Arab epochs and possess antique architectural characteristics. The Arabs own 595 buildings; the rest (105) are registered in the names of Jewish Waqfs and individuals.
4. The confiscated Arab area is distributed as follows:
 - 12 Islamic Waqfs
 - 99 North African Waqfs
 - 354 Waqfs belonging to Muslim families from Jerusalem
 - 130 Arab individual and family property
 - 595 Buildings

*See Sabri Jiryis, *The Arabs in Israel* (Beirut: Institute of Palestine Studies, 1968), for details about the expropriation of Arab lands since 1948, and Dr. Yusuf Sayegh, *The Israeli Economy* (Beirut: P.L.O. Research Center, 1966).

5. The expropriated area includes also 1,048 apartments that shelter 6,000 Arabs and 437 stores and other places of work on which 700 persons depend for their livelihood. Some of the families affected have been living in these houses and practicing their trades for generations. Some are pilgrims mostly from Morocco, Algeria and Tunisia who, wishing to be near the Haram Al-Sharif, stay in shrines and Waqf lodgings.

6. These buildings include two Islamic Waqf lodges. One belongs to the Muslims of North Africa called Bou Medienne Al-Ghouth Zawiya; the other, Al-Fakhriya Zawiya, adjacent to the Al-Aqsa Mosque and known as the Zawiya of Abu Al-Saud family, contains the Mosque of Amer. The Israeli authorities have started, at the beginning of this week, to demolish this latter Zawiya and the adjacent houses and may end by demolishing the mosque too.

7. These buildings include also a number of historical sites dating from the Mamluke era. The most important are Al-Tashtamuriya School in Bab Al-Silsila Quarter, the palace of Al-Imam known as the palace of Al-Thahir Beibars in the middle of the market between Bab Al-Silsila and the Bazaar, and a famous historical market called Suq Al-Bashura.

8. A girls' school (300 pupils) falls within this area. It is an Islamic Waqf which is rented by the Municipality. The Israeli authorities have closed it down and have turned over the building to the Jewish Religious Court of Appeals.

9. These acts of expropriation will deprive the Arab inhabitants of the city of property which they own and which has been passed on to them from generation to generation for hundreds of years, and will disperse about 6,000 persons now living in them. They will deprive 700 people of their means of livelihood, in addition to the beneficiaries of the Waqfs, some of whom may conceivably become destitute or else be forced to leave. As a result the number of Arabs in the city will drop.

10. On the other hand these acts will bring in thousands of Jews to live in these places and those that will be added to them through further expropriation. We have learnt that the Israeli authorities intend

to send over the first group which will be composed of nahals in the coming days.

..... (Text in P.L.O. Research Center Archives)

Following is a list of the Arab property in Jerusalem which has been affected by the above-mentioned order:

| <i>Lot</i> | <i>houses</i> | <i>shops and others</i> |
|------------|---------------|-------------------------|
| 29 | 47 | 113 |
| 30 | 44 | 26 |
| 31 | 152 | 39 |
| 32 | 78 | 11 |
| 33 | 85 | 52 |
| 34 | 197 | 19 |
| 35 | 26 | 13 |
| 36 | 40 | 39 |
| 37 | 89 | 55 |
| 38 | 126 | 26 |
| 39 | 154 | 36 |
| | ————— | ————— |
| | 1,038 | 437 |

— The Israeli authorities had announced, on 11/1/1968, the confiscation of an area totalling 3,345 dunums in Jerusalem and had published this order in *Official Gazette* No. 1425. This area was distributed as follows: 50 dunums which belonged to individual Jews, 50 dunums which belonged to the Jordanian Government, 3,245 dunums which were owned by the Arabs of Jerusalem.

— On 21/5/1968, the Security Council adopted, resolution 252 (1968) in which, *inter alia*, it considered that "all legislative and administrative measures and actions taken by Israel, including expropriation of land and properties thereon, which tend to change the legal status of Jerusalem are invalid and cannot change that status." (operative paragraph 2)

— "On 10/6/1968 bulldozers began working in the area confiscated in Al-Sheikh Jarrah Quarter. Five of the owners of this lands (3 women and 2 men), who saw the bulldozers at work, staged a sit-in demonstration

on their property in an attempt at blocking the work. They did succeed but the workers called on the police who arrived at the scene (about fifty of them) and arrested the five persons."

(*Al-Ittibad*, 18/6/1968)

— Israel expropriated the sum of 827 hectares from Eastern Jerusalem and its suburbs in Lifta and Beit Hanina (the laws had been issued on 11 January and 18 April, 1968) which included houses, shops, commercial centers, 'Waqf' property, five mosques and four schools.

(*Christian Science Monitor*, 21/5/1969)

— Israeli paper *Maariv* called, in its issue dated 24/6/1969, for quick measures to be taken to demolish the 17 houses and stores that were expropriated in Jerusalem on the same day.

— The Israeli authorities have expropriated 3,000 dunums in Jerusalem; the Minister of Finance signed a decree making legal this act.

The Israeli authorities have confiscated a further 600 dunums near Mount Scopus and the village of Sur Bahir to build athletic fields for the Hebrew University students.

(P.L.O. Research Center Archives)

— The Israeli authorities have confiscated 3,000 dunums in Beit Hanina, Al-Nabi Samuel, Bir Bnla, Jib, and the Jerusalem Airport. The decree authorizing this act was based on Article 725 of the Acquisition of Land in the Public Interest Law 1943.

(P.L.O. Research Center Archives)

— The occupation authorities have confiscated in Tulkarm in the Triangle sector an area of 2,000 dunums which has been annexed by the Jewish settlements along the railway line.

(P.L.O. Research Center Archives)

— The Israeli authorities have confiscated about 1,200 dunums belonging to Bethlehem, Kfar Asyun, al-Hubialah, and Al-Jaba'a on 19/6/1969.

(P.L.O. Research Center Archives)

Pillage:

A report on the mission of Mr. Nils Gussing, personal representative of the Secretary-General said on 15/9/1967:

"Although reports from Israel sources indicate that Kuneitra was taken without fighting, the special representative observed all over the city that nearly every shop and every house seemed to have been broken into and looted. A visit to one apartment building confirmed the thoroughness with which the looting had been done, and showed that in some cases dwellings had been set on fire after looting had occurred." (para. 31)

"...On the strength of reports received from different sources, the Special Representative felt reasonably sure that the responsibility for this extensive looting of the town of Kuneitra lay to a great extent with the Israeli forces ..." (para. 33)

(U.N. Document A/6797)

Settlement in the occupied territories:

The Israeli authorities have built a large number of housing units and settlements for the Israeli citizens in the occupied territories. The most obvious examples are the following:

1. Ten-thousand housing units will be constructed in East Jerusalem during the next four years, providing accommodation, for 40,000 additional inhabitants, 10,000 of them Arabs, according to Mr. Yehuda Tamir, head of the Prime Minister's Bureau for Populating East Jerusalem.

The breakdown is 2,250 Israeli families (10,000 souls) transferred as employees of Government departments and services shifted to the capital; 10,000 new immigrants; 10,000 extra population deriving from natural increase in West Jerusalem, and between 6,500 and 10,000 due to natural increase among the Arabs of East Jerusalem.

So far over 3,000 applications have been received from persons living in Israel who want to move to Jerusalem (other than public servants being transferred). It is assumed that the above totals are sufficiently generous to provide for this type of demand as well.

Apart from new dwellings in the Jewish Quarter inside the Old City, housing for Jewish residents will be situated in empty spaces on the periphery, to the Northwest, North and South of the walled town.

The project divides as follows:

- 2,200 dwellings in the Ammunition Hill area, west of the Ramallah road.
- 3,000 units north of that zone extending to the slopes of Mount Scopus on French Hill, north of Hadassa Hospital.
- 4,000 or 5,000 units in the south of Jerusalem.

Development work has been completed (of roads, water, sewage and electricity) for 1,800 homes round Ammunition Hill, and foundations have been laid for the first 500 units. Occupants will start moving next July.

The hill itself will be retained as a park. Only vacant land has been appropriated, and a number of Arab properties are left as "islands" in the estate, as well as a grove of trees belonging to a church.

(The Jerusalem Post, 19/7/1968)

2. Eighteen settlement outposts have been set up since the Six Day War, and a further three, already decided upon, are currently being planned. Housing Minister Mordechai Bentov told reporters here (Nahal Sinai, El Arish) on Tuesday. The 18 include 10 in the Golan Heights alone, three of them settled by Nahal and seven by civilians, he said. Another three are on the West Bank, and five in the Negev and in Sinai.

Mr. Bentov said his Ministry had spent 15 million Israeli pounds on the outposts, and another 3 million had been allocated. Two more West Bank settlements are planned, and one more for the Negev, making 21 in all under present projects.

Nowadays, he said, when we see people taking matters into their own hands as far as settlement is concerned, and claiming they are better and more patriotic citizens, it is well to recall the tangible achievements attained on the borders by Nahal, who combine farming with soldiering. They set

up their outposts under national discipline, realizing that Israel's problem cannot be solved by separating one of these from the other. The work of the Nahal is a pioneering enterprise of the highest degree.

Decisions to set up new outposts, and their location, are made at inter-ministerial level, Mr. Bentov said in reply to a question. Policy is laid down pragmatically. The criteria shaping settlement policy may be understood from a glance at the distribution of the outposts in the different regions.

Commenting on earlier press charges that building operations in the Itzion Bloc had been deliberately slowed down by the authorities, the Minister said IL 300,000 had been allocated at the highest level for renovation work there, and the Housing Ministry had laid it all out in less than two months. The Ministry had no policy of its own in this respect, and any further budgets for new construction would be decided above its level.

Housing Ministry officials said some 1,500 sq. meters of buildings area are involved in the 21 settlement outposts. In a Nahal—as opposed to a civilian outpost—the Ministry takes care of dwellings for the soldiers, a dining room, a club-room, sanitary facilities, military installation, a Kupat Holim dispensary, air raid shelters, fencing and security lightings. Special arrangements at civilian outposts are made for married couples and children and toilet facilities are constructed inside dwellings.

Budgets are also spent on internal roads and paths, internal lighting systems, drainage networks, water networks, and farm buildings—the latter with Jewish Agency allocations. A whole range of institutions are involved in financing the establishments of settlement outposts: the Army, the Housing Ministry, the Agency Settlement Department, the various settlement movements and other government offices.

Settlements in the Golan Heights are:

Nabal Snir, Nabal Jolan, Kibbutz Jolan, Nevo Hamat, Ein Ziwan, Nabal Gesbur, Skopie, El Al, Alma and Fiq. On the West Bank there are Kfar Etzion, Kfar Etzion Bet, Nabal Mehola, Nabal Kalia and Nabal Regev. Settlements in Sinai are Nabal Yam and Sinai, and in the Negev are Kerem Shalom, Nabal Tsofar, Nabal Ketura and Hatseva.

(The Jerusalem Post, 22/8/1968)

Change of Status in the Occupied Territories:

— An order was issued dissolving the Jerusalem Arab Municipal Council. It said:

"In the name of the Israeli Defence Army, I have the honour to declare to Mr. Rouhi El-Khatib and to the Members of Jerusalem Municipal Council, that the Municipal Council is hereupon dissolved. The Municipality employees, of all departments including administrative and technical are hereupon, considered as temporary employees in Jerusalem Municipality until their employment is decided by the Jerusalem Municipality after they submit written applications for employment."

"In the name of the Israeli Defence Army, I call upon the Municipality employees to continue their necessary services to the inhabitants of the City."

"I thank Mr. Rouhi El-Khatib and the Members of the Municipality for their services rendered during the transitional period commencing upon the entry of the Israeli Defence Army up to today."

29/6/1967

Assistant Military Governor of Jerusalem
Yacoub Salman

Army Liaison Officer
David Farhi

— A new law called the Administrative Regularization Law 1968, which appeared in the *Official Gazette* No. 543, stipulates, among other things, the following:

a) All Islamic Waqf property and lands shall come under Israeli laws and regulations six months after the law has come into force.

b) All immovable property situated in East Jerusalem whose owners happened to be absent from the city when the war broke out shall be turned over to the administrator general for him to deal with according to the law of Absentees' Property 1950.

— The Diplomatic Correspondent of *The Jerusalem Post* (April 29, 1969) wrote about the decision of the Israeli Government to rescind the 1968

Administrative Regularization Law in East Jerusalem as regards the granting of licences.

He said that according to the new arrangements, companies and professionals who had operated in East Jerusalem under Jordanian Laws need not apply for Israeli licences on the basis of prevailing Israeli legislation as previously required. A licensee under Jordanian legislation shall automatically be considered as holding a licence under Israeli legislation. He shall be allowed to operate as of the date the new order comes into force and his name shall appear in the Israeli *Official Gazette*.

— The Knesset passed a bill entering the names of Arabs of East Jerusalem in the register of municipal voters. (*Jerusalem* newspaper, 1/17/1969.

It should be noted here that in addition to being contrary to the U.N. Security Council resolutions connected with the illegality of Administrative changes in the status of Arab Jerusalem and its inhabitants, these laws are contrary to The Hague Agreement, Article 43 which says that the Occupying Power shall respect the laws prevailing in the occupied territories unless absolutely necessary. They are also contrary to the Geneva Convention, Article 64, paragraph 1, which says that only in the cases when its security is threatened may an occupying power introduce any changes in the legislation prevailing in the occupied territories. Israel's lack of restraint prompted the chairman of the U.N. Commission of Human Rights to call upon the Israeli government on 13/3/1968 to "desist forthwith from indulging in such practices and to respect human rights and fundamental freedoms."*

*Telegram to the Israeli government, UNESCO Document, E/CN. W/L. 1040.

PART SIX
CHANGES OF SCHOOL CURRICULA

I
TEXTS OF RELEVANT ARTICLES

"Parents have a prior right to choose the kind of education that should be given to their children."

Universal Declaration of
Human Rights
Article 26

The General Conference of UNESCO adopted in its ninth session (1956) resolution 7081 calling for the adoption of the necessary measures "that would guarantee that education in all places will safeguard the people's national, religious, and linguistic heritage and that these should not be changed whatsoever for any political reasons."

II
CONTRAVENTIONS

The Israeli authorities cancelled 76 of the books that had been previously chosen for the West Bank of Jordan and the Gaza Strip. The authorities later went back on their decision following a series of school strikes and were satisfied with making amendments in the books. The authorities were thus able to implement their original plan, but through devious means.

Following are samples of the amendments that were made in these books, which do not include, however, books used in Jerusalem. In the latter case, the books and curricula applied on the Arabs under occupation since 1948 were used. These are dealt with in detail in the book by Sabri Jiryis, *The Arabs in Israel*.

A. *Emphasis on Expansionist Policy and Attempts to Justify it at Present and in Future:*¹

(1) Articles 1-5 are taken from a report by the Jordanian Ministry of Education, 1949.

1. The following statement appeared in the book, *Israel—Geography and a Home*, on page 23 under the title, "Borders of Israel":

"The natural boundary of Israel extends from the Kasimiya River in the North to Eilath in the South and from the Mediterranean Sea in the West to the Jordan Valley in the East."

2. In the book, *Israeli Civilizations*, page 23, under the title, "Our Country" it was mentioned that the Jews of the world number 13 millions and that only 15 per cent of these actually live in Israel. This is an obvious attempt to convince the students that the present area of Israel is incapable of accommodating 13 million and that there is need for regional expansion.

3. In the book, *Israel—Geography and a Home*, on page 37, is shown a map of the divisions of the coastal region in which Israel's boundaries are shown to extend to the River Jordan in the East.

4. In the same book, on pages 202, 216, 224, 227, 251, the natural divisions of the West Bank were described as if they were part of Israel.

5. On page 146 of the history book used for fifth elementary classes, written by Ezra Haddad and Elias Daniel, the following statement was included under the title, "Greek Cities in Israel":

"These were set up generally near old cities after their names were changed. Thus Acre was called Batlimos, Amman became Philadelphia, and Jerash was changed to Antakia. The names of some cities were maintained the same, like Ashdod, Jaffa, Masmer, Gaza, and Askalon." Israel's expansionist plans in Jordan, Lebanon, and the Gaza Strip are thus exposed.

6. On page 108 of a geography book for the fifth class, the following statement was made, "...and in the districts situated West of Jordan and which, during the mandate, were part of Israel ..."

In the same book, it was emphasized on page 117, "...The Jordan Valley, the Dead Sea, and part of Wadi Arabia is a deep valley lying below sea level. And between this narrow and long stretch between Israel and East Jordan ..."

On page 104, it was stated, "And in June 1967 a short war broke out between Israel and its Arab neighbors. It resulted in the expansion of Israeli

rule to include all regions West of the Jordan River, the Gaza Strip, the Sinai Peninsula, and the Western section of the Golan Heights."

7. In a history book for the sixth elementary class, on Arab and Moslem history, especially in the introduction on Roman rule in Palestine, prominence was given to the Jewish history. On page 80 of the book, emphasis was put on the "courage of the Jews and their role in Palestine." It was stated that the Jewish state used to include the whole of Palestine, East Jordan, part of Lebanon and Syria. This was further clarified on the map on page 43, which accompanied the description. No mention was made of Arab existence during that period.

8. In another book on Israel, the country's features and its geography, it was again emphasized on page 8 that the country is bordered by the sea on one side and the desert on the other. On page 13 of the same book, it was stated, "On the basis of the country's physical features, one finds that Israel, in the Western part of the River Jordan, is divided into narrow stretches."

On page 127, it was further stated, "The Jordan Valley divides Israel into two parts: Eastern and Western Israel."

B. *Attempts at Judaization:*

1. There is a whole series of geography books translated from Israeli books which had been set for Israeli students. No references were taken from Arab sources. Obviously, it is an attempt to change an Arab system of education into a Jewish one.

2. All Arab names of cities and villages were changed to Jewish names. Wherever the word Palestine appeared, it was changed to the Land of Israel or the Israeli State. The hills of Nablus became Shoumaroun and the mountains of Jerusalem became the Judaeen mountains. The area extending between Askalan and Hebron was changed to the Judaeen Desert; Askalan became Ashkalon, Hebron was changed to the Jewish name. The examples are many, especially in the social science books and the Arabic language. One example is seen in a history book for the sixth class, where the Hashemite Kingdom of Jordan was changed to Israel in each of the following pages: 19, 21, 30, 70, 72, 81, 85, 116, 121, 354. In the same book, Arabic names were changed

to Hebrew names as seen on pages 59, 117 . . . In other cases, Jabal Sheikh was changed to Mount Hermon while the Awja River became Beer Yarkoun.

3. The inclusion of the book, *Israeli Civilizations*, in the curricula actually weakens the allegiance of the Arab student. The book has no respect whatsoever for the national characteristics of the Arabs. As an example, the book, addressing the student, states that "we have obligations towards the state in which we are living. Each of us has to respect the State and its leaders; we should show all due respect to the State's flag and its mottos while also defending its sovereignty and safety."

In the same book, on page 96, and under the title, "The Histadruth," it was noted that "in the Histadruth, a number of sections exist, like the Arabic section, which works for merging the Arab worker, farmer and intellectual with all the activities of the Histadruth."

4. In a book on Arabic language and literature, attempts are made to weaken Arab allegiance to the Arabs and to stir dissent between the two people. This is obvious in two poems, in Arabic, on pages 3 and 63.

C. *Distortion of Historical Facts:*

1. In a book on Islamic teachings and religion, the famous raid of Al Khandak and Khaibar was dropped completely for the reason that the Jews were defeated.

2. In a geography book for the sixth class, during the discussion of Saudi Arabia, it was stated, "In less than 50 years, one of the Sheikhs, called Ibn Saud, succeeded in *dominating* Saudi Arabia."

3. On page 11 of the same book, there are other signs of negativism such as the talk of white slavery.

4. On page 49 of the same book, Islamic Conquests were called Islamic aggression.

5. On page 120 of the history book for the sixth elementary, the following expression was included, "And after Amro organized the affairs of Egypt, he led his armies towards the West and conquered Burka in 643 B.C. and later conquered Tripoli until he reached Al Andalus."

6. In the same book, on page 102, it is mentioned that the people of the city "undertook to support him against his enemies, the people of Mecca, if he accepted their invitation to come and live with them."

7. In the book, *Israeli—Geography and a Home*, on page 88, during the discussion of the history of the Byzantine rulers, it was mentioned that "the city was inhabited by people from various nations like the old Greeks, the Romans, the Jews, and the Crusaders."

And, on page 186, during a discussion of Saudi Arabia, it was stated, "Water is very rare and expensive and there are those who do not wash often, because there is no water to spare for bathing. The bedouin rubs his hands in the sand in order to clean the dirt off his hands." Speaking of women, the book adds, "They are the ones who collect the shrubs for the fire." During a discussion of Egypt on page 219, it pointed out that "you learned in this chapter about agriculture in Egypt, about the hard work of the farmer and the *poor village*."

8. The same book further used pictures showing the most primitive aspects of Arab society with comments added under the pictures in order to emphasize this backwardness. On page 147, as an example, is published a picture of Damascus showing it as a group of mud huts assembled together to form a city. On pages 157, 165, 171, 172, pictures are published of Iraq, showing the people as if they were primitive tribes living in huts. There are other examples from other parts of the Arab countries.

D. *The Fight Against Affiliation with the Land:*

The Israeli authorities omitted all poems in which the poets speak of the love for the land and the homeland. All other national poems were omitted from the books.

The Israeli authorities further omitted the passages which, they claimed, instill the spirit of resistance in the students. There are numerous poems to testify to this measure.

E. *History and Religion:*

The Israeli authorities omitted all parts that dealt with Salah Al Din Al Ayoubi, the Arab Conquest of Andalusia, the independence of Algeria,

and the Battle of Yarmouk. A whole chapter on the history of Jerusalem was omitted from a book for the Second Secondary class.

As for Palestine, it has no history and the students have no right to know anything about it before 1948, according to the Israeli authorities. If mention is made of Palestine before 1948, it is given the name of Israel. In one statement, the student is told that "the first printing press entered Israel in 1868."

In a book for the Sixth Elementary class, the whole question of the Al Khandak Conquest is omitted. All statements about the Holy war of Islam are also omitted.

F. *Changes in Arithmetic:*

The new curricula expounds all Israeli statistics, population, imports, workers, salaries, and settlements. They are included as numbers in arithmetic problems. Thus in order to show the number 5, five Israeli paratroopers are drawn and for the number 9, nine tanks are drawn and under each is printed, "The Israeli Defence Army."

In geometry, the Israeli flag is used to demonstrate a triangle. All mathematical problems dealing with the industry in the United Arab Republic are omitted.

G. *Civil Education:*

In a book for the fourth elementary class, a whole chapter on ants, speaking about their love for cleanliness, work, and organization is omitted. Another statement is dropped out which stated that in time of danger, the big ants hide the smaller ants in their own cells.

The whole introduction of the book, *Contemporary and Modern Arab History*, was dropped out for the fact that it spoke of the imperialist exploitation of Arab resources and because the introduction emphasized Arab unity.

On page 61 of the same book, the following statement was dropped out, "All struggles of the people in the modern age are aimed at imperialism, which the Arab nation has suffered from."

PART SEVEN
VIOLATIONS IN HOLY AND ARCHAEOLOGICAL PLACES

I

RELEVANT TEXTS AND ARTICLES

“The property of Municipalities, that of institutions, dedicated to religion, charity and education, the arts and sciences, and even when State Property, shall be treated as private property.”

“All seizure or destruction or wilful damage done to institutions of this character, historic monuments, works of art and science, is forbidden and should be made the subject of legal proceedings.”

The Hague Convention, 1907
Section III, Article 56

Article 10 of the Hague Convention stipulates that all archaeological, historical, and education sites should be safeguarded in cases of occupation following an armed struggle. Articles 1 and 2 of the Convention, which was adopted at the Hague in 1954 for the protection of education properties in armed struggle, call for the protection of these properties and their respect. Among these properties are all buildings which have historical or artistic value. Articles 3 and 4 further prohibit the carrying out of any destructive act in relation to educational properties in occupied areas.

II

CONTRAVENTIONS

— On 14/7/1967, U.N. Secretary-General U Thant reported that Israeli troops had ill-treated officers of the U.N. Emergency Force and had looted their personal property and office equipment during the early days of the Middle East conflict. At the Rafah UNEF Camp, he said, members of the U.N. international and military staff were compelled by an Israeli officer to sleep on the ground all night without food or water, and “all U.N. vehicles in running conditions had also been removed from the area” by the Israelis. (*New York Herald Tribune*, 16/7/1967.)

— The Moslems of Jerusalem have not accepted the unification of the two parts of the Holy City. The Israeli Minister of Religious Affairs censors the sermons at the big mosques and controls Waqf (religious fund) treasury. (*L'Express*, 14/8/1967.)

— A short time ago, the Israeli archeologist, Professor Yigal Yadin, astonished specialists in biblical studies when he announced the discovery of a new Dead Sea Scroll. Professor Yadin has said that he had known for seven years that the manuscript was in the possession of a Bethlehem antique dealer Mr. Kando.

On June 7, the Israelis occupied Bethlehem and immediately went to the house of Mr. Kando. Reliable sources say that Mr. Kando was then taken to Tel Aviv and kept under house arrest for 5 days. By the time the Israeli soldiers allowed Mr. Kando to return to Bethlehem, he was no longer in possession of his manuscript. All that is known on the subject is that Mr. Kando has retained an Israeli lawyer to obtain some compensation; he was not paid anything. (*L'Orient*, 17/11/1967, quoting Terence Smith in the *New York Times*.)

— From Moscow, the Russian Orthodox Church protested against Israel's "theft and looting" of Russian church property in Jerusalem. Mgr. Nicodeme, in his capacity as representative of the Patriarchate of Moscow, accused the Israelis of "attacking the Gornesky Monastery" in Ain Karam, near Jerusalem, and of having devastated the Russian orchard in Abu Kabir.

This attack was accompanied by thefts and it would not be an exaggeration to say also with "acts of highway robbery."

He asked the Israeli President Shazar "to take urgent measures necessary to protect the possessions of the Russian Orthodox Church in the Holy Land." Mgr. Nicodeme declared that he had sent messages to Dr. Eugene Black, Secretary-General of the World Council of Churches, and to Dr. Otto Nolde, Director of the International Church Affairs Committee, asking for their intervention. (*L'Orient*, 13/3/1968, UPI.)

— Refugees crossing over King Abdullah Bridge reported that the Syrian Convent, near the Damascus Gate of the Old City, has been completely destroyed by dynamite. (*L'Orient*, 5/7/1968, Reuter.)

— Israeli military authorities have started to build on land in Jerusalem owned by the World Lutheran Federation.

The work atop one of the city's most spectacular hills attracted attention this week when an Israeli soldier fired several shots as the American staff was protesting the survey work.

The result is that the Israelis are continuing their work unhindered and have told the Lutherans to go to court if they want to protest. (*New York Times*, 13/12/1968.)

Concerning the Wailing Wall, the holiest center for the Jews of the world, the Institute for Palestine Studies has submitted a detailed report *vis-à-vis* Israel's violations in relation to religious conditions there. The report was presented to the Human Rights Conference which was held in Beirut in December, 1968.

Archaeological Sites

The Israeli authorities have adopted a long series of measures which contravene all international agreements governing historical and archaeological sites. Following is a list of some of these measures, which were submitted to the Fifth Arab Archaeological Conference and later reported by Beirut's *Al-Mubarrir* on 10/5/1969:

— Wide archaeological excavations were carried out by a group from the Hebrew University of Jerusalem in the occupied Golan Heights. The team was led by Benjamin Mazar.

— Excavations were carried out in the city of Banias. They resulted in the discovery of some Roman buildings.

— Excavations were also carried out in the village of Feek. The remains of an old temple were uncovered.

— Human skeletons and bones were also unravelled during excavation work in the Tarik Cave, which lies on the road linking Majdal Shams and Jub Al Shaikh.

— A number of important historical articles were transferred from their original site in occupied areas to Israeli settlements. Thus, the historical altar which was in the city of Banias was transported to the Dan settlement.

— The Israeli authorities occupied the Palestine Museum and affiliated it to the Israeli Department of Antiquities.

— Movable archaeological pieces in the Palestine Museum were distributed among various museums in Israel and abroad.

— The famous Dead Sea Scrolls were moved from the Palestine Museum to an unknown place.

— Making claims that they want to reorganize the Old City of Jerusalem, the Israeli authorities have destroyed a number of historical centers and quarters in Jerusalem. Thus, all the buildings bordering the Wailing Wall were wiped out. 135 historical centers were also destroyed, including some of the city's historical mosques. These, together with a number of others, date as far back as the "Omayyad, Fatimid, Ayyubid, and Mamluke dynasties." These buildings carried some characteristic traits of the Middle Ages and Islam. The buildings, most of which were in the Magharba Quarter, date back, according to the history of Islam, to the days of Salah ad-Din Al-Ayyubi.

Another serious step taken by the Israeli authorities has been the confiscation of about 116 dunums of land lying within the walls of the Holy City of Jerusalem, which were claimed as Israeli property. This area included five mosques and four schools of archaeological significance. The mosques were: Al Mihrab, Othman Ben Affan, Al Omari, and Omar Al Mujjarad. The schools were: Al Tashtmariyah, which was built by Prince Tashtmar in 1372 Hijri; Dar Al Hadith, built by Prince Sharafuddine in 1267; Dar Al Kurraa, and Al Khankaa Al Fakhriya, the latter built by Al Qadi Fakhridine in 1321. In addition to all this, the Israeli authorities further confiscated Zawiyat Abi Mudine Al Ghout, which includes a mosque also. The confiscation order issued by the Minister of Finance in Israel was published by *Al Ittibad* newspaper in Jerusalem on 18/4/1968. Other holy and historical buildings and schools were wiped out by Israeli bulldozers, most of which were built in the time of the Mamlukes. The Israeli authorities further pulled

down the Bab Al Silsila School, built by Sultan Al Thaher Babyrus. The school was also known as the Imam Palace.

The Director of Archaeological Affairs in Jordan also listed the following measures taken by the Israeli authorities since their occupation in June, 1967:

- The main central gate of the Aqsa Mosque was destroyed.
- The Isbat minaret received a direct hit.
- Important parts of the St. John Church were destroyed.
- The Crown of the Holy Virgin Mary was stolen from the Holy Sepulchre. Although it was returned later, precious jewels on it were stolen.

The Israeli authorities carried further excavations which were in direct contravention of international agreements. Some of these are:

— The Israeli Ministry of Religious Affairs carried out excavations under the northern section of the Burak Wall, which extends until Herod's Gate. The destruction of underground tunnels forms a great threat to some historical and archaeological establishments inside the Arab city of Jerusalem.

— The Israeli authorities dug a tunnel under the walls of the Religious Court in Jerusalem. It appears that the Israeli authorities are planning, through these diggings, to establish a Jewish claim to Islamic properties. The Israelis put within these tunnels black pieces of wood on which was scribbled quotes from the Bible and the Talmud.

— The Israeli authorities opened an exhibition in the Palestine Museum entitled, "The Inhabitants of the Jordan Valley between 7,000 and 5,000 B.C.". At this exhibition, archaeological pieces from the various museums in the occupied land in the West Bank were displayed. Explanatory notes and statements to archaeological pieces and manuscripts were written in Hebrew. In an obvious attempt to transfer archaeological pieces from occupied areas to Israel, a number of other exhibitions have been held in Israel.

— The Hebrew University is carrying out excavations all along the southern wall of the Aqsa Mosque and near to the sites where the British and French schools of Archaeology were carrying out excavations between

1961 and 1967, when the war broke out. These Israeli excavations pose a threat to a large number of Christian and Moslem centers. It should be pointed out that those permitted to carry out these diggings in these places are strongly opposed to the work which has been ordered by the Israeli authorities.

Attacks on Churches and Mosques

Destructive measures were not limited to the Jerusalem area only, since other contraventions were committed in other parts of the West Bank and occupied area. Among these are the following:

— The Israeli authorities opened the way for a large number of organizations, institutes, and individuals to carry out excavations in a number of important centers. These organizations have succeeded in laying their hands on important archaeological finds contrary to all international agreements and principles.

— The Israeli authorities pulled down the Abraham Mosque in Hebron and the stairway leading to it in addition to destroying the nearby well, which dates back to the seventh century before Christ. The stairway was built by the Abbasids. The Israeli authorities did not heed all the appeals made by the Mayor of Hebron and Islamic leaders.

— The Israeli authorities confiscated the Nabi Samuel mosque and on the same site built a synagogue.

— In the city of Sabastiya (Samaria), the Israeli authorities built a stadium and paved roads over the forum and Roman road. This was done in direct contravention of all international laws pertaining to the protection and maintenance of historical and archaeological places.

— Attacks were made on the guards of the museums in each of Abu Hisham (near Jericho), Hebron, and Sabastiya. A number of valuable historical pieces were stolen from these museums.

— An important old manuscript, known as the Manuscript of the Temple, which is 8 meters long and 60 cms. wide, was stolen. The manuscript

was originally discovered by a Jordanian, Khalil Iskandar Rashid of Beth-lehem, and it legally belongs to the Jordanian government.

— According to information available to the Jordanian government, the majority of the archaeological finds in the occupied areas are destroyed, stolen or neglected.

Export to the World

A prominent foreign archaeologist, who has been residing in Jerusalem for a very long time, submitted on April 7, 1968, a full report on the confiscation of archaeological findings by the Israeli authorities and the export of these valuable pieces to the outside world. Following is the text of the report, which is available in the files of the P.L.O. Research Center:

Introduction

There exists a large number of documents and laws pertaining to the measures that should be taken to safeguard archaeological and historical centers in cases of armed conflicts. There are the resolutions adopted by the Ninth General Conference of Archaeologists, which took place in New Delhi in December 1956 in addition to the resolutions adopted by the United Nations at the Hague in 1954.

According to article 32 of the 1954, Hague Convention, in case of an armed conflict, the country which occupies the lands of another state is prohibited from carrying out any excavations in the occupied areas. In case some archaeological findings are made by accident, especially during the implementation of projects in military sites, the occupying power has to adopt all the necessary measures that will protect these archaeological findings. At the end of the occupation, the occupying power should hand back to responsible authority in the country which was under occupation all these findings. Accompanying documents should also be handed back to the rightful owners.

In section two of the Hague Convention, there are a number of conditions which for lack of space cannot be enumerated here, and which apply to the conditions that will be soon mentioned. Finally, the con-

vention prohibits the occupation authorities from removing any archaeological finds unless a representative from UNESCO is present. The occupation authorities have to extend all kinds of help to the real owners of the lands for the maintenance of these finds.

Excavations in Occupied Jordanian Lands

The Israeli authorities adopted a series of resolutions, decrees, and measures that directly contravene all the recommendations adopted by the world body in 1956. A large number of thefts have taken place and these continued despite allegations that such thefts have been stopped. A large number of archaeological finds have been sold on the black market. It has thus become impossible for the occupying power to abide by the Hague Convention of 1954, which prohibits any occupying force from exporting archaeological finds to the outside during the period of occupation. There is ample proof that a number of historical tombs are being robbed at present in the city of Hebron.

At the same time, the Israeli authorities have asked a prominent American personality to carry out excavations in the West Bank of Jordan despite the fact that this person is not qualified for such important work. The authorities have permitted the carrying out of excavations in Tal Al 'Asour and Nablus irrespective of the fact that the Israeli authorities have been warned a number of times that the approval of the Jordanian government should be acquired before any excavation work is carried out. The Israeli authorities issued the permits in accordance with the Israeli laws.

The Commissioner General of UNESCO has emphasized to me that it is prohibited to carry out any archaeological excavations without the advance approval of the Jordanian government. On the basis of these facts, the excavations being carried out by a prominent American personality are considered illegal.

The Aqsa Mosque in Jerusalem

The excavations that have been carried out by the Israeli authorities in the southern and western sides of the wall of the Aqsa Mosque are of special significance because of the fact that the area in which these excavations have

been carried out are the most important for the Islamic, Christian and Jewish religions. The French and British teams that worked between 1961 and 1967 in this area were not allowed by the Islamic Waqfs to approach the wall of the Mosque. I was told by the Commissioner General of UNESCO that the protests voiced by the Islamic religious authorities against the Israeli excavation work were much stronger than those voiced against the British-French work before. The present objections voiced against the Israelis however, have not come to the extent of an open conflict for the fear of reprisals being taken by the Israeli authorities.

The Jerusalem Post of Israel has hinted that the West has criticized the excavation activities, but the Director of Antiquities in Israel has considered that the Arab sector of Jerusalem has been merged with the Western sector and is therefore subject to Israeli laws. As a result, the Director has prevented some Jewish religious leaders from carrying out any excavation work without permits or by methods which are internationally unacceptable.

One should point out that there is very strong opposition to these excavations from various archaeological organizations. The Director of Antiquities at the Hebrew University had admitted that the person responsible for the excavation work is not qualified for the work and that his diggings might destroy some of the most valuable archaeological findings for the three religions. Archaeological organizations have expressed their displeasure at the excavations going on, especially since no consultations were held with the team that conducted the excavations prior to the war. Some of the current diggings include trenches that were opened previously by the Anglo-French team.

It should be further pointed out that those who carried out the excavations numbered between 20 and 25 workers and labourers, in addition to a number of volunteers and some students from the Hebrew University, who worked under the guidance of unqualified people.

In the light of all this, it becomes clear that the excavations were carried out in Waqf (religious land), against the recommendations of the above-mentioned conference and also against the interests of Christians and Moslems and some sectors of the Jewish religion. The excavations contravened all scientific and archaeological principles.

Palestine Archaeological Museum

It should be pointed out that the Director of the Israeli Department of Antiquity told me that the Israeli authorities considers the Palestine Museum as a property of the Israeli government and that it is now directing it as part of the Israeli Museum. It is enough to point out here some of the political aspects involved and some of the contraventions that have been committed.

When the Israeli soldiers entered the Museum on June 6, 1967, they forced the Arab employees there, at gun point, to go up to the tower of the Museum. Once there, the soldiers shot above the heads of the employees in an obvious attempt at frightening them. After three hours, they moved them to another very narrow room. Considering that the Jordanian authorities did not use the Museum for any military purpose, the Israeli behaviour contravenes Articles 4 and 5 of the Hague Convention. The Israelis exposed some educational centers to the dangers of war and destruction. In addition to this, and as mentioned in the Convention, the Jordanian employees were unable to continue maintenance work aimed at safeguarding their cultural property. It was only after one month following the termination of the war that employees were allowed to return to their work but as employees of the Jordanian government. They, however, came under the direct authority and jurisdiction of the Israeli Department of Antiquity. Yet the Israeli authorities have not taken any measure that would help the Arab employees to carry out their duties.

The plaque at the entrance of the Museum now points out that it is one of the Israeli museums. At the entrance where pamphlets are sold, there is a large number of political propaganda pamphlets. There are also medals "in memory of the Six Day War." Placards which used to be written in English and Arabic are now written only in Hebrew. This is an act which contravenes the respect that the occupation authority should have for educational and cultural centers.

The Museum has now been made a center for the display of articles that were superficially excavated in addition to others discovered in Israel. An April 2, 1968, an exhibition was opened in the Museum. The Israeli authorities publicized it as follows: "In the Rockefeller Museum: A special display of old Inhabitants in the Jordan Valley between 1,800 and 1,500 B.C." Invitations were sent out asking people to visit the "Israel Museum in Jerusalem" and it was pointed out that the exhibition would be held at the Rocke-

feller Museum. The majority of the articles displayed were discovered in Jericho. Although the findings were made by Mrs. Kenyon, she was never consulted about the exhibition. The other things displayed came from Israel. At the same time, the Israeli authorities arranged an exhibition of manuscripts and some rare historical manuscripts were transferred from the Palestine Museum for this purpose. Some high-ranking Israeli officials at the Department of Antiquity said that the exhibition was only meant to be a first step in the transfer of the contents of the Palestine Museum to Israel. The Israeli authorities also plan to transfer the Dead Sea Scrolls to Israel.

The Dead Sea Scrolls

The attitude of the Israeli authorities towards the Dead Sea Scrolls is the same as that towards the Palestine Museum. In fact, the one is complementary to the other. The Director of Antiquity said that the Israeli government considers the Dead Sea Scrolls in the Palestine Museum as Israeli property and that they have been kept at the Museum until now is only temporary.

On June 6, some very important manuscripts of the Dead Sea Scrolls were taken on the pretext that they would be better taken care of and maintained. These manuscripts have not been returned to the Palestine Museum. In this way, the Israeli government has contravened Articles 17 and 18 of the Hague Convention. In addition to all this, Israel has not notified the Commissioner General of UNESCO about the transfer of the manuscripts, either before or after their transfer, in accordance with Article 19 of the Hague Convention. It is my strong belief that the transfer of the manuscripts on June 6 during military operations was not actually aimed at safeguarding the manuscripts. In fact, the manuscripts had been placed in a safe and impregnable place by the Jordanians. The transfer of these manuscripts at a time when they ran the risk of being destroyed during the war was, in fact, a direct contravention of the Hague Convention. The fact that they were carried out while the ceasefire was still not announced and accepted can be considered an act of theft.

There is another thing which should be taken into consideration. If, for the sake of argument, Israel considers itself the rightful heir to the Palestine Museum, then it has certain obligations which it has to carry out as far as the Museum is concerned. The world body signed a contract with

Mrs. Elizabeth Bachtel according to which she will pay a certain sum of money for the right to publish the manuscripts on condition that they remain at the Palestine Museum unless they are sometimes taken for exhibition abroad. She now has the right to call for the return of the manuscripts to the Palestine Museum.

In addition to all this, there is a large number of other manuscripts at the Palestine Museum which were also discovered in Cave No. 4. Father Douveau said that some of these manuscripts were removed from their places on the pretext that they needed some maintenance work. The removal of these manuscripts was registered at the Museum. Although Father Douveau did not oppose the action, it is obvious that a direct abrogation of the Hague Convention has been committed, which stipulates that any transfer of cultural or agricultural pieces from the occupied land to a foreign country should be done under the direct supervision of the United Nations agency.

Manuscripts of the Temple

It should be pointed out that the famous manuscripts of the temple were taken from the house of Mr. Kando in Bethlehém before a truce was reached between the warring countries and as such the action is considered as theft in accordance with Jordanian laws. More details are expected to appear in relation to other manuscripts discovered in the occupied areas, which legally belong to the Jordanian government, but which were transferred from the occupied areas and sold.

It should be pointed out, in conclusion, that all manuscripts should be kept or returned six months after the end of the war, in accordance with article 18 of the Supplement to the Hague Convention. This includes all articles transported from the Palestine Museum during the war and the things that were discovered after the war, especially in the Jerusalem excavations. There are other discoveries in the West Bank together with the Dead Sea Scrolls that should be returned to the Museum.

APPENDIX 1

UN RESOLUTION ON HUMANITARIAN ASSISTANCE (2252 [ES-V])

The General Assembly,

Considering the urgent need to alleviate the suffering inflicted on civilians and on prisoners of war as a result of the recent hostilities in the Middle East,

1. Welcomes with great satisfaction Security Council resolution 237 (1967) of 14 June 1967, whereby the Council:

(a) Considered the urgent need to spare the civil populations and the prisoners of war in the area of conflict in the Middle East additional sufferings;

(b) Considered that essential and inalienable human rights should be respected even during the vicissitudes of war;

(c) Considered that all the obligations of the Geneva Convention relative to the Treatment of Prisoners of War of 12 August 1949¹ should be complied with by the parties involved in the conflict;

(d) Called upon the Government of Israel to ensure the safety, welfare and security of the inhabitants of the areas where military operations had taken place and to facilitate the return of those inhabitants who had fled the areas since the outbreak of hostilities;

(e) Recommended to the Governments concerned the scrupulous respect of the humanitarian principles governing the treatment of prisoners of war and the protection of civilian persons in time of war, contained in the Geneva Conventions of 12 August 1949;²

(f) Requested the Secretary-General to follow the effective implementation of the resolution and to report to the Security Council;

(1) United Nations, Treaty Series, Vol. 75 (1950), No. 972.

(2) United Nations, Treaty Series, Vol. 75 (1950), Nos. 970-973.

2. Notes with gratitude and satisfaction and endorses the appeal made by the President of the General Assembly on 26 June 1967;³

3. Notes with gratification the work undertaken by the International Committee of the Red Cross, the League of Red Cross Societies and other voluntary organizations to provide humanitarian assistance to civilians;

4. Notes further with gratification the assistance which the United Nations Children's Fund is providing to women and children in the area;

5. Commends the Commissioner-General of the United Nations Relief and Works Agency for Palestine Refugees in the Near East for his efforts to continue the activities of the Agency in the present situation with respect to all persons coming within his mandate;

6. Endorses, bearing in mind the objectives of the above-mentioned Security Council resolution, the efforts of the Commissioner-General of the United Nations Relief and Works Agency for Palestine Refugees in the Near East to provide humanitarian assistance, as far as practicable, on an emergency basis and as a temporary measure, to other persons in the area who are at present displaced and are in serious need of immediate assistance as a result of the recent hostilities;

7. Welcomes the close cooperation of the United Nations Relief and Works Agency for Palestine Refugees in the Near East, and of the other organizations concerned, for the purpose of coordinating assistance.

8. Calls upon all the Member States concerned to facilitate the transport of supplies to all areas in which assistance is being rendered;

9. Appeals to all Governments, as well as organizations and individuals, to make special contributions for the above purposes to the United Nations Relief and Works Agency for Palestine Refugees in the Near East and also to the other inter-governmental and non-governmental organizations concerned;

10. Requests the Secretary-General, in consultation with the Commissioner-General of the United Nations Relief and Works Agency for Pales-

(3) See Official Records of the General Assembly, Fifth Emergency Special Session, Plenary Meetings, 1536th meeting, paras. 29-37.

tine Refugees in the Near East, to report urgently to the General Assembly on the needs arising under paragraphs 5 and 6 above;

11. Further requests the Secretary-General to follow the effective implementation of the present resolution and to report thereon to the General Assembly.

1548th plenary meeting,
4 July, 1967.

* * *

APPENDIX 2

SECURITY COUNCIL RESOLUTION 237 (1967)

Adopted by the Security Council at its 1361st meeting on 14 June, 1967

The Security Council,

Considering the urgent need to spare the civil populations and the prisoners of the war in the area of conflict in the Middle East additional sufferings,

Considering that essential and inalienable rights should be respected even during the vicissitudes of war,

Considering that all the obligations of the Geneva Convention relative to the Treatment of Prisoners of War of 12 August 1949* should be complied with by the parties involved in the conflict,

1. *Calls upon* the Government of Israel to ensure the safety, welfare and security of the inhabitants of the areas where military operations have taken place and to facilitate the return of those inhabitants who have fled the areas since the outbreak of hostilities;

2. *Recommends* to the Governments concerned the scrupulous respect of the humanitarian principles governing the treatment of prisoners of war and the protection of civilian persons in time of war, contained in the Geneva Conventions of 12 August 1949;**

3. *Requests* the Secretary-General to follow the effective implementation of this resolution and to report to the Security Council.

*United Nations, Treaty Series, Vol. 75 (1950), No. 972.

**United Nations, Treaty Series, Vol. 75 (1950), Nos. 970-973.

APPENDIX 3

UN RESOLUTION ON THE PALESTINE REFUGEES (A/RES/2341 [XXI])

A

The General Assembly,

Recalling its resolutions 194 (III) of 11 December 1948, 302 (IV) of 8 December 1949, 393 (V) and 394 (V) of 2 and 14 December 1950, 512 (VI) and 513 (VI) of 26 January 1952, 614 (VII) of 6 November 1952, 614 (VII) of 27 November 1953, 818 (IX) of 4 December 1954, 916 (X) of 3 December 1955, 1081 (XI) of 28 February 1957, 1191 (XII) of 12 December 1958, 1456 (XIV) of 9 December 1959, 1604 (XV) of 21 April 1961, 1725 (XVI) of 20 December 1961, 1856 (XVII) of 20 December 1962, 1912 (XVIII) of 10 February 1965, 2052 (XX) of 15 December 1965 and 2154 (XXI) of 17 November 1966,

Noting the annual report of the Commissioner-General of the United Nations Relief and Works Agency for Palestine Refugees in the Near East, covering the period from 1 July 1966 to 30 June 1967.

1. Notes with deep regret that repatriation or compensation of the refugees as provided for in paragraph 11 of General Assembly resolution 194 (III) has not been effected, that no substantial progress has been made in the programme endorsed in paragraph 2 of resolution 513 (VI) for the reintegration of refugees by repatriation or resettlement and that, therefore, the situation of the refugees continues to be a matter of serious concern:

2. Expresses its thanks to the Commissioner-General and the staff of the United Nations Relief and Works Agency for Palestine Refugees in the Near East for their continued faithful efforts to provide essential services for the Palestine refugees, and to the specialized agencies and private organizations for their valuable work in assisting the refugees.

3. Directs the Commissioner-General of the United Nations Relief and Works Agency for Palestine Refugees in the Near East to continue his efforts in taking such measures, including rectification of the relief rolls, as to assure, in cooperation with the Governments concerned, the most equitable distribution of relief based on need;

4. Notes with regret that the United Nations Conciliation Commission for Palestine was unable to find a means to achieve progress in the implementation of paragraph 11 of General Assembly resolution 194 (III), and requests the Commission to exert continued efforts towards the implementation thereof;

5. Directs attention to the continuing critical financial position of the United Nations Relief and Works Agency for Palestine Refugees in the Near East, as outlined in the Commissioner-General's report;

6. Notes with concern that, despite the commendable and successful efforts of the Commissioner-General to collect additional contributions to help relieve the serious budget deficit of the past year, contributions to the United Nations Relief and Works Agency for Palestine Refugees in the Near East continue to fall short of the funds needed to cover essential budget requirements;

7. Calls upon all Governments as a matter of urgency to make the most generous efforts possible to meet the anticipated needs of the United Nations Relief and Works Agency for Palestine Refugees in the Near East, particularly in the light of the budgetary deficit projected in the Commissioner-General's report, and, therefore, urges non-contributing Government to contribute and contributing Governments to consider increasing their contributions.

B

The General Assembly,

Recalling its resolution 2252 (ES-V) of 4 July 1967,

Taking note of the report of the Secretary-General of the United Nations of 15 September 1967,

Taking note also of the report of the Commissioner-General of the

United Nations Relief and Works Agency for Palestine Refugees in the Near East, covering the period from 1 July 1966 to 30 June 1967,

Concerned about the continued human suffering as a result of the recent hostilities in the Middle East,

1. Reaffirms its resolution 2252 (ES-V);

2. Endorses, bearing in mind the objectives of that resolution, the efforts of the Commissioner-General of the United Nations Relief and Works Agency for Palestine Refugees in the Near East to provide humanitarian assistance, as far as practicable, on an emergency basis and as a temporary measure, to other persons in the area who are at present displaced and are in serious need of immediate assistance as a result of the recent hostilities;

3. Appeals to all Governments and to organizations and individuals to make special contributions for the above purposes to the United Nations Relief and Works Agency for Palestine Refugees in the Near East and to the other inter-governmental and non-governmental organizations concerned.

★ ★ ★

APPENDIX 4

RESPECT FOR AND IMPLEMENTATION OF HUMAN RIGHTS IN OCCUPIED TERRITORIES

INTERNATIONAL CONFERENCE ON HUMAN RIGHTS

Item 12 of the Agenda

Text of Resolution 1 adopted by the Conference at its 23rd plenary meeting on 7 May 1968

The International Conference on Human Rights,

Being guided by the Universal Declaration of Human Rights,

Having heard the statements made in the Conference with regard to the question of "Respect for and Implementation of Human Rights in occupied territories," and noting the Note submitted by the Commissioner-General of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (Document A/CONF. 32/22),

Bearing in mind the provisions of the Geneva Conventions of 12 August 1949 regarding the protection of civilian persons in time of war,

Recalling Security Council resolution 237 (1967) and General Assembly resolution 2252 (ES-V) in which the Council and the Assembly considered that essential and inalienable rights should be respected even during the vicissitudes of war, and called upon the Government of Israel to facilitate the return of those inhabitants who have fled the areas of military operations since the outbreak of hostilities,

Recalling further Articles 2, 18 and 30 of the Universal Declaration of Human Rights and resolutions 2253 (ES-V) of 4 July 1967, and 2254 (ES-V) of 14 July 1967 adopted by the General Assembly calling upon Israel to rescind all measures already taken and to desist forthwith from taking any action which would alter the status of Jerusalem and deploring the failure of Israel to implement that resolution,

Mindful of the principle embodied in the Universal Declaration of Human Rights regarding the right of everyone to return to his own country,

Further recalling:

- (a) Resolutions 6 (XXIV) of the Commission on Human Rights affirming the rights of the inhabitants who have left since the outbreak of hostilities in the Middle East to return, and that the Government concerned should take the necessary measures in order to facilitate the return of those inhabitants to their own country without delay;
- (b) The telegram dispatched by the Commission on Human Rights on 9 March 1968, calling upon the Government of Israel to desist forthwith from acts of destroying homes of Arab civilian population inhabiting areas occupied by Israel;

1. *Expresses* its grave concern for the violation of human rights in Arab territories occupied as a result of the June 1967 hostilities;

2. *Draws the attention* of the Government of Israel to the grave consequences resulting from disregard of fundamental freedoms and human rights in occupied territories;

3. *Calls on* the Government of Israel to desist forthwith from acts of destroying homes of Arab civilian population inhabiting areas occupied by Israel, and to respect and implement the Universal Declaration of Human Rights and the Geneva Conventions of 12 August, 1949 in occupied territories;

4. *Affirms* the inalienable rights of all inhabitants who have left their homes as a result of the outbreak of hostilities in the Middle East to return,

resume normal life; recover their property and homes, and rejoin their families, according to the provision of the Universal Declaration of Human Rights;

5. *Requests* the General Assembly to appoint a special committee to investigate violations of human rights in the territories occupied by Israel and to report thereon;

6. *Requests* the Commission of Human Rights to keep the matter under constant review.

* * *

APPENDIX 5

COMMISSION ON HUMAN RIGHTS SETS UP SPECIAL WORKING GROUP TO INVESTIGATE HUMAN RIGHTS VIOLATIONS IN OCCUPIED AREAS IN MIDDLE EAST

The United Nations Commission on Human Rights, at its afternoon meeting in Geneva on 3 March, approved a four-nation resolution calling for the establishment of a special working group to investigate violations by Israel of the 1949 Geneva Convention relative to the protection of civilian persons in time of war in territories occupied as a result of hostilities in the Middle East.

The working group would be empowered to receive communications and hear witnesses, and is asked to report its conclusions and recommendations to the next session of the Commission.

The resolution (Document E/CN. 4/L. 1065/Rev.1), co-sponsored by India, Mauritania, Pakistan and Yugoslavia, was adopted by a roll-call vote of 13 in favour to 1 against (Israel), with 16 abstentions (Austria, Chile, Democratic Republic of the Congo, Finland, France, Guatemala, Italy, Jamaica, Greece, New Zealand, Peru, Philippines, United Kingdom, United States, Uruguay and Venezuela).

Following is the operative part of the draft resolution:

— Reaffirms the inalienable right of all the inhabitants who have left since the outbreak of hostilities to return, and calls upon the Government of Israel to immediately implement the United Nations resolutions to this effect;

— Deplores Israel's continued violations of human rights in the occupied territories, particularly the acts of destroying the homes of the Arab civilian population, the deportation of inhabitants and the resorting to violence against inhabitants expressing their resentment of the occupation, and calls upon the Government of Israel to put an immediate end to such acts;

— Expresses the Commission's deep concern at Israel's refusal to abide by the Geneva Convention of 12 August, 1949 relative to the protection of civilian persons in time of war, and calls once again upon the Government of Israel to fully respect and apply that Convention;

— Decides to enlarge the mandate of the *Ad Hoc* Working Group of Experts to investigate allegations concerning Israel's violations in the occupied territories; to receive communications and to hear witnesses; and to report, with its conclusions and recommendations, to the twenty-sixth session of the Commission; and

— Decides to include the question of human rights in the territories occupied as a result of hostilities in the Middle East as a separate item of priority on the agenda of the twenty-sixth session of the Commission on Human Rights.

★ ★ ★

PALESTINE BOOKS

A list of works published by the P.L.O. Research Center, Beirut, in the "Palestine Books" series.

1. Sayegh, Yusuf: The Israeli Economy (A) (5 L.L.)
2. Al-Kassim, Anis: Arabs, The Vatican and Israel (A) (4 L.L.)
3. Shukairy, Ahmad: Liberation—Not Negotiation (E) (5 L.L.)
4. Kadi, Leila S.: Arab Summit Conferences and the Palestine Problem (E) (6 L.L.)
5. Al-Kassim, Anis: Revolutionary Preparation (A) (6 L.L.)
6. 'Aloush, Naji: Arab Resistance in Palestine (A) (4 L.L.)
7. Al-Sha'ir, Lt. Col. Mohammed: Guerrilla Warfare in Palestine (A) (6 L.L.)
8. Darstellungen Zum Palästina-problem (G) (6 L.L.)
9. Sayegh, Anis: Urban and Rural Settlements of Palestine (A) (6 L.L.)
10. Sayegh, Anis (ed): Herzl's Diaries (A) (8 L.L.)
11. Contemporary Zionist Thought (A) (8 L.L.)
12. Sayegh, Anis (ed): Essays on the Palestine Problem (A) (6 L.L.)
13. Razouk, As'ad: Greater Israel (A) (10 L.L.)
14. Arnita, Yusra Jawharieh: The Folklore of Palestine (A) (8 L.L.)
15. Shibl, Yusuf: Essays on the Israel Economy (E) (8 L.L.)
16. Khammar, Constantine: Geographical Sites of Palestine (A) (8 L.L.)
17. Al-Abid, Ibrahim: A Handbook to the Palestine Question (A, E, F) (8 L.L.)

18. Essays on the Palestine Problem (A Second Collection) (A) (8 L.L.)
19. Al-Kaylani, Haytham: The Military Doctrine of Israel (A) (10 L.L.)
20. Al-Abid, Ibrahim (ed): Selected Essays on the Palestine Question (E) (8 L.L.)
21. The Zionist Idea: Basic Writings (A) (8 L.L.)
22. Bashshur, Munir and El-Shaykh Yusuf, Khaled: Education in Israel (A) (8 L.L.)
23. Baramki, Dimitri C.: The Art and Architecture of Ancient Palestine (E) (8 L.L.)

A: Arabic; E: English; F: French; G: German

PALESTINE LIBERATION ORGANIZATION

RESEARCH CENTER

Colombani St. off Sadat St.

BEIRUT - LEBANON

Established in February 1965

Publications

- I. Palestine Chronology Series
- II. Facts and Figures Series
- III. Palestine Essays Series
- IV. Palestine Monographs Series
- V. Palestine Books Series
- VI. Palestine Maps & Photographs
- VII. Special Publications

Price : 8 L. L.