



Established 1982
The Center for the
Education and Advancement
of Assyrians

Volume 1 Number 1 (Fall 1982)



NINEVEH

Volume 1 Number 1 (Fall 1982)



A RISING ASSYRIAN STAR

Rosie Malek-Yonan

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FOURTH QUARTER 1991

VOLUME 14 NO. 4

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

POLICY

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.

ASSYRIAN FOUNDATION OF AMERICA ESTABLISHED IN JUNE 1964 AND INCORPORATED IN THE STATE OF CALIFORNIA AS A NON-PROFIT, TAX EXEMPT ORGANIZATION DEDICATED TO THE ADVANCEMENT OF EDUCATION OF ASSYRIANS.

ADDRESS LETTERS TO

THE EDITOR
NINEVEH
P.O. BOX 2620
BERKELEY, CALIFORNIA 94702

ANNUAL SUBSCRIPTION

U.S.A. & CANADA \$15.00
OVERSEAS \$25.00

ADVERTISEMENT RATES

	One Issue	Four Issues
FULL PAGE	\$50.00	\$45.00 ea.
HALF PAGE	35.00	30.00 ea.
ONE-QUARTER PAGE	25.00	20.00 ea.

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.

IN THIS ISSUE

- Letters to the Editor 2
- A Rising Assyrian Star - Rosie Malek-Yonan 5
Mother's Mother
by Ben Kingsbury
- Thank You For Your Contributions 7
- Farewell to a Scholar 8
- Mishael Lazar Essa - Father of the Assyrian Novel 9
by Youel A. Baaba
- Assyrian Foundation's Education Assistance 12
Letters to the Assyrian Foundation
- Assyrians in the Siberian Exile 14
by Iliya L. Vartanov
- Famera Khaya Runs for Holroyd City Council 19
in Australia
- British Established Scouting at C.C. Habbaniya 20
by Mikhael K. Pius
- Accomplishments of the Assyrian Foundation 39
in 1991
- Sargon's Wish 40
by Robert DeKelaita
- Malik Lawco of Tkhuma 44
by Solomon S. Solomon
- Assyrian Settlements on the Banks of Khabor 46
River, Hasakah, Syria
- The East is Our Last Hope 47
by Robert DeKelaita
- Zowaa's Representative Invited to Washington 48
by Youel A. Baaba
- A Birthday Celebration at 90 (Maria Badal) 52
- A Tour of Sweden 55
by Lucrece de Matran
- Assyrian Nisibin School of the East, 58
Sydney, Australia
- Raabi Nwyia Gevargis 60
- In Memoriam 63
- Assyrian Section 65

SUBSCRIBE TO NINEVEH

**We need your support to
help defray the cost
of publication**

LETTERS TO THE EDITOR

Dear Julius:

While sending you my feature article about the former Habbaniya Scouting movement, I'd like to express my gratitude to the ex-Habbaniya Boy Scouts and Girl Guides who supplied some of the illustrating vintage photographs and information that helped me in producing the article.

As you know, the story of Scouting at Habbaniya had been one of our intended projects ever since we began my series "A clip from the local history of Habbaniya" in *Nineveh* magazine two years ago. But it was our friend Benyamin Esho Yalda of Des Plaines, Illinois, who, by chance, pushed the idea to the forefront when he sent you a few vintage Scouting photographs. You referred them to me, and as a result, I began a correspondence with Ben. Ben, in turn, motivated a group of ex-Habbaniya Scouting friends by letters, phone calls and a group meeting and initiated a process of research for the article. This, along with a series of questionnaires I circulated and letters and phone calls I exchanged with the people concerned during the last few months, enabled me to compile the article in question.

Ben Yalda was, therefore, the motivator and part-moderator of the research program, while the other part-moderator, Simon Peter of Chicago — one of my closest early friends — contributed much of the information and many photos, plus a photocopy of his 1943-47 Senior Scout Membership & Progress Record that proved very useful. Simon virtually co-authored the article, but I understand from him that Wilson Khoshaba Isaac and Odisho Warda (and Ben) of Chicagoland jogged each other's memories and furnished him with some of the feedback.

Envia Warda of Kent, England, once again made a vital contribution! He not only gave me an albumful of vintage Scouting photos but also a vintage printed program of the April 1944 Jamboree!! The program was very informative, but because of space limitations and in order to have a varied representation of illustrations, I assume of his pictures you can select and print only a few.

Khanna (nee Raabi Ammanuel) Youkhanna of Chicago also supplied some vintage Girl Guide photos, and both Abigail (nee Awigle Polous) and Eshaya Isaac of Skokie, Illinois, made their contributions to the article and submitted a photo of Girl Guides, and so did Mirza Shmoil of Ontario, Canada, who submitted two vintage group photographs, as well as Lily (nee Nwyia Shabbas) Neesan and Nina (nee Nwyia Shabbas) Jacob who helped with their input and pictures.

Kay Pearce (nee Khava Aboona) of Lutterworth in Leicester, England, and Roza (nee Aziz) Simon of Sydney, Australia, also mailed in some photos, a

few relevant of which I trust you will reproduce. They also verified a few details for me, though I wish the girls had been able to volunteer more information, for we have so little knowledge about the Girl Guides to do them full justice!

William Kaplano Kaanon of my hometown reminded me of a couple of forgotten names and verified a couple of points, and so did Liza (nee Aziz) and Davis Eshay David. Arpine Hovasapian (nee Arpen Onnick) of Glendale, Calif. also clarified a couple of points.

And finally I'm indebted to Khoshaba Cambar (of Kirkuk, Iraq?) for the quotation and few facts gleaned from his published article; and to Bison Books Corp. for our reproduction of the Baden-Powell photograph and for the information contained in their books *The Boy Scouts* and *The Girl Scouts* by Carolyn Soto on which I've based the last segment of the article.

Despite this common effort and contribution, let me say in advance that the article is by no means a perfect product! There might be shortcomings: errors of fact or detail, missing links and missed personalities, or undiscovered better illustrations.

I have consulted and involved as many knowledgeable persons as I could reach, directly or through friends, in researching the article in order to ensure that I had ample information and photographs by which to paint as true and representative a picture of the Movement as feasible within the means available. And yet I know I haven't been able to obtain every necessary detail or to have access to every person who might have proved helpful!

As you know, there is precious little documented information available on Habbaniya in general, let alone on Habbaniya Scouting. Most of our material is therefore derived from personal memories, memories of dates, events, names, faces and places cobwebbed by half a century of living — memories sometimes dim and fuzzy at best!

Nevertheless, I believe the end result is the best that could be produced under the circumstances, and that all concerned should be happy in its creation, because it is a documented record — and I dare say the only known complete record! — of one of the few good aspects of our life in Habbaniya!

Mikhael K. Pius
Modesto, Calif.

Dear Mr. Shabbas:

Thank you very much for sending me the last issue of *Nineveh*. I really enjoyed it very much. Keep up the good work.

Walten Mirco
Chicago, IL

Dear Julius:

Thank you so much indeed for sending me a couple of back issues of *Nineveh* magazine along with copies of Minashi's (Mikhael K. Pius) articles. I also received the current issue recently. I have read all three copies from cover to cover and enjoyed them immensely to say the least.

It was very nice of you to take time off and write to me. The pleasure is all mine knowing you. I do not remember Maratha Lines but I do recall living at K-type house number 53. I hope to meet you someday soon.

Enclosed please find a check for \$50.00 for my subscription and the past issues received. Keep up the excellent work and God bless.

Pius Joseph
Elk Grove Village, IL

Dear Mr. Shabbas:

Enclosed please find my check to cover renewal copies of *Nineveh* magazine.

I am interested in Assyrian culture and history and I enjoy your magazine very much. Thank you.

L. Carol Lockett
Honolulu, HI

Dear Sir:

We enjoy reading your magazine generally and especially the articles and book extractions contributed by writers who tell us, the readers, the stories and the events that took place in our recent past. This we feel helps the present generation in identifying the pitfalls to try to avoid falling into similar ones whether natural or man-made ones. Our writers have the duty and responsibility to tell the stories as they happened openly and without fear.

Enclosed is our check to cover the annual subscription.

Issa Kelaita
Bringelly, Australia

Dear Julius:

Your recent issue of *Nineveh* was splendid. Never before have I seen so many rare photos and magnificent articles in one place. It represents nothing less than a coup in the annals of Assyrian journalism. You and the team at *Nineveh* deserve the applause of the Assyrian nation. Best of luck and keep up the good work.

Solomon (Sawa) Solomon
Chicago, IL

Dear Mr. Shabbas:

On December 3, 1990 at the Metropolitan Opera House in New York City I saw a new production of an opera by the name of *Semiramide*, Queen of Assyria, music by Gioacchino Rossini. By legend the action takes place in the city of Babylon, 1000 B.C.

This opera had a special significance for me because since I was a child I have always been proud of my Assyrian heritage.

Semiramide was first performed on February 3, 1823, at the Teatro La Fenice of Venice, and was immediately judged as a masterpiece.

Although this opera has been revived successfully in theaters throughout Europe and the United States, this was the first New York staging since it appeared at the Metropolitan in the 1890's.

On February 29, 1992, opera houses throughout the world will be celebrating the two hundredth anniversary of the birth of Gioacchino Rossini. I sincerely hope that my Assyrian sisters and brothers, especially opera lovers, would watch the season's opera schedules and try to see this brilliant opera and enjoy the magnificent staging which depicts our rich Assyrian art and culture.

I am enclosing a copy of a clipping from the Sunday, November 25, 1990, issue of the *New York Times* showing Lella Cubreli as *Semiramide*. Enclosed also is the opera story with pictures taken from the Victor Book of the Opera.

If you find the above to be of interest, I should like to share it with *Nineveh* readers.

Sweetlana Yaldaei Jamal
Bronxville, NY

Note: In real life *Semiramis* was the Queen of Assyria.

Dear Mr. Shabbas:

The back issues of *Nineveh* and its predecessor bulletin arrived yesterday. We were exceedingly happy to receive them and appreciate your generosity in sending them to us free of charge. Now we indeed have a complete run!

Thank you very much for your prompt response to our inquiry and for your gift to our library.

Hanna Renning,
Periodicals Assistant
Cal State University Stanislaus
Turlock, CA

Dear Mr. Shabbas:

I enclose a check for a one year subscription for the *Nineveh* magazine. Will you kindly include your most recent edition dated Third Quarter 1991 — Vol. 14 No. 3. The non-Assyrian scholar, Dan Wolk, permitted me to borrow his copy because I was acquainted with Lilli Teymourazi whose picture appears on the cover of that particular edition. I met her in Iran in 1971. Her brother lived in Chicago several years ago, and his son, Jerome Mirza, is an outstanding attorney.

Your magazine is very well presented and most interesting. That picture of the villages in Gulpa-shan was especially touching; the genocide perpetrated on our people in Urmia in those fateful years 1915-18 was horrible. My parents are respectively from Degala and Geogtapa, and were married in the U.S.A. I visited both villages in 1971 as well as most of Urmia.

My best wishes to you and your editors for such an interesting Assyrian magazine.

Sarah Sayad Paz
Chicago, IL

Editor's Note: For seven years Sarah Sayad Paz was the Chicago reporter for the *Assyrian Star* magazine, and another seven years reporter for the Assyrian newspaper *Atour*, in Tehran, Iran. She has written a book entitled *Boona, the Little Assyrian Boy*, which was published by the Ashurbanipal Library in 1989. She gave the book to the Library so that they could sell it and use the proceeds in their search for Assyrian books. To date 500 copies have been sold. To order write to:

The Ashurbanipal Library
7055 N. Clark Street
Chicago, IL 60626

Dear Mr. Shabbas:

The last issue of *Nineveh* appeared particularly interesting to me. I noticed that you have succeeded in mobilizing Assyrian talent. All articles are by Assyrians, and they are very good! I believe that you have revived Assyrian journalism, and I congratulate you for doing so.

Madlaine Davis Moradkhan
Sarcelles, France

Dear Mr. Shabbas:

Every time I read a page from *Nineveh* it reminds me of my proud past heritage. Keep up the good work. Please send a year's subscription to my uncle, Philip Chamaki, in Iran. Enclosed is a check for \$60.00

Gilyana Chamaki
San Jose, CA

Dear Julius:

I had a letter from my sister Khawa, who resides in England, saying how pleased she was to receive the last two issues of *Nineveh* magazine and very much interested to receive all future publications regularly. Enclosed is a check for \$25.00 to cover the overseas annual subscription in her name.

My sister Katherine and her husband Ashor Gamliel Shlimon are also interested in receiving the magazine on a regular basis. If you have not already done so I request you to send them one or two or perhaps more of the previous issues and add them to your mailing list. They reside in the United Kingdom also.

Our best regards to you and your family, to Sami, Lily and all. Keep up the good work and God bless you all.

Sargon Aboona
Skokie, IL

Dear Editor:

I am enclosing a check for \$15.00 as a subscription for your good and excellent magazine *Nineveh*.

I will ask you kindly to supply me with the last edition, No. 3 of Vol. 14.

Benjamin Malek
San Jose, CA

Dear Julius:

Thank you for your letter of June 7, together with background information on Boy Scouts and Girl Guides prepared by Mikhael K. Pius. I must compliment Mikhael Pius for his background information which is interesting and informative.

Mikhael Pius is certainly doing a wonderful job in his writings, and bringing to life the history of our Assyrian social as well as Scouting activities during our stay in Habbaniya. In accordance to your request I am enclosing two Scout pictures to go with Mikhael's article.

I am also sending my subscription to your *Nineveh* magazine, which is an excellent piece of literary material as well as containing an abundance of information to acquaint Assyrians all over the world of other aspects of our history.

Mirza Shmoil
Rexdale, Ontario, Canada

A RISING ASSYRIAN STAR

Rosie Malek-Yonan

Rosie Malek-Yonan, a young Assyrian, is making a name for herself in the entertainment industry as an actress and writer. Her training, ability and perseverance landed her roles on major TV shows such as *Dynasty*, *Days of Our Lives*, *Santa Barbara*, *General Hospital*, *Murder She Wrote*, *Cop Rock*, *Capitol*, *Divorce Court*, and many others.



She has also appeared in numerous television commercials, introducing American audiences to the Assyrian language on a national AT&T commercial, which generated a stream of fan mail from fellow Assyrians. You may often have seen her in commercial prints for products in magazines, newspapers and billboards.

Rosie studied music and drama at the American Conservatory Theatre, San Francisco State University, and the San Francisco Conservatory of Music. Upon receiving her BA and BM and working on her Masters degree, she then proceeded to Los Angeles where she was invited to attend the American Academy of Dramatic Arts.

Her numerous lead roles on stage range from

Shakespeare to modern including West Coast and World Premiers for which she has received rave reviews from critics, including the *Los Angeles Times*.

With the same love for sports as her father, George Malek-Yonan, who held the title of "Champion of Champions" for many years in Iran, Rosie, along with her sister, Monica, trained in the sport of figure skating and were on the 1980 Winter Olympic Team.

An accomplished classical pianist, Rosie has performed concerts and is a composer with works ranging from pop to classical music. She has been teaching both piano and acting for many years.

Several years of research and study of Assyrian history has led Rosie to the completion of a fact-based dramatic script entitled *Magdaletta: God's Forgotten People*, which is an account of an Assyrian woman's personal struggles during war time, set to a backdrop of the massacre of the Assyrian people. Her sister, Monica Malek-Yonan, an attorney, is currently negotiating this script for development into a TV mini-series or a major motion picture.

With this movie on the way, the future looks bright for this young Assyrian artist who wants to remind the world of the struggles of her nation.

Submitted by Voltaire Warda

MOTHER'S MOTHER

by Ben Kingsbury

This poem brought emotions that ran deep within me and brought them to the surface of my thoughts.

To Grandmother on Her Going

(a description on how things looked from Earth)

*Old woman, time and your own
bad habits ravaged you at the end.
Your body grew pregnant with death
and that fire that all your life
possessed you, withdrew, hovered above
tethered by a lightning cord
that kept you breathing
but nothing more. Your soul
waited for its long gestation
for rebirth into space.*

*A great gambler in your prime,
in the last months you ceased
even to deal our poker hands
and play penny ante
with imaginary friends.
You lay bound and blind,
lips and fingers turning blue,
while relatives spoke without thinking*

to that place above you
where you had moved your wit.

On the final day, the nurses
chose to get you up.
You sat strapped
in a wingbacked chair,
the wreck of a dowager empress
in a parody of a Chinese portrait,
your hands and feet so frail
they already spoke of the bare bone
underneath. Then being done with Earth,
you cut the cord and gave up breath.

— Gail Tremblay

At first Gail Tremblay reminds us of the cyclical nature of life. Most of us come into this world helpless and leave in the same manner, dependent on others to care for our needs. On our journey across this Earth we are worn down by time and the elements. There is a connection between life and death, and this poem reminds me of the nature of Life. How there can be no life without death, and no death without life. We live in a dynamic world where both must exist in harmony with one another.

The fire she describes as being the energy that drives one through life I saw in my grandmother and her mother. I was fortunate as a child to have my great-grandmother live with my family. I learned to treat my elders with respect and friendship. In her nineties she was full of life and love. Her love is still with me and when I need that love to protect me she is with me. Much like a blanket on a cold clear night. When icy tentacles creep through my body, and there is frost on my breath, I call. Spirits from my past answer, warm me, tell me who I am, and what I can achieve.

This respect for the elders in one's society has diminished in western culture. Nursing homes grow across the country like vultures growing fat on the dead. I cannot remember any of my relatives being in one of those places. The Assyrian culture will not let our elders go to a home for the living dead. Their place is with their family as part of the living. I found out that they have much to offer and share even though I first saw it as a burden. Any burden that is incurred is well worth it for what is received in exchange. I still have wonderful images of both my grandmother and her mother that will stay with me forever.

In this poem I see many resemblances in cultures between the Assyrians and the American Indians. There is the disdain for living beyond one's life. There is a repulsion to ignoring the old and a zest for life that goes unequalled. A profound respect for one's ancestors and elders. When I read through these poems I am reminded

of myself and many of my own feelings. There is a parallel in cultures that is enlightening. I continue to find out more about myself in the study of other cultures. I find the connection of roots most important. I have learned that deeper roots into your past will affect how high your tree grows into the future.

Gail Tremblay makes many references to being tethered to your body when near death. An umbilical cord of sorts that holds one in a false environment. One cannot stay in the womb forever even though it would be preferable and more comfortable. There is so much more beyond that closed environment. Before life on Earth and life beyond there comes a time to cut that cord. Your spirit must be free whether in life or death. In both cases it is the beginning of a journey. When thinking of death imagine how your world expanded when you left your mother. Go one step further and imagine what it could be like beyond our mother Earth. I try not to shed tears for those that I can no longer speak to; they walk another path and some day my feet will tread that path. I ask people not to cry for me because I will leave after I have what I want.

She goes on and describes a person dead but alive in body. These people are gone and people are unaware. The fire that burned so bright before is extinguished. The one you loved is a parody of what they were. They are like a skeleton in my eyes, I cannot love only the body. There is a great debate over who has the right to let someone die and what is in fact death. The death of the brain is now seen as death, but I believe Gail Tremblay's description is more accurate. When the fire has left someone and they are but a husk, a shell of what they were, then they are dead. No one has the right to keep you from your proper place, and if that place is death, then death is where you must go. It is time to cut the cord.

Editor's Note: Ben Ashour Kingsbury is a college student and the grandson of the late well-known Assyrian scholar Babajan Ashouri. His parents, Flora and Bob Kingsbury, are members of the Assyrian Foundation. This paper was written for a class in American Indian studies.

Thank You for Your Contributions

Nineveh

Raabi Regina Michael, Turlock, CA	\$39.00
L. Carol Lockett, Honolulu, HI	15.00
Awigail Daryawish, Greystanes,	20.00
Australia	
Germaine Badal, Hayward, CA	50.00
Solomon S. Solomon, Chicago, IL	15.00
Yooshia K. Poloss, Hollywood, CA	15.00
Benjamin Malek, San Jose, CA	15.00
Hamlet N. Shabbas, San Francisco, CA	30.00
John G. Israel, Turlock, CA	15.00
Lucrece De Matran, Berks., England	25.00
Raabi Nanajan Y. Badal, Turlock, CA	50.00
Phillip W. Herman, Fremont, CA	10.00
Jonathan Benjamin, Oakdale, CA	20.00
Walter Elia, Turlock, CA	30.00
Fred Jacob, San Francisco, CA	15.00
Issa Kelaita, Bringelly, Australia	30.00
David David, Sydney, Australia	25.00
Shamiran Chandon, San Mateo, CA	15.00
Colin & Odette Murphy, Los Gatos, CA	15.00
Valia Ciaccio, Woodland Hills, CA	15.00
Sarah S. Paz, Chicago, IL	15.00
Lillian S. Pera, New Britain, CT	15.00
Pius Z. Joseph, Elk Grove Village, IL	50.00
Aram S. Youkhana, Chicago, IL	15.00
Louise Baitoo, Simi Valley, CA	15.00
Lydia P. Badal, Turlock, CA	15.00
Rouel Aboona, Morton Grove, IL	15.00
Toma Z. Yousif, Chicago, IL	15.00
Wilson K. Isaac, Skokie, IL	15.00
Walten Mirco, Chicago, IL	15.00
Gilyana Chamaki, San Jose, CA	60.00
(Also gift subscription to Philip Chamaki, Tehran, Iran)	
George Donabed, Milton, MA	15.00
Arshak Karoukian, San Francisco, CA	30.00
Samson Daniel, Turlock, CA	15.00
Babajan K. Isaac, Modesto, CA	15.00
Philimon G. Darmo, Fairfield, Australia	50.00
John K. Parhad, Skokie, IL	15.00
Sargon Aboona, Skokie, IL	25.00
(Gift subscription to Khawa D. Pearce, Leics., England)	
Emanuel Bakus, San Jose, CA	20.00
Madlaine Davis-Moradkhan, Sarcelles,	25.00
France	
Robert W. Ewan, Middlesex, England	25.00
Paul Oraha, San Francisco, CA	40.00
Romeo Samo, Milpitas, CA	50.00
Lucrece De Matran, Berks., England	96.50
Ezaria Auda, Ealing, England	80.00
Bailis Y. Shamun, Spartanburg, SC	25.00
David Zia, San Jose, CA	15.00
Eshaya H. Isaac, Skokie, IL	30.00
Cecilia Baba, Schaumburg, IL	15.00
(Gift subscription from Lily Doving)	

Needy Assyrians

Hubert Babilla, Napa, CA	100.00
Maro Benjamin, New York, NY	400.00
Regina Warda Khamoo Ewan, Middlesex, ..	25.00
England	
Belles Yelda, San Francisco, CA	250.00
Joel J. Elias, Berkeley, CA	250.00
Martin Jacob, Sonoma, CA	250.00
Khanna Hamzaeff, Sonoma, CA	20.00
From other Foundation members	610.00
at the meeting	

Education

Shalim Shabbas Tatar, El Cerrito, CA	50.00
Hamlet N. Shabbas, San Francisco, CA	20.00

CRUMBS FROM THE THANKSGIVING TABLE

*A is for the Almighty Lord whom we call the King of
Kings*
B is for our Holy Bible and the happiness it brings
C is for His beloved Church which is His bride
D is for her Duty flung world-wide
E is for far away Eternity on land and ocean
F is for Friendship in every nation
G is for the Greatness of our God in the world
H is for the Heavenly missions unfurled
I is for Inner peace with God in the heart
J is for the Joy from the start
K is for the Kingship of man or maid
L is for the joy of Listening, just Listening
M is for the Majesties His word learning
N is for all Nature he has surely blest
O is for Others in His service prest
P is for Peace and Pleasure and Powers
Q is for the Quietness that is ours
R is for the Resurrection of our Lord
S is for Seeing our Lord adored
T is for Trust in God and man
U is for Unity wherever we can
V is for the Vision of spirit and mind
W is for Wisdom in His word we find
X is for an Extra goal to reach
Y is for Youth that we can teach
Z is for the Zeal living for Him and —
searching we are sure to get God's wondrous alphabet.

Anonymous

Submitted by Rev. Robert Hoobay, Torrance, CA

FAREWELL PARTY TO A SCHOLAR

On September 8, 1991, a dinner party was held in honor of Bailis Yamlukha Shamun of Chicago. The dinner was sponsored by three Assyrian organizations in Chicago, namely, The Assyrian National Council of Illinois, The Assyrian Academic Society and the Ashurbanipal Library. The event was a total success with 180 people attending.

After dinner, several speakers reminisced about their past and present involvement with Bailis in serving the Assyrian Community. The guests were also entertained by a choral group and several soloists who gave a rendition of the late William Daniel's songs, including "Nineveh."

Several gifts were presented to Bailis in gratitude for his accomplishment within the Assyrian Community, specifically for his love and interest in teaching and promoting the Assyrian language. A memorable plaque from the three organizations was also presented to him by Benyamin Yalda, the Chairman of the Organizing Committee.

Bailis and his wife Sylvia and their two sons, Bailis Malik and Ashuridan, were wished farewell as they make their new home in Spartanburg, South Carolina. They will be missed.



Benyamin Yalda (right) presenting the plaque to Bailis Shamun.



Bailis Y. Shamun with his wife Sylvia.



Choral Group at Bailis' farewell party.

Submitted by Ben Esho Yalda

MISHAEL LAZAR ESSA

Father of the Assyrian Novel

by: *Youel A Baaba*

Introduction

In my opinion, Mishael Lazar Essa is the father of the modern Assyrian novel. In addition to his novels, this creative writer left his nation a rich legacy of stories, plays, poems, and songs. Assyrians who love their language and revere their literature will be everlastingly indebted to Mishael for his literary gifts. Before we discuss the writer and his place in modern literature, we will briefly review the history of Assyrian literature and the development of the Assyrian novel.

Assyrian Literature

Assyrian literature goes back over 3,000 years. It has been a source of knowledge in the fields of education, science, medicine, history and mythology, and this knowledge has helped spur development of other civilizations. Through Assyrian literature, the wisdom of ancient Assyria and older civilizations was transmitted to the emerging nations. The Persians and Arabs were among the first beneficiaries of Assyrian literature. Assyrian knowledge, as well as that of the Greeks, was preserved and passed to the emerging Arabs, who eventually passed it on to the Europeans, who had totally lost it during the Dark Ages. The history of Assyrian literature may be divided into three distinct periods, each with its own characteristics and accomplishments. Reviewing the history in these distinct periods will give us a better understanding and appreciation of what was created in each period.

National Literature

By national literature, we are referring to the literature of the period when Assyria was a powerful nation in the Middle East. The art of writing originated in Mesopotamia (Ancient

Assyria and Babylonia). With the passage of time, people of Mesopotamia created one of the finest literatures in the world. Assyrian kings collected not only what was created by their own scribes and learned people but also that which was created in days before them.

Henry Layard discovered King Sennacherib's Library and transferred to the British Museum over 26,000 tablets. Hormiz Rassam added to this treasure when he discovered Ashurbanipal's royal library. Ashurbanipal, is reputed to be the first king who created a public library. The tablets discovered in these two libraries deal with a great variety of subjects: science, chemistry, medicine, drugs, history, astrology, botany, and philology. We also find a large collection of poems, epics, and mythology covering a variety of gods, heroes, kings, etc.

A number of these tablets have been translated into many European languages; however, the full contents of these tablets still remain to be translated. In these translations, we see the beauty, richness, and variety of topics of the Assyrian literature. Science was held in high esteem, and medicine proper is found on some 500 tablets. Over 100 names of plants and 500 drugs are recorded on these tablets.

In this period, Assyrian writers had achieved a high literary level. Among these tablets were the Seven Tablets of Creation, twelve tablets of Gilgamesh, and the legend of Etana. The Epic of Gilgamesh is probably the most famous of this period. It has been translated into many modern languages, including modern Assyrian, and printed twice. The first translation in poetic form is that of Rabi Adai Alkhas, printed in Tehran, Iran, in 1965. The late Rabi Adai was the editor of the well known literary Assyrian magazine, "Gilgamesh". The second translation, in prose by Rev. Shmoel Dinkha was translated and published in the United States in 1990.

This rich Assyrian national literature is irrefutable evidence of the advanced culture of our ancestors.

Christian Literature

Christianity, like other major religions of the world, is an Eastern

religion and its first adherents and missionaries were Eastern. Assyrians were among the first people to accept the new religion and in time became its greatest missionaries. The Assyrian Church (Church of the East) has contributed much to the enlightenment of mankind. For the first thirteen centuries of the Christian era, Assyrians were the source of knowledge and education for the Iranians and the Arabs. The contributions of the Assyrian church in the establishment of famous centers of learning at Nisibis, Edessa, and Jundishapur and the transmission of their knowledge and that of the Greeks to the Arabs is acknowledged worldwide.

In the 14th century, when Timur-lane, that scourge of mankind, swept his fire of destruction across western Asia, he recorded the greatest massacre of his bloody history in the plains of northern Bet Nahrain. Not only did he massacre 90% of Assyrians, but destroyed all the centers of learning; churches, monasteries, schools, manuscripts, and other irreplaceable Assyrian national treasures.

In this Christian period, we do not see any evidence of the existence of stories or novel as we understand it today. Since education was in the hands of the church, the priests and monks were not encouraged to produce material that the Church considered not beneficial to the Christian character of its adherents. The main topics of the Christian literature are theology, ethics, philosophy, history, medicine, etc. Nothing was produced for the entertainment of the general public. Assyrian literature, as documented in the works of Mar Odisho of Suva and Armenia, was devoid of stories and epics. The biographies or stories of various church martyrs were written and used widely.

While Christian literature does not record any evidence of written stories and epics, the fact remains that stories and epics were a rich inheritance of the Assyrian culture in this period. Stories were told or sung by "story tellers." All of these stories were passed on orally from generation to generation.

Modern Literature

This period begins in the first half of the 19th century when American

missionaries established the first Assyrian printing press in Urmia. Until that time, modern Assyrian (lishana swadaya) was a spoken dialect and not a written language. Though Assyrians have used the modern dialect for centuries, Aramaic (lishana sapraya) was the official written language of the church and literature. Until the coming of the foreign missions, Assyrians had no other means of printing and publishing their books; all books were copied by hand.

The first books printed in the modern language were prayers and verses translated from the Bible written in the Aramaic language. With time, schools were established in almost every village in Urmia. The number of readers in the modern Assyrian language increased greatly year after year. New books on a variety of topics began to appear, in addition to the newspapers that were published by various missions. In addition to the American mission there were other missions in Urmia that had printing presses and participated in the promotion of modern Assyrian literature. This included the Russian Orthodox Church, the Church of England, the Catholic Church, and others.

From these schools, a great number of Assyrian graduates acquired a formidable knowledge of Assyrian language and literature. These new graduates became the pillars of modern Assyrian literature. The list of these literary personalities is extensive, but we will cite a few names that are well known to the general reading public. Mar Toma Odo, Catholic Bishop of Urmia; John Moshe, editor of the Assyrian newspaper in Urmia; Rev. Paul Baijan, an internationally recognized authority on Assyrian language and literature; Kasha Youel Warda, a great writer, editor, and patriot; Rabi Adai Alkhas and his brother John, the famous Assyrian poet of modern literature; Kasha Yosip Kalaita, a great educator, writer, and publisher; Rabi Benyamin Arsanis; Dr. Lily Temorazi, Nimrod Simono, the best living authority on the Assyrian language. Dr. Pera Sarmas and his brother William and Shamasha Gewargis Benyamin, a writer, editor, and publisher.

From the writings of these new authors of modern Assyrian literature, we

see literary material on theology, church history, grammar, poetry, etc. However, until the appearance of Mishael Lazar Essa, we see no evidence of Assyrian novels or short stories with the exception of a book by Mar Toma Odo containing his translations of a few of La Fontain's fables. Mishael is the first writer to develop the Assyrian novel and to create a vast body of stories. In recent years, other Assyrian writers have written a few stories, but so far they are no match to what Mishael has produced either in quality or volume.

Mishael Lazar Essa

Mishael, the oldest son of Lazar Essa of Gangachin and Elishwa Bahram of Nazi, was born on March 26, 1918. When he was a few months old, he and his parents, along with thousands of other Assyrians were forced to abandon their homes and villages by their cruel neighbors.

After spending three years in the Bakuba refugee camp, Lazar and his family together with other Bnai Gangachin settled in a village south of Baghdad. Mishael began his education by attending the Assyrian Presbyterian school in Baghdad. He was forced by poverty and the death of his father to abandon school after completing the seventh year and to go to work to support his mother, brothers and sisters.

In 1936, Mishael took his widowed mother, his five brothers, and two sisters and settled in Habbaniya, the new British military base where thousands of Assyrians were in service. There, he continued working to support his family and began writing poetry and short stories. Sadly, none of his writings from this period have survived.

In 1943, Mishael married his lifetime companion, Yolite, daughter of Kasha Iskhak Odisho of Anhar. Together they had one son and eight daughters.

Mishael Lazar Essa passed away on March 25, 1962 at Dora, Baghdad. His death was a great loss not only to his bereaved family but to the Assyrian nation. Though he has left us a rich literary heritage, our literature is still denied the creations of this prolific writer had he lived to a blessed old age.

His stories have touched every aspect of Assyrian social, economical,



Mishael Lazar Essa

religious and national life. The description of his characters, the portrayal of the events and the expressions of feelings and emotions are rich and powerful. The reader is always fascinated by idioms and expressions that are unique to this writer.

It is difficult for us to find the right words to describe Mishael Lazar Essa. This truly unique Assyrian writer can only be appreciated and understood from his many works. He left us thirty one novels, eleven plays, two commentaries, and a large volume of poems and songs.

This writer published Mishael's very first book in 1950 in Baghdad, Iraq. Now I am pleased to continue the project that begun over 40 years ago. We proudly present to the Assyrian readers a collection of six of his novels. This is the first volume of his collected works. I have made a personal pledge to collect, edit, and publish his entire works. God willing and with the help of those Assyrians who are proud of their language and literature, this project will be completed in the next two to three years.

**Student Education Assistance Given by the
Assyrian Foundation of America in 1991
Totalled \$7,300.00**

The recipients are as follows:

David Yonan, accomplished violinist, University of Minnesota, Minneapolis.

Ben Ashour Kingsbury, senior, Philosophy, California State University, Long Beach, CA.

Bani Moradkhan, senior, Biology, University of California, Davis, CA.

Sabrina Badal, sophomore, Occupational Therapy, San Jose State University, San Jose, CA.

Jenan Shabbas, senior, History, University of California, Davis, CA.

Ashurbel Pirayou, senior, Political Science, Santa Clara University, Santa Clara, CA.

Robert DeKelaita, graduate student, working on thesis (M.A.) in Political Science, University of Chicago, Chicago, IL.

Maha Hermes, junior, Advertising, San Francisco State University, San Francisco, CA.

Steve Shahbaz, high school, L'Amoreaux Collegiate Institute, Scarborough, Ontario, Canada.

Ramsin Police, freshman, Accounting, Modesto Junior College, Modesto, CA.

Olga D. Shabbas, senior, International Relations, California State University, Sacramento, CA.

Liliane Abi-Chahine, sophomore, Accounting, Modesto Junior College, Modesto, CA.

Lisa May Kingsbury, senior, English, University of California, Riverside, CA.

Samy Hermes, junior, Biology, San Francisco State University, San Francisco, CA.

Victor Youssef, sophomore, Computer Sciences, City College, San Francisco, CA.

Milita Aleihemooshabad, freshman, Psychology, California State University, Northridge, CA.

Faramarz Faramarzirad, freshman, Biology, California State University, Hayward, CA.

James Henderson, junior, Civil Engineering, University of California, Davis, CA.

Nameer Tatar, freshman, Biochemistry, University of California, Davis, CA.

Theodore De Mar Youssef, Law, Lebanese University, Beirut, Lebanon.

Lisette De Mar Youssef, Civil Engineering, Lebanese University, Beirut, Lebanon.

Paul De Mar Youssef, Architecture, Lebanese University, Beirut, Lebanon.

LETTERS TO THE ASSYRIAN FOUNDATION OF AMERICA

Thank you so much for the scholarship money you sent me. It will be a big help in getting through this next school year. I am especially thankful because I will not be able to work as much this year due to the fact that I have been accepted into the Senior Honors Program in History. It is quite an honor, but also a lot of work. Once again, thank you for your support.

Jenan Shabbas
Berkeley, CA

Thank you very much for your recognition of me as an Assyrian student attending San Jose State University. I am very grateful for the financial aid which I have been granted. I hope that one day I, as an Assyrian student, will be able to help and promote other Assyrian students in the furthering of their education.

I hope to be able to do this by: (1) being a good example and accomplishing all that is possible through education; (2) being able to return the financial support that was given to me and to those Assyrian students who will come after me; and (3) by always encouraging Assyrian students to be proud of their culture and their heritage, and striving to insure that as a younger generation we will continue our Assyrian traditions.

Sabrina J. Badal
Sunnyvale, CA

I would like to take this opportunity to thank you for your educational assistance award. As you well know, without monetary assistance from fine organizations such as yours, students such as myself must often bear the financial burden of their university education by themselves. Hence, it is with great appreciation that Assyrian students accept your financial assistance.

However, I think the most important aspect of your Foundation's efforts cannot simply be measured in terms of the amount of money you provide needy and able Assyrian students. On the contrary, I believe that all Assyrian students who receive monetary support from foundations or organizations such as yours experience a more enduring feeling: we realize that our people care.

Once again, I would like to thank you for your generosity. I know someday I will repay your Foundation and the Assyrian people.

Ashurbel Pirayou
San Jose, CA

I am writing to thank you for your support to my higher education and to explain a recent discussion with a fellow student. At the Associated Students annual leadership retreat in the mountains I had a discussion about what would constitute an Assyrian. I was curious about where to draw the line for any nationality. She is American Indian and I questioned her about Indian identity and about implied Indian philosophy. I was curious about identity for people of mixed ancestry and she later wrote me a letter explaining her position.

She said: "I think your children will definitely be Assyrian because of who and what you are and believe. Culture, and cultural identity, I think, is not so much a blood tie or right, as it is something you are given during your growth from child to adult. If you are raised to be proud of your heritage, it doesn't really matter where you live, or what percentage of your blood is genetically ethnic. You are proud of your culture, that is evident. So I don't think you should worry too much about your children; I think you will probably raise them to be as proud of their heritage as you are."

One could imagine that we had quite an interesting conversation and I was very impressed with her views. I have spent some time considering this issue and can say that I agree with her whole-heartedly. I realize that sometimes we need an outside perspective to make the most obvious situation clear. This insight was of great benefit to myself and so I decided to share part of her letter with the Assyrian Foundation.

Ben Ashour Kingsbury
Clayton, Calif.

I received your financial assistance and, as always, it came in time to pay off my first tuition payment. I am and will be ever so grateful for your help. Please be assured that your help will not go to waste. The semester has started off well and I hope to make you proud.

Thank you so much both for your encouragement and for the money. Your Foundation really is one of a kind because you recognize when a person is in need and help them. I appreciate your Foundation much more than I can say.

Liliane Abi-Chahine
Modesto, CA

I appreciate the student financial aid you have sent me, especially at the time when I needed it most. Hopefully, I will be able to help the Assyrian Foundation in the future in order to help other Assyrians.

Steve Shahbaz
Scarborough, Ontario, Canada

Thank you again for your generosity. Your scholarship came at a time when I really needed it, and helped me tremendously in starting the new school year. Your support in educating Assyrian youth is invaluable, and I, along with all the others you have helped, will not forget the Foundation's role in making our goals a reality. Thank you again.

Bani P. Moradkhan
San Jose, CA

I very much appreciate the opportunity that was given to me by the Assyrian Foundation. I am grateful for the recent educational assistance. I would like to mention that it was a big help and I thank you for it. I am sincerely trying to accomplish my educational goals for a better future for myself, my people and my culture.

Victor Youseph
San Francisco, CA

I wish to express my sincere gratitude to your organization for the financial support you have given me in the form of a scholarship. Your assistance will certainly make my life easier. Thank you.

Robert DeKelaita
Chicago, IL

I wish to take this opportunity to thank the Assyrian Foundation of America for selecting me again as a candidate for the scholarship fund. I am very honored and proud to witness the Foundation's interest in the education of its youth.

The financial assistance I received this year will be put toward the purchase of my books. Again my appreciation for your support.

Olga D. Shabbas
Sacramento, CA

May I take this opportunity to thank the Assyrian Foundation of America for its continued support for the promotion of Assyrian language and literature. Your recent purchase of 100 copies of my newly released book "John Alkhas, the Exiled Poet," by Nimrod Simono, is highly appreciated. I am confident that all your members and supporters will enjoy the beauty, style and richness of our language as captured and presented by this great poet and the author of the book.

I am confident that the Assyrian Foundation will continue providing the cultural and educational support to Assyrians at large. I would also like to thank Julius N. Shabbas for his support in promoting my books through the pages of *Nineveh* magazine.

Youel A. Baaba Library
El Sobrante, CA

ASSYRIANS

In The Siberian Exile — 1949-1956 — Memories

by Iliya L. Vartanov
(Translated from the Russian by the author)

Abridged version especially for Nineveh Magazine.

This book is dedicated to my sisters Marta, 18, and Elza, 16, and to hundreds of innocent Assyrians who died in Siberia of cold, hunger and other tortures.

CHAPTER VI

Years of Survival in Siberia

Alas! Terrible and unpredictable things happened to the Assyrian people. In the summer of 1949 and in early 1950 masses of Assyrians with their families, regardless of their age, sex or state of health, were captured on the territory of Southern Caucasia up to Northern Caucasia and deported to the far and wildest areas of the Soviet Empire.

One can ask, "How could this crime be committed against the entire people?" It happens sometimes that an innocent man is held behind doors for some unfortunate reasons, but how on earth could this happen to thousands of people?! Simple people have become the object of the most cruel punishment, with no trial and no investigation. Impossible to understand! It seems that the special troops fulfilled the decision which had been made by a ruthless ruler . . .

A short time after we were taken to Siberia we learned that what happened to us wasn't accidental at all. Local people, who were also exiled to Siberia in the 30's, informed us that in the spring of 1949, they were ordered to plant potatoes on larger plots of land than in the past. When they asked why, the zone bosses responded that many new people were expected to be brought there, hence more potatoes were needed to feed them . . .

Most Assyrians who were exiled to Siberia were illiterate except the young generation who had studied in public schools. The majority of the members of a family were uneducated. Even those, having found themselves at the Siberian penal servitude, became aware that they should immediately "ring all bells" and beg "MOSCOW" (Assyrians, as the rest of the population of the USSR, identified the name of Moscow as "Government" or "Ruling Regime," and, specifically as "Comrade Stalin") to correct this monstrous mistake. Yes, those poor people trusted Moscow one hundred percent, and whatever had happened to them, they believed, wasn't Moscow's fault, just because "Moscow never makes a mistake." That was what the whole population of the Soviet Union was being taught for decades. Of course, all evil and unjust acts were committed by local authorities, we thought. So, Assyrians sat at tables and began to write "begging-letters." What were those letters about? As if they belonged to the same dictation, all Assyrians, first, described their tragic past: how they, poor refugees, tried to save their lives by escaping the massacres in Turkey and fleeing to Russia where they found shelter and refuge; how honestly and hard they labored in Soviet collective

farms as well as in different enterprises in big cities; how courageously they fought against Hitler's invaders for their new Soviet Homeland and in the process sacrificed many lives in that war. They swore that they sincerely loved the Soviet people and the Soviet country they lived in for the few past decades. Finally, they swore that they had always been and would always remain absolutely loyal to the State, its Government and its policy. In conclusion, they begged the Government to re-examine their "case," to correct the terrible mistake and release them from exile. I guess even the Lord didn't know what kind of "case" it was, because, actually, there wasn't any real case, not at all. Nevertheless, during those long seven years (1949-1956) the exiled Assyrians never stopped writing and beseeching mercy and help. They did make three copies of each single letter: the first, special addressee was "Dear and beloved Comrade Stalin"; the second, "Executive Board of Supreme Soviet"; and the third was addressed to the major communist newspaper named "Pravda" (that translates from Russian as "The Truth" . . .).

In that whole period of seven years, the Assyrians didn't receive any response, neither from "Dear Stalin" nor from "Pravda." Most likely, screams and wails of Assyrians never reached up to Stalin's office located between high and wide Kremlin's walls. As to the newspaper "Pravda" ("The Truth"), it didn't reply either; it seemed "Pravda's" staff did not have the time to respond because they were extremely busy, 24 hours a day, fighting for the human rights of American blacks, and, specifically, busy exploiting the topic of the hard exploitation of the labor class in western capitalist countries . . . But from the Supreme Soviet we used to receive routine and senseless third-line responses, stating that "Your written complaint had been re-addressed to the Supreme Soviet of . . . the Georgia Soviet Socialist Republic."

Consequently, if one were exiled from the area of Azerbaijan, he would receive a little bit of a different reply, like this: "Your complaint has been re-addressed to the Azerbaijan Soviet Socialist Republic . . ." The point is that according to the Soviet general law that was and still remains in effect, that whenever people's complaints on actions of local authorities came up to Moscow Central Government, those complaints would automatically be sent to the same local Soviet authorities along with a short polite suggestion, "Please examine the case and send an appropriate response to the complainant." No wonder that for years we did receive from the above mentioned Soviet Republics' authorities the same standard response, "No law violation towards you took place.

You are convicted to exile and to forced labor on the basis of the Soviet Law."

Hopelessness and deep despair did capture our souls every time we received routine bureaucratic answers to our supplications for mercy. Have we been forgotten completely by the world? Have we been lost forever in those Siberian forests? It seemed as if nobody in the whole world knew of our terrible fate, and no one shared our deep grief. But as it turned out, there were still people, thousands of miles away from us, who remembered us and mourned over our misfortune. Those were some lucky Assyrians who were fortunate in not having their names on the exile list. The most surprising thing was that those people stayed in Caucasia, lived in the same places, and even kept working. The night assault on Assyrian families and the capture of thousands of innocent people that they witnessed shook them very deeply and caused them to do an unbelievable thing. A moving long poem that had been made up about our exile by these friends and neighbors. Some unknown person sent the poem to us. Who was the author? — No one single person was, I guess. Most likely, this was a real folkloric creature and we got it written in Assyrian, in a regular envelope. The poem told the story of the exile in a very naive but sincere and touching manner. It had been recited orally by the Assyrians who were still in Caucasia, and then written down by an Assyrian priest Rev. Istefhan, but all this got known to us many years later. It is really not an easy thing to translate that unique poem into English. Nevertheless I'll try to do that, though it would be presented in prose; this is just a try to make a reader figure out what kind of feelings people's souls were filled with. The poem was titled "History of the Siberian Exile of Assyrians" since it really told an almost documentary account of what happened to Assyrians in 1949:

In nineteen forty nine
Comrade Stalin — cruel judge
Brought down an earthquake upon Assyrians.
It had been started on 13th of June,
A secret top meeting had been held,
And then they sent trucks to all Assyrian houses.
This took place in the blackness of night,
Assyrians were forced into trucks,
And were taken away early in the morning.
At 3 o'clock in the night
All Assyrians were brought in the railroad yards,
And they were surrounded by armed guards.
Then they were loaded in freight trains.
The trains moved slowly in the direction of Baku*...
For a long time we heard nothing of them.
Three months had passed, and we never heard of them.
And we thought you are lost forever...
Finally, we got a letter from Sargon,†
And we learned you've been taken to Siberia...
In such way we learned you are still alive...
Alas! Such a cruel blow was aimed at you,
Just like tiny birds you've been
Blown away by that tornado,
And we couldn't see you any more.
We, some Assyrian families, who stayed here

By some miracle,
Kept thinking of you day and night.
Since that horrible night we couldn't sleep a wink,
And every knock at the door made us guess
That this time they came to arrest us...

Then there were such words in that long poem:

Goodness! For what sins are we, Assyrians,
To suffer to such an extent?

I'd like to add that the poem ended with these moving words:

Glory to our Lord!
We'll keep His name in our hearts forever.
Wherever we are, our Savior will be at our side.

I am so sorry, dear reader, that with this primitive interpretation in prose of a part of the poem I was unable to convey to you the beauty, moving and tragic sense of this folkloric creature as it sounds in its original language, i.e., Assyrian. Needless to say that all of the exiled Assyrians were emotionally shaken by this message from "the world," which was a kind of "healing balm" for our suffering souls, and this was a tiny ray of hope for us... All the exiled Assyrians learned the message of mercy by heart, and they sang it, everyone on his/her own melody. Even nowadays, after 30 years, if you ask any former exiled man or woman, he or she would sing this sad hymn for you. Going back to those years of exile, I can remember, that when singing that thing, people's lips got quivering, and their voices trembled because of bitter and sad feelings, and you could see their eyes fill with tears...

It isn't clear enough to say that we spent years of exile in Siberia. What is Siberia? this is a vast borderless space with numerous forests, swamps and rivers. Several European states could be placed together on the territory of Siberia. Therefore, I need to indicate more exactly where our zones were located. Take a look at the map, dear reader. Find Siberian territories on it, then find the city of Tomsk,* then draw a line from Tomsk directly to the north. some 500 miles away there's a vast area named Nahrim. This is the very heart of Siberia. This is where our forced labor zones were located. It is of interest to know that before 1917, exactly in this area of Nahrim, such notorious revolutionaries as Joseph Stalin, Felix Dzerjinsky (who became the first chief of KGB after the Marxist plot of 1917 succeeded), Yakov Sverdlov (the first head of Russian government after 1917) and other friends and disciples of Lenin served their sentences of 1 to 3 years, and a maximum of 5 years. They were convicted of attempting to overthrow the Czarist government of Russia by force and to dethrone the Czar. But none of Lenin's secret underground organization people served the entire term of sentence. They easily fled back to big cities to continue their underground activity, because in exile these convicts were not guarded. Years after our exile I managed to read in the memoirs of "Bolshevik" (Russ., Lenin's disciple and follower) Smirnov about how the Czarist government treated exiled "bolsheviks." This is of great interest, since it would enable us to compare their situation to ours.

*Baku, capital of the Azerbaijan S.S.R.; port on the Caspian Sea
†Sargon, proper name

He states that before 1917, we were 186 political exiles in all, serving our sentence in the Nahrim area. Most of us were sentenced to an average term of three years, a minimum of one year and maximum of five. At that time Smirnov undertook his own investigation for "the next communist generation," as he wrote, and he made all political exiles answer his questionnaire. "What had you been exiled to Siberia for?" Responding to this question, all 186 political exiles, with no exception, indicated: "For belonging to an underground organization, fighting against the state; for guerilla armed actions against the authorities; for illegal underground meetings, propaganda and agitation against the government and making workers strike." As Smirnov witnessed, "In the exile we didn't stop our revolutionary activities . . . not even for one day." It is surprising that only one police officer and his assistant were in charge of the use of forced labor in exile; as a rule, political exile didn't work. To the contrary, every single exile did receive from the State treasury 20 rubles a year for his/her clothing, and about 10 rubles a month for food. This wasn't a little amount of money; for instance, one pound of bread cost then 5 kopecks (1 ruble = 100 kopecks), one pound of meat cost 7 kopecks, one pound of rice, 8 kopecks, etc. Besides, the exiles who smoked were regularly given a certain quantity of tobacco, and the non-smokers had the right to get the equivalent amount of money. Yet, almost all exiles received food regularly and clothes parcels from home. This is how the government of Czarist Russia treated the criminals who fought against the state with arms in hands!

The nature and climate of Siberia is worthy of a special description. Russian classical writer Gleb Uspensky (died before 1917) wrote of Siberia, "There's water, water, water all around you. Endless forests and swamps stretch for thousands of miles. There's a mail box on the bank of a river and that is the only reminder of a big world being somewhere very, very far away. You don't see people anywhere — this is what is called the "Nahrim area." Smirnov, in describing Siberia, writes, "Gloomy forests surround you from all sides; the sky is always gray, cloudy and low; numerous swamps, lakes and rivers; the ground is low-lying and there's too much humidity in the air." I'd just like to add to those descriptions that in the winters we faced incredibly strong icy winds and frosts with a temperature of -50°C (-122°F) below zero. Now I hope you can figure out the place where we, the former inhabitants of sunny Caucasia, had to live and survive. The communist rulers of Russia knew exactly where a minority should be exiled so that its physical existence would cease.

The very first Siberian winter taught us the cruel lesson and made us be aware of a deadly danger of the Nahrim climate. To survive, the most essential thing was making shelters. And "Assyro-Siberians," having just axes and saws in their hands, in the summer of 1950, started building a "standard" Siberian "izbah" (i.e., "house") for themselves. Houses were made of logs, and the chinks between logs were filled with moss to keep the shelter warm.

Although there were hundreds of miles of wild forests around us and there was enough building material to build up several large cities, we couldn't

benefit from these natural resources or use a single tree free of charge. One needed to get appropriate permission signed by local authorities, indicating where and in what area and how many logs one was allowed to take to build a house. Then the cost of the building materials was deducted from the little income we received. Nevertheless, in the summer of 1950 all Assyrian families started and finished building the houses. They quickly learned to do everything on their own. They even mastered and built the most complicated part of any Siberian house, the absolutely essential, the so-called "Russian stove." Made of red bricks, it occupied one fourth of a room. Once well heated, the Siberian stove kept the whole house warm for 24 hours. As it cooled, at least two adults could sleep on it. The most important part was that lying on the stove for some hours could heal one's cold or flu and other related ailments. In this sense our Russian "Pechka" (Russ. for "stove") served us as our "family doctor" and was for us a kind of "home clinic."

Like other Assyrian families, our family had its own "izbah" (house) and "pechka" (stove) inside it. It was a primitive dwelling like the others. From the outside you had to first enter a small, dark outer chamber that had either no windows at all or a very tiny one. This chamber was used to store the water we drank in large 3 gallon buckets. It was also a storage place for dishes, food, working clothes, shoes, kitchen supplies, etc. The chamber led to a large room where all the family members (7 to 15 people) lived, ate and slept. Such was our Siberian "izbah." The toilet was located outside as far as 100 feet from the house. For someone who is just reading about our Siberian life, it is impossible to imagine how it felt to go out in temperatures of -50°C . We got our drinking water from deep wells. Siberian water tasted nice and it was very soft, which made it good for washing clothes.

Winter's unbearable frosts caused us a lot of trouble. As the outside temperature fell to -40°C the water stored in buckets in the outer chamber, froze and its pressure caused the buckets to burst. Our wells were surprisingly deep, about 100 feet and more, so the water didn't freeze. But as the wells' walls got covered with ice, and the ice grew larger, finally the bucket couldn't get through and that was one more problem we had to face.

In Siberia we raised animals, but only the cows could survive the winter's strong frosts and live in cold barns. The other animals, such as pigs and hens, had to be sheltered in the "living" room, which was the only room in the house. It is not easy to picture the situation. We used to sleep on hard, primitive wooden beds that we made, and in cages under us there were at least three pigs and some 12 to 15 hens. At one time we even had a newborn calf in the room, who would otherwise have died of the cold. We rescued the animals in that way and in turn, they rescued us from hunger by giving us milk, eggs and meat. Living together with cattle and other animals was one of the fundamental conditions for survival in Siberia. One more word about the famous Siberian frosts: it was not an unfamiliar scene to see frozen sparrows lying on the ground here and there, as the frost killed them. The bitter cold and wind forced tears down our cheeks

which would immediately freeze and turn into icicles.

We suffered from hunger during the first years of exile. We did lack bread. There were no vitamins in our poor meals. Thank God we had enough potatoes which was very helpful. Very often we would run out of flour and bread. In those cases one could get a "natural loan," i.e., flour, from the storehouse of the collective farm in our zone. Sometimes even the storehouses were empty. "Listen, Lazar," said the zone accountant Joseph Kaplan, an exiled Jew, "you are helpless, not even one pound of wheat or flour is left, everything has been consumed!" My father, with an empty bag in his hand, turned back silently. Joseph was a sensitive man and he just couldn't turn anyone down, so he called my father back. "Hey, Lazar, look, try your luck anyway. I suggest that you pick up a broom and check the empty storehouses, sweep them carefully, and all the flour you may sweep is yours, okay? I will not register what you might pick up." So my father went and tried his luck and he indeed managed to sweep up several pounds of flour. He came back home happy and smiling because he had brought home bread that would last a few more days.

In the early 1950s, Siberia still remained a pretty wild place. The nearest railroad was some 300 miles away. Narrow sidewalks in the administrative center of Bakchar, located 25 miles away, were made of wooden boards and were considered a miracle of civilization. No electricity had ever been used in those lost places. Then "civilization" came into our lives, step by step. In 1954 for the first time, we could see the insides of our homes at night because we got electricity. We were allowed to use it until 11 pm, when the operator of the central switchboard at the power station turned the lights off. Then, in 1955, the authorities ordered the installation of speakers in our houses and we were told it was "r-a-d-i-o!" That was one more miracle. Every day at 6 am the radio awoke us with the anthem of the Soviet Union, and then for one hour we could hear what was published in that day's issue of the major Communist party newspaper "Pravda." In the evenings the radio was turned on again by an outside operator. We could neither turn it on or off on our own. We also had three more hours of broadcasting of Communist party leaders' speeches and other Soviet government declarations. Finally, even the movies reached us in those wild places.

I would like to add that our life did not consist only of sad and grieving moments, as it might seem. Assyrians in Siberia did not give up their national and religious customs. In that sense I can say that Jesus Christ was with the Assyrians in Siberia. We used to celebrate every single Christmas, as well as Holy Easter, with great enthusiasm. On those special days a group of respected people led by the elders visited every Assyrian house to bless the Holiday. As they came in they would say, "May your Holiday be blessed! Merry Christmas!" In response, the hosts would reply with an Assyrian ritual. "Glory to Him! Prayers to His Mother!" Then everybody sat at the table that was set in a Holiday style. The visit was short because there were many houses to bless. Then in the evening every single family had a special dinner. While having dinner, my parents sang a number of religious hymns which they knew by heart.

Most hymns were about the miracle of the birth of Jesus Christ, beginning from the appearance of the angel-messenger to the Virgin Mary. We all enjoyed listening to such miraculous stories which helped us keep hope that some good miracle, by the grace of God, might occur and change our life.

All of us children were taught a prayer by our parents and were strictly ordered to say it as we went to bed and as we woke up in the morning. As the youngest in our family, I could hardly comprehend what that prayer in Assyrian was about. It had some strange words in the beginning, like: "Baban d'bash-maya pahish mkoodsha shimmokh..." Nevertheless, during all those years of exile I did enthusiastically recite the mysterious words. Many years later, as I graduated from a Moscow college and then served in the Red Army, I completely forgot the prayer I had been taught in Siberia, and that made me sad and very uncomfortable. During one of my vacations home, I asked my father a question that disturbed me. "Father, what prayer did you teach me in Siberia?" He silently took the bible that he never in his life parted with, opened Chapter 6 (Matthew) and simply said "Read!" I started reading "Our Father, Who art in Heaven, hallowed be Thy name..." It was the Lord's Prayer. From that day on I do keep in both my mind and soul those holy words. And once again I thought, how true the Gospel's words were. "The Holy Spirit breathes wherever He is willing to." And, although I am not a good Christian, I am very pleased that in Siberia I used to say the great prayer every day, and I am grateful to my parents for that.

One of the brightest "pages" of our Siberian exile was the Assyrian soccer team. Yes, Assyrian soccer team. Assyrian soccer players were famous and well known all over Siberia for their terrific skills in playing soccer. They won the championship of the district as well as the area. We were proud of our soccer players as much as today's Brazilians are proud of their national team. This story is worth special mention, and I am hoping to do that in a separate book about Assyrians in Siberia. Here the reader can see a unique photograph of legendary Assyrian soccer players in Siberia.

The relationship between Assyrians and the local population was getting better and kinder as they came to appreciate our characters and the life values of our people. The local people still guessed about us and thought we were "Turks." But they stopped teasing us and calling us "black-heads." By working together in fields and in cattle farms the people were getting more familiar with each other. The Siberian people would be surprised and excited with the behavior of Assyrians who maintained a strong friendship among themselves and were friendly and helpful to one another. Besides, Siberian people wondered at our "exotic" (in their opinion) wedding parties that were usually attended by 300 or more guests. They watched us and marvelled at seeing such a big number of people who kept absolutely silent as a senior stood up to propose a toast. That order was maintained up to the last minute of the party. They admired the strict order ruling in the Assyrian parties, they loved the atmosphere of mutual respect, and they specifically highly



1953. The Assyrian Soccer team in Siberia. Well known all over Siberia, they won the championship of the district and the area many times. Left to right: Shimon, Mattai, Iskhaq, Azzoo, Sheba, Iliya, Sarkis, Thooma, Daniel, Mikhael and Benyamen.

evaluated the fact that no matter how much vodka the guests drank, there were no drunk people at our parties. In addition, no drunk fight ever took place among our people. In contrast to this, drunk and cruel fights very often occurred in almost every party of the Siberian people.

Besides being lively and life-enjoying and having the natural ability to communicate with others, the Assyrian temperament and capability to work hard attracted other people and gave the Assyrians much deserved love and respect. So no artificial barrier was left between us and other Siberian people. Siberian young ladies used to go out with Assyrian males and, unavoidably, some mixed marriages took place. On Sunday evenings young men and women gathered together in a large public house named "Club." They danced there and sang all kinds of songs to the accompaniment of the famous national musical instrument named "garmoshka" (Russian accordion).

Assyrian young people loved jokes and they had a good sense of humor. Once they made up a parody song about stupid and senseless bureaucratic limitations imposed by authorities so that people couldn't live and act freely even in intimate or private life. Young people sang that funny popular song in Russian, and listeners laughed a lot. It really was a funny and at the same time a pretty sad story. Here it goes:

"How I Failed to Get Married to Dan"

My sweetheart Daniel worked in an enterprise.
He had a "high" position of nightwatchman.
We loved each other a lot
And we prayed to God for a happy marriage.
Once my Dan asked me for my heart and hand
We hurried up to the State Bureau of Registration of Marriages.
We were so happy while walking over there, hand in hand,
But the first thing we met there was a Catch-22.
"If you're really gonna get married," they said to us,
"You will be needing a lot of papers with seals and sig-

natures on them . . ."

"What kind of papers?" we asked.

"Oh, it's very simple," they said.

The first paper has to certify the fact you really fell in love with each other;

The second, third, and fourth and fifth are to identify, correspondingly: a) where you live, b) where have you been before, c) where did you study, d) whether you are loyal to the State, e) what was the purpose of your birth . . .

And besides, they said, you will be needing:

your birth certificate, your loyalty certificate, your honesty certificate,

Then you'll have just to prove:

That you are not crazy,

That you don't owe the State any money,

That you don't have any links to foreign countries,

That you don't think a lot about politics.

Finally, you must get papers

Showing where your grandfathers and grandmothers are buried and explain why they died. That's it!

Goodness! I hurried up to the accountant for papers

But he sent me back to the bookkeeper.

The bookkeeper was a rude and foolish woman.

She yelled "First of all, the clerk must endorse!"

I ran back to see our clerk,

And he said "I have the day off, so don't bother me!"

I was getting crazy.

I ran to the accountant's office again,

And he sent me back to the bookkeeper again!

By the time I managed to get half of the papers we

needed,

My poor Dan's hair started getting gray . . .

By the time I finally got all the papers,

My fiance, alas, passed away, because of old age . . .

Life is life, and life goes on even if you do live in exile. People did laugh, people did sing songs, and people fell in love and got married. I'll never forget the Siberian summer evenings as the last rays of the sun colored the sky pink, while exiles returned from their

field jobs on carts harnessed to horses, in groups of 5, 10, 15 or 20 in a big caravan. Carts were full of soft, dry hay, with people lying or sitting on it. The caravan moved slowly and women, Russians, Ukrainians, and Assyrians together, sang loudly beautiful and touching songs that told of love and betrayal of love, about luck and misfortune, about a vagrant who fled from jail and was seeking the grave of his mother. There were songs about happiness that passed away, about the death of a beautiful fiancée on the day of her wedding, just as predicted by a Gypsy woman, and many other unforgettable Siberian songs. Nowadays we don't hear such songs even in Siberia. But then, in those years of the greatest suffering of people, those songs were an integral part of our lives. I was 12 then and I used to help my mother and sisters with field jobs. I remember tears coming down the cheeks of both the singers and listeners. What a time it was!

The clothes we wore, as well as meals we ate in Siberia, were so simple that nothing else could be simpler. For instance, because of a lack of factory-made shoes, Assyrians made their own shoes of animal skins. This kind of shoe was very popular in the mountains of the Middle East where our people lived before, and those shoes are called "charookheh" (an Assyrian name). One who wasn't an eyewitness (fortunately for him/her!) can't even figure out that situation. The half-burned half-raw potatoes that we children impatiently pulled out of the "pechkah" (Russian stove) felt like the sweetest snack. A radio-"plate" installed in our home being turned on-off by the command of an outside operator did feel like a great achievement of civilization. I felt like a prince when a casual t-shirt, a jacket and a pair of real shoes were given to me a year after the exile.

Life went on, year after year. When I remember how astonishingly poor and primitive the life of people in exile was, a deep feeling of melancholy captures my soul. Although many many years have passed since, I can't free myself completely from the memory of Siberia. Siberia still remains in my mind, and it might remain for many more years, if not forever . . . with me.

EX-HABBANIYA REUNION

A very encouraging number of people have hinted to have an Ex-Habb world-wide reunion, to be held in Chicago one week before the 1992 Assyrian Convention. This means a lot of preparation and logistic work.

We have formed a skeleton Organizing Committee to gather information and pool ideas towards a working program. Please play with this idea and pass word around so that, God willing, in the next issue a proforma will be printed containing all the required information.

Benyamin Yalda
9350 N. Parkside Dr.
Des-Plaines, IL 60016
(708) 296-7587

FAMENA KHAYA RUNS FOR HOLROYD CITY COUNCIL

Greystanes, Australia



Famena Khaya, an Assyrian and the daughter of Awigail Daryawish, is running for Holroyd, Australia, City Council on the Labor team. She has lived in Greystanes for twenty-one years. Educated at Ringrose Public School and Holroyd High School, she graduated in 1985 with a Bachelor of Arts Degree from Macquarie University, majoring in Archaeology and History. This included time spent on archaeological digs in the Middle East.

In 1989 Famena was appointed foundation Director of the Sydney Children's Museum. This coincided with the Museum's move to Merrylands where it has operated ever since. In May this year Famena left the Museum to join a consultancy partnership specializing in the community sector.

With this unique depth of experience in community services, Famena feels that she can be more responsive to the needs of women and young people. "In the entire history of Holroyd Council," Famena says, "there have only been two women aldermen. This is unbelievable, considering that women make up more than 50% of the population."

Famena endorses subsidized child care and the provision of services and facilities to all children. She feels that the Council should become involved in providing more services for the younger population.

The policy of Holroyd Labor team, with whom Famena is running, "is to cut out mismanagement and waste in terms of money and resources. These savings," Famena says, "would be diverted to responsible programs that would benefit the community as a whole."

Congratulations and best wishes for success to Famena Khaya.

BRITISH ESTABLISHED SCOUTING AT C.C. HABBANIYA

by Mikhael K. Pius

Although fenced in, secluded and confined by the British official policy to an orphaned political life and stunted economic growth, the Assyrians of Habbaniya burst their buds and blossomed in certain areas of their life! One such aspect was the Boy Scout and Girl Guide movement.

The Movement sprouted, grew and bloomed like a flower during its 15 years of life in the 1940s and 1950s, and then . . . suddenly disappeared! The flower was planted, nourished and nurtured to maturity by the green thumb of the British people, the ex-Scouters and Rovers and high-ranking officers serving in the Royal Air Force at Habbaniya.

In The Beginning . . .

The Boy Scout and Girl Guide movement was introduced at the R.A.F. Station of Habbaniya in Iraq (55 miles west of Baghdad) in July 1939 by a group of the Sixth Cairo R.A.F. Crew. Within two years, it took hold in three different locations on the air base, namely in Station, in British Hospital, and in Civil Cantonment. The latter location is the subject of our article.

The Movement in the Civil Cantonment began in the R.A.F. Union School, the only local school at the time serving the communities of the Cantonment and the Levy Camp. The school was under the R.A.F. control, supervised by the Cantonment's Superintendent, a British civilian, who was also the school's honorary principal. But the Headmaster and the brains of the institution for the seven years of its life before it was taken over by the Iraqi education authorities in 1944 was the late Raabi Yacoub Bet Yacoub. Raabi Yacoub had also previously served as Headmaster of the school at the Hinaidi R.A.F. air base, adjoining Baghdad, for 13 years.

Raabi Yacoub placed the Scouting movement, including a contingent of Girl Guides, under the leadership of his son, the late Raabi "Ammo" (Emmanuel) Jacob, a teacher at the school. Except for the kindergarten class, all the school boys and girls were recruited into the Movement. The Movement was, therefore, composed wholly of the student-body, which was ninety percent Assyrian with a minority of Armenians and a few Indians.

The Uniforms

Numbering several hundred members in all, the Organization was supplied by the school with uniforms, paid for by the parents. The Boy Scout uniform consisted of dress hat called *sedaara*, short pants and half-sleeved shirt with breast pockets and epaulettes, all of khaki material, with a dark-blue neck scarf and light-beige or dull-white stockings. The Girl Guide uniform was dark-blue plaited skirt, beret and neck scarf and white socks and long-sleeved shirt with breast pockets and epaulettes. The shirts, especially of the Boy Scouts, accumulated Class and Proficiency badges and cords and the uniforms underwent some changes in the course of time.

"The Senior Scouts at one time changed to white shirts and navy-blue shorts" writes Shumon Yosip Putrus of Chicago, known to his friends as Simon J. Peter, who was the Quartermaster for the 1st Habbaniya Scout Group and the Scout Master for the Senior Scout Section of the Group. "But some had to wear khaki shorts because either they could not find the navy-blue material on the market or they could not afford the price! *Sedaara* was the official headgear of all the Scouts in (C.C.) Habbaniya," continues Simon. "But when the wide-brimmed (Levy) slouch felt hats became available in the



1940: Boy Scouts and Girl Guides preparing for parade and exercising with the Scout Master, Emmanuel J. Jacob, in the forefront and spectators in the background.

Photo Contributor: Lily N. Shabbas (Hercules)

R.A.F. Stores, Sgt. Marshall managed to "scrounge" (purchase) a quantity for the Seniors and Rovers. We shaped them into Scout hats by holding them for long hours over steam from boiling kettles! In later years, the Seniors and Rovers even used dark berets.

Early Leadership

Raabi Ammo was the first Scout Master of the C.C. Scouting movement, and Nina Nwyia Shabbas — a Senior who later became a teacher and married Raabi Ammo — was the first Guide Leader. Khoshaba Cambar and Eshaya Hormis Isaac, both in the Senior Class, served as the first Assistant Scout Master and Scout Secretary, respectively.

Like the uniforms, the leadership also underwent some changes. But due to memories hazed by the mists of 50 years of living, neither I nor the people consulted could recall *all* the changes. And even those remembered may not be quite in focus! I remember that Seniors Manouk Vartanian (now in Canada?) and I were elected the A.S.M. and the S.S., respectively, for 1940-41, while Davis Eshay David (of Modesto, Calif.) says he and Yolyous (Julius) Nwyia Shabbas (*Nineveh's* current Editor), both Seniors, assumed the two positions for 1941-42. Nothing is remembered, however, about other ranks of responsibility, such as patrol leadership and such.

It is believed that Raabi Ammo left both the school and Scouting in 1943 and it is assumed that it was at that point when Sergeant Ronald Marshall, an R.A.F. ex-British Scout Master of Leeds, England, took over the Movement's leadership.

A Clip from the Local History of Habbaniya

Roza (nee Aziz) Simon of Sydney, Australia, indicates that Raabi Albert Aghassi Babilla, a teacher of English (now living in England) was the A.S.M. for a while, though it is not clear when or for how long!

As regards the Girl Guide leadership, it is thought that when Raabi Nina Nwyia Shabbas (of Menlo Park, Calif.) got married in 1942, she quit both as a teacher and as the Girl Guide Leader. Khava Yacoub Aboona (now Kay Pearce of England), who was involved in the Girl Guide movement in C.C. during most of the Movement's 15 years, first as a Girl Guide, then as Guide Leader and finally as the Girl Guide commissioner, writes that she assumed the Guide Leadership in 1943 and was assisted by three R.A.F. (ex-Guide?) nursing sisters. Roza states that she took over from Khava in 1945, and Khava confirms this. But neither lady indicates for how long!

Beat the Band

During the school years, the Boy Scouts had a seven-piece band which consisted of a bass drum, a snare drum, cymbals and four bugles. The band produced good martial music that led columns of marching boys and girls through the Cantonment in smart and stirring parades! But to achieve the skill, the band members practiced regularly after school. I remember in particular the flushed and bloated faces of the buglers, including their instructor Raabi Ammo (bless his soul!) as they blew their windpipes hoarse to try to get the tune just right!



1940: GIRL GUIDE AND BOY SCOUT PRE-PARADE ASSEMBLY.

Just outside school courtyard. Right corner foreground Raabi Jane David looking at Guide Leader Nina Nwyia Shabbas.

Photo Contributor: Kay (Khava) Pearce, England, and Lily N. Shabbas, Calif.



**1940: BOY SCOUT PARADE
LINE-UP.**

*Troops assembled in the school
courtyard prior to a parade.*

Photo Contributor: Kay Pearce



**1940: Boy Scouts on the march with Assistant Scout
Master, Manouk Vartanian, on the left.**



1941: C.C. BOY SCOUT BAND IN PRACTICE SESSION.

*Front row (l to r): Warda Pera (cymbals), Yalda Eshó
Yalda (bugle), William David Shino
(drum), Pnouel Rouhan (bugle). Back row (l to r):
Aramais Thomas (bugle), Raabi Yosip Amer (school
teacher), Arsen Yasayil Sayadian (bass drum), Kham-
mo Enviya (bugle).*



1940: Avia Ewan in Scout uniform.



**1940: The author, Mikhael
K. Pius, in Scout uniform.**

Iraqi Scouting Record

Before we continue with the story of the C.C. Scouting let us pause and look at a thumbnail sketch of the earlier history of Scouting in Iraq, as presented by Simon Peter. He writes:

"The Boy Scout movement in Iraq was established in the early 1930s. It was part of official school activities supervised by the Iraqi Ministry of Education. Its program of activities was limited mainly to physical fitness exercises and marches, and outings in municipal or state camp sites with readily-pitched tents and other amenities.

"When the government of the country was taken over, in early 1940, by a nationalistic faction, the Scouting movement, despite its infancy, was remodeled after Hitler's Youth Organization, training its older members in the bearing and use of firearms. But because this practice was a deviation from the accepted Boy Scout humanitarian aims and principles, the International Scout Organization in London withdrew its recognition of the Iraqi Scouting Organization and expelled it from its membership!"

Assyrian Scouting Status

Simon Peter points out that because of this situation, official Scouting in Iraq was considered banned. Although regarded as Iraqis and governed by Iraqi laws, the Boy Scouts and Girl Guides of C.C. Habbaniya could not be officially considered Iraqi Scouts because of the ban. And neither could they be governed by British laws! Since they were not officially licensed by the Iraqi Government as an Iraqi organization, and in order not to violate the International Scouting ban on Iraqi Scouting, the Royal Air Force in Iraq — which had its freedom within the boundaries of its own air base — placed them under the control or guardianship of ex-British Scouters and Rovers, members of the R.A.F. stationed at Habbaniya. Thus, despite the ban the Scouting movement in C.C. was able to continue uninterrupted and to flourish under the British supervision.

Early Training and Structure

The British Scouting instructors in Station, under the direction of a Sergeant Smith, an ex-

A Clip from the Local History of Habbaniya



1942: SCOUT MASTER FLANKED BY SUBORDINATES.

In school courtyard, l to r: Matti Sogul, Andrious Attu, Mirza Shmoil, Edward Nimrod Khammo (?), S/M Raabi Ammo Jacob, Mikhael Waranso, Shidrak Skopila Youav, Andrious Mama Jotyar, John Baijan Rehana (standing), Davis Eshay David.



1942: BOY SCOUT INSPECTION LINE-UP.

S/M Ammo Jacob walking up between the lines. Fore-front left corner: 2nd from left, the late Aprim Khammo Pius, behind him Babajan Eramia Benjamin (Canada), and next to him Wilson David Shino (Chicago). In single file, on right: Andrious Attu (Australia), and behind him, the late Shidrak Skopila Youave, and behind him, Mirza Shmoil (Canada).



1942: Scout Master Emmanuel J. Jacob (second from right) asking questions of the Scouts regarding setting up of a scouts kettle. Fifth from right is Andrew J. Simon (England). First on the left is Mirza Shmoil (Canada) and the fourth is Youshia K. Poloss (Hollywood, CA).

British Rover, gave some of their spare time to instruct the school's Scouting members the basics of Scouting. They taught them the Scouting rules and principles and the elementary skills required to pass the Tenderfoot Test and thus entitle them to be invested as Boy Scouts and Girl Guides.

They were taught the Aims of Scouting, which are character development, citizen training and personal fitness; the Scout Motto to "Be Prepared!"; and the Scout Slogan "To Do a Good Turn Daily." "On my honor I will do my best; to do my duty to God and my country; to obey the Scout Law; to help other people at all times; and to keep myself physically strong, mentally awake, and morally straight" constitute the Scout Promise. The Scout Law defines the characteristics of a Boy Scout as being trustworthy, loyal, helpful, friendly, kind, courteous, cheerful, obedient, brave, thrifty, clean and reverent.

Tenderfoots took part in troop and patrol activities for at least one month. They had to be able to recite the Scout Promise and the Scout Law by heart, explain their every point in their own words and abide by them. They had to learn and pass the tests in signs and salute, whipping and tying various knots and in certain other simple Scouting skills. The girls also had to pass the Tenderfoot Test to qualify as Girl Guides. Basically, the rules, aims, activities and skills of both organizations were similar, even though there were slight differences.

According to Simon Peter, all Boy Scouts and Girl Guides — whether Cubs, Juniors, Seniors, Rovers or Brownies or Guides — had to be trained in the basic Scouting knowledge and skills and be able to pass the Tenderfoot Test before being invested as Boy Scouts or Girl Guides, including older boys who joined the Movement as Rovers. In addition, when a new member joined the Rover Crew, whether he was previously a Boy Scout or not, he had to perform an additional duty called The Vigil before he was accepted as a Crew member. This entailed staying up in the Rover Den from dusk to dawn for a specific period, reading the Bible, praying, and discussing Christianity with his Patrol Leader. Also he had to read Lord Baden-Powell's book *Rovering to Success* and prove that he had understood it!

During the first three or four years, the C.C. Boy Scouts and Girl Guides were broken down into patrols, each led by a Patrol Leader. Although most of the members, particularly the older ones, had passed the Tenderfoot Test at one time or another, the Movement was still a fledgling! Its activities were confined mostly to physical fitness, drill training, marching, parades, basic Scouting skills and occasional outings and picnics. But the Boy Scouts were also active in doing their share of public services during emergencies and crises.



1942. Scout Master Emmanuel J. Jacob (right) posing with Julius N. Shabbas.



1942: Boy Scouts on a picnic trip. Front row (l to r): Edward Nimrod, Mikhael Waranso Malik (San Francisco, CA), William David (presently Chicago, IL), Andrious Mama Jotyar (England), Shlimon (Chimo) ——— Back row: Unknown, Andrious Attu (Australia) and is the father of Bishop Mar Ashur Bawai of the Assyrian Church of the East, Shidrak Iskopila Youav, William Kaplano Kanon (modesto, CA).



1942: On an outing with the late Shidrak Skopila Youav leading the Scouts in singing. Two British officers in the background, and a British Rover on the right.

Doing A Good Turn

During the Euphrates River flood scare of the Spring of 1940, for instance, when the C.C. and Levy Camp residents were evacuated and tented for a few weeks at the Habbaniya Plateau as a safeguard against probable flooding of the Cantonments, "the Boy Scouts," writes Eshaya Hormis Isaac of Chicago, "acted as guards during the night to report eruption of fires, and some of us, including Avia Ewan (now in London, England) and Avisha Yonan (Sydney, Australia), did clerical duties at the C.C. Office. At the school commencement exercises that year some of the Boy Scouts, including me, were awarded medals in recognition of our worth."

The Boy Scouts were also called upon to do their share during the Battle of Habbaniya in May 1941. Julius Shabbas writes that Boy Scouts helped in the digging of the community ditch shelters and checked neighborhood door locks and windows against burglaries. And I remember that in the wee hours of the morning the battle began, some 40 of us Boy Scouts were summoned to the C.C. Office to help. I and a couple of others were posted to the shelters of the families of the C.C. Superintendent and his assistant, Messrs. Ingram and Apostoloff, to be of personal service to them. Before dusk, however, we were dismissed to rejoin our own families in their communal ditch shelters. Because of the Iraqi Army's overhead whizzing bullets — a stray one of which wounded Mr. Ingram — and exploding cannon shells that occasionally landed in the vicinity of the residences, perhaps our hosts considered us more of a liability than an asset to them!

Despite these activities, it wasn't until March 1942 that the C.C. Habbaniya Boy Scouts held their first camp. The camp was held at the Latifiyeh Estates near Baghdad.

"Many things went wrong," wrote Khoshaba Cambar about the camp in an article published in *The Iraq Times* in 1952, "but everyone present had acquired a taste for this new kind of adventure! It was immediately after this that a series of weekend camps at Lake Habbaniya (five miles south of the air base) became a routine." Khoshaba Cambar was the Deputy Scout Master of the 1st Habbaniya Scout Group at the time of his writing.

Marshall's Plan for Progress

In 1943 a vigorous change was instituted in the Movement when Sergeant Ronald Marshall was appointed as Assistant to a Squadron Leader (Rev.) Harrison who took over as the Group Scout Master. Sgt. Marshall, who was a Medic and an experienced and very dedicated ex-Scout Master from Leeds, England, reorganized the C.C. Scouting Movement into the 1st Habbaniya Scout Group and 1st Habbaniya Girl Guide Group later that year and led and inspired them into developing into an advanced and

A Clip from the Local History of Habbaniya



1942: EARLY SCHOOL GIRL GUIDE "QUADS."

Left to right: Khava Yacoub Aboona, Lilly Nwyia Shabbas, Regina Gewargis, and Roza Aziz.

Photo Contributor: Kay (Khava) Pares.



1943: Khava Aboona on the march with the Girl Scouts.

Photo Contributor: Lily N. Shabbas.



1943: Girl Guides in a play in the R.A.F. Union School yard. Khava Aboona in the forefront. Rear row: On the right is Regina Gewargis and next to her is Arpine (Onnick) Hovasapian. First row: On the right is Blandina (Ewan) Mikhael, the author's wife.

Photo and Names Contributor: Lily N. Shabbas.



1944: Girl Guide "Tea Party." Senior Girl Guides (forefront) l to r: Khanna Raabi Ammanuel (Chicago), Awigle Polous Rasho (Baghdad?), Roza Aziz (Australia), Awigle Polous Isaac (Skokie, IL), and Louise Rowil Mikhael Baitoo (Simi Valley, CA), standing in front of the back row to the right, with their junior troops. The picture includes many recognizable faces such as: Anna Ammanuel, Odette Raabi Youav Jacob, Aglantina Nimrod, Lisa Aziz, Nina Alex, Shamiran William Shabbas, Sophia Shlemon, Shalim Shaul, Nazy Youkhana, Shamiran Raabi Yacoub Bet Yacoub, Shamiran Shlemon, Victoria Odisho Hormiz, Anna Polus, Eva Edward, Patience Bann, Youlia Baijan, Louise Odisho, Ester, Ludia Baijan, Regina Mushi, Saro Benyamin, Margaret Peters, Youlia Far'on, Youlia Shaul, Doris Israel.

Photo and Name Contributor: Atigul Polous Isaac, Skokie, IL.

1944: STATION COMMANDER INSPECTS "B" SENIOR SCOUT TROOP.

G/Capt. Brookes talks with T/L Mikhail Waranso while Seniors behind him (l to r) Benyamin Esho Yalda and Odisho Warda stand at attention.

Photo: Enosa Warda



1944: CUB SCOUTS LEAD THE MARCH PAST HIGH-RANKING RAF OFFICERS.

Flags displayed are those of Cubs, Scouts, Guides and Seniors.

Photo Contributor: Enosa Warda, England

efficient Scouting organizations in the next three years. And within only a few months of his appointment, a Senior Scout Section was formed according to the new World Scout Rule, and soon other sections, such as Junior Scouts and the Girl Guides, were goaded into a more ardent and active roll.

Change and Transformation

1944 was both a sad and an eventful year for the Union School, its teachers and its student-body! But it was also fast-paced and progressive for the 1st Habbaniya Scout and Girl Guide Groups.

At the end of scholastic year in mid-1944, the school was taken over by the Iraqi education authorities! Raabi Yacoub, the Headmaster, along with a few of the teachers, resigned from the school. Raabi Yacoub was preceded by his son Raabi Ammo and wife Raabi Nina, both of whom had quit not only their teaching positions but also the Scouting movement, and had relocated to Baghdad. There Raabi Ammo worked first for Singer Sewing Machine Company and then for Bata Shoe Company and his father followed him and also joined the company.

Despite this drastic change, however, the Boy Scouts and the Girl Guides were taken under the wing of the Station's ex-British Scouters and Rovers and continued as Scouting organizations independent of the school. Their memberships were thrown open to both the C.C. school students and to older boys and girls working for the R.A.F. At this time, a few Kurdish and Arab boys joined the Boy Scout Group.

The Scouting movement in Iraq had retreated and was dormant for several years following its expulsion from the International Scout Organization membership in 1941. But in January of 1944, the proficient Senior Scout Section visited Baghdad and presented a demonstration of British-method Scouting at the British Institute. The event re-kindled some interest in Iraqi Scouting circles, but it wasn't until several years later — following the visit of the Director of International Scout Bureau, a Colonel J. S. Wilson, to Baghdad and Habbaniya in 1950 — that real efforts were made to re-register the Iraqi Scouting movement with the International Scout Organization in London.

In February 1944, the 1st Habbaniya Girl Guide Group was reorganized and placed under the control of the British Service Rover Scouts, and Khava Yacoub Aboona was appointed to lead the Girl Guides, assisted by three R.A.F. nursing sisters with Guiding experience. Khava, invested in 1943, was the first Girl Guide invested in Iraq, and on the occasion received a congratulations card from Lady Baden-Powell, head of the World Girl Guide Organization.

A Clip from the Local History of Habbaniya

First Jamboree

In early April 1944, a three-day jamboree was held in Habbaniya. It was organized by Sgt. Marshall, the Assistant Group Scout Master, and was patronized by Air Commodore A. P. Davidson, the then Air Officer Commanding (A.O.C.) of the Air Base. Also attending were Group Captain C. M. Attwood, the Station Commander; Brigadier Hudson, Commander of the R.A.F. (Iraq) Levies; Rev. V. K. C. Logan, Assistant International Scout Commissioner for the Middle East; the Officer In Charge of the Civil Cantonment, Squadron Leader Stevenson, with his assistant, Mr. Apostoloff and his wife; a number of R.A.F. officers and nurses; and Raabi Yacoub, the school Headmaster, and many spectators.



1944: "B" SENIOR SCOUTS MARCH PAST A.O.C.

T/L William David Shino leads the Troop during Jamboree at C.C. Union School playground.

Photo Contributor: Ennis Ward.



1944: FINAL MARCH PAST AST. INTL. COMMISSIONER.

During Jamboree at the C.C. Union School playground. T/L George Nichola leads the troop, giving the smart salute.

Photo Contributor: Ennis Ward.

Taking part in the jamborette were: 1st (Iraq) Habbaniya Scout Group (Britishers), 1st Habbaniya (C.C.) Scout and Girl Guide Groups, 1st Baghdad (Services) Rover Crew, Baghdad students from the British Institute, and the R.A.F. (Iraq) Levies band. Assyrian, British, Armenian, Indian, Arab, Kurdish and . . . Russian boys and girls were represented! And because the jamborette was the most significant event in the life of Habbaniya Scouting till then, it is being described here in detail:

On the afternoon of the first day (April 1), a Field Day was held on the Union School's playground in the C.C. This included demonstrations of Scouts and Guides working, playing, marching and figure-marching; counter-marching by the Levies brass band; a "Rush-In"; a Message from the Asst. Scout Commissioner; a Parade of the Scouting Nations; and the March Past. These events were followed, in the evening, by a Scouting Camp Fire on the old Race Course on Upavon Road in Station.

From morning till late afternoon of the second day "An Invasion of Lake Habbaniya" took place, when some 400 Cubs, Scouts, Guides and Rovers swam, played games and sang songs, and cooked and ate! In the evening, the Iraqi students, the C.C. Senior Scouts and the British Rovers were given a Film Show at the Station School immediately followed by a Social Half-Hour.

The students and the Scouts were taken on a tour of Station Workshops, Hangars and Tarmac, Electricity Power House, Water Works, etc., on the morning of the third day. In the evening, a Rover Moot — meeting to talk things over with the Asst. Scout Commissioner — with T.O.C. Club members as guests, brought the jamborette to a close!

Movement Musters Up Momentum

Later in April, the first Wolf Cub Pack of the 1st Habbaniya Scout Group was formed. It was led by Cub Master Andrious Mama Jotyar, the now Editor and Publisher of the *Assyrian Observer* in London, England.

And in August 1944, the first A.O.C. Scout Badge was awarded! It was earned by Warda Odisho, a Senior Scout. And in January 1945, Senior Scouts Simon J. Peter, Daniel Lazar Solomon, Ashur Gamliel, Atniel Youkhanna Narsai, Wilson Khoshaba Isaac, Benyamin Esho Yalda, Benyamin Zaia Ge-



1944: SCOUTS SIGNALING FROM SIGNAL TOWER. Israel Gewargis (deceased) and Simon Peter signaling in Morse Code by Aldes lamp at British Institute, Baghdad, demonstration, while Atniel Youkhanna Narsai and Wilson Khoshaba (unseen) signaling same message by semaphore.

Photo Contributor: Simon Peter, Chicago.



1944: GIRL GUIDES MARCH PAST A.O.C.

C/L Roza Aziz gives the smart salute as she leads her Company past Air Commodore A.P. Davidson during Jamborette.

Photo Contributor: Ennia Warda.



1944: GIRL GUIDE TROOP SIGNAL THE MESSAGE.

T/L Arpen Onnick Sanasarian leads her Troop in signaling a message in semaphore during Jamborette demonstration.

Photo Contributor: Ennia Warda.

wargis, Sargon Yacoub Aboona, Albert Roy, Envia Warda and Odisho Warda also received their A.O.C. Scout Badges.

The A.O.C. Scout Badge was equivalent to King's Scout Badge in the U.K. and the Eagle Scout Badge in the U.S., points out Simon Peter. This was awarded only after a Boy Scout had passed the Tenderfoot Test and acquired the Second Class and the First Class Ranks.

According to Simon's 1943-44 printed Membership Card and Progress Record, the Second Class Rank followed Tenderfoot and included skills such as Pioneering, Compass, Axemanship, Observation, Fire-lighting, Cooking, First Aid, and Signaling. And the First Class award was an advanced form of Second Class award. It included the same skills plus others such as advanced stages of Swimming, Estimation, Life Line, Mapping, Journey, plus the re-passing of Tenderfoot and Second Class tests.

A.O.C. Scout Badge was followed by other Proficiency badges, such as Cook, for instance, or Handyman, Pathfinder, Interpreter, Cyclist, or Ambulance Man. And the next step was to earn the right to wear cords — Green, Red and Gold — each one awarded for certain other skills and public services, for example as Missioner, Pioneer, etc.

"Soon Second and First Class badges and various Proficiency badges adorned the sleeves of a great number of Scouts," writes Simon, "and a good many Senior Scouts earned and proudly wore the A.O.C. Scout Badge!"

Unfortunately, very little information is available about the Girl Guides, and it's believed that very few, if any, pursued awards beyond Tenderfoot Rank.

Camping and Competitions

In May 1944, the Senior Scout Section travelled to Bebaidi in North Iraq and held their first Scout camp. Sgt. Marshall, who accompanied them, arranged the trip, which was made in stages: Habbaniya to Baghdad by an R.A.F. truck "Dolly," Baghdad to Mosul by Iraqi State Railways coach, and Mosul to Bebaidi through (the now internationally known!) Dohuk, Swarra Tuka and Sarsing in an R.A.F. Armored Car Company truck. The camp lasted several weeks.

Four months later, the Senior Scouts undertook also a Scout tour of Syria and Palestine, visiting Jerusalem and the Christian holy shrines. That trip was also arranged by Sgt. Marshall and was made by a Nairn Transport Company's air-conditioned bus from Baghdad.

And in November 1944, the 1st Habbaniya Boy Scout and Girl Guide Groups presented their first Annual Field Day. It took place at the Levy parade ground in Station and consisted of various Scouting activities and games as well as field and track competitions.

A Clip from the Local History of Habbaniya



1944: GIRL GUIDE CONTESTANT RECEIVES PRIZE.

Guide Violet Youav Jacob receiving her prize from the Station Commander during the Field Day held at the Levy Parade and Soccer Ground.

Photo Contributor: Envia Warda.



1944: FIRST RECIPIENT OF A.O.C. SCOUT BADGE.

Posing with the A.S.M. of 1st Habbaniya Scout Group, Sgt. Ronald Marshall (left), is Warda Odisho after receiving his A.O.C. Scout Badge.

Photo Contributor: Envia Warda.



1944: RAF (IRAQ) LEVIES BRASS BAND LEADS SCOUT AND GUIDE MARCH.

During Field Day at the Levy Soccer and Parade Ground,

Photo Contributor: Envia Warda.



1944: SENIOR SCOUTS FLAG BREAK IN FIRST CAMP.

In mountains of Bebaidi.

Photo Contributor: Envia Warda.



1946: SCOUT MARCHING PAST RAF CINEMA ON PARADE DAY.

L to r: Wilson Khoshaba Isaac, Albert Roy (carrying flag) and Envia Warda lead the Senior Scouts and British Rovers past A.O.C., Air Vice Marshall Sir Stafford after a group of Senior Scouts were awarded their A.O.C. Scout Badges.

Photo Contributor: Envia Warda.



1946: Guide Leader Roza Aziz, leading C.C. Boy Scout and Girl Guide troops, follows British Rovers during A.O.C. Scout Badge presentation church parade.

Photo Contributor: Envia Warda.

Payment and Privilege

Beside camping, touring, cycling and hiking trips and jamboree and field days when they demonstrated their Scouting skills and tactics, the 1st Habbaniya Scout and Girl Guide Groups also took part in a year-round program of public-service activities and bob-a-job weeks. They were active at church service and color-hoisting parades and were a common sight at the Cantonment's and Station's official sports and social functions, directing traffic, taking care of small children, selling programs, ushering and doing other similar services.

The Groups did not have an official budget, nor did they receive any direct financial assistance from any source, indicates Simon. But each member paid a nominal monthly subscription fee, and some members earned the Organization compensatory payments for selling programs at horse-racing meetings or for directing traffic for them, or for collating newly-printed books, etc., for the R.A.F. Station School Printing Press and so on — all profit-makers. These funds were used for the overall needs of the Organization. The only direct assistance the Groups received was in organization, supervision and training from the R.A.F. British Rovers.

A Clip from the Local History of Habbaniya



1946: SCOUT-GUIDE MIXED GROUP ON DEMONSTRATION TRIP TO BAGHDAD.

On invitation by British Institute. Standing (l to r): Odisho Warda, Polous Yonan, Roza Aziz, Davis Eshay Davis, Viza Odisho, Manny Murad, Benyamin Esho Yalda, Elizabeth Odisho, Khanna Raabi Ammanuel, Andrious Mama Jotyar, Awigle Polous, Sampiyar Barkhu, William David Shino, Joan Orachim, George Nichola, Albert Roy; squatting: Mansour Benyamin Zodu, Khoshaba Cambar, Wilson Khoshaba Isaac, Envia Warda, Eliya Saada, Spania Barkhu, (behind him), Warda Odisho, (unknown boy), Eshay Awisha; reclining: (l to r) William Cambar and Zaia Esho Yalda.

Photo and Names Contributor: Simon Peter.



1946: 1ST HABBANIYA SCOUT GROUP ROVER CREW POSING IN A STATION GARDEN.

Sitting (l to r): Daniel Iskhag, Shlemon Israel, Zaia Esho Yalda, Khoshaba Cambar (Asst. Rover Leader), Aprim Benyamin, Eliya Saada; kneeling (l to r): David Shlemon, Arsen Yasayil Sayadian, Israel K. Gewargis, William David Shino, Simon Y. Putrus, Mirza Shmoil, Davis Eshay David; standing (l to r): Andrious Mama Jotyar, Polous Yonan, Yakhannis Lazar, Shlemon Youkhanna (Secretary), Avshalim Gewargis Daniel, Baaba Yosip.

Photo and Names Contributor: Mirza Shmoil.

The British Rover Crew was officially recognized in the Station as any other R.A.F. social or educational body, such as Tock H Club, Turf Club, Photographers' Club, Airmen's Social Club or Officers' Club. Similarly, the C.C. Boy Scouts and Girl Guides were accorded the same recognition by the Civil Cantonment's Administration Office as one of the social, sporting or religious bodies operating in the C.C. But in addition, they had a few other privileges as an "elite" class that the other C.C. residents were denied by the British. Since the C.C. Scouting Groups were patronized by the A.O.C. and supervised by the R.A.F. British Rovers, they were regarded as an integral part of the British Rovers Crew. Thus they were allowed to move at liberty in the Station like their British counterparts. They even attended certain R.A.F. British social functions, such as Christmas dinners and parties at the Airmen's billets or Social Club, which otherwise were strictly off-bounds to the C.C. residents!

Structure and Method

The Boy Scouts and the Girl Guides (or Girl Scouts) are a world-wide Movement. It exists in most developed countries. But the Movement is oldest, widest and more advanced in the United Kingdom (its birthplace), the United States and in Canada.

Although there are some differences of structure and method between the two Organizations, they are basically the same in their rules, principles, aims and activities. The Girl Guides originated from the Boy Scouts and so their history is really one.

Similarly, there are some differences in both

Organizations' various age groups, in the formation of their several categories and in the names they are called in different areas of the world. But such variations are in fact minor and insignificant. The significance is more in their similarities rather than in their differences!

Since the Boy Scout and the Girl Guide Organizations in C.C. Habbaniya were introduced, taught and trained by British Scouters, their structure and method were therefore British!

The 1st Habbaniya Scout and Girl Guide Groups had, according to Simon Peter, during their hey-days in 1946-47, two Wolf Cub Packs, six or seven Junior Scout Troops, one Senior Scout Section and one Rover Crew; two Brownie Packs, four Girl Guide Troops, and (later) one Rangers Unit. Each of these categories was usually composed of three patrols of eight members each, including a patrol leader and an assistant. These three patrols, plus the group's leader, made 25 members. But if the number of a patrol exceeded eight members, then the excess members were divided among the three patrols, increasing each patrol number to a maximum of ten. However, if the excess members were more than six persons in all, then they were formed into a fourth patrol.

Every Pack, Troop, Section or Crew was assigned a British Scouter for training and supervision purposes. They were called Scout Masters. In the beginning some of the Senior Scouts were appointed instructors or assistants. But when many of the Senior Scouts qualified as A.O.C. Boy Scouts, some of them were made Scout Masters for lack of qualified British Rovers.



*1947: SENIOR SCOUTS POSING WITH
A.O.C. AND PRIEST.*

Standing (l to r), Daniel Lazar Solomon (T/L), Albert Roy, Benjamin Esho Yalda, Wilson Khoshaba Isaac, Odisho Warda; sitting: Fr. Tibbs, A. V. M. Sir Stafford (AOC) and Simon Yosip Putrus (S/M Senior Scout Section).

Photo and Names Contributor: Simon Peter.



1947: THE SUN-SHINY SENIOR SCOUT SECTION OF 1ST HABBANIYA SCOUT GROUP.

Posing in this scenic Station environment, is the whole Section, standing (l to r): Sargon Yacoub Aboona, Rowil _____, Wilson Khoshaba Isaac, Benyamin Esho Yalda, William Cambar, Simon Yosip Putrus (Scoutmaster), Daniel Lazar Solomon (Troop Leader), Ashur Gamliel, Benyamin Zaia Gewargis, Mansour Benyamin Zodu, Abdul-Massieh Salman, Yacoub Khoshaba; kneeling (l to r): David Warda, Envia Warda, Homer Soski, Youkhanna Sarmu, Odisho Warda, _____ Hosep, Haroun Lazar, Odisho Adam, Adouniya Neesan, Sargon Hassan; sitting (l to r): Skharya Odisho, Adouniya Makhoud, George Nichola, Yacoub Youkhanna, John Roovil Mikhael, George David.

Photo and Names Contributor: Simon Peter.

1947: Taken on a Field Day, the Boy Scouts pose with an Assyrian Winged Bull flag written on it "Habbaniya Boy Scouts" in English and Assyrian. Left to right: Sargon Yacoub Aboona, Mansor Benyamin, Avia Nimrod and Mirza Shmoil.

Photo and Names Contributor: Mirza Shmoil (Canada).



1949: SENIOR SCOUTS TEST A TIMBER BRIDGE.

They built the bridge at Scout Jamboree held on C.C. Soccer ground.

Photo Contributor: Simon Peter.

"As an example," writes Simon Peter, "after I completed 18 years of age and obtained my A.O.C. Scout Badge in January 1945, I was first appointed as the Instructor to the Senior Scout Section, and I also joined the Rover Crew. Later, I was promoted to Assistant Scout Master and just before the departure of Flt. Sgt. Marshall I was chosen to be the Scout Master to the Section, without the supervision of a British Rover. During my service as the Seniors' Scout Master, I trained a number of Senior Scouts for their A.O.C. Scout Badge test. After I resigned from the Movement in 1948, the Senior Scout Section was split into two parts. Benyamin Esho Yalda and Wilson Khoshaba Isaac were appointed Scout Masters to lead the Section.

Local Leadership at Pinnacle

The following is the known leadership of the 1st Habbaniya Scout and Girl Guide Groups at their zenith, shortly after Flt. Sgt. Marshall's departure to England in mid-1946:

Wolf Cubs: Andrious Mama Jotyar was the Cub Master; Edward Nimrod Khammo and Saamu Eyou were his assistants for Packs No. 1 and 2; Andrious and Edward are also believed to have been Girl Guide Instructors.

Junior Scout Troups: Eliya Saada and Shlimoun Israel were Assistant Scout Masters for Troop No. 1; William Cambar and Emmanuel Shmouel Youkhanna were A.S.Ms for Troop No. 2; Sargis Shmishoun Shallou and Spania Barkhu were A.S.Ms for Troop 3, with Odisho Warda as the Senior Scout Instructor for the Troop; Envia Warda was the S.S.I. for Troop No. 4; Benyamin Esho Yalda was the S.S.I. for Troop No. 5 and also (later) the co-Scout Master for the Senior Scout Section; Polous "Pocha" Yonan and Sampiyar Barkhu were the A.S.Ms for Troop No. 6, with Wilson Khoshaba Isaac as its S.S.I. and (later) co-S.M. of the Senior Scout Section. Unfortunately, it is not known who were the A.S.Ms for Troops No. 4, 5 and 7 or the S.S.Is for Troops No. 1, 2, and 3!

Senior Scout Section: Simon J. Peter was the Scout Master, with Daniel Lazar Solomon as his Troop Leader. Simon was also the Quartermaster for the whole Group. Following Simon's departure, Benyamin Esho Yalda and Wilson Khoshaba Isaac Scout Mastered the Section. It is believed that the first Troop Leader for the Section, following its formation in 1943, was George "Kanna" Youkhanna, who was succeeded by William David before he joined the Rover Crew.

Rover Crew: Khoshaba Cambar was the Assistant Rover Leader and the Secretary of the whole 1st Habbaniya Scout Group, but the Crew was led by a member of the British Rovers. In later years, Khoshaba was also the Deputy Scout Master of the whole Group, with Emmanuel Shmouel Youkhanna as the Scout Secretary.

Girl Guides: The Group had two Brownie Packs, four Guide Troops and one Rangers Unit. The leaders for the Troops were Awigle Polous for No. 1 Troop, Roza Aziz No. 2, Jane Isaac No. 3 and Arpe-neek Onik Sanasarian No. 4 Troop, but it is not known who led the Brownie Packs!

It would seem that Khava Yacoub Aboona was the Girl Guide Leader and an instructor for the Girl Guides from 1943 to 1945 or 1946, and a Guide Commissioner thereafter and well into the 1950s. Although according to information from Chicago, Roza Aziz was the Troop Leader for Troop No. 2 in 1946, Roza herself indicates that she succeeded Khava as the Guide Leader (which Khava confirms) in 1945 and was also a Ranger Leader and Girl Guide instructor. Perhaps Roza took over from Khava in 1946 and not 1945! Another Leader of the Ranger Unit was Lilly "Nurse" Orahim and her tenure seems to be in the late 1940s — perhaps during Roza's Guide Leadership term. I wonder what roll did Regina Gewargis play!

According to photocopies of letters Khava received in 1951 and 1954, the World Association of Girl Guides and Girl Scouts was interested to register the C.C.'s Girl Guides as an International Company at its World Bureau. But this, unfortunately, fizzled out when a planned visit by one of the Bureau's officials failed to materialize after two postponements!



1950: RANGER TRIO LEADING ROVER CREW IN CHURCH PARADE

Front to back: Na'ima Shmaiel, Israel Gewargis' sister, and Clara Avikam Shmouelkhan.

Photo Contributor: Kay Parna.



1950: RANGER UNIT BY C.C. FENCE.

Left to right: Margaret Awisha, Margaret Peters, Mary Sharma, Lilly "Nurse" Orahim (Ranger Leader), Viza Odisho, Elizabeth Odisho, Sarah Goshal, Panna Aziz, Israel Gewargis' sister, Violet Fernandez, Clara Avikam Shmouelkhan, Agnis Baaba, Katrina Yacoub Aboona, Na'ima Shmaiel.



1950: GIRL GUIDE GROUP OF TROPHY WINNERS.

After Sports Day at the C.C. Soccer ground. Standing (l to r): (Unknown), Joan Orahim, Khava Yacoub Aboona (Girl Guide Commissioner), Elizabeth Odisho, Amy Tattar; sitting (l to r): Kinno ———, Youliya Far'on, Anna Skharia.

Photo Contributor: Kay Prava.

The Declining Years

The C.C. Boy Scout and Girl Guide movement suffered a setback in 1946! That event was the departure of Sgt. (Flt. Sgt. then) Ronald Marshall for home in England at the end of his tour of duty. At that time, however, the Scouting movement in C.C. had reached its zenith in both numbers and proficiency! It had a membership of more than 500 Boy Scouts and Girl Guides and had achieved a high standard of Scouting.

"The departure . . . of Flt. Sgt. Marshall in mid-1946 slowed down the pace of the Habbaniya Scouting movement, but it did not paralyze its activities," writes Simon Peter. "The fixed program of activities continued without interruption. But Marshall himself was a very keen and active Scout and his omnipresence among us had been an inspiration indeed!"

Although the absence of Flt. Sgt. Marshall dampened the spirit of Scouting at Habbaniya, the Groups carried on under a knowledgeable local leadership, with some supervision from the British Rovers. But the Movement lost both momentum and membership in the ensuing few years and almost came to a standstill.

Revival and Recognition

In March 1950, however, an R.A.F. padre named Ryder took a special interest in the Movement. He organized a reunion meeting of former members. Ways and means of improving the situation were discussed, and the meeting proved to be an energizing shot in the arm! The Movement recruited new members and pepped up its activities, so that a year later, the 1st Habbaniya Scout Group was officially recognized by the Boy Scouts International Bureau under the powers given to it by the Third International Conference at Copenhagen in 1924.

In April 1952, a Scout Jamboree of the Baghdad schools took place at the Scouts Ground in Baghdad. A contingent of Junior Scouts, Senior Scouts, Rovers and Scouters (including a few A.O.C. British Scouts) representing the 1st Habbaniya Scout Group took part.

The Habbaniya Scouts gave an impressive demonstration in the erection of a rope bridge, and pitched a tent in the record time of five minutes! The object of the jamboree was to energize the anemic state of Scouting in Iraq, and this it did!

Simon Peter points out that contingents from the 1st Habbaniya Scout and Girl Guide Groups often took part in official King's Birthday celebrations and in annual school field days in Ramadi arranged by the Directorate General of Education of Ramadi Province. They always gave skillful demonstrations in the erection of high timber towers and bridges with various rope knots, in Semaphore/Morse Code Signalling, simulated first aid rescue

procedures and in Scouting songs, yells and games. They also showed their Scouting skills at the British Institute and the (Assyrian) Taqaddum School, in Baghdad. But the April 1952 demonstration in Baghdad was actually the Group's first official national participation.

According to Khoshaba Cambar's published article, Boy Scouts who took part in the Baghdad jamboree were: Shimshoun Gewargis Daniel, Armenak Goju, Avia Neesan, Goliat Envyia, Daniel Iskhaq, Rehana Baijan, William Cambar, Khoshaba Bahram, Daryawosh Vanna, and two non-Assyrians Makki Khalil and Baaqi Fawzi, with Khoshaba Cambar as their leader.

During this time, the Scout Master of the 1st Habbaniya Scout and Girl Guide Groups was Squadron Leader M. J. Harris, the then Officer In-Charge of Civil Cantonment, and the Deputy Scout Master and the Secretary were Khoshaba Cambar and Emmanuel Shmouel Youkhanna, respectively.

End of the Era

The Groups continued to plug on, but they gradually lost some of their driving power and lagged behind in the ensuing three years. They lost some of their membership as well as their experienced leadership!



1951: GIRL GUIDES' CHRISTMAS PARTY, LEVY HALL.

Standing (l to r): (Unknown), Souriya Yalda David, Margaret Awisha, Simon Peter, Clara Avikam Shmouelkhan, Khanna Raabi Ammanuel, Benyamin Esho Yalda, British lady, Margaret Peters; sitting (l to r): Elsie Eshaya, Lilly Orahim, British lady, Khava Yacoub Aboona, British lady; squatting (l to r): Violet Fernandez, Katrina Yacoub Aboona, Arpen Onnick Sanasarian.

Photo Contributor: Khanna (Ammanuel) Youkhanna, Chicago



1951: CLOSE-UP OF SOME SENIOR SCOUT MEMBERS.

Left to right: Emmanuel Shmouel Youkhanna (Kirkuk, Iraq), William Cambar (Kirkuk, Iraq), Mansour Benyamin Zodu (England), Aviya Nimrod Khammo (England), Benyamin Esho Yalda (Des Plains, IL) and (Unknown).

Photo and Names Contributor: Benjamin Yalda.



1951: SENIOR SCOUT MEMBERS IN BRITISH GARDEN.

Posing in a Station garden are part of Troop "A" led by Benyamin Esho Yalda. Back row (l to r): Sargon Malik, Khoshaba _____, Aram _____, Goliat Enviya, Newton Elisha, Gid'on Daniel; second row (l to r): Youel Jittu, (Unknown), Teddy Yosip, Enviya Israel, Qassim _____, David _____, Saada _____, Esho Warda, Akhsheish Mammu Jango; seated (l to r): Babajan Eramia Benjamin, Nestoris _____, Kim (British Instructor), Benyamin Esho Yalda, Youkania Sarmu, Shimshoun Gewargis Daniel, Youra Eshaya Pera; squatted (l to r): Rehana Baijo Rehana, Esho Haroun.

Photo and Names Contributor: Benjamin Yalda.

The younger members came of age and followed their fathers' footsteps by working for the R.A.F., a few of them falling out of step and giving up the Scout march. Others were attracted away by adult interests, such as sports and social life of the community. Some of the older boys and girls got a strong whiff of the sweet smells of romance and got married and gave their time to raising a family. And still a few others began leaving to establish a more secure base for themselves and their families in other towns or in other countries. And finally when the British handed Habbaniya over to the Iraqi Government in May 1955, the 1st Habbaniya Scout and Girl Guide Groups disbanded.

International Friendship

The Boy Scout and Girl Guide Organizations are an international movement. As at 1986, some 10 million boys, young men and adults in 120 countries subscribed to the Boy Scout movement, while the Girl Guide (or Girl Scout) world-wide membership was more than eight million, encompassing some 108 countries. Both Organizations embrace the Movement's universal principles and are united in their bond of brotherhood and sisterhood, independent from political influence and control. They share an ideal of international friendship that oversteps boundaries of race, religion, customs and language.

How It Began

The movement for both Organizations was founded by Robert Stephenson Smyth Baden-Powell. It all started in 1899 when he was an officer in India. He wrote a handbook called *Aids To Scouting for NCOs and Men*. It was about soldiers' survival in the field.

A woman named Charlotte Mason was so impressed by the book that she used it as a text to train teachers in a college she founded. The book was also adopted by some young boys during the South African Boer War. They were members of a Cadet Corps and were attracted by the idea of being scouts. They carried messages and supplies from the British Army supply headquarters at a small South African town called Mafeking.

Mafeking was encircled by a large Boer force for 217 days! Robert Baden-Powell led a force of 800 men against some 9,000 soldiers besieging the town, and was acclaimed as the Hero of Mafeking! He became the youngest Major-General in the Army the following year.

Baden-Powell designed a uniform for the South African Constabulary, which he organized, following the Boer War. The uniform was later adopted as the Boy Scout uniform.

A year after retiring from the Army in 1906, Baden-Powell discussed with the founder of the Boy's Brigade, Sir William Smith, an experimental



1932: Lord and Lady Baden-Powell at Camp Albury Park, Surrey, in Southern England.

camp, which he held at Brownsea Island in Poole Harbour from July 25 to August 9, 1907. He was the Scoutmaster at the camp, using his military training methods. It was the first camp held, and it inspired him to rewrite his army handbook, calling it *Scouting for Boys*. Illustrating it with his own sketches, he published the book in 1908, and before the year was out, it had been translated into five other languages! It was the beginning of the Boy Scout march!

Girls Join the March

During a 1909 Boy Scout rally in London, Baden-Powell noticed a formation of girls in a uniform similar — except for the skirt — to that of the boys. They were marching behind the boys. Baden-Powell discovered that the girls had read his *Scouting for Boys* and were duplicating the boys' activities on their own. He instructed that a girls' organization also be formed and asked his sister Agnes to help organize it. The next year the Organization was established and officially named the Girl Guides Association, with Agnes Baden-Powell as its first president.

Agnes was as keen about the Girl Guiding as her brother was about Boy Scouting. She wrote and distributed a weekly paper and training pamphlets

for the Association. She also published a rewritten edition of her brother's *Scouting for Boys* and called it *How Girls Can Help Build Up The Empire*. It contained similar activities applicable to Boy Scouts.

The Girl Guides contributed to the war effort during the First World War in various ways. This was an achievement for women in those days and it earned them the respect of the general public!

Love and Laurels

King Edward VII, who had shown much interest in the Scouting movement, knighted Baden-Powell in 1909 in appreciation of his service to boys. The king also introduced the King's Scout Badge, which was later changed to Queen's Scout Badge by Queen Elizabeth. The British Royal Family, and many world leaders, have always patronized and supported the Boy Scout and Girl Guide movements.

At 55, Baden-Powell married, in 1912, Olave St. Clair Soames, who was only 17 years old. Olave was appointed County Commissioner for Guides in Sussex in 1916 and toured England with her husband in support of the Scout and Guide movements.

At the World Jamboree in 1920, Baden-Powell was acclaimed as Chief Scout of the World. He was the only person to ever hold that title. Baden-Powell's wife, Olave, also became the Chief Guide of the Girl Guides. And in the same year, King George V invested Baden-Powell with a Barondage. Baden-Powell took his title from Gilwell Park and became Lord Baden-Powell of Gilwell. The park is the international training center for Scouts located just outside London.

Lord Baden-Powell worked tirelessly throughout his life to promote world brotherhood through Scouting without hinderance by national boundaries. And his wife toured the world extensively, speaking and promoting the network of sisterhood in Girl Guiding. She was very dedicated to her mission in making the Movement available to all girls the world over.

Today, 90 years after the birth of the Scouting Movement, certain acts and symbols established by its creator are familiar throughout the world, with slight variations for the Girl Guides:

- "Be Prepared" — the motto of Boy Scouting
- Scout Promise and Law — similar worldwide pledge of duty to God and country
- Badge — Basic trefoil design
- Scout sign — three-finger sign of personal honor
- Handclasp — left-hand clasp
- Patrol system — smaller units within the larger group
- Good turn — basic ideal for Boy Scouts

The Last Post

During his last years, Lord Baden-Powell lived in

A Clip from the Local History of Habbaniya

Africa, and died there in 1941. He was buried in the shadow of Mount Kenya, in Nyeri. The inscription on his tombstone reads: "Robert Baden-Powell, Chief Scout of the World, born February 22, 1857, died January 8, 1941." Etched into the stone are the Scout and Guide Badges and the familiar circle with the dot in the center meaning "Gone Home"!

Olave Baden-Powell died in 1977, 36 years after her husband.

Note: Read about other aspects of Habbaniya in the next issue.

ACCOMPLISHMENTS OF THE ASSYRIAN FOUNDATION OF AMERICA IN 1991

This year was the 14th anniversary of the publication of *Nineveh* magazine. Through its media we are attempting to keep Assyrians informed of their history, language and culture. Although the cost is substantial, we feel that it serves an important purpose.

An ongoing commitment since the inception of this organization has been financial assistance for Assyrian students and educational projects. This year \$7,300 was expended.

The program, begun in 1990, to help Assyrians in Turkey, was continued this year. In addition, the flare-up in Iraq and the Persian Gulf war has caused several thousand Assyrians to be homeless and destitute. Some money was expended to help these Assyrian refugees. A total of \$11,100 was given for these causes.

To encourage Assyrian writers and publishers the Assyrian Foundation spent \$4,050 to purchase some of their books that were published in 1991. We help to sell some of these books but most are given as complimentary gifts to those who make substantial donations to the Foundation. We feel it is very important for these writers and publishers to continue to produce literary, historical and educational books about Assyrians.

To sum up, the Assyrian Foundation of America expended a total of \$22,450 in 1991 for Assyrian causes. This shows that even though an organization is small (120 members) it can make great accomplishments when it has really dedicated members.

It is with much gratitude that we wish to acknowledge also the gracious and humanitarian gesture extended to us by the friends and supporters of the Assyrian Foundation whose gifts of support made it possible for us to meet some of these needs. It is our hope and prayer that they will continue with their kindness and concern in these worthy causes.

SARGON'S WISH

ATTEMPTS TO RESTORE AN ANCIENT AND GLORIOUS ASSYRIAN CITY

"According to my heart's inclination I have built a city on the plain of Nineveh, at the foot of Mount Musri and I have called it Dur Sharrukin . . . I have written my name and laid it in the foundation of the walls. Whoever would destroy the creation of my hands, would remove the accounts of my exploits, let Ashur the great lord, destroy his name and posterity on earth."

King Sargon II

(from a pamphlet produced by the Louvre Museum)

The Lamasu (winged, human headed bulls or lions) protected ancient Assyria's cities and towns from evil, much like statues or symbols of saints today protect churches and homes.

Today, however, the Lamasu is a symbol of Assy-

rian nationalism, a relic reminding them of the greatness and majesty of their ancestors. One sees miniature sculptures of it in Assyrian homes, drawings of it on shirts. It hangs in gold form around the necks of young men and women, and serves as a sign of pride in identity as a sticker on cars. An Assyrian soccer team in Chicago plays under its name — and has won numerous championships doing so.

The Pride of Sargon II

The Lamasu that is housed at the University of Chicago's Oriental Institute comes from the palace of King Sargon II in Dur Sharrukin, the brief capital city of the Assyrians.

Early in his reign as emperor, Sargon had lived in the ancient holy capital of Ashur, the city which was named after the supreme being of the land, and which gave its name to the entire territory and people of Assyria. In Ashur, the King conducted



The Lamasus in the Oriental Institute has a turned head, unlike other Lamasus.

various restoration and beautification projects. He then moved to Kalhu and restored the palace of Ashurnazirpal, handing it to his crown prince when the work was done. Next was Nineveh, where Sargon repaired the temples of Nabu and Marduk. For various political and personal reasons, Sargon decided to build a new capital for the empire.

"An appropriate site was found at Maganuba," states A. T. Olmstead, "a half-ruined town to the northeast of Nineveh, at the foot of the barren Musri hills. The soil was largely clay, thus furnishing a good and cheap building material. The ground was fertile and trees were then more frequent — palms, olives, figs, and oranges . . . Nearby were alabaster quarries, from which slabs for the sculptures might be taken." [Olmstead, p. 270] The site was strategical as well, and this may be confirmed by the fact that it served as the main base for the Iraqi army during the conflict with the Kurds during the early 1970s. [Saggs, p. 98]

This land, however, was not government owned, and so Sargon had to purchase it from three men who had been granted land deed by Adadnirari III. Sargon paid the men with land in another city. Those who did not accept were paid with cash — at the original cost of the estate.

Led by the chief architect, Tab-shar Ashur, one of the greatest of accomplishments in Assyrian art and architecture was initiated. From various parts of the empire, materials and workmen were brought to glorify the new city and palace.

Yet within one year of the dedication of Dur Sharrukin, Sargon lost his life fighting on the eastern border of the Assyrian empire in 705 B.C. With the death of the King, the city was largely deserted. During the fall of the Assyrian empire, Dur Sharrukin was burned along with other Assyrian cities. Despite its destruction, it survived to be renamed Khorsabad in honor of the Sassanid hero Chosroes. Even during the Arab middle ages, Sarghun was recalled.

Dur Sharrukin — Chicago — Paris

The Lamasu that is contained in the Oriental Institute, along with various other sculptures and reliefs, was brought from Dur Sharrukin during the Oriental Institute's excavations from 1928-1935. Yet the city of Dur Sharrukin was unearthed first in 1843 by Paul Emile Botta, the consul for France in Mosul. Botta sent to the Louvre Museum the "best preserved pieces among the gypseous alabaster reliefs which covered the base of the brick walls," according to a Louvre pamphlet.

The Lamasu at the Oriental Institute, unlike others now in the various museums around the world, has the unique feature of a turned head — all others face the front.



Proud of his work. Sculptor Michel Bourbon stands next to a cast of the head of the Lamasu.

Lafarge Coppee, a plaster manufacturing corporation, working with the Louvre museum and the Oriental Institute of Chicago, has embarked on a project of reproducing the Lamasu figure in Chicago, and creating its copy in Paris. The work began in Chicago on April 10, 1991, and culminated with the removing of the mold on May 9, 1991. The project, estimated at \$170,000, was sponsored by Lafarge Coppee, a group that has previously sponsored other restorations.

Overseeing the operation will be sculptor/restorer Michel Bourbon. Born in 1937, Bourbon has been responsible for the reproduction of such works as Donatello's Saint Mark in the Church of Saint Michael in Florence in 1990. The copy of the Lamasu, to be made in Paris in the summer of 1992, will be composed of alabaster and gypsum mixed with whitewash as an amalgamating agent. The entire Lamasu copy will be structured with stainless steel.

The Lamasu statue will be on display in one of the two courtyards of the Richelieu Wing, called the Courtyard of Khorsabad, towards the end of 1993. Along other reliefs from Sargon's palace at Dur Sharrukin, the collection will be behind protective glass, attempting to conjure, in an awkward manner, the glory of Dur Sharrukin.

References:

- Olmstead, A.T. *History of Assyria*. The University of Chicago, 1923.
Saggs, H.W.F. *The Might That Was Assyria*. Sidwick & Jackson, 1984.



*The sculptor, Michel Bourbon (left),
discusses his artistic work.*

Photograph courtesy of Edison Hasso



MALIK LAWCO OF TKHUMA

1902 - 1977

by Solomon (Sawa) Solomon

The roll of honor of the Assyrian heroes in this century contains the names of many people who fought and sacrificed in order that the Assyrian nation would survive and have a future. Among the immortals are names of people like Mar Benymin Shimon, Agha Patrus, Malik Kambar, Rab Khaila David, Malik Yaco, Rafael Khan, Malik Lawco and numerous others who, during the first half of this century, tried to find a homeland and hope for future generations.

The subject of this article is one of them, namely Malik Lawco Shlemon of Tkhuma, who came from the house of Badawi. A branch of that family had moved to the land of Timar, near Lake Van, in 1704 and established a dynasty that ruled over the eleven Assyrian villages of Timar. The last of this line was Malik Youkhanna Badawi who died in 1918 during the Assyrian retreat from Urmia to Baquba. He was the grandfather of the author's mother. However, the last of the main line of the Badawis in Tkhuma was our own hero, Malik Lawco Shlemon.

Malik Lawco was 13 years old when his father, Shlemon, along with other members of his family, including his cousin Malik Giwargis, the chief of Tkhuma, were killed by the joint Turkish-Kurdish forces sweeping the area during World War I. During his formative years between 1915 and 1918, he participated in all the military campaigns conducted by the Assyrians, armed and equipped by the Czarist Russians, against a host of enemies including Turks, Kurds, and Persians in the Azerbaijan province of Iran. In 1918 he arrived in Baquba, Iraq with the rest of the Assyrian refugees coming from Urmia, Iran. At the age of 18 he was appointed camp supervisor by the British Mandatory forces, in charge of hundreds of newly arriving refugees.

In 1923 Malik Lawco joined the Assyrian Levies, an army organized by the British occupation forces to defend Iraq from internal and external enemies. In return, the British promised to help the Assyrians establish an independent homeland north of Iraq. He resigned from the Levies in 1933 with great disappointment upon realizing that the sacrifices the Assyrians had made had been in vain. He and other Assyrian leaders met in Mosul with Iraqi government officials, Colonel Stafford, the British Administrative Inspector in Iraq and Major Thompson, the League of Nations advisor for the Assyrian settlement in Iraq. When talks about settlement failed, he and Malik Yaco of upper Tiyari left for Syria to negotiate with the French, who were

then the mandatory power in that country, for settlement of the Assyrians there. Thousands left Iraq and followed their leaders. There was an exchange of fire at the border between the Assyrian forces and regular Iraqi army troop under General Bakr Sadqi, a Kurd with Turkish sympathies, during which Malik Lawco was wounded. The Assyrians crossed back to Syria and sought refuge there. In 1934-35 the Assyrians were settled in Khabor, Syria, with funds from the League of Nations.



Captain Malik Lawco

In 1948-50 Malik Lawco with Malik Daniel were chosen to go to Brazil to negotiate the settlement of the Assyrians in that country. This effort at national salvation was spearheaded by the Assyrian overseas settlement committee, headed by Malik Lawco, Malik Daniel, and Yusuf Malik, achieving partial success when the government of Brazil offered to settle thousands of Assyrian families in the states of Goyaz and Minas Geraes. However, in the end it failed because of lack of funds.

With his wife, Nimo Nisan Badawi, and the children, Malik Lawco left Syria in 1967 to settle in Lebanon. Immigrating to the U.S. in 1972, he devoted the rest of his life to writing a book based on his memoirs covering 50 years of struggle for his nation. On May 20, 1977 he died in Chicago, IL at the age of 75. May he rest in peace. The author wishes here to express his gratitude to Helen Badawi who provided much of the material for this article.

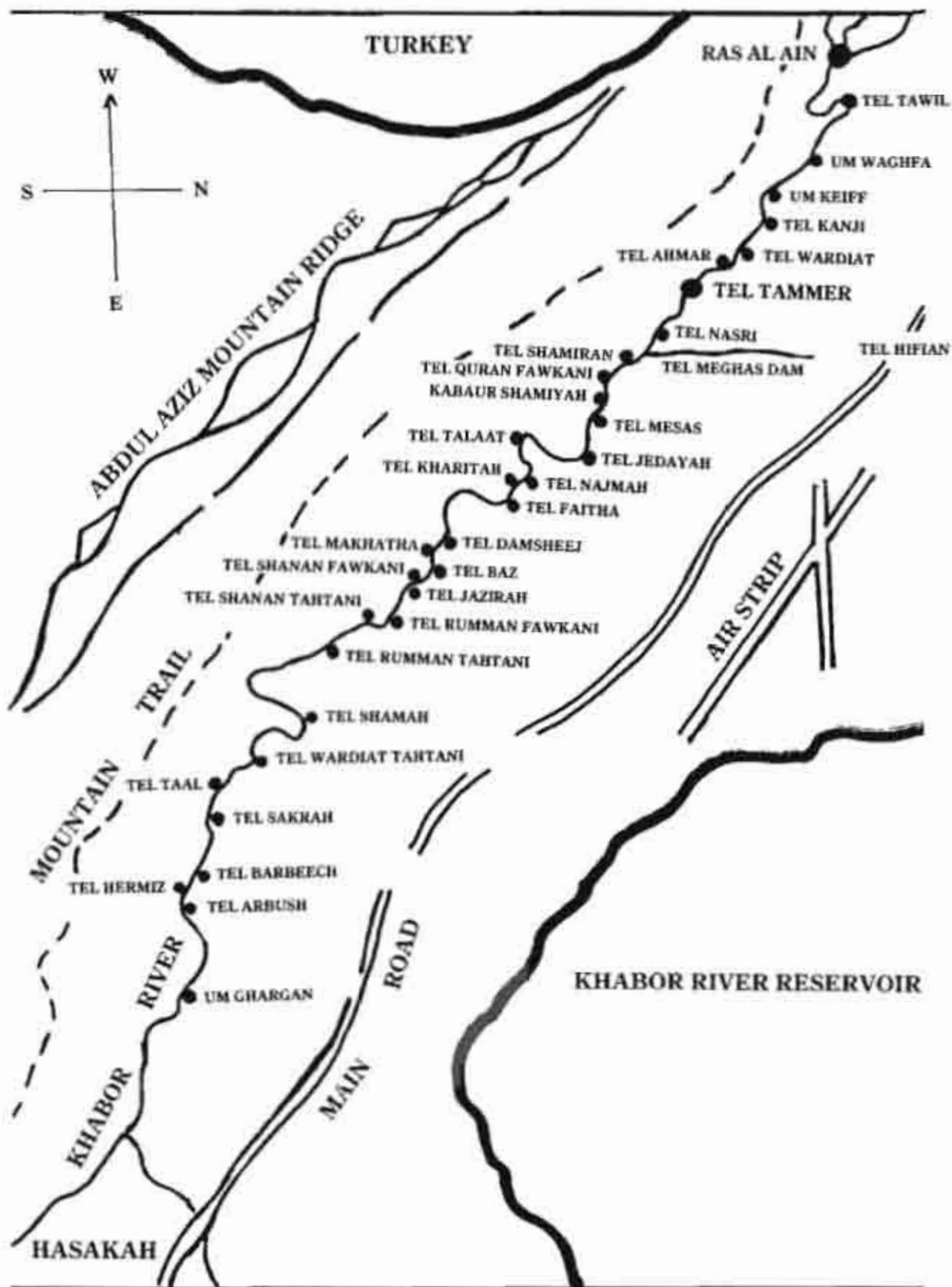


An Assyrian convoy arriving in Qamishli, Khabor, Syria in 1935. Later these refugees, who were mostly from the upper Tiari tribe and Tkhuma, were settled along the banks of the Khabor river in agricultural communities.



Settlement of Assyrians in Tel Tamar in 1934 along Khabor river.

ASSYRIAN SETTLEMENTS ON THE BANKS OF THE KHABOR RIVER, HASAKAH, SYRIA



THE EAST IS OUR LAST HOPE



Scholar Abrohom Nuro lectures at the Assyrian American Association of Chicago

The well known and respected Abrohom Nuro, an Assyrian Jacobite scholar from Aleppo, spoke in a lecture sponsored by the Ashurbanipal Library and the Assyrian American Association of Chicago, on August 11 of this year. Although the topic of Nuro's lecture was the state of Assyrians in Syria, he elaborated at great length on the importance of curbing Assyrian emigration to the West, "and even beginning to start reverse emigration from the West."

Nuro informed the audience that the Assyrian population of Syria, which is currently between 85,000-120,000, has remained constant, or continues to drop, as a direct result of emigration.

Over one thousand dollars was raised by members of the audience for Nuro's language teaching project in Syria.

"The true Assyrian will not entice his relatives to come to Western countries. If we encourage our people to leave the Middle East, then surely we will lose our identity and culture. You who are in the West, whether you like what I have to say or not, must agree with me. In the East, we will keep our culture, language and identity. This is not possible in the West...sooner or later we will be assimilated. It is only possible to preserve our ethnicity in the East!"



Abrohom Nuro

by Robert DeKelaita

ZOWAA'S REPRESENTATIVE INVITED TO WASHINGTON

by: Youel A Baaba

INTRODUCTION

Mr. Jalal Talabani, Co-Chairman of the Iraqi Kurdistan Front was invited by the U.S. State Department to Washington, D. C. to commence a dialogue and establish a better understanding of the objectives of the opposition. Mr. Talabani headed a delegation consisting of representatives from four Kurdish parties, the Assyrian National Movement (ZOWAA), the Iraqi Communist Party and the Turkoman People Party.

Dr. Lincoln Malik had organized an Assyrian delegation to go to Washington on Thursday, September 26th to meet the Iraqi Kurdistan Front Delegates and the various U.S. congressional leaders that were scheduled to meet with the Iraqi Front Delegation. The purpose of the visit was to establish a dialogue with the Iraqi Kurdistan Front and convey to the U.S. congressional leaders the support of Assyrians in the USA for the Iraqi Kurdistan Front.

Dr. Malik asked Youel A Baaba and David Lazar to go on Monday, September 23rd to establish contact with the Iraqi Front. The Iraqi Kurdistan Front Delegates managed to visit a number of key congressional leaders and committees and to participate in official receptions, public meetings, radio and television interviews. On September 26th, the Delegates flew to New York to visit with the Secretary General of the United Nations and other key representatives. Dr. Lincoln Malik flew to New York on Thursday, September 26th to meet the delegates and participate in their meetings. The following constituted the Iraqi Kurdistan Front Delegation.

KURDISTAN FRONT DELEGATION

Jalal Talabani, Secretary-General
Patriotic Union of Kurdistan (PUK)

Hoshyar Zebari, KDP Chief Representative
Kurdistan Democratic Party (KDP)

Rassoul Mamaned, Secretary General
Kurdistan Socialist Party (KSP)

Yacoub Yousif, Politburo Member
Assyrian Democratic Movement (ZOWAA)

Brusk Shaways, Politburo Member
Kurdistan People's Democratic Party (KPDP)

Fakhri Karim, Politburo Member
Iraqi Communist Party (ICP), Kurdistan Region

Muzafar Arslan, Secretary General
Iraqi Turkoman People Party

The following individuals accompanied the official delegation to various meetings:

Dr. Najmaldin O Karim, President
Kurdish National Congress

Dr. Barham Salih,
Patriotic Union of Kurdistan

Mr. Muhyeddin R Abdullah
Kurdistan Democratic Party

Mr. Youel A Baaba, Supporter of
Assyrian Democratic Movement

Mr. David W Lazar, Supporter of
Assyrian Democratic Movement

ACTIVITIES OF THE IRAQI FRONT DELEGATION

The following list represents the names of congressional leaders, committees and institutions visited by the Iraqi Front Delegation:

Staff Briefing, House Armed Services and
Select Intelligence Committees

Senator George Mitchell, Majority Leader

Congressman Jim Bilbray, Nevada

Meeting, House Foreign Affairs and Armed Services Committees

Briefing and Reception,
Congressional Human Rights Foundation

Senator Edward M Kennedy

Senator Bob Dole

Senator Albert Gore, Jr.

Senator Claiborne Pell, Chairman
Senate Foreign Relations Committee

THE FRONT'S MESSAGE

The message delivered by representatives of the Iraqi Delegation to various Congressional leaders, public meetings and interviews may be summarized as follows:

- The Kurds are not asking for an independent Kurdistan. The Iraqi Kurdistan Front is asking for a democratic and secular Iraq where the rights of all of its citizens are guaranteed.

- Mr. Talabani questioned why President George Bush is not calling for a democratic Iraq when he is calling for the same in the Soviet Union, Afghanistan, and other parts of the world. He urged the congressional leaders to impress upon the President the urgency of demanding a democratic Iraq.

- A number of congressional leaders stated that the President is not supporting the opposition directly because of his consideration for Turkey which has almost 15 millions Kurds. Mr. Talabani replied by stating that he had met President Ozal of Turkey who assured him that he is for a democratic Iraq and an autonomous Kurdistan within the borders of Iraq.

- Mr. Talabani stated that the Iraq Kurdistan Front has negotiated a draft agreement with the central government in Baghdad, but to date the agreement has

not been signed. One of his main objectives is to obtain from the U. S. administration their reaction to the proposed agreement.

- Mr. Talabani stated that during his negotiations with the central government in Baghdad, he was told that Assyrians and Turkomans should be dropped from the agenda. The government's claim is that all Assyrians are considered Arab Christians. The Turkomans are new arrivals in the country, they have been in Iraq only about 500 years and as such are considered guests. If they are not happy, they can go back to Turkey.

- The Congressional Human Rights Foundation sponsored a public presentation where Mr. Talabani outlined his position and answered questions from the audience.

During the question and answer period, this writer asked Mr. Phillips who was chairing the meeting if he would allow a comment on his introduction and also a question to Mr. Talabani. The comments about Mr. Phillips' introduction were as follows: "The Assyrians in the United States are pleased to hear that the foundation is working so diligently to assist the Kurdish refugees and to bring their plight to the attention of the U. S. congress. However, the Assyrians are disappointed that they are left out and not officially mentioned". The writer reminded Mr. Phillips, "that among the victims of the current situation in Iraq are over one million Assyrians whose situation is worst than the Kurds. This is due to the fact that besides being a minority they are also Christians and as such are discriminated by many quarters in the country". Mr. Phillips response was that neither he nor his organization will ever again forget the Assyrians.

The writer asked Mr. Talabani to state what would be his position if the central government insists to drop the Assyrians from the negotiations. He further pointed out that Assyrians lived and ruled Iraq before both Arabs and Kurds. Assyrians are not Arabs and will never consider themselves Arabs. Mr. Talabani answered

as follows: The Assyrian Democratic Movement is an official party in the Iraqi Kurdistan Front, it has the same veto power as all the other parties. He stated publicly that he will not sign any agreement unless the rights of Assyrians and Turkomans are guaranteed as those of the Kurds.

- On two other occasions Mr. Talabani stated that he recognizes Assyrians as a separate nationality entitled to same rights and privileges as all other minorities in Iraq. He stated that he recognizes the Assyrian Democratic Movement as the sole official representative party of the Assyrians in Iraq.

- Another significant statement of Mr. Talabani that should be noted is this. He denounced in strong language the cowardly act of Simko in the assassination of Mar Benyamin Shimun, Patriarch of Assyrians. He stated that all Kurds consider this a despicable act and hope that the Assyrians will forgive and forget it and continue to work with the Kurds for a peaceful and brotherly coexistence in Iraq.

ASSYRIAN DEMOCRATIC MOVEMENT'S MESSAGE

Mr. Yacoub Yousif's message to the various Congressional leaders may be summarized as follows:

- Assyrians have been, and continue to be, loyal citizens of Iraq; they do not support dismemberment of the country. Assyrians in Iraq, and the Assyrian Democratic Movement, seek the establishment of a democratic system where the rights of all nationalities are guaranteed.

- Assyrians are not Arabs. They do not intend to become Arabs notwithstanding the Iraqi government's attempt to describe them as such. Assyrians have a great history and civilization of their own, one which has made significant contributions

to the advancement of human civilization. If given the opportunity, Assyrians will play a vital role in the modernization, advancement and stability of Iraq.

- Assyrians seek to live peacefully and in cooperation with all other Iraqis. They expect to be accepted and treated as equally as any other nationality of the country.

- In particular, Assyrians demand the recognition of their national identity, guarantee the right to elect their own representatives and the freedom to retain their cultural identity.

- Assyrians want the United States and the other United Nations members who are currently dealing with the Iraqi situation to acknowledge their status as distinctive people, and to provide the means for their safety and security.

OTHER NOTEWORTHY CONTACTS

- In the course of a meeting with Congressman Jim Bilbray (Nevada), he pointed out to the Iraqi Kurdistan Front that he had received a number of letters from within the United States, voicing their concern that aid to the Kurds must be linked to protection and well being of Assyrians in the area, so that the tragedies of the First World War will not be repeated. Congressman Bilbray went on to point out that there are less than 5,000 Kurds in the U.S. compared with hundreds of thousands of Assyrians. He pointedly suggested to the Iraqi Front that it should take advantage of this Assyrian connection to advance their collective cause in this country.

CONCLUSIONS

- The presence of an Assyrian delegate from Iraq was crucial in the objective of having the various Congressional leaders acknowledge the Assyrian national identity, and in advancing the idea that it is necessary to provide Assyrians in Iraq the same assistance and protection as may be planned for the Kurds.

• Assyrians in the United States have totally failed to raise the consciousness of the American government about the needs and conditions of our people in the Middle East. In that sense this meeting was an important first step.

• Assyrians lack a national leadership which can speak with a single and authoritative voice on matters of national significance.

• Assyrians in this country have failed to cultivate the goodwill of the Americans and of their representatives, which is a necessary pre-requisite if we are to gain assistance and protection for our compatriots.

IRAQI FRONT IN NEW YORK

On September 26th, the Iraqi Delegation went to New York to meet with various representatives at the United Nations. Dr. Lincoln Malik travelled to New York to participate with the Zowaa's representative in the various meetings.

The Delegation met with the Chairman of the Security Council and the office of the Secretary General and representative of Great Britain and France.

From New York, the Delegation went back to Washington for a final meeting at the State Department.

The Delegation departed United States heading for London where it held meeting with the Secretary of Foreign Affairs. The Delegation visited France and Germany and held meetings with the high officials.

ZOWAA'S REPRESENTATIVE REVISITS USA

Mr. Yacoub Yousif, Zowaa's representative has been invited back to Washington, D.C. to meet with the State Department again. He will spend a few weeks here visiting the various Assyrian communities to meet the local organizations and to speak to Assyrians at large.

The primary objective of Mr. Yousif is to acquaint the Assyrians in this country with the present situation in northern

Iraq and to appraise them of the various efforts undertaken by Zowaa to secure the safety and protection of Assyrians. At the same time to outline the Zowaa's program for securing Assyrian rights in their country.

Mr. Yacoub Yousif is urging all Assyrian organizations and individuals to respond to the pleas of their brothers and sisters who are in desperate need for help. He points out that this help may be channelled thru the offices of Zowaa or directly distributed by any Assyrian representative from United States. Zowaa will provide all the protection and services needed for the representatives who wish to come to northern Iraq and assist the Assyrians.

Supporters of Zowaa have developed an extensive program for his visit and to raise funds for our needy compatriots. The aid will be distributed to all Assyrians without any distinction as to their tribe, village or church affiliation.

We urge all Assyrians to come forward and show their generosity to assist our brothers and sisters in this their darkest hour. God bless you all.



SUPPORT OUR ASSYRIAN PEOPLE IN IRAQ

DONATE TO THE
ASSYRIAN DEMOCRATIC MOVEMENT

Make checks payable to:

ASSYRIAN AID SOCIETY OF AMERICA

41 Sutter Street, Suite 1534
San Francisco, CA 94104

A BIRTHDAY CELEBRATION AT 90

Maria Badal, who turned 90 in August 1991, was honored with a birthday party where all her family had gathered. She is the daughter of Sargis and Anna of Shamshajiyah, Urmia, Iran. Maria was 17 when her family fled to Baquba, Iraq in 1918 with other Assyrian refugees. One year later still at Baquba refugee camps living in tents, Maria got married to Eramia Badal. Two years later they left for Mosul, where all the children were born. With the passing of her husband in 1947, the family decided to move to Baghdad, where they lived for 19 years whence they emigrated to the United States settling in the San Francisco area.

All her sons and daughters with their families, and her sisters were present at the 90th birthday, including her son Fredrick and his wife, who flew in from Ohio for the occasion.

Maria is a regular attendant at the Foundation's meetings and functions. In the past she has made many "Kade" Assyrian pastry and donated them to the Foundation. Four of her children, Phrydon (author of the book *The Constant Endeavor*), Ferdinand, Florence and Germaine have been faithful members of the Foundation for many years.

We salute Maria on this 90th birthday. Though small in stature, she is still active and lively. We all enjoy her company and conversation, and wish her the best.



Maria flanked by her daughters, Germaine (left) and Florence Adam (right). Standing, her son Alfred and his wife Jane.



Maria with her sister Almas, and grandson Gilbert Adam.



Maria blowing away the cake.



Sitting, Maria flanked by her daughters Germaine (left) and Florence (right). Standing (l to r), Lorraine, Andrew, Almas Malham and Lisa Solomon.

(L to r), Bert Sargis, Phrydon Badal and his wife Conceicao.



Left couple, Baba Adam and his wife Florence. Right couple, Ferdinand Badal and his wife Barbara.



1917. Knitting class at a Catholic school in Urmia, Iran. Maria is standing in the top row second from left.



Maria (seated) with her sisters, l to r, Almas Malham, Clara Badal, Najeeba George, Lisa Solomon.

(L to r), Maria, Florence and Baba Adam.



A TOUR OF SWEDEN

by Lucrece de Matran

Buckinghamshire, England

My friend Susie and I recently visited Sweden where we met many Assyrians. During the last two decades there has been a large scale immigration of Assyrians to Sweden from Tur Abdin (Southeast Turkey) especially, and from other Middle Eastern countries. In Jönköping we attended the wedding of the son of the Assyrian priest and a beautiful Assyrian girl from Syria. Juliana Jindo of California was the singer who entertained the guests. The weather was gorgeous. In this city I was interested to see the factory of *3 Stars Matches* that brought back memories of Baghdad, where they were popular. We then visited the 17th century city of Gothenburg where Volvo cars and Hasselblad cameras are headquartered. The Assyrians here have a sizeable community and a church whose priest is Rev. William.

The main part of our tour was northern Sweden, above the Arctic Circle, called Lapland. There ethnic Scandinavians herd their reindeer up in the cool north. They have their own culture and history. In the town of Kiruna where we landed, a great number of refugees — Assyrians, Kurds, Persians — have been settled. We did meet many Assyrians here and they are well provided for by

the Swedish government. Kiruna, now a large town, did not exist prior to 1900. It started to mushroom when iron was discovered. It is also the site of one of the largest Swedish space centers. Here we experienced continuous daylight as it is during six summer months, and continuous darkness during six months of winter.

We also visited the village of Karousuando, farther north, half of which is in Sweden and the other part in Finland, separating the two by a large lake, connected by a bridge. We strolled along the bridge, and on both sides there are a number of small shops where Laplanders sell handicrafts. Other boutiques, craft shops, restaurants and tourist-oriented businesses set the tone.

As for the Assyrians in general in Sweden they are mainly located in the south and are doing fine. They have picked up the Swedish language easily. The Assyrians of the Jacobite faith in Södertälje, a suburb of Stockholm, are well organized and publish the magazine *Hujada*. Other Assyrians are still in the stages of getting organized — they have a small meeting house and a committee.

From Sweden we went to Paris where I attended a seminar on history, my favorite subject. Overall, our trip was very pleasant and educational, and especially seeing our Assyrians doing well.



Left to right: Lucrece de Matran, a cousin of the bride, the bride, Juliana Jindo, and Susie.

*The Bride and the Groom
entering the hall.*



*Shaikhani dancing
at the wedding.*



*Lucrece de Matran
in Finland.
Sweden in
far background.*



David Yonan, Young Assyrian Violinist, Studies in U.S.

The Assyrian community has a rare opportunity to grasp the prestige attached to the international classical music stage. David Yonan has the talent to achieve world stature as a virtuoso concert violinist. But he needs your financial assistance now.

David Yonan is a seventeen-year-old Assyrian from Germany who has exhibited great musical talent throughout his amateur career. At age ten, David joined the Wiltnersdorf Youth Orchestra as its youngest member ever. Since David's debut performance with the Berlin Philharmonic at age thirteen, he has continually received critical acclaim. He has performed numerous symphonies, as well as violin recitals. He made his United States debut with piano accompanist Professor Joan Coulter in Turlock, California, in May 1990.

Recently, David Yonan has been awarded a scholarship for musical achievement at the Minneapolis, Minnesota University. This scholarship will enable David to reach even greater goals in the world of classical music. Even though this scholarship allows David the opportunity to further his studies, it falls short of addressing all the expenses attached to living away from home. David needs your contributions to augment his subsistence funds while he attends school.

The return on your investment will be felt by you and the entire Assyrian community. David Yonan may possibly fill the spotlight now occupied by world famous violinists Menuhin and Heifitz.

If you'd like to contact David to find out more about his goals or to send your generous contributions, please write or call:

David Yonan
c/o Professor Rowland Vamos
2425 Humbolt Avenue South
Minneapolis, Minnesota 55405
Tel: (612) 377-0125

Thank you for your generosity, thoughtfulness, and community pride.

Gabrail Yosip Sayad
2221 London Circle
Modesto, CA 95356
Tel: (209) 521-5989

of America has extended financial assistance to David Yonan. We have responded positively to the call by sending David a check for \$500.00, and I am confident that come next year we will contribute again. It is our hope and prayer that individuals and organizations will likewise respond graciously to this appeal.

YOU'EL A. BAABA LIBRARY ACQUIRES A HISTORICAL DOCUMENT

Recently, the You'el A. Baaba Library acquired a Christmas card sent by the late General Agha Petros Elia d'Baz to Mr. Sargis Y. Baaba. The card is dated December 25, 1929 and is written in the General's own handwriting. The message on the card is the Lord's prayer and it is signed by the General as commander of the Assyrian forces.

Mr. Sargis Baaba was the Counsel General for the Persian Government in Chicago during and after the First World War. The card and other old pictures were discovered in the papers of Mr. Baaba by his grandson.



ܕܝܢܐ ܕܝܠܕܐ

ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

The Lord's prayer in the language in which
it was spoken by Jesus.

"Wishing you a Blessed & happy Christmas"
25-12-1929
Agha Petros Elia d'Baz
Commander of the Assyrian Forces

Assyrian Nisibin School of the East Sydney, Australia

Since its establishment in 1986, 438 students have attended the Assyrian Nisibin School of the East. At present about 150 students are registered in pre-school and kindergarten through the seventh grade. The pre-school, kindergarten and second grade have two classes of students each; the others have one class, for a total of twelve classes. The school is run by twelve teachers and three administrators. Classes run from 2:00 p.m. to 5:00 p.m. every day and are held in a second grade public school.

Instructions for all classes include reading and writing Assyrian language, the study of grammar as well as the history of the Church of the East. Assyrian history lessons are also given for the

fourth through the seventh grades. In addition, students in the seventh grade class are taught classical Assyriac (Syriac or Aramaic — *Leeshana Atoeka*).

Students who excel in their studies are recognized with certificates of excellence. Nisibin school participates on a yearly basis with other nationalities in different cultural functions such as drama, folk dancing, etc. The school receives \$2000.00 a year from the Australian government towards its expenses.

We applaud the Ancient Church of the East in this effort to keep the Assyrian language, tradition and identity alive. We wish to extend our thanks to the Australian government for their financial assistance, and care for ethnic groups.

Information and pictures submitted by Abigail Daryawish



Assyrian Nisibin School of the East in Sydney, Australia. Teachers and students with His Holiness Mar Addai II of the Ancient Church of the East.



Seated: His Holiness Mar Addai II of the Ancient Church of the East. Instructors of the Assyrian Nisibin School of the East in Sydney, Australia.

Left to right; Patros Daniel, Zaia Yacoub, Khoshaba Esho, Shamasha George Gewarges, Zaia Kalo, Emanuel Yacob, Ninob Shemon, Karmilan Arabo, Jacqueline Busuttil, Yacob Odisho, Aweigail Daryawish, Mabel Wahid.



His Holiness Mar Addai II with some teachers and students.

RAABI NWYIA GEVARGIS

Urmia, Russian Republic

Raabi Nwyia Gevargis who is now 91 years of age, lives in Urmia in the Russian Republic, U.S.S.R. He was born in 1900 in the Assyrian village of Supurghan, Urmia, Iran. He was raised in this village and attended Assyrian classes until mid-1913, when he and his parents emigrated to the Soviet Union and settled in Kuilasar, an Assyrian village in the Soviet Armenia.

Upon completion of his high school education in Russian in 1918, he attended Teachers College in Tbilisi, Georgia in 1919, graduating with a teaching diploma in 1921. During this period he had made a promise that he would commit his services to Assyrian schools only, in order to teach Assyrian language mainly and Russian to the sons and daughters of his nation.

In the city of Valdecaucus, an Assyrian class was started for Assyrian children. For the next two years, Raabi Nwyia taught here. Then in 1924 he went to the city of Armavir, the Russian Republic, where a greater number of Assyrians lived, mainly emigrants from Mushabad, an Assyrian village in Urmia, Iran.

The following is a translation from Assyrian of an article written by Raabi Nwyia Gevargis this year:

During the summer of 1925 I met Raabi Oshana of Mushabad with whom I discussed the subject of starting Assyrian language classes. Together, we approached the city municipality to inquire about the possibility and to submit our request. The municipality, in turn, responded to our call in a positive manner, stating that they would help us in every way possible as long as we can get Assyrian children to attend school. We learned that Assyrian families in this city did not send their children to public schools. I took the initiative of visiting these homes and registered all the names of children aged 7 to 15. The number was sufficient to have two classes, which were held, initially, in one of the public schools, and later in 1926 a house with a yard were provided. With the opening of a third class, a teacher was brought in to teach Russian as well to all three classes. In 1927 with the increase of student body, a fourth class was started which necessitated the hiring of an Assyrian teacher named Eshaya Bet Yaure of Gugtapa.

Until 1925, books in Assyrian were printed in Tbilisi, Georgia, by Kasha (Priest) Odisho Gevargis who had a small printing press and a limited supply of Assyrian printing letters. That year he undertook the task of publishing a newspaper in Assyrian under the name "*Kokhva d'Madinkha*" ("The Star of the East"). With the increase of Assyrian schools in different parts of



the Soviet Union, and the shortage of Assyrian letters, it made it difficult to print both books as well as the newspaper. In Moscow an Assyrian organization under the name "*Khayadta*" ("Unity")¹ was established to help re-settle Assyrians in the village of Urmia, Russian Republic, located in the vicinity of Armavir. This organization was also instrumental in literary and educational matters. Realizing the deficiency of Assyrian printing letters, a meeting was convened between the "Unity" organization and Kasha Odisho Gevargis where it was discussed and agreed upon the use of Latinized letters to print Assyrian language books. This step was taken in order to continue the publication of "*Kokhva d'Madinkha*" newspaper through which Assyrian literature could be kept alive.

With the expansion to seven classes of the Armavir school in 1929, the existing building was not sufficient to accommodate all the pupils. Therefore, the city government allocated a two-story building for classes as well as a second house for residence purposes. Students completing the first four classes from other towns and cities would come to Armavir school to complete their studies through the seventh grade. These students lived on the premises with all expenses paid by the government. Most of the 100 students in residence came from the Assyrian villages in Soviet Armenia.

As the role of the "Unity" organization was also educational, they instructed the teachers of Armavir school to learn the Latinized letters and to translate books from Russian into Assyrian for all the classes. Raabi Oshana and I took the initiative of translation, and by September 1929 books for the first four classes were printed. Copies of these books could be found in the main libraries in Moscow and Leningrad.

By 1929 with the support of the "Unity" organ-

ization, Assyrian classes were opened in every village and city where a minimum of 15 students were present. From 1930-1935 teachers of these classes would meet every summer in Armavir for one month to learn Latinized letters as well as take classes in Russian literature, and teachers training. Instructors were provided by the Teachers College of Armavir. Every year more than 25 Assyrian teachers would attend these seminars and classes. In 1932, an Assyrian department was established at the Teachers College where students graduating from seventh grade would continue their education and graduate as teachers within a three-year period. The city of Armavir became a center of learning and education for Assyrians where also literary and dramatic societies were organized.

In 1930 there began a gradual emigration of Assyrians of Armavir to Iran, causing a slight decline of the student body. But I would like to point out that most of the attending students were from other towns and cities. The Assyrian "Unity" organization then suggested that the seven classes be relocated to Urmia, Russian Republic. This was a major project requiring preparations, building a new school, accommodations for teachers as well as for resident students who came from far away places.

This project was still in its infancy in 1932 when I transferred to Urmia to become principal of the four classes there. Every year 25-30 students would complete their courses and continue their education in Armavir. By 1938 plans were complete for building of the new school, residence homes for teachers and students. The government allocated 100,000 rubles for the project and the money available for this use placed in the Gorganensk bank. This was not to be.

All of a sudden there was turmoil, chaos, Stalin's purges and repressions against intellectuals of different ethnic groups including Assyrians. The tragic event took place in one day, February 5, 1938, and simultaneously throughout the country. Assyrians were rounded up and either imprisoned or taken to Siberia. In Tbilisi, the "Star of the East" newspaper was closed, and all the editorial staff arrested. In Moscow, the Assyrian "Unity" organization members of the board and many others encountered the same fate.

All Assyrian classes throughout the country were closed and teachers taken away. From Armavir school, three Assyrian teachers were arrested: Raabi Oshana Bet Badro, Raabi Eshaya Bar Kasha Zia Alkhas, and Raabi Khnanisho Bet Moushe, and the school closed. From Urmia village, eleven Assyrians were taken away, among them a teacher by the name of Raabi Anna Bar Aghasi of Mushabad, who was released after five years of imprisonment. Assyrians were hauled away from many other villages and cities. Assy-

rian classes in Urmia were discontinued and only Russian classes were retained. I was the only Assyrian teacher and director of the school who remained untouched. The rest of the teachers were Russian.

I joined the army in 1941 and served my country until the end of the war when I returned to my job in the Urmia school. By 1947 the classes had expanded to seven teaching Russian only. I retired in 1962 after completing my forty years of teaching. I am still residing in Urmia. In 1985 the government gave permission to teach the mother (Assyrian) language, two courses a week for 4th to 10th grade students. The problem now is that we do not have Assyrian teachers, and those we did have up to 1938 are now retired or too old to teach.

I now have fulfilled by life's promise of teaching Assyrian students. I am happy and proud to have been an instrument through which our youth benefited in the Assyrian language field and eventual attainment of higher education in different fields. For my long and meritorious Soviet government service, I have received a total of seven high medals: Order of the Red Flag, Medal of Honor, World War II Medal among others.

¹*Editor's Note:* According to Professor Konstantin Matveyev, the year 1925 saw the opening of the Assyrian Club and then of the Society for Land-Tilling and Handicraft Labor among Assyrians under the name "Khayadla" ("Unity"). These organizations ran eighty training centers, about 30 primary schools in Moscow and other cities.

It is with deep regret and sorrow that we announce the passing away to eternal life of Raabi Nwyia Gevargis of Urmia, Russian Republic, on October 17, 1991. Two weeks prior to his natural death he had received the last issue of *Nineveh* that his article appeared in the Assyrian section. The above English translation had been planned before news of his death arrived.

As a teacher, Raabi Nwyia devoted his life to the education of Assyrian youth. He was active in his writings right up to his death at the age of 91. His son, Dr. Eugene Gevargisov, a scientist in the field of Physics in Moscow, called in the sad news.

The *Nineveh* editorial staff and the Assyrian Foundation of America extend their profound sorrow and deepest sympathy to his family and many relatives in San Francisco and Modesto.

YOUEL A. BAABA LIBRARY

This is a private library dedicated to the collection and preservation of books, periodicals and manuscripts dealing with Assyrians. The library's primary objective is **to promote the Assyrian language and literature.**

This library is not affiliated with any organization; however, a number of Assyrian friends and a few organizations with the same dedication to the Assyrian language and literature do help by purchase and distribution of the printed books.

The expectation from the Assyrian organizations in the United States is to purchase a number of these books and distribute them to their members or contributors.

A Collection of Poems by Eshaya E Khino	\$15.00
Avikam Kalaita by Youel A Baaba	5.00
John Alkhas by Nimrod Simono	10.00
Collected Stories by Mishaël Lazar Essa	15.00

Books may be ordered from:

[illegible][illegible]

- | | |
|----------|---|
| \$ 15.00 | 1. حَمَلَت مَهْمَشَر |
| | [حَمَلَت مَهْمَشَر مَهْمَشَر] |
| \$ 5.00 | 2. إِجْبَقَر دِيَه مَكَمَر |
| | [حَمَلَت مَهْمَشَر مَهْمَشَر] |
| \$ 10.00 | 3. يَلَر إِلسَاي : كَمَلَمَلَا بِدِيَه |
| | [حَمَلَت مَهْمَشَر مَهْمَشَر] |
| \$ 15.00 | 4. مَهْمَشَر مَهْمَشَر مَهْمَشَر مَهْمَشَر |
| | حَمَلَت مَهْمَشَر مَهْمَشَر مَهْمَشَر مَهْمَشَر : |

YOU'EL A BAABA LIBRARY
50 Dias Court
El Sobrante, Ca. 94803

IN MEMORIAM

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

Alexander Avroo



Alexander, known to everyone as "Sando," passed on to eternal life on September 3, 1991 in Turlock, CA, four months after the death of his wife, Katya. He was born in Supurghan, an Assyrian town in Urmia, Iran, in 1904 to Elia Avroo and Mariam Nazar. His father died when Sando was a child. In 1918, during the tragic Assyrian exodus from Urmia due to persecutions and massacres lasting four years, Sando, together with his mother and his younger sister, fled the city. They were among the thousands that took to the road leading to Baquba, Iraq. He remembered the attacks by Kurds, Turks and Persians from all directions. Tired, hungry and sick, thousands perished before reaching Hamadan, then Baquba, Iraq, where his mother also died shortly thereafter.

Sando and his sister settled in Baghdad where he met his future wife, Katherine (Katya) in 1930. A daughter, Nina, and two sons, Ninif and Inif, were born into the family. They returned to Iran in 1938 where Sando worked for the Petroleum Company in Abadan until 1965 when he and his late wife emigrated to the United States and lived in San Francisco for a few years, eventually settling in Turlock, CA.

Sando had been a faithful and respected member of the Assyrian Foundation of America for many years, along with his wife, Katya. His ideas were always given the greatest attention because they were so thoughtful and meaningful. He was

admired for this virtue and his friendliness and that many of us often sought his opinion on Foundation matters. To carry a conversation with Sando was always delightful and stimulating. He was proud of his Assyrian ancestry, and would tell many stories about his experiences relating to events in this century about Assyrians.

The funeral service, officiated by Rev. George Shahbaz, was held at St. John's Assyrian Presbyterian Church in Turlock. Sando is survived by a daughter, Nina Charbakhshi (San Francisco, CA); two sons, Ninif (San Pedro, CA) and Inif (San Francisco, CA); a sister, Julia (Palm Spring, CA); six grandchildren, and one great grandson.

Sando was deeply loved and respected by his family and many friends and will be greatly missed. All of us in the Foundation feel that we have lost a great friend. How often people would say after talking to him, "He's a real gentleman." His gentle and quiet nature and his kindness will always stay in our hearts.

Charles Babilla



Charles Babilla, 70, passed on to eternal life on September 17, 1991 in South San Francisco, CA. He was born in Baghdad, Iraq in 1921 into a very religious family, Aghassi and Judith Babilla of Shinabat, Urmia, Iran. In 1946 he married Meriam Atanous Mirza in Habbaniya, and three children were born into the family. During their residence in Iraq, Charles worked for the Royal Air Force in Habbaniya, the petroleum company at Anzala and Balfour Beatty at Ramadi. The family emigrated to the United States in 1979 and settled in South San Francisco where he helped his brother in a private business. Respected and loved by his family and others, Charles was of a

gentle spirit and kind-hearted, faithfully devoted to his church.

The funeral service, officiated by Rev. Robin Dummer, George Shahbaz, Archdeacon Nenios Michael, and Rev. Yonatan Yonan was held at Grace Covenant Church in South San Francisco. Charles is survived by his wife, Meriam; two sons: Dijla (Sacramento, CA) and Furat (So. San Francisco); a daughter, Nahrain (So. San Francisco); three brothers: Albert Babilla (England), Hubert Babilla (Napa, CA) and Youel Babilla (Morton Grove, IL); two sisters: Jane Polous (Chicago, IL) and Anita Sibthorpe (San Jose, CA); and a granddaughter.

Charles' life was one that was dedicated to his Savior Jesus Christ and to his family, and together with his wife they raised their children to have those beliefs and values. His memory will be cherished by his family, his relatives and all who knew him.

Alice Pera



Alice Pera, 62, passed on to eternal life on October 6, 1991 in Sydney, Australia. She was born in Baghdad, Iraq in 1929 to Aghajan and Catherine Yosep of Chamakeye, Urmia, Iran. She married Getion Addai Pera in 1948 in Baghdad, and five children were born into the family. The family emigrated to Australia in 1964 and settled in Sydney.

Alice was a devoted wife and caring mother. Her kindness, gentle and delightful nature gained her the admiration of those she met. The many pleasant memories of her will long be cherished by her family who respected and loved her dearly, as well as all those who knew her.

The service, officiated by Bishop Mar Narsai,

Rev. Yonan and Rev. Ashur was held at Mart Maryam Assyrian Church of the East in Fairfield. Survivors include her husband, Getion Addai Pera; two sons: Freddie and Eddie (Sydney, Australia); three daughters: Betty Warda and Irene Adam (Fairfield, Australia), and Susan (Long Beach, CA); six grandchildren; her mother Catherine (Sydney); three brothers: Henry and Andrew (Sydney), and Victor (Modesto, CA); three sisters: Victoria Hermes (Hercules, CA), Agnes and Gladys (Sydney). The untimely loss of Alice was deeply felt by her family, relatives and many friends.

Anna Polus Jado



Anna Polus Jado, born on November 14, 1936 in Baghdad, Iraq, passed on to eternal life on November 27, 1991 in Skokie, Illinois. She received her primary and secondary education at the Assyrian Union School in Habbaniya, Iraq. When the British forces handed the R.A.F. station at Habbaniya to the Iraqi government in May 1955, Anna and her family moved to Baghdad. Here she was employed in the accounts department of O'Rosdi-Back — a reputable French department store — until emigrating to the United States in 1973.

Anna settled in Chicago, and worked for Bell Scott & Co. in the data processing department for the next five years when the firm moved to New York. She then worked with the First National Bank of Chicago (Trust Dept.) until she was unable to continue further due to ill health.

Anna is the daughter of Mariam Darmo of Eyil — known as Europa. She is also survived by two

sisters: Awigal Polus Isaac of Skokie, IL and Margaret Polus. Anna is the niece of Metropolitan Mar Narsai of Lebanon, and Archdeacon Aprim de Baz of Chicago.

Funeral and memorial services were conducted by Bishop Mar Aprim and her uncle Archdeacon Aprim de Baz at Mar Sargis and Mar Gewargis Churches in Chicago. Memorial services were also held in other Assyrian Churches of the East in California, Lebanon and Australia.

Anna had a very pleasant personality, was kind and gentle. She was dearly loved and respected by her family, relatives and all those who were acquainted with her. Her many pleasant memories will long be cherished by all.

Through the Editor, Anna's family extend their appreciation and gratefulness to all those who offered their condolences and kind thoughts on her loss.

ASSYRIAN BUSINESS DIRECTORY OF CHICAGO PUBLISHED

The Assyrian Universal Alliance Foundation of Chicago, in conjunction with the Business branch of the Assyrian Universal Alliance, has produced the 1992 Annual Assyrian Business Directory for the Chicago area. The project, originally initiated by the Assyrian Universal Alliance and the Assyrian Business Association, has now taken on a more ambitious aim, to list as many Assyrian businesses as possible - and not just in the Chicago area, but in the entire United States as well. Chicago, however, is the home of numerous Assyrian businesses.

According to a recent academic research project conducted by Daniel Wolk, a graduate student at the University of Chicago, Assyrians own at least 400 businesses in Chicago. In the early 1980s, close to 80% of the video stores in Chicago were Assyrian owned and operated. In Detroit, it is estimated that over 95% of the grocery stores are owned by Assyrians.

HAPPY HOLIDAYS MERRY CHRISTMAS AND A HAPPY NEW YEAR

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ

- ܕ -

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ

- ܕ -

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ

- ܕ -

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ

- ܕ -

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ

- ܕ -

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ

ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ
ܕܝܢܝܢ ܡܝܬܝܢ ܕܝܢܝܢ ܕܝܢܝܢ

متن: اَلْحَقُّ يَذُوقُ ذَوقَهُ

تَمَجُّدٌ : تَبَيَّنَ لِي . اذْهَبْ

[illegible][illegible][illegible]

١. بيت : بيت
 ٢. بيت : بيت
 ٣. بيت : بيت
 ٤. بيت : بيت
 ٥. بيت : بيت
 ٦. بيت : بيت
 ٧. بيت : بيت
 ٨. بيت : بيت
 ٩. بيت : بيت
 ١٠. بيت : بيت

مسکتی حدیث دکتہ اسلامیہ - لاہور

[illegible]

مَنْ تَبِعَ حَاجَّهٖ دَخَلَ الْفِتْنَةَ وَلَمْ يَخْرُجْ مِنْهَا .
 مَنْ تَبِعَ حَاجَّهٖ دَخَلَ الْفِتْنَةَ وَلَمْ يَخْرُجْ مِنْهَا .
 مَنْ تَبِعَ حَاجَّهٖ دَخَلَ الْفِتْنَةَ وَلَمْ يَخْرُجْ مِنْهَا .

מִיָּסֵד הַלְחִיבְנוֹתָם : שֶׁבְּדָמָם אֲדָבָה
 וְשֶׁבְּדָמָם אֲהַלְלֶנָּה בְּלִי אֲמִידָה .
 יִהְיֶה שֶׁסְּבִילֹת בָּרָא שֶׁהָיָה מִן דָּתָא מִלֵּי
 בְּרִיבְנָה מִלֵּי אֲהַלְלֶנָּה : לְכֹן מִיָּסֵד שֶׁמֶן-
 בַּד לְכֹן מִן חֵטְא תִּשְׁלֵם .

فَمِنْهُمْ

מלכות אלהים

حَمْدٌ : دُعَاءٌ ذَلِيلٌ مُبْجَلٌ

- 2 -

مَوَالِبُ هَذِهِ مَوَدَّتْ خَدِيمَ تَهْدِي
لِي مِلَّةَ تَحْتِ مَبْدُئِ تَهْدِي تَهْدِي
تَحْتِ مَبْدُئِ تَهْدِي تَهْدِي تَهْدِي
تَحْتِ مَبْدُئِ تَهْدِي تَهْدِي تَهْدِي

— 5 —

تَعْلَمُ دَعَا عَمَلِي إِلَيْهِ رَفَعِي
دَعَا لِحَمَلِهِ سَوَّلِي إِلَيْهِ تَعْلَمُ
لَعَلِّي لِحَمَلِهِ مَتَا مَوَدَّاتِي سَوَّلِي
لَعَلِّي مَتَا مَوَدَّاتِي حَبَّوْذِي لَعَلِّي .

[illegible][illegible]

١... ٢... ٣...
 ٤... ٥... ٦...

تَسْمَعُ لِقَائِهِ إِذْ يُنَادِي بِالصَّبْرِ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَبِّرُوا
لِقَاءَ اللَّهِ هُوَ أَعْلَمُ بِمَا تَصِفُونَ

۱. من اذکار مستحب اوله
 ۲. تحب ان یومعه کلک قدومه
 ۳. سواد کل مد من کلک تاهوده
 ۴. اذکاره ان مستحب اوله منته دومه

١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.

[illegible][illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2017 թվականին Ֆրանսիայի Սիսլեյ թանգարանում անցավ իր ցուցահանդեսը՝ «Ես եմ իմ հայրիկի հետ» (Je suis avec mon père) անունով։ Սիսլեյի ցուցահանդեսը անցավ Ֆրանսիայի Սիսլեյ թանգարանում 2017 թվականին։ Սիսլեյի ցուցահանդեսը անցավ Ֆրանսիայի Սիսլեյ թանգարանում 2017 թվականին։

Սիսլեյի ցուցահանդեսը անցավ Ֆրանսիայի Սիսլեյ թանգարանում 2017 թվականին։ Սիսլեյի ցուցահանդեսը անցավ Ֆրանսիայի Սիսլեյ թանգարանում 2017 թվականին։



Սիսլեյի ցուցահանդեսը անցավ Ֆրանսիայի Սիսլեյ թանգարանում 2017 թվականին։ Սիսլեյի ցուցահանդեսը անցավ Ֆրանսիայի Սիսլեյ թանգարանում 2017 թվականին։

2025

2025

2025

2025

2025

2025

2025

2025

2025



٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١
 ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١



٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١
 ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١



٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١
 ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١
 ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١
 ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١



٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١
 ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١ ٥١١

85

[illegible][illegible][illegible]

86

مكتبة كوكب الشرق

١٥٥٥٢ ١٥٥٥٣ ١٥٥٥٤ ١٥٥٥٥

تند مہلک و جہشہ کش

مَنْزِلُهُ فِي مَمْلَكَتِهِ دَائِمًا فِي لَيْلٍ لَيْسَ لَيْسَ دَائِمًا
فِي لَيْلٍ لَيْسَ فِي مَمْلَكَتِهِ فِي لَيْلٍ لَيْسَ لَيْسَ
دَائِمًا فِي لَيْلٍ لَيْسَ فِي مَمْلَكَتِهِ فِي لَيْلٍ لَيْسَ
فِي لَيْلٍ لَيْسَ دَائِمًا فِي مَمْلَكَتِهِ فِي لَيْلٍ لَيْسَ
مَنْزِلُهُ فِي مَمْلَكَتِهِ دَائِمًا فِي لَيْلٍ لَيْسَ

كَلْبَةٍ تَذِيحُ دِهْقَمًا ۚ هَذَا ۚ
 ضَمِنَ دَقِيقًا قَمِيلًا ۚ لَآ ۚ وَجِئَا قَدِيرًا ۚ هَآ ۚ
 حَلَّ بَدَّ صَبَّ دَلِيلًا ۚ وَجِئَا ۚ هَقَقَمًا ۚ لَآ ۚ كَآ ۚ سَدَّ
 لَآ ۚ خَتَمًا ۚ قَذِيحًا ۚ مَسْبُوحًا ۚ قَهْقَرًا ۚ حَآ ۚ هَآ ۚ
 لَآ ۚ وَجِئَا ۚ حَبَّ ۚ دُخَانًا ۚ دَبِيلًا ۚ مَسْبُوحًا
 دَحِيحًا ۚ مَآ ۚ سَدَّ ۚ هَذَا ۚ رَقَبًا ۚ دَسْبُوحًا
 مَهْلِكًا ۚ هَقَقِي ۚ دَقِيحًا ۚ مَآ ۚ تَذِيحًا ۚ حَلَّ ۚ وَجِئَا ۚ
 قَا ۚ قَهْقَمًا ۚ دَآ ۚ هَقَقَمًا ۚ دَلِيلًا ۚ وَجِئَا ۚ حَلَّ
 مَآ ۚ كَلْبًا ۚ لَآ ۚ مَسْبُوحًا ۚ مَآ ۚ حَمَلًا ۚ

مكة ٢٥٠٢ ٢٥٠٢

[illegible]

تَبَّعْهُ فِي حَكْمَةِ دَلِيلِهِ مِلَّةً بِلَيْسَ :
تَذَكَّرْهُ مِلَّةً دِينَهُ مِلَّةً قَهْبًا بِلَيْسَ تَذَكَّرْهُ
[١] لَهُ مِلَّةً مِلَّةً مِلَّةً ، مِلَّةً مِلَّةً
تَذَكَّرْهُ مِلَّةً لَهُ دَلِيلِهِ مِلَّةً

[illegible]

145052 145053

[illegible]

[1] : ٨٥٦، ٨٥٧، ٨٥٨ : "هبطت دلتا هودنت"
 جب مذ ٨٥٦ ٨٥٧ ٨٥٨، ٨٥٩، ٨٦٠، ٨٦١، ٨٦٢، ٨٦٣، ٨٦٤، ٨٦٥، ٨٦٦، ٨٦٧، ٨٦٨، ٨٦٩، ٨٧٠، ٨٧١، ٨٧٢، ٨٧٣، ٨٧٤، ٨٧٥، ٨٧٦، ٨٧٧، ٨٧٨، ٨٧٩، ٨٨٠، ٨٨١، ٨٨٢، ٨٨٣، ٨٨٤، ٨٨٥، ٨٨٦، ٨٨٧، ٨٨٨، ٨٨٩، ٨٩٠، ٨٩١، ٨٩٢، ٨٩٣، ٨٩٤، ٨٩٥، ٨٩٦، ٨٩٧، ٨٩٨، ٨٩٩، ٩٠٠، ٩٠١، ٩٠٢، ٩٠٣، ٩٠٤، ٩٠٥، ٩٠٦، ٩٠٧، ٩٠٨، ٩٠٩، ٩١٠، ٩١١، ٩١٢، ٩١٣، ٩١٤، ٩١٥، ٩١٦، ٩١٧، ٩١٨، ٩١٩، ٩٢٠، ٩٢١، ٩٢٢، ٩٢٣، ٩٢٤، ٩٢٥، ٩٢٦، ٩٢٧، ٩٢٨، ٩٢٩، ٩٣٠، ٩٣١، ٩٣٢، ٩٣٣، ٩٣٤، ٩٣٥، ٩٣٦، ٩٣٧، ٩٣٨، ٩٣٩، ٩٤٠، ٩٤١، ٩٤٢، ٩٤٣، ٩٤٤، ٩٤٥، ٩٤٦، ٩٤٧، ٩٤٨، ٩٤٩، ٩٥٠، ٩٥١، ٩٥٢، ٩٥٣، ٩٥٤، ٩٥٥، ٩٥٦، ٩٥٧، ٩٥٨، ٩٥٩، ٩٦٠، ٩٦١، ٩٦٢، ٩٦٣، ٩٦٤، ٩٦٥، ٩٦٦، ٩٦٧، ٩٦٨، ٩٦٩، ٩٧٠، ٩٧١، ٩٧٢، ٩٧٣، ٩٧٤، ٩٧٥، ٩٧٦، ٩٧٧، ٩٧٨، ٩٧٩، ٩٨٠، ٩٨١، ٩٨٢، ٩٨٣، ٩٨٤، ٩٨٥، ٩٨٦، ٩٨٧، ٩٨٨، ٩٨٩، ٩٩٠، ٩٩١، ٩٩٢، ٩٩٣، ٩٩٤، ٩٩٥، ٩٩٦، ٩٩٧، ٩٩٨، ٩٩٩، ١٠٠٠، ١٠٠١، ١٠٠٢، ١٠٠٣، ١٠٠٤، ١٠٠٥، ١٠٠٦، ١٠٠٧، ١٠٠٨، ١٠٠٩، ١٠١٠، ١٠١١، ١٠١٢، ١٠١٣، ١٠١٤، ١٠١٥، ١٠١٦، ١٠١٧، ١٠١٨، ١٠١٩، ١٠٢٠، ١٠٢١، ١٠٢٢، ١٠٢٣، ١٠٢٤، ١٠٢٥، ١٠٢٦، ١٠٢٧، ١٠٢٨، ١٠٢٩، ١٠٣٠، ١٠٣١، ١٠٣٢، ١٠٣٣، ١٠٣٤، ١٠٣٥، ١٠٣٦، ١٠٣٧، ١٠٣٨، ١٠٣٩، ١٠٤٠، ١٠٤١، ١٠٤٢، ١٠٤٣، ١٠٤٤، ١٠٤٥، ١٠٤٦، ١٠٤٧، ١٠٤٨، ١٠٤٩، ١٠٥٠، ١٠٥١، ١٠٥٢، ١٠٥٣، ١٠٥٤، ١٠٥٥، ١٠٥٦، ١٠٥٧، ١٠٥٨، ١٠٥٩، ١٠٦٠، ١٠٦١، ١٠٦٢، ١٠٦٣، ١٠٦٤، ١٠٦٥، ١٠٦٦، ١٠٦٧، ١٠٦٨، ١٠٦٩، ١٠٧٠، ١٠٧١، ١٠٧٢، ١٠٧٣، ١٠٧٤، ١٠٧٥، ١٠٧٦، ١٠٧٧، ١٠٧٨، ١٠٧٩، ١٠٨٠، ١٠٨١، ١٠٨٢، ١٠٨٣، ١٠٨٤، ١٠٨٥، ١٠٨٦، ١٠٨٧، ١٠٨٨، ١٠٨٩، ١٠٩٠، ١٠٩١، ١٠٩٢، ١٠٩٣، ١٠٩٤، ١٠٩٥، ١٠٩٦، ١٠٩٧، ١٠٩٨، ١٠٩٩، ١١٠٠، ١١٠١، ١١٠٢، ١١٠٣، ١١٠٤، ١١٠٥، ١١٠٦، ١١٠٧، ١١٠٨، ١١٠٩، ١١١٠، ١١١١، ١١١٢، ١١١٣، ١١١٤، ١١١٥، ١١١٦، ١١١٧، ١١١٨، ١١١٩، ١١٢٠، ١١٢١، ١١٢٢، ١١٢٣، ١١٢٤، ١١٢٥، ١١٢٦، ١١٢٧، ١١٢٨، ١١٢٩، ١١٣٠، ١١٣١، ١١٣٢، ١١٣٣، ١١٣٤، ١١٣٥، ١١٣٦، ١١٣٧، ١١٣٨، ١١٣٩، ١١٤٠، ١١٤١، ١١٤٢، ١١٤٣، ١١٤٤، ١١٤٥، ١١٤٦، ١١٤٧، ١١٤٨، ١١٤٩، ١١٥٠، ١١٥١، ١١٥٢، ١١٥٣، ١١٥٤، ١١٥٥، ١١٥٦، ١١٥٧، ١١٥٨، ١١٥٩، ١١٦٠، ١١٦١، ١١٦٢، ١١٦٣، ١١٦٤، ١١٦٥، ١١٦٦، ١١٦٧، ١١٦٨، ١١٦٩، ١١٧٠، ١١٧١، ١١٧٢، ١١٧٣، ١١٧٤، ١١٧٥، ١١٧٦، ١١٧٧، ١١٧٨، ١١٧٩، ١١٨٠، ١١٨١، ١١٨٢، ١١٨٣، ١١٨٤، ١١٨٥، ١١٨٦، ١١٨٧، ١١٨٨، ١١٨٩، ١١٩٠، ١١٩١، ١١٩٢، ١١٩٣، ١١٩٤، ١١٩٥، ١١٩٦، ١١٩٧، ١١٩٨، ١١٩٩، ١٢٠٠، ١٢٠١، ١٢٠٢، ١٢٠٣، ١٢٠٤، ١٢٠٥، ١٢٠٦، ١٢٠٧، ١٢٠٨، ١٢٠٩، ١٢١٠، ١٢١١، ١٢١٢، ١٢١٣، ١٢١٤، ١٢١٥، ١٢١٦، ١٢١٧، ١٢١٨، ١٢١٩، ١٢٢٠، ١٢٢١، ١٢٢٢، ١٢٢٣، ١٢٢٤، ١٢٢٥، ١٢٢٦، ١٢٢٧، ١٢٢٨، ١٢٢٩، ١٢٣٠، ١٢٣١، ١٢٣٢، ١٢٣٣، ١٢٣٤، ١٢٣٥، ١٢٣٦، ١٢٣٧، ١٢٣٨، ١٢٣٩، ١٢٤٠، ١٢٤١، ١٢٤٢، ١٢٤٣، ١٢٤٤، ١٢٤٥، ١٢٤٦، ١٢٤٧، ١٢٤٨، ١٢٤٩، ١٢٥٠، ١٢٥١، ١٢٥٢، ١٢٥٣، ١٢٥٤، ١٢٥٥، ١٢٥٦، ١٢٥٧، ١٢٥٨، ١٢٥٩، ١٢٦٠، ١٢٦١، ١٢٦٢، ١٢٦٣، ١٢٦٤، ١٢٦٥، ١٢٦٦، ١٢٦٧، ١٢٦٨، ١٢٦٩، ١٢٧٠، ١٢٧١، ١٢٧٢، ١٢٧٣، ١٢٧٤، ١٢٧٥، ١٢٧٦، ١٢٧٧، ١٢٧٨، ١٢٧٩، ١٢٨٠، ١٢٨١، ١٢٨٢، ١٢٨٣، ١٢٨٤، ١٢٨٥، ١٢٨٦، ١٢٨٧، ١٢٨٨، ١٢٨٩،

٢٠١٢

٢٠١٢

٢

٢٠١٢

٣

٢٠١٢

٤

٢٠١٢

٥

٢٠١٢

٦

٢٠١٢

٧

٢٠١٢

٨

٢٠١٢

٩

٢٠١٢

٢٠١٢

٢٠١٢

١٠

٢٠١٢

١١

٢٠١٢

١٢

٢٠١٢

١٣

٢٠١٢

١٤

٢٠١٢

١٥

٢٠١٢

١٦

٢٠١٢

١٧

٢٠١٢



ܡܝܬܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

ܡܝܬܐ



MISHAEL
LAZAR ESSA
Father of the Assyrian Novel

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

1918 - 1962