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TO:

ASSYRIAN FOUNDATION OF AMERICA

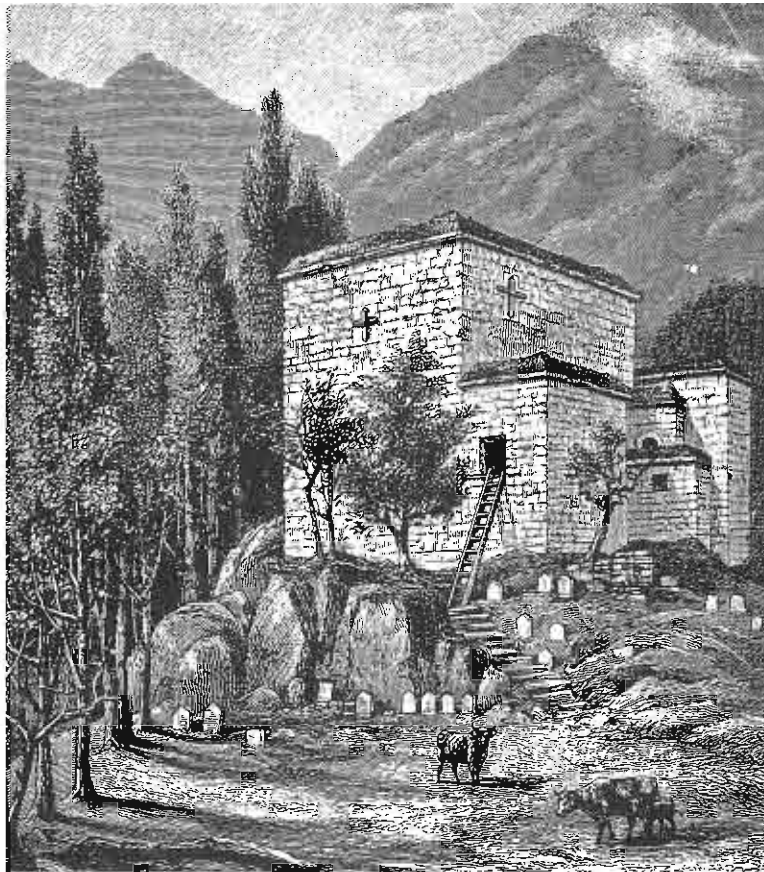
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Assyrian Church of Mar Shalitha  
Qudshanis — Built in 1689 A.D.

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# NINEVEH

FIRST/SECOND QUARTER 1993

VOLUME 16 NO. 1 & 2

Julius N. Shabbas..... Editor

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

## 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 1954 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

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

# LETTERS TO THE EDITOR

Dear Editor:

I thank you and your respectful staff for your well-published magazine and wish you all good health and success always.

Also, I want to thank you for writing about my activities and photo in *Nineveh*; it shows how sincere you are and how much respect you show to your fellow Assyrians who are serving their communities here and abroad the best they know how. Please accept the \$30.00 for my subscription and also my best regards to you all.

I am sending you information regarding our Assyrian brothers and sisters who have been suffering in those camps in Turkey. Maybe there is some hope if we all unite and do some letter writing.

Mahin Benjamin  
Lincolnwood, IL

Dear Julius:

I hope these few lines will find you and your family happy and in the best of health. Many thanks for the book. Enclosed please find a check, a donation for Nadya's interesting and partly very sad book. She seems to be very active and very, very pure in heart. I wish her the best of luck and happiness. Nadya deserves a good help. I wish and hope it will take place, with a bit of luck. If she ever pays a visit to this end, please do let me know. I'd love to see her.

Keep up the good work you are doing. God bless you. Kind regards.

Shimshon L. Essa  
Modesto, CA

Dear Mr. Shabbas:

Enclosed is a check for the amount of \$155.00 to cover the subscription for *Ninevah* magazine for two years, 1992 and 1993, for my two brothers in Australia (Esha and Awisha Benjamin) and myself. I greatly appreciate your kindness in taking the time to accommodate me with the back issues for 1992, and mailing them to my brothers in Australia.

As I mentioned in our telephone conversation on January 9, 1993, I am so impressed by the quality of *Nineveh* that I am presenting it as a gift to my two brothers. I am sure that they will immensely enjoy browsing through *Nineveh*. I hope that you will always keep the quality as high and the content as a pictorial representation of Assyrians all over. Thank you again. I am eagerly waiting to receive *Nineveh* soon.

Edward Benjamin  
Lisle, IL

Dear Mr. Shabbas:

Thank you very much for sending me the recent issue of *Nineveh* and for agreeing to send subsequent issues.

As I told Mr. Baaba, our library has a very large Middle Eastern collection and is very interested in expanding its holdings relating to Assyrians in this country and abroad. If you know of authors who have published books in Assyrian or about Assyrians and would be willing to donate copies to our library, please do not hesitate to give them my address. I will acknowledge any donations promptly. I would also appreciate information on publications by authors who are not in a position to donate. While our budget (which comes from the State of California) is extremely limited at present, the situation may improve sometime in the future.

We currently receive Bet-Nahrain and Shota-pouta, but no other Assyrian periodicals at this time. If you know of others who would be willing to send us their journals or magazines, please give them my address as well.

Do you have available backfiles of *Nineveh*? We would bind them and make them available to researchers here at UCLA. Thank you very much for your assistance.

David G. Hirsch  
Middle East/Judaica Bibliographer  
University Research Library - UCLA  
405 Hilgard Avenue  
Los Angeles, CA 90024

*Editor's Note: A complete set of Nineveh magazines was sent to Mr. Hirsch, along with a number of books in Assyrian and English.*

Dear Mr. Shabbas:

Our organization subscribes to your publication and we commend you and your staff on an excellent collaboration of information, publication and distribution. The Assyrian American Civic Club of Turlock has opened a library to make available reading materials to the Assyrian community. Your publication, along with many others, is on display. We are constantly searching for Assyrian books and books about Assyrian history, culture, language, religion, art, etc. We would appreciate any information you can share with us to help us fulfill the task of obtaining these books.

Enclosed are four issues of our publication, "Voice" and we will provide you with current issues. Also enclosed is a Library Program designed to acquaint you with our library. We invite you to visit us whenever you come to Turlock. Thank you.

Ashurbanipal Library  
2618 N. Golden State Blvd.  
Turlock, CA 95380



Dear Julius:

I have no words to express my gratitude to you and the Assyrian Foundation 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. From what I have read, I find it to be the most informative magazine dealing with Assyrian affairs all over the world. I am always happy to get your magazine for it brings us light, hope and faith.

A few days ago I was at the concert of the children's chorus. My granddaughter, who is eight years old, took part in the concert. When I saw these beautiful children with candles in their hands, praying to our Lord to help Russians in distress, tears ran down my cheeks. I couldn't help crying. I prayed to our Lord to help the Assyrians in distress, too. Two days later I received your magazine where I read *Lord Help the Assyrians in Distress*, by Shlimon Z. Gilliana. I want to thank him for his beautiful statement, "I hear an alarm ringing in my ears from someone, from somewhere, telling me to awake the Assyrians to realize their moral responsibilities to their fellow Assyrians in distress," made a great impression on me.

I also thank Youel A. Baaba for his article *Assyrian National Leadership*. If Assyrians had a national leader, it would be too good to be true. He challenges the Assyrian organizations to put aside their differences and act as one united front for the good of the Assyrians. I also enjoyed reading *Intellectual Domination and the Assyrians* by Dr. Arian Ishaya. She points out the dangerous aspect of domination, that is intellectual. She also discusses the role of the so-called Orientalists, missionaries and diplomats who portrayed a negative image of the Middle Eastern people and the Assyrians, and continues in the Academia playing a political game in the guise of science. By reading all these articles, I remembered my school years.

Once again I wish to express my sincere thanks to you and the Assyrian Foundation for being so kind to me and other Assyrians. You are some very wonderful people. On behalf of all Assyrian students, I want to express my gratitude to the Assyrian Foundation and its supporters who have been helping our sons and daughters to get their education. Please do not leave our youth alone. God bless you all.

Nadya Davidova  
Tbilisi, Georgia

Dear Editor:

The enclosed money order is my contribution of \$25.00 towards *Nineveh* and \$75.00 towards the needy Assyrians. Thank you.

Shemon E. Benjamin  
British Columbia, Canada



*This picture of Nadya Davidova with Dr. Mar Aprém Metropolitan of the Church of the East (Chaldean Syrian Church), and George (Nadya's son), was taken in India in 1991. It was here that she wrote her travelogue book "A Soviet Assyrian in India."*

Dear Yulius:

Thank you very much for sending me the magazine. Khana and I were very happy to see the faces of most of our friends again at the Habbaniya School Reunion.

I am enclosing a check for a 1993 subscription. Also another check from our friend David Jacob who is very interested in receiving *Nineveh*.

Aram S. Youkhana  
Chicago, IL

Dear Editor:

Please find enclosed a check for \$15.00 for a one year subscription to *Nineveh* magazine. You are producing very interesting and informative reading material! I would also appreciate receiving information regarding the Assyrian Foundation and its purpose and activities. I am the daughter of Abram George. Thank you.

Judith George-Bretschneider  
Woodside, CA

Dear Editor:

I thank you very much for your excellent *Nineveh* magazine. Please accept my small contribution of \$50.00 towards the cost of publishing *Nineveh*. I extend Christmas and New Year's greetings to all. May God bless your wonderful efforts always. Thank you again.

Nina Johnny Betseen  
No. Hollywood, CA

Dear Julius:

We were very delighted to receive the 4th Quarter 1992 issue of *Nineveh* magazine and profoundly thank you. We are enclosing a cheque for \$50.00 representing our subscription for 1993 and a small donation of \$25.00.

The magazine which you publish is a historical event for all Assyrians living in this era. Please continue this encouraging and beneficial job for our children to come. The Assyrian language is the ancient and historical language since Christ's time and beyond. Keep up the good work. I am enclosing two poems in Assyrian for your consideration: *Grandchildren* and *Beit-Nahrain Atri*. Our sincere regards to you, your family and all Assyrians.

Roza and Envia Simon  
Sydney, Australia

Dear Julius:

I hope this letter finds you in the best of health. I would like to thank you for the recent copies of *Nineveh* that you have sent us.

I have good news! I defended my Ph.D. thesis about three weeks ago and I finally graduated. Also, on December 2, 1992 we were blessed with a healthy son. We named him Tiglath Ashur.

At last I will be able to undertake the projects I had in mind namely, complete unfinished articles, translate published ones and write new articles. But I have to proceed step by step as I'm still very busy with my baby.

As you might have heard, Mrs. Lili Tamraz passed away last year. I wonder whether someone has sent you an article about her? If not, as a first step, I propose to translate into English the article published in *Nineveh* in Assyrian which I had sent you. I remember that some of the readers had wished it could be translated into English.

Meantime, I'm sending you an announcement about the birth of our son together with a picture. Wishing you and all a very happy Assyrian New Year.

Madlaine Davis Moradkhan  
Sarcelles, France

*Note: The announcement and picture are included within the pages of this issue.*

Dear Julius:

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

Our congratulations for the excellent work you are performing and our good wishes for your continued success. Regards.

Rouel & Juliette Aboona  
Morton Grove, IL

Dear Julius:

Thanks to you and my sister, Lucrece De Matran, for sending me a copy of *Nineveh* magazine. It is excellent and it shows great finesse in editing and layout. Congratulations and keep up the good work.

The *Boston Globe* is one of the great newspapers now of this country. In its March 7, 1993 Sunday edition, it carried the enclosed editorial entitled "Saddam's Second Genocide," mentioning Assyrian Christians for the first time I can recall. I am mailing it to you to let you see that this great paper has taken note of Assyrians.

Rev. Sargon Y. Ibrahim  
Lynn, MA

Dear Mr. Shabbas:

I would like to thank you sincerely for publishing the extracts from my story "In Exile." It is very difficult, of course, for a reader never living in the former U.S.S.R. to understand, judging by these extracts, the depth of the tragedy that overtook our people here. I would like to send you the whole novel in English, but sorry to say, I have no funds to pay for the translator of such a great work. The novel was translated to the Arabic language in Moscow, and all the expenses were borne by the Assyrian Foundation in Moscow.

I wrote the continuation of the novel covering the period from the 70s and 80s to our days. The hope, expressed at the end of the novel, is that some day all the Assyrians will gather at their historical motherland. I was offered to publish the continuation by "Literaturnaya Gruzia" (Literary Georgia) and "Atra." I would like to publish this novel as a separate book if I am able to find a sponsor. It is not easy nowadays. I thank you once more for printing my article about the book.

I wish you a Happy New Year, and hope to receive *Nineveh* magazine in the future. With best wishes.

Djouletta Bet-Kaplan  
Tbilisi, Georgia

Dear Julius:

Enclosed is a check to cover my renewal to *Nineveh* magazine and also a small donation for the needy Assyrians.

Leena and I congratulate you wholeheartedly for your dedication and hard work in producing such an informative magazine, full of interesting news about our Assyrian people. The magazine is a really good cultural, educational and social one. Keep up the good work and may God bless you.

Benyamin Yalda  
Des Plaines, IL

Dear Mr. Shabbas:

From number to number your magazine *Nineveh* becomes more and more important and interesting. All the events in Assyrian society find their place on the pages of your journal.

I'd like to inform you and the Assyrian Foundation of America that on November 7, 1992, Academy "Assyria" of the Pedagogical Society of Russia and the Assyrian refugees from Iraq formed two committees: The Russian Committee for Defence of the Assyrian Refugees from the Middle and the Near East, and the World Committee for Defence of the Assyrian Refugees in All the Countries.

As a result of persecutions by Saddam Hussein there are more than 200 Assyrian refugees from Iraq who are now in Moscow living in destitute conditions. They live without houses, without money. Their children do not study. The Academy quite unexpectedly found them and immediately began to act. We gave them official identification cards and applications for visas. We announced their arrival and status in radio stations, wrote 100 letters to the Russian Assyrians and 45 letters to the Christian embassies in Moscow. In addition, we visited the embassies of New Zealand, Australia and Malta, and wrote letters to the Assyrians living abroad, to the General Secretary of the United Nations, the United Nations High Commission for Refugees, and 50 letters were written to the Russian newspapers and 40 foreign newspapers. We also organized three Russian language classes and one English for these Assyrian refugees from Iraq.

Professor K. P. Matveyev  
President - Academy 'Assyria'  
Moscow, Russia

#### **The following is a summary of the Committees' Declaration:**

The aims of the committees are to quickly and effectively help the Assyrian refugees in Russia and abroad; to appeal to the countries of the Christian world to render humanitarian assistance and help settle them in their countries; to address the United Nations to make them aware of the urgent problems faced by Assyrians; to make a special request to the Russian government to provide elementary help to the refugees on Russian Territory; to address all Assyrian churches and organizations for assistance in influencing their governments to help the Assyrians achieve their human rights.

Dear Editor:

Here is my one year's subscription to your magazine, *Nineveh*. I happened to see one at a friend's home and got interested. I support your efforts and wish you God's speed on your venture.

Ben Abraham  
Streamwood, IL

Dear Julius:

Yes, it is seven months since wrapping up and tying the loose ends of our first Habbaniya Reunion of September 4, 1992 in Chicago. It is so gratifying, after pooling all the feedback received in response to our questionnaire, summing it all up, the results were all shouting in unison . . . **THE REUNION WAS A WINNER. . .**

It must not be forgotten that without the unselfish support and encouragement of all those who attended and the positive response from those who were unable to attend, the reunion would have been history and would, overnight, have ceased to linger in our minds. It is no exaggeration in saying, it was a **"DREAM COME TRUE."**

The Founding Committee got together, raked our brains and decided to have the next reunion in California during the last part of 1994. Guidelines influenced by the comments and suggestions gathered from the first reunion participants have been drawn up and sent to some eager volunteers in California, triggering them into putting the process in motion for the future organizers and you will be notified of the exact date and place in the very near future. God bless you all.

Sargon Aboona  
Odisho Warda  
Benyamin Yalda  
Zakharia Zakharia  
Des Plaines, IL

Dear Editor:

Herewith I am enclosing a check for \$25.00 for a subscription to *Nineveh* magazine.

I would like to introduce myself to *Nineveh*. My name is Youash Gilliana Tamras, 60 years of age, married with six children, spent all my childhood in Habbaniya station, played soccer in 1948-1949 with Levy-C beside Aram Karam as left winger, champion school runner, went to Egypt playing soccer with Ammo Baba, but unfortunately my ankle got terribly fractured there, and I lost my sports career. I came to Australia in 1970, got involved in the social life of our Assyrian community: five years as treasurer of Nineveh Club and four years as treasurer of the Assyrian Australian Association. Currently, I am Nineveh Club manager and internal auditor.

Personally, I am very proud that we Assyrians have such a wonderful *Nineveh* magazine to keep us informed about Assyrians from all parts of the world. Therefore, I would very much appreciate it if you would kindly forward me a copy of Volume 15 No. 4, and I thank you in advance.

Youash G. Tamras  
Fairfield, Australia

Dear Editor:

My compliments on your fine *Nineveh* publication. It is the best Assyrian magazine that I have read. It is informative and has substance. Please keep on with this good work to alert the minds of thinking people.

Enclosed please find a check for two years' subscription. Please send me your 4th quarter issue 1992. Thank you.

Sari Georges  
Chicago, IL

Dear Editor:

Doris and I tremendously appreciate receiving a copy of your esteemed *Nineveh* magazine.

*Nineveh* is a unique piece of publication portraying Assyrian history and heritage magnificently. It is informative, prestigious and educational.

Congratulations and keep up the good work. Enclosed is my subscription for one year.

Charles Ganja  
Toronto, Canada

Dear Mr. Shabbas:

I am so pleased for your regular mailing of *Nineveh* magazine. Your admirable magazine is of great importance to us. Unfortunately, our mail fails to deliver the magazine on time. We sincerely hope you will continue sending us your magazine. It helps our little community in the city of Alma-Ata to get all the necessary information about the life of our nation in America and all over the world.

The Assyrians of Kazakhstan are mostly the descendants of those who escaped from the slaughter in Iran in 1914. They settled, generally, in Georgia, Tbilisi. Then in 1950 they were exiled to Kazakhstan. These tragic events were described by I. Vartanov in some issues of your magazine. Nowadays, about a thousand Assyrians live in Kazakhstan. Most of them have relatives in America, but all connections are lost. We hope to establish these relations with the help of your magazine.

Recently we set up a center of Assyrian culture in Kazakhstan. The goals and aims of this establishment are similar to those of your organization. We long for informative exchange and mutual understanding. With best regards.

Dr. Valery Jean Oshana  
President of the Assyrian  
Cultural Society of Kazakhstan  
Alma-Ata, Kazakhstan

## LETTERS TO THE ASSYRIAN FOUNDATION OF AMERICA

Please accept my small contribution to help our fellow Assyrians in foreign lands. Our prayers are with them always. I also commend your concern and the time you have devoted to help those most deserving people. God bless you.

Baselious K. Pius  
Miles City, MT

Enclosed is my check for \$25.00 to be donated toward your highly esteemed cause in keeping our rich Assyrian heritage alive. Keep up the good work. May God bless you all.

Jane Goliath Phelps (nee Antar)  
Fairfax, VA

Salutations to all members of your Organization. Your efforts in promoting educational, cultural and financial assistance to the Assyrians deserves admiration and encouragement.

Enclosed is a check for \$500.00 as a token of appreciation from the Assyrian American Civic Club of Turlock for your program to help our needy Assyrians in the Middle East.

Alex Khamo, *Corres. Sect.*  
Assyrian American Civic Club  
of Turlock  
Turlock, CA

I am writing to express my gratitude for the generous financial support that the Assyrian Foundation offered to me. This March I will begin fieldwork for my dissertation project, and the Foundation scholarship will help to defray travel, living and research costs. After finishing my dissertation, I hope to begin university teaching, and also to work on improving the quality of life for the Assyrian community.

Again, thank you very much for awarding me a scholarship. Please let me know if I can be of any assistance to you or your organization.

John P. Tuman  
Arlington, TX



## SURMA D'MAR SHIMUN (1883-1975)

*by Solomon (Sawa) Solomon*

Better known to her people as Surma Khanim, this First Lady of the Patriarchal family of Mar Shimun played an important role in the affairs of the Assyrian nation during the crucial years 1918-1933. She was born to deacon Eshai Benyamin, a half brother of Patriarch Mar Rowil, and Asiat Kambar of Iyel. She was the oldest of eight children. Among them were the Patriarchs Mar Benyamin and Mar Polus, Rab Khaila (commander-in-chief) David, three other brothers and one sister.

In Qudchanis, Hakkiari, Surma was educated by a missionary of the Archbishop of Canterbury's Mission by the name of W. H. Browne. He was to die in an accident in 1910. In 1896 Surma took a religious vow which included celibacy, and thereafter devoted her life to her family and people. She was a recognized authority in all the rites and services of the Assyrian Church. During the dark days of the Great War she was always at the side of her brother, Mar Benyamin, inspiring confidence, lending advice, and after his murder she exercised leadership where it was wanted. At Baquba Camp she again exercised much influence over her nephew Patriarch Mar Eshai who was only 12 years old.

After the war, Surma Khanim became known in the West as the spokesperson for the Assyrian cause. She worked hard in those days to improve the conditions of her people. The story of those fateful years, 1920-1933, is well known and told in detail elsewhere, so we find Lady Surma and the Patriarchal family in Cyprus in 1933. Later on, many of the family members moved to London, England. In 1964 she came to San Francisco, CA. Her last days were spent in Turlock where she passed away in 1975 at the age of 92. She was laid to rest at Turlock Memorial Park. Surma Khanim is the author of the book "Assyrian Church Custom," a must reading for every Assyrian.



*though that one be my brother?" On receipt of this answer, Hormuz was put to death.*

*The other sister was Romie D'Mar Shimun.*

*Mar Benyamin Shimun, along with many of his escorts, were treacherously murdered by Simco, the Kurdish chief, who had orders from the Persian Governor of Tabriz to do away with Mar Shimun. Mar Shimun had gone to the village of Koni Shehr for a goodwill meeting and alliance with Simco. When departing they were riddled with bullets.*

*At one time when the Assyrian army received ammunition from the Russian arsenals, Lady Surma was installed in charge of the depot. For months she lived in a house crammed with high explosives. She was amused to overhear a couple of Assyrians lamenting her pitiable "nervousness," because she had sternly prohibited their smoking when they came to get powder from the magazine.*

*In September 1919, Lady Surma departed for London to put the claims and position of her Assyrian people before the British authorities and with a view of addressing the Peace Conference in Versailles. She met with Lord Curzon and other high ranking British officials, but was not able to go to Versailles.*

*Editor's Notes: The other three brothers were: Zia D'Mar Shimun, Eshaya D'Mar Shimun and Hormuz D'Mar Shimun. Hormuz, a young man of twenty-three, had been in Constantinople for his education when Turkey entered the war. He was arrested and placed in confinement and then sent to Mosul. Haidar Bey, the Vali of that city, sent a message to Patriarch Mar Benyamin stating that "Your brother is in my hands, and unless you surrender, he dies." The brothers had great affection for each other. The House of Mar Shimun was subjected to a poignant trial: love of nation or sacrifice a son of the Patriarchal family. Mar Benyamin Shimun responded by saying, "My people are in my charge, and they are many. How can I betray them for the sake of one,*



When the special commission of the League of Nations granted all of Hakkari to Turkey, many Assyrians remained unsettled and were forced to come into the Mosul region. This created economic hardships. A sum of money was raised by the Assyrian and Iraq Christian Committee. In 1926 Lady Surma travelled throughout the United States to raise more funds. A write-up in the *San Francisco Examiner* dated Saturday, May 29, 1926 announces the arrival of Lady Surma in San Francisco the following Friday, and "brings with her the plea of her country—small ally in the World War—which lost everything in the conflict. From a three million population it has dwindled to half a million men and women who are homeless in the Irak mountains. Half a million dollars, it is said, would purchase territory from the Kurds of that region sufficient to give the nation a home once more, and establish schools and churches.

"Bishop Edward Lambe, Parson of the Episcopal diocese, will introduce the Princess at a reception to be given in her honor during her visit."

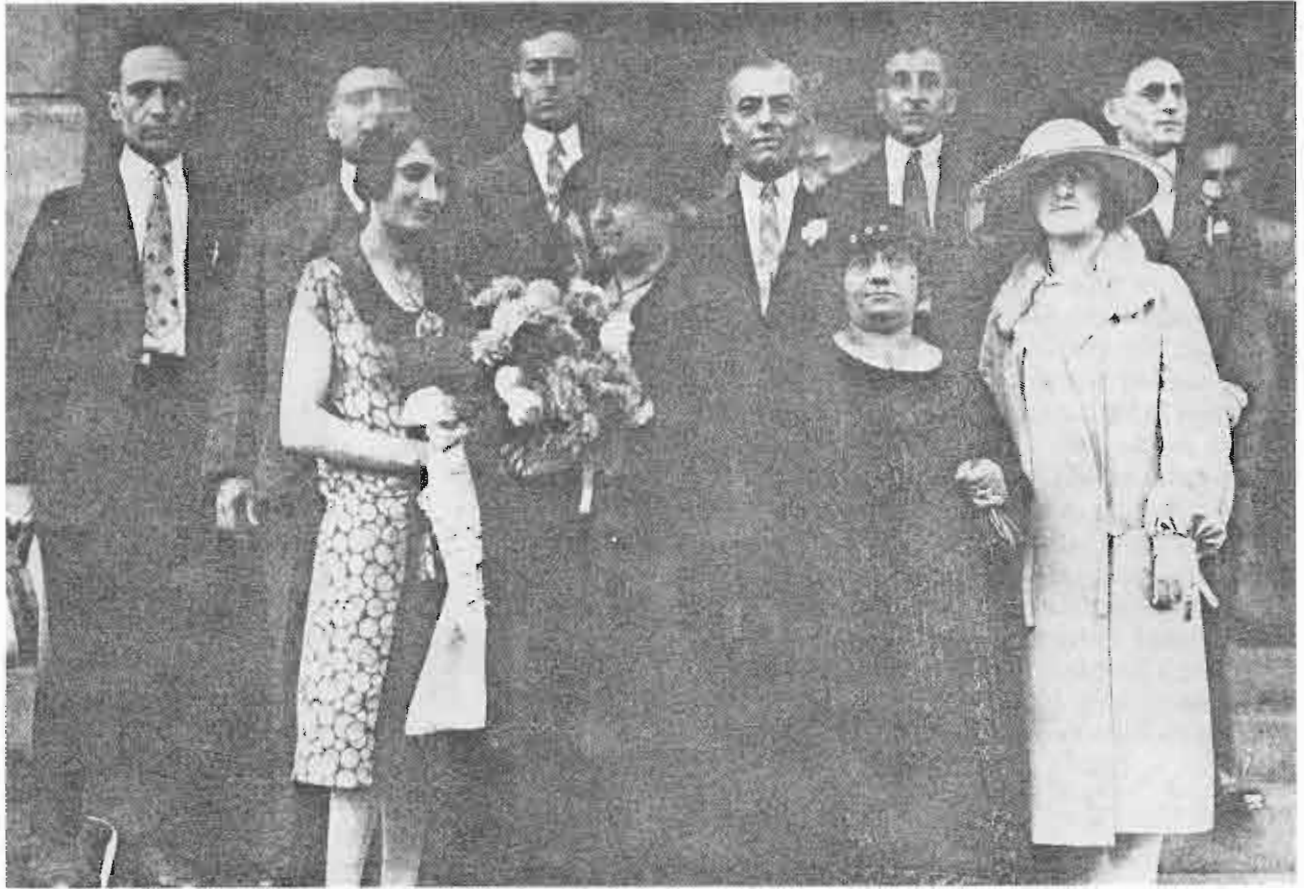
Lady Surma's first trip to the United States was in 1920. A group of Assyrians from New Jersey accompanied her from New York to Worcester, Mass.



*Lady Surma d'Mar Shimun with her two brothers, Zia (on the left), and Rab Khaila David (on the right) who at this time was the Commander in Chief of the Assyrian forces in upper Mesopotamia.*



*Worcester Assyrians Welcome Lady Surma with Honor.*



*Front row, second from left, is Lady Surma, third is Mary Elias (sister of Dr. A. K. Yoosuf), fourth is Rose Dartley.*

*Back row, fourth from left is Dr. Abraham K. Yoosuf. (He was Executive Vice-President of the Assyrian National Association of America. Dr. Yoosuf accompanied the Executive President Rev. Joel E. Werda to the Paris Peace Conference in 1919. He was also a major in the U.S. armed forces during World War I. He received many decorations. Dr. Yoosuf was originally from Kharput, Turkey.) Sixth from right is Yakoob Tashji (1919 Vice-President of the Association).*

*Courtesy of Rose Dartley*



*Patriarch Mar Eshai Shimun XXIII flanked on the left by Lady Surma and on the right by Metropolitan Mar Yosip Khananisho.*

# A BRIEF SURVEY OF THE ASSYRIANS IN THE HISTORY OF PERSIA WITH SPECIAL EMPHASIS ON THE PERIOD 1800-1918 IN AZERBAIJAN

*by Dr. Arian Ishaya*

## **Background Information on the Assyrians in Persia**

The presence of the Assyrians in Persia dates back to the first century A.D. (Iran Almanac 1977: 394-95), or possibly earlier to the Sargonite era in the seventh century B.C., at the time of the establishment of Assyrian colonies in Median (present-day Iranian) territory (Sarmas 1965:50-51). At the turn of this century the Assyrians of Iran were concentrated on the Plains of Urmia and Salmas, and the uplands of Tergavar, Mergavar, and Bradost to the west of these plains. The Assyrians of the plains were sharecropper tenants to the land-owning nobility of the region: the Afshar Khans. The highlanders were sedentary pastoralists and politically subject to the Kurdish chiefs. In 1892 the total population of the province of Azarbayjan was estimated at 2,000,000 of which 44,000 were Assyrians — heavily localized in the Urmia region and environs (Curzon 1966:517, 546). There were also Armenian and Jewish minorities, but the Assyrians constituted the largest non-Muslim minority in the area. The Assyrians of Iran were a portion of the larger Assyrian nation, the bulk of which lived in the Ottoman territory and belonged to the Orthodox denomination known as "Jacobite."

The nucleus of the Assyrian Nestorians was a confederation of eight autonomous pastoral clans in the Hakkiari Highlands and satellite offshoots located in the surrounding plains of Van, Mosul, and Urmia. Descent from the mountains into the surrounding plains involved a process of detribalization — a shift from a pastoral to a peasant mode of subsistence. At the head of the Assyrian Nestorians was the Patriarch whose seat was in the Hakkiari highlands. The Persian Assyrians regarded him as their ecclesiastical leader, and voluntarily sent him contributions once a year; a practice which appears to be a defunct tax system. In this paper the focus will be on the Assyrian peasants of the Urmia region.

## **Assyrians and the Arab Caliphate**

To understand the socio-political position of the minorities in the archaic Islamic states, a closer study of the institution of "Millet" by which the minorities were governed, is necessary.

The "divide and rule" policy is commonly attributed to the British colonial rule. But this policy is perhaps best exemplified in the "millet system"

which was established in Persia during the Sassanid rule in the third century A.D. This policy indicates well the dilemma of the ruling class in a complex state be it archaic or modern: the ruling class must attempt to prevent the existence of any significant and distinct group which constitutes an "unintegrated" element within the system, and which therefore has the potential of challenging the prerogatives of the power structure; and yet the rulers of the state produce those very groups by dint of exclusive claim on both the means of aggression and strategic resources that sustain the whole.

Under the archaic Ottoman and Persian rule, minorities were identified on the basis of religious distinctions. Consequently, people of diverse ethnic backgrounds were lumped together into a single minority known as a "Millet" — a people. By the same token members of a single ethnic group were divided into different millets if their religious denomination differed; as was the case with the Jacobite and Nestorian Assyrians.

Two characteristics of the millet system are significant. First, it gave legal recognition to the minorities as "inferior" subjects of the empire. The inferior status of the minorities was given outward expression by means of legal strictures which subjected them to a number of disadvantages. The millets were subjected to extra taxation in lieu of military service; the evidence of millet subjects was not accepted in a court of law. They were to wear clothing of a cheap material; not to ride on horseback, and not to build their churches and dwellings higher than the Muslims. Upon meeting a Muslim of some consequence, the non-Muslim was to dismount (from his donkey) and stand respectfully until the Muslim passed by. In the Urmia region if a Christian woman married a Muslim, she was entitled to all the property belonging to her extended family. (Abduction of Christian women took place sometimes. Vine 1937:91, 95, 99). Thus on the politico-juridical level, the minorities constituted a subordinate community.

On the other hand, the millet system made provisions for minority groups to be governed through their own ecclesiastical leaders. The political significance of this measure in maintaining the status quo is readily discernible. In effect, a select group from among each minority was exempted from the full force of the law, and performed the role of the "gatekeeper" for the ruling class. The ecclesiastical leaders were given considerable power over the



internal affairs of their own people and were often among the salaried retinue of the ruling class. Among the Nestorian Assyrians, men of talent such as scholars and scribes were also recruited into the state service. Thus a privileged section was created whose fortunes depended closely on the strength of the ruling class. Yet, the very existence of such a group posed a threat to the hegemony of the ruling class itself, and led it to deny the elite of the minorities full membership into the state elite in order to keep them in a dependent position. This was mainly accomplished, in the case of Nestorian Assyrians, by not assigning them to top administrative positions such as the post of governor. The significance of this denial becomes all the more apparent if we note that "... in the course of time the functions of the provincial governor, the provincial military commander, the tax collector, the tax farmer, and the man to whom the land assignment was made tended to be combined in one person (Lambton 1971: 53).

The consequences of this hands-off policy were that the elite of the minorities found themselves in a peripheral position and did not hesitate, in time of interstate wars, to join the enemy if they could strike a better deal with the latter. It is also important to note that being aware of the marginality of the minorities, the enemy often used such malcontents as "brokers" to penetrate and break down the established power structure. The history of the Assyrians reveals such contradictions in the millet system since its very inception. For the purposes of this paper we can start with the Arab invasion of Persia and briefly highlight major historical developments in the articulation between class and ethnicity, as far as the Assyrians are concerned.

### **Historical Survey**

During the Arab invasion of Persia the Nestorian elite helped the enemy rather than their Sassanian overlords in anticipation of a more secure position (Vine 1937:89-90). That they were not amiss in their calculations is evident in that the Nestorian Church expanded considerably during the Arab Caliphate. To illustrate, the Nestorian Church at its zenith during the Sassanian period in the 6th century A.D., had only seven Metropolitan centers, six of which were localized in the Tigris-Euphrates region. Under the Arab rule these centers had increased to seventeen by the 10th century A.D. and they spread over an extensive territory including Fars, Khurassan, Herat, and Rai (Vine 1937:57, 124).

Moreover, the Arab rulers, upon their conquest of the large Persian urban centers, did not know the local practices of administering their newly acquired empire. Since the "Christians" had helped them in their conquest, they were consequently employed in government offices as clerks, scribes,

and professional experts. We are told that "The court physicians together with Christian scribes, secretaries and other similar officials, constituted quite an important group in the Caliph's entourage" and that "the Nestorian Patriarch was not only head of the Nestorian church, but from about the middle of the 11th century he was given civil jurisdiction over Christians of all kinds in the Caliphate" (Vine 1937:106).

This, though, does not mean that the millet disabilities were abolished. They were maintained and enforced upon the laity of the minorities (Vine 1937:97). In time members of the dominant majority began to resent the privileged position of the Nestorian elite. The wealth and the high positions (in one case a governorship post) that the Nestorians had obtained in the court angered them, especially because in time the Arabs became trained and eligible for high professional positions occupied by the minority members. "Muslim" grievances were voiced by a certain Abu Uthman Amr Ibn Bahr al-Jahiz, who in the 9th century complained that the Christians were riding on horseback, avoiding the payment of jizyah (extra taxation), hiding the distinctive apparel under other clothes, and in sum behaving as though "the blood of the Catholicus and the Metropolitan and the bishop was worth as much as the blood of Jafar and Ali and al-Abas and Hamza" (Vine 1937:104).

But before the mounting tensions could break out into open conflict, the Mongol invasion toppled the Abbassid Caliphate and with it went its supporting bureaucracy. The Nestorian Metropolitan centers were demolished in the 14th century by the invasion of Timur Lang. Only that section of the Nestorian Assyrians survived as a distinct ethnic group which had lived for centuries outside the state system in their mountain fastness, plus a section of the peasantry in the surrounding plains who managed to take refuge in the mountains. During the succeeding dynasties Assyrians repopulated the Plain of Urmia, so that by the 19th century we find the Nestorians of Persia localized in the province of Azerbaijan. The removal of the seat of the Patriarch from the state capital to a village in Kurdistan in the 14th century well attests to the total disappearance of a Nestorian elite from the successive national or even regional ruling centers of Persia.

Until World War I, the Assyrian population of the Plains of Urmia and Salmas was constantly replenished by the Assyrian highlanders who descended or were pushed down from their overpopulated mountain valleys into the surrounding plains.

### **Pre-European Contact Period: (1800-1835)**

A regional study of the Urmia society in the first half of the 19th century indicates a close correlation between class and ethnicity, if we compare the

Azari-Turk and the Nestorian Assyrian population. The former were in a dominant, the latter in a subordinate position. The Azari-Turks consisted of indigenous Persian populations who had mixed with, and adopted the Azari dialect of the Afshar Turks. The origin of the Afshars in Azerbaijan dates back to the 16th century when Shah Abbas, the Safavid king, populated the area with Afshar Turks (Shii Muslims) to protect it from the encroachment of Kurds and the Sunni Turks across the border in the rival Ottoman territory. Although on the national level the Azari-Turks constituted an ethnic minority group, yet in the region of Azerbaijan they had a dominant position and enjoyed a measure of autonomy under their Beglar-Bay.

In the period under analysis the Qajar state elite had settled their differences with the Afshar regional elite by effecting a political marriage between Fath Ali Shah, and the sister of Hussain Kuli Khan Afshar (Minorsky 1934:1034). From then on, a division of political domain was maintained whereby the governors of Urmia were of Qajar patrilineage, while the landowning nobility was generally of Afshar patrilineage.

In the first half of the 19th century the Assyrians were heavily concentrated in villages as sharecropping tenants or "Rayats." Their proportion in the town population was not significant. At the time, the total population of the town of Urmia was estimated to be between 30 to 40 thousand people. Of these, only 600 people or a hundred families were Assyrians (Perkins 1843:9-10; Minorsky 1934:1034). According to Perkins, the Assyrians of the town of Urmia lived in the special Christian quarter and were "masons," "mechanics," and "joiners." The Assyrians were much less, if at all, represented in the merchant, landowning, or the official bureaucratic class. Although the lot of the Azari-Turk peasants was not significantly better than that of the Assyrian peasants, yet as members of the dominant majority, they occupied a dominant position vis-a-vis the Assyrians on the politico-juridical level. Thus they had a better opportunity to be upwardly mobile. For example, in addition to the sumptuary laws, the ritual code of uncleanness, "nejassat," limited the occupational choices of the Assyrians since they were not to engage in the production and trade of goods that involved the handling of edible produce (Naby 1977:247).

The Assyrian rural community at this period had a self-sufficient householding economy and the village social structure was essentially non-stratified. Two important positions were that of the priest, who was himself a part-time peasant, and the village headman or "Kokha." The latter was generally an Assyrian who was appointed by the landlord or "Agha." The kokha derived his power over the villagers from being the agent of the Agha. Where he generally stood in terms of his loyalties, is best expressed by the Assyrian peasant saying that "the

grave of kokha will be filled with snakes."

The position of the Assyrians was to change significantly in the second-half of the 19th century after the penetration of imperial powers (Russia and Great Britain) into Persia. These developments will be considered next.

### **Religion and Politics: 1835-1907**

British and Russian private interest in profitable investments in Persia were frustrated or only partially fulfilled since the two imperialist powers chose Persia as a buffer zone to prevent the collision of their rival interests over colonial territories in the region (Issawi 1971:14-20). This "buffer" role led economically to uneven and sporadic capitalist penetration and politically to cold war diplomacy in Persia.

One of the tactics of the cold war diplomacy was to use Christian protégés as a pretext to interfere in the internal affairs of the Persian government. (The same tactics played a significant part in the dismemberment of the Ottoman Empire). But to validate the protégé claim, it was expedient that the native join the denomination of the respective colonial powers. Thus religion, missionaries, and Nestorians came to play a major political role in Northwestern Persia. In this context, religion took the form of a concession to be offered to the highest bidder. Several rival missionary stations — American, Anglican, Russian, French Catholic, and Lutherans had established headquarters in the town of Urmia during that time. The Nestorians changed denominations as the balance of power shifted from Russian to the Anglo-American side. Until 1898 the American missionary work among the Nestorians had diverted the majority of the latter away from the Russian Church. But in that year, the Assyrians petitioned for Russian protection and to the distress of the British Consul in Teheran, a Russian Orthodox mission station opened in Urmia which drew thousands of Assyrians to the Russian Orthodox Church (Joseph 1961:122). From that date on the Russian denomination held a majority among the Assyrians of the Urmia region.

The Nestorians were chosen by the rival colonial powers not only for the "protégé" role, but also to serve as "cultural brokers" in the conversion of Muslims to Christianity. The fact that the Persian government did not permit the missionaries to proselytize among the native Muslims, led the latter to seek an agent to accomplish the forbidden task. Being situated at the center of Turkish, Persian, and Kurdish populations, knowing the language and the customs of the natives, and having an excellent history of missionary enterprise in far lands such as India and China, made the Nestorians the most suitable, as missionary Smith put it, "prop upon which to rest the lever that will overturn the

whole system of Mohammadan delusion . . .” (Smith 1833:265). But to the disappointment of the missionaries, the ex-Nestorian graduates of the mission seminaries were not inclined toward evangelical work and the majority went instead after secular employment (Bishop 1891:223-224).

The missionaries themselves disclaimed any political role in their presence or work among the Nestorians. But in the course of time the temporal and therefore political significance of their presence became evident even to those among themselves who thought differently to start with. J. Perkins, the head of the influential American mission in Urmia, wrote in anticipation: “The sign of times, in this Eastern world, betoken the speed approach of mighty political revolutions. Mohammedan powers are crumbling to ruins. Christian nations are soon to rule over all the followers of the false prophet (Perkins 1843:24). The missionaries had contact with the consular offices in Teheran, and a number of government actions were taken as a result of their solicitations on behalf of their Christian protégés (Joseph 1961:86-88). Finally in 1914 the apparent gap between religion and politics was closed altogether when Dr. Shedd of the American mission became honorary United States consul in Urmia (Shedd 1922:229-230).

The question that comes to mind at this juncture is why the Persian government allowed foreign missions to establish stations in Persia? Several reasons are found in historical accounts. To please and maintain good relations with the imperial powers is one. It is also stated that a number of Persian top government officials such as Malkom Khan, Abbas Mirza, and Kazem Mirza (the uncle of Mohammad Shah) favored reform in Persia and welcomed missionary secular educational activities among their subjects. Undoubtedly, the royal family in Teheran and other provincial towns was eager to maintain good relations with the imperial powers by offering protection to the “English Moo-lahs” as Kazem Mirza put it. The royal family also intended to learn the modern ways from the missionaries. Perkins’ journal is full of narratives that indicate the extent to which the royal princes were emulating the West: attempting to learn English, establishing schools to spread the Western education, adopting Western customs, wearing European-style clothes, and serving tea “a la Farangi.” However, what is understated is that the missionary educational activities were directed mainly toward the Assyrians and their presence did not directly or significantly benefit the Muslim subjects of the Shah. In spite of repeated solicitations, the American missionaries did not attempt to teach the Muslim nobility English or to set up a school for their children. In 1836, Prince Malek Kazem Mirza opened his own school in Tabriz for Muslim boys and hired an Armenian teacher from India to teach them English. That school was modeled upon the

American mission school for Assyrians in Urmia (Perkins 1843:272, 325).

I would conjecture that the reason why the governor and the princes in Urmia welcomed the missionary educational efforts among the Assyrians was to provide encouragement to the Assyrian peasantry to remain in Urmia and not to relocate “en mass” to the Russian border as the Armenians of Tabriz and a few Armenian villages in Urmia had done. Such relocations meant a substantial loss in tax revenue and did not sit well with government officials. The threat of population drain to the Russian border started in 1828 when Russia separated Georgia from Persia in the treaty of Turkman Chai. Upon the Russian retreat from Tabriz the Armenians followed suit; 9000 of these were from the city of Tabriz alone. The governor of Tabriz took action and promised to all those who would remain the privilege of an English governor. He had to keep his promise for the few that remained (Smith 1833:151-152, 242). The Assyrians, too, were instigated at several occasions to relocate in Georgia (Perkins 1843:177, 325, 351), but they did not. (There is a hint in Perkins’ account that the Assyrians were apprehensive of being mistreated by the Armenian governor of Georgia).

We shall turn now to consider the results of the missionary work and the effects of the penetration of the capitalist market economy upon the Assyrians of Urmia.

### **The Assyrian Petty-bourgeoisie and Events of 1905-1918**

From 1835, the date at which the first American missionary station was established in Urmia, to the outbreak of the constitutional revolution in 1905, the legal as well as the economic position of the Assyrians changed considerably. The American missionaries opened schools in the various Assyrian villages. So did the Anglican, the French, and the Russian Orthodox missions. The American educational program was more elaborate than all the rest. They established two colleges for higher education: one for men and one for women. They also established a hospital and brought a printing press to print books and newspapers in Assyrian (Syriac). By 1900 the French, Anglicans, and Russians had established mission stations in Urmia for the Assyrians and each had its respective schools, printing press, and congregation made up of Nestorian converts.<sup>1</sup> Newspapers in Assyrian were published for each denomination (Naby 1977). As mentioned earlier, the Russian Orthodox Church had the largest ex-Nestorian congregation because the Urmia region was politically in the Russian sphere of influence. The power and popularity of the Russian Orthodox mission derived from the widespread belief at the time that soon the Russians would



occupy the province of Azerbaijan.

Gradually a professional class of Assyrians became visible who staffed the various missionary establishments. (That the Assyrians have had the highest rate of literacy in Iran — 80% literate according to a 1920 estimate (Issawi 1971:24), could well be due to this head start.) The penetration of the capitalist market economy also drew the Assyrian men (as well as the Azari Turks) out of the villages and into wage labor. The railway connecting Julfa to Alexandropol in Caucasus (the province immediately to the north), was built mainly by the labor of Assyrians (Nikitine 1925:359). Besides, hundreds of Assyrian men traveled seasonally to Caucasus where they worked or learned trades. Migrant work became so prevalent that by 1900 most Assyrian villages were empty of their inhabitants during the greater part of the year (Shedd 1922:58). Upon their return to Urmia some of these men invested their savings in farmland or established trades in the town. Social stratification became visible in the Assyrian community during this period. Now besides the sharecropper tenants there were the freehold peasants, the city-dwelling artisans, and the well-educated professionals. Even a nascent bourgeoisie could be distinguished among the few who engaged in foreign trade and banking. As early as 1891 in the descriptions of Urmia we read:

The Christian quarter is almost handsome, well-built, and substantial . . . The city Syrians are mostly well-to-do people, who have come into Urmi to practice trades. The best carpenters, as well as the best photographers and tailors are Syrians, and though in times past the Moslems refused to buy from the Christians on the ground that things made by them are unclean, the prejudice is passing away (Bishop 1891:219, 235).

As the above quotation indicates, the traditional handicaps as well as the sumptuary laws were being informally eroded. The Anglican missionaries Maclean and Browne wrote in 1892: "The Christian does not have to dismount when he passes a Mussulman of any consequence as he was obliged to do but a few years ago" (pg. 125). These changes reflected, on the local level, the legal reforms which were enacted in 1881 at the instance of the British Minister in Teheran. The legal handicaps were removed in that year and a thirty-point law was passed to amend the past abuses (Joseph 1961:90).

On the basis of the above evidence, we can safely conclude that by 1905 the Assyrians were no longer a down-trodden minority in the Urmia region. In fact, under the protection of the imperial powers, they were actually enjoying a privileged position and were economically upwardly mobile. Unfortunately there are no estimates, to my knowledge, to

enable us to gauge the extent of this upward mobility and establish the ratio of sharecroppers to the emerging petty bourgeoisie. The missionary and some historical accounts even submerge the fact of increasing prosperity by a gloomy picture indicating an opposite trend: increasing oppression suffered by the Christians and mounting hostilities between the local "Muslims" and "Christians." To understand the situation we must clarify a few points. The account of the increasing oppression is correct if we confine it to the sharecropper peasantry, and keep in mind that generally, all of the Persian sharecropper class found itself in this predicament, and not the "Christian" peasantry alone. The deterioration in the condition of the Persian peasantry was due mainly to the penetration of the capitalist market economy and the increasing need of the state elite for cash which was ultimately extracted from peasant "surplus" production (Keddie 1971:54-57). But to understand the mounting "Christian-Muslim" hostilities, we must analyze the general context in which the constitutional movement was gaining momentum.

### The Constitutional Movement: An Analysis

The constitutional revolution was an attempt on the part of various classes in Iran to put an end to the arbitrary and abusive powers of an extravagant royalty, and prevent the exploitative incursions of the foreign powers into the country. In this endeavor the interest of a majority of the bazaar merchants, the Muslim clergy, the artisans, the peasantry<sup>2</sup> and the intellectuals found common ground. As the 19th century rolled by, these various classes witnessed a deterioration in their condition. The penetration of foreign manufactures ruined a large number of local handicraft productions. The bazaar merchants witnessed the loss of their markets to foreigners; the peasantry experienced greater oppression, and sections of the Muslim clergy felt threatened by the increasing foreign influence in the country. On the local level, such as the Urmia district, Persians' worst fears were realized on the one hand, by the presence of a privileged class of foreign missionaries who, as far as the natives were concerned, were political figures. On the other hand, the duplicity and the caretaker role of the royal family was also clear by the deference that members of royalty showed toward these foreigners at the expense of the local population. To clarify this point, reference to some local events is necessary.

When the missionary Perkins arrived in Urmia (1834), he was offered protection by both the governor of Tabriz and Shah Mohammad's own "dast khat" (handwriting). In the Shah's Firman (order), Perkins is referred to in most flattering terms: "The High in Station, Quick of Understanding," etc., etc.

(Perkins 1843:420). Moreover, Perkins indicates that the governor of Urmia and other members of the royal family gave the missionaries priority over the Muslim Moulahs (clergy) in seating arrangements or other courtesies associated with formal occasions. Sometimes the behavior of the royal family toward the Muslim clergy was quite offensive. Witness the following account recorded by missionaries Maclean and Browne. The event is part of the schedule of the Vali Ahd (the Crown Prince) when he visited Urmia in 1890:

. . . it was announced that he wished to inspect all the European schools, and to pay return visits on a certain day . . . He also went and called on Mar Gauriel, the [Nestorian] Bishop of Ardishai and Urmia. This was a great and unprecedented honour, and made the moolahs furious, as he had not called on them individually but had assembled them all in one of the mosques. One of the mushtehids or chief moolahs would not attend and was in consequence stripped of his office and exiled to Kerbelai. The whole of the royal visit was marked by attentions paid to the native Christians and to the foreigners, and this was calculated to have an excellent effect on the behavior of the Mussulmans to the Syrians [Assyrians] and the Armenians (Maclean and Browne 1892: 112-113).

Viewed in this context the hostilities between the "Christians and Muslims" were not over religion; rather, it was a conflict which can best be viewed in terms of the "colonizer and the colonized." Since the Assyrians and the Armenians were associated with the colonial powers, they became identified with the "foreigners." When the constitutional revolution broke out, the Russians saw the constitutional reforms as a threat to the concessions they had wrested from the government. They therefore opposed the revolution. As to the Assyrians, the newly emerging bourgeoisie, unlike the Armenian, was too small and too young to have acquired an indigenous base of interest. The newly acquired strength of the petty bourgeoisie was also founded on a foreign base, and this is where its political inclinations and interests carried it. The Assyrians whose improved condition came to depend increasingly on the strength and the presence of Russia in Iran, decided to play it safe and not become embroiled in a political movement that endangered the status quo. As it happened the constitutionalists won out, and there is some indication that even after that, the Russian Orthodox mission in Urmia was instrumental in preventing the Assyrians from sending a delegate to the Iranian legislature in 1907. Since the Russian Orthodox denomination had a majority among the Assyrians, it exercised its veto

power in the election of a candidate, and therefore blocked the Assyrian opportunity for legitimate participation in the new Iranian government (Naby 1977:245-246).

## World War I

In 1907 Iran was divided between the two colonial powers: Russia and Great Britain. From that date on, Northern Iran was under the Russian occupation. In Azerbaijan the detachments of Russian cavalry were present throughout the province. And the government of Urmia region was in the hands of the Russian Consul, who often made decisions without consulting Iranian authorities (Joseph 1961:128).

When World War I broke out, the Iranian government declared its neutrality. But in effect the Iranian nationalists carried on a national liberation war on the Azerbaijan front. Since this national liberation war was fought within the context of World War I, the situation took a paradoxical character. That is, the Iranian nationalists actually joined the enemy — the Turks in the attack on Azerbaijan so as to deliver the province from a second enemy — the Russians.

The local Assyrians and Armenians, whose numbers had been swollen by the arrival of Assyrian refugees from the Turkish border in Hakkari, and by the Armenian refugees from Georgia, joined the Entente powers. In 1917 when the Russians withdrew from the war, the actual government of the town of Urmia passed into the hands of the Assyrian council, the "Mutva." Military control was exercised by a joint Armenian and Assyrian force. From the point of view of the Iranian nationalists, the native minorities were now the colonial power (Kasravi 1954: II:705-755). But the Assyrians and the Armenians participated in the war partly as allies of the Entente powers with the understanding that in the event of an Entente victory, they would be given autonomy in their respective homelands; and partly to protect their families from the impending threat of massacre.

The war on the Azerbaijan front ended for the minorities in the defeat of their army and the flight of the surviving population from the region into the British refugee camps in present-day Iraq.

## Conclusion

The hegemonic relations between the ruling class in Iran and the Assyrian minority which were institutionalized in the Millet system, prevented the growth of an indigenous bourgeoisie among the Assyrians that would have had a stake in the constitutional revolution at the turn of this century. On the other hand, the divide and conquer policy of the colonial powers (Russia and Great Britain) led them to take a protective position toward selected

minorities in the Urmia region. This brought about changes in the local class structure and its concomitant politico-juridical superstructure in the Urmia region. The result was the growth of an Assyrian petit bourgeoisie which had its power base outside the Iranian state and its political interests ran in opposition to the interests of the Iranian nationalists during both the constitutional revolution and World War I.

#### NOTES:

1. The Anglicans did not seek converts, but attempted to preserve the Nestorian Church as it was.
2. It should be noted here that the sharecropping peasantry did not play an active role in the constitutional revolution (Keddie 1978:312).

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## ASSYRIAN DENTIST DEVELOPS IMPROVED TOOTH IMPLANT



Dr. Sargon Lazarof, D.D.S., of Beverly Hills, Calif., has developed a superior method of tooth implantation that achieves immediate fixation to the bone. The device, called the Sargon Cylindro-Blade implant, was developed after considerable research by Dr. Lazarof. The most common implant, says Dr. Lazarof, takes four months for a mandibular (lower jaw) integration and six months for a maxillary (upper jaw).

In addition to this invention, he is also working on a new system that could have the potential to replace the traditional method of brushing and flossing. Congratulations, Dr. Lazarof.

Dr. Lazarof is an Assyrian born in Tehran, Iran, and is the son of Sargis Lazarof. He came to the United States in 1975 and attended Hollywood High School in the 10th grade. He obtained his bachelor's degree in Biology at the University of Southern California, and his doctorate degree in Dentistry at the Dental School of this university. He maintains a private practice in Beverly Hills, Calif. Dr. Lazarof is a member of the Assyrian American Association in Los Angeles and was a Board member for two years.



# Former Iraqi-Assyrian is Deputy Mayor in Australia

*by Mikhael K. Pius*

Although we Assyrians haven't made a big impression in American politics, we have had several persons who have emerged in our society as political figures. The late Adam Benjamin, Jr., of the State of Indiana, was the first Assyrian to win a seat in the U.S. Congress in the 1970s. A very bright man with a promising future, his political career was unfortunately cut short in 1982 at the age of 47 by a heart attack! Another Assyrian, John Nimrod, who served the U.S. government for 25 years, was elected to the Illinois State Senate for three consecutive terms of four years each. He is now the Deputy Secretary General of International Affairs for the Assyrian Universal Alliance (AUA) and is the First Vice Chairman of UNPO (Unrepresented Nations and Peoples Organization). We now have Wadie Daddi in the California State Senate. Wadie ran for a seat in the U.S. Congress in last November, but unfortunately failed by a very narrow margin. And closer to home but to a lower degree, is Joash Paul of Turlock, California, who served three consecutive terms from 1968 through 1980 on the Stanislaus County Board of Supervisors. But our most recent assets — and in whom the Assyrian communities of California have invested significant financial, moral and electoral support — is Anna Eshoo of San Jose and young John Lazar of Turlock. In last November's general elections, Anna won a California seat in the U.S. Congress — a very impressive achievement indeed for an Assyrian woman! — and John Lazar was elected to the Turlock City Council.

It is very gratifying to learn now that Assyrians are trying to make a dent, even though light, in Australian politics, too! Famera Khaya, a well-educated and ambitious young woman and daughter of Awigail (nee Daryawish) and Yosip Enviya — both formerly of Habbaniya, Iraq — won a seat in 1991 on the Holroyd City Council and is now an Alderwoman (or is it Alderman!). And now we hear that Anwar Eshaya Khoshaba, another Assyrian Alderman, was elected Deputy Mayor for Fairfield on September 22, 1992!

Fairfield, with a population of 182,000, is the city where the majority of the 20,000 plus Assyrians in Australia are concentrated. And Anwar Khoshaba is the first Assyrian in Australia to attain such a relatively high government position. He is also a Justice of the Peace, the Senior Vice President for the Fairfield branch of the Australian Labor Party, a federal and state delegate and is campaign manager for the member of Parliament from Fairfield Ward.



Anwar was born in Kirkuk, Iraq, on September 21, 1939, to Eshaya Khoshaba and his wife Mariam, daughter of Enwia Shabbas. He completed his intermediate schooling in Baghdad in 1961 and graduated from Baghdad's Technical College two years later. He worked for seven years as a site foreman for Brothers Construction Company of Baghdad. On June 12, 1969, he married Atour, daughter of Shooshan (nee David) and Mikhael Youkhanna Kallu in Daura, Baghdad. They were blessed with a son, Ninos, the next year, and the family emigrated to Australia a few months later.

In Sydney, Anwar worked for a year for Kingston Company as a bulldozer driver and was soon promoted to the position of a Leading Hand. In the same year, 1971, he and Atour had a daughter whom they named Rhonda. He then changed both his job and employer, working the next year as a machine operator for Cable Makers Company of Liverpool, N.S.W. His next employment was as a first class carpenter with the Public Transport Commission of the State Rail Authority in Sydney, where he worked for three years. During this time, he was elected a union delegate for the Builders Industrial Union, and in the meantime, his wife gave birth to a second son. They named him Frank.

Anwar had a penchant for politics. He joined the Australian Labor Party, working his way up the

party ladder. In 1985, he was made the Senior Vice President of the Smithfield Branch of the party, and three years later was elected the Senior Vice President for the Staff Electorate Council, which position he still holds. In 1980 the State Member of Smithfield, a Mr. Carl Scully, appointed Anwar his campaign manager for the State Membership of Smithfield, which seat Mr. Scully won twice in a row. At the same time, Anwar was also elected the number one candidate representing the Australian Labor Party for Local Government in the Fairfield City Council. And finally, in September 1992, a year after becoming an Alderman, he won the seat of the Deputy Mayor of Fairfield.

It is reported that Anwar Khoshaba makes every effort to contribute towards the general welfare of his fellow Assyrians, regardless of their religious or tribal affiliation, in matters relating to church affairs, welfare, social and immigration, interceding with government departments on their behalf. A well-respected and prominent figure among the Assyrian community, he is likened to the late *Mukhtar* Haido Patros of Habbaniya, Iraq, in his patriotism and sincere dedication to helping his

fellow Assyrians.

And last, but not least, is the person behind Anwar Khoshaba: Mrs. Janice Crosio, MP, Federal Member for Prospect, Parliament of Australia House of Representatives. A lady who, evidently, is both respected and loved by the Assyrians of Australia, Mrs. Crosio has been of much help not only to Anwar in his work with the government, but also to the Assyrian community as a whole. She has helped him in arranging appointments and meetings for him with influential state and Federal officials in his effort to assist in Assyrian problems and causes. A case in point was last December's meeting of a ten-member delegation of the National Executive Committee of the Assyrian Australian National Federation — along with His Grace Meelis Zaia and Anwar himself — with the Australian Prime Minister, Mr. Paul Keating, to present and promote general Assyrian matters, particularly refugee problems. Note: This article is based on an article published in *Nag'ha* Magazine of Australia dated July-December 1992 and on additional information furnished by Mr. William M. Joseph.



In *Nineveh's* last issue we printed the petition of the Assyrian Australian National Federation which was handed to the Prime Minister of Australia, the Honorable Paul J. Keating, at a meeting in his office at Parliament House in Canberra, ACT, on December 18, 1992. The meeting was requested to impress upon the Australian government the suffering endured by the Assyrian nation in general and in particular the Assyrians in northern Iraq (Bet-Nahrain), as well as those who are stranded as refugees in Middle Eastern countries and elsewhere. Humanitarian aid and political assistance were requested. This picture shows members of the Assyrian Australian National Federation and others with Prime Minister Paul J. Keating.

*(L to R): Shimon Haddad, Younatan Afarin, Dr. Said Stephan, Soro Soro, Shmouel Warda, Edward Isaac, Rami Dinkha, Gabreal Khoury, Prime Minister Paul Keating, Fredrick Oraha, Bishop Mar Meelis Zia, Federal Member for Prospect Mrs. Janice Crosio, Alderman Anwar Khoshaba.*

# ASSYRIANS

## A Brief Historical Survey

*by Youel A Baaba*

### **Early History**

Assyrians are a Semitic people. They took their name from their god Ashur, which was also the name of their first capital. Their country is Bet-Nahrain (Mesopotamia), the land between the Tigris and Euphrates rivers.

Assyrians were the founders of the first military empire in history and created one of the great civilizations of the ancient world. Assyria established in western Asia a larger measure of order and prosperity than that region had ever enjoyed before.

The discovery of Nineveh and other great Assyrian cities in the mid 19th century drastically altered the Western world's perception of the Assyrians. Up until then, the Assyrians had been characterized as a warrior nation bent on pillaging and destroying their neighbors. The discovery of magnificent palaces, great libraries, vast treasures, monuments, and the like has thrown a new light on the Assyrians. Archaeologists and historians have found that the achievements of the ancient Assyrians in the fields of literature, law, science, agriculture, and architecture were as impressive as their military conquests. Will Durant, the great American historian, tells us that in ancient Assyria fields were cultivated, aqueducts were built, metal was mined and cast, glass was blown, textiles were dyed, and pottery was enameled, and that houses in Nineveh were as well equipped as those in Europe before the Industrial Revolution. Industry and trade were financed by private bankers; lead, copper, silver and gold served as currency.

### **Christian History**

Christianity, like other major religions of the world, is an Eastern religion and its first adherents and missionaries were Easterners. The Assyrians were among the first people to accept the new religion and in time became its greatest missionaries.

In Palestine, the birthplace of Christianity, a large segment of the population was of Assyrian stock. The spoken language in the land was Assyrian (Aramaic), the language in which Christ delivered His message to the world and in which much of the New Testament was originally written. Thus, the Assyrians in Palestine and surrounding regions were among the first people exposed to this message, and they heard this message in their own tongue. Because of this, Christianity spread much faster in the East than

in the West.

Christianity was brought to the Assyrians in Bet-Nahrain and other parts of the Persian Empire by Mar Tooma (St. Thomas, one of the twelve disciples). Saint Peter visited the established churches in Antioch and Babylon before going to Rome, where he was crucified. The glorious history of the Church of the East is amply documented, as are its successes in introducing the new religion in all parts of Asia from Bet-Nahrain to China and from Tartar country to India. The Assyrian church established famous centers of learning such as Nisibis, Edessa and Jundi-Shapur and transmitted its knowledge and that of the Greeks to the Arabs.

Assyrians have survived as a nation under the ruling dynasties of Persians, Romans, Arabs and Ottomans. The Assyrian nation is doctrinally divided into three principal religious sects. These sects have been given misnomers by outsiders. The three sects are the Nestorians (Church of the East), the Jacobites (Syrian Orthodox Church) and the Chaldeans (Roman Catholic Church). The issues that separate these sects are purely theological and have no bearing on their nationality.

According to al-Buruni, at the time of the Abbasid Empire, the Assyrians were the majority of the inhabitants of Syria, Iraq and Kurdistan. They prospered both under the Persian Empire and the Arab Caliphates. They suffered much more persecution under the Persians than under the Arabs. It was during the 600 years of Arab rule that the Assyrians took Christianity to the far corners of Asia and made their greatest contributions in all fields of education and administration. The classical language (Aramaic) is still retained and practiced in the church liturgy; however, the modern Assyrian language is used in daily life by practically all. As a matter of fact, a considerable literature has been created in the modern language in the last 150 years. Books, magazines and newspapers continue to be published by institutions and individuals.

It is very important to understand how the Assyrians survived in their hostile world and how they were governed and represented. Three important factors contributed to their survival. First, the new faith of Christianity was a powerful binding force that contributed to a sense of uniqueness and kept the nation separate from others. Second, the Assyrians contributed invaluable service in the fields of education, medicine and administration. As farmers and artisans, they were a significant factor in



the economy of the country. The conquering Arabs were culturally inferior to their new subjects. Without the help of the more sophisticated population, the Arabs would not have been able to cope with problems of urban civilization. It was the Assyrians who provided the base and the environment for the education and development of the Arabs. As the Arabs expanded their empire and flourished, we find the enlightened Caliphs rewarding their most learned and loyal subjects, the Assyrians, with protection and limited tolerance. Third, the rulers exempted Assyrians from military conscription and this discriminatory policy hindered their assimilation.

To satisfy the demands of the rulers, the despotic Eastern world required a certain form of representation for purposes of governing the Assyrian nation. Of significance is the development of the national leadership and the treatment of Assyrians by others. From the dawn of Christianity, we see Assyrians being acknowledged as a "millet" (nation) by the Persians and ruled through the office of their Patriarch. The church became the "government" and its organization the channels of communication. Thus, we find the Persians, the Arabs and later the Ottomans acknowledging the Assyrian nation and ruling it through the office of its Patriarch. The rulers satisfied themselves by collecting a tribute through the regency of the Patriarch. Strong or weak, good or mediocre, the Patriarch represented the national leadership and was the spokesman for the Assyrian nation.

In the 14th century, when Tamerlane wreaked havoc across the northern area of Bet-Nahrain, he perpetrated the greatest massacre of his bloody history. A fanatical Muslim, he sought the total extermination of the Christian Assyrians. History has recorded that the Assyrian population immediately following Tamerlane's devastation was reduced to less than one-tenth of what it had been 400 years earlier. By this time, the majority of the Assyrian survivors had fled their ancient homeland and had joined their brothers who lived in the rugged mountains of Hakkari.

From the beginning of the Ottoman rule to the early part of the 20th century, Assyrians continued to be persecuted by their neighbors and rulers. They were constantly oppressed, humiliated and reduced to extreme poverty and ignorance.

### ***Foreign Missions***

During the 19th century, many American and European churches sent missionaries to the Assyrians in Urmia (northern Iran). Initially, the proclaimed objective of the various missions was to assist the Assyrian Church to revitalize itself after centuries of isolation, oppression and poverty. As soon as they had been established, the missionaries began the process of conversion to Protestantism. Most Assyrians looked at their Christian brothers as

saviors who had come to deliver them from the oppression and discrimination of their neighbors.

Many Assyrians responded to the convertors' call unreluctantly. The benefits were obvious and enticing: free education, modern medical care, limited financial assistance and, above all, protection from the humiliating injustices experienced daily at the hands of their harsh oppressors. In time, the new converts greatly improved their social, economical and educational conditions.

The dormant Assyrian spirit flourished. As more Assyrians received a higher education and became exposed to Western ideas during their travels in Europe and America, they became increasingly discontented with the status quo. A new determination for a better life, equality and freedom was evident. Western ideals of freedom, self-determination and justice became the goals of most of the educated people. Patriotic feelings, dormant for centuries, began to stir in their hearts. Educated Assyrians began to think in terms of the Assyrian nation, freedom and autonomy.

For most of the 19th century, the European powers, especially Great Britain, France and Russia were scheming to dismember the vast Ottoman Empire which covered most of the Middle East and ran across the northern part of the African continent. Ottoman domination of these countries was a hindrance to the Europeans, who had acquired many colonies in Africa and Asia. At the dawn of the 20th century, their interest in the Middle Eastern countries was intensified with the discovery of oil.

### ***The Assyrian Genocide***

For centuries, the Christians (Assyrians and Armenians living in eastern Turkey, northern Iran and Iraq) were persecuted by the local Kurds, Turks and Persians. The Assyrian tribes living in the fastness of their mountains maintained a semi-autonomous state and resisted the oppression much more successfully than those living in the plains of Urmia, northern Bet-Nahrain or eastern Turkey.

When Turkey entered the First World War against the Allies, the Turks began harassing the Assyrians, both directly and through instigation of the Kurds. The first massacre occurred in the district of Albag. The Patriarch, Mar Benyamin Shimun, alarmed by this tragedy, summoned his bishops and Maliks (tribal leaders), from the Hakkari region, to a general meeting which took place in Diz on April 18, 1915. After lengthy deliberations, it was decided to side with the Allies and fight to a victorious end with full expectation of independence as promised by the British. It is important to remember that the atrocities committed against the Assyrians and Armenians were not the acts of individual criminals; rather, they were the deliberate acts of the Turkish government, which was carrying out a policy that called for the total annihilation of all Christians within

the borders of Turkey.

Two factors have contributed to the ceaseless misfortunes of the Assyrian nation: its geographical location, and its religion. The Assyrians have lived in a strategic area that has always been disputed and fought for by prevailing powers both in the Middle East and in southeastern Europe. Since the Assyrians shared the same religion as the Europeans, they have always been suspected and treated as supporters of the enemy. This was the situation in the days of the Persians and Arabs, and so it was with Turkey, which suspected the Christians to be silent supporters of its European enemies. While the Turks were carrying out the genocide of the Armenians within their borders, the Kurds, with the formal sanction and support of the Ottoman authorities, attacked the Hakkari Assyrians. The Assyrians fought valiantly. But without financial and military help, under incessant Kurdish attacks, and outnumbered more than ten to one, they finally capitulated. Abandoning their homeland, they descended into Urmia seeking refuge among their brothers. At this point Turks, Kurds and Persians launched a well-planned and coordinated attack against all Assyrians and Armenians in Urmia and Salamas.

World War I and the Bolshevik Revolution wiped out not only the economic and social gains of the Assyrian people, but literally two-thirds of the total population. The Bolshevik Revolution forced the Russian Army, which had been in Urmia for many years providing protection and security, to withdraw unexpectedly. This left the Assyrians defenseless and at the mercy of their bloodthirsty neighbors. The Turks, Kurds and Persians attacked the Assyrians with total annihilation in mind. Resentment over the prosperity of Assyrians, political animosity, racial hatred and religious fanaticism were the dominant forces driving the Moslems to kill, rob, desecrate and rape.

As war hysteria engulfed the region, Assyrians and Armenians became the target of the official Ottoman policy of genocide. Much has been written and documented about the massacres of Armenians that wiped out almost 1.5 million people. Very little has been said about the atrocities committed against the Assyrians. The resistance that the Assyrians put up during the one year in Urmia against the combined forces of Turks, Kurds and Persians was a truly heroic feat that any people could be proud of. General Agha Petros organized, trained and led his army of volunteers to many victories against the Turks, Persians and Kurds. As long as they had ammunition, the volunteers were able to prevail. They even took over the city of Urmia and ruled it for six months. Had the British kept their promises and supplied the Assyrians with military assistance, the Assyrians under the command of Agha Petros and others would certainly have prevailed over the enemy and survived. Had the Assyrians not been

misled by empty British promises and realized that they had to fend for themselves, they would also have survived and maintained their homeland. The question for historians and military experts is, Why did the British urge the Assyrians to declare war on Turkey in 1915 and then fail to deliver any financial or military help?

When the authorities in Tabriz realized that they could not defeat the Assyrians in battle, they resorted to duplicity and betrayal. They orchestrated an invitation from the Kurdish brigand, Simko, to the Patriarch to negotiate peace, and they laid a trap to assassinate the national leader. As Rev. Joel Warda stated so eloquently, "Duplicity seems to flourish in the fertile soil of Persia."

The Patriarch, a courageous leader and a man of character, fell victim to this duplicity. His acceptance of the invitation to visit Simko in the hope of concluding a peace treaty between Assyrians and Kurds was a fatal mistake. Until the time of the invitation, Simko and his followers had actively participated in the slaughter and expulsion of Assyrians from their mountain homeland. Simko was openly an agent of the Turkish authorities against whom the Patriarch had declared war. To negotiate peace with a renegade was an insult to both the historical office and personality of the Patriarch. There were many Assyrian military leaders who were better able to deal with Simko. Many of the Assyrian leaders pleaded with the Patriarch to either reject the invitation or send others to negotiate. Regrettably, the Patriarch, a man of peace and a dedicated leader, declined all advice from all quarters and persisted in his peace-seeking mission. The British representatives and certain foreign missionaries were also urging the Patriarch to accept the invitation and meet Simko. The tragic result was the assassination of the Patriarch by the cowardly Kurd and the murder of almost 200 of the best Assyrian fighters. The response of Assyrians to this betrayal was a national determination to avenge the assassination of their beloved Patriarch. The Assyrians attacked Kurdish strongholds, wiped out many villages and burned down the fort of the renegade Simko, who managed to escape and save his hide. He was fortunate to escape the Assyrians, but a few years later he fell victim to an identical trap at the hands of the Persian authorities, who assassinated him.

Having lost the Patriarch, deprived of military help from Russia and still waiting for the British to come to their aid, the Assyrians left Urmia and settled as refugees in camps maintained by Great Britain in Baquba near Baghdad.

There is a widespread belief that this was the first time the Assyrians settled in what is now Iraq. This belief is totally false. Iraq (Bet Nahrain) was in fact the original home of the Assyrians, and is and will continue to be the home of the Assyrians. Hundreds of Assyrian villages have existed in northern Iraq

from the dawn of history to the present day. The exodus of Assyrians from the Hakkari mountains and Urmia involved but a portion of the Assyrian population.

The early twenties were a critical period in Assyrian history. The patriarchal, temporal and religious powers were entrusted to a twelve-year-old boy who was ordained Patriarch Mar Eshai Shimun to occupy the vacant seat left by his dead uncle, Patriarch Mar Polous. Lady Surma, the sister of the previous two patriarchs and aunt of the then current patriarch was an educated and intelligent lady. However, she neither was trained to govern nor had any political experience. Thus, she depended largely on the advice of the British authorities, who were employing the newly created Assyrian army to govern their newly acquired colony. After the consecration of her young nephew, Lady Surma went to England to plead the case of her people. But there was no national leadership. The British authorities, in league with a few misguided Assyrians, managed to exile General Agha Petros and remove him as a potential leader to fill the vacuum created by the demise of Mar Benyamin. The various Maliks were fighting each other, and no one was strong enough or charismatic enough to command the loyalty and respect of the entire Assyrian population. With British agents hard at work dividing the various Assyrian tribes to create tension, and weakened by their traditional lack of unanimity, the stage was set for scattering the remnants and eradicating the Assyrian people once and for all.

### **British Betrayal**

Following the Armistice, the Turks claimed the whole state of Mosul, which was occupied by British forces. The Turks massed troops on the border of the disputed territory with a view to its occupation. The burden of guarding these dangerous borders and saving Mosul from the Turks fell on the shoulders of the Assyrians. Meanwhile, the British were claiming the disputed area as home for the Assyrians and for other Christian minorities who had been driven out of their original home in Turkey. Thus, Great Britain used the Assyrians politically for the annexation of the disputed state and militarily to defend it for Iraq.

President Wilson's vision of a peaceful world and his call for the establishment of the League of Nations to grant human rights and self-determination to those living under the yoke of oppression fueled the national aspirations of all the colonized people. At last, subjugated people had a glimmer of hope for regaining their freedom and dignity. Unfortunately, for the Assyrians, this proved to be an illusion as subsequent events shattered their dreams.

In 1919 at the Peace Conference in Paris, the victorious allies had gathered, allegedly to establish permanent peace in the world and to grant freedom

to the many nations that had fought so hard and lost so much. At this historic conference, the Assyrian representatives put the claims of their people before this body. One such delegation was from the United States headed by Rev. Joel Warda, the founder of the Assyrian American National Association in support of the Assyrian claim to return to their homes and to have a national home granted and recognized by the world powers.

European powers, however, saw this conference essentially as an opportunity to establish new colonies and agree on spheres of influence. While the representative of Great Britain used the Assyrians as a means of retaining Mosul, allegedly to be given to Assyrians and other Christian minorities, the British were acting to further their own selfish interests. The contested state of Mosul was not taken from the Turks to provide a home for the Assyrians and others, but rather for the value of the oil that had been discovered in the land of ancient Assyria.

The rejection and betrayal of the Assyrians, coupled with the consecration of a twelve-year-old boy to the office of the Patriarch, left Assyrians totally disillusioned and divided. There was no national leadership to cement the various national elements together and establish a national goal or policy. Lacking this, the various tribal leaders took matters into their own hands to respond to the needs of their people.

For fifteen years (1918-1933), the Assyrians waited patiently for Great Britain to fulfil the promises made earlier to them by its representatives. For their loyal service and gallantry, the Assyrians were rewarded by the British with the Simel Massacre.

During World War II, when the British saw that their military bases and oil supply in the Middle East were being threatened by the advancing Germans, they turned to the Assyrians who had served them so well during and after the First World War. Representatives of the British armed forces visited Assyrian villages in north Bet Nahrain and on the banks of the Khabour river in Syria and began recruiting the inhabitants.

At the end of the war, when the Patriarch was appealing to the United Nations for support and recognition of Assyrian rights, the British government once again failed to support the Assyrians. Finally, the British bases were taken over by the Iraqi government and a few hundred of the remaining Assyrian Levies were transferred to the Iraqi Army.

Today, the majority of Assyrians are happy that the British are out of their picture. Through bitter experience, Assyrians have learned that they cannot depend entirely on outsiders to solve their problems. All Assyrian organizations must now come together and create a national leadership that can address the issues affecting national survival.



## SAMUEL D. YONAN, JR. — OUTSTANDING ATHLETIC ACHIEVEMENTS

How many people do you know who have won state championships in two sports and national championships in three? Samuel D. Yonan, Jr., of Michigan has won titles in swimming, cycling, archery and power lifting, and he is only 22 years old. He was a five-time Michigan Archery Association bare bow state champion. He also holds five state championships in two separate cycling events. He went on to become the U.S. Cycling Federation's national champion in the two events, becoming the first person ever to win national titles in both events in the same year.

Samuel was named swimmer of the year in the Saginaw Valley Conference, becoming the first Flint-area athlete ever to receive that honor. He won state swimming titles in the YMCA championships several times. Helen Yonan, Samuel's mother, said rather than celebrating his past accomplishments, her son is always looking for new challenges. "When he won the national championship in bicycle racing," she said, "he came home and said 'Mom, what do I do next?'" What he did was take up power lifting, and at the age of 18 won the Teenage Natural National Power Lifting Competition, tying a national record with a dead lift of 550 pounds to win the event. At the Gaithersburg, Maryland World Power Lifting Championships, featuring athletes from the United States, Canada, Israel, Great Britain, Iran and Italy, Samuel finished second.

Samuel also excelled in academics, and was initiated into Phi Theta Kappa, an International Scholastic Honorary Society. His teachers and counselors speak highly of Samuel as a person who cares about others and gives generously of himself, is congenial, pleasant and positive in his outlook. One teacher was so impressed with his qualities that she nicknamed him "Sensational Sam."

Matthew S. Collier, Mayor of the city of Flint, proclaimed January 26, 1989 to be "Samuel D. Yonan, Jr. Day," for Samuel's many accomplishments, both in academics and athletics. He has set an example for many young people in the Flint community to follow, setting records in athletic events while earning honors for his classroom achievements. He is a democratic representative of his precinct and was elected college student body president in 1991-92.

Samuel was born in Flint, Michigan in 1970 to Dr. Samuel and Helen Yonan, and is the great-grandson of Rev. Yokhana Talya Bet-Esho (whose biography appeared in *Nineveh*, fourth quarter 1992). Samuel credits his parents for giving him the opportunity to participate in any sport he wished. "Thanks to my

parents, I was made aware of these opportunities," he said. "I'm sort of religious. I consider my biggest honor being blessed, being able to do these things and having my parents be proud of me. To me, that's the biggest honor to go along with what I've done."

Samuel plans to attend Wayne State Medical School.



*Samuel Yonan, Jr. with some of his trophies.*



*Samuel Yonan, Jr. Second in the "World" Powerlifting Championship with trophy.*

# ASSYRIAN YOUTH IS OUR PRIDE AND OUR FUTURE

by *Nadya Davidova*

*Tbilisi, Georgia*

Knowledge of the existence of an Assyrian nation hidden in the fastness of Hakkiari mountains in Turkey, and in Urmia, Iran was limited to some circles in Europe and in the United States. The world at large became aware of them during World War I and specifically at the time of their exodus in 1918 when they became victims of circumstances. Today, established in the countries of diaspora, with opportunities open to them, many Assyrians have been successful and managed to obtain higher education, and through various media have further made themselves known, and have exposed the present tragic situation of their brethren.

I want to take the opportunity to tell you about our educated youth, specifically about a young couple who, as fate willed it, linked their destiny. This is Olga whose childhood, adolescence and youth passed before my eyes, and Nick whom I am proud of.

Olga's father, Gabriel Bit-Saradova, is a civil engineer, and her mother, Alla,\* is an English teacher. Gabriel is the heart of the family. When he comes home from work tired, he is met by his wonderful wife and children — Olga and her brother, George. There is an atmosphere of love, mutual understanding and brotherhood in this family.

The children attended local schools and grew up being kind and honest and with faith in God. Their parents, grandmother and aunt, Anna, gave them proper attention. Anna graduated as an Orientalist and specialized in Assyriology. She played a great role in Olga's fate. With her encouragement, Olga successfully completed her high school education and without difficulty, entered the University. She realized all her fondest dreams and worked hard. She took part in many conferences and olympiads in different cities of the former Soviet Union. Her school work encompassed one of the most interesting subjects of modern philology — phonetical symbolism. At the symposium she received high honors for her research work and presentation. Her brother, George, a physicist, specializing in quantum radiophysics, and a post-graduate student at the University of Georgia, was of great help to Olga, as her work was mainly based on mathematical calculations. As a post-graduate student, she now specializes in the Russian language, and spends a great deal of time at the University library. During

her leisure time, she attends theatre and concerts.

Several months ago Olga began to attend the Church of her native city, Tbilisi. Like many young people, she wanted to get closer to God, as Dostoevsky came, through suffering, pain, wrath and sorrow. The Church attracted her. She attended Mass, and wanted to confess and take communion, but could not as she had to take religious instructions. The priest introduced Olga to Nick, who helped her in the study of catechism. Then the day of the exam came and the day of the first confession. When Napoleon was asked which was the happiest day in his life, the great conqueror answered, "The day of my first confession."

So, as fate willed it, Nick, an Assyrian, became not only her tutor of catechism but her life, too. Our great Lord has blessed them. They were married in the Catholic Church attended by their families, many relatives and friends. It was a day of rejoicing.

Nick is a post-graduate student at the Technical University in Tbilisi. As my colleagues and I were sitting in the professors' room, one of our oldest teachers came up to me and we started chatting. I have known her for many years and respect her very much. That day I had received *Nineveh* magazine, and was very happy to show it to her. When she looked at it, she stared at me and asked, "Are you Assyrian, Nadya?" "Yes, I am," I answered. She seemed to be very glad to hear it. Then with a happy smile and soft voice she said, "You know, I had a post-graduate student in my class who is also Assyrian. He is a wonderful young man, kind, smart, hard-working, and honest. He was my best student." "Nick?" I asked warily. "Oh, yes, Nick. Do you know him?" she asked. "Yes, I do. He is my son-in-law," I responded. "Nadya, do you have a daughter?" "No," I said, "but Olga is like a daughter to me." At that moment I remembered how I met Olga's mother, Alla, in a far away village in Kazakhstan and how two Assyrians met unexpectedly in the teachers' room.

My dream was to take post-graduate courses. So I went to Alma-Ata supported and encouraged by the highly educated Assyrian Esho Danilov. May God rest his soul. He was the Reader of the Agricultural Institute. He supported and encouraged many Assyrians just as the Assyrian Foundation of America supports students who are eager to study. That autumn I worked hard to get ready for my exams. As I had two months free time, I decided to work at the village school, not realizing that Olga's mother taught English here. The director of the school had told Alla about me and was waiting in the teachers'

*\*Editor's Note: Alla Bit-Saradova had written a letter to the editor about Djoulyetta Bet-Kaplan's novel "The Life in Exile" and other information which appeared in the Third Quarter 1992 issue.*



*The bride and the bridegroom, Olga and Nick, flanked by Yanik (best man) and Unona (bridesmaid).*

room. As I entered we looked at each other, and with tears in our eyes, embraced like two sisters who had not seen each other for many years. Nobody believed that we had not met before. From that day on we became like sisters.

So the tutor was very happy to find out that Nick had married a very nice girl. She asked me to congratulate them and wish them the best. I was really very happy to hear such kind words about Nick, for he is a part of my nation. I am proud of Assyrians like Olga, Nick, George, Yanik and his sister, Unona, and many others who have acquired higher education. Yanik and Unona were my pupils. Later Yanik graduated as an engineer, and his sister entered the medical institute in Moscow and recently presented her thesis. She is now a medical doctor.

Olga and Nick continue with their lives, study and at the same time teach at the University. I remember the day when Olga and Nick were so happy when the priest came up to them, held out his hands over their heads and linked them up with inseparable ties. Both solemnly pronounced the magic words of oath, love and faithfulness.

Now this young and beautiful couple walk hand-in-hand helping each other to overcome today's many difficulties. My heart aches when I think about our sons and daughters. I thought that our parents and we had suffered enough so that our children could live, work, love and be happy. It never dawned on me that such hard times would be their lot, too. Oh Lord and Mary Mother, help and save us all!

## FRANCIS SARGUIS VISITS NORTHERN IRAQ

In late 1992, Francis Sarguis, an Assyrian attorney, went on a 12-day visit to Northern Iraq to see firsthand the condition of our Assyrian people there.

Francis was impressed with what he saw in the Assyrian people there: dedication — cooperation amongst themselves — all sharing a singular sense of purpose — working for the common cause. He says that "Over there, they are levelheaded, pragmatic. They steer clear of bravado or bluster. They are sober thinkers. I heard no snappy slogan or catchy phrase about 'taking back Bet-Nahrain.' Their attention is focused on real issues, such as providing planting seeds to farmers who want to return to their villages, or on awarding student prizes to those who excel in our language, or on finding ways to aid the needy in medical emergencies." There is no milk for babies and no vaccines for children, he says.

Francis praises ZOWAA (the Assyrian Democratic Movement) for virtually all that has been achieved there, and he says that they have found a way to lift our people's spirit. "Watching these dedicated Assyrians in action, I couldn't help thinking that there is indeed a promising future for our people there. That promise can best be realized if those of us abroad will extend a hand."



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## **ASSYRIAN UNIVERSAL ALLIANCE GOES PUBLIC**

The Assyrian Universal Alliance representatives, Dr. Emanuel Kambar (AUA Secretary of Americas),

Senator John J. Nimrod (AUA's Deputy Secretary General of International Affairs) and Mr. Homer Ashurian (a founding member of AUA and currently AUA Executive Secretary, and a previous Elected Assyrian Representative to the Iranian Parliament), recently called on the Assyrian communities in Chicago, Detroit, San Jose, Turlock-Modesto, and Los Angeles to inform them of the most recent activity of the Assyrian Universal Alliance, i.e. its membership in U.N.P.O. (Unrepresented Nations and Peoples Organization).

This Organization was established in February 1991 and is 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.

Since AUA's acceptance as a member, Senator John J. Nimrod and other delegates have attended the meetings of U.N.P.O. and have addressed this body on the depressed situation of the indigenous Assyrian Christians of Iraq as well as the appalling status of thousands of Assyrian refugees in the neighboring countries and in Europe.

On their tour AUA representatives carried a message of hope, a hope and a dream come true. A window of opportunity is now open to bring to the attention of the world the concern of the Assyrian people. It is a step forward in seeking recognition of the Assyrian people. This world forum has made that possible. With a membership of 39 nations and countries representing 180 million people, the Assyrian voice is now heard.

In his talk Homer Ashurian appealed to individual Assyrians and organizations to rally behind the Assyrian Universal Alliance in an effort to promote those ideals that the Assyrians seek. The Assyrian nation can no longer afford to isolate itself and work independently. It is essential to work in concert with other nations.

At the 1993 Third General Assembly of U.N.P.O. held in Hauge, the Netherlands, January 19-25th, the Assembly elected its officers and held a Special Session on Self-Determination in relation to human rights. In this Session Senator John J. Nimrod, representing the Assyrians, was elected as First Vice Chairman and also serves as the U.N.P.O. Chief Fiscal Officer of the San Francisco Coordination Office.

On January 10-13, 1992 U.N.P.O. held its meeting in Tallinn, Estonia on the subject of, "The International Conference on Human Rights Dimensions of Population Transfer." Senator John J. Nimrod and Daniel O. Crisby, Secretary General of AUA. At this meeting Senator John J. Nimrod made a presentation.

## AN ASSYRIAN IS BORN

We are delighted to inform all our friends and relatives that our son, Tiglath Ashur, was born on December 2, 1992.

This name is a distorted form of the ancient Assyrian name Tukulti-Ashur, which means "my trust is in Ashur."

Because of problems and complications, we put all our hope and trust in God, and we prayed earnestly and asked him in the name of Jesus Christ for the safety of our little boy, promising to name him Tiglath Ashur if he was born alive and well. Therefore, when he was safely born, although prematurely, we fulfilled our promise and named him thus.

We praise the Lord for having shown us his love and mercy, and we thank all the relatives who joined and supported us with their prayers, in particular Nina in Australia, Arian and Georges in the U.S.A., and Lorraine in Iran.

Romel and Madlaine Moradkhan  
Sarcelles, France



*Six-day-old Tiglath Ashur already knows how to smile and look philosophically at this world with all its problems and injustices.*

## WE ARE ASSYRIANS — ATURAYE AND NOT NESTORIANS OR SURAYE OR SURYAYE

*by Shlimon Z. Gilliana*

Many Missions from England, France, Germany, United States of America, etc., went to excavate various points in Mesopotamia (Iraq) or other parts of the Middle East. These missions were helped by the residents and everyone pronounced the name of Assyria in a different way.

The Romans used the name as Isaurian as used by Edward Gibbons in his book, *History of the Decline and Fall of the Roman Empire*. The name Assauri or Assurian is also used to this day by the Armenians and the Kurds.

We are not Nestorians but followers of the Ancient Church of the East. The name Nestorians or Nestorius is the name of a person and not of a nation. The Church of the East grew outside of the Roman Empire and East of the Euphrates and was very powerful in the missionary field before the birth of Nestorius. There is not and never was such a thing as the Nestorian Church.

Mar Nestorius was a Greek by nationality. At the Council of Ephesus in 431 he did not agree with other delegates and was condemned, excommunicated and deposed. He was exiled to the Libyan oases. The Church of the East espoused the cause of Mar Nestorius, and had no hand in founding it. Theodore of Mopsuestia was the original fountainhead of Nestorian teachings. This does not mean that the religious followers of Mar Nestorius are Nestorians or should be called Nestorians. They were Assyrians and are Assyrians to this day.

The leaders of Missions, in their report to their Board of Missions and to the press, gave the Assyrians any name that might tend to hide the truth to suit their purpose. They called the Assyrians Nestorians, Persians, Lost Tribes, Kurdish Christians, etc., in spite of the fact that the true name was and is well known to the world and to historians.

Rev. C. F. Badger, one of the known personalities of that time, in his book titled *The Nestorians and Their Rituals*, referred to the new name given by Rome to the group of Assyrians that adhere to the Church of the East.

Throughout the ages the enemies of the Assyrians were a united lot with one ultimate aim — to conquer and completely destroy the Assyrian name and language so that the Assyrians would forever cease to exist as a people and nation. To accomplish their aim the Assyrians were persecuted and massacred, and their land divided. The people were forced to use foreign languages. The enemies of the Assyrians were somewhat successful but never were completely able to reach their ultimate goal.



The name "Syrian" (a contraction of Assyrian) was applied to the Assyrian Church erroneously and used by historians; it cannot be anything but Assyrian.

Assyria (Atur) as a country does not exist today, but the Assyrians are attached to and proud of the soil upon which their Assyrian ancestors trod, and by far more in the history of their beloved homeland which served as the cradle of a succession of civilizations.

The sons of Assyria, that Great Empire that was supreme, are proud to call themselves Assyrians. No matter what the world says or calls us, we will ever remain the ASSYRIANS — ATURAYE and not NESTORIANS or SURAYE or SURYAYE.

## Assyrian Church Customs AND THE MURDER OF MAR SHIMUN

by Surma D'Bait Mar Shimun

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



*Governor Edgar greets a group of Assyrian leaders in Illinois, in honor of the Assyrian New Year Parade and accompanying cultural display at the State of Illinois Center in downtown Chicago. A commemorative banner, draped in the State of Illinois Center, conveyed a message of greeting from Governor Edgar to the Assyrian-American community in Illinois. Pictured, from left to right: Yousip Bet Rasho, Christina W. Gewarges, Babel Gabriel, Wilson M. Gewarges, Sargon Lewie, Governor Edgar, William Oshe, Sheba Mando, Steve Younan, Linda Bixler and Ishaia Isha.*

*Release from the Office of the Governor*

Kaa-lu d'Su-laa-qa kee ka-ree-la,  
 B'shim-ma d'Mar-ya kee saq-lee-la;  
 Bai-ta l'bai-ta kee makh-de-ree-la,  
 Khak-ma zoui-zy kee yaa-vee-la;  
 Khit-na see-qai-ly al shmai-ya,  
 W'Kaa-lu pshim-tai-la kha-dar-ya.  
 Shim-mo ee-leh Kal-ta d'Mar-ya,  
 Shim-mo ee-leh Kal-ta d'Mar-ya

Bride of Ascension they call her,  
 In the name of the Lord they adorn her;  
 From home to home they circulate her,  
 Some money they all donate her;  
 The Bridegroom has ascended to heaven,  
 And the Bride is sad, a lot;  
 Her name is Bride of the Lord,  
 Her name is Bride of the Lord.

## KAALU SULAAQA COMMEMORATES OLD TRADITIONS

by Mikhael K. Pius

In observance of old cherished traditions, once again Assyrian maidens *and* mothers observed the Ascension Day Festival — on the 20th of May this year.

In past decades, in Assyrian communities of the Middle East, the festival was celebrated usually by young girls. Groups of girls would form into parties, dress the prettiest of them all as brides and parade them around from house to house in their community. Every family so visited would hand out some item of food or a few coins. The collections would then be used for the celebration that followed in the afternoon, when the girls would cook and eat lunch, brew and drink tea, sing, dance, play games, and generally make merry at a cool secluded spot or at one of the girls' homes.

Basically, this is the traditional way of observing the festival. But the environment and the manner of the celebration sometimes varies from place to place.

Today's version of the celebration in Assyrian communities in this country is in the form of *Kaalu Sulaaqa* parties, held at Assyrian community church halls, or social clubs. They are usually arranged by women's church groups as a church charity function. The groups prepare the food and refreshments for sale, and a few mothers dress their little girls as brides. Large numbers of older girls and young (and a few old) mothers in each community come together for an afternoon (or evening) of fete, frolic and fun. They sip tea, coffee and pop, munch cakes and pastries, dance and prance to music and song, and chat, relax and enjoy themselves to their hearts' content.

The small-group bride-parading parties of young girls were held in the Assyrian communities of Habbaniya, of Daura and Gailani Camp in Baghdad, of Kirkuk, as well as of other Assyrian town and country communities in Iraq. Also, older girls, with young mothers and little children, in Habbaniya, would band together, chip in and buy food and refreshments and hold a big party at the Assyrian club. They would have a "bride" and a "bridegroom," and sometimes a few "brash" young men

would "crash" the party to join the ladies in the dancing and celebration. This practice, though perhaps in slightly different forms, was also observed in Assyrian communities in other countries, such as Iran, Syria, and perhaps even the Soviet Union.

The Iranian-Assyrian version, as described some 40 years ago by the late *Raabi* John Alkhas in his beautifully-worded essay in Assyrian,<sup>1</sup> was that after the "bridal" party had made the rounds of the community and collected the material donations, the group of girls would then picnic in a field, under the cool shade of trees. Every maiden would lend a helping hand in the preparation of the lunch that followed. After eating, they would primp and preen themselves and tidy up their "dwelling" and prepare for a visit from their parents who, before sunset, would be welcomed with dancing and singing by the girls, whose voices, laughter and songs would intermingle with the songs of the birds in the blue sky, with the fluttering of butterflies among the greenery of the field, and with the buzzing of bees among the blossoms and flowers gently swayed by the spring breeze — all under the joyful eyes of those who loved them, supported them and protected them.

*Kaalu Sulaaqa* Festival, falling 40 days after Easter, has a traditional history, both religious and national. *Kaalu*, in the Assyrian language, means bride and *Sulaaqa* is the Ascension of Christ. The Bride symbolizes the Church and Christ is considered the Bridegroom. Hence, when Christ ascended to heaven He left His Bride (the Church) in the care of His Disciples. They took the Bride around and introduced Her to the world in the form of Christianity. The act of taking the Ascension Bride from house to house commemorates the Disciples' missionary work, the material donation each family makes to the Bride symbolizes support for the Church and the celebration is in the joy of the Event.

The national tradition of the Festival, according to the Assyrian historian Menashi Amera is that when Timour Lane, the Mongolian conqueror, sacked and ravaged Baghdad during his invasion of



*May 1950. Kaalu Sulaaqa group of 70 of Habbaniya maidens at the RAF (Assyrian) Employees' Club 43 years ago, now some of them grandmas of today's "brides."*



*"Bridegroom" Ninos Sargon David with a string of Ascension Brides at Mar Zaia Kaalu Sulaaqa party in Modesto, May 1992.*



*Bride of Ascension: like granddaughter like grandmother, 42 years later. Liza Aziz was Kaalu D'Sulaaqa in 1950 in Habbaniya, and 42 years later her granddaughter, Crystal Kleis, is the dollar-note garlanded Bride of Ascension in Modesto, Calif.*



*"Bridegroom" Ninos and "brides" with their "collection baskets" at Kaalu Sulaaqa party at Mar Zaia.*



*Line-up of the "Bridegroom" and five "brides" at Kaalu Sulaaqa party at Mar Zaia Hall, Modesto, in May 1992.*



*Brides of Ascension. Left to right: Nineveh, daughter of Peronia and Emmanuel Youkhana; Crystal Kleis, granddaughter of Liza (nee Aziz) and Davis Eshay David; during May 28, 1992 Kaalu Sulaaqa festival in Modesto, CA.*

some countries in the East almost six centuries ago, his armies then attacked the Assyrians in what is now North Iraq, near the ancient Assyrian Capital of Nineveh. The Assyrians had then a leader named *Malik* (Chief) Shallieta. *Malik* Shallieta was not only well-educated and cultured but also wise and courageous. Realizing what was in store, he rallied the Assyrian tribes to stand up against the barbarian invaders, and a fierce battle took place. Because the Assyrian men were greatly outnumbered by their enemy, their women also joined the fight in support of their men.

*Malik* Shallieta's wife, named Sharby, organized and led the women in the desperate struggle for survival. She also ordered thousands of maidens to dress like brides, cook and deliver pots of milk pottage to the battlefields to feed their fighting men and to bolster their morale. And despite the heavy odds against them, the Assyrian tribes prevailed and turned back the Mongolian hordes. But they lost countless men, women and property, including irreplaceable relics, and most of the bride-maidens, among them Sharby and her daughter, perished in the battle! It is said *Kaalu Sulaaqa* is in commemoration of that tragic but heroic episode in the history of our nation.

Yet another national version of the Festival was put forward by the late *Raabi* John Alkhas. He wrote: "Wherefrom has this tradition of the bride on Ascension Day come to us Assyrians? Why don't the other Christian races have this festival?"

"In the beginning," he went on, "only a small number of Assyrians received Christianity. The rest remained in their own faith for a long time."

"As it is known now, during the month of May the Assyrians used to observe the great feast of the goddess Bailit.<sup>2</sup> It was during this feast that all the weddings would take place at the temples. After the official registration of the marriages, the brides and their bridegrooms would go around and visit the homes of their relatives to make known their marriage and to receive wedding gifts, or, as we now say, to collect *sabaghtha*.

"The feast of the Ascension of Our Lord to heaven also usually falls in the month of May. The Christianized Assyrians established this custom of taking little brides around on Ascension Day in similar manner as the ancient Assyrian practice.

"That is why this tradition of *Kaalu Sulaaqa* has remained with us Assyrians till now. It would be a pity if it is forgotten."

It would indeed!

#### FOOTNOTES

1. Reprint collection of *Gilgamesh*, Assyrian Literary Magazine, compiled and edited by Daniel David Benyamin; published and distributed by Youel A. Baaba Library.
2. *Editor's Note*: Belit is one of the various goddesses. "As the 'Lord' par excellence, Marduk received the title Bel, 'Lord,' just as Ishtar was often called simply Belit 'Lady.'" H. W. F. Saggs, *The Greatness that was Babylon*.



# Aphrem George Hoyen

## An Accomplished Musician and Conductor

*August 5, 1906 — May 27, 1970*

A. George Hoyen, an Assyrian, was an accomplished musician and conductor. He was born in Lowell, Massachusetts to George and Natalie Hoyen. When in his teens, he and his sister Annie would entertain guests at Assyrian functions with Annie at the piano while A. George accompanied her with his violin. He pursued his education with dedication and perseverance and achieved great heights in the world of music with the honor of being the only American to be awarded two scholarships to the Salzburg, Austria Internationale Stiftung Akademie Mozarteum. On his return to America from Salzburg, he conducted the Symphonic Orchestra in New York, and later presented various concerts to which many Assyrians attended.

Hoyen was so preoccupied with his musical world and the demands made upon him because of it, he had the vision to bring into being the plans for the World Symphony of Music.

He was a true and loyal American at heart and was proud of his Assyrian heritage. He spared time to acquaint his colleagues in the musical society of the contributions to civilizations the Assyrian Empire had made. He would also point out that there are Assyrians living today as peaceful, honest, law abiding, educated, responsible and respected citizens in many countries of the world.

While in New Jersey, Hoyen would hold meetings, especially for the young generation, to speak to them of their obligation to their heritage and the necessity of participating in their nation's activities. He believed in one Assyrian national church, in one national fund, in a building fund to build a national headquarters with a paid executive secretary to handle all activities and problems of the nation, then the need for a political science graduate as the executive director to run the policies and the care of the Assyrians throughout the world. Other ethnic groups have everything, he would say, while we have nothing. He would point out that there is much money among Assyrians — how to acquire a centralized fund and utilize it for these projects, is the question.

During this period, the Assyrian American National Federation was the only responsible organization that was established in 1933 during the Simele massacre to care for the welfare of Assyrians. Hoyen was directing his talks to the Federation, its lack of national activity, while devoting all its energies to social functions. He advocated a strong Federation with a building of its own, headquarters and staff of administration preferably near the United Nations in New York or in Washington, DC to show the world that the Assyrians are



*Members of the original International Music Planning Board meet with George Hoyen (second from right, standing), Chairman, to assist in the revision of the original Plan for the World Symphony Orchestra. Seated, left to right: Necati Dolunay (Turkey), Miss Margaret Wardley (Australia), Josef Alexander (U.S.A.), and Miss Ruby Mercer (Canada). Standing, left to right: Luis Gomes (Portugal), Paul Creston (U.S.A.), Jussi Himanka (Finland), Max Tak (Netherlands), George Hoyen (U.S.A.) and Jon Embretsen (Norway).*

alive and determined.

Hoyen was a great conductor and strived to bring world peace through world music, but his death prevented the fulfillment of this life-long ambition. Had he lived, his plans for a World Symphony Orchestra would have been accepted by the United Nations and UNESCO. He received many endorsements and commendations from representatives of various countries at the United Nations.

During World War II Hoyen was a corporal, and his talents as organizer and promoter brought to Camp Lee an aggregation of professional sympho-

nists representing many of the U.S.'s great orchestras. The fame of their musical achievements was spread abroad. When he returned to civil life, he took the music of his own country abroad and conducted in several South American as well as many European countries.

In addition, A. Hoyen had a great plan under consideration: The composition of symphony, music tuned to the Gilgamesh Epic relating the Assyrian and Babylonian documental interpretations. "This was to be his great contribution to his beautiful Assyria," wrote Charles S. and Rose B. Dartley.



*At the Jean Sibelius 1865-1965 Finlandia Centennial Concert at the Hollywood Bowl. A. George Hoyen (4th from left) with Mrs. Sterling F. Boos on his right, Jack Benny (6th from left), Debbie Reynolds (far right), others unidentified.*

## SEEK ASSISTANCE IN LOCATING RELATIVES

I wonder if you could help me find my relatives who are living in the USA. As I know, in 1958 my uncle John (Agajan) Babilla with his family, wife Sodja, children Sam, Julia and Dania, had this home address: 5507 N. Beknard, Chicago, IL 60625. I sent letters to them but I had no answer. My other uncle Sam (Sargis) Babilla at this time was living in Indianapolis. I do not know about his address and names of his son and daughter, but I know the names of the daughter's children: Dennis and Daud; and the names of the son's children: Tom, Charles, Riter, Tey and Terry.

Waiting for your kind reply. My home address is: Ilia Lachinov, Republic Georgia 380015 Tbilisi, Saburtalinskaia st. 30 fl. N 30.

*Editor's Note: Anyone who has any knowledge of the whereabouts of these people, please contact Mr. Lachinov or the editor of Nineveh magazine.*

## A WELCOME TO HIS GRACE MAR YOUSIF SARGIS

It is with great pleasure, as Governor of the State of Illinois, that I welcome everyone gathered to honor His Grace Mar Yousif Sargis on the 26th anniversary of his Consecration to the Episcopate See of the Assyrian Church of the East.

His Grace serves as a shining example of what can be accomplished through hard work and dedication. Through his spiritual leadership and selfless dedication he has enriched the lives of many and earned him the respect of Assyrian communities in the United States and abroad.

On behalf of the citizens of Illinois, please accept my best wishes for an enjoyable celebration.

Jim Edgar  
Governor of Illinois

## AWIA JOSEPH DIROU RECEIVES AUSTRALIA DAY ACHIEVEMENT MEDALLION

Mr. Awia Joseph Dirou is a prominent Assyrian who has been serving his community since his arrival in Australia in 1970. During this period, Mr. Dirou has held the positions of secretary (Assyrian language) and vice-president of the Holy Apostolic and Catholic Assyrian Church of the East. From 1985-87 he was secretary of the Assyrian Australian Association and from 1988-90 was secretary of the Assyrian Nineveh Club. In 1986-87, Mr. Dirou was soccer manager of the Assyrian Nineveh Eagles. In 1987 the Assyrian Australian Association awarded Mr. Dirou Honorary Life Membership in recognition of his valuable and continuous contribution to the Assyrian community.

For two years (1988-90) he held the position of vice-president of Fairfield Multicultural Society — which consists of 17 ethnic communities in the city

of Fairfield and in August of 1990 Mr. Dirou was elected president of this Society, a post he still holds today. In April of 1992, the Society awarded him Honorary Life Membership in appreciation of his efforts and contributions to the Society.

At present, Mr. Dirou represents the Assyrian Australian Association to the Ethnic Communities Council of NSW, representative of the Assyrian Australian National Federation in the Fairfield Police Community Consultative Committee and president of the Assyrian Subcommittee of the Police Consultative Committee.

On January 26, 1993, celebrating Australia Day, Mr. Awia Joseph Dirou was honored with the "Community Achievement Award" in recognition and appreciation of his contributions to the Assyrian and ethnic communities living in the city of Fairfield

For the Assyrian Language Program on Radio ZUE, Mr. Dirou has also written and recorded a series of short educational stories for children.

*Submitted by Yosip G. Mirza, Australia*



*Awia Joseph Dirou receives the "Community Achievement Award" from Mrs. Margaret Whitlam, wife of the former Prime Minister of Australia.*

## WEDDING BELLS RANG FOR

**Carmella Abady** and **Jeffery Hayes**, who were married by Fr. George at St. Martin's Catholic Church in San Jose, Calif., on Saturday, February 13. The marriage vows were repeated in an open-air ceremony performed by Fr. McKinnon on a cool and windy Sunday afternoon on February 21 up in Morgan Hill near San Jose, where the wedding celebration also took place. The best man was the bridegroom's older brother, Christopher Hayes, and the bridesmaid was the bride's best friend, Elinor Elieh, both of San Jose.

Carmella is the youngest daughter of Sandra and Para Pius Abady of Turlock, and Jeffery is the youngest son of Beverly and Donald Hayes.

The wedding celebration was held at Willow Heights, a catering house, atop a hill overlooking a scenic view — unexpectedly enhanced by a beautiful rainbow in the background! Some 100 close friends and relatives of the two intermarried families attended. Dancing followed a buffet dinner. M & M Disc Jockey Band of San Jose provided the music for the Western dances, and a few of the American *khnamiyeh* (in-laws) gamely tried to enjoy the Assyrian dance numbers to the tune of recorded songs.

*Written by Mikhael K. Pius*



*Carmella and Jeffery Hayes, about to cut their wedding cake.*



*Bride and Bridegroom Flanked by Parents  
On Carmella's right parents Sandra and Para Abady, and on  
Jeffery's left his parents Beverly and Donald Hayes.*



# Survivor — The Life Story of Rev. Benjamin D. Urshan

*by Rev. Benjamin Urshan as told to Georgia Smelser*

1990 Word Aflame Press, Hazelwood, MO 208 pages

Reviewed by the Editor

Rev. Benjamin Urshan, in his book, relates many interesting and tragic experiences of tears, trauma, struggles, loneliness and love. A story about how one young Assyrian man survived three massacres in World War I of 1914-1918, found God and developed as a Pentecostal minister. Raised in Abajallo, Urmia, Iran, Benjamin is the son of Rev. David Urshan, a Presbyterian minister, and Nassimo, and the youngest in a family of five boys. His father, Benjamin recalls, "was a good man, a praying man, who taught us to be responsible, respectful, and honest."

In Urmia city and its vicinity lived thousands of Christian Assyrians and Armenians. "These precious, peace-loving people," he says, "went through tragic massacres when at the start of World War I Moslems killed and butchered them by the thousands." Miraculously, Benjamin and his brothers Andrew, Timothy, Josephus, Joseph and his parents including other Christians survived.

"The Assyrians," he writes, "are descendants of an ancient Mesopotamian empire described in the Old Testament. Unfortunately, this nation is disintegrated, humiliated, dispossessed of its homeland, and scattered over the face of the earth. Mesopotamia, or Bet-Nahrain, is known today as Iraq, which is now an Arab nation. Like the Jews, however, the Assyrians still maintain their identity, language and culture, whether in America, Australia, the Middle East, or any other region."

Three of his brothers — Andrew, Joseph and Josephus — were in the United States prior to the 1918 'Raka, Raka' exodus. During the 22-day death march, approximately one-third of the 150,000 Assyrian refugees whom the Turks, Kurds, and Moslems had driven from their homes died on the 300 mile trek. He says that he had seen enough sickness and death on this march to last several lifetimes. The other brother, Timothy, was on the fateful march with them, survived it, and went to work as an interpreter for the British in Hamadan, a stop-over camp. His father, weakened from the tortuous ordeal, died, was prepared by his step-mother Nargis and himself, wrapped in a white bed sheet, and was dropped on the way to the horse-drawn wagon where they put him with other bodies they picked up in Hamadan. His step-mother, weak and nearly blind, had found some friends to care for her.

Alone at age 12 Benjamin roamed around in search of a familiar face but found none. He met other boys around his age who were in a similar

situation. After three or four days of sleep on the streets, in doorways, searching garbage containers for food, they came to the public square where they were noticed by two British soldiers and taken to a building set up to take care of homeless Assyrian children.

The orphanage was supervised by the British and managed by Assyrians. There were about seventy-five children, boys and girls, all with shaven heads to delouse them, and wearing white cotton robes. Their clothes were burned to get rid of any lice. Every orphan had his or her own sad story to tell, some crying as they lay on their pallets. "As I lay on my own mat," Benjamin says, "I found myself rehashing earlier, happier events of my life. I especially drew comfort from memories of my mother. How I could have used one of her warm hugs! Early memories of my wonderful father, whom I just lost, my four brothers, a multitude of relatives, and our old home place carressed me, giving me a sense of identity and worth." His mother, Nassimo, whose first duty was to her husband and children, did not shy away from risking her life to feed and care for the sick and the suffering refugees who had contracted typhus in Urmia. In time, she was stricken with this disease and died. As many as 50 to 100 people died each day during the epidemic period.<sup>1</sup>

The family lived in the village of Abajaloo, thirteen miles from Urmia. Benjamin attended the village school and studied languages along with regular subjects. He says that a beautiful brook flowed in front of their home and the house was surrounded by vineyards that offered seven varieties of grapes. There were also stately aspens that turned a magnificent gold in the fall. Regular baked bricks and adobe were used in the construction of their home. It was built in the shape of a courtyard with rooms around it. It had a main entrance and a gate. The stable adjoined the courtyard. The first part of the home had two stories with a very large family room upstairs, and all the rooms were carpeted with Persian rugs. There was a well in one corner of the courtyard, and slabs of stone and sidewalks in the courtyard.

The family grew their own grapes, vegetables, wheat, and barley. Occasionally they butchered a cow, and his mother salted and preserved the meat. During the summer months they slept on the roof on cots. When Benjamin was only seven years old, he would go with his father to various congregations and help start the singing.

Christmas, Easter and other holidays were cele-

brated with family gatherings and feasting. Ascension day was celebrated with friends and relatives by the river banks where they would spread their rugs and light the samovar for their tea, ate and danced Assyrian dances. No picnic or social gathering was perfect without the tea of which the Assyrians are so fond.

Benjamin was exposed to Pentecostal religion when his two brothers, Andrew and Timothy, returned to Abajaloo from the United States in early 1914. His family and many other Assyrians in the vicinity of the village were converted to this faith.

At the start of World War I the Assyrians aligned themselves with the Allies. The Russian army clashed with the Turks, with Persia in the middle. The Moslems declared a "holy war" to wipe out the Christians. They called on the Kurds to help out. This was the beginning of the first massacre, looting, burning, destroying, killing and barbarously treating women and girls in the villages that surrounded Urmia. The Urshan family and many hundreds of other families abandoned their homes and fled to the main city, Urmia. Before leaving, his father, as well as many other Assyrians, hid what they could. False walls or ceilings were built behind which many hid their rugs.

With the arrival of the Russian army and with the help of the American flag carried by the American missionaries (Dr. Shedd and his coworkers), the atrocities stopped for a while. This was not to last long. In the interim many families returned to their homes to find them ravaged or destroyed by fire. When the Russian army pulled out again, the second massacre began. At this juncture, 1915-1916, the Urshan family, with several thousands of Assyrians, followed the Russians, arriving safely in Tbilisi, Georgia. When the Russian revolution became more unbearable, his brother, Andrew, arranged to leave for the United States, taking with him two brothers and three cousins. Benjamin, his father and Timothy returned to their homeland.

On July 1, 1918 the Kurds came down from the mountains. The Turks and Moslems also were around to plunder and kill once again. This was the beginning of the Exodus. Thousands of Assyrians and Armenians took to the road, reaching Sainkala after twenty tortuous and traumatic days. Two days later they arrived at Hamadan where his father died, and Benjamin ended up at the orphanage. He stayed here through November 1918 when his step-mother showed up and took him to Kermanshah where they stayed through December.

A Christian couple in England, Mr. and Mrs. Thompson, had heard of their circumstances through his brother Andrew. After staying in Bombay for a year, Benjamin left for England with passage paid by the Thompsons. He stayed with them until 1923 during which time he was provided with special tutoring to learn English. Benjamin became



*The Exodus*



*Urmia 1896. Benjamin's parents with brothers Andrew (age 12) and Timothy (age 1).*



*Benjamin Urshan seated in Thompson's garden in England at age 15.*

restless, especially when he learned that his brother Josephus had died. They arranged for his passage to the United States, but had to return to England, as the quota for Persia had been filled for sixteen years. He stayed on Ellis Island for 35 days.

Andrew, while pastoring in Chicago, also had the responsibility of a church in Montreal, Canada, and suggested to Benjamin that he immigrate to Canada. He arranged for his trip there in October 1923. At age 17 with \$87 in his pocket, Benjamin arrived in Montreal and stayed with the Jones family. The good spiritual atmosphere in this family's home and spirit-filled young men and women in the church began to impress Benjamin. In February 1924 he was baptized and received the Holy Ghost in November 1924 during revival services. Later he had the opportunity to head some of the church services. They studied Finney's lectures on revival and Este Gordon's teachings on the ministry of prayer.

In 1927, at age 21, he left his job and started evangelizing throughout Canada in different churches. During the early part of 1929, Benjamin put special efforts in revivals, securing the ministry of renowned evangelists, as well as holding Bible conferences.

In mid-1929 Benjamin applied at the U.S. immigration office in Vancouver and entered the States for a visit. During his stay he held many services in different parts of the country. He spent Christmas and New Year's Day in Chicago with his brother, Andrew, and his family, and later met his other brother Joseph, also here; went on to Eau Claire, Wisconsin and St. Paul, Minnesota.

While Benjamin was preaching in Eau Claire, Andrew was conducting a revival in Auroraville, Wisconsin at the assembly pastored by Brother Joseph Sargis. Andrew noticed a talented pianist whom he wanted Benjamin to meet. This was Alice, his future wife, but Benjamin was not able to go there. Later he arranged to go to Auroraville for a weekend of services. While here he was invited to Alice's home, where he got a chance to get acquainted with her — under the close scrutiny of her parents, Brother and Sister Lentz. "It was love at first sight for both of us," he says. Meanwhile on April 30, 1930 he was offered the pastorate of Midway Tabernacle in St. Paul. He was 24 years old. He returned to Canada to reapply to enter the U.S. as a permanent resident. He was sponsored by the church. In December 1931 his petition was accepted and on January 13, 1932 Benjamin and Alice were married. Benjamin ministered in St. Paul for a few years, and for the next 25 years in Duluth, Minnesota, where they were blessed with three children, Joy Carol, David and Paul.

Benjamin had a burning desire to return to the place of his birth and revive the work his brother Andrew had started. He and his wife applied for missionary service with the United Pentecostal



*Benjamin D. Urshan and Alice A. Urshan on their wedding day, January 13, 1932.*



*Rev. Benjamin Urshan and his wife Alice when pastoring in Albuquerque, New Mexico.*

## IN PRAISE OF WILLIAM DANIEL

by Arian Ishaya

Born around 1905 in Urmiah, William Daniel belonged to the generation of Assyrians who witnessed the ravages of WWI first hand. At the age of 9 he was snatched away from the comfort of a home, from school, and from the games children play, and joined the army of Assyrian refugees as they fled the region with the enemy forces in pursuit. Having lost his mother earlier, now he also lost his father and his eldest sister was abducted by Muslims never to be found again. He witnessed events that no child of his age should: neighbors being shot and killed in front of his eyes, others dying of hunger and exposure, little toddlers abandoned at the roadside . . . I asked him once, "William, what is the worst memory you have of the flee?" His answer surprised me. No mention of dear ones dying, or grotesque scenes of people being eaten alive by swarms of lice. What had really troubled him were the poor oxen yoked to heavy loads, deprived of feed and water, dying of thirst, their tongues hanging from their mouths caked in the hot sun. Perhaps William considered this the ultimate act of cruelty, the original sin from which all others were derived: to deprive members of other species from their freedom, to exploit them, and mistreat them, opens the way to crimes against one's own species. Hence war and misery.

These childhood experiences molded William Daniel's personality in a special way. He developed a tremendous sense of compassion and pity for his orphaned people. He had an urge to protect and defend them. He used his God-given talents and his pen as a weapon to exonerate his people, to engrave their rich language and culture forever in the pages of history. He fulfilled this mission in his masterpieces. Three volumes of *Kateeni Gabbara* which not only revive a dying Assyrian epic, but are also a flowerbed exposing the beauty and potentiality of the modern Assyrian language as a medium of poetic and dramatic expressions. This *Collection of Original Compositions* (musical) contains the most beautiful melodies and lyrics in 20th century Assyrian music. His *Assyrians of Today, Their Problems and a Solution* contains a most important message: the establishment of a national fund as a first step in nation-building. Moreover, in this book William Daniel uses the Assyrian language as an effective medium of scholarly discourse. Today no respectable scholar of 20th century Near Eastern literature or music can bypass the Assyrians in his/her research work. This is how effective William Daniel has been in putting the modern Assyrian language and literature back in the scoreboard.

It is therefore befitting that Assyrians all over the world celebrate William Daniel's birthday (March 17) as a nationally known day. Let his memory, like

Church and were approved by the Foreign Missions Division. On April 20, 1960, they departed for Iran where they stayed for 18 months, ministering in the Pentecostal church as well as other denominations. While in Iran, he studied the Assyrian language and was able to converse and teach his native language.

During the harvest season, they travelled to Urmia and other towns. This brought many poignant memories. Here he was invited to speak to the large congregation of the Assyrian Presbyterian Church, visited the ancient Assyrian Church known as Mart Maryam (St. Mary); preached in the Evangelical Church and also in the village of Ada. The Urshans visited Abajaloo, his old homeplace. "I wept as I looked upon the place of my birth, now almost entirely in ruins," he says. "This was the place of many wonderful early childhood memories with my parents and brothers. It was a normal and peaceful time before the awful storm. That nice village of Abajaloo with its homes, orchards, and vineyards had been taken over by the Moslems with the exception of just a few plots of land inhabited by my relatives who returned after the death marches." During this trip he found most of the Assyrians had moved to larger cities and were doing well in business. They had their own schools and churches.

Benjamin and Andrew kept in touch with Nargis, their step-mother in Iran, sending her money to help supplement her income. After the exodus she returned to the old home in Abajaloo and lived there for a while. She passed away at the age of 90.

In 1966 Rev. Benjamin received a call to pastor Bethel Pentecostal Church in Albuquerque, New Mexico. He ministered here until his retirement on April 23, 1983. While here, Benjamin and Alice celebrated their Golden Wedding Anniversary on January 13, 1982, attended by their children Joy Carol, David and Paul and their families, who came from different parts of the U.S. "It was a time of warm remembrances," he says.

As a generous retirement gift, Bethel Church presented Benjamin and Alice with an all-expenses-paid trip to England. Here they visited the Thompson children, Norris and Pauline, and their spouses. The older Thompsons had died. They also visited the home Benjamin stayed in when he was 12.

During his ministry, Rev. Benjamin Urshan had accepted many responsibilities and was actively involved in the administration of the Pentecostal Church. He now lives in retirement with his wife Alice, in Albuquerque. He is 87 years of age, and the only survivor of the original Rev. David Urshan family.

*Editor's Note: It is stated that during the epidemic period of typhoid in Urmia, 4,000 refugees and seven missionaries died.*



his work, be a unifying force for the present and the future generations of Assyrians. The pledge to celebrate his birthday as a nationally known day has so far been kept by a small number of his students who have now joined the educational committee of the Assyrian-American Association of San Jose. This year's program was composed of speeches and music. The speakers were Rev. Father Shmoel Dinkha, Mr. Youel Baaba, and Ms. Maryam Pirayo. Rev. Fereidoun Es-Haq and Mr. Samuel Khangaldy played pieces from William Daniel as well as their own compositions on the piano. Ms. Nancy Isaac and Mr. DimAtour Bet Oushana sang William Daniel's nationally popular melodies to a deeply touched audience. We hope that next year we will see a report in *Nineveh* magazine announcing the celebration of William Daniel's birthday by Assyrians all over the world. As he says in his song *Memo-ries of Fatherland*, we may say to him:

Land of my fathers made me strong and brave  
Where my mother lies in her grave  
Wherever I be for you I shall crave  
You shall be in my heart always.

To your song across space of land and time  
Everyone shall respond in rhyme  
Your voice shall ring to us like a sweet chime  
Oh we will never forget you.

*Translated from Assyrian by the author.*

Anyone desiring to have William Daniel's books and music may purchase them from the Assyrian-American Association of San Jose, P.O. Box 23412, San Jose, CA 95153.

## **NATHAN Y. MICHAEL APPOINTED ASSOCIATE OF A LEADING ENGINEERING FIRM**

Nathan Y. Michael has been appointed an Associate of Sargent & Lundy, a leading engineering firm in the design of power generation and transmission facilities worldwide. As Supervisor of Project Engineering, Mr. Michael supervises the project work of the firm's Control & Instrumentation Division engineers.

Mr. Michael received an M.S. in Electrical Engineering from Northeastern University in Boston, MA and a B.S. in Electrical Engineering from Baghdad University. He is the author of a number of technical papers presented at engineering conferences. His paper on advanced control systems in power plants was selected by *Power Magazine* as an important paper presented in 1990.

Mr. Michael and his wife, Janet, have three sons (Robert, Daniel and Christopher) and reside in Skokie, IL.

## **IRAQI AND ASSYRIAN REFUGEE PROCESSING TO START AGAIN**

The ICMC (International Catholic Migration Commission) informed USCC/MRS (United States Catholic Conference/Migration and Refugee Services) that the U.S. Embassy in Ankara and the UNHCR (United Nations High Commission for Refugees) has decided to move ahead with processing Iraqi refugees in Turkey, particularly some 800 now in Silopi. They are concerned that Turkey may not approve extensions of Iraqi residency permits and thus want to show some movement in the resettlement process.

The State Department has given ICMC permission to interview cases in Processing Priorities 1-5, and has authorized ICMC to ready Iraqi P-6 refugees for INS interviews, with a referral from UNHCR.

UNHCR proposed that refugees from the camp in Silopi, and possibly "free livers" in Turkey, be moved to Diyarbakir for ICMC to begin work preparing their cases for interview. These refugees would then be moved from Diyarbakir to Ankara for their INS interviews, and then hopefully on to the U.S. for resettlement. ICMC began interviewing the refugees at the end of November. We expect INS to begin their interviews in Ankara in February. USCC continues to be concerned about other eligible "free liver" Assyrian refugees in Istanbul and Ankara, and the low approval rates of Assyrian Christians.

In a related development, 74 Christians who arrived in Greece by boat are now on Crete. However, since the UNHCR office in Greece has not been very sympathetic to the plight of the Assyrians, very few P-6 cases are likely to be referred.

*Submitted by USCC/MRS*



*Nathan Michael flanked by two Chinese engineers at a power plant in Shanghai, China. He supervised the design of the control systems at this power plant.*

# THE FAILED ASSYRIAN COUP OF JUNE 1932

*by Solomon (Sawa) Solomon*

On June 1, 1932, a Manifesto was signed by the Assyrian officers of the Levies which announced the intention of all the Assyrian ranks of the Levies to terminate their military service at the end of June 1932. The reason given was that the British government had failed to safeguard the future of the Assyrian nation after the termination of the mandate over Iraq. This Manifesto came as a complete surprise to the British. The Assyrian leaders had planned this some months earlier but the secret had been well kept.

The coup that was planned was a desperate step to draw attention to their demands and fears and to force the British to meet their request of homogeneous national settlement. The Levy officers wanted to concentrate the Assyrians in the Amadia district in order that the nation be reunited, and the resignation of the Assyrian Levies was the keystone of this plan. It was intended that the discharged soldiers should March through the country carrying with them the civilian Assyrian population. The discharged Levies from Hanaidi would collect the civilian Assyrians in Baghdad and take them along to Amadia. Similarly, it was intended that the troops in Diana should migrate with the population of Diana to Amadia by way of Harir plain. Further, the Assyrians employed by the Iraqi army and police would resign and join the movement. The whole nation would in this way move North and concentrate in the Amadia district. The timing of the plan was perfect in that most of the Iraqi army and police and the R.A.F. were employed in the Barzan operation.

Once the British learned of the details of the plan, they decided to take steps to prevent the mass movement of the discharged Assyrian Levies. They felt this was the best way to prevent the concentration of the nation in Amadia, for, if the Levies could be stopped, the whole plan would collapse. The one step they considered, was the forcible detention of the Assyrians in their cantonments, and to disarm them. But the majority of the British forces were engaged in the Barzan operations, and as a result, it was decided to bring in a battalion of infantry from Egypt as a show of force. Also considered was a plan to greatly slow down the discharge rate of the Assyrians in order to disrupt the time-table of the plan. The high command ordered that the Levy units in Amadia, Erbil, and Kirkuk join their parent units and that the Levy company in Margil should move to Hanaidi. Subsequent orders replaced all Levy guards by guards from the British army, R.A.F., Iraqi army, and police. On June 29th all Levy soldiers in Hanaidi, Mosul, Diana, and Sulaimanieh prepared to hand over their arms on June 30th. The

British commanders at each Levy camp were to tell the Assyrians that they were not permitted to "Leave En Masse," but only at the rate of so many per week. Also, numerous obstacles were to be put in the way of the soldiers and civilians heading toward Amadia.

Another ploy was the use of propaganda. The A.O.C. himself told the assembled Levies, of the terrible destitution and distress in which they and their families would find themselves if they left for Amadia. However, on the evening of June 29th, letters were received by the Levy commanders from the Patriarch Mar Shimon ordering a cancellation of the Assyrian plan. The reason was that an agreement was reached with the British high commissioner after the personal intervention of Squadron leader G. S. Reed. The Patriarch simply ordered the Levies to continue to serve in the Iraq Levies for a further specified period. However, in Hanaidi, a number of troops refused to believe that the letters of the Patriarch were genuine. As a result, they demanded immediate discharge and over the next eight days eight officers and 228 soldiers were conveyed in batches to the Mosul Railway Station in Baghdad. Later, it was learned that the main points of the Mar Shimon-High Commissioner agreement were:

- The Levies would serve for a few months until an answer to the Assyrian petition to the League of Nations arrived.
- If after that they wish to be discharged, they would do so over a period not exceeding one month and not in one body.
- The high commissioner promised that he will do all he could to speed up the reply to the Assyrian petition to the League of Nations.

On July 12, 1932 the Levy officers accepted the agreement and on the 16th, all the Levy units were re-armed and had resumed their normal duties.

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

*by Theodore d'Mar Shimun*

To order this book write to:

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

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

## TELEVISION AND CHILDREN

*by Ishoona I. Beblis, M.D.*

Last night I was watching television. The discussion on the program was the progress and impact of television and telecommunication on the entire world, and how television even aborted the uprising in Russia. I agree with the panelists. Television has been a blessing for all of us, for the lonely people, especially the elderly. Television invites the entire world into our homes. In a one hour program we can see fifty years of work in archaeology, space, music, etc.

But if I were starting my life over again and were going to raise children, I would not have television at my children's disposal. When an infant is added to a family, he or she is absolutely a newcomer to this world and the parents try to teach him how to walk and talk. Parents constantly teach their children, "This is too warm, do not touch; that is too fragile, do not break it," and so on. Children have no notion about things in this world and we parents must try our best to teach them the facts and the truth!

These children are exposed to the television screen, which they think is coming from heaven. They watch children's programs like Walt Disney, and they see a rabbit fighting a lion and winning. They see a small bird moving with the speed of light, entering the earth at one point, traveling the entire diameter of the earth, in a flash, and coming out on the other side of the world. (What a realistic lesson for a newcomer!) Or a small man, after eating some spinach, develops power no one in the world could challenge. Then comes the advertisement time. Television tries with its up-to-date cinematographic tricks to brainwash the children into believing that a cereal is actually a meal! As they grow older, they watch cowboy movies which teach just the opposite of what is taught by the parents. They see killing with no remorse is acceptable, swearing is an important part of one's vocabulary. As they grow even older and watch soap operas, they get the impression that every married man and woman is cheating on his or her spouse. They are exposed to very poor language and many filthy words. In the teen years, they start watching competitive sports, falling in love with them, and getting more addicted to television. Christopher Lehman states "Television is probably the least physically harmful of all the narcotics." I sincerely believe that if the hours my son wasted watching sports on television had been used in playing a musical instrument, he would now be a skillful musician.

Of course, it is much easier and more convenient for parents to put their child in front of the television set with some cereal and a couple of toys. But I realize now that if I did not have a television set, or that my child at least was not exposed to television,

and if I tried in the beginning to help him read, by now he would have read many literary works and many other books and his knowledge and language would be admirable. When a child reads, he is exposed to high quality language and every sentence he reads he has to understand. He adds it to the story and imagine the story of the statement. By doing so, his mind is constantly working. After getting used to obtaining his information through reading, he will love reading. While, when a child watches television, he or she is mesmerized, his eyes are open but his mind is partially blocked. He only enjoys what he sees, and does not use his concentration or memory, therefore television does not challenge the child to think. Television reduces his concentration and weakens his memory. Lee Loevinger, a member of the Federal Communication Committee, states "Television is the literature of the illiterate, the culture of the low brow, the wealth of the poor, the privilege of the underprivileged, the exclusion club of excluded masses." Some would say that "You or your child watch the program that you want to see, nobody forces you to watch other channels." But we know that it is very hard to watch and monitor children constantly.

Aleksander Solzenitzen states: "Television will destroy the young generation." Maybe turning off the television set will help turn on the child's memory and concentration.

## ASSYRIAN REFUGEES IN TURKEY

USCC/MRS (United States Catholic Conference/Migration and Refugee Services) has been very concerned about the situation of the Assyrian Christians in Turkey and for some time they have been encouraging the U.S. Government to generously admit those seeking resettlement.

It is stated that over 5,000 Assyrian Christians from Iraq are now in Turkey applying for asylum. These people have not only been persecuted by the Baghdad government, but they have also faced discrimination by the Kurds. Even now, in Turkey, their troubles are not over as forced repatriations have taken place and more are threatened by the government in Ankara. Unfortunately, the fear of returning to Iraq has caused many of these people to undertake extreme measures to escape forced repatriation and some have paid with their lives.

It is our hope and prayer that the U.S., Australia, Canada, and other European countries develop a more generous humanitarian approach to the plight of the Assyrian Christians when they are being interviewed for resettlement, and once someone has been determined as eligible for resettlement that every effort is made to move these people out of Turkey quickly.



# GILGAMESH

(1952 – 1961)

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Governor Jim Edgar paid tribute to Assyrian Americans of Illinois to mark the recent Assyrian American cultural display at the State of Illinois Center. The exhibit was in honor of the Assyrian New Year 6743. The items on display were provided by the Assyrian National Council of Illinois.

In a letter of greeting, Governor Edgar praised the Assyrian American community for its contributions to Illinois. The display, he remarked, would offer individuals and visitors an opportunity to learn about the cultural heritage of the Assyrian American community.

Left to right: Sonny Kharzo, Assyrian National Council of Illinois and Patricia Michalski, Assistant to the Governor for Ethnic Affairs.



Jim Edgar, Governor of Illinois, conveyed his greetings to the Assyrian American community of Illinois at the pre-parade breakfast in honor of the Assyrian New Year's Parade 6743. Left to right: Saliba Alyo, President ANCI; Pat Michalski, Assistant to the Governor for Ethnic Affairs; Doreen Joseph, Miss Assyria 1992; Shoshan Sargis; Senator John Nimrod; and Sargon Lewie, Midwest Regional Director of AANF.



Jim Edgar, Governor of Illinois, sends congratulations to the Assyrian Universal Alliance on the occasion of their 25th anniversary. AUA was commended for their assistance to the Assyrians worldwide as well as in Illinois. Left to right: Daniel O. Crisby of Sweden, Secretary General of AUA; Pat Michalski, Governor Edgar's Special Assistant for Ethnic Affairs; Aprim Rayis; Dr. Emanuel Kambar, Secretary of Americas of the AUA.



In November 1992, His Holiness Mar Dinkha IV, the Catholicos Patriarch of the Assyrian Church of the East, visited Syria on a goodwill mission. He was received officially by representatives of the Syrian Government, and had a meeting with President Hafez Al-Assad in Damascus. The Assyrian delegation included Bishop Mar Narsai, Metropolitan of Lebanon, Kasha Khoshaba Bouza of Chicago, and Chora-piscopa Atour of Tehran. His Holiness visited many Assyrian villages in the Khabur region and held services in the churches there.

*Left to right: Bishop Mar Narsai, His Holiness Mar Dinkha IV, President Hafiz Al-Assad, and Zaya D'Malik Ismail.*

*Courtesy of Voice From the East*



*Belles Yelda congratulates Congresswoman Anna Eshoo (an Assyrian) on her election to U.S. Congress.*

# IN MEMORIAM

## *Nazeh Gewargis Hormiz*



Nazeh, the wife of late Rabi and Shamasha Sheem passed away on January 25, 1993 in Modesto, California. The funeral service was held in the Church of Mar Zaia of the Assyrian Church of the East. The service was conducted by His Grace Mar Sargis Yosip, the Bishop of Baghdad, Archdeacon Nenos Michael (son), Rev. Oshana Kanoun, Rev. Samuel Dinkha and Rev. Eshai Yosip.

Nazeh was born in 1902 in Turkey. Her father was Rizgo Gewargis Hormiz of Seweneh and her mother was Bapreh Hormiz of Kotranos from the family of Malek Sinam. Nazeh had four brothers and one sister.

In 1917 she married Rabi Sheem in Salamas, Iran. She is survived by three sons: Shamasha Mishail, Archdeacon Nenos, and Mikhail (Mikho) and three daughters: Rakhi (wife of Mikhail Waranso Malik) and Nina (wife of Pius Joseph), and the adopted sister Birishwa (wife of Nicola Basliel Aprim). Nazeh and Rabi Sheem had lived in Mosul, Habbaniya and Dora. They came to America in 1978. Nazeh was a very loving person and a woman of great faith. She was known for her hard work, words of encouragement and advice. She used to say, "A good name is worth more than money." Her husband called her an Angel. She had two wishes left and God fulfilled them. The first was to see Mar Zaia Church built and her funeral done in it, and the second to see her son Mikhail, who she had not seen for 13 years. All the children were present at the funeral. She had blessed them all. In addition to her sons and daughters Nazeh is also survived by more than 20 grandchildren and 27 great grandchildren.

May God rest her soul among the righteous people. Amen.

## *Joseph Adams*



Joseph Adams passed away on January 6, 1993 at the age of 80 after a 3-year emphasmatic condition. He was born in the village of Ada, Urmia, Iran on August 5, 1912. In 1918 the family fled the scene of massacre in Urmia, arrived in Baquba and eventually settled in Baghdad. Joseph attended the American School for Boys and graduated in 1934, and went on to work for the Iraqi Railways as a guard for the next 30 years. While in Baghdad he took a course by correspondence from the Institute of Applied Science of Chicago where he completed the entire course in Modern Criminal Investigation and Identification. He was issued a certificate and a personal recommendation which enabled him to get permission to do investigative and criminal case work in the government. In 1946 Joseph married Murassa Ismael, who predeceased him about five years ago.

The family immigrated to the United States in 1969 and settled in Tucson, Arizona where his brother Benjamin lived for years. Later Joseph landed a job at St. Mary's Hospital in the clinical laboratory where he stayed for several years and his work was much appreciated. Joseph was a member of the Congregation of Jehovah Witnesses. His family loved him with deepest devotion and respect and will be remembered by relatives and friends for his kindness, pleasant and cheerful nature. Survivors include an adopted daughter, Miriam Schaus; two brothers: Benjamin and Yoel, all of Tucson, AZ.

## ***Rev. Robert Sargis Hoobyar***



Rev. Robert S. Hoobyar was born in the village of Sieri in Northern Iran on August 20, 1900 and passed away on March 25, 1993 at the age of 92. He was named Baba Sargis by his parents, Sargis and Salby Khoobyar and was the first of seven children.

At the age of nine he and three brothers were brought to America by their mother. Their father had preceded them by four years in order to earn their passage. Turlock, CA eventually became the family home, and it was there in 1918 that Robert committed himself to serve God.

In the fall of 1920 he entered John Brown Christian College in Siloam Springs, Arkansas. Due to a severe shoulder injury he was forced to return home and then was able to register for classes at the Bible Institute of Los Angeles the following January. It was here that he met Miss Evelyn Bennet Palmer, a pianist who also became his accompanist for Christian service singing. They were married December 18, 1924 and served as a musical team sent to churches and crusades. He was ordained into the Gospel Ministry by the Evangelical Church Alliance in 1934, and they were led by the Lord to continue ministering in Sunday Schools and Churches until Evelyn passed away in 1961. Since then, Robert has continued to serve his Lord whenever and wherever possible, writing Bible studies, preaching, teaching, singing, and as a Chaplain. He was a resident of Redondo Beach, CA for 56 years.

Robert is survived by his wife, Verna "Margie" Hoobyar of Torrance, CA; a brother David Hoobyar of Winters, CA; a sister Esther Ellenburg of Marvel, Arkansas; four children: Evelyn Callas of Fullerton, Mary "Betty" Smith of Culver City, Robert Hoobyar of Auburn, and Esther Paoletti of Santa Rosa, all in California; eight grandchildren; and eleven great-grandchildren.

*Submitted by Robert Hoobyar*

## ***Nanajan Neesan***



Nanajan Neesan, 85, passed away on April 13, 1993 in Baghdad, Iraq. She was born in 1908 in the village of Ardeshai, Urmia, Iran. Her parents were killed prior to the Assyrian exodus in 1918. She and her brother, Sargis, were cared for by her maternal uncle who together fled the scene of massacre in Urmia along with several thousand Assyrians. She met and married Babajan in 1924 in Baghdad and they had nine children. She is predeceased by her husband, a son, and her brother, Sargis, who died in Ardeshai in 1992.

A memorial service was held on April 18, 1993 at the Assyrian Church of the East, San Francisco, officiated by Archdeacon Nenos Michael. Nanajan is survived by five sons: Foundation member Sami (Hercules, CA), Emmanuel (Wisconsin), Richard and Robert of Turlock, CA, and Sargon (Baghdad); three daughters: Khatoon A. Lazar (Chicago, IL), Margaret Krikorian (Richmond, CA) and Berlante of Lebanon; and many grandchildren and great-grandchildren. Totally dedicated to her family, Nanajan was kind and gentle and dearly loved and respected by her family, relatives and friends.



## *Almas D. Yonan*



Almas Yonan passed away on February 7, 1993 in Flint, Michigan. She was born on June 1, 1904 in Mazraya, Tkhuma, Turkey, to Rev. Yokhana (Hana) Talya Bet-Esho and Haby Shibo. She was raised with five sisters and one brother, was a devout Christian and from a religious family, was fluent in Assyrian and Kurdish. Almas was in her early teens when her mother and two uncles were killed in World War I in Khoi, Iran. The rest of the family miraculously escaped the onslaught. She immigrated to the United States in 1928, and a few months later met and married Dynkha J. Yonan in Chicago, Illinois and moved to Flint, Michigan. During the second World War, Almas worked at the General Motors factory and then returned to home-making. Her husband passed away in 1957 in Flint, Michigan.

Almas was a kind and devoted mother who was dearly loved by her family, many relatives and friends. She was a member of The Assyrian Church of the East in Flint for many years.

The funeral service was held at The Assyrian Church of the East on February 10 with Rev. Yousif B. Peera officiating. Almas is survived by her two sons: Samuel, the eldest, his wife Helen and their son Samuel Jr., Almas' only grandson; and Henry; three sisters, many nephews and nieces in the U.S., Syria and Canada.

The Yonan family wishes to thank all the relatives who came from Chicago and Canada, and friends in Michigan for their sympathy, donations to the Church in her memory, flowers and messages from throughout the U.S.

*Submitted by Victoria Yohana*

## *Shlimon Odisho*



A memorial service was celebrated by Archdeacon Nenos Michael of the Assyrian Church of the East, San Francisco, CA for Shlimon Odisho, 78, who passed away on March 12, 1993 in Baghdad, Iraq. He was born in 1914 in the village of Charbash in Urmia, Iran, to Gewargis Odisho (of Charbach) and Anna Alkhas (of Ardeshai). Shlimon was only four during the Urmian massacre of Assyrians and Armenians. Fleeing for their lives, his younger sister Khanna died on the road, while his father, who had previously gone to Tbilisi, Georgia seeking employment, had died there. The mother and the child arrived at the refugee camp in Baquba, Iraq where they remained for two years, then went on to Baghdad and Mosul. Later, when Shlimon was working at the K-3 pipeline station, he took mechanical engineering courses by correspondence from England. In 1938 they moved to Baghdad, and that same year he met and married Youlia Polos and were blessed with six children.

With a background of practical mechanical engineering, he opened his own business in 1946 and worked as a machinist for several years, and was very successful at it. Later he leased his equipment to an English engineering company and worked with them as a supervisor-inspector. This job took him on several trips to the Gulf states supervising ship engineering work and maintenance.

Shlimon came to the U.S. when his wife, Youlia, passed away in late 1978 in California while on a visit. He was one of the founders of the Assyrian Sports Club in Baghdad, and donated generously to the Assyrian churches and other Assyrian causes. Shlimon was kind and of gentle nature who cared much for his family. His pleasant memories will be cherished by all who knew him. He is survived by two sons: Adad and David George of Rodeo, CA; four daughters: Widad Kilano (Hercules, CA), Diana George (Martinez, CA), Rose and Laila, both married and living in Abu Dhabi; and several grandchildren.

## *Samuel Matson*



Samuel "Sam" Matson, retired Turlock police Captain and local real estate agent, died in Turlock on January 28, 1993 at the age of 71. Lt. Bill Waller of the Turlock police and a friend of the family said, "He was a great guy, very sensitive, very caring and very well-respected. His specialty was having a very big heart. It's a real loss for us and his family."

Born in New Britain, Conn., he moved to California in 1949 and eventually settled in Turlock and made law enforcement his career. He attended business college and later took law enforcement courses. He joined the Turlock Police Department as a patrol officer in 1953 and completed his basic police academy three years later. During his 25-year career on the force, he became a sergeant in 1957, a lieutenant in 1967, was promoted to captain in 1972, retiring in 1978 at that rank.

Waller said Matson was passionate about his work and about helping others, and had a commanding but gentle presence in the squad room and on the street. He was level-headed and a real role-model for young officers coming in.

After leaving police work, Matson worked in the real estate business until his retirement in 1992. He was a lifetime member of the Stanislaus County Peace Officers Association.

A veteran of World War II, Matson served in the Navy from 1942-45 as an aviation ordnance mechanic, and saw action in the South Pacific theatre including Guadalcanal, Bougainville and the Philippines. He was awarded several medals for his service.

Survivors include his wife, Anne Matson (Turlock, CA); two daughters: Corinne Matson (Turlock, CA) and Pamela Metzger (Fresno, CA); a sister, Ema McAdams (Michigan); a brother, Samson (Connecticut); and two grandchildren.

## *Khanna Hamzaef*



A funeral service was held at St. Francis Catholic Church in Sonoma, with Father Aurelio Villa officiating, for Khanna Hamzaef who passed away on Feb. 12, 1993 in Sonoma, CA. She was born on December 17, 1927 in Baghdad, Iraq, to Youkhana Goriel Benyamin and Maral Yosip. In 1948 she met and married Alex Hamzaef and they had two sons. She received her early education at Kasha Khando's Taqadum Assyrian school in Baghdad and was very active socially and excelled in her school. As she was the only girl in the graduating class of ten, a song was composed in her honor entitled "Nine Boys and a Girl." Later she took sewing classes and received her proficiency certificate which became an asset to her in the future.

A year after the death of her husband in 1963, Khanna, together with her two sons, immigrated to the United States and settled in San Francisco. As a seamstress, she worked hard and provided well for the education of the boys. Prior to moving to Sonoma in 1976, her son Victor was incapacitated. She cared for him all these years until her health failed at the very end. Khanna loved her family dearly and treasured relatives and lifelong friends. Her kindness and gentle and loving nature endeared her to everyone. She was a member of the Assyrian Foundation of America and attended many meetings.

Khanna is survived by two sons: Alex and Victor of Sonoma; Alex's wife Irene and daughter Nicole; a brother, Benjamin Y. Benjamin (Chicago, IL); a sister, Margaret Xuereb (Fresno, CA); and many cousins in the San Jose and Turlock areas. At the luncheon, her cousin Albert Benjamin delivered the biographical homily and said that her good memories will be remembered and cherished by all.





مَلَقَ دَحْمَ مِثْلَهُ، دَلَعَن  
 لَهْدَن مَهْدَن خَر مَلَقْنِسَت  
 مَبْعِل مَهَن



مَلَقَ دَحْمَ مِثْلَهُ، دَلَعَن  
 لَهْدَن مَهْدَن خَر مَلَقْنِسَت  
 لَهْتَن لَهْدَن



مَلَقَ دَحْمَ مِثْلَهُ، دَلَعَن  
 لَهْدَن مَهْدَن خَر مَلَقْنِسَت  
 لَهْن دَمَلَهْدَن خَر لَهْدَن



## 53







ד'האָד געפירט אַלס פּאַנעל פּערזענלעכע זאָלן פּאַנעל :  
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פּערזענלעכע זאָלן פּערזענלעכע זאָלן : הערענע דאָלן  
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הערענע דאָלן פּערזענלעכע זאָלן פּערזענלעכע זאָלן : הערענע דאָלן  
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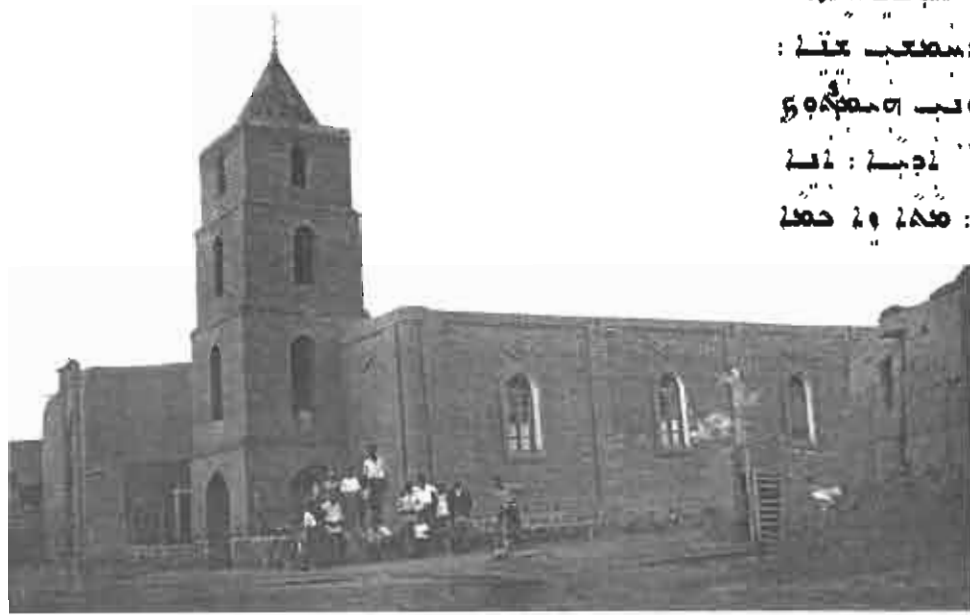


دې ډول د ځمکې د ښار

**حَدِيثًا : تِلْكَ حَبَابُ حَبَّةٍ ذَلِيلَةٍ**

חֲכָמִים מִלֵּשׁ דְּחִיד שְׂחָדָה דְּמַדְבָּה מִן  
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 מִן 30 מַעֲסִיבֵי דְּמַדְבָּה מִן מַעֲסִיבֵי 30  
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 מִן 6 מַעֲסִיבֵי : מַעֲסִיבֵי דְּמַדְבָּה מִן  
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۱۹۰۱ء میں مکتبہ حقیقہ دہلی



*Look how beautiful and well-dressed Assyrians lived in Urmia — 1912. My father, Daniel Sayad, upper right hand corner, was visiting his uncle Kasha Mooshie in Geogtapa, Urmia, on his third trip from the United States to buy Persian rugs for his shop in Chicago. Submitted by Sarah Sayad Paz*

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\* \* \* \* \*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قَدْ أَفْلَحَ الْوَعْدُ الَّذِي مَدَدْتُ لَهُ يَدِي  
وَأَمَّا الْيَوْمَ فَأَتَى بِكَ الْوَعْدَ الَّذِي لَكَ

דוד מנחם זצ"ל  
 \$15.00 על תרומתו  
 יחד עם...

هم مبعوث إليهم مع محبوب : مع محبوب ،  
طليعة ذئب .

فَلَمَّا تَرَ الْفَلَاسِفَ يَنْزِعُونَ عَنْ آلِهَتِهِمْ إِلَى شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ يُدْرِكُهُمْ كَالَّذِي يُضِلُّ الْغَافِلِينَ

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 ٩٠٠٠ دینار  
 ١٠٠٠٠ دینار

مجموعہ منتخب تصانیف : ۱۹۵۷ء :  
جلد دوم :

[illegible]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .  
مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ .



مہمیب مولیہو جڑگ جگمت جید.

مع ذلک ہم وہی جملہ : تکمیل الہیہ .

**مەمۇرىي مەركەز:**

[illegible][illegible]

۱۰۰ دُومَی دُومَی جِه . مَس ۱۰۰ : دُومَی دُومَی  
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 دُومَی دُومَی دُومَی دُومَی .

אֲנִי תְּסַמְּכֶנִּי מִן הַיָּמִים הַלְלוּ לַיהוָה אֱלֹהֵינוּ  
 לֵאמֹר הַיָּמִים הַלְלוּ לַיהוָה אֱלֹהֵינוּ (מִיָּד)

تَلَمَّحْ لَه تَدَّ وَهْ لِمِ مَوْتَهْ : خُتْ تَدَّ  
مَتْنِ دَتْمَه دَه . .

لے اند فذہف دابہ لیس سڈا لیتہ  
 دجیہ دگا مڈد قلیس مہلیا : "خیمہ مہمہ مہلیا  
 داب دپا دیکتا بھمہ فذہف دیکتا  
 دپمہ کاتہ فیکل فذہف کاتہ کت  
 مہمہ" . سجتہ مہمہ ، لیکتا لیتہ مہمہ  
 لیتہ لیتہ ، مہمہ ، فذہف دپمہ مہمہ  
 مہمہ مہمہ ، مہمہ مہمہ مہمہ دپمہ  
 دپمہ دپمہ مہمہ کاتہ لیتہ .

۱۰۱۰ فَمَذَلْنَا لِيْلِكَ مِصْرًا فَكُنْ لَهُ مِصْرًا  
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 ۱۰۱۲ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ  
 ۱۰۱۳ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ  
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 ۱۰۱۵ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ  
 ۱۰۱۶ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ  
 ۱۰۱۷ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ  
 ۱۰۱۸ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ  
 ۱۰۱۹ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ  
 ۱۰۲۰ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ وَفِي مِصْرَآءَ ۖ

[illegible]

سنة ١٢٥٦ هـ / ١٨٤٠ م

تتمتع بلدنا

من كماله ت. م. ت. : محو ح. :

زکوة

تعمد: مالهو خور (مذبحه خور)

علمی و ادبی مکتبہ دار العلوم دیوبند

... ..

. 00000 100 200 300 400 500 600 700 800 900

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[illegible]

۵۰۰ جلد دیکھنے کے لئے ۱۰۰ روپے دے دو گئے :  
 دیکھنے کے لئے ۱۰۰ روپے دے دو گئے ۶۰۰ روپے .

كَمْ لِمَنْ مَدَّ : مِمَّنْ خَلَقَ : مِمَّنْ مَدَّ : مِمَّنْ  
 مِمَّنْ مَدَّ : مِمَّنْ مَدَّ : مِمَّنْ مَدَّ : مِمَّنْ



خَلِّصْنَا دِيَارَهُنَا يَا حَمْدُكَ دَمْدَمْنَا يَا حَمْدُكَ حَكَمْنَا يَا حَمْدُكَ  
تَدْبِيرُنَا



مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا  
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: مَعْتَمِدِينَ عَلَى جَدِّهِ زَيْنِ  
 دِينَ مُحَمَّدٍ دُرِّ مَعْدِنِ



חַמְטָה דִּשְׁדִּשְׁטָה דִּשְׁטָה דִּל מֵן נִכְלִי אֵם חַחְלִי : דָּחַב תִּיבִי מֵאֵל  
 חֲדָד . דָּחַב דָּחִיבִי מִבְּחִילִי . דָּחִיבִי דִּשְׁמֵחַ דִּשְׁ . אֶחָדִי . חֲנֻכָּה  
 יִמְלֹךְ עָלֵינוּ . מִזְלֵנוּ אֵבֶר מִזְלֵנוּ . \* יְהוָה אֱלֹהֵינוּ חַחְלִי .  
 מִכֵּל אֲדֻמִּי אֲדֻמִּי . לִבֵּי מֵלֵךְ אֲדֻמִּי . \* חֲנֻכָּה מֵאֵל . מֵלֵךְ אֲדֻמִּי .  
 לִבֵּי חֲנֻכָּה . לֵהֲחַיֵּנוּ דִּשְׁמֵחַ . לֵהֲחַיֵּנוּ מִחֲנֻכָּה . לִבֵּי חֲנֻכָּה מִלֵּךְ . דָּחַב  
 אֶחָדִי דִּשְׁמֵחַ .

\* אֲדֻמִּי מִבְּחִילִי דִּשְׁמֵחַ דִּשְׁטָה דִּשְׁטָה דִּשְׁטָה דִּשְׁטָה (חֲנֻכָּה)

## מִן אֲדֻמִּי חֲנֻכָּה

חֲדָד מִזְלֵנוּ מִשְׁמֵחַ מֵלֵךְ חֲדָד חֲדָד חֲדָד  
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 דִּשְׁמֵחַ חֲנֻכָּה . חֲנֻכָּה 1992 . אֲדֻמִּי חֲנֻכָּה  
 דִּשְׁמֵחַ חֲנֻכָּה אֶחָדִי אֶחָדִי אֶחָדִי אֶחָדִי  
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مَسْک (دَمَک) دِمَقَّة لَاقَمَة دَجْدَج حَبْدَم

مع دُتَبِ حَوْذِيٍّ يَلْمِزُ : تَلْمِزُ : الْيَسْفَرُ

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حَيْثُ كَانَ سَجْدًا كَقَوْلِهِ : قَوْلُهُ دَعَا دُعَاءًا حَيْثُ  
 تَجَبَّدَ ۝ سَجْدًا دَعَا دُعَاءًا دَعَاءًا دَعَاءًا  
 ۝ دَعَا دَعَاءًا دَعَاءًا دَعَاءًا دَعَاءًا دَعَاءًا  
 ۝ لَقَوْلِهِتْ ۝ سَلَمَتٌ لَكَ دَعَاءًا دَعَاءًا

[illegible]

מִן הַיָּם וְהַיָּבֵשׁ וְהַיָּם וְהַיָּבֵשׁ וְהַיָּם וְהַיָּבֵשׁ











191	40	412	83	تَدَب	47
178	33	359	60	تَدَبُّوهُ سَا	48
48	6	112	21	تَدَبُّوهُ	49
150	30	345	65	تَدَلُّوهُ	50
20	5	90	20	تَدَلُّوهُ	51
100	20	250	50	تَدَلُّوهُ	52
250	60	1150	220	تَدَلُّوهُ	53
49	13	350	60	تَدَلُّوهُ	54
425	103	1500	300	تَدَلُّوهُ	55
245	45	450	90	تَدَلُّوهُ	56
18	3	200	45	تَدَلُّوهُ	57
86	16	310	50	تَدَلُّوهُ	58
132	25	165	31	تَدَلُّوهُ	59
145	30	350	70	تَدَلُّوهُ	60
30	6	70	14	تَدَلُّوهُ	61
6	1	150	30	تَدَلُّوهُ	62
152	40	700	140	تَدَلُّوهُ	63
84	16	128	28	تَدَلُّوهُ	64
20	4	50	12	تَدَلُّوهُ	65
110	20	400	80	تَدَلُّوهُ	66
1	1	128	26	تَدَلُّوهُ	67
21	16	285	56	تَدَلُّوهُ	68
206	36	365	79	تَدَلُّوهُ	69
114	20	450	73	تَدَلُّوهُ	70
0	0	30	6	تَدَلُّوهُ	71
140	18	400	80	تَدَلُّوهُ	72
29	6	295	56	تَدَلُّوهُ	73
32	4	128	25	تَدَلُّوهُ	74
25	3	300	50	تَدَلُّوهُ	75
182	30	600	120	تَدَلُّوهُ	76
0	0	40	8	تَدَلُّوهُ	77
77	11	350	70	تَدَلُّوهُ	78
10534	1643	32114	6585	إِصْدَادُ مِصْرِيَّةٍ حَكْمِيَّةٍ :	
حَقِيقَةُ	حَقِيقَةُ	حَقِيقَةُ	حَقِيقَةُ		

36	8	100	20	تَدْبِدُو	13
0	0	65	12	تَدْلَا تَد	14
138	29	267	64	تَدْوَدُو	15
684	152	2000	400	تَدْلَا تَد	16
248	53	1194	255	تَدْلَا تَد	17
283	45	744	144	تَدْلَا تَد	18
5	1	85	15	تَدْلَا تَد (مَلَمَم)	19
312	34			تَدْلَا تَد	20
70	13	298	56	تَدْلَا تَد	21
219	49	1106	210	تَدْلَا تَد	22
345	69	1050	220	تَدْلَا تَد	23
51	9	121	27	تَدْلَا تَد	24
0	0	35	7	تَدْلَا تَد	25
0	0	390	78	تَدْلَا تَد	26
38	5	220	31	تَدْلَا تَد	27
57	13	104	18	تَدْلَا تَد	28
4	1	55	11	تَدْلَا تَد	29
185	25	300	70	تَدْلَا تَد	30
118	19	180	36	تَدْلَا تَد	31
20	4	25	5	تَدْلَا تَد	32
155	28	362	66	تَدْلَا تَد	33
30	6	70	15	تَدْلَا تَد	34
170	30	350	72	تَدْلَا تَد	35
72	14			تَدْلَا تَد	36
141	27	280	49	تَدْلَا تَد	37
350	80	3500	700	تَدْلَا تَد	38
193	34	1026	178	تَدْلَا تَد	39
192	33	424	74	تَدْلَا تَد	40
25	5	150	30	تَدْلَا تَد	41
87	16			تَدْلَا تَد	42
444	77	700	140	تَدْلَا تَد	43
10	2	132	22	تَدْلَا تَد	44
85	18	1000	200	تَدْلَا تَد	45
30	6	90	15	تَدْلَا تَد	46





*Interior of Mar Shalitha Assyrian Church in Qudshanis*

Assyrian traditions link the establishment of Assyrian Christianity with the earliest Apostolic age, with the evangelization of Urhai (Edessa) after the Lord's Passion and Ascension.

At the Council of Seleucia in 410 A.D. the Assyrian Church as a body was united under their Catholicos, and was recognized by the Persian state. This position of the Church, afterwards known as that of a *Millet* (nation), made the Church like a little state within the state, the Catholicos being responsible for the government for his people's action. This date precedes the outbreak of the Nestorian controversy by 18 years, and the age of the ecumenical councils as a whole. The Patriarchal See remained in Seleucia-Ctesiphon until 762 A.D.

When the Sassanid empire collapsed, the Patriarchate was moved to Baghdad and remained here till 1258 A.D. when Hulagu, the founder of the dynasty of Il-Khans of Persia, took Baghdad and sacked the city with terrible slaughter. The Christians were untouched. The Patriarchate was then moved to Mosul and remained here until 1400 A.D. when Timur Lane obliterated cities, churches, slaughtering thousands in his conquest; after which date it was transferred to Qudshanis in the fastness of Kurdistan (Hakkiari) mountains until the outbreak of World War I.



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



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