



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

SECOND & THIRD QUARTER 1987

VOLUME 10 NO. 2 & 3



*Rev. Toma Nasser
1905 — 1987*

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

SECOND & THIRD QUARTER 1987

VOL. 10

NO. 2 & 3

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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

THE EDITOR
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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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An Assyrian Group Tour to the Soviet Union

A group of Assyrians from California toured the Soviet Union from May 30 to June 22, 1987. The tour was arranged by George Geevargis of San Francisco. The group included: Julius N. Shabbas, his wife Violet, and two daughters, Semiramis and Dumarina; George Geevargis, his wife Wilma, his sister Valia Ciaccio and his aunt Zina Givargis; Babajan Ashouri; Orah P. Orah.

The tour took us to Moscow for 4 days, Baku 2, Yerevan 3, Tbilisi 3, Kiev 2, and Leningrad 7. We met a number of Assyrians in these cities including special trips to four Assyrian towns: Arzni, Dwine (Dujin) and Kuilasar (about 20 km. from Yerevan); and Kanda (about 30 km. from Tbilisi).

We wish to extend our deepest and most affectionate appreciation to all the Assyrians we met and visited in the Soviet Union for their generosity and their love. They opened their homes to us, entertained us, visited with us. There was dining and toasting, and sharing of views. Indeed, this was a most enjoyable, exciting and unforgettable experience for all of us. Our tour would not have been complete without a visit to our Assyrian friends in the Soviet Union.

We extend special thanks to: George's relatives in Moscow, Baku and Kiev including Professor Constantin Matveyev; Orah's relatives in Arzni; Abdalov Ivan Mikhailovich of Dwine, the school principals, Pavlow, Yadgaroff and his Assyrian folklore ensemble (of Arzni, Dwine and Kuilasar), opera singers Sergei and Yevgeen and the many other Assyrians of these towns; William Badaloff of Tbilisi, his mother and other relatives in Kanda and many Assyrians; in Leningrad, Mikhael and Zena Sada, Elia Vartanov, members of Shamiram club and other Assyrians. Through the pages of this issue we have included a few pictures of our visit. More will follow in the next issue, including information about the cities and towns where Assyrians live.



In Moscow — Left to right: Julius N. Shabbas, Zina Givargis, Semiramis Shabbas, Valia Ciaccio, Babajan Ashouri, Orah P. Orah, Violet Shabbas, Dumarina Shabbas, Wilma Geevargis



In Moscow — George Geevargis



Assyrian woman in Kanda. She was born there.

LETTERS TO THE EDITOR

Dear Julius:

Your letter of January 26, 1987 reached me quite some time ago, and you may be wondering what happened to me. Well, something did happen. I was involved in an automobile accident on February 15. I was struck by a speeding ambulance and the impact was so hard that I immediately was unconscious and woke up in hospital. Luckily there was nothing serious, but had bruises and aches all over my body. So you can now understand the unwarranted long delay in responding to your nice letter. I feel fine now and in good spirits.

I am sorry for inconveniencing you by my Canadian cheque for membership subscriptions. I am now enclosing herewith U.S. \$15.00 to put the matter in order. I have been receiving your magazine *Nineveh*, and I consider it a very educational and productive piece of literature.

Yes, Julius, I will be delighted to meet you and your wife whenever you are able to come for a visit to Toronto. I would most certainly let you know if I ever come to California. Perhaps we can get together and exchange the good old times together.

It is good news to learn that Mikhael Waranso Malik and his family are in California. I have not seen Mikhael for more than 25 years. I hope that he is good looking as he was in the old days. If you do come across Mikhael, perhaps you would say Hello to him and ask him to drop me a few lines.

For your information, here in Toronto we have an Assyrian Club which is called the Assyrian Society of Canada; the Club building holds about 400 persons in the main hall for parties and/or weddings. We also have our own Church, the old Church of the East. We also have a Welfare committee comprised of representatives from both the Club and the Church, which helps Assyrians stranded in second countries to come to settle in Canada. I have been involved in this welfare committee for quite some time and we have been fortunate in the fact that we have had good results in this connection. We have been able to bring more than 1000 persons during the last two years and we have established a good working relationship with the Canadian Immigration authorities.

Dear Julius, I understand that computers having Assyrian language are being used nowadays by our Church and some of our other Assyrian organizations. I was wondering whether the Assyrian Foundation of America does have an Assyrian computer, and if so, perhaps you may be able to let me know if it is at all possible we could have the disc or software in our Assyrian alphabet that we could use here for our printings. On the other hand, if you know of the address of the manufacturers of Assyrian typewriters, perhaps you would be kind enough to let me know.

There is so much more in my mind to write to you but I will keep these for inclusion in my next letter to you,

because I do not want to delay any further this letter to you. Our kindest regards and best wishes to your wife and yourself and other members of your family and friends.

God bless you all.

Mirza Shmoil
Rexdale, Ontario, Canada

Editor's Note: Mirza, Mikhael and I were class-mates in Rabi Yacoub Assyrian school in Habbaniya, Iraq some 47-48 years ago.

Dear Editor:

Thank you very much for the picture in "*Nineveh*" showing the Assyrian women baking lawasha, and the feathers hanging from the ceiling.

It took only a single glance to transport me to Dizza-tekka, to be with my mother and sisters, preparing for the Easter festivities. What a moment of high drama for me! I wept with excitement.

Thank you again and God bless you.

Melania S. George
Modesto, CA

Dear Mr. Shabbas:

Enclosed please find a check for \$50.00 to be used as follows: \$15.00 for subscription renewal of *Nineveh* and \$35.00 towards the Educational Fund; or, if funds are needed for *Nineveh*, then you may use the \$50.00 for such use. Thank you.

Donald J. Lazar
San Carlos, CA

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about Assyrians.**

WEDDING BELLS RANG FOR

WEDDING BELLS RANG FOR

Debbie Elias, daughter of Wilbur and Elsie Elias of Stockton, California, was married on June 27, 1987, to Joseph Cantu in the Chapel of Mills College in Oakland, California. A dinner reception followed, attended by about 150 relatives and friends of the couple.

Virginia Malik, daughter of Mr. and Mrs. Mikhael Malik of Santa Clara, California, was married on May 16, 1987, to Tony Badal of Chicago in Mar Gewargis Assyrian Church of the East in Chicago. Several hundred relatives and friends of the couple attended the dinner reception.



*In Moscow — The tour group
with tour guide, Jane (left)*

Germans - The Modern-Day Descendants of the Assyrians

The following letter and information was sent to Samuel Jacobs of Greenbrae, Calif. by Worldwide Church of God, Pasadena, Calif. (Herbert W. Armstrong - Pastor General) —

Dear Mr. Jacobs:

Thank you for your recent telephone call. You asked for information concerning the migrations of the Assyrian people.

Referring to the Germans (the modern-day descendants of the Assyrians) Smith, in his *Classical Dictionary*, states, "There can be no doubt that they . . . migrated into Europe from the Caucasus and the countries around the Black and Caspian Seas" (article "Germania," page 361). This, of course, is the area of ancient Mesopotamia.

Then, around 550 B.C., Syllax, writing in his "Periplus" about the *southern shores* of the Black Sea, states, "The coast of the Black Sea . . . is called Assyria." From there the Assyrians *moved north*. This is brought out by the Roman naturalist Pliny the Elder — several centuries later. He declared that the "Assyriani" were then (about the time of Christ) dwelling *north* of the Black Sea (*Natural History*, IV, 12, p. 183). But the Assyrians did not remain there. They are not there today. They migrated into Central Europe, where the Germans live today.

Further evidence lies in the ancient German tradition claiming that their oldest city, Trier (in Southern Germany), was founded by Trever or Trebeta, a son of Ninus, king of Assyria. Notice! "The inhabitants of Trier maintain that their city is the oldest in all Europe . . . *Trier was founded by Trebeta, a son of the famous Assyrian King Ninus*. In fact, one finds . . . in Trier the inscription reading, 'Trier existed for 1300 years before Rome was rebuilt!'" (from *In Deutschen Landen*, p. 69, Josef K. L. Bihl).

There are other sources which further substantiate that Germany is the Assyria of the Bible. Perhaps your local public librarian could recommend other books that would be of interest to you concerning this fascinating subject. Also, if you have not yet sent for Mr. Armstrong's booklet *The United States and Britain in Prophecy*, we welcome you to do so.

Thank you once again for calling. Please let us know whenever we can be of additional service.

Sincerely,

Peter Ditzel
Personal Correspondence
Department

Dear Julius:

It was a pleasure receiving the books and copies of documents that you sent to our library. It is not an understatement to say that these items are priceless treasures to us. The letters from and to the late David B. Perley are of particular interest to me, as I have recently begun to understand the significance of this great man's literature to the evolution of Assyrian nationalism. Your gifts are an important contribution. We thank you.

We would also like to thank you for forwarding the letter about Arian Ishaya to her. I spoke to her on 4/23/87 and she agreed to be a part of the Assyrian and Greek conference to be held in Chicago in October of 1987. We will give you further information in the future.

I have enclosed 1) a library progress report with a brief description of what the library is forming into, and 2) copies of University and College newspapers that printed articles about the Assyrian new year. The Assyrian students should be praised for their efforts, and Assyrian organizations should follow the example of the Assyrian students and begin to use the American media to introduce our culture to the American public. This type of publicity is a necessary element in the process of acquiring our national rights in the world arena.

As usual you are doing a fantastic job with Nineveh magazine. Keep up the good work.

Robert W. De Kelaita
Ashurbanipal Library
Chicago, IL

Assyrian Foundation of America

Dear Sirs:

I would like to extend to you my deep gratitude for selecting me as one of the recipients of your scholarships. Please accept my apology for not writing you sooner; school work has been extremely demanding.

It is very encouraging to see an Assyrian organization dedicated to the advancement of education within the youth of our nation.

I am about to complete my third year of medical school here in Wisconsin. I will be graduating in May 1988, and intend to seek a residency program in Internal Medicine in Central California.

Once again, thank you.

Rony Y. Kako
Milwaukee, WI

According to Iliya Vartanov of Leningrad there are no less than 45 cities and towns where Assyrians reside in the Soviet Union.

What is the Ashurbanipal Library?

Due to the scarcity of Assyrian books and books about Assyrians, as well as other sources of information about the Assyrians, the Ashurbanipal Library was created.

The Library collects books, in any language, about the Assyrians, and books in Assyrian, as well as material such as documents, tapes (audio and video), magazines, photographs, diaries, poems in Assyrian or about Assyrians (published and unpublished), documenting the past and present of the Assyrian people.

LIBRARY NEWS

On Saturday, April 18, 1987 the Ashurbanipal Library filmed its first video, an interview with Deacon Gewargis Benyamin of Ashita. The Deacon, who is over eighty years old, was asked to tell of his experiences among his people during the years of the first World War, and other periods of his life in which events significant in Assyrian history took place. The goal of such a video is to document the experiences of Assyrians for future generations and scholars. The Ashurbanipal Library will endeavor to film more such videos in the future.

The Ashurbanipal Library is currently working with an American Social Anthropologist seeking to write his Ph.D. on the modern Assyrian experience. The relationship of this Anthropologist, Daniel Wolk, with the Ashurbanipal Library is mutually beneficial. The Library provides Mr. Wolk with research material and Mr. Wolk provides the Library with ideas and sources.

The Ashurbanipal Library is supporting the Greek/Assyrian Conference entitled *Strains on Ethnic Pride: Conflicts Between the New and Old Immigrants in the Assyrian and Greek Communities*. The conference will be held in October of 1987. The Library will provide research material for those who will lecture at the conference.

The Library is planning to conduct a photo-essay, in June of 1987, on the Assyrians of Chicago. The potential project is entitled *Assyrians of Chicago in 6737*.

The Ashurbanipal Library will be open to the public in the near future, and you will be notified.

There is one in the world who feels for him who is sad a keener pang than he feels for himself; there is one to whom reflected joy is better than that which comes direct; there is one who rejoices in another's honor more than in any which is one's own; there is one who hides another's infirmities more faithfully than one's own; there is one who loses all sense of self in the sentiment of kindness, tenderness and devotion to another; that one is woman.

— Washington Irving

HERE AND THERE

MODESTO

On Saturday, April 18, 1987, Ben Shallow of Modesto really hit the jackpot — he won the California lottery prize of four million dollars. Ben is originally from Baghdad, Iraq, and immigrated to the United States in the mid-1970's. He is married and has a large family. Congratulations to Ben Shallow — a real winner.

WEST GERMANY

Ms. Gabriele Yonan of West Germany published her second book on Assyrians titled "Assyrian Journalism." In this book she enumerates and expounds on the many publications — magazines and newspapers — printed by various Assyrian groups and organizations in different countries in the late 19th and 20th centuries. Among these is an Assyrian newspaper printed in Tbilisi, Russia during the period 1925-1938 in Assyrian and Russian languages. During my recent trip (May 30th to June 22, 1987) to Russia I saw a complete set of this newspaper in the possession of an Assyrian family in Leningrad.

MODESTO

The Third Assyrian National Congress is scheduled to take place on August 21-23, 1987, in London, England. The exact location and the agenda for the Congress will be mailed to the participating delegates by July 20, 1987. The Congress has established an Assyrian United Front consisting of several Assyrian parties, organizations, federations, etc., which are affiliated with the Assyrian National Congress.

CHICAGO

Assyrian Universal Alliance Worldwide Congress will hold its seventeenth Congress on July 24-31, 1987 in Skokie, Illinois at the Holiday Inn, 5300 W. Touhy Avenue, Skokie, Illinois 60077.

MODESTO

On May 9, 1987, the Assyrian Social Hall of Mar Zia Church in Modesto was consecrated by His Holiness Mar Dinkha IV. Many prelates of the Assyrian Church of the East, including Bishop Ashur Mar Bawai of the Western Diocese, were present and took part in this historic occasion. The Mar Zia Church building will, in future, be built adjacent to the hall.



*In Moscow — George's relatives:
Top Left: Valia, Garric, Raya, Shavel, George
Sitting: Roxanna, Valia, Zina, Manne, Wilma*



Professor Constantin Matveyev receiving Professorship Diploma in the Philosophical Sciences from the Chairman of the Committee at the Ministry of Higher Education in Moscow. He was awarded the Diploma at a reception on March 20, 1987. Matveyev is a Professor at the University of Moscow.



Professor Matveyev with his science colleagues after the reception.

Major Assyrian/Greek Conference Planned

Assyrian Universal Alliance Foundation (AUAF) and the Greek-American Community Services (GACS) were recently awarded a grant to organize a two-day conference entitled "Strains on Ethnic Pride: Conflicts Between the New and Old Immigrants in the Greek and Assyrian Communities." The conference will be held on October 24 and 25, 1987 at DePaul University. This program is supported by the Illinois Humanities Council and the National Endowment for the Humanities, with additional funding from the Illinois General Assembly and the Illinois Department of Conservation.

The joint project promises to be a major event in both the Greek and Assyrian communities. The conference will focus on prevailing problems facing most ethnic communities: the tension arising from succeeding generations of immigrants and how each generation relates to themselves and each other. Leading authorities in religion, politics, literature and the ethnic family will together with the audience, discuss and debate these issues. The conference will address various themes including the social and historical background of the Greek and Assyrian communities, literature, politics, fraternal organizations, religion, media within the ethnic communities and the ethnic family. Over 30 speakers have agreed to participate.

Tapes made of the conference will be available at the Chicago Historical Society. Television and radio coverage will be given to this event including a one hour compilation of the conference highlights to be shown on cable television and public broadcasting stations. Plans are also underway to publish a collection of essays from the conference.



In Moscow — The Shabbas family



In Moscow — George and his relatives

Ivan Abramovich Simonoff

Ivan is an Assyrian living in Arznie, an Assyrian town (about 25 km from Erevan) in Soviet Armenia, and is the uncle of Foundation member Orah P. Orah. We had a fascinating visit with Ivan and his large family and many other Assyrians living in Arznie.

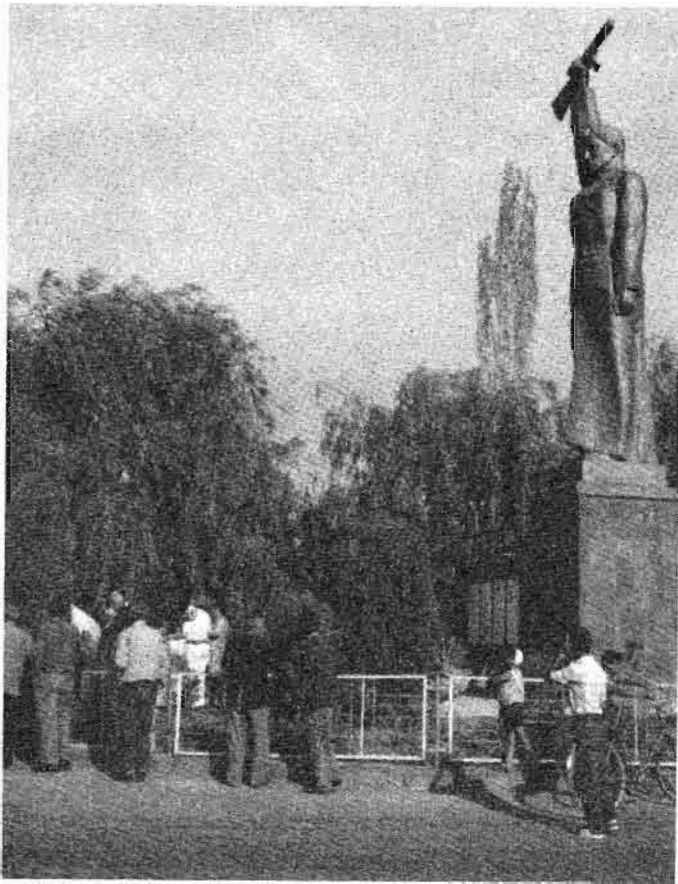
In the 19th century Ivan's father Awraham Shimon of Alwach (Urmia, Iran) fought with the Russians against the Turks. The Russians brought the family, as well as many other Assyrians, to Arznie and told them to settle there under their protection. Awraham married in Arznie and had ten children — seven sons and three daughters. Two survive today, Ivan (born 1899) and Babeko who is in his 90's. Ivan has five sons: Boria, Nikola, Semon, Oraham and Youseph; and two daughters: Lezia and Sophia (better known as Bella). This family has grown substantially during this period.

Ivan fought in the 1917 Russian revolution and also in World War II where he fought at Stalingrad and was awarded the Red Star Medal. During World War II 280 Assyrians from Arznie fought in the Russian army. Only 80 returned safely from the war. A monument containing their names has been built in their memory in the square in Arznie. The chief official of Arznie (an Assyrian) informed us that there are 4,000 Assyrians (750 homes) in Arznie. During the period 1945-1951 Ivan was elected as the chief official of Arznie.



*In Arzni — Ivan Simonoff and part of his large family.
Four members of tour group among them.*

Fourth Century Manuscript

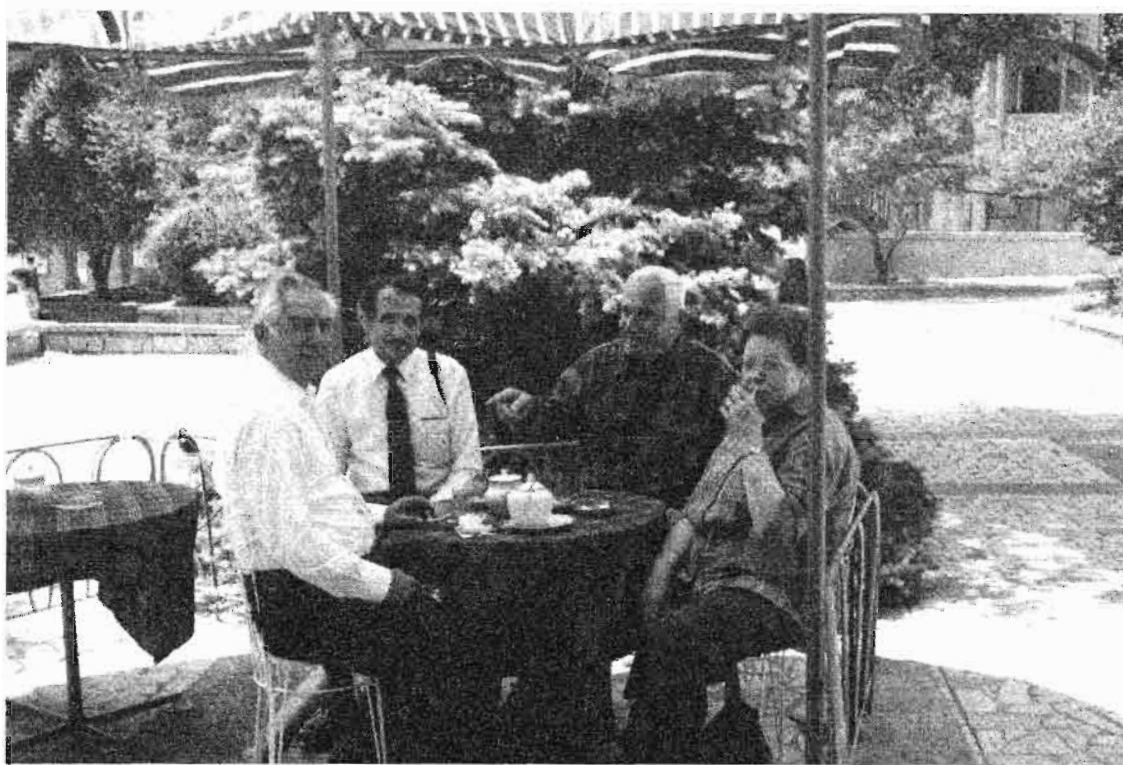


Monument in Arzni Square in memory of the 200 Assyrians from this Assyrian town near Yerevan, Soviet Armenia who sacrificed their lives during World War II. The monument was sculpted by a famous Assyrian artist and sculptor in the Soviet Union.

According to our local tour guide in Tbilisi, confirmed by Elia Vartanoff of Leningrad, a manuscript dating to 4th century A.D. which was found in Tbilisi and written by some Assyrian Church Father, indicate in it among other things that Georgians (Gurjaye) lived in the region. Georgians themselves have no records, other than this Assyrian manuscript, indicating their presence in these areas at that time.



Partial list of the names of the Assyrians from Arzni who died in WW II. From right to left: Ivan Simonoff, Babeko Simonoff, Babajan Ashouri, Paulus Aziz Badaloff, etc.



Tea time in Baku



*In Arzni —
Semiramis Shabbas with
Oraha's cousin*



Oraha and his cousin Bella in Leningrad



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In Arzni — Oraha and his cousins

Thirteen Assyrian Bishops and Fathers in Georgia, U.S.S.R.

On our city tour of Tbilisi our tour guide pointed to an Assyrian church located close to the top of a mountain named Mtatsminda. We passed by it while going up this steep mountain in a rail cable car lift. The church has a panorama of the beautiful city of Tbilisi.

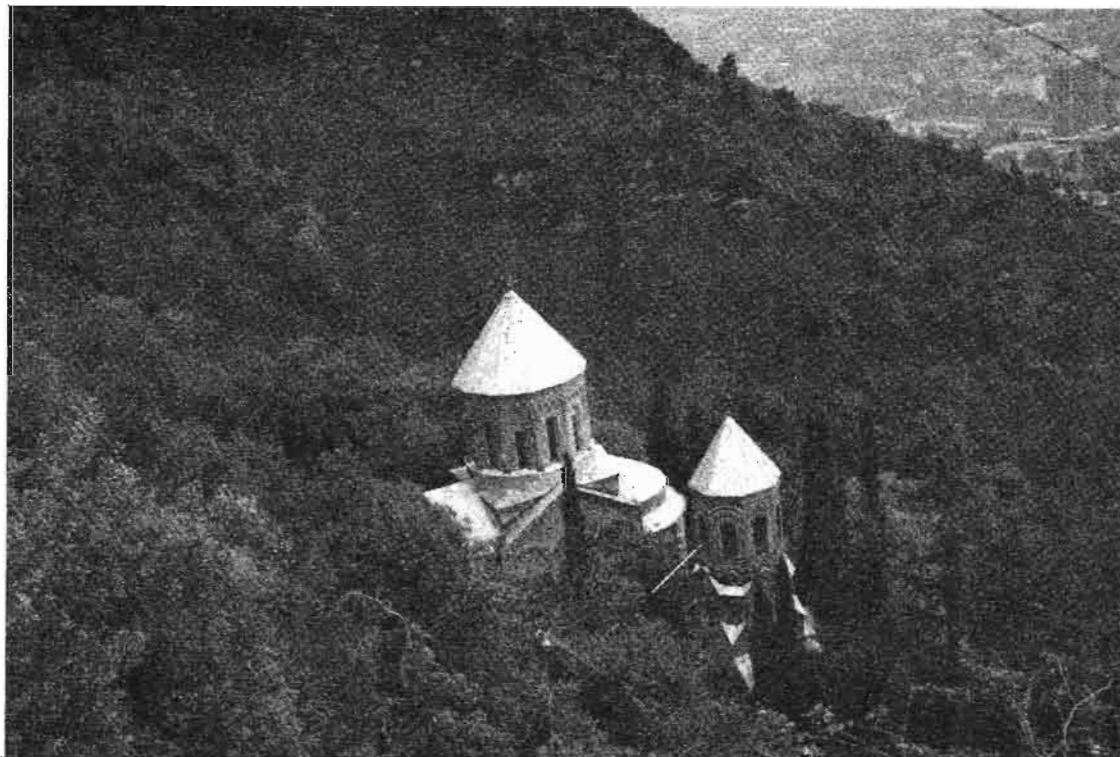
According to the tour guide this church was established around the late 5th or early 6th century by an Assyrian Father by the name of Baba David (Mama David in Georgian) or David of Karaje. We were not able to get off the lift to visit the grounds but were told that the church is very well reconstructed and is a landmark. The Georgian State maintains it.

William Badaloff, an Assyrian from Tbilisi, whom we met accidentally in our hotel lobby the day after our arrival in Tbilisi, furnished me with a few names of the Assyrian Fathers who came to Georgia during those times. Other names and information were supplied by Sargon Sada, a young, very bright Assyrian of Leningrad. He is a theology student and son of Mikhael and Zena Sada of Leningrad. Sargon has an index file containing hundreds of Assyrian books, pamphlets, magazines, journals and newspapers relating mainly to Assyrian history and church during the Christian era.

The thirteen Assyrian Fathers came from Nisibin, Edessa and other Assyrian Christian centers during the 5th and 6th centuries A.D. They brought the Christian faith and teachings, ascetical, monastic life and ideals to Georgians and other nations of the western Caucasus. They founded some great and well-known churches and monasteries in Georgia. Up to the present time the Orthodox Georgians and Russians still honor the works and accomplishments of these Assyrian Fathers. The records are well preserved and are all mentioned in the Russian Church Calendar.

The following are the names of the thirteen Assyrian Fathers:

Joane (Yovane or Yonan) of Zedazeni
Abibos, Bishop of Nekressi
Antony of Martkobi (Mart Kobi)
David of Garedja (Kareja)
Zinon of Ikalto
Tade (Thaddeus) of Stepanatsminda
Isse (Eshu), Bishop of Tsilkani
Joseph, Bishop of Alaverdi
Isidor of Samtavissi
Michael of Ulumbi
Pirr of Breti
Stephan of Hirza
Sheeo of Mqwime



Baba David Assyrian Church, Tbilisi, Georgia, U.S.S.R.

IN MEMORIAM

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

Rev. Toma Nasser

Rev. Toma Nasser was born in 1905 in Mushawa (Urmia), Iran. His father's name was Nasser and his mother Esyat. In 1914 he fled with his parents to Russia where he attended school. Upon returning to Iran after World War I he dedicated his life to Christ and accepted the Pentecostal faith. In 1925 he married Youlia, daughter of Baba Bet Eshoo of Mushawa. Youlia was a dedicated Christian and devoted mother and wife. In 1930, Rev. Toma began his ministry in Urmia, going from village to village under all conditions, preaching the gospel, visiting the sick, baptizing, conducting funerals, performing marriages. Like an Assyrian missionary of old times he did this for his love of Christ without regard to material benefit. He became famous in the region for his devotion, and because of this he was named head of the Pentecostal Church in Iran in 1948, a position he retained until his death on May 3, 1987. Rev. Nasser was instrumental in building a number of churches, not only in Urmia (including the Church of Sorishu in Mushawa, the place of his birth) but also in Kermanshah, Hamadan, Tehran, etc. The magnificent church built in Tehran in recent times was his great labor of love and will stand as a memorial to his dedication and Christian ideals.

His wife Youlia died when the children were still young, and Rev. Nasser became both father and mother to the children. He was a dedicated Assyrian who loved his people and was widely recognized as a powerful speaker for Assyrian causes. The esteem with which he was held was demonstrated when about 6,000 people — both Assyrians and non-Assyrians — attended his funeral service in Tehran on May 7, 1987. A large number of people showed their respect for him by participating in carrying his casket through the streets of Tehran from the church in the city to the Assyrian cemetery in the suburbs.

Rev. Nasser's sons Youtam and Nathan, and daughter Lily live in the San Francisco Bay Area. A memorial service was held in San Jose on May 16, 1987, and was attended by a large gathering of Assyrians from all over California, as well as by Mar Dinkha IV, Patriarch of the Assyrian Church of the East, and many ministers of various denominations. The service was officiated by Rev. Fereidon Isaac, minister of the Assyrian Evangelical Church of San Jose. Rev. Nasser was eulogized by His Holiness Mar Dinkha IV, Rev. Sargis Sayad, Babajan Ashouri, Homer Ashurian and Rev. Charles Barnabas. With Rev. Nasser's passing an important part of Assyrian history is lost forever. His life should be an outstanding example to all of us of what one man can achieve against all odds when he is passionately and totally devoted to noble and inspiring ideals.

Andrew David Tooma

Andrew passed away on March 27, 1987, in Australia at the age of 79. He was born in the village of Nissare, Turkey. He and his family moved to Baghdad where they lived until 1969, at which time they emigrated to Australia. Andrew was a kind and gentle man, devoted to his family and will be greatly missed by all. He is survived by his wife Nanajan; sons Alfred, Davis and John of Australia; daughters Dolphine David of Chicago, and Josephine Elia of Richmond, Calif.; and numerous grandchildren.



Cordelia Schreiber

Cordelia, daughter of Foundation members Saul and Rosa Daniels of San Rafael, Calif., passed away on May 11, 1987, in San Rafael. Cordelia was born in Kazvin, Iran. She attended Teachers College in Iran and for several years taught in a school there. Later she worked as a secretary for an American company in Iran. Cordelia and her late first husband, Nicola Baba, came to the United States in 1979 and settled in San Rafael with their two sons. In 1986 she married Fred Schreiber.

Funeral services, officiated by Rev. George Shahboz, were held at the Assyrian Presbyterian Church in Turlock. Cordelia is survived by her husband Fred; sons Ramsin and Ramiel; parents Saul and Rosa; brother Norman and sister Carolyn Avis of San Rafael. The untimely death of this kind and considerate person, devoted wife and mother, was a tragic and shocking event to the Assyrian community of the Bay Area.



IN MEMORIUM

Edison, Angel & Samuel Ashouri

Rev. Edison Ashouri (31), his wife Angel (29) and their nine month old son Samuel, were killed in a traffic accident in southern California the first week of June, 1987. This tragic event was a great shock to the Assyrian community of California.

Edison and Angel came to the United States from Iran and became U.S. citizens. They lived in Minnesota for a while and then moved to Turlock, Calif., where he served at St. John's Assyrian Presbyterian Church. Later they returned to Iran where Rev. Edison served as a missionary for three years, before returning to Turlock just one month prior to the tragic accident.

Edison is survived by his parents, Shavol and Agnes (Iran); sisters Aylen, Anita and Advina Ashouri (Iran). Angel is survived by her father Daniel Babalian (Iran); mother Janet Jacob (southern Calif.); sister Anabella Davoodian (southern Calif.); grandmother Marosa Jacob (San Francisco).

Funeral services were conducted on June 13, 1987, by Rev. George Shahboz at St. John's Assyrian Presbyterian Church, Turlock. A beautiful eulogy was delivered by Mr. Will Longenecker, U.S. missionary director of WEC International.



Anna David

Anna David, devoted mother of a well known Bay Area family, passed away in Daly City, Calif., on April 25, 1987. She was born in 1906 in the village of Karajalu, Urmia (Iran) to Parhad and Shirin. In 1924 she married Oraham David of Gavilan in Baghdad. Later they settled in Kirkuk, Iraq, for several years where her husband was a pharmacist. In 1958 the family immigrated to the United States and settled in the San Francisco Bay Area.

Survivors include sons Ashur and Ninos (Daly City); daughters Lily (Alameda), Mary (Daly City), Helen Amirkhas and Nahrain Farhad (San Jose). Anna was preceded in death by her husband Oraham and son Sargon. Anna was a delightful, gentle and kind-hearted person whose loss is deeply mourned by her family, relatives and many friends.

Feasts and Commemorations



MAR NARSAI PARISH

Assyrian Church of the East

3939 LAWTON STREET
SAN FRANCISCO, CALIF. 94122

July 26	Nusardil "Feast of God" and Commemoration of the 12 Apostles
Aug. 16	St. Mary's Memorial
Sept. 13	Feast of the Cross & Seminar
Sept. 20	Dokhrana D'Mar Bisho
Sept. 27	Dokhrana D'Mar Zia
Oct. 18	11th Anniversary of the Consecration of His Holiness Mar Dinkha IV Catholicos Patriarch & Seminar
Nov. 1	Dokhrana D'Mar Gewargis
Nov. 15	Seminar on Church
Dec. 25	Christmas (Nativity of Our Lord) — 9:00 a.m.

Sunday Services start at 10:00 a.m. except for Christmas when the Service starts at 9:00 a.m.



Tea time in Baku — George's family with relative



Celebrating Dumarina's birthday in Tbilisi



By the Caspian Sea in Baku — George's family with relatives

The Hidden Treasure

by *Abram L. George*

It was midwinter in Bet-Nahrin. In Nirari, a small village below Nineveh, on the bank of Tigris River, the winds howled like a pack of hunger-crazed mountain wolves. Inside his mud-brick hovel, Sankhero, a Nirari famous grape grower, lay flat on his back, his bony arms folded on his bony chest, and his eyes fastened on the distant Kingdom of his God Ashur. His three sons, Nemrod, Sargon, and Banipal, sitting cross-legged on the bare floor by the lip of the ember-heated floor pit, showed not the slightest concern as they waited for their parent's demise.

The pious old Assyrian began to mumble out his prayer: "Almighty Ashur, my Lord, my King. Thee I praise. Thee I bless. With thee I want to spend the eternity. In thy company I want to enjoy the countless delights of thy most Holy Realm."

He said his prayer in the silence of his soul. Having ended his brief prayer, with a faint smile on his thin, swarthy face, he spoke almost inaudibly: "My sons . . . a chest . . . a chest full of . . . gold . . ."

A chest of gold! The youths lifted their heads in unison, and in the dim light of the wick flame of an oil lamp they gazed at one another with wonder.

"A chest full . . . full of . . . gold pieces . . ." the emaciated parent stammered on "... I buried . . . I buried it in . . ."

The offspring of Sankhero sprang to their knees. They bent over their father, their ears sweeping his bewhiskered face.

"A chest of gold! You buried it where, father?" asked Nemrod, the first-born.

"In . . . in our . . . vineyard, son." Having said that, the old man shut his sunken eyes, sealed his pale lips, and remained still, silent as a stone.

"Father, tell us in what part of the vineyard," pleaded Sargon, the middle one.

"Please, father, answer us!" begged Banipal.

No response came from Sankhero. He had expired.

When spring arrived in the land, the sons of the late Sankhero were all set to go and dig for the treasure chest. On a cool and clear morning, their long-handled shovels resting on their young shoulders, Nemrod, heavy-set and serious; Sargon, brawny and simple-minded; and Banipal, handsome and devil-may-care, emerged out of their mud house and headed for their long-neglected vineyard, three kilometers away from the village. They'd drive their wide shovels deep into the dirt! They'd pulverize and scatter about and screen every ounce of it! They must find the chest laden with gold!

Arriving at their destination, however, they were stunned by what they saw. Vine branches, intertwined, stretched in all directions, covering nearly every inch of the ground. Again and again they surveyed the land, stared at one another, kicked into the dirt and cursed. Digging was impossible. What must they do!

While the youths debated as what course to take to work their way out of their quandry, there appeared on the scene Shalekhoo, their neighbor whose land lay adjacent to theirs.

Shalekhoo, flabbergasted, refused to believe his eyes. The sons of his late friend and neighbor with shovels in their hands, and anxious to go to work! Good God Ashur, I'm dreaming! Was not their adopting the way of idleness, of indolence as their way of life that broke their father's heart, disabling him and sending him to his grave in the prime of his life! Why this sudden change!

Shalekhoo drew near and, having greeted his neighbors, said, "Boys, it was the dream of your late father — may he rest in peace — that you inherit and cultivate this vineyard of rich soil. I see that it has happened. Now, the pruning comes first, then digging. Tomorrow morning, early, you all be here. I'll supply you with pruning-hooks and saws. I will show you which of the canes to shear off, which ones to keep for the crop."

The youths did what Shalekhoo told them to do. Within a month the vineyard was neatly pruned, and the ground everywhere was bare. The brothers plunged into their work with all their might. They labored from the break of the dawn until the deepening of the twilight. They dug deep into the earth as they said they would. They broke up every clump of the dirt. Yet, the chest full of gold remained hidden somewhere beneath the earth!

Once again the sons of the late Sankhero cast bewildering looks at one another, kicked into the dirt, and cursed. After an instant of silence, and of looking around, Nemrod spoke out with resolution, with defiance: "My brothers, we'll dig again! Yes, we'll dig again and deeper!"

The boys were toiling furiously when once again they were interrupted by Shalekhoo. "Stop, boys, stop!" he yelled, waving his arms. "Digging is over. Can't you understand you'll break off many of the young and tender fruit-bearing canes? Now is the time for fertilizing and watering the soil. If you do what I say, God Ashur will bless the work of your hands. You'll gather a good harvest from your land."

Once again the youths obeyed Shalekhoo. And because of this, that year they realized a very good yield from their vineyard.

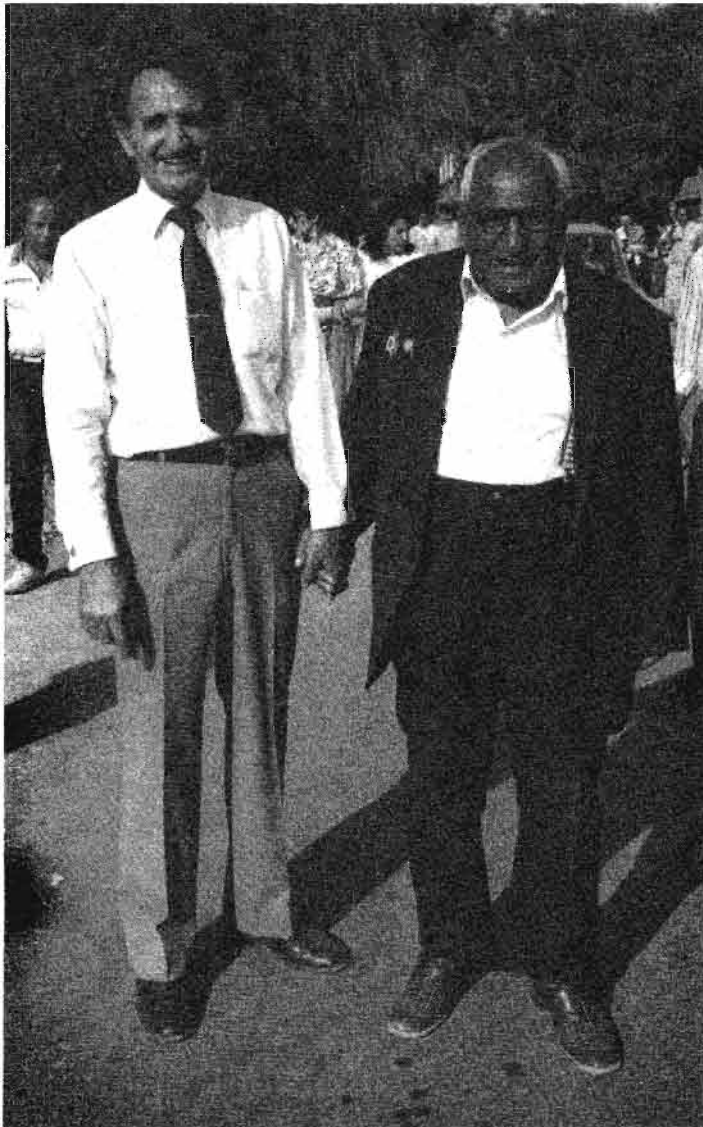
Another year of digging, of pruning, of hoeing, of fertilizing, and irrigating followed. And another, and still another. Yet the chest stuffed with gold was never uncovered. But in each succeeding year the crop was of superior quality and of heavier yield. And the grapes and the raisins and wines that came from the vineyard of the late Sankhero of Nirari found their way to the banquet-halls of the princes and lords of many provinces.



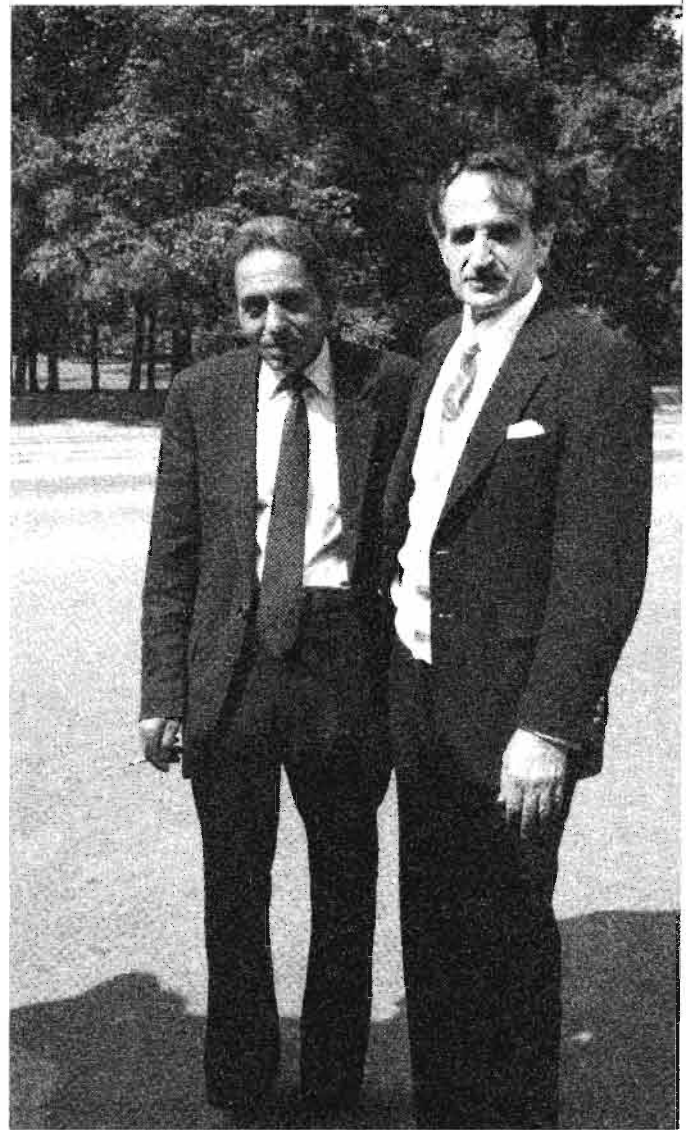
It was not until the fall of the fifth year, when each one of the brothers was looking at and feeling the great number of gold pieces received from their crop that Nemrod suddenly screamed, "My brothers, we have a fortune in front of us! We've found the chest of gold! Our wise father told us that if we worked our land, we'd become rich, but we never paid attention, never understood what he said. Now we can begin to think of building our own homes and raising our own families."

In the dim light of the wick flame of the oil lamp, holding hands and raising their faces heavenward, the three brothers prayed in unison:

Our good and wise father, forgive us for having been disobedient, lazy sons; for having caused you pain, agony. You took such good care of us. You were both father and mother to us. But in our ignorance, we did not appreciate you. We wish you a joyous life in your permanent home. May eternal bliss and peace be yours as you dwell in the glorious and sublime Presence of our Good God Ashur.



In Arzni — Oraha with his uncle Ivan Simonoff



In Leningrad — Oraha with his cousin, Borio

Thank You For Your Contributions

Education

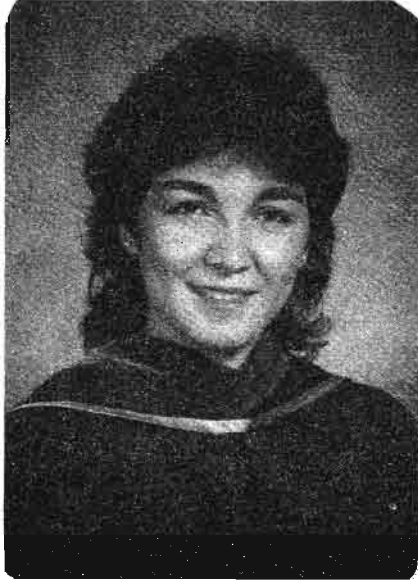
Mikhael W. Malik, Santa Clara, CA	\$50.00
Rev. Francis David Magori, Turlock, CA	50.00
Donald J. Lazar, San Carlos, CA	35.00

Nineveh

Fred P. Isaac, Sydney, Australia	\$50.00
Edmond Betmaleck, Chicago, IL	20.00
Yosep Bet Yousep, San Jose, CA	15.00
Arshak Karoukian, San Francisco, CA	30.00
Samuel Jacobs, Greenbrae, CA	100.00
Donald J. Lazar, San Carlos, CA	15.00
Mirza Shmoil, Ontario, Canada	15.00

CONGRATULATIONS

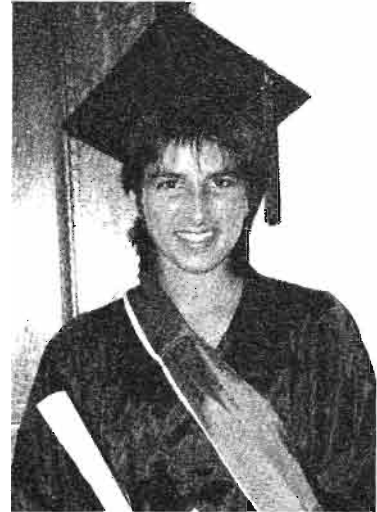
Dina W. Jacob, daughter of William and Shamiram Jacob of Santa Ana, California, granddaughter of Rabi Yacoub, graduated on May 8, 1987, with a Doctor of Pharmacy degree from the University of Southern California School of Pharmacy. She had received her Bachelor's Degree in Biological Sciences from California State University, Fullerton, in 1982. Dina is planning to enter the field of research.



Jenan B. Shabbas, daughter of Baba and Audrey Shabbas of Berkeley, California, graduated from Berkeley High School in June, 1987. She will attend the University of California, Santa Barbara, in September and will be majoring in journalism.

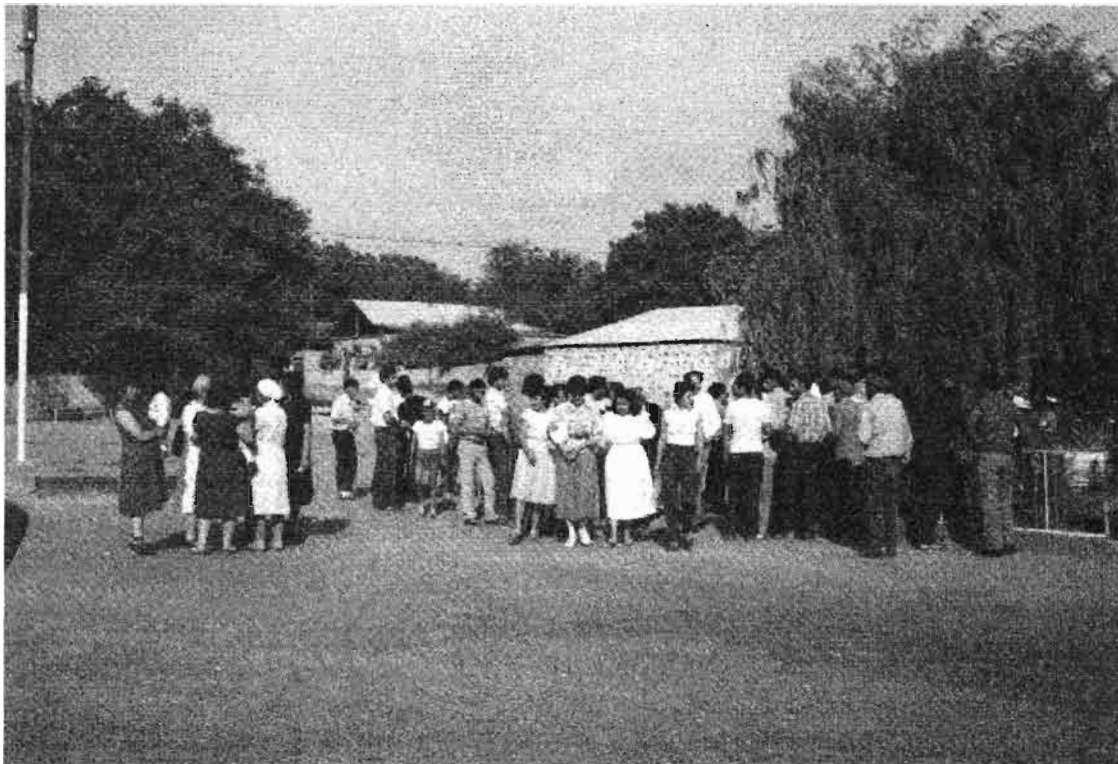


Edy Elias, daughter of Joel and Jo Anne Elias of Berkeley, California, graduated in June, 1987, from John F. Kennedy University with a Master's Degree in Clinical Psychology with emphasis on family counseling. In 1984 Edy received her Bachelor's Degree in Psychology from the University of California, Davis. She is presently employed at the Juvenile Counseling Center of Contra Costa County.

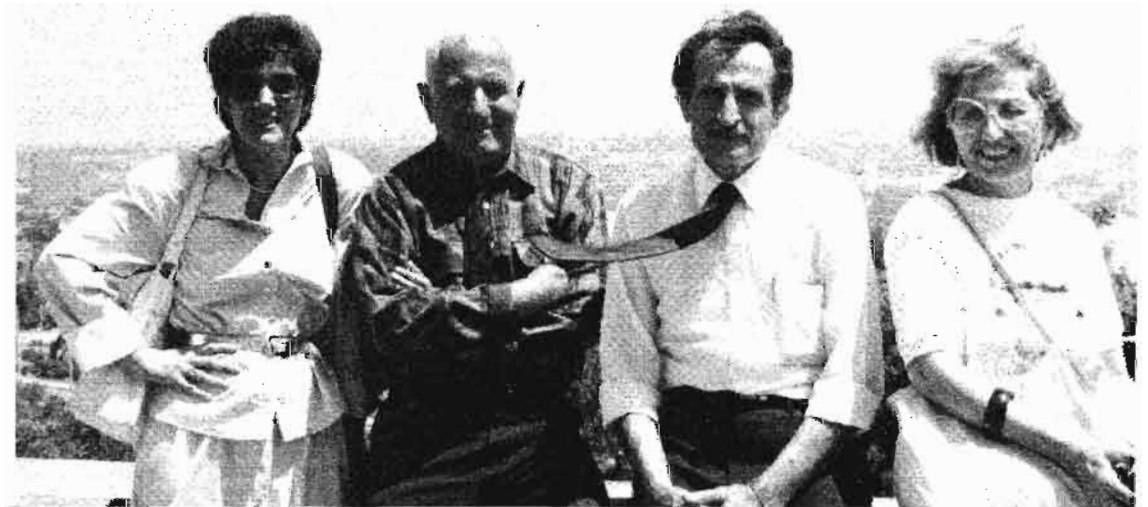


Blenda Eyvazzadeh, daughter of Judith and Dr. Charles Eyvazzadeh of Los Angeles passed the State Bar examination in 1987. She is a graduate of Loyola law school. Prior to that she attended the University of California, Los Angeles, and graduated with a Bachelor of Arts degree majoring in Political Science. Blenda is the niece of Foundation member Katya Sayad of Fremont, CA.





In Arzni

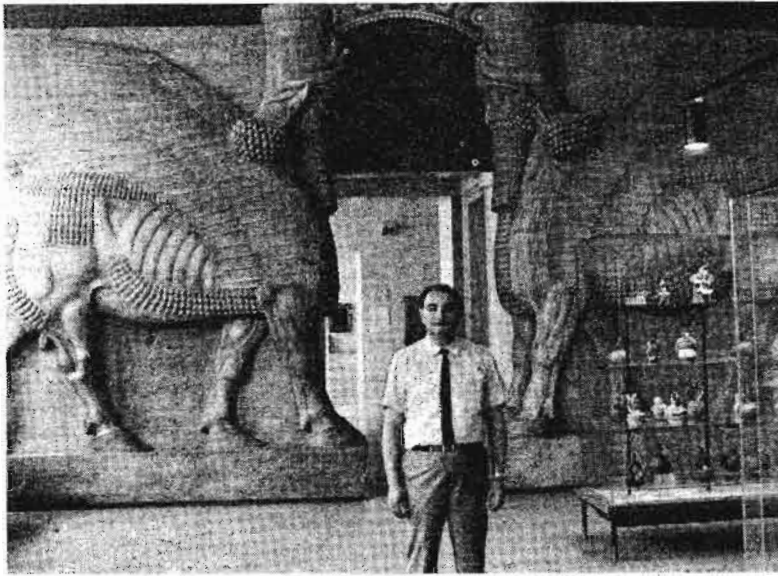


In Baku — Wilma, Babajan, Oraha and Valia

Dating a winged bull

"What is the condition of small ethnic groups, in particular Assyrians, in the USSR today?" asks Constantin EPURE from Romania. Rudolf Muradov from Zelenograd and Marona Arsanis from Moscow want to know about the history of the Assyrians' settlement in the capital of the Soviet Union, how they found themselves on the territory of our country, and how they live.

Below, Konstantin MATVEYEV, D.Sc. (Philosophy), Professor of the Moscow Motor-Engineering Institute, an Assyrian, answers their questions.



Konstantin Matveyev at the winged bulls symbolizing the power of the ancient Assyrian state in the Oriental Hall of the State Museum of Fine Arts in Moscow.

Editor's Note:

This article appeared in Moscow News Weekly No. 30, 1986. The entire newspaper is in English. A copy was given to me by Professor C. Matveyev on June 2, 1987 in Moscow.

Assyria, which has contributed several brilliant pages to history of world culture, was the most powerful kingdom in the Middle East some three to four millennia ago. There are a million Assyrians in the world, twenty-five thousand of which live in the USSR. Assyrians first came to Russia in the 18th century at the invitation of Georgian tsar Irakly II. Their ancestors still live in the Dzveli-Kanda village, Mtskheta District.

The second settlement, in eastern Armenia, appeared in the early 19th century. Permission was given to one hundred Assyrian families which were prominent in the Russian-Persian war on Russia's side as scouts, guides and food and forage purveyors. In 1827 the Russian army approached Urmia, the historical and cultural centre of the Assyrians in north-west Iran, and was quartered in the neighbouring villages.

The Russians went to Assyrian churches and were invited to weddings and holidays. Soldiers helped the peasants to mow the grass and harvest the crop. Captain Suridov, a squadron commander, befriended Assyrian Prince (Malik) Alaverdy Bar-Tuma from the Yangidzha village. On the eve of the Russian troops' evacuation from Iran in 1828, Suridov gave his command a request

to grant permission to the Assyrians, who took part in the war, to settle down with their families in Russian Transcaucasia, in Armenia. Following this, one hundred families, led by Bar-Tuma, settled down among Moslems not far from Nakhichevan. Shortly afterwards, with the help of Suridov, then commandant of the Kamarlyu (Artashat) Fortress, they moved to the nearby locality of Shokokyand, built a fortified village and named it Kalla d'assurai – Koila-sar, "fortress of the Assyrians".

The settlers belonged to Nestorianism, a school of Christianity, but when the last priest died, a Georgian Orthodox clergyman was sent to the Assyrians in 1864, and they were officially converted to Orthodoxy. Later the Assyrians sent five boys to the theological seminary in Tiflis. Among them was Polus Bit-Aivaz, a future enlightener and author of a number of works on the history and ethnography of his people. In 1877 he founded a school which exists to this day.

In the Russian-Turkish war of 1877-1878 the Assyrians of Turkey and Iran took the side of Russia. Afterwards my great grandfather, Mammu Bar-Mattai, got permission to settle not far from Kars, which was ceded to Russia. My great grandfather took a group of relatives from eastern

Dating a Winged Bull

Turkey and founded the village of Samavat. There he was elected elder and then founded one more village, Bagra-Khatun.

The Iranian Assyrians, who took part in the war, settled down in eastern Armenia and named their village Urmia in memory of the Iranian by the same name.

In January 1918, Turkish troops came close to the village, compelling its inhabitants to seek refuge in Armavir. The Revolutionary Committee of Armavir, redirected the refugees to the big Cossack village of Konstantinovskaya, where they were given land on the bank of the river and they founded a new village, once again calling it Urmia.

However, the majority of Assyrians in the USSR are descendants of the participants in the anti-Turkish uprising: in early 1914 tsarist Russia stirred Turkish Assyrians to action against the Osman yoke, promising them an easy victory and the formation of an independent Assyrian state. Half of the million Assyrians died. 100,000 flocked to Russian Transcaucasia, and from there they gradually moved to the hinterland of the country.

Such an exodus took the Russian government by surprise. At first the refugees received small rations, and then even this was cut off. In 1915,

part of the Assyrians returned to north-west Iran, reoccupied by the Russian troops, but about 50,000 remained in Russia.

The Assyrians who took part in the anti-Turkish uprising first came to Moscow in 1917. The Assyrian centre in Moscow was the 3rd Samotyochny Pereulok. Here Assyrian Sarkisov, a deputy to the Moscow City Soviet, got the building of a former match-making factory converted into living quarters: two-storeys were turned into a four-storey block of flats and provided with electricity, steam heating and radio.

The year 1925 saw the opening of the Assyrian club and then of the Society for Land-Tilling and Handicraft Labour Among Assyrians (Khayadta). Both these organizations had a big part to play in eradicating illiteracy among Assyrians, who were 90 per cent illiterate. They ran eighty training centres, about 30 primary schools in Moscow and other cities, and Assyrian sections attached to the ethnic minority clubs.

The publication of books, textbooks and the newspaper *Kokhva d'Madynkha*, which appeared in the national literary language, helped to unite Assyrians. When they first settled in Russia they lived among and married only representatives of their ethnic group. This gradually changed. Today the bridegroom and the bride have the decisive say in marriage. Intranational marriages and mixed ones are common. Assyrian folk music groups are invited to wedding ceremonies. In Moscow there are three of them: Kheduta (Joy) led by A. Amirshayev, Dana

(Time) directed by Sh. and D. Mirzayevs, and the group led by N. Kalamanov.

Assyrian Muscovites (c. 5,000) are employed at factories, in the services, as drivers and hairdressers. There are many intellectuals: working in Moscow are M. Yu. Melikova who is Doctor of Medical Sciences, Ye. I. Gevorgizov, Doctor of Physics and Mathematics, in Yerevan — L. Sargizov, Candidate of Historical Sciences, in Kiev — P. M. Tamrazov, Doctor of Physics and Mathematics. V. S. Ishin from Yerevan is a State Prize winner, Assistant Professor Mirza, who is a Candidate of Historical Sciences, lives in Krasnodar. There are three Assyrian generals and two Heroes of the Soviet Union. Ye. Davitashvili, a poetess and well-known clairvoyant, lives and works in Moscow. The geography of the Assyrian settlements around the country can be traced from the names of the well-known athletes: M. Dzhenko (Moscow), USSR boxing champion, who died defending the Motherland; V. Nazarov (Volgograd), several times champion of the country and Olympic champion in gymnastics; V. Avdyshev (Kiev), champion in Greco-Roman wrestling; B. Nadyrov (Moscow), boxing champion; R. Akopov (Tbilisi), several times champion in carting; M. Pirayev, former goalie of the Tbilisi Dynamo soccer team; A. Popov (Moscow), weightlifter; Yu. Dzhibrayev (Leningrad), mountain climber; N. Tomas (Moscow), Merited Coach of the Russian Federation in Track and Field, chief starter of the XXII Olympic Games.



In Arzni — The families of Paulus Aziz Badaloff (Sophia D'Mar Shimon's uncle) and Andreous Benyamin Badaloff (Paulus' nephew) — Julius N. Shabbas, front row.



In Arzni — The above two pictures represent Yadgaroff and his Assyrian Folklore Ensemble from Arzni-Dwine-Kuilarar consisting of 60 performers and singers. They performed for us in the Assyrian recreation hall where 200 Assyrians attended. After the concert all of us assembled in the school auditorium where dancing and refreshments were provided.



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

Continued from last issue

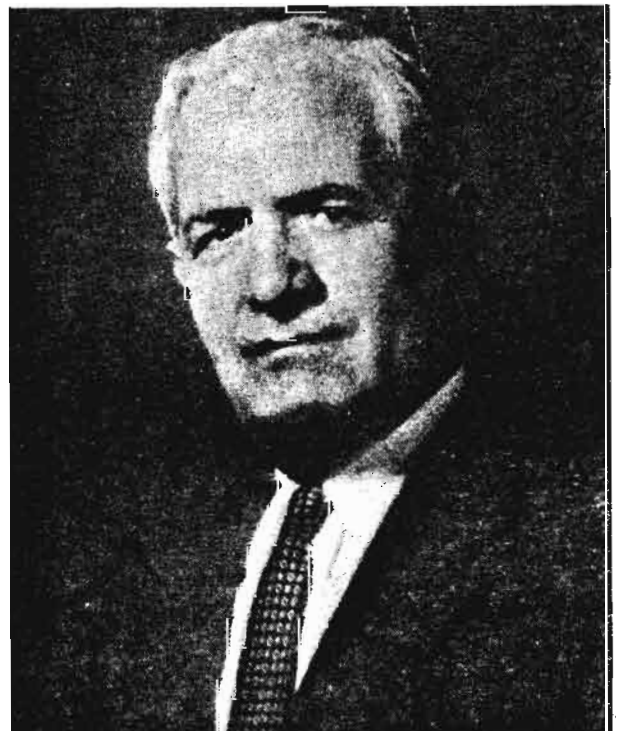
Dr. David B. Perley, J.S.D.

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.



On the evening of August 11, 1937, Gen. Sidqi and Air Chief Mohammed Ali Jiwad were sitting on the bench at the Mosul Airport, admiring the setting of the sun while waiting for a plane to fly to Turkey to witness the Turkish Army maneuvers. In the gathering darkness their cigarettes glowed peacefully. Capt. Mahmud Hindi sidled near and suddenly appeared from the shadows, revolver in hand. Bakir Sidqi did not have time to toss away his smoke. A succession of shots shook the air and the General pitched forward dead! Major Jiwad leaped at the assailant but he, too, fell forward on his face! And so, the malevolent spirit that lived by violence died by violence. This was a poetic justice, for August the eleventh was the exact day on which he had ordered the Someil massacre in 1933.

Bekir Sidqi is but one of the many sinners who suffered such a brutal end, which must now be a matter of indifference to the Assyrians; for they belong to the past. Let them rest in the grave they dug for themselves. The cause of the Assyrians is a matter of human right. Let their appeal to the conscience of humanity, based upon the merit of their services to humanity, continue until a safe home is found where calm reigns.* As Major Douglas V. Duff, that disinterested fighting prophet, remarked, Britain and Britain alone is primarily responsible for the sad fate of the Assyrians ^{69c}. Had the specific acts of commission and omission of the few mean-souled politicians in the Colonial Office—those shocking examples of imperialist cynicism and deception as Pierre Van Paassen calls them—been properly uncovered before the good English people, they would ere this have been reduced to shameful and awe-struck silence. For in

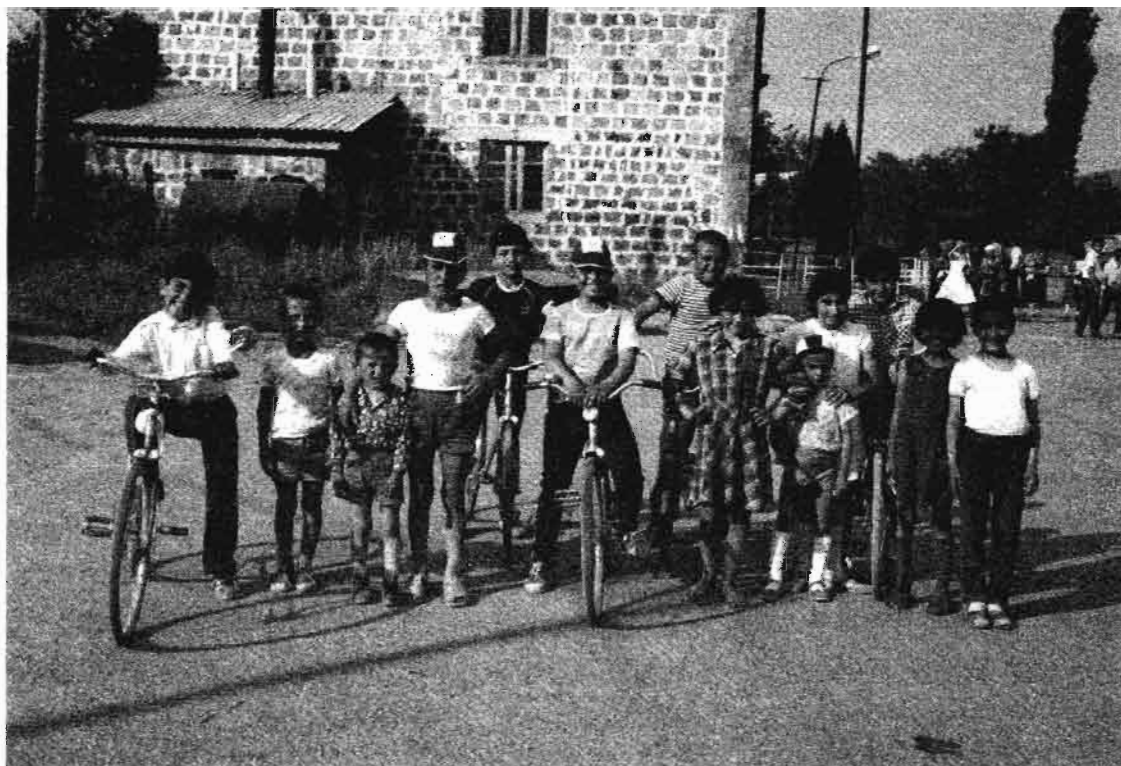
*Sir John Squire has said that any broad-minded person knows that the Assyrians are an ancient Christian people which has had no chance at all, and that they are on our conscience; many of them have been massacred; and they are even more homeless than the Jews.

"Voltaire once said to somebody when a war was beginning: 'Won't you make peace after the war ends?' The reply was: 'Yes.' His reply was: 'Why not make it now?'"

"Looking at all these national and racial problems one cannot help remembering that; also one remembers it when looking at the moon and the stars."
—The Illustrated London News, March 5, 1936, p. 378. Austin's "Refugee Camp", p. 110.

^{69c}. "The Assyrian nation . . . was brought from its homeland by the British promises. They fought for Britain in the War and continued to act as cheap British troops in Iraq for years afterwards. They were solemnly promised a homeland, but, when their usefulness was at an end, they were told to remain amongst the people they had held down, and so antagonized, in Britain's behalf. They were given solemn guarantees that they should be safe. What happened? All the world knows. They were shot, hanged, burned, driven across the borders, to stagnate in a pestiferous valley in Syria."—**A Pledge Betrayed**, Dublin Review, July, 1939, pp. 32 ff.





Assyrian children in Arzni



In Arzni — forefront, Bella and Dumarina

the presence of such apocalyptic events, no one, no, not even the moon and the stars, can be neutral. This is the superlative responsibility which the Assyrian National Federation can not evade. Let it, then, muster and set in motion sufficient moral and political energy through the press in establishing public sentiment in favor of a re-examination of the Assyrian cause *ab initio* by the Powers that are—and this with malice towards none.

I HAVE NOW GONE THROUGH all the absurdities and profaneness of the author's observations. If these annotated commentaries are false, it is a duty incumbent on him to refute them; if they are true, the publication of his book is the most diabolical fraud ever perpetrated upon the reading public.

Among the cruel persecutions which the Christian Assyrians have suffered through many centuries, the attacks of Dr. Van Ess are the foulest. The spiritual representative of the Board of Foreign Mission of the Reformed Church has crusaded in the East against the Assyrian nation and Church with the tenacity of a bulldog. Indeed, could they but find their tongue, they would force the Biblical cry which solemnly said, "Saul, Saul, why persecutest thou me?" For the sordidness of motivation, his writings are unexcelled. "If the Iraq Government's case were better known," wrote ⁷⁰ he at a time when the fortunes of the Assyrians seemed to be at their very darkest ⁷¹, "the sympathy which has been excited for the Assyrians in Europe and America, would be discovered ⁷² to be not so well founded." These martyred, disappointed, disillusioned, and decimated Assyrians are the spiritual descendants of the pioneer missionaries ⁷³ of the *Church of the East* who won souls for Christ from

70. "The Heirs of the Ages," Asia, June, 1935, p. 343. See Perley's critical analysis of this article in Ch. X of Malek's "Betrayal," pp. 151-57.

71. See Duff's "Guardians," in which this ex-Police Commissioner of Palestine, author of many books and articles on the problems of the Near and Middle East, says: "The Assyrians still walk in the Valley of the Shadow of Death, looking with fearful eyes on their Moslem neighbors, knowing that their wives and daughters are always exposed to the shame of rape and lust, their sons to the risk of murder."

72. A student of international relations in Beyrouth informed me on July 18, 1944, that Van Ess' information was based on coffeehouse rumors in Iraq that "was rampant" in Iraq during the crisis.

73. "Athra" (Beyrouth), Feb. 15, 1939, No. 15. See John Stewart's *A Church on Fire: Nestorian Missionary Enterprise*. Edinburgh: T. & T. Clark, 1928, P. 352; *The Travels of Marco Polo*, N. Y.: Horace Liveright, 1926, P. 228-9. As a people, the present Assyrian, Chaldean and Nestorian represents the Assyrians of antiquity—the subjects of Sargon and Sennacherib. Dr. Wigram's "The Assyrians and Their Neighbors," P. 178. "The cause of these people appeals to me as being distinctly Christian in the widest sense. It is the cry which the pitifully small remnant of the CHURCH





In Kanda — A time to eat and drink at the hospitable home of William Badaloff (front right facing the camera), his mother, brother and cousins



In Kanda — Valia, Wilma and Babajan among the Assyrians

the First Century to the Fifteenth Century. They carried the Cross as a sign and proclaimed the good tidings of Love and Charity. By magnifying the Christian virtues, they led others to evaluate them, and their evaluation often culminated in the adoption of the Cross of Christ. They were not parasites. Unimpeachable evidence reveals that they poured into their calling soul-stirring and mind-awakening stuff of life. The "Speaking Stone" in Hsi-An-Fu is their undying testimony. To the legion of Chinese of those centuries, the Assyrian Christianity was the "luminous religion." "We make an effort to give it that appellation," they said, because "this true and eternal system of doctrine is wonderful, its merits and uses manifest ⁷⁴ and brilliant."

OF THE EAST raises to its strong sister CHURCH OF THE WEST to preserve it from extinction. It is felt generally that Christianity and Christian civilization have reached a great crisis."—Dr. E. W. McDowell's "The Plight of the Assyrian Christians," in the *Missionary Review of the World*, June, 1928. See "The Nestorian Tragedy in Iraq," in the *Missionary Review*, Feb., 1936, P. 77, holding that the cause of the Assyrians is Christian in its essence. Lord Hugh Cecil in a letter to the "London Times" having reference to this problem stated that Christianity is a far feebler emotion than nationalism and that "what is really an idolatry has world-wide sway." See "The Assyrian Progress," June, 1938. *Athra* No. 9, Nov. 1, 1938. The *Christian Science Monitor*, July 15, 1935, p. 2. The *Living Age*, Jan. 16, 1922, pp. 148-53. "The Romance of the Nestorian Crosses." M. W. Brown, in *The Chinese Recorder*, Feb. 1933, pp. 76-82.

Timothy Richard, *The Awakening of Faith*, Shanghai, 1907.

74. P. Y. Saeki's *The Nestorian Monument in China*, London, 1916, P. 126 et seq. This Monument was built to commemorate the propagation of the Luminous Religion of a luminous people in the Middle Kingdom. The Chinese called the Assyrian Christianity "luminous religion," i.e., Ching Chiao. Prof. Saeki of Tokio says that they had no small share in the creation of the Golden Age of China, p. 115. "We perceive how keen and zealous the pioneer missionaries of the Assyrian Church were in trying to win souls for Christ. Surely in coming to China (635 A.D.), braving the dangers of the great Desert and travelling so far, they followed the example set by that Great Apostle to the Gentiles (p. 133), "Verily the Syriac Church did abundantly fulfill her mission in the Far East." (p. 160); and scattered "the seeds of Western civilization" (p. 117) in Central Asia and the Far East.

Consult: (Mrs.) C. E. Couling, *The Luminous Religion: A Study of the Nestorian Christianity in China*. London: The Carey Press, 1925.

James Legge, *The Nestorian Monument of Hsi-An Fu: Relating to the Diffusion of Christianity in China*. London: Trubener Co., 1888.

Holm & Carus, *The Nestorian Monument: An Ancient Record of Christianity in China*. Chicago: 1909.

The Nestorian Gloria in Excelsis Deo, in the *Chinese Recorder*, July, 1935, pp. 291-300. (F. S. Drake).

Fritz Holm, *My Nestorian Adventure in China*. N. Y. F. H. Revell, 1923, pp. 145-184.

The Earliest Christianity in China, in the *Dublin Review*, Oct., 1902, pp. 381-403.

A. Mingana, *The Early Spread of Christianity in Central Asia and the Far East*. Manchester Univ. Press, 1925, pp. 1-180.

Early Christianity in China, in the *Chinese Recorder*, July, 1935, (C. W. Allan), pp. 359-99.

J. D. Macbride, *The Syrian Church in India*. Oxford: 1856.

The Assyrians were the earliest evangelizing agency in India as was evidenced by the Nestorian Tablet of Madras which was an altar slab with a dove hovering over a Cross cut in relief with this Syriac inscription: "Let me not glory except in the Cross of our Lord, Jesus Christ." L. C. Barnes, *Two Thousand Years of Missions*, Chicago, 1900, pp. 90-91.





Assyrian teachers of Arznie, Dwine and Kuilarar with Abdalov Mikhailowich, front row right



In Moscow — Babajan Ashouri and Dumarina Shabbas

The Rev. Mr. Van Ess was sent to the Middle East to preach the Christian faith among the Moslems. *Meet the Arab* contains little about his missionary effort or its fruits—not a single example of Moslem conversion ⁷⁵. That he has become a persecutor in the widest sense of the term is the direct consequence of a moral failure. It suggests a sense of guilt. A pusillanimous attack upon a Christian minority which seeks nothing but the preservation of its spiritual unity in lands hostile to its faith by one supposedly a messenger of the Gospel is a contradiction of both the letter and the spirit of that Gospel. It betrays cold cynicism, deep-seated hypocrisy, moral perversity, and Christian perfidy.

IN VIEW OF THE WOES of the Assyrian nation and church, can it be said that Christianity is without a share of responsibility? Besides uttering statements of sympathy, at best, for their agony and the constant deepening of their anguish, the Church of Christ has stood like an eternal constant—the constancy of neutrality—the constancy of abdication of vision of things “just” and “of good report” in favor of mundane “praise” and consideration—the constancy of impotence—in the presence of political injustice and high misdemeanor, ecstatically content with the preachment of abstract eternal truths, without the slightest view of translating them into daily language, or adapting them to the exigencies of the time. Indeed, by confusing the proclamation with the application of eternal verities, the Church has lost her spiritual leadership, irretrievably. She is no longer a great uplifting and conserving agency in the world. One cannot help wonder, meanwhile, how weary the God’s most ancient people and church—the descendants* of the custodians of the Cross of Christ—must be with the endless but inane protestations of sympathy that emanate from holy places, marble-churches, and oak-paneled vestries! Are not Christian statesman, the world over, ready to match their oft-repeated words with concrete action—and right now?

75. “In fifty-five years of missionary work, we have yet to create a Church of Christ in Arabia.”—“Our Church in Action: the Reformed Church in America,” 1944, P. 53.

W. H. Storm, *Whither Arabia?* London: World Dominion Press, 1938, pp. 64-5, 89-90.

* “The Assyrians are faithful unto death.”—Isabella L. Bishop, *Journeys in Persia and Kurdistan*, &c. London: John Murray, 1891, vol. 2, pp. 313 ff. And see f.n. 23.

See annotations in f. n. 73 as cumulative evidence to the effect that the cause of the Assyrians is Christian in its essence.





In front of Recreation Hall in Kanda



Kanda — Assyrian home

The averment in the Foreword that the present Assyrians are the Assyrians of antiquity is now made self-evident.⁷⁶

The Bible in Aramaic

Aramaic was the *Lingua franca* during the Assyrian and Babylonian rule and the literary and colloquial language of Mesopotamia, Palestine, Syria, and Asia Minor from the 7th century B.C. to the 9th century A.D. It was the mother tongue of the New Testament writers who were divinely inspired to write the original text,⁷⁷ and it is the vernacular of the Assyrians and the Chaldeans of today. *Peshitta*—the original Aramaic version of the Holy Writ—then, is the earliest and most authoritative document;⁷⁸ and, quite naturally, it was written in the language in which Jesus, His disciples, and the early Christians spoke.⁷⁹ The revised version was written in a pedantic semi-Greek jargon full of startling variations from the original text⁸⁰ due to the inability of the Greek translators to express in their own tongue Aramaic colloquialisms, metaphors, and shades in meaning. Any dogmatic asseration, therefore, that the Bible, in divers modern languages, is “translated from the original Greek” must lack the intrinsic, extrinsic elements of accuracy.

76. A. H. Layard, *Nineveh & Its Remains*, London: Murray, 1849, vol. 2, pp. 237 ff. See generally his *Discoveries Among the Ruins of Nineveh & Babylon*, N. Y.: Putnam, 1853; and G. P. Fletcher's *Travels in Assyria*. See Dr. Wigram in f. n. 73. J. S. Buckingham, *Travels in Assyria, &c.* London, 1830.

77. W. F. Ainsworth, *Travels & Researches in Asia Minor, &c.* London: John Parker, 1842, vol. 1, p. 263. H. Southgate's "Narrative of a Tour," &c., vol. 2, p. 247. Prof. John Geise *Men & the Western World*, N. Y.: Haircourt, 1940, p. 121.

78. Wigram's "Monophysites", n. p. 201. See Lamsa's Introductions in his *The Gospels from Aramaic*, 1933; *Gospel Light*, 1936; *The Psalms from Aramaic*, 1939; *Modern New Testament from Aramaic*, 1940; and *New Testament Commentary*, 1945 (all published by A. J. Holman Co., Phila.).

79. Asahel Grant, M.D., *The Nestorians*, N. Y.: Harper, 1841, p. 105. Wigram's "Cradle", pp. 265 ff., and his "Assyrians", p. 181. Lamsa, *My Neighbor Jesus*, N. Y.: Harper, 1932, p. 8. Thos. Laurie, Dr. Grant & the Mountain Assyrians. Boston: Gould & Lincoln, 1856.

80. F. C. Burkitt, *Early Eastern Christianity*, London: Murray, 1904, pp. 39-43. See J. W. Etheridge, *Horae Aramaicae*, London: 1843, p. 21; and his *The Syrian Churches*, London: Longman, 1846, pp. 54-135. Thos. Laurie, *Assyrian Echoes of the Word*, N. Y.: American Tract Soc., 1894. H. Southgate's *Visit to the Syrian Church of Mesopotamia*, N.Y.: Appleton, 1844. "Syriac was the language in which our Savior conversed while upon earth, and the general language of Palestine at that day. The Greek, which was somewhat common, was certainly of later growth than the Syriac."—A. Grant's "The Nestorians," p. 183. Syriac is a western term for Aramaic.





In Kanda — Babajan Ashouri among a group of Assyrians



In Kanda — Julius Shabbas, William Badaloff's mother and Vaja Alexewich Khirdaveh

According to the ancient Natar Cursiya System, the spiritual and temporal leadership of the Assyrians has been vested in the Patriarch who always assumes the name *Mar Shimun*, Lord Simon, (*Mar* being a title given to saints and bishops of their Church). This authority has been hereditary for approximately six hundred years in one family,* and the Patriarch being celibate, his office descends from uncle to nephew and thus keeps it in the Episcopal House.⁸¹ The present Patriarch, *Eshai Mar Shimun*, who was consecrated in 1920 at the age of thirteen, is the 119th *Catholicos* of the East—from St. Simon, called St. Peter, St. Thomas, St. Thadeus, and St. Mari, founders of the Church of the East—and the 23rd from his Holy Family.

There is no historical justification for the mythical theory that Nestorius was the founder of the Assyrian Church.⁸² The term *Nestorian* is a nickname given to this Christian Community because of their hospitality and service to the Christian refugees who sought asylum in Persia in consequence of their condemnation as double-nature heretics and banishment from the Roman Empire. It would be an act not in the pursuit of moderation to go at this time into the motive that actuated the conduct of Cyril of Alexandria or of the Emperor Zeno in and after the third Council of Ephesus held in 431 A.D. Suffice it to say that Nestorianism as applied to the Assyrian Christians is not a proper appellation—it is a misnomer. Even the Roman G. S. Assemani (a Maronite Archbishop and Librarian of the Vatican) who wrote their history in four salutary

*Prior to this period, the Patriarchs were the "Heads of the Millet or nation" recognized by the Persian Emperors, the Ottoman Sultans, and the other ruling dynasties.

81. A. J. Maclean & W. H. Browne, *The Catholicos of the East & His People*. London: Soc. P.C.K., 1892, pp. 11-46.

E. L. Cutts, *Christians Under the Crescent*. London: Soc. P.C.K., 1877, p. 201. Duff's "Harding", pp. 27-8; Lady Surma, pp. 59 ff.

82. Couling's "Luminous Religion", p. 4.

Wigram, *The Assyrian Church, 100-640 A.D.* London: Soc. P.C.K., 1910, p. 258. This book was written in Kurdistan and dedicated to MAR BENYAMIN, present holder of the Throne of MAR ADDAI, Patriarch of the Assyrian Church.

G. P. Badger, *The Nestorians and Their Rituals*, with a Narrative of a Mission to Mesopotamia & Kurdistan in 1842-44, in 2 vols. London: John Masters, 1852, vol. 1, pp. 134-81.

B. J. Kidd, *The Churches of Eastern Christendom*. London: The Faith Press, 1927, pp. 418 et seq.

Consult: H. Holme, *The Oldest Christian Church*. London, 1896.

A. P. Stanley, *History of the Eastern Church*. N. Y.: Dutton, 1907.

J. M. Neale, *The Holy Eastern Church*. Oxford, 1873, p. 5.





In Arzni



In Arzni



In Kanda —

Very nice Assyrian home belonging to the woman (2nd row left) and her grand-daughter.

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In Arzni



In Arzni



*In Kanda —
Very nice Assyrian home belonging to the woman (2nd row left) and her grand-daughter.*

volumes, failed—and oddly—to call them Nestorians. He calls them Assyrians or Chaldeans⁸³ — and properly. When the Visions of the Apocalypse were first revealed, the trans-Euphratean was the capital portion of their prosperous Church.⁸⁴ The Church of the East grew up in Apostolic times outside the Roman Empire and east of the Euphrates and was a powerful Church for four hundred years before the birth of Nestorius. To be sure, the Assyrian Christians to this very day call themselves Nestorians even as the Friends call themselves Quakers, but only in a good-humored concession to the misunderstanding of others. There is not, there never was, such a thing as the Nestorian Church; and, neither Jacobites nor Nestorians, be it said, hold the heresies which their nicknames suggest and which their enemies credited with teaching.⁸⁵

In the days when western Europe was sunk in the Dark Ages, the Church of the East was the most aggressive missionary force in Christendom. With a heroic charity, she sent forth a succession of missionaries who should announce the Kingdom of God and extend the foundations of the Church Universal in regions beyond her own. That communion extended in time from the 1st century to nearly the middle of the 16th century, and in space from the Mediterranean to the Pacific and from the Indian Ocean to the Caspian. There stood the Church at the close of the 16th Century—in the full majesty of her contribution to mankind's spiritual progress. Hated and persecuted, humbled to the dust, the Church militant survived all and mocked at her destruction.

Since that period, the Assyrians—as a Christian nation—have suffered bitter persecutions and unparalleled martyrdom at the hands of non-Christians. It has been said of the Assyrians that it is a marvel that they have survived to this day, and that it would be a disaster

83. *Bibliotheca Orientalis*. Rome, 1719-28. See particularly vol. 111, Part 2. See Smith & Dwight, *Missionary Researches*, II, p. 186.

84. Badger's "The Nestorians," &c., p. 181.

Layard's "Nineveh", &c., vol. 1, pp. 20-21, 259.

Justin Perkins, *Residence of Eight Years Among the Nestorian Christians*. N. Y.: Dodd, 1843, p. 175. "We shall very soon be at war, if you do not cease calling us Nestorians," remarked Mar Yuhannan, Bishop of Urmia to the author, p. 180.

A. Yuhannan, *The Death of a Nation*. N. Y.: Putnam, 1916, p. 4.

85. In 1912 Dr. Wigram stated: "The old division continues (between the Jacobite and Nestorian, the two sister Churches) but more as a matter of convenience than of principle, and the more intelligent bishops on both sides admit that the real differences have disappeared."—"The Cradle", p. 46. In 1919, Polos MAR SHIMUN found accommodation in the Jacobite Monastery at Mar Mattai some 20 miles northeast of Mosul in the foot-hills. Austin's "Refugee Camp", p. 60.





In Kanda: Assyrian women and children in front of a home



In Kanda — George and Valia among Assyrians

of the greatest magnitude⁸⁶ if they were allowed to disappear from the face of the earth—and truthfully. A people who have displayed such heroism in the presence of physical danger — and in favor of the Allied nations in two world wars from the time the immortal Mar Benyamin held aloft his cross and led his Christian army — and such pertinacity for the Christian faith against the fiercest opposition can again become the worthy inheritors of their own splendid past if their continued “corporate existence” is guaranteed—the spontaneous yearning of every Assyrian⁸⁷ as he marches up and down on the highways and by-ways of the Near and Middle East, the Caucasus, and all over the known world, as a member of the band of lost souls. The nation that will be instrumental in gathering these fragments of our common humanity under one roof will everlastingly stand as the most glaring arsenal of rare beneficence! It is one of the least known, but the worthiest and the best, causes ever beheld by the sun.

TO THE UNITED STATES OF AMERICA comes one of the great moments of history. Her philosophy has made her mightier than the mightiest nation on earth. America's physical survival was not a pressing problem in World War I. She coveted no conquest, no dominion. With a clear conscience, with absolutely no selfish desire and purpose, America was drawn into the affairs of that political convulsion as a single champion of freedom, justice, peace, and universal dominion of moral right over physical might. And as a good Samaritan, she came to hold with one hand the mighty rod of justice and equity; with the other, the soothing cup of mercy and charity for all mankind. Had consistency and wiser counsel prevailed, her unselfish mandates would have been respected by all. Had the ideals of that War not abdicated, the world might have been safe for democracy and the earth would not have been covered again with a deluge of blood.

Even so, let us not presume that the dead of World War I gave up their lives in vain. Those who died in loyalty to comrades and

86. F. N. Heazell, *The Woes of a Distressed Nation*. London: the Faith Press, 1935, p. 24.

See E. W. McDowell's "The Ancient Nestorian Church," in the *Journal of Race Development* (Worcester, Mass.), July 1911, pp. 67-88.

Dr. A. Grant affirmed that the evangelization of the East can be entrusted to the Assyrians alone, if they are properly aided. "The Nestorians," p. 380.

87. Eve Curle, *Journey Among Warriors*. N. Y.: Doubleday, 1939, pp. 98-99.

Humphrey Bowman, *Middle East Window*. London: Longman, 1942, p. 318.





George with his arm around a 16-year-old Assyrian girl from Kanda. She is the region youth leader.

*In Baku —
Shabbas(es) relaxing
by the Caspian Sea*



*In Leningrad —
Wilma, Valia and Dumarina*

in obedience to orders, those who consciously fought for human liberty, have not perished vainly. Something survived out of the ruins of the young lives, out of the lost illusions, out of the dead hopes. World War II happened because the ideals of World War I were betrayed; because when the awful choice had to be made, America — and the free nations — would not finally betray the ideals of World War I.

For the preservation and perpetuation of those ideals America has made a gigantic sacrifice. Her economic losses are never to be restored. And what of her grief? Time has somewhat softened the grief of 1918, but that of 1945 still aches in thousands of American hearts—in millions of hearts the world over. Neither praise nor posthumous medals can cure that pain. The only way in which America can justify those sacrifices is to see the end of the war as a chance—a real chance—only a chance—a chance freely purchased with the lives of hundreds and thousands of Americans—to lead the world in the paths of peace, security, and spiritual values. To resolve that this shall be so—that neither pride nor greed, neither hate nor fear, shall stand in the way—is to do honor to the dead.

To be sure, these days of new-born peace are also days of crisis, yet no nation in history has been in a better position to use its influence for world good and lasting peace. James Reston reminded us in his *Prelude to Peace* that the Chinese require two words in order to spell the word “crisis.” One word was “danger;” the other “opportunity.” The end of the war has produced a crisis in and out of America, true; but alongside the danger is an opportunity of such dimensions as history has never before seen. By tolerance, by wisdom, and by leadership, our country can help guide the caravan of history to a brighter frontier. May it never be said of America—for the sake of America—that she, in her hour of supreme crisis, was so engrossed in the danger of that crisis that she failed to see the opportunity it presented! Angels can sing no better song than:

“O Country, O my Country,
Be thou the one to lead
Mankind to high endeavor
To destiny supreme!”





In Leningrad — Zina & Valia with relatives — Violet in background



In Leningrad — George's and Victor Alexander's cousins



In Leningrad — Bella, Wilma, Zina, Lida. Standing: Zena Sada and relative



In Leningrad — Mikhail Sada with Babajan and George in background

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"Perley's 'White Paper' . . . has marshalled an astonishingly wide bibliography on the Assyrians . . . which make the booklet a classic of references on the subject . . . More publications are hoped for from the same source."

"Writing as a Christian Missionary who lived at Basrah, hundreds of miles from the nearest Assyrian village to

endure violence, the author, who has the temerity to raise again the shocking . . . massacre of Simel, cannot be commended either for tact, Christian charity, or in any other way."

"But when, Bekr Sidqi's set-up for the massacre was carefully arranged . . . and took the Assyrians completely by surprise, Van Ess' poor attempt to whitewash the brutal event is wholly to be deplored . . . the Assyrians were not the instigator of the trouble . . . The word rebellion used by Van Ess is sheer nonsense."

"If any writer becomes obsessed . . . with one side only of an Eastern problem, he cannot today expect to escape a barrage of cross fire."

— Royal Central Asian Journal

EXTRACTS FROM THE REVIEW IN THE ROYAL CENTRAL ASIAN JOURNAL May, 1945, Vol. 33, Part 2, pp. 214-216

"Van Ess appears to give all the evidence he can to make the Assyrians appear a truculent undisciplined people, and none that they were victimized, as in truth they were."

"Perley puts his case well in this matter. With some justification he tackles the British officials of the time, too, for inactivity. This is a serious challenge. It is certainly up to us to disprove the assertion by ensuring that the future of the race is adequately safeguarded."

"Everyone admits the Assyrians have given fine, loyal service to Britain, and have earned our gratitude and the rewards of good soldiers. The British Empire, and indeed all the Allied nations, owe the Assyrians a heavy debt following their key victory at Habbaniyah in 1941, which checked German expansion to Asia Minor and stopped a rapidly growing danger of linkage in force with Japan via the Persian Gulf at a time when the latter was poised for attack. But for the Assyrians' historic stand at Habbaniyah, Rashid Ali and Nazism would certainly have controlled Iraq; the Allies would thus have been split at a critical phase of affairs before they had mustered their strength, and the vital oil region would have been lost — as probably would have been the war itself — for both India and Russia would have been isolated and the Mediterranean outflanked." (p. 216)

"Their loyalty and gallantry at Habbaniyah may well, some day, be claimed as their greatest contribution to mankind." (See pp. 26-27 herein and f.n. 55-55c)

— A.M.H

A REJOINDER

If the gallantry of the Assyrians has been such a meritorious factor in the affairs of World War II which placed the survival of nations in the balance, will the fair-minded British public and the Allied Nations again see the Assyrians exposed to double jeopardy? Happily for Christian civilization, that War did result in the triumph of Allied arms; and yet the Assyrians, their smallest Ally, gained nothing therefrom save the fresh antagonism of the neighboring Arabs. Their status continues to be anomalous; and, had the War resulted in the defeat of the United Nations, the Assyrians would have been exterminated by the Forces of Rashid Ali and of the Nazis alike — without mercy. Unless moral and legal arguments are permitted to prevail, the great victorious nations will have unjustly enriched themselves at the expense of the Assyrians, and the Assyrians will have found, in their glorious victory of 1941, their defeat, abject and ignoble!

— D.B.P.

MAR TIMOTHEUS
METROPOLITAN OF MALABAR AND INDIA
The Holy Apostolic Catholic
CHURCH OF THE EAST

Dear Sir:

I am enclosing herewith a report regarding the function of the laying of foundation stone for Mar Timotheus Charitable Hospital and old age home with two photos and an appeal issued by me on behalf of the Mar Timotheus Charitable Society as the Patron President of the Society. It will be very much appreciated if you can publish the report, the photos and the appeal in your magazine.

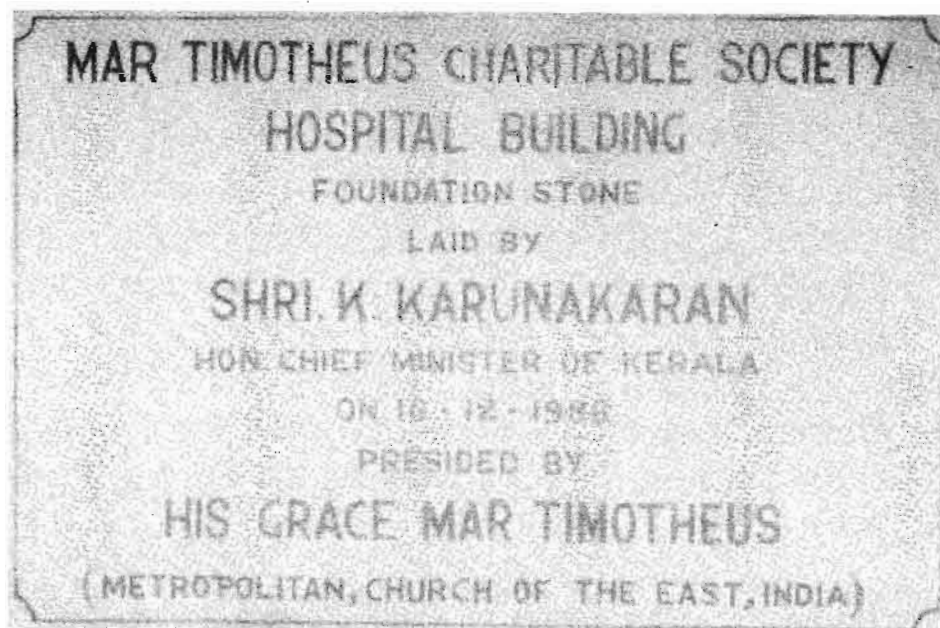
Yours in Maran Esho Mshikha
 Mar Timotheus, India

PRESS MATTER

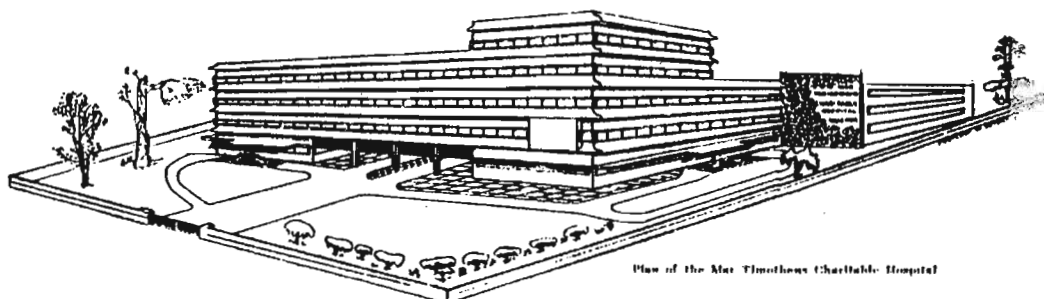
We have great pleasure to report that the foundation stones were laid on 16th December 1986 for Mar Timotheus Charitable Hospital by Mr. K. Karunakaran, Chief Minister of Kerala State and for the Old Age Home by Mr. M. M. Jacob, Minister of Government of India in a colourful function presided over by H. G. Mar Timotheus, Metropolitan of Malabar and India (Church of the East). The function was graced by felicitation speeches by Rt. Rev. Dr. Joseph Kundukulam (R. C. Bishop of Trichur), Mar Aprem Metropolitan, Joseph Mar Koorolose Metropolitan, Mr. Antony P. A. (Member of Parliament), Mr. Raghavan Puzhakadavil M. L. A., Rev. Fr. Gabriel C. M. I. (Director of Amala Cancer Hospital Trichur). The function was conducted at Mar Timotheus Charitable Hospital and Old Age Home site owned by Mar Timotheus Charitable Society. Huge gathering and guests were welcomed by the Society secretary Rev. M. I. David and vote of thanks by the Society vice president Very Rev. Corepiscopa Raphael Vattakuzhi.

Rev. M. I. David

The Society has launched a vigorous fund-raising campaign, and solicits most fervently the whole-hearted cooperation and generous donations from all good-hearted people and institutions.



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"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."

A. T. Olmstead

"Religion is a faith acquired and is changeable. Nationality is one's flesh and blood; it is his total nature. Even death cannot undo it."

Dr. David B. Perley

The map shows the Near East and surrounding regions, including Turkey, Syria, Arabia, Persia, and parts of Russia and India. The territory of the Assyrian Christians is shaded in grey. The map includes a legend in the bottom right corner and a scale bar.

THE TERRITORY OF THE ASSYRIAN CHRISTIANS

Scale: 0 to 100 Miles

[illegible]

51

1. The first step is to identify the key components of the system. This includes understanding the hardware, software, and data involved. 2. The second step is to define the requirements for the system. This involves determining what the system needs to do and what it must be able to handle. 3. The third step is to design the system. This includes creating a detailed plan for how the system will be built and how it will be tested. 4. The fourth step is to implement the system. This involves building the system according to the design and testing it to ensure it meets the requirements. 5. The fifth step is to maintain the system. This involves monitoring the system for problems and making changes as needed to keep it running smoothly.

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سجدہ بخدا و خدمت

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سُورَةُ الْاِنشِرَافِ : ١٥

حَبَدٌ : نَيْبٌ خَذْلَفٌ

”لَسِبْتُكَ يَوْمَ (ذِي حِجَّةٍ)“

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

25027

الحمد لله الذي هدانا لهذا : بعد كنا كنا في ضلال مبين

[illegible]

پایند چاکے سے (ختمیہ) جوئیے (توئیے) (جئے ڈیے) جئے ڈیے، جئے ڈیے، جئے ڈیے :
 • جوئیے •

עֲשֵׂה וְאַתָּה

يُتَوَفَّدُ (تَعَدُّ)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَعِيْنٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ جَاءَ بِمَنْفَعَةٍ لِقَوْمٍ فَهُوَ شَرِيْفٌ».

[illegible]

يَعْلَمُ 1915 - 1918 مَوْلَا جَدِّ رَوْدِي جَاهِدِي خُصْلَمَ لَحْمَ دَهْمَا. نَبِي وَتَنِي دَهْمِي

[illegible]

حَلْ بِدَ شَوْقَا جَ فَتَحِبَّ بِنَا لَ تَحِبِّي
 كَهْ لَاحَ جَنَلَا بِ شَوْقَا جَوَاهِرَا شَدَا
 قَلْبَ ضَعَا. لَوْ لَمْ تَكُنْ لَوْ تَكُنْ لَوْ جَوَاهِرَا
 بِ بِنَا جَنَلَا: لَبَا شَوْقَا جَوَاهِرَا قَلْبَ
 سَا كَهْ تَحِبَّ تَحِبَّ تَحِبَّ تَحِبَّ جَنَلَا
 تَحِبَّ. حَتَّ جَوَاهِرَا فَذَوَقَا جَوَاهِرَا
 لَ تَحِبَّ بِدَ تَحِبَّ لَوْ تَكُنْ بِدَ تَحِبَّ
 وَذَوَقَا جَوَاهِرَا جَوَاهِرَا تَحِبَّ تَحِبَّ
 سَا تَحِبَّ: كَهْ تَحِبَّ جَوَاهِرَا: بِدَ تَحِبَّ
 تَحِبَّ جَوَاهِرَا تَحِبَّ كَهْ تَحِبَّ تَحِبَّ
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[illegible]

۱۹۰۵ء میں جنیوا میں منعقد ہونے والے
 ۱۹۰۵ء میں جنیوا میں منعقد ہونے والے
 ۱۹۰۵ء میں جنیوا میں منعقد ہونے والے
 ۱۹۰۵ء میں جنیوا میں منعقد ہونے والے

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[illegible][illegible]

FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA

1918 San Pablo Avenue
Berkeley, CA 94702

Non-Profit
Organization
U.S. Postage
PAID
Berkeley, CA
Permit No. 552



ܐܡܝܬܐ ܕܡܕܢܚܐ



*In Moscow — George's relatives
Back Row L to R: Elia (Slavic's son), Garric, Valia Ciaccio, Boria,
Valia (Garric's sister), George Geevargis, Havel, Slavic
Front Row L to R: Shavel, Julius N. Shabbas, Zina Givargis, Sawa,
Raya, Babajan Ashouri
— Many thanks for their hospitality —*

ܐܡܝܬܐ ܕܡܕܢܚܐ - ܐܡܝܬܐ ܕܡܕܢܚܐ - ܐܡܝܬܐ ܕܡܕܢܚܐ