

- 18 Egyptians
- 8 Bangladeshis
- 3 Jordanians
- 3 Turkish
- 2 Sudanese
- 2 Algerians
- 1 Iranian
- 1 Tunisian
- 15 unidentified

In the lists from different sources, the nationalities of 145 were identified; 75 Palestinians, 55 Lebanese and the rest of different nationalities. This means Palestinians accounted for 48,52% of a total of 575 victims; 30.43% were Lebanese. The proximity in the distribution of nationalities, between the field study and what was added to it from other sources, asserts the plausibility of these figures.

Among the kidnapped, there were many from different nationalities. Many of them were kidnapped on Saturday, the third day of the massacre, despite the orders to the inhabitants to present their ID cards and line up according to their nationality. Out of 100 kidnapped, according to the field study, there were 66 Palestinians, 14 Lebanese and the rest Egyptians, Jordanians, Algerians and unidentified. One black British man, known to everyone as Othman, disappeared on Saturday, September 18, 1982, and never came back. People said they only knew his first name, and that he held a microphone near Gaza hospital, encouraging people to obey the orders.

### «IDENTIFYING TERRORISTS»

The Kahan report stated that the main task of the 'agents' the Israelis sent into the camps was identifying 'terrorists'. Supposedly, their 'agents' had lists of names of 'terrorists'. The initial Israeli reports insisted that the murdered people were all 'terrorists'. To refute this, we ask one question: Did their 'terrorist' list include the names of women, children and elderly? And what about the families that were massacred in their homes or on their doorsteps, or in the shelters? Why were they killed?

On the list of victims, there were 20 Palestinian families that had only one family member left. Taking the Khateeb family as an example, the father, mother, grandmother and eight children were killed; by chance, one child survived. The same happened with four families of the Miqdads.

In the victims and kidnapped list, there were fifty Palestinian families that lost from two to eleven members. There were 25 Lebanese families that lost from two to nine members. There were three Lebanese families with only one member remaining.

Reviewing the list of victims of the first night only, Thursday night, reveals that of a total of ninety families - Palestinian, Lebanese, Syrian and undetermined, there were 52 families that were all killed that night. Among these were 28 Palestinian families and 17 Lebanese. There were all these killings of whole families, elderly, women and children in the very first hours, yet the Kahan report confirms that the 'operation' was a legitimate fight between the Lebanese Forces and 'terrorists'.

The unannounced aim of the Kahan report was to deny that there was a massacre. To refute this, we say that the above mentioned figures are only a part of the whole. Finally, the testimonies of the survivors make us laugh at the question: Was there a fight?

Um Nabil, a Palestinian woman who lived near Al Sharq street cafe, laughed ironically in the midst of her mourning when she said: «Our house was on the green line between Sabra and Shatila... I saw them with my own eyes. There were around fifteen young men and one young girl. People told them to go home and not to make trouble or shoot. They quickly veiled their faces with kuffiyehs. I saw these youths by the entrance of the camp. They were sixteen and seventeen years old, not older than twenty. When the Israelis realized these young men were armed, they started to shoot dozens of rockets on the camp. I saw the building opposite us burning down. This was the game - the Israelis shooting the rockets,

and the Phalangists and Saad Haddad's forces massacring the people. On Saturday morning, I saw three young men, they were only children, with their RPGs. We lived on the third floor on a main street. We could see everything. We saw the Phalangists entering the camp and forcing the people to leave their homes. I yelled at the three young men to run. They threw their weapons and ran...»

«This is our story - a few young men, shooting (at the enemy) from far away, were able to protect the camp from the inside. None of the Phalangists were able to enter! The attackers were cowards. Could you imagine what would have happened if there had been more men and if they had been ready... How could they say there were 2,000 fighters? There weren't even 100. All the men of the revolution were gone. There were only a few left, here and there. I wish the people had allowed them to resist. They were yelling at them not to shoot and make trouble, so as not to give the Israelis the opportunity to destroy the camp...»

«Please understand, the massacre took place because we believed that we had international protection. Had we known there was going to be a massacre, we women would have fought, but they took us by surprise. This is our story...» (interview April 5, 1983).

All witnesses said there was some resistance here and there, but nothing substantial. The fighters that crossed the sea in every direction but that of their homeland, sent letters to their wives and children. But these letters, if they reached the camps at all, found nobody to read them.

All the survivors told us unforgettable stories. One man, who owned a small shop that was destroyed by the Israeli air raids, stood in the middle of the main street of Shatila, in front of Abu Jamal's garage, where dozens were killed and shoved into the garage, saying, «The family that lived in this house was all killed. This was Abu Yaser's house and the next one was Abu Ali's. They were all killed. This is Abu Ali's car, it is still sitting here, God bless his soul. This was Yousef's house. His father, mother, grandmother and brother were all killed. Um and Abu Saber could not find the bodies of their children; they were buried under the rubble, God bless their souls. All the houses inside the camp were destroyed. In the quarter over there everyone was killed...» (interview March 3, 1983).

### CONCLUSION

Once more, we state that the results of investigation into the massacre are hardly final. It is not the writer's task to investigate, but to carry out a scientific research and to be accurate to a degree that allows the writer to draw an analysis. We hope that we were able to do so. The interviews with the survivors, the lists of names and the field research with the original forms, are all preserved at one of the Arab universities. In due time, researchers will be able to utilize them.

Continuing to hide, disguise and bury the facts is useless. It will only lead to discovering more facts. It will also lead the Zionists to ask over and over: Isn't there anything besides Sabra and Shatila? Why do you only speak about this? What about what happened to you over the past ten years in Lebanon? What about what happened to you in Tripoli? What about the war of the camps?

No one denies the horrors of the civil wars, but every civil war came to an end. Conscience tell us that in civil war, you are torn between your own people. You mourn the killer as well as the victims. But in massacres, all the victims are on one side and all killers on the other. That is the nature of massacre.

In Sabra and Shatila, the real killers were toying with their binoculars, while the killers - the tools - were executing their task barbarically. One killer - the tool - rejoiced and bragged about accomplishing the mission, and threatened to do it again. The other killer - the real killer - swore that he did not kill with his own hands. Is there a difference between the two? They are both killers. One day we will find the truth, when the real killer will speak. In the history of massacres, death speaks first, then the dead, and finally the killers.