



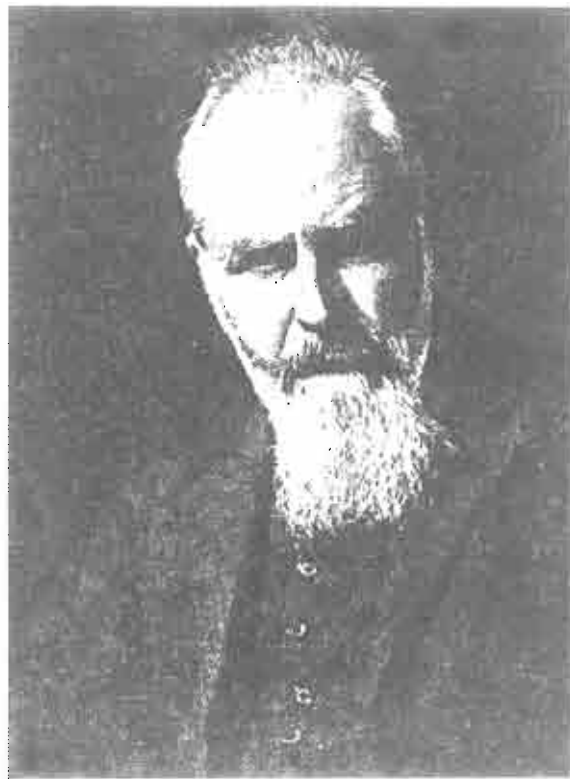
*Established 1964  
Dedicated to the  
Advancement of Education  
of Assyrians*



# NINEVEH

FOURTH QUARTER 1992

VOLUME 15 NO. 4



**Reverend W. A. Wigram  
(1872-1953)**

**Scholar — Author — A Great Advocate  
of Assyrian Cause and Identity**

**CULTURAL — EDUCATIONAL — SOCIAL**

# NINEVEH

FOURTH QUARTER 1992

VOLUME 15 NO. 4

Julius N. Shabbas . . . . . Editor

Joel J. Elias . . . . . Ass't. Editor

Peggie J. Hernandez . . . . . Circulation

## POLICY

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

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

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

## ADDRESS LETTERS TO

THE EDITOR

NINEVEH

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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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## SUBSCRIBE TO NINEVEH

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of publication**

## LETTERS TO THE EDITOR

Dear Julius:

I have enjoyed tremendously receiving *Nineveh* and reading some enlightening pieces about our heritage and some of the shining stars of modern Assyrian.

The magazine is informative, educational and sheds a courageous and distinctive insight into Assyrian living in the not too distant past and the present.

Keep up the good content and accept my subscription fees for another year. God bless and regards.

Sargon F. Ibrahim  
Bramalea, Ont., Canada

Dear Editor:

Enclosed is my subscription for 1992. Sorry for the delay. Thank you. Keep up your great work.

S. Shabaz  
Washington, D.C.

Dear Julius:

Enclosed herewith is a check for \$50.00 to cover subscription to your *Nineveh* magazine.

I take this opportunity to congratulate you for the excellent work you are performing in publishing such an excellent magazine. With all good wishes.

Benjamin Yalda  
Assyrian Academic Society  
Des Plaines, IL

Dear Youlyous:

On behalf of my daughter Anita K. David, I have enclosed a check for \$15.00 for her subscription to *Nineveh* magazine. Please mail to her address the most recent issue of *Nineveh*, Volume 15 No. 3. She will find it very interesting and educational, as I have.

Many thanks to you and your staff for your devotion and for the excellent journalism you have accomplished.

Anwar Y. David  
Modesto, CA

Dear Editor:

I read your *Nineveh* magazine and liked it. One of your subscribers, Sarah Paz, brought it to my attention. I would like to subscribe for one year. Enclosed is a check for \$15.00.

Henry B. David  
Chicago, IL

Dear Mr. Shabbas:

Thank you very much for mailing me the recent issues of *Nineveh* magazine. I admire your hard work in producing such a wonderful publication and wish you further success.

Enclosed is a check to cover a subscription for two years. Please give my best regards to Mr. Belles Yelda. Thank you again and God bless you all.

Robert Paulissian, M.D.  
Highland Park, IL

Dear Julius:

We hope that you and the family are fine and doing well. We are sending a check for \$1100.00, to be applied as follows:

*Nineveh* .....\$100.00  
Needy Assyrians .....1000.00

This contribution is made by my mother Mariam (Europa) D. Jado and my sister Margaret Polus Jado of Skokie, in honor and memory of my beloved sister Anna Polus Jado, who passed away in November 1991.

Thank you very much. We sincerely appreciate all that you have done. We really enjoy receiving and reading *Nineveh* magazine. God bless you. With best wishes.

Abigail Polus Isaac  
Skokie, IL

Dear Editor:

Enclosed please find a check for the value of \$25.00 representing my annual subscription for your *Nineveh* magazine.

From what I have read I found it to be a most informative magazine dealing with Assyrian affairs all over the world.

Keep up the good work. Regards.

Alfred Varda  
Bossley Park, Australia

Dear Julius:

I take great pride in contributing, even in a small way, to your major effort in reviving Assyrian journalism. Every issue of *Nineveh* seems to surpass the previous one and I already can feel the positive impact that *Nineveh* is having on the general Assyrian public. Here in Chicago it has become a household word. I regret that circumstances did not permit me to meet with you in your recent trip to Chicago, but I am glad that my sisters were able to see you.

Wishing you and the team at *Nineveh* continued success.

Solomon (Sawa) Solomon  
Chicago, IL

Dear Mr. Shabbas:

I hope that you and your family are keeping well. Thank you for your letter of August 5th and receipt for *Nineveh* magazine as a gift subscription to my cousins, Dr. Samuel D. Yonan, and Dr. Baz P. De Baz. And thank you for asking about me through my good friends Abigail and Eshaya Isaac of Skokie, IL. Last week my cousin, Mary Gewargis Mirza, called and related all the news about Habbaniya School Reunion in Chicago where she met you and so many old friends of Habbaniya.

I am enclosing a biography and photo of my grandfather, Rev. Yokhana (Hanna) Talya Bet-Esho, for possible publication in *Nineveh*. I would have sent you the biography sooner, but was waiting for an article written by Rev. Elias, father of Rev. Aprim De Baz, about my grandfather which Rev. Gulyad had but was unable to find now. Should he send it to me in the future I will forward it to you with other pictures of my late grandfather and students. With regard to the unpublished manuscripts, his step-son got everything, including the old Parchment Bible, which he sold some years ago. He and his family now live in Chicago.

Some of Rev. Yokhana (Hanna) Talya Bet-Esho's grandchildren and great-grandchildren now live in Syria — David, one of his grandchildren is a general — others reside in the U.S.A., Canada and Australia, and some you know — Mary, Regina, Madeline, Yosip and Ben. I am now staying with my aunt Almas who is the only daughter left of his first six daughters and one son, my father. His three other daughters from his second wife and the step-son are living in Chicago.

I am still waiting for my cousins to send me any information they may have to enable me to write the biography of my late uncle, Dr. Petros Yoseph De Baz, who died in 1974 in Irbid, Jordan, and whose article appeared in *Nineveh* Vol. 15, No. 1 & 2, 1992, under the title "Destitute and Forsaken." Dr. Petros is the father of Dr. Baz P. De Baz of Ohio. Dr. Petros De Baz has three sons and three daughters. Two sons and one daughter are doctors, one daughter is a pharmacist and the other is studying towards a Ph.D. degree in Columbus, Ohio. For your information, General Agha Petros De Baz is also a cousin. It is also my wish that someone would do some research into the life history of my maternal grandfather, Rev. Daniel De Baz, and write his biography. He was a linguist and a great collector of manuscripts. I have some vague recollections of what my late mother used to tell me about him. He had established a school in Baz to which came young men from every Assyrian tribe to study.

With best regards to you and your family.

Victoria Yohana  
Burton, Michigan

*Editor's Note: Rev. Yokhana Esho was also known as Rev. John Esho (Yokhana = John). Read his biography in this issue.*

Dear Julius:

I am so pleased to receive *Nineveh*. Thank you very much for sending me the back issues which included the stories of Habbaniya itself and our lives there as Boy Scouts and Girl Guides. This is a very well presented magazine, and I congratulate you for it. Every one of the articles is of interest to me, and the subjects are so well written and hold one's interest.

Mikhael Pius who wrote the stories on Habbaniya, is a fine journalist and the articles are very good and so true. As I was reading every line, I was reliving every moment of my childhood, going to school, walking the streets lined with mulberry trees and even climbing those trees with Mikhael. I, too, was always climbing those trees to reach the juiciest fruit until I was caught by my father.

There is only one point in Mikhael's story which I would like to elaborate on — 3rd Quarter 1991, page 16, under "Special Quarters." I lived in one of those special baked brick houses. When we moved there from Hanaidi in 1937, and until 1939 we had no running water (tap) in our yard. There were three attached houses in a line, with one tap outside serving each three units. There were two large rooms with a walled-in courtyard with verandas on the front and back. Where the courtyard was under the veranda, families partitioned a section and used that as storage for food and odds and ends. In the courtyard there were two small rooms with very low ceilings, one was used to cook in, and the other we couldn't use as a bathroom until arrangements were made for the disposal of water, and I think it took a couple of years before we could use the room as bathroom in winter. We had lavatories which flushed. We had communal bath houses, one for men and the other for women, which were walled-in eight foot but open to fresh air at top, with six shower units each on each side. As children we were never out of those showers in the summer. The only house that had a proper toilet and bathroom with a nice large kitchen in the courtyard was Rab Khaila's (Commander of the Assyrian Levies) house.

Mikhael, in his article, wanted to know what part did I take in the Girl Guides. I am enclosing a few snapshots which I have from those days. I was a very active Girl Guide from 1940 to 1943. I took my Tenderfoot Certificate and learned all the drills, the flags, Morse Code, etc. I was Patrol Leader from 1941-1943. When I graduated in 1943, my sister Mary got married and I was required to help my mother at home. I wasn't allowed to participate in the Girl Guide activities, as per our customs girls couldn't go out in the evenings unless chaperoned. My brothers and sister were all too young to accompany me. It did hurt me that I couldn't participate in the 1944 activities. In 1946 we left Habbaniya for good, so I didn't see the progress made in the later



years.

It has taken nearly a year for the news of the stories in *Nineveh* about Habbaniya to reach me. News to my side of the world travel by Pony Express, it seems! I am enclosing \$50.00 (U.S.) to cover my subscription and back issues, and thank you once again for remembering me. I am enjoying all the stories written by Mikhael, and especially the one about *Noosardy*, which is so funny and good to read. Mikhael is truly a very good writer.

I am sorry I missed the Habbaniya Student Reunion this year. I believe you all had a great time, and what a treat to reunite after more than 50 years. I hope, if spared, to make it the next time there is a reunion. My best wishes to you and Mikhael and to your families. God bless you all.

Regina Gewargis Jones  
Tasmania, Australia

Editor's Note: The original letter was written to both the editor and Mikhael Pius. I am inserting a few of the snapshots Regina sent.



1938 — Outside school courtyard. Girl Guides, l to r: Khava Yacoub Aboona, Regina Gewargis, Janilla Orahim and Zabet Odisho.



1939 — Sports Show Day, 3-legged race. Regina Gewargis and Roza Aziz leading who came first. Spectators in the background.



1939 — Girl Guides with school teachers, Raabi Jane (extreme left), Raabi Yosip Amer (extreme right) and Raabi Albert Aghassi Babilla (to his right). There are a number of familiar faces: Regina Gewargis (in front of Raabi Jane), Violet Youav Jacob (center second row), and a few familiar faces like Kristina Khamo, Lily Nwyia Shabbas, Jane Isaac, Abigail Polous, etc.



1942 — Girl Guides on the march with Scout Master Emmanuel J. Jacob (on the right). Mary Gewargis, Senior Guide Leader, leading the Patrol Leaders and their Patrols. Front to rear: Jane Isaac, Regina Gewargis (Australia), Khava Yacoub Aboona (England), Lily Nwyia Shabbas (Hercules, CA), and Roza Aziz (Australia).



1942 — Raabi Yosip Amer (center) with Girl Guides, l to r: Jane Isaac, Khava Yacoub Aboona, Regina Gewargis, Raabi Yosip Amer, Mary Gewargis, Lily Nwyia Shabbas, Roza Aziz. Mary was the Senior Guide Leader and the others were Patrol Leaders.



1942 — Social gathering at the gardens of Civil Cantonment Superintendent Apostoloff. Clockwise: William Kaplano, William David, Davis Eshay David, Regina Gewargis, Mary Gewargis, Khava Yacoub Aboona, Sargon Yacoub Aboona, Doris Eshay David, Lily Nwyia Shabbas and Youkhana (John) Baijo Rehana.



1944 — Girl Guides: Awigail Polous Isaac (Skokie, IL), Arpine Onnick Sanasarian (Glendale, CA), Khava Yacoub Aboona (England), Roza Aziz (Australia) and Jane Isaac. Khava was Senior Guide Leader, and the rest were Patrol Leaders.



1947 — Girl Guide Rangers taken in the garden of Officer-in-Charge of Civil Cantonment, Habbaniya. The occasion was to say good-bye to the British instructor.

First row, seated, l to r: Panna Aziz, Khanna Emmanuel.

Second row, seated, l to r: Abigail Polous Isaac, British Instructor, Roza Aziz.

Standing, l to r: Awigil David, Margaret Awisha, Sara Benyamin, Muni Murad and Elizabeth Odisho.

Dear Julius:

I have been meaning to write to you sooner, following our 'round the world' trip to attend the wedding of our son in Singapore, but have been kept very busy with a new business enterprise.

Having recently received our video cassette of the Habbaniya Union School Reunion at Chicago and been reminded of the great pleasure I had, I should delay my letter no longer. It occurs to me that this event was really unique and can have few parallels anywhere in the world. It was a great pleasure to have this opportunity to meet so many old and dear friends from all over the world after all these years. I particularly would like to congratulate all those concerned with the concept and subsequent organization of such a splendid event. It is quite clear to me that everyone enjoyed themselves; so I have no doubt that this was the first of many to follow.

I remember during our conversation at the Reunion, I promised to give you further details of an evening I spent with Senior Guides at Coventry, resulting from an article in the *Nineveh* magazine. My husband and a colleague used Jaguar Cars photographic facility to process some photographs of Habbaniya Guides and Scouts for me to send to you as my contribution to the article in *Nineveh*. By chance the word got around concerning Habbaniya Guides and Scouts and resulted in an invitation for me to give a talk on the subject to the Senior Guides Guild of Coventry. The evening turned out to be well attended with a bigger audience than I anticipated. Following my short talk the question and answer period that followed lasted much longer than I expected. The reason for this was the considerable interest shown by all in the recent history of our small nation. In my replies I was greatly assisted by the use of back issues of *Nineveh*, since it shows how widespread are our people and the breadth of their talents.

It is to the credit of your *Nineveh* magazine and the quality of its articles that makes it of interest to a wide readership. It would be interesting to ascertain whether my experience is shared by others.

My regards to Lilly, Sami and the rest of the family, and hope to see you in California in the near future. My son Richard and his wife are living in Santa Clara now, so we intend to visit them next summer.

My husband joins me in sending our very best wishes to you, your wife and family, have a Merry Christmas and a Happy New Year. I enclose a £20 note as my subscription for *Nineveh*. I had a letter from Regina today. She tells me of the photo you sent of you and me at the Reunion. May I have a copy please?

Khawa Aboona Pearce  
Leicester, England

Dear Mr. Shabbas:

Once again, I am delighted to hear from you. The continuous efforts of the Assyrian Foundation of America to assist Assyrian students financially to reach higher education, among them Lizette De Mar Youssef in Lebanon, is much appreciated.

Per our conversation, I am sending you the enclosed official documents from Lebanese University, Faculty of Engineering, on behalf of the students; Lizette De Mar Youssef and Theodore De Mar Youssef to be added to the previous documents for your records.

Also, I will send you as soon as possible the biography of Mr. Joseph De Mar Youssef for possible publication in *Nineveh* magazine.

I am very grateful to you and to the Assyrian Foundation of America for your noble endeavor in serving the Assyrian people. God bless you all. Enclosed are my contributions to *Nineveh* magazine and the education fund.

Michael Younan  
San Jose, CA

Dear Julius:

Enclosed please find enclosed a check to cover my renewal and includes a small amount for the needy Assyrians. Continue the best work you have been doing. Wishing you the best of luck and happiness.

Shimshon L. Essa  
Modesto, CA

## LETTERS TO THE ASSYRIAN FOUNDATION OF AMERICA

Again I have been considered by the Foundation at a time when I have been seeking financial support. It is times like these when I think of the kindness the Assyrian Foundation has offered to many fellow Assyrians. I am grateful to be part of the honored list of qualified applicants.

I hope one day to offer my help to future scholars. Thanks again.

Sabrina Julie Badal  
Sunnyvale, CA

Thank you so much for your financial aid this semester. I am so grateful to you, and always will be. I hope this season fills your homes with Joy and Love. You are some very wonderful people. Happy Holidays to all.

Thank you so much for all that you do.

Liliane Abi-Chahine  
Modesto, CA



I would like to extend my gratitude for the educational assistance award granted to me by the Assyrian Foundation of America. It is with great pleasure that I accept this award. It is a wonderful feeling to know that there is a fine Assyrian organization which supports students in their educational goals. I believe that the purposes of your organization will allow the Assyrian people to become more successful.

I once again thank you for the award. May God keep your organization strong and prosperous.

Wilbert Odisho  
San Luis Obispo, CA

A very special "Thank you" for the student financial assistance that I recently received from the Assyrian Foundation.

Milita Aleihimooshabad  
Northridge, CA

Enclosed please find a check in the amount of \$100.00 for Dennis Sarhad-Zadeh, the handicapped Assyrian living in Turkey. Please continue with your excellent work in helping fellow Assyrians.

Stephen Sarhad  
San Rafael, CA

Once again, I want to thank you for your generous educational award. Your commitment to the Assyrian students and people deserves much recognition and applause. More importantly, it establishes a high standard to which all students, such as myself, must aspire. Thank you once again.

Ashurbel Pirayou  
Santa Clara, CA

This is to let you know just how much I appreciate your kindness and your special thoughtfulness. Thank you for your concern to my education and achieving my goal with better opportunity.

Ramsin Police  
Modesto, CA

Please accept our small contribution toward the needs of our Assyrian people overseas. May God be with them in their difficult times. With our best wishes for a Merry Christmas and a Happy New Year.

The Fred Rustam Family  
Philadelphia, PA

God bless you for the noble cause you all are working toward. Please accept this meager donation of \$50.00 and thank you very much.

Odisho Warda  
Des Plaines, IL

Please accept my special thanks for your fine work in publishing the *Nineveh* magazine as well as the assistance you provide to needy Assyrians.

Enclosed please find my check for \$100.00 as a donation to help you help others. Merry Christmas to you all.

Isaac Ramsini  
Rancho Cucamonga, CA

Thank you so much for your kind contribution of financial support for my educational efforts. Your gift is much appreciated and will be put to good use.

My best wishes to you and your esteemed organization.

Robert DeKelaita  
Chicago, IL

I would like to thank the Assyrian Foundation for its generosity. Your scholarship came as a great relief. With rising tuition costs, Assyrian families are finding it harder to provide their children with a quality education. Your efforts both alleviate the difficulty these families encounter and instill pride in the students. Knowing that the Assyrian community supports their efforts gives students the incentive and security to achieve their goals and later, the desire to give back to the community what they have received. Thanks again.

Paul Moradkhan  
Davis, CA

Thank you for the educational assistance award. The financial support has aided me at just the right time. With the cost of education going through the roof I hope students that follow are able to obtain aid as I have. They will have an even greater need. Until this year taking as many classes as possible was my goal. Now, with two quarters remaining and a budget worse than California's I find graduation unavoidable. Finding a job will hopefully come easier than these past years in college. Thank you for lightening the financial burden when it was needed most.

James Henderson  
Davis, CA

### **Board of Directors of the Assyrian Foundation of America for 1993.**

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# THE REVEREND W. A. WIGRAM

(1872 - 1953)

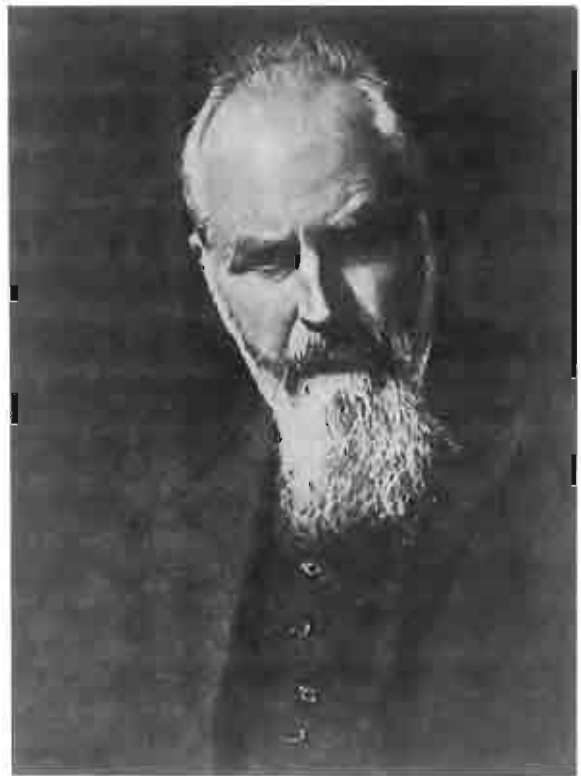
*by Solomon (Sawa) Solomon*

No European became more acquainted with the Assyrian people than an English priest by the name of Rev. W. A. Wigram. He lived and worked with the Assyrians for two decades, writing in the process not less than seven books. The following is a short biography of that man who died believing that he did all he could to help this small Christian nation. In the end he failed because his policies were not compatible with British Colonial designs in the Middle-East.

He was born William Anger Wigram on May 5, 1872, to the Rev. Woolmore Wigram, the Rector of St. Andrew in Hertford; he already had two older brothers, Edgar and Robert. He attended King's School, Canterbury, and later Trinity College, Cambridge, receiving a Bachelor of Arts degree in 1884. In 1886 he was ordained a deacon and a year later a priest by the Bishop of Durham. He served the years 1896-1899 as a curate (a clergyman who assists a vicar or rector) of St. Jude, South Shields. The following three years 1899-1902 were spent as a curate of St. Barnabas, Hendon, Sunderland. That Church, I was informed by a letter recently from Father Les. Barron, was demolished some 30 years ago, and the parish was joined to St. Ignatius.

It was after that that Father Wigram had his first contact with the Assyrians when he was sent to serve in the fifth English mission (1886-1915) to the Assyrians. That mission, which became the final mission to the Assyrians, was initiated by Archbishop Benson of Canterbury in 1886 when he sent Canon (a clergyman serving in a cathedral) A. J. Maclean and Rev. W. H. Browne to Assyria. The latter became a personal tutor to Surma Khanim, the sister of Patriarch Mar Benyamin Shimon; Father Browne was to die in an accident in Qudchanis in 1910. Rev. Wigram was to serve in the mission in the years 1902-1912, becoming the head of the mission in 1907. That same year he received his Master of Arts. It was in 1903 that it was decided to move the mission headquarters to Amadia because of political uncertainty in the area. It was said that Amadia was strategically situated.

It was in 1908 that Rev. Wigram published "The Doctrinal Position of Assyrians or East Syrian Church," a brief informative work for the benefit of Anglican clergy. It was during that time that he paid a visit to the land of Timar, arriving at our small village riding a motorcycle. My uncle, Deacon Goriel Suleiman (later Rev. Goriel of Gailani Camp's Church of Mar Kardagh) met him there along with his uncle Reis Malham of the village. They were to meet again in Baquba refugee camp. In 1910 Rev.



Wigram wrote his second book entitled "An Introduction to the History of the Assyrian Church."

During the war years 1914-1918 we see him in Constantinople where he discharged his duties as the acting chaplain of the Crimea Memorial Church and it was there where he wrote, along with T. A. Edger, "The Cradle of Mankind, Life in Eastern Kurdistan." In 1918 we see him in the Baquba refugee camp in Mesopotamia among his beloved Assyrians. He is described by a biographer as a "Political Officer." Here, he tries to find a solution compatible with British interests and he writes his most avid defense of our people in a book entitled "Our Smallest Ally," in which he describes the actions of the Assyrian Nation during the war. Still, in 1922 he continued his efforts in finding a reasonable solution to the Assyrian dilemma and he sums up his efforts in his next book, "The Assyrian settlement" . . . little realizing that what mattered most to the British government was oil and power and not the higher interests of the Assyrian people.

Next we find him in Athens (1922-1926) working as a chaplain for the British Legation. It is interesting here that at the same time Rev. Wigram was awarded the high honor of being made the honorary chaplain to the Archbishop of Canterbury (1922-

1928).. This comes on the heels of him leaving the Assyrians in Mesopotamia! In 1928 he is in Malta serving as a canon for the Church of St. Paul. He was to stay there until 1936, during which time he published his sixth book, "The Assyrians and Their Neighbors" (1929).

Not much is known about Rev. Wigram between 1936 and his death in 1953 except that he published a book in 1940 called "Union of Christendom" and in 1950 "Intercommunion with the Assyrians" where he argues for a closer relationship between the Anglican Church and the Church of the East. The Rev. Cannon William Anger Wigram passed away on January 16, 1953 in Green Acres, Wells, Somerset, England. May he rest in peace.

## AUA ATTENDS UNPO MEETING IN GENEVA

*The Assyrian Universal Alliance which is a member of UNPO (Unrepresented Nations and Peoples Organization) attended this body's meeting held in Geneva, Switzerland on July 30th to August 2nd, 1992. UNPO was established in Hague, The Netherlands, in February 1991, dedicated to peaceful programs and guidelines. It consists of nations and peoples whose human rights, economic needs, cultural identities and other causes are not addressed and heard in existing international body. Representing Assyrians at this meeting were Senator John Nimrod (Chicago, IL) and David Ibrahim (AUA-Stockholm, Sweden). Senator Nimrod addressed this body on the situation of the indigenous Assyrian Christians of Iraq. Likewise, he visited with many international agencies in Geneva where he discussed with them the plight of the Assyrian refugees in the Middle East. The following is the text of Senator John J. Nimrod's address:*

Madam Chairperson:

The Assyrian people thank you and the commission for the opportunity to communicate with the international community through the working group of indigenous populations and make them aware of the situation of the indigenous Assyrian Christians of Iraq.

Most of you are acquainted with the numerous contributions made by the Assyrian nation to our modern civilization. Some of you may not realize that there still exists today remnants of Assyrians living in their homeland. This region is commonly referred to as the cradle of civilization known today as Iraq.

Over their history of more than six thousand years, segments of the nations of the world have

paid tribute to the Assyrians for their landmark contributions to the ancient civilization as witnessed in the annals of history, despite repeated onslaughts by their unfriendly neighbors.

They were all but lost as a people to the world until the middle of the 19th century when their existence as Assyrians was recognized. This Christian nation of Assyrians until now was known by various religious designations and translations about names such as Syriac, Nestorians, Jacobite, Chaldeans, etc. In recent years they have all acknowledged that they were Assyrian Christians as favorable archeologists diggings and translations about their heritage and language were heralded by scholars which enabled them to unite and be known as Assyrians again instead of calling themselves by their religious rite or sect names.

They were living with almost total autonomy in the Hakkari Mountains in the Tur Abdin, the present area of Northern Iraq, an area of Northeastern Syria all in the Ottoman Empire, and around Lake Urmia in Northwestern Iran. In 1914 and 1915 they were victims of a barbaric massacre led against them and the Armenian population of that area. They were persuaded by the British, French and Russian authorities to join the allied forces and fight against the invading armies of the Ottoman Empire. Their efforts were so highly valued that the British writers referred to the Assyrians as "Our Smallest Allies."



*Senator John J. Nimrod (2nd from left) with Mr. David Ibrahim and other members of UNPO meeting in Geneva.*

With the collapse and withdrawal of Russian forces in 1917 and lack of support by the allies they were forced to flee for their lives to the southern part of their homeland near Mosul (Nineveh). In their exodus from massacre to safety the Assyrians lost more than two-thirds of their population as a result of the enemy onslaught, epidemics, and severe hardships that befell them.

After the war most of the middle eastern area taken from the Ottoman Empire was placed under British and French mandate. The peace conference of Paris in 1919 considered the case of the Assyrians without making a final decision and turned over to the League of Nations this unsettled case. Assyrians had been promised to be settled and given their national rights in the Mosul (Nineveh) area in the northern part of Mesopotamia or "The Land of the Two Rivers." The Assyrians were very surprised when asked to make a choice between the new Turkey or the new country of Iraq or be declared refugees and be scattered like seeds.

They became an easy prey to dangerous and cruel predators whose purpose was to obliterate the Assyrian nation. From that time on until today the nearly two million Assyrian people living in Iraq who escaped the massacres and other kinds of oppression have been denied their human rights and equality and have been suffering discrimination, living as second class citizens.

The time for the world of nations to rectify these injustices against the indigenous Assyrians is now! They must be guaranteed the following:

- Their human rights
- Equality
- Constitutional recognition
- The right to return to their homes and villages
- The right to be free of religious or political persecution
- The same national rights of autonomy and self-determination afforded or taken by any minority or group within the land.

Thank you, Madam Chairperson.

## LORD HELP THE ASSYRIAN IN DISTRESS

*by Shlimon Z. Gilliana*

I hear an alarm ringing in my ears from someone from somewhere telling me to AWAKE the Assyrians to realize their moral responsibility to their fellow Assyrians in distress.

Yes, we are the descendants of the great Empire that existed on the face of the earth, but it is not there anymore and is forgotten by both friend and foe.

While the Assyrians were in the Middle East, strictly controlled by circumstances, they were closer to each other and they could see, feel, and hear of the conditions surrounding them in general.

The name Assyrian was gradually being eliminated and forgotten under heavy race and religious pressure, and for political reasons. The Assyrians under Islamic rule swallowed a bitter pill and always prayed for a day out to a better world.

Until the time of the Assyrian Exodus from the Middle East, they were unknown to the outside

world or common person, but today the Assyrians have highly educated men and women and have established themselves in the countries in diaspora and are publicizing who they were and are today, writing about their glorious history and their voice is being heard to a degree which will gradually grow louder.

After leaving the Middle East the Assyrians have gained confidence in conducting their own affairs in somewhat a satisfactory manner, but the question is raised as to what is the measure of feeling towards the brother/sister Assyrians in trouble, harrassed, hungry, thirsty and in need of help to survive.

The establishment of a *unified* Assyrian National Political Council<sup>1</sup> and an Assyrian National Relief Fund<sup>2</sup> is imperative and a must, without which the aspirations of a people and a nation for recognition would stagnate. It is very important that these be composed of faithful, honest, sincere and loyal educated men/women to handle the affairs of the Assyrians, politically and economically.

This reminds me of the establishment of an Assyrian Relief Fund<sup>3</sup> by the Royal Air Force Headquarters in Habbaniya, prior to the Iraqi Revolution of July 1958, where a good sum of money was raised by voluntary contributions. I was the chairman of the Baghdad Branch Committee. For improvements in conducting the contributions I was invited to Habbaniya to meet with the committee supervising the Fund, which was under the Chairmanship of a Squadron Leader. I returned to Baghdad after meeting a few friends.

I sincerely urge the Assyrians to support the creation of an Assyrian National Political Council and an Assyrian National Relief Fund. Their establishment will surely improve and sustain the Assyrian cause.

### *Editor's Notes:*

1. The Assyrians do have a political organization under the name of the Assyrian Universal Alliance. Established many years ago, for a while it was very active and bore fruitful results in national affairs. Later, due to personnel conflicts of directional pursuits, it became dormant. Now this organization has resumed its proper and intended role and is a member of UNPO (Unrepresented Nations and Peoples Organization), established in The Hague, Netherlands in 1991. It is our sincere hope that AUA make strenuous efforts in promoting its activities to better educate the general public and to make them aware of what is transpiring. *Nineveh* magazine gets its news about AUA second-hand, which is absolutely uncalled for. For the sake of publicity, it is important and imperative that AUA make available its reports, discussions with different governments, and meetings to all Assyrian organizations, magazines and periodicals. It is through such media that we can voice our concern and promote our cause.
2. The idea of a National Fund was promoted several years ago by many concerned Assyrians. Every now and then a concerned Assyrian rejuvenates the idea, but to date, that idea is yet to materialize. It is our sincere hope that the Assyrian organizations and people in diaspora would realize

3. Mr. Gilliana: What was the purpose of raising the money, and how was it finally spent?



# ASSYRIAN NATIONAL LEADERSHIP

by: *Youel A Baaba*

The twentieth century has been the most progressive and eventful period in the annals of human history. In this century, mankind has witnessed: two great and devastating wars, the splitting of the atom, the destructive power of the atomic bomb, the birth and death of communism, the landing on the moon, the end of colonialism and liberation of a multitude of nations, and tremendous advances in the fields of science, arts, technology, economics, and agriculture.

Assyrians are the only people that did not derive any significant benefits from this great century but rather experienced their greatest losses. To wit, they lost their ancestral homeland, lost over half of their population in massacres and political upheavals, experienced further splintering of their historical church, and are eminently on the threshold of losing their language and national identity.

The saddest of all the calamities that are befalling Assyrians is the fact that we are not conscious of the engulfing waves that will bury us for eternity. Some even delude themselves in stating that we are actually making progress. The perceived progress is based on the limited material gains made by a small percentage of our people. This minuscule progress may benefit a few people but not the entire nation.

The concerned Assyrians, and they are a very small minority, continue to wonder what can be done to reverse this process of national extinction. Undoubtedly, there are many reasons as to why we are in this deplorable situation, and many will advance a variety of causes and explanations for our pathetic national condition. In the opinion of this writer, the single most devastating factor has been and continues to be the ***national***

***leadership*** or lack of it. I have attempted to review this point as candidly as possible. The intent of this review is not to blame any specific individual or national organization. This is certainly a national problem and we all have a share in it. Unquestionably, some individuals or political organizations have contributed more to the failure than others, but this does not relieve the majority of Assyrians of their responsibility. Some of us are guilty in commission and others in omission.

Historically, since Assyrians adopted Christianity in the first century, there has been no attempt made to liberate our homeland from invading foreigners. We immersed ourselves in the new faith and totally forgot our nationality. We accepted humiliation, massacres, and deprivation as badges of honor testifying to our faith and tolerance of the atrocities of others. In reality the new faith blinded us totally to our national responsibility and sensitivities. It appears that our existence was to serve our foreign oppressors and maintain our faith at any cost. Of course millions of Assyrians reached their limit of endurance and succumbed to the outside pressure and renounced their faith and became Muslims. This act saved them individually but diminished the nation a great deal.

After centuries of massacres and persecution and relentless pressure from the convertors, the once mighty Assyrians were reduced to a handful of tribes scratching a mere existence in the fastness of the Hakkari mountains or as farmers in the plains of northern Bet Nahrain and Urmia.

Since the fall of the Assyrian empire to the present, the Assyrian nation has never been united and independent. It has survived as a nation "millet" under the various ruling dynasties of Persians, Arabs, and Ottomans. The Assyrian nation is doctrinally divided into three principal religious sects. The three separate sects have been given misnomers by outsiders with the purpose of splintering and demeaning Assyrians. The three sects are:

*Nestorians*, (Church of the East), *Jacobites*, (Syrian Orthodox Church) and *Chaldeans*, (Catholic Church). The issues that separate these three sects are purely theological and have no bearing on their nationality. These misnomers are mentioned here only for reference and should be totally eradicated from Assyrian history.

From the dawn of Christianity, we see the Assyrian people being acknowledged as a "millet" by Persians and ruled through the office of their Patriarch. The church became the government, and its organization the communication channel for Assyrians. Thus we find Persians, Arabs and later the Ottomans acknowledging the Assyrian nation and ruling it through the office of its Patriarchs, where the national leadership rested.

Under the Abbasids, the Assyrian (Nestorian) Patriarch wielded considerable political clout and was empowered to represent not only Assyrians but all Christians in the empire. Strong or weak, good or mediocre, the Patriarch represented the national leadership and was the spokesman for the Assyrian nation. Today, all the three Patriarchs have lost that authority and responsibility.

Throughout the Christian era, no Patriarch has exhibited any significant political astuteness or advanced patriotism among his followers. The Patriarch's emphasis was always on accepting the existing authority as the law from God and to call on his people to remain faithful and receptive to all the calamities as God's ways of testing their patience and loyalty.

Even among the semi-independent tribes we do not see the emergence of a single *malik* as a supreme leader of the Assyrians who commanded their loyalty and support. We often see one *malik* siding with an oppressor against his own people for the sake of protecting his own tribe. Invariably, these naive collaborators were ultimately persecuted and destroyed by the same oppressor. The behavior of certain Assyrian *maliks* during the

massacres of Badr Khan Beg in the 19th century is a clear example of this behavior.

Today, geographical dispersal, denominational splits and cultural differences, have undermined the continuation of the Patriarchal temporal authority. The erosion of this temporal authority began in the early days of the First World War and culminated at the time of the Simel tragedy. When the late Patriarch, Mar Eshai Shimun, was attempting to plead the case of his nation before the League of Nations, many *maliks* and religious leaders were covertly undermining his position. These misguided leaders played in the hands of the British authorities, thus insuring the failure of the Patriarch and their nation.

The present Patriarch of the Church of the East, Mar Dinkha IV has wisely accepted the reality of the situation and has not made any claim for temporal power. His attitude and stand is seen as a positive development in the separation of the church and national leadership. While the three Patriarchs have the freedom and support of most Assyrians to administer their churches and tend to the spiritual welfare of their followers, it is still expected that all the Patriarchs will use the authority of their historical offices to urge their followers to remain loyal to their nation, bring peace and harmony among the various sects, and encourage the development of a national leadership. Most Assyrians are, and all should be, grateful to the efforts of His Holiness Mar Dinkha for his sincere efforts in encouraging patriotic feelings among his followers and his urging that Assyrians should develop a national leadership apart from the church.

Now that Assyrians are scattered all over the world the traditional leadership of *maliks* is eliminated. The Patriarch, either by choice or the fact that he has no authority over all the Assyrians, cannot fulfil this historical role. Therefore, it is imperative that a national leadership be developed to represent all Assyrians. Presently, there is no single individual of

international reputation such as a recognized writer, scientist, or statesman around whom Assyrians can rally and who can be seen as a leader. Then, how do we develop the needed national leadership? It is obvious if there is no single individual that can rally all of us behind him, the national leadership must come from a committee representing the majority of Assyrians. We are not talking about another "umbrella" organization. How do Assyrians all over the world reach a consensus in establishing a methodology to select such a national committee is our challenge. We invite all concerned parties to advance potential ways of achieving this goal. Perhaps the existing Assyrian organizations should sponsor regional seminars to gather input from the public at large and test the sentiments of the people.

As a start we suggest that all Assyrian political parties and national organizations in these United States should commence the establishment of a national committee. Said committee to speak on behalf of Assyrians in the United States and also to seek political and material support for our people in Iraq. Presently, the Assyrians there have accepted the political leadership of the Assyrian Democratic Movement (Zowaa). We can certainly support our people in the homeland without imposing on them our leadership. We in the United States have no right to claim the role of the political leadership for our people who are presently living in dismal circumstances and who are making tremendous sacrifices to survive as Assyrians and as a symbol of our nation. Our role should be restricted to providing financial and political support.

Let us all rally behind Zowaa and give it the political support it deserves and the financial help it needs. We should not be distracted by petty arguments advanced by the self-appointed leaders whose only claim to national leadership is the echo of their own voice.



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*"In their day, the Assyrians were the shepherd-dogs of civilization. The great majority of their wars were wars of civilization, either to bring within the range of cultural influences savage tribes or to hold back these savage tribes from destroying the thin line of civilization in the Fertile Crescent."*

# INTELLECTUAL DOMINATION AND THE ASSYRIANS

by Dr. Arian Ishaya

There are different ways of dominating a people. The most direct way is to take hold of their land and resources, deny them statehood, and force their manpower to do the labor work or fight the battles of the conqueror. But there is also a very indirect, abstract form of domination, and that is intellectual. This is the most dangerous form because it penetrates the victim's inner feelings and thoughts. The victim remains unaware and willingly subjugates him/herself to intellectual domination. It is, therefore, very important for the subjugated people to be aware of it.

In this article we will examine forms of intellectual domination that have been exercised upon the Assyrian people.

Being members of a small minority, Assyrian children in the elementary or high schools learn about many different types of nations and cultures, except their own. Some might come across a passage about the ancient Assyrians in one of their classes. To hear the name Assyrian or Assyria pronounced by a teacher is very exciting to an Assyrian child. But the excitement soon turns into shame and debasement when the child finds out that his forefathers were among "the cruelest" people on earth. This view of the ancient Assyrians which is still taught in the schools of a most modern nation like America, is borrowed from a source as antiquated as the Bible and is presented uncritically as a historical fact. Neither the author of the textbook nor the teacher stop for a moment to think that those who wrote that passage were, at the time, the defeated enemies of Assyria.

Nor do these teachers stop for a minute to weigh the historical evidence and question whether the Assyrians were any more cruel than the Roman Emperors who threw their victims in front of lions for sport; or the Egyptians who built their pyramids with slave labor; or the "civilized nations" of today who, without regard to civilian life, destroy whole villages and cities with a little device called the bomb.

In 1982 a number of Assyrian children in the Turlock area came home to tell their parents that they had learned in their history class that the ancient Assyrians were ruthless and cruel conquerors. They were ridiculed by their friends. The children were confused and ashamed. Their parents sent a letter of protest to the public school and a few courageous mothers prevented their children from taking a test based on a textbook which presented the ancient Assyrians in a biased fashion.

The struggle for national liberation must be waged on all fronts, and the intellectual struggle is by no means of any less importance. The Assyrians

are not the only people, of course, who are presented in a derogatory fashion in the educational centers of dominant nations. Other national minorities suffer the same fate.

## **Orientalism and the Assyrians**

The Bible remained the major source of Western knowledge about the Assyrians until the 19th century when the European powers began to dominate the economies and politics of the Middle East. Intellectual modes of domination went with the economic and political modes. Orientalism developed as the "science" of the Orient. An Orientalist was a Western scholar who was considered an expert on the Orient and the Orientalists were the professionals who introduced the Middle East to the West. And what was the image they drew of the Middle Eastern people? A very negative one.

These Orientalists were full of a sense of Western superiority. They were contemptuous of other ways of life. So they depicted the Oriental people as uncivilized, fanatic, and unprogressive. In recent years Orientalism has come under increasing criticism by historians such as Maxime Rodinson, Edward Said, and Roger Owen. These people have convincingly demonstrated that the Orientalists' view of the Orient was a distorted one. They were viewing the peoples of the Middle East from the colonizer's point of view, which denied them intelligence, humanity, and rationality — attributes that are purportedly highly valued in the West.

It was a debasing image and, of course, it suited the colonial powers splendidly, because it justified their plans before their own tax payers and before the subjugated peoples. What were these plans? To turn the Middle Eastern countries into protectorates and exploit them in the guise of "benefactors," to help these "backward" people to "modernize." Of course, the results were just the opposite. During that period the natural development of these nations was arrested, and their economies and societies became underdeveloped progressively as they became more and more dependent upon superpowers for various forms of "aid" programs.

**The contemporary Assyrians no less than other Middle Eastern people have been victims of Orientalism.** The contemporary Assyrians were first introduced to the West through the writings of missionaries or diplomats who were stationed in the regions where the Assyrians lived. The main task of the missionaries was to provide the Assyrians with spiritual "guidance." But many of them only provided spiritual domination, which resulted in the alienation of the Assyrians from



their national church and the traditions of their forefathers.

The early missionaries refused to put any value in the Assyrian beliefs and traditions. They looked down upon Assyrian rituals, their Shahra festivities, their observance of the Saints days, and so on. To them all these were nothing but "dead forms," "superstitions," and "satanic." They insisted that the Assyrians must refrain from fasting, burning incense, kissing the cross and celebrating the Saints days. They advised the clergy to add lengthy sermons to the church service after the Western model.

Their criticism of the Assyrian forms of worship reveal their own arrogance, puritanical rigidity, and intolerance for things which were not Western. Missionary Stoddard proudly demonstrated how they tormented the Assyrians: "We strip off all their righteousness, tear away all their hopes, arraign them as condemned criminals at the bar of an offended God."

**Of course the effect of such pressure could only be to shame the Assyrians — particularly the youth — and alienate them from the ways of their forefathers, to lose respect for themselves as a people particularly in a place like the Middle East, where religion was an important element of nationhood.**

### **The Academia and the Assyrians**

In the 20th century social scientists replaced the missionaries or the diplomats of the previous century as the "experts" on the Assyrians. But although the experts have changed, the Orientalist bias is still there, and reappears in a new guise. Examine recent manuscripts and publications on the Assyrians. You will notice that it has become almost fashionable for most dissertations, books, or articles to start with the question: "Are contemporary Assyrians really Assyrian?"

The question is then followed by a painstaking paring of the racial and cultural traits of the Assyrians of today with the remnants of the past archaeological relics to establish whether historical continuity between the two exists or not! What these scholars and some of their readers do not seem to realize is that **to question the legitimacy of the name of today's Assyrians is not a "scientific" act; it is a political one, because this is the type of question that the colonial powers raise to deny the territorial and cultural rights of several dominated peoples.**

**The Palestinians in Israel, the Kurds in Turkey, the Africans in South Africa and the Assyrians in Iraq (the heartland of ancient Assyria is within the present borders of Iraq) all face the same problem. Their very name is denied so as to deny their peoplehood. For the Jewish state the Palestinians are only "Moslem Arabs"; for the Turks the Kurds are "mountain Turks"; and for the Africaners of South Africa (the**

white ruling minority), the Africans are just diverse Bantu tribes, and not a single people.

**In the same way the Assyrians are merely "Syriac-speaking Christians" from the point of view of the Iraqi Arab government.**

In view of these facts it is evident that scholars, by posing the very question of identity, are providing the ruling powers with a weapon to use against their minorities. What other purpose can an utterly unscientific question serve? Why is the question unscientific? Because there has been a tremendous amount of cultural and racial admixture among human societies through the centuries. Cultural and racial continuity is impossible to be established for *any* national group.

Moreover, during the 20th century, old nations have been dismantled and new ones created without any regard to cultural and historical realities — as a glance at the map of Europe readily shows. In Europe after World War I people who shared the same language and culture were torn apart to constitute different "nations" and people with diverse linguistic and racial characteristics were forcefully sandwiched together to form one nation. **And since the arrangement suited the superpowers, no questions are asked about the legitimacy of these nations on cultural or historical grounds and yet the Assyrians are on the millstone for those very reasons!**

**The Assyrians call themselves Assyrians for a very simple and convincing reason: they are age-old inhabitants of ancient Assyria.** That is their homeland. They have churches there that date as far back as the 3rd and 4th century A.D. That is sufficient and says it all. There is no need to engage in the inconclusive argument of racial and cultural purity when the Palestinians say they are Palestinians because their forefathers inhabited Palestine, and the French say that France is their homeland because they have lived there for many centuries. One claim is as valid as the other. What makes the French claim more respectable and that of the Palestinians questionable is not science, it is politics pure and simple.

**Therefore, the question of whether the contemporary Assyrians are Assyrians should never be asked. When a scholar makes that a topic of research, he is playing a political game in the guise of science.** There is no excuse for the academics to remain naive any longer. The scholars have no choice but to decide what they want to do with their profession: put it in the service of the people or use it to promote the interest of the ruling powers. Whatever choice they make, they can be sure that they can no longer fool the people.

## ASSYRIANS IN POST EMPIRE ERA

Unlike Egypt, Iraq accommodated not one but two provincial identities, the Assyrian and the Babylonian. Both cultures had of course suffered violent destruction on their fall a thousand years before the Arab conquests: as Nabopolassar and the Medes turned Assyria into 'heaps and ruins' in 612 B.C., so Xerxes razed the walls of Babylon, expropriated its citizens and turned its god into bullion after the revolt of 482. Both identities nonetheless survived, the first under a Christian aegis, the second under a pagan.

This unusual division of labor between Christianity and paganism was a result of the differing impact of foreign rule on the two provinces. Assyria, which had neither the fabled wealth nor the strategic importance of Babylon, had been left virtually alone by the Achaemenids and Seleucids, condemned to oblivion by the outside world, it could recollect its own glorious past in a certain tranquillity. Consequently when the region came back into the focus of history under the Parthians, it was with an Assyrian, not a Persian let alone Greek, self-identification: the temple of Ashur was restored, the city was rebuilt, and an Assyrian successor state returned in the shape of the client kingdom of Adiabene. The Sasanids put an end to the autonomy of this kingdom, but they did not replace the local rulers with a Persian bureaucracy: though reduced to obedient servants of the Shahanshah, a native aristocracy therefore survived. In one respect, however, their position in the Persian state was an uncomfortable one. Already under the Parthians the Shahanshahs tended to demand religious conformity in return for political significance; and under the Sasanids they did so systematically, thus imposing a Persian truth on an Assyrian identity. As long as the level of integration remained low this disharmony could be disguised by syncretic manoeuvres; but as the Sasanids brought the local aristocracy into closer contact with the Persian court, the meshes were closed. A Persian monarchy thus did for an ethnic God in the east what an ethnic God did for Greek culture in the west, and here as elsewhere the provincials were faced with the choice between the rectification of genealogy and the rectification of faith, *tashih al-nasab* and *tashih al-din*. Like the provincials of the west, the Assyrians stuck to their genealogy, but unlike them they could not merely go heretical: even a heretical Zoroastrian was still conceptually a Persian, and vis-a-vis the Persians the Assyrians therefore needed a different religion altogether. On the other hand, even an orthodox Christian was still only a Greek by association; vis-a-vis the Greeks a heresy therefore sufficed. Consequently, after a detour via Judaism, the Assyrians adopted Christianity and found their heresy in Nestorianism.

Babylonia, by contrast, had never been left alone. Apart from its massive Jewish diaspora, it was flooded with Persian immigrants under the Achaemenids, Greeks under the Seleucids and more Persians with the Sasanids; the latter built their capital there and in due course added yet another batch of foreigners in the form of Greek and Syrian prisoners of war. As a result the Babylonian polity was dissolved. It is true that the ghost of Babylon haunted lower Iraq for some two centuries in the shape of the client kingdom of Mesene which, though founded by an Iranian satrap, soon went Aramaic, and there were no doubts other Aramean kings under the Parthians. But in the first place the Babylonian identification of Mesene was weak, and in the second place the Sasanid choice of lower Iraq as the centre of their empire hardly left much room for a native aristocracy, and whereas the Assyrians had a clear memory of their own past, the Babylonians did not. One might indeed have expected the Babylonian identity to vanish altogether, and if it did survive it was not because it remembered itself in isolation, but because it transcended itself and won universal respect: the Greeks bowed in deference to Babylonian astrology and borrowed it without disguising its Chaldean origin, and consequently the Chaldeans could borrow Greek philosophy without losing their identity. The fusion of Greek and Babylonian paganism generated a variety of astrological religions which, unlike the parent paganism, could hold their own against the supreme truths of Zoroastrianism, and which unlike Christianity were possessed of an ethnic label: an Assyrian had only an identity, a Christian had only a truth, but a Chaldean had both identity and truth. In Chaldea pagans therefore survived.

Christianity did, of course, spread to Babylonia; but whereas in Assyria it was a way of sanctifying a provincial identity, in Babylonia it was a way of desanctifying two. To the highly cosmopolitan environment of lower Iraq, Christianity, like Manichaeism, was a protest against ethnic religions, not a way of acquiring one: Manichaeism transcended the Chaldean and Persian truths by combining them as lesser insights within a larger and more grandiose scheme of things, and Christianity did the same by rejecting both as identical. The Christians of lower Iraq never lacked identity: they included Persians, Greeks, Elamites, Arameans, Qatraye, Arabs and others. Like the Assyrians, they might call themselves *Suryane* in contradistinction to the pagans; but they never shared any single identity between them: the only identity there was to inherit was Chaldean, and on conversion the Chaldean renounced his ethnicity as Magian and his culture as Zoroastrian. The Assyrian Christians have a genuine precedent for their name, but Christians were only called Chaldeans by way of abuse.

There were thus two distinct versions of Christianity within the Nestorian church: on the one hand the local church of Assyria, a chauvinist assertion of a provincial identity; and on the other the metropolitan church of Persia with its centre in Babylonia, a cosmopolitan assertion of a gentile truth. But if the Assyrian church was in this respect comparable to that of Egypt, its chauvinism took a rather different form. Egypt had preserved an ethnicity and a language peculiar to itself among its peasantry, whereas its aristocracy belonged to the larger Hellenised world; Assyria by contrast had an aristocracy peculiar to itself, whereas it shared its ethnicity and language with the larger Aramaic world. Hence where Coptic chauvinism was ethnic and linguistic, that of Assyria turned on the memory of a glorious past. In this connection two timely conversions served to clear the Assyrian kings of their Biblical disrepute. Firstly Sardana the son of Sennacherib, thirty-second king of Assyria after Belos and ruler of a third of the inhabited world, submitted to the monotheistic message of Jonah and instituted the Ninivite fast which saved Ninive from destruction; and the fast having saved the Assyrians from the wrath of God in the past, it was reinstituted by Sabrisho of Karkha de-Bet Selokh to save them from a plague a thousand years later. Secondly, the conversion of Izates II of Adiabene to Judaism was reedited as the conversion of Narsai of Assyria to Christianity. In other words the Assyrians were monotheists before Christ and Christians after him, and the past therefore led on to the present without a break. Thus the history of Karkha de-Bet Selokh begins with the Assyrian kings and ends with the Assyrian martyrs: Sargon founded it and the martyrs made it 'a blessed field for Christianity.' Likewise in the seventh century before Christ all the world stood in awe of Sardana, and in the seventh century after Christ the saints took his place as the 'sun of Athor' and the 'glory of Ninive.'

The church in Babylonia, by contrast, had neither the ethnic and linguistic pride of Egypt nor the historical pride of Assyria. As against Egypt, they identified themselves as gentiles and used both Persian and Syriac. As against Assyria, they renounced the Babylonian past to the pagans: Nimrod, in Assyria an ancestral king commemorated in the names of Christian saints, in Babylonia retained his identification with Zoroaster and was either rejected as the originator of Persian paganism or conciliated as the oracular guide of the Magians in search of Christ; in either case he remained a foreigner. Likewise the tradition represented by the Christian Isho'dad of Merv is as totally detached from the Babylonian past, for all its considerable learning, as that represented by the pagan Ibn Wahshiyya is totally in love with it, for all its considerable errors.

Both the Assyrian and the Babylonian churches, however, differed from that of Egypt in being aristocratically orientated; the first because its Assyrian identity was vested in a native aristocracy, the second because the disinvestment from a native identity permitted a full acceptance of Persian aristocratic values. Consequently the Nestorian church as such was constituted by its nobles: the endless succession of peasants in the sayings of the Egyptian fathers gives way to the endless succession of magnates in the acts of the Persian martyrs, and whereas the Egyptian magnates could only just redeem their worldly status by going Monophysite, the Nestorian sources virtually brim over with aristocratic legitimism. The awe of Assyria for its local Nimrodids or Sennacheribids is matched by the metropolitan reverence for the royal descent of a Saba, Yuhannan or Golindukht, and the Nestorians were thus united in their high esteem of power, wealth and worldly renown. It is true that from time to time the intolerance of the Shahanshahs precluded service at court; but local magnates could and did stay in power, laymen played a prominent role in the Nestorian church, and tolerant Shahanshahs received the willing services of their Christian subjects: of all laymen it was Yazdin of Kirkuk, the fiscal officer in charge of taxes, tribute and booty for Khusraw II, who was honoured as the 'defender of the church in the manner of Constantine and Theodosius.' Consequently the Nestorians were similarly united in their attitude to the Persian king: all had accepted the political supremacy of the Persian Empire, and even the Assyrians could hardly hope for a Sennacheribid restoration; what they resented was the ethnic intolerance of Zoroastrianism, and what they aimed at was therefore not secession from the rule of the Shahanshah, but his conversion.

As members of an aristocratic church the Nestorians likewise differed from the Copts in having a rich secular culture: their high esteem for worldly power was matched by their high esteem for human reason, a point endorsed by Nestorian theology. Their official authority, Theodore of Mopsuestia, did of course know the traditional doctrine of the Fall, according to which an initial state of human immortality and bliss had been disrupted by sin and deteriorated progressively until the dramatic return of grace with the redemptive death of Christ. But he also taught a variant doctrine positing an initial state of imperfection from which man had progressed under divine guidance until immortality was regained with the exemplary resurrection of Christ. One doctrine emphasised man's need of grace, the other his ability to help himself: if the divine instruction was to be of any effect man must necessarily be able to distinguish between good and evil and to act in accordance with his reason, and sin must therefore be an act of will and an act

against better knowledge. It was for this second view that the Nestorians opted, and if they did not go Pelagian or reduce the redemption to a mere symbol of future immortality, they certainly did play up reason at the expense of grace.

The possession of a secure social and doctrinal locus for secular intellection did two things for Nestorian culture. In the first place, whereas the Coptic church was boorish, the Nestorian church was academic. Most strikingly, it acquired one of the few non-monastic schools of theology in the Near East when the school of Edessa migrated to Nisibis, and Nisibis in turn spawned a series of lesser schools; and it similarly acquired a school of medicine with the settlement of prisoners of war in Gondeshapur. In general the foundation of schools recurs again and again in the lives of Nestorian worthies, and few monasteries were without one.

In the second place, whereas the Coptic church rejected Greek thought as morally pagan, the Nestorian church legitimized it as proleptically Christian. For it was not of course an Assyrian culture that was being taught in the Assyrian schools: the cultural impoverishment of Assyria had been hardly less thoroughgoing than that of Egypt, and just as the Egyptian heritage in Coptic literature is limited to motifs of popular stories, so the Assyrian heritage in Christian literature is limited to Ahiqar, the vizier of the Assyrian kings. But unlike the Coptic peasants, the Nestorian elite could replace what it had lost with the universal truths of Greek philosophy. The philosophers were not only translated but also exalted, and in due course the Nestorians became adept enough at philosophy to export it back to the west.

*Source: HAGARISM, The Making of the Islamic World, by Patricia Crone and Michael Cook, 1977.*

### **Dr. David B. Perley's Response to Margaret Shedd**

"I am reminded of Margaret Shedd, who wrote *'Hosannah Tree'* (Doubleday, 1967) having reference to her work among the 'Nestorian Christians' in Iran. In that book she calls these Christians 'Syrians.' In answer to my inquiry as to why she used that erroneous adjective, she admitted in writing that she was frightened to call them Assyrians because of Lord Byron's poem on the 'Assyrian Wolf' that she had memorized in her childhood days! What a falsification of historical truth!"

### **Student Education Assistance Given by the Assyrian Foundation of America in 1992 Totalled \$5,150.00**

*The Recipients are as follows:*

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

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**Sabrina Badal**, junior, Occupational Therapy, San Jose State University, San Jose, CA.

**Ashurbel Pirayou**, graduated with Political Science degree. Now first year Law student., Santa Clara University, Santa Clara, CA.

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

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**John Tuman**, candidate Ph.D. degree in Political Science, University of California, Los Angeles.

**Wilbert Odisho**, junior, Electronic Engineering, California Polytechnic State University, San Luis Obispo, CA.

**Alen Krikorian**, sophomore, Biochemistry, University of California, Santa Barbara, CA.



# Rev. Yokhana (Hanna) Talya Bet-Esho<sup>1</sup>

## Preacher, Priest, Author and Educator

*by Victoria Yohana<sup>2</sup>*

Rev. Esho was born in 1854 in Mazraya (or Muzria), Tkhuma, Turkey, and was the son of Talya and Shirin. He was educated at the American Presbyterian Mission College (Qalla) in Urmia, Iran, and became a Presbyterian preacher. Upon his ordination, he was given an old Parchment Bible by his mother, Shirin. It belonged to her family.

In August 1915, to escape the wrath of Turks and Kurds, all the Assyrians of Tkhuma, Tiyyari, Tal, Baz, Jelu and Diz, led by their Patriarch, Mar Benyamin Shimun, fled to Iran, and in mid-September, after enduring great hardships some forty thousand in all safely reached Urmia. They were settled in Salamas, Khoi and Urmia. About 3,500 of the surviving Assyrians, mostly from Tkhuma, were settled in Khoi. Here Rev. Esho's first wife, Haby Shibo, and two brothers, Mirza in Deleman and Sleman, were killed by the moslems of Khoi. Rev. Esho with his six daughters and a son miraculously escaped the onslaught.<sup>3</sup>

In 1920, at Baquba,<sup>4</sup> Iraq, he met and married Mourassa of Geogtapa, who had a son from a previous marriage. During the settlement of Assyrians within Iraq, the tribe of Mazraya, Tkhuma, was located in Garfile, northern Iraq where Rev. Esho was the priest, an alderman and a farmer. A few years later, the family moved to Baghdad, and Rev. Esho acquired a mimeograph machine, which enabled him to publish a hymn book, and concurrently started publishing a newspaper called "Norva" (Shoot). The family went to live in Mosul after a two-year stay in Baghdad.

When Mar Eshai Shimun XXIII,<sup>5</sup> Patriarch of the Holy Apostolic Catholic Assyrian Church of the East, completed his formal education from Cambridge University, England, in 1927, he went to Mosul. At a meeting at his Patriarchate, the Mar Shimun persuaded Rev. Hanna Esho to return to the church of his ancestors. Rev. Esho accepted and was ordained Priest to the church of his forefathers.

After the tragic events known as the "Semel massacre" in 1933, where hundreds of men, women and children were massacred mercilessly by the Iraqi army, Mar Eshai Shimun was deported to Cyprus, and during this period many Assyrians escaped Iraq and were established in temporary settlements on the Khabur river in northeast Syria. Through the year 1936 several thousands more were settled along the Khabur river by the League of Nations according to their tribal origins. Initially, the Assyrian tribe of Tkhoma was settled close to the Turkish border near Ras-Al-Ain, in two villages named Tel Omran and Tel Cham'ma. The Turkish



authorities objected to these two settlements near their border. Subsequently, they were resettled by the League Council about twenty miles within the Syrian territory along the banks of the Khabur river in ten villages, with Kasha (Priest) Hanna and his family settling in the village of Tel Rumman Al-Tahtani. He became the village priest, and soon thereafter he had a big church built and named it Rabban Pitoyo. Meanwhile, schools were opened up in the entire region by the government to meet the educational needs of the children and the youth.

In May 1944, Metropolitan Mar Yosip Khnani-shu<sup>6</sup> (representative of the Patriarch in Iraq) visited Syria and, as a result, an Assyrian Church Committee was organized consisting of *Maliks* (Assyrian tribal leaders) and priests. Rev. Hanna was one of the nine committee members.

In 1947 when the Mar Shimun was residing in the United States, he wrote a letter to Father Hanna proposing the opening of an ecclesiastical school in Tel Rumman. The Ministry of Education in Damascus granted permission to this effect. The school was opened under the name The Ecclesiastical Patriarchal School. And in the beginning there were ten students chosen by Rev. Hanna, one young man from each tribe to study for the priesthood to meet the expanding needs of the Assyrian Church of the East throughout the world: in India, Iran, Iraq, Lebanon, Syria and the United States. His Holiness Mar Shimun sent money regularly for the management of the school. Rev. Hanna taught theology and Raabi Yonan (a grandson of Rev. Hanna) taught Arabic and English, and for some time, Yonan was

replaced by Rev. Raabi Kakou to teach Aramaic. Many priests, Archdeacons and bishops were ordained and sent to different countries to meet the needs of the Church.

After about four years of expansion and existence, the school was closed due to insufficient funds and other factors. Archdeacon Aprim De Baz (Chicago), Rev. Gulyad Yonadan, Bet Malik Silim (Chicago) are a few of those who studied in this school.

Rev. Hanna Esho has unpublished manuscripts, history, a lexicon of Aramaic-Assyrian (Syriac), poems and songs. He died in 1956 and was buried close to Rabban Pityo Church which he had built in Tel Rumman Al-Tahtany. He is survived by many children, grandchildren, and great, great grandchildren.

Editor's Notes:

1. Also known as Rev. John Eshoo (Yokhana = John).
2. Victoria is a granddaughter of Rev. Yokhana Esho.
3. The massacre and atrocities of the Christian Assyrians in Khoi, Persia is described in detail by Rev. John Esho in the book "The Flickering Light of Asia or The Assyrian Nation

and Church" by Rev. Joel E. Werda, B. D. Prior to this settlement, there were no Assyrians living in Khoi. There existed an Armenian community in the suburbs. With the collapse of Russia and the retreat of their forces from Persia, these Assyrians, with limited ammunition, became isolated from their brethren in Salamas and Urmia. The moslems in Khoi found it an opportune time to revenge the defeat and crush of their army by the Assyrians forces in Salamas. The second Turkish invasion of Armenia and the entry of Turkish forces into northern Persia reinforced and triggered this heinous atrocity. Rev. Esho states that the Assyrian victims of this massacre totaled 2,770 men, women and children, exclusive of an equal number of the Armenians.

4. The story of the Assyrian plight in August, 1918, from Urmia, Iran, has been told in previous issues of *Nineveh*. Some seventy thousands took the road in panic towards Sain Kalah, Hamadan and Baquba. One third lost their lives due to massacres by Turks, Kurds and Persians and other factors on the 100 mile trek.
5. Mar Eshai Shimun was consecrated Patriarch on June 20, 1920, at age 11, by his uncle Matran (Metropolitan) Mar Yosip Khnanishu.
6. Matran (Metropolitan) Mar Yosip Khnanishu was elevated to this office in April, 1919, at the age of 26. He was the brother of Lady Esther, mother of Mar Eshai Shimun.



*Rev. Yokhana Bet-Esho with his wife Mourassa, daughter Lily and stepson Andre Lazar. Probably taken in 1928-29.*

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## MAHEEN BENJAMIN DEVOTES HER TIME TO REFUGEES

We commend Maheen Benjamin for her dedication and the outstanding work that she has undertaken for the last ten years in providing assistance to the Assyrian newcomers and other minorities in the Chicago area. As a full time case manager with the Catholic Charities Refugee Resettlement, she welcomes and spends many hours a day in counseling the newcomers, locating a temporary place of stay, answering many calls while at home and helping them in any way she can.

At the United States Catholic Conference held in Washington, D.C. June 27 - July 2, relating to refugees and services, Maheen, as a delegate, spoke about her work and accomplishments with Assyrian refugees. While in Washington Maheen met with Senator Dixon (Illinois) and Congressman Annunzio to thank them for the assistance they have provided in facilitating the admission of many Assyrian refugees to the U.S. and settling them in Chicago.

We wish Maheen continued success in the wonderful humanitarian work that she is doing.



*Maheen Benjamin at work.*



**Handshakes, hugs and kisses galore  
For old friends, dear evermore;  
Old school mates who meet and greet  
For a very special treat!**

## **CHICAGO HOSTS FIRST EX-HABBANIYA SCHOOL REUNION**

*by Mikhael K. Pius*

Handshakes, hugs, kisses and backpats, mingled with exclamations of joyous recognition, were aplenty as "long-lost" old friends met and greeted each other at the first 50-year Reunion of the former Habbaniya Union School students and teachers, held at McCormick Center Hotel in Chicago on Friday evening, September 4, 1992.

The special event was a dinner-and-dance party attended by over 350 participants who had gathered from various Assyrian communities in the U.S. and in several other countries. Of these, some 90 were former students — including a few teachers — of the late *Raabi* Yacoub's school and the rest were their spouses, their adult children and their friends. The student majority was in the 58-68 age group and some of them hadn't seen each other for three or four decades!

The number of ex-students attending the party was only a tiny percentage of the total number who had studied in *Raabi* Yacoub's school during its two decade lifespan from 1924 through 1944 in Hinaidi and Habbaniya. But those present were in fact a cross-section of the students and of the Assyrian community of Habbaniya as a whole. Of the total participants, 12 were from Australia, 51 from California, 20 from Canada, two from Carolina, three from Colorado, one from Dubai, 17 from England, one from Iraq, one from Louisiana, four from Pennsylvania, one from Saudi Arabia, five from Virginia and the remainder of over 235 from Chicago and its suburbs.

The Reunion was the product of the imagination and hard work of a four-member organizing committee composed of Benyamin Esho Yalda, Odisho Warda, Sargon Yacoub Aboona, and Zakharia Odisho Zakharia, assisted by their wives and adult children.

The party itself was well organized in regard to both place and grace. Though not hob-nobbing with bigwigs, all the guests were conservatively well dressed and enjoyed an excitingly pleasant time among newly-found old friends of their own kind, reminiscing, laughing, wining, dining and dancing. There was a good dance band playing, video and photography coverage, and the menu, though not

the meal of the rich and the famous, was quite good for the \$25 fare, which was in fact a special price, inclusive of free parking, obtained by Odisho Warda who is the Catering Manager of the hotel. The amount also included a free copy of the Ad Book — while supply lasted! — published by the Committee. And the process of contacting and drawing together all the participating men and women from various Assyrian communities in the world for one evening of cultural socializing was quite a job in itself, even though the Reunion was conveniently planned to take place during the Labor Day annual convention of the Assyrian National Federation when literally thousands of Assyrian visitors from all over converged upon the city to take part in the various organized meetings and festivities.

Although there were no firework displays exploding and flashing in multi-colors and designs in the dark sky in jubilation of the event, the Reunion was an evening of nostalgic affection and euphoric excitement that painted a memorable picture in the minds of the participants and left an afterglow in their hearts long after they had all returned to their homes. Even the usually-inclement elements of the Windy City proved receptive and welcomed the visiting guests with a warming touch of sunshine and a cooling whiff of drizzly breeze during their few-day sojourn in the area. And Chicago suburbs, Schaumburg and Elk Grove in particular, were simply lovely and picturesque! Their quiet, tree-lined streets, well-tended green lawns, colorful flowerbeds, and beautiful homes basked in the golden sunshine of the season as well as bathed in the cooling drizzle.

The Reunion party got underway when arriving guests entered the cocktails hall for an hour of getting acquainted. To the twangy melody of a harp — played by Leynette Kirkwood — the guests moved around, meeting and greeting each other. Old friends meeting for the first time in years, hugged and kissed and patted each other and exclaimed and laughed in excitement. Those who had already met stood sipping a drink as they quietly talked and laughed, renewing old friendships or just getting acquainted with each other. A

few others ogled the vintage Habbaniya photographs of Union School, and of Boy Scout, Girl Guides and office staff groups — enlarged and set on wooden stands around the room — and murmured among themselves.

At the reception hall, Ben Yalda requested a few moments of silence in tribute to the departed brothers and sisters, the latest of whom were the late *Raabi* Nina Nwyia Jacob and the soccer coach and former Iraqi international footballer, Youra Eshaya. Then, the oldest ex-*Raabi* Yacoub's student and the ex-Habbaniya resident were picked: Phillip Malik of Modesto (77) and Rehana Shino of Chicago (92), respectively, were each treated to a round of applause!



*(L to r): William David Shino, Victoria Mama Jotyar, Mirza Shmoil, etc. at the reception hall.*



*Dorothy Yalda takes care of the business at the party with a big smile while sister-in-law Janine Yalda stands and watches.*



*Ben Yalda delivers the opening speech while fellow Organizing Committee members (l to r): Odisho Warda, Skharia O. Skharia and Sargon Y. Aboona look on.*



*Ben Esho Yalda welcoming the guests.*



*Some of the party guests at the get-acquainted cocktail reception room.*

After telling a joke about his lifetime friend Enwia Warda, Ben Yalda then welcomed the guests and expressed thanks to the people who had assisted their committee, namely their wives, Leena Yalda, Ampolia Warda, Almas Aboona, and Helen Zakharria, and their children Dorothy Yalda, Sargon Yalda, Luai Aboona, Emile Aboona, and Olivia Warda. Thanks were also expressed to Dorothy Yalda and Alice Thawi who had donated the single carnation for each table; to Daniel David Benyamin for typesetting the Assyrian part of the Ad Book and to Julius N. Shabbas and Mikhael Pius of California, Mirza Shmoil of Canada, Andrious Mama Jotyar and Enwia Warda of England, and Dinkha Warda of Australia for publicizing the Reunion in their respective areas.

In a brief speech, peppered with a few humorous comments about his friend Shimon Haroun, Youel Baba of El Sobrante, California, expressed appreciation of the Organizing Committee's good work, and Odisho Warda said The Lord's Prayer to usher in wine, dinner, music and dancing.

Turlock's singer Aglanteen Warda sang, in her nightingalish voice, three patriotic songs: *Salma D'Shoubakhan*, *Ar'aa D'Mouladi*, and *Saparchiwin*, with piano accompaniment by Ben's son Sargon Yalda.

Notes in hand, *Raabi* Janey David Rizk of Chicago reminisced about her schooldays, and life and people in Habbaniya, stressing the modest lifestyle but close social and family ties and discipline of children vis-a-vis their parents, as compared with today's standards.

After a couple of *Khigga* dances, in which many took part, Andrious Mama Jotyar, Editor *Assyrian Observer* of England, General Secretary of the Assyrian Society of Great Britain, evergreen athlete, and knowledgeable person about Assyrian books, explained the meaning of Assyrianism and national anthems in a well-delivered recited speech.

Ben Yalda then told a couple of humorous anecdotes about himself. He was joined by Daniel Lazar Solomon of Modesto for a couple of old Habbaniya Boy Scout songs. Enwia "Ennu" Warda then took the microphone and joked and jested about his boyhood pranks in Habbaniya.

Hormis Hassamo of Chicago sang a light Assyrian song about Habbaniya while dancers waltzed around on the floor. This was succeeded by other waltzes and a La Comparsita Tango. Two ex-Habbaniya musicians joined the Brothers' Band: Zakharria Zakharria played saxophone and Andrious Mama tambourine.

Following several *Khigga* dances and a solo, Dinkha Warda of Australia read his paper on the subject of Habbaniya school and people, describing them in general terms. He mentioned some customs and traditions and praised the talented students the



*Youel Baaba of El Sobrante, Calif., briefly expressing appreciation of the work of the Committee*



*Modesto's singer Aglanteen Warda singing patriotic songs, accompanied by Sargon Yalda on the piano.*



*Raabi Janey (nee Shino) Rizk speaking of life and schooldays in Habbaniya.*



*Khigga dancing.*



*Andrious Mama Jotyar of Kent, England, tackling "Assyrian nation and national anthems."*



*Enwia Warda of Kent, England, telling funny stories about his boyhood in Habbaniya.*



*Ben Yalda and Daniel Lazar Solomon singing old Habbaniya Boy Scout songs.*



*Hormis Hassamo of Chicago singing dance songs.*



school produced not only in education but also in Scouting, sports and the arts, especially music and drama.

And last, much later, in an instant Assyrian translation of a humorous speech in English, Mikhael Pius painted a bitter-sweet nostalgic picture of today's "version" of yesterday's Habbaniya students, mentioning about the absence of some of the students and recalling, in subdued tones, the names of a few of the departed brothers and sisters.

After several rounds of lively *Khigga* dancing by the crowd, William David Shino brought the program to a close with his *Roush Jwanka* song, arousing a vigorous standing mass chorus by the guests. The taking of a group picture of all the ex-students and teachers was the final sign-off.

The Reunion as a whole was a hit with the participants, for everyone seemed to be having a wonderful time. It has also drawn some glowing comments from various quarters and the hope that the event can be repeated every other year or once every four years, perhaps each time in a different location where there is a large Assyrian community.

Some onlookers, however, might condemn the Reunion as an insignificant event that was merely a dine-and-dance *rigda w'shwaara* affair which made no contribution to the Assyrian cause or culture. Others might argue that the Reunion glorified a place where the Assyrians lived a subservient lifestyle under the British and made no mention of the fact that they were used and abused individually and as a nation, and cheated out of their national reward for their loyal economic and military service and for valuable contribution to the British control of Iraq and the British war effort. And still others might allege that the Reunion was a romp and a *backward* glance at a mode of life and a chapter of the Assyrian history that it best be left forgotten!

It is true that the Reunion was a dine-and-dance evening of enjoyment, but it was not intended to be a patriotic statement or a political breast-beating! It was only a social function in celebration of friendship and community human relations, and of a sensible, even though subservient, way of life, as well as family values and cultural tradition fondly remembered but which are gradually fading away! And although the event was Assyrian in both form and content, it was in fact a student reunion celebration of a former school and township, although both predominantly of Assyrian majority, were shared with a few other races, and notably the Armenians. Unfortunately, none of the Armenian ex-friends were present to join in the renewal of old friendships and to celebrate a social and cultural tradition they once enjoyed with the Assyrians.



*Dinkha Warda of Sydney, Australia, speaking about Habbaniya Union School and its talented students.*



*Mikhael Khammo Pius of Modesto, Calif., painting a nostalgically bitter-sweet picture of today's "version" of yesterday's Union School students.*



*Former Habbaniya musical performers William David Shino of Chicago singing Roush Jwanka and Andrious Mama of England playing the tambourine, with mass chorus from the guests during the last stage of the party.*

# EX-HABBANIYA & HINAI DI UNION SCHOOL STUDENTS & TEACHERS REUNION AT MCCORMICK CENTER HOTEL, CHICAGO ON SEPT. 4, 1992



**Sitting (on floor):** Benyamin Esho Yalda, Jack Younan, Enwia Warda, Madeleine Gewargis Shabo.

**Sitting (on chairs)** — left to right: Davis Eshay David, Parmany (Nadersha) Landi, Margaret Nadersha, Rakhy (Sheem) Malik, Leena (Soski) Lazar, Beatrice (Awrahim) Menashi, Jane (Shaul) Putrus, Raabi Vergin (Patros) Sargon, Raabi Janey (Shino) Rizk, Khanna (Ammanuel) Youkhanna, Awigle (Polous) Isaac, Louiza Qasrani, Khawa (Aboona) Pearce, Alice (Roovil) Baaba, Lois (Roovil) Baito, Avigil (Shmouel) Zia, Jane (Babilla) Paulos.

**Standing (1st row)** — left to right: Zacharia Odisho Zacharia, Andrious Mama Jotyar, Shimon Putrus, Helen Shaul David, Pius Zussimas Joseph, Jack Adams, Eshaya Hormis Isaac, Michael Waranso Malik, Liza (Aziz) David, John Baijan Rehana, Juliet (Aboona) Aboona, Nimrud Rustam Lazar, Akshirash Mammu Jango, John Isaac, Maria (Shaul) Malik, Phillip Benjamin Malik, Lilly (Shabbas) Neesan, Shameran Parhat, Paul Nimrud Benjamin, Wardeh (Yosip) Baza, Julia (Warda) Boyle, Ludiya Youk-

hanna, Helen (Shlemon) Aiwaz, Fahima (David) Aiwaz, Sandra (David) Baba, Blandina (Ewan) Pius, Eshay Abraham Baba.

**Standing (last row)** — left to right: George David MarYohana, Moshi Shindu Badou, William David Shino, Benyamin Menashi, Joan David Shino, Panna (Aziz) Khanishan, Awia Nimrod Khammo, Leena (Yonathan) Yalda, Julius Nwya Shabbas, Shlomon Youkhanna, Andrious Al-Bazi, David Shlimon David, Nathan Al-Bazi, Aram Shaul Youkhanna, William Raabi Jacob, Odisho Warda, John Roovil Michael, Mikhael Khammo Pius, Youel Aghasi Babilla, Johnson Jacob, Sargon Yacub Aboona.

**Note:** Some of the ex-students and teachers who attended the Reunion but left before the group picture was taken: Raabis Dinkha Zaia George and Khamis DeBaz, students Mary (Gewargis) Mirza, Esha Erkhawam, Margaret Polous Jado, Shoushan (Cambar) Abraham, Daniel Lazar Solomon, Yosip Youkhanna, Edward Nimrod Khammo, Fraidoun Abraham Is'hak, Mirza Shmoil, and perhaps a few others.

More pictures in subsequent pages.



# NATIONAL IDENTITY

by: *Youel A Baaba*

Modern communication media are both a blessing and a curse of our time. A nation, a person, or a topic may be the beneficiary or the victim of the media. It all depends on the level of interest of the subject matter to the news makers. Everyday we witness media exposing, supporting and directing attention to issues that have very little value or benefit to the society. A positive perception by the media is a crucial step in the successful promotion of an idea or a cause.

Today, there are several institutions and organizations that are dedicated to secure civil liberties, save endangered people, protect animal species and the environment. Certainly, many of these issues do deserve the attention and support of the civilized world. However, at the same time we find other people, cultures, languages, that are in the process of being destroyed and not a single word from the media in their support. If they are ever mentioned, they are either in passing or in a negative manner.

Millions of dollars are spent by Western nations and their institutions to preserve primitive cultures of no significant value to human civilization. Yet the civilized world has forgotten or refuses to acknowledge the Assyrian question. Common sense would dictate that modern nations would attempt to preserve the inheritors of that great civilization and church that have contributed so tremendously to the advancement of mankind. As a matter of fact very few nations in the world would even admit or acknowledge our existence. We are buried in some dead files and totally forgotten. We no longer possess any country with natural resources or a strategic position to arouse the interest of the world.

Our language, our culture and our heritage are openly being stolen, distorted and utilized by usurpers who have no legal or moral basis to claim it. Assyrian churches, national organizations and

concerned individuals should become cognizant of this neglect and indifference. We should challenge these negative views and assert our position and persistently bring to the attention of the public wherever we reside the Assyrian question. We should demand formal recognition of our national rights and pursue programs that will ultimately secure our national identity. Our challenges should be based on historical facts, our aims to be realistic in scope and our activities to be based on well planned and well financed programs. The most important accomplishment of our time would be to acknowledge that we cannot afford to wait for others to grant us our liberty and rights. We can achieve our goals through hard work, dedication to our objectives and pursuant of legitimate programs.

Presently we find Assyrians mired up to their neck in a quagmire of divisiveness, discrimination, and national confusion. It clearly appears to all prudent observers that we are bent on a struggle to eradicate ourselves from the face of the world. We, the victims of discrimination and foreign intrigue, have championed the very killing factors as our cause celebre. We are doing our utmost to ensure that no one succeeds among us in the areas of national struggle.

An objective review of our history during the Christian era points to one single crippling factor that has caused our national demise; *lack of unanimity of our people*. Historically, Assyrians have failed to unite in support of a national leadership either in the person of one individual or an elected council. Our blind commitment to the new faith caused us to totally overlook our national interests and security.

Historically, the religious schisms have been our downfall. Sadly we are still fighting over these worn out issues. Today, most enlightened nations of the world have learned to tolerate and accept the fact that people should be free to pursue their religious belief without fear or discrimination. We Assyrians have gone a step further than that. We not only leave the church of our fathers and follow other

faiths, but we also renounce our national identity and assume a false label given to us by outsiders. Assyrians should be free to choose their church; however, this does not mean that people should deny their nationality or refute their heritage. Why is it that when Assyrians choose to follow a certain faith or rite, they have to refute their heritage, deny their nationality and accept labels that have distorted our history?

The existence of the three religious appellations of our people, namely Nestorians, Jacobites, and Chaldeans is an affront to the sensibilities of all rational Assyrians. These are false labels given to us by our enemies. *We are one nation, one people with one name and one common history, language and heritage. We are all ASSYRIANS.* The sooner we force church hierarchy of the three branches to renounce these labels and formally accept the national identity "ASSYRIAN", the sooner we stop the process of national deterioration. We should demand that the church hierarchies issue proclamations asserting that from this day on, we shall be known, addressed and recognized by our true national name, ASSYRIAN.

Those individuals or institutions that persist in prolonging this fiction need to be totally isolated and denied any support from the Assyrian communities. Only we Assyrians can accomplish this. It is time that we separate the national issues from church affairs. All church leaders deserve and are entitled to full respect and support for their position and office in the administration of the church affairs.

Let us remember that we were Assyrians before we became Christians and before we were labeled Jacobite, Nestorian, or Chaldean. The church was established to serve the people. The church's primary duty is to bring us close to our creator and teach us to follow in the path of righteousness. The church leaders should not be allowed the opportunity to act as dictators or interfere in the national affairs. Their responsibility is and should continue to be the salvation of our souls and guidance of our activities to be compatible with the golden rule.

## ACCOMPLISHMENTS OF THE ASSYRIAN FOUNDATION OF AMERICA IN 1992

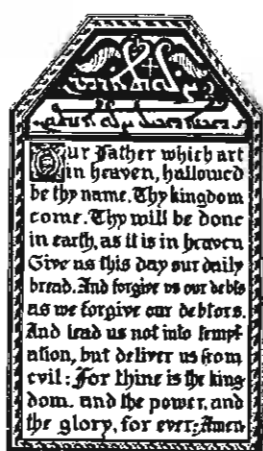
This year was the 15th anniversary of the publication of *Nineveh* magazine. It is one of our proudest achievements. Through this medium we keep our readers informed of the history, language and culture of the Assyrians, an essential element in maintaining the Assyrian heritage and identity. It costs a great deal of money to publish the magazine but we feel it serves a valuable purpose.

In 1992 we provided \$5,150 for student assistance. Also this year the Foundation continued its program to help needy Assyrians in Turkey, Jordan as well as in Northern Iraq. We expended \$11,000 towards this need in the Middle East. Thus, the total contribution for just these two projects amounted to \$16,150.

To encourage Assyrian writers and publishers the Assyrian Foundation spent \$4,100 to purchase some of their books. We help to sell some of these books but most are given as complimentary gifts to those who make substantial donations to the Foundation. We feel it is very important for these writers and publishers to continue to produce literary, historical and educational books about Assyrians.

To sum up, the Assyrian Foundation of America expended a total of \$20,250 in 1992 for Assyrian causes. This is over and above the thousands of dollars *Nineveh* magazine costs to produce. This shows that even though an organization is small (115 members) it can make great accomplishments when it has really dedicated members.

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





## ANNA ESHOO ELECTED TO UNITED STATES CONGRESS

Anna Eshoo, an Assyrian, was overwhelmingly elected to the United States Congress on November 3, 1992, as the representative from the 14th Congressional District of California, which covers the famous high technology Silicon Valley area. This is the first time that a Democrat was elected from this district. "Did you ever think that your mother was going to be a Congressperson?" Eshoo asked her son and daughter before a cheering crowd at her Palo Alto headquarters on election night.

Her campaign focused on the core Democratic issues of health care reform and environmental protection. She also favored issues of importance to business, supporting tax incentives and a balanced budget amendment, and she cast herself as a more caring, consensus-building candidate who could work effectively in Congress.

During the campaign a Committee of Assyrians of the Bay Area for Anna Eshoo for Congress was formed and raised substantial sums of money for her campaign.

The only other Assyrian who served in the U.S. Congress was Adam Benjamin of Indiana during the 1960s period. In addition, John Nimrod served in the State Senate of Illinois for many years. Both Benjamin and Nimrod were very effective in helping Assyrian refugees during the periods of unrest in the Middle East, as well as other times. Mr. Benjamin died many years ago; Senator Nimrod continues to be very helpful in Assyrian causes.



*Anna Eshoo (left) embraces an unidentified supporter at an Atherton polling location.*

## SHIMSHON MAGHSOD ELECTED

### *Member of Parliament to Iranian Majlis*

Shimshon Maghsod, an agriculturist by profession who worked for the Iranian Ministry of Agriculture for 26 years and left the Ministry with an outstanding record of achievement, was elected Member of Parliament by his Assyrian constituents in Iran to represent them in the Majlis of Iran.

In his last position as Director General for International Relations, Mr. Maghsod had represented the Iranian government in several United Nations specialized agencies and commission meetings for economic and technical cooperation.

Mr. Maghsod received his education in the field of agriculture in the United States, and earned his BA and MA degrees in English Literature and Public Administration from the University of Tehran. He is the author of two books on marine life and has written numerous articles on various subjects which have appeared in the Iranian press.

Mr. Maghsod has for years been active in the social, cultural and church activities of our Assyrian community in Iran. We congratulate him for his past achievements and hope that he will successfully serve his Assyrian people in Iran.

## STUDENT ASSOCIATION FORMED AT UC DAVIS

A new Assyrian American Student Association was formed recently at the University of California, Davis. The intent is to increase awareness of Assyrian culture and to promote relations amongst Assyrian students at this campus.

They plan to establish and maintain relations with other Assyrian student organizations in hopes of uniting the young generation and contributing to Assyrian culture and the community. This organization would like to serve as an informative outlet for the campus in order to aid other Assyrian students. They hope to encourage more young Assyrians to consider higher education as a priority and goal. The organization asks for the support of Assyrian clubs, student organizations, and youth groups.

We wish them success in their progress toward making UC Davis more familiar with the Assyrian ethnicity.

# NOSTALGIC MUSINGS AND AFTERTHOUGHTS ON HABBANIYA REUNION

by *Mikhael K. Pius*

I've already written a news report in *Nineveh* magazine on the Chicago September 4, 1992 Reunion of the former students and teachers of the late *Raabi* Yacoub's ex-Habbaniya Union School, and I'd like to set down now some personal comments of my own.

We had a really good time at the Reunion party! It was one of the most exciting nights in my life! In addition, Blandina and I also enjoyed our one-week visit in Chicagoland! We stayed with our cousins, Julia (Mishael) and Victor Havil Lazar — a gracious and hospitable couple — and their two lovely and well-behaved children in the beautiful suburb of Schaumburg. We enjoyed their company and they were so happy with us that they kept entreating us to stay a week longer. And believe it or not, that's a fact!

Victor "spun" us about the town to meet and greet a few relations and friends. We condoled Amelda (Eshaya) and Shimshoun Daniel on Youra Eshaya's death, and we paid brief visits to the homes of Shimshoun's parents, Phillip and Maria, and of Nargis and Ezaria David.

Pius Zussimas Joseph, a very old friend, and his wife Nina (Sheem) were our companions and hosts at the Reunion. The couple also treated us, and Archdeacon Ninos Michael, to a sumptuous dinner at a plush Italian restaurant and then entertained us at their apartment in Elk Grove with a hilariously funny video of the 1991 party thrown for Enwia "Innu" Warda by his cronies. I almost laughed my eyes blind!

My old buddy Eshay Orahim Baba of Skokie offered me, from the family car lot, the free use of a new car to whirl around in during our stay. But I put my foot down hard and declined the offer because he wouldn't hire a private detective too to find me everytime I got lost! Man, I can barely drive my way around in li'le ol' Turlock and Modesto that I know like the palms of my hand, let alone whizzing around in big ol' Chicagoland! But we settled instead on an afternoon with him and Sandra when we had a deliciously full dinner and met their "whole gang," politely declining also an overnight stay. Eshay's affable son, happy-go-lucky "Baldy" Bob, drove us back to our base. While in Skokie, we also paid a courtesy call on Awigle (Polous) and Eshaya Hormis Isaac and met their children (and grandson) and Awigle's sister Margaret and their mother, Europa, whom I hadn't seen for 40 years!

And on our last day, we had a very tasty breakfast with Ben and Leena Yalda at their cozy home in Des Plaines, where I also met and chatted with Dinkha

David of Australia and his older brother Odisho. Ben also introduced me to Daniel David Benyamin, Assyrian Editor of *Journal of the Assyrian Academic Society* of Chicago and a poet and writer. Daniel showed me, at his home, some of the good Assyrian computer typesetting and other literary work he's doing.

The report I've written on Chicago's recent Habbaniya Reunion is rather objective in its approach. I've tried to handle it with kid gloves, keeping myself out of the picture and my personal views to myself. But the subject of the Reunion party is basically entertainment, and as such, I think it's a topic that can also lend itself to a light, personal treatment. So I'd like to let my hair down — or what's left of it! — and write subjectively about it also, giving vent to some of my own observations, thoughts, memories and musings — with a few playful jabs and some ribbing thrown in for good measure!

Basically, I've always been a shy introvert, an idealist, a day-dreamer — and especially so during my youth — and not much of a social butterfly, political motivator, or ambitious go-getter. I'm not sure if that's a healthy state. I know it's definitely not a progressive attitude to life, because only go-getting realists who look straight ahead and not over their shoulder or sideways are the ones who get ahead in life. But I *am* honest, sincere, loyal, considerate, and — incurably nostalgic! And I also value human relations.

So as a nostalgic person who values friendship, I did look *forward* very much to the Reunion night. I was very eager to see again some of my old friends — particularly those I hadn't seen since my youth in Habbaniya — as well as those I barely knew. I was virtually glowing with anticipation of a wonderful evening, not so much to wine, dine and dance even though I enjoy that — despite my "bum" heart! — but rather to feel the joy and affection of meeting, greeting and rediscovering "lost" friends and to learn what changes the long years had brought upon them as to their physique, health, profession, family, etc.

Although the evening was more than seven hours long, time flew by on swift wings! And friends were simply too many to meet, greet and chat with even in the span of one "long" evening! Blandina and I, however, managed to meet a number of friends during the get-acquainted cocktails hour and we sandwiched some more between the dinner and the dancing sessions.

The persons we met whom we hadn't seen since

the Habbaniya days of the fifties were Shmoil Mirza, Khawa (Aboona) Pierce, *Raabi* Janey (David) Rizk, *Raabi* Dinkha Z. George (though he didn't seem to remember me!), Alice (Roovil) Baaba and her brother John Roovil Michael, *Raabi* Verjin (Patros) Sargon, Awigle (Polous) Isaac and her sister Margaret, Juliet (Warda) Boyle, Menashy Shindu Badou, David Shlimon David, Alfred Daniel, and a few others.

We also met some we had lost track of since the Baghdad days of the sixties and seventies, such as Ben (with whom I've been exchanging letters and phone calls since last year) and Leena Yalda, Odisho Warda, Fahima (David) Aiwaz and two of her brothers, George and Sargon (I missed Aummo!) David Mar Yohanan and their wives, Sargon Yacoub Aboona and his wife Almas (Antar), Benyamin Menashi, George Youkhanna Kelaita, Eshaya Hormis Isaac, John Baijan Rehana and his wife Paaro, Youel Aghassi Babilla, Yosip Youkhanna, Khanna (Ammanuel) Youkhannan, and one of my closest friends, Simon Putrus and his wife Jane, Phillip Rehana David, and a few others I can't recall now.

Some of the people we couldn't meet but watched in the Reunion photos and on video were Aram Shaul Youkhannan, Juliet David Shino, *Raabi* Khamis DeBaz (my brother Wiska would be disappointed!), Shoushan (Cambar) Abraham and her brother-in-law Akhshirash Mammu Jango (the Habbaniya Canal swimming contest second-place champion!), Permany (Nadersha) Landi, Esha Erkihiwan, Andrious Mama's and Edward Nimrod's wives, Victoria and Regina, and Mary (Gewargis) Mirza and her husband Khouna Kaaku Mirza. I was sorry my old classmate Khouna "Gloola" Youkhanna didn't show up and had I had the chance to meet Mary Mirza I'd have reminded her of the time she nudged me for assistance during our final exams in the school open courtyard in 1940 and asked her how well (or badly!) did she do as a result of my help! I was a Junior (Secondary B Form) and Mary was a Sophomore (Secondary A), and I was too girl-shy to ask her then!

As one of the two California representatives for the Reunion Organizing Committee, I was asked in advance by Ben Yalda to speak at the Reunion party. Actually, Julius Nwyia Shabbas should have been the speaker. I believe he has had more practice in public speaking than I. But because his sister Nina had died only a couple of months prior to the Reunion, he didn't want to attend, and was persuaded, along with his younger sister, Lilly (Nwyia) Neesan, only at the last minute, to come.

I'm not much of a public speaker. For one thing, I haven't had much experience in the game. I'd spoken only three times previously — and almost all of them were near disasters! — not counting the "practice sessions" I had when I and several of my friends formed a club debating circle in Habbaniya

for a few months. For another, I'm not like some lucky ones who can speak off the cuff, without squinting into a paper. Then, too, I always have a hard time keeping my cool in front of a listening crowd. But this time I beat my breast and resolved to do it!

I wrote myself a *Nostalgic* (what else!) speech, and was rarin' to go at it! Unfortunately, I was "treated" like a fourth-class citizen and was given only the last chance, at about the time the party was beginning to wind down when my metabolism was at its lowest ebb and when a few glassfuls of wine and a whole lot of gabbing had gone to my head and weighed down my tongue! But the "sport" that I am, to the podium I gamely climbed, fishing my speech out of my pocket. To keep my hands steady I grasped the paper in both hands, wetted my lips and plunged headlong into my speechmaking! Detecting a catch in my throat when I spoke of our departed brothers and sisters, Ben Yalda, like an angel of mercy with a whimsical smile, shoved a glassful of water into my hand. A couple of gulps wetted my whistle and lubricated my dry tongue, and at that moment I forgave Ben all his "sins" against me.

I noticed that despite the confident and well-presented delivery of his speech, Andrious Mama also had a catch in his throat when he mentioned his and his wife's joy in being at the gathering. But *his* mouth and throat didn't seem to need any lubrication!

Speaking of Andrious, a lady told me she was surprised how much he had changed. But her surprise surprised *me*! I thought Andy was one of the — if not *the* — male participants who had changed *less*! He has apparently taken good care of himself and managed to retain much of his youthful looks. He looked like a slim Latin lover in his white suit, gleaming white smile, and greyless receding hair and trimmed moustache. I had a strong suspicion that the guy had gone to a lot of trouble to keep his hair and moustache black! But I'm sure that's a secret that only his queen, Victoria, knows! Betcha not even his sons San Antonio and Dellinger know it!

Let's not kid ourselves! All of us have changed in one form or another, but some have changed more than others and in various ways. If it's not grey hair, it's a barren tophead, if it's not a pot-belly, it's a wrinkled face or sagging eyes, or aching arms or limbs or a combination of two or three of these. Worse still is that some are tortured by arthritis or slowed down by a bad heart or crippled by a stroke. People have always told me that I look young for my years. At 66 I may have little grey in my hair, few wrinkles, and only an *orta* on the back top of my head, but I certainly don't *feel* very young — not when my heart arteries, hearing and eyesight are going haywire! And there are, I'm sure, quite a few

in my age group who have these or similar aging problems, but most of them are too sensitive to talk about them!

I found the aging process in a few people so pronounced that it gave me a jolt when I recognized them! But I'm not going to mention names in this respect. But there were a few who had kept themselves well. Among the ladies, I thought Khawa (Yacoub) Pierce hadn't changed very much. She looked more girlish than most, both in her figure and in her face. (But she had forgotten my name and "baptized" me "Misha"!)

Despite the loss of his mop of hair, Zakharia Odisho Zakharia is another one who has retained some of his boyishness. Sargon Aboona looked debonair as he led the line of *khigga*, and Ben and Leena Yalda cut some fine figures on the dance floor, whirling around in the waltz numbers and doing some fancy steps in other dances like two young pros! I love *khigga* dancing — the few numbers I know — and like to shake and shimmy now and then. After popping a pill, I managed a round but soon ran out of gas — and ran out of video, too!

Grandfathers and grandmothers were dime-a-dozen at the Reunion, and Blandina and I were two of them. But I wonder how many *great-grandparents* were there? I know there was at least one great-grandmother, and that was Panna (Aziz) Khanishan, mother of singer Robert Khanishan who himself is a grandfather. It's amazing, when I think about it! It seems as though it were only yesterday when the round and rompish eight- or ten-year-old Panna Aziz, in her black beret and white-and-blue Girl Guide outfit, lived with her parents and several siblings, her grandparents, her uncle Sam "Tittouna" and his wife Anny and their baby son Gilbert, all in the two small rooms and a same-size courtyard of a C2-Type house two "lines" behind ours! This was during the couple of years prior to the May 1941 Battle of Habbaniya (later they moved to better and more spacious quarters). And Panna is now into her sixties and she's already a *great-grandmother*! Can you beat that?!

As all of the participants noticed, there was a lot of hugging and kissing going on, even between the opposite sexes, but I'm sure *all* of it was platonic, motivated by a rush of affectionate feelings of friendship. Although I'm normally not a kisser, I too did a lot of cheek-pecking, regardless of gender, with the retort "Kiss for a fil!" But I think the huggers and kissers most exposed to the prying eye of the camera and camcorder seem to be Edward Nimrod Khammo and Davis Eshay David. But Davis takes the cake! Davis was always a hit with the Habbaniya girls and he doesn't seem to have lost his touch despite the loss of most of his once beautiful slick coal-black hair!

This reminds me of the boy-and-girl relationships in C.C. But, oh boy, were they tame compared with today's wild and woolly open male-female sleazy

relationships — even among a section of our own youth! Those were mostly encounters on the street during evening strolls that involved chatting, teasing and giggling. Only the brave and the brash dared to go a step further. There were a few smoochings in the dark shadows among the bung-alows, but for the most part relations were puppy loves or dignified hands-off romances that usually ended with *zoorna w'dawoola* — after proper inter-family arrangements, of course. Others were only "crushes" or painful silent loves that never really flowered in the open.

William David's song *Roush Jwanka*, Andrious Mama's tambourine and Zakharia Odisho's saxophone also remind me of the weddings and parties that were held at the Assyrian Employees' Club and Armenian Homentmen Club that were hardly more than a stone's throw away from our last house in the K-Type quarter. I'm especially talking about the outdoor celebrations held on club lawns in summertime, usually on Saturday evenings. When I was not in the festivity, I would go to bed in our tree-and-shrubbery-enclosed little garden and lay awake for an hour or two enjoying the music and singing that floated down to me on the breeze till I fell asleep or until the party broke up in the wee hours of the morning, whichever came first. Those were the days of Samba and Rumba, and William would scream his familiar "Hey! Smbaaaaa!" followed by a hot number as he plunged into the song — sometimes his live-wire sister Juliet would sing Arabic songs — while the Assyrian (or was it Babylon?) Band played for all it was worth! Among the popular numbers were La Comparsita Tango and Tennessee Waltz.

The band was composed of a five- or six-member combination of the following: Andrious and Eshu Mama, Zakharia Odisho, Sargis and William Shimshoun Shallou, the late Avshalim Gewargis Daniel and his younger brothers Shlimon and Shimshon, William and Wilson David and a few others playing a combination of accordion, guitar, mandolin, saxophone, tambourine, drums and perhaps one or two other instruments.

Other memories of Habbaniya crowd my mind when I think about them. For instance, I enjoyed cycling excursions on the well-planned, tree-lined, shady, metalled Station roads during spring when my heart was full and the scent of the white and pink oleander was heavy on the air; watching exciting fierce cup finals of the late 1930's between Arsenals and Tigers soccer teams and, a decade or so later, between the Assyrian Employees' Club and the Levy Civilians, or other local matches when employees or C.C. thrashed the R.A.F. teams and snatched the championships or when they beat visiting Iraqi teams in later years, while I jotted down my notes on the sly and scrambled to write and send in my report to *The Iraq Times* sooner than Ambrose



Vincent, Andrious Mama, Youshia K. Polous, Jacob Yeramian or other competing "reporters"; to take part in the parades of the well-trained and smart Boy Scouts and Girl Guides, marching on the street to the beat of their little brass band's martial music; to ogle the wedding dancers kicking up their heels — and a cloud of dust! — and oozing perspiration in the warm Sunday sunshine to the booming beat and blare of *dawoola w'zoorna* as the aggressive Tiari-costumed Shakrey, with her bejewelled and multi-color-feather-bedecked head, bobbing up and down and vibrating, shook and shimmied and lead the long, snakey line of *khigga*, waving her colored handkerchief in the air; or to listen to the late *Raabi* Yacoub's morning pep-talk to the student body assembled in the school open courtyard, even at the expense of bearing again the benumbing pain of the two disciplinary switch lashes he gave me on a cold morning in 1939!

And memories of earlier days in Hinaidi also come rushing to me. I have often wished myself a pre-teenaged boy in Maharatha Lines, to walk the footpaths, dusty in summer and muddy in winter (when we "skated" on our bare feet!); to pop into my first school, *Raabi* Espania's "Hindu Temple" Bungalow school; to play tennis behind our bungalow with Andy "Khirru" Simon, Hawil Warda, and the late Nichola Lazar Solomon; to meander on the paved R.A.F. roads lined with mulberry and blackberry trees into which I and my paternal cousin Avia Ewan clambered in summertime to hastily munch the sweet, juicy fruit and shake down some for my maternal cousin, Avisha "Kikosh" Gewargis, down below, who loved to scare us down by his prankish warning of approaching R.A.F. MP; to accompany my uncle Para upon the support bar of his new Simplex bicycle to one of his soccer games sometimes on very chilly afternoon or to a Tigris River island picnic with his cronies in summertime; to take a naked dip into the R.A.F. fire-station pond followed by a rinsing shower under the nearby communal treated-water tap just off the camp outskirts, with Avia, Youlyous Nwyia Shabbas, and a few boys from the Gangachin gang, such as Avisha Yonan, Pnuel Lazar Essa, Aprim "Goora" Kambar, Aprim "Soora" Iskhaq, and the late Yacoub *Shamasha* Shlimon and our swimming "coach" Shawel David Essa, and a few others; to go bird-nest hunting with my tree-climbing and sling-sharps shooting friend William John; or even to sneak to the shady spot behind N.A.A.F.I. stores with my next-door neighbor William Kaplano Kaanon for a smoke on the sly, or with my Anglo-Indian neighbor Charlie Burchill who sometimes stole our cigarette cache and cackled at us like a chimpanzee to boot!

Nostalgic memories are usually a bitter-sweet mixture of happy and sad happenings. So my recollections would not be complete without the recalling of some of the old familiar faces that have disappeared from amongst us and left us only their

memory. There was, for instance, the fun-loving Daniel Iskhaq with his quick toothy-white smile; the jesting Mattishlikh with his unending magpie-like chatter; the soft-spoken Aprim Benyamin in his neat Rover uniform; the ever-smoking Avimalk Yonan Orahim who presided over our Habbaniya club five years longer than anyone of the other nine presidents; my clever, witty and affable younger brother Aprim ("Appy"); the lively little Anna Polous; the late noted writer Mishaal Lazar Essa's cousin, Shawel David Essa, who was cut down while still in his teens by an exploding German bomb shrapnel piece during the 1941 bombardment of Habbaniya. Then there were our strong and sturdy handsome footballers, Youra Eshaya, Ammo Samson, Gilbert Sami Eshaya, Hormis Goriel, who thrilled us many a day with their soccer talent and skill and made us feel proud to be Assyrians; and finally, our inspirational and awe-inspiring great teacher and school headmaster, *Raabi* Yacoub, and his hazel-eyes, curly-haired son and our first Scoutmaster *Raabi* Emmanuel Jacob, and his beautiful wife, *Raabi* Nina Shabbas Jacob, among others.

My nostalgia of Habbaniya and Hinaidi is some happy thoughts of my boyhood and early adulthood that have stuck in my mind. But this does not mean that my — or our — life in these two British camps was all milk and honey and wine and roses — not by a long shot! We had some good things going for us, but there were other memories that would best be forgotten or pushed to the back of our minds.

The good things were mostly due to our own talents and skills and our sense of community life. We were happy as a community. We were closely-knit, with moral family values and customs and traditions of our own, and even relations between us and the few other ethnic groups, particularly the Armenians, were generally friendly and harmonious. Although our social and economic prospects were limited, we improvised and took advantage of what we had. Basically, all of us were of the same standard of living, more or less, and this probably was a factor that eliminated fierce economic competition and generated harmony, but the competition in other fields, especially sports, produced excellence.

We were not paupers, but there were some among us who had a hard time making ends meet to keep body and soul together. This was especially true of those families that included a lot of mouths to feed but depended on one breadwinner only, even though one-breadwinner households were the rule rather than the exception. The British made sure that our political horizon, vis-a-vis the Iraqi government and people, remained dark and our economic prospects limited. And they kept us under their economic thumb by paying us just enough to live on and providing us with low-level cramped dwelling facilities and conveniences and ensured that we kept

our place as the servants of the "Sahib" at a much lower standard of living than their own. And some of us may still have the scars of the mental and emotional injury received at the hands of some individual British personnel who had pronounced colonial attitudes!

True, the British did take care of our people (and some Armenians) when we threw ourselves at their mercy as refugees fleeing our brutal and relentless Turkish, Kurdish and Persian enemies immediately following the Great War. But our plight was a result of our throwing our political and military lot with the Christian Allied Powers, namely the British, French and Russian. The Russians deserted us twice in our hour of need and the British took advantage of our plight and exploited us for their imperialistic interests in Iraq, to control the country and benefit from its resources. They used, misused, and abused us as a nation and cheated us out of our national reward for our role as their smallest ally in the First World War and for our subsequent loyal economic and military service to them and for our significant contribution to their war effort in the Second World War. In addition, they drove a wedge between us and the government and people of Iraq as a whole that has, in some ways, endured to the present day!

But then, that's another story too long to be told here!

#### *Editor's Note:*

*Mikhael K. Pius is an old and good friend of mine dating back to Hinaidi near Baghdad, Iraq. We grew up together, played, socialized and attended Raabi Yacoub's schools. Likewise, our families have known each other since the 30's. In this article he forgets to mention that as children in Hinaidi, as a group, we used to play Mazreta, Chinna d'Goze, Shaqqa Palla, Goombulyate, sling-shot sparrow hunting, swimming in the concrete-lined irrigation canal, or attend soccer games where at intermission all of us children would invade the field and kick the ball haphazardly.*

*I have given Minashi a lot of support and encouragement in writing certain history of Assyrians in Habbaniya. He is a gifted writer. I have also encouraged him to write a detailed history of the Assyrian Levies, the 1941 Battle of Habbaniya and the role of the Levies therein. This has not materialized as yet, but I know he can do it even with his "bum" heart as he admits in the article. I'll just have to keep bugging him. (Speaking of the 1941 Battle of Habbaniya, I had written a 20-page article in English on the subject, but was unable to find it when I returned to Baghdad from the United States five years later.) I don't know why I thought that Minashi would keep the above article short! I was wrong. But again, knowing Minashi that once he sits behind his typewriter, there is no end to the flow of words. He goes on and on. In general conversation, Minashi is more of a listener*

*than a talker.*

*In the accompanying letter to me he writes:*

*"Dear Youlyous,*

*"As you can see, my article of nostalgia is somewhat long! Actually, I'd expected it to be a little longer than the news article, but as usual I over-wrote myself and blew it out of proportion. However, as far as I'm concerned, every word is worth it! (Who'd say his yogurt is sour!)"*

*"You will note that I have taken up a lot of space with names, and you'd probably itch to cut these out! But I believe that names are important to their owners and perhaps beneficial to your magazine. As you know, everyone would like to see their name in print. It's elating and it makes the person feel important. That generates interest in the article and goodwill towards both the writer and the magazine. What do you think? Am I succeeding in selling my wares?"*

*"I'd also like to tell you something about my humor and the playful jabbing I'm poking at a few people, but I would like to think that my ribbing is not offensive and especially so because the first person I'm jabbing is myself. I hope you will think likewise.*

*"Meanwhile, I send you my best wishes and hope you and the whole family had a good Thanksgiving together.*

*Minashi*

*Editor: Minashi succeeded in selling his wares.*

## 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 CONSTANT ENDEAVOR

by Phrydon E. Badal

To order this book write to:

Assyrian Foundation of America  
P.O. Box 2620  
Berkeley, CA 94702

Cost: \$15.00 per copy, includes shipping & handling.

# "A Soviet Assyrian in India"

by *Nadya Davidova, Tbilisi, Georgia*

Printed at M.T.B.C. Technical Training Centre  
Trichur 1992 76 pages

Nadya Davidova was born in Azerbaijan of Assyrian parents. She is a teacher of English language in Tbilisi, Georgia. She studied and graduated from the Georgian Institute of Foreign Languages majoring in English. In 1990, she went to Delhi, India to work as an interpreter for a Russian engineering group, to last only one year. She returned to India with her son, George, seeking medical treatment for his epilepsy. During this stay she wrote her book describing vividly her childhood and other experiences. Her love of her Assyrian heritage and church is evident in the pages of this little travelogue book.

Although the author does not dwell on the causes that led the Assyrians to the former Soviet Union, she nevertheless describes the struggle and hardship that the families endured, while still preserving their cultural habits, church customs and ethnic identity as passed on to them from generation to generation.

Prior to Stalin's purge of 1937-38 the Assyrians had their language classes and were able to read and write Assyrian. The author states that even during the purge of ethnic nationalities, when schools were closed, books seized and destroyed, the Assyrians continued to cling on and "enrich their culture, customs and habits."

In 1941 during World War II, young Assyrians were conscripted and sent to the war front, and hundreds lost their lives including Nadya's father. Nadya was only four years of age then. Memorials were erected in many villages for the fallen Assyrians as witnessed by the Editor of *Nineveh* on his trip to the Soviet Union some five years ago.

"Life went on," the author says, and the family of four, mother, grandmother and two girls, managed to work in community farms and cotton plantations just to survive. Then there was another purge in 1949 where thousands of ethnic nationalities including a segment of Assyrians were exiled to the far reaches of Siberia. (The story of Exile to Siberia was written by Iliya Vartanov and serialized in *Nineveh* magazine.)

In the following chapters the author describes her trip to Delhi, India, to Trichur and meeting with Dr. Mar Aprem<sup>1</sup> Metropolitan of the Church of the East (Chaldean Syrian Church), and visiting many places of interest. This travelogue book is informative and delightful to read.

<sup>1</sup>The Foreword is written by Dr. Mar Aprem.

To order this book, write to the:  
Assyrian Foundation of America  
P.O. Box 2620  
Berkeley, CA 94702

Cost: \$4.00, includes shipping and handling.

## DOREEN JOSEF MISS ASSYRIA 1992

Doreen Josef of Skokie, Illinois, was crowned Miss Assyria 1992 at the Miss America Beauty Pageant of U.S.A., staged recently at the Chicago Hilton and Towers.

The event was organized by the Assyrian American National Federation as part of its 59th Annual Convention and hosted by the Assyrian Athletic Club of Chicago. Doreen Josef's candidacy was sponsored by the Assyrian American Ladies Organization.

Following her triumph, Governor Edgar sent Ms. Josef a message of congratulations, remarking that to be recognized in such a manner is an honor and reflects intelligence, talent, poise and commitment.

*Release from the Office of the Governor*

Editor's Note: Doreen is the daughter of Napoleon and Victoria Josef of Skokie, IL.



*Left to right: Pat Michalski, Assistant to Governor Edgar for Ethnic Affairs, Doreen Josef, and Jewel Lafontant-Mankarious, U.S. Coordinator for Refugee Affairs.*

# ABRAM GEORGE LIGHTS 50 CANDLES OF WISDOM

by Mikhael K. Pius

Last September, a 100-page softcover book in English titled *Thoughts To Live By* went on sale in Modesto, California. It was published by the author himself, Mr. Abram George, a name known to many readers of *The Turlock Journal* and of the major Assyrian periodicals, such as *Nineveh*, *Assyrian Star*, and *Bet-Nahrain* magazines.

The book is composed of 50 essays. The essays are based on the author's own life experiences going back to his early boyhood years in his native Iran and on what he has learned from books, books by wise men of the world and particularly the Holy Books about the Greatest Teacher of all, Jesus Christ!

The essays, which are food for thought, are a mixture of religious convictions and philosophical musings born out of the author's optimistic outlook on life and his strong faith as a Christian. They are delightful reading, sometimes amusing and often-times thought-provoking and stimulating, and if taken seriously they can be parables for the enhancement of our lives. The essays are also attuned and applicable to our everyday life.

In writing *Thoughts To Live By*, the author says Jesus has been his teacher. "In this book," points out Abram George, "there are 50 burning candles, just like the three on the cover. They will illuminate the minds of those who read the book with the light of Jesus Christ."

"A writer has said," goes on Abram, "that one thought or idea planted into the mind of a person will change him. I have taken thoughts from Holy Books and from noted learned men of the world and interpreted them into my own thoughts."

Abram thinks Holy Books are the best education, the highest knowledge, to brighten the minds of youth. "Then," he advises, "use every minute of school time to learn and to gain information in order to achieve success and happiness in life."

Although I've been reading Abram George's essays and stories for several years, I've only known the man for less than two years. He called me once to tell me that he enjoyed my writings in *Nineveh* magazine. This led to occasional exchanges of phone calls between us to chat and discuss writing. But I have since visited him and his charming wife Melanie at their home several times.

Abram is a very interesting person. Sitting with him is an experience! Every piece he speaks is a story or essay in itself, and he's such an enthusiastic and absorbing speaker that you will hardly notice when one piece ends and the other one begins. He's like a spring, bubbling over with folklore, history, anecdotes and wise sayings, all blended with his Christian beliefs. His ruddy face, with his

crinkling animated eyes and flushed cheeks is always beaming with a smile, and I haven't seen it yet clouded over by a frown!

Abram George is 83 years young now. He is a retiree and lives with his wife in their home in Modesto. He has two daughters, Judith Bretschneider and Julliana Van Leeuwen, and four grandchildren.

Abram was born in the city of Urmia, Iran, in 1909 to Shimoun Gewargis and Nazlou Khoshaba,



but lived most of his childhood in the village of Khanishan close to the shore of Lake Urmia. He lost his father, who was a carpenter, during the relentless war the Moslem Turks and Kurds waged against the Assyrians and other Christians in the First World War. But he, his mother, his eldest brother Iskhaq and other relatives fled, along with tens of thousands of other Assyrians and Armenians from Urmia to Iraq in 1918. They reached the safety of the Baquba refugee camps set up near Baghdad by the British Expeditionary Forces that had liberated the country from the Ottoman rule.

When the refugee camps of Baquba and, later, Mandan near Mosul broke up in 1921, Abram, then 12, his mother, his brother and an "orphaned" cousin reached San Francisco through Japan after receiving monetary assistance from his older brother Yacoub in Chicago, who had preceded them a few years before the war. But after a few months in San Francisco, Abram, his mother and cousin rejoined Yacoub in Chicago, while his brother Iskhaq decided to stay on in California.

Abram had already learned some English under the tutorship of the well-known Assyrian teacher, Kasha Khandu Yonan, during his three-year so-



journal in the refugee camps. So, in Chicago he went to high school and worked with his brother, who owned a grocery store. And ten years later, equipped with education and experience, he moved to San Francisco. His eldest brother had, meanwhile, passed away, but Abram stayed with his brother's family for a while. Despite the depression years, Abram was able to find work in a Jewish market to earn a living and expand his business experience. And ten years later, he plunked down \$500 he had saved and bought himself a corner grocery store.

Abram's grocery business took off and in only ten months his investment multiplied twenty-fold! But when Pearl Harbor was bombed by the Japanese at the end of 1941, Uncle Sam "invited" Abram to fight for his country, and he had to sell his business in a hurry for a fraction of what it was worth and join the army.

Abram remained a serviceman for 40 months, serving 26 of them in the howling winds and freezing temperatures of rocky Iceland. But it was on those rocks that he "planted" the seeds of his later writings, all jotted down in longhand in an exercise book. Most of that work is now in a bulky manuscript under the title *Pearls From Paradise*, for which he hopes to find a publisher.

In Iceland, his soldier friends would read his notebook writings and copy passages from them in their letters to home. One day his Captain found out that Abram himself had been writing epigrams, on the sly, on the Unit blackboard. He found him in the kitchen washing dishes and told him: "Soldier, hang on to your notebook, for one day America will read your writings!"

When Abram George was transferred back to the States, he was appointed a patient counselor at the Army hospital in Pasadena, California. And on his honorable discharge from the Army following the surrender of Japan, he enrolled at the University of San Francisco's College of Liberal Arts on the G.I. Bill of Rights — to enrich his mind with higher knowledge. Four years later, he graduated and then enrolled at the University of California at Berkeley, but after a few months he was informed that his G.I. benefits had run out. Abram then landed a job with San Francisco City Hall, got married and raised a family.

After 22 years with the City Hall, Abram George retired in 1971, moved with his family to Turlock and began turning his notebook writings into published letters, essays, articles and stories! But after three years in Turlock, he bought a house in Modesto, where he has been living and writing for the past 17 years.

## THOUGHTS TO LIVE BY

by Abram George

To order write to:

Abram George  
706 Brady Ave.  
Modesto, CA 95354

or call: 209-527-5270

Cost: \$10.00 per copy, includes shipping & handling

### COORDINATING COUNCIL OF THE USSR CONGRESS

A meeting of the founders and collective members of the former interrepublican Association "Assyrian Congress of the USSR" was held in Moscow on April 18, 1992, wherein the Congress was dissolved in accordance with its Charter. In order to maintain unity and continuity, a Coordinating Council was formed to represent the joint efforts of the Assyrian Associations of the four Independent States: Georgia, Kazakhstan, Russia and Ukraine.

They are appealing to all Assyrians worldwide for unity and the preservation of our nation, revival of the national culture, and improving the well-being of the Assyrian people, and achieving the goal of the right to self-determination.

Boris E. Ivanov — Assyrian National Congress of Georgia  
Valeri J. Oshana — Assyrian Cultural Center of Kazakhstan  
Igor Y. Ballo — League of Assyrians of Russia  
Promarz M. Tamrazov — Assyrian Association of Ukraine

### 29 ASSYRIAN REFUGEES DROWN IN GREEK AEGEAN SEA

Reuters News Service reported that authorities of the Greek harbor Sitos announced September 13th that 29 Assyrian Christian refugees drowned in the Greek Aegean Sea. They were trying to enter Greece from Turkey. One survivor, who swam to the shore of the Greek Island Shitos, said the overloaded ship sank in rough waters, taking down 17 men, 7 women and 5 children. The boat had no lifejackets.

A funeral service was held at the Assyrian Church of the East in Chicago, with Archdeacon Aprim De Baz officiating. Hanna Shimon, a relative of one of the families delivered a eulogy entitled "Rest, O Martyrs of the Assyrian Nation." Fifteen of the 29 drowned persons were from the village of Mangesh in northern Iraq.

# ASSYRIAN AUSTRALIAN NATIONAL FEDERATION

ܐܡܝܪܝܐܝܐ ܐܘܨܬܪܐܠܝܐ ܢܐܬܝܘܢܐܝܐ ܕܐܡܝܪܝܐܝܐ

PO Box 106, Bonnyrigg Plaza, Bonnyrigg, NSW 2177, Australia

Tel: (02) 756-1732 Fax (02) 756-1329

December 18, 1992

The Right Honorable Paul J. Keating, MP,  
Prime Minister  
House of Representatives  
Canberra, ACT 2600

Dear Prime Minister:

With great pleasure we respectfully present this petition concerning our indigenous Assyrian people of Iraq, particularly those living in the northern part. Also, those Assyrians who have fled Iraq under the pressure of the circumstances and have taken refuge, stranded in Turkey, Iran, Jordan, and Greece. A good number of them are living in UNHCR camps.

Assyrians started emigrating to Australia from Iraq, Iran, Syria, and Turkey in the early sixties. Our number has now reached well over 20,000 — the majority of whom live in the city of Fairfield, NSW. We are glad to have made Australia our permanent home. In fact, we are really enjoying freedom, being able to express our opinions, compared with our past experiences.

The eight year Iraq-Iran war and the Gulf War added to the atrocities being committed by the present regime of Saddam Hussain against his own people in northern Iraq, and has resulted in the displacement of a great number of our people from their homeland. At no other time have the Assyrian people experienced such atrocities since the catastrophe befell us since World War I when our entire nation was uprooted from eastern Turkey.

The attached enclosure indicates the latest alarming figure of Assyrians living in various refugee camps in the Middle Eastern countries mentioned earlier. This is apart from those who already live outside these camps.

The figures supplied have been compiled from reliable sources, including the World Council of Churches, the I.C.M.C., the Assyrian Universal Alliance, the Society for Threatened People and lastly the UNHCR, located in these countries. From recent arrivals to Australia, the number fleeing Iraq is steadily increasing from time to time.

Reports reaching us from the Middle East and various world relief organizations describe that our peoples' predicament is truly appalling and worsening day by day.

The inhumane sufferings that our people are enduring is extremely critical and urgent humanitarian attention is needed.

Last month 34 Assyrians, men, women and children, drowned in the Aegean Sea while fleeing Turkey to one of the Greek Isles, when their boat capsized. The tragedy received a deaf ear from both the Turkish and Greek governments. This is beside a similar occurrence some months ago, when survivors were taken ashore by Turkish police and badly beaten.

The Assyrian communities in the Western countries, including Australia, have done everything in their power to provide financial assistance. But, our source of income has been limited and the volume of assistance required is far beyond our capacity. In addition, the task of delivering any material aid is becoming extremely difficult.

The sad and tragic events that happened in Iraq have focused the world's attention on the plight of Kurds, and Shi'at Muslims of southern Iraq. Hardly a voice is uttered concerning the sufferings inflicted upon Assyrian Christians.

As for those stranded in various countries in the Middle East, seeking emigration, we respectfully request that a sympathetic consideration be given to their plight and be accepted for settlement in Australia. A number of Assyrian refugees who are in Australia, some over five years, are still waiting to be accepted as permanent residents. They are facing economic hardship and they can never go back to their countries again for the reasons mentioned above.

The main purpose of our meeting with you today, Sir, is to plead with the Australian government for urgently needed assistance for our Assyrian people in northern Iraq. We would like your esteemed government's assistance to be considered on two levels:

1. Humanitarian aid.
2. Political assistance.

## Humanitarian Aid

We seek urgent humanitarian aid for nearly 400,000 Assyrians who have remained in the Iraqi-Kurdish autonomous region, or to those who have fled there from other parts of the country. These people wish to remain in their ancestral homeland. But their villages have been destroyed, their houses and orchards burned, their churches and monasteries razed to the ground; they need to start from scratch. They are trying to rebuild northern Iraq alongside their Kurdish neighbors. For this they need urgent assistance.

## Political Assistance

We urgently need your esteemed government's help in bringing the plight of the Assyrian people in Iraq to the attention of the world through Australia's respected position in the United Nations General Assembly and all other United Nation's agencies.

As we mentioned earlier in this submission, nearly 400,000 Assyrians wish to remain and rebuild their homes and secure their living in Iraqi Kurdistan, which has been their ancestral homeland for five millennia.

The number of Assyrians living in the remainder of Iraq could be close to one million. These people, too, want to stay in their ancestral homeland. They do not want to leave and seek resettlement as refugees or immigrants in any other part of the world. The free world should help them achieve their rights. This is a more permanent and humane solution to the problems of small minority national groups — to help them remain where their roots are and where they have dwelt for five millennia.

We thank you for availing us the opportunity to meet with you to present our plea for urgent help for the Assyrians in northern Iraq.

Sincerely yours,

Shmouel Warda

National Executive Secretary

Assyrian Australian National Federation

Enclosure: Assyrian Christian refugees in camps:

Location	Population
Turkey .....	Single/8,000
Turkey-Slopi .....	Family/5,000
Turkey-Semdili .....	Family/6,000
<b>Total: 19,000 Persons</b>	
Iran-Urmia .....	Family/900
Jordan .....	Family/700
Syria-Hassaka .....	Family/2,500
Syria-Abu Al-Hol Camp .....	Single/Military/500
<b>Total: 4,600 Persons</b>	
Cyprus .....	Family/75
Athens-Rome .....	Family/2,500
Germany, Spain and England .....	Family/500
<b>Total: 2,575 Persons</b>	
<b>Combined Totals: 26,175 Persons</b>	

## AMERICAN INDIANS PRAY FOR THE ASSYRIAN PEOPLE

The American Indian Center recently gave its 1992 Award to Pat Michalski, assistant to the Governor of Illinois for ethnic affairs, who was honored at the center's 2nd Annual Buffalo Dinner Fund-Raiser. Michalski thanked the Governor for his concern and positive policies toward Native Americans. Sam Keahna, AIC director, said that American Indians are praying for the Assyrian people around the world. Michalski noted that the Assyrians were well represented by their leaders among the over 30 ethnic groups at the dinner.

*Release from the Office of the Governor*



*L to r: Ram Poplowski, DECCA International Director; Pat Michalski; Sam Keahna; and Saliba Aloy, President of the Assyrian National Council.*



## WEDDING BELLS RANG FOR

**Jacqueline Ishou**, daughter of Mr. & Mrs. George Ishou, was married on May 9, 1992, to George Nwia, son of Mrs. Gina Nwia and the late Youash Nwia of Glenview, Illinois.

The wedding ceremony was conducted at St. Mar Gewargis Assyrian Church of the East, Chicago, Illinois. A beautiful dinner reception followed at Chateau Ritz, Niles, Illinois, attended by many relatives and friends of the couple.



**Ramina Benjamin** and her bridegroom George Silva on Saturday, November 14, 1992! The couple was married at St. Thomas the Apostle Assyrian-Chaldean Catholic Church of Turlock by the pastor, Fr. Sabri Yousif, assisted by Fr. Youshia Sanaa, parish priest of the Assyrian Catholic community of San Jose. The marriage vows were read out in Assyrian by Fr. Sabri Yousif and repeated by the bride, and in English by Fr. Youshia Sanaa and repeated by the bridegroom.

The wedding reception was held at the Assyrian-American Civic Club in Turlock and was attended by some 800 guests. Superstar singer Julliana Jendo provided the dance songs to the accompaniment of Haroot Iskenian's music, and the father of the bride amused the guests by taking over the big drum for a couple of rounds during a *zoorna w'dawoola khigga* dance.

The bride, who is the niece of the Assyrian Foundation member Joseph Benjamin, is the daughter of *Shamasha* Albert and Gladis Benjamin of Modesto and the bridegroom is the son of Maria and Jess Silva of Turlock.

Best Man was Rick Gray and the Maid of Honor was Nancy Shallou.

*Submitted by Mikhael K. Pius*



*The father of the bride, Albert Benjamin, pounding the drum as his bride daughter pins the flower on his lapel.*





*At the Ashurbanipal Library: Julius N. Shabbas with Janna Vartanov (wife of Iliya Vartanov).*



*At the Ashurbanipal Library in Chicago (l to r): Sami B. Neesan, Diana George, Peggie E. Jacob, Lily Shabbas Neesan, William J. Jacob and Julius N. Shabbas.*

***If you destroy a people's nationhood, it will know no other thought but its reconquest. It will listen to no moderniser, hear of no philosopher, lend an ear to no preacher as long as its national demand is not answered. No problem — not even the most vital — will win its attention except the matter of its unity and national liberation.***

**—George Bernard Shaw**

***To attain cultural development and progress among the Assyrians, both as individuals and as a people, it is necessary to have the highest ideal in life and to seek to realize it. And to reach this goal, families also must bring forth children with a Christian and national character who will serve the nation; and schools must produce leaders. The church and the clergy should revive the pulpit, and with fiery language and divinely inspired message extol the life of the soul. And the wheels of the press should grind out newspapers and books to promote the intellectual, spiritual, and national life of the Assyrians.***

***Let family, church, school, and press unite in this spirit, cooperate, and render mutual assistance, for it is only then that this nation, which has embarked on the journey of self-enlightenment, will attain the supreme ideal in life, which it must of necessity pursue.***

***Prof. Ashur S. Yousuf  
(1858-1915)***

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***"Every ethnic group in the United States has had to fight its way up the ladder and in a broad context part of the process of assimilation has been the growth of ethnic pride.***

***"In an odd sense, before you can expect someone else to take you seriously, you have to take yourself seriously. To put it another way, you cannot permit others to define your identity."***

**John P. Roche**

## THE FORGOTTEN ASSYRIANS OF HAKKIARI

*by Solomon (Sawa) Solomon*

It is said that as a result of the Great War the Assyrian population of Hakkari left their ancestral lands for fear of being massacred by Turks and Kurds; however, there were many cases where a Kurdish Agha protected his Assyrian subjects and provided for them for the duration of the war. One such Chief was Shakar Agha of Nudiz, and it seems that four Assyrian villages survived the ordeal and lived in peace until recent times. The following information was given to the author six years ago by an Assyrian who had left Turkey to start a new life in the new world. The four villages were located in the western part of Assyrian Hakkari and they were:

**Kaznakh:** This village contained about 45 households of the Assyrian Tiari tribe. Their priest Kasha Aurahim ministered also to the village of Meehr.

**Eshieh:** It housed about six Assyrian families.

**Village of Baznai:** The Assyrian population finally left this village around 1982 and their priest Kasha Patrus moved to Istanbul, Turkey.

**Meehr:** It housed about 40 Tiari families.

A further 170 Assyrian families of Bhutani origin dwelled in the two villages of Harbuli and Hasana, but these two villages were very close to the town of Zakhu on the Iraqi border and thus they are on the edge of Hakkari. My source tells me that all these Assyrians had prospered greatly until about ten years ago when Kurdish hostility unchecked by Turkish authorities contributed to the abandonment of these villages.

## ILLINOIS FIRST LADY GREETES AN ASSYRIAN CHILD

Mrs. Brenda Edgar, Illinois First Lady, greeted Meelis Marcus, son of Esho and Maria Marcus, representing the Assyrian American community, at the recent Children's Ethnic Holiday reception at the State of Illinois Center. Meelis presented an ornament symbolizing his ethnic heritage.

Release from the Office of the Governor

*(Photo by Brent Hanson)*

## CONGRATULATIONS

**Elizabeth S. Mickaily** graduated from the University of California, San Diego, in December 1992. She was conferred with a Ph.D. degree in Chemical Engineering. Elizabeth is the daughter of Alfred and Sophia Mickaily of Turlock, and niece of Eshaya D'Mar Shimun, a member of the Assyrian Foundation of America. Elizabeth Selbi will soon be a bride.



# John Lazar Breaks Ground for Assyrian Citizens

## *New Councilman Wants to be Role Model*

by Daniel J. Francisco

Turlock real estate agent John Lazar, elected last Tuesday to the City Council, hopes he can serve as a role model to local Assyrian American youth.

After all, Lazar is the first Assyrian American elected to Turlock's five-member council, a distinction he accepts with pride.

"I'm very proud to be the first Assyrian American on the council. That came to mind when I was considering running," Lazar said Monday afternoon. "I also figured I could be a role model for some of the Assyrian young people."

Lazar said it is difficult to gauge how many local Assyrians cast votes for him Election Day. But he said he could feel the local Assyrian community's support while campaigning.

"It's neat to have someone embrace you and not really expect anything," Lazar said, referring to the Assyrian community that estimates show makes up as high as 20 percent of the Turlock area's population.

"A lot of them don't know what issues I stand for and don't want to get anything from me. I'm just making them proud," he said. "It's a fulfilling feeling. It's sort of like having a large, extended family."

Turlock Joash Paul, a Stanislaus County supervisor for three terms from 1968-1990, was the first Assyrian American elected to the county board. He said local voters, including Assyrians, won't support candidates for office unless they are qualified and Lazar fits that bill.

"I think first and foremost Assyrians like good representation in office. John has filled that spot," Paul said. "Evidently a lot of voters believe in him, not just Assyrian voters. The fact that he is Assyrian is just an extra asset to the Assyrian people."

"Ethnicity is not a reason to get elected," Paul said, adding Lazar was elected because he is credible and capable. "But ethnicity is also not a reason to deny someone the chance of being elected."

Turlock Romeo Piro, a teacher at Turlock Junior High, is another local Assyrian American that supports Lazar being elected.

"It's a great idea. Turlock is so populated with Assyrians that I think it's great to see one elected," Piro said.

Another Lazar proponent is Paul Warda, former president of the Assyrian American Civic Club of Turlock who currently serves as a Stanislaus County fair director.

"The (Assyrian) community is happy (John) made it," Warda said. "I think John will be very objective.

I think he will do a good job of representing everybody.

However, one of the reasons Lazar is the first local Assyrian elected to the council is that few have run in the past, according to Warda.

"If an Assyrian doesn't run for City Council, it's the Assyrians' own fault," Warda said. "It's our own fault we haven't been very (politically) aggressive."

That's one of the things Lazar wants to change. He plans to encourage Assyrians living in the community that haven't received their U.S. citizenship status yet to do so. Then, they can vote and become more involved.

"Hopefully, they will take the initiative to become U.S. citizens," Lazar said. "I want to encourage more of them to become a part of the community."

"Politically we haven't been all that astute," he said. "We've mostly been involved with service organizations and churches."

Assyrians fled to the United States and other nations in the West in the early 1900s after being persecuted and massacred by the Muslims in their native countries of Turkey, Iran and Iraq. The first Assyrians to arrive in the Turlock area settled in Delhi in 1911.

Today Turlock ranks with Chicago, San Jose, Los Angeles, Detroit and Hartford, Conn., as United States cities with the largest Assyrian populations.



*John Lazar talks to supporters at a gathering election night.*

## ASSYRIANS PARTICIPATE AT ILLINOIS STATE FAIR

Governor Jim Edgar sent his congratulations to the ethnic participants on the success of the Ethnic Village at the Illinois State Fair held during the week of August 16-23, 1992 in Springfield, Illinois, via Pat Michalski, Assistant to the Governor for Ethnic Affairs.

There were ethnic food stands, cultural displays and ethnic performances. Members of the Assyrian National Council of Illinois, together with other Assyrians from Chicago and the suburbs, participated in this annual event. On Sunday, a group of dancers performed Assyrian folklore dances, and also the choir of the Assyrian Church of the East presented Assyrian national songs.

*Release (partly) from the Office of the Governor*



*Mrs. Joan Yousif (5th from left) and the leading singer Ms. Marilyn Khoshaba (3rd from right) in an Assyrian National Song.*



*Assyrian Folk Dance Group*



*At the Assyrian Food Stand, l to r: Isho Lilou, Sunny Ibrahim, Saliba Alyd and Pat Michalski.*



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## At Habbaniya School Reunion



*(L to r): Phillip Malik and his wife Maria, Youel A. Baaba and his wife Alice.*



*Warda family and friends "hold court." Sitting (r to l): Enwia and new wife; Ampolia and husband Odisho and his sister Julia Boyle; brother Dinkha is standing behind Odisho.*



*The Aboona Group: Sitting (l to r): Leena Aboona, Julliet Aboona, Almaz (nee Antar) Aboona and Khawa (nee Aboona) Pearce, of England. Standing (l to r): Luai Aboona, Emille Aboona, and Basil Aboona.*



*(L to r): John Roovil Michael, his nephew Homer Baito, his wife Blandina Michael and his sister Lois Baito.*



(L to r): Beatrice "Baato" Menashi and husband Benyamin with daughters Elsie (married) and Nancy.

(L to r): Fraidoun Orahim Is'hak, Panna (nee Aziz) Khanishan, Davis Eshay David, Alice (nee Aziz) Andy, and Liza (nee Aziz) David.



(L to r): Nimrud Lazar, Khona Kaku Mirza and wife Mary (nee Gewargis Shabo), Leena (nee Soski) Lazar, Sam Elias. Standing: Elizabeth Enwia, Madeleine Gewargis Shabo and brother Joseph Gewargis Shabo.

(L to r): Sami Neesan, Alfred Daniel, Agnis Daniel and Lily (nee Shabbas) Neesan.



*(L to r): Yosip Youkhanna, Menashi and Moshi Shindu Badou.*



*(L to r): Jane Putros, Blandina and Mikhael Pius, Simon Putros.*



*Lily Shabbas Neesan chatting with Andrious Mama Jotyay of England.*



*Khigga dance.*

# At Habbaniya School Reunion



*(L to r): Edward Nadirsha, Margaret Zia, Parmany (nee Nadirsha) Landi, Louise Qasrani, and Alex Nimrod Khammo.*



*The Paul Party: Sitting (l to r): Paul Paul, Sweetlana Paul, Nora Paul, Doris Yonan, Maria Kelaita, Albert Yonan. Standing (l to r): David Paul, Ator Paul.*



*Ben Yalda and wife Leena with guests Shimoun Haroun and Stella Toma.*



*Seated: Shlimoon Youkhana (left), his youngest brother Emmanuel and wife Alice. Standing (l to r): Shlimoon's sisters Marie and Margaret.*





*(L to r): Paul N. Benjamin and wife Cardelia ("Cardo"), with his brother Phillip (Benjamin) Malik and wife Maria.*

*(L to r): Daniel Lazar Solomon and wife Mary, Mr. and Mrs. Sargon Malik, with Simon Putros.*



*Sitting — (l to r): Khawa Aboona Pearce and her husband Arnold Pearce, Roel Aboona, Sargon Aboona. Standing: Emille Aboona (son of Sargon and Almas).*

*(L to r): Margaret Odisho Marogy from Australia with friend, Nina (Sheem) Joseph, her sister Rakhi Malik and husband Michael Waranso Malik.*



*Wives of the Organizing Committee members (l to r): Leena Yalda, Helen Skharia, Ampolia Warda and Almaz Aboona, showing off the yummy goodies they've produced for the occasion.*



*Julius N. Shabbas with Khawa Aboona Pearce of England.*



*Khigga dancing led by Sargon Aboona.*



*Peggie Emmanuel Jacob with Bob Yonan (left) and Joseph Benjamin.*



*Sitting — (l to r): Lucrece (Youarish) DeMatran, Suzie Sayad, Rehana (92) and Asley (84) Shino (old-est ex-Habbaniya residents present), Victoria Zado and Matti Patros. Standing (l to r): Juliet Kasha and Francis and Sharlet Murad.*



*(L to r): Raabi Dinkha Z. George, George Y. Kelaita and his wife, Dinkha's daughter Marina and her husband Brean Dinkha.*



*Mikhael K. Pius with his wife Blandina.*



*(L to r): Janet (nee Shmouel) Sabbagh with older sister Awigil and husband Yatron Zia of Modesto.*



*John Baijan Rehana with Rachel Alexander and Juliet (nee Rehana) Eprim.*

*Soria Erhiwam and husband Esha, with Eshaya Hormis Isaac (right).*



*Eshay Abraham Baba with his sister-in-law Fahima (nee David) Aiwarz, his wife Sandra and the ladies' cousin Janet (nee Shmouel) Sabbagh.*

*Former Union School teacher, Raabi Khamis De Baz, and daughter Mona Krishna with friend Mary Goriel.*



# At Habbaniya School Reunion



(L to r): Mikhael Waranso Malik, Shushan (nee Solomon) Snippe of Holland (she is a sister of Solomon Sawa Solomon), and Julius N. Shabbas.



(L to r): Margaret Neesan Krikorian, Helene Hanna, Peter Jacob (son of William Jacob) and Allen Krikorian.



(L to r): Nadya Babilla, Flora (nee Babilla) Johnson and her husband Tim, and Helen Babilla



Joel Babilla flanked by his wife Adaina (left) and his sister Jane B. Paulos.



*(L to r): Rose Zomaya and husband Sargon, with Pius Z. Joseph and table guest Blandina (nee Ewan) Pius.*



*John Isaac with wife Mary.*



*Julius N. Shabbas (left) with Youel A. Baaba and his wife Alice.*



*Akhshirish Mammu Jango and sister-in-law Shoshan Abraham (Khoshaba Cambar's sister).*



*Francis Sarguis with his wife Dumarina.*

*Khatoun Aghasi, William Jacob (late Raabi Yacoub's son), and Sargon Yalda.*



*(R to l): Julius N. Shabbas, Nineveh's editor, with niece Peggie Emmanuel Jacob (Raabi Ammo and Nina's daughter), Allen Krikorian.*

*Hormis Hassamo, with niece.*





(L to r): Juliet David Shino, Liza David, Victoria (William) Shino, Davis David, Raabi Janey (nee Shino) Rizk. Julius N. Shabbas's head beyond Juliet.



Joel Babilla with sister Jane (nee Babilla) Paulos and her sister-in-law Khanna Paulos.



Charles Ganja and his wife Doris (nee Youash) of Canada.



(L to r): Awia Nimrod Khammo and sister-in-law Helen (nee Jacob) Aiwarz, with daughter Nahrain Aiwarz and niece Margaret Yacoub Jacob.



# IN MEMORIAM

## *Agnes Margret Sargis Israel*



Agnes Sargis Israel was the daughter of Rabie Sargis of Shamshagian, and Mariam of Gulpashan. She was born on June 18, 1922, in New Britain, Connecticut.

John Israel met Agnes in Flint, Michigan in 1939 and the following year, August 19, 1940, they were married. The celebration of their 50th Anniversary took place two years ago in Chicago with family and relatives.

Agnes left behind four daughters — Joyce Waller, Lillian Bacon, Rebecca Omoto and Marylynne Sobatha along with 10 grandchildren and 5 great grandchildren. She also has two sisters — Sadie Yonan and Marie Vincent, both of Turlock; two brothers — David Sargis of Santa Cruz and Edward Sarmas of Turlock.

Mrs. Israel and her husband had been very active in Assyrian organizations while living in Chicago. Agnes was named the Assyrian Woman of the Year in 1973 by the Assyrian American Federation for her outstanding and faithful work. She assisted in typing the Assyrian telephone directory for the Federation with the help of Robert Newey, David Perley, Bob Eramia of the Assyrian American Association of Chicago. It was entitled the National Directory of A.A.A. sponsored by the Assyrian American Federation. It took four years to complete this directory.

Agnes was also active as judge for the Chicago 44th Democratic Party Precinct on Elections for many years. She helped many Assyrian people file applications for voting as well as helping them in obtaining assistance in getting jobs and, if necessary, welfare aid. She was Chairwoman of the March of Dimes in Chicago for the 44th Ward in which thousands of dollars were raised. She helped in entertaining many politicians and union leaders.

In 1978 she began experiencing health problems. She and John moved to Turlock into a new home

after John had retired from his trade in Chicago. Although living in Turlock was quite a distance from her children, she managed to visit them and the grandchildren as often as possible.

As Agnes' health was failing rapidly, she was admitted to the Christ Hospital in Chicago on May 26, 1992, and following surgery, succumbed on July 7. Her family was by her side. May the Lord Jesus Christ grant her peace and serenity.

*Submitted by John Israel*

Editor's Note: Since this write-up was not accompanied by a picture, I took the liberty of inserting the above photo of Agnes Israel holding an award as the Assyrian Woman of 1973.

## *Luba Tariveran*



Luba Tariveran, 63, passed on to eternal life on April 19, 1992 in Sydney, Australia. She was born in 1929 to Yako and Gozal of Goytapeh in Moscow, Russia. In 1932 she went to Iran accompanied by her mother and brother and lived in Hamadan. It was here that she married Korosh Badal, and one son, Edward, was born into the family. She attended and received her education at Jandark School in Tehran, Iran.

Luba was a person who cared much for her family and others, was kind-hearted and gentle, and faithfully devoted to her church. In 1979 she emigrated to Australia with her son and lived in Fairfield, Sydney.

The funeral service was officiated by Rev. Zouhair Toma of St. Thomas the Apostle Chaldean and Assyrian Catholic Church, Ermington, Sydney as well as in Tehran, Iran. She is survived by her son, Edward, a granddaughter and her brother, Baba Teriveran.

The family extend their appreciation to all those who offered their condolences and kind thoughts on her loss.

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\* \* \* \* \*

### History of Succession of the Mar Shimun Family Patrtiarchs (In Assyrian)

by Theodore d'Mar Shimun

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تاریخچه و پیشینه



63





مَعِ دُحْبٍ تَتَّيْمٍ . . دَجْدَدٍ

هَذِهِ : حَلْفَةٌ .

**مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا**

[illegible]

**جاءتكم تحية مني.**

محلہ: لکھنؤ سمیت: خفیہ: قلم

أَمَّ حَيْثُم تَلَّ حَتَّى اسْتَقْبَلَ دَعَاهُ دَعَاهُ دَعَاهُ

٢٥ هـ حَمْدٌ عَزَّيْزٌ كَسَفَافٍ صَحْبُهُ مِنْ كَاتِبِ

**مجله : مجله علمی و تحقیقاتی در زمینه حقوق کیفری و جرم شناسی**

سَمِیعُ دَجْدَةٍ تَهْمِیْمُ دَمَلِیْمُ سَدَلِیْمُ دَحْتِ دَمَلِیْمُ

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ سَمِعْتُ

دوسرے، جدید مذہب کی تحریک، 30 دسمبر

1992 12 12

1993 .

لَا تَذْجَلْجَهْ، مَسْجَلْجَهْ، مَلْمَسْجَلْجَهْ

فَجَدْنَاهُ فِي مَكْنَانٍ خَفِيٍّ

مجلس ذہبیہ دہلیہ

1.  $\frac{1}{2}$  2.  $\frac{1}{2}$  3.  $\frac{1}{2}$  4.  $\frac{1}{2}$

فيم فصله ١٠ ١٠ ١٠ ١٠ ١٠ :

میتوز : ۹۱-۹۲

مجلسه ششم در روز شنبه ۱۳۰۳

فصل في بيان ما يجب من العلم والادب

تفصيلی طور پر لکھا گیا ہے۔

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[illegible]

1925-26: 1000

٢٥ (٢٥) ٢٥

مجلس

כַּיֵּת לֵאלֹהִים מַלְאָכָא

موسىٰ مولودى گنجى، حکمت ص ۱۰۰.

[illegible]

مِنْهُدَّعِهِ خُذِيْهٖ

تَبَيَّنَ قَوْمٌ دَجَسَ جَعَلُوا

مَجْزِيَةٌ دَرِجَةُ مُتَعَدِّدَةٍ .  
 مَبْنِيَّةٌ عَلَى كَوْنِهَا تَعَرُّفًا : هَذَا وَهَذَا وَهَذَا .  
 مَبْنِيَّةٌ .

تذکرہ منجھو، طبع ۱۳۵۸ھ بمطابق ۱۹۴۵ء  
کراچی، جلد ۱، ۱۹۹۲ء تا ص ۱۰۰، جلد ۲  
منجھو، مکاتیب و رسائل، ص ۱۰۰، جلد ۱۔  
دعوتِ اسلامی دہلی، دہلی، ۱۳۵۸ھ

يَهْدِيكَ يَا مَوْلَانَا إِلَى : مَسَامَةِ هَدْيِهِ  
وَمَجْلَاهُ بِهِ كَمَا حَلَّتْ أَمْرُهُ دَلِيلَهُ فَصَدَّقْ  
أَمْرَهُ .

مِنْ مَنَاجِدِ هـ. اَمَّيْذُ .  
بَعْدَ مَ اَ هـ: حَلِيقَةُ ذِيئِ .  
مِنْ مَنَاجِدِ هـ. اَمَّيْذُ .

عَمَّتْ. حَمْدًا مِمَّنْ سَقَى (جَلَّةً) يَتِي  
 وَخَفِيَّةً دَجْجَةً لَمْدَةً دَمْدَمَةً لَدَدَةً  
 يَلَّةً لَمْدَةً : هَ هَ هَ هَ هَ هَ هَ هَ هَ هَ  
 يَمَّةً دَمْدَمَةً لَمْدَةً دَمْدَمَةً دَمْدَمَةً  
 لَمْدَةً دَمْدَمَةً.

حَفَظَهُ اللهُ مَوْجِدًّا، جَلَّ تَعَالَى 1992 مَجْلَد  
الْبَحْثِ





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מִן דָּבָר אֶחָד וְעוֹשֶׂה מוֹדֵעִים לְכַדּוֹת דִּמְעָה מִן אֶחָד .  
 אֶחָד מִן עוֹדֵה לֵב אֶחָד אֶחָד מִן עוֹדֵה דָּבָר .  
 מַלְחָה שֶׁלֹּדְגִיל , דְּעוֹשֶׂה מַלְכֵי דְּחִיבָה שֶׁחֲבִיב ,  
 אֶחָד אֶחָד , אֶחָד מִן חֶלֶב , אֶחָד מִן חֶלֶב  
 מִן חֶלֶב דָּבָר , מִן חֶלֶב דָּבָר , אֶחָד דָּבָר !  
 אֶחָד מִן מַלְחָה , מִן מַלְחָה דְּמַלְחָה מִן חֶלְבָּה שֶׁ  
 מִן חֶלְבָּה שֶׁ , מִן דָּבָר מַלְחָה , מִן אֶחָד מַלְחָה שֶׁ  
 אֶחָד מִן אֶחָד , אֶחָד מִן אֶחָד , אֶחָד מִן אֶחָד ,  
 אֶחָד מִן אֶחָד , מִן דָּבָר דִּמְעָה , אֶחָד מִן אֶחָד .  
 אֶחָד מִן אֶחָד , אֶחָד מִן אֶחָד , אֶחָד מִן אֶחָד :  
 מִן אֶחָד מִן אֶחָד , דְּעוֹשֶׂה אֶחָד מִן אֶחָד מִן אֶחָד  
 אֶחָד מִן אֶחָד דְּעוֹשֶׂה לֵב דָּבָר מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד !  
 מִן אֶחָד מִן אֶחָד , לֵב אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד , לֵב אֶחָד מִן אֶחָד ?

חֶלֶב מִן אֶחָד , מִן אֶחָד מִן אֶחָד , דָּבָר אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד ,  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד ,  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד !

דְּעוֹשֶׂה אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד .  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד .  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד .  
 מִן אֶחָד מִן אֶחָד , אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד , מִן אֶחָד מִן אֶחָד .

מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד  
 מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד מִן אֶחָד .



[illegible]

حَسْبُكَ خَيْرٌ

تیم: مبتدیان در فقه

منه تحب 1954

دَلَّ تَتَا مِصْرًا ، فَذَهَبَ مِنْ جِهَةِ ، حَلَّ دُوحًا مَوْهَلًا  
 حَلَّ دُوحًا مَوْهَلًا ، دَلَّ تَتَا مِصْرًا ، فَذَهَبَ مِنْ جِهَةِ  
 دُوحًا مَوْهَلًا . لَجَعَ دُوحًا مَوْهَلًا لَجَعَ دُوحًا مَوْهَلًا  
 دُوحًا مَوْهَلًا . لَجَعَ دُوحًا مَوْهَلًا لَجَعَ دُوحًا مَوْهَلًا :

فَفَجَعَلْنَا مَاءَهُ دُمًّا، ثُمَّ قَبَّلْنَا عَلَيْهِ، فَوَجَّعْنَا فِيهِ جَعَلًا.  
لَمْ يَحِبَّ لِقَائِهِ، كَذَلِكَ جَعَلْنَا لِكُلِّ شَيْءٍ مِثْلًا.

















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אם שגל אצל רבקה סמאמא





مَنْسُوبٌ لِحَاجَةِ دُنْيَا : اِجَابَةُ دَعْوَتِهِ دَلِيلٌ عَلَى صِحَّتِهِ .  
 حَتَّى اَمَّا اَمَّا مَنْسُوبٌ لِدُنْيَا : مَدَى دَعْوَتِهِ اَعْلَمُ بِمَوْجِبِهِ .

۱۰۱ : رَبِّهِمْ مِنْ رَبِّ الْإِنْسَانِ : رَبِّكَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ فَخُذْ ۖ إِنَّا لَخَالِدُونَ  
 ۱۰۲ : هَلْ يَرَوْنَ الْعَذَابَ ۚ إِنَّهُمْ لَكَاذِبُونَ ۚ يَسْتَكْبِرُونَ ۚ فَاصْبِرْ ۚ إِنَّكَ لَمِنَ الْمُحْسِنِينَ

مَنْ لَمْ يَكُنْ لِقَاءَ حَبَسَ . جَدَّدَ : جَدَّدَ لِقَاءَ حَبَسَ . جَدَّدَ .  
مَنْ لَمْ يَكُنْ لِقَاءَ حَبَسَ . جَدَّدَ : جَدَّدَ لِقَاءَ حَبَسَ . جَدَّدَ .

۵۰. سَلِّبْ مَعْدِلَه حَلَمِي : عَذِّبْ حَكَمَك ۵۱. مَعْدِلَه حَلَمِي .  
 ۵۲. حَقِيقَ لَوَقَمِي رَقْدُ : دَمِشَقُ حَلَمَك ۵۳. حَقِيقَ حَلَمَك .

أَمْسَحْ : امْسَحْ لَكَ دَجْدًا : لَحْتِ امْسَحْ لَكَ دَجْدًا .  
 أَيْ : تَقْسِمُ سَأَلْتُ : مَدَّ دَعَيْتُ هَكَذَا هَذِهِ .

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ :

لَا يَلْبِسُ بَيْنَهُمَا :

2

ذِكْرُكَ ذِكْرُكَ ذِكْرُكَ : عِبَادُ :

تمت بحمد الله تعالى

בְּיָמֵינוּ הַיּוֹמִי הַזֶּה : אֵלֶּיךָ יְיָ אֱלֹהֵינוּ :

لَمْ يَفْعَلْ هَذَا كَمَا يَحْكُمُونَ .

८

جَعِدْكَ لِيْ يٰمُحَمَّدُ :

لَمْ يَذُحْ حَبِيْرٌ لَكَ حَدِيْبٌ .

لَا تَجْعَلْهُ لَكَ وَلًا يَهْدِيكَ :

הַיְּהוָה בְּחַיֵּי הַיּוֹם הַזֶּה .

مَنْزِلُ دُجَّةٍ

**حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :**

2

جَمْعٌ دَلِيلٌ لِنَدْبِ كَلْبٍ :

لَهُمْ فِيهِ نِقْمَةٌ فَتَبَّ

١٥٨٢ مَدَّوْجُ حَبَبُ مَدَّوْجُ :

۞ دَجْدَجُذْ لَ تَذَوَّلُ خَمْبَلُ .

5

لَهُ لَبِ اُفْكٍ كَعِ اُفْكٍ :

کتاب بیست و یکم از کتب معتبره .

دَوْلَتِ دُشْمَنُ مَدَجْدُ لَعْنَةُ :

في سنة ١٠٧١ هـ

[illegible]



**هذه لك . لعلك دامت ...**

[illegible][illegible][illegible][illegible]

تَجَدُّدِیۂ جَعَدِیۂ ۱۹۹۱: جَعَدِیۂ دُخْلِیۂ یَقِلِیۂ یَمَدِیۂ. دُخْلِیۂ حَقِیۂ-دَعَدِیۂ  
مَدَدِیۂ مَدَدِیۂ: قَدَرِیۂ-مَدَدِیۂ مَدَدِیۂ دَعَدِیۂ-دَعَدِیۂ یَقِلِیۂ یَمَدِیۂ



لَهُ دَعَا : مَنِيح دُعَاتِي مُخَصَّص :

مَنْ دَامَتْهُ لَيْلٌ مُنْقَلَبَةٌ دَامَتْهُ دَائِمَةٌ:

"جِه فِلْتَه مَدْمَتَ حِكَّتْ ۱۹۱۸ . ۱۹۱۹ .

**تَمَّ : تَمْ** . ج ١٥

۱۱. ۱۹۱۸ ۱۹۱۹ ۱۹۲۰ ۱۹۲۱ ۱۹۲۲ ۱۹۲۳ ۱۹۲۴ ۱۹۲۵ ۱۹۲۶ ۱۹۲۷ ۱۹۲۸ ۱۹۲۹ ۱۹۳۰ ۱۹۳۱ ۱۹۳۲ ۱۹۳۳ ۱۹۳۴ ۱۹۳۵ ۱۹۳۶ ۱۹۳۷ ۱۹۳۸ ۱۹۳۹ ۱۹۴۰ ۱۹۴۱ ۱۹۴۲ ۱۹۴۳ ۱۹۴۴ ۱۹۴۵ ۱۹۴۶ ۱۹۴۷ ۱۹۴۸ ۱۹۴۹ ۱۹۵۰ ۱۹۵۱ ۱۹۵۲ ۱۹۵۳ ۱۹۵۴ ۱۹۵۵ ۱۹۵۶ ۱۹۵۷ ۱۹۵۸ ۱۹۵۹ ۱۹۶۰ ۱۹۶۱ ۱۹۶۲ ۱۹۶۳ ۱۹۶۴ ۱۹۶۵ ۱۹۶۶ ۱۹۶۷ ۱۹۶۸ ۱۹۶۹ ۱۹۷۰ ۱۹۷۱ ۱۹۷۲ ۱۹۷۳ ۱۹۷۴ ۱۹۷۵ ۱۹۷۶ ۱۹۷۷ ۱۹۷۸ ۱۹۷۹ ۱۹۸۰ ۱۹۸۱ ۱۹۸۲ ۱۹۸۳ ۱۹۸۴ ۱۹۸۵ ۱۹۸۶ ۱۹۸۷ ۱۹۸۸ ۱۹۸۹ ۱۹۹۰ ۱۹۹۱ ۱۹۹۲ ۱۹۹۳ ۱۹۹۴ ۱۹۹۵ ۱۹۹۶ ۱۹۹۷ ۱۹۹۸ ۱۹۹۹ ۲۰۰۰ ۲۰۰۱ ۲۰۰۲ ۲۰۰۳ ۲۰۰۴ ۲۰۰۵ ۲۰۰۶ ۲۰۰۷ ۲۰۰۸ ۲۰۰۹ ۲۰۱۰ ۲۰۱۱ ۲۰۱۲ ۲۰۱۳ ۲۰۱۴ ۲۰۱۵ ۲۰۱۶ ۲۰۱۷ ۲۰۱۸ ۲۰۱۹ ۲۰۲۰ ۲۰۲۱ ۲۰۲۲ ۲۰۲۳ ۲۰۲۴ ۲۰۲۵ ۲۰۲۶ ۲۰۲۷ ۲۰۲۸ ۲۰۲۹ ۲۰۳۰ ۲۰۳۱ ۲۰۳۲ ۲۰۳۳ ۲۰۳۴ ۲۰۳۵ ۲۰۳۶ ۲۰۳۷ ۲۰۳۸ ۲۰۳۹ ۲۰۴۰ ۲۰۴۱ ۲۰۴۲ ۲۰۴۳ ۲۰۴۴ ۲۰۴۵ ۲۰۴۶ ۲۰۴۷ ۲۰۴۸ ۲۰۴۹ ۲۰۵۰ ۲۰۵۱ ۲۰۵۲ ۲۰۵۳ ۲۰۵۴ ۲۰۵۵ ۲۰۵۶ ۲۰۵۷ ۲۰۵۸ ۲۰۵۹ ۲۰۶۰ ۲۰۶۱ ۲۰۶۲ ۲۰۶۳ ۲۰۶۴ ۲۰۶۵ ۲۰۶۶ ۲۰۶۷ ۲۰۶۸ ۲۰۶۹ ۲۰۷۰ ۲۰۷۱ ۲۰۷۲ ۲۰۷۳ ۲۰۷۴ ۲۰۷۵ ۲۰۷۶ ۲۰۷۷ ۲۰۷۸ ۲۰۷۹ ۲۰۸۰ ۲۰۸۱ ۲۰۸۲ ۲۰۸۳ ۲۰۸۴ ۲۰۸۵ ۲۰۸۶ ۲۰۸۷ ۲۰۸۸ ۲۰۸۹ ۲۰۹۰ ۲۰۹۱ ۲۰۹۲ ۲۰۹۳ ۲۰۹۴ ۲۰۹۵ ۲۰۹۶ ۲۰۹۷ ۲۰۹۸ ۲۰۹۹ ۲۱۰۰ ۲۱۰۱ ۲۱۰۲ ۲۱۰۳ ۲۱۰۴ ۲۱۰۵ ۲۱۰۶ ۲۱۰۷ ۲۱۰۸ ۲۱۰۹ ۲۱۱۰ ۲۱۱۱ ۲۱۱۲ ۲۱۱۳ ۲۱۱۴ ۲۱۱۵ ۲۱۱۶ ۲۱۱۷ ۲۱۱۸ ۲۱۱۹ ۲۱۲۰ ۲۱۲۱ ۲۱۲۲ ۲۱۲۳ ۲۱۲۴ ۲۱۲۵ ۲۱۲۶ ۲۱۲۷ ۲۱۲۸ ۲۱۲۹ ۲۱۳۰ ۲۱۳۱ ۲۱۳۲ ۲۱۳۳ ۲۱۳۴ ۲۱۳۵ ۲۱۳۶ ۲۱۳۷ ۲۱۳۸ ۲۱۳۹ ۲۱۴۰ ۲۱۴۱ ۲۱۴۲ ۲۱۴۳ ۲۱۴۴ ۲۱۴۵ ۲۱۴۶ ۲۱۴۷ ۲۱۴۸ ۲۱۴۹ ۲۱۵۰ ۲۱۵۱ ۲۱۵۲ ۲۱۵۳ ۲۱۵۴ ۲۱۵۵ ۲۱۵۶ ۲۱۵۷ ۲۱۵۸ ۲۱۵۹ ۲۱۶۰ ۲۱۶۱ ۲۱۶۲ ۲۱۶۳ ۲۱۶۴ ۲۱۶۵ ۲۱۶۶ ۲۱۶۷ ۲۱۶۸ ۲۱۶۹ ۲۱۷۰ ۲۱۷۱ ۲۱۷۲ ۲۱۷۳ ۲۱۷۴ ۲۱۷۵ ۲۱۷۶ ۲۱۷۷ ۲۱۷۸ ۲۱۷۹ ۲۱۸۰ ۲۱۸۱ ۲۱۸۲ ۲۱۸۳ ۲۱۸۴ ۲۱۸۵ ۲۱۸۶ ۲۱۸۷ ۲۱۸۸ ۲۱۸۹ ۲۱۹۰ ۲۱۹۱ ۲۱۹۲ ۲۱۹۳ ۲۱۹۴ ۲۱۹۵ ۲۱۹۶ ۲۱۹۷ ۲۱۹۸ ۲۱۹۹ ۲۲۰۰ ۲۲۰۱ ۲۲۰۲ ۲۲۰۳ ۲۲۰۴ ۲۲۰۵ ۲۲۰۶ ۲۲۰۷ ۲۲۰۸ ۲۲۰۹ ۲۲۱۰ ۲۲۱۱ ۲۲۱۲ ۲۲۱۳ ۲۲۱۴ ۲۲۱۵ ۲۲۱۶ ۲۲۱۷ ۲۲۱۸ ۲۲۱۹ ۲۲۲۰ ۲۲۲۱ ۲۲۲۲ ۲۲۲۳ ۲۲۲۴ ۲۲۲۵ ۲۲۲۶ ۲۲۲۷ ۲۲۲۸ ۲۲۲۹ ۲۲۳۰ ۲۲۳۱ ۲۲۳۲ ۲۲۳۳ ۲۲۳۴ ۲۲۳۵ ۲۲۳۶ ۲۲۳۷ ۲۲۳۸ ۲۲۳۹ ۲۲۴۰ ۲۲۴۱ ۲۲۴۲ ۲۲۴۳ ۲۲۴۴ ۲۲۴۵ ۲۲۴۶ ۲۲۴۷ ۲۲۴۸ ۲۲۴۹ ۲۲۵۰ ۲۲۵۱ ۲۲۵۲ ۲۲۵۳ ۲۲۵۴ ۲۲۵۵ ۲۲۵۶ ۲۲۵۷ ۲۲۵۸ ۲۲۵۹ ۲۲۶۰ ۲۲۶۱ ۲۲۶۲ ۲۲۶۳ ۲۲۶۴ ۲۲۶۵ ۲۲۶۶ ۲۲۶۷ ۲۲۶۸ ۲۲۶۹ ۲۲۷۰ ۲۲۷۱ ۲۲۷۲ ۲۲۷۳ ۲۲۷۴ ۲۲۷۵ ۲۲۷۶ ۲۲۷۷ ۲۲۷۸ ۲۲۷۹ ۲۲۸۰ ۲۲۸۱ ۲۲۸۲ ۲۲۸۳ ۲۲۸۴ ۲۲۸۵ ۲۲۸۶ ۲۲۸۷ ۲۲۸۸ ۲۲۸۹ ۲۲۹۰ ۲۲۹۱ ۲۲۹۲ ۲۲۹۳ ۲۲۹۴ ۲۲۹۵ ۲۲۹۶ ۲۲۹۷ ۲۲۹۸ ۲۲۹۹ ۲۳۰۰ ۲۳۰۱ ۲۳۰۲ ۲۳۰۳ ۲۳۰۴ ۲۳۰۵ ۲۳۰۶ ۲۳۰۷ ۲۳۰۸ ۲۳۰۹ ۲۳۱۰ ۲۳۱۱ ۲۳۱۲ ۲۳۱۳ ۲۳۱۴ ۲۳۱۵ ۲۳۱۶ ۲۳۱۷ ۲۳۱۸ ۲۳۱۹ ۲۳۲۰ ۲۳۲۱ ۲۳۲۲ ۲۳۲۳ ۲۳۲۴ ۲۳۲۵ ۲۳۲۶ ۲۳۲۷ ۲۳۲۸ ۲۳۲۹ ۲۳۳۰ ۲۳۳۱ ۲۳۳۲ ۲۳۳۳ ۲۳۳۴ ۲۳۳۵ ۲۳۳۶ ۲۳۳۷ ۲۳۳۸ ۲۳۳۹ ۲۳۴۰ ۲۳۴۱ ۲۳۴۲ ۲۳۴۳ ۲۳۴۴ ۲۳۴۵ ۲۳۴۶ ۲۳۴۷ ۲۳۴۸ ۲۳۴۹ ۲۳۵۰ ۲۳۵۱ ۲۳۵۲ ۲۳۵۳ ۲۳۵۴ ۲۳۵۵ ۲۳۵۶ ۲۳۵۷ ۲۳۵۸ ۲۳۵۹ ۲۳۶۰ ۲۳۶۱ ۲۳۶۲ ۲۳۶۳ ۲۳۶۴ ۲۳۶۵ ۲۳۶۶ ۲۳۶۷ ۲۳۶۸ ۲۳۶۹ ۲۳۷۰ ۲۳۷۱

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ  
وَالْحَقُّ الْمَعْلُومُ وَالْجَلِيلُ الْمُنْعَزَلُ

[illegible]

ॐ तत् सत् : सर्वज्ञः सर्वशक्तिः सर्वेश्वरः । नमो भगवते वासुदेवाय ।  
 ॐ नमो भगवते वासुदेवाय : सर्वज्ञः सर्वशक्तिः सर्वेश्वरः ।

[illegible][illegible]

دودھ دے گا۔ مگر : اعلیٰ شہادت ہے کہ وہ دیکھا گیا ہے :  
جس نے اس کو دیکھا ہے اس نے کہا "اس نے دیکھا ہے"۔

24 جلد : 1919ء میں کراچی واپس آئے۔ لاہور میں مقیم رہے :





لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

**تذکرہ : خیرۃ المسلمین**

تَابِعْ مَعْتَبَا كِه حَمِيعَتَا : يَمُوتَا مَسَوْدَا دِلَو مَسَوْدَا : تَرُوْدَا تَهَقَا  
 مَس تَهَقَا دُوْدَا جَسْبِمَا : مَس پَخَمَا دَكَمَا مَس مَسَوْدَا تَهَقَا مَس تَهَقَا  
 كِه مَسَبَدَا مَسَبَدَا " دِلَو مَس دِلَو كِه مَسَبَدَا ! "

[illegible]



— ذَبِيحٌ ذَمِيحٌ ذَمِيحٌ ذَمِيحٌ —

[illegible]

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[illegible][illegible]

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**مِنْ أَهْلِ دَقِّقَاتِ بَصَرِهِ**



مَجْدُ مُحَمَّدٍ دَدَّ مَقْلَبُ.

ՀԱՅԱ ՀԱՅԵՐԵՐԻ ՀԱՄԱՐ

— كِتَابُ مِلَالِ اِبْرَاهِيمَ تَحْتِ، خَلِیْقَةُ دَیْبِ —

[illegible]

1. ئەم قىلى دىيىلىدىغان "يىللىق" نەمەتتە قەدىمكى.
2. قەدىمكى مەتبەئەتتە مەتبەئەتتە دىيىلىدىغان.
3. مەتبەئەتتە مەتبەئەتتە دىيىلىدىغان.

1. گھڑی دے "ایمٹ"

[illegible]

دندیکس همدیکس لیس عهق د "لیلیکس"  
 لیس ددلی دهقدیس، دیکس، لیلیکس لیس  
 دهقدیس لیس لیس لیس لیس لیس لیس لیس  
 دهقدیس لیس لیس لیس لیس لیس لیس لیس

[illegible]

هَقْدَمُ، بَدَا، جَدَمِي، لَيْسَ مَعِي وَجَدَا  
 دَمَجْدَدَا، يَمَجْدِي، مَحْمَدَا، هَلُم، ضَلَعْتُمُ، مَدْرَسَتُمُ  
 كَمْ، لَمَذْعَب، حِلَالًا، مَدْرَسَتًا، دَدَدَا، دَمَجْدَهْدَا.  
 لَيْمِ، حَمْدَتَا، ضَلَعْتُمُ، كَبِيْرًا، سَمِعَهُ، مَعْقِلِيَا  
 لِيَهْتَلَا، حَقًا، يَدْعَتَانِ، لَبَنًا، حِلَالًا، لَسَدَن  
 دَمِ، دَدَا، يَسُوْنَا، مَعَبْ، تَلَا، لَسَا، مَدْرَسَتُمُ، دَمَجْدَهْدَا  
 هَقْدَوْبِيَا، كَتَا، بَنَا، كَذَبَا، كَمْ، لَمَذْعَب، هَلَا  
 كَلَا، حَمَد، مَدْرَسَتِيَا: "وَسَدَدَا، دَمَجْدَدَا"  
 "مَلَا" [1918 - 1894]، دَمَجْدَدَا

"**أحمد بن محمد**" [1897 - 1915]،

[1904 - 1915]. **መኖሪያ ቤት ገንዘብ** ገጽ 1

هَقْدَرَجِي هَمِيلَتِي كَيْلَفْ قَذِيهْ تَابَدَوْنِ  
 دَوْنِ دَوْنِ : "لَبِيْزَتِي دَوْنِ" قَذِيهْ حَبِيْبَتِي  
 مَلِيْلَ هَذِي كَهْ سَمِيْعُو، ه "مُتَيِّدَتِي  
 هَمْدَتِي" حَبِيْبَتِي قَوْلُهُ حَبِيْبَ كَهْ يَحْلُو،  
 هَلِيْدَتِي كَهْ دَوْنِ هَلِيْزَتِي دَوْنِ هَلِيْزَتِي  
 حَلَلِيْزَتِي دَوْنِ دَوْنِ دَوْنِ دَوْنِ دَوْنِ  
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۱. بَابُ "الْمَعِيَّةِ" سَقَا مَكْلًا اِمْكَاكًا  
مَسَا، مَحْمَايَا حَقَّقَ هَا اِمْكَاكًا. حَقَّقَ  
هَقَّقًا تَحْقِيقًا مَسَا اِمْعِدَّ حَقَّقًا اِمْكَاكًا  
لَمْ يَمْسَسْهُ تَمَسَّكًا : "اَلْكَفَّ يَسْقِي حَقًّا مَكْلًا"





لَا جُنْدَ لَهُمْ وَلَا خِزْيَ عَلَيْهِمْ ۚ

...သို့မဟုတ် အခြားသော အကြောင်းကြားချက်များကို အခြေခံ၍

حَدَّثَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ جَاءَ بِمَنْفَعَةٍ لِقَوْمٍ فَهُوَ شَرِيكٌ لَهُمْ فِيهَا».

حَلَّتْ أَسَدًا دَخِلَتْ حَقَّ حَقَّ:

دودھ، دسبہ، وکھنڈ، مکتی :

[illegible]

\* \* \*

هَلْكَتُمْ بِمَعَادٍ حَقِّقَ لَكُمْ :

تَكُنْ دَوْمَةً دَجْدَةً خَلِكْ حَاجِمَةً :

٢٥٠ . بِمَنْتِ هَدَدُ : تَمَّهَا كَيْ يَمُنَّ :

تم في هذا اليوم من شهر ربيع الثاني سنة ١٢٨٥ هـ.

\* \* \*

**نَهْتُهُ دَفْعَهُ كَمَا حَالَ كَمَا حَالَ :**

**عَلَيْكُمْ وَصَلَاتُكُمْ وَرَحْمَةُكُمْ :**

كَلِمَةً، وَتَرْجِيهِ فَرَجَةً، وَحَذَرًا :

٢٥٠ . مَدَامُ : دَا بَسْتُ . فَذَرْنِي ذَهَبَ .

\* \* \*

١. هُوَ : هُوَ : هُوَ : هُوَ : هُوَ :

خَدَّاءُ ۖ دَعْوَاهُ : مَعْبَدٌ ۖ خَمْسَةٌ :

١. قلہ تجلے فحذہ کہ دیتا :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

\* \* \*

ههڏي ملڪ ۾ ڪٿي هٿ ڪري ٿو :

صَلِّتْ تَذَكَّرْ جَهْدًا وَاجْتَهِدْ :

مَلِكُهُ فَمِنْ تَحْتِهِ أَهْلُ عِلِّيَّيْنِ :

حَقِّدْ لِحَقْمَتِكَ دَعَا دِلِی دِلِی دِلِی .

\* \* \*

سَمَدِيَّةٌ، صِهْدِيَّةٌ مِمَّنْ هَكَأَ، حَقٌّ :

يَقُولُ نَسْتَعِينُ: مَعْنَى خَلَّتْ:

كذمهم، ونبهتكم على ذلك:

مَجْدُكَ يَا دَفْعُكَ عَنْ رَحْمَتِكَ يَا دَفْعُكَ.

✱   ✱   ✱

منذ سنة ١٩٥٨ لا يمجد من قبل حجة : ١٩٥٦

مَدَنِي دِيَّانَتِي تَارِيخِي دِيَّانَتِي دِيَّانَتِي دِيَّانَتِي 1927

كَمْ ذَمُّوا لَكَ ذَنْبًا وَبَغَوْا لَكَ مَذْمُومًا

دعوتِ امتحان: ۱۹۳۳

فَمِنْ ذَلِكَ لَحْمٌ دَلِيلٌ لَهُ جَبُّهُ مَبْدُوهٌ دَسَجٌ.

١٥٠ . جلد : ۱۹۴۹ عجلہ کے مکملہ ذخیرہ

دِيَهْدِي دِيَهْدِي . مَب تَد دَت تَكِيه دِمَتَق

فَقَبِلَ ذَلِكَ الْعَمَلُ الْعَمَلُ الْعَمَلُ الْعَمَلُ الْعَمَلُ :

١٥ جُمَادَى الثَّانِيَّةُ ١٩٦٢ م. ١٠ أيلول ١٩٤١ هـ

أَعْلَمُ بِمَا فِي قُلُوبِهِمْ . وَهُوَ عَلِيمٌ بِذُنُوبِهِمْ .

**دَعَاكَ دُعَاءُ طَلَبٍ قَدْ هَمَّ .**



منہ ہجرت ہے "مہجرت"

## 1992 1992

[illegible][illegible][illegible]

"حَتَّىٰ يَمُوتَ دُونَكَ لِمَقَالِيدِهِمْ" ذَلِكُمْ مِنْ مَثَلِ مَا يُنْفِقُونَ يُنْفِقُونَ  
 فِي دِينِهِمْ وَأَلْفَ أَثَرٍ : ذَرُونِي يَخْصِمُوا لِي مُنَاجِدًا لِي ۖ دُونَ  
 مَا أَصْنَعُ لِمَنْ لِي سِوَاهُمْ ۚ إِنَّهُ لَمِ مَثَلٌ لِمَنْ دَانَ  
 لِمَنْ يَنْجَاهُ تَأْتِيهِ مَوَاسِيهُ وَمُتَاتٍ لِي تَأْتِيهِ مَوَاسِيهُ .



# ספר



ר' חיים ו' חיים  
ח' חיים ו' חיים  
ח' חיים ו' חיים  
ח' חיים ו' חיים  
ח' חיים ו' חיים

מנחם בגין  
מנחם בגין