



UNITED NATIONS
TRUSTEESHIP
COUNCIL

DOCUMENTS
INDEX UNIT

MAS/113



11 MAR 1952

GENERAL

T/PET.11/243
4 March 1952
ENGLISH
ORIGINAL: ITALIAN



PETITION FROM THE CHIEFS AND NOTABLES OF THE MUDUGH PROVINCE, DAROT AND
AVERGHIDIR TRIBES CONCERNING SOMALILAND UNDER
ITALIAN ADMINISTRATION

Note by the Secretary-General: In accordance with rule 85 and supplementary
rules F and L of the rules of procedure for the Trusteeship Council, the
Secretary-General has the honour to transmit to the members of the Trusteeship
Council, to the Government of Italy as the Administering Authority of the
Trust Territory of Somaliland, and to the Governments of Colombia, Egypt,
and the Philippines as members of the Advisory Council for the Trust
Territory of Somaliland, a communication dated 8 January 1952 from the Chief
and Notables of the Mudugh Province, Darot and Averghidir tribes concerning
the Trust Territory of Somaliland under Italian administration.

Translated from Italian

Galcaio, 8 January 1952

TO: The UN Advisory Council, Mogadiscio.

H.E. the Administrator of Somaliland, Mogadiscio.

We, the undersigned, Chiefs and Notables of the Mudugh Province, Darot and Averghidir, intend by this statement to submit to whomever it may concern two problems, whose solution is extremely important and urgent for the people of this region:

1. Since Italy returned to administer Somaliland we all noted that in the main, order has been re-established so that we, Darot and Averghidir, have at last been able to find a ground of mutual understanding for the many controversies that existed for years between our tribes. Such mutual understanding was shown to be sincere particularly in the last year, and especially during the last months, and it still exists.

With deep regret, however, we noted that these intentions have always been hindered by a Party, the Somali Youth League, which always endeavoured to spread hatred among people. Its activity which of late had calmed down somewhat, is now recommencing in full, making a pretext of the dismissal of the Chief Jama Hassan Jama, whom the Administration rightly removed last month from the list of paid Chiefs.

We are very pleased with this measure, with which we fully agree. A Chief who deserts his tribe is not worthy to be its Chief. Such evident satisfaction was not shared by the SYL who saw the disappearance of a true friend. How is it that the SYL who have always shown open opposition to the tribal bonds, who have repudiated, their own tribes and despised the authority of Chiefs, now feel injured when confronted with a tribal question, such as the dismissal of a Chief?

We, who know Jama Hassan Jama can well understand it. Why did the SYL not lodge complaints when Jama Hassan, residing at Galkayu and under the protection of their flag, used to spread in this centre discord among our people with the purpose of bringing to naught the difficult agreements which we, Darot and Averghidir, were painfully endeavouring to reach?

/Why did

Why did they not lodge a complaint when the ex-chief Jama Hassan Jama, on the occasion of the inauguration of the school at Galkayu started a deleterious work which later on, with the collaboration of their worthy associate, school teacher Abdulmegid, resulted in at least forty girls leaving the school?

The reason is quite clear: Jama Hassan Jama was nothing but an instrument of their activity, the shield behind which the very smart and democratic young fellows of the SYL paraded well protected. Perhaps Jama Hassan was prompted rather by his own ambition (which the Party enhanced in him by conferring upon him the greatest authority) than out of real conviction.

Now the shield does not exist any more, and the SYL grow excited, and begin an intense activity intended to disturb the tranquillity that we attained with great difficulty. The matter has lasted long enough.

As the Italian Administration interferes with our affairs to re-establish order when this is disturbed, why does it not likewise decide to annihilate this boycotting work within our tribes? Is it afraid? We cannot believe it, for on other occasions it proved the contrary. Then why for two years have these callow youths been allowed to carry out a defeatist policy, seeking and contriving pretexts to slander, hinder and destroy the institutions representing the foundation of our principles and customs, foundation on which rests the whole of Somaliland?

SYL never gave the slightest sign of being willing to co-operate with the Administration, and in spite of that the League has still the right to speak.

We do not know what the reason of this policy of there is; we do not want to know the origin wherefrom the League draws principles and means. But one thing we want, for which no compromise is possible, namely: to maintain intact our customs, the principles of our Moslem world; to have a faith because a people without a faith is bound to die. These sons of ours unfortunately departed too suddenly from the religion of their fathers, of whom they acknowledge neither authority nor prestige. They tell us that it is necessary to evolve, to advance, and in pursuance of that advancement they moved off to go ... where? Perhaps they do not know it, but undoubtedly it is known to some people too far away from this country ...!

We too

We too want to advance and evolve, but for us advancement does not mean defeatism and slander, but work, to send our sons to school, collaborate with those who administer us. And it is precisely this Nation who administers us that we, Chiefs and Notables, ask, on behalf of our people, to stop this state of things and to be heard at last.

2. Another problem, as important as the first one, is that of the border of the northern part of the region. For over three years a provisional boundary divided our land from Ethiopia, and this boundary still exists.

We do not want here to discuss whether this border is lawful or not, for it is absurd to think that such a line will be the one to divide Ethiopia from Somaliland. On the other hand, one has but to be familiar with the history of our people, to consider their origin and their ethnical problems to notice at once that such a line was arbitrarily traced.

In the meantime the Omar Mahmud, the Beidyahan, the Lalcase, the Marehan are divided in two parts, Somali tribes who have nothing to do with Ethiopians. Our best wells, the richest grazing grounds, are beyond the line; wells and grazing grounds which for generations have belonged to our fathers.

It is well known where robbery and murder have their origin in this land. The watering point, the grazing ground create them. Our people are smothered, because cattle, the only wealth of this region, dies of thirst and starves in the bush. Till when is such a situation to last?

Italy who administered us for years and knows us better than any other Nation, is well aware of these matters.

We are responsible for our tribes, and consequently for razzias, murders and robberies that occur between them. But now we can no longer stand the burden of them. It is not easy to prevent a son, when he is thirsty from quenching his thirst at the well where his father always drew water. And our efforts become more and more difficult.

We do not ask for land that does not belong to us, but we demand the establishment of a right that for centuries has never been challenged. It is for the safety of our land and of people who live on it that we ask Italy,

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through the United Nations, to put an end to an arbitrary act, such as the provisional line of the Somali-Ethiopian border.

Omar Mohamud rer Mahad

MOHAMUD ENDAIHERE (signed)
 GIAMS UARSAMA ISLAM
 FARAH MOHAMED ISLAM
 ASCI ASSAN BARRE (fingerprint)
 FARAH ADDE GIAMA (signed)
 USSEN MUSSA ISLAM (fingerprint)
 GIAMA GHEIRE ALI "
 MOHAMUD DALMAR (signed)

Omar Mahamud rer Calaf

ASSAN ABSICIR DORRE (signed) Hassan Absicire Dorre
 HAGI UARSAMA ALI
 YUSUF ALI BARRE

Omar Mohamud rer Mohamed Omar

ALI BARRE BOTAN (fingerprint)
 MOHAMUD ADEN SANUENE "
 ASSAN UARSAMA AUDON "

Omar Mohamud rer Aden

HAGI DAHER SET GIAMA (signed) Dahir Set
 (Territorial Councillor)
 ASSAN FARAH NUR Hassan Farah
 GIAMA ADEN IEL Giama Aden
 BIHI NUR

Omar Mohamud rer Ali Mohamed

FARAH MOHAMED GODAGODO' (fingerprint)

Omar Mohamud rer Erzi

UARSAMA GOLEHIE (fingerprint)
 ERZI ARAB MOHAMED "

/Omar Mohamud

Cmar Mohamud ror Ionis Omar

GHELLE DIRIE OSMAN

(fingerprint)

Cmar Mohamud ror Abdi Issa

ABDULIA ALI MADOVE

(fingerprint)

UARSAMA MOHAMED GHESADE

"

Osman Mohamud Bah Iacob

HAGI AHMED YUSUF DALANE

(signed)

ISMAIL FAIE UARFA'

Beidyahan ror Uacs

ISMAIL ERZI FARAH

(signed) Ismail Erzi

YUSUF EREGH GURE

DAHER HAGI ALI BALLE

(fingerprint)

Beidyahan ror Amid

ASCI SCIRUA

(fingerprint)

MOHAMED GIAMA ISSE

"

Beidyahan Bah Uagarda

DAHER AHMED NUR

(signed) Dahir Ahmed

YUSUF AU ALI

(fingerprint)

Beidyahan ror Mohamed Galori

ADEN MUSSA

(signed) Aden Mussa

ERZI FOD ATANLE

Ersi Fod

Beidyahan ror Samantar

DAHER GIAMA ABDULLE

(signed)

ALI ASCI DIF

Beydyahan ror Ildid

MOHAMED ALI UED

(signed) Mohamed Ali Ueid

ASCI GIAMA MAGAN

Asci Giama

ASSAN USSIN

Beidyahan ror Mohamed Gabdon

ABDURAMAN ALI MOHANED

(signed)

MOHAMED FARAH

Marehan rer Uagarda

SCIRE EGAL ADDE (fingerprint)
SAID FARAH SCIL "

Ialcasse

SCEK UARSAMA ABDI GHIR (signed)
ALI NUR ARAB (fingerprint)

Nuh Gibrail

ELMI ALAS (fingerprint)
ABDI MOHAMED "

Gomasor

GIAMA GULED (fingerprint)

Madiban

AMED FARAH AHMED (fingerprint)
AHMED MOHAMUD "

Averghidir Sahad e Solciman

DOALE CAIE (Territorial Councillor) (signed) Dwaale Caie
NUR ALI OMAR (fingerprint)
GIAMA SET (signed)
SCEK ASSAN ADDE FICHI
ABSCIR MOHAMED IARE (fingerprint)
ALI DUH DOLE "
MOHAMED MOHAMUD (signed)
BERET CULANE (fingerprint)
ASCI CULANE "
GIUMALE GIAMA "
DIRIE ABDI "

Received by United Nations Advisory Council in Mogadiscio on 21 January 1952