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*Dedicated to the
Advancement of Education
of Assyrians*

Fourth Quarter 1986



NINEVEH

VOLUME 9 NO. 4



Givergiss Aghassi

Through the vehicle of modern technology, computer and word-processing system, it is now possible to print in Assyrian the life works of Assyrian writers at a greater speed and accuracy. The literary writings of Givergiss Aghassi of San Jose, California, are published with the application of this media. Aghassi is a scholar and a prolific writer. His writings are confined strictly to Assyrian words. Thus, the absence of foreign or loan-words make his literary contribution to Assyrian scholarship far more valuable.

NINEVEH

VOLUME 9 Fourth Quarter 1986 NO. 4

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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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ADDRESS LETTERS TO

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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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 help defray the cost
 of publication**

LETTERS TO THE EDITOR

Dear Sir:

I am an Assyrian subscriber to your Nineveh magazine. I am also a medal collector. Being a member of the British "Orders and Medals" Research Society, I came across an article in the magazine of the Society dealing with a special medal awarded to the Assyrian Levies. The article also deals with the Levies in some detail which I greatly enjoyed.

I wrote to the Society asking their permission to print the article in Assyrian magazines, and they agreed.

I am enclosing a photostatic copy of the article, and the letter from the Society to me.

I hope that you will consider printing this article in your magazine.

Thank you.

Solomon S. Solomon
Chicago, IL

Dear Mr. Shabbas:

On behalf of the entire staff of the Ashurbanipal library, I wish to express my sincere gratitude to you and the Assyrian Foundation of America for your generous literary contributions. It is through efforts of people such as you that our library will grow and prosper.

I apologize for not having acknowledged the receipt of your donations sooner, as I, along with all of the other staff members, have been plagued with the standard problems that every new organization faces. We are confident that these problems will be overcome with hard work and support.

I ask you, Mr. Shabbas, to keep in touch with us, as we plan to keep in touch with you.

Again, thank you for your kind support.

Robert W. DeKelaita
Library spokesman

Dear Sirs:

Merry Christmas to all, and thank you for sending Nineveh magazine. I enjoy it very much. I was very pleased to receive the last issue because my mother and I were in the refuge camp in Baquba. I was only 15 years old. Thank you for doing a good job. Best wishes to all.

Youash Lazar
Santa Rosa, CA

Dear Sirs:

Wishing you good fortune in the coming year.

Elinor M. Perley
Oak Ridge, TN

Dear Sirs:

I humbly take this opportunity to write to your good self in the capacity of Library Coordinator between the Assyrian community of Australia and the Public Libraries, and my task is to find books of all varieties in the Assyrian language for the libraries. Therefore, I shall be most happy if you could be kind enough to contact me with persons or institutions where Assyrian language books may be purchased.

For your information, I have already established a section for Assyrian language books in the Public Library situated in the city of Fairfield, Adult Education Library, which is under the management of State Library in Sydney, two libraries in Melbourne, and three libraries in Sweden, through the Central Library of Stockholm. Since a new library building is being built in Fairfield, I am hoping to secure a larger section for Assyrian books, that is why I have written to sources outside Australia such as Iran and India for books, and I will be very grateful to you for any help that you may offer.

Thank you for your kind cooperation in this matter and looking forward to your early reply.

Yousif G. Mirza, J.P.
Library Coordinator
Eastern and Western Bookshop
32 Hinkler Street
Smithfield, N.S.W. 2164
Australia

To our Readers: If you have information regarding sources of books about Assyrians, please communicate with Mr. Mirza.

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about Assyrians.**

Dear Sir:

I am interested in corresponding with an Aramaic-speaking community. I was referred to you by Professor Yona Sabar of the University of California, Los Angeles.

I have been reading the late Dr. George M. Lamsa's translation of the "Peshitta Bible" and "Idioms in the Bible Explained." I also would like to learn the Aramaic language, as well as the customs and manners of the Assyrian Aramaic-speaking people. I have not been able to find anything in English until I came across Dr. Lamsa's work.

Any help you can provide will be greatly appreciated. Professor Sabar suggested that I subscribe to your periodical, Nineveh, so please send me information on how I may subscribe.

James D. Rogers
3174 Caralee Drive
Columbus, Ohio 43219

To our Readers: If you have information regarding sources of books or other information about Assyrians please communicate with Mr. Rogers.

Gentlemen:

Enclosed is my check for \$50.00 in payment of my subscription dues for Nineveh magazine.

Keep up the good work.

Sargon S. Malik
Arlington Heights, Ill.

Adena W. Jacob

Graduated from California State University, Fullerton with a B.A. in Marketing in June of 1986. Congratulations!

A Son — Andrew Emmanuel was born in San Francisco, California on September 17, 1986 to Mona and Jacob Malek-Zadeh of San Francisco.

A Daughter — Arbella was born in Berkeley, Calif. on December 22, 1986 to Emma and Lincoln Malik of Berkeley.

Assyrian College Student Wins Academic Awards

Marie Huwe, daughter of Darrell and Semiramis (nee Shabbas) Huwe of Athens, Ohio, was recently named a Collegiate Academic All-American. She is a student at Northwestern University, Chicago, where she was also named to the Dean's list, an honor given only to students achieving very high grades (3.75 or better). Congratulations.



Marie Huwe



Adena Jacob

The Assyrians in History

by Sami Hermes

Editor's Note: Sami Hermes is the son of Sargon and Samira Hermes of Daly City. Presently, Sami is a first year college student. He wrote this article prior to his high school graduation. As an Assyrian, he says that his research has helped him learn and understand more about the history of the Assyrian people. Edited.

The Assyrians are the inhabitants of ancient Assyria. Assyria was an ancient country on the upper Tigris River in Mesopotamia (the land of the two rivers: Tigris and Euphrates). It covered roughly the northern part of present day Iraq. The existence of people in Assyria goes back to the Middle Palaeolithic, the classical age of the cave-dwellers where man for his living depended on hunting and food-gathering. Then Neolithic revolution took place by progressive steps in Near East some time around 7000 B.C. where man becomes a farmer attached to a small piece of land. He invents new tools, maintains sheep and cattle. They lived in communities with some kind of tribal life. According to the Assyrians' own tradition, preserved in a king-list, they were governed in antiquity by a series of kings, seventeen in all, who lived in tents. This is prior to 4000 B.C. From the earliest times to the downfall of the Assyrian empire, one hundred and sixteen kings successively occupied the throne of Ashur. The Assyrians were similar in many ways to ancient Babylonia, its neighbor to the south. Originally, the two comprised a single group, the Akkadians, a Semitic stock.

Historians have given the Assyrian a reputation for cruelty and frightfulness. This is not true. He was intelligent and merciful, no more cruel than the peoples of their time, and no more cruel than many great nations of today. A. T. Olmsted in his book "History of Assyria," says, "In their day, the Assyrians were the shepherd-dogs of civilization. The great majority of their wars were wars of civilization, either to bring within the range of cultural influences savage tribes or to hold back these savage tribes from destroying the thin line of civilization in the Fertile Crescent."

Besides war the Assyrians had other interests. He was an imperialist, an administrator, an empire builder. He organized a provincial system for the states that he conquered. He was a man of literature and culture. His royal annals are his greatest glory in literature. It is said that true history began with the Assyrians. As for his culture, we should look at his artistic achievement in the bas-reliefs, observe the palace architecture, the sculptured monuments, carvings in ivory, his art in metal working specifically bronze, development of chemical processes, other evidences of industry, manufacturing, trading and farming. The most important farm crop was barley. Farmers also raised livestock and produced milk and other dairy products.

Assyrians were religious, monotheist, worshipped one god named Ashur who demanded righteousness. The many other gods mentioned in books had local or seasonal significance.

The important cities of Assyria were: Calah or Kalhu (modern Nimrud) — the military capital and throughout most of the 9th century was the chief residence of the Assyrian court; Nineveh — the administrative capital; Ashur — the tribal and religious capital in which the kings were buried.

The Assyrian people dressed in coatlike garments called tunics and wore sandals. The men wore their hair long and many grew beards.

"The Assyrian language" according to Olmsted "was a near neighbor of the Akkadian but not a mere dialect. There were important phonetic differences. Good honest Assyrian was the language of every-day life." The cuneiform script which they used was developed about 2700 B.C.

The Assyrian king, Ashurbanipal, showed a particular interest in antiquity by collecting every literary text found in Babylon to be placed in his own library at Nineveh, resulting in the formation of a great royal library. His reign marks the golden age of Assyrian art and literature.

Most later Assyrians spoke Aramaic (Assyriac). Much of the writing was done in Aramaic script. Aramaic did not completely replace the cuneiform script, however; both survived as written languages until the end of the Assyrian Empire, but they were used for different purposes.

Like other nations the Assyrian Empire fell in due time. Median and Babylonian attacks in 614 and 612 B.C. put an end to the Empire. In spite of these conquerors the Assyrian stock was by no means exterminated and seemingly continued to exist in its old home around the old capital in northern Iraq. From then on the Assyrians have been under the rule of one nation or another.

Assyrians were the first people to accept Christianity. They established their own church. They were famous missionaries, evangelizing the entire East as far away as China, Burma and India. They suffered a lot of massacres for their beliefs. Before the close of the fourteenth century the Assyrians were swept to the mountains of Hakkari (in the north of Iraq) which became their home until the twentieth century. Others lived in the provinces by Lake Urmia in Persia.

In the two World Wars the Assyrians fought on the side of the Allies. They were promised independence and an autonomous home in the northern part of Iraq, i.e., Mosul. These promises were broken and the plan ended in disaster. Further efforts were made for their settlement but were unsuccessful. A great number of Assyri-

Thank You For Your Contributions

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***The Assyrian Foundation
and Nineveh Magazine
wish you a happy 1987 and
take this opportunity to
thank you for your support.
Most sincerely,
The Editorial Staff***

Hermes' Assyrians in History

(continued)

ans immigrated from Iraq. During the subsequent years more left Iraq, Iran and Turkey. Now they are found in countries like England, United States, Australia, Sweden, etc.; but the greatest number of them still reside in Iraq, the land where the Assyrian history began.

The Assyrians have continued to survive carrying with them their unique Assyrian language and their old customs. Supported by their religious training, the Assyrians still survive as a distinct race.

References:

- Encyclopedia Americana*
- Funk and Wagnalls New Encyclopedia*
- World Book Encyclopedia*
- A. T. Olmstead, *History of Assyria*
- H. W. F. Saggs, *The Greatness That Was Babylon*
- David B. Perley's Writings
- M. E. L. Mallowan, *Twenty-Five Years of Mesopotamian Discovery*
- Jorgen Laessoe, *People of Ancient Assyria*
- Andre Parrot, *The Arts of Assyria*

HERE AND THERE

TURLOCK

In the fall of 1986, Baboosha and Shushan Moosholov, Foundation members, went on a one month trip to Russia. They visited Assyrian communities in and around Erevan in Soviet Armenia. They reported that there is one town that is entirely Assyrian and another which is half Assyrian and half Armenian.

The Moosholovs were welcomed with open arms by the Assyrians there and were showered with hospitality and friendship. They also reported that the Assyrians have maintained their language, have Assyrian classes throughout Russia where Assyrians reside as well as associations for social and educational activities. (See the Assyrian section of this issue for detailed information about the teaching of Assyrian to students in the Assyrian communities of Russia. This is reported by Elia Vartanov of Leningrad. The article appeared in Hujada, the Assyrian magazine in Sweden. Permission was granted to print it in Nineveh magazine).

CHICAGO

Pope John Paul extended an invitation to His Holiness, Mar Dinkha IV, to attend a religious gathering in Assisi, Italy, on October 27, 1986. Mar Dinkha attended the meeting accompanied by Bishop Mar Aprim. Representatives of many Christian faiths attended this meeting, whose purpose was to promote peace in the world and harmony within the Christian ranks.

EL CERRITO

Congratulation to Diana George of El Cerrito and George Messih of Walnut Creek on the occasion of their engagement on December 26, 1986. The event was celebrated by a dinner party given in their honor by Diana's family at the home of Shalim (nee Shabbas) and Akram Tattar of El Cerrito. The immediate families of Diana and George attended the joyous event.



Diana and George

CHICAGO

Congratulations to Marlyne Odah and Oshana Soro on their recent wedding. They were married on November 28, 1986, in the Mar Gewargis Church of the East in Chicago. A dinner reception followed.

SAN FRANCISCO

We wish to congratulate Virginia Malik of Santa Clara and Tony Badal of Chicago on their recent engagement. A reception honoring the event was given on November 28, 1986, at the Holiday Inn in Foster City, Calif. Over 200 guests attended. Both Virginia and Tony are originally from Baghdad, Iraq. Virginia is the daughter of Mikhael and Rakhi Waranso Malik; and niece to Archdeacon Nenos Michael of San Francisco. Tony is the son of Yosep and Bassu Badal. The wedding will take place in Chicago in May of 1987. In his short talk, Rev. Samuel Dinkha extended his blessings to the couple.



Virginia and Tony

SAN FRANCISCO

At a Christmas dinner given by the Mar Narsai parish of the Assyrian Church of the East, San Francisco, Bishop Mar Bawai reported on the progress made by the Church of the East as a whole and specifically about the building of the Mar Zaya church hall in Modesto, Calif. He indicated that the hall will be completed in early 1987.

CHICAGO

"Voice of the East" magazine, published by the Assyrian Church of the East, reported on the evening prayers and meeting held on June 20, 1986, in the Mar Aprim Chaldean Church in Chicago, commemorating Mar Aprim, the fourth century Assyrian writer and philosopher. Every year the Chaldean Church celebrates the memory of this scholar. This year it was a unique occasion in that an invitation was extended by Korapiscopa Edward Bikoma of the Chaldean Church to His Holiness, Mar Dinkha IV, Patriarch of the Assyrian Church of the East, to partake in this event. Other prelates of the Assyrian Church attended, as well as prelates of the Syrian Orthodox and Maronite Churches. The Chaldean Church was led by His Grace Mar Orahim of Detroit.

The evening prayers were followed by a dinner prepared by the daughters of the Church. Then a brief talk on the life and works of Mar Aprim was given by Shamasha (Deacon) Shmuel of the Chaldean Church. This was followed by brief talks by His Grace Mar Orahim and His Holiness Mar Dinkha IV.

Books by Givergiss Aghassi

Printed in the Assyrian language by the
Assyrian Academy of San Jose, Calif.

1. **History Revealed.** Begins with the Christianization of Assyrians and ends with the year 1933. 188 pages. 1986.
2. **The Tears.** 101 Tales. 61 pages. 1985.
3. **Foreign Words in Assyrian Language.** 193 pages. 1985.
4. **The Land of Tomorrow.** A Collection of Poems. 186 pages. 1986.
5. **The Book of Judgment.** 103 pages. 1986.

For inquiries regarding purchase of the books, write to:

Givergiss Aghassi
c/o The Assyrian American Community Center
of San Jose
P.O. Box 24648
San Jose, CA 95154

The Art of Self-Discipline

by Abram L. George

No life ever grows until it is focused, dedicated, and disciplined.

—H. E. Fosdick

Long ago I spent a whole year of my life in Madera, California, with Baba Badal, an Assyrian friend of mine. Was I glad I did! For it was then and there that I learned a most valuable lesson on the art of living.

Baba owned a 20-acre grape ranch. It was the season of pruning, and he needed help. I was more than willing to help, but I knew nothing about vineyard pruning. Baba taught me the art, and as he was teaching me, he said, "Be sure to completely clean the robust, crop-yielding branches of suckers, root sprouts, and weak and sickly branches. That's how you get a good crop."

Yes, on that day of long ago I learned that what pruning means in the life of a vineyard, discipline means in the human life. Discipline in human life? That can't be true! Doesn't discipline mean repression, restriction, control? We are a people who are used to the way of freedom. Under no circumstances will we permit anyone to tell us what to do or what not to do. We want to live as freely as the winds of heaven and the waves of the sea.

But listen: "To discipline does not mean to repress," says Ursula K. Guin, "but to encourage to grow and be fruitful." To discipline is to "pipe" the "sap" of life into mind and heart so that our human nature will become healthy and productive, laden with the sweet scent of Paradise. Just as the vines become robust and crop-bearing through the science of pruning, so our lives will become mighty and crop-bearing through the art of discipline.

Let's face it. We are dwellers in a hard, harsh, and hostile environment. If we want to survive, grow, and become vigorous and fruit-bearing, we must prune off our lives all those things that are harmful, burdensome, and "sap-stealing."

It's of utmost importance that we supervise our passions, curb our desires, and govern ourselves rightly. Louis IV of France is right when he tells us: "There is little that can withstand a man who can conquer himself."

Do we sincerely want to live and prosper in the atmosphere of freedom? If we do, then by all means let's get busy in applying the art of disciplining to our personal lives. For then we'll meet and know ourselves, begin to respect and honor ourselves, and begin to improve and elevate ourselves. And then we'll become the kind of people that we always dreamed of becoming, and the kind of people that our good and loving Creator wants us to be.

Board of Directors

In its annual election dinner meeting held on December 7th at the Center, the membership of the Assyrian Foundation elected the following to the Board of Directors for 1987.

President	Sargon W. Shabbas
Vice-President	Peggie Jacob Hernandez
Secretary	Joel J. Elias
Treasurer	Julius N. Shabbas
Chairman-Membership	Nathan Nasser
Chairman-Education	Martin Jacob
Chairman-Social	Phillip Herman
Building Manager (Appointed)	John Samo

At this meeting Sargon Shabbas was re-elected President of the Assyrian Foundation for the third term. He expressed his thanks and appreciation to the membership and the outgoing Board of Directors for their support and cooperation in the year 1986. He said that he is confident that we can all work together to make 1987 a successful year.

Contributions made by the Assyrian Foundation of America in 1986 totalled \$2,800

The recipients are as follows:

Maryam B. Ivanoff, medical student, Wisconsin
Rony Kako, medical student, Wisconsin
Robert Karoukian, medical student, Illinois
Ashoorbell Moradkhan, university student, California
Fernando Z. Khoshaba, college student, California
Assyrian Student Association, California State University, Stanislaus

Our congratulations and best wishes for a successful future.

The Assyrian Foundation of America is proud to be able to help and encourage education of Assyrian students to the extent that it can. This is made possible by your generous donations. All of you who donated to the Assyrian Foundation can take pride in knowing that your gifts are being used for the development of our young peoples' education. We would like to expand this program in the future.

Since the establishment of this organization in 1964 we have given support every year for educational and cultural programs as well as for needy Assyrians.



Ashoorbell Moradkhan, one of the recipients of an Assyrian Foundation scholarship, is shown in the picture being presented with a check by Sargon W. Shabbas, president of the Foundation. To the left is Martin Jacob, Chairman of the Education Committee.



Orders and Medals Research Society

Founded 1942

Editor of the Journal:
J. M. A. Tamplin, T.D.
10 Hugh Street,
London, SW1V 1RP

19 September 1986

Dear Mr. Solomon,

Norman Brooks has passed me your letter of 1 September regarding the article in our Journal on the RAFLS & GC to Iraq Levies. It is certainly a rare award (and I am glad to say I have one) and we were most grateful when Jim Routledge wrote it for us.

By all means reprint it if you wish, giving the credit to the Society. If you are able to forward me a copy of the magazine, I should be grateful.

I see you have recently joined the OMRS — I hope your membership over the years will give you satisfaction.

Yours sincerely,

The Journal of the Orders and Medals Research Society

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No. 2 (159)

**Royal Air Force Long Service and Good Conduct Medal with Clasp
'Royal Air Force Levies—Iraq'**

by Squadron Leader J. Routledge

INTRODUCTION. After World War One, the Royal Air Force struggled for survival as an independent Service. In trying to strengthen the case for existence, Sir Hugh Trenchard proposed that the British responsibilities for peace in the new Middle East states of Iraq, Transjordan and Kuwait could be fulfilled more efficiently and economically by the use of air power rather than by the large garrisons of Indian and British troops which were then stationed there. This doctrine was accepted by the British Government and by the end of 1922 the R.A.F. had assumed responsibility for the internal security and external defence of these territories.

The ground striking force was provided by the raising of both armoured car companies manned by R.A.F. officers and airmen and *locally enlisted levy forces officered by Army officers on loan to the Air Force*. It is this latter force with which this article is concerned.

THE ROYAL AIR FORCE LEVIES (IRAQ). The force originated in 1915 as a bodyguard for political officers in Mesopotamia and after other changes was reconstituted as the Iraq Levies in 1919. It was placed under R.A.F. Command in October 1922, albeit the Colonial Office retained ultimate control until 1930.

Although the population of Iraq included Arabs, Kurds and Assyrians, the Levies were composed almost entirely of Assyrians who—because of religious differences—were isolated from the Muslim majority of the population. Accordingly, it was decided in 1933 to begin recruiting Arabs and Kurds so as to give it a more stable basis. In later years the ethnic composition was further varied by the addition of Yazidi and Baluch companies

Continued on next page

By the outbreak of war in 1939 the Levies consisted of the Force Headquarters and six companies at Habbaniya, and one company at Shaibah. When the Rashid Ali revolt broke out in May 1941, the Levies stood firm and distinguished themselves in action alongside British and Indian troops in the fighting at Habbaniya and Falujah. As a result of this reliability, it was decided to expand the force to some 11,000 men to provide defence for R.A.F. airfields elsewhere in the Middle East. Some 300 men were trained as parachutists.

On 15 March 1943, the Iraq Levies were renamed 'The Royal Air Force Levies (Iraq)'. The main purpose behind this change of title was to accentuate the close links between the Levies and the R.A.F. At the same time, it was decided to mark the gallantry of the Levies at Habbaniya in 1941 by authorising the members of the force to wear the R.A.F. eagle arm badge. The photographs published here were taken in 1944 and clearly show the uniform worn at that time

In 1945 the post-War size and deployment of the R.A.F. Levies (Iraq) was planned as 120 officers and S.N.C.O.s of the R.A.F. Regiment and 1,900 locally enlisted officers and men. However, the uncertainty which clouded Anglo-Iraqi political relationships in the post-War period affected the future of the force, and the unratified Portsmouth Treaty of 1948 implied that the force would be disbanded. In the event, the Levies survived until the final British military withdrawal from Iraq in 1955, when they were disbanded at Habbaniya

R.A.F. L.S. & G.C. MEDAL TO THE IRAQ LEVIES—CONDITIONS. A Royal Warrant of 12 December 1947 made provision for the wider availability of the R.A.F. L.S. & G.C. Medal to all regular air forces of the Empire and to *locally commissioned officers and soldiers of the Royal Air Force Levies*. The warrant empowered the Air Council to issue regulations governing the award. Those pertaining to the R.A.F. Levies Iraq were submitted to His Majesty King George VI on 24 August 1948 and were approved that day.

Extracts from those Air Council regulations are published below.

1. *Eligibility.* An Air Officer Commanding's commissioned officer or a soldier who completes 18 years' qualifying service as defined in Regulation 2 below shall be eligible for the medal, provided that during the last 12 years of such service, his character has been continuously 'exemplary'. An . . . found guilty by court martial or fraudulent enlistment is ineligible.
2. *Qualifying Service.* Service in the Royal Air Force Levies (Iraq), including service during the period when the force was known as the Iraq Levies, shall count as qualifying service.
3. *Forfeiture.* An . . . who ceases to be eligible for an 'exemplary' character, or is removed or discharged from the service for misconduct, may, at the discretion of the Air Officer Commanding be deprived of the medal.
4. *Withholding.* The medal may be withheld from an . . . not deemed to be of irreproachable character, notwithstanding that he may be eligible for consideration under Regulations 1 and 2 above.
5. *Restoration.* A medal forfeited under the provisions of Regulation 3 above may be restored at the discretion of the Air Officer Commanding while the A.O.C.'s commissioned officer or the soldier continues to serve but not thereafter.

6. *Clasps.* An . . . who, subsequent to the award of the medal, completes a further 18 years' qualifying service as defined in Regulation 2 above with continuous 'exemplary' character and who is specially recommended by his Commanding Officer may be awarded a clasp to the medal.
7. *Gratuity.* A gratuity of £3 will be paid to an . . . who is awarded the medal but the award of a clasp will not carry any financial benefit.
8. *Registration.* A register of those to whom the medal or the clasp has been awarded will be maintained.
9. *Description.* The medal, clasp and ribbon shall be those currently approved for the Royal Air Force *with the addition to the mount* of the words 'Royal Air Force Levies—Iraq'.

NUMBERS AWARDED. The interpretation of the phrase '*addition to the mount*' was eventually decided upon as being a clasp such as we are familiar with on campaign medals—see Fig. 1. It is not known when issues began, but it is believed that little time was lost, for the 79th Annual Report of the Royal Mint for 1948 (published in 1950) records that dies had been engraved with the inscription 'Royal Air Force Levies—Iraq' for issue with the R.A.F. L.S. & G.C. Medal.

A total of 302 medals were issued as under:

Locally commissioned officers—114 (was 116, 2 forfeited)
Soldiers —188 (was 193, 5 forfeited)

No second award clasps were issued. As stated, it is not possible to give the precise date on which the first issues were made. I have examined the roll, but unfortunately the date of issue is not always recorded. The earliest date noted is 23 December 1952, when some 53 awards were made. Perhaps there is some significance in such a large number being awarded together. The latest date recorded is 4 July 1955 when 2 medals were issued. Only a further 24 names have dates of issue recorded, leaving a large balance for us to puzzle over.

Bearing in mind these known dates of issue, there should be at least three types of medal, viz.:

George VI (D.G. Britt. Omn. Rex Fid. Def.) (Fig. 4).
 Elizabeth II (Dei Gra. Britt. Omn. Regina F.D.)
 Elizabeth II (Dei Gratia Regina F.D.)

ADDITIONAL INFORMATION. The medal illustrated is named to '114 S.S.M. Oda Perwana'. I can also confirm that Rehanna Cheri (Fig. 5), later appointed a locally commissioned officer, and Tooma Sliwo (Fig. 3) were both awarded the medal under discussion. The former and one of his colleagues are sporting (Fig. 2) what appears to be the ribbons of the Army/R.A.F. General Service Medal (possibly with 'Northern Kurdistan' clasp) and the Iraq Active Service Medal. The Levies also qualified for a maximum of three awards in World War 2, viz. 1939-45 Star, Italy Star and 1939-45 War Medal. They were not awarded the Defence Medal. A number are known to have been decorated for gallantry, e.g., M.C., M.M.

I think I am correct in stating that this article is the first recorded information on this award. In the preparation of it, I have been encouraged and assisted by John Tamplin, the *Journal's* editor. I am extremely grateful to him for allowing me to examine the medal illustrated and for the provision of the photographs.



Fig. 1

Photo. R. J. Scarlett



Fig. 2 Four training N.C.O.s of the R.A.F. Levies (Iraq)



Fig. 3 Drum Major Tooma Sliwo, of the Band, is presented to a visiting V.I.P.



Fig. 4

Photo.
R. J. Scarlett



Fig. 5 Flight Sergeant Rehanna Cheri checks out one of the Levies who is going off on leave. The costume was typical of the 'civvies' worn.

IN MEMORIUM

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

Emmanuel J. Jacob

Family, relatives and friends were shocked and in mourning when they learned of the unexpected death of Emmanuel Jacob, a loyal and faithful member of the Assyrian Foundation.

Emmanuel passed away on September 15, 1986, in Redwood City, California, at the age of 64. Born in Basrah, Iraq in 1921 to Rabi Yacoub and the late Mirvat, he was a teenager when his parents moved to Hanaidi (British Air Base) near Baghdad. While here he was sent to a boarding school in Baghdad known as the American School for Boys where he graduated in 1938. In this year the family moved to Habbaniya (British Air Base). For a few years Emmanuel taught at the Assyrian Union School in Habbaniya, and to the hundreds of students he was known as Rabi Ammo.

In 1942 he was married to Nina N. Shabbas. In 1944 the family moved to Baghdad where Emmanuel worked for Singer Sewing Machine Co. and later for Bata Shoe Co. in different capacities, sales and managerial. His job took him to Jos, Nigeria, where the family lived for a few years.

Emmanuel and his family emigrated to the United States in 1971, residing in Berkeley and Santa Ana for a while, then eventually settling down in Redwood City where he continued the operation of his own shoe business.

In the early years of his life, Emmanuel participated in plays, drama and Assyrian organizations. He was a good musician, played a variety of instruments, even did some composing. In Habbaniya he was the director of the Boy Scouts and Girl Scouts, and in the Bay Area he was a member of the Assyrian Church of the East and the Assyrian Foundation of America.

Of quiet warmth and great integrity, kind-hearted and modest, sociable, courageous yet tender in spirit, Emmanuel's death leaves an acutely felt personal void in the lives of all those who were privileged to know him.

A memorial service was officiated by Archdeacon Nenos Michael of Mar Narsai Parish, Assyrian Church of the East, San Francisco.

Emmanuel is survived by his wife Nina (Redwood City); three sons — Eddie (Oakland), Fred (San Francisco) and Teddie (Oakland); daughter — Peggie (Rodeo); and four grandchildren; father — J. Jacob (Santa Ana); brother — William (Santa Ana); three sisters — Arpineh Sultanian (Pasadena), Knarick Martyr (Baghdad), and Samira Hermes (Daly City).

We join his family in cherishing his memory as a heritage that no one else can appreciate as those who enjoyed the closest relationship to his heart.



Emmanuel J. Jacob

Rev. Albert Mitchell

On Dec. 1, 1986, Rev. Albert Mitchell, the father of Foundation member JoAnne Elias, passed away in Oregon. Rev. Mitchell was born and grew up in Jacksonville in southern Oregon. He served in the Navy in World War I. Following the war he attended and graduated from San Francisco Theological Seminary, becoming an ordained Presbyterian minister in 1926. He served as minister to churches in Seattle, Wash., Oakland, Calif., Turlock, Calif. and Daly City, Calif. During the Korean War he served in the Chaplain's office at the U.S. Naval base in Yokuska, Japan. After his retirement the family built a home in Jacksonville, Oregon, on land that was left to Rev. Mitchell by his father. An official state plaque in front of the house declares that this is the site where gold was first discovered in Oregon in 1852. He was preceded in death by his wife Alice in 1977.

Mikhael Hanna Al-Omran

Mikhael H. Al-Omran, the father of Assyrian Foundation member Fatheala Shabbas, passed away in Baghdad, Iraq on November 22, 1986. Born in Turkey in 1914, Mikhael was only three years of age when his family moved to Zakho (near Mosul, Iraq) where they lived for many years. In 1940, in Mosul, Mikhael was married to Khande David. He was in the employment of the Iraqi government, Hydro-Electric department in Akra, Iraq until his retirement in 1976.

Mikhael is survived by his wife Khande (Baghdad); two sons — Jalil and Hanna (Baghdad); four daughters — Bassina, Margaret, Salima (Baghdad), and Fatheala (El Cerrito, CA); and a number of grandchildren.

A memorial service was held at the Catholic Church in Baghdad. Mikhael was a kind-hearted and gentle person and his loss is deeply mourned by his family, relatives and many friends.

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In Memorium

Babase Adams

Babase Adams, aged 79, passed away in Tucson, Arizona on December 9, 1986. He was born in Urmia, Iran in 1906. Babase was a kind-hearted person and loved by all. He is survived by his sons, Youel of Baghdad, and Henry of Australia; three brothers, Benjamin, Joseph and Youel all of Tucson. Babase lived in Tucson for the past 16 years.

The Assyrian Foundation extends its warmest congratulations to His Holiness Mar Dinkha IV on the tenth anniversary of his consecration as the Catholicos Patriarch of the Assyrian Church of the East.



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.")

ܡܝܬܪܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

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

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

Continued from last issue

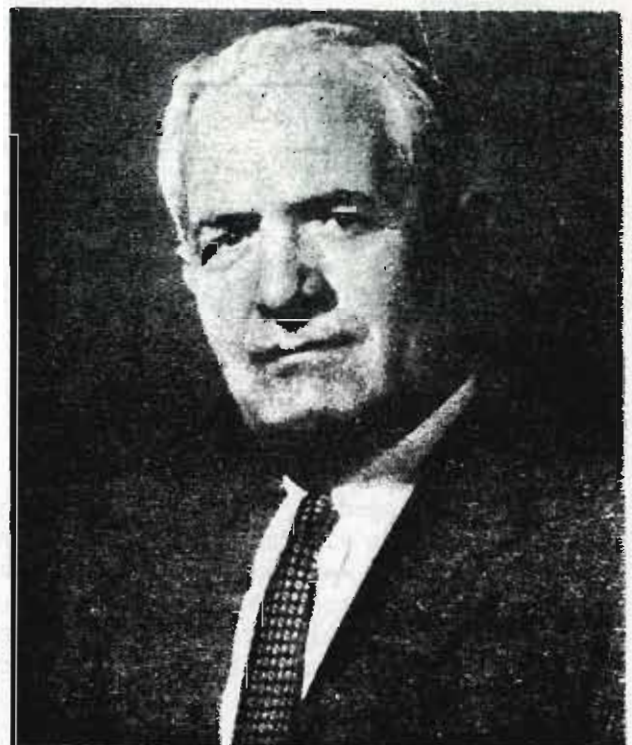
Dr. David B. Perley, J.S.D.

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.



ASSYRIANS NOT IN A STATE OF REBELLION

Infinitely more significant and relevant than this is the statement of May, 1924, made by the late Sir Henry Conway Dobbs²⁸, His Britannic Majesty's then High-Commissioner for Iraq:

H. E., the High Commissioner, has ascertained that there are more than sufficient deserted lands, the property of the Iraq Government to the north of Dohuk in Amadia and the northern hills, upon which the Assyrians could be permanently settled.

To Sir Henry's averment must be added the conclusions of the Rapporteur to the Permanent Mandates Commission²⁹ holding that it had not been proved to the satisfaction of an impartial observer that lands combining the requisite conditions for the settlement of the Assyrians in a homogeneous group did not exist in Iraq.

V. THE HISTORIC SEQUENCE of events which led to the termination of the Mandate entirely falsify Dr. Van Ess' contentions that "the Assyrians took matters into their own hands after the termination of the mandate in 1932," and that there was a state of "rebellion" against the Government.

When in the meeting of the Permanent Mandates Commission of the League, that considered the application of Iraq for admission, grave apprehension was voiced about her spirit of tolerance toward the Assyrians and other religious and racial minorities, Lord Cecil

28. The Jour. R.C.A. Soc., Vol. 20, Part 2, April 1934, P. 265. Vide League of Nations, Protection of Minorities in Iraq, Official No. C.535, Oct. 2, 1933.

In his lecture before the Royal Empire Society, London, on May 30, 1934, Sir Henry said: "We have seemed by the abandonment of the Assyrians . . . to sacrifice our very honor. We have suffered the imputation that on the scene of their agony, we living have betrayed the hopes of our dead."

Buchanan's "Tragedy of Mesopotamia," P. 285.

29. Provisional Minutes of the League Assembly, C.770, 1932 VI, C.P.M. 1930 (3). Beyond giving expression to fine sentiments, the League, it must be stated, did nothing to justify the faith for which Woodrow Wilson gave his life. See Dr. Wigram's "The Assyrians, and Their Neighbors," p. 236.

"The League is a colossal fraud and an international danger in its present conception, direction and execution."—Johnson's "Tramps," P. 135. "The League is a symptom of hypocrisy." Duff's "Poor Knights Saddle" (supra), p. 274.

"Iraq's massacre of the Christian Assyrians is the worst, flagrant, direct, and gross violations of the minority safeguards."—David Lloyd George, *Memoirs of the Peace Conference*. New Haven: Yale Univ. Press, 1939, vol. II PP 904-5. See "Athra," No. 2, 1938, Assyrians and the League of Nations.

As to League's half-hearted attempt at a settlement of the Assyrians in the region of the GHAB in the French Mandated Levant, see Official No.: C.352. M.179, 1935, VII, 12. As to the Settlement on the KHABUR, see League of Nations Questions 5, The Settlement of the Assyrians, Geneva, 1935, Information Section; The National Geographical Magazine, Dec. 1938, pp. 695-750.

and the British High Commissioner, Sir Francis Humphrys³⁰, assured the Commission that Iraq's spirit of tolerance was above suspicion. The Commission, however, especially its very able rapporteur, Pierre Orts, was less optimistic, and sarcastically amazed at the rapid progress of Iraq towards political maturity. As a matter of common knowledge, Iraq was "a politically backward³¹ country," and did not possess the necessary qualifications for sovereignty. The late Thomas Lyell³², as a result of his practical experience in the Civil Adminis-

30. The presence of these two gentlemen at the meeting in Geneva was occasioned by the "MAR SHIMUN'S S.O.S.", signed by all the Assyrian Chiefs in 1931 and sent to the League in which he expressed his conviction that unless adequate guarantees were provided, the Assyrians would be exterminated by Iraq as soon as she obtained her independence; in the absence of such guarantees, he requested the League to arrange for the immigration of his people from Iraq. Johnson's "International Tramps," P. 347.

The magic of the situation was the "policy of the Colonial Office." It had in 1931 decided to transfer Iraq into an independent state and this high policy could not be frustrated by what the agents of the policy were pleased to term the whims of the Assyrians. This was the "mot d'ordre" of London and it became the "mot d'ordre" of the Civil Servants in Iraq. To their mind, the most radical way of solving the Assyrian problem with any pretense of decency, was to get the Assyrian race and Church forcibly merged into the body politic of Iraq. Vide Johnson's "Tramps," P. 350.

31. Hasluck's "Foreign Affairs," p. 231. Chardin's "The Land of Two Rivers," supra, giving the origin of the name "Iraq". In 1921, Churchill gave the name Iraq to Assyro-Chaldea for economic reasons as waste of British money. The old Arabic name for Chaldea was "Iraq-ul-Arab," the Arab mud bank. E. H. Carr, *International Relations Since the Peace Treaties*, N. Y. 1937, (The Macmillan), p. 238.

32. *The Ins and Outs of Mesopotamia*, London: A. M. Philpot, Ltd., 1923, P. 7, &c. When on April 7, 1919, Mar Timotheos personally presented a silver urn to Austin on behalf of the Assyrians in the Baquabah Refugee Camp as a token of gratitude, the latter at once dispatched the memento to England lest the Arab thieves would deprive him of it. Austin's "Refugee Camp," p. 99 Vide, Buchanan's "Tragedy," P. 58-59, wherein Gen. Townsend found that there was not in Mesopotamia the usual safety one expects behind the front lines and called the Arabs "scoundrels" and "merciless." He continued: "On the battlefields they attacked the side they thought was losing, irrespective of whether they were British or Turkish, cut the throats and stripped the wounded, dug up the graves for the sake of the khaki clothing, and generally behaved like jackals and vultures."

On P. 165, Sir George continued: "No sooner had the Turks retired than a state of anarchy broke out (in Baghdad in the last War), with . . . and Arabs looting the bazaars and robbing and murdering indiscriminately.

"The Independence of Iraq". By Fusilier in the Fort. Rev., Sept., 1932, vol. 138, pp. 315-25, holding that the early termination of the Mandatory responsibilities in Iraq was more than speculation; it was a gamble (and what a gamble), p. 324. "Internal Troubles in Iraq" in the Palestine Post, May 22, 1935.

An editorial writer in the daily "Saut-al-ahali" (Voice of the People) of Aug. 3, 1944, deplored the illiteracy in Iraq, said to approximate 90%. The Governments in Iraq have always evinced greater interest in the politics of the other Arab States than in the urgent social problems of their own country because governments do not last very long in Iraq. Each new one, therefore, realizing its precarious situation, seeks to strengthen itself by engaging in Pan-Arab political activities calculated to enhance the Government's prestige and at the same time (and chiefly) to direct public attention from internal difficulties. The present "Arab League" is a tale of intrigue and double-cross in the middle of which is the Colonial Office, whose origin goes back to 1915 when the British decided they wanted the Middle East. That year Lawrence of Arabia thought that the British could rush up to Damascus and biff the French out of all hope of Syria, but the military might of France held Syria against the British fomented uprising of 1920-21. And now, since the French collapse, the Arab League is expected to complete the process begun in 1915 and end all vestige of French control making the Brit-

ANGLO-ASSYRIAN RELATIONS TERMINATED BY FRAUD

tration and as District Magistrate of Baghdad, stated in 1923 that the Arabs of Iraq needed seventy to one hundred years to learn the advantages of self-government and that they only desired self-government as an opportunity to escape from all law and order. Nevertheless, the British persisted in strongly supporting the candidature of Iraq even to the extent of stating ³³:

His Majesty's Government realizes the responsibility in recommending that Iraq should be admitted to the League, which is, in its view, the only legal way of terminating the Mandate. Should Iraq prove herself unworthy of the confidence which has been placed in her, the moral responsibility must rest with H.M.'s Government which would not attempt to transfer it to the Mandates Commission.

Solely influenced by this declaration ³⁴, and after washing their hands ³⁵ publicly of any moral responsibility should anything untoward occur, the Commission reluctantly decided in January, 1932, to recommend Iraq's admission and when the Mandate (October 3, 1932) was brought to an end, "the Iraqis," in the words of Dorothy Thompson ³⁶, "celebrated their new independence with a massacre of the Assyrians."

The preceding significant pronouncement on the assumption of moral responsibility made by Sir Francis is for its absurdity and extravagance unexceeded in the annals of chicanery. In 1930, Sir

ish the single great power in the Arab world. This League makes good sense for the British only. It does not solve the real Arab problems: their illiteracy, desperate poverty, colossal mortality rate, &c. It is a desire in short, to turn Arab discontent and nationalism against Frenchmen, Jews and may turn it against Russians and Americans. "It seemed natural," said Anthony Eden in 1941, "that the ties between Arab countries should be strengthened." The Arab League is a sub-department of Downing Street and the task of the High Ones there is not that of super-righteousness. Such is the ultimate truth about this greatest and latest hoax!

Query: If Britain is so concerned about the welfare of the Arab countries why isn't Egypt a complete sovereignty—the most enlightened Arab State with no single complaint of minority suppression on record? If it is such a sovereignty, how did the British tanks force King Farouk in 1942 to name Nahas Pasha as Prime Minister in place of Maher Pasha or abdicate?

33. Wilson's "Crisis," P. 417. Malek's "Betrayal," P. 264; *The Jour. of R.C.A. Soc.* April, 1934, P. 264. A member of the Foreign Office Staff was heard to say at this time while the British representative was giving assurances to the League, "He is telling damned lies—and he damned well knows it." Johnson's "International Tramps," P. 348, in Chapter XIV, "The Betrayal of the Assyrians." Reports seem to indicate that the assurances were given by Sir Francis and that he and Lord Cecil were the only Englishmen present.
34. Parliamentary Debate, H. L., Nov. 28, 1933, Vol. 90, No. 4, P. 140-1. *Foreign Affairs*, Jan., 1933, pp. 358-59. *Amer. Political Science Review*, Dec. 1932, pp. 1042-43.
35. Sir Alfred Zimmern, *Spiritual Values and World Affairs*, London: The Clarendon Press, 1939, P. 127-8.
36. *Refugees: Anarchy or Organization*, N. Y.: Random House, 1938, P. 44. William Ernest Hocking, *The Spirit of World Politics*, N. Y.: The Macmillan Co., P. 301.

Francis frankly admitted that the Assyrians are "naturally apprehensive of what is likely to happen when the British Mandate is terminated" ³⁷; and that when that occurred, the responsibility for minorities would have to be fulfilled by Iraq towards the League direct, and not through the British Government "as at present". When the massacre was a thing of the past, the British took the position, according to the true course of International Law, that no state ³⁸ could interfere with the internal affairs of another sovereign state and obstructed every attempt at investigation into the affairs of the massacre. "Apportionment of blame," declared Sir John Simon at Geneva, in the meeting of the League Council of October 14, 1933, "is a barren proceeding!"

Bitterly disappointed with the action of the British Government ³⁹ in renouncing its Mandate, after the lapse of only seven of the contemplated twenty-five years, without settling the Assyrian Problem, HIS HOLINESS MAR ESHAI SHIMUN XXIII, 119th PATRIARCH OF THE CHURCH OF THE EAST AND OF THE ASSYRIANS, then at the age of twenty-four, proceeded to Geneva to make a final, desperate plea for his people with a special emphasis on the vital problem of a homogeneous group which had been promised to them by the Permanent Mandates Commission of the League. Iraq, however, apparently vexed at this appeal to the League, and realizing that the MAR SHIMUM was opposed to the Government's policy of a heterogeneous settlement, invited His Holiness (May, 1933) to Baghdad under the false pretense ⁴⁰ "to discuss matters," and placed him under detention; and, subsequent to the massacre, he was to be deported to Cyprus on August 18, 1933, in defiance of the Fundamental Laws and League guarantees.

37. See his letter to an anxious friend of the Assyrians in England, Dec. 15, 1930, in Malek's "Betrayal," P. 317-8.

38. Pierre Van Paassen, *The Forgotten Ally*. N. Y.: The Dial Press, 1934, P. 310.

39. "As a result in 1932, after seven of the contemplated twenty-five years had elapsed, the Mandate was replaced by an Alliance with safeguards for our oil interests and our air communications with India, but none for the minority population" in Mosul. Zimmern's "Spiritual Values," P. 127-8.

40. See the "secret letter" sent by Major W. C. F. A. Wilson, Administrative Inspector in Mosul, to the Gov't, dated May 10, 1933, stating in part: "Ask the Mar Shimun to come to Baghdad to discuss matters with the Gov't. Detention to follow forthwith . . ." Same surreptitious scheme was used as to Lady Surma. Malek's "Betrayal," P. 238. *Jour. of R.C.A. Soc.*, April, 1934, pp. 264-5. *London Illustrated News*, Aug. 26, 1933, p. 1.

The Patriarch is now in this country since July 29, 1940, on a mission of visit to his people. He was born on February 26, 1908, and inherited the office of Patriarch on June 20, 1920, at the early age of thirteen.

ARTISANS OF FATAL EVENTS

On July 11 and 12, 1933, several meetings were held in Mosul, at the special instance of the Government during which time Lt.-Col. R. S. Stafford ⁴¹, Major D. B. Thomson ⁴², and the local Mutasarref ⁴³, advised the other Assyrian leaders that those who disapprove the land settlement policy of the Government "could leave the country." ⁴⁴ The essential design of this conspiracy was to drive the Assyrians into what they might style *rebellion* that would furnish the pretense for a program of unconscionable extermination of the Assyrians. Completely disillusioned ⁴⁵ and convinced that no fair-play could be had in Iraq, certain Assyrian representative leaders, with some hundreds of their men, elected to leave Iraq for settlement in the north of Syria, carrying their arms legally acquired, but "repudiating ⁴⁶ all idea of rebellion." This was revealed in a letter ⁴⁷ they dispatched to the Ministry of the Interior on July 23, informing the Government of their exodus and requesting the Government not to molest their families in Iraq. However, for justifiable reasons, these Assyrians returned from Syria, and while they were re-crossing ^{47a} the Tigris on August 4, 1933, the Iraqi Army "fired on the Assyrians—who naturally ⁴⁸ retaliated." The news of the battle was broadcast throughout Iraq by the Government, declaring that it was the Assyrians who had first opened fire at the scene. It was a malicious fabrication of facts. That these Assyrians "fired at the Iraqi Post" is an assertion that cannot be entitled to credit. This controversial argument contradicts itself in point of possibility. These few hundred Assyrians could not have been the aggressor; they had their families in Iraq.

41. Administrative Inspector in Mosul.

42. Appointed and paid by Iraq as land settlement expert in an advisory capacity.

43. Khalil 'Azmi, acting Mutasarif.

45-46. Heazell's "Woes," P. 14.

44. Jour. R.C.A., Vol. 21, Jan. 1934, pp. 38-41: "The Assyrian Targedy," P. 45-46 Heazell's "Woes," p. 14.

45. The intention of the Gov't was to effect a heterogeneous settlement and to deny the Assyrians the age-old tradition and recognizing their Patriarch as the head of their nation, or even of allowing him to exercise the protective measures permitted by the Gov't to Arab Chiefs. Johnson, P. 355.

46. Jour. of R.C.A. Soc., April, 1934, P. 264-5. "An Amendment to the British Arms Regulations legalized the retention by the Assyrians of their British Army Pattern Rifles." Malek, P. 194, as stated by Lt.-Col. J. J. McCarthy.

47. Ibid P. 266, Brig. Gen: Sir Percy M. Sykes said that this letter tends to prove that they were in despair at the idea of being scattered among the Kurds in small communities, while the fact that they left their women and children behind proved that there was no idea of "rebellion" against the Government.

47a. The French Mandatory Power advised them to return from Syria. The re-crossing took place at 5 p.m. Heazell's "Woes", P. 18.

48. Johnson's "International Tramps," P. 357.
See Hamilton's "Road", P. 329.

His Grace the Lord Archbishop of Canterbury was amazed at the use of the term *Rebellion*. "It cannot be fairly described as rebellion," cried out His Grace in the House of Lords⁴⁹. "They were told to go and find a new home if they could."

VI. IN THE BATTLE of August 4-5, 1933, which followed the attack on the Assyrians, the Iraqi Army was completely dislodged only to be rescued by the intervention of the Royal Air Force. Here is the unimpeachable testimony⁵⁰ of a disinterested ex-British Civil Commissioner of Iraq.

But the position in which the British Government has placed itself today in Iraq is as intolerable as it is unparalleled. British advisers, whose advice is not asked; a British Military Mission forced to be **silent spectators** of foul deeds, four squadrons of the British Air Force, whose intervention has been confined of recent months to dropping leaflets on the Assyrians telling them to surrender. They did so, and were massacred a day or two later in cold blood.

These "vaunted Assyrians" who saved the British Army from utter disaster⁵¹ in 1920, could not have been defeated otherwise. The courage and assertiveness of the Assyrians with a highland genius for mountain warfare, admitted Capt. Gracey, made them a terror to their enemies and a pride to those who commanded them. The regular British troops of 1919-20 undertook many punitive expeditions

49. Parliamentary Debates, H.L., Nov. 28, 1933. "It is difficult to see what offense they committed that they should be termed **Rebels**, since they were told to go."

Similar testimony given on November 17, 1933, (Jour. of R.C.A. Soc., Vol. 20, Part IV) by Lt.-Col. J. J. McCarthy who headed the British Military Mission to the Assyrians in Persia under Gen. Dunsterville. In Malek, P. 191-5.

"The Assyrian-Iraq Outbreak." J. S. Conning in the *Missionary Rev.* Jan. 1934, p. 4.

50. Lt.-Col. Sir Arnold Wilson's *The Crisis In Iraq*. 19th Century and After, Oct. 1933. P. 422. The late Sir Arnold was the Civil Commissioner in Iraq from 3/1918 to 9/1920, through the period of its greatest expansion and up to and including the time of its greatest troubles.

The Assyrians forced into combat retired into Syria. About a week later, Iraq massacred disarmed men, women and children in Iraq in retaliation in no way connected with the combat. Heazell's "Woes," P. 18, *The Queen of March* 9, 1944, p. 11.

This incident presents an exact parallel to the Kurdish situation in 1930-31. when 300 of Shaikh AHMED's men paralyzed the Arab Army compelling the RAF to take up the combat and save the Army from utter destruction. The RAF then began to intensively bomb the tribesmen of this Kurdish nobleman at Kani Linja. Hamilton's "Road", P. 301.

51. Wilson's *Mesopotamia: A Clash of Loyalties*, London: Oxford University Press, 1929, p. 291. "Athra," May 15, 1939, No. 21. "The Assyrians," A. D. W. Bentinck, Jour. R.C.A. Soc., 1924, Part I, p. 88.

THE ASSYRIAN LEVIES IN ACTION

against the Northern Kurds^{51a} but the Kurds were finally defeated only by the Assyrians although they were heavily outnumbered and out-munitioned. It was this successful stroke on the part of the Assyrians at a critical moment, asserts Sir Arnold, that put an end to all further outbreaks. In one engagement alone, the Kurds suffered losses greater than ever inflicted by all punitive expeditions alluded to above. And when the Arabs of Iraq rose against the Government, the Assyrians proved themselves to be more than a match for them. Indeed, so valuable was their assistance to the hard-pressed British that Gen. Aylmer Haldane⁵² was led to declare:

But for this entirely fortuitous support, it is possible that a large portion of the Mosul Division might have been swamped in this wave of anarchy.

Unsurpassingly glorious as the record of the Levies⁵³, some of the most valuable and spectacular services of the Assyrians have been rendered by ordinary clansmen⁵⁴, not enlisted in the Levies. The Assyrians who were the first to inflict defeat upon the Arab insurgents in 1920 between Baghdad and the Persian frontier and those who did very good work between Baghdad and Mosul, were not Levies but

51a. Austin's "Refugee Camp," pp. 53-55. Col. F. Cunliffe-Owen's (Commandant of the Refugee Camp). "The Assyrian Adventure of 1920," Jour. R.C.A. Soc. Vol. IX, 1922. Malek's "Betrayal," p. 270.

52. A. Haldane, *The Insurrection in Mesopotamia*, Edinburgh: W. Blackwood, 1922, p. 247.

53. For their achievements, see Brig. J. Gilbert Browne's *The Iraq Levies: 1915-1932*, London: 1932.

"The Assyrian Levies have served with the RAF since the stormy days after the last war. Few communities have shown more courage than the Assyrians, when their Patriarch declared war upon the Turks in 1915 from the heart of the Turkish Empire, and their gallantry was rewarded by a long alteration of massacres and migrations."—Philip Guedalla, *Middle East 1940-42: A Study in Air Power*, London: Hodder & Stoughton, 1944, P. 145.

See Hamilton's Road Through Kurdistan, PP. 130, 133.

Brig.-Gen. Browne was in command of the Assyrians levies for eight years, and later in 1934, he and T. F. Johnson went on a mission to Brazil for the purpose of investigating the possibility of settling the Assyrians in the state of Parana. Mr. Johnson came to learn that this officer knew the Assyrians intimately, and knowing them as he did, found it almost impossible to speak too highly of them (Johnson, P. 348-9). "I should have been proud indeed if a foreigner, possessing the same qualifications, had spoken in the same terms of my own countrymen." Mr. Johnson, late High Commissioner of the League for Refugees, was so impressed by the Assyrians that he courageously stated: "Feeling of loyalty to the Assyrians and national interests alike indicate that it would be a good policy to consider settling these morally and physically robust agriculturists on some of the large uncultivated tracts of Yorkshire, Westmorland, Scotland, or in the West Country. As Brig. Browne's opinion of them indicates, the British could only gain by contact with these people and by emulating their good qualities." Ibid, P. 380.

The opinion of these two exceptionally sincere and exacting men were formed not in a cocktail bar, club, or salon, as Mr. Johnson contended, but of people in the rough and under the acid test of war conditions in an unruly country, far removed from the amenities of life.

54. Capt. Rogers, in Jour. R.C.A. Soc., April, 1934. He stated that this matter was not correctly represented in the press. With the highest respect for the Levies and their officers, "we are under a heavy obligation to the Clansmen and to the whole nation."

ordinary clansmen acting spontaneously on their own responsibility. Similarly, those who twice averted disaster in the Mosul Division were ordinary clansmen.

It would be an act of ungenerosity not to record here, parenthetically at least, that during the three days' massacre, the heroic Kurds were the only element to offer shelter to the martyred Assyrians although they were incited to do otherwise. This friendly sentiment between the Kurds and the Assyrians was not a matter of novel impression. In 1910 the *Shaikh of Barzan* and his family took refuge with the Assyrians in Tkhuma from the Turks and enjoyed complete safety. Their new rulers, however, were now being tutored in the "cunning motto" of *divide et impera*. Just prior to the massacre, strife was stirred up between the Kurds and the Assyrians to destroy each other. A petition emanating from Baghdad was circulated by an agent in Mosul throughout Kurdistan urging all Mohammedans to declare a holy war on the Assyrians. The Kurds of both Rowanduz and Barzan happily understood its "evil purpose" and actively refused to collaborate according to its tenor^{51b}. Rowanduz was then under the leadership of *Ismail Beg*, the young Kurdish nobleman, who stated so constantly that were it not for the pressure imported from without, the Kurds and the Assyrians would have lived in a state of absolute cordiality. Alas! that he was to be assassinated at an early age; his long life would have brought glory to Kurdistan. And why was fighting carried on by the Arabs against *Shaikh Ahmed of Barzan*? Partly because of his leaning towards Christianity^{51c}. This chief of the tribes of Barzan was accused—and not without an element of truth—of being a young man with strange ideas about the Mohammedan religion. For a time he was said to have become "half Christian and invited friendship with the Assyrians. At once propaganda was spread throughout Kurdistan saying that he was plotting with the Assyrians to suppress all Mohammedans"^{51d}.

From the example of *Shaikh Ahmed* there emerges one principle of unprecedented importance—Christianity is essentially an Oriental

51b. Hamilton's "Road", p. 297.

As to *Ismail Beg*, see W. R. Hay, *Two Years in Kurdistan, 1918-20*. London: Sidgwick & Jackson, 1921, pp. 204-5, 223.

51c. Ibid 272.

51d. Ibid 299.

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لِي فَتَّىٰ عَلِيًّا

لَسَوْفَ هُنَا جَمْعُهُمْ لَكِ جَنَّتِ
لَوَلِىَ هَذَا فَخْرِي لَمْ يَخْشِ لَكِ قَوْلَ جَبْرِ
لَمْ يَخْشِ لَكِ هُوَ جَمْعُهُمْ لَسَوْفَ

[illegible]





ذٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لَّعَلَّهُمْ يَرْجِعُونَ

تجد: يَلَمُّ تَدْلِفُ
لِيَبْدُ

[illegible]

ذٰلِكَ بِمَا ذَلَّوْا ۚ فَكَذَّبُوْا بِآيٰتِنَا ۚ فَذٰلِكَ اَصْحٰبُ الْاُفْكِ
الَّذِيْنَ كَانُوْا يُفْكُوْنَ اَعْيٰنَ رُسُلِنَا ۚ فَاِذَا جِئْتُمُوْهُمْ فَخَرَبُوْهُمْ
فَاِذَا جِئْتُمُوْهُمْ فَخَرَبُوْهُمْ ۚ فَذٰلِكَ اَصْحٰبُ الْاُفْكِ
الَّذِيْنَ كَانُوْا يُفْكُوْنَ اَعْيٰنَ رُسُلِنَا ۚ فَاِذَا جِئْتُمُوْهُمْ فَخَرَبُوْهُمْ

اندر لقا

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ܡܠܟܐ



Christmas is the commemoration of the birth of Christ who came down to earth to show us the right way for peace, love and understanding. It is a season of hope and renewal filled with joyous spirit.

ܠܠܝܠܬ ܕܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܫܝܚܐ

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Merry Christmas

and

Happy New Year

ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܫܝܚܐ