



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

FIRST/SECOND QUARTER 1995



NINEVEH

VOLUME 18 NO. 1 & 2



*Vallo Benjamin, M.D., P.C.
Prominent Assyrian Neurosurgeon*

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FIRST/SECOND QUARTER 1995

VOLUME 18 NO. 1 & 2

Julius N. Shabbas Editor

Joel J. Elias Assistant Editor

POLICY

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

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

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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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LETTERS TO THE EDITOR

Dear Julius:

I always enjoy reading Assyrian magazines that are printed in Assyrian and English, and was most fortunate to see and read a few of your past editions at my sister's house, *Raabi* Nanajan Badal, in Turlock when I was there for her funeral in January 1995 and stayed for eight days. I am so happy to learn that we have such wonderful editors and what a wonderful job you people are doing.

Enclosed is a check for \$50.00 representing a subscription for *Nineveh* for myself and my daughter, Mrs. Edna Shaba, who lives in California.

I want to introduce myself to you. My name is Baba Yukhanna and I know your family very well, and also your Uncle William and his family, when we were working and living at Hinaidi, Habbaniya and Baghdad. On page 28 of your 1989 issue, Vol. 12 No. 3, you will see my picture where I am sitting in the front row, second from the right. This photo was taken in 1927 and all persons in it are Union Club members and not committee members or council of the Union School. Our club was situated in the school building. I graduated from Union School in 1933 and was a member of the Union Club at Hinaidi and Habbaniya.

I would really appreciate it very much if you could send me the 3rd and 4th quarter issues of 1994.

Keep up the good work and may God bless you and all the staff. Wishing you always continued success.

Baba Yukhanna
Chicago, IL

Dear Mr. Shabbas,

I do always look forward to reading *Nineveh* magazine, as it is the voice of our Assyrian Nation around the world. It is so informative and well organized. I am proud of it. I read it from cover to cover, especially the pages about Assyrians in Russia, Gailani Camp and many other interesting articles about Assyrians in world wars.

As you know, the ancient Assyrian history has been written mostly by non-Assyrians. We therefore should not blame them if some of it is inaccurate. But what about our recent history? Should we continue to rely on non-Assyrians to write it for us and for the coming generations, or should we inspire and encourage our own people to write it for us? I am particularly thinking of the period beginning with the outbreak of World War I in 1914 and ending with the present. Our nation has gone through a great number of upheavals during this eighty-year period. As second and third generation Assyrians born after the exodus of 1915, we have

heard many stories from our parents and grandparents about what happened in those days. The history of some of the events of the past eighty years has been written by Assyrian authors, but it is in bits and pieces and in many different books and magazines and also in many different languages.

I wish to put forward a proposal concerning the documentation and writing of the history of Assyrians covering the past eighty years. My proposal is that an Assyrian organization, such as the Assyrian Foundation of America, or any of our Federations or Assyrian organizations, or a private individual or group of individuals, should commission and sponsor an Assyrian writer, or group of writers, to write the complete new Assyrian history in one book. It is the responsibility of our generation to document our history and to tell the coming Assyrian generations how their forefathers have wandered in this world since the events of 1914, how they have been massacred, how they have been uprooted from their traditional homelands and scattered in the four corners of the world. I believe we have a really great history which I feel should be written in plain English so that everyone can understand it and know who the Assyrians are. It is about time that we Assyrians start working together.

In conclusion, I trust that an Assyrian writer will come forward and be prepared to write our recent history for the sake of our nation. The project should be publicized all over the world so that Assyrian people can provide photographs, articles, references, financial support, etc., to the author or authors.

Finally, I hope that my proposal will attract *Nineveh* readers' attention. God bless you all.

Sargon Hallaby
Bonnyrigg, Australia

Dear Editor:

Enclosed is a check for \$50 to cover my 1995 subscription as well as my aunt Mary John in London. I would also like to thank you for all your effort to publish such an informative and valuable magazine.

Welltom Khoshabian
San Jose, CA

Dear Julius:

I always enjoy your magazine; keep up the good work. And I would like to say happy 'KHA-B-NISAN' to all who work on the staff of *Nineveh* magazine.

Oshana I. Beblis, M.D.
St. Petersburg, FL

A LETTER FROM THE ASSYRIAN IN MONTANA

Dear Julius:

Recently I received a videotape from my brother, Mikhael (Minashi) Pius, of Modesto, Calif. He is our most consistent contact person and generous about sending us worthy material. This time he had taped several clips off the current weekly Assyrian TV program in California and Chicago.

However, this particular video is worth more than words can express. It's the type that one wants to see more than once and think about, especially when one is in Montana where there are no Assyrians at all, but plenty of cowboys, Indians and avid deer hunters. So viewing it makes me feel close to my own culture.

Basically, the video is about celebration. There are a lot of beautiful Assyrian folk dances, some of them classic Assyrian dancers from Syria — with spirit-lifting images, rhythms, colors and sounds, including the ever-common cheerful yodeling women voices. In fact, I showed part of the video to my Middle Eastern Culture class and the students also got into the festive spirit to the point of feeling quite relaxed about their pending test. The whole experience is in stark contrast to this snow-susceptible Montana town in winter. I am sure brother Mikhael knows how much I appreciate his gift.

Actually, the reason I am writing you about this video is because there is the other part of it, the part that makes every sensitive Assyrian think hard. It is about the Assyrian victims of cruel circumstances. The video shows panoramic countryside scenes, the type that make one feel a sense of continuity with one's past. It's the new sanctuary for our people, those gallant Iraqi Assyrian villagers who are the newcomers to those small villages. Apparently they have left their native homes behind because of political oppression and cruel hands.

The villagers are cultivating the land that they have now with sheer manpower, the "utra" (old country) way, from rice, wheat and apples to raising sheep, goats and chickens. What is so impressive about them is the fact that all family members work side by side in a spirit of determination, dignity, cooperation and gratitude.

The young woman reporter who had traveled to those villages is an Assyrian herself, definitely from the west. She talks with the village men, women and children about their plight. As I listen I am impressed with their gracious attitude and contentment in spite of their very poor living conditions. However, the highlight of the interview is when the reporter talks with a little girl named Nahrain Sennacherib from the village of Hazna. The girl looks like a responsible ten or twelve-year-old. The reporter asks her if she has any special

message to the rest of us. This is what young Nahrain says:

"I have a flaw in my heart; there is a hole in it. We have no doctors here who can help me, and no hospitals, no roads and no schools. There is no cure here and we don't have the means. If you can help me I shall be grateful to all 'nashan Atoorayi' (Assyrian people). Other than that, we are doing fine. 'Basimta raaba' (thank you very much)," she concludes with a heart-warming smile.

While speaking to the reporter, young Nahrain is sitting by a narrow stream washing a metal pot in preparation for their next meal, perhaps rice, bread and vegetables, if they are lucky.

It is a moving story worth sharing. I know my students were truly affected by it because it reminds us all of how difficult life can be for so many people; yet how resourceful they seem to be, considering what little they have. We must help them. Please accept my small gift, from the bottom of my heart, and share it with our needy Assyrians like Nahrain.

Julius, my special thanks to you and the dedicated staff and the Board members for your time and generosity regarding your excellent work for *Nineveh* and our people. I also want you to know that I am grateful for the book review of my "Agatha Christie and the Unknown Assyrian" last summer. You and your family, along with brother Mikhael, have been my best supporters, and I appreciate it.

It was wonderful seeing you and Violet last June, and the occasion was just right. Obviously as we mature in life we begin to appreciate our past a great deal more. Besides, I feel that there is a special built-in Habbaniya chemistry that seems to click whenever we see each other, what ever it is.

Basil (Wiska) K. Pius
Miles City, MT

Dear Mr. Shabbas:

Enclosed please find a check for \$45 for my subscription to *Nineveh* and also I request that you please continue to send *Nineveh* to Mr. Aprim Harooni, Tehran, Iran. He is really very happy to receive this great magazine.

May our good Lord bless you all.

Sima J. Yousefi
No. Hollywood, CA

Dear Julius:

I enclose a check for \$50 — \$20 towards my subscription to *Nineveh*, and \$30 as a donation in memory of my beloved sister, Anna P. Jado.

Thank you and God bless you.

Margaret Jado
Skokie, IL

Dear Mr. Shabbas:

I'm so proud to receive *Nineveh* magazine and thank you for your great work for the Assyrian nation all over the world.

I'm enclosing my check for \$100 as subscription for *Nineveh* magazine for the year 1995. I also hereby request that you please continue sending *Nineveh* to Mrs. Flora Ghajarian, Tehran, Iran, for the year 1995. She is really very pleased to receive this wonderful magazine.

Thank you again and best wishes for a successful year ahead.

Nina Johny Betseen
No. Hollywood, CA

Dear Mr. Shabbas:

I would like to express my gratitude to you and your respectful staff for mailing me your well-published *Nineveh* magazine. I wish you all good health and success now and always.

I extend to you and all Assyrians my best wishes for a great new year in 1995. May 1995 be good to our people all over the world and may 1995 put more love in our hearts toward one another and may it give us peace. I pray that 1995 will bring us love, hope, and most of all, faith.

I am always happy to get *Nineveh*. I find it to be very interesting and informative and it keeps me up to date with Assyrian affairs and happenings.

Please accept this small contribution of \$50 toward the cost of the subscription and the balance as a donation to be used as needed. I also want to thank you very much for the tape you sent me. May God bless you and keep you in His care. May God have mercy on us. Thank you and best regards.

Henry (Ando) George
Turlock, CA

Editor's Note: Just two months after receiving this letter we were saddened that Mr. Henry George passed away. Our sincerest sympathies and condolences to the family of this wonderful person.

Dear Julius:

I congratulate you and the editorial staff for producing such a wonderful, interesting and well-written publication. *Nineveh* magazine is admired. You have my very best wishes for continuous success with your worthy project.

Enclosed please find a check for \$50 to cover my subscription for two years towards *Nineveh*.

On this occasion, Beatrice and I wish to take this opportunity to extend to you and your family, and the staff, our very best wishes for your happiness and prosperity in the coming year.

Benjamin Menashi
Chicago, IL

Dear Mr. Shabbas:

I wish to thank you very much for sending me *Nineveh* regularly. We appreciate your generosity.

I would also like to inform you that at last we have found our relatives with your help when you published the information in *Nineveh* and with the help of Bishop Mar Aprim of the Assyrian Church of the East in Chicago. We are very grateful. It happened that one of the nieces of Kasha Odisho lives in Turlock, Calif. We are looking forward to hearing from her.

We want to take the opportunity and congratulate you and your staff. We wish you good health, all the best in your life, and success. With best regards,

Sofia and Amalia Bit-Shabbas
Tbilisi, Georgia

Dear Julius:

I am so very grateful to you and your Foundation for regularly sending me your magnificent magazine *Nineveh*. No words can express the feeling I experience when I get your magazine. It is a ray of sunshine in my life. I always look forward to it because reading it makes me happy. It is most interesting and informative.

A few days before getting your magazine, by our great God's wish, I met the eminent Senator John Nimrod of Chicago. Though he was very busy he found time to meet me and give me his attention. He is so great and kind and made a very good impression on me. It was like a happy dream. He promised to do his best to help take my son to Germany for treatment.

When we parted, I couldn't go straight home. I walked for a long time as if in a dream. I could think of nothing but God and Sen. Nimrod, who really was sent by our Lord to me.

Some days later I got your magazine. On the first page I read the Editor's Note: "It was indeed a great pleasure to personally meet and know Senator Nimrod. He is a great man." I wanted to write to you about his spiritual greatness but you have done it ahead of me. I want to thank William Iossifov, who organized our meeting and Misha Givargisov, who drove me to the place where Senator Nimrod and William were waiting for us.

Once again I thank you and your Foundation for being kind to me. May God, the mighty and merciful, bless you and guide you to enable you to continue your wonderful mission and to crown your efforts with success year after year. I can only pray that God bless all our brothers and sisters, sons and daughters. Light, endless light, so that darkness will have room no more in the life of our people.

Nadya Davidova
Moscow, Russia

Dear Julius:

I enjoyed Eshaya Isaac's nostalgia piece on his childhood and early boyhood reminiscences in the last *Nineveh*. But his narration of the putting-the-shot incident — which I would certainly call *accident!* — in Habbaniya in 1939 brought a sardonic smile to my face, for it reminded me of one of the painful and critical experiences in my life!

My reply to Eshaya now is "I accept your apology, and I can imagine what emotions *you* must have gone through following the accident. But . . . I'll have to take issue with you for your statement: 'He had time only to cover his head with his arms. We immediately brought cold water and poured it on him. Thank God he was in good shape.'

"Eshaya, as far as I remember, I did not cover my head with my hands, because I believe I was not watching you when you shot your misdirected rocket. I was talking with someone on my right at the moment and the ball of hard, merciless steel clipped me right behind my left ear like a bomb and knocked me out cold like a dead fish!

"In good shape? Yes, you can say I was still alive — safe, but certainly not sound! My head was exploding when I came to! And you have no idea how I felt in my snow-white shirt and shorties at our school commencement exercises during that evening of school joy and excitement! My poor head throbbed and pounded relentlessly like the powerhouse in which your B-Type neighbor Sarkis *Abu-Shwarib* worked, and I felt as 'happy' as a bereaved orphan in a wedding celebration! And for the next week or so your target behind my left ear felt as soft as a shelled soft-boiled egg before it gradually solidified hard like a tortoise shell again!"

Mikhael K. Pius
Modesto, Calif.

Dear Mr. Shabbas:

Thank you very much indeed for sending issues of *Nineveh* magazine to my son regularly, as he really enjoys reading them.

Enclosed please find his check in the amount of \$50 for subscription to *Nineveh* for the year 1995.

Keep up the good work and God bless you.

Nina Johnny Betseen
No. Hollywood, CA

Dear Mr. Shabbas:

Enclosed is a check for \$50.00, \$20.00 of which is for *Nineveh* magazine for 1995, which I enjoy reading very much; and \$30.00 for the needy Assyrians.

May God bless you and guide you to continue your good work.

Liza Malick
Newtown, PA

Dear Julius:

Let me say how enlightening *Nineveh* magazine is which you so graciously edit and distribute to readers. In my prayers I ask every night for the Almighty to help you and your staff maintain good health to continue doing the great work which you have undertaken.

Please accept the enclosed check for \$60 towards the needy Assyrians in Northern Iraq.

Gabriel J. Sayad
Modesto, CA

Dear Julius:

I would like to express my thanks and appreciation for the efforts and valued contributions the Assyrian Foundation of America is making to our society. Enclosed please find a \$50 check for my yearly subscription.

Joel Babilla
Morton Grove, IL

Dear Editor:

Enclosed find a \$50 check for a subscription for *Nineveh* magazine. *Nineveh* is very enlightening and informative. Keep up the good work.

Jack Bookie
San Jose, CA

Dear Mr. Shabbas:

I would like to inform the Assyrians, especially those residing on the East Coast of the U.S. of a wonderful Assyrian exhibition from the British and Berlin Museums at the Metropolitan Museum of Art in New York City.

This is a temporary exhibition (from May 2 to August 13) and is located on the 2nd floor of the Tisch Galleries, and is very much different from the permanent Ancient Near Eastern Collection. Visitors will enjoy it better if they rent an audio tape at the entrance to "Treasures from Assyria."

The museum is open six days a week (closed on Mondays). For more detailed information, interested parties can call (212) 535-7710. The museum is located at 1000 Fifth Avenue at 82nd Street, New York City.

Sweetlana Yaldaei Jamal
Bronxville, NY

Editor's Note: See page 39 for more information. I wish to thank Sweetlana Yaldaei Jamal and Sarah Sayad Paz of Chicago for sending us the information.

Profile

VALLO BENJAMIN, M.D., P.C.

Dr. Vallo Benjamin, an Assyrian neurosurgeon living in the United States, was born in Hamadan, Iran and is the son of the late Shimshon Benjamin of the village of Anhar, Urmia, Iran, and Maro Benjamin, now residing in New York. He is one of three sons and a daughter of the Benjamins.

Dr. Benjamin has always been interested in the arts and, in particular, acting. His father, though, convinced him to go into medicine when he graduated from high school. He studied medicine at the University of Tehran and upon completion, at age 24, came to the United States where he took his residency at Englewood Hospital in Queens, followed by further study at New York University Medical Center where he specialized in neurosurgery.

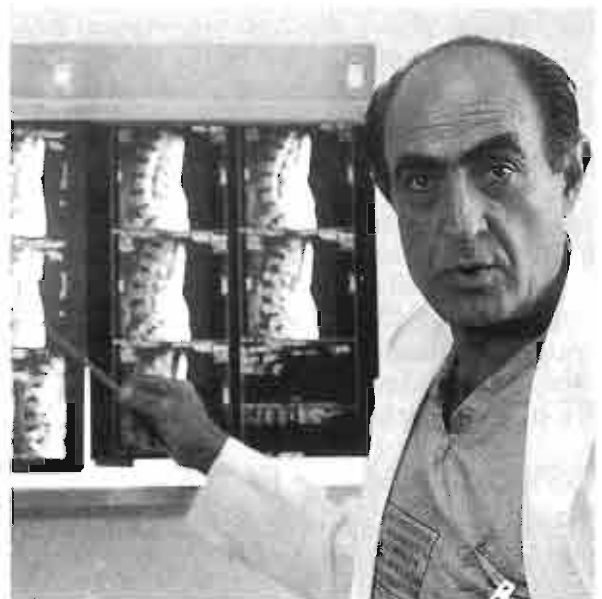
In pursuing his love of acting, in 1984 his friend, director Michael Cimino, cast him in a minor role in the movie "The Year of the Dragon." It was the first and only time that he acted professionally, as his career as a neurosurgeon became very demanding. He still cherishes his friendships in the artistic world, including actors Robert de Niro and Joe Pesci. Dr. Benjamin is still a member of the Screen Actor's Guild of the United States.

Dr. Benjamin appreciates cultural events including classical music, art films, museums, and his beloved acting. His extensive library includes titles on history, the arts, and literature of the Assyrian people. He likes to read historical biographies and enjoys an excellent art collection of his own. Dr. Benjamin enjoys cooking and is a wine connoisseur. He is also an avid sports fan.

Dr. Benjamin lives in a luxurious duplex in New York City which he decorated with the assistance of renowned architects.

Dr. Benjamin is one of the most prominent neurosurgeons in the world and is very well known in medical circles. He performs three to five brain operations per week, some of which take more than ten hours. He has performed charitable work on numerous patients around the world, including a nine-year-old girl from Warsaw, Poland, and an Assyrian girl in the United States.

Dr. Benjamin is very committed to needy Assyrians, churches, and charitable organizations.



THE ASSYRIAN NATIONAL PETITION

*Presented to the United Nations Conference on International Organization
in San Francisco on May 7, 1945*

*The following Assyrian National Petition was delivered to the Conference by the Assyrian Patriarch
Mar Eshai Shimun XXIII, accompanied by Joseph Durna and Samuel Aslan of the Assyrian
National Federation in America.*

THE PATRIARCHATE OF THE EAST

6326 N. Sheridan Road
Chicago, Illinois, U.S.A.

Petition in Behalf of Assyrian Nation

To the Hon. Alger Hiss
Secretary-General
Veterans Building
San Francisco, California

Excellency:

The Assyrian Nation of today is the remnant of the once great Assyrian Empire, and the greatest missionary Church the world has ever known. Their status as a millet, "nation," under the leadership of their Patriarch, known as the PATRIARCH OF THE EAST, was recognized and tolerated under the Parthians, the Sassanides, the Arab Khalifs, the Mogul Kahns, and the Ottoman Sultans.

Until World War I, the Assyrian nation lived in the mountains of Kurdistan to the North of Beth-Nahreen (Mesopotamia) and around Lake Urumia, in Persia, under the spiritual and temporal leadership of their Patriarchs.

The Assyrians in Kurdistan, although nominally subjects to the Turkish Government, enjoyed a great measure of autonomy. The Turkish Government satisfied itself with a tribute paid through the agency of the Patriarch, His Holiness the Mar Shimun, a title used by the successive Patriarchs to signify the foundation of the CHURCH OF THE EAST by Saint Peter.

ASSYRIAN NATION IN WORLD WAR I

This was the state in which the Assyrian nation lived prior to the outbreak of the First World War.

NOTE: The United Nations Conference on International Organization convened at San Francisco on April 25, 1945, and drafted the Charter of the United Nations. The primary objective of the U.N. is the maintenance of international peace and security. The organization is also dedicated to the development of friendly relations among nations, based on the principle of equal rights and self-determination of peoples, and to the achievement of international cooperation in solving international economic, social, cultural, or humanitarian problems.

The respective European powers — England, Russia, and France — had for many years been interested in the Assyrian nation in view of the strategic position which they held, and their undeniable quality as soldiers. The representatives of these Powers made regular tours among the Assyrians, disseminating the propaganda of their respective governments — an act which the Assyrians were unable to avoid and the Turkish Government (equally) powerless to prevent.

This naturally increased the suspicions of the old Turkish *Regime* against the Assyrians, suspicions which were for the most part unwarranted and grossly exaggerated; but the fact is that these suspicions did exist, and when the tragic hour struck in 1914, the small Assyrian Nation was among the first to suffer the tragic consequences over which it had no control. In a document such as this, it is not possible to go into detail of the series of happenings which have already been documented by various writers.

However, whether with the knowledge of the central government or through instigation of local Turkish officials, the Mohammedan Kurds carried out a wholesale massacre of the Assyrians of the district of Albaq Gawar; men, women, and children alike were slaughtered, only young women being spared to suffer the worst fate of Harem life. The then Patriarch, MAR BENYAMIN SHIMUN, alarmed by the tragedy, called a general meeting of all the leaders of the nation, composed of both the bishops and the *Maliks* who met in Diz on the 18th of April, 1915. After lengthy deliberations it was unanimously decided that — in view of the fact that the Turkish Government had failed to observe its solemn obligation to safeguard the lives and property of the Assyrians — the Assyrian nation accept the invitation of the Allies and particularly that of England, France, and Russia to join the common cause and to fight to the victorious end as their *smallest Ally*. In reply to the ultimatum of the Assyrian nation, the Turkish Government informed the Patriarch *Mar Benyamin Shimun* that if the Assyrians joined the Allies, his brother Hormizd, then a student at Constantinople (and held as hostage) would be put to death. The Patriarch who had hitherto exhorted his people to be patient in suffering, remained unmoved by the threat. Hormizd was accordingly put to death most cruelly.

In the meantime, the Patriarch made a personal

contact with Chernosoboff, Commander-in-Chief of the Russian Eastern armies, who was then in Salmas in Northwest Persia and who informed him that due to pressure on the Western front, the Russian armies were then actually withdrawing from Persia, and therefore, the help promised to the Assyrians was not forthcoming. It was at this time that the Assyrians around Lake Urumia suffered a terrible fate at the hands of the incoming Turkish armies and the Kurdish and Persian irregulars. The Assyrians in Kurdistan, in the meantime, had set a line of resistance west to the Vilayet of Mosul and northwest on the Persian border. They were attacked incessantly by powerful units of the Turkish army and swarms of Kurdish irregulars, yet they held on tenaciously for about four months, but being vastly outnumbered both in men and material, they finally had to retreat, and join the Russian Forces who had by now returned to Salmas and Urumia. Here they were organized into regular units and armed by the Russians, and they distinguished themselves in many an engagement against the common foe.

However, the Russian Revolution of October, 1917, left the Assyrian nation stranded, and had from now on to fight alone against the Turks, the Persians, and the Kurds. In fourteen major battles the Assyrians were victorious, but the incessant pressure of the Turkish Regulars and the Kurdish irregulars necessitated a shortening of the line. This action on the part of the Turkish army was motivated by the fact that the Assyrian army was threatening seriously the northern flank of their armies that were engaged in a deadly combat with the British armies in Mesopotamia and Southern Persia.

In the meantime, our supplies were getting exhausted; the Assyrians were being persistently attacked from the north by Ali Eshan Pasha's 5th and 7th divisions, from the south by the 6th division under Haji Ebrahim Beg, from the west by the 12th division under Haidar Beg, while in the east we had our backs to Lake Urumia. Indeed, the situation was growing desperate.

It was at this juncture that the British Government through the agency of Captain George F. Gracey (D.S.O.), who was acting under the orders of the Intelligence Service, came especially for the purpose from Van — his headquarters — to encourage the Assyrians to organize their resistance against the Turks. At a conference held in December 1917, or early January 1918, in the name of England, Capt. Gracey undertook to furnish immediately the funds necessary for the payment of the troops and noncommissioned officers. For the future he promised the proclamation of the independence of the Assyrian nation. Colonel Nikitine, the Russian Vice Consul, and Monsieur Paul Coujole, a French Medical Officer, Chef De L'Ambulance Francaise du Caucase, were present on the occasion and have

testified to the fact.

It was also on this occasion that, on the advice of Captain Gracey, the *Patriarch Mar Shimun Benyamin*, accepted an invitation to a meeting with Simko Agha, a Kurdish Chief, at which the Patriarch, along with about a hundred leaders who accompanied him, were murdered treacherously. This was the greatest blow the nation could have suffered.

Soon after this, K. M. Pennington, a British Flight Officer, who, at a great risk to his life, landed on a grazing ground with a message from the British General in Hamadan, urging us to make contact in Sainkala with the British unit under the command of J. J. McCarthy, one hundred miles south of Tabriz and about half way between Urumia and Hamadan.

At the command of the Patriarch, *Polos Mar Shimun XXII*, who succeeded the *Patriarch Mar Benyamin*, an Assyrian force under the leadership of *General Petros Elia* (one of the Assyrian Commanders) along with the bishop Mar Yosip effected a junction with McCarthy's unit.

However, the help thus promised and which was sorely needed never reached the Assyrians, now concentrated in the Urumia district. The Turkish forces in the meantime increased the pressure, and then it was found that the British Forces, which were already locked in a deadly combat with the Turks and harassed by swarms of Arab irregulars, would not be able to help the Assyrians effectively.

Thereupon, it was decided to make contact with the British forces in Hamadan. A general retreat took place; forcing their way through a hostile territory, the Assyrians finally reached the British Forces in Hamadan. It was during this — the worst Odyssey in the history of the nation — that thousands of men, women, and children alike died of starvation and disease. Thus ended the first Assyrian chapter of the horrors of World War I, little revealing that a worse fate was yet in store for this gallant remnant of the most ancient Christian church and nation.

ASSYRIAN NATION UNDER THE BRITISH

In the meantime, thousands of Assyrian refugees were moved to Baquba, near Baghdad, where the British military authorities had established a great camp for their reception, and very good care was taken of them. Their able-bodied men at the same time, however, were formed into a military force, or otherwise employed for other useful purposes connected with the war.

The first Assyrian force under the British command — and headed by Rab Khaila David d'Mar Shimun, father of the present Patriarch — were from now on employed with telling effect against the successive Kurdish and Arab uprisings.

Under the command of General Knightingale, the

Assyrian Army went into action in July 1918 against the Kurds of Amadia district, who had murdered a number of British officers. The revolt was broken, and thereafter the Assyrians were used by the British to police Mesopotamia and Kurdistan in order to smash the successive rebellions by the Arabs and the Kurds. By the admission of the then Civil Commissioner in Iraq:

It was the Assyrian force that saved the swamping of our rule in the Arab revolt and it was they who (as the C.O. in the field, Colonel Cameron, declared) rolled back the Turkish invasion of Iraq in 1922 and 1923 at a time when the Iraqi troops were utterly unfit to take the field themselves.

The following letter was received by the present Patriarch from Colonel J. J. McCarthy, who headed the British military Mission to Persia during World War I:

I have sent a copy of a memorandum I have written on the Assyrian question from the time your people joined forces with us against the Turks in 1918 up till six months after the Armistice was signed. I have made a strong point of the fact that your people were definitely promised by me (acting under orders from headquarters, of course) that they would have their country restored to them, and that my orders and only reason for raising the Assyrian contingent in Hamadan in 1918 was to drive the Turk out and re-occupy the country.

I do hope the Foreign Office will do something and do it now and before it is too late. No good can come out of delaying matters and the British Government should face the position and do the right thing. It is all very difficult I know, but surely not impossible. After all, England is a big nation and we did, I suppose, win the war? However, we didn't lose it, and if we had, there would have been a different story to tell.

It is clearly our duty to fulfill promises made to people who stood by us when we were in urgent need of all the help forthcoming. We did not have too many staunch and loyal friends in the East in 1918. Few people realize what your unfortunate people suffered and are still suffering in return for their loyalty to England. I will do my best to make known the terrible hardships they suffered under my own eyes. Never shall I forget that retreat from Urumia when I met the panic-stricken people on Bidjar Road and never do I want to see anything like it again.

One thing is now certain and that is they cannot be left to the tender mercies of the Arabs, whose one ambition in life appears to be to destroy them. This, of course, was very obvious to anyone who cared to think long before the last trouble.

Sir Arnold, dealing with the services rendered by the Assyrians states:

They gave their services freely, not to the Arab, but to the British Government, in the hope that a measure of justice would some day be vouchsafed to

them. We had used them so freely against Turks, Arabs, and Kurds alike.

(Lt. Col. Sir Arnold Wilson's article "The Crisis in Iraq," in the *Nineteenth Century Magazine*, October 1933, p. 415.)

In 1920, the Baquba camps were closed, and the Assyrians for all practical purposes were let loose by the British to seek a solution to their own problems. About half the Assyrians made their way back to their ancient home in the Hakkari Mountains in Kurdistan, which was now no man's land. The rest were dispersed throughout Iraq to eke such existence as they could; some were settled as tenants to Arab and Kurdish land owners, and others found such employments as were available.

The majority of the Assyrians from Urumia also found their way back as subjects to the Persian Government, but a considerable number of them, apprehensive of the future, remained in Iraq.

Early in 1921 a conference was held in Cairo, Egypt, and a definite plan for the formation of the future *Assyrian Levies* was now decided upon by His Britannic Majesty's Government, which was as follows:

Assyrian Levies are to relieve the British and Indian troops in Iraq, take over the outposts in Mosul district and Kurdistan, previously held by Imperial garrisons and fill the gap until such time as the Iraqi national army is trained to undertake these duties.

(Lt. Col. Sir Arnold Wilson (K.C.I.C., C.M.G., D.S.O., M.P.). *Mesopotamia: A Clash of Loyalties*, London: Oxford University Press, 1929. "The Assyrians saved the British Army from utter disaster in 1920.")

British officers such as Captain MacNarny and Captain Renton embarked on an intensive campaign persuading the Assyrians to join the Levies; they travelled into Hakkari and reached the remotest Assyrian villages in Kurdistan. The Assyrians believing that the British Government meant to observe the promise of a national home (made to them) responded unanimously.

An Assyrian Force of 6,000 strong, known as the Assyrian Levies under the British command and led by Rab Khaila, General David d'Mar Shimun, along with Assyrian officers, was trained and equipped during the year of 1922. In 1923, the Assyrian Levies were placed under the command of the Royal Air Force and commanded by Colonel Commander H. T. Dobbins (D.S.O.), 1922-1926. The Turkish threat to the Mosul Vilayet was imminent; they stirred up the Kurds to rebellion against the British. The Assyrian Levies were used successively both against the Turkish regulars and the Kurds, who inflicted defeat upon the latter in numerous engagements, and thus saved Iraq from total disaster.

This, however, increased the hatred of all the Moslem elements against the Assyrian Christians, which were now looked upon as an effective instru-

ment in the imperialistic policy of the British Government. Thus depleted of their manpower (all the able-bodied men having enlisted in the Levies), the Assyrians in Hakkari were now suddenly attacked by the Turkish Forces and for the second time since 1915, they were again ousted from their homes.

It must be said that on this occasion, the British once more, despite the timely S.O.S., failed to give any assistance to the Assyrians in defending their homeland. In the meantime, the British and the Turks were disputing the ownership of the Mosul Vilayet, and the strongest argument presented by the British in their claim was that since the Assyrian nation had been dispossessed of their homeland by the Turks, they must be recompensed by a similar settlement within the Mosul Vilayet.

It was upon this understanding that the League of Nations awarded the Mosul Vilayet to Iraq rather than to Turkey, acting on the advice of the League of Nations' 1925 Inquiry Commission, which had stated:

It is not our duty to enumerate all the conditions that would have to be imposed on the sovereign state for the protection of these minorities. We feel it our duty, however, to point out that the Assyrians should be guaranteed the re-establishment of the ancient privileges which they possessed in practice, if not officially, before the War. Whichever may be the sovereign state, it ought to grant these Assyrians certain local autonomy, recognizing their rights to appoint their own officials and contenting itself with a tribute from them, paid through the agency of their Patriarch.

(League of Nations Document, C 400 M. 147, 1925, VII, p. 490.)

These recommendations, however, remained a dead letter, and no serious attempt was ever made to honor them.

In the meantime, the Assyrians in Iraq continued to suffer untold hardships, mental, physical, and spiritual alike — disappointed and disheartened in the extreme by the failure of the British Government to fulfill its promises towards them — and looked upon with great suspicions by the Iraqi Government and constantly attacked by the Iraqi press as a foreign and unwelcome element — they felt uneasy of the dark future facing them.

The Iraqi army was jealous of the achievements of the Assyrian Levies as a military force and looked upon them as an instrument in the hands of the Mandatory Power, rather than an asset to Iraq.

Individual cases of injustice against the Assyrians were piling up, and they could expect no justice from the Iraqi Government or the Iraqi courts.

The majority of those settled as agriculturists were settled in malarious places, all of whom became afflicted with malaria resulting in a very high rate of mortality, approximating in the case of adults 30% while in the case of infants it exceeded

50%.

ASSYRIAN CASE BEFORE THE LEAGUE OF NATIONS

The Assyrian Nation, apprehensive of its future, petitioned to the League of Nations to find a solution of its problem before the mandate over Iraq was lifted.

In 1932 the ASSYRIAN LEVIES, fearful of the future of their families in accordance with the terms of their contract, gave the British authorities one month's notice, at the end of which period they were to lay down their arms. A national meeting was called at which the representatives of the Assyrian Levies were also present and on June 17, 1932, a *national petition* was sent to the League of Nations and to the British Government in which a number of specific requests were made to insure the integrity and safety of the Assyrians.

On a definite promise given by the British High Commissioner, Sir Francis Humphreys, to support certain specific claims contained in the *national petition*, I was requested to use my influence with the Assyrian Levies and urge them to continue in service. This I did successfully. The Assyrian Levies did continue in service. However the promises made by Sir Francis Humphreys were not kept — and I returned from Geneva empty handed.

Iraq was in the meantime admitted into the League of Nations on a specific undertaking given by the British Government, which stated:

His Majesty's Government fully realized its responsibility in recommending that Iraq should be admitted to the League of Nations which was in its view the only logical way of terminating the mandate. Should Iraq prove herself unworthy of the confidence which had been placed in her the moral responsibility must rest on His Majesty's Government, which would not attempt to transfer it to the Mandates Commission.

In the meantime, the Iraqi press embarked on a violent campaign of suspicion and hatred against the Assyrians with the full knowledge and encouragement of the Iraqi Government.

In April 1933, I was invited to Baghdad by the Iraqi Government to discuss the settlement and a few days later was informed that I was under detention. The agitation against the Assyrians, in the meantime, took even a more violent and threatening aspect — it was now directed on religious issues. At the same time the Assyrian leaders with whom I was not permitted to communicate, were subjected to all sorts of ill-treatment, the plain object of which was to drive them into despair.

The climax came during a meeting held in Mosul on the 10th day of July 1933, when the Mutasarif (Governor) and his British adviser, Col. R. F. Stafford, told the Assyrian leaders to either submit to the policy which the government had decided for

them — which was contrary to the letter and spirit of the homogeneous settlement recommended by the League of Nations — or else leave Iraq. The Assyrians did leave Iraq.

On July 14th and 15th 1933, an Assyrian group of a few hundred men, carrying their rifles which they had legally acquired on the termination of their service in the Levies, left Iraq for Syria. The rifles were carried only as a means of protection while passing through hostile territory and upon arrival in Syria were handed to the French.

On reaching Fesh Khabur on the Syrian frontier, they wrote informing the Iraqi authorities of their action and assuring them of their peaceful intention and begging that their families and the rest of their compatriots, who may wish to join them, be permitted to do so.

In the meantime the wires between London, Paris, Iraq and Syria clicked incessantly, and the Assyrians were told by the French authorities that they must return to Iraq. Their arms were given back to them.

The full force of the Iraqi army and a few thousand gendarmes and the Iraqi Air Force which had been in the meantime rushed up to the border, fully armed and prepared for a day such as this, were waiting on the other side of the River Khabur. The Assyrians were assured of the good intentions of the Iraqi government, their only intention being to reach their families; they accepted the assurances and forded the river. But instead they were fired on from every side by the Iraqi army with every weapon at their disposal. A battle ensued in which about three hundred Assyrians engaged the whole of the Iraqi army. Those Assyrians that were able to break through the Iraqi lines reached their villages, and about half of them re-crossed into Syria and were interned by the French. Losses on both sides were light and it was hoped that this would be the end of it and the incident would close. However, the fanatic Iraqi army, led by the notorious Bakir Sidqi, and the equally ruthless Yasin Pasha Al Hashimi (the Prime Minister) and Hikmat Sulaiman (the Minister of Interior) a wholesale massacre of unarmed Assyrians, men, women and children alike followed — it was conducted by the Iraqi army in uniform.

The Semel massacre has passed into history as one of the ghastliest scenes of all times. To quote a British officer in the service of the Iraqi Government:

I saw and heard many terrible things in the great war, but what I saw in Semel is beyond human imagination.

But this was not all — the perpetrators of the massacre were decorated; Bakir Sidqi was elevated to the rank of *Pasha*, and each of the others, responsible for the horrors committed on the defenseless Assyrians, was rewarded in some way or another.

On August 18th 1933, I was de-nationalized without trial and deported from Iraq to the Island of Cyprus in the Mediterranean. After great efforts I was able to secure a permit from the British Government, which enabled me to proceed to Geneva and plead the Assyrian case before the League of Nations. My earnest plea for an inquiry commission to be sent to Iraq to investigate the facts leading to the massacre and the existing situation of the Assyrians was ignored.

Sir John Simon, the British Foreign Minister, speaking at Geneva on October 14th 1933, on the Assyrian massacre stated:

. . . At the same time, those facts could not possibly be regarded as justifying the excesses which had been committed. The apportionment of blame, however, was a somewhat barren proceeding.

In the meantime, efforts were made by the League of Nations to find a home for the Assyrians outside Iraq, but with no result. Finally the French Government offered a settlement in the region of the Ghab in Syria. However, owing to circumstances unknown to the petitioner, the French later declared that the scheme could not be carried through. Thus the question remained unsolved and the Assyrians were left in a worse plight than before. Those in Iraq were left in the same condition as prior to the massacre, in addition to the fact that they were now hated and despised more than ever.

About eleven thousand or so, victims of the massacre, who had been settled temporarily on the River Khabur in Syria, were told that they had to remain there.

This was the situation of the Assyrians in Syria and Iraq in 1937. All these years I have not been permitted to visit them. Nevertheless, we all hoped and prayed that time — the great healer — might in due course effect a cure; and the Assyrians may at last find peace and rest. In the meantime, however, the dark clouds of strife and war were growing daily more ominous, and it was clear that the nations of the world would soon find themselves locked in the deadliest combat of all times.

ASSYRIAN NATION AND WORLD WAR II

The British Government, fully realizing the seriousness of the situation, had once again embarked on an intensive campaign of recruiting every able-bodied Assyrian, and thus bring the Levy force to the required strength.

The Assyrians again responded unanimously, so that by 1940 (when the war was declared) every Assyrian between the ages of 17 and 45 had volunteered in the Levies. It was the Allied cause again — the cause of democracy — which had failed them badly in the last war; nevertheless, they believed again that the Allies would this time do justice to their cause.

Therefore, when the well-organized Axis-fomented rebellion broke out in Iraq in 1941, led by Rashid Ali Al Gailani, the Assyrian troops numbering a few thousand strong, were the only Force on which the British could rely to save this vital route of communication and supply for the Allied Nations. It must be remembered that in 1941 Great Britain was fighting with her back to the wall against all the Fascist hordes. She needed every friend and such friends in the Middle East were sadly lacking.

On May 2, 1941, the Iraqi Army marched against and attacked the Royal Air Force base at Habbaniyah near Baghdad. It was stated that the Iraqi strength around Habbaniyah was estimated at about 15,000 regulars and about 45,000 irregulars composed of Arab Tribesmen, and they were assisted by the Iraqi and German Air Force, which was now operating from Baghdad, Mosul and elsewhere in Iraq. The Assyrians fought valiantly — assisted only by certain units of the King's own regiment which was flown from Egypt and a small number of Royal Air Force fighter planes — and finally defeated the enemy, inflicting heavy losses upon them. The losses on the part of the Assyrian defenders were also considerable. They followed the enemy to Fellujah where it tried to make a last stand, but they finally defeated and destroyed him completely.

The value of the services thus rendered by the Assyrian troops at this juncture lies in the fact that they not only defeated a rebellion of considerable proportion and thereby put an end to similar uprising which might have been in the making; but its special significance for Allied strategy as a whole lies in the fact that:

- (1) By saving Iraq from the Axis, the Assyrians saved the Iraqi oil which was vital to the maintenance of the Allied fleet, as well as the air and ground Forces in the Mediterranean theatre of war.
- (2) They saved the only overland route by which the Allies — the United States of America and Great Britain — were able to help the Great Russian Ally.
- (3) The occupation of Iraq by the Germans would have laid open the back door to Palestine, Egypt, and indeed the whole of the Middle East countries.
- (4) They contributed to the defense of the whole of the Middle East — they have been employed in Iran, Palestine, and Cyprus. Strong Forces of Assyrian troops have also been employed in Dalmatia, who have distinguished themselves against crack German divisions.

These are only some of the major exploits of the Assyrian troops. Thus, the Assyrian nation, the smallest ally, has proved itself to be of the greatest

value to the cause of all the Allied Nations, and of which they are justly proud.

Air Commander J. L. Vachell, a British Officer, writing in an English magazine, *THE QUEEN*, states

The period between the two wars they, the Assyrians, were primarily responsible for safeguarding our air fields in Iraq and for providing the ground forces which are an essential complement to air control. Not only did air control in Iraq save this country many millions of pounds, but it served as a model which was extended to several parts of the Empire. What is not generally appreciated is that, after severe disillusionment during that period, the services of the Assyrians during the present war have exceeded anything they did before. Had it not been for their loyalty at the time of Rashid Ali's German-inspired revolution in Iraq in May 1941, our position in the Middle East might have become most precarious.

On the other side of the picture, however, lies a gloomy future, one that is based on the most bitter experience of the past. They have again been used to crush a rebellion by the Arabs of Iraq — one that was equivalent to a holy war. In the struggle, though much against their desire, they had to kill many a Moslem — a fact which no good Moslem can forget.

It is a repetition of the events that brought about the savage massacre of 1933 upon them, and they are fearful of the future. The Iraqi Government has already proved itself unworthy of the confidence placed in it, and the British Government has been unable to protect their life and property. The Iraqi Government itself has been subject to one *Coup d'Etat* after another; many of its high ranking officials have died a violent death or fled into exile.

Therefore, it is clear that even if there were some favorably inclined officials in Iraq, they would never have the ability to give protection to the Assyrians.

Air Commander J. L. Vachell in his foregoing article in *The Queen*, referring to the services rendered by the Assyrians covering the present conflict (World War II), stated further:

They were unpopular with the people of Iraq before Rashid Ali's revolt, and the large part which they played in the discomfort of the Iraq army at that time will no doubt rankle for years.

CONCLUSION

Sir, with these facts in view, I as the Patriarch and legal representative of the Assyrian nation, have the honor to bring to your attention the plight of this ancient Christian nation, which now stands at the cross-roads which spell total extermination — or survival. Along with its disappearance would also disappear the most ancient Christian church in

Christendom — one of the richest cultures the world has ever known — and the Aramaic language, the language of Christ, which is the language of the Assyrian church and people.

What is more, the thousands of Assyrians who have died for the cause of freedom and justice along with the millions of those of United Nations, would have died in vain. It is the principle that matters and not the quantity; justice is indivisible. It is small nations such as the Assyrians that need protection, and not vice versa.

With firm faith in the guarantees of the Atlantic Charter and the subsequent declarations pertaining to freedom, justice, and equality for all peoples, both large and small, and relying upon justice of our cause and above all in the Almighty God, Author of all justice, I submit to your Honor this petition for the consideration of the proper authorities.

The Assyrians are a people who have existed in the Middle East from the dawn of history. Assyria is their home, and by reasons of history they have an undisputed right to their survival as a people in that home.

In consequence of the last War (World War I), they are now settled in many countries, i.e. Iraq, Syria, Iran, Russia, United States of America, and other countries. If such a home were granted them under an international organization that is to be set up, they would congregate in that home, which would enable them to live free from want and fear, and to preserve their Christian faith, their language, and their ancient culture. The Assyrians are a peaceful people and anxious to live with all their neighbors in peace and amity, and to cooperate with them to the fullest extent, irrespective of religion or creed. With this end in view, I offer my prayers to the Lord God of Hosts for an early termination of the present conflict (World War II), the success of the conference of Allied Nations, and the international organization that is to evolve therefrom.

I have the honor to be, Excellency,

Yours very truly,

ESHAI SHIMUN

By Grace,
Catholicos Patriarch of the Church of the East
and the Assyrian Nation

Dated May 7, 1945

“Voice of Tur Abdin” Magazine

This magazine is published by “Friends of Tur Abdin” (Linz/Austria) in cooperation with members of “Tur Abdin Solidarity Group.” Printed in Assyrian, German and English, the 16-page first issue of April 1995 contains articles, news items and other activities of the Assyrian Christians in

Tur Abdin, particularly at Mar Gabriel Monastery, the seat of the Archbishop of Tur Abdin, Mar Timotheos Samuel Aktas.

This publication intends to make known to the people of the world the condition of life of these Assyrians who experience constant deprivation of their fundamental rights, and to express their deep concern and alarm for the growing feeling of insecurity and fear. Their imminent demise and cries for help have received little acknowledgement from their co-religionists in the West. These Christians are deserting their fourth century Byzantine monasteries as they find themselves caught in the crossfire of the war between PKK Kurdish guerrillas and the Turkish government forces. Since the mid-80's some 26,000 Assyrians have emigrated to Europe looking for a better life. Today only 4,000 remain in the region.

Tur Abdin (Mountain of God's servants) is situated in Southeast Turkey and has been the center of the Syrian Orthodox Church (Jacobite denomination) for centuries. Researches have put the number of ruined monasteries in this area at more than eighty, and it was this large number of Assyrian Christian monasteries which gave the region its name.

It is reported that U.S. Assistant Secretary of State for Human Rights, John Shattuck, along with a delegation of seven members, visited the Monastery of Mar Gabriel in an effort to investigate human rights violations in Southeast Turkey. Archbishop Mar Timotheos Samuel Aktas met with him and discussed the precarious situation in this region.

We hear cases of unjust imprisonment, beating and torture, as in the case of Soener Oender — reported in *Nineveh* 4th Qt. 1994; murder of an Assyrian doctor, Edvard Tanriverdi, in Midyat last December; forcible expropriation of vast tracts of private property and land in Idil when Turkish security forces bulldozed 60 Assyrian homes in January 1995; forced eviction and destruction of the Assyrian village of Hassana as reported in *Nineveh* 3rd Qt. 1994; and death and injuries from accidental explosion of mines placed by the Turkish forces in the peripheral areas of villages to discourage the infiltration of PKK guerrillas. In addition, continued pressures and threats from the Kurdish village guards have caused the Assyrians to abandon their homes.

This issue contains photos of two monasteries: Mar Gabriel and Deir Zafaran; and two churches: Virgin Mary Church of Hah, and Mar Had Bshabo. These can be ordered from the address below. To subscribe to “Voice of Tur Abdin” write to:

Friends of Tur Abdin
Bethlehemstrasse 20
A-4020 Linz
Austria

COMMENTARY — “Common Christological Declaration”

by Youel A. Baaba

The “Common Christological Declaration” that was signed on November 11, 1994 by Pope John Paul II of the Roman Catholic Church and Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, is a significant historical document for all Assyrians. This declaration, which concluded many months of negotiations between the two apostolic churches, is a tribute to His Holiness Mar Dinkha for his leadership and his Christian predilection. While his primary objective was to end the separation between the two churches, he was also committed to developing the necessary cooperation whereby the two churches can jointly work for unity in the Christian Church. As Assyrians and members of the Church of the East, we are proud of his leadership and gratified by his accomplishments.

This declaration corrects and acknowledges the following key issues that have negatively impacted the Assyrian nation and its church for many centuries:

- 1. Eliminates the schism with the Catholic Church which dates back to 431 A.D.**
- 2. Removes the stigma of “Nestorian” erroneously applied to our church and people for almost 1,500 years. It further acknowledges the true name of the church, Assyrian Church of the East.**
- 3. Acknowledges the doctrine of the Assyrian Church of the East and its true interpretation relative to the divinity and humanity of Christ and the Blessed Virgin Mary, his mother.**
- 4. Acknowledges our national identity as “Assyrians” and not “Nestorians.”**

It should be further noted that removing the appellation “Nestorian” from those Assyrians who are adherents of the Assyrian Church of the East is eliminating half of the fallacy created by the Roman Catholic Church. The church leadership should now concentrate on working with the Roman Catholic Church to eliminate the other half of the fallacy, namely the appellation “Chaldean,” applied to those Assyrians who are adherents of the Roman Catholic Church.

It is a documented historical fact that in the fifteenth century, after the death of Mar Shimun VII, in the process of selecting a new Patriarch for the Assyrian Church of the East, a dispute arose between two factions. The southern faction, consisting of Assyrians living in the plains of Assyria,

was determined to continue the hereditary practice which had begun only in 1448 with the installation of Mar Shimun V. The northern faction consisting of Assyrians living in the eastern mountains of Turkey and the plains of Urmia and Salamas, wished to revert to the selection process which had been the practice in the church from apostolic days. The faction advocating selection process succeeded in installing a new patriarch. Those advocating hereditary practice nominated their own candidate and sent him to Rome to be ordained patriarch.

The Roman Catholic Church seized this historical opportunity and concocted a new name for those Assyrians who protested the selection of the new patriarch. Suddenly, those Assyrians who were living in villages located within a few miles of Nineveh, the ancient capital of Assyria, became known as Chaldeans. To their newly-ordained patriarch they applied the title “Patriarch of Babylon.” The cardinals in Rome had done their homework very well. They had revived a revered title that was used by the patriarchs of the Assyrian Church of the East for many centuries when its headquarters were in the city of Ctesephon south of Baghdad and a few miles north of historical Babylon. By using a revered title, they had calculated that this would add legitimacy to their newly-created patriarch.

Assyrians, just like any other people in the world, are entitled to worship in the manner that satisfies them. If some Assyrians wish to join the Catholic Church or any other denomination, it is perfectly correct and within their rights to do so. However, changing their church affiliation does not mean they should change their national identity. Their new church should be known as Assyrian Catholic Church, Assyrian Presbyterian Church, Assyrian Baptist Church, etc.

This writer is confident that the majority of Assyrians appreciate the bold step taken by the Roman Catholic Church to correct the misunderstanding that has separated our churches. We believe that the Roman Catholic Church must now issue another declaration correcting the second half of the fallacy that has divided our people. Such a declaration will have great political impact and significant national consequences for the Assyrian nation. Politically, we will be a larger body that will carry more political clout in any country or community where our people reside. Patriotically, it will plant the seed of unification between these two large segments of our nation who are presently divided by church appellations, “Nestorians” and “Chaldeans.” We are one people with one language and common heritage. We are Assyrians.

ASSYRIAN AID & SOCIAL SOCIETY / IRAQ

Activities Report

October 1 to December 31, 1994

The Assyrian Aid & Social Society/Iraq operates in the North of Iraq (Bet-Nahrain) within the parameters of the 36th parallel. This zone was established by the United Nations after the Gulf War.

In addition to assistance from the United Nations and non-governmental humanitarian organizations, the *Assyrian Aid Society of America* headquartered in San Francisco, together with its several branches in the United States and Canada, raise hundreds of thousands of dollars for poverty-stricken Assyrians in this zone.

The following is a summary of the AASS/I activities and assistance rendered in the last quarter of 1994:

1. Distributed six tons of wheat totaling one hundred and twenty 50 kg. sacks to 220 poor families at the AASS/I center in Dohouk, and in the city of Zakho.
2. Dispatched a medical team to remote villages and rural areas in Nahlah, Sapna and Amadiyah. These villages lack hospitals and health centers, and most of them also lack paved roads. 870 patients in these villages received medical examinations and medicines. Most of the cases treated involved contagious diseases, such as typhoid, mediterranean fever and malaria. The medical assistance program is an on-going activity to supply equipment, medicine and pharmaceutical items to meet the specific health needs of the people.
3. Provided 3,670 free prescriptions to patients from their society-run pharmacy.
4. Distributed needed medical supplies to the village of Mirgah Sur.
5. Provided 880 wood roof beams to assist in re-roofing homes in the villages of Mirgah Sur, Afzrok, Kundah Koseh and Khlilani.
6. Distributed 36 tons of cement to complete the building of homes in various villages, among them the village of Bleijani in the District of Sapnah.
7. Provided monthly stipends to support student and youth activities. Also, provided needy students with financial assistance to cover the cost of books and free rent for male and female students away from home at Dohouk and Arbil Universities.
8. Supported Assyrian women's activities, such as training sessions for sewing and typing and organizing events to exhibit their products.
9. Provided assistance to the following schools and institutions:
 - a. Dohouk University's administration.
 - b. Ain Kawah High School for girls in Arbil.
 - c. Sarhaldan Primary School.
 - d. Amad School for girls in Dohouk.
 - e. Hidyab Cultural Center in Ain Kawah, Arbil.
10. Paid for the printing of textbooks and teachers' guides in the Assyrian language for first, second and third grades, as well as for other teaching tools.
11. Provided stationary and administrative supplies for a new school in Arbil, Arboa'ilo school. Also, supported the teachers and paid transportation costs to bus students to and from their homes daily.
12. Provided funds to the Assyrian Church of the East in Arbil to purchase a 440 square meter plot of land.
13. Donated to the Nuns of the Chaldean Church in Arbil.
14. Provided financial assistance to more than 500 needy families in Dohouk and more than 400 in Arbil.
15. Paid medical expenses for 20 different surgical operations for needy patients.
16. Supported the production of a new Assyrian video titled "My Homeland and Immigration."
17. Engaged the services of a civil engineer and pharmacist for projects.
18. Conducted field trips to assist the preparation of designs for several village building projects, including the necessary infrastructure, such as waterworks. The Society has held many meetings with non-governmental humanitarian organizations to secure cooperation in executing these projects in the spring of 1995. The Society participates in regular meetings of non-governmental humanitarian organizations operating in the region.

Three members of the Assyrian Aid and Social Society/Iraq are now registered as NGO-International staff members. NGO refers to Non-Governmental Organizations, which is the designation by the UN for organizations approved for implementing UN resolutions regarding charity work and aiding civilians in Iraq. The three are: **Namrood Shiba, Khami Bakowz and Shoshan Sarkis.**

THE ASSYRIANS OF CANADA

A Brief History

by Arian Ishaya, Ph.D.

Overview

The Assyrians are among the very first settlers of Northern Canadian prairies. The first immigrant colony was established in 1903 in the region which later came to be known as North Battleford, Saskatchewan. Along with other early colonists from the British Isles, the Assyrians turned the virgin prairie soil into farmland. This was a period in Canadian history when the government actively encouraged the settlement of the Canadian Prairies to develop the region into a major wheat and cereal producing area, and also to connect the Eastern provinces with the Western coast via the Canadian transcontinental railway. The presence of a few remnant Assyrian families in North Battleford in 1993 attested to the earliest period in the history of Assyrian migration to North America.

Subsequent migrations shifted the locus of settlements to the major city of Toronto, with smaller enclaves found in Hamilton, Windsor, London, Montreal, Edmonton, Calgary, Saskatoon and Vancouver. In the 1990's Assyrians from different countries in the Middle East, and from different Christian denominations as well as rural and urban regional backgrounds, were all represented in Canada. Since the Assyrians are not listed as a separate ethnic group in the Canadian census, accurate figures are not available on the size of different settlements. But rough estimates based on church records and the opinion of knowledgeable Assyrians such as the directors of civic organizations place the total estimate at 12,000 individuals.

Historical Background and Contemporary Overview

The Assyrians are indigenous to the regions in the Middle East which today straddle the mountains and plains of southern Turkey, Northern Iraq, and northwestern Iran. Although divided into different countries, this is a single geographical zone and was the main part of ancient Assyria proper. Assyrians speak various dialects of Aramaic, a language which supplanted Akkadian, the original language of ancient Assyrians and Babylonians, and became the lingua franca of Assyrians as early as the 7th century B.C. According to Assyrian traditions, they embraced Christianity in the first century A.D. Up till the 16th century, prior to the penetration of the Jesuit and later Protestant missions in the Middle East, the Assyrians belonged to two ancient Christian denominations: the Church of the East, popularly known as Nestorian, and the

Syrian Orthodox Church, popularly known as Jacobite. The split into two different denominations occurred in the 5th century A.D. and appears to have been politically motivated to procure a measure of safety for the Assyrian minority which was caught between two rival empires: Persian (the locus of the Church of the East) and Roman (the locus of the Syrian Orthodox Church). The foreign missionary enterprise among the Assyrians in the 19th century further dissected the Assyrians into various Roman Catholic, Russian Orthodox, Presbyterian, Evangelical, and Baptist denominations. The converts from the Church of the East to the Roman Catholic denomination are called Chaldeans who have their separate Patriarch in Baghdad. The patriarchal seat of the Church of the East since World War II has been moved to Chicago, U.S.A. The Syrian Orthodox converts to Catholicism are known as Syrian Catholics with separate patriarchal seats: Damascus, Syria for the former, and Beirut, Lebanon for the latter.

The centuries-old gap between the Jacobite and Nestorian Assyrians who speak different dialects of the Aramaic closed in the 19th century with the rise of national consciousness among the various minorities in the Middle East. Archeological excavations in ancient Assyria during the 19th century and publication of books such as H. Layard's *Nineveh and its Remains*, as well as others made the Assyrians of different Christian denominations aware of their common historical and linguistic heritage. Civic organizations emerged in both "Nestorian" and "Jacobite" centers with publications to promote national unity. During World War I the Assyrians joined the Allies in the hope of attaining sovereignty in their ancient homeland in case of an Allied victory. This antagonized the Turks and the Persians, and resulted in the massacre of great numbers of Assyrians and their uprooting from their homes in Persia and Turkey. Although the Allies were victorious, British oil interests in the Persian Gulf and in the oil-rich reserves of Mosul (ancient Nineveh, the Assyrian capital) led to the creation of the country of Iraq as a British mandate which was accorded independence in 1933, and a Saudi Arabian prince, Faisal Al Husain of the Hijaz, was crowned as its king. The uprooted Assyrians were herded by the British during the war into refugee camps in Baquba, Iraq and became gradually dispersed among the various Middle Eastern, European, and North American countries. Follow-

ing the Persian Gulf war in 1990, an independent Kurdish Republic was established in the free zone in Northern Iraq under the protection of the United Nations Peace Force. Five of the candidates who were elected to the Kurdish parliament were Assyrians. Four of these were delegates of the political organization known as the Assyrian Democratic Movement (ZOWA). ZOWA had effectively taken the political leadership of the Assyrians in Northern Iraq and was instrumental in protecting the population and rebuilding the shattered homes and restoring the farms in order to resettle the uprooted families in their villages. ZOWA was supported by the majority of Assyrian immigrant organizations in Europe, the U.S.A. and Canada, both financially and logistically.

The total population of Assyrians worldwide in the 1990's was estimated at three million, with the greatest concentration in Iraq (1,200,000) and the U.S.A. (300,000).

History of the Assyrian Migration to Canada and a Contemporary Profile

The first Assyrian colony in Canada consisted of 36 men and a few women, all of whom were from the town of Urmia and the surrounding villages in Northwest Iran. They were brought to Canada by Dr. Isaac Adams, an Assyrian medical Presbyterian missionary. After homesteading for a few years in North Battleford, Saskatchewan, these men sent for their families back home and were joined by 40 more settlers in 1907. The colony did not prosper economically, partly due to the lack of sufficient money and the language barrier and partly due to discrimination. Eventually, Dr. Adams and his close relatives left to establish a colony in California. Those who stayed behind were still living in North Battleford in the 1990's. For example, the Backus, the Essau, and the Odishaw families in North Battleford are of Assyrian origin. The name of Johnny Essau, television sports commentator during the 1960's and 70's, is well-known to all Canadians. Mention should also be made of David Odishaw, who served as a major in the Canadian Air Force.

The Assyrian community in Ontario dates back to the mid-1960's when Canadian Immigration established the system providing quotas for immigrants from the Middle East. In 1966 there were no more than 4 Assyrian families in Toronto. Since then, there has been a steady flow of immigrants through chain migration with peak periods in the early 1970's due to the Kurdo-Iraqi war, when Assyrians of Northern Iraq were driven out of their villages; in the mid-1980's in the aftermath of the Iraq-Iran war, when Assyrians suffered great casualties in the protracted war, as the young men were enlisted in the armies of both countries (Assyrians are citizens in both countries); and in the early

1990's following the Persian Gulf war. By 1993 there were 6,000 Assyrians in Toronto, 120 families in Hamilton, about 40 families in Windsor, and 200 families in London, Ontario. Most of the Assyrians in Ontario came from towns and villages of Northern Iraq or the capital city of Baghdad. The rest were from Iran and Turkey. The London community was unique in the sense that almost all of its members were of the Tyari tribe (one of the eight major clans of the Assyrian highlanders) from the village of Tel Tamar in Syria. The Assyrian highlanders were sedentary pastoralists in the Hakkari mountains of southern Turkey prior to WWI. Since they joined the Allies during the war against Turkey, the government of that country refused to repatriate them when the war was over. Eventually a group of them were settled in villages along the Khabour River in Syria in 1941. When the head of the Tyari tribe, Yaccu bar Malik Ismail, the distinguished Assyrian Levy officer in the British army immigrated to London, Ontario, almost the whole clan followed. They prefer this town to Toronto because it is smaller, the cost of living is lower, and at the same time it is a university town where their sons and daughters can obtain higher education. The Assyrians of London, Ontario have a church by the name of the *Holy Apostolic Catholic Assyrian Church of the East*. The sanctuary was purchased in 1986. A new civic organization by the name of *Assyrian Ishtar Association*, established in 1993, had the goal of starting Assyrian language and heritage classes.

The Assyrian immigrant settlement in Montreal, Quebec is also unique in the sense that it is composed predominantly of Assyrian Jacobites. Although they have established their own denominational churches, and readily recognize themselves as Assyrians, the Montreal Assyrians have had no civic organization since the 1960's when their association, *The Assyrian Society of Canada*, closed down. The Assyrians of Montreal come from Syria (Damascus, Aleppo, Deir-Bassiye) and Turkey (Mardin, Istanbul, Midyat). The Midyat Assyrians speak Toroyo, a dialect of the Aramaic; but the rest have lost fluency in their mother tongue and speak Arabic or Turkish. Most of their social activities are with Christian Arabs in Montreal. They are a rather well-to-do class of business people, specializing in the retail of jewelry or fashion clothing. Jacobite Assyrians are also found in Toronto and Hamilton where they have established their own denominational churches (Syrian Orthodox). They participate on an individual basis in the Assyrian civic and youth organizations in these cities.

The Assyrian settlement in Toronto is the largest and the best organized ethnically. Their religious, civic, and youth organizations in Toronto in the 1990's are as follows:

- *The Holy Apostolic Catholic Assyrian Church of the East*, with a membership of 450 families.

Since 1990 the church has had a quarterly publication by the name of *Scholion* in three languages: Assyrian, English, and Arabic.

- *Mar Narsai Society*, an affiliate youth organization, conducts religious and Assyrian language classes for children in the church building. It is also affiliated with all the Church of the East youth organizations in North America. Annual conventions bring the youth together in religious and educational retreats.
- *The Assyrian Society of Canada*, with a membership of 180, is headquartered in a substantial building. It is the hub of Assyrian social activities in Toronto. Its large hall accommodates weddings and other major community events. There are weekly social and educational activities. The weekend bingo and picnics are a standard feature (during cold weather, picnics are moved indoors).
- *United Assyrian Youth of Canada*, specializes in educational activities. Headquartered in a rented office building, the organization has a small library and sponsors regular educational seminars. Its quarterly publication, *U.A.Y.C. Bulletin*, declared the Assyrian year 6743 (1993) the Year of the Assyrian Child, with the goal of establishing an Assyrian elementary school where Assyrian language and heritage can be passed on to the younger generation.
- *The Welfare Committee for the Assyrian Community in Canada*, which was affiliated with the *Assyrian Society of Canada*, became independent in 1989 as a charity organization working closely with Canadian Immigration. It sponsors and helps the settlement of Assyrian refugees languishing in refugee camps in Turkey, Greece and Italy.
- The Assyrian political organizations, *The Assyrian Universal Alliance (AUA)*, *Bet Nahrain Democratic Party (BNDP)*, *The Assyrian Democratic Movement (ZOWA)*, all have branches in Toronto.

The Chaldean Assyrians from Iraq and the Protestant Assyrians from Iran are comparatively fewer in number. They have established separate congregations in Toronto and worship in rented sanctuaries.

Although the Assyrian community in Hamilton has its own church and sanctuary (*The Ancient Apostolic Catholic Church of the East*, better known as Mart Shmoon old calendar church), and its own civic organization (*Assyrian Club of Hamilton*), Assyrians of Hamilton (as well as Windsor, Ontario) do not hesitate to drive to Toronto to participate in educational programs or special events.

The Assyrian settlements in Saskatoon, Calgary, Edmonton, and Vancouver do not have ethnic organizations and number about 100 families each.

Assyrians who have distinguished themselves in the Assyrian Toronto community include Mr. Mirza Shmoil, chairman of the Welfare Committee, who has been instrumental in the resettlement of many refugees; Mr. Hormuz Rashidzadeh, the well-known Assyrian mint sculptor who was commissioned to work on the 1992 Rugby World Cup; and Dr. G. Neesan, accomplished specialist in genetic engineering on farm animals.

Among well-known Canadians of Assyrian heritage are members of the Guergis family. The pioneer settler, Rev. Karem Guergis, entered Canada in 1912. After graduating from McGill University as a missionary, he served as a minister in Angles, Ontario for 58 years. His eldest son, George Guergis, was the Reeve of the township of Essa in the 1970's (County of Simcoe), followed by his son, Edward Guergis, who became deputy Reeve in the 1980's. Other members of the Guergis family, Sargon and David, have also distinguished themselves in the Angles community.

Another Assyrian old-time family dear to the hearts of many Canadians in Manitoba is the Eshoo family. Dr. Eshoo was the sole physician in the mission hospital which serviced the town of Ethelberg and the rural hinterland around it in Manitoba during the 1920's. His son, Dr. Homer Eshoo, was a medical professor and a physician at the Winnipeg General Hospital, and Alfi Eshoo, the latter's sister, was the only Assyrian woman who attended the University of Manitoba in Winnipeg in the 1930's. After graduating, she taught in Canadian public schools in different cities in Manitoba.

Perhaps few Canadians know that the popular country singer and western entertainer in the 1950's and 60's, King Gammon, was of Assyrian heritage.

Bibliography

For a well-documented history of contemporary Assyrians, see John Joseph, *The Nestorians and Their Muslim Neighbors* (Princeton, N.J., 1961). For a history of the ancient Church of the East and the Canterbury mission among the Assyrians, see J. F. Coakley, *The Church of the East and the Church of England* (Oxford, Clarendon Press, 1992). Material on the Assyrian immigrant colonies in Canada can be found in J. Woodsworth, *Strangers Within Our Gates* (Canada, Frederick Clarke Stephenson, 1911); C. Wetton, "Fled From Tyranny to Settle in Saskatchewan," in *Star Phoenix* (Saskatoon, Sask., 1949); and Arian Ishaya, *The Role of Minorities in the State: History of the Assyrian Experience*, Anthropology Papers, No. 19 (Winnipeg, Canada, 1977). For a concise portrait of Assyrian immigrant settlements in the United States, see A. Ishaya and E. Naby, *Assyrians: Harvard Encyclopedia of American Ethnic Groups* (Cambridge, Mass., Harvard University Press, 1980).

His Excellency Dr. Boutros Boutros-Ghali, United Nations Secretary-General, Meets with Assyrian Representative

On April 26, 1995 the Right Honourable Paul Keating, the Prime Minister of Australia, welcomed His Excellency Dr. Boutros Boutros-Ghali, United Nations Secretary-General, to Australia for the International Festival of Nations in Sydney.

The Deputy Mayor of the City of Fairfield, Mr. Anwar Khoshaba, an Assyrian representing the city of Fairfield in the gathering and representing the Assyrian community, spoke to the Secretary-General and presented him with the petition on

behalf of the Assyrian Universal Alliance, and the Assyrian people in Iraq concerning their present political, economic, and social situation in Iraq and the Middle East.

This was a historic meeting and was a progressive step towards the internationalisation of the Assyrian question in the light of international law.

The petition with its attachments was sent to the AUA Secretary-General and all Executive Board members, all Assyrian Federations and Assyrian Organisations in the world.

Submitted by AUA — Australian Chapter



Left to right: Deputy Mayor Anwar Khoshaba, His Excellency Dr. Boutros Boutros-Ghali, Secretary-General of the United Nations, and Right Honourable Paul Keating, Prime Minister of Australia.

Regional Offices:

Americas Chapter
Australian Chapter
European Chapter
Asian Chapter

Assyrian Universal Alliance



Secretary's Office, P.O. Box 34, Fairfield, N.S.W. 2165, Australia. Phone/Fax (02) 609 3540



**His Excellency, Dr. Boutros Boutros-Ghali
Secretary-General, United Nations
New York, NY USA**

25 April, 1995

Your Excellency,

We would like to extend a warm welcome to Your Excellency during your brief visit to Australia and wish your deliberations every success. We also wish you every success in your unfailing efforts to enhance the prospects of peace, respect for human rights and mutual respect and understanding between all the people on this planet.

We wish to take this opportunity to bring to your attention the plight of the Assyrian people in the

Middle East, especially in Iraq. It has been the homeland of the Assyrian people since time immemorial. The Assyrians are the indigenous people of Mesopotamia which embraces present day Iraq.

With deep concern we wish to alert you to the tragic fact that the existence of the Assyrian people in Iraq will come to an end in a short period of time unless the present mass exodus of the Assyrian Christians from that country is halted through the urgent intervention of Your Excellency, the United Nations Organisation, the United Nations Security Council and of all nations of goodwill.

Assyrian Christian people have been leaving Iraq en masse, especially since the Gulf War for two main reasons:

1. The oppression and discrimination suffered at the hands of Saddam Hussain's regime, one of the most violent and oppressive regimes in the history of mankind.
2. The extremely unbearable harshness of life brought about by the trade sanctions imposed by the United Nations Security Council as a consequence of Iraq's invasion of Kuwait in 1990 and the subsequent Gulf War in early 1991.

The oppression of the indigenous Assyrian people in Iraq in recent times under the brutal regime of Saddam Hussain has been well documented in a number of United Nations reports. We wish to briefly refer to some of these reports in the following paragraphs:

1. The destruction of Assyrian villages and monasteries and the massacre of their inhabitants was referred to in paragraphs 110-113 of the Special Rapporteur's first report to the Commission on Human Rights (E/CN.4/1992/31). A copy of pages 30 and 31 of the report are attached as **Appendix 1**. Here we wish to highlight for Your Excellency a number of the violations referred to in the section headed "**2. Violations affecting the Assyrians**":

- The Assyrians have suffered continuous persecution since the coming to power of the Ba'ath Party.
- The total number of Assyrians in Iraq is estimated at about one million, though some estimates are considerably higher.
- Large numbers of Assyrian villages have been destroyed by the Iraqi military throughout the past two decades, killing many of the inhabitants and forcing others to flee. The report mentions one particular village, the Soureya village, where the villagers — numbering 700, including children, women and elderly persons — were killed and burned at the hands of Lieutenant Colonel Abd al-Karim al-Jouhaifi.
- In 1987 alone, a total of 85 monasteries (some of them over one thousand years old) were destroyed.
- 2. The Report on the situation of human rights in Iraq, submitted by Mr. Max van der Stoep, Special Rapporteur of the Commission on Human Rights (E/CN.4/1994/58 dated 25 February 1994) referred to the most fundamental issue which concerns the rights of members of the Assyrian community to be recognised before the law as Assyrians, together with the rights of the group per se. We have attached a copy of page 33 of the report as **Appendix 2**. We wish to highlight here a number of the points made in paragraphs 93-96:
- The recognition of Assyrians before the law as Assyrians is the most fundamental human rights

issue.

- According to the 1970 Provisional Constitution, Iraq is composed principally of Arabs and Kurds with minorities entitled to only those rights which would not conflict with Iraqi unity.
- The Revolution Command Council Decree No. 251 of 16 April 1972 granted cultural rights to Iraqi citizens who spoke the Syriac language and clarified that the Iraqi minorities referred in the Constitution included Assyrians, Chaldeans and other Syriacs.
- Decree No. 251 was supplemented by Decree No. 440 of 25 June 1972 which established the Academy of the Syriac Language. However, these decrees were barely implemented at the time of their promulgation. These decrees were followed, after 1974 with a programme of discrimination, repression and strict Government control.
- Neither the 1977 nor 1987 national censuses provided for any identity other than "Arab" or "Kurd" requiring specification of one or the other. Assyrians were compelled by the census agents to identify themselves as "Arabs."
- The existence of the Christian Assyrian identity certainly cannot be considered sufficiently accommodated under Iraqi law.
- Public instruction in the Syriac language has never been implemented pursuant to Decree No. 251.
- In the course of the "**Anfal Campaign**" many Assyrian churches were destroyed together with entire villages, despite the fact that almost none of these fell in the areas near the war-zone with Iran.
- Leading figures among the Assyrian community have become victims of arbitrary arrest, detention, torture and execution.
- At the end of 1993 some 900 Iraqi teachers, most of whom were said to be Assyrians, were reported to have been "pensioned off" in the Nineva Governorate while 100 other Assyrian teachers were dismissed in Kirkuk along with an unspecified number in Baghdad.
- At the end of October 1993, an unspecified number of Assyrian students were expelled from universities.
- Since many Assyrians are not considered "Citizens" under Iraqi law, the dismissed Assyrian teachers would be excluded from a variety of social security benefits.

The above are a few examples of the violations of human rights suffered by the Assyrians of Iraq. These ongoing violations are endangering foundations and the very existence of the Assyrian population of Iraq and their culture, unless the United Nations and Your Excellency take appropriate cor-

rective measures to halt the genocide and exodus.

The subject of protection of minorities has been dealt with in the "*Written Statement submitted by International Fellowship of Reconciliation, a non-governmental organisation on consultative status (category II)*" which the Secretary-General circulated on 3 September 1992 in accordance with Economic and Social Council resolution 1296 (XLIV). Pages 1 and 2 of the submission are attached as **Appendix 3**.

The statement refers to the "*Study of the legal validity of the undertakings concerning minorities*" (E/CN.4/367) produced by the Secretariat of the United Nations Commission on Human Rights in 1950. It dealt with the continued validity of the minority protection clauses contained mainly in those international agreements and declarations made between the First and the Second World Wars in favour of peoples not affected by the peace treaties which ended the wars. An example of such an agreement and declaration which is of paramount relevance to the Assyrian people of Iraq was the Declaration of the **Kingdom of Iraq** submitted to the League of Nations on 30 May 1932. The text of this historic document was circulated by Your Excellency on 3 September 1992 in accordance with Economic and Social Council resolution 1296 (XLIV) and is attached to this letter as **Appendix 4**.

The Assyrian Universal Alliance is exploring the possibility of securing the support of one (or more) member of the United Nations who would be prepared to raise in the United Nations General Assembly and the Security Council the plight of the Assyrian people in Iraq and the securing of their legitimate national and cultural rights protected under legally valid and binding guarantees given by the Iraqi government in 1932 and thereafter.

At the same time, we urge Your Excellency to give urgent consideration to the implementation of the conclusions of the 1950 study, in particular to take the necessary steps which would require the Government of Iraq to honour the guarantees given to the League of Nations in 1932 by the Iraqi government of the day concerning the rights of the Assyrian people in Iraq. Pursuant to the recommendation in paragraph 5 of the statement by International Fellowship of Reconciliation, the Assyrian Universal Alliance will be pleased to set up a special unit which will communicate directly with Your Excellency and with the Security Council with regard to this matter on behalf of the Assyrian people who are the legitimate beneficiaries of the guarantees.

The Assyrian Universal Alliance was founded in 1968 to preserve the Assyrian culture and to secure the national and cultural rights of the Assyrian people in their ancestral homeland of Iraq. Over the years it has been able to establish contacts with the various international human rights organisations.

On 4 April 1995 we had the pleasure of meeting The Honourable Justice Michael Kirby AC CMG, in his office in Sydney. We briefed His Honour on some of the UN documents referred to above and sought his valued advice on the matters of most urgent concern to the survival of our Assyrian people in Iraq.

We look forward to your urgent response to this plea on behalf of the suffering Assyrian people of Iraq.

Yours sincerely,

**Sam Warda, Chapter Secretary
Assyrian Universal Alliance
Australian Chapter**

cc: The Hon. Justice Michael Kirby AC CMG,
Special Representative of the UN Secretary
General for Human Rights in Cambodia
cc: Senator John J. Nimrod, Secretary General,
Assyrian Universal Alliance, Chicago USA

Second Convention of the Assyrian National Federation of Australia

The Second Convention of the Assyrian National Federation of Australia was held in October 1994 and was attended by all the affiliates and committees who presented their reports. Rami Dinkha, the National Executive President, expressed his appreciation to all for their contributions and cooperation in achieving the objectives of the Federation for the benefit of the Assyrian people in Australia, as well as the nation as a whole. He emphasized the great need for unity among Assyrian organizations worldwide, and stated that the Federation has built a strong foundation of understanding between Assyrians in Australia, the Assyrian Church of the East, local, state and federal governments, as well as other Assyrian organizations.

The 4th Quarter 1994 issue of *Nineveh* carried an extensive report on the achievements of the Federation since October of 1993. On July 19, 1994 a meeting was held with Senator Nick Bolkus, M.P., Minister for Immigration and Ethnic Affairs, at the New South Wales Headquarters. Present at this meeting were representatives of each of the member organizations of the Assyrian Australian National Federation, including Anwar Khoshaba, local government Counselor, legal advisor Suzy David, a representative of His Grace Bishop Mar Meelis Zaia, head of the Diocese of the Assyrian Church of the East, Australia, the Assyrian Ancient Church of the East, the Assyrian-Chaldean Catholic Church and the Assyrian Australian Federation.

A report prepared by Suzy David, the legal council, was submitted to the Senator for serious consideration. These included:

EX-HABBANIYANS CELEBRATE FORMER COMMUNITY TIES

By Mikhael K. Pius

A special dinner-dance party took place at the Assyrian American Association of Modesto hall in Ceres, Calif. on Saturday evening, March 25, 1995. The party was attended by 215 people, mostly Habbaniya old timers, and was organized by a league of Assyrian residents of Turlock-Modesto and their spouses, called Ex-Habbaniya Community Group, who are former local inhabitants of R.A.F. Station, Habbaniya, Iraq. The Group's motto is "To uphold, promote and strengthen our cultural and traditional ties by social association."

Sargis Shimshon Shallou hosted the party, and Sargon Isaac and Company (Western music), along with guest musicians Zacharia O. Zacharia (saxophone) and Fayez Merza (*ud* and *Khigga* songs), accompanied by Shimshon Daniel on the organ, provided the music for the evening's dancing.

Among the guests were a dozen Ex-Habbaniya couples from the Bay Area and other distant towns in Calif. The party got underway with a half-minute silence in memory of our departed Habbaniya comrades. It was followed by a joint rendition of the patriotic song, *Roush Jwanqa*, lead by Hormis Hasamo.

The Group Committee members were introduced, namely Shimshon Warda, Alex Khamo, Mikhael Pius, Shimshon Daniel, Benyamin Shallou, Aram Karam, John Isaac, *Raabi* Albert Babilla, and Sargis Shallou.

Chairman John Isaac read out the welcoming speech, and *Raabi* Albert Babilla, after speaking briefly, with nostalgia, about Chicago's party of last October in honor of surviving ex-Habbaniya teachers, said grace to usher in dinner.

Roza, wife of Shimshon Daniel, first read out a humorous poem about her husband and her *Bne*-Habbaniya in-laws, followed by a delightful poem on Habbaniya composed by *Raabi* Lucy Khoshab of Chicago. A number of vintage Habbaniya photos were shown on the big TV screen. An unexpected feature of the evening was the introduction of Hasmek Boudaghian, an accomplished pianist, who played the solo dance tune "*hayastan*" on the organ, to which dancers enjoyed stepping and twirling.

Because the majority of the guests were of the same region and most of them had met their old Habbaniya comrades in recent years, there were few surprises in comparison to the euphoric excitement of the first half-century Ex-Habbaniya school reunion held in Chicago in September 1992. Everyone seemed to enjoy the occasion and the opportunity to meet and greet old friends and to dance and laugh the night away. A two-hour videotape of the party is being prepared for sale.

1. Assyrians who currently live in various refugee camps outside of Australia and who are not applicants for immigration, whose numbers are estimated to be approximately 18,500 people.
2. Unresolved cases for migration under refugee or humanitarian programs: Approximately 91 cases outside of Australia, and 80 cases within Australia, which include financial hardship of these applicants. The Minister responded favorably to issues 1 and 2 and will bring these to his next meeting in Kiro in September 1994.
3. When the 1991 census was taken and results published in a book, "The People of New South Wales" by the Ethnic Affairs Commission, the Assyrians were not mentioned, even though they number in the tens of thousands. Senator Nick Bolkus acknowledged the gross lack of accurate information by the Bureau of Statistics. This matter was then brought to the attention of the Bureau. Such misinformation has hindered progress affecting Assyrians, including but not limited to, the ethnic radio program (presently one hour per week — to be increased), training programs, interpreting and translating facilities, as well as provisions for educational and cultural grants. The training program related more particularly to the training of Assyrian interpreters and translators who have been raised and educated in Australian institutions and whose knowledge of the Assyrian language is inadequate.
4. A proposal was made by the Assyrian Church of the East and endorsed by the Assyrian Australian National Federation to apply for and obtain a grant from the New South Wales government with respect to a full-time Assyrian Primary School. Senator Nick Bolkus stated that this is a New South Wales government matter and responded favorably to giving his support to this project through interdepartmental channels.

In August 1994, the Federation representatives met with Mr. Peter Templeton, First Secretary for Immigration at the Australian Embassy in Turkey, Community Liaison Officer and the Minister's department in Sydney, and discussed the problems faced by Assyrian refugees stranded in Turkey.



*This photo was taken at the Second Convention 1994 in Sydney, Australia. **Front row:** (l to r) Milton Tariveran, Andy Esho, Romel Khaziran, Attorina Abdishu, Shmouel Warda, Robert Georges, Albert Moshi. **Middle row:** (l to r) Dean Akbulut, Jacob Miraziz, Gabriel Khoury, Younatan Afarin, Bishop*

*Mar Meelis Zaia, Rami Dinkha, Shlimon BetMalik, Avia Dirou, Sargon Gorjian, Odisho Pera. **Back row:** (l to r) Suzy Isho, Anwar Khoshaba, Sireence Zakaria, Said Stephan, Philimon Darro, Youel Kanna, Suzy David, David David, Sargon David, Baba David, Benjamin Benjamin, Dinkha David.*

NINEVEH

Anonymous	\$20.00
Phillip Soleiman, Yonkers, NY	25.00
Mirza Shmoil, Rexdale, Canada	29.27
Henry George, Turlock, CA	20.00
Youash Tamraz, Sydney, Australia	25.00
Sargon Malik, Arlington Heights, IL	50.00
(also gift subscription to Shalim Malik, England)	
Darrell Huwe, Athens, OH	25.00
Nellie Zia, Philadelphia, PA	25.00
Joyce Bynum, San Francisco, CA	15.00
Sima Yousefi, No. Hollywood, CA	45.00
(also gift subscription to Aprim Harooni, Iran)	
Nina Johnny Betseen, No. Hollywood, CA	50.00
(also gift subscription to Flora Ghajarian, Iran)	
Arshak Karoukian, San Francisco, CA	40.00
(also gift subscription to Edward Karoukian, CA)	
Youlia Mirza, Lincolnwood, CA	30.00
David V. Yana, M.D., Riverwoods, IL	20.00
Sophie Badal, Winnetka, CA	25.00
George H. Nissan, Chicago, IL	20.00
Abraham George, Farmington, CT	20.00
Anonymous	25.00
Esther Scherer, Fort Wayne, IN	20.00
Emil Eyvazzadeh, M.D., Alamo, CA	40.00
(also gift subscription to Aimee Eyvazzadeh, CA)	
George V. Yana, Wayne, PA	20.00
Eli G. Bakus, Modesto, CA	20.00
Albert Aslan, London, England	60.00
Maghdelata Sarguis, Turlock, CA	20.00
Joel Babilla, Morton Grove, IL	20.00
Lucrece De Matran, Uxbridge, England	25.00
Liza I. Malick, Newtown Square, PA	20.00
Y. S. Kurial, Tampa, FL	30.00
Shlimoon Youkhana, Rosemont, IL	20.00
Rosa Simon, Sydney, Australia	25.00
Phillip B. Malik, Jr., San Francisco, CA	20.00
Simon J. Mirza, Turlock, CA	40.00
Dr. Dematour Betoushana, Los Gatos, CA	20.00
Mary Isaac, Skokie, IL	25.00
Kaiser Zia, San Jose, CA	25.00
John Simon, Philadelphia, PA	20.00
Wilson Benjamin, W. Los Angeles, CA	20.00
Florence Bet George, New Britain, CT	24.00
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A Quarter of a Century Together

Bob & Flora Kingsbury



On April 30, 1994, at the First United Presbyterian Church in Oakland, Calif. Bob and Flora Kingsbury celebrated 25 years of marriage by reaffirming their wedding vows. The attendants at the ceremony were their children, Ben Ashour and Lisa May. A reception followed at their residence in Clayton, attended by their families, relatives and friends. The Kingsburys are longstanding members of the Assyrian Foundation of America.

To Mom and Dad,

For all the love that was lavished over the years,

*For all the laughter that we have shared,
And for all the tears that were shed,*

We thank you with all our hearts.

For the experiences that were extraordinary,

For the endless encouragement and shouts of praise,

And for the shoulder to lean on,

We thank you with all our hearts.

For the moments left to share,

For the memories still to create,

And all the joy the future will bring,

We thank you with all our hearts.

Love,

Ben Ashour and Lisa May



Profile of an ex-Sportsman

EX-GOALIE FRAIDON ORAHIM IS "HABBANIYA CONSULTANT"

by Mikhael K. Pius

During my research work for my articles on Habbaniya and its people, I have often turned to Fraidon Orahim Iskhaq for assistance. Endowed with a remarkable memory, he is an "encyclopedia" of sorts! He can remember vintage faces, names and dates with the memory of a mathematician, and can recall and relate events with the flair and fluency of a folk storyteller, often flavored with wit and dry humor! And where Habbaniya sports history is concerned, Fraidon "*Goalchi*" can be depended upon to replace missing links and come up with the score.



September 1942 — Fraidon at age 20.

Fraidon — who, along with his wife and daughter, visited in Modesto, Calif. in May of this year — lived in Habbaniya, Iraq, from 1937 through 1961, and was an active member of the community's sporting life for most of the 24 years. He was employed in various clerical jobs by the Royal Air Force for 14 years and another six years by the British and the Iraqi Works. His long stretch and know-how, therefore, qualify him to be called a "Habbaniya consultant"!

Retired since March 1987, Fraidon is now 73 years old and has been living quietly with his wife of 48 years, Lujiya (nee Kakko Polous) and their daughter Bernadette, in Calgary, Alberta, Canada since 1978 when the family immigrated from Bagh-



May 8, 1995 — Fraidon Orahim flanked by his wife, Lujiya, and by his daughter, Bernadette (a drafting computer operator, with a Masters Degree in Organic Chemistry), during their recent visit to Modesto, Calif.

dad. Fraidon had worked there another 15 years, 12 of them for Coronet Bookstore and three for Undeutsch Trading Co. The couple also have three sons, all married: Zaia and Francis in Calgary, and Sargon Ibrahim in Bramalea, Ontario. Francis, the youngest, has two pretty little sons and an addition coming up soon!

Fraidon received his primary education at *Raabi Elisha Qaasha* Oshana's Assyrian Evangelical School in Gailani Camp, Baghdad, from 1933 through 1937 and had a year of junior high school at *Raabi* Yacoub's Union School in C.C. (Civil Cantonment) of the R.A.F. Station of Habbaniya.

He began playing soccer in school in Baghdad when only 11 years old and nurtured and developed his love of the game for the next two decades. In Habbaniya he started out by goal-keeping in the second division in 1938 at the young age of 16; played in the first division for the Tigers in 1939; captained the combined Arsenal-Tigers team during 1940-44 seasons, and the Arsenal-turned-CC team during 1944-48; and from 1949 till 1951 kept goal for Habbaniya's frequent champions, R.A.F. Assyrian Employees' Club and the CC teams. But after his age and performance were questioned following a hotly-debated 5-2 defeat of his team, the famous CC, in an exciting friendly match played in Habbaniya against Iraq's Royal Bodyguards in November 1950, Fraidon realized that it was time for him to step aside. So early in 1951 he reluctantly gave up his beloved goalkeeper's shirts to a younger man and hung up his football boots for good.

The former goalkeeper was a tennis, basketball and volleyball player, too, during his earlier years in Habbaniya, and also won the C.C. backgammon

championship in 1939. He was the Employees' Club sports secretary in 1945; its treasurer from 1946 through 1951; and was soccer trainer for the club in 1958 and for his Iraqi employers' team, *Ashghal* (Works), in 1960 and 1961, when he and his family finally quit the airbase and moved to Baghdad.

Fraidon was often teased by friends that he was terrified of the famous Aram Karam's cannonball shots, which, at close range, usually were devastating rockets!

Leading the Levy Civilian team in the 1949 to 1951 seasons' fiercely-contested matches against the Employees' team, Aram Karam had often pounded Fraidon — sometimes with telling effect! Although short in stature, Fraidon was a determined and experienced goalkeeper and always stood his ground! Taking possession of the ball in an opening, Aram would shout tauntingly: "Fraidon, here it comes! Catch!" Whenever the ball shook the net, Fraidon would grimace and curse under his breath. But every time he managed to stop the cannonball, he would wave his hand at Aram and shout back mockingly, "Come, come and get it out of the net!"

SPEEDING TICKET

by Oshana I. Beblis, M.D., FACS

Not to lose our humanity and clear judgment in spite of most adverse conditions is a virtue.

All the training we get in this civilized world is to make a human different from an animal — to instill in him tolerance, compassion, fairness, logic, understanding, and bless him with love. But it is not surprising to witness a very cultured and educated person, under difficult and stressful conditions, lose what he has learned in civilized society and act unfairly and unreasonably.

Many years ago, one night, when I was a surgical instructor in a university hospital in a big city, I was called by the chief resident of surgery. He informed me that a young lady had been involved in a serious car accident and was in critical condition. The chief resident required my help. I was very tired and had performed several surgeries that day. It was nine in the evening and I lived twenty miles from the hospital. The weather was bad, it has been raining all day, and the wind was gusting.

About half a mile from the hospital, I suddenly saw in the rear view mirror the flashing white, red and blue lights of a police car, accompanied by an unwelcome and deafening siren. I pulled to the curb and he parked behind my car with his bright spotlights still shining. I was quite dismayed with myself for not driving slower, thereby being detained by the police officer. I had my driver's license ready for him. I waited and waited, then suddenly someone shined a bright flashlight in my eyes.

Holding my forearm as a shield against the light, I then saw the policeman. His hat was down to his eyebrows; he stood straight and walked slowly in an intimidating manner. He approached my car's window with his flashlight still shining in my eyes, while with the other hand he swung his police baton. Then with a harsh and threatening voice he asked for my driver's license. I immediately presented it to him and begged him not to delay me, explaining to him that a young lady was seriously injured at the hospital and needed my urgent help. While looking at my driver's license and ignoring my plea, he ordered me to get out of the car and walk a straight line. It angered me very much because I do not drink alcoholic beverages. Hesitantly, I repeated my plea by saying, "Officer, please hurry up, give me the ticket and let me get to that poor lady in the hospital." The officer, while ignoring me, stated, "You doctors think that you couldn't kill someone in the street while driving fast to save someone else in the hospital." He turned his back to me and went to his car.

After ten minutes, the officer turned his blinding spotlights off, opened his car door, and rushed toward my car. I was surprised to see a policeman who several minutes ago had been so intimidating and insulting, now standing in front of me with an entirely different attitude. Now he was hatless, wiping the rain from his bald head, and his collar buttons were open. He was begging me to take my driver's license back. He was repeatedly saying, "Doctor, I am sorry. I am not going to give you a ticket." And with a cracking voice, he continued, "My wife informed the police radio station dispatcher that my daughter Linda has had a serious car accident, and she has been taken to your hospital."

Now I was face-to-face with a father who was worried about his daughter. So why did he treat me so badly? Could it be that he had a fight with his supervisor, or prior to stopping me had dealt with a very difficult driver, or was he just tired and overworked.

For a split second, I wanted to insist on getting a speeding ticket, but that would have delayed me further from attending to the injured lady in the hospital. Annoyed and frustrated at the situation, I decided under the circumstances to act as normal as possible. I left the scene for the hospital, where I spent all night helping that poor young lady who was, indeed, the officer's daughter.

This story is not to say that every police officer behaves in this manner. I have met many noble officers with much integrity and professionalism. Under stressful conditions, fairness, justice and courtesy are often compromised. What a noble virtue to be fair and unbiased, even under difficult circumstances.

Five Decades of the History of Our Church

by Solomon (Sawa) Solomon

On April 15, 1918, Mar Paulus Shimun was consecrated Patriarch of our Assyrian Church of the East in the city of Urmia, Iran. This took place about six weeks after the murder of his brother, Patriarch Mar Benyamin Shimun, in the village of Koni Shahar at the hands of the Kurdish leader Simco. Mar Benyamin had been consecrated a Metropolitan by his uncle, the Patriarch Mar Rowil Shimun, in Qudchanis on March 15, 1903. Less than a month later, Metropolitan Mar Ishak Khnanishou consecrated him Patriarch. In 1918, the Church of the East was but a shadow of its past glory. Among the heads of our Church then were: The Senior Metropolitan Mar Ishak Khnanishou who died within months in Karmanshah, and his nephew Mar Yousip Khnanishou who had been consecrated a bishop by the Patriarch on August 10, 1914. Others included Bishop Mar Zia Sargis of Jeelo, Bishop Mar Elia of Alqush, and Metropolitan Mar Awimalk Timotheos of India, who had been consecrated by Mar Benyamin on December 15, 1907. In Barwar resided Bishop Mar Yalda Youalaha.

Because of ill health caused by hardship during his escape from Urmia, Mar Paulus Shimun died in Baquba on May 9, 1920, and was laid to rest in the Armenian Church in Shorja, Baghdad. On June 20, 1920, his nephew Eshai, the son of Rab Khaila David D'Mar Shimun, age 12, was consecrated Patriarch at the Anglican Church of Saint George in Karadat Mariam, Baghdad. He held that exalted office for 55 years.

While the Patriarch was studying abroad, the affairs of the church were being managed by Metropolitans Mar Timotheos and Mar Yousip. This stage ended in 1927 with the return of Mar Shimun. In 1921, Bishop Mar Elia returned to the fold of the Chaldean Church during the days of Patriarch Mar Emmanuel. Mar Elia was of great help to our people during the thirties and later died in 1956 at the age of 93. Metropolitan Mar Timotheos made many trips to Iraq in the twenties. He also visited the Assyrians of the United States, organizing the affairs of the church there. On September 13, 1927, he ordained the famed educator Yousip D'Kalaita, a priest in Mosul. The following year, he left Iraq to India never to return again. During the next 17 years, the Metropolitan devoted his full energies to the advancement of our Church in India. He died on April 30, 1945.

Between 1933-1940, the Patriarchate was located in Cyprus. In 1940 Mar Shimun moved permanently to the United States. The Patriarchal cell was first located in Chicago and after 1954 in San Francisco. During these years the Patriarch made many



This photo seems to have been composed in 1920 or 1921. Shown from top (l to r): Patriarch Mar Benyamin Shimun (1918), Patriarch Mar Rowil Shimun (1903), Patriarch Mar Paulus Shimun (1920), Metropolitan Mar Yousip Khnanishou (1977), Patriarch Mar Eshai Shimun (1975), Metropolitan Mar Awimalk Timotheos (1945), Bishop Mar Zia Sargis (1951), Metropolitan Mar Ishak Khnanishou (1918), and Bishop Mar Elia Aboona (1956). Note: the year given is the date of death of the Prelate.

trips to India and the Middle East. In Iraq, Metropolitan Mar Yousip Khnanishou became the head of the church, and the Patriarchal Representative.

During the thirties, many Assyrian centers emerged in Iraq. Among them were Habbaniya, Gailani Camp, Jeelu Camp, Dohuk, Mosul. In Habbaniya, the church of Mar Giwargis was erected; Metropolitan Mar Yousip sent Khoury Ablakhad Jarjees, a former Chaldean priest to serve the Assyrians there. Rev. Ablakhad joined our church in 1928 but left the Church of the East in August 1950, and returned to his old church during the days of Mar



This photo was taken in Baghdad in May 1970 during the historic visit of Patriarch Mar Eshai Shimun to Iraq. He had left the country in 1933.

Seated (l to r): Metropolitan Mar Yousip Khnanishou, Patriarch Mar Eshai Shimun, Bishop Mar Philipos Youkhanna.

Standing (l to r): Bishop Mar Khnania Dinkha, Bishop Mar Andrious Youalaha, Bishop Mar Narsai Debaz.

Yousuf Ghanima. On September 1, 1950, Archdeacon Esho Bet Mar Sargis took his place in Habbaniya until May 1951 when his uncle Bishop Mar Zia Sargis died. After that, Archdeacon Akhiqar Haji became the new priest. However, by then Habbaniya had seen its better days and the base was to be returned to the Iraqis in May 1955.

In Gailani Camp, the new Church of Mar Qardagh Sada was consecrated on January 8, 1950; nine months later, Rev. Goriel Suleiman, a progressive priest, was ordained by Metropolitan Mar Yousip. He served for 16 years. It was largely through his efforts that his congregation purchased property in New Baghdad where the present church of Mart Mariam stands.

During the twenties, many Jeelu Assyrians from the railways established the Jeelu Camp in West Baghdad. Soon the Church of Mar Zia was built under the supervision of Bishop Mar Zia Sargis and Archdeacon Yousip D'Jeelu. Bishop Mar Sargis died on May 12, 1951, and in his place Archdeacon Esho Bet Mar Sargis was consecrated Bishop by Metropolitan Mar Yousip on May 14, 1951. Bishop Mar Sargis was to hold office until his death in London on December 19, 1966. He was laid to rest in the Cathedral of Mar Zia the Saint on December 28,

1966. The Cathedral of Mar Zia was completed in West Baghdad in 1959 and was consecrated on June 24.

In Barwar, Bishop Mar Yalda Youalaha, a descendant of an Ancient line of Assyrian Bishops, died on November 18, 1950. His See remained vacant for seven years until his nephew Andrious Bet Mar Youalaha was consecrated Bishop on July 14, 1957. Mar Andrious died on June 17, 1973.

Meanwhile new churches were being built in Kirkuk, Dora, Dohuk and new Baghdad. Other events worthy of note were the consecration of Rev. Philipos Youkhanan as Bishop for Rowanduz on April 19, 1953; the death of Kasha Yousip D'Kalaita on August 23, 1952; and the ordination of our present Patriarch Mar Dinkha IV as priest by Metropolitan Mar Yousip on July 15, 1957.

In conclusion, I wish to remind the reader that in the middle ages, according to the great historian Gibbon, more Christians followed our Patriarch than the Pope. May God bless our leaders and protect our Assyrian Church of the East.

Editor's Note:

The author confines the history of the prelates and the Churches within Iraq only.



Mart Mariam Assyrian Church of the East in New Baghdad (Nuayriah and Gayarah). Built in the sixties, it is also the burial place of Metropolitan Mar Yosip Khnanisho.

Habbaniya Union School
P.O. Box 4224
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HABBANIYA UNION SCHOOL SECOND STUDENTS' REUNION



A time to remember, recapture, renew, rejoice!

The Habbaniya Union School founding committee is happy to announce their second reunion to be held in Chicago on Friday, September 1, 1995 at the Radisson Hotel, 4500 West Touhy, Lincolnwood, IL 60646.

The 62nd Assyrian American National Convention, hosted by the Assyrian National Foundation, will be held in the Sheraton Hotel in downtown Chicago, during the first week of September 1995. Since a lot of our Assyrian folks come from all over the world to participate in this major convention, our committee, as a support to the convention, makes good use of one free evening to hold their reunion independently and without interference with the program and activities of the convention.

Arrangements have been made with the Radisson Hotel for a special reduced rate of \$60.00 per room. For reservations, call toll free 1 (800) 333-3333; local (708) 677-1234; Fax (708) 677-0234; mention Code "HABB 95." The hotel has ample free parking.

The cost for the dinner-dance Banquet is \$30.00 per person. And in order to have a more relaxed time to mingle and share views and ideas, the committee has added a second function in the form of a lavish brunch on Saturday, September 2, from 9 a.m. to 12 noon for only \$10.00 a person.

In tribute to the veteran Assyrian soldiers who had served with the R.A.F. Levies and are still amongst us, we are planning to devote part of the evening to them as a special recognition in their honor — to bring back proud memories.

Please contact our representatives near you whose names and telephone numbers appear below.

We look forward to seeing you in Chiacgo. Until then, our very best wishes and have a pleasant and safe journey.

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A New Assyrian Publication — Nabu Quarterly

Robert De Kelaita, editor of Nabu Quarterly, states that it is an independent publication dedicated to the dissemination of news, analysis, and rational discussion.

He feels that this publication is necessary and is confident that it will be welcomed by Assyrians and non-Assyrians alike. Nabu Quarterly is available to customers in over thirty locations in the Chicago area, in addition to being sent through the mail to various addresses in the United States. The goal is to make it widely available in cities across the U.S., particularly where Assyrians are heavily concentrated. It will also be available to libraries, universities, and bookstores throughout the U.S. Additionally, hundreds of copies will be sent to the Middle East, Europe, Russia and Australia.

Assistance will be needed, of course, to make this magazine widely available to serve as a channel of communication in the world-wide Assyrian community. Subscriptions and, if possible, donations to help defray the costs of publication and mailing will be appreciated.

Editor's Note:

Copies of the first quarter 1995 issue of Nabu Quarterly were received by us. We find the magazine to be of exceptionally high quality and to be extremely readable with many pictures and interesting articles. The first issue was 44 pages and contained articles about Assyrians in northern Iraq, the Christological Declaration between the Roman Catholic Church and the Assyrian Church of the East, an article by an Assyrian woman about her journey into today's Iraq, very interesting news stories from around the world, book reviews, and a list of available books for sale, a feature story with photos about the ancient Assyrian community of Ankawa (Iraq), the only living Assyrian link to ancient Arbil, etc.

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Corrections and Clarification

Third Quarter 1994, page 23, reprint from the International Journal of Middle East Studies, Vol. 26, No. 2, should read May 1994.

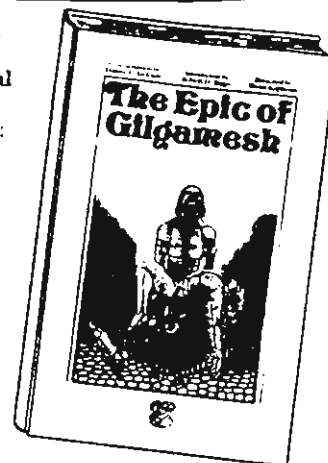
Fourth Quarter 1994, page 7, under the title "Changes in Church Hierarchy," paragraph 2, line 2, the name of the Assyrian Church should read Mar Yosip.

Fourth quarter 1994, page 37, column 1, line 3 should read at age 65.

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"Remember always, mighty king, that gods decreed the fates of all many years ago. They alone are let to be eternal, while we frail humans die as you yourself must someday do. What is best for us to do is now to sing and dance. Relish warm food and cool drinks. Cherish children to whom your love gives life. Bathe easily in sweet, refreshing waters. Play joyfully with your chosen wife.

It is the will of the gods for you to smile on simple pleasures in the leisure time of your short days."

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Former Habbaniya Couple Celebrate Golden Wedding Anniversary

Souriya and Babajan Isaac of Ceres, California, celebrated their 50th Wedding Anniversary in a surprise dinner-and-music party given by their children and siblings at Rainbow Restaurant in Modesto on November 18, 1994. The exclusive family celebration was attended by 60 of the couple's extended family members, including their children, grandchildren, siblings, nephews, nieces, and their respective spouses.

Souriya and Babajan were married on November 18, 1944 in the Civil Cantonment of R.A.F. Station, Habbaniya, Iraq, where they lived and raised their family. Souriya was a housewife, and Babajan was an electrical supervisor for the Royal Air Force until 1955 and for the Iraqi Air Force for the next 15 years, when the family left Habbaniya and immigrated, through Kuwait, to the U.S. In California, Babajan worked for General Foods until his retirement in 1989.

The youngest of four children of Esther and Iskhag Khisro, Babajan was born in Mandan Refugee Camp in 1920, and Souriya, second of eight children of Riswaina and Shawel Sulaiman, was born in 1925 in Minas Camp, Baghdad. Both families were originally from Gangachin, Iran. Souriya and Babajan received an elementary education in *Raabi Espania's* school in Maharatha Lines and in *Raabi Yacoub's* school in Kota Camp, Hinaidi, Iraq, from 1932 through 1937, when their families, along with hundreds of other Assyrian families working for the R.A.F., relocated to Habbaniya.

The couple has two sons, Hubert and Renny, and two daughters, Maureen and Edna, all of whom are married and have seven children between them. Babajan and Souriya are members of Modesto's Mar Zaia Assyrian Church of the East, and of Bet-Nahrain Organization of Ceres whose current Chairman is their eldest son, Hubert Isaac.

Endowed with a sharp memory, Souriya remembered most of the families of the small community of Maharatha Lines of some 60 years ago. She even reminisced about some special details, the exact location of many of the families in the long, six-or-eight-family-partitioned military-type bungalows, including our neighbors, "the Indian family of Khair-Ed-Deen that kept 'a colony of cats.'" "And there was a Christian Indian woman," Souriya recalled with glee, "who distributed cup cakes to children. We used to go to her house each Sunday to get a free cake. Do you remember?" she asked with a giggle.

Submitted by Mikhael K. Pius



Babajan and Souriya as newlyweds in 1944.



Babajan and Souriya on their 50th Wedding Anniversary in 1994.

IN MEMORIAM

Raabi Nanajan Badal



Raabi Nanajan Badal, daughter of Youkhanan Elia and Martha Dawood, was born on November 28, 1919 in Baquba, Iraq, and passed away on January 16, 1995 in Davis, Calif. at the age of 75. She was raised Presbyterian by her parents who were originally from the village of Digala, Urmia, Iran.

In 1926 she attended the Assyrian Armenian School in Kota Camp, Hinaidi, Iraq, whose principal was Raabi Yacoub Bet Yacoub. Gifted with a sharp memory, Nanajan remembered places and names of people in Digala that her parents had related to her during her formative years. Active socially in school she participated in drama, tennis, basketball and volleyball.

In 1932, at age 12, well-versed in the Assyrian language, she would assist Knarik (Raabi Yacoub Bet Yacoub's daughter) in teaching Assyrian to elementary students. When Knarik married and left, it was Raabi Nanajan who replaced her until a new teacher was assigned. For her good work she was awarded two books of Rev. W. A. Wigram, *"The Cradle of Mankind"* and *"The Assyrians and Their Neighbours."*

The most joyous day in her life, she had said, was when, at age 11, the teachers and students were honored with the visitation of the late Mar Eshai Shimun XXIII, the then Catholicos Patriarch of the Assyrian Church of the East. He was received with laudation and greatest respect. Poems written by Raabi Yacoub in his honor were recited, and Nanajan participated in the choir. She continued teaching at the school after she graduated.

She married Youav Warda Badal (also of Digala) on June 20, 1936. Three children were born into the family.



In 1950, at the request of Raabi Koorish Shlemon, she taught Assyrian and religion at the Taqadum Assyrian School in Baghdad. She also helped the missionaries in giving religious instructions to Assyrian children in the town of Dora. Two of her students were Rev. George Shahbaz, present minister of the Assyrian Presbyterian Church in Turlock, as well as her son, Rev. William Badal.

Political unrest in Iraq, beginning with the 1958 overthrow of the monarchy, convinced the Badals to send their children to the United States to further their education. In August 1968, Youav and Nanajan joined their children in the U.S., settling in Aurora, IL.

When her husband retired in 1988, they relocated to Turlock, Calif., a warmer climate, close to friends and relatives, including their daughter Esther and her husband Wilson Baba. Two years later Raabi Nanajan, with the help of Malcolm Eddy, established Digala Foundation for social gatherings of Bnai-Mata.

In October of 1994 the former Royal Air Force Habbaniya Union School students held a dinner and dance party in Chicago to honor the surviving teachers of the school. Unable to attend due to illness, she sent a letter of appreciation along with some pictures with Raabi Albert Babilla, who read the letter at the function. On her behalf he accepted the plaque awarded her, for which she was grateful.

Raabi Nanajan was a dedicated member of the Assyrian Presbyterian Church. She was kind, sincere and gentle, devoted to her family and her people. "Her memory will be revered as an estimable woman and most indulgent wife," eulogized her husband of 58 years. Raabi Nanajan and her hus-

band never failed in their obligation to help the Church and the needy Assyrians. Her writings have appeared in *Nineveh* magazine.

Raabi Nanajan is survived by her husband, Youav Badal; two sons: Leonard Badal and Rev. William Badal (both of Aurora, IL); a daughter Esther Baba (Sacramento, Calif.) who for years has attended to her mother through good and difficult times; seven grandchildren and two great-grandchildren; two brothers: Baba Elia and Yacoub (nicknamed Khoona) Elia, both of Chicago, IL.

The funeral and memorial services were held at the Assyrian Presbyterian Church in Turlock, Calif. and officiated by Rev. George Shahbaz, and her son, Rev. William Badal. The family extends their appreciation to all those who offered their condolences. Pleasant memories of her will remain in the hearts of her family who loved her dearly, as well as those she came to know.

Henry Joseph George



Henry Joseph George, known as Ando by all who knew and loved him, passed away on March 7, 1995 in Modesto, Calif. He was born on July 1, 1907 in the village of Eryawa, Iran. In 1918 at the age of 11, he and his brother and their parents fled Iran and made their way to Iraq along with many other Assyrians in the mass exodus from Iran. He lived with his family in Baquba, Iraq for a brief period, then moved to Gailani Camp. In 1933 he met his bride of 62 years, Ashkhen Simonian. The couple lived in Jilwaye Camp and had seven children. Ando supported his family by working as a senior registered nurse in Iraq. In 1966 after retiring from work, he emigrated with his family to the United

States and resided in Turlock, CA until his death.

The funeral service was held at Saint John's Assyrian Presbyterian Church in Turlock, Calif. and presided over by Rev. George Shahbaz. Ando is survived by his wife Ashkhen George; four daughters: Annik Bakus, Ankin Najjar, Anahid George, and Anoush Ahid, all of Turlock, Calif.; three sons: George Joseph of El Sobrante, Calif., Edward George of Modesto, Calif. and Albert George of Ceres, Calif.; ten grandchildren and one great-grandson, all residing in Turlock and Modesto, Calif., as well as nephews and nieces residing in Chicago and Canada.

Submitted by Edward H. George

Elia Isaac



In repose of the soul of his late brother, Elia Isaac, John Isaac, with his wife Mary, offered a 40th Day church service at *Mar Addai* Assyrian Church of the East in Turlock, Calif., followed by a coffee memorial at the Civic Club, on March 19, 1995. Elia, 61, passed away of cancer on January 31, 1995, at his home in Nottingham, England, and was laid to rest in Potters Bar, England, where his daughter lives.

His funeral services were attended by a handful of close relatives, including John and Mary Isaac from Turlock, and a number of friends from London, among them Rev. Istapanous Yalda, who took part in the funeral services.

Elia is survived by a daughter, Nadya Taghavi and her two children in Potters Bar, England; a son, Robert, in Chicago; three older siblings: Alosha in Teheran, John in Turlock, and Jane Taylor in Nottingham.

The youngest of four children, Elia was born to

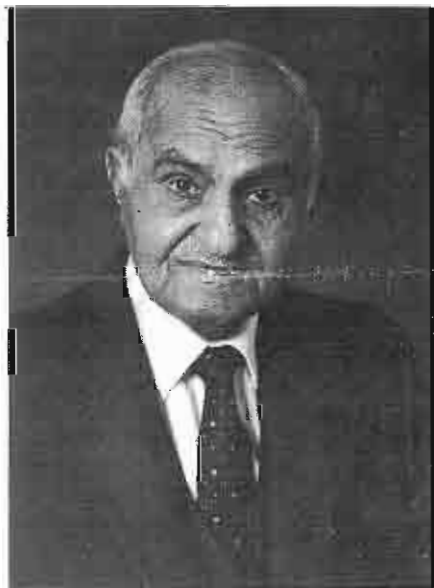
Naano Elia and Iskhaq Youkhanna (of Qarajalou, Iran) in Kota Camp, Hinaidi, Iraq, in December 1933. He received his elementary education at *Raabi Yacoub's* R.A.F. Union School in Habbaniya, and had some secondary schooling in nearby Ramadi.

Following his schooling, Elia worked for KLM Airlines at Baghdad Airport for five years. In Baghdad he met and married Agnis Babilla in 1957. Two years thereafter, the family moved to Teheran, Iran, where Elia worked for the Swiss Airlines for nine years. But in 1968 he decided to move closer to two of his siblings in Nottingham, England. There he found work with the noted British drug manufacturers, Booths, for whom he worked until his fatal illness last year.

A likable happy-go-lucky type of person, Elia received physical and moral support from his daughter Nadya, his sister Jane, and other members of the family, during the last months of his tragic illness.

Submitted by Mikhael K. Pius

Rev. Younathan A. Mirza



Rev. Younathan A. Mirza, son of Atanos and Manne, was born on June 5, 1910 in Shinabad, Urmia, Iran and passed away on January 11, 1995 in Chicago of a heart attack.

He received his early education in the village Assyrian school until 1918 when the family, along with thousands of Assyrians and Armenians, fled for their lives in the mass exodus of political persecution. After a short stay in Baquba and Mandan, Iraq, the family returned to Urmia where Rev. Younathan enrolled at the American Missionary Presbyterian College in 1921. He then entered higher educational government schools and gradu-

ated in 1930.

In 1931 the family relocated to Iraq and settled in Kirkuk for a while, and thereafter to Habbaniya where Rev. Younathan was employed as a stores manager for N.A.A.F.I. He continued working in this capacity for B.O.A.C. (at Lake Habbaniya), Bal-four Beatty & Co. (at Ramadi) and Abed & Co. Pontiac Agency (Baghdad) until his retirement in 1970.

In 1936 he married Youlia, daughter of Youkhana and Elishwa, and five children were born into the family. On November 7, 1975 Rev. Younathan was ordained a minister for the Assyrian Presbyterian Church in Baghdad. He remained in the Lord's ministry until 1979 when he emigrated to the United States to join the rest of his family.

On April 27, 1986, Rev. Younathan and Youlia celebrated their Golden Wedding Anniversary at a memorable party given by their children and attended by a large number of family members, relatives and friends.

The funeral service was held at the Assyrian Evangelical United Church of Christ in Chicago. Rev. Younathan is survived by his wife, Youlia; three sons: Fredrick, Martin and Sargon; two daughters: Wilhelmina and Flora — all of Chicago; two sisters: Mariam Babilla (San Francisco, Calif.), and Maria (Calif.); as well as many relatives in California, New York, Australia and Iraq. His family loved him with deepest devotion and respect and he will be remembered by relatives and friends for his kindness and pleasant nature. The family extends their appreciation to all those who offered their condolences and kind thoughts on his loss.

PROCLAMATION FROM THE GOVERNOR OF ILLINOIS

WHEREAS, on April 1, 1995, (the first day of Nissan, 6745 B.C.) the Assyrian community will celebrate their New Year of revival of nature; and

WHEREAS, the color green will dominate the New Year festivities, as it stands for "New Life"; and

WHEREAS, Mr. Babel Gabriel, the Midwest Regional Director of the Assyrian American National Federation, has planned many days of cultural activities to mark this New Year, which includes the Assyrian New Year Parade and Banquet; and

WHEREAS, the Assyrian National Council and their president, Saliba Aloy, have cosponsored an exhibit which will be displayed in the James R. Thompson Center; and

WHEREAS, the Assyrian community has made significant contributions in all areas of life, including education, medicine, business, the arts, and

public service in Illinois; and

WHEREAS, the Assyrian New Year is one of the most important religious and celebrated holidays of the Assyrian community;

THEREFORE, I, Jim Edgar, Governor of the State of Illinois, proclaim April 1, 1995, as ASSYRIAN NEW YEAR DAY in Illinois.

LEADERSHIP

by Fred P. Isaac, Australia

Pick up and read any Assyrian publication today whether it be a bulletin, magazine or newspaper in any part of the world, and you will quickly notice one thing in common throughout its pages — *the call for unity. Unity not of the Assyrian people but of its leadership.*

The Assyrian people are strongly united and have been so for ages. It is the total lack of unity on the leadership level, within certain organizations, that is hindering the progress of the Assyrian movement.

It is the uncompromising attitude and total absence of desire of the leaders to work in earnest under one unified leadership that is obstructing the Assyrian movement and causing its setbacks.

It is the total disrespect of such leaders to the tragedy of the Assyrian people and total disregard to the plights of thousands of displaced Assyrians that has led the people to hold back extension of their full recognition toward such leaders. The Assyrian people have even begun to doubt in their ability to lead.

They are bewildered and at a loss as to which of the leaders to follow. For every few years a new name comes up in the world of politics embracing the Assyrian issue, declaring itself the sole deliverer of the people.

The Assyrian leaders of today have left the Assyrian people like passengers on board of a hampered ship, with its main mast broken after a tempest, with most of its crew lost at sea, in bleakness, in the middle of nowhere.

We appeal to you Assyrian leaders to come to your senses, forgive and forget, and re-establish yourselves under one unified leadership. Your unity of action will cleanse the ranks of pretenders and close the door in the face of the intruders.

Such unified leadership will cover the overwhelming majority if not the entire Assyrian nation throughout the world. Unity of leadership is what is needed most and foremost if you are to find that lost ship and steer it towards the harbour of safety.

Unity of leadership is what we want, confident in its people's backing and support; a leadership that can regroup the Assyrian people into united fronts,

well organised and disciplined in the endeavours towards their common goal.

Let individuality, therefore, merge into the unity of good for the benefit and welfare of the Assyrian Nation. Let your contribution, large or small, be made in the interest of the people and true spirit of cooperation and with dedication for the realization of unity of leadership.

As a dispersed people, we Assyrians have survived for centuries. But our grip is getting weaker by the day and may soon give way, crushing all our hopes for ever under the heavy weight of helplessness. I wonder how much longer we can hold on!



Congratulations to Ramina Pourbabaei and Ashur J. Atanos, who were married on November 19, 1993 at Mar Yousip Cathedral of the Assyrian Church of the East in San Jose.

SUMURAMAT MONUMENT

At the Assyrian Foundation meeting of April 9, 1995, Mr. Fred Parhad, sculptor, was the guest speaker. He discussed the planned Assyrian monument that he will create to be placed as a permanent public exhibit in Chicago. The proposed Chicago monument is an eight-foot tall statue of Queen Sumuramat with a seven-foot lioness reclining at her feet. Mr. Parhad said that she was the first woman to rule in her own right. The wife of Shamshi-Adad, she led Assyria on the death of her husband for five years, beginning in 810 B.C. until her son Adad-Nirari came of age. She is the historical basis for the legend of Shumirum, called Semiramis by the Greeks. Mr. Parhad believes that it is important for we Assyrians to erect such public monuments to increase public awareness of our presence in America and our art, culture and history. Other ethnic groups have done this extensively and there's no reason why we should not do the same.

The figures will stand on a bronze base 18 inches high, which in turn will be placed on a five-foot tall stone pedestal. The cost of creating and casting the figures will be \$130,000. Donations will be tax deductible. A 28-inch model of the monument will be available in bronze to the first 20 people who donate \$6,500 each. A three-quarter size model will be given to those giving \$3,000. A bust is available for those donating \$1,500. There will be only 20 models in each category.

Donations can be sent to:

"Sumuramat Monument"
c/o Sonija Aghakan
4622 N. Paulina
Chicago, IL 60640





ART AND EMPIRE

Treasures from Assyria in the British Museum

ASSYRIAN ORIGINS

Discoveries at Ashur on the Tigris

Antiquities in the Vorderasiatisches Museum, Berlin

The Metropolitan Museum of Art

May 2--August 13, 1995

These two exhibitions bring to the Metropolitan Museum a comprehensive perspective on ancient Assyrian art, from its inception in the third millennium B.C. to the height of Assyrian civilization in the first millennium B.C. Presented in tandem, the exhibitions represent the most complete account of Assyrian art ever seen at an American museum.

Based in a region between the Tigris and Euphrates Rivers in northern Mesopotamia, the Assyrians formed one of the great world empires. **Art and Empire: Treasures from Assyria in the British Museum** shows the Assyrian civilization at the zenith of its political power during the 9th--7th century B.C., when Assyrian kings constructed palaces and temples that were richly decorated with works of art. The exhibition includes extraordinary masterpieces of monumental art: immense stone reliefs carved with scenes detailing the king's achievements in battle and the hunt as well as with scenes of court ceremony. Also on view are clay tablets inscribed with texts on history, astronomy, mathematics, medicine, magic, religion, and literature, including the Epic of Gilgamesh.

Assyrian Origins: Discoveries at Ashur on the Tigris, Antiquities in the Vorderasiatisches Museum, Berlin presents material excavated at one of the great ancient cities in northern Mesopotamia. Ashur was situated on major routes of trade and communication between Anatolia to the west, Babylonia to the south, and Iran to the east. Excavations at Ashur provided unique evidence of early Near Eastern cult and ritual practices and written records of great historical and social importance outlining military campaigns and laws concerning women. This exhibition of approximately ninety works of art from the third and second millennia B.C. includes large-scale sculpture, seals, cuneiform tablets, and grave goods, such as jewelry, ivories, stone vessels, and metalwork.

Lectures are given throughout the exhibition period. There are also gallery talks, walking tours, selected films are shown, and other programs.

The Metropolitan Museum of Art is located at:

1000 Fifth Avenue at 82nd Street
New York, NY
Tel. (212) 535-7710

The exhibition is on the 2nd floor of Tisch Galleries. It is open Tuesday through Sunday (closed on Mondays).

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- 2 - جَمَد، سَمَتَن : سَلَك اِه اِجَدَن .
- 3 - تَبِوَم سَم : مَعَدَاگَن دِه اِجَدَن مَقْدَم اِه .
- 4 - اِم چِم : مَعَدَاگَن دِه اِجَدَن مَقْتَن . (اِه اِلَهَت)
- 5 - مَنَد جَمَد : مَعَدَاگَن دِه اِجَدَن اِه مَقْتَن .



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سورة : مائتة واربعة و عشرين

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مُصَدِّقًا

1. *A History of Writing:* Albertine Guar.
2. *Modern Display Alphabets:*
Paul E. Kennedy.
3. *Calligraphy Masterclass:*
Edited by Peter Halliday.
4. *A History of Calligraphy:*
Albertine Gaur
5. *Calligraphy: The Art of Writing Forms:*
Donald M, Anderson
6. *The Encyclopedia of Calligraphy
Techniques:*
Diana Hardy Wilson
7. *The Calligraphy Source Book:*
Compiled by Miriam Sibley
8. *Encyclopedia Britannica.*

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 في شهر ربيع الأول سنة ١٢٨٢ هـ

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"بِهَذَا يَتَّبِعُكُمْ سِدْرٌ مِّنْهُ لِيَسْتَفْتِيَ
 بِكَاهِ لَكُمْ دُعَاتٍ لَّكُمْ تَكْبَرُونَ دَلِيلُ
 سَيِّئَةٍ. مَجْهُدٌ هَذَا لِيَسْتَفْتِيَ
 دَلِيلُ لَكُمْ تَكْبَرُ لَكُمْ سِدْرٌ مِّنْهُ

10 ذَاتُ، ضَمُّوْهُنَّ.

لم تَبِ عَيْنِي مَتَى حُبِّي لَمْ يَكُنْ
 دُكْتُ هَدْمَ جَدِّي . اَيْدِي لَمْ تَبِ حَصْبِي
 مَتَى دُرَّتْ دَلَّ بَضْدٌ مِنْهُ وَبَذَرْنَا
 دِهْقَانًا هَدْمَكَوْنَا لَكُمْ يَكُونُ
 دَلَّ بَدْ . اَيْ صَمَحِي مَتَى دُرَّتْ
 دَلَّ بَضْدٌ مِنْهُ نَعْمَ هَدْمَنَا

2. منہ ذی قعدہ ۱۴۰۲ھ
تجدید، ۹ جولائی ۱۹۸۲ء
دعوتِ پیغمبرؐ (کلیف)

مَحَلَّ مَضَلَّكَ قَدْ جَا
 مَحَلَّ مَجَلَّ كَطَفَّ مَا
 مَحَلَّ مَا لَ الْ
 كَلَّ مَا مَحَلَّ مَا
 لَحَلَّ مَا مَحَلَّ مَا
 مَحَلَّ مَا مَحَلَّ مَا
 مَحَلَّ مَا مَحَلَّ مَا
 كَلَّ مَا مَحَلَّ مَا
 مَحَلَّ مَا مَحَلَّ مَا
 مَحَلَّ مَا مَحَلَّ مَا
 مَحَلَّ مَا مَحَلَّ مَا
 مَحَلَّ مَا مَحَلَّ مَا

אלה שמות המלכים אשר
היו לפני משה ואהרן
במדבר ואלה שמות
הנביאים אשר היו לפני
משה ואהרן

[illegible]

۱. مەس بەدە ۱۸ مەدەتتە دەمەتتە
 مەدەتتە مەدەتتە^۴، جەدەتتە مەدەتتە
 مەدەتتە جەدەتتە مەدەتتە مەدەتتە.
 جەدەتتە مەدەتتە (جەدەتتە) مەدەتتە
 مەدەتتە مەدەتتە مەدەتتە مەدەتتە.
 مەدەتتە مەدەتتە مەدەتتە مەدەتتە
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۱. مَذْذِجَهُمْ مَذْذِجًا حَبِيبًا لَكَ خَاشِعًا
دَلِيلًا لَكَ لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ
دَلِيلًا لَكَ لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ
لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ
لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ
لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ
لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ
لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ لَيْسَ لَكَ

تَبَيَّنَ لَكُمْ دَهْقِيْنُ حَبِيْبِكُمْ
خَلِيْقُوْنِ، تَسْمِيْعُهُمْ كَمَا تَسْمَعُونَ

هَذِهِ جَانِبُهُ خَلْفُ "ذِي بَيْتٍ".

تَعْبُذُهُ ۝ حَمِيمٌ

جِدْ عِشْقَ تَعْمِي

[illegible][illegible]

مەدەب مگە خەبەر؟ مە ئەمە كە؟
 ئەمە، ئۇ ئۇچۇر مگە بەرمەكە مە ئۇ
 خەبەر: مەدەب مگە خەبەر؟ ئەمە
 تەخەنە سەئەدەن مە خەبەر؟ تەخەنە
 مە؟

حَبَبٌ ذُو ذَا مَع كَيْد كَا مِ
 حَبَبٌ حَبَبٌ. حَبَبٌ حَبَبٌ
 قَبْلَ حَبَبٌ مَع سَدَ مَع حَبَبٌ حَبَبٌ،
 حَبَبٌ حَبَبٌ سَدَ مَع حَبَبٌ مَع دَا مِ
 مَع حَبَبٌ حَبَبٌ حَبَبٌ حَبَبٌ حَبَبٌ حَبَبٌ
 حَبَبٌ حَبَبٌ حَبَبٌ حَبَبٌ حَبَبٌ حَبَبٌ

۱۰ صَمَمٌ ۲ اِبْرَءٌ ۳ حَلْبَدٌ ۴ صِیْءٌ
 ۵ عَجَبٌ ۶ سِیءٌ ۷ مَكٌ ۸ لَهْکٌ ۹ دَبٌ ۱۰ زَفٌ
 ۱۱ هَبٌ ۱۲ مَكٌ ۱۳ تَبِیْقٌ ۱۴ عِبْدٌ ۱۵ حَمٌ ۱۶ سَقِیٌ
 ۱۷ قَبِیْیٌ ۱۸ اَبْتٌ ۱۹ مِدْزٌ ۲۰ گَمٌ ۲۱ هَسٌ
 ۲۲ کَبٌ ۲۳ دَوَسٌ ۲۴ مَكٌ .

١٢٤ "دَمِيذْ كَلِرِ شَدَّاهُ"، ٣ سِدْ
خَلْبَذَوِهَه كَوْمِ شَدَّاهُ كِه بِمَتِل دَبَكَّة:

1. حَتَّى يَكُنْ هَذِهِ مُبْحَرَةً.
2. مَجْلَدٌ مِمَّا دَخَلُوا فِيهِ.
3. حَتَّى يُعْذَرَ.
4. سَكَرَ يَكُنْ دُرْدُرٌ مِثْلَهُ.
5. حَتَّى يَكُنْ مَجْلَدٌ مِمَّا دَخَلُوا فِيهِ.

يَحْدَثُ، بِ حَمْدِ بَرِّكَ اُنْسُ، يَمُكِّنُ
لِجَبَدِهِ اَمَّا بَرُّكَ خَذِذْهُ، ذَوْدِي
مَعَهُ وَبِ رَحْمَتِكَ يَمُكِّنُ مَلَايِكَتِي ج
لَا تُعْصِتُ مَكَّة:

2. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 3. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 4. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 5. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 6. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 7. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 8. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 9. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ
 10. اِنَّهُ يَخْتَصِرُ بِرَحْمَةِ اللَّهِ وَفِى ذٰلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ

2
کتاب

3
بِجَ حَلْبَدٍ هَبْهَ مَخْمُومَةٍ، مَدَّ يَسْمُ حَقِيقَةٍ 1556.

1
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَدْمَعْلِي دَهْه تَمَكْلِي سِدَقْلِي ، لِي مَلِي
 دَدِي تَقْلِي مَلِي مَلِي لِي مَلِي دَدِي ، لِي مَلِي ،
 مَلِي مَلِي ، مَلِي مَلِي لِي مَلِي دَدِي مَلِي

مَدَدِیْ بِمَدَدِیْ، کَلَمَ، کَلَمَ هِیْصَبُ:

"کَلَمَ کَلَمَ بِمَدَدِیْ، هِیْصَبُ دِیْ کَلَمَ."

تِلْكَ اَنْزَلْنَاهُ فِي الْقُرْآنِ لِخُلُقِنَاكَ بِهَا تُقَرَّبُ شَيْءٌ
كَبِيرٌ يَسْتَعِيذُكَ مِنْهُ الشَّيْطَانُ الْوَسْوَسُ

"أَسَدًا يَعْطِشُ، يُعْمِدُ خَدَّيْهِ
وَأَبْهَ سَحَابٍ يَكْنُزُ سَحَابًا دَحْشَةً سَقَطَتْ مَكَّةَ
يُحْدِثُ. إِنَّهُ تَدْبِيهِ دُنَايَا فِيهِ فَتَدْرُسُهُ
أَسَدًا دَحْشَةً مَكَّةَ كَمَا جَاءَهُ. ثَلَاثُ
وَمِائَةِ سَنَةٍ مَبْكُودَتِ هَكَذَا مَبْكُودَتِ مَكَّةَ
مَنْ تَدْبِيهِ فِي شَجَرَةٍ كَمَا أَنَّهُ جَاءَهُ دَحْشَةً
بَعْدَ مَكَّةَ بَعْدَ دَحْشَةٍ سَحَابٍ نَجْمٍ فِي حَقِّهِ
وَأَبْهَ سَحَابٍ يَكْنُزُ سَحَابًا دَحْشَةً مَكَّةَ."

[illegible][illegible]

١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠
 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠
 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠
 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

[illegible]

أَذَاهُ عَيْنِي بِكَ كَذِجْدَةٍ سَمِيحَةٍ
لَمَدِيكَ دَهْزَمًا، مَدَدَتِي دَمْدَمَةً لَمْ

24
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ تِلْكَ سَاعَةٍ يُعَذِّبُ بِهَا الْمُجْرِمِينَ
 فَتُكْفَرُ، عَمَلُهُمْ ذُنُوبُهُمْ أَمْ لَهُمْ غَيْتٌ فِي
 لِقَاءِ رَبِّكَ إِنَّكَ بِرُءُوسِ الْعَرْشِ الْمُبِينِ
 دَعَا، لِيُتْلَى عَلَيْهِمْ آيَاتُ الْقُرْآنِ وَتُزَكَّى

25 جہانگیرؒ

ਜਗਤ ਦਾ ਭਾਗਦਾਰ

[illegible]

ذٰلِكَ مِنْ مَّحَبَّتِكَ يَا مَعْشَرَ الْفٰلِقِيْنَ
يٰٓمَعْشَرَ الْفٰلِقِيْنَ ذٰلِكَ مِنْ مَّحَبَّتِكَ
يٰٓمَعْشَرَ الْفٰلِقِيْنَ ذٰلِكَ مِنْ مَّحَبَّتِكَ
يٰٓمَعْشَرَ الْفٰلِقِيْنَ ذٰلِكَ مِنْ مَّحَبَّتِكَ

1 هَذَا بِه جِا دُبِس "بِح اَلْبَيْتِ" (جَعِلَ: اَوَّلُ سَلَفِ بَح اَلْبَيْتِ؛
 دَهَلُ سَلَفِ بَح اَلْبَيْتِ).

2. گیتا : حضرت مہدیؑ

3

4 ملفوظات

5
5

6 مضيق

7
 . எழுந்தருள : எழுந்தருள

۸



ԳԵՂԱՅԻՆ ԽՈՐՀԱՆՈՒՅԻՆ ԴԱՏԱՎԱՐՈՒՄԻ
 ԿԵՆՏՐՈՆԻ ԴԵՄՈՆՍՏՐԱՄԵՆՏ

ԱՌԱՅԻՆ ԳԵՂԱՅԻՆ ԽՈՐՀԱՆՈՒՅԻՆ ԴԱՏԱՎԱՐՈՒՄԻ
 ՄԱՐԴԵՍԻՆԻ ԴԵՄՈՆՍՏՐԱՄԵՆՏ



ՏԵՂԻՄ ԳԵՂԱՅԻՆ ԴԱՏԱՎԱՐՈՒՄԻ ՄԱՐԴԵՍԻՆԻ
 ԱՌԱՅԻՆ ԽՈՐՀԱՆՈՒՅԻՆ ԴԱՏԱՎԱՐՈՒՄԻ ՄԵՑ
 ԳԵՂԱՅԻՆ ԴԱՏԱՎԱՐՈՒՄԻ ԽՈՐՀԱՆՈՒՅԻՆ
 ԴԱՏԱՎԱՐՈՒՄԻ ԴԵՄՈՆՍՏՐԱՄԵՆՏ

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فَإِنَّكَ لَتَكُونُ لِمَعْنَاهُ لَمِيقًا .

كَمْ حَجَّوْا دُبَّ مَدَنٍ حَمَلَهُ لَسَقَا
 لِي مَسْجِدٍ حَبِيبَةٍ كَمْ حَمَلَكِ وَمَدَنِيَّةُ
 لَكِ طَلَبِيَّةُ مَسْجِدٍ دَخَلَتْ قَسَمَتِ دُجَبِي
 لَسَقَا لَسَلَمَةُ وَمَدَنِيَّةُ دَلِيلُ نَجَافِي
 قَلْبِيَّةُ مَسْجِدٍ دَكِ عَكَلِ كَلَّاسِي مَدَنِي
 مَدَنِيَّةُ مَدَنِيَّةُ مَدَنِيَّةُ حَلَّوْكَ مَدَنِي

نَحْنُ نَحْنُ نَحْنُ

کتاب: ذکر مہمان گاہ

[illegible]

۱. دین و ایمان
 ۲. اخلاق و عبادت
 ۳. اقتصاد و معیشت
 ۴. سیاست و حکومت
 ۵. فرهنگ و تعلیم
 ۶. سلامت و بهداشت
 ۷. محیط زیست و منابع طبیعی
 ۸. حقوق و عدالت
 ۹. جامعه و روابط بین فردی
 ۱۰. هنر و تفریح

[illegible]

مَدَنِي دَرَمَنِي خَصَصِي دِهَجِي دَرَدِي

تَبِي: كَرَفَتِي بَعَلَتِي خَصَصِي

"لَب دَلِيلِي مَن دَرَجِي دَلِي لَبِي
 هَلِي دَرَجَتِي كَل قَبِي يَبِي"
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تَمَّزَ هَلْ حَتَمَ

M.D., P.C.

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Screen Actor's of the United States

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اِنَّهُمْ لَكَاٰبِتٌ فِيْ مَا كَانُوْا يَفْعَلُوْنَ
يَخْتَفُوْنَ فِيْ مَا كَانُوْا يَفْعَلُوْنَ
لَا يَخْلُقُ فَتًى يَّسَّرَ ۚ وَكَانَ اَعْدَاؤُهُ
لَا يَخْلُقُ فَتًى يَّسَّرَ ۚ وَكَانَ اَعْدَاؤُهُ

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12
 HIGH SCHOOL
 24
 Englewood
 specialist

[illegible]

خو ساجت ميسوي كه سځا موخېځي : بډر ختو مويي سځا گسه سځا ميسوي
ميسوي خېښه مه مويي وې خېښه ؟ تېه دښه له ډي وډي دك مه مويي خېښه ؟

٥

لڼه لڼه مويي لڼه لڼه دڼه دڼه : خو مويي دڼه لڼه لڼه دڼه :
لڼه لڼه مويي لڼه لڼه دڼه : تېه مويي مويي مويي دڼه دڼه .

6

مويي لڼه لڼه لڼه لڼه : خو دڼه مويي لڼه لڼه :
تېه لڼه لڼه لڼه لڼه : تېه لڼه لڼه لڼه لڼه .

7

مويي وډي وډي مويي مويي : خېښه مويي مويي مويي مويي
خو تېه كه لڼه لڼه لڼه : خو دڼه لڼه لڼه لڼه دڼه .

8

لڼه لڼه لڼه لڼه : خو دڼه لڼه لڼه لڼه :
خو لڼه لڼه لڼه لڼه : خو دڼه لڼه لڼه لڼه .

9

خو لڼه لڼه لڼه لڼه : خو دڼه لڼه لڼه لڼه :
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10

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خو دڼه لڼه لڼه لڼه : خو دڼه لڼه لڼه لڼه .

دك لڼه لڼه لڼه لڼه : خو دڼه لڼه لڼه لڼه .

11

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لڼه لڼه لڼه لڼه : خو دڼه لڼه لڼه لڼه .

“ ډي ډي ډي ډي : ډي ډي ډي ډي . ”



Pope John Paul II accompanies His Holiness, Mar Dinkha IV, into Paul VI Auditorium to present the Patriarch to the faithful of the Church.



The Patriarch standing with Mar Rafael Bidawid (on the right of His Holiness), Patriarch of the Chaldean Catholic Church, and the Chaldean bishops, members of the Holy Synod of the Chaldean Church, along with the Assyrian delegation.

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The Cathedral of Mar Zia (St. Zia) in
Western Baghdad. Consecrated in 1959.

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