



Established 1964
Dedicated to the
Advancement of Education
of Assyrians



NINEVEH

THIRD QUARTER 1992

VOLUME 15 NO. 3



Violette Y. Jacob in the center; on her right is Dr. David Korn, Vice President and Dean, Stanford University School of Medicine; and on her left The Honorable George Schultz, former United States Secretary of State.

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CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

THIRD QUARTER 1992

VOLUME 15 NO. 3

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.

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ADDRESS LETTERS TO

THE EDITOR

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Assyrian Periodicals

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

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of publication**

LETTERS TO THE EDITOR

Dear Julius:

Thank you for the four copies of *Nineveh* magazine. Again this issue was an excellent example of a good magazine. I firmly believe that as more and more Assyrians are exposed to the magazine, you will get more writers contributing material and more subscribers. A Jewish doctor who is a friend of mine will soon send you his subscription for the magazine. He was very much impressed with it and finds it a good source of information on Assyrians.

Personally, I would like to thank you for your support in printing my articles and writing about my books. I hope to be able to continue contributing material that will meet the magazine's standards and that will be of interest to your readers.

Shortly, I will send you my first short story in Assyrian. With this letter, I am enclosing a short article in English for your review and comments.

Thank you again and best wishes to all.

Youel A. Baaba
El Sobrante, CA

Dear Youlyous:

I want to thank you for the last issue of *Nineveh* and congratulate you on a job well done. It was an excellent issue, and I was delighted with my story on *Noosardy*. Every time I read an Assyrian periodical, it reminds me of how good an editor you are and how high quality *Nineveh* is. I have managed to read the English section and found a couple of the pieces rather thought-provoking. Unfortunately, I haven't found the time yet to read the Assyrian section.

Recently, I had a surprise call from Fahema (nee David) Aywaz of Ontario, Canada. Fahema remembered you and you might remember her, too. She is the sister-in-law of Eshay Orahim Baba, one of my Habbaniya classmates and my bosom-buddy for more than 20 years. Fahema is in desperate need of a copy of the issue of *Nineveh* containing the Habbaniya Fabric Workers article to use her picture as proof of her age for some legal purpose. So, if you still have a copy left, please mail her one, and perhaps you will rope in a subscriber in the process.

Mikhael K. Pius
Modesto, CA

Dear Mr. Shabbas:

I enjoy reading *Nineveh* magazine. I find it informative, interesting, and educational. I support your efforts, and wish you and your staff the best of wishes. Please find enclosed my one year's subscription of US\$25.00

Michael Okaro
Sydney, Australia

Dear Mr. Shabbas:

Enclosed please find \$15.00 for my subscription to *Nineveh*. I have read your great magazine and I find that it is a really good cultural, educational and social magazine. God bless all of you.

Sargon M. Youkhana
Turlock, CA

Dear Editor:

Enclosed please find a check in the amount of \$75.00 to be applied towards our annual renewal of *Nineveh* and the balance for needy Assyrians.

Donald J. & Madlin J. Lazar
San Carlos, CA

Dear Mr. Shabbas:

I have no words to express my gratitude for the two issues of *Nineveh*. I received one copy on April 29, 1992 and in a week I received another one. Indeed, I was surprised.

My sister and I were very happy to have these magazines, and hurt at the same time because our mother, Raisa, could not read the article about her father, Kasha Odisho Gevargis. She passed away in the spring of last year at age 66. She, as her father, was very devoted to her nation.

Two years ago my mother received a letter from the priest Rev. Sado, St. Petersburg, Russia. He wrote that in the library of St. Petersburg they have copies of my grandfather's literary works: "Star of the East," "Kokhva d'Madinkha" Assyrian newspaper; a book published in Urmia; the gospel history for schools, translation from Russian into Assyrian. Rev. Sado also wrote that our grandfather was the editor and publisher of "Orthodox Urmia" magazine in Urmia, Iran.

Once again I would like to thank you for sending us these copies of *Nineveh*. Now we are a little aware not only of the history but also of the Assyrian's life today all over the world.

Our regards and best wishes to you and your editors for such an interesting Assyrian magazine. God bless you.

Sofia and Amalia
Granddaughters of
Kasha Odisho Gevargis
Tbilisi, Georgia

Dear Sir:

Enclosed please find a bank draft for US\$25.00 being a yearly subscription to your magazine. We look forward to receiving the next issue of your magazine at your earliest convenience.

Florence Joseph, *Secretary*
Ashurbanipal Library
Sydney, Australia

Dear Julius:

I am enclosing a paper recently written by my son, Tay Sarguis, who has just finished his second year of law school at American University in Washington, D.C. Because of his interest in the Assyrian situation, Tay took a class in refugee law last term, and this summer he is working at the Washington offices of the American Arab Anti-Discrimination Committee. I thought it might be of possible interest for one of your future editions.

By way of brief background, Tay was born in Santa Barbara in 1963 and finished local schools. He then studied English literature at U.C. Berkeley (AB degree in 1985); studied French in Paris (1986); was a newspaper reporter in the Manteca and Modesto areas (1987-88); and began law studies in 1989. He will receive his law degree next year.

On the personal side, you may already know that Tay was constantly pampered by my sister and by your nephew (Fred Jacob) during his years at Berkeley, where they treated him like their own son. I'm really proud of the direction he seems to be taking. Best regards to you and all.

Francis Sarguis
Santa Barbara, CA

Dear Mr. Shabbas:

I would like to introduce our newly established "Babylon Social Society" in Yorkshire, north of England. Our main objectives are: locate and meet all Christian families from Mesopotamia, living in Yorkshire and the U.K.; organize meetings, picnics and parties to aid better understanding; to be a charitable society, to raise funds in order to help those in need. The torch bearer should be the younger generation, with the combined efforts of all interested parties; the wide social spectrum should be utilized in full; language, music, songs, and plays are just a few examples; collect as many books, magazines and leaflets regarding Christianity in Mesopotamia in order to set up a library and, in the future, to produce a magazine.

We hope to be on your mailing list in order to keep in contact with your organization in order to further our progress. Enclosed is a check for £25 as subscription for our member, Mr. Akram Lazar Khammo.

A. L. Khammo
Leeds, Yorkshire, England

Dear Julius:

I enjoyed talking to you when we were in California in January.

Enclosed please find my annual subscription for *Nineveh* which I enjoy reading very much.

John Trelawny
B.C., Canada

Dear Mr. Shabbas:

This is in the first place to thank you for sending me *Nineveh*, which I always read with great interest. It was an unpleasant surprise to find, when I asked some years ago, that the Library of Congress did not keep *Nineveh*. I am sure that if they have not changed their policy, they will be sorry some day! It seems to me that *Nineveh* is becoming an important source of documentation for the history of the Assyrians in modern times. I hope you will continue to attract contributions equal in substance to, for example, your recent articles on Habbaniya and on the dreadful history of Assyrians in Siberia.

I am taking the liberty of sending you an article of my own for publication in *Nineveh*. It looks like self-advertisement, but I assure you there is no profit in it for me, and the motives expressed in the first paragraph of the article explain my purpose entirely!

While I am writing, would you mind if I asked you a question unrelated to *Nineveh*? A few months ago I was at the Speer Library at Princeton Theological Seminary. They showed me a thirteenth-century Syriac New Testament which had been bought from an Assyrian whose name (I was told) was Shabbas. At the Library they were not very well informed about the manuscript and no one that I talked to had any idea of where it had come from, how long it had been with Mr. Shabbas, or indeed anything much else about it. It is my hope to work with a colleague on a catalogue of the Syriac manuscripts in this library, and I can't help my curiosity on the subject. The manuscript is Syrian Orthodox,¹ not East Syrian;² so I am not at all sure it would have any connection with you at all.³ But if you happen to know anything about this manuscript and its provenance I would be very pleased if you would tell me.

With best wishes.

Dr. J. F. Coakley
Lancaster University
Dept. of Religious Studies
England

EDITOR'S NOTES:

1. Jacobite script.
2. Assyrian Church of the East (wrongly called Nestorian) script.
3. I regret I am not aware of this 13th century New Testament.

Dear Mr. Shabbas:

Enclosed find my check in the amount of \$15.00 for my subscription to *Nineveh* for 1992. Can't tell you how much I enjoy reading it.

Bette Koshaba
San Francisco, CA

Dear Julius:

First of all I would like to thank you sincerely for all the books and extra copies of *Nineveh* that you've sent me. In particular thank you for the book of John Alkhas' works, which Romel and I read together late at evenings during the first weeks of Jan. '92. We were deeply touched by it, and it had such a great influence over me that I ended up writing a poem! I sent a letter to Raabi Simono together with my poem as a gesture of gratitude for his great work, and I promised him that I would help in selling this masterpiece in Paris. He suggested that I send this poem to you to be published in *Nineveh*!

Therefore please find enclosed my poem and my comments on this book in both English and Assyrian. I hope you will find them worthy of your magazine. Of course I should add that I'm not educated at all in the fields of literature and poetry; and I know little of modern Assyrian grammar, and nothing of the classical Assyrian grammar or of rules of Assyrian poetry. Therefore, I'm sure I've made many grammatical mistakes and I've not observed the rules. Nevertheless I'm dedicating and offering it, as did that poor widow who offered her only pennies, to gods of Assyrian literature, to all those who have suffered for our nation and through their suffering have created masterpieces, keeping our language flourishing and our nation alive; and also to people like yourself who toil day and night to help promote Assyrian literature.

My poem, entitled "The Day My Brother Married a Stranger," is partly inspired by the last poems of John Alkhas, and partly by a personal experience that had shocked me. It describes a true event which happened about five years ago when an Assyrian young man (whom I call "my brother") invited us to his wedding. A civil ceremony was to take place in the town hall in the morning followed by lunch at a restaurant. When we arrived at the town hall, some black clouds were gathering in the blue sky. Then arrived the bride, a non-Assyrian girl (a "stranger"), dressed in black! I had never seen such a thing in my life! But perhaps I'm old fashioned. Yes, perhaps it is old fashioned to think that a bride should be dressed in white, a symbol of truthfulness, purity, peace, sincerity, and true love! In many modern marriages little if any truthfulness, peace or sincerity and true love can be found! (That's why they get married today and divorce in six months!).

The ceremony of taking vows and signing the papers was supervised by a representative of the mayor. God had not been allowed to take part in this strange ceremony! Then as we left the town hall, the first drops of rain fell on our heads. And as we reached the restaurant it was pouring. Were heavens crying with jealousy because their representatives had not been invited? Or were these their tears of anger and disgust? It rained all that afternoon

until evening. What a sight!

I was deeply moved by this strange experience, and analyzed its symbolic significance for a long time. That's why after five years I have not forgotten the details. So that when I read this unique book, John Alkhas, I was inspired and enabled to paint the picture of that wedding in verse. If this book had such a surprising effect on me, I wonder what influence it might have on those Assyrians who are gifted and who are more knowledgeable in literature and poetry!

The picture I've painted in my poem may seem to some a little exaggerated and morbid. But I've learned that in art and literature exaggeration is allowed, and is considered useful to better transmit feelings and impressions. Anyway, I hope you will like it.

Unfortunately, I haven't finished my Ph.D. thesis yet, and it doesn't seem likely that I'll be able to finish it by June '92. Therefore, I will write you again when I'm free to ask you to send some copies of this and other books to sell over here. Kind regards.

Madlaine Davis Moradkhan
Sarcelles, France

Dear Mr. Shabbas:

We were very pleased to receive your note indicating that *Nineveh* will be coming to the University Library without charge. Particularly at this time when resources for purchasing library materials have been cut back so severely, gifts of publications on topics of interest to our students and faculty are most welcome.

Thank you, and thanks also to the Assyrian Foundation of America, for your generosity, and for your interest in California State University, Stanislaus.

John K. Amrhein
Dean of Library Services
CSU Stanislaus
Turlock, CA

Dear Mr. Shabbas:

I am once again writing you and am pleased to enclose herewith a check in the sum of \$50.00 to cover another two years subscription to your esteemed magazine *Nineveh* which to my mind every Assyrian should have and support to help defray the cost of its publication.

I once again congratulate (*CHABOO*) to you and your staff for the excellent work done, especially reminding us of the golden years we all had in Habbaniya.

William Daniel
Prairiewood, Australia

Dear Mr. Shabbas:

Enclosed is a donation from The Mar Shimun Foundation in the amount of \$2,000.00. The donation is to be used to assist needy Assyrians throughout the Middle East. The money is being sent through your organization because of the confidence I have that it will be used in the manner for which it was intended.

Rowena d'Mar Shimun
Mar Shimun Memorial Found.
Burlingame, CA

Dear Mr. Shabbas:

The publication of the novel "The Life in Exile," written by Djoulyetta Bet-Kaplan was promised to her by the editor of the magazine "Atra," St. Petersburg, Russia, but first it was published in the magazine "Literaturnaya Gruzia" (Literary Georgia) No. 9, 1991 in the city of Tbilisi. I have managed to read this novel just when it was in manuscript, and I know that its outline was written by her earlier, when she was a student of the Literary Institute, Moscow.

It was a hard time then, and we know that the theme of *Genocide of the People*, not only Assyrians, was rejected by the then State Publishing Houses of the Stalin regime. Meanwhile, waiting for the publication, she didn't waste time and continued working on other themes.

One of her novels, "Sisters and Brothers of Charity," was published in Tbilisi, Georgia. Then she wrote about love and about children. This time her surprisingly musical novel "Love" was published in the 3rd number of the magazine "Atra." It was written 15 years ago, when she was a student.

The fate of the Assyrians, who found themselves in Georgia and in Russia after World War I, with Iranian and Turkish passports and later, deported to Siberia and Kazakstan, is the theme of the novel "The Life in Exile." I could only cry bitterly while reading it, as I am one of the many victims of this *Genocide*.

I was ten when one winter midnight the soldiers burst into our flat and deported us to Kazakstan. However, we managed to return back after many years of exile, having buried our parents and relatives in the far lands. But the most terrible thing is that nobody apologized to us for our broken lives, deserted houses and parted families.

Dear Editor, your magazine is dedicated to the advancement of education of Assyrians, and all of us here in Georgia are proud of your patriotic work. Many Assyrians give their contributions for education as it is seen from the list of the magazine, and only one conclusion can be drawn: our people are very hard toilers, but not rich, as other nations are. That is why I want our people to study, that is the

best richness they can afford. We live in Georgia, the country which gave us shelter, we live among wise people who never make us feel uncomfortable.

This is because the Georgians are people of high cultural level, their history goes deep into the centuries. They can live and work with people of various nationalities and Georgia is the only country in the Caucasus where all the nations live in peace. Many Georgians became the victims of Stalin politics and they all know the price of true friendship. I am the mother of two children: a daughter of 23, a post graduate of the Georgian University, and a son, a 3rd year student of the same university. One is a philologist, the other is a physicist. Both are excellent students and the university is proud of them.

Excuse us for not sending money for the advancement of education of Assyrian. People live and hope. And we hope to be of help to the Foundation in the future.

With best wishes,

Alla Bit-Saradova
Tbilisi, Georgia

Dear Mr. Shabbas:

You have no idea how much I enjoyed this most recent issue of *Nineveh*, Vol. 15. In fact I was most interested in all the past issues of *Nineveh*. I telephoned Rev. Aprim De Baz to get more information on the holiday *Nusardil* and I told him what a delightful tale Mikhael K. Pius' *Trial By Noosardy* was. He asked me if you would send him this copy and perhaps back copies as he had never seen the magazine.

I'm now writing a second book to be titled "Folk Tales and Stories of the Assyrians." I'm interested in finding what the *Noosardil* holiday commemorates. That is why I phoned him. This will be one of my Assyrian stories. I have accumulated 40 stories and tales thus far by calling on various people for a story and taking my tape recorder to their homes and having the story-teller record it in our language. Then I faithfully translate it into English. A young Assyrian doctor is going to do it in the Assyrian language when I have completed the book in English. You have no idea how much I am enjoying what I am doing. A few people have called me by phone and told me tales which are unbelievable to hear!

I know how much work you are doing as I spent seven years reporting for the *Assyrian Star* way back when and seven years for the Assyrian paper "Atour" in Tehran. Good luck to you and best regards.

Sarah Sayad Paz
Chicago, IL

Dear Editor:

The enclosed money order is my contribution of \$20.00 towards *Nineveh* magazine for the year 1992. I am delighted to have it and I am very grateful to you all. With many thanks.

Deacon Morris Younathan
Modesto, CA

Dear Mr. Shabbas:

Enclosed please find my check to cover renewal of my subscription to *Nineveh*. I am glad to do so, as I enjoy reading *Nineveh* from start to finish. God bless you all.

J. Yohanan
Sydney, Australia

Dear Sir:

Attached please find my subscription amount plus a small contribution to your other activities. Keep up the good work.

Fred Rustam
Philadelphia, PA

Dear Editor:

Enclosed is my check for one year's subscription to *Nineveh* beginning with the first quarter 1992. My family and I enjoyed the magazine the first time we read it. Continue the good work, excellent journalism!! Thank you for keeping our Assyrian heritage alive.

Lorraine S. Hermis
Modesto, CA

Dear Julius,

Enclosed is a check to cover my renewal and includes a small gift for the needy.

Please keep up the outstanding work you have been doing.

A tableau of pictures, articles and letters, contributed by stalwart, promising writers, has greeted us in issue after issue of *Nineveh*. Unlike some other self-serving pseudo breast-beaters for the Assyrian cause, yours has been a low profile but strikingly commendable effort that has served to open up our consciousness to the richness of Assyrian culture and history.

Your selfless presence at the helm of this magazine has galvanized an appreciation for Assyrian national roots and provided many hours of deep reflection to your readers who are now beginning to realize the greatness of the Assyrian heritage.

With best wishes for your continued good health.

Yooshia K. Poloss
Hollywood, CA

Dear Julius:

The *Nineveh* magazine has come a long way in interest and quality of content. Both Sargon and I enjoy reading it. I am proud to show it to my colleagues at work. We want to congratulate you for your dedication and hard work.

Recently I visited my good friend Jane Antar Phelps in Fairfax, Virginia. She, too, admires the magazine and would like to receive it regularly. Enclosed you will find a check for two years' subscription for her as a gift from me. Thank you, Julius.

Samira Hermes
Daly City, CA

LETTERS TO THE ASSYRIAN FOUNDATION OF AMERICA

We are truly overwhelmed with the generosity and timely response of the Assyrian Foundation of America. Your \$5000.00 donation is very much appreciated by all of us. Please convey our gratitude to all your members. This money will be distributed to the needy Assyrians in the name of the Foundation and a formal acknowledgement will be sent to you directly by our sister organization in Northern Iraq.

Let us hope and pray that the conditions in the country will soon improve to minimize the suffering and losses sustained by our people. We further hope and pray that the concerned Assyrians in the United States will continue to respond to the needs of our compatriots.

Thank you again and God bless you all.

Youel A. Baaba
Assyrian Aid Society of America
San Francisco, CA

I am writing this letter to express my gratitude for everything the Foundation has helped me accomplish in the last four years. It is because of the generosity of each member that I am able to happily announce my graduation from the University of California, Riverside. I wish that I could invite everyone to come watch as I accept my diploma on June 13th. Although each member who has supported me emotionally and financially cannot be there, I will see your faces mirrored in the faces of my parents and family.

I will be receiving my Bachelor of Arts degree in English. As many of you may know, it is my goal to become a high school English teacher. Towards this

end, I have been accepted to the San Francisco State Teaching Credential Program and will begin in the fall of this year. It will be wonderful to be back in the Bay Area after four long years. I am looking forward to attending Foundation functions once again.

The Scholarship program that the Foundation has fostered over the years has helped many students, such as myself, achieve their goals. In this very impersonal society, it is wonderful to see those that share a common bond supporting each other. I hope that through teaching I can make a difference in this world, as have all Assyrians before me. Thank you again.

Lisa May Kingsbury
Clayton, CA

I would like to take this opportunity to thank you for inviting me to address the members of the Assyrian Foundation of America. I am very pleased with the positive response of the majority of the officers and members. Personally, I had a great time in exchanging views on a topic of great concern to me and to most Assyrians.

Please convey my thanks to all the officers and the members for their enthusiastic support and hospitality. It will be a great honor for the Assyrian Aid Society to act as a vehicle to transfer your generous donations to our needy compatriots. Let me assure you that all funds received from you will be distributed in the name of the Assyrian Foundation. We will also ensure that the funds are properly distributed to the truly needy Assyrians and the disbursement is also properly documented.

Let us pray that other Assyrian organizations will display the same understanding, compassion and sensitivity that was so genuinely demonstrated by the members of the Assyrian Foundation. I am confident that your actions will have a great deal of influence on others, as the majority of Assyrians hold the Foundation in high regard.

Personally, I am looking forward to having more time this year to participate as a member of my favorite Assyrian organization.

Youel A. Baaba
El Sobrante, CA

A CHRISTMAS GIFT

by Madlaine Davis-Moradkhan

Christmas is really a jolly season, a time for family reunions, traditional food and gift offerings. For us, my husband and me, living alone and far away from our family and old friends, Christmas is, alas, a little sombre, and at times even sad. We have to content ourselves with cards and letters arriving randomly from different countries, which revive sweet memories of the past, when after the church service, we used to gather at the house of the oldest member of the family for a big Assyrian Christmas lunch; and spend the afternoon playing games, drinking tea and eating delicious homemade Assyrian cakes.

This Christmas, we received a surprising and unexpected gift from Mr. Julius Shabbas, namely a book entitled "John Alkhas" by Nimrod Simono. Having already heard about it, we were very curious, and despite our heavy university work, we managed to devote one or two hours late at evenings, during the first weeks of January, to read it. And what a surprise! This was by far the best gift we had ever received!

Sitting side by side on a sofa, I would read out loud to my solitary audience, my husband, who listened with awe and admiration to a perfect narrative that painted the passionate life of an artist in lively colors. At times, the painted picture was so real and influenced me so deeply that, hardly able to hold back my tears, I would hand over the book to my husband saying: "I can't read any more!" Then, while I sat musing over past memories and regrets, he would re-read passages he liked most, quietly to himself.

What a masterpiece! Nimrod Simono has really created a literary jewel. Moreover, the detailed philosophical analysis by Mr. Daniel David Bet-Benyamen introduces the reader into another world. It enables him to penetrate into the full depth of the work of John the poet, to travel in another dimension, and to see him as a suffering human being face to face with his God and Creator.

This collective work, poems by Alkhas, analysis by Bet-Benyamen, and the narrative by Simono, had such a tremendous impact on me that I can't help but recommend this book to those who love and appreciate poetry in general, to those who love Assyrian poetry in particular, and to those who share in the collective sufferings of our nation.

I hail Messrs. Simono for his creation, Bet-Benyamen for his analysis and for long hours of typesetting, and Baaba for publishing this work along with many other valuable works by Assyrian authors. And finally, my special thanks to Mr. Shabbas and the Assyrian Foundation of America, for this Christmas gift, which enabled me to read and enjoy a masterpiece in Assyrian literature.

STANFORD UNIVERSITY HONORS VIOLETTE Y. JACOB

by Rabie Yoab Jacob

Recently Stanford University in Palo Alto, California, gave a dinner at Hoover House to honor Violette Y. Jacob (San Francisco), Bill and Leslie Wraith (Portola Valley), His Excellency Sheikh and Madam Hassan M. Enany (Saudi Arabia) for their leadership and commitment to medical advancement at Stanford University. About one hundred guests from all walks of life were invited and attended this special function.

During the evening, speeches were given by the following distinguished persons:

A "Welcome Address" by the President of Stanford University, Dr. Donald Kennedy. This was followed by "Recognition of Honored Guests" by Dr. David Korn, M.D., Vice President and Dean, Stanford University School of Medicine; Mr. Kenneth D. Bloem, President, Stanford University Hospital; and The Honorable George Schultz, former United States Secretary of State.

Responding to their speeches, Violette Y. Jacob replied:

"President and Mrs. Donald Kennedy, Dean

Korn, President Bloem, Honorable and Mrs. George Schultz, honored guests: It is very difficult, if not impossible, to express all that is in my heart on this occasion. On behalf of my family and myself, I can only say 'thank you' from the depth of my heart for this honor and award on this very special evening.

My appreciation and gratitude can perhaps better be expressed by deed, in that I will henceforth commit myself to what this evening's celebration is really about — the betterment of life for human beings through the development of a new phase of technology at Stanford University Medical School.

This new phase will also bring together many people and energies throughout the world community, as well as create a new union that will combine the intellectual resources of an esteemed educational institution and the financial resources of international business for the benefit of all.

And I am, indeed, further honored to be part of a team of the Honorable Sheikh and Madam Enany and Mr. and Mrs. Bill Wraith. This team will continue to do its share in pursuit of this noble cause.



Left to right: Violette Jacob, The Honorable George and Mrs. Schultz, Mr. and Mrs. Yoab Jacob.



Left to right: Mr. James Gaither, President, Board of Trustees, Stanford University; Violette Jacob; Mr. Kenneth Bloem, President, Stanford University Hospital.

Health care is emerging as the concern of the entire world. We all need to work together to meet these challenges and none is more compelling than cancer.

In today's environment, we need the energy, the talent, and the brains of all people in an effort to enable the start-up and first stage development of a state-of-the-art cancer treatment technology at Stanford University Medical Center. The technology will significantly refine and extend the cancer treatment capabilities of stereotactic radiosurgery, currently used to treat certain lesions of the brain, according to Dr. John Adler, Assistant Professor of Neurosurgery, and leader of radiosurgery. I am glad he is among us tonight.

Everyone should be encouraged to act and think, to break out of their boundaries, to extend themselves, and to maximize their contribution to the overall success of this effort. We should strive hard to build a better future for all mankind.

I am convinced that we can and will achieve our potential.

This evening's gift of \$1,000,000, announced by His Excellency Sheikh Hassan M. Enany of Saudi Arabia, to help this effort at Stanford University Medical Center, is much appreciated. Previously Sheikh Hassan had given a gift of \$200,000 to this institution and has pledged to contribute another \$5,000,000 at a later time. Thank you, Excellency, for your generosity! (Sheikh Enany's son, Amr Enany, is currently a graduate student pursuing master's degrees in Stanford's School of International Studies and the Graduate School of Business.)

Finally, I would like to thank my colleagues and friends, who have honored me tonight with their presence. I thank in particular Mr. Bill Wraith, who in the last few years, has been responsible for directing me to this esteemed Stanford University community. Thank you, Bill and Leslie! And, of course, thank you Mother and Father!

It has been an exciting, demanding and reward-

ing period for me.”

Violette Y. Jacob has been associated with Stanford University for many years. She has developed international contacts and funding sources for critical projects at Stanford in its various schools, including the Graduate School of Business, School of International Studies, the Engineering School, and, more recently, at the Medical Center.

Ms. Jacob is a business consultant and public relations specialist who has worked to develop international education and cultural exchange for more than thirty-five years. She is the founder and President of the Forum for International Art and Culture, a non-profit organization, dedicated to promoting global understanding through cultural and educational programs. She has been instrumental in the creation of international executive development programs, working with business and

academic organizations across the United States to introduce executives and students from around the world to private enterprise and American culture.

Violette Jacob has also used her expertise to assist minority students in the United States, building programs to develop leadership and open career opportunities.

She was the Executive Director and founder of the Middle East-American Cultural Foundation in Washington, D.C. She previously served as Executive Director of the Institute for Banking and Finance at Saint Mary's College in Moraga, California, where she directed master's degree programs in Banking, Finance, and Business, as well as special English programs for foreign executives.

Ms. Jacob was for many years on the faculty of the University of San Francisco and lecturer on Middle Eastern Studies.



Left to right: Mr. Amr Enany, The Honorable George Schultz, His Excellency Sheikh Hassan and Madam Enany.



From the left: Mr. and Mrs. Bill Wraith III; Violette Jacob; Mr. and Mrs. Yoab Jacob; Professor and Madam Bedi Liu of Princeton University.



Left to right: The Honorable George Schultz, Mr. and Mrs. Yoab Jacob.

PROTECTING THE "FORGOTTEN MINORITY": THE PLIGHT OF IRAQI CHRISTIAN REFUGEES

by Tay Sarguis

Introduction

In certain respects, the Iraqi Christian refugees face the same difficulties as victimized minorities the world over. As Christians in a Moslem world, Assyrians and Chaldeans have lived in a hostile environment for centuries, especially because their numbers are small. Certainly, the refugee policy in the United States reflects a certain sensitivity toward such attributes: Refugees are commonly recognized as an outnumbered minority, and we condemn persecution based on religious beliefs. These attitudes, for example, factor into our reception of Jews who have faced persecution in the now-defunct Soviet Union.

However, the Iraqi Christians also face special problems that perhaps make their lot in life even harder. While refugees across the world indirectly "compete" to gain access to countries of resettlement, the Iraqi Christians are struggling to even establish the truth of their existence. Generally, the international media has ignored the existence of Assyrians and Chaldeans. In the past, the Kurds were also ignored; as a result of the Gulf War, their plight has become much better publicized. Indirectly, that has brought some limited attention to Iraqi Christians. But for the most part, in bringing attention to the Kurds, the media has once again almost entirely ignored the existence of Iraqi Christians.

Lack of knowledge concerning Iraqi Christians has perhaps led to misconceptions about their real status as refugees, whether they are currently in Turkey or Jordan. This paper will address suggestions to better respond to the plight of this group.

Note: Although footnotes are used sparingly in this paper, major sources are mentioned where appropriate, and a list of sources is provided at the end of the paper.

Description of "Iraqi Christians"

The term "Iraqi Christians" is used in this paper to describe Christians who have fled Iraq into Turkey or Jordan, primarily during or after the Gulf War. This group is composed almost entirely of Assyrians and Chaldeans. The differences between these two groups are not entirely clear. One view holds that Chaldeans are identical to Assyrians, except that they have been more "Arabized" over the centuries, because they are from a different part of Iraq than the Assyrians. The opposite view merely describes Chaldeans as Assyrian Catholics, whose allegiance is to Rome rather than the traditional, ancient Church of the East. Each group

speaks its own language, but it is unclear how much each language differs from the other; local dialects further confuse the issue. In this paper, with certain exceptions, the two groups are considered collectively, for they face identical problems due to their common trait of Christianity. This is apparently the view held in France, for example, where members of the two groups are described collectively as "Assyro-Chaldeans."

Historical Perspective¹

While this section focuses mostly on Assyrians, it will hopefully offer a perspective concerning the modern-day plight of all Iraqi Christians.

In the United States, the term "Assyrian" usually arises only in a course on ancient history. The Assyrian empire, which lasted from the nineteenth century B.C. to the seventh century B.C., originated in the area called Bet Nahrain ("the land between the two rivers" — the Tigris and Euphrates). Over the centuries, the Assyrian heartland has remained in the Hakkari Mountains, a region that covers northern Iraq, southeastern Turkey and northwest Iran.

The source of Assyrian Christianity is disputed, but by all accounts it predates Western Christianity by several centuries. The fate of Assyrians worsened considerably when Islam spread through the region in the eighth century A.D.

Assyrians faced persecution from many non-Christian groups in the twentieth century. During World War I, most Assyrians were forced to flee from Turkey to northwest Iran due to the brutalities inflicted upon them by the Turkish military. In 1918, they faced brutalities at the hands of both Turks and Kurds in northern Iraq. In 1933, they were victims of a massacre at the hands of Arabs; the Iraqi government did nothing to intervene. Further atrocities were committed against them during World War II.

Tay Sarguis just completed his second year of law school at the American University in Washington, D.C. He will graduate in 1993. Because of his interest in the Assyrian situation, Tay took a class in refugee law. In 1985 he graduated from the University of California, Berkeley with an AB degree in English literature. He studied French in Paris in 1986 and was a newspaper reporter in the Manteca and Modesto areas (1987-88).

Despite the historical antagonism between the two groups, the fate of Assyrians and Kurds has been intertwined during the twentieth century. In the 60 years since Iraq was created by the Western allies, the Kurds have resisted subjugation by Arab rule. In 1961, when the Kurds launched a nationalist armed uprising, Assyrians were among the Kurdish draftees; the Assyrian enthusiasm for the Kurdish cause increased when the Iraqi government began systematically bombing Assyrian and Kurdish villages alike. Assyrians have continued to be at the forefront of this ongoing conflict; currently, the Assyrian Democratic Movement is one of the eight constituent members of the Kurdistan Front in northern Iraq.

While it is difficult to be precise, it is estimated that approximately 600,000 Chaldeans and over 750,000 Assyrians reside in Iraq, which has a total population of 18 million.² Approximately 300,000 Assyrians have immigrated to the United States since the late 1800s; the majority of them live in the Chicago area. Around 75,000 Chaldeans have also immigrated to the United States, and have congregated mostly in Detroit. By contrast, of the 4 million Kurds who reside in Iraq, perhaps fewer than 10,000 have immigrated here.

Around 500,000 refugees fled into Turkey one year ago, in part due to the Gulf War; approximately 50,000 were Iraqi Christians. Most of the refugees have returned to Iraq; about half of the remaining 12,000 are Christians. Additionally, a large number of Christians — perhaps numbering 50,000 — have since fled into Jordan.

Conditions for Christians in Iraq

Since the Gulf War, the plight of Kurds in northern Iraq has been relatively well-documented; Iraqi Christians have also faced severe hardships. Due in part to the failure of the Kurdish uprising, the region's minorities have become prime targets of Saddam Hussein's retaliation. Despite offers of amnesty to those who have been involved in the conflict, refugees claim they risk losing their lives if they turn themselves in.

Minorities have also been victimized by Iraq's efforts to depopulate its border areas. Both Assyrians and Kurds have been forcibly removed from their villages as part of this campaign, according to the 1991 World Refugee Survey, published by the U.S. Committee for Refugees. According to the survey, Amnesty International reported that hundreds of Kurds "disappeared" after repatriating from Turkey, despite Iraq's declarations of amnesty; 33 Assyrian Christians and their families allegedly met the same fate in 1989. Over the years, 500,000 Kurds have been displaced by the systematic destruction of their villages along the border areas.

Baghdad's ongoing campaign of "Arabization" has also victimized the Iraqi Christians. A report by

the Society for Threatened People, a human rights organization based in Germany, stated that on-site visits revealed the destruction of Assyrian villages and ancient Assyrian monasteries, and the murder of Assyrian civilians as part of this campaign.

Christians face perhaps worse persecution than the Kurds in Iraq. Over the years, they have been suspected of being Western sympathizers merely because they are Christian; this sentiment has increased since the Gulf War. Assyrians also fought on the side of the allies during both world wars. This simply adds to the enmity Moslem Arabs already feel for Christians. According to the United States Catholic Conference, discrimination against Christians is reflected in religious laws affecting marriage, religious education in schools and the establishment of churches. Christians also face the particular problem of being caught in the middle of the conflict between the Iraqi government and the Kurds.

Saddam Hussein's enmity for Kurds and Christians alike was illustrated in a bizarre development reported by the *New York Times* in 1990: a federal grand jury indictment accused an Iraqi diplomat of hiring a hit man to murder Kurdish and Assyrian leaders in the United States.

Conditions for Iraqi Christians in Turkey

Around 12,000 Iraqi refugees remain in Turkey, refusing to return to Iraq because they fear for their safety. Approximately half of these refugees are Assyrians and Chaldeans; half again currently reside in refugee camps, clinging to a threadbare and insecure existence. Even before the war, the U.S. Committee for Refugees described the conditions in Turkish refugee camps as dismal and prison-like.

Current conditions in refugee camps such as Kangal and Silopi are squalid at best. The camps are located in remote, mountainous terrain, making access very difficult. In the winter, temperatures are freezing; shelter, comprised mostly of tents, is inadequate for the cold. Some observers say most refugees do not have appropriate clothing for the cold; one witness said most children he observed didn't even have shoes. The lack of basic necessities at these camps has made for a tenuous existence.

Turkey is hostile to keeping any of the refugees within its borders. Turkey signed the 1951 Convention Relating to the Status of Refugees, but limited its commitment to Europeans; thus, the government considers Iraqi Kurds and Christians as displaced persons. Turkey desires, above all, that these refugees be resettled in third countries.

Most at-risk are out-of-camp refugees, who face the immediate prospect of forcible repatriation. Thus, groups such as UNHCR have recommended that they be targeted for Priority Six processing at

this time. On January 24, 34 Iraqi Christians were forcibly repatriated to Iraq; USCC surmised this may have been a result of Turkey's impatience with the lack of progress by the United States, Canada and Australia to resettle the refugees. Allegedly, the repatriation took place even though at least some of the group had been recommended for processing by UNHCR; some of the refugees allegedly had family members who had already been accepted by Canada.

Following the incident, Turkey agreed to extend temporary residency permits to out-of-camp refugees; however, the sense is that these refugees will risk forcible repatriation until they are resettled. Australia and Canada began to accept refugees last year; the United States has yet to do so.

Conditions for Iraqi Christians in Jordan

A large number of Iraqi Christians have entered Jordan, during and since the Gulf War; they number perhaps around 50,000. At this point, it is more difficult for these refugees to claim asylum, for various reasons; for example, most of them are from the Baghdad area, and many of them apparently have passports. Additionally, they currently do not face the same duress in Jordan the refugees are facing in Turkey.

Although the State Department seems completely reluctant to address the problem of Iraqi Christians in Jordan, they cannot be forgotten, for they still are fleeing the same persecution that all Christians face in Iraq. However, this paper primarily focuses on the pressing problem in Turkey.

Refugee Status of Iraqi Christians

It would seem many, if not all, Iraqi Christians in Turkey could claim refugee status. Returning to Iraq would seem out of the question for these people, considering the persecution they face in Iraq, and in light of the reports that minorities have "disappeared" when they returned to Iraq. Such reports are backed up by State Department reports of human rights abuses in Iraq. Many refugees don't even have homes to return to: USCC reports that some Iraqi Christians claim their homes have been destroyed three times in Iraq.

It may be difficult to argue that Assyrians and Chaldeans are persecuted in Iraq merely because they are Christian; however, it seems that Christians could argue they suffer an extra degree of persecution due to "cumulative grounds," as noted in Paragraph 53 of the UNHCR Handbook. In Iraq, Christians are perhaps on the lowest social rung, and are targeted for discriminatory religious laws. Caught between the Kurds and the Iraqi government, Christians are often forced to work or fight for one side, and then risk death at the hands of the other side.

The USCC reports that a number of refugees are deserters from the Iraqi army, and that Christians were targeted as draftees for Hussein's army. While desertion does not normally constitute persecution, Paragraph 171 of the UNHCR Handbook notes that it could constitute persecution if the deserter does not wish to associate with military action "contrary to the basic rules of human conduct." Christians would obviously be reluctant to be part of the military that has had a large hand in destroying Christian villages in northern Iraq over the years.

Disparate treatment of Christians has also been reported in Turkey. USCC reports that medications are provided free for refugees in Silopi, but that medications must be purchased in the Kangal camp, which is almost entirely Christian. Some witnesses have claimed that Kurds may have interfered with the flow of humanitarian supplies to Christians. Apparently, even Kurds recognize the disparities between themselves and Christians. Michael Myers, Counsel to the Subcommittee on Immigration and Refugee Affairs, reported that when he visited northern Iraq, several Kurds told him that the only people who had it worse off than the Kurds were the Iraqi Christians.

Recommendations

As it stands, the processing of Iraqi Christian refugees seems woefully inadequate. Despite the urgent situation, only one-third of Iraqi Christian asylum applicants have been accepted by INS, according to the State Department. Terry Rusch, Director of the State Department's Office of Regional Administration and Processing, said that the ceiling numbers allocated to the region are adequate, and that Assyrians simply don't qualify as refugees for the most part.

Perhaps the State Department's apparent lack of concern for Iraqi Christians could be the result of misconceptions about the group. State Department sources claimed the impression seems to be that Assyrian refugees tend to be well-off and in no need of protection. The alleged image is that Assyrians live in Iraqi cities, are often well-to-do businessmen, and have "good ties" to Iraq. Thus, they face no problems in Iraq as long as they "behave themselves." It follows that the Kurds are truer examples of "real refugees." This image is reinforced in part because Iraq's Deputy Prime Minister, Tariq Aziz, is an Arab Christian.

These impressions of Iraqi Christians were perhaps reflected in a *Washington Post* news story in May 1991 concerning the desire of Christians to emigrate. While conceding that Christians were subject to "periodic waves of persecution" in Iraq, the article claimed that Christians are "one of the more highly educated segments of Iraqi society, and

dominate the medical, legal and teaching professions. Their job credentials and far-flung networks of relatives living abroad, particularly in American cities such as Detroit and Los Angeles, make the prospect of uprooting their families less daunting." The article claimed most of Iraq's Christians are Chaldean Catholics, and did not mention Assyrians.

These characterizations of Iraqi Christian refugees seems grossly unfair. Those who are now in Turkey are destitute by all accounts, and in need of international assistance. The following recommendations will explore possible methods to achieve this end.

A. Group Determination Status

Paragraph 44 of the UNHCR handbook states that in situations where "the need to provide assistance is often extremely urgent," recourse may be made to "group determination" for a collection of refugees. Thus, if the persecution a particular group faces is appropriately severe and widespread, its members may establish a *prima facie* case for asylum.

The UNHCR provision is echoed in the INS Worldwide Guidelines for Overseas Refugee Processing, which suggest that INS has the duty to develop "categories of applicants who share common characteristics that identify them as targets of persecution in a particular country." This principle was put into effect in 1983 for refugees from Vietnam, Laos and Kampuchea.

Certainly, the declaration of presumptive status for Iraqi Christians would solve their asylum worries, for all intents and purposes. However, such a policy move would seem unlikely, considering that the United States has done it only once, for the Vietnam situation. Obviously, the decision was guided at least in part by politics. The United States had just waged a costly, decade-long war, and probably wanted to have something to show for the loss of 50,000 American lives. Additionally, the United States caused tremendous hardships for the Vietnamese it was supposedly attempting to protect during the war.

The INS would probably be afraid to open this opportunity up for other refugee groups, which could potentially lead to an inundation of applications from refugees with presumptive status. However, if the Iraqi Christian refugees received presumptive status, their small numbers would hardly seem to dent the system as it stands, especially if this status was limited to refugees in Turkey. After all, the United States already accepts around 50,000 Soviet Jews each year, on similar standards.

As mentioned above, the Iraqi Christians face particular persecution as Christians in an almost entirely Moslem region. In light of this persecution, based on a right that is considered fundamental the

world over, it would seem justified to consider Christianity as a common trait among these refugees, which should afford them presumptive status.

B. Modifying Processing Priority Four Status

Originally, Processing Priority Four status recommended prioritizing "refugees who have served in positions of leadership or played a conspicuous role within a religious denomination whose members are subject to discrimination (such as Iranian Baha'is, Jews, Christians and Zoroastrians), including the clergy, prominent laymen, those who have served in denominational assemblies, governing bodies or councils."

Originally, this section (c) could have been read expansively to include Iraqi Christians. However, last year the State Department removed the parenthetical examples, and specified that the section was intended to apply only to refugees from Iran and Cuba. Thus, Iraqi Christians could not benefit from the classification of section (d): "Refugees who because of their minority religious affiliations have been deprived of employment, have been driven from their homes, have had their business confiscated or looted, have been denied educational opportunities available to others similarly situated in the same area, or have been denied pensions that would otherwise be available"; or, the classification of section (e): "Refugees who have become targets of persecution because of perceived identification with the United States or the other nations of the West (including Israel)."

Apparently, the classifications were changed for fear that the United States would have been overwhelmed by the numbers of Christians applying for asylum following the Gulf War. This concern (admittedly justified, to some extent) could explain why the United States was slow to address the plight of Iraqi Christians in the first place. However, at this point the number of Iraqi Christians who are in need is relatively small.

Both the USCC and Interaction, the American Council for Voluntary International Action, have recommended that religion be considered in the Priority Four definition for Iraqi refugees. This argument is supported by logic and fairness. If Iranian Christians deserve priority status, why don't the Iraqi Christians? Admittedly, the Iraqi government is apparently more secular than the Iranian government; but religion is still a large part of Iraqi persecution.

The priority system itself seems outdated, for it was implemented to process a huge number of Southeast Asian refugees who were virtually guaranteed resettlement; thus, the guidelines seem more appropriate for immigration than asylum.

The United States system needs to be revamped in order to accommodate those refugees who need immediate resettlement.

C. Increasing Allotted Numbers

The simplest step to aid the Iraqi Christian refugees would be to allocate a certain number of Priority Six slots for refugees, while keeping in mind that out-of-camp refugees should currently be prioritized. The USCC recommends that 2,000 slots be allocated for this purpose; the Assyrian American National Federation has recommended 2,500 slots. This would not change the system as it stands, and would not seem to impose a tremendous burden on the United States logistically. Most of the refugees have relatives in the United States, Canada and Australia who are willing to receive them. The United States should feel some obligation to these refugees, for the country had at least an indirect hand in displacing them, due to the Gulf War.

D. Addressing Jordan

The interview process must be improved in Jordan. Observers have claimed that Assyrians have been shut out of interviews, either due to intimidation from Jordanian employees, or simply because UNHCR is unwilling to consider such applicants. It must be established that Iraqi Christians have valid claims for asylum.

NOTES:

1. The bulk of material in this section was drawn from Sarguis and Beit-Ishoo, "Assyrians on the Millstone," *The Nation*, May 31, 1975.
2. Population estimates are drawn from discussions with State Department officials and Assyrians.

SOURCES:

The UNHCR Handbook
 INS Worldwide Guidelines for Overseas Refugee Processing
 Proposed Refugee Admissions for Fiscal Year 1992 (Report to Congress from the State Department's U.S. Coordinator for Refugee Affairs)
 World Refugee Survey, 1991 (U.S. Committee for Refugees)
 Report, "Iraqi Christian Refugees in Turkey" (United States Catholic Conference)
 Fiscal Year 1993 Refugee Admissions, Comments and Recommendations (Interaction)
 "Assyrians on the Millstone," Sarguis and Beit-Ishoo, *The Nation*, May 31, 1975
 Many Iraqis Make Plans to Emigrate," Drudziak, *The Washington Post*, May 4, 1991
 "Essay: Country of Concern," Safire, *The New York Times*, April 9, 1990
 "For the Iraqi-Americans, War Worries Continue," Applebome, *The New York Times*, March 25, 1991

Request for Refugee Admissions prepared by Assyrian American National Federation

Report on Trip to Washington D.C. prepared by Assyrian American National Federation

Discussions with officials at the State Department, UNHCR, U.S. Committee for Refugees and the Assyrian American Federation

COMMEMORATION OF ASSYRIAN MARTYR'S DAY

Mr. Jim Edgar, Governor of the State of Illinois, extended his greetings to everyone gathered to commemorate Assyrian Martyr's Day.

He stated that "it is difficult to be reminded of such dark periods in human history. As we remember the Assyrian men, women and children who fell victim to this travesty, let us honor those who had the courage and will to survive this terrible persecution. Their determination and belief in the principles of human dignity continue to serve as an example to our world."

He "commended the dedicated efforts of the Assyrian American National Federation-Mid West Region in Illinois to assure that the holocaust remains a point in history that is never repeated." And that his thoughts are with the Assyrians on this special occasion.

DEDICATION OF KING SARGON BOULEVARD

Mr. Jim Edgar, Governor of the State of Illinois, was pleased to welcome everyone gathered for the dedication of King Sargon Boulevard in Chicago. He congratulated the Assyrian community on this special occasion and stated that "you have preserved your cultural heritage while looking toward the future with your support of social, economic and civil activities. Each of you may take great pride in the accomplishments of your community. On behalf of the citizens of Illinois, please accept my best wishes."

Release from the Office of the Governor

HAKIM BABA PARHAD

1883 - 1951

by Solomon (Sawa) Solomon

During the golden age of the Abbaside Caliphate in Baghdad, there existed an Assyrian family in the city which distinguished itself in the field of medicine to a degree that it monopolized medicine for generations. Members of that family, the Bakhtishus, became the personal physicians to the Caliph. The author can find no similar example to the Bakhtishu family until the coming of the Parhad family in the present century. This article deals mainly with the most famous of the Parhads, namely Doctor Baba Parhad, better known to us as Hakim Baba.

The author wishes here to express his gratitude to Raabi Koorish Shlemon of Des Plaines, IL, himself a patriot who served his people throughout his long life. Raabi Koorish provided much of the material on the life of Hakim Baba.

Dr. Baba Parhad was born in 1883 in the village of Sherabat, Urmia, Iran. His father was Dr. Aiwas, and his mother was Parie. His grandfather was Parhad, thus his last name is Parhad.

Dr. Parhad took his primary education in his own village of Sherabat. However, his higher education and his medical degree were obtained from the high school and the college run by the American Presbyterian mission in Urmia, Iran.

Dr. Baba had a brother and two sisters. His brother, named Shmuel, also was a doctor. Dr. Shmuel was assassinated in his office in Sulaymanieh, Iraq, by the Kurds.

Dr. Baba was married in 1900 at the age of 17 to Nargis, the daughter of Deacon Peera of Chama-kiyee, Urmia, Iran. They were blessed with five sons and five daughters. Four of the sons, Malcolm, Iskander, Luther, and Ashour were given high education, and all four became doctors. The youngest son, Sencherib (Sam), also had a good education. He was a businessman and also a writer. In 1986 he wrote the biography of the Assyrian hero General Malik Kambar of Jeelu.

All five sons and two of the daughters are dead now. The life of Dr. Baba became affected, as all Assyrian lives, by the events of The Great War. We see him in 1920 in Mosul, Iraq, where he applied for a post with the British Health authorities. Shortly afterwards he was employed as a physician, and he continued to work from 1920 until 1932. At this time the Iraqi government was granted independence, and took over full authority of all affairs from the British.

The Iraqi government did not accept Dr. Baba's old medical degree, so he was obliged to travel to Switzerland to obtain a new medical degree. Upon his return he was duly employed by the



Hakim Baba Parhad

Iraqi Health Ministry as a full-time physician for another seven years.

Dr. Baba was an intelligent, nationalist, and politically aware person. His philosophy was that "we always have to obey the high authority, and we should trust and work with those who help us."

Dr. Baba passed away peacefully in May 1951, in Kirkuk, Iraq, while visiting his son Dr. Iskander and daughter Mariam. The funeral service was conducted in the Assyrian Evangelical Church in Baghdad by the late Reverend Keena Debaz. During the funeral service, the late Malik Khoshaba of lower Tiari praised Dr. Baba as a "great physician, and a noble and wise person who helped save the lives of thousands of Assyrians from general massacre."

Dr. Baba is survived by his three daughters: Panna, who lives in Kirkuk; Evelyn and Nanajan who live in the United States.

THE UMBRELLA SYNDROME

by: Youel A Baaba

It is an established scientific fact that all human beings are created equal. It is also a fact of life that certain races possess physical characteristics that are unique to their nature. These characteristics do not necessarily mean that those who possess them are either superior or inferior to the rest of the human beings. The variety of color of skin or eyes is a good example to illustrate the difference in physical features.

There is another area where certain aberrations seem to concentrate themselves within a certain breed of people. Sickle-cell anaemia seems to be restricted to the blacks and Tay-Sachs disease to the Jews. The scientific world has researched and written extensively on these topics. I am sure there are other characteristics that are unique to certain races, but no need to exhaust the readers' patience in a detailed mundane list of these deficiencies.

Sadly not much research has been done to study an aberration that appears exclusively among Assyrians. We certainly can see why this negligence by the scientific world. Since present day Assyrians do not possess a country of their own which has natural resources like oil, gold or a strategic position, there is not much interest in them. After all, if the rest of the world has managed to ignore our existence for almost 2000 years, why bother for the remaining 100 years when we will be officially listed as an extinct specie.

Having determined that no research has been done on this unique Assyrian aberration, I ventured to study it to the best of my limited resources. Admittedly, I do not qualify as a scientist or have access to some elaborate laboratory where research and experimentation can take place in a scientific manner. Albeit that I consider myself fairly qualified to look at this aberration in a *qualitative* approach. As a geologist I have a good knowledge of evolution and study of fossils; as an engineer, I have the expertise to design and build things; and as a manager, I know how to plan and execute projects.

From the unique symptoms that characterize this particular Assyrian aberration, I have identified it as the "**Umbrella Syndrome**". This aberration is not physical in nature. I mean you cannot find it in the body or blood of Assyrians. Actually it is a behavioral

abnormality and of recent evolution. It manifests itself more clearly among those individuals who aspire to the national leadership. The aspiration by itself is an abnormal inclination as we have had no legitimate national leadership for almost 2500 years.

At any rate we will assume that there is a legitimate need for this aspiration in the souls or psyche of these people. Psychiatrists state that a sudden or traumatic experience does impact individuals and change their behavior. On that basis and the fact that this syndrome is of recent development, I have concluded that the trauma of the first world war is the culprit in our situation. Having lost almost half of our population and being terrorized and eventually driven out of our own country is certainly adequate to qualify our experience during the First World War as traumatic.

Those who are afflicted with this syndrome seem to be driven to making umbrellas, not the kind that protect people from rain or heat. These are very unique umbrellas, they exist only in the cerebral segments of their makers. These invisible umbrellas are designed to protect the Assyrians in accordance with their makers' specifications.

The first documented case of this syndrome is that of Rev. Joel Warda, an Assyrian Presbyterian minister and a patriot and writer of renown fame. He constructed the first *regional umbrella* using the then existing organizations representing various villages of Urmia as the ribs of his umbrella. Lacking other reliable materials of construction, he used himself as the central shaft to hold these ribs together and his genius as the fabric to gather under it the scattered Assyrian settlers in the United States. With the passing of time and the shifting political winds, the various ribs bent and eventually broke piercing the fabric and leaving the whole umbrella in tatters.

In the early thirties when Assyrians experienced another trauma (Simel massacre), a new group of umbrella makers got together and built a *national umbrella* to shelter the traumatized Assyrians. They had high hopes. After all, they had managed to find stronger ribs made from superior substance. Unquestionably, the ribs were more in numbers and somewhat stronger than their predecessors, but the handle, central shaft holding these ribs together, and the fabric proved to be much weaker than that of Rev Warda's. While the umbrella still exists in the minds of many, it is totally perforated and wobbles back and forth giving protection to no one except to those who take turn in grabbing the handle and pretending that they have finally steadied the trembling umbrella.

With the passing of time a new generation of umbrella makers appeared on the scene. These people appeared to be more ambitious and determined to finally build the one **universal umbrella** that would shelter the Assyrians for good. They were ambitious, positive and projected a magnanimous outlook. They offered shelter not only to those without umbrellas, but also to the existing national umbrella. The name "universal" implied clearly how encompassing was the stretch of the new umbrella. All Assyrians were invited to come and seek shelter under this unique umbrella.

Alas, this universal umbrella proved to be much weaker than its predecessors. It had absolutely no structural integrity. It soon was shredded to pieces, leaving each rib with a piece of fabric attached to it. Now in place of one universal umbrella, we have a multitude of ribs, each claiming the title to the vital components of the umbrella, the central shaft and the handle. Some of the original makers of the universal umbrella are now seeking shelter in anonymity and isolation.

With the collapse of this huge umbrella, the field was wide open to all types of umbrella makers, big and small. Now Assyrians are cursed with this behavioral abnormality, **umbrella syndrome**. We have so many umbrellas, that we are totally confused as to the ranking of these umbrellas and the areas they encompass. Rumors have it that symptoms of this aberration have been detected among Assyrians in Western Europe, Russia and even far away Australia.

We have researched the scientific literature extensively and have not found a single medicine in either tablet or liquid form to cure this syndrome. However, in the annals of behavioral science there are suggested cures. Though not guaranteed, but are highly recommended on the basis that these cures have worked for other syndromes. We strongly recommend this suggested cure. It may work and prove that the aspiration to national leadership is not necessarily an aberration.

The suggested cure may be summarized as follows: Gather all umbrella makers together, collectively evaluate each component of construction and select those ribs that still possess structural integrity and are not contaminated with foreign substances, cut and patch together remnants of the fabric, melt down the various shafts and handles and cast a new strong central shaft and a well formed handle that can be easily held and passed on to others. The suggested cure has a serious warning. ***Proceed with caution or you may be shafted.***

CONGRATULATIONS

Lisa May Kingsbury graduated from the University of California, Riverside, on June 13, 1992. She was conferred with Bachelor of Arts degree in English. It is Lisa May's goal to become a high school English teacher. She has been accepted to the San Francisco State Teaching Credential Program and will begin in the fall of this year. Lisa is the daughter of Bob and Flora Kingsbury who are members of the Assyrian Foundation of America.



Jenan Michelle Shabbas graduated with highest honors from the University of California, Davis, on June 21, 1992. She was conferred with a Bachelor of Arts Degree in History. After working for a year, Jenan plans to resume her studies in graduate school leading to a Masters Degree in History. Jenan is the daughter of Baba and Audrey Shabbas, members of the Assyrian Foundation of America.



Frances Susan Yonan graduated from the Wharton School of Business at the University of Pennsylvania on May 18, 1992. She was conferred with a Masters in Business Administration with a major in finance. Prior to attending Wharton, Frances worked for two years in sales and marketing and plans to continue in management consulting. Frances is the daughter of Charles and Bela Yonan, members of the Assyrian Foundation of America.



HONORING "1992 MOTHER OF THE YEAR"

On Mothers' Day at Mar Narsai parish of the Assyrian Church of the East, San Francisco, CA, Elizabeth Koshaba was honored as the "Mother of the Year" for her outstanding work.

Shimshon Antar, the President of Church Motwa (Committee), had the following to say about Bette:

"On behalf of the Motwa and our parish, I forward to you our sincere congratulations for the honor that you rightfully deserve of being elected the "1992 Mother of the Year."

Your contributions to our Motwa and Parish have been limitless. You have availed yourself and worked hard in every capacity that has been requested from you.

As a member of the "Daughters of the Church Committee," you have always been a ready volunteer for every affair that we have had in our church. As a Motwa member, you have been our secretary and excelled in fulfilling every obligation for this office. When several of our Motwa members departed, you accepted the obligations of our treasurer and did a very good job.

You accepted all of these responsibilities and instead of complaining to the Motwa you brought us cookies and desserts in every meeting that we had.

May God bless you and your family."



Mother's Day — Bette Koshaba flanked on the left by her son, Gary, and on the right by her daughter, Michele.



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RAB KHAILA DAVID D'MAR SHIMUN 1889 - 1974

by Solomon (Sawa) Solomon

Rab Khaila David was the father of Patriarch Mar Eshai Shimun (1920-1975).¹ He was born in Qudchanis, Turkey in 1889 to Deacon Eshai and Asiat Kambar of Iyel. Deacon Eshai, a half brother to Patriarch Mar Rowil (1860-1903)¹ was the nephew of Patriarch Mar Auraham (1820-1860).¹ Deacon Eshai was to die of typhoid while on a visit to Persia. Eshai and Asiat were to have eight children. Among them were Patriarch Mar Benyamin, Patriarch Mar Polus, the Martyr Hormuz,² and Surma Khanim.

In the midst of World War I, David, at age 26, moved to Persia with his people to take military command, along with Agha Petros, of the Assyrian army fighting Turks, Kurds and Persians.³ In 1918, Rab Khaila David accompanied his brother, the Patriarch Mar Benyamin to Konya Shahr to meet and discuss peace with the infamous Kurdish leader, Simco. It was during this meeting that Mar Benyamin,⁴ along with dozens of Assyrian fighting men, were assassinated by the treacherous Kurdish leader. Miraculously, Rab Khaila and a number of people around him survived the ordeal. He then, with four other survivors, fought the enemy and held their position for three days until help arrived to rescue them. Later that year, with the exodus of the rest of the nation, he moved to Iraq. Upon the forming of the Assyrian Levies, Rab Khaila became its commander. He was to hold that position until 1932 during which he was awarded the order of the British Empire and was mentioned in Dispatches twice.

In 1933, as a result of the Assyrian-Iraqi problems, he and his family were deported to Cyprus. He remained there until 1953 after which he went to England where he stayed for seven years and later immigrated to the U.S. Rab Khaila David passed away in San Francisco, California in 1974. The author wishes here to express his gratitude to Sargon D'Mar Shimun for much of the information in this article.

EDITOR'S NOTES:

1. Dates in parenthesis relate to period as Catholicos Patriarch of the Assyrian Church of the East. Rab Khaila means Commander in Chief or General.
2. The brother of Patriarch Mar Benyamin Shimun, Hormuz, had been in Constantinople for his education for two years before World War I, and had been arrested and imprisoned there as soon as Turkey entered the war. Defeated and frustrated in the open fighting, Haidar Beg Vali of Mosul, seeking to bring about the Assyrian surrender in a cowardly way, sent a message to Mar Shimun saying: "Your brother is in my hands, and unless you and your nation will lay down your arms, that brother shall die." The two brothers



were very close. Mar Shimun (24 years old at this time) replied by saying that, "My people are my charge, and they are many. How can I give them up for the sake of one, even if that one be my brother?" W. A. Wigram, D.D. in his book *Our Smallest Ally* says, "Hormizd was put to death, a martyr for the sake of his people; his death being as foul a judicial murder as any in the dark annals of the Turk."

3. David D'Mar Shimun was involved in many expeditions, including the May 1916, when the Assyrians once again were requested by General Gorenzobov of Russia to enter Kurdistan and destroy the Kurdish forces. The Assyrian forces were led by General David D'Mar Shimun, Malik Andrious of Jelu, and Malik Ismail of Upper Tiari.

In other expeditions, David D'Mar Shimun was accompanied by another brave warrior, Malik Khoshaba, who was later known as the "Lion of Tiari."

4. Mar Benyamin Shimun, 27 years of age, had proved himself a true leader of his people.

THANK YOU FOR YOUR CONTRIBUTIONS

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A NEW BOOK ON ASSYRIAN HISTORY

The Church of England and the Church of the East: A History of the Archbishop of Canterbury's Assyrian Mission

by Dr. J. F. Coakley

July sees the appearance of my book, *The Church of England and the Church of the East: a History of the Archbishop of Canterbury's Assyrian Mission*. I have been afraid that the fact of its publication by a university press, without wide publicity and at a non-popular price, might mean that Assyrians who are not professional scholars would miss it altogether. I would much regret this, since the book contains a good deal of both ecclesiastical and secular interest to Assyrians about their history in modern times. It is, after all, a subject on which books do not appear very often, and I wrote it partly to fill, so to speak, just this gap on the library shelf. I therefore thought that readers of *Nineveh* might like to be informed about the book and know how a non-Assyrian went about gathering material on the subject.

Back in the late 1970s, while putting together a university course on Oriental Christianity, I looked at Robin Waterfield's book, *Christians in Persia* (1973). Unlike some treatments of eastern Christianity the book did not lose interest in the modern period, and the author had clearly made use of some out-of-the-way sources for his information about the Church of the East in modern times. These sources included missionary magazines, and there was an interesting treatment of the various western missions who worked among the Assyrians in the nineteenth century. At the end I was struck by the statement that "The manuscript archives of the various missionary societies also contain a mass of relevant material . . . which still awaits the investigation of scholars." Waterfield discussed briefly, among the other missions, the so-called Archbishop of Canterbury's Mission to the Assyrian Christians. I had heard of this mission before, mainly from seeing the handsome and careful edition of the eucharistic liturgies printed in Syriac by the missionaries in Urmia in 1890. This Mission had evidently been important in its day, but nobody could tell me much more about it. I decided to see what I could find out.

I began at Lambeth Palace Library, where the archives of many Church of England organizations are found. The card catalogue revealed a run, not quite complete, of the Mission magazine and annual reports. That was something, but where were the Mission archives? Talking to the person at the desk perhaps I did not make it exactly clear what I wanted, or perhaps it was the name Assyrian that caused a blank in her mind (unfortunately, a common experience!). But just as I was about to give up,

the right person was consulted and it turned out that yes, they had *seventeen boxes* of papers which were the archives of the Assyrian Mission. I called them up one at a time (as the rules required) and got my first look at the material which was to be the main stuff of my research for the next decade.

* * * * *

The Archbishop's Assyrian Mission took pride in the fact that unlike the missions of the Presbyterians and Roman Catholics (and later, the Russian Orthodox), it refused to accept converts from the Old Church, and worked in cooperation with the Patriarch and bishops. This fact meant that it was the business of the missionaries to become interested in every detail of the life of the Old Church, and this interest was reflected in the papers at Lambeth Palace Library. The Mission headquarters were at Urmia for most of its history, and so the English clergy became well acquainted with the bishops Mar Gauriel and Mar Yohanan and they knew the village life in such places as Geogtapa, Ardishai, Supergan, Seir, and further away in Mawana and Mar Bhishu. (These are only a few of the more than 100 villages in which there were English-sponsored schools.) All this acquaintance was reflected in the many letters and reports I read. The mountaineers of Turkey also figured in the documents, since the Mission had a presence at the Patriarchal court in Kochanes — a remarkable English priest who lived next to Mar Shimun's family for 22 years and (in the absence of much else to occupy him!) wrote regular long letters about the affairs of the Patriarch and life in the Hakkari mountains. There was information too about Amadia and Van, two places in Turkey where the Mission had stations at various times, and also about the Church of the East in India, which was revived with Anglican help under Mar Timotheus Abimelek in 1903.

Reading the Lambeth Palace papers on and off during the course of several university vacations developed my interest in the Assyrian Mission and its clients into something of an obsession. There had been 22 mission staff in the field during the active life of the Mission (1886-1915). Did they have papers? Had they taken photographs? Where were their families now? The last surviving missionary had died in 1971, but mostly the Mission was too long ago to find wives still living or families at the last known addresses. (A lot of the mission clergy were unmarried anyway.) I followed many a lead.

Mostly they were dead ends — one led to the north of Scotland, another to Australia, before giving out — but some of them well rewarded my trouble, and I may mention a couple of these. I made a visit to Jersey to call on the grandson of Athelstan Riley (who was not a missionary but a kind of patron of the Mission, especially in its beginning years). This visit brought to light a large number of excellent photographs taken by Riley in 1886 and 1888, and the journals he kept on three trips to Persia and Turkey. Another visit was to Alnwick Castle, the seat of the Duke of Northumberland. The Duke allowed me to look at the papers of his uncle, H.A.G. Percy, who visited the Mission in 1897 and 1899 and also took photographs. Unfortunately it was a cloudy day, but I copied some of the photographs as best I could, and one superb one showing Benjamin and Surma d'Mar Shimun (then children) appears in the book. Two further photograph albums and quite a few letters and other documents turned up from other missionary families. They were not spectacularly informative, but it was useful to supplement the official papers with some unofficial ones. The experience of locating these rare and interesting documents and meeting those who had preserved them was among the most pleasant parts of the whole project.

The Sisters of Bethany were (and still are) an order of Anglican nuns, and they took part in the Mission for a period of its history in the 1890s. (Lady Surma later made her home with them when she was in England.) I wrote to them and found that they, too, had archives: in this case *one* box, but full



Tiari men photographed by Athelstan Riley in Kochanes in 1886.



English missionaries (in academic dress!) among Assyrians in Urmia, 1886. Between the two English priests are Bishop Mar Gauriel and his nephew.

of letters of great interest. The main part of the collection consisted of letters written weekly by one of the Sisters, Ellen Joanna, to the Mother Superior. She described their house, the food, troubles with the language, their busy medical surgery, their Syrian employees, and of course the thriving schools they conducted for girls in Urmia. Ellen Joanna was an artist too, and the Sisters at home had made an album of her drawings (and including some precious photographs) of the scenery around Urmia and of Assyrians in school and out.

The history was certainly filling itself in, but I considered it important to read sources from outside the Mission too. There were American and French missions at work among the Assyrians in competition (and occasionally open war) with the English one. A visit to the U.S.A. enabled me to visit the Presbyterian Historical Society in Philadelphia, where there is an extensive collection of the letters of the American missionaries to their Foreign Mission Board. I never got to Paris, where the Dominican and Vincentian archives are kept; but much is recorded in the magazine of the *Oeuvre d'Orient*, the missionary society which supported them, and that, at least, could be found in the British Library in London. At this point I was more interested in the French and American attitudes to the English than in their direct work with the Assyrians, so I left a lot of material unexploited. I can repeat Mr. Waterfield's comments that there is more for scholars to do with missionary archives.

There were also the public records to look at. Historians of far-away places are not always aware of what riches they can find in these records. British consuls manned outposts in all corners of the world, and wrote detailed reports about local politics and conditions of life. These reports, usually bound into large volumes, may be read to one's heart's content at the Public Record Office in Kew in west London. The British vice-consul in Van and the consul-general in Tabriz were spectators on, and often participants in, the affairs of the Assyrians. In among their reports on trading conditions, mineral resources, and military manoeuvres can be found (for example) a petition in Syriac to Queen Victoria detailing the grievances of the Assyrians of Persia; a copy of the Imperial *firman* giving title to the Mission's house in Bibaydi near Amadia; and censuses of sheep alleged to have been stolen in raids in Tiari. Some of the consuls were sympathetic to the Mission and the Assyrians, others less so. It was useful to read their various opinions in the interests of fair treatment.

Writing up all this information (and much more from printed books and miscellaneous other places) into a single narrative took a long time and has resulted in a long book of 420 pages. Some of the material I have not used in the book will, I hope, appear in some future publications.

* * * * *

What, finally (you may ask), did I get from Assyrian informants? The answer is that the memory of western missions before World War I is not easy to draw on. 'Missionaries' are now often thought of (not altogether correctly in my opinion) as having done harm to the Assyrian nation in its modern development; so perhaps there was a slight lack of sympathy on the part of some with whom I spoke. Not much, however. My main difficulty was simply that actual memories of those days are too dim. I was glad to listen to the late Aprim de Kelaita who had played in the Mission yard as a boy; but I was not encouraged to think that oral tradition would tell me much that I did not otherwise already know. (I did, however, gratefully use information from such kind informants as Lucrece de Matran, the late John C. Neesan, David Malick, and the late Rowena d'Mar Shimun.) Perhaps I shall be wrong and my book will start a flood of historical publications about that time and place making use of Assyrian sources and memories. That would be a welcome development.

The Church of the East and the Church of England is published by the Oxford University Press. For purposes of ordering, the ISBN is 0-19-826744-4. The British price is £45. At the time of this writing, the price in the U.S.A. is not yet announced.

RELOCATION OF ASSYRIAN REFUGEES TO AUSTRALIA

The United Assyrian Chaldean and Syrian Orthodox Welfare Committee of Dallas, Vic., Australia, with the cooperation of the Sydney based Committee, received a guarantee from the Australian Immigration Minister on the admission of 1,000 Assyrian refugees.

The Committee secretary, Mufide Haddad, states that "the ground work of obtaining this guarantee was an arduous one. However, raising the money for the subsequent relocation of these Assyrian refugees will require greater effort to accomplish, and this committee simply does not have the money." They appeal for donations to help these 1,000 refugees out of the estimated 180,000 Assyrian refugees, most of whom are living within Turkey, Iran, Syria and Jordan, under the most primitive survival conditions. The money will be used for the airfare of these Assyrian refugees who will make Australia their home.

You may send your donations to: United Assyrian Chaldean and Syrian Orthodox Welfare Committee, P.O. Box 293, Dallas, Vic. 3047, Australia

APPRECIATION

***Youel A. Baaba**, a member of the Assyrian Foundation of America and the National President of the Assyrian Aid Society was the guest speaker at the Foundation's general membership meeting held on April 12, 1992. Mr. Baaba spoke on the "Tragedy of Assyrians in Iraq and USA."*

His detailed description of the appalling condition of Assyrians in Iraq may be summarized as follows: The people of Iraq, Arabs, Kurds and Assyrians suffered a great deal during the Gulf War. The tragedy of Assyrians and other minorities began after the cessation of hostilities and when the government forces attacked the towns and villages in the north. The indiscriminate attack destroyed homes, killed thousands of people and forced a great number to seek refuge in the neighboring countries. While the Kurds have been recognized and financially supported by the United Nations, very little has been done to alleviate the intolerable conditions of Assyrians. It should be pointed out that Assyrians have been, and continue to be, loyal citizens of Iraq; they do not support dismemberment of the country. Assyrians are seeking the establishment of a democratic system where the rights of all nationalities are guaranteed. Assyrians have sacrificed thousands of their men in the Iran-Iraq tragic war.

Mr. Baaba pointed out that there is a greater tragedy here in the United States. He pointed out that over the years Assyrians have suffered many tragedies, however, what is even more tragic is the fact that we in the United States are not prepared to come to the aid of our people in these difficult times. He stressed the need for an Assyrian National Fund, where all Assyrians contribute on a regular basis so that funds can be accumulated and made available to respond on a timely basis when tragedy strikes.

*He elaborated on the establishment of the Assyrian Aid Society of America, an organization open to all Assyrians to participate in providing financial aid to their compatriots. This Society will not compete with nor oppose any other Assyrian organization. It will cooperate and work with all Assyrian organizations in the areas of raising funds and providing aid to our people in the Middle East. Its membership is open to all people regardless of their national origin, country, political ideology, religious persuasion and present affiliation with any other organization. Its mission is very specific; namely, **raising funds to help Assyrians**. Chapters of this organization have already been established in*



San Jose, Los Angeles, Central Valley in California, Chicago and Toronto.

Mr. Baaba also spoke briefly about the Assyrian Democratic Movement (Zowaa), outlined its objectives and the role it is playing to protect and support our people in northern Iraq. The members and guests displayed great interest in the lecture and discussion. We wish to thank Youel for a very informative evening, and also to thank him for his contribution of articles for Nineveh magazine in both English and Assyrian. Also, Youel A. Baaba Library has recently published a pamphlet on Zowaa, its history, objectives, activities and its relationship to the Assyrians in the United States. Copies of this pamphlet can be obtained from the Assyrian Aid Society chapters or by contacting Youel A. Baaba Library, 50 Dias Court, El Sobrante, CA 94803. All proceeds from the sale of this pamphlet will go to help the needy Assyrians of northern Iraq.





Belles Yelda (on the right), president of the Assyrian Foundation presenting a check for \$5000.00 to Dr. Lincoln Malik of the Assyrian Aid society, designated to the needy Assyrians of Northern Iraq.



At the Assyrian Foundation Meeting





At the Assyrian Foundation Meeting



At the Assyrian Foundation Meeting
29



At the Assyrian Foundation Meeting

A documentary of real events in the 1950's in the former Soviet Union

IN EXILE

by Djoulyetta Bet-Kaplan

At one moment going slower, at another going faster, the special train consisting of cars for animals was moving farther and farther to the East. It was taking some thousands of people away from warm streets of Tbilisi, from its rare February snowflakes, and nobody knew where, to what back of beyond.

It was more or less warm in the wagons because of breathing of hundreds of people lying on the plank beds nailed to the walls of the wagons. And only at the stops, when the doors were unbolted and the escorts gave orders, "women to the right and men to the left," they met strange wind — cold and snowy — which didn't let them keep their eyes open. And it was for the better, as people couldn't see each other and be ashamed.

Many of them were families, others, on the contrary, didn't know what trains their husbands or wives had been put on. And it was unknown if they would be driven to the same place and if they would ever be able to have a chance to meet. The old women were praying; all tolerant Caucasian people were praying; Catholics and Orthodox believers, Israelites and Moslem women. They didn't quarrel with each other in blessed Tbilisi. And here they were begging for mercy from their God, every woman in her own way. All of them were sinful before Him but here not God but people were making justice and nobody could understand in accordance to what laws.

Seventeen days and nights they had been driven to the East. Seventeen days and nights were filled with humiliation and pain, talks and hot discussions, tears and prayers and despair, despair, despair. Bread and cheese which had been taken by everybody at home, and "skilly" brought by the escorts were their usual meal shared with neighbors on plank beds. Georgian bread and Imeretian cheese stuck in their throats — there wouldn't be any possibility to see Georgia, no possibility. There was only one thought — to know what place they were driven to and to come quicker.

And they came at last! A snow-bound station, lorries, escorts, that were loading people as cattle to these lorries. Then they came somewhere and were unloaded. White snow, black figures of cordon, dogs, straining at their leads. "The enemies are brought." Roll-call. Singles to the right, families to the left. Unknown speech. Narrow-eyed swarthy people — the chairmen of the collective farms had come for their labor force. Order: so many families must go to this collective farm, so many singles

must go to that one. Selection. Humiliation, humiliation, humiliation.

Translated by Dobryakova Zinaida



*Djoulyetta Bet-Kaplan
after returning from exile in
1975.*

***"Where shall I read about us?
Only in a hundred years?"***

***A Solzhenitsyn
"A cancerous tumor building"***

The story *"In Exile"* by Djoulyetta Bet-Kaplan was published in No. 8 magazine of "Literaturnaya Gruzija" in 1991. It's not documentary prose but the work covers real events: Stalin's repressions of the 1950's, exile of many peoples to remote areas of the country.

Djoulyetta Bet-Kaplan is an Assyrian. As a three-year-old child she was exiled with her parents to Kazakhstan. There, in Kazakhstan, she graduated from secondary school and then from the medical college. In 1974 she alone managed to return from exile to her native country, Georgia. All the members of her large family had been buried in a strange land.

Djoulyetta began to write her first verses and stories in her early childhood. When she was nine she had already had her writings published in the

newspapers for children. She studied at the literary Institute by correspondence. When she was a third-year student of this Institute, she began to write about the destiny of the Assyrian people.

It goes without saying there was no chance of publishing such a story at that time. The author put it away hoping that some time, later perhaps... Now the story is published. It describes sufferings and tears of innocent people, their pain and grief. It tells about their love, selflessness, devotion to each other, and hope. Hope that life will change and the truth will gain a victory. More than 40 years have passed since. Not long before its disintegration a new law was passed in the former USSR. It is the law for the repressed people. But it isn't functioning in Georgia. Just as before strange people live in the houses of the exiled Assyrians. And Djoulyetta has no right to live in her native Tbilisi, either.

Translated by Dobryakova Zinaida

THE WORD SYRIAN AS APPLIED TO THE JACOBITE CHURCH

by Kasper "K" Saffer

About 612 B.C. the Assyrian Empire fell to the Persians and the Medes. With the loss of the Empire, the Assyrians began to be assimilated into the other identities in the countries they lived in at the time.

If the Assyrian Empire had remained intact, we can estimate that the Assyrians might be about 30 to 50 million strong today.

When we look at our cousins, the Jews, we see that their numbers and their identity have remained strong, even during the years they had no country. It was through their religion that they kept their people together.

I believe that when Christianity came, it is quite possible that the Assyrian Fathers encouraged the belief in Christ because they saw it as a way to stop the assimilation and reunify the Assyrian people who had lost their country 600 years before that.

In our church mass, the word "SURYOYO" is used. There is also a reference to the **Feast of Nineveh**. No other church mass includes reference of this kind. These references show that the religion was meant to be a **national** religion.

I read you a quote from the Americana Encyclopedia which says, "It is now certain that the name **"Syria"** is derived from the older **"Assyria."** Even though the church is known as the Syrian Church, it is still clearly Assyrian in its origin.

There is no question that we are **all** concerned with maintaining our Assyrian identity. Let us build on what we have.

THE ASSYRIAN-TURKISH CLASH OF 1924

by Solomon S. Solomon

Until the conclusion of the frontier negotiations in 1926 the Turkish-Iraqi border was undefined. It was sort of a no-man's land where tribes crossed the border at will. So following the closing of the Baquba refugee camp many Assyrians from Tiari and the Tkhumma tribes moved back to Hakkari and settled in their old villages. However, the attention of the Turkish government was drawn to this area when in August, 1924, the Wali of Julamerk clashed with a party of Assyrians and his baggage was captured. This incident was the start of the military confrontation between the Turkish army and the Assyrian Levies and Irregulars, and it lasted from September 15th until October 8th.

On the 13th, an advancing Turkish force north of Zakho was attacked by the Royal Air Force. Two days later the Turks were in Bersive. Colonel Barke, the Commander of the Third Levy Battalion, took command of a two company unit. There were reports of fighting in Ashita. On the 13th the Turks were across the Khabor. Colonel Barke moved from Ain D'Nuni to Benawi. Along came a force of 70 Assyrians under Rais Iskharia. Barke moved back leaving Rais Iskharia amid reports of a major Turkish move against the Assyrian tribes in Hakkari.

Meanwhile, Assyrian refugees started to come to Ain D'Nuni from Turkey. It was confirmed that the Turkish army was in Ashita. This event caused a general Assyrian retreat from Hakkari, the second one in nine years; and while the R.A.F. was bombing the Turks, the Assyrian Maliks held a meeting with Colonel Barke in Ain D'Nuni. It was noted that Rais Iskharia was still in Benawi; Assyrian forces were still in occupation of Jebel Zawitha, Desht, Aden; Malik Khoshaba was holding Lizan; and Deacon Yonan was held up in Walto-Dagh. At this juncture, Lady Surma d' Mar Shimun urged the Maliks to go forward against the Turks. On September 23rd, three columns of Levy and Tribesmen advanced from Ser-Amadia under Barke and Bishop Mar Yuallah of Berwar. They clashed with the Turks in Hayas and drove them back. By nightfall they were in occupation of Benawi and Mai. A line made up of Levy troops and backed up by Irregulars was formed in the path of the enemy. Assyrian refugees from Hakkari continued filtering behind the safety of this line. The airplanes of the 55th squadron continued bombing the Turkish army in Hakkari early on in October. On October 8th, the Tiari forces left Naramik and the Turks were in full occupation of Hakkari. Later a force of Assyrian Irregulars carried a rescue operation to bring back Deacon Yonan and the 100 men with him who were surrounded in Walto-Dagh. Most of that group were

rescued with the exception of four men and twenty-four women. Deacon Yonan was wounded and died on October 25th. Lady Surma received the M.B.E.; Rab-Emma Shain Gewargis and Rab-Khamshi Zia Giwargis (later the Rab-Khaila of the Levies) were mentioned in dispatches. This action showed that a few hundred Regular Levy troops back up by Irregular Tribesmen were able to stop a large Turkish invading army. God bless the Assyrians.

Assyrian Church Customs AND THE MURDER OF MAR SHIMUN

by Surma D'Bait Mar Shimun

To order write to:

Mar Shimun Memorial Foundation
P.O. Box 1275
Burlingame, CA 94011

\$8.00 per copy
includes shipping & handling

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

SAMIMRA HERMES GREETSS U.S. SECRETARY OF EDUCATION LAMAR ALEXANDER

Samira Hermes teaches preschool children at Las Americas Children's Center in San Francisco. This school provides day care and enrichment programs for 145 preschool and elementary school children, three-quarters of whom are Spanish-speaking. Secretary of Education Lamar Alexander spent 30 minutes touring classrooms at this center with Bill Rojas, the San Francisco schools superintendent-designate.

Las Americas prides itself with a special education program for preschool children that integrates students with learning disabilities and other students for part of the day. The center also participates in an inexpensive Primary Intervention Program, which offers special attention to students who might be neglected or abused at home.

"This is a good example of a public school district being innovative," Alexander said. "This is out in front of most school districts in the country."

Samira Hermes and her husband, Sargon, have been Assyrian Foundation members for several years.

Extracts from San Francisco Chronicle of July 28, 1992



BY SCOTT SOMMERDORF/THE CHRONICLE

Preschool teacher Samira Hermes greeted U.S. Secretary of Education Lamar Alexander

In Memory of . . .

YOURA ESHAYA: COACH, INTERNATIONAL FOOTBALLER AND EX-HABBANIYA SPORTSMAN

by Mikhael K. Pius

Thumbnail Life Sketch

The former R.A.F. Station of Habbaniya in Iraq was the breeding ground, during its two-decade era, for many outstanding Assyrian sportsmen, a few of whom went on to become champions in Iraq. One of those thoroughbreds of the Habbaniya soccer stables was Youra Eshaya, who passed away on July 21, 1992 at the age of 59.



*Closeup of Youra Eshaya
at the age of 19.*

Youra grew up, trained and became a top footballer in Habbaniya, went to England and trained and played for an English club for 16 months, returned to Baghdad and became a national soccer star and international footballer in Iraq for 15 years, moved to Sweden, married, raised a family, coached and trained young soccer aspirants for another 20 years, and finally died with his football boots on! He collapsed and died of a heart attack in Göteborg, Sweden, while running on a soccer field coaching and training a bunch of Assyrian youths.

Common Shock and Loss

Many people were shocked by his untimely death, and wondered why did Youra die of a heart attack at

this relatively young age when all his life he had been an active sportsman!

This was sad news indeed to all who knew and loved Youra — his friends and relatives, his adoring fans as well as to the Assyrian people and the Iraqi soccer-loving public as a whole! But most of all, it was a devastating loss to his own family, his children and especially to his three surviving sisters who have been through the ordeal of four previous family tragedies: their youngest brother, Shura, drowned in the Tigris in Baghdad in his early teens in July 1959; their father passed away in May 1972; their older sister's husband, Istapanous, died in a car accident in the summer of 1974; their mother passed away in April 1975; and their young sister, Leeda, dies prematurely in January 1978. Now they have lost their only surviving brother, Youra — in a strange, far-away land!

His Last "Home"

Youra's body was laid to rest in his last 20-year hometown of Göteborg on August 14, and his funeral service was held in a Swedish church. Present were only some 100 mourners, consisting of Youra's own family and his widow's relatives, a group of Swedish and Assyrian youths he had been coaching and a number of Assyrians, including a Rev. William Yacoub from the nearby towns. In attendance were also a few Arabs, including a Shakir Ismaiel, one of Youra's closest friends for many years. None of his three sisters could attend the funeral.

Youra was an Assyrian Catholic, but Rev. William Yacoub, Assyrian Church of the East parish priest for Assyrian communities in and near Göteborg, was in contact with Youra's widow regarding the funeral and burial arrangements and had kept Youra's sister, Amelda, in Chicago informed on the phone. And at the request of Youra's widow, the good priest had lead the coffin procession from the church with proper Assyrian dirge singing and chanting and had said the last rites during burial.

Family Survivors

Youra leaves behind his widow, Elizabeth, and three children: Magdalina (19), Maria (15), and Younis (13), the younger two of whom were visiting the family of their mother's sister in Chicago at the time of their father's death. Youra is also survived

by his eldest sister, Peeda, now in Cyprus awaiting immigration to Canada along with her only daughter and family; his younger sister, Amelda, wife of Shimshon Phillip Daniel; his youngest sister, Joan, and her husband, Melis Khammo, and three children living in Brompton, Canada; three cousins, Shimshon and Youtam Essa Pera in the U.S., and their sister, Daisy, in Australia; and another five cousins in Iraq (?): Gamliel, Daniel, Aummanuel, Mary and Marlene Ezaria Pera.

Early History

Youra was born in Iran in 1933 to Eshaya Pera and Batishwa Benyamin. The family moved to Iraq in mid-1930s and settled in Maharatha Lines in Hinaidi, where Youra's father found work in a NAAFI canteen. In 1937 the family then moved to Habbaniya along with the rest of the Hinaidi Assyrian and Armenian civilians and the Assyrian Levies employed by the Royal Air Force.

When Youra was of age to begin his schooling at

A Clip from the local history of Habbaniya

the late *Raabi* Yacoub's R.A.F. Union School, he also started kicking a tennis ball around and playing "football" with his schoolmates and the neighborhood kids. The boy had much love and energy for the game, and hardly was he into his teens when observant eyes began to notice him.

In 1948, Aram Karam, team captain, placed Youra, 15, on his Levy Civilian soccer team, in the forward line. Aram, several years Youra's senior, was then already a top footballer and was, on January 28, 1952, dubbed "Iraq's Greatest Footballer" in *The Iraq Times* by Andrious Mama Jotyar, a local freelance contributor. During the same year, Youra also captained the Junior team of the R.A.F. Assyrian Employees' Club, which won the junior cup. Realizing Youra's soccer talent and potential, the Employees' Club then snatched him the next year for their center forward.



1950: WINNERS OF R.A.F. FOOTBALL ASSOCIATION LEAGUE AND KNOCK-OUT. R.A.F. Employees' (Assyrian) Club senior soccer team. Standing (l to r): Lazar George (lineman), Avia Nimrod Khammo, Benyamin Eshu, William Cambar, Fraidoun Orahim Iskhaq (Goalie), William Shimshon Shallou, Andrious Yosip Simon, Sargis Shimshon Shallou. Sitting (l to r): Avia Ewan, Hormis Goriel (Capt.), Squadron Leader Quittenden (C.C. Officer in-charge), Avimalk Yonan Orahim (Club President), William David Shino. Squatting (l to r): Youra Eshaya and Wilson Khoshaba Isaac. This was Youra's first season with the Senior team of the Employees' Club.

Youra clerked for the R.A.F. and played soccer for the Employees' Club and the C.C. (Civil Cantonment) Select teams for the next several years.

Soccer Skill and Popularity

Although most of Habbaniya's Assyrian footballers were good players, Youra's progress was fast and in his very first three years he out-shone most of them. He loved football and played the game with gusto. He was full of energy and worked hard for his team's victory, not his own. He was a constructive player, unselfish, flitting all over the field like a butterfly, collecting and distributing the ball, creating scoring chances for his fellow-forwards. And his constant moving about made him elusive to pin down.

Unlike Aram Karam's famous long-range cannon-ball shots, Youra's shots were short, and often neat and accurate. Even though he usually played as center-forward or at inside-right, Youra wasn't basically a scorer. He moved between the forward and the defense lines, pursuing and retrieving the ball and feeding the scorers. He would often pass the ball to a better-placed teammate and even in the penalty box rather than take a chance on netting it himself.

Youra had a small but agile body. Although only 5'4" tall, he sometimes beat taller opponents to a header, the ability of which, he said, he had learned by constant practice — leaping for and heading clothes lines in the Cantonment! Because of his small size, he was sometimes bullied by bigger opponents. But Youra's small body was a live wire, sparking with energy and slippery as an eel!

"Don't you get exhausted running around so much?" I once asked him.

"No!" he replied emphatically. "I tire more when I am waiting for the ball than when I am playing with it."

Amusing Dribbling Wizard

As a dribbler, Youra was a wizard! He was nimble, steady and always the master of the situation. He once told me that he learned his dribbling skill from Youel Gewargis, another great Assyrian footballer of the Habbaniya and Baghdad days.

Youra was shy, but he had a genuine warm smile, and he was friendly with everyone, and everybody liked him. Before Aummo Baba's soccer talent began to surface in 1951-52, Youra became a very popular player in Habbaniya while still in his teens, and I, another local freelance contributor of sports reports, named him "Most Popular Footballer in Habbaniya" in a feature article published in the Christmas 1951 magazine of *The Iraq Times*.

"What do you think is the reason for your popularity?" I had asked him.

Youra bowed his head for a moment in thought. "I think it is because of my dribbling," he replied. "My tricks amuse the people."

Actually, there was more to it than that. Youra did not drive the spectators wild with excitement as Aram Karam and, later, Aummo Baba did with their amazing scoring power, but he was a brilliant dribbler, a persistent and tireless retriever, a clever schemer, an intelligent distributor as well as an amusing performer, attracting the spectator's eye and capturing his heart! People loved to watch his football wizardry.

The Soccer-Crazy Dreamer

No player loved football more than Youra did!

In October 1951, Youra broke his nose in a game a few days before his team was to play in Basra against Basra Select. Everyone thought Youra couldn't play. But not Youra! He quickly had nose surgery at the British Hospital and left, with a patched-up nose, three days later with his team for Basra. On the train someone had dropped a cigarette butt into his kitbag, which had caught fire. But broken nose, burned kit or hell or high water, the soccer-crazy Youra reached Basra and played — in his heat-shrivelled football boots! — sharing in the scoring of one of his team's two goals!

When I once asked him if the rumor was true that he "played" football even in his dreams, Youra kicked a pebble, smiled sheepishly and said, "Yes, I have often jumped out of bed in my sleep shouting to Youel or Aram to pass me the ball!"

Youra was a very good table-tennis player, winning the Employees' Club championship for 1951-52. He also played hockey, and he won his very first boxing bout in 1952.

Youra left Habbaniya in July 1952 to establish himself elsewhere in the country. But after a short absence he returned, homesick, and rejoined his teams.

Chosen by Talent Scout

In April 1953, Youra and a few other teammates played in a combined R.A.F.-Iraq and C.C. Select team against a crack R.A.F. team from the Suez Canal Zone. Among the spectators was a Flight Lieutenant, R. K. Weston. He was a Command Transport pilot shuttling between Britain and the Middle East and a Bristol Rovers Club football talent scout who took an extensive interest in R.A.F. soccer. Impressed by Youra's play and potential, he offered him a chance to go to England to train and play for his club. Youra jumped at the chance, but it took some doing for the pilot and a group of R.A.F. officers, who were football enthusiasts, to persuade the club manager to accept him. When travel arrangements were made, the officers chipped in to help Youra with his travel expenses, and in August 1954 Youra left for England, through Marseilles, France, to make a name for himself in English professional football.



1952: WINNERS OF R.A.F. STATION HABBANIYA HOCKEY LEAGUE AND JOYCE KNOCK-OUT. R.A.F. Employees' (Assyrian) Club Hockey Team. Back row (l to r): Aummo Baba, William Daniel, Baaba Benyamin (Goalie), Davis Eshay David (Sports Secretary), Jacob Youkhanan and Hormis Goriel. Sitting (l to r): William David Shino, Eetalious "John" Shawel, Andrious Yosip Simon (Capt.), Albert Babilla (Club President), Sargis Shimshon Shallou, John Isaac, and Youra Eshaya.

Chaotic Arrival

During his arrival in London on the boat train from France, Youra created a commotion! Equipped by the memory of a photograph, a travel agency man was to meet and greet Youra at London's Victoria Station to escort him to Paddington to catch a train to Temple Meads in Bristol. But he missed him in the crowd!

Mr. John Gummow, Bristol Rovers' secretary, waited at the Bristol station for the "handsome, tanned desert boy" with a photo of Youra in his hand, but Youra was not on the train! He phoned the agency. "Sorry," he was told. "Your desert footballer has slipped through Victoria and vanished! He is somewhere in London."

Inspired by the spirit of adventure, Youra had decided to make his own way to Bristol on his own time!

Ordered "Go Home"

Youra was admitted to England on a one-month visitor's permit. Through the intervention of his club manager, Mr. Bert Tann, and other officials, however, he was granted two one-month extensions. But when his time was up, he was ordered to leave the country.

In the short period of three months Youra had made such a good impression on the press and the football public that the Home Office's "Go Home" order to Youra created an uproar in both the press

and the football circles. Dozens of people offered Youra a job so that he would not be a drag on the labor market, and the Bristol Rovers Club and the *Bristol Evening World* enlisted the help of members of parliament. Mr. Tann saw Sir Walter Monkton, Minister of Labor and MP for Bristol West, and Mr. W. A. Wilkins, another MP and a football fan, both of whom had a talk with the Home Secretary. "And what will Youra, or the airmen at Habbaniya, or the local Iraqi population, or even the Rovers' players who have taken this swarthy, quiet lad into their hearts and homes think of British justice if the Home Office pushes him ceremoniously back home?" asked the *Bristol Evening World*.

Granted Residence and Work

The hue and cry and the impassioned appeals finally softened up the Home Secretary, who finally agreed to let Youra stay permanently and play football. He was also granted employment by the National Coal Board and he started working as a miner at Pensford Colliery, Somerset, on November 7, 1954.

Delighted Players and Fans

At first Youra played for the Western League team of Bristol Rovers, which was their 3rd team but which called for a high standard of play. Rovers Reserves team was a nursery from which players were picked to play for the higher league teams, and Youra played as an amateur because he was not allowed by the Football Association to play as a paid professional until he had had at least two years' qualified residency in England.

In a short time Youra proved that he could play football as well as any of his English teammates, and the officials were delighted by his talent and future potential, even though some thought his small size might be a problem. But this did not worry Youra because he was confident he could make the grade. Youra quickly proved his worth and was promoted to higher grades. He made friends and was popular among the local football circles. The local press said "he has a lot of football in him," and he was dubbed "Ali Baba," "Live Wire," "slippery as an eel," "fastest forward" of the match, "extremely fast and clever in possession," "the footballer who can do everything but the Indian rope trick," and other expressions.

Returned Home and Joined RIAF

But after 16 months of working and playing football for the Bristol Rovers Club, Youra was persuaded to return home. He was pestered by his family's "come-back-home" appeals and by the Royal Iraqi Air Force Commander, Brigadier Kadhum al-Obaidi, who offered to obtain for Youra and his family members Iraqi naturalization and a place for him on the Force as a warrant officer provided



Youra Eshaya in military uniform.



EARLY 1960s: YOURA ESHAYA ON THE FIELD IN HIS IRAQI AIR FORCE TEAM SHIRT.

he play soccer for the RIAF team. At first Youra resisted, but finally relented and returned home to Baghdad in December 1955, only months short of his eligibility to play professional football in England!

Youra and his family members were Iranian subjects, and obtaining Iraqi naturalization wasn't a particularly easy procedure. But within a very short time Brigadier Al-Obaidi arranged for their papers to be processed and Youra was admitted to the Force as a warrant officer and joined the RIAF soccer team.

Spectators Cheered and Chanted

Soon after returning, Youra played his first two games in January 1956 for the Iraq Select team, one against Turkey's Mersden Club and the other against Teheran Select. They were thrilling games, watched by tens of thousands and broadcast live over Baghdad radio. Two other top Assyrian players, Aummo Baba and the late Aummo Samson, were on the Iraqi team, but the spectators were impatient to watch Youra's English-gained soccer skill — and they were not disappointed!

In the first game, the Iraqis virtually played the Turks off the field, thrashing them 6-0! Although it was Aummo Baba who scored three of the six goals, it was really Youra's day! The crowds were delighted by the little football wizard's fast and brisk moves, clever dribbling and intelligent distribution, which were the roots of every goal scored. Playing in mid-field, he prompted his fellow forwards on, often changing a defensive move into an attack and netting one of the goals himself. Another goal was scored by Aummo Samson.

And in the second match, a week later, the Iraqis

beat the Iranians 5-3. Both Youra and Aummo Baba played the games of their lives! As Youra moved all over the field and engineered most of the dangerous moves, Aummo lead his fellow forwards into repeated attacks against the Iranian goal. The fast and tricky Aummo scored four rousing goals and created a pandemonium of excitement in the Scouts Stadium! And at the end of the game, the Iraqi fans engulfed the three Assyrian players and a few other players, cheering and kissing them, and carried them off the field upon their shoulders. *Al-Bilad* newspaper headlined its story: "20 Thousand Spectators Cheer New Iraqi Football Wizard Youra, Successor of Nasir 'Chicko'" and *The Iraq Times'* banner read: "Aummo Baba Scores Four Goals for Iraq Against Teheran."

National Champion and International Player

Youra played soccer for the Iraqi Air Force and the military and national select teams for almost 15 years. He took part in dozens of international matches, including several in an Assyrian Sports Club all-Assyrian team, both in Iraq and outside, thrilling and entertaining tens and tens of thousands with his skillful and loveable style and glorifying the names Assyrian and Iraqi. But when he married a Swedish girl in 1971, he was suspended from the Force because the Iraqi *Baath* Government had enacted a rule against Iraqi military men marrying non-Arab foreign women. He was later "un-frozen" and transferred to the Iraqi Habbaniya air base as a sports officer to coach and oversee the training of military sportsmen. Realizing his soccer-playing days were over, however, he resigned from the Force shortly thereafter.



EARLY 1960s: YOURA ESHAYA (standing on right) WITH IRAQI AIR FORCE TEAM.

Husband, Father and Coach

In 1972 Youra left Iraq to make his home in Göteborg, Sweden, where he raised a family, worked and coached soccer for 20 years, and finally died coaching and training a bunch of Assyrian soccer hopefuls, far away from his ancestral homeland, his sisters, his own people and adoring fans, a stranger among strangers, in a strange land!

Unknown Renowned Grave

Youra's body may lie in a well-built marked grave, in a scenic cemetery, surrounded by green grass and multi-colored flowers, but how many people will visit and "smoke" his grave with frankenscence and mourn his passing? And, unfortunately, Youra Eshaya will not be the only noted Assyrian whose grave will remain lonely and unknown in a strange, far-away foreign land!

Note: Bet-Nahrain Organization of Modesto, California, has already featured Youra Eshaya's death on their TV and radio programs, with Aram Karam reminiscing about his late teammate. In Chicago, Youra's two younger sisters have had Mass and a memorial luncheon for him and Assyrian TV and radio programs have all paid tribute to his memory. Bne-Mawana of California are scheduled to observe Youra's 40th Day (following his burial) on September 20 by a Mass for the repose of his soul at Mar Toma Church in Turlock, California, immediately followed by a memorial meeting at the church hall when some people, including a few of his ex-teammates, will pay homage to his memory. Assyrian National Association of Modesto, California, is also planning a special one-hour TV program about Youra, and the writer is compiling a 20-page reprint newsletter of vintage clippings from English, Iraqi, Lebanese and American press about Youra, with a special page devoted to the memory of Youra's late ex-Habbaniya teammate and captain, the late Hormis Goriel, father of the well-known Assyrian singer, Sargon Gabriel.

1984: YOURA RECEIVING AN AWARD PLAQUE FROM RAABI YACoub BAROUTHA. A video frozen frame shot showing Youra receiving a plaque awarded him by the Assyrians of Chicago during a special party in his honor on 7/20/84.



1984: YOURA ESHAYA AT ASSYRIAN PARTY IN HIS HONOR IN CHICAGO. Large closeup of Youra at a special party given in his honor by Assyrian community of Chicago on 7/20/84. This picture, which is Youra's latest available, is a video frozen frame, shot and developed on negative film by Yosip M. Pius. Sargon Gabriel, a young Linda George, and others sang during the party.



A BRIEF ACCOUNT OF THE ASSYRIAN CHURCH OF HARPUT

by Kasper "K" Saffer

Introduction

The St. Mary Assyrian Church of Worcester, Mass., is a direct transplant from the Mother Church in Harput. The Worcester edifice was established in 1923, and the mortgage payment completion in one year is an example of the faith, dedication and good works of its deacons, clergy and members. It is, therefore, fitting that I dedicate this brief article to the tireless efforts of the Assyrian community who have survived martyrdom through the centuries.

The continuous use of the Biblical Assyrian language of Aramaic, the language of Christ, either spoken or used in the liturgical services of St. James (Mar Yacob) is another example of the continued faith of the church and its believers.

The Origin of the Harput Church

The Assyrian Church of Harput originated in 179 A.D., and was one of the earliest Christian churches. The Christian edifice prior to 179 A.D. was a PAGAN TEMPLE inhabited by the Assyrians. Harput, pronounced Karpur, originates from the word *Kar* which means fortress or outpost. According to Ragozin in his book entitled "Assyria," the prefix *Kar* was characteristic of Assyrian names as Kar-Sharraukim, etc.

Geographically Harput is within the area which was called Upper Mesopotamia, or in Aramaic (Syriac) Beth-Nahrain. The inhabitants of Harput were merchants and traders with the mother country, Ashur. Even during this ancient period the vehicle of communications between the two countries was Aramaic. In 1134 the Tartars ruled over the Land of the Euphrates and Arslan, the Sultan of the Tartars, came to reign. The Archbishop (Mutan) and Assyrian leaders (Melkana) went to the king of kings and obtained a permit (firman) to raise up the church and renew it.

It took a period of time for Christianity to reach Harput, whose past may be traced to our Holy See of Antioch where the disciples were first called Christians (Acts 11:26).

A Description of the Church

As stated, the church was originally a fortress or outpost and was safeguarded against invaders in the days of old by a large wooden gate as a protective measure. It was closed every night until about 200 years ago. The lower portion of the fortress was the church proper. An addition to the church was made to house pilgrims and clergy during holy holidays from the surrounding villages.

We have pictures of the madebho (altar) with the icon of St. Mary (Mart Maryam) and Jesus; the two fans (marwoho) used in the services; the twelve disciples and censer (feermo) with the ancient Aramaic (Syriac) writing Suryani kadim, or the old Assyrian church.

The Worcester Assyrian Apostolic Orthodox Church proudly traces its heritage to the mother church in Harput.

THE CONTINUITY OF THE ASSYRIAN IDENTITY From the Fall of the Assyrian Empire in 612 B.C. to the Assyrian Christian Period

The destruction of the Assyrian empire did not wipe out its population. They were predominantly peasant farmers, and since Assyria contains some of the best wheat land in the Near East, descendants of the Assyrian peasants would, as opportunity permitted, build new villages over the old cities and carry on with agricultural life, remembering traditions of the former cities. After seven or eight centuries and various vicissitudes, these people became Christians. These Christians, and the Jewish communities scattered amongst them, not only kept alive the memory of the sites of their Assyrian predecessors but also combined them with traditions from the Bible. The Bible, indeed, came to be a powerful factor in keeping alive the memory of Assyria and particularly of Nineveh.

The Might That Was Assyria

H. W. F. Saggs

Professor Emeritus of Semitic Languages
University College, Cardiff

GOVERNOR JIM EDGAR SENDS NEW YEAR GREETINGS TO THE ASSYRIAN COMMUNITY IN ILL.

Gov. Jim Edgar extended his best wishes to the Assyrian community for a healthy and prosperous new year while meeting with the leaders of numerous organizations. By the Assyrian calendar, New Year 6742 will arrive on April 1, 1992.

During the visit, the Governor commended the

community leaders for their dedicated efforts to uphold and continue the language, culture and traditions of the Assyrian people.

"Constant communication and exchange broadens the awareness of others to the cultural and educational contributions of the Assyrian-American community," said the Governor.

Release from the Office of the Governor



Left to right: William Youmaran, St. Mar Zaia Assyrian Organization; Sargon Lewie, Assyrian National Federation of Illinois; Governor Jim Edgar; and Sargon David, Assyrian American Federation.

ASSYRIAN UNIVERSAL ALLIANCE FOUNDATION SCHOLARSHIPS

Rebecca H. Elias, Scholarship Chairperson, announced that 1992 is the eighth year that the A.U.A.F. will be granting scholarships to Assyrians in the greater Chicagoland area. The objective is to encourage Assyrian youth to pursue higher education.

In the past seven years the A.U.A.F. has given over 172 Assyrian students financial assistance totalling over \$100,000. This was made possible by the generosity and commitment of many contributors. Those who wish can make their donations to:

A.U.A.F. Scholarship Fund
7055 N. Clark St.
Chicago, IL 60626

COLLECTING ASSYRIAN CHILDREN'S FOLKLORE

Surma d'Mar Shimun Mauro and Joyce Bynum of San Francisco want the Assyrian community to know that they are beginning a collection of Assyrian children's folklore, to include rhymes, songs, stories and games. They write that "we would like your help with this project, which we hope will contribute to preserving the Assyrian heritage for our children."

Any material that you may have, please send it to the attention of the Editor of *Nineveh*.

THE INSPIRATIONAL LIFE OF BENYAMIN YALDA

by Solomon (Sawa) Solomon

Benyamin Yalda's greatest contribution to his people is practicing his deep conviction that all Assyrians should serve in whichever way they can without expecting any material reward. To him the Assyrian people, with all their divisions, are truly members of one family. Early on Ben, as known to his friends, believed and practiced the old adage "Sound Mind in Sound Body," so he excelled in sports. He also believed in responsibility, so he joined the Boy Scouts and excelled in that field, too. This was a good foundation to build a sound future upon. Ben went on to become a prominent civic leader, a church leader, a sports advocate, a writer, a well-known planner and organizer, to name a few. The following is a short biography of this dedicated Assyrian whose life, I hope, will become an inspiration to our youth in the new world. This article is also written to recognize the achievements of Ben Yalda.

Ben was born in Sulaimaniya, north of Iraq, on January 8th, 1932, to Esho Yalda of Geramon and Asyat Badal of Quchanos. He moved to Habbaniya with his family in the year 1936. During his scholastic years and up to 1952, he was actively involved in scouting activities, having obtained his Air Officer Commanding Scout Badge (equivalent to the Queen's Scout Badge of England and Eagle Scout Badge of America). He also obtained thirteen proficiency badges in various scouting activities. At the age of sixteen, he became a Scoutmaster for the Senior Scouts. Ben was nicknamed "Skipper" by his scouts for the excellent leadership he provided.

Ben moved to Kirkuk in 1952, where he was employed by the Iraq Petroleum Company as a clerk. A year later, he married Leena, daughter of Younatan Mekhail of Sherabad and Raabi Regina Mekhail of Sangar.

In 1964 he was one of the founders and later an Executive Committee member of the Assyrian Sports Club in Kirkuk. Although a sports club by name, its main purpose was to bring together, under the social and family roof, all the Assyrians in Kirkuk. The club was able to put up a first class soccer team, a volleyball team for girls and boys, tennis teams and a basketball team, that during its first year of existence won the Kirkuk basketball championship. The social activities were numerous. Almost every night there were family gatherings and bingo games. Until this day the Assyrians of Kirkuk continue to remember the old happy days.

In 1967, Ben moved to Baghdad with his family on transfer to the Head Office of the Iraq Petroleum Company. While in Baghdad he joined the Assyrian Sports Club and became an active member, mainly in the social functions and activities. In 1969, he



was elected as Vice-President of St. Mary's Church Executive Committee of New Baghdad (Niariya Giyara), where they completed the construction of St. Mary's Church.

Ben came to the United States with his family in 1977 as an immigrant and has lived in Des Plaines, Illinois ever since. In 1983, he was elected as Vice-President of the Assyrian American Welfare Council of the Chicago metropolitan area. In 1984 he was approached to join the *Assyrian Star* magazine editorial board, which he did. Within the first year he was able to increase the number of members to 850 in 20 foreign countries and 30 USA states. He was also able to computerize, for the first time, the membership listings. In 1985, he became a member of the Nomination Committee of the Assyrian National Council of Illinois and Chairman of its Registrars Committee. In the same year he was approached by the Assyrian Nissan Organization and the Assyrian Athletic Club to become their Advisor, which he willingly accepted.

In January 1988, Ben was elected President of the Executive Committee of the Assyrian Church of the East, Chicago Metropolitan Parish, for a two-year term. Even before taking his position, Ben has never ceased giving constructive ideas and help for the betterment of the Church, to the clergy and previous parish presidents. During his presidency

he was entrusted with the position of the Secretary of the Eastern U.S.A. and Canada Diocese and later was also nominated as a member of the North America Diocese Committee, under the chairmanship of His Holiness the Patriarch. Ben resigned all his church duties before the end of his two-year term for reasons unknown to us. Presently, he is an Honorary member of the Assyrian Academic Society and a member of its Editorial Board.

Ben has three children, the oldest a daughter named Dorothy, and two sons, Sargon and John. His children are all married and living in the same neighborhood as Ben. He is now a grandfather to Sargon's two boys and John's two boys and a girl.

It is worth mentioning that Ben was an all-around sportsman until he fractured a leg playing soccer in 1951, back in Habbaniya. But this did not prevent him from cycling with a team from Habbaniya to Baghdad and back (55 miles each way), only six months after the fracture. While in Kirkuk he won the swimming-diving championship for two consecutive years.

ACADEMY ASSYRIA Moscow, Republic of Russia

In February of 1991, the Assyrian scientific and lay community of Moscow held a meeting to establish an international Academy of history and culture of Assyria and the Assyrians. *Academy Assyria* was formed with Professor Konstantin Matveyev as its president. The Academy is a scientific research and educational institution and has as its members Assyriologists, schoolmasters, students of teachers' institutes, universities, graduates from humanitarian and technical educational institutions. The tasks set up by the Academy are as follows:

1. To stimulate research work and to write missing pages in the history and culture of Assyria and its people.
2. To extend the knowledge about Assyria and the Assyrian people.
3. To acquaint non-Assyrians about Assyria and the Assyrian contributions to human civilization.
4. To cooperate with the scientific communities of other nations for better understanding and to strengthen friendships.

In Moscow, in December of 1991, the Constituent Congress of the United Democratic forces took place, as a result of perestroika. The Congress was founded by well-known and outstanding leaders of the State: A. Volsky, N. Petrakov, G. Popov, A. Routskoi, I. Silaev, A. Sobtchak, S. Shatalin, Ed. Shevardnadze, A. Yakovlev, and their major goal was to expand the democratic reforms. In this Congress, *Academy Assyria* was represented by ten

delegates, four of whom were Assyrians: Prof. K. Matveyev (President), Ashur Matveyev (Secretary), Roman Muradov (Vice-President) and Andrey Osipov (Vice-President).

Prof. K. Matveyev officially became a member of the editorial commission for preparation of the Congress' documents, including program statement, and participated in discussions and was elected to the Coordination Council of the movement. *Academy Assyria* assisted the movement in formulating its aims and goals and in its political activity.

Academy Assyria is now engaged in the preparation of a documentary series about the history of the Assyrians, the modern life of the Assyrians of the former Soviet Union who were isolated from the outside world for about 75 years. The films include:

1. The ethnogenesis (origin) of the Assyrian people.
2. The history of Assyria.
3. The contribution of Assyria to human civilization.
4. Jesus Christ was an Assyrian.
5. The Assyrians and the spread of Christianity: Georgia, Armenia, Azerbaijan, Russia, Central Asia, Mongolia, China, India, Italy.
6. The Assyrian national churches: The Assyrian Church of the East, The Assyrian (Syrian) Orthodox Church, the Maronite Church, The Assyrian-Chaldean Church. Problems of history and unity.
7. World War I and the fate of the Assyrians in Russia, Middle East.
8. World War II and the contribution of the Assyrians to the victory of the allies: Russia, England, U.S.A., France. What is the result of it to the Assyrians?
9. The Assyrians of the former USSR — problems, and difficulties and its solution.
10. The Assyro-Babylonian, medieval and modern Assyrian language.
11. *Academy Assyria*, its affiliates and their role in the preservation of the Assyrian historical, cultural heritage and the revival of the Assyrians.
12. The Assyrians in the Middle Ages.
13. The Assyrians and the forecast of their future.

If you wish to buy this series, you may write to the following. The series will be in English or Arabic or any other language.

Academy Assyria
Pedagogical Society of Russia
1-st Kadashevsky Per., 12-6
113035 Moscow, Russia
Tel. 238-79-12

Editor's Note: Information submitted by Professor Konstantin Matveyev, Moscow.

AN ASSYRIAN TRAIN OF EVENTS

by *Rabie Yoab Jacob*

The question of repatriating the refugees to their former homes and the political situation.

Soon after the conclusion of the armistice between Turkey and England, the Turkish troops were withdrawn from Urmia. Proposals were put forward for the Urmian Assyrians to return to their land before winter started in order to save what was left of their homes and vineyards. Various plans were drawn and presented to accomplish this aim, but the Urmian Assyrians from the outset petitioned for a British Protectorate over them. They were afraid to return without an adequate guarantee for their future safety. In addition, other parts of Azerbaijan were in a disturbed state which also threatened this area. At the end of November, the authorities decided to indefinitely postpone moving the refugees to Urmia.

The problem of repatriating the mountaineer Assyrians was a difficult one. Many plans were drawn and endeavors made but, owing to some unsurmountable obstacles, their repatriation was brought to a standstill. Because of the confused situation, the British Government suggested establishing a land area for the Assyrians in one of their former colonies (preferably Canada or Australia) as a possible solution to the very difficult problem of Kurdistan. The suggestion, however, was not received favorably by the Assyrians. They wished to return to their former lands under the British protection or, if this was not possible, under another power which would guarantee their security against Moslem oppression. After much deliberation, the suggestion was shelved.

In the meantime, General Agha Petros-Elloff was working hard appealing to the Allied Powers. He was negotiating in particular with the British Civil Commissioner in Baghdad and making claim to certain areas of the former Assyrian lands, including Urmia, Salmas, Bradost, Targawar, Margawar, Shamisdenan, Gawar, and if possible, other territories north of Mosul. These appeals were accompanied by solid proposals and plans to substantiate them. He was also in communication with the Assyrian National Committee based in Tabriz and headed by Dr. Eshai Malik Yonan, with the Assyrian leaders at Baquba, and was trying to coordinate his plan with them to make sure that they were in agreement. In constant telegraphic communication with the American Assyrian National Committee headed by Reverend Joel Werda, General Agha Petros begged them to unite in the name of their Assyrian forefathers and appeal to the United

States to support the Assyrian Cause.

The United States has a long history of generous aid to Assyrians through their American Missions. For many years they have given help in terms of monetary aid, education, medicine, etc. Some members of the American Mission have given their lives in helping the Assyrians. That great man, Honorable Dr. William Shedd, the Chief of the Mission and, later, honorary American Vice Consul in Urmia, is among them. He saved many thousands of Assyrians from being massacred. During the exodus from Urmia in 1918, he died of typhoid on the road at Bejar near Hamadan. There was no physician to treat him and save *his* life!

The plan presented by General Agha Petros for the repatriation of Assyrians to their homeland was finally approved by the British Administration. He knew with this plan there was a bright future for all the Assyrians. Its aims and objectives were understood in Mesopotamia, Persia, and America. With British protection at the beginning, the Assyrians would at last have a permanent home and be able to preserve their language, identity, and heritage. The time had come for them to stop living on charity through the benevolence of Great Britain, which had deprived them of living with honor, by their own labor and sweat.

The plan was put into action for moving the refugees to the north, starting from Baquba in 1920, and was the result of ceaseless, untiring efforts of General Agha Petros. At the end of this year, the British Administration started to move the refugees from Baquba to a place called Mindan near Mosul in northern Mesopotamia in preparation to repatriate them to their former homelands. To carry out this plan, the British armed an Assyrian force of some four thousand men under General Agha Petros and provided all the necessities needed for such an expedition. Two British officers were attached to this force as political observers. The objective being to take Urmia and the surrounding country and make necessary preparations for the refugees to arrive at the beginning of April, 1921.

Because of the severe winter conditions (roads frozen, heavy snow in the mountains), and other hazards for a large force in a land occupied by the enemy, Agha Petros asked that this undertaking be postponed until the spring. However, preparations had been completed and the authorities had notified their Consular Service in Persia of this movement of troops. Consequently, they refused to delay the expedition and told him to proceed as planned and occupy Urmia with their support. In view of this decision by the British authorities, he reluctantly

accepted to go ahead and carry out this plan for which he had labored so hard day and night, lest the British change their stand.

But, unfortunately, after a few weeks of advancing into enemy territory, the expedition, as predicted, ended without success. Frozen rivers, roads blocked by snow, attacks by Kurds fortified in their natural mountain strongholds, shortages of food for the men, lack of fodder for the animals, and some excesses committed in the area by certain individuals, combined to make the expedition fail. The expedition of General Agha Petros could be compared to that of Napoleon struggling in the severe Russian winter! Thus this great undertaking to take back the Assyrian homeland (with the help of Great Britain to which was tied the future of the Assyrian Nation) ended and the Assyrians are still scattered around the world without a home of their own.

After this failure, the British felt there was no useful purpose in allowing General Agha Petros to remain in Mesopotamia. Because of his activities with other Allied Powers and the future usefulness of Assyrians for other interests, including guarding of airfields, oilfields, and defending the northern borders, they ordered him to leave the country. Thus ended a brilliant career of a great man who had worked so diligently and sacrificed a lot for his nation. He left for France for the last time with a broken heart. There he was received with honor fit for a General and Commander-in-Chief.

Even in France, as a true Assyrian national, he never ceased to work on behalf of the Assyrian Nation. Many times he traveled to various European capitals offering new ideas for the future of Assyrians. Though living with meager economic resources, he continued, as a true patriot, to work hard for a permanent home and freedom for the Assyrian people.

We have seen how most countries of the world have erected monuments in memory of their leaders who have rendered exceptional service for their people. We, too, should follow this example and give due respect to Assyrian leaders who have sacrificed their lives and have lost all they had for the sake and glory of their nation.

The Assyrians who have arrived safely in the United States after 1920, should recognize and appreciate the reasons they are able to live in peace and enjoy life in this blessed country. It was due to the wise leadership and superior fighting quality of the men which enabled Assyrians to escape from certain death in Urmia, to reach safety in Baquba, and, later, to get to the United States! Therefore, the Assyrian people are duty bound to not forget the memory of this great Assyrian hero — General Agha Petros-Elloff.

In 1968, Madame Zaripha, the widow of General Agha Petros, came from France to visit her relatives

and many friends in America. While in San Francisco, my wife and I had such pleasure in having her as our guest for a week. After consulting with the president and board of directors of the Assyrian Foundation of America, it was decided to have a dinner in her honor at the Cliff House Restaurant at Seal Rocks in San Francisco. Some two hundred guests attended to pay homage to this charming lady. I was asked to give the welcome speech which she appreciated very much. She thanked everyone for this gesture and respect for her and her late husband. She said, "Wherever I and my family live, our hearts will always be with our beloved Assyrian people, same as my late husband felt until the last day of his life, when he died in 1932."

In 1969, we received from Zaripha Khamim a card in French announcing the sudden death, as a result of a motor car accident, of her beloved son, Dimitri. At the same time she sent us a very sad letter in Syriac describing the circumstances of his death, and his activities, as a patriotic Assyrian who was very active in Assyrian national affairs. He founded the "Assyrian Universal Alliance" and was its Secretary General until his death.

And in 1970, we received, with deep sorrow, an announcement from the younger son, David, about the death of his mother, Madame Zaripha Agha Petros-Elloff. She never recovered from her bereavement and grief for her beloved son, Dimitri.

ST. JOHN'S PARK HIGH SCHOOL IN AUSTRALIA TEACHES ASSYRIAN LANGUAGE

Raabi Soro Soro is a mathematics teacher at one of Australia's major high schools, St. John's Park High School in Sydney. He had the idea of introducing an Assyrian language course into the education system of the country, especially at St. John's Park High School, since he's a teacher there. With the help of P. G. Darmo, a formal application was submitted in late September of 1991, and within a month, the Department of Education in the state of N.S.W. approved the teaching of the Assyrian language at St. John's. Since this is a primary course, it is not accredited towards a high school certificate.

Raabi Soro started teaching Assyrian when the school year commenced in January of 1992, with eleven students taking the course in language and culture, six periods per week. This course provides students with reading, speaking and writing skills, as well as teaching them about Assyrian culture and society. They hope to expand the program to other schools in the area.

THE ASSYRIANS . . . MAKERS OF HISTORY

by Abram L. George

The eye of science sees but dimly beyond the dark veil which divides recorded history from prehistoric times. In the foreground of that veil, however, the picture is clear: peoples of different races are vying for supremacy in Beth Nahreen (Mesopotamia). These petty wars continue until one nation rises to power and subdues all its neighbors. And by doing this it establishes, very quickly, its dominance over all the adjacent lands. And soon after there rises the world's first empire! As the cultures of the lesser states within the confines of the empire blend together, brighter grows the Light of Civilization.

The authors of this magnificent chapter in human annals were we, the Assyrians!

Our original home, sprawling between the Tigris and Euphrates Rivers, has been labelled by historians as "The Cradle of Civilization." For it was there that culture had its birth and, moreover, it was this same Assyrian culture that initiated and inspired the old Greeks into the study and development of arts and sciences and religion. Beyond that, it greatly influenced the learning of the Romans and all the other peoples of the Mediterranean.

Our Assyrian Empire at the zenith of its glory was the greatest political and military state in the world of its time. Great cities were established in that period: Asshur, Nimrud, Arbela, Nineveh. And in those population centers there were splendid palaces, walls lined with beautiful faience, towering structures which rose to a height of 300 feet, colossal statues, and gigantic brick fortresses; and in the countryside about them, well-tilled fields, great dams, and irrigation ditches.

Brilliant, indeed, were our Assyrian leaders who wrote this immortal history: Sharrukin (Sargon), the first national hero; Rabee Ghemmoo (Hammurabi), the Assyrian Alfred the Great; Shameerum (Semi-ramis), the illustrious queen; Sunkheero (Sennacherib), the warrior king; and a mighty host of others.

Then under Sin-Shar-ishkin, our last monarch who perished in his blazing palace in Nineveh, the chronicles of our proud people of antiquity came to an end. The second part of our history opened with a paradox that was both amazing and of historical significance: the descendants of those aggressive and conquering Assyrians suddenly embraced the CHRISTIAN FAITH with its humility and love. Seeing that the material empire of their ancestors lay in ruins, they embarked upon founding a spiritual kingdom on earth. Just as their forefathers had so richly and nobly contributed toward the material progress of mankind, they aimed at contributing

toward the spiritual forward-movement of the human race. In their epoch, known as the Nestorian Fathers or monks, they, in face of sword and famine and persecution, propagated the NEW FAITH in Asia, evangelizing India and China and many other lands.

The great task of our Assyrian Fathers was not confined to the Christianizing of the Continent of Asia alone. During the Dark Ages they preserved in their schools and libraries the important classics of the world. Their translation of the writings of Plato and Aristotle and many other Greek philosophers and scholars and their commentaries of these same literary works which made them intelligible to the Eastern mind revived the sciences and philosophy of Greece in Arabia.

It is beyond dispute that we, the Assyrians, have been the most oppressed family of mankind. Catastrophe after catastrophe has hit us during the Christian Era. We have suffered bitter persecutions and martyrdoms for our Christian Faith under the Saracens, Seljuk Dynasties, Sultans of Turkey, Genghis Khan, Tamerlane, and armies of many other leaders of many other lands. And yet we, with our CHURCH OF THE EAST, have survived to this day!

It is a sad commentary on our times, indeed, in that while Assyrian history and relics have such a high worth and value in all the countries of our world, yet the offspring of those MAKERS OF HISTORY are treated as though they were orphans — the outcasts of our present day society.

We are a people without a country; a race in exile!

This must not be! The United Nations Organization must heed our plea and give ear to our cry for a land that we can call our own!

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by Phrydon E. Badal

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"MESOPOTAMIA LIGHT" FLICKERS IN MODESTO

by Mikhael K. Pius

In order to promote unity among our churches and impart knowledge of our culture to non-Assyrians around us, a seminar under the slogan "Mesopotamia Light" was held in Modesto, California, during the May 15-17 weekend. It was organized by the three Assyrian Eastern Churches and three of the social organizations in Stanislaus County. The seminar, which was videotaped by three of the several Assyrian local TV stations of the area and shown in segments during the next few weeks, was entitled "Historical and Spiritual Thrust of the Assyrian-Chaldean People." Several hundred Assyrians and a smaller number of non-Assyrian Americans attended.

During the three-day, six-session seminar two American professors, a Jesuit priest and three knowledgeable clergymen of the three Assyrian denominations involved spoke in English. Club and church choir singing, and dancing in Assyrian national colorful costumes, were staged.

The seminar was financed jointly by the three churches and was arranged and organized by their pastors, namely Rev. Eshai Joseph of St. Mary's Ancient Apostolic Church of the East of Hughson, Fr. Sabri Yousif of St. Thomas the Apostle Assyrian-Chaldean Catholic Church of Turlock, and Rev. Oshana Kaanon of St. Zaia Assyrian Church of the East of Modesto, as well as by the Civic Club of Turlock and by Modesto's Assyrian National Association and the Assyrian Academic Society. Lincoln Isaac introduced the speakers and emceed each of the three-hour daily meetings, and Joash and Julia Paul, Shimshon Warda, Benno Youkhanna, Bahram Bahrami, Youkhanna Shimoun and a few others were active in the running of the seminar.

On the first day, Dr. Hamilton Hess of the University of San Francisco spoke on Biblical Study and Eastern Church Fathers; and Fr. Dr. Sarhat Jammo of the Assyrian-Chaldean Catholic Church in the Detroit area explained the formation of the Church of the East. A rendition by Nabouram Choir, under the direction of Shura Mikhailian, followed each talk.

Dr. Kent Hillard of the University of California in Berkeley read a paper on Assyriology on the second day. He was followed by the Assyrian Church of the East bishop for the U.S. Western Region, Mar Bawai Soro. His subject was "The Church of the East Between Yesterday and Tomorrow." Each speaker was preceded with hymnal songs by Mar Zaia Choir.

Mar Aprem, bishop of the Ancient Apostolic Church of the East in India, was the first speaker on the third day. He spoke on Church history and was preceded by a performance by Suzuk, the Civic Club Orchestra. The last speaker was a Jesuit priest, Fr. George Maloney, who explained the Church Sacraments and was preceded by Assyrian folk dancing by Dalaly's dance troupe and followed by "Hymn of Thanksgiving" by Mar Zaia Choir. All three days' sessions were peppered with questions from the audience.

Token gifts from the three organizing churches were distributed to the members of the choir and all the clergymen present, and the seminar ended with a group-picture taking session on a cheerful note of optimism and ecumenical banter!

Soon after the seminar, the organizers were already making plans for next year's seminar. It is hoped that they would launch a more aggressive advertising campaign *well in advance* to attract much bigger crowds of *non-Assyrian* listeners, for after all it's the intention to teach *them* about our history and culture!



Modesto's May 1992 "Mesopotamia Light" Seminar.

Clergymen of Assyrian Eastern Churches at Seminar. Left to right: Revs. Edward Brikha and Eshai Joseph of St. Mary's Ancient Apostolic Church of the East; Rev. Sabri Yousif of St. Thomas Catholic Church of Turlock; Dr. Mar Aprem (of India) and Mar Narsai Toma Soro (of Kirkuk), Bishops of the Ancient Apostolic Church of the East; Mar Bawai Soro, Bishop of the Western U.S. diocese of the Assyrian Church of the East; Rev. Dr. Sarhat Jammo, of the Chaldean Catholic Church in Detroit; and Rev. Oshana Kaanon, pastor of St. Zaia Assyrian Church of the East in Modesto.

A Note on the Children's Dialect of Assyrian

by Robert Karoukian

INTRODUCTION: As one of the oldest languages and one that has remained in continuous use in widely spread and, at times, isolated regions, modern Assyrian has evolved into many dialects and subdialects which sometimes are mutually unintelligible. Not every aspect of the language has changed to the same degree, however, so that even among the most dissimilar dialects there are common points. The most obvious of the common elements are names of objects and activities one encounters in daily life such as foods, animals, family members and relationships, etc. Another common point is children's speech within the different dialects.

In every language there is baby-/child-talk; usually a mispronunciation of the adult speech according to the phonetic capabilities of children of various ages. In Assyrian, however, child's talk is not simply a haphazard mispronunciation of the adult speech; it is a more systematic and geographically uniform speech, even with an elementary grammar. The vocabulary, for example, is only in few cases based on (variant pronunciation of) the adult speech; most words are distinct and independent of the adult equivalent. It can, therefore, be considered a "subdialect". Indeed, the similarity of the "children's dialects" among regions where the adult counterparts maybe quite different, maybe an indication of how old this speech is.

Following is a brief note on the children's dialect of Assyrian, primarily as spoken in and around Urmi.

EXTENT OF THE VOCABULARY: The scope of the vocabulary is age-related. Not only is the phonetic sophistication related to the abilities of the child, but the nature of the words also changes and expands according to his/her changing and evolving interests and needs. The first words, for example, are related to food and feeding, the parents, etc. Later, the vocabulary expands to include other objects, individuals, and activities in the growing child's environment.

MAKEUP OF THE WORDS: Majority of the words are bisyllabic; there are very few mono- or trisyllabic words. The usual pattern is $C_1V_1C_2V_2$ (see below for explanation of symbols) and in most cases $C_1=C_2$ and $V_1=V_2$, that is, the words are formed by the reduplication of the same syllable. However, C_1 maybe different from C_2 and /or V_1 maybe different from V_2 . The vowels maybe either short or long (notated here with a bar over the vowel) and the nature of the first vowel (V_1), i.e. whether short or long, is what determines the syllabic makeup of the word. For example, $M\bar{A}M\bar{A}$ (mother) vs. $MAM\bar{A}$ (bread). In both words $C_1=C_2$ and $V_1=V_2$; however, in $M\bar{A}M\bar{A}$ the first vowel is long whereas in $MAM\bar{A}$, the first vowel is short. Therefore, whereas in $M\bar{A}M\bar{A}$, V_1

ends the first syllable, V_1 in $MAM\bar{A}$ only serves as a bridge between the neighboring consonants; that is $M\bar{A}M\bar{A}$ is made of $M\bar{A}+M\bar{A}$, but $MAM\bar{A}$ is divided into $MAM+M\bar{A}$, so that C_2 (M) both ends the first syllable and starts the second one. It is stressed as if pronounced twice. As apparent from the above examples, a long vowel can never be followed by a consonant in the same syllable; it forms a syllable either alone or when preceded by a consonant. A short vowel, on the other hand, can never end a syllable; it must be followed by a consonant.

Monosyllabic words maybe either of the CV variety or CVC. Again, in the first example, V is long whereas in the second it is short.

Trisyllabic words are of the $C_1V_1C_2V_2C_3V_3$ makeup, where $C_1=C_2=C_3$ and $V_1=V_2=V_3$ in most cases.

Another characteristic of children's dialect is that two different consonants without an intervening vowel are not tolerated. If a word starts with two different consecutive consonants, the second one is dropped. For example: $\bar{T}L\bar{A}$ (three) becomes $\bar{T}\bar{A}$, $TR\bar{E}$ (two) becomes $T\bar{E}$, $BR\bar{A}T\bar{A}$ (girl/daughter) becomes $B\bar{A}T\bar{A}$, etc. If the two consecutive consonants are in the middle of a word, the first one is dropped and the second one is reduplicated. For example: $\bar{A}MT\bar{U}$ (aunt) becomes $\bar{A}T\bar{U}$, $\bar{A}RP\bar{A}$ (four) becomes $\bar{A}P\bar{A}$, etc. This, ofcourse, would mark the intermediate stage in the evolution of the child's speech, where he/she starts using more and more of the adult vocabulary.

DERIVATION: The nature of the words is dependent on the age of the child. The earliest words are quite distinct and unrelated to the adult equivalent. Of these, the majority are derived from and based upon the sound associated with the object being named. For example: $\check{C}\bar{U}\check{C}\bar{U}$ (bird), from the sound of a bird/sparrow; $\check{C}\bar{I}$ (to break), from the sound of glass breaking; $\check{C}IZ$ (to burn, hot), the sound of a liquid on fire or hot surface; etc. With increasing phonetic sophistication and language skills, the vocabulary becomes more closely related to the adult speech through varying degrees of simplification. For example: $H\check{A}LV\bar{A}$ (milk) becomes $V\check{A}V\bar{A}$, $\check{A}YN\bar{A}$ (eye) becomes $N\check{A}N\bar{A}$, $LA\check{H}M\bar{A}$ (bread) becomes $MAM\bar{A}$, etc. In these examples we see two rules of simplification in going from the adult to the child's pronunciation: First, the second consonant is dropped with resultant reduplication of the third; Second, the first consonant is assimilated into the third. Using symbols, this can be generalized as follows:

$$C_1V_1C_2C_3\bar{V}_2 \rightarrow C_1V_1C_3\bar{V}_2 \rightarrow C_3V_1C_3\bar{V}_2$$

GRAMMAR:

1. As in the parent language, all nouns end in a vowel, and, like the parent language, the terminal vowel in most cases is \bar{A}/\bar{A} .
2. Plural Formations:

- Words that end in \bar{A}/\check{A} follow the pattern of the parent language where \bar{A}/\check{A} becomes I. For example: $N\check{A}N\check{A}$ (eye) becomes $N\check{A}NI$.
- Plural of words ending in \bar{O}/\bar{U} is formed by adding the suffix -YI. For example: $\check{C}\bar{U}\check{C}\bar{U}$ (bird) becomes $\check{C}\bar{U}\check{C}\bar{U}YI$.
- There are no specific plural forms for words ending in I.

3. Formation of Verbs:

Besides distinct verbs, verbs can also be constructed from nouns; this is done by reduplication of the plural form of the noun. For example: $P\check{A}P\check{A}$ (foot), $P\check{A}P\check{I}$ (feet), and $P\check{A}P\check{I} P\check{A}P\check{I}$ (to walk); $Q\check{I}\check{Z}I$ (bite), $Q\check{I}\check{Z}I Q\check{I}\check{Z}I$ (to bite); etc.

4. Possession:

Possession is indicated by naming the object, usually in the plural form, followed by the name of the individual to whom it belongs. For example: $P\check{A}P\check{I} \check{S}\check{A}M\bar{O}$ ($\check{S}\check{a}m\check{r}\check{a}m$'s feet/shoes).

SYMBOLS USED:

C = consonant V =(short) vowel \bar{V} = long vowel

-Vowels:

A: fAt, hAt	\bar{A} : mAtter, gAther
\check{A} : pUff, snUff	\check{A} : fAther, bOther
E: mEt, gEt	\bar{E} : fiancE
I: hIt, sIt	\bar{I} : hEAt, EAAt
O: Order	\bar{O} : gOld, sOld
U: pUt	\bar{U} : mOOOn, sOOOn

-Consonants:

ʔ: ʔ: a glottal stop; also, the initial sound in words beginning with a vowel. To English-speakers better appreciated in words like cooperate, where it is equivalent to the break or stop between the two O's.

ɸ: B: voiced bilabial plosive: Brother, Boy

ɸ: V: voiced labiodental fricative: Voice, Very

ħ: H: voiceless glottal fricative: Have, Hand

ʃ: Ž: voiced prepalatal fricative: pleaSure, treaSure

χ: H: voiceless velar fricative: like Spanish "J", German "Ch", Arabic ح

ʈ: T: voiceless velarized-dental plosive (unaspirated): like Spanish or French "T",

or Arabic ط

- ܝ: Y: smooth prepalatal oral sonant: Yes, maYor
- ܥ: Ĉ: voiceless prepalatal affricate: CHurCH, CHair
- ܥ: Ć: voiceless velarized-alveolar affricate; 'emphatic' form of above
- ܠ: L: smooth dental oral sonant: Lamp, Law
- ܡ: M: nasal bilabial sonant: Mother, Moon
- ܢ: N: nasal dental sonant: NooN, Nose
- ܦ: P: voiceless bilabial plosive (aspirated): Power, Panic
- ܦ: P: voiceless bilabial plosive (unaspirated): like Spanish or French "P"
- ܩ: Q: voiceless velar plosive: similar to Spanish or French "Q", or Arabic ق
- ܫ: Š: voiceless prepalatal fricative: SHow, SHoulder
- ܬ: T: voiceless dental plosive (aspirated): Today, Term

-Consonantal Reduplication: The concept of consonantal reduplication or stress must be well-understood if one wishes to speak not only Assyrian, but any one of the other Semitic languages as well. In general, consonants that are preceded and followed by a vowel, and the preceding vowel is short, are reduplicated or stressed as if pronounced twice, i.e., as ending the first syllable and as the beginning of the second one. This is demonstrated in the above example of MĀMĀ (mother) vs. MAMĀ (bread). MĀMĀ is pronounced as MĀ + MĀ, and MAMĀ as MAM + MĀ; so that the second consonant, which is preceded and followed by a vowel, and, the preceding vowel is short, is stressed, as if pronounced twice.

VOCABULARY:

-Foods:

BUVĀ = Water

MAMĀ (<LAMĀ <LAḤMĀ) = Bread

PUPĀ = Food/meal

QĀQĀ = Candy

VĀVĀ (<ḤĀVĀ <ḤĀLVĀ) = Milk

ŽAŽĀ = Meat

-Body parts:

ČAČĀ = Hand

ČIČĀ = Breast

NĀNĀ (<`ANA <`AYNA) = Eye

PAPĀ = Foot

-Clothing:

PAPI = Shoes

TUTĀ = Shirt/dress/coat

-Persons:

`ĀTŪ (<`ĀMTŪ) = Paternal aunt

BĀBĀ = Grandfather

BĀTĀ (<BRATA) = Daughter/girl

BŪNĀ (<BRUNA) = Son/Boy

HĀTĀ (<HĀTĀ) = Sister

HATŪ (<HATŪ <HALTŪ) = Maternal aunt

HŪNĀ (<`ĀHŪNĀ) = Brother

MĀMĀ (<YIMĀ) = Mother

NĀNĀ = Grandmother

PĀPĀ (<BABA) = Father

TĀTĀ = Baby

-Animals:

`ĀY`ĀY = Bull

BIŽI = Cow

ČOČŌ = Donkey

ČŪČŪ = Bird

HOŠĀ = Horse

HUHŪ = Monster

PIŠI = Cat

QUČŪ = Dog

-Verbs:

`Ā`Ā = To defecate

BĀČI BĀČI = To kiss

BIŠI BIŠI = To bathe

ČĀPI ČĀPI = To clap

ČĪ = To break

HAM = To eat/swallow

LOLĀ = To sleep

NĀNĀNĀ = To dance

PAPI PAPI = To walk

QIŽI QIŽI = To bite

ŠUŠŪ = To urinate

TĀP = (To) fall

TĀQ = (To) hit

TIQI TIQI = To spank

-Others:

`UVĀ = Sore, wound, injury

BĀČI = Kiss

BĀQĀ (<HPĀQĀ) = Lap; hug

BŪBŪ = Good

KIH = Dirty

PĀ = Gone, disappeared

TŪTŪ = Automobile

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ZOWAA Wins Four Seats in Iraqi Kurdistan Parliament

Historic elections were held on May 19 for a 105 seat parliament for Iraqi-Kurdistan. This was the result of a decision taken by the Iraqi Kurdistan Front in an extraordinary meeting on April 8, 1992. The Front also resolved that five out of the 105 seats in the Parliament will be allotted to the Assyrian national minority with its various religious sects.

Voting for the Assyrian seats was held in special polling stations that were used only by the Assyrian populace. Competing for these five seats were four slates, sponsored by the Assyrian Democratic Movement (ZOWAA), the Democratic Christians (of the Patriotic Union of Kurdistan, headed by Jalal Talabani), the Democratic Chaldo-Ashur (of the Communist Party), and the Unified Christians of Kurdistan (of the Kurdistan Democratic Party, headed by Masoud Barazani). ZOWAA's slate was placed first, in a landslide vote, translating to four out of the five seats. The other seat was won by the Unified Christians of Kurdistan.

See below for names and profiles of ZOWAA's newly elected members of parliament.

Elections were based on a proportional representation electoral system. The slate represented the entire liberated region of Kurdistan. A minimum of 7% of the vote was required in order for the slate to be eligible for any seats. International monitors were present and the election process was conducted in a peaceful and democratic manner.

ZOWAA was overwhelmed with supporting and congratulatory telegrams and letters, and the Assyrians in Kurdistan held unity parades and celebrations in various cities in the liberated areas.

ZOWAA MEMBERS OF PARLIAMENT PROFILE

Yaqoub Yousip



- He was born in 1951 in Dohuk, Iraq.
- Graduated in 1975 from the University of Sulaimaniya with a Bachelor's degree in Civil Engineering.

neering.

- He is married and has three children.
- He is a founding member of ZOWAA. Began his Assyrian political efforts in 1970, and has taken part in the armed struggle since 1984.
- Was subjected to numerous arrests by the Baghdad regime and was stripped of his military ranks for disobeying the regime's brutal orders.
- Member of the political leadership of Iraqi Kurdistan Front, and ZOWAA's representative in the Joint Action Committee of the Iraqi opposition.
- Member of Beirut Conference of the Iraqi opposition group.
- Member of many Assyrian, Kurdistan, and Iraqi delegations to countries worldwide.
- Participated in the establishment of the Assyrian cultural center in Sulaimaniya in 1973 and has made many cultural and literary contributions. He is fluent in Assyrian, Arabic, Kurdish and Turkish.

Note: Recently it was learned that the parliament has established a Cabinet, and Yaqoub Yousip was appointed the Minister of Labor and Housing.

Ismail Nano Benyamin



- Born in 1959 in Kirkuk, Iraq.
- Graduated in 1984 from Baghdad Technical College with a Bachelor's degree in Mechanical Engineering.
- Married with two children.
- Member of ZOWAA Dohuk branch.
- Began his Assyrian political efforts in 1978.
- Participated in underground student activities on many college campuses.
- Was very active in Assyrian youth movements, and conducted numerous Assyrian language

classes.

- Has many literary works and is a contributor to ZOWAA publications.

Akram Ashur Awdish



- Born in 1948 in Arbil, Iraq.
- Graduated from the University of Sulaimaniya in 1972. Taught high school mathematics for over 20 years.
- Married with two children.
- Presently manages the census bureau for the Kurdistan Front in Ainkawa.
- Active in many social and welfare community programs.

Francis Yousip Shabo



- Born in 1951 in Dohuk, Iraq.
- Graduated from the University of Mosul in 1975 with a Bachelor's degree in Civil Engineering.
- Married with four children.
- Manages Department of Water and Sewage for the Kurdistan Front in Dohuk.
- Implemented many water projects in Dohuk, Kirkuk, and Nineveh provinces.
- Supervises the development project of Broshky Water Network.

ON THE CAMPAIGN TRAIL

As the elections drew closer ZOWAA stepped up its campaign efforts and took its message on the road. Yaqoub Yousip along with the other candidates campaigned in many cities such as Dohuk, Arbil, and Sulaimaniya. They held numerous political rallies discussing ZOWAA's historic background and its goals. Throughout these rallies the candidates emphasized the fact that ZOWAA's political platform for the parliament was not developed recently for the purpose of propaganda, but rather a foundation on which ZOWAA was established 13 years ago. The delegation was warmly greeted throughout its campaign trail.

PURPLE COLOR

Purple was chosen as the official ZOWAA color during the elections. Historically this color, which represents wisdom in the language of colors, has both religious and nationalistic significance. Religiously the color represents Saint Joseph, the husband of Virgin Mary. It is worn to this day by the hierarchy of our churches as a sign of their office. On the nationalistic side Assyrians used this color in Nineveh and Babylon as a symbol of royalty and kingship.

From the early days of the election campaign, purple flags could be seen flying everywhere, on top of ZOWAA centers, proudly displayed on ZOWAA supporters' houses, and on various other buildings.

ASSYRIANS RALLY

On May 14, 1992, over 5000 Assyrians led a demonstration in the city of Dohuk to rally behind and show their solidarity and support for ZOWAA's slate for the parliamentary elections. The demonstration started at noon time from the Assyrian Cultural Center in Dohuk and passed through the city's major streets. Traffic police and local volunteers blocked all cars from the streets as the demonstration was underway. During the demonstration participants were singing nationalistic songs, raising purple and ZOWAA flags, holding banners in support of the election process and Assyrian representation in the Kurdistan parliament under ZOWAA's astute leadership.

As the demonstration paraded the streets, locals were cheering on from balconies, sidewalks, and apartment buildings. In addition, the demonstration was warmly welcomed by Kurdish parties as it passed their centers. The demonstration lasted three hours and ended at ZOWAA's headquarters in Dohuk.

ZOWAA IN ELECTION LANDSLIDE

National Unity Cornerstone for Future Struggle

The elections of May 19, 1992 for a Kurdistan Majlis in Iraq are of major consequence for Iraqi democracy and national reconciliation and for our Assyrian national struggle in Bet Nahrain. The legal framework for the elections, invitation of international monitors and the peaceful nature of the campaign and elections offer new hope for the future of democracy in Iraq. The decision to allow independent Assyrian representation in the Majlis is a historical precedent that charts the path for national reconciliation between the four major nationalities in Iraq (Arabs, Kurds, Assyrians and Turkmans).

Assyrian Perspective of Elections

For us Assyrians, these elections are truly a turning point of great significance. They herald the dawning of new realities. In a single stroke we saw our people come together in solid unity to select their leaders, we found our neighbors conceding to deal with us as a people, and all this within a legal framework tacitly recognized by major world powers. These are heady happenings and a banner vindication for the political program and struggle of ZOWAA.

The casual observer sees history as a series of profound events interspersed by long durations of calm and inactivity. In fact, nothing could be farther from the truth. History is shaped by the determined and longwinded struggle of the forces of change. These struggles accumulate small successes on an ongoing incremental manner. Then there comes a time when the accumulation of these gains explode in dramatic fashion to force a shift in the status quo.

Since 1979, ZOWAA has led the struggle in the alleys, homes, classrooms and prisons of Iraq, and in the mountains and valleys of Bet Nahrain. This struggle, as stated in ZOWAA's political program, is itself a continuation of the struggle of our ancestors for our legitimate national rights. It's that steady, painful and committed struggle, mixed with the blood of our martyrs, that has led to the victories of May 19.

National Unity

ZOWAA was established on the premise that we are one nation uniting all our tribal, geographic and denominational divisions. It believes that this national unity is the bedrock for our continued existence and progress toward our legitimate rights. Consequently, ZOWAA has steadfastly rejected all

divisions that have plagued our nation for centuries. It has waged an unrelenting struggle for national unity, which bore fruits during these elections.

As the elections began to take shape, and an electoral law was being prepared, our people's enemies began their move to maintain the status quo. They sought to deny our rights as a people and pushed for the "Christian only" designation. Assyrian nationalists had long fought this position, but had failed to prevail. This time, the groundwork had been set by ZOWAA who prepared the necessary groundwork and we were able to win.

Our people packed the streets and churches demanding unity and recognition of our national identity. One by one, the proponents of the status quo began to back off, and our people approached the Kurdistan Front united behind ZOWAA's call that we be recognized as a people.

This unity was to be tested several more times up to the elections. But our people stood firm and we have won this round.

Recognition by Kurdistan Front

The second pillar in ZOWAA's political program is that it calls on our people to be in full partnership with the rest of the Iraqi people in the national democratic struggle, while pursuing our legitimate national rights. In 13 years of shoulder to shoulder struggle with all sectors of the opposition, ZOWAA has gained recognition as a full fledged member of the Kurdistan Front and the Iraqi Joint Action Committee.

Thus, when ZOWAA arose in the Kurdistan Front to argue our people's case for independent representation in the Majlis, it was addressing allies. Much of the old suspicions and misunderstandings with our Kurdish neighbors had long since been resolved. This, and our people's unity and determination to gain their legitimate rights, led to our success to secure five seats for our people. ZOWAA convinced the Kurdistan Front that recognition of Assyrian rights to independent representation was in the mutual interest of everyone, and threatened no one.

Here again our political program was vindicated. We were successful to deliver on our promise to our people that the road to mutual understanding with our neighbors is not impossible and that peaceful coexistence in Iraq does not require that we abandon our national identity and rights.

Legal Framework of Recognition

The legal foundation of these elections is the autonomy agreement of 1974 between the Iraqi government and the Kurds of Iraq. That agreement, which was never implemented by the Saddam regime, calls for a Kurdistan Majlis for the autonomous region. Hence, these elections have legal standing within Iraqi jurisprudence.

Furthermore, the fact that these elections were overseen by international observers ranging from human rights organizations and the press to the United Nations, gives the elections a de-facto legal status that is perhaps more significant than its basis in Iraqi law. This de-facto legal status will be enhanced as this Majlis begins to exercise its responsibilities as the legal authority in Iraqi Kurdistan.

In this context, the recognition of our people's rights to be represented in this Majlis are a precedent of major significance. This is an accomplishment for our people and a legal card that can be played in the future to bolster our case both locally and internationally.

Need to Build on Our Successes

Despite the importance and significance of these elections, it's important to realize that they are not an end-all. Nothing is. We cannot expect centuries of problems to be solved in one magic act. Our ene-

mies are still there, and are now alarmed at our successes and therefore more dangerous. Those that sit on their laurels are doomed to lose all when the counterattack comes. Yes, our enemies will counterattack to roll back our gains, and we must be prepared. We must build on our successes so that they will find us stronger and better prepared when we face them next.

This is the difference between the practical politics of ZOWAA, and those of the maximalist super-nationalists. They want all or nothing. They are impatient and want to have one major battle where our enemies are crushed, to regain the glory that was Ashur and be done with it. They can then go back to their businesses, comfortable homes and football games. That is why they find these elections deficient and cannot fathom their significance.

Ours is the practical politics of incremental change. Of moving forward one step at a time. Of uniting our people through struggle. Of working hard and patiently building on our successes. Of ever looking forward . . . planning and sweating. It may not be dramatic and it may not be made for Hollywood, but it is the only way we know to lead our people in Iraq to realize our legitimate national rights.

This is one struggle every Assyrian must join.

From *Aghona*, the Official Organ of the Assyrian Democratic Movement in the U.S.A. and Canada

NEWS FROM THE HOMELAND

Cultural Center in Dohuk

Ceremonies were held on 3/15/92 to celebrate the opening of an Assyrian cultural center in Dohuk, Iraq. Attending the ceremony were many community members and a score of local officials including the Deputy Governor of Dohuk, a representative of the executive committee of the Kurdistan Front (Nineveh and Dohuk provinces), and ZOWAA's Dohuk representative. The ceremonies began with a moment of silence in memory of the fallen heroes of our nation. Then the Deputy Governor officially opened the center and delivered the opening speech wishing the community success and prosperity in its new center. The ceremony continued with speeches, poems, and the reading of many congratulatory telegrams.

Assyrian Aid and Social Society

The Assyrian Aid and Social Society-Iraq, distributed wheat to Assyrian citizens in the city of Dohuk. In addition, the Society donated funds to Assyrians who wished to return to their villages for the agricultural season, assisting them in purchas-

ing the necessary seeds and tools to plant their lands. This assistance covered many Assyrian villages.

Eavesdropping on ZOWAA . . .

With the increased activities of ZOWAA in the Homeland, the regime in Baghdad stepped up its efforts to eavesdrop on ZOWAA's radio communication and requested all its military units to locate and recruit more individuals who know the Assyrian language.

ZOWAA Celebrates its 13th Anniversary

ZOWAA celebrated its 13th anniversary in many cities and villages throughout the liberated areas of Northern Iraq. The largest such celebration was held in the city of Dohuk in a cultural center auditorium, where members of the Assyrian community crowded the center as a sign of solidarity with ZOWAA, the only Assyrian organization working for the national quest within our homeland. Among the participants in the festivities were representatives of the Iraqi Kurdistan Front, many student

and women organizations, Human Rights groups, and other Kurdish groups. The program started with a moment of silence in remembrance of those fallen defending our nation, followed by a nationalistic song. It was followed by a performance of an Assyrian children's group from the town of Sarseng, and another performance by the Assyrian Cultural Center of Dohuk. Both performances touched the audience and drew rounds of applause.

ZOWAA's representative delivered a speech detailing our movement's political objectives, its accomplishments, and the struggle it had led towards gaining our national, cultural, and human rights which have been denied for so many years. He then stated that ZOWAA, working with Iraqi opposition groups and Iraqi Kurdistan Front is gaining tremendous support and recognition for the Assyrian cause.

There were other speeches and poems delivered by representatives of friendly groups, and congratulatory telegrams from all over the world were read. ZOWAA's theatrical group performed a critical play addressing the Assyrian immigration to the West and its consequences.

Law and Order

ZOWAA has representatives in the security forces of the Kurdistan Front in every village and city where Assyrians reside. Border crossings in the liberated areas of Northern Iraq are regulated and controlled by the Kurdistan Front which include ZOWAA members.

Assyrian on Saddam's T.V.

An Assyrian wearing traditional Assyrian clothes went on Baghdad television to ask the Assyrian public to refrain from participating in the election process. It is worth noting that in recent years, it was extremely rare to hear Assyrian language being spoken on Iraqi television. Saddam's regime is known to resort to deceptive propaganda tactics when it is under pressure.

FROM ZOWAA's POLITICAL PROGRAM

(From *Aghona*)

The Assyrians emerged from the depths of history and the conscience of humanity as a people who struggled for thousands of years to remain steadfast and loyal to their homeland and nation. A people who, by building the Assyrian civilization, made a valuable contribution to the historical process of establishing the structure of human civilization. Our people continued their contribution through the end of the middle ages, despite having lost their sovereignty.

A study of the contemporary history of our Assyrian people will identify World War I as the start of a new beginning. A beginning filled with grief and sorrow, as war raged between the imperialist nations. The missionary expeditions which were established in the aftermath of the bourgeois revolution in Europe to serve their imperialist interests, had been a principle instrument for sowing discord between the nations of the area (Assyrian, Turkish, Iranian, Kurdish, and Armenian). Promises of achievement of national rights, which were made by the Allies to nations subjugate of the Ottoman Empire were also a principle reason which led our nation to join the Allies and to enter the conflict with the Ottoman Empire. This confrontation led to the expulsion of our people from the Hakari area, which became part of Turkish territory after the war. This occurred as a result of the repartition of the world by the imperialist governments into spheres of influence, and the establishment of political boundaries, with the acquiescence of the puppet Iraqi and Turkish governments.

Therefore I suggest that if it is right and proper that there should be a solution finally to this long and crushing oppression of the Assyrian people. There must be an end finally to the wandering and homelessness. This is a problem which is at the very root of the Assyrian tragedy. A land of one's own is part of the dignity of man; it is part of the right a divine Providence has vouchsafed him. The creation of a free sovereign Assyria will be a tribute to the strength, endurance, faith and courage of one of a devoted and noble people who richly deserve this blessing: in bringing it to this resolution, it also will be a tribute to the wisdom, intelligence and decency of civilized mankind, which must settle this and other problems which press upon mankind if we are not all to perish.

*William B. Ziff
Author, Publisher and World Traveler*

Background information by the Editor — Thousands of Assyrians lived in the mountainous region of Turkey. Ever since the invasion of Timur Lane, the Assyrians had been gradually pushed out of the plains and central cities of Persia, Mesopotamia and Kurdistan to the only areas of safety, the Hakkari mountain region extending between Lake Urmia and Lake Van. In time they occupied roughly the triangular area between the two lakes with Mosul at the head of the triangle. Their mountainous country was situated partly in Azerbaijan and mainly in Kurdistan, consisted of frontier territories between Persia and the Turkish empire comprising Mesopotamia.

The name Qudshanis is mentioned following some names in the photo. The Patriarchal House or See was located in Qudshanis (in the mountains of Kurdistan) since about 1400 A.D. This was the period of Timur Lane's invasion when the Patriarchal See was moved from Mosul, prior to that in Baghdad and Seleucia-Ctesiphon.



This picture was taken in 1891 in the Assyrian homeland in Turkey. Seated: **Deacon Eshai Benyamin d'Mar Shimun** (the father of Catholicos Patriarch Mar Benyamin Shimun surrounded by Assyrian tribal notables). Standing, left to right: **Yonan Kambar** of E'yil. His sister, Asiat, was married to Deacon Eshai Benyamin; Yonan Kamber is also the grandfather of Abigal Isaac's mother. **Yacub Youkhana** of Gagorin; **Gulo Phikho** of Qudshanis; **Okhki De Kelaita** of Mar Bishu; **Kasha (Priest) Athaya** of Qudshanis; **Hinaro Daniel** of Qudshanis; **Yoseph Mister Nissan**.

Picture and names submitted by Abigail Isaac of Skokie, Illinois

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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
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IN MEMORIAM

Nina N. Jacob



Nina Jacob, wife of the late Emmanuel Jacob, passed away on July 1, 1992 in Berkeley, CA at the age of 67. She was born in 1925 in Baghdad, Iraq, to Nwyia and Shirin Shabbas of Chamakeye. Raised with several brothers and sisters in a well-known Assyrian family, she spent her formative school years in Hanaidi and Baghdad, later attending the Assyrian Union School in Habbaniya where she graduated in 1940. Her husband, Emmanuel (Raabi Ammo) was the first Scout Master of the Boy Scout and Girl Guide movement, and Nina Nwyia Shabbas — a senior who later became a teacher and married Raabi Ammo in 1942 — was the first Girl Guide Leader.

In 1944 Nina and her husband moved to Baghdad where four children were born into the family. After a few years stay in Baghdad, the family moved to Jos, Nigeria, where her husband was promoted to a higher position with the Bata Shoe Company. During this period the children were sent to the United States to further their education. In 1969 Nina immigrated to the United States to rejoin her children, parents and other members of the family in California. Six months later, her husband joined the family. During the subsequent years, Nina helped her husband in the operation of a private shoe business. When Emmanuel passed away in 1986, Nina continued the business on her own until November 1991 when she was unable to continue further due to ill health.

Nina had been a member of the Assyrian Church of the East, San Francisco, and the Assyrian Foun-

dation of America, Berkeley, for many years, along with her husband. She was a devoted wife and caring mother, dearly loved and respected by her family, relatives and friends. Nina was kind and had a gentle nature which endeared her to everyone.

Nina is survived by three sons: Edward (Menlo Park, CA), Fred (San Francisco, CA) and Ted (Oakland, CA); a daughter, Peggie Hernandez (Rodeo, CA); six grandchildren; her mother Shirin (Martinez, CA); three brothers: Julius (Benicia, CA), Hamlet (San Francisco, CA) and Baba (Berkeley, CA); and two sisters: Lily N. Neesan (Hercules, CA) and Alice Henderson (Martinez, CA) and several nephews and nieces.

The funeral service was held on July 6, 1992, with Archdeacon Nenos Michael of the Assyrian Church of the East officiating.

The family wishes to thank the many friends for their sympathy and support and the donations in Nina's memory. The many pleasant memories of her will be cherished by all.

Yosef Hanna



Yosef Hanna, 59, passed on to eternal life on July 3, 1992 in Amman, Jordan. He was born in Zakho, Iraq, in 1933 (during the Simele massacre of Assyrians in the north of Iraq) to Soulaka and Elishwa of Billin, Turkey. Yosef married Marosha in 1961 in Baghdad, and three daughters were born into the family. During their residence in Iraq, he operated his own dry cleaning business. In June 1991, Yosef and two of his daughters left Iraq for Amman, Jordan, as their papers to immigrate to the United States were being processed. The daughters are

now stranded in Jordan. During their short stay in Jordan, they were provided with financial assistance by his sister Sarah and his daughter Helena, who reside in the San Francisco Bay Area

Yosef was a man who cared much for his family. He was kind and gentle, a good Christian devoted to his church. A memorial service was held at St. John's Catholic Church in El Cerrito, CA on July 5, 1992. He is survived by his wife Marosha (Baghdad, Iraq); three daughters: Ban and Iman of Jordan, Helena (Hercules, CA); a sister Sarah (Richmond, CA) and other relatives.

The family extend their appreciation to all those who offered their condolences and kind thoughts on his loss. They also wish to thank those who made donations in his memory.

Bernadette Sarkis Wijbrandus



BERNADETTE WIJBRANDUS 1945-92
With her family in happier days

"Bernadette was a loving wife, mother, sister and daughter, and everyone loved her in return. She was a very religious person who inspired all of us to be closer to God.. She had incredible courage and faith and never lost sight of Jesus, even during her long, painful illness. Her favorite expression was "*Shoukhal Shimoukh ya Marya!*" (Glorified be your name, O Lord!) And despite the pain she endured her main concern was always for her loved ones."

This was stated by Roelf Wijbrandus (pro-

nounced Wibrandus), husband of Bernadette, 46, who passed on in Monterey, Calif., on May 9.

Bernadette died after a year-long struggle with cancer. She was laid to rest at San Carlos Cemetery after a beautiful, moving funeral service at St. Angela's Catholic Church in Monterey. With a profusely tearful face and breaking voice, her loving parish priest, Fr. Patrick Dooling, conducted the service and delivered the biographical homily. He was assisted by Fr. Jerry McCormick and San Jose's Assyrian-Chaldean Catholic pastor, Fr. Yooshia Sanaa, amid spiritual music and songs. Fr. Sabri Yousif of St. Thomas Church of Turlock was among the mourners.

Some 100 relations and friends drove down from Turlock, Modesto and San Jose to attend the funeral, and twice that many came from Monterey and surroundings. They were all Bernadette's friends — her church co-parishioners, workmates and neighbors — among them a few Moslems. She had gained their friendship by her courteous and cheerful disposition, ready smile and loving nature.

Bernadette was born in Baghdad, Iraq, on December 26, 1945. She was raised, with several siblings, in a God-fearing home. Her father, the late *Shamasha* Youel Sarkis, a well-known member of the Assyrian community of Baghdad, and her mother, Heelo, were both parents of high moral values. Bernadette received her formal schooling in Baghdad, ending with a two-year college education. During the years in Baghdad, she and her sisters were dedicated parishioners and choir members of St. Mary's Catholic Church in Gailani Camp and then of the Sacred Heart Church in New Baghdad.

Bernadette, her mother and an older sister came to the U.S. in 1979 to rejoin other family members. Both sisters found work as Arabic teachers to military students at the Defense Language Institute in Monterey where, a few years later, Bernadette met Roelf, a Dutch teacher. They were married at St. Angela's Catholic Church in August 1987, and the next year they were blessed with a baby girl, Jessica, who is four years old now. Roelf was a Presbyterian, but embraced Catholicism two years later and even learned a smattering of Assyrian.

Bernadette is also survived by her mother, Heelo, and sisters Virginia Sargis and Claudette, wife of Mumtaz Gabriel; her eldest sister, Anjail, wife of Andrious Eshaya, and a brother, Edward, in Baghdad; an older brother, Albert, and a sister, Roza, wife of Shimshon Daniel, in Turlock; another sister, Madelain, wife of Lewis Adam, in Modesto; and by 17 nephews and nieces and four grand-nephews.

During one of Bernadette's several traumatic hospitalizations, her sister Claudette sat by her bedside and held her hand to comfort her while Bernadette placed her hand upon a picture of Jesus as the two sisters prayed together. Bernadette fell asleep for a while and then woke up with a start.

"Sister, why did you take your hand from upon my head!" she said. "It was so soft, warm and comforting!"

Puzzled, Claudette replied: "But, sister, I had not placed my hand upon your head! I was merely holding your hand."

But Bernadette had such a strong faith that she firmly believed that it was Jesus's hand upon her head comforting her!

Written by Mikhael K. Pius

Youbird A. Solomon



Youbird Aweemalk Solomon was born in Mosul, Iraq on June 27, 1927. He graduated from the Secondary School in Mosul, then pursued his college education in Baghdad in the School of Pharmacy. He practiced as a pharmacist in his own pharmacy in the city of Kirkuk for some 15 years. He immigrated to the United States and went to live in Chicago with his mother, Liza, and two sisters, Ellen and Norma. For two years he studied at the University of Chicago, this in order to attain the pharmacy college equivalency test, which he eventually passed with high honors. After a stay of eight years in Chicago, he decided to go and live in California. Here again he had to continue his studies, this time for one more year in order to meet the California state pharmaceutical requirements. For the third time he qualified himself as a pharmacist, when he found employment in San Francisco General Hospital. He excelled at that!

Youbird was an ambitious man. He always worked hard to upgrade himself. He took a liking to various fields of endeavor; he immersed himself in

his thirst for knowledge. As an example, he taught himself how to speak French, Spanish, German, Italian, on top of his fluency in Assyrian, Arabic and English, not to mention the spattering knowledge that he had in Turkish and Kurdish.

We have lost a man of immeasurable talents. He was such a kind, caring and loving person! All those who knew him would honor his memory. He had just turned 65 when he retired — a retirement that scarcely lasted two months. We wish to comfort his mother and two sisters in their bereavement. May God rest his soul in peace.

Submitted by Phrydon Badal



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- Free Delivery Service

Shalim Shabbas Tatar, R.Ph., Ph.D.

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(415) 235-3333

"A cultural minority with a proud and ancient heritage is fighting today for its survival, but few seem to notice or to care. The Assyrians . . . living in and around Mosul and other parts of Iraq are keeping alive a special Christian tradition using the very language today that was spoken by Jesus Christ. But the Assyrian heritage goes back much further than that, to the dawn of civilization of the year 3,000 B.C."

Dr. James J. Watkins
Professor of International Law (1981)

• • • • •

مِنْ دُتَبْ ذِكْبَتْ مِجْنَمَكْ .

فَوَالْبِ حَتِّهِ يَوْمَ تَبْطُلُ
 سِتْرُكُمْ فَتَبْصُرُونَ
 أَنفُسَكُمْ فَالَّذِينَ لَمْ يَرْجُوا
 إِلَهًا إِلَّا اللَّهَ أُولَئِكَ
 يُجْزَوْنَ الْكَافَّةَ وَالْكَافَّةُ
 سِتْرُكُمْ

مَدَّكَ اَمَدَهُ جَفَّ . هَتَّكَ جَفَّ . حَمَّكَ وَهَدَّكَ مَبَّ
 مَوْتَمَرًا اُكْتَمَرَ . قَلَبَ تَدَوَّرَ مَجَّ جَفَّ : تَصَوَّرَ مَجَّ جَفَّ :
 وَتَفَجَّرَ جَفَّ . دَجَّهَ . تَوَّهَّ . يَلَّهَ (تَجَبَّهَ) وَكَلَّ
 جَعَدَ اَتَى . وَجَّ . دَجَّكَتَ . مَلَّكَ مَوَكَّلًا لَمْ يَدَّ
 مَنَّ فَتَوَصَّلَ : هَتَّجَّيْ دَامَ مَنَّ . هَتَّجَّيْ اَلْطَّبَّ
 لَمْ لَعَنَ : اَلَمْ يَلَّ مَنَّ لَمْ يَدَّ : لَمْ يَدَّ :
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جہاں فہم کے لئے مذہب و مذہب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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دَلَّ كَوَجَّحَ زَيَّنَّ دَعَا رَجَعَتْ كَسَفَعَتْ لَحَا
لَدَا وَخَذَا دَلَّالٌ مَيَّعَتْ تَوَهَّجَتْ دَلَّ
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَلَقَهُ دَنِي.

[illegible]

مِنْ مِثْلِهِمْ لَمْ يَكُنْ مَعَهُ : مَحْفُوبٌ : الْإِبْرَ .
فَعَلَمَ لَبَّ مَوْلَاهُ تَعَالَى .

تَدَا تَا فَسْتَهْجَه . تَدَا تَا اَوْمَهْ . مَهْلَهْ . مَهْ .
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : الْحَمْدُ لِلَّهِ
الْعَلِيِّ الْعَظِيمِ .

[illegible]

مَجْمُوعَةُ كُتُبِهِ، إِجْدَادُهُ، أَجْمَعُ: خُلُجْدُ
الْحَدَثُ: حَدٌّ.

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که مقلد خصیت زنه و جهت یزدانی .

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که آید از کوهی منبذله لخمی و لیله ؟

لصیبت که خصله منبذله زنه بچله ؟

لسمجه دلمی خصله : که سقل دهن یزدانی ؟

لصفت داندیشه دکه بچله زنه خصله ؟

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سَمِيعٌ دَمِيلٌ هَقِيذٌ جَبِيلٌ

تذکرہ : ذیل مولا بہ مختلف

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سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ لَمْ يَرْحَمْ نَفْسَهُ لَمْ يَرْحَمْ اللَّهَ»

[illegible]

77

كَلْبًا مِّن مَّاءٍ مَّائَةٍ لَّحْمًا فَسَقَطَ

نتیجہ : یہودیہ ایک ذلیل

[illegible]

تَلْبَلَبْ مَسَمَ فَمَسَمَلِي بَد لِبَكْدَا مَب مَسَمَ
دَلَمَ حَبَمَس. كَا لِمَمَلِيَس تَا بَد مَسَمَا
جَدَلَا دَس دَلْبَلَبْ مَسَمَ دَقَمَلِي لِبَكْدَس
تَمَمَلِي مَمَمَلَا مَب كَا دَسَا لَمَلَا بَدَجَمَا
مَفَجَدَلَا تَمَلَا دَلِبَكْدَس، لِمَمَلِيَس دَم :

[illegible]

"הן חסד וחסד וחסד!" למי שזכר, "חלף
החברת, חלף, חלף חסד וחסד וחסד
חלף חסד וחסד וחסד חלף חסד וחסד
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חלף חסד וחסד וחסד חלף חסד וחסד."

[illegible]

سُبْحًا دَعَاكَ مِنْ حَيْدٍ وَخَفَا

تَعْلِيم : مُدَرِّس : مُتَعَلِّم

[illegible]

[illegible]

حَبِّ آبِ دِيَسَمَهْ كِه حَمَتِ اِيْمَلَهْ
مَمَدِزْدَه سَقَد لُجِم مِلَلِد لَه تَمَت
يَحْكُم مَمَضَتَه

[illegible]

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دَلِيلًا. اِنِّیْ دَعَمْتُہٗ مَعًا، اِذْکَیْ دَعَمْتُہٗ
 دِحًا سِیْ اَکْہَ مَمْرُکَ حِیْ جَدَّوْہِ وَہِیْ. مَلَاہُ
 بِلَاہُ یَوْنٰی سَدًا تَحْجٰی یَکْ مَلَاہُ مَحْذٰہُہُمْ
 مَحْذٰہُہُمْ مَشِیْذٰہِ مَعًا دَلِیْ قُتْبٰہُ کَہْ
 مَحْذٰہُہُمْ مَعًا دَلِیْجِبْ وَا حِیْ یَمِیْدُ تَمَاہُہٗ " .

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"مَنْ مَلَاحَ جَدَّجًا قَدْ أَحَبَّ حَقًّا .
فَرِحَ لِرَأْسِ كَسَمَحٍ."

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"لَمَّا جَاءَ دَهْمَقُ الْبَحْلُ شَمَلُ لَبْ هَقْدَمُ
شَمَلُ مِ دِيْلِي خَتَا" جِي لَمَّا شَمَلُ مَقْدَمُ. "لَا
خَسِيْمُ تَفْهَمُ دِيْبُ تَقْدَمُ، لَمَّا لَمَّا خَتَمُ
تَمَكَّلُحْ".

مذہب و جذبہ

حَدِّهِمْ بِأَعْيُنِهِمْ تَحْتِ الْوُجُوهِ

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تَحْفَظُ دَهْمًا دَجَلًا، مِمَّ مَدْرًا، دَمًّا
 دِيَمًا، جَا لَمْ لَمْ مَدَّ لَجًا. مَدَّ
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میں تھوڑے، یہاں تک کہ وہاں جا کر

...בְּכֵן הַמַּלְאָכָה...

1952 مَحْمُودُ لَيْسَ فِيهِ

تہذیب : دُعا کا حقیقی حلقہ

تِلْكَ اَلْاٰيٰتُ الَّتِي نُرِيْكَهَا لَكَ ۚ وَلَوْلَا الَّذِي نُرِيْكَهَا لَكَ لَخَلَخَلْتَ مِنْ شَكٍّ مِّمَّا نَزَّلْنَا مِنَ الْقُرْاٰنِ وَلَمْ تَكُن مِّنْ مُّحْصِيْنَ ۝۱۰
 اِنَّ اَكْبَرَكُمْ عِلْمًا ۝۱۱
 وَلَقَدْ اَتَيْنَاكَ بِالْحَقِّ اَوْفًى ۚ وَلَقَدْ اَتَيْنَاكَ بِالْحَقِّ اَوْفًى ۚ وَلَقَدْ اَتَيْنَاكَ بِالْحَقِّ اَوْفًى ۚ وَلَقَدْ اَتَيْنَاكَ بِالْحَقِّ اَوْفًى ۚ

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بَعْدَهُ مَعْدُودُهُ ، وَكَانَ دَائِلِيَّةً :
 وَفِيهِمْ لَيْسَ يَتَقَرَّبُ تَحْوِيلًا وَفِيهِ
 لَيْسَ يَتَقَرَّبُ لَيْسَ يَتَقَرَّبُ :
 وَفِيهِ لَيْسَ يَتَقَرَّبُ لَيْسَ يَتَقَرَّبُ :

۱. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ
 ۲. وَ عَلٰى اٰلِهِٖ وَسَلِّمْ
 ۳. وَ عَلٰى اَمَّتِهِٖ وَسَلِّمْ
 ۴. وَ عَلٰى اَوْلَادِهِٖ وَسَلِّمْ

مَلِكًا لِّمَنْ يَشَاءُ فَيَهْدِيهِ إِلَى عَذَابٍ مُّهِينٍ :
 فَذَٰلِكَ لِمَ لَاقَىٰ لِحْمِيَّتَهُ غَدًا :
 مُّذَمَّوْنَ لِلَّذِينَ كَفَرُوا عَلَيْهِمْ :
 وَلَئِنْ كُنْتُمْ تُحِبُّونَ الْإِنْسَانَ فَاصْبِرُوا لَهُ

مومذ دجى تكلو، ملق تكتا :
 سمى دكده دى ملق موم :
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 دى دى دى دى دى دى دى .

مِمَّنْ أَمَرْتُ لَعْنَتُهُمْ وَجَبَّ عَلَيْهِمْ :
 يَوْمَئِذٍ ضَالِحُونَ . لَعْنَتُهُمْ وَجَبَّ :
 تَلَقُّهُمْ . يَوْمَئِذٍ يَوْمَئِذٍ :
 كَيْفَ لَعْنَتُهُمْ . مَسْئَلَةٌ : وَجَبَّ :

مَدَّ يَدَهُ إِلَىٰ سَمِيعٍ لِّمَعْبُودِيهِ :
فَمَلَأَ دَلِيلَهُ لِيهِ مَنَاجِدَهُمْ :
وَدَبَّ حَقِيقَتُهُ حَتَّىٰ جَلَلَهُمْ :
وَوَسَّاهُ كَلِمَةً لَهُ وَتَبَّ دُجَاهُهُ .

تَبَارَكَ الَّذِي مَخْلَقَ الْمَاءَ فَهُوَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ غَنِيٌّ بِعِبَادِهِ
 تَبَارَكَ الَّذِي مَخْلَقَ الْمَاءَ فَهُوَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ غَنِيٌّ بِعِبَادِهِ
 تَبَارَكَ الَّذِي مَخْلَقَ الْمَاءَ فَهُوَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ غَنِيٌّ بِعِبَادِهِ
 تَبَارَكَ الَّذِي مَخْلَقَ الْمَاءَ فَهُوَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ غَنِيٌّ بِعِبَادِهِ

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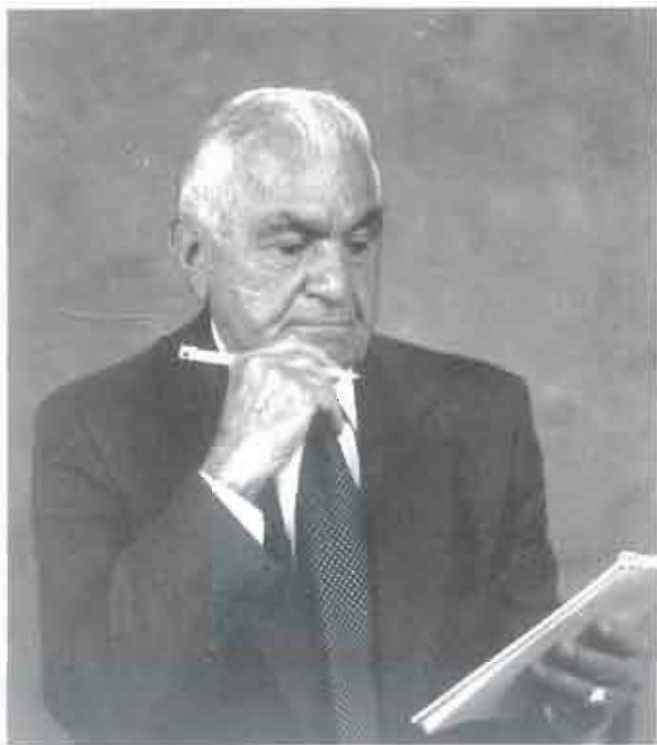
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