

NEW PESHMERGA

A MAGAZINE OF KURDISH AFFAIRS AND STUDIES

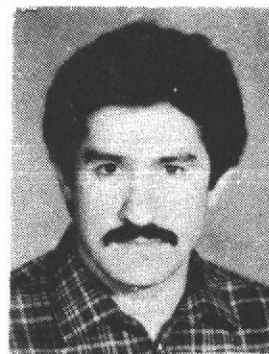
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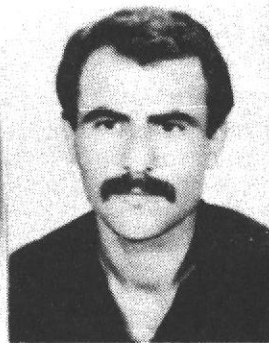
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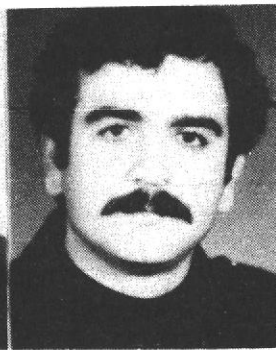
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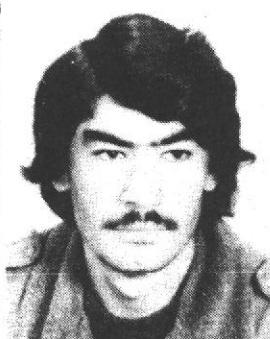
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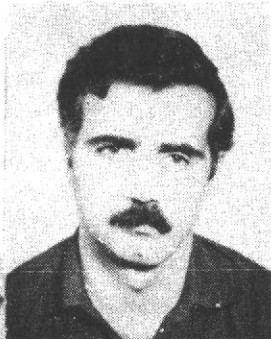
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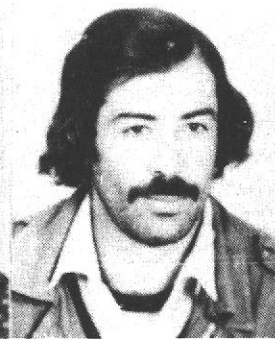
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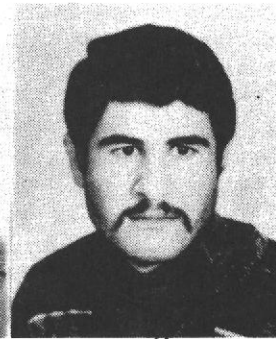
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CENTRAL COMMITTEE MEMBER AND LEADING CADRES OF OUR
PARTY EXECUTED BY THE IRAQI DICTATORIAL REGIME AT THE END OF
MARCH 1985

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THE IRAQI DICTATORIAL REGIME
CONTINUES ITS VIOLATIONS OF HUMAN
RIGHTS: A CENTRAL COMMITTEE MEMBER
AND 12 CADRES OF OUR PARTY, AS WELL
AS HUNDREDS OF OTHER KURDS, WERE
EXECUTED AT THE END OF MARCH

The Iraqi dictatorial regime of Saddam Husain Tikriti, the tyrant, committed yet another violation of human rights by executing the Central Committee member, Ezzat Abdul Aziz, and 12 cadres of our party on 31 March. Their bodies were returned to their families at the beginning of April. The victims had not been tried according to internationally accepted codes of justice and procedures for fair trials and were not permitted to defend themselves or have access to defence lawyers. They were "tried" by a so-called "Special Court". Moreover, they were not allowed to receive relatives or family members before being hanged; and this is contrary to all normal practices all over the world. A few days later the families of the victims were "notified" of the hanging, told to collect the bodies of their dear ones and ordered not to hold mourning ceremonies or burial rites.

The executed had been captured by Iraqi troops on 31 May 1984 near the river Tigris in Zakho District while on a political mission. They were subjected to various forms and methods of physical and psychological torture, for which the Iraqi regime is quite notorious and which has been documented by, among others, Amnesty International.

News filtering from Iraq confirm that over 100 (or 570 according to some sources) Kurds were executed during the March-April wave of executions in Iraq; they were sympathizers of Kurdish opposition parties or people refusing to take part in Tikriti's war against Iran.

The Kurdish people in Iraq and elsewhere deeply deplored and condemned this crime and expressed their sympathies with the victims' families and our party. Despite the ban on holding burial rites, rows and rows of people did follow the coffin of Ezzat Abdul Aziz on its way to his birth-place Amadiya and large crowds gathered during his burial.

Most of the executed played very

prominent roles in our party, both before and after its formation. They took part in the hard struggle of the party and were not discouraged by difficulties or dangers. They offered their lives for the sake of our people's just and legitimate national cause.

The party members executed were:

1- EZZAT ABDUL AZIZ: Born in Amadiya in 1950. Left behind a wife and a 2 years old son. He was named after an uncle of the same name, a patriotic army officer executed by the Iraqi regime in 1948 for taking part in a Kurdish revolt. He was a Central Committee member. He was humane, humble, courageous and always ready to help. He was liked and loved by all who knew him and was known for his selflessness and a spirit of sacrifice and perseverance. Ezzat joined the Kurdish national liberation movement (KNLM) while still a youth. He left Europe for Kurdistan in 1976 to take part in the liberation movement. He became a refugee once again in 1980 but returned to Kurdistan three years later when he was captured by the enemy. He has been physically liquidated but his spirit will continue to inspire all Kurdish patriots for generations to come.

2- YOUNIS MUSTAFA SHEIKHANI: Born in Sheikhan in 1956. He joined KNLM in his youth and was therefore banished, imprisoned and tortured by the former Shah's SAVAK so severely that he developed irreparable spinal damages. He was jailed several times for his political views and/or activities. Younis was a fighter, an orator, a writer and a poet and wrote poems for Kurdistan and Palestine. He was, until his capture, in charge of the First Branch of our party in the Provinces of Dahok and Nineva (Mosul).

3- SHAMS AL-DIN MUHAMMAD HAJI: Born in Dahok in 1952; left behind a wife and a child. He was a worker and then became an outstanding and courageous guerrilla leader. Haji was imprisoned by the Turkish regime twice for his political activities and managed to escape during a transfer from one prison to another.

4- JAMAL MUHAMMAD SHINO: Born in Dahok in 1955; left behind a wife and 4 children. He was a guerrilla fighter for a long time. He was

imprisoned by the former Shah's regime for his national agitation and was a good party and guerrilla cadre.

5- MISKIN BARO ALI: Born in Sheikhan in 1957; left behind a wife and 2 children. He was a teacher and then became a political cadre. He was imprisoned and tortured by the Iraqi regime to get a "confession" from him but resisted despite severe torture and was released after a year. Miskin joined KNLM in the seventies.

6- ANWAR MUHAMMAD SALIH: Born in Bamerni in 1964. He was a student and because the political cell he was a member of was uncovered he had to join KNLM at the age of 15. He was arrested by the Turkish regime but was released because he was a minor.

7- OMAR TAHA OMAR: Born in Sarsang in 1961.

8- AHMAD TAHA UBAID: Born in Dahok in 1959.

9- SHAKIR ALI ISMAIL: Born in Dahok in 1957.

10-YASIN MUHAMMAD YASIN: Born in Dahok in 1956.

11-YASIN IBRAHIM AHMAD: Born in Sarsang in 1963.

12-AHMAD TAHIR ARTOOSHI: Born in Dahok in 1953. Left behind a wife and 2 children.

13-JAMAL BAKUZI: Born in Dahok in 1957.

These fallen comrades represented the determination and resolution of our people and party, their readiness to sacrifice everything for the sake of their cause, and the strength and forward-looking spirit of the party. While mourning these fallen heroes, our party pledges itself to increase its resoluteness and determination, intensify its struggle alongside other parties, particularly the members of the Patriotic Democratic Front against the Iraqi dictatorship until it is overthrown and replaced by a democratic government, and work harder to realize the legitimate national rights of our Kurdish people.

*
* CONDEMN *
* ALL POLITICAL *
* EXECUTIONS *
* IN IRAQ *
*

PROTEST ACTION AGAINST THE EXECUTIONS

1- Demonstration in Stockholm:

Over 500 Kurds, Iraqis, Swedes and others took part in a protest demonstration on 28 April against the execution of our 13 comrades and against the Iraqi dictatorship. The demonstration marched from the centre of Stockholm to the Iraqi embassy, shouting slogans of condemnation of the perpetrators of this crime and of solidarity with the Kurdish people. The demonstration adopted a protest resolution sent to Saddam Husain Tikriti, President of Iraq, the United Nations Secretary-General, the Prime Minister and the Foreign Minister of Sweden.

2- Picket in London:

Scores of Kurds and others organized a picket in front of the Iraqi embassy on 24 April, the 11th anniversary of the bombing of the town of Qala Diza by the Iraqi Air Force, in protest against the executions.

3- Demonstration in Vienna:

Over 200 people demonstrated in Vienna on 21 May against the execution of Kurds in Iraq.

4- Protest meeting in Amsterdam:

A protest meeting was held in Amsterdam on 18 May organized by the Patriotic Democratic Front (PDF) attended by representatives of many parties against the execution of Kurds by the Iraqi regime.

5- Letters of protest:

Many parties and members of parliament, from, among others, Holland, Sweden, England, have sent letters of protest to the Iraqi regime or to their governments to enquire about these human rights violations by the Iraqi dictatorship.

6- Amnesty International:

AI sent out an "URGENT ACTION" on 19 April concerning "extrajudicial execution" in Iraq asking people to protest these executions.

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A SWEDISH JOURNALIST'S OBSERVATIONS ON SOME ASPECTS OF LIFE IN IRAQ

Staffan Heimarrsson, a Swedish journalist, has visited Iraq and reported to the Swedish daily evening paper, AFTON BLADET, on some aspects of life in Iraq. Because these observations are important and cast light on some reality of life in Iraq that the authorities there have made great efforts to hide from the outside world, NEW PESH-MERGA publishes excerpts from his articles, stated below chronologically as published in the paper.

19 April 1985

Baghdad, Iraq. When we write home to our relatives in Sweden, related a female Swede living in Baghdad, we say: it is not the war we are afraid of. It is SäPO (the Swedish Security Police). The Swedish SäPO.

This fear has started since the Iraqi agent, who had sought political asylum (in Sweden), Majid Husain was found murdered in the outskirts of Stockholm.

The Swedes living in Baghdad are afraid that tracing the murder will lead to one or many Arab embassies in Stockholm.

-If this will be the case, said a Swedish industrialist here, then I hope the leadership of the police will have the sense to keep silent. Otherwisw

What the Swedes are afraid of is that in case some proceedings should be taken against an Iraqi (in Sweden), probably an arrest, this will have immediate consequences here.

AN INDUSTRIALIST PUT IN PRISON

-The answer will be that a Swede will be taken as a hostage by the Iraqi authorities. This has happened, as many Swedes point out to Afton Bladet, when the Swedish SäPO arrested an Iraqi physician who spied on Iraqi political refugees in Sweden. A leading Swedish industrialist in Baghdad, OLOF EKBERG, of Skanska (a Swedish firm) was put in prison on the basis of a completely trumped up charge, namely that a number of cargo manifests were irregular. EKBERG was not set free until after many weeks (NEW PESH-MERGA: actually after 85 days according to Ekberg himself.

A veteran among the Swedes living in Baghdad, ANDERS TUPFFER, of the telephone firm Eriksson concern, who has been here for about four years, confirms this anxiety and speaks of the risk of "an eye for an eye, a tooth for a tooth" measures (by the Iraqi authorities).

20 April

For five years the four million residents of Baghdad have lived in the thought that the war with Iran and their country rages on. But it did not concern the capital. Reports to the (outside) world read unambiguously and truthfully: everything is normal.

Baghdad builds and blooms. New hotels, the most magnificent in the world. New bridges over the Tigris. New express ways through the centre of the city. Many government buildings in marble. Many Toyota cars on the streets. The war was not noticed.

But then the sound of explosions was heard in the middle of the city. A bank was blown up. The missiles hit (the city) eight times between magnificent high buildings.

BAGHDAD LOSES ITS BREATH

It was a punch on the solar plexus. Baghdad lost its breath. The inhabitants lost their self-confidence. The regime was struck with paranoia.

Did the rockets really come from Iran itself? Or had they been fired from trucks inside Iraq? Were not a number of these explosions actually car-bombs? Do the Shia Muslim suicide squads operate in our midst?

Baghdad became immediately marked by the war. The airport here is so magnificent that Arlanda (Stockholm's airport) is, in comparison, Krylbo (a small village) railway station. But wide adhesive tape run over all windowpanes in the terminal building in order to prevent splinter glass from flying in all directions when the explosions come. Green sign-posts point to the nearest shelter. Not even taxi cabs are allowed to drive to the vicinity of the terminal. They must be parked 400 metres away from the building. All forms of hand bags are forbidden in the country's airline (offices). You are not even allowed to carry a bag with a book in

A TERRORIST AIR ATTACK BY IRAQI
FORCES ON A KURDISH REFUGEE CAMP

it.

Security men at the ministries open the engine hood even of government vehicles looking for bombs. Concrete defences block all access driveways. Cars may not drive close to hotels. If they explode, they will not anyway do so near buildings.

CONTROL IS EASILY ENFORCED IN A COUNTRY WHERE THREE MILLION OF THE 14 MILLION POPULATION ARE TIED IN ONE WAY OR ANOTHER TO THE SECURITY APPARATUS. WHEN ONE WANTS TO ILLUSTRATE THE EXTENT OF A POLICE STATE, ONE USES TO POINT OUT THAT IT IS FORBIDDEN FOR CITIZENS IN IRAQ TO HAVE A TYPE-WRITER. A TYPE-WRITER IS SUSPECT AND SUBVERSIVE.

I HAVE ALWAYS THOUGHT THAT THE STORY (OF THE FORBIDDEN TYPE-WRITER) WAS INVENTED. But when I arrived here and had with me "the new technique", which Afton Bladet's directors are so proud of - a portable word-processor and the ... called (modem) which transmits my letters to the computer at Vattugatan (in Stockholm) when I put the telephone receiver on it (if God permits and the weather allows) I found otherwise.

This modem with two membranes, a circuit-breaker, 8 small batteries and a flex became a worry for the intelligence men (at Baghdad Airport). My explanation that it transmits sound to a computer did not make things easier. CONFISCATION.

AFTER A FEW DAY'S WRESTLING MATCH WITH THE BUREAUCRACY I GOT MY MODEM LOOSE. I TRAVELED BACK TO THE AIRPORT AND WAS TAKEN TO A WAREHOUSE FOR CONFISCATED PROPERTY. AND WHAT DID I SEE? YES, PILES OF TYPE-WRITERS, SHELVES UPON SHELVES WITH BROTHER, OLYMPUS, ERICA, SILVER REED AND REMINGTON.

IT WAS AFTERALL TRUE WHAT WAS SAID ABOUT THE ILLEGALITY OF HAVING A TYP-WRITER, AND AFTERALL NOT ONLY FOR (IRAQI) CITIZENS BUT ALSO FOR VISITORS. A VOLVO MAN WAS ABLE AFTER A WHILE TO GET HIS MACHINE LOOSE. BUT THE SECURITY MEN HAD FILED IN THE LETTRS AND IN THIS WAY THEY WOULD BE ABLE IN THE FUTURE TO TRACE BACK ANY POSSIBLE WRITTEN PRODUCTION HOSTILE TO THE REGIME.

TO THE ATMOSPHERE OF SURVEILLANCE AND SPYING, EXPLOSIONS HAVE NOW BEEN ADDED IN EARNEST. IT IS GRANTED THAT RESIDENTS OF BAGHDAD BEGIN TO HAVE A DEEP SIGH.

At 9.45 hours on 9 June 1985, eight Iraqi war planes strafed and bombed the refugee camp of ZEWA in Kurdistan Iran, where thousands of Iraqi Kurds are housed. This savage and brutal attack left at least 148 people dead and 200 others wounded, mostly children and women. Among the dead were 20 Kurds from Kurdistan Iran. Moreover, the only school and mosque in the camp were completely destroyed and scores of houses and small shops were demolished. Many families were totally annihilated and only one child of 7 families remained alive.

This was an unprovoked direct and purposeful terror attack on Iraqi Kurdish refugees by the Iraqi armed forces. The Kurdish areas on both sides of the Iraq-Iran borders have suffered great damages and a large number of civilian casualties during the five-year old war launched by the Iraqi regime of Saddam Husain Tikriti.

Our Kurdish people in all parts of our divided homeland have shown time after time that, at times of peril and tragedies, they are above differences and do help each others. Our Kurdish people in Kurdistan Iran gave their help to their brethren the refugees by various means. The oppressor regimes do not differentiate between Kurds from one parts of Kurdistan or another; they distribute their oppression and terror equally if they can reach them.

Moreover, the Iraqi terrorist regime refused to give guarantees not to bomb the camp during a United Nations delegation visit to the refugee camp in order to assess the casualties and damage inflicted by the air raid. Thus, the regime exposed once again its blatant disregard of international law and humanitarian considerations.

We strongly condemn this terrorist crime perpetrated by the Iraqi regime against Kurdish refugees and feel confidence that it will not weaken our people's resolve to continue the struggle until this regime is overthrown and replaced by a democratic one that, among others, guarantee and respect our Kurdish people's legitimate national rights.

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THE ORIGINS OF KURDISH CIVILIZATION

(Cont. of the "First Masters")

By J. Kurdo

Chatal-Huuk is situated 32 miles (51 km) south-east of Konya. The earliest examples of the human figurines date back to the 7th mill. B.C. Stone, marble, calcite and alabaster were used. The figurines are varied, so they should be considered separately. In the 7th layer three stone figurines were found - two male and one female. The three of are seated. The one male piece wears a beard, the hands are on the head of a bull, the eyes are oval and the nose is in relief. The Huuk examples were predominantly contained in the 7th and 6th layers and in different sanctuaries. A stone female figurine belongs to the 6th layer is dressed in a long gown with the hands on the stomach. The eyes, the lips and the nose are precisely represented. Two marble female figurines of the same layer show a very fine sense for plasticity; they sit hand in hand, so that their bodies become one.

Another stone ensemble consists of two women, a child and two leopards. The two females seated behind the animals, while the child rides one of the leopards. The boy is inclined forward with his hands on the head of the animal. One of the females is a ripe woman and the other a girl dressed in a leather gown like that of the leopard. The last stone figurines, found in Huuk and which we shall consider here, are of a male and a female. The male is seated on a bench, with the hands on his knees. The female has very broad thighs and the hands are clasped on the stomach. The first clay figurines appear in the 6th layer. One of them is a representation of a woman having an exaggerated stomach (pregnant?) and seated. The hands, legs and breasts are covered by the sign of the cross.



The 30 figurines found in Yarim-tepe I belong to eneolithic sculpture as well. Some of them stand and seem more schematic than those from Hadjilar. The hands appear as semicircles and the legs are not shown at all. The pieces have no sex, the eyes are applied. They are made of clay and their height varies between 3,5 and 10 cm. The proportions, the closed legs and the conical hairdress of one example mark a similarity to the figurines of Charmo. The eneolithic plastic has subperiods in its development, the examples found in Choga-Mami near the town of Meneli or Mendili (Kurdistan Iraq) date back to the beginning of the Eneolithe. All the Choga-Mami's pieces show an intention to ornamentation. The heads are made of green or green-grey clay. Analyses show three main types of female figurines: a) with applied eyes and lips, pinched ears and nose and high hairdress, b) it differs from a only in the height of the hairdress, and c) with the ears and nose applied. The hands are usually clasped and the shoulders stay in ratio to the waist as 3 to 1. The necklace is either applied or drawn. The body is covered by circlets and/or strokes. The figurines from Choga-Mami resemble those from Yarim-tepe I. The only difference is that the first type express an intention to ornamentation, while the second are more schematical. Both types characterize one and the same epoch, from the middle of the 6th mill. B.C. to its end when a new culture appeared and th plastic art changed. The boundries of the new culture were Karchemish, Rewanduz and Diarbakir. The brightest examples of the anthropomorphic art belong to Arapatchia, Tepe Gawra and Yarim-tepe II. The Arapatchia's examples show domination of schematic elements. Half of the found objects have no sex or limbs. The majority are made of clay, baked and red coloured. The examples from Yarim-tepe II look more real.

In conclusion, human ideas concerning supernatural powers during the Eneolithe became more abstrct and differentiatd than those from the Neolithe. This was a consequence of changes in the economic and social life.

The upper layers contain a great number of clay figurines. A female seated figurine which belongs to the 4th layer, i.e., the 6th milli B.C., wears a flat cap. The dress is alluded -the spots on the breasts and the stomach suggest a leopard leather -the same as that of the stone figurine. Some pieces are made of alabaster and marble. In the 3rd layer two female figurines, one of stone and the other of marble, were found both in usual hand pose. Together with them the archeologists found a clay female statuette with two leopard babies on her knees. Their tails hang over her shoulders. Among the pieces of the 2nd layer the majority are made of clay. It is in this layer where a representation of a woman in child-birth is found. It is a splendid woman with her hands on the heads of two leopards. Between the wide opened legs one can see the head of the child. The examples of Chatal-Huuk give the possibility to trace the changes in the development of the oldest sculpture -the gradual decrease of the relative portion of the male figurine in comparison with those of the early Neolithic when they comprised 30% of the whole number; the change of the material used, the replacement of stone by clay. It is important to mention here that the figurines from Chatal-Huuk are not schematized. This statement gets clearer if one makes a comparison with the figurines from Chukurkent, another village, situated in the fruit plains around Konya.

Another interesting complex with rather unique finds is the settlement of Hadjilar near Chatal-Huuk. Its layers date back to the 8th-6th mill. B.C. It is the 6th mill. layer where the anthropomorphic figurines belong. They show two main types, naturalistic and schematized. The first have a good expressed sex as well as limbs, dress and face. They prevail in number. The second are mainly females in different poses. Some have as an attribute leopard or human babies. The hands are clasped beyond the breast. The mouth is missing (absent). The seat and stomach are treated differently. Both the first and second type were usually made of brown and grey clay. Their particular characteristics should be mentioned, namely, that the

different parts were made separately and afterwards attached to each other by the means of wooden sticks. The details and the eyes were drawn or engraved. The naturalistic figurines can not be considered as portraits of different persons, but as defined types of people. The first masters seem to have felt obliged to reflect the productive function of the woman, but sometimes one can see features of real women. The proportions of almost all figurines are extremely well sustained. One can trace the ratios among the different body parts since ratios are kept precisely. The figurines from Hadjilar represent ripe women and girls. The latter have a tress on their head and no exaggerated body parts. The women have different hairdresses, long gowns and emphasized seat and stomach. There are no male statuettes found in Hadjilar. The figurines from this village are very interesting because some of them are in motherhood.

The early settlement of Charmo gives the possibility to study not only the Neolithic ceramics but the early sculpture as well. 5000 fragments belonging to different examples represent the artistic activity in this village. 1100 of them belong to zoomorphic figurines. Among the anthropomorphic ones there are females, pregnant or not, males in different poses. The females are more naturalistically treated than the males. The eyes are oval and applied but when engraved the form is oval and almond like. The nose is always shown while the mouth is not. The hands are either clasped or near the hips. The feet of the seated figurines are always outstretched. This characteristic is typical for other human sculpture centres in Kurdistan, e.g., Tepe Guran and Tepe Sarab near Kermashan (Kurdistan Iran). The clay female figurines have the specificity of representing neither the face nor the hands. The neck is usually long and the breasts are situated in its base.

Eneolithic examples appear again in Hadjilar but not so numerous as the neolithic. Five layers contain 27 pieces and almost all of them continue the traditions of the former epoch. The latest examples show different treatment, they get more schematic. (To be continued)

BOOK REVIEW

The Sons of Saladin.
The Kurds - The Defrauded People
By Gunther Deschner
Munich, Droemer Knauer, 1985, 351 pages.

Review by Mrs. Marion Miran
"WE WILL WIN, AND EVEN IF IT TOOK 100 YEARS."

Gunther Deschner concludes his book with this quotation of the Kurdish politician, Sami Rahman, and with it he joins the row of German experts on the problem of the Kurds. He is a journalist and Head of a department at "Die Welt".

The author has made great many journeys to the remote areas and villages of Kurdistan and to the hiding places of the Pesh-Mergas. This is reflected in his description of the Kurds' fight for self-determination.

Beside a short excursion into Kurdish history in the second chapter and an analysis, in two chapters, of the situation of the Kurdish people in Turkey, Deschner concentrates his attention on the most important historical events and figures in Kurdistan. He writes about the Republic of Mahabad and reviews the period since then and the path the Kurds had gone through under Mustafa Barzani, the revolution of 1961 and the eventual defeat of 1975. These two events are prominent in Kurdish history during this century and are discussed in detail by the author.

His main sources of information are the press and other written material; besides, he used as sources interviews with leaders of the Kurdish movement. For example, Sami Rahman is quoted several times when he was Secretary-General of the KDP under the Barzanis. He also quotes Ghassemilou as well as Barzani himself.

Deschner sets the military confrontations against the policies of Iraq and Iran and in this way references are made to the action and reaction of the Kurdish fighters to decisions made in Baghdad and Tehran. By the way he presents the subject, mostly from the Kurdish viewpoint, and the views of the Kurdish politicians he had interviewed, Deschner creates sympathy for the Kurds and their situation among his

readers, sympathy for a betrayed people that wants from national oppression. Moreover, he refers to the crucial factor in the discussion of national rights and freedoms in the Middle East, namely, petroleum. The author reports about various political backgrounds but fails to commit himself or declare his. He remains all through the book a publicist and a reporter.

In conclusion, this is a book, the like of which are rare in German, which is worth reading by German speakers as well as by interested Kurds. It will be for the Germans a mirror of the eventful Kurdish history and of Kurdish demands. For the Kurds, the author is, as the book shows, sympathetic towards the Kurdish people and their fight for independence; he tries to acquaint another society with this struggle. However, he does that systematically only up to 1979 (although the book was published in 1983). There are references to more recent events, but they are mentioned only for the purpose of explaining earlier events. New tendencies in the Kurdish national liberation movement since 1980 are largely left unnoticed. One can only hope that someone (not necessarily from Europe) will take upon him/herself this task.

