



Established 1964

*Dedicated to the  
Advancement of Education  
of Assyrians*

THIRD QUARTER 1986



# NINEVEH

VOLUME 9 NO. 3

## *The Assyrian Martyrs Day August 7th*

*A Day of Prayer for those who sac-  
rificed their lives, their honor in order  
to preserve our Assyrian identity,  
our Christian faith, and nationhood.*



MEMORIAL ERECTED TO CHRISTIAN  
ASSYRIANS WHO DIED AS REFUGEES AT  
BAQUBA

# NINEVEH

THIRD QUARTER 1986  
VOLUME 9 NO. 3

Julius N. Shabbas ..... Editor  
Joel J. Elias ..... Ass't. Editor  
Peggie J. Hernandez ..... Circulation

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ARTICLES SUBMITTED FOR PUBLICATION WILL BE SELECTED BY THE EDITORIAL STAFF ON THE BASIS OF THEIR RELATIVE MERIT TO THE ASSYRIAN LITERATURE, HISTORY, AND CURRENT EVENTS.

OPINIONS EXPRESSED IN THIS MAGAZINE ARE THOSE OF THE RESPECTIVE AUTHORS AND NOT NECESSARILY THOSE OF NINEVEH.

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## Assyrian Periodicals

*We urge our readers to read and support the Assyrian publications. The active participation of all Assyrians is the only guarantee of the success of Assyrian periodicals.*

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## Assyrian Hospitality

In the fall, as most of our Assyrian friends owned vineyards, there were always invitations to the whole station to spend the day there with them, a pleasure to which we always looked forward. As soon as the different families arrived, they were most cordially welcomed, someone having come to the road to show us the way in. The horses were taken and given feed, and we were told to make ourselves at home. We walked through the vineyard where we sampled bunch after bunch of delicious grapes, of which there were usually over thirty varieties; but remembering the dinner that was coming, we restrained ourselves all we could. We then repaired to the upper room of the vineyard lodge, which is usually open on one side, giving a fine view of the acres and acres of vines on all sides. As we looked out, we could see the busy workers; some were spreading the grapes to dry, some making the syrup, while others were loading the donkeys with the share that goes to the home for winter's use.

Then we were told that dinner was ready, and what a dinner! No restaurant or private home of the wealthy in America could equal it or possibly provide such a delicious and varied repast. On a long cloth spread on the floor were laid, first, the sheets of bread, then the garnishings, different kinds of herbs, cheese, and bowls of mesta, artificially soured milk. Large trays piled high with the Persian Pilou were set down, this rice cooked as only Persians can, sometimes colored pink, purple, or saffron. Then bowl after bowl of different kinds of seasoned stew, dolmas of all kinds, consisting of cucumbers, egg plants, tomatoes, or quinces stuffed with minced meat, rice, and different kinds of herbs and spices, all slowly and thoroughly baked. Other dolmas are made by wrapping the same mixture in tender grape leaves or scalded cabbage leaves and baking them. Sometimes the rice is covered with a mixture of dates, raisins, almonds, orange peel, and different spices, all fried to a brown in butter and onion. This is called orange pilou. Then there were different kinds of kababs, bits of tender mutton spitted and broiled over the coals, with pieces of tomato and onion alternating. Sometimes a sheep was roasted whole, this also stuffed. No wonder one wished he had more capacity for such a feast. The remarkable thing is that nearly all of this was cooked out of doors in crude fireplaces or earthen ovens. I have counted twenty varieties of cooked dishes on one spread, for there were also soups made of herbs and rice cooked in sour milk.

After the dinner, the cloth was removed and every variety of fruit brought on: many kinds of grapes from the small seedless one, no larger than a currant, to the large purple grape as large as your thumb, peaches, plums, pears, nectarines, and melons. After an interval for naps, the shining samovars were brought in for tea, with the tiny glass tumblers and saucers. If the French insist that coffee tastes better in a glass, tea certainly does. Then came stories, including the inimitable adventures of Mollah Nasiru'-Din. Then, as if the dear people had not done enough, when we were ready to go home

we would find large baskets of grapes tucked away in the carriages. Such is oriental hospitality, lavish and abundant, and withal, so graciously and happily given, that you are made to feel the favor is yours rather than that of your genial host and hostess, however modest may be their means.

### *Editor's Note:*

Taken from *Yesterdays in Persia and Kurdistan* by Frederick G. Coan, Claremont, CA, Feb. 1937. Dr. Coan is referring to the Assyrians in Urmia prior to World War I.

## ***This Period Sixty Six Years Ago*** ***Refugees Tell of Turk Drive***

As reported by the *San Francisco Examiner*  
Saturday, August 28, 1920

Bringing a graphic story of the wholesale massacre of their people at the hands of the Turks following the withdrawal of the Russian troops from Persia, several Assyrian refugees, including women, young girls and boys, arrived here yesterday aboard the Toyo Kisen Kaisha liner *Siberia Maru*.

They were rescued from the Turks by allied aid and were brought to this country by the Y.M.C.A. They will be sent to homes of relatives in this country.

According to the story told by the refugees, more than 400 young women were taken from their homes in the town of Urumiah, the main scene of the massacre, to be placed in Turkish harems.

While the Turks were butchering more than 40,000 along the line, killing aged men and women who fell behind, and hurling bombs into the rear ranks, more than 100,000 men, women and children at once began a hasty retreat from the scene of the massacre.

The relief expedition which escorted the refugees to this country, was organized by the Rev. L. K. Nweeya of the Mizpah Presbyterian Church of this city, who went to the rescue of his four daughters who were left motherless in Baghdad. The girls with their mother were among the 100,000 who attempted to flee the wrath of the Turks, but the mother died from starvation and exposure while trying to escape.

Nweeya brought back his four children ranging from 8 to 16 years. Among others in the party of refugees were Judat Arsanis, 13, and her 7 year old sister, Jeroosha, children of Eshu Sargis Arsanis, an employee of the California State Immigration and Housing Commission.

The mother is dead and the younger girl was born after her father had come to America. He had never seen her until today. Louise Lazar, 16, and Joseph Isaac, 16, were in the party. Their fathers live near Turlock and the boys are the lone survivors of their families, the other members of the family having perished in the massacre of Mesopotamia and Persia.



# LETTERS TO THE EDITOR

Dear Julius:

I am writing to you about my academic research regarding our contemporary history. As usual I am pursuing my scientific work relating to the Assyrians. Recently I consulted the British Archives at Kew (located in the vicinity of London) where I found most important documents concerning Simele and the bloody events which occurred in Iraq in August, 1933. These include correspondence and secret documents unpublished until now (these files were closed until 1984 for military reasons), also photos and maps showing the looted, destroyed and burned Assyrian villages. Soon the truth will be revealed about the August massacres. What occurred at Simele? This is the subject of my actual research. I am preparing many articles related to this question. However, this work needs perseverance and other visits to the Public Records Office at Kew.

During my visit to London I delivered a lecture entitled "The Assyrian Question in Historical Perspective" in the Assyrian House. I was invited by the Assyrian Society of Great Britain. It was positive and constructive.

Joseph Yacoub  
Lyon, France

Dear Editor:

Recently I browsed through a friend's periodicals and accidentally a copy of Nineveh caught my eye. Already another friend, Abud Ibrahim, who paid you a visit a few months ago, had told me about it. I went through it and was surprised to find so much information in an Assyrian periodical.

Apart from reporting about Assyriology it informs the public on the current political situation of Assyrians in a remarkable way. Not to be able to profit from your quarterly regularly seems to me quite a privation.

I am from Midyat, South East Turkey, a student, and member of the Assyrian Association of West-Berlin. In addition I am a staff member of the Central Union of Assyrian Associations in Germany. We are lacking the abundance of information that you have. Both Abud and I would be very pleased to have sent a copy of Nineveh regularly to our Union.

I am sure a connection of this kind could also induce a sharing of information and maybe result in some sort of cooperation.

Zeyto Haddad  
Berlin, W. Germany

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## ERRATA

First Quarter 1986, page 3, the title name Irian Ishaya should have read Arian Ishaya.

First Quarter 1986, back cover, the name Nine N. Shabbas should have read Nina N. Shabbas.

Dear Mr. Shabbas:

A few enlightened and devoted Assyrian university students have gone ahead and established the first Assyrian library in Chicago — the Ashurbanipal Library. They should be supported by all Assyrians everywhere.

I also want to let you know that a great soccer game will take place today (August 10, 1986) between the Assyrian Winged Bull and the Chicago Sting. The Chicago Sting is one of the best teams in American soccer and it was they who asked our team for a game. The Winged Bull is one of the best ethnic teams in the United States. It should be a fantastic game and I will let you know the results.

Robert De Kelaita  
Des Plaines, Ill.

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## The Assyrian Renaissance

*by Abram L. George*

This article appeared in the last issue of Nineveh. Inadvertently the last paragraph was not included. Hereunder is the last portion:

The ultimate strive is to establish an autonomous state where the Assyrians can preserve and perpetuate their language, culture, and proud chronicles in order to become a respected member of the family of advanced and progressive nations of the world, contributing their share toward the material and spiritual forward-movement and upper-climb of humanity.

## Book for Sale

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Reference is made to Mar Benyamin's assassination in 1918.

# HERE AND THERE

## SAN JOSE

*Municipal Judge Franklin D. Elia, an Assyrian, was recently appointed by Governor George Deukmejian to the Santa Clara County Superior Court. Judge Elia, 35, of Mountain View was appointed to the Municipal bench by Deukmejian in 1983. He is the son of Oshalim Elia, a member of Mar Yosip Parish of the Assyrian Church of the East, San Jose.*

## SAN FRANCISCO

*On August 3, 1986, His Holiness Mar Dinkha, Catholicos Patriarch of the Assyrian Church of the East, celebrated the Holy Communion (Qurbana Kaddisha) at Mar Narsai Parish in San Francisco. There were over 200 communicants. The service was followed by breakfast in the Social Hall where His Holiness gave a talk about his trip to Iraq as well as the great progress the Assyrian Church of the East is making throughout the world. He also announced that Bishop Gewargis was officially recognized by the government of Iraq to represent the Assyrian Church of the East in Iraq. His Holiness was accompanied by His Grace Bishop Mar Bawai — Diocese of the Western United States.*

## SAN FRANCISCO

*In the last issue of Nineveh we wrote about the engagement of Marlyne Odah of San Jose and Oshana Soro of Chicago. Here is the picture of the lovely couple. Marlyne is the daughter of Seranoosh of Seattle, Washington, and the late Paulus Odah. She is the sister of Dolphine Bet-Shlimon, Seattle, and Paul Odah of San Jose among other brothers. As for Oshana, he is the son of Boodakh and Cheemo Soro of Chicago. The immediate families of the couple flew in from different parts of the U.S. to San Francisco to be present at this joyous occasion.*



*Marlyne Odah & Oshana Soro*

## PINOLE

*Congratulations to Sausan Wadi Kilano and Christopher J. Buxa who were wed on July 12, 1986, at St. Joseph's Catholic Church in Pinole, Calif. The bride is the daughter of Widad and Wadi Kilano of Richmond, Calif.; niece to Diana, Adad and David George of the East Bay. The bride is the granddaughter of Shlimon George of Baghdad, Iraq, and the late Youlia George. Dinner reception held at St. Joseph's Auditorium was attended by well over 350 relatives and friends of the couple.*



*Sausan & Christopher Buxa*

## SAN FRANCISCO

*On Sunday, August 17th, following Qurbana Qaddisha (Holy Communion), Mar Narsai Parish of the Assyrian Church of the East celebrated Dokhrana d'Mart Maryam (Feast or Memorial of the Blessed Virgin Mary). Over 120 people partook of this feast. Dokhrana represents a donation towards purchase of lambs or lamb meat which is then served to the congregation.*

## SACRAMENTO

*St. Barnabas Parish of the Assyrian Church of the East, Sacramento, California, whose members are all non-Assyrian Americans, sponsored a picnic in Sacramento on Saturday, June 26, 1986. A considerable number of church members from the Turlock-Modesto area, San Jose and the San Francisco Bay Area attended the picnic not only to assist St. Barnabas Parish, but to have closer ties with it. Sacramento is about 95 miles north of San Francisco.*

*The Assyrian Church of the East has another parish in Seattle, Washington whose members are, like the Sacramento congregation, non-Assyrian Americans.*



## MODESTO

*On Sunday, June 22, 1986, Bishop Mar Bawai, Diocese of the Western United States, blessed the foundation stone for the Hall of Mar Zaya Parish of the Assyrian Church of the East, Modesto. Mar Bawai was assisted by Cor-Episcopa Badal Piro of Turlock and Rev. Shmoel Dinkha of San Jose. The blessing ceremony was attended by a large number of Assyrians. In the future this will also be the site of Mar Zaya Parish.*

*There are several thousand Assyrians presently living in the Modesto-Turlock area. A large percentage are members of the Assyrian Church. Mar Addai Parish in Turlock is inadequate to accommodate the growing congregation attending church every Sunday. San Jose is the other area where the Assyrian Church is planning to build a Parish to accommodate that region's growing congregation, now holding its service in a Congregational Church.*

## Iraq and the Rights of Assyrians

To the Editor:

I would like to thank the Telegram and Gazette, other Worcester news media and the staff of the Worcester Public Library for making the current exhibits on Assyrian artifacts and culture at the Worcester Library a success.

One exhibit features the English-language publications of this community. The other is on the trials and tribulations the Assyrian people have suffered in the Middle East — mainly the Simel massacres that occurred after termination of the British mandate governing Assyria proper, when it was given to Moslem Iraq in 1932.

To quote one noted writer on the Middle East in reference to the genocide that occurred on the Assyrian Christians, George Antonius: "Nothing can excuse the acts of savagery which were visited on the Assyrians in the summer of 1933. The massacre is a shameful blot on the pages of Arab history."

Let us hope and pray that the present government of Iraq will respect the historic human rights of Assyrians in their homeland. I trust that the annual convention of the Assyrian American National Federation being held this Labor Day weekend in Tarrytown, NY, will address the needs of the Assyrians and invite the Iraqi U.N. delegation to resolve the minority rights of this ancient native Christian Middle Eastern group.

Francis E. Hoyer, Jr.  
Worcester, MA

### Editor's Note:

The above appeared in Worcester Gazette, MA on August 25, 1986.

## Thank You For Your Contributions

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Arshak Karoukian, San Francisco, CA .....	\$50.00
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## Feasts and Commemorations



MAR NARSAI PARISH

### Assyrian Church of the East

3939 LAWTON STREET  
SAN FRANCISCO, CALIF. 94122

Sept. 14	The Feast of the Cross
Sept. 21	Mar Sawa the Physician and Mar Bishoi
Sept. 28	Mar Zaia
Oct. 19	10th Anniversary of the Consecration of His Holiness Mar Dinkha IV Catholicos Patriarch
Oct. 27	Rogation of Mar Gewargis (St. George)
Nov. 2	Mar Gewargis (St. George)
Dec. 25	Christmas - 9:00 a.m.

Sunday Services start at 10:00 a.m.

### Old Testament Light

George M. Lamsa

This fascinating compendium on the Old Testament clarifies obscure passages and explains biblical idioms, metaphors, allegories, customs, and manners that are difficult for contemporary Westerners to grasp in their original context. Lamsa brings a lifetime of scholarship and translation of the Eastern manuscripts of the Bible to this work, making it a valuable tool for the minister, layperson, Bible scholar, sociologist, historian, linguist, and casual reader alike.

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# WHITHER CHRISTIAN MISSIONS?

Reflections on the Works of a Missionary and  
On the Assyrian Case

(REVISED EDITION)

By

DAVID BARSUM PERLEY, J.S.D.  
SECRETARY, ASSYRIAN NATIONAL FEDERATION



THE CROSS ON THE NESTORIAN MONUMENT.  
(From Holm's "Nestorian Monument.")

ܡܝܬܝܢ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

"May the Cross of Jesus be the protection of the servants of God."

—From an old Assyrian legend,  
The original in Aramaic above

## Dr. David B. Perley, J.S.D.

For decades the late Dr. David B. Perley, J.S.D. answered the call when the Assyrians were in need of a defender. He had argued the Assyrian cause from the inception of the League of Nations. He was the most prominent expressive exponent on behalf of the Assyrians and their cause. His timely articles, journalistic masterpieces, book reviews, subjects concerning the Assyrian question, whether in the Assyrian or American press, on various national subjects have been his innumerable contributions.

Dr. Perley served as Vice President, President, Secretary and legal advisor in the Executive Councils of the Assyrian National Federation (now known as the Assyrian American Federation).

Dr. Perley had a tremendous driving compassion for his national labors, enormous ambition, great resourcefulness, courage and the ingredient to make the whole extraordinary, spectacular and interesting.

Dr. Perley was renowned for his devotion to the Assyrian cause. This great Assyrian, a mental giant, a learned scholar, endowed with wisdom, imbued with intense national spirit of "Freedom for Assyria" has become a constant beacon, a flame to follow the national course.



## FOREWORD

An earnest, public demand has impelled me to offer this new, revised, and enlarged edition to the citizens of the world. They should know more, I am assured, about the burning problem of the Assyrians. The sub-title to the first edition read: "John Van Ess of the Foreign Missions of the Reformed Church in America Persecutes the Assyrian Race and Church"—and properly. In its *A Preliminary Note* I stated in substance:

The manner in which the Rev. Dr. John Van Ess has brashly intruded himself on the subject of the controversy between Iraq and the Assyrians is not calculated to destroy hate between the two peoples. On the contrary, his revival of the unpleasant facts of the past may threaten to upset the present. His observations with reference thereto, on the other hand, are so misleading in fact as well as in logic that a defensive answer becomes a matter of urgent necessity.

The Assyrians in Iraq are the heroic remnant of the once mighty Empire of Nineveh and a Christian element of a most ancient and illustrious tradition. The CHURCH OF THE EAST has contributed much throughout the centuries in service and martyrdom to maintain the Cross of Christ, and but for this valiant Church, the course of Christian history might have been changed. They speak Aramaic, the language in which the Master delivered His message to the world.

During the crisis of 1933, forced conversion to Islam was the order of the day; while the proclamation of a Holy War against the Assyrian *infidels* was responsible for the creation of a universal belief in the Arabs that the crisis was a war between the Crescent and the Cross. It is safe to say that this Christian missionary has played no mean part in the attempted process of deChristianizing Christians in the East. His is conduct violative of every aspect of the genius of American institutions.

These observations are intended as an ardent message to the Board of Foreign Missions of the Reformed Church in America. The wise course for it to pursue is to exercise a more cautious judgment in the selection of its representatives who may not deviate from the narrow path of divine righteousness and whose conduct may reflect honor upon the high ideals that inspired John Calvin and the missionary enterprise of his Church.

I now appeal to the Church of Christ.

And . . . . to America!



THOSE INTERESTED in the problems of national refugees and minorities in the Middle East were startled by the publication in America of John Van Ess' *Meet the Arab\**, a friendly, indeed, a too complimentary book about the Arab, written in fulfillment of a promise he once had made to the late King Faisal of Iraq. It is a model eulogy to the valor and duplicity of the Arabs and a pietistic apology for the recrudescence of the jungle in one part of the East.

The author was an American missionary of the Reformed Church stationed at Basra, Iraq, where he served the Arabs for forty years without making the slightest impression upon them with the teachings of Christianity. His book is not limited to Iraq, however; it comprehends the entire "Arabian Peninsula" with a characteristic, dogmatic proposal for the solution of the Problem of Palestine. This Problem of Palestine is a lamentable one indeed, and were it not for too many such gratuitous offers of solution by self-appointed reformers, the simple Palestine Problem would have remained simple, and the age-old solidarity between the two peoples would not have become corrupted in the Holy Land!

While these comments have reference solely to the Iraqi-Assyrian dispute — not a review, it would not be amiss to state that the book is a sham and entirely devoid of merit both as a literary production and as a source of information. It is written in a childish style and the chapters are marred by numerous inaccuracies which betray a certain superficiality of scholarship. As a source of information, it is a twisted and garbled tissue of mendacity and distortion of facts. What else could a book written with a pre-conceived bias contain? "The Arabs are my friends" is the opening sentence! When an author permits himself to become super-saturated with a blind admiration for the Arab and Arab viewpoint, he can no longer be disturbed by the activities of such of their pro-Fascist leaders as the Mufti of Jerusalem, erstwhile in Hitler's service in Berlin; or with those of the former Prime Minister of Iraq, Rashid Ali and his clique, the "Golden Square", who attempted a miserable pro-Axis putsch at a critical moment in this War; or with those of the Chief of Staff of the Egyptian Army who sought to hand over to the Nazis Gen. Wavell's

\*N. Y.: The John Day Co., Inc., 1943.

plan of action. Nor can his Christian conscience be perturbed by twisting the truth concerning the treacherous massacre of the non-combatant Assyrian Christians in 1933 by the Iraqi Government which "though inexcusable", says he, it "was understandable † for the Assyrian leaders had been cocky and provocative to the point of exasperation."

What actually happened in the north of Mosul, the scene of the massacre, during the first weeks of August, 1933, surpasses in horror anything imaged by Dante in his vision of Hell. Some sixty-five villages <sup>1</sup> were looted and destroyed. Women were raped and made to march naked. They were then ripped open with knives and made sport of while in a state of agony. Priests were slaughtered after being barbarously tortured; holy books placed over their bodies and burned with them. Little girls of nine <sup>2</sup> were raped and burned alive. When there was no one left to kill, the armored cars proceeded to dash backwards and forwards through the dead and dying. In all, three thousand defenseless Assyrians <sup>3</sup> were butchered. This massacre, noted for the black treachery in which it was conceived and the callousness with which it was executed, was preceded by the proclamation of a Holy War <sup>4</sup> against the Assyrians and attempts made to forcibly convert them to Islam <sup>5</sup>.

There were two primary reasons why the Assyrians were being slaughtered: first, because of their loyal services to the British Empire <sup>6</sup>; and, second, because of their proud refusal to purchase life at

†Paradoxically, even Faisal, the King of Iraq, could not understand the massacre. When he heard the news in Geneva, he hastened therefrom to undo the harm his assassins had done and dispatched his best diplomat, i.e., himself, "and now he is returning from this journey in a coffin." See f.n. 21. Nor could George Antonius, the pious Arab defender, resist making this statement: "Nothing can excuse the acts of savagery with which the Assyrians were visited . . . and the massacre . . . is a shameful blot on the pages of Arab history"—*The Arab Awakening*. Phil.: J. B. Lippencott Co., 1939, p. 366.

1. *The Assyrian Tragedy*, Anon. Annemasse, 1933. P. 65.
2. William B. Ziff, *The Rape of Palestine*, N. Y.: Longmans, Green & Co., 1938. P. 408. Lt. Col. R. S. Stafford, *The Tragedy of the Assyrians*, London, 1935. Chs. 11 and 12.
3. T. F. Johnson, *International Tramps: From Chaos to Permanent World Peace*. London: Hutchinson, 1938. P. 357.
4. Yusuf Malek, *The British Betrayal of the Assyrians*. N. J.: The Kimball Press, 1935. P. 287. Vide, Ziff's "Rape," P. 407.
5. "Such an exhibition of fanaticism has probably seldom been seen," the Archbishop of Canterbury in the House of Lords, Nov. 28, 1933.
6. Douglas V. Duff, "Guardians of the Holy Sepulchre" in *Dublin Review*, Oct. 1906. A. H. Hamilton, *Road Through Kurdistan*. London: Faber & Faber. Ltd., 1937, p. 324. D. V. Duff, *Harding and the Screaming Mantle*. London: Blakie & Son, 1939, pp. 29-30,—"All that the Assyrians had done was to be unswervingly faithful to the British, and for that crime they have seen their homes burned and their families slaughtered."

## WORLD WAR I AND THE ASSYRIAN ODYSSEY

the price of apostasy to Islam <sup>7</sup>. In the East religious quarrels follow national lines and vice versa <sup>8</sup>.

Obviously, Dr. Van Ess is either unwilling or unable to appreciate the Assyrian position and problem with any degree of fairness and candor. Here is an abstract of his observations (p. 151-153):

The Assyrians, who lived in the Hakkari country in Eastern Turkey, sided with the Russians against the Turks in World War I and were left out on a limb following the Russian Debacle of 1917. They fought their way to Iraq, and numbers of them were enlisted by the British in the Levies, financed and officered by the British. Being well-equipped and well-trained, and entirely Christian in religion, they incurred the resentment of the Iraqi Government. When the League awarded Hakkari to Turkey, they demanded of Iraq a section of territory where they might settle as a single community with substantial autonomy. Iraq made generous arrangements for their settlement and administration, but there was no region available and sufficient to satisfy their demand. When Britain terminated its Mandate in 1932, the Assyrians took matters into their own hands; eight hundred of them went into Syria, only to return within two weeks, and in the re-crossing of the Tigris, they fired at the Iraqi post stationed there, which was, of course, rebellion. Fighting followed that resulted in the defeat of "the vaunted Assyrians." Then came the massacre in Simeil which was the result entirely of local military decisions, and was not planned by the Iraqi Government, the blame of which must be laid at the door of Bekir Sidqi "Pasha" who was himself assassinated shortly thereafter by one of his own men.

A clear analysis of these observations will reveal the author's deliberate falsification of historical facts.

1. THE ASSYRIANS were led into their Odyssey as a direct consequence of the attempt made by the Russian and more essentially by the British Military authorities <sup>9</sup> acting under the instructions of the Eastern Committee of the War Cabinet, to make use of them as an Allied unit against the Turks in World War I. This policy was

7. D. V. Duff, "International Politics—Indictment," in the *Catholic World* (London) April 16, 1937.

8. George M. Lamsa, *The Secret of the Near East*, Phila.: The Ideal Press, 1923. P. 101. Dr. W. A. Wigram in "The Near East and India," Nov. 23, 1933. P. 969.

9. "The primary cause of their distress was that they were Great Britain's allies during the War," Lord Hugh Cecil stated in the House of Lords on July 15, 1935.

"Because they made themselves our comrades in the common cause that they suffered most of their recent calamities." The Archbishop of Canterbury, Parliamentary Debates, H. L. Nov. 28, 1933, Vol. 90, No. 4, P. 127-8.

"Iraq and the Assyrians." *The Contemporary Review*, Oct. 1933, pp. 485-93. The Assyrian Christians fought throughout the war on the side of the Allies.



prompted not only by an appreciation of the high fighting qualities of the Assyrians but also by the recognition of their strategic position on the mountains of Hakkari. The Assyrians made this desperate venture in joining the Allies upon the solemn assurance of Britain that they would obtain a firmer self-government under the aegis of the Christian nations at the conclusion of the War and that their independence would actually be guaranteed <sup>10</sup>.

The fortunes of war did not smile, however, upon the Assyrians. A cruel fate pursued them; for, very early in the conflict of 1915, they were driven out of their homes and forced to flee to Persia. In 1917, the Assyrians were visited first by the emissaries of Maj. Gen. L. C. Dunsterville <sup>11</sup>, and later by Capt. George F. Gracey of the British Intelligence Service, attached to the British Military Mission in Trans-Caucasus. Their visit resulted in a joint-plan of action with the Russo-British forces, a plan that they followed to their own loss <sup>12</sup>; for in so doing, they lost their former homes and two-thirds <sup>13</sup>

10. D. V. Duff, "Harding and the Screaming Mantle," London; Blackie, 1939, P. 28, stating that in 1915 the Assyrians agreed to leave their country and to fight for Britain and her allies; that as a reward, "they were promised freedom, safety and their independence, and, believing in their promises, they poured every man into the ranks of the new armies. Then, in 1933, they were shamefully betrayed. Every promise made to them was broken. They were not given their freedom nor even their safety. They were callously thrown to the wolves — to the same Arabs over whom they held sway as our soldiers."

Joel E. Warda, *The Flickering Light of Asia*, U. S. A., 1924, P. 167, 191, 219.

D. V. Duff, "Palestine Ablaze," in the *Dublin Review*, July, 1936.

Lt. Col. Sir Arnold T. Wilson, "The Assyrians and the Arabs," in the *Spectator* (London), Aug. 25, 1933, p. 243. His "The Crisis in Iraq", in the *19th Century and After*, Oct. 1933, P. 414; Ziff's "Rape," P. 406.

J. S. Ward in the *London Daily Telegram*, Nov. 10, 1933—"It was we . . . who invited them to rise against the Turks, and promised them their independence and our protection if they would do so."

"The Living Age," Jan. 16, 1926, P. 152.

"The Contemporary Review," April, 1923, P. 410.

"Fortnightly Review," Nov., 1925, P. 605.

11. *Adventures of Dunsterville Forces*, N. Y.: Longmans, 1920, P. 175-94. Vide, *Journal of the Royal Central Asian Society*, April, 1934, Vol. 21, Part 2, p. 267; Malek's "Betrayal," P. 191. See f.n. 49.

12. *Parliamentary Debates*, H. L., Vol. 90, No. 4, P. 127-8; Malek's "Betrayal," P. 17-18; Warda's "Flickering Light," P. 85-90, 165.

Capt. Gracey was with A. McDowell, son of the famous American Missionary Dr. E. W. McDowell. See "Athra: a Fortnightly Political Review," *Beyrouth*, Feb. 15, 1939, No. 5. Capt. Gracey urged the Assyrians to continue their resistance against the Turks in return of which he promised on Britain's behalf Assyrian independence after victory. This statement was made at the Urmia Conference on Dec. 19, 1917. Surma D'Baith Mar Shimun, *Assyrian Church Customs and the Murder of Mar Shimun*, London: The Faith Press, 1920, P. 92. Malek, PP. 172-74.

"In 1917, Britain sent up two officers of the British Intelligence Staff, Capt. Gracey and Lt. McDowell, to form a common plan of campaign with them and the Russians. The Assyrians acted on the advice then given."—F. N. Heazell, *The Woes of a Distressed Nation: Being an account of the Assyrian people from 1914 to 1934*, London: The Faith Press, 1934, P. 7.

## THE HEROIC CO-OPERATION OF RUSSIA

of their numbers. When the Russian front collapsed as a result of the Revolution, the Assyrians, now hard-pressed by the enemy, were again, on August 20, 1918, visited by a British agent, Capt. K. M. Pennington<sup>14</sup> of the Royal Air Force, who came to confirm on behalf of his government Captain Gracey's undertakings of the previous year and to beg them to hold on to their threatened positions until arms and munitions could reach them. Comparisons can bring no consolation to the afflicted, yet for purposes of appreciation, it must be acknowledged that while the Russians showed great admiration and loyalty to comrades-in-arms<sup>15</sup> in that a great number of their men and officers remained with the Assyrians even after the Revolution to share their difficulties and tribulations (although they had made no such express commitments to the Assyrians as the British had), the British broke every promise they had made and abandoned the Assyrians to their sad fate. Later, however, when the British foresaw the military value of the Assyrians as economic gendarmes, they urged the Assyrians to proceed to Iraq against their wishes, whose

13. *Letters of Gertrude Bell*, Vol. II. P. 551 (Statement by Sir Henry Dobbs). Parliamentary Debates, H.L., Nov. 28, 1933, Vol. 90, No. 4, P. 142. Austin's "Refugee Camp", p. 103.

F. W. Chardin, formerly assistant political Officer in Mosul, stated that the Assyrians during World War I, openly espoused the Allied cause after "Jihad" had been proclaimed, and acclaimed the fall of Mosul to the British as the beginning of a new day. They supplied bodies of troops which were the backbone of the military force of Iraq. "Britain has often been accused of deserting her friends in their hour of need; may she never justify the charge by abandoning these . . . humble, helpless friends to the vengeance of their age-long foes, or to the vindictive persecution of the successors to the Turkish misrule against which they took their stand, utterly burning their boats." —The English Review, Oct., 1925, pp. 490-91.

14. Ibid.

Dr. W. A. Wigram, *The Cradle of Mankind*, London: A. & C. Black, 1922, 2nd ed., P. 384, Ch. 17 (P. 357-91) is a reproduction of his *Our Smallest Ally*. Joseph Naayem, *Shall This Nation Die?* N. Y.: 1921, P. 280-9.

After Pennington, the Assyrian Forces were organized under Agha Petros and Zeiah (Lady Surma's brother) to go and meet the English, Lady Surma, P. 105.

15. Malek's "Betrayal," P. 19; Warda's "Flickering Light," P. 68. Russians as champions of Christians. Yonan H. Shahbaz, *The Rage of Islam*, Phila.: The Roger Williams Press, 1918, P. 40-41, 152. Lady Surma, P. 91.

"Some Russian officers continued with the Assyrian army, willing to die with them rather than desert them. They turned over most of their arms and ammunition to the Assyrians, and under the guidance of the Patriarch, re-organized and unified the Assyrian units and resolutely checked the Turkish attacks, inflicting heavy losses on the enemy."—George M. Lamsa, *The Oldest Christian People*, N. Y.: The Macmillan Co., 1926, P. 111-2.

The present Patriarch, distinguished by magnanimity and generosity of soul, acknowledged that the Russian Revolution resulted in disaster to the Assyrian national cause and that based on past experience of the Assyrians with Russia, "an Assyrian self-government would have been attained under Russia, if under no other protection." In Malek, P. 50.

See Mar Benyamin's and Lady Surma's testimony that the Assyrians owe great gratitude to exalted Russia in Dr. W. W. Rockwell's "The Pitiful Plight of the Assyrian Christians in Persia and Kurdistan," N. Y.: 1916, PP. 50-51.

See Dr. Abraham Yohannan's *A Church of Martyrs*, N. Y.: Putnam's, 1917, P. 117.



only desire was to return to their homes <sup>16</sup> and entrusted them with the task of policing on Britain's behalf the native Arabs, their traditional, political, and religious enemies. This anomolous procedure had unfortunate results for the Assyrians — it aroused intense resentment and inevitable revenge among the natives whenever the moment should become opportune <sup>17</sup>.

Such were the sordid motives that inspired the British in the formation of the Assyrian Levies in Iraq. In good, plain English, the British had in view mainly the economy arising from the difference in pay between that of the British soldier and the Assyrian levy, and this, regardless of consequences to the right and future welfare and security of those whom the British employed in their service!

In 1926 the Assyrians approached the Nansen Organization of the League for identity papers to enable them, if necessary, to emigrate into countries where they could obtain employment, join friends, or otherwise to improve their position. Dr. Fridjof Nansen, the League's High Commissioner for Refugees, was anxious to afford them the assistance of his Office, but the Colonial Office, through its Delegate at the League Council, Sir Austin Chamberlain, strenuously opposed the extension of the Nansen Passport System to the Assyrians and advanced arguments, too fantastic to mention, in attempts to prove that they could not be regarded as refugees! And even after their admission to the benefits of the Organization, His Majesty's Transport Minister Burgin, once more declared at the League's Assembly in 1934 that the Assyrians were not refugees but a minority!

There are a myriad of incidents, but this one is too dramatic and merits a mention, tending to prove the Imperial policy of opposition to a departure of the Assyrians from the Middle East, and this at any price. The League Secratariaat devised a scheme of settlement in South America and to that end sent out a Mission to Brazil <sup>17a</sup> consisting of Brig.-Gen. Browne, who commended the confidence of the Assyrians; Redard, the Swiss Charge' d' Affaires; and T. F. John-

16. Fred. A. Coan, *Yesterdays in Persia and Kurdistan*, Cal.: 1939, P. 284; "The Assyrian Tragedy," P. 36-37; Jo. R.C.A. Soc., April, 1934, P. 260. Dr. Wigram's *The Assyrians and Their Neighbors*, London: G. Bell, 1929, P. 221. Dr. Wigram, *The Assyrian Settlement*, London: Soc. for Promoting Christian Knowledge, 1922, P. 5. See *A Modern City of Refuge*, published in India, which carries forward history from the period of the Baqubah Refugee Camp.

17. Johnson's "International Tramps," P. 344.  
Parliamentary Debates, H.L., Nov. 18, 1933. Lord Hallsham's statement.  
Jour. R.C.A. Soc., April, 1934, P. 268.

17a. Johnson's "Tramps." PP. 362-64.



## DIVIDENDS THE ESSENCE OF IMPERIALISM

son, that valiant member of the *Militia Christi*, who sacrificed personal cupidity to international interests so steadfastly. Upon arrival in Brazil in 1934, this very able Commission found, to its utter amazement and despite Browne's eulogies of the Assyrians, that a national agitation had started in the press against the reception of the Assyrians for a permanent home. They were systematically slandered as turbulent Asiatics, and held to be Moslems with the *Mar Shimun* in his Patriarchal robes as their Moslem Chief!

II. AFTER THE ARMISTICE, the British concentrated the Assyrians in refugee camps in Iraq and promised them "either an enclave or arrangement for safe and decent<sup>18</sup> existence." But the implementation of this undertaking, ordered the Colonial Office, must wait for the conclusion of formal peace with Turkey. Hence, the peace negotiations with Turkey became fitful and protracted. The British were primarily moved to this policy of delay and evasion by ulterior considerations. Their political eye was directed to the rich oil fields of Mosul<sup>18a</sup>, and to that end their military power and uncanny genius for diplomacy were pressed into service. They knew that if the question of Mosul, the sovereignty of which was under discussion at Geneva between Turkey and Britain which claimed it for Iraq, were shelved, it would ultimately be settled in Britain's favor. It was an imperialistic trick—a new way in which British imperialism seems to operate. With significant irony, the Lausanne Conference left the Mosul problem open and referred it to the Council of the League. Kemalist Turkey argued before the League that the Mosul area was inhabited predominantly by Turks and that geographically it was an indivisible part of Turkey. Britain alleged, on the other hand, that it belonged geographically to Iraq and fortified its claim via Iraq, her

18. Curzon, H.L., Dec. 17, 1919; vide Malek's "Betrayal," P. 186-9.

See Brig.-Gen. H. H. Austin, *The Baqubah Refugee Camp*. London: The Faith Press, 1920. The author was the first Commandant and Military Governor of the huge refugee camp, which lasted 18 months.

18a. "There was no war in sight in 1933 when the Assyrians were being martyred because Britain feared for her oil in Mosul."—Major Douglas V. Duff, *Poor Knight's Saddle*. London: Herbert Jenkins Ltd., 1938, P. 151. "The Coveted City", P. Landon in the *Daily Telegraph* (Independent Conservative), Dec. 19, 1922. "Mosul, the Desired." *Literary Digest*, Feb. 17, 1923, pp. 12-13. "Oil Interests in the Fight for Mosul," in the *Current History*, March, 1923, pp. 31-38, dealing with the clash of great oil groups and the determination of the British to control Mesopotamia. "Oil and Empire," in *The Independent*, Sept. 19, 1925, vol. 115, No. 3929, pp. 310-11. "British Views of Mosul," in the *Literary Digest*, Jan. 16, 1926, pp. 19-20. "Mosul to Produce Oil," *Ibid*, July 17, 1926, pp. 11-12. "The Mosul Question: What the Inhabitants Really Want," F. W. Chardin in the *Contemporary Rev.*, July, 1925, pp. 57-63.

protégé, by the moral force of the plausible argument that there are Assyrians in the Mosul district who, as Christians, need protection from the Turks<sup>19</sup>. A League Frontier Commission was then sent to the spot in September, 1925, and in a large measure, moved by the plausibility of the British arguments on behalf of the Assyrians, the League gave (November, 1925) the province of Hakkari (the former home of the Assyrians) to Turkey but directed the inclusion of Mosul in Iraq with a British mandate to administer the whole for a period of twenty-five years, dating from 1923, with the express understanding that the territory north of Mosul was to be a home for these Assyrians with all their ancient rights of living in a homogeneous settlement, with administrative autonomy, and the right to pay an annual tribute, not taxes, through the agency of the MAR SHIMUN, their Patriarch-Prince<sup>20</sup>. It was on these terms that the Province of Mosul was assigned to Iraq, and it was on these terms that Iraq accepted it. "In order to reassure them as to their future," stated Miss Gertrude Bell<sup>20a</sup>, the greatest exponent of the Iraqi independence, "two successive Iraq Cabinets . . . officially pledged Iraq to provide lands in Iraq for those Assyrians . . . and to devise a system of administration for them which would ensure to them the utmost possible freedom from interference. It can hardly be doubted that this liberal attitude on the part of the Iraqi Government had its influence on the deliberations of the Frontier Commission."

19. Eliahu Ben-Horin, *The Middle East: Crossroads of History*. N. Y.: W. W. Norton & Co., 1943, P. 56-57.

Mosul, the modern successor to ancient Nineveh, is a Mesopotamian City as well as a Province which boasted political and economic importance centuries before the god of petroleum became one of the stakes of diplomacy. As to its present racial composition, see H. C. Luke's *Mosul and Its Minorities*. London: Morton Hopkinson & Co., Ltd., 1925.

"The Mosul Question at Geneva." Hugh F. Spender in the *Fortnightly Review*, Nov., 1925, pp. 596-606, holding that the Turks can not be trusted with the Christian minority in Mosul. MAR TIMOTHEOS, the Assyrian Metropolitan of Malabar and India, spoke in person before the Council of the League on behalf of the Assyrians. Also a re-assertion that the Assyrians have taken refuge in Iraq, p. 605 (Mar Timotheos died on April 30, 1945).

"The Land of the Two Rivers." F. W. Chardin in the *English Review* (London Conservative Monthly). Oct., 1925, pp. 484-93 also, giving a classification of the Assyrian Oriental Christians in Mosul, stating that their Churches are divided into (a) The Old Syrian or JACOBITE Church, a truly Oriental Church with no Western connections: (b) The Syrian Catholic Church, the Uniat offshoot of the foregoing: (c) The Extremely NESTORIAN Church: (d) Its Uniat offshoot, the CHALDEAN Church.

20. Wirsén Teleki Report: Turkish-Iraq Frontier. League Document, C. 400, M. 147, 1925, VII, P. 90; Wilson's "Crisis," P. 417.

See Special Report of H. M.'s Gov't on the Progress of Iraq 1920-31, Colonial Office, No. 58 of 1931, p. 267 &c. "Great Britain and Iraq," by Ghalfer. *Contemp. Rev.*, June, 1931, that freedom for minorities were mentioned, pp. 744-45. "Assyrian Unrest in Iraq." Robert L. Baker in the *Current History*, Oct., 1933, pp. 120-22.

- 20a. *The Letters of Gertrude Bell*. N. Y.: Horace Liveright, 1928. vol. II, P. 552.

## LEAGUE ACKNOWLEDGES THE JUST CAUSE OF ASSYRIANS

In this settlement of their case, the Assyrians demanded nothing of Iraq. It was the League of Nations which insisted and stipulated that the Assyrians had definite, substantial rights in the region. Notwithstanding this, Iraq would not permit the Assyrians to form a single community but planned to divide them "into villages<sup>21</sup> of not more than a hundred families each and establish them in barren soil where malaria was rampant" in the effort of scattering them throughout the country so as to destroy their national and spiritual unity.

Did Iraq make generous offers of settlement to the Assyrians? Nothing can be more palpably false! In 1933, there were twenty thousand Assyrians that were homeless, and those that held land were constantly in danger of eviction as they were merely serfs and tenants-at-will, and their lands were ample and fertile only in diseases, thorns, and scorpions<sup>22</sup>.

The circumstances which led to the unjust solution of the contest over Mosul conclusively prove that there was something incongruous about Britain's tender regard for the downtrodden Assyrians. The struggle for Mosul was simply a struggle for oil, the most essential commodity for modern industry and warfare. The Assyrians<sup>23</sup>, being a people of the precept of "Seek ye first the Kingdom of God" mis-

21. The Vienna Liberal Daily, by Dr. Wolfgang von Weisl—Reprinted in the "Living Age," Nov. 1933, P. 226-8.  
"It was clear that Iraq Government wished to ignore the direction of the League and to break up the corporate life of the nation."—Heazell's "Woes," pp. 9-12. "The Assyrians." Brig.-Gen. J. G. Browne, who was in command of the Assyrian Levies, Jour. R.C.A. Soc., Jan., 1937, pp. 170-82.
22. The Jour. R.C.A. Soc., Vol. 22, Part 2, 1925; *ibid* Vol. 21, Part 2, April, 1934, P. 259.  
Gertrude Bell, "Progress of Iraq," P. 272, etc.  
"Almost every one of them had become a victim of malaria. Infant mortality had reached an alarming stage. Less than 1% of the children survived the first year."—Lamsa's "Oldest People," P. 119.
23. Douglas V. Duff in "Guardians of the Holy Sepulchre." Dublin Review, Oct. 1936: "Had they (the Assyrians) played the double dealing traitor to its interests like others, they would not have need to beg so pitifully for the right to be allowed to live." See Lamsa's "Oldest People," P. 82-8.  
The Assyrians are "the most God-fearing and peace-loving people on earth."—Dr. A. J. Oraham's **Assyrian-English Dictionary**, Chicago: Consolidated Press, 1943, Preface, P. 5.  
"As to the Assyrians, I lost my heart to them completely. The poorest Assyrian of the mountains has preserved a natural dignity, courage, and a freshness . . . Mar Shimun's people struck me much in their ethnic capacity. I was not less struck with them as a Church. There is a naturalness, a simplicity, and a spontaneity about their religion . . . They seem to illustrate the life of Christians of very early days. There is a remarkable absence of modern "corruptions" in their religion."—F. N. Heazell and Mrs. Margoliouth, **Kurds and Christians**, London: Wells, Gardner, Darton & Co., 1913, pp. 193-94, being the testimony of the Bishop of Gibraltar visiting the Assyrians.  
"The finest race in the Middle East."—Lt.-Col. Sir Arnold Wilson's "Assyrians and the Arabs," in the *Spectator* (London), Aug. 25, 1933, P. 243.  
"A Magnificent Stock."—The Fort, Rev. Feb. 1932, P. 228.



calculated, alas, the good intentions of the Imperial Government. The greatest Christian Empire on earth used moral principles merely as a plausible argument to attain a materialistic end, and when that end was attained, she would no longer consider abstract questions of right and wrong when, and particularly when, such questions had reference to the penniless Assyrians and other minorities. Lord Halifax<sup>24</sup> gave a realistic expression to this imperialistic behavior when he candidly admitted: "At times moral considerations must give way to imperial policy."

And, in the name of moral justice, let us ask, was there in reality any terrible oppression by the despicable Turk? The Assyrians, who enjoyed an autonomous existence in Turkey<sup>25</sup> since the 13th Century, and into whose territory the Turkish writ did not run, must surely know the answer, and in these days of dispersion and exile of their nation and Church, they must surely remember with nostalgia the good old days of the Ottoman Empire.

24. Pierre Van Paassen, "The Honor of Protestant England," in *The Protestant, a Magazine of Affirmation*, May, 1944, P. 18.

Compare with the American attitude: "The same standards of honor and ethics shall prevail internationally and in affairs of nations as in other matters."—Woodrow Wilson in the first draft of the League of Nations. "National morality is as vital as private morality."—Franklin D. Roosevelt in the Quarantine speech.

25. Basile Nikitine, 'Assyrians in Seances et Travaux de l'Academie Diplomatique Internationale.' Paris, Recue'l Sirey, No. 3, 1937, p. 33. "This Patriarchal and Tribal organization of the Assyrians dated back to the 13th century and was tacitly admitted by the Turkish Government." The Assyrians rebelled against the Turks during World War I not because the Turkish Government was notably bad but because they wanted independence at the instigation of Foreign Powers. They could not risk their lives only to have a change in masters. They relied upon the honor of the British Government and the nobility of the British nation not to prejudice the aspirations of the Assyrians. Malek, P. 242-3; Lamsa's "Oldest People," P. 81.

See Heazell's "Woes," P. 12.

"The Nestorian Christians are among the lofty and almost inaccessible mountains who have lived there for ages, who fled to this difficult region from persecution. They constitute a sort of commonwealth of their own, separate from the rest of the world, and who yield neither obedience nor tribute to any foreign authority, subject to none but their own chief, the Patriarch, who exercises a perfect authority both in spiritual and temporal affairs. They are particularly jealous of their freedom, and very able to defend it, for they are very brave and resolute."—J. Baillie Fraser, *Travels in Koordistan*, &c. London: Richard Bently, 1840, vol. I PP. 59-60.

The Assyrian Hakkari was Christ's Kingdom on earth. All disputes were settled at the Patriarch's Divan. Wigram's "The Cradle," PP. 276-77.

As to the locus of Hakkari, see Fraser's *Travels and Adventures on the Banks of the Caspian Sea*, &c. London: Longman & Green, 1826, Ch. XII. A. H. Hamilton, "Road Through Kurdistan." London: Faber & Faber, Ltd., 1937, pp. 109-10, 230. Fraser's "Mesopotamia and Assyria": from the Earliest Ages to the Present Time. N. Y.: Harper & Bros., 1895.

Consult: Thomas Laurie, *Dr. A. Grant & the Mountain Nestorians*, Boston: Gould & Lincoln, 1856. A. C. Lathrop, *Memoirs of A. Grant*, N. Y.: M. W. Dodd, 1847. Earl Percy, *Highlands of Asiatic Turkey*, London: 1901. C. J. Rich, *Narrative of a Residence in Kurdistan*; 2 vols. London: 1836. E. B. Soane, *To Mesopotamia & Kurdistan in Disguise*, 2nd ed., by Sir A. T. Wilson, (1884-1940). London: John Murray, 1926. H. Southgate, *Narrative of a Tour Through Armenia, Kurdistan, &c.* 2 vols. N. Y.: Appleton, 1840. As to the aspects of the Assyrian autonomy, see Lady Surma, P. 86.

## REPRESENTATION WITHOUT CONSENT

An exceedingly curious situation arose on May 21, 1924, at the Conference of Constantinople which dealt with the preliminaries of the contest over the Vilayet of Mosul. It was the contention of Fethi Bey of Turkey that no cession of land to the Assyrian territory was a necessity as the Assyrians could still find in Turkey the tranquility and prosperity which they enjoyed for centuries. To this Sir Percy Cox replied that Fethi Bey's assertion did not square with the Assyrians' own views and that they had the most vivid memory of the treatment they had suffered in the past at the hands of the Turks which they could neither forget nor ever forgive <sup>25x</sup>.

There are three observations one cannot escape making in this connection. To say the bare minimum: first, the Assyrians were completely ignorant of the latter situations. They had neither the physical prestige nor the aid of great nations; nor did they ever know that they had authorized Sir Percy to speak on their behalf which he did with obvious grace and dignity. The Assyro-Iraqi debate took place under the vast shadow of a mighty empire, cock-sure of its own mission and place in the universe. The opinion of others did not matter—they were too academic. Second, the Assyrians of to-day are in danger of complete extinction; and if that were allowed to occur, the British will have succeeded in doing in the course <sup>25°</sup> of thirty years what the Ottoman Turk failed to do in the course of

<sup>25x</sup> Henry A. Foster, *The Making of Modern Iraq*, Norman: Univ. of Okla. Press 1935. Chapter VII, *The Struggle for Mosul Oil*; P. 104 et. seq. Chapter VIII, *Great Britain wins Mosul for Iraq*, P. 142 et. seq.

Lamsa's "Oldest People," pp. 82-88. Stafford's "Tragedy," pp. 83-84.

**NOTE:** Readers of Stafford should be extremely cautious both as to facts and as to his interpretations of those facts. That he is prejudiced in favor of Iraq is not a mere suspicion. The unhappy ending of this Assyrian drama was occasioned by a **betrayal**. Their present **tragedy** is the result of such a betrayal and not the reason for their calamity. **The Tragedy of the Assyrians** was written with the express object of exonerating of responsibility the British, the Arabs, and himself. On his parting day he must have something on his conscience for the part he played in the active events that led up to the dreadful events. His main task was to set up one Assyrian house against another in order that his mission might profit by their dissension—and to call them 'disunited.'

<sup>25°</sup> "The Turks were by no means illiberal, for they allowed minorities a large measure of autonomy . . . and were encouraged to maintain their own laws, language and customs and were dealt with through their own native leaders". —Bertram Thomas, *The Arabs*. N. Y.: Doubleday Doran & Co., 1937, P. 321. By Imperial Firman, the Assyrians enjoyed definite privileges in Turkey.—*The Fort. Rev.*, Feb. 1932, P. 225.

A. H. Hamilton, that greatest hero, saint and the most far-seeing prophet, said: "It is strange that they should have survived all the terrible waves of persecution of Christians, and yet today, while under British protection, seem in danger of extinction as a race. Neither Mohammed nor the Caliphs, nor the all-conquering Mongols nor the Seljuk Turks did them much harm . . . and it is only in the last 20 years, during and since the war that they . . . have been scattered without homes or leaders." — "Road Through Kurdistan," P. 133.

To the same effect, John Foster, *The Church of the T'Ang Dynasty*, London: Soc. for Promoting Christian Knowledge, 1939, p. 34.

many centuries. Third, despite his unctuous voice of omniscience, Dr. Van Ess seems to lack the slightest familiarity with the Assyrian Problem in Iraq. He is about as familiar with the above events as he is with logic, relevancy, fairness, missionary-motif, and Christian charity. That which is applicable to this section of the book is applicable to the entire *Meet The Arab*. A school-boy would scarcely have been excusable for writing such literature!

III. CONTRARY to Dr. Van Ess's presumption, the Assyrians in Iraq are not a minority. People who flee from political danger in search of an asylum as a result of war are *refugees*. This is by the dictionary; and such exactly is the status of the Assyrians in Iraq. They are "immigrants" from South Eastern Anatolia who fled from the Turk during World War I, and were made to seek refuge in Iraq. They had nothing whatever in common with the Arab inhabitants of the land <sup>25a</sup>. The Assyrians in Iraq are stateless, mere sojourners, and some of the most honored aristocrats of the international tramps. The definition <sup>25b</sup> of the Assyrian refugee, adopted by the League in 1928 when they were finally admitted to the Nansen fold, is dispositive of this phase of the issue:

Any person of Assyrian or Assyro-Chaldean origin, and also by assimilation any person of Syrian or Kurdish origin, who does not enjoy or who no longer enjoys the protection of the state to which he previously belonged, and who has not acquired or does not possess another nationality <sup>25c</sup>.

25a. "The Assyrians are in an alien country owing to their participation on the side of the Allies during the war."—George Antonius' "The Arab Awakening," P. 366. Capt. Philip Mumford's "Kurds, Assyrians and Iraq," in *Jour. of the R.C.A. Soc.*, Jan., 1933. "Withdrawal from Iraq." Charles Robert in the *Contemp. Rev.*, April, 1923, p. 410. The Assyrians fought on the side of the Allies and were expelled from Turkey. *Illustrated London News*, Aug. 19 1933, p. 279. The Assyrians are refugees in Iraq. "Notes from Geneva," Hugh F. Spender in the *Fort. Rev.*, Oct., 1925, p. 455. "Iraq and Its Problems." Owen Tweedy in the *Fort. Rev.*, Feb., 1932, pp. 220-29, alleging that the Turks were better than the Iraqis and that the Assyrians are merely "inconvenient Christians" in Iraq.

Aubrey R. Vine, *The Nestorian Churches*, London: The Independent Press, 1937. See his last chapter: The Nestorian Church in Exile, 1914-1936.

"The frontier must be so fixed as to fulfill the obligations we have rashly contracted towards the Assyrian Christians."—Lord Raglan in the *English Review*, Oct., 1925, p. 478. See the *Foreign Affairs*, July, 1925, p. 688.

25b. Sir John Hope Simpson, *The Refugee Problem*. London: Oxford Univ. Press, 1939, PP. 227-28.

25c. As late as March 9, 1944, Vachell said in the *Queen Magazine*: "The Assyrians are never likely to settle down as peaceful subjects of the Iraqi Government." P. 11. Vine's "Nestorian Churches" P. 206.

Sir Nigel Davidson stated on Nov. 3, 1932, that the Constituent Assembly of Iraq was thoroughly representative of the whole people and of all classes and races with the exception of the Assyrians by reason of the fact that they had not qualified as natives of the land.—*International Affairs* (London), Jan.-Feb., 1933, p. 68.



## ASSYRIANS ARE REFUGEES

This question of status was again revived in 1932, when Dr. Petros <sup>25d</sup> of the Baz, an Assyrian physician, exposed the intolerable condition of the Assyrian refugees in Iraq. The Rev. Mr. R. C. Cumberland <sup>25e</sup>, a missionary in Iraq, volunteered to refute Dr. Petros' charges vigorously. Capt. Philip Mumford, for years a British Intelligence Officer in Iraq, analyzed <sup>25f</sup> the two divergent views and concluded that the truth lies nearer to Dr. Petros' complaint than to Mr. Cumberland's explanation. "Mr. Cumberland", he went on to say, "refutes the claim of the Assyrians to the description of refugees. What else are they?"

Tragic indeed was the end of Mr. Cumberland in Iraq. During a period of eighteen years of missionary pursuit, only one Moslem Kurd was reported to have been Christianized. This Kurd had come to adopt the Gospel as his code of conduct, however, not as a result of Mr. Cumberland's missionary work, but in consequence of the former's connection with the Assyrians. On hearing of this incident, he zealously journeyed a distance of two days to pay a visit to the New Christian and candidly succeeded in deluding himself into the belief that the Christianization of this gentleman of the hills was one of the successful achievements of his career. And he so reported to the Presbyterian Board of Foreign Missions in New York City.

One fatal day he was visited at his residence in Dohuk by two unidentified Arabs. That was before sunrise on June 12, 1938. Suddenly their pistols and daggers went into action; and, the Rev. Mr. R. C. Cumberland and his servant were to see the rise of the sun no more <sup>25g</sup>. His unfortunate wife and two minor children were present. His assailants were said to have accused him of complicity in the independence movement of the Kurds. The matter of his guilt or innocence was not submitted to an inquest. From all accounts, the charges were utterly unfounded, and there was not a scintilla of evidence of guilt to sustain them. This unhappy man of religion was

<sup>25d</sup>. World Dominion, October, 1932. Those in Iraq are virtually a people in exile. N. Y. Times editorial. Aug. 28, 1933, on "The Assyrians."

See Dr. Petros' (Petros D. Yoseph) Plight of the Assyrians, in the World Dominion, Oct., 1931, pp. 406-10. His article in the issue of Oct., 1932, is on pp. 382-84.

<sup>25e</sup>. World Dominion, April, 1933, pp. 187-94

<sup>25f</sup>. Jour. of R.C.A. Soc., July, 1933, p. 483 &c. "Assyrians Are Fugitives." Austin's "Refugee Camp," pp. 16, 102.

<sup>25g</sup>. Athra, No. 2, July 1, 1938; No. 3, July 15, 1938.

merely occupied in the vain, futile technique of proselyting. He had nothing to do whatsoever with the noble struggle of the Kurd to free himself from the Arab yoke.

IV. **TRUTH IS NOT** on the side of the Rev. Mr. Van Ess in his baseless assertion that there was no region available to settle the Assyrians in a compact body. In his frank eagerness to fulfill the terms of his promise to the Arabs of Iraq, he loses all sense of historic reality. Before World War I, Mesopotamia, now named Iraq, was part of the Turkish Empire, and since its dismemberment, Iraq was placed (January 1, 1918) under the British Mandate on behalf of the League, pursuant to the Twelfth of President Wilson's Fourteen Points, assuring the nationalities, then under Turkish rule, of an undoubted security of life and an absolutely unmolested opportunity of autonomous development. To give effect to this principle, Britain created an Arab regime in 1920 and an Arab Monarchy in 1921 under the nominal leadership of King Faisal<sup>26</sup>, consonant with the joint-declaration of Great Britain and France (November 30, 1918) to the effect that the end they had in view was the "complete and definite liberation of the peoples so long oppressed by the Turks and the establishment of national governments and administrations drawing their authority from the initiative and free choice of indigenous populations . . ." In 1930, after negotiating the Anglo-Iraq **TREATY OF ALLIANCE** and **FINANCIAL AGREEMENT** which were to place the control of the main oil-fields and railways into the hands of the British magnates, Britain undertook to terminate its Mandate by urging the unconditional entry of Iraq into the League of Nations in 1932. This indigenous Arab population of Iraq was prior to 1918 under the iron-heel of the Turk, and as such, the great majority were willing to renounce their claim not only to the territory north of Mosul, which was recommended by the Permanent Mandates Commission as adopted by the League to be a home for the Assyrians, but to the entire Province of Mosul with its rich oil-fields, if by doing so, their independence could be accelerated<sup>27</sup> and vouchsafed.

26. E. R. Hasluck, *Foreign Affairs: 1919-37*, N. Y.: The Macmillian, 1938, P. 227-30.

27. Sir George Buchanan. *The Tragedy of Mesopotamia*. London: Wm. Blackwood & Sons, Ltd., 1938, P. 280.

# The Prophecy<sup>1</sup>

by William Daniel

Among our People —

That by winds of fortune in many lands are blown,  
Events shall occur until then unknown.  
There will be a time of sorrow and pain,  
To hope for salvation shall ever be in vain.  
Enemy shall not rest, like a hungry beast  
Shall invade our land on riches to feast.  
Though he be smitten and torn all asunder,  
Shall repeat his onslaught to destroy and plunder.  
If sword is of no help to achieve his aim,  
Like a snake he'll creep to sting and to maim.  
His person shall inflict chaotic disease.  
Under mask of meekness he shall rule he shall seize.  
Through conflicting parties he'll direct his minions;  
To be coining mottos, doctrines and opinions.  
Parties each for itself shall design a banner;  
Hoarse choruses galore shall scream in this manner —  
"Long live the new theme — for sure it's the best."  
Con artists shall arise beating on their chest.  
In the name of Oumta on the language to pounce;  
They'll put on long faces the verdict to pronounce:  
"It's useless, outmoded" solemnly they'll profess;  
"It's a shame to speak it, a hindrance to progress."  
They'll turn deaf ears to the warning of the wise,  
Ignoring completely their guidance or advice.  
In the name of Oumta their drums will be booming,  
While commerce of sex high order assuming.  
It's a time of chaos, the wicked wind of shame  
Threatens to blow out the last standing flame.

The response to the cure's a hero from without;  
His coming from the start leaves no room for doubt.  
An envoy of peace, manly built and tall;  
Ground shall tremble echoing his footfall.  
He's gentle but in fury could explode like a mine;  
Greatness of his spirit no words can define.  
Has taken on himself a modest name indeed,  
That refers t'nourishment that all humans need.  
He'll lighten the burden of the ones under stress;  
But he'll cause to tremble heart of the merciless.  
Some day he'll wield rod of the state;  
In our languishing zeal changes to create

Enemy has planned a novel way of ruse:  
T'overthrow our power, to control to confuse.  
From under a mantle — virtuous, benign,  
Contemplates to fulfill his wicked design.  
Plot is a masterpiece, actor plays the part  
Of a saintly recluse though Satan at heart.  
In the house of Khammu he has built his nest;  
From where he spreads the poison of his pest.  
The hero shall find him hiding in the steeple,  
Shall crush the serpent's head, deliver the people.

Such is the prophecy, end of chaotic storm;  
Parties shall dissolve and blend in the main reform.  
End of all diseases, wounds shall heal one and all;  
The law shall protect the great and the small.  
The union shall build a strong and massive wall.

That shall not be shaken that shall never fall.  
Traitors that carried on commerce that was rotten.  
Uprooted they shall be, memory forgotten.  
The Hero who assisted to safeguard the land,  
Shall sustain our throne with a mighty hand.  
This is the prophecy — rebirth of the nation,  
Which shall rise in glory of rejuvenation.

Karami studying their guest in wonderment  
"What part would he take in the great event?"  
Her spirit and her heart shook a hundred-fold  
"Is he the Hero that the prophecy foretold?"

KATEENY

"The house of Khammu, which is it O Princess?"

KARAMY

"O Hero, It's my house — the Castle, no less.

<sup>1</sup>Selection from his Epic Poem, Kateeny the Great Vol. III. Translated from the original Assyrian into English by the author. Kateeny the Great is the successor to Gilgamesh.

## Editor's Note:

William Daniel, an Assyrian from Iran, is a prolific writer-poet in both Assyrian (Assyriac) and English, and an accomplished violinist. In addition to his numerous articles which have appeared in various Assyrian magazines he has written and published the following:

1. William Daniel's Creations — Original Compositions — Songs & Music
2. Assyrians of Today — Their Problem and a Solution — in Assyrian and English.
3. Kateeny the Great — An Epic Poem in Assyrian in three volumes: Vol. I 227 pages, Vol. II 208 pages, Vol. III 300 pages.

William Daniel is the Managing Editor of the Assyrian Star, San Jose, CA.





## IN MEMORIAM

The Assyrian Foundation extends its profound sorrow and deepest sympathy to the families of the following:

### *Elishwa D'Mar Shimun*

Elishwa D'Mar Shimun, aged 85, passed away in San Francisco on July 13, 1986. She was born in 1901 in Marbishu, Turkey, to Petrus and Khanna De Kelaita. She was married to Zia D'Mar Shimun in 1916 in Salamas, Urmia. Elishwa and her family left Iraq in 1933 (after the Assyrian massacre of August 7, 1933), for Cyprus where they resided until 1960 when they immigrated to the United States and settled in San Francisco. Elishwa was a soft-spoken lady, intelligent, kind-hearted, sociable and very faithful to her Assyrian Church of the East.

A memorial service was officiated by Archdeacon Nenos Michael of Mar Narsai Parish, San Francisco, and Kashisha Samuel Dinkha of Mar Yosip Parish, San Jose.

Elishwa is survived by three sons: Paul, Eshaya and George of San Francisco; three daughters: Mercina and Sophia of San Francisco, and Sulte of London, England; and a number of grandchildren.

- Notes: 1. Petrus, Elishwa's father, is the brother of the late Mar Timotheus Metropolitan of the Assyrian Church of the East, India.
2. Zia, Elishwa's husband, is the brother of David D'Mar Shimun and Lady Surma D'Mar Shimun; uncle to the late Mar Eshai Shimun XXIII, Catholicos Patriarch of the Assyrian Church of the East.

### *Samuel D. Sayad*

Samuel D. Sayad, aged 73, died suddenly in San Francisco on July 29, 1986. His loss is deeply mourned by his large family, relatives and many friends. Samuel was a prominent member of the San Francisco community, having served as president of the War Memorial Board of San Francisco, among many other civic duties. He was a member of the Olympic Club, Shriners and Lions Club, and was active in the Shriners crippled children program. Samuel grew up in Chicago and came to San Francisco at the time of World War II. Memorial services were held at Lakeside Presbyterian Church in San Francisco.

He is survived by his wife Charlotte; children Pamela, Roxanne and Stephen; sisters Sarah Paz, Norma George, Blanche Sayad, Florence Yacoub and brother Daniel; and mother-in-law Miriam Yonan.

### *MIDLAND, TEXAS*

*An Assyrian Church of the East Parish and a parsonage were recently built by thirty Assyrian families now living in Midland, Texas. These families devoted considerable time, energy and money to complete the project. Upon completion, they requested Bishop Mar Aprim Khamis — diocese of the Eastern U.S. and Canada — to bless the Parish and the parsonage. It was named Mar Odisho Parish.*

*Upon his return to Chicago, Mar Aprim ordained Shamasha (Deacon) Benyamin Benyamin a priest and sent him to this growing Assyrian congregation. Deacon Hormidz was also sent to Midland to assist the new priest in conducting the services. The Sunday school is attended by a number of children and teenagers where the Assyrian language is taught as well as teachings, prayers and hymns of the Assyrian Church of the East.*



# ܐܫܘܪܒܢܝܢܐܝܠ ܠܝܒܪܐܪܝ

## ASHURBANIPAL LIBRARY

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Dear Assyrian;

As you probably know, it is difficult to find books on Assyrians. There are many such books, to be sure, but they are widely scattered in libraries, seminaries, schools, and homes. This is unsatisfactory. First, it is very time consuming to locate these sources, and some of them are not even accessible. Second, there is no place that acts as a center for Assyrian studies, to attract interested individuals, and to allow an exchanging of ideas that promotes the academic understanding of the Assyrian past and present. Third, this situation prolongs the ignorance of Assyrians, and non-Assyrians, of the rich Assyrian history.

Being aware of this situation, we Assyrian students have taken action--we have established an Assyrian library, and named it the Ashurbanipal Library. This is a proper name indeed, for just as Ashurbanipal's library was the first of its kind, our library is the first of its kind in Chicago. The Ashurbanipal Library is located at 6352 North Claremont, in Chicago, and contains hundreds of volumes, in Assyrian, English, Arabic, French, Persian, and other languages. Many of these books were donated by Assyrian students, who had purchased them for their personal use.

We realize that we have only a few books, but this is only the beginning; our aim is to continually expand our collection, but we cannot do this without your support. The following table lists the equipment and supplies the library desperately needs.

Alarm system	\$ 350.00
3 tables	120.00
18 chairs	225.00
1 desk	75.00
6 book shelves	450.00
1 file cabinet	100.00
Computer system	1000.00
Xerox machine	300.00
Window blinds	100.00

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Total \$ 2720.00

The following are the monthly expenses.

Rent	\$ 250.00 per month
Alarm system	35.00 per month
Utilities	50.00 per month

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Total \$ 335.00 per month

The UIC branch of the Assyrian Student Association has generously donated \$350.00, but this is not enough and we need your financial support. The library is open to the public, and we invite you to come and see it. Thank you for your support.

Abrim Bidhyo, administrator

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Kinda Mason

[illegible]

Kindes od' h' Thierens od' Thierel so  
 ogerichtet in Wasser od' Feuer und so so viel  
 dinstet al' L' so hat sich Lige aus od' Thierens so U?  
 Thierel od' Thierel Thierel Thierel so der Lige Lige  
 Thierens Thierel und Lige so Lige Lige so od' Lige  
 und so Lige so Lige Lige

This is being an old Chinese proverb: kind  
 heart: good to the poor: ignorant to heart for the rich:  
 Heaven to the poor: the poor to the rich: the rich to the poor:  
 water with the rich

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ہوں ابھی اصفہان ہوں ابھی؟

تاریخ ہندوستان میں

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***In 1973 Dr. David B. Perley was awarded the "Star of Ashur" by the Assyrian Universal Alliance Congress in Yonkers, New York.***

***The following was Dr. Perley's concluding remarks of his speech:***

Is a national home for the Assyrians possible?

Don Quixote sang in joy that his only guiding star was his Quest, where to win or lose becomes immaterial. What is material however, is that he follow the *Quest* both as a matter of duty and as a matter of privilege.

What gleam of hope may we have, you may ask further?

That gleam of hope I find in the statement of the late William B. Ziff, who declared:

The Assyrian past "is a record in which the downtrodden Assyrian remnants can find a bright gleam of hope for the future. For the sacred fire of the great creative genius is buried in the wombs of their women and will one day burst forth again in the persons of children perhaps yet unborn."

The Knight-errant of Cervantes had but one dream — to follow his Quest no matter how impossible his Dream — to follow the Star, no matter how hopeless, no matter how unreachable. To fight for the Right, he was willing to march into hell for a heavenly cause.

Let me ask you: What is more heavenly than to fight for the cause of the Assyrians?

It belongs in the city which was built to music, and therefore never built at all, and therefore built forever.

Assyria will not die!

This is my ultimate "passion."