

No. 7.—PARLIAMENTARY UNDER-SECRETARY.

ASIATIC TURKEY.

[August 3.]

CONFIDENTIAL.

SECTION 1.

No. 1.

*Sir P. Currie to the Marquess of Salisbury.*—(Received August 3.)

(No. 488.)

My Lord,

*Constantinople, July 24, 1897.*

I HAVE the honour to forward to your Lordship herewith copy of despatch which I have received from Her Majesty's Vice-Consul at Van, reporting on the occurrence at Diz in the Hekkiari district towards the end of May last.

I have, &c.

(Signed)

PHILIP CURRIE.

Inclosure in No. 1.

*Captain Elliot to Sir P. Currie.*

(No. 32.)

Sir,

*Van, July 6, 1897.*

I HAVE the honour to make the following Report on the occurrence at Diz in the latter end of May, about which I telegraphed to your Excellency on the 3rd June.

On the 22nd or 23rd May, zaptiehs from Julamerk seized the bridge across the Lab, opposite to where the Valley of Diz joins that of the Lab. The Valley of Diz is occupied by the Nestorian Ashiret of that name. The effect of this action was to cut off the people of Diz from their flocks which were across the river. The object of it was to get arrears of tribute out of the people of Diz. Both the time and the manner of it were unusual. The custom is to demand the tribute in October when the people, having sold their produce, may be expected to have money by them, and further, to give notice, before collecting tribute, to Mar Shimum, who deposes one of his men to attend. On this occasion, Mar Shimum was not informed of the intention to collect tribute till two days after the zaptiehs had occupied the bridge of Diz.

When the bridge was seized, some Diz men went down to protest. They sat down and talked with the zaptiehs, and supplied them with food. One of the zaptiehs sent word to Julamerk that they were being fired on. The next day, accordingly, the Kaïmakam, Cazi, and Mudayimim came down to Diz with troops, and a following of Kurds from Julamerk.

The Diz people met them at the bridge, and a parley ensued. The Diz men got alarmed at the attitude of the officials, and began to make off. The troops were ordered to fire by the Kaïmakam, but as I have reported elsewhere, they took care to hit no one. The Julamerk Kurds, however, did their best, and some men got bullets through their clothes, but no one was hurt by the firing. Three children were, however, drowned in a torrent by falling from a bridge as they fled in terror up the valley.

Some of the Diz men returned the fire as they retreated, and one of the officials got a bullet through his sleeve.

Diz was then occupied, and £T. 500 was demanded. Eventually 1,055 sheep, 37 cattle, £T. 24, and various other articles were taken, and the people of Diz left in a state of destitution.

This act has aroused indignation and sympathy not only amongst the Christians, but also among the better disposed of their Mahomedan neighbours.

On hearing of it from Mr. Browne I went and saw the Acting Governor. He immediately telegraphed to Julamerk, and dismissed the Kaïmakam and the Mudayimim, and ordered their successors to start without delay. This prompt action very probably averted very serious trouble as the Ashirets were on the verge of despair, and thought no resource was left them but to die with arms in their hands. It appears too, that serious measures were in contemplation against the other Ashirets, and even Kochannes.

These have now been abandoned.

[1588 a—1]

B

*Useful info  
for  
Nestorians*

Mar Shimum has all along used his influence with the Ashirets to keep them quiet. The announcement that the Order of the Osmanli, 2nd class, was on its way to him, and a telegram of congratulation he received from the Acting Governor, Shemshi Pasha, could not fail to have a good effect.

I met the Mudayimum at Bashkala. I believe him to be honest and energetic, but he is too hasty and inexperienced for a place like Hekkiari. He appears to be not more than twenty-five years of age.

Mr. Browne says that he afterwards, when he understood the wrong that had been done, saved the Diz Maliks from further bullying by the Kaimakam.

The zaptiehs were Kurds from Julamerk. There is a very strong hostile feeling between the Nestorians and the Julamerk people, and the employment of these zaptiehs for coercing the Christians is always likely to lead to disturbances,

I have, &c.

(Signed) G. S. ELLIOT.

No. 2.

*Sir P. Currie to the Marquess of Salisbury.—(Received August 3.)*

(No. 489.)

My Lord,

Constantinople, July 24, 1897.

I HAVE the honour to forward to your Lordship herewith copy of a despatch which I have received from Her Majesty's Vice-Consul at Mersina, reporting the satisfactory state of the weaving relief works at Hadjin.

The Armenian Relief Committee has already granted a further sum of 200l. towards this enterprise.

I have, &c.

(Signed) PHILIP CURRIE.

Inclosure in No. 2.

*Major Massy to Sir P. Currie.*

(No. 68.)

Sir,

Adana, July 9, 1897.

I HAVE the honour to inform your Excellency that the information just received from Hadjin gives excellent accounts of the weaving works which we have been able to establish in that town with the relief funds which your Excellency was so good as to obtain for me for that purpose. All progresses favourably, the material turned out is of good quality, and is gradually establishing a market for itself. Lately a merchant from Azizieh ordered a large quantity, preferring it to that made at Marash. We are going to establish looms at Shahr and at other villages so as to gradually absorb all the Christian labour which is unemployed in the district.

I feel sure that your Excellency, as well as the members of the Relief Fund Committee, will be pleased to hear this good result, and I trust I may be in a position to send continued good accounts as time goes on, especially if we can obtain the further sum of £T. 200 asked for in order to insure the complete success of this enterprise.

I have, &c.

(Signed) P. H. H. MASSY.

No. 3.

*Sir P. Currie to the Marquess of Salisbury.—(Received August 3.)*

(No. 490.)

My Lord,

Constantinople, July 26, 1897.

WITH reference to my despatch No. 442 of the 2nd July, I have the honour to forward to your Lordship herewith copy of a despatch which I have received from



Her Majesty's Vice-Consul at Van, giving a report of his journey in the Hekkiari district.

I have, &c.  
(Signed) PHILIP CURRIE.

Inclosure in No. 3.

*Captain Elliot to Sir P. Currie.*

(No. 31.)

Sir,

*Van, July 4, 1897.*

I HAVE the honour to report my return from Hekkiari on the 2nd instant.

I have visited Nochannes, where I spent three days, and had several interviews with Mar Shimum and other leading men of the Nestorians. Mr. Browne, of the Archbishop of Canterbury's Mission, was of great assistance in interpreting into Syriac for me, and kindly accompanied me for this purpose to Diza, in Gavur, Khumaroo, and Bashkala, from which place he returned to Kochannes and I to Van. Mr. Browne has also supplied me with various information about the Nestorians, which I beg to inclose with my despatch No. 33. I am greatly indebted to him for what he has done to help me.

I visited Moussa Bey at Khoumaroo. I was wrong in my despatch No. 24 of the 1st June in stating that this man had a reputation but little deserved of protecting Christians. I confounded him with another Kurd of the same name, who lives near Gartchegan. This man has saved many lives, and has drawn down on himself in consequence a lot of unpleasantness, and incurred no little risk. I had some difficulty at first in obtaining an interview with him, as the Kaimakam of Shemdidan, Noori Bey, who happened to be on a visit to Khumaroo, told off a police officer to attend him. On the day after my arrival, however, the Kaimakam, the Officer Commanding a detachment of troops at Khumaroo, the police officer, and Moussa Bey came to call. When they had taken their leave and were mounting their horses, I called Moussa Bey back, and invited him to stay longer. The others could not do so without being impolite, and after this Moussa Bey was free to come as much as he liked. I mention this incident to show the distrust with which Moussa Bey is regarded by the Government.

At Kochannes I found the Metropolitan (Matran or Archbishop) of the Nestorians still there, living in Mar Shimum's house, and afraid to venture far from the village. His church and diocese are at Mar Ishn, in Shemdinan, in Turkey, but he dare not live there for fear of Sheikh Sadig, who has made several attempts on his life. His family are in Balulan, Tergavar, Persia, and he obtained, some time ago, permission from the Turkish Government to join them there, but has hitherto been afraid to leave Kochannes, as he heard that Sheikh Sadig had men on the watch for him to kill him. I suggested his coming with me, and he seemed glad to avail himself of the opportunity. At Diza (in Gavur) the Kaimakam undertook to see him safely over the frontier, and, as he seemed perfectly at ease in his mind, I left him to the care of the Government. On his arrival at Diza with me some soldiers of the garrison came up to him and said they were glad to see him. Sheikh Sadig is not liked, and I looked on this as an indication of the feeling against him, and sympathy with those he has persecuted.

I may mention here that the Nestorians seem to entertain a high opinion of, and feel great confidence in, the Turkish regular troops. In the Diz affair, about which I telegraphed to your Excellency, the soldiers, when ordered to fire on the villagers, purposely fired wide of them, and the officer in command declined to order his men to direct their fire better, though urged to do so by the civil officials. I was told this by a Diz Malik and some villagers who were present. They also say that when soldiers are sent to collect taxes they take no more than the assessment, and refrain from oppressive behaviour. It is a pleasure to record this testimony in favour of the Turkish soldier, whom I have always regarded as most patient and subordinate.

The frontier is being watched by detachments of troops and Hamidieh cavalry, and I was told that the Kurds in the summer pastures are keeping together in larger camps than usual as a precaution against attack by Armenian revolutionists.

A party of fifty Shikak Kurds from Persian territory crossed the border and carried off all the sheep from Kotrannes, a Nestorian village about 40 miles inside

the frontier. They were intercepted on their return, and had to abandon the sheep, which were, I believe, restored to their owners.

The Shikaks, instead of returning to Persia, remained in Turkish territory, and waylaid and robbed travellers. The day I reached Diza on my return from Khumaroo they robbed and stripped five Turkish Kurds, leaving them nearly naked, and the next night they carried off some mules from the village near which I camped. This seems to be an ordinary occurrence on this frontier, as, during my former journey, much the same sort of thing happened.

The patience of the Turkish Government in matters of this sort seems somewhat surprising.

I am making the affair at Diz, the general condition of the Nestorians, and the question of Sheikh Sadig the subject of separate Reports.

I have, &c.  
(Signed) G. S. ELLIOT.

No. 4.

*Sir P. Currie to the Marquess of Salisbury.—(Received August 3.)*

(No. 491.)

My Lord,

*Constantinople, July 26, 1897.*

I HAVE the honour to forward to your Lordship herewith copy of a despatch which I have received from Her Majesty's Vice-Consul at Van, giving an interesting Report on the present condition of the Nestorians in Turkey.

I have, &c.  
(Signed) PHILIP CURRIE.

Inclosure 1 in No. 4.

*Captain Elliot to Sir P. Currie.*

(No. 33.)

Sir,

*Van, July 6, 1897.*

I HAVE the honour to submit the following Report on the general condition of the Nestorians of Turkey, together with the following inclosures:—

1. An outline map of the Nestorian country.
2. Notes on Nestorian titles, &c., by the Rev. W. H. Browne (Archbishop of Canterbury's Mission).
3. A tabular statement of losses and outrages suffered by the Nestorians, compiled by Mr. Browne at my request.

Before the last war between Turkey and Russia the relations between Turks and Christians in Hekkiari were very good. Since that time they have gradually become unsatisfactory.

When Behri Pasha became Vali of Van matters speedily began to be intolerable. The high-handedness and systematic oppression of this official everywhere filled the Christians, Nestorian and Armenian alike, with dread. The universal impression is that he meant to make existence impossible for them. The impunity enjoyed by the authors of the Armenian massacres, and the belief prevalent among Christians and Kurds that an Imperial Firman to massacre the former had gone forth, has within the last two years produced a state of affairs that cannot much longer be put up with. Inclosure No. 3 gives some sort of idea of what this is.

This by no means includes everything that has happened during the period referred to in the statement. Nor does it take account of such minor exactions and outrages as for instance are committed by individual Kurds who come to a village and demand a present. If they do not get what they want they avenge themselves sooner or later by setting hay-ricks on fire or doing similar damage.

It is not to be supposed that the Nestorian Ashirets are guiltless of raids on their part. These, however, are usually in retaliation for losses inflicted on them, and are not to be compared with what they suffer. Moreover, they complain that the Government is prompt enough to take repressive measures against them, but allows Kurdish offenders to go unpunished.



They also complain that the roads are not safe for them to take their produce to market, and hence they find it hard to raise money to pay their tribute.

The constant harassing they have endured would before now have driven the Ashiret, who are the only armed Christians in this vilayet into rebellion, were it not that Mar Shimum has exerted all his influence in exhorting them to be patient, and to hope for a fair hearing and justice from the Government. Mr. Browne has greatly assisted Mar Shimum by good advice and encouragement, and there can be no doubt but that his presence at Kochannes has been and is most beneficial. Mar Shimum's task, nevertheless, is a difficult one. His cousins are always employed in intriguing against him, and since the time of Belvir Pasha they seem to have been encouraged by the Government officials, who do not give him the support he has a right to expect. I believe the intention of sending Russian priests to Kochannes is due to intrigues on the part of those who wish to embarrass Mar Shimum. He claims that if he is properly supported by the Government in dealing with his own people, and that if the Kurds are kept from molesting them and the roads to the markets rendered safe, that he will keep the Ashirets quiet and get them to pay their tribute.

As regards the Russian priests they had not arrived at Kochannes when I was there. Mar Shimum, and the Matran (Archbishop) assured Mr. Browne most strongly that they had no wish or intention to give up their church and become orthodox.

On leaving Bashkala I met a priest on the road who, I hear, is a Nestorian by birth but a Russian subject, and of the Orthodox Church. He way on his way to Kochannes, ostensibly to visit relations there, but he had stayed a week in Van with the Russian Consul, and £ T. 150 from the Credit Lyonnais had been waiting for him in Van. I believe him to be one of two Russian priests that met with a most enthusiastic reception from the Nestorians in Urmia a few weeks back.

The Nestorians are now in a very despondent condition. They seem to consider matters to be about as bad as can possibly be endured, and that before long they will have no resource but to abandon their religion or emigrate. Many have already left, and some once prosperous villages are entirely deserted. Thanks greatly to Mr. Browne's friendly help and advice they still retain a hope that better times are coming. If disappointed in this they look forward to nothing better than their extinction as a separate people and church. They told me that their hopes were placed on England's influence being exerted on their behalf. I impressed on them that all I could do was to lay the state of their case before your Excellency, and warned them against being too sanguine.

I have spoken to Shemshi Pasha about the state of affairs in Hekkiari, and urged the importance of supporting Mar Shimum's authority and exiling Sheikh Sadig. I have great confidence in Shemshi Pasha's will and ability to put things on a proper footing throughout this vilayet. He has, as is inevitable when a man does his duty in this country, made enemies, and I fear their intrigues may prove too much for him eventually, unless he is supported by the Porte.

I have, &c.  
(Signed) G. S. ELLIOT.

Inclosure 2 in No. 4.

*Notes on Nestorian Titles, supplied by the Rev. W. H. Browne.*

*Ecclesiastical.*

1. THE Patriarch ("Patriarch of the Church of the East"). "Catholica" is his more ancient and lower title. Mar Shimum his dynastic name. Every prelate signs his name by his Christian name, followed by his dynastic title, as European prelates by the name of their sees.

2. The Matran or Metropolitana (Metropolitan). There is now only one in Kurdistan, who resides in Shemdinan (Shemisdin). Mar Khanishu is his dynastic name.

(This is the Archbishop referred to in these despatches).

3. Episcopa, Bishop, usually spoken of as Abuna (father) in Turkey, and Mamu (uncle) in Persia.

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These three ranks are spoken of and written to as Mar (My Lord) followed by the dynastic name. "Mar" is also used before the name of a saint, and thus a church is often named, and from it the village in which it stands.

4. Corepiscopa corresponding in function to an English Archdeacon.

5. Arkhidiacon, corresponding nearly to Dean. He is addressed and spoken of as Casha with his Christian name.

6. Casha or Cashisha is "priest."

7. Shamasha is "deacon."

8. Hupodiacon is "sub-deacon."

9. Caruya is "reader."

At present Corepiscopi, Hupodiaconi, and Caruyi are practically obsolete. The lowest grade of holy orders is that of Shamasha.

#### *Secular Notes.*

Ashirets. There are five Christian Ashirets (tribes). They pay not taxes but tribute, a set sum fixed by the Turkish Government. Their names are Baz, Jelu, Diz, Tyari and T'khuma.

The Ashiret Maliks are appointed by Mar Shimum. They, or sometimes Mar Shimum, appoint the Reis (headman) of each village in their district.

The Ashirets are armed, but chiefly with flint-locks. They have a good reputation for courage, and in spite of their inferior numbers and weapons they generally hold their own against the Kurds.

The Reïäts (Rayas) are the Christians who pay taxes. Some of them still have Maliks, and some of them have guns, as those of Iyal and Mar Bhishu, on the Persian frontier east of Gavur. Neither are of any real account.



Inclosure 3 in No. 4.

LIST of some of the Raids and Murders committed by Kurds on Nestorians in Hekkiari between the Spring of 1896 and the end of the Spring of 1897, from information supplied by various Witnesses

No.	Date.	Name of District.	Village.	Nature of Outrage.	By whom committed.	Action taken.	Result.	Remarks.
1	July and August 1896	Diz .. ..	Sherasha and Guluzur	Raid on the sheep: 2,700 were carried off and one man killed	Uramar Kurds .. ..	Representations by Major Williams, R.A., then Her Britannic Majesty's Vice-Consul at Van, to the Vali or Acting Vali	Promise from Saad-ed-Din Pasha to attend to it, made in 1896, but still unfulfilled	These losses were not allowed as a plea to excuse, even in part, these villages from payment of their quota to the demands of the Government in the raid under Government auspices mentioned below (No. 3).
2	Ditto .. ..	Diz .. ..	Aqusi and Saramus	Attempts to carry off the sheep ..	Ditto .. ..	.. ..	.. ..	.. ..
3	May 1897 ..	Diz .. ..	All the villages of Diz	At an unusual time of the year, and without any notice of intention to ask for the usual tribute, the bridge of entry into Diz was seized by soldiers and zaptiehs, and some shots were fired by them at Diz men who came to parley. Next day shots were fired round the Diz sheep camp on this side the river, terrifying the women and children, and at men of Diz until a few were fired in return. 1,055 sheep, 37 cattle, 5 carpets, 5 caldrons, more than £T.24 in money, 11 flint-lock guns, wearing apparel, &c., were taken, with blows and threats and abominable language	The Acting Kaimakam and the Mudayimium and the Cazi of Julamerk, with troops and a rabble of Kurds of Julamerk. The Julamerk Kurds probably misinformed and misled the responsible officials	Her Britannic Majesty's Vice-Consul at Van spoke to the Vali, and telegraphed to Her Britannic Majesty's Ambassador at Constantinople	The two responsible officials were dismissed by the Vali of Van; and similar attacks threatened against Qudshanis (Kochannes) and Tyari have not been made	The Mudayimium, after his fury was over, protected the Diz Chiefs from the bad faith of the Kaimakam. The manner of the attack was such as to excite fears that the Nestorian Ashirets were to be forced by any means to lose the patience they have displayed, and to be compelled into constructive opposition to the Government. It speaks well for Mar Shimun's influence with his people that panic did not lead to a general rising. The result on Diz is widespread hunger leading to illness, and to flight from foodless homes.
4	March 1896 ..	Between Julamerk and Tyari	Coo .. ..	410 sheep, 100 felt druggets for sleeping in, 2 loads of honey, &c., were carried off. Some women were violated	Julamerk Kurds accompanying tax collectors. The soldiers were quite orderly	.. ..	.. ..	There was in this case an excuse that the taxes were unpaid. But this and the following (Erik) were due to intrigues of the Julamerk Kurds, trying to force the Christian Ashirets to commit some act of violence, which should lead to their being attacked by the Government.

No.	Date.	Name of District.	Village.	Nature of Outrage.	By whom committed.	Action taken.	Result.	Remarks.
5	March 1896	Between Julamerk and Diz	Erik	300 head of sheep taken	Julamerk Kurds and tax collectors			
6	1896	Tal	Rabbat	24 mules carried off; 1 man killed	Hassan Agha, of Barashin			
7	1896	Tal	Matwysi	9 mules taken	In Mosul Vilayet.			
8	October 1896	Tal	Badari	300 sheep raided	Julamerk Kurds	Representations to the Mutasarrif of Julamerk and the Vali of Van	Promises made, but unfulfilled. Latterly they were taken by Government as a set-off against their taxes, which, however, do not seem to have been diminished.	
9	January 1897	Baz	Eranlux and Shuwtha	Everything in the houses, as well as sheep and bee-hives, cleared	Uramar Kurds of Sutu			
10	August 1896		Qudshanis (Kochannes)	Raid of 400 sheep	Zedik Kurds, with Hajji Agha, of the Artush nomad Kurds	Representations by Mar Shimun to the Government	Promise by the Vali to recover the sheep. Still unfulfilled	This is the first time for many years that the Patriarch's own village was attacked. His own sheep were purposely spared on this occasion.
11	June 1897		Qudshanis	Sheep driven from their own summer pastures that the Kurds may occupy them. Water-courses broken so that corn shall perish	Julamerk Kurds	Mar Shimun informed Kaimakam of Julamerk	Pending	This year Kurdish insolence and injury are to know no limit. This action is interpreted also as another of the efforts of the Julamerk Kurds to provoke the Christian Ashirets to action. The action or inaction of the Government will go to dissipate or confirm the idea that Nestorians are outside the protection of the law.
12	June 1896	Gawar	Gagoran	Raid in full view of the Government at Diza of Gawar. Two men killed in cold blood. The Bishop and other men and women were stripped of their clothes. 300 sheep, 250 cattle and buffaloes, household utensils, furniture, and clothes, were carried away	Persian Shikak Kurds, with the connivance of local Turkish Kurds. Later one of their Chiefs said that, thanks to Sheikh Sadig, he had no fear of the Persian army	Representations by Mar Shimun and others to the Government of Van and Shikir Pasha. Flight of most families to Persia through destitution	Ineffectual attacks by Persian troops on the Shikak Kurds	This village is Mar Shimun's purchased property. His means of subsistence are almost entirely gone through the loss of these tenants and their produce, having been already crippled by the delays of his stipend from the Imperial Government, and by the devastation (by Kurds) of Abhej, Lewin, Gawar, Surai, &c., from whence he had ecclesiastical dues.



13	July 1896	..	Near Persian frontier, in Kalmaklik of Gawar	Mar Bhislu, Pagi, and Iyal	All their sheep (about 4,700) carried off. Attacks on the villages and on the fugitives. Five men killed. Property carried off	Persian Shikak Kurds (said to be instigated by Sheikh Sadiq)	Representations to Government. Plight of all the inhabitants to Persia	Ineffectual attacks on Shikak Kurds by Persian Government	These villages used to supply yearly nearly £T. 1,000 to the Government and its officials in taxes and by extortions, and tricks played on the receipt papers and account books.
14	Spring 1896	..	Lower Tyari	Ashitha ..	700 sheep raided ..	Gugar and Sindal Kurds..	.. .. .	.. .. .	
15	Ditto	..	Ditto	Geramun ..	400 sheep raided ..	Roshid Bey, of Berwari Kurds	.. .. .	.. .. .	
16	June 1896	..	Upper Tyari	Rumta ..	Sheep carried off, leaving eleven houses to starve	Artushi Kurds ..	.. .. .	.. .. .	
17	Ditto	..	Ditto	Dadush ..	Sheep of five houses raided	Ditto ..	.. .. .	.. .. .	
18	June or July 1896	..	Lewin	Arkal ..	Village raided, and part of it burnt. The Church of St. George was also robbed by stealth	Ditto ..	Tyari men, after waiting in vain for action by the Government, attacked a Kurd village of Lewin, took a few cattle, and burnt the house of the man who had led the Artushi Kurds to the Tyari sheep pastures	Telegram from Vali to Mar Shimun, to quiet Tyari. Some battalions of troops were sent to recover the spoils taken by Tyari. No recovery of goods taken from Tyari. A few soldiers remaining in Lewin saved the Christian villages from the usual plundering of the Kurds	That troops could be so quickly massed to redress a trifling wrong done by Christians to Kurds, while seldom is any redress given to Christians, increased the impression that Christians are to be allowed to be obliterated at the will of the Kurds. This adds to Kurdish lawlessness.
19	About May 1897	..	Lower Tyari	Ashitha ..	Sheep of thirty houses raided, and one man killed	Dustik Kurds ..	.. .. .	.. .. .	
20	Spring 1897	..	Ditto	..	One flock of sheep carried off	Roshid Bey, Berwari Kurd	Sent to Mar Shimun to ask Vali to send a Commission to see how they are treated	.. .. .	The Sheikh of Barmali is declared to have instigated Roshid Bey (Mira of Berwari Kurds and Madir of the district), Sadi Agha (Mudir of Chal), and Hassan Agha. These four items are given by men of Lower Tyari and by Kurds and Christians of Berwari district.
21	Ditto	..	Ditto	..	Sheep carried off. Two men and one woman killed	Sadi Agha, Agha of Chal, Pinyanish Kurd		.. .. .	
22	Ditto	..	Ditto	..	Two flocks of sheep carried off. One man killed, one wounded	Hassan Agha, of Burashin		.. .. .	
23	May 25, 1897	..	Ditto	Halmund ..	Two men killed in Berwari district	Roshid Bey, Berwari Kurd	.. .. .	.. .. .	
24	1896	..	Albeq ..	Six villages	Cattle and sheep raided; corn, bedding, &c., carried off	Persian Shikak Kurds, with the connivance of the local Kurds	Representations to Shakir Pasha, Saad-ed-Din Pasha, and the Vali of Van, by letter from Mar Shimun of August 1896	Some protection was given to the inhabitants who remained	
25	Spring 1896	..	Nodaz ..	Marwanan ..	Nearly all the goods of the village carried off, and the population fled to other districts	Shedan Kurds ..	Representations as in No. 24 ..	A good deal of the spoil was restored by the Government to the villagers, who returned to their village	

No.	Date.	Name of District.	Village.	Nature of Outrage.	By whom committed.	Action taken.	Result.	Remarks.
26	Summer 1896 ..	Berwar, near Qudshani (Kochanis)	Termil .. ..	100 head of sheep .. ..	Zedan Kurds .. ..	.. .. ..	.. .. ..	
27	1896 .. ..	Mamednai ..	Serai .. ..	Village raided. Sheep and cattle and household goods carried off	Ashiref Kurds in the neighbourhood	.. .. ..	Protection from after attacks was afforded. Perhaps more was done	
28	1896 .. ..	Berwar (near Kochanis)	Several villages ..	Raided again and again .. ..	.. .. ..	.. .. ..	.. .. ..	

The above are by no means the only cases of outrages I am aware of, but, as this paper is compiled in haste, I have not had time to get particulars. Action has been taken in many other of the cases here noted, but there is not time now to recover their details, nor to add some other particulars which have been omitted from fear of inaccuracy. What has been written above does not, I believe, err on the side of exaggeration.

(Signed)

W. H. BROWNE, *Priest of the Archbishop of Canterbury's*

*Mission to the Assyrian Christians.*

Qudshanis, June 24, 1897,