



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FOURTH QUARTER 1986

VOLUME 19 NO. 4



**Monastery of al-Za'faran Manuscript
- The Annunciation - of the Assyrian
Jacobite Church at Tur'Abdin**

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FOURTH QUARTER 1996
VOLUME 19 NO.4

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 Editor:

The Assyrian American Civic Club of Turlock congratulates you on the outstanding job that you are doing on Nineveh magazine. It is very informative, up to date and well written. We are proud to have it as a reference in our Library here at the Civic Club. We especially thank you for all the help and support we have received from you.

The 63rd Assyrian National Convention was held in California, the Turlock and Modesto area, from August 28th through September 2nd, 1996. The convention was hosted by our Civic Club and was a success. Also, on the weekend of October 12th and 13th of this year we celebrated our 50th Anniversary.

Esha Warda, President
Assyrian American Civic
Club of Turlock, Turlock, CA.

Editor's Note:

On behalf of the Assyrian Foundation of America, I send our sincere best wishes on this memorable event. We commend the Assyrian American Civic Club of Turlock for the many years of outstanding service, dedication and devotion to the Assyrian community.

Dear Mr. Shabbas:

Thank you for sending me Nineveh magazine. Vol. 19 No. 1/2 arrived a few weeks ago, and today I received the 3rd quarter issue. Enclosed please find a bank draft for the sum of \$50 covering my subscription.

In this latest issue you have given the full address of some overseas Assyrians or friends of Assyrians such as Prof. Konstantin Tsereteli. This is very good for those people interested in opening communications or seeking information.

As a promotor of Assyrian literature I always wanted to know of Assyrians in various countries, and particularly in Russia and the Republic of Georgia, because a number of learned Assyrians lived therein. To my understanding, Prof. K. Tsereteli himself, being specialized in the modern Assyrian language, has his share of writing. Also I would like to offer him some of the books recently published and or renewed by myself in Australia.

Going back to Nineveh magazine, commendations are in order to all those involved in bringing this outstanding literature to the Assyrian readers worldwide. God bless you all.

Yosip G. Merza
The Assyrian Old Books Revival
9 Morant Street
Edensor Park N.S.W. 2176
Australia

Dear Julius,

I hope you and your colleagues are in good health. I enclose subscription fee for another year, and a similar amount for needy Assyrians.

I would like to take this opportunity to say Bravo to Nino's Isaac, Solomon Sawa Solomon and Mikhael K. Pius for their outstanding articles that appear regularly in the esteemed Nineveh magazine. Mr. Isaac for enlightening the present and future generations of our people about our glorious ancient history, Mr. Solomon for narrating in vivid detail the history of the tortuous events that our brave people have confronted during the 20th century, and Mr. Pius for helping to keep alive our cherished heritage and culture.

I was indeed thrilled by Sargis Michael's article about Yacoub Aghakhan Benyamin's ingenuity. I knew the late Yacoub well. He was an extraordinarily intelligent person and, above all, an honorable one. At exhibitions that used to be held at the Royal Air Force Employees Club at Habbaniya, Iraq, Yacoub's beautiful carpentry and mechanical handiwork were always the main attraction and top prize winners. God bless his soul.

With best wishes for a Merry Christmas and a happy and prosperous New Year to all the staff and readers of the cherished Nineveh magazine.

Aprim K. Abraham
No. Hollywood, CA.

Dear Mr. Shabbas:

I am writing this letter out of a profound admiration for an Assyrian individual who is trying to introduce to American audiences the musical works of our beloved composer, William S. Daniel. This individual is Oshana Beblis, M.D., FACS.

On November 21, 1996, Dr. Beblis invited us

(my wife and myself) to a recital performed at the School of Music of the University of South Florida, situated north of Tampa. The reason for this invitation was the exciting fact that one of the musical compositions of Mr. William Daniel was included in the program. Mr. William Hayden, the violinist, invited Dr. Beblis to give a short introduction on William Daniel. He not only spoke about William Daniel's outstanding musical and literary talents, but he told the audience about Assyrians and their glorious past. The performance was met with very warm applause. Dr. Oshana Beblis has also hired a professional quartette to play and record some of William Daniel's works.

I commend Dr. Beblis for his effort in promoting Assyrian music to American audiences.

George V. Yana
Sarasota, FL.

Dear Mr. Shabbas:

I would like to take the opportunity to thank you and your publication for the outstanding work that you are performing for our nation.

May God's Blessings be upon you as we near the birth of Our Lord, Jesus Christ, and the coming New Year. Regards.

Rev. Samuel Eshagh
Assyrian Evangelical Church
Turlock, CA

Dear Julius,

Enclosed please find a \$50 check for our yearly subscription. Thank you so very much for the beautiful magazine which we receive regularly.

On this occasion, Rouel and I wish to extend to you, your family and your staff our warmest regards and best wishes for Christmas and the New Year. All the best in 1997 and always.

Juliette Aboona
Morton Grove, IL.

Dear Mr. Shabbas:

Although brief and under unhappy occasion, I am happy we finally met. I would like to thank you and your staff for the wonderful work you do on Nineveh magazine. Wishing you all a Merry Christmas and a very happy, healthy and prosperous New Year.

Enclosed please find a check in the amount of \$100 for needy Assyrians in loving memory of Mrs. Lisa Jacob. Best regards!

Sweetlana Yaldaei- Jamal
Bronxville, N.Y.

Dear Julius,

I am enclosing a check for \$75, of which \$20 are for my subscription to Nineveh magazine, and \$55 to be applied towards the Assyrian Foundation Education Fund.

Keep up the good work, and God bless you all. Wishing you and your family a Merry Christmas and a happy New Year. With my sincere regards,

Shimshon L. Lazar
Modesto, CA.

At Christmas Time ...

As families and friends gather at this time of year, we are reminded that life worth living depends upon communities joined by cherished memories, common values, and shared dreams.

As members of communities, we rely on each other's goodwill and support to honor the past, nourish the present, and secure the future.

Eleanor Roosevelt says, "The most important thing in any relationship is not what you get but what you give... In any case the giving of love is an education in itself..."

The Assyrian Foundation of America values and cherishes the love of its patrons.

*Wishing you a Merry Christmas and a
Happy New Year filled with joy and love*

1996 Board of Directors of The Assyrian Foundation of America

At a general membership meeting on December 8, 1996 the following officers were elected to the Board of Directors:

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CHANGES IN THE STATUS AND ROLE OF THE ASSYRIAN WOMEN IN THE LAST 100 YEARS

by Dr. Arian Ishaya

Paper presented at the 63rd Assyrian American National Federation annual Convention

As we look attentively at the pictures of our great-grandmothers taken at the turn of this century, carefully examining their expression as they stand or sit stiffly by their husbands, hair tucked under two sets of "lachitas" (scarves), hands folded one on top of the other in their lap, we wonder what they thought, and how they felt about themselves. Were they as different from us from the inside, in terms of character and outlook, as we see them on the outside? The answer seems obvious. But of course they were! Yet often reality is more complex than imagination. A closer examination of them and us might well lead to unexpected results.

For the purposes of this study I think it is more meaningful to analyze the social position of Assyrian women within a global framework. To draw this framework, two observations will suffice:

A. Human beings have lived on this planet for a million years and during all this time no society or community has been found where women have been dominant over men. So the subordination of women is a historical fact, and the Assyrian women are no exception.

B. Despite this fact, there is plenty of evidence to indicate that there is great variation in the status and role of women in different societies. In some communities women are totally subordinated; in others they occupy near equal status with men. The key to this variation appears to be economic. That is, the status of women seems to depend upon their participation in the control of life sustaining resources and activities. Thus in analyzing changes in the social condition of Assyrian women, we need to pay closer attention to changes in their occupational and legal rights during the last 100 years.

I have used three sources in researching this subject. *Sunhadus*, the Assyrian Civil and Canon Law, the Ethnographic writings of B. Nikitine, the Russian Consul in the Urmia Region at the turn of this century; and family histories that I have gathered personally from the elderly as well as young Assyrians.

For the purposes of this study it is perhaps

best to focus on two periods of time; one at the end of the 19th and the beginning of the 20th century, and the other at the end of the 20th century, that is, the last three decades. By comparing these two periods of time, we can observe changes that have taken place in the status and role of the Assyrian woman.

End of 19th-Beginning of 20th Century:

During this period of time, the backbone of the economy in the Urmia region was subsistence farming¹. 90% of Assyrians lived in villages. Unmechanized farming is labor intensive. It was therefore an asset to have large families, particularly many sons. Nikitine observes that Assyrians of the Urmia region lived in large extended families sometimes composed of three to four generations with households numbering close to 30 people. The birth of a son was an occasion for rejoicing; but the birth of a daughter was accompanied by expressions of sympathy such as "It's O.K.' praise the Lord that the mother and baby are in good health. "Alaha manti (God willing) the next one will be a son." A mother with many sons carried more esteem than the one with no sons; and a barren woman was indeed pitiable. The Assyrian descent system is patriarchal, which means that kinship is traced through the male line only; unlike matriarchal descent where children trace their genealogy through the female line. So it is easy to see why having sons was important not only to ensure an adequate supply of labor, but also to perpetuate the family name and identity. By the same token, the identity of a woman was submerged in that of the male relatives. In fact in patriarchal descent systems children are considered to be of their father's "Blood". In essence this means that they are not truly related to their mother. It is therefore not surprising to find among Assyrians, even up to this day, a woman being introduced to others as some man's daughter, sister, or wife.

At the end of the 19th century marriages were arranged by parents since marriage linked two families together and was not

merely a union between a man and a woman. In fact there was little social interaction between man and wife since they had completely different spheres of activities. The woman was relegated to the private sphere of household chores, food processing, food preparation, and childrearing. The private sphere kept women isolated and socially powerless. Men, on the other hand, had the provider role; they worked out in the fields, marketed the farm products, and generally acted as agents in connecting the family to the larger community. Being in the public sphere gave men the opportunity to establish social networks, stay informed, and exercise influence or power through such networks.

The sexual division of labor in daily routines separated men and women in terms of interest and outlook. Besides the social and mental separation caused by daily activities, men and women were also psychologically separated by a value system which stereotyped male personality in terms of toughness and seriousness. Women, on the other hand, were generally assumed to be weak, emotional, and unstable. I have personally witnessed scenes where a young man is rebuked either for showing affection to his wife in public, or cuddling and whispering sweet nothings to a baby. This is supposed to be "*gana qalqalta*" (unmanly behavior).

So far the picture that emerges of the social situation of the Assyrian woman is one of subordination and inferiority. But when we compare the legal rights of Assyrian women to those of their Kurdish, and Turkish neighbors, an astonishingly different reality appears. The legal and civil rights of Assyrian women are spelled out in *Sunhadus*, in the section dealing with family law which regulates marriage, inheritance, succession, etc. These regulations are based upon scriptures in the New Testament, the foundation being Jesus Christ's teachings and commandments to His followers. Despite the adoption of various Muslim practices in some areas, it is interesting to note that for the Assyrians, Christianity was not limited to merely observing the Sabbath and other religious known days as it is among many today. It was a way of life. Jesus Christ's commandments on marriage, family divorce, etc. were actually translated into civil codes, compiled into *Sunhadus*, and enforced. These

laws bestowed substantial rights upon the Assyrian woman. For instance, an Assyrian man could not marry more than one wife. Once married, divorce was not permitted except in rare occasions. These rights gave the Assyrian woman a sense of security due to permanency in her marital status. She knew it was *her* home and *her* children that she was going to take care of for the rest of her life. In other words, her role as a homemaker and as a mother gave her a dignified status. Among the Assyrians the mother was the center of the family and with age, a mother of sons and grandchildren acquired the status of the "matron", or the head of the household. In contrast, among the Moslem neighbors, a man could marry more than one wife, and could divorce a wife at will. The woman was robbed of any sense of security with respect to home and children; she was reduced to the status of a sex-object, and therefore her priorities were reversed. Nikitine, in comparing the situation of the Assyrian women with that of their neighbors, expresses admiration for the dignity and sanctity associated with the position of the "mother and homemaker" among the Assyrians. Under these circumstances, Assyrian parents were also motivated to invest in their daughters, and raise them such that they would uphold the honor or the prestige of the family. How else can we interpret the readiness with which they sent their daughters, along with their sons, to the mission schools that the Europeans and the Americans opened in the villages and the town of Urmia? In these schools boys and girls were taught basic reading, writing and arithmetic as well as several languages. The girls that attended Catholic schools also learned the fine arts of needlework and other handicrafts. Women who attended the Fiske Seminary, a higher education college exclusively for women, graduated as teachers and nurses. When we compare the rate of literacy among the Assyrian women at the beginning of the 20th century with that of American or European women, we find very little difference. Thus the claim that Iranian women's liberation was initiated by the Shah is contrary to the facts. It first took shape at the turn of this century among the Assyrian women in the Urmia region. It is most unfortunate that this period of renaissance among the Assyrians was

short-cut by the advent of WWI.

Assyrian Women in America: End of 20th Century:

For the contemporary era we turn to Assyrian immigrant communities in the U.S.A. to maintain continuity. The reason is that most of the Assyrians of Urmia are now found in this country. The relevant period under analysis is 1970 to the present, a period of time when large Assyrian immigrant communities have become established in Chicago, Detroit, Michigan, and California.

Under the impact of American culture and society, great changes have taken place with respect to Assyrian women. Some have had positive effects on Assyrian gender relations, family, and community life. Others have not. Let us examine some of the changes:

The economy of the U.S.A. necessitates a two-income family for a middle-class standard of living. Consequently Assyrian women in America have entered the job market and work side by side with men in factories, offices, businesses, and, in short, in occupations that were formerly exclusively a male domain. Besides access to social networks, earning an income has given the Assyrian woman a measure of control over family finances. It has also opened up options that would not be otherwise available. Today the Assyrian woman is not totally dependent on a man as *the* provider. The unmarried woman does not see the necessity to get married unless she finds the right person. If she does not find a suitable husband, she has the option to remain single.

In the field of education the options seem unlimited. While at the beginning of this century the educated Assyrian woman aspired to be a nurse or a teacher, which are extensions of the female nurturing roles, today women are graduating as lawyers, engineers, medical doctors, and in other fields previously considered the male domain.

The broadening of occupational and educational fields has bridged the gap separating men and women in terms of interests and mutual understanding. The stereotypes associated with the male-female role are also being eroded due to increasing education and in the face of reality. Undoubtedly all these transformations, when fully established, will strengthen the

capabilities of Assyrian men and women, and lead to better communication and cooperation between the genders. At the present time, these changes are at a formative stage among the Assyrians and the outcome will be determined by the choices that the new generation of Assyrians make. Needless to say the changes we discussed have taken place under the impact of the American way of life. Since other influences are also at work, the choices that the youth make today will have critical consequences for the future. The main issue here is to what extent do Assyrian women want to change but at the same time remain Assyrian? Certain trends in the American way of thinking create a great impasse for Assyrian youth. Let us examine a few:

A highly publicized ideology in America is the notion that change means progress, and new means improved. In other words, novelty is valued for its own sake. The westernized Assyrian youth is prone to discarding the Assyrian traditional values as old and outdated, and embracing what is new in sexuality, gender relations, and forms of family.

Another accepted ideology in America is that science and religion have irreconcilable differences. Science is reliable because it is based on proven facts; religion belongs to the realm of mythology and "unsubstantiated" claims. Empirical evidence that is conveyed through senses is considered indispensable as the basis of knowledge. In other words human senses are the measure of all things. So much faith is placed in science that it has become a religion in its own right. I remember that as an American college graduate, I myself dismissed *a priori* all religious writings. Later when I decided to specialize in Assyrian history and culture, I came face to face with a major problem. I found out that Christianity was deeply ingrained into the Assyrian culture, history, and way of thinking. Even linguistic terms and metaphors were replete with religious terms. When an Assyrian was startled, the first expression was "*Ya Mshikha!*" (Oh! Jesus!); sneezing evoked the same expression; when thankful, the expression was "*Minta Min Alaha*" (Thank God); when angered by someone, the expression was "*Alaha La Manti Minookh!*" (May God not help you prosper!). In sum,

expressions referring to God, Jesus, and Christian saints abound in the Assyrian language. I remembered my childhood experiences and realized that a large part of our community activities revolved around Christian traditions. The two largest annual celebrations were "*Eeda Soorah*" and "*Eeda Goora*" (Christmas and Easter). What stands out in my mind in particular is the "*Soma Goora*" (the big fast) which my mother observed diligently, and for 40 days we had to eat vegetarian dishes, which deprived me of my favorite meal, "*catleti-guirdopi*" (Assyrian hamburgers and fries). I realized that there was no escaping it: to fully understand the Assyrian culture, traditions, and mentality, I had to read the New Testament. But in reading the New Testament I was greatly surprised to find the dignified and liberated status given to women by Jesus in His teachings. The evidence is everywhere; particularly in passages where He speaks against sexual license for both men and women and solves the problem of double-standard which has been a burning issue for the feminists². It is in the passage on Mary and Martha where He praises Mary for putting her priorities on intellectual and spiritual enrichment. The passage which I was ready to tear apart was where Jesus defines marital relations, stressing that a wife must honor her husband as the head of the family. I had heard about this passage and had dismissed it as utterly discriminatory. Now I read the whole passage, and the role of the husband as the head took a totally new meaning. In the passage the husband is compared to Jesus as the head of His church, with love so deep that he is ready to lay down his life for her. Here is a new meaning of headship and a new type of relationship between a couple: one of mutual devotion and service.

Now I gaze at the picture of our great-grandmothers with a new respect for the old wisdom.

I have come to the realization that there was a lot of value in the old Assyrian ways. Perhaps that is the secret of why they survived for so long. I hope the new Assyrian generation will realize that it is more worthwhile to preserve this cultural treasure than to exchange it for the borrowed new. Particularly because even the new generation

of Americans is questioning the experimentation with drugs, premarital sex, live-in partnerships, and so on. In a survey of American teenagers published in the weekend edition of the San Jose Mercury News, August 25, 1996, various issues were probed: drugs, premarital sex, live-in partnerships, divorce, teenage pregnancies, etc. On every single issue mentioned above, more than 50% of the teenagers favored going back to traditional marriage and family values. This is not surprising, considering the destructive effects of the drug subculture, easy divorce and single parenthood on adults as well as children. Today the most poverty-stricken segment of the population in America consists of teenagers with no parental support and single mothers as head of household³.

Undoubtedly life in America has broadened opportunities for the Assyrian woman in terms of educational and occupational alternatives. She has also benefited from the legal rights that all women in America have fought for and obtained. America is no longer a "man's world". But the new world which includes women comes as a package. Together with the privileges, women now share the responsibilities of keeping this world safe for the upcoming generations whose very survival is threatened by widespread warfare, air pollution, water contamination, economic and political exploitation and ideological decay. Note that the new warfare technology kills and maims innocent unarmed civilians and fills the coffers of the armament industry and the armsdealers. These are threats that face humans on a global scale, and require the unique input and wisdom of every culture, including that of the Assyrians. Chances are that effective solutions will come from smaller nations and minorities who do not have vested interests in these matters to cloud their mind and will.

It seems to me that the task for Assyrian women, in carving up a new role for themselves, is not to discard the traditional wisdom, but to learn all about it, maintain the best of their Assyrian heritage, and borrow selectively only those cultural traits that will strengthen the Assyrian character, family and community. The Assyrian women's organizations need not be gender exclusive, but to be built with the recognition that both Assyrian men and women must cooperate to

define their new gender roles and identities.

Notes

1. *The Assyrian nation was spread in a larger geographical area. The Assyrians of Urmia were a large fragment of the total. However, the analysis in this paper applies to all Assyrian women in principle.*
2. *In America the problem of double standard is solved by giving women sexual license too. This is sanctioned by the government, as in high schools and colleges condoms and other contraceptives are available for free.*
3. *According to the 1993 U.S. Bureau of Census, 37% of the poor individuals are under the age of 16; and 52% of poor families are female heads of households.*

MY GRANDMOTHER GHOZAL

by: Elizabeth Y. Campbell

My grandmother Ghozal, born Rakhie Tamraz (1859-1929), was a most remarkable woman, when one considers the country of her birth (Iran) and the times she lived in. In the mid 1870's, she was one of the early graduates of the American Girls' School in Urmia, and was studying nursing at the American Hospital nearby, with hopes of becoming a fully fledged nurse one day.

Work and study, however, were far from her thoughts that beautiful summer's day as, waking up at dawn, she looked out on the rosy orange glow in the eastern sky. A general holiday had been declared for the day, as the Shah-in-Shah, Nassar-ud Din Shah Qajar, whose entourage had camped outside Urmia overnight, would be entering the city in a triumphal procession, and all his subjects were commanded to come out in force to give him a rousing welcome.

As Rakhie dressed herself in her Sunday finery, she could not, in her wildest dreams, imagine that she would be a married woman that very day. She was as yet uncommitted, and marriage for her at that time was just a rosy dream for the future.

The procession was most impressive; the pomp and show of might struck terror into the hearts of tribesmen with thoughts of rebellion. The horses, the accoutrements, the jewels of the Guard, were worth a king's ransom, but no one seemed to notice as all eyes were on the Shah. His horse was magnificent,

showing the impeccable breeding of centuries, some said going back to the days of the Prophet. His clothes shone with gold thread and at the base of the jewelled "feather" on his turban flashed a huge diamond the size of a duck egg, or so I was told when I was a little girl! Darya-i-Noor, Darya-i-Noor is it the Darya-i-Noor?", were the whispered comments everywhere. The "Sea of Light" diamond is of course the famous sister to the "Mountain of Light", (Kuh-i-Noor), now in the British crown.

The Shah was young and seemed to be enjoying himself immensely as he smilingly waved a bejeweled hand in acknowledgment of the loud cheers that greeted him everywhere. He was laughing gaily, scanning the faces of the unveiled Christian women in the crowd, when he brought his horse to a halt in front of the Assyrian contingent to receive the homage of the leaders and the customary petitions. Suddenly his eyes came to rest on Rakhie and stayed fixed, staring. He had stopped laughing and everyone else with him. With a quick click of his fingers he summoned an aide to his side and gave a quick command. When the aide returned, "No, no", said the Shah. "Not suitable at all. Henceforth let her be known as Ghozal, for so I command"! And from that day on to the end of her days she was known only as Ghozal, Ghozal the beautiful.

The whole time, with the Shah's gaze on her, Rakhie had stood petrified, not quite knowing what was going on. Not so the Assyrian group. They knew only too well what the Shah's attention had meant and were in no mood to linger. As soon as the procession started to move forward, they all came to action and surrounding Ghozal, hurried her home. With everyone helping, a wedding was soon arranged with the most acceptable of her suitors, so that by the time the Shah's men came for her, Ghozal was a safely married woman. The impossible had come to pass. Her walnut glory box, with all its hand-stitched bridal contents that she had not thought of using for some years, that night stood against the wall of another room, another house, under the roof of her new husband.

Ghozal was widowed after four years of marriage. There being no children, she was returned into the care of her parents after the usual one year's deep mourning. In due

course she married my grandfather-to-be and here I am to tell the tale.

Qasha (Priest) Mushi Murhatch had his small church in Maragha, a walled city across the lake from Urmia. Maragha, like Urmia also was, or had been, an Assyrian settlement, and was established several centuries ago on the banks of the noisy, wildly beautiful Sufi Chai (river). The Assyrians called their new settlement Mar Akha after their priest, which gradually came to sound more like Maragha and is written that way. The Sufi Chai valley, with its temperate climate and fertile soil, was ideally suited to the needs of the new settlers. With their love of land and toil they soon had the valley blooming with vine gardens and orchards. The gardens were still blooming when I last saw them in 1949, but sadly the Assyrians have long gone. Some small signs of their presence still remain here and there to remind the careful observer of the struggles of a vanished people who fought bravely, but lost.

In the Koh-il-nar hills some two to three miles outside Maragha, there is an extensive labyrinthine system of caves, where there is still evidence of Assyrian occupation. Some of the caves were enlarged by monks to shelter the people of the settlements in times of Jihad (holy war). On the rock face of these caves one can still see the water-eroded, scratched outlines of our ancient script. Outside, on the hillside, is what is left of the ruins of a church and monastery. On that hillside, more than four centuries ago, the Assyrians made their last stand against the might of Islam. After it was all over, the church and the monastery were razed to the ground, the hand-chiselled rocks and stones carted away to build elsewhere and every effort was made by malicious, fanatical minds to wipe out every trace of a Christian presence. There was still a small pocket of Assyrians left in the safety of walled Maragha, to the first two or three years of this century, but they too vanished until my grandparents, Mushi and Ghozal, came to establish a tiny, new Assyrian colony. And this time there was nothing but kindness and generosity shown, not only to us, but through us to the refugees who poured into the city some years later in the aftermath of events in Baz, Urmia, etc, in World War One.

Seeing the great need, Ghozal went to work at her husband's side, teaching the women

what she herself had learned at the hospital in Urmia; how to improve their lot, the importance of hygiene in the home, and good nutritious food for body building to combat the diseases that plagued them. It was at this time that she read about a smallpox vaccine being developed in the West. With the ravages of the disease all around her and no restrictions, she went to work on a vaccine of her own and after many months of trial and error, she developed a vaccine that worked! No more pockmarked faces, blind eyes, or noses partly eaten away; no more deaths. But best of all, the constant nagging fear of the disease had gone forever. Soon Muslim women from surrounding villages came seeking the protection of the Christian "Saint" and his wife and their magic "quill". They went away satisfied and spread the good news to other nearby villages. In time, for further protection against the evil pox, they called their newborn sons Qasha or Qashagha (Mr. Priest), and their girls Ghozal, after the "Saint's" wife.

Qasha Mushie and Ghozal had six children; my mother Shushan was the youngest daughter. One of their sons was Lt. Colonel John Tamraz of the U.S. Armed Forces. He was a career soldier, a surgeon and personal physician to General Eisenhower and his wife Mamie. In World War Two he was the Administrator of American Military Affairs on the Indian-Pacific Front. After the war he was killed in a road accident. He was given full military honours and is buried in Arlington Cemetery.

There are four lonely graves in our family plot in Tabriz, now lying desolate and unkempt because there is no one left there to care. One grave is that of my father Yoel, another one of William, my three year old brother who died before I was born. The other two are those of Ghozal and Mushi.

Isn't it strange that my Turkey-born Assyrian-American father is buried in Tabriz, Iran, and that my Urmia-born Assyrian mother is buried in Cleveland, Ohio, U.S.A., half a world away from her roots? And that I, Iran-born, but with dual citizenship at the time, yet, because of marriage, a British subject most of my life, have recently acquired Australian citizenship, a country I had not heard of when I was growing up in Iran! Life can be very strange. We all have such weird and wonderful tales to tell!

How Old is Santa Claus?

by: G. Malvern

SANTA CLAUS MAY be older than you think. Some years ago a team of French archaeologists surveyed a series of mountain sites in the Anti-Lebanon range. They concentrated their excavations on an old town in Lebanon called Masset-Sapon or 'Pillar (pole) of the North'. Among their discoveries was a limestone relief of an old gentleman with flowing white whiskers seated in a chariot which had runners instead of wheels.

The use of runners should not surprise anyone because, although Lebanon is situated on the Mediterranean Sea, it experiences heavy snowfalls in the mountains during winter. The chariot was drawn by a group of animals which some of the archaeologists suggested looked like deer. Was this Santa Claus?

Unfortunately for sentimentalists, opposing archaeologists point out that the figure pictured on the relief is most likely an Amorite deity called El, the cosmic hunter. The animals are not deer pulling his sleigh, but more probably Syrian gazelle fleeing from his bow.

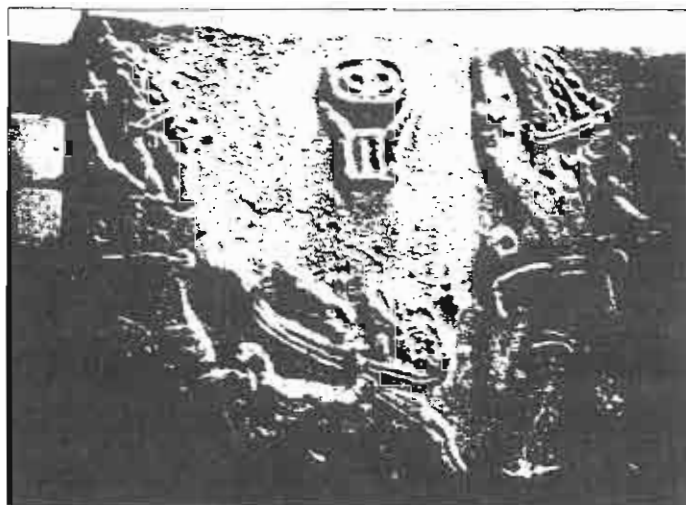
During subsequent excavations at Massebot-sapon, the archaeological team made discoveries which definitely pointed to the existence of an historical figure who lived there and made long mid-winter journeys for the express purpose of providing children with sweets and gifts. After his death, the tradition of a benevolent visitor lived on and was gradually adapted to be a rewarder of good children and a punisher of bad ones.

As evidence of this the archaeologists cite two structures that were excavated. One was undoubtedly the house of the benevolent visitor and the other seemed to have been a kind of stables. It was divided into at least eight separate stalls or small compartments. Four of the stalls were labelled in cuneiform, which translated read as "Comet, Eros, Thunder and Lightning" (or, as a German Assyriologist put it, "Komet, Kupid, Donner und Blitzen"). Were these the names of the old gentleman's sleigh animals or were they

some astral deities the local people worshipped?

Further evidence

But the theory gained credence as more evidence came to light. A stone inscription was unearthed and when the archaeologists deciphered it they found that it contained two lists of children's names. One list was headed GOOD and the



Many Hittite reliefs depicting chariots of war have been unearthed. They picture full size chariots manned by two or three personnel. This relief in the Ankara Museum shows a deity driving a horse and chariot. This is a mythological scene with the god much larger than his chariot. Such scenes may have given birth to the concept of a beneficent Santa Klaus dispensing gifts to good children.

other list was headed BAD. Those named in the first list were to be given gifts of nuts and fruit, while those in the second list were to receive "ashes, switches and lumps of coal". This seems to equate with the threat that modern parents use of Santa only giving good presents to those who deserve them.

A further clue came when another stone inscription was translated and this proved to be a letter written to the kind old man who gave gifts to good children.

A letter to Santa

"Thus speaks Enlil-iddin son of Ishtar-iddin of Babylon. Be it known to you that I have been a very good boy all year. Do not believe my sister if she writes to you that I am not or that I broke the oil jar. She broke the oil jar herself. I have been a very good boy all year. May it please you to bring me a new ball and a Gilgamesh costume and a jar of clover honey. Do not bring me any more clothes or school tablets like last year."

Enlil-iddin's epistle was only one of a number unearthed in the vicinity. None of them bore the name of the addressee - possibly because they were originally contained in clay envelopes which have not survived. But another tablet found in Damascus in Syria gives a clue to the name of the kindly old resident of the "Pole of the North". Inscribed in unvocalized Aramaic (all consonants and no vowels) this tablet refers to him as "SNTNKLS" which the archaeologist equates with jolly old Saint Nicholas who, as every child knows, was the original Santa Claus.

St Nicholas rescued the virgins

Saint Nicholas was a devout and generous bishop in Lycia, an area in the south-west of Turkey on the Mediterranean coast. In his parish lived a poor peasant who had three daughters who would each require a substantial dowry if she was to have any hope of being married. To remain unwed would bring shame on both father and daughters. What could be done?

Saint Nicholas heard of the problem and, so the story goes, came at night when the family's wooden shoes were left outside their hut. Into each of the girl's shoes he slipped enough money to provide a dowry. It was this unselfish gift that gave rise to the practice of giving secret gifts to others on Christmas Eve.

Saint Nicholas or SNTNKLS?

Saint Nicholas dates from the 11th century AD, whereas the group of letters in the Aramaic inscription dates from the 13th century BC. So we must conclude that either this is an extraordinary coincidence, or that the story of Santa Claus should not be traced back to Saint Nicholas but to the traditional Aramaic figure.

Perhaps there is another explanation. Many

pagan customs have been adopted into the Christian Church during the passage of time and given Christian names. Easter is derived from the name and rituals of the Babylonian fertility goddess "Ishtar".

The Bible nowhere discloses the date of Christ's birth. December 25 was the birthday of the Persian sun god Mithra, and this date was observed and celebrated for centuries before Christ was born. But December 25 together with other pagan rituals such as the yule log and mistletoe were adopted into the Christian Church and given holy associations.

Is it possible that the Aramaic SNTNKLS tradition was still practiced up to the 11th century AD but from then on it was adopted into the Christian lifestyle under the similar sounding name of Saint Nicholas?

Early Dutch colonists took the custom of celebrating "Sinterklaas" day to America where the name became corrupted to "Santa Claus" and later returned to England as an alternative to Father Christmas.

Perhaps archaeologists have found good old Santa's "roots" after all.

Editor's Note:

1. *Archaeological Diggings* magazine is published bi-monthly by:

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Hornsby NSW 2077 Australia

2. The article and the magazine were sent to us by Youaw Toma Kanna, Sydney, Australia.



Governor Jim Edgar of Illinois meets with His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, at the Governor's Office in the James R. Thompson Center. L to R: Gov. Edgar and His Holiness Mar Dinkha.

Senator John J. Nimrod, Secretary-General of the Assyrian Universal Alliance made the following presentation on August 8, 1996, at the United Nations in Geneva, Switzerland before the Human Rights Sub-Commission on Prevention of Discrimination and Protection of Minorities, 48th Session, item 6.

A Pathway to Human Rights for Northern Iraq

Mr. Chairman:

On behalf of the world's over 3 million dispersed Assyrians, we wish to express our gratitude to the Sub-Commission on the Prevention of Discrimination and Protection of Minorities for the opportunity to give testimony about the human rights situation of those Assyrians who have managed to remain in their ancestral homeland, particularly in Mesopotamia. In summary, I am encouraged by the reports I have received from Syria and by the testimonies I have taken personally concerning Iran, and I believe that the time has come for important human rights developments in Iraq.

Let me begin by clarifying a few things. I am not talking about the inhabitants of Syria, even though the Assyrian Empire of some four thousand years ago did indeed embrace all of what is now modern Syria. Assyria was destroyed as a political system in 612 BC but not as a nation or as a race. However, there are definite and continuous traces of Assyrians throughout history since 612 BC. They were among the first to embrace Christianity in the first century AD, and as a consequence they have suffered persecution and massacres. During the First World War they were invited by Great Britain as an ally, helped win a decisive battle against the Ottoman Empire and were caused to lose two thirds of their nation in this war. The British had promised the Assyrians independence, autonomy and a home for all Assyrians. Instead the British mandate in Iraq was terminated and the Assyrians were released to the Iraqi Government with guarantees as a minority pursuant to the 1932 Declaration of the Kingdom of Iraq (reproduced in: E/CN.4/Sub.2/1992/NGO/27). Since then Iraq has failed to comply with the articles of its 1932 Declaration (see also: E/CN.4/1995/NGO/52). This also meant that Iraq has ignored the land ownership and special rights and privileges that were accorded to the inhabitants of the Mosul Vilayet which, in 1925, were conditionally placed under the

authority of the Kingdom of Iraq.

In Iraq we have a very unique situation which offers an opportunity to demonstrate to the World of Nations that we can do something about effectively providing human rights to minorities that are under the purview of your Sub-Commission.

To be sure, the Government of Iraq cannot alone be blamed for the present denial of human rights to the minorities in Northern Iraq. Nevertheless, Iraq must be held fully accountable for the denial of human, religious, and linguistic rights to the Assyrians, Kurds and Turkoman, and other minorities residing in the rest of the country. Examples of violations affecting the Assyrian community are detailed by the Special Rapporteur on Iraq of the Commission on Human Rights (E/CN.4/1992/31, p.30, 31; E/CN.4/1994/58, p.33; E/CN.4/1995/91).

The situation in Iraq is such that not only are the Assyrians politically discriminated against but they are also deprived of their freedom to practice their religion and preserve their identity, culture and language. To the Assyrians who are the indigenous people of Iraq, religion and language are so intertwined that to suppress either one will effectively mean the destruction of the Assyrian identity.

The events of 1991 have brought about some responsibilities to the Commission and Sub-Commission by the acts of the United Nations which, without questioning the integrity of the country of Iraq, provides for a Comfort Zone where the majority of inhabitants North of the 36th parallel are part of the minorities of Assyrians, Kurds and Turkoman.

The results of the efforts of the past few years speak for themselves: Three thousand killed or wounded. A continuous struggle for power through control of humanitarian aid being supplied to the divided Kurds "governing" the area. A population kept captive under Kurdish control. And elections which gave false hopes of an independent Kurdish Nation. Those members of the

minorities which are not allied with either of the armed camps fear for their safety and for that of their families. They struggle to provide ways of earning a living and protect their property from each other while those in command do little or nothing to help.

Yet, the opportunities exist to effectively safeguard and promote human rights to all Assyrians, Kurds, Turkoman and others of Northern Iraq. To accomplish this it is in the hands of the Sub-Commission to call for corresponding steps to be taken by the appropriate United Nation bodies. Most urgently, the power to distribute humanitarian aid must not be left in the hands of those who no longer have the confidence of the people.

AN INTERIM CIVIL ADMINISTRATION, SUPPORTED MILITARILY BY THE ALLIES, MUST BE PUT INTO PLACE WITHOUT FURTHER DELAY, IN ORDER TO PROVIDE THE NECESSARY SERVICES AND INSURE THE EQUITABLE DISTRIBUTION OF

HUMANITARIAN AID.

This administration must adequately reflect Middle East customs and traditions, and it must ensure freedom, liberty and justice for all. As such it would have to provide the necessary services and security, giving the local inhabitants the opportunity to effectively pursue the reconstruction of their villages and homes, and ensuring their civil, human, and property rights. The necessary financial means do not depend on further taxpayer money; they are already in hand and present no problem. Whatever the future holds, this process must provide a solution which is also acceptable for Iraq and the neighboring peoples and governments. For it must not become a source of regional instability, but rather one of stability, security and economic well being.

Assyrian Universal Alliance, 7055 North Clark Street, Chicago, Illinois 60626. Tel: (312) 274-9262 Fax: (312) 274-5866

Written statement submitted by the Transnational Radical Party, a non-governmental organization in consultative status (category II), to the United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities, 48th Session, item 6. The Secretary-General received the written statement on August 8, 1996 and was circulated in accordance with Economic and Social Council resolution 1296 (XLIV).

“OIL-FOR-FOOD” vs. ASSYRIAN PROPERTY RIGHTS IN IRAQ*

1. Six years of an effectively applied economic boycott could not fail to take its toll, even if its authors carefully sought to cushion the effects of the *UN sanctions regime* for the Iraqi population in that they exempted from the beginning food, medicine and other humanitarian supplies. These programs in favor of the Iraqi people (and the way they were handled) developed a dynamic of their own with some unforeseen consequences. The longer the sanctions lasted and produced ever graver effects on Iraq's inhabitants and social fabric, the more *effective aid* grew into a *humanitarian, moral and political imperative*. In light of the growing *donor fatigue* - due to the increasing needs created by natural and man-made disasters taxing the world community's relief resources - it was also indispensable to devise ways and means for financing these humanitarian aid programs for Iraq without reliance on already burdened foreign taxpayers.

2. Accordingly, the *United Nations Security Council* adopted successively improved “oil-for-food” resolutions SCR 706, 712 and 986, providing notably for covering the external costs of related humanitarian aid programs¹. Thereby, an old and unsettled question, i.e. “*Who owns Iraq's oil?*”, seems to have been overlooked, if not prejudiced without due process - at the expense of the “internationally protected” Assyrian², Kurdish, Turkoman and other landowners, and *in favor of the Iraqi State*. Alternatively, being alerted to this delicate legal problem by way of an *internal UN memorandum* dated April 1992, the authors of said resolutions seem to have not only recognized the pitfalls but left it to the *courts* to finally settle eventual claims. For SCR 986 provides immunity against seizure only while “petroleum or petroleum products”, or proceeds from it, are “*under Iraqi title*”, suggesting that the *Iraqi State*, in the event, would have to carry the *burden of proof* that it

has *good title* for the petroleum resources located in Iraqi territory, i.e. that it obtained these rights *with due process and in line with Iraq's international obligations*.

3. In 1932, when the *League of Nations* carved Iraq out of the remains of the *Ottoman Empire*, Iraq incurred permanently binding international minority protection obligations which were supposed to protect also the Assyrians. These freely accepted obligations cover not only such specific human rights as freedom of practicing the Assyrian's Christian beliefs, language privileges and preferential employment stipulations but, most importantly, the obligation of the Iraqi State to respect the land ownership and other private property as it existed prior to Iraq's independence³. Some of these rights and special privileges concern in particular the Northern part of Iraq, called the *Mosul Vilayet* which was *conditionally* attached to the Kingdom of Iraq in 1925⁴. Iraq thus incurred *international obligations* which it could not alter unilaterally, and from which it could be relieved only by the *League of Nations* or, in the event, by the *United Nations* acting as the *League's* successor in accordance with UN General Assembly resolution 24 (I) of 12 February 1946.

4. The conditions under which Iraq obtained its independence have never been altered. The circumstances which gave rise to these international minority protection and other conditions have essentially remained. According to testimony published by the UN Human Rights Commission's *Special Rapporteur on Iraq*, past and present human rights conditions in Iraq have provided no justification for abrogating any of Iraq's related international obligations (e.g. E/CN.4/1993/45, §§ 89-126; E/CN.4/1995/138, p.8). Iraq's constitutive international obligations, too, have thus remained fully binding (E/CN.4/367/Add.1), inasmuch as the ruling on *South-West Africa*, handed down by the *International Court of Justice*, by analogy, applies to Iraq:

"These obligations represent the very essence of the sacred trust of civilization. Their raison d'être and original object remain. Since their fulfillment do not depend on the existence of the League of Nations, they could not be brought to an end merely because this supervisory organ [i.e. the

Council of the League of Nations] ceased to exist. Nor could the right of the population to have the Territory administered in accordance with these rules depend thereon." (ICJ Reports, 1950, p.133).

5. In the above-mentioned internal UN memorandum of April 1992, these legal elements are summed up as follows:

With regard to the oil ownership question, these documents provide a prima facie ownership case in favor of some Turkish citizens and Kurdish tribes in whose ancestral lands the largest oil field, in Kirkuk, is situated. Accordingly, the seizure protection wording of Resolution 712, paragraph 5, may not stand in a tribunal. It is thus advisable to execute Resolutions 706 and 712 either exclusively on the basis of oil pumped from uncontested Iraqi fields not in the Mosul Vilayet area or on the basis of corresponding agreements with the Turkish Government and the involved Kurdish tribes."

6. In addition to the Turkish and Kurdish landowners, the Assyrian community - whose diaspora has a strong foothold in the *American economic and political scene* - is known to have also significant land claims not only in the Mosul Vilayet but all over Iraq. In this light, serious legal challenges to the UN's "oil-for-food" program are conceivable. Those UN departments which are *financially dependent* on a smooth implementation and operation of SCR 986 no less than those *concerned about the humanitarian fate of the people in either the government- or the Kurdish-controlled part of Iraq* would thus be well advised to prepare for *alternative solutions*. This seems to be the more indicated as SCR 986 can be seen:

1. as a new source of economic and political power, and thus as a *direct cause for further infighting* between those who have essentially lost the confidence of the people yet continue to be supported by outside forces for "governing Iraq's non-government-controlled Northern Governorates;
2. as a *bail out* of the cash-short United Nations;
3. as a formal UN-sponsored transfer of title to the Mosul Vilayet's oil resources from the present, internationally protected

Assyrian, Kurdish and Turkoman landowners to the Iraqi State *without consultation, compensation or due process*; and

4. as being *incompatible with the U.S. Constitution* in as much as it would deprive U.S. citizens to seek protection for their property rights from a U.S. Court.

7. In contrast, if the landownership rights in the Mosul Vilayet in particular would be respected by all concerned, significant opportunities for effectively safeguarding and promoting human rights in the Mosul Vilayet and beyond could quickly be turned into reality. Inspired by the positive experiences made by the United Nations with interim administrations in Cambodia, Eastern Slavonia and elsewhere, corresponding steps are called for to be taken in- and outside of the UN System by the appropriate bodies (E/CN.4/1994/NGO/48; E/CN.4/1995/NGO/52).

8. Most urgently, the power to distribute humanitarian aid must not be left in the hands of those who no longer have the confidence of the people. In order to provide the necessary de-mining, rebuilding and other services, including the equitable distribution of humanitarian aid, it has become indispensable to replace the present power structure in the Mosul Vilayet with an interim administration which is to be militarily supported by the Allies and which is also acceptable for the neighboring peoples and governments.

9. This sanctions-free and self-financed interim administration must adequately reflect Middle East customs and traditions, and it must ensure freedom, liberty and justice for all. As such, it would have to provide the necessary services and security, giving the local inhabitants the opportunity to effectively pursue the reconstruction of their villages, churches and homes, and ensuring their civil, human, and property rights. Authorized to develop the local resources and to trade freely, the necessary financial means would no longer depend on ever scarcer taxpayer money. Thus, these resources could finally become a *source of regional stability, security and economic well being*.

and compensation payments for damages incurred in the course of Iraq's occupation of Kuwait.

2. Assyria is not to be confounded with Syria, even though the Assyrian Empire of some 4000 years ago did indeed embrace all of what is now modern Syria - and much more. Assyria was destroyed as a political system in 612 BC but not as a nation, not as a race and not as a language. However, there are definite and continuous traces of Assyrians throughout history since 612 BC. They were among the first to embrace Christianity in the first century AD, and as a consequence they have suffered persecution and massacres. During the First World War they were invited by Great Britain as an ally, helped win a decisive battle against the Ottoman Empire and were caused to lose two thirds of their population in that war. The British had promised the Assyrians independence, autonomy and a home for all Assyrians. Instead the British mandate in Iraq was terminated and the Assyrians were released to the Iraqi Government, covered by the international minority protection guarantees written into the Declaration of the Kingdom of Iraq of 30 May 1932. Since then Iraq has failed to comply with most articles of its still binding 1932 Declaration (see also: E/CN.4/1995/NGO/52). In particular, Iraq has violated article 14 (covering land ownership rights), and it ignored special rights and privileges that were accorded to the inhabitants of the Mosul Vilayet which, in 1925, were placed under the conditional and limited authority of the Kingdom of Iraq.
3. Declaration of the Kingdom of Iraq of 30 May 1932, article 14 (E/CN.4/Sub.2/1992/NGO/27).
4. To the South, the Mosul Vilayet borders on Iraq's Baghdad Vilayet, to the West on Syria, to the North on Turkey and to the East on Iran. It includes the DIALA District, as defined in the League of Nations inquiry of 1925. According to the last available census (1920), its surface is 91,009 km², and its inhabitants were 579,713 Sunnites, 22,180 Shiites, 14,835 Jews and 55,470 Christians, i.e. mostly Assyrians (Report by HM's Government to the League Council on the Administration of Iraq for the year 1929, p. 71).

* prepared in cooperation with Senator John J. Nimrod, Secretary-General, Assyrian Universal Alliance, (7055 North Clark Street, Chicago, IL 60626. Tel: (312) 274-9262 Fax: (312) 274-5866), and the CORUM Research Group (Box 2580, 1211 Geneva 2, Switzerland, Fax: 4122-7338671).

Notes:

1. In addition to various UN administrative costs

My Assyrian History, As I lived It

By Youarish Darmoo

**(As translated in English, and condensed, by a friend, from
Youarish's notes and audiotape narration in Assyrian)**

To begin to write this short history, by the power of our Lord Jesus Christ, I am saying my prayer to my God and Creator of All, to thank Him for His many benefits to our people. He has always been our supporter and helper, by His mercy and grace, and has kept us safe during the hard and distressful times our eyes have seen since the First World War and until today, when we are dispersed in countries of Europe, America and Australia.

My Origin and Family

I am Youarish, son of Darmoo Bet-Malik. I was born on the 15th of December, 1907, in the village of Umbé, Targawer, Azerbaijan, in Persia (today's Iran). I can trace my tribal origin in Umbé back several generations to 1795, to my forefather Esho. I had five brothers. My younger brother, Wilson (now in Baghdad, Iraq), and I are the only survivors. My own descendants consist of four children by my late wife Almas, fourteen grandchildren, and six great-grandchildren. We all live in England. I am now 89 years old.

Our First Flight from Our Homeland

I remember that as soon as the war started in August 1914 the Russian army moved up from the city of Urmia and attacked the Kurdish tribes in Targawer. The Kurds fled with their families into Turkey. But soon after the Russian Army returned to Urmia in autumn, the Turks and the Kurds came down again to attack us. We, the Assyrians, had entered the war on the Allied side, and our fathers in the plain of Urmia were fighting against the Turks and the Kurds. But they were greatly outnumbered and could not hold out. So horsemen were sent out from the front to warn Assyrian families in Targawer to abandon their villages and flee to Urmia. The Assyrians of Nochiya had been forced to flee earlier, and the family of the Metropolitan, the late Mar Yosip Khnanisho, along with a few relatives, had become our house guests in Umbé before our flight.

It was noontime. My father was not home. My mother had kneaded some dough to bake



Youarish Darmoo in 1996

bread and was preparing lunch. When the word came, she left everything in its place. She only took some food in her *parzoun* [back-pack] and placed my younger brother Youshia upon it, held my older sister Elishwa and me each by the hand and we walked and ran on foot for several hours until we reached Urmia. That night we remained in the village of Anhar, and the next day my father joined us, bringing with him our cattle, sheep and other necessary things.

First Russian Withdrawal From Urmia

As a result of the Turkish offensive that threatened communications between Russia and Persia, on January 2, 1915, the Russian army withdrew from Urmia and retreated toward Transcaucasia. The Russians took roads that led through many Assyrian villages and towns. Out of fear, about 10,000 residents of these places followed the Russian troops hoping for protection. Hundreds died on the way. Many thousands remained behind, including our family which at this time was living in the village of Baalaw. Soon

after, the Moslem villagers rose up against our remaining people, looting, beating, killing, and destroying our homes and churches. We fled to a village called Gashzhin, and then to Sangar (at the suggestion of Mr. McDowell of the American Mission, who spoke fluent Assyrian) which was closer to the city of Urmia, from where my father could pick up daily ration needs for our family from the Mission compound. Sangar had been abandoned by its Assyrian inhabitants who had fled into Russia.

Our Persecution By Kurds and Persians

After we left for Sangar, Kurdish tribesmen came down again and attacked all the Urmia villages, plundering, beating, and killing Christians and carrying away their women. I remember from our *darta* (compound) three young women were grabbed and taken away. And on the same night, the Kurds stormed our compound and carried away cattle and sheep after they riddled our sturdy door with gun shots. Also, the Persian mounted police under Arshad Al-Homail fanned out into the country, arresting young Christian men and putting them in jail. Every morning they would take 20 or 30 of the prisoners up to the "Hill of the Jews" and kill them. We would hear the sound of the gun shots because the Hill was close to the village.

Everyday my father would take eight persons and go to *Qal'aa D'Sahabeh* (the American Mission) to bring rations for the families. One day the Persian police patrol caught them on the way. They beat them with gun stocks and whips and jailed them, with their heads broken and bodies bleeding. They even stripped and took away their good clothes.

My mother's father Sargis went and told Mr. McDowell that my father Darmoo and his companions were imprisoned, their families had been without food for two days and that the Kurds were persecuting them. Mr. McDowell told him: "Don't worry about Darmoo. I shall see about him. You just go back and bring the families here."

The villagers picked up their things and moved to *Qal'aa*, the American Mission. Our family was placed in Sardari's compound. There we found my father and those with him. They had been released from jail that same day but their heads were bandaged. We remained there till the spring of 1915.

Missionary Refuge & Cholera Epidemic

During those days thousands of Assyrians were imprisoned, beaten, executed, and women abused, but many fled and taken refuge at the various missions. But because of the overcrowded and unsanitary conditions, cholera and typhoid broke out among the people. Thousands died. There were days when 40 or 50 dead people would be taken away in horse-drawn carts to be buried.

Russians Return To Urmia

That spring the Russians once again returned to Persia, along with what remained of our people who had gone with them. The Kurds then fled to the mountains and the Persians shriveled up in their homes, and a time of relative safety began for all the inhabitants. Immediately the people departed for their homes in the towns and villages round about. But not much was left of their properties. We resided in the village of Gashzhin. The Russians supplied our people with some arms and a few months later, the French gave us some rifles and ammunition. The rifles were called Saitier, their clips holding three bullets. *Agha Patros* distributed the rifles to the fighters of Bne-Targawer and Bne-Margawer and to a smaller number of Bne-Urmia.

The Assyrians began to punish the Kurdish villagers surrounding the city of Urmia who had persecuted them earlier. But *Agha Patros* recruited a group of Assyrian fighters as policemen to put down the Assyrian excesses. He also set in each village a guard to prevent plunder. And after the Russian army spread out in the country to control it, we Assyrians finally let the Moslem villagers alone and returned to our villages.

Tribal Brave Stand and Retreat

At this time, the Assyrians who were in Urmia were the city residents and the displaced inhabitants of various Urmia villages, and of Gangachin, Targawer and Margawer. The Assyrian tribes living in the Hakkiari Mountains of Turkey, such as Tkhoumnayeh, Tiarayeh, Baznayeh, Jilwayeh, Gawernayeh, Bne-Shamizdin, Barwarnayeh, Saranayeh, Kochisnayeh, Youdiznayeh and others, had not yet linked up with us.

When the Russian army moved against the Turks at Julamark in May 1915 they persuaded these Assyrian tribes of Hakkiari to

rise up against the Turks, promising them support. But as soon as they had done so, the Russians withdrew and left them to fight on their own and defend their villages. They fought bravely for several months, but they ran out of ammunition. The Russians wouldn't help them and the odds against them were heavy. They could not hold out against the overwhelming numbers of the Moslems, and so they abandoned their villages and miraculously escaped to Urmia, losing thousands on the long trek. The first contingent of refugees arrived in Salamas and Urmia in November 1915.

Russians Train us, Americans Feed Us

The Russians once again sought the help of the Assyrians to fight the Turks. Although abandoned by the Russian army once, the Assyrian tribes agreed to rise up to fight again. So our Assyrian leaders began to recruit soldiers from among our people. With Russian assistance, they were taught the art of modern fighting and the use of rifles, machine guns, grenades and other weapons. They fought alongside Russians and Armenians and controlled the country for almost two years. The Assyrians held and defended Urmia, defeating the Turks in many engagements. At the same time, the Americans gave our people sheep and cattle and seed in order to work the land and sustain themselves. They also gave us clothing material and other necessities. Supplies of wheat were stored in some villages for distribution. One was in Gashzhin, the village we were living in, and my father was put in charge of it. The people tilled the land, sowed the seed, and tended the animals and soon made good with their work, acquiring also household belongings.

Russians Overthrow Czar, Abandon Us

In October 1917 the Communist Party in Russia overthrew the Czarist regime, and ordered the Russian Army in Persia to return to Russia, which it did the next month. Fortunately, the Russians left our people quantities of weapons and ammunition. And some Czarist Russian officers, engineers, and instructors of weaponry didn't want to return but remained behind with us.

The departure and dissolution of the Russian army once again strengthened the hand of the enemy, and the Turks, Kurds and

Persians attacked us in a combined force. We, the mountain Assyrian families of Urmia plain once again fled to the city of Urmia and camped in *bakhchaney* (gardens and vineyards), each family under one tree, around the city in Charbash. But our fighters held on and fought bravely.

After a defeat of the Persian army by the Assyrian army, Simko, chief of a powerful Kurdish tribe, in conspiracy with the Persian Government, lured Patriarch *Mar Binyamin Shimon* to a peace meeting and murdered him along with a group of accompanying leaders in February 1918. While furious Assyrian fighters attacked Kurdish villages, killing and destroying to avenge the Patriarch's death, *Agha Patros'* army chased Simko and defeated him in his fortress in Chara. Simko, however, escaped with some of his men, only to be assassinated some years later by the Persian Government.

In April the Assyrian army met and defeated a Turkish force at Ushnu, but many hundreds of Assyrian families (some 4,000 people) were massacred by the Persians in Khoi. From that time until July 1918 the Assyrian forces fought valiantly against overwhelming assaults from Turks, Kurds and Persians, but could not contain them.

Hope From A British Airplane

At that time an English airplane appeared in the sky, landing in a pasture. The pilot, a captain named Pennington, told our people: "The British Army is coming to your assistance with ammunition and arms, but the road is blocked in Sayin Qal'aa by the enemy." Our people got together 2,000 men, and with their leaders such as *Agha Patros*, *Shmouel-Khan*, *Mar Zaia* of Jeelu, *Mar Yosip Khnanisho*, *Zaia Bet-Mar Shimon*, marched to open the road for the British and to receive the military supplies. But when the enemy learned of their departure, it mounted stronger attacks against our remaining fighters. The situation became desperate because our depleted forces could not stand against the combined onslaught of the Turkish and Persian army and Kurdish tribesmen.

At this time, my father drove all our animals to the city of Urmia and sold them and bought us two additional horses along with ghee, flour and other food items, and a *seela* for bread baking, preparing us for flight. A few days

later, he went to the city again and converted his coin money to gold coins because at that time the Persian government had no paper money. He also bought additional food rations.

The Big Flight: Thousands Perish

After a few days, Assyrian horsemen went around telling the people to flee on the road for Sayin Qal'aa, which was the only getaway road, because the soldiers could not defend them. So on the 18th of July 1918, the mass flight of our whole people began.

We trudged on for three days, passing through Haidarabad, Soldus, Makriyeh, and Mayanjoukh, before reaching Sayin Qal'aa, 100 miles south, where we found our advance forces having linked with a small convoy of the the British army. All of our people got together again, but decided that they could not return to save the situation. And in that extreme heat of the summer, thousands of aged people, children and women who had no assistance and were without food and water, perished on the road, while thousands of others were murdered or kidnapped by marauding hordes of Kurds and Persians. Some Urmia villagers, and a good number of Assyrian and Christian residents of the city of Urmia who were unable to flee in time remained captive in enemy hands. They were thought to be some ten thousand people, their fate being unknown though it is conjectured most were massacred.

In Sayin Qal'aa, the people who arrived were depressed and exhausted, and most fell into a deep sleep. At dawn the next day they were attacked from all sides by cannon, machine gun, and rifle fire. Startled out of their sweet sleep, all they could do was hold their children's hands and flee south to save their lives, leaving behind most of what they had managed to bring with them. When the ravaged and famished mass of our people finally stumbled into Hamadan weeks later, the number of dead and wounded was thought to be at least ten thousand heads.

Rest At Hamadan, Refuge at Baquba

The masses of our weary, sick and hungry people stopped in Hamadan for a few days to rest, wherever they could, tend their sick, and buy food supplies. The British Army Headquarters in Hamadan, meanwhile, recruited the irregular fighters into two Levy

battalions, one from the Hakkari mountain tribes and the other from the inhabitants of the Urmia plain. Then the multitudes of refugees, with British guidance, continued their onward trek down to Mesopotamia. We stopped at several places to rest, one or two days, until we finally reached the town of Baquba, by the Diyala River, a few miles from Baghdad, about six weeks after fleeing Urmia.

In Baquba the British had already set up tented camps to accommodate the arriving groups of exhausted, famished and diseased humanity, totaling some 50 thousand, including Armenians. They were managed by British supervisors and by tribal leaders, as well as Urmian Assyrians and Armenians who were able to communicate in English. Gradually, families went through a disinfection process and were segregated into groups and assigned to different areas of numbered tents according to their tribal divisions and affiliations, each tent housing four or more families. The Armenians were located in a separate area. All the refugees were supplied with food rations, clothing, blankets and other necessities, provided by the League of Nations, and sick people were treated by British, Indian and Assyrian doctors. Orphans were taken care of and, in time, schools for children, and churches of various denominations were set up in special tents. Most men were required to do work in their own camps, such as camp sanitation and cleaning, garbage collection, and digging ditches for garbage disposal, distribution of rations, etc. This was done under camp leaders, with supervision overseen by British army personnel.

American Missionaries' Economic Aid

Two days after our arrival in Baquba camps, Mr. McDowell met my father and said: "I will send you to a village beyond Baquba called Jasmiya. There you will cultivate barley, wheat, cotton, and so on." He then ordered my father to take some people with him and go down to the animal enclosures by the river bank. There they were given about one hundred bulls, horses and milk cows and moved with their families to Jasmiya. My father, who had a supervisory job, was given three stripes and made a sergeant in charge of workers. He made one hundred rupees a month and our family did well.

British Train Assyrians To Beat Kurds

On our arrival in Baquba in late 1918, the British trained the two Assyrian battalions recruited in Hamadan in the art of fighting. Then they took the Mountain Battalion to the mountains of Sapna and Barwer because the Kurds were holding them and had killed a number of Indian soldiers who could not cope in the mountains. The Assyrian army attacked the Kurds and scattered them from the mountains, quelling the uprising. The British then returned the troops to Baquba Camp.

At this time we were ordered to leave Jasmiya to rejoin our people in Baquba. But my father and his group of people were sent to Tel Tawa, a nearby village to cultivate the same crops they had in Jasmiya. I went with my father, and we remained there for six months before moving to Baquba.

In Baquba our people had asked the British to liberate our lost lands in Turkey and Persia for us. The British replied: "The war is now over; it is peace. We cannot enter other countries' lands. But if you can recapture your lands yourselves, we will give you help."

Agha Patros and some other leaders were in favor of recapturing our lands, but another section of our leaders opposed the idea. The British, however, approved the plan and made plans to relocate our people to Mandan, a place 35 miles beyond Mosul in the north of Mesopotamia, in preparation for the Assyrian military liberation campaign.

Before our people left Baquba for Mandan, however, a memorial stone was erected in the Baquba Camp Cemetery to the memory of the fourteen thousand people who died of cholera and other causes.

Relocation to Mandan Refugee Camps

The relocation to Mandan began on the 18th of April 1920. The British transported us by train from Baghdad to Shargat, where the railway line ended. From Shargat, they had arranged for our people to be hauled in mule-drawn carts, each two families in one cart. We reached the Mandan River in three days. There tented camps were set up for us. Each family was assigned to its proper camp.

In Mandan my father was appointed in-charge of workers in the ration supply depot. We, the camp children, did nothing but swim from morning till night in the river. It was a fun time for me, but my happiness

was darkened with grief when I lost my mother, Khawa Sargis, on April 12, 1921.

Just when a large portion of our people had been moved from Baquba to Mandan in April 1920, there was an Arab revolt and hordes of Arabs from around Baghdad and Baquba assembled to attack our remaining people in the Baquba Camps. The British had already disbanded the two Assyrian military battalions and many of our fighting men were in Mandan, more than two hundred miles away, and the men in the surrounded camps did not have proper arms to defend themselves. It was a dangerous situation!...

Read the concluding installment of Yourish Darmoo's history in the next issue of Nineveh. In it he describes: Our people's stand against the threatening Arabs in Baquba; our 1921 aborted military campaign to recapture our former lands; the dispersal of our people from the Mandan Refugee Camps and how some settled in Gailani Camp and, eventually, in various Hinaidi camps, others to filter back to Persia or immigrate to America, while still others were settled in derelict villages in North Iraq to eke out a living. He also tells of: his enlistment in the Assyrian Levy Force, serving as a member and drum-major of the Levy Marching Band as well as a fighting soldier in various regions in North Iraq when Levies guarded Iraq's borders and quelled Arab and Kurdish uprisings against the Iraqi Government and British interests; his participation in the Battle of Habbaniya in World War II; his commissioning as an officer and selection as a leader of a special task force; his service in Lebanon and Palestine during the Second World War. Yourish also gives his philosophical opinion on the Simmaily Massacre and Assyrian community life in Habbaniya. —The Editor.

Books

Orahem Candle, an Assyrian who lives in England, has published a book of eight short stories in English under the title "Comedy Show". They have been described as powerful novels of fiction with great originality and a unique style. He plans to follow this with a longer story of philosophical science fiction. To order write to:

Orahem Candle

71 Gonville Crescent

Northolt, Middlesex UB5 4SJ

England Tel.: 0181 422 2757



Janice Anne Huwe of Athens, Ohio and **Robert Anton Holm, Jr.** of Columbus were married at Christ Lutheran Church in Athens on June 15, 1996. The bride is the daughter of Darrell and Semiramis Huwe of Athens. She is the granddaughter of the late William and Olga Shabbas of Baghdad, Iraq, and the late Otto and Ida Huwe of Lemmon, South Dakota. Robert is the son of Robert and Mary Holm of Delaware.

The Reverend Patricia Lull conducted the service and Dr. James Scholten performed the nuptial music. A prelude guitar medley was performed by David Bleveans-Holm, brother of the groom, and Jeff Clowdus. The reception was held at the Athens Country Club.

Maid of honor was Marie Huwe of San Jose, sister of the bride; and Dr. Jay Shubrook, Jr. of Sandusky served as best man. Usher was David Huwe of Golden, Colorado, brother of the bride.

Janice is a 1985 graduate of Athens High School and received a Bachelor of Science degree in Neural Science from Brown University in 1989. She is currently a Ph.D. candidate in the Department of Biological Sciences at Ohio University. Robert is a 1991 graduate of Ohio Wesleyan University and

received a Doctor of Osteopathy from Ohio University College of Osteopathic Medicine in 1995. He is currently employed by Doctors Hospital in Columbus as a resident in the Department of Emergency Medicine.

Following a honeymoon in Bar Harbor, Maine, the newlyweds are making their home in Columbus.

Attending the wedding from California were Julia Huwe, the bride's aunt; Sargon W. Shabbas, the bride's uncle, and his daughter Nineveh.



Raman Baaba and **Diana Bet Daniel** were united in holy matrimony by Kasha Oushana Kanoon at Mar Zaya Assyrian Church of the East in Modesto, California on Saturday, June 15, 1996. Their wedding was celebrated at Red Lion Hotel where some 330 guests enjoyed themselves, wining and dining, and dancing to the music and songs of Walter Aziz.

Raman is the son of Youel and Alice Baaba who are presently living in Houston, Texas. Diana is the daughter of the late Freidoon and Olga Bet Daniel of Modesto.

Stella Shimun, the bride's friend, was the maid of honor and Larry Morse was the best man. The ring bearer, Michael Gray is Raman's nephew. The flower girl, Sabrina Yonan is Diana's cousin. Ashur Michael, Raman's uncle was the master of ceremonies.

Raman and Diana spent their honeymoon in Hawaii and presently, San Francisco is their home.

We wish the newlywed a happy life together.

- submitted by Youel A. Baaba

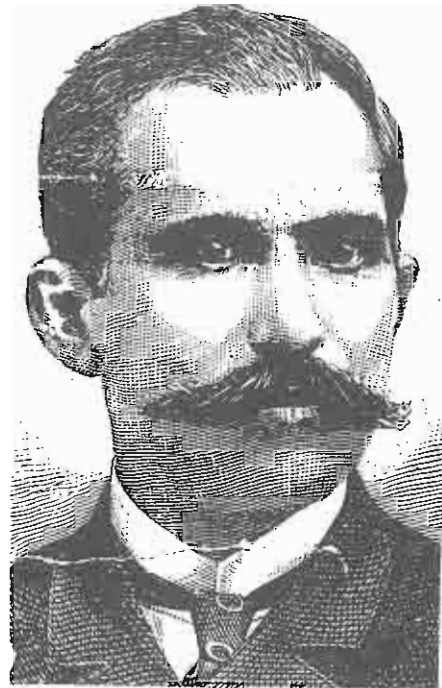
Rev. Yaroo Michael Neesan

1853-1937

Compiled by the Editor

Yaroo M. Neesan was born November 11, 1853, on a farm in the village of Kartona, situated among the mountains between Persia and Turkey. The Neesan family possessed considerable property, the greater part was in sheep and cattle. Life in the mountainous region was precarious as Assyrians living in the villages were constantly harrassed and attacked by the Kurds. In 1861, at age 8, Yaroo recollects spending three days in a cave along with the women and other children when they heard that the Kurds were coming. In that cave they lay concealed, suffering agonies of suspense, while the men of the village stopped their agricultural tasks to fight for their lives, property and homes. The battle raged for three days and nights, when the Kurdish robbers were driven off and the women and children returned to the safety of their homes. This was not an uncommon experience. Time after time the Kurds would descend, and when they took the village by surprise, the farmers lost cattle and crops. They were lucky that their homes were not burned, and their lives spared. Seeing that the Kurdish attacks were becoming more frequent and more formidable, and losing more of their property after each raid, they decided in 1864 to abandon their home, their land and their church. They packed up the little that remained and set out on their long and weary journey to Urmia, Persia. The family settled in one of the villages of the Urmia district, the father, uncle and elder brothers working on a farm, not their own. Later they made arrangements with the landlord, where the produce of the farm was divided in equal portions, of which the owner took one as rent.

As there was no mission school in this village, Yaroo was sent to the next village for his education, where a mission school was established by the American Board of Commissioners for Foreign Missions, and in 1870 passed under the control of the Presbyterian Board of Foreign Missions. He studied in this school for a while, and during that time his fine natural abilities, his aptitude for study and his industrious work attracted notice. His progress encouraged his



1886 - Yaroo M. Neesan at age 33. A student at the General Theological Seminary in New York.



Yaroo M. Neesan in 1930.

father to send him to the missionary college. This was in 1870 when he was seventeen years of age. During his college years Yaroo was initiated into the hardships and trials of missionary life. Between the terms he taught in the mission schools or accompanied the missionaries on preaching tours in the surrounding country and distribution of religious books.

During one of these tours Yaroo had a narrow escape from death in a conflict with



English mission staff with Assyrian students in 1906. Yaroo M. Neesan seated in middle row 4th from left.

Kurdish brigands. He was invited to accompany a group of ladies into the Kurdish mountains. They were taking money, clothing and books to relieve the existing famine among the Kurds, as well as to preach the Gospel and distribute Christian books. Among the ladies were the wife and daughter of Dr. Joseph P. Cochran, the eminent medical missionary in Persia. One night while the group was encamped in two tents on the outskirts of a village, they were attacked by Kurdish brigands. Yaroo Neesan had two old-fashioned pistols and an axe, and with these he advanced upon the brigands. The deacon and the cook came to his assistance. The deacon soon fell, shot in the back, and the cook was wounded in the head, but the young student relentlessly continued to fight the bandits. The sound of the shooting was heard in the village and a number of the villagers came to the scene of the struggle. The ladies and the wounded were taken to the village for safety. For three hours Yaroo had maintained the fight in the dark and was badly bruised and wounded. He remained in the vicinity of the tents to protect the mission property. A second attempt by the robbers was repelled with reinforcements from the village. Yaroo remained until the last contents of the tents were packed and sent to the

village. The party then continued on their mission escorted by a Persian soldier.

Another journey taken the following year was less perilous. W.L. Whipple proposed making an evangelical tour and Neesan consented to go with him. As they were leaving Urmia, Mr. Whipple changed his plans. Mr. Stocking was leaving for Europe and Whipple decided to accompany him part of the way. He therefore told Neesan to proceed with the baggage and the Bibles three days' journey and wait for him in Gawar, which he would reach by another road from the point where he would leave Mr. Stocking. On arriving at Gawar Mr. Neesan received a letter from Mr. Whipple changing the meeting place to Amadia, and requesting Neesan to proceed there without delay. Hiring a mule for the baggage, Neesan with one companion, set out across the mountains for Amadia. On the way they came across several wounded men, and upon inquiry they learned that two Kurdish tribes had been fighting for three days. On the way he was detained several times until he reached the safety of a Kurdish camp. Upon explaining his business to the chief of the camp and staying overnight, safely guarded by the chief's two sons lest he be harmed, the chief supplied him with an armed escort to Amadia where he met Mr. Whipple

and commenced the Gospel tour. In 1876 Neesan took a third journey, this time with Mr. Stocking, that was just as perilous as the previous one.

After graduation from college Yaroo was employed as a teacher in the high schools, first at Tabriz and afterwards at Maragha. While at Maragha, he married Gulnaz, and shortly thereafter he had occasion to visit Urmia. Leaving his wife behind, he travelled there, transacted his business and was about to return when he found his way blocked by the Kurds under Sheik Obeidulla and his son Sheik Abdilkadir, who had rebelled and were fighting the Persian government forces in the Urmia region as well as Tabriz and Maragha. As he was galloping towards Tabriz in a desperate attempt to make his way through the besieging army, he was caught and taken to Sheik Obeidullah's tent. He was amazed to find out that the Sheik was entertaining the British Consul and a missionary to whom Neesan was well known. Neesan was released and travelled in their company with an escort to Tabriz, where he found his wife safe and well, having concealed herself among others for eight days in the mountains escaping the ravages of the marauding army.

At the urging of the Presbyterian missionaries in Persia, to prepare for better missionary work, Yaroo Neesan left for the United States in 1882, in company of a fellow student, Isaac Dooman and Easton, a well-known missionary. Travelling through Russia and Germany to England, they sailed to America, arriving on June 25, 1882. Yaroo attended St. Stephen's College at Annandale-on-the-Hudson, then a part of Columbia University, after working for a while on a Connecticut farm. While working on the farm he attracted the notice of a well-to-do Episcopalian layman, Woodbury G. Langdon, who became interested in him and helped him to enter the General Theological Seminary in New York. Yaroo was intelligent and had a charming personality. At the Seminary he spoke considerably about the Assyrian Christians in Urmia and elsewhere. His talks attracted the attention of his colleagues, the dean, and Bishop Henry Codman Potter. In 1888, Bishop Potter ordained him to the Diaconate (office of Deacons) in Zion Episcopal Church, New York, and in the following year to the priesthood. As a Seminarian, Neesan

lectured constantly to raise funds for the Assyrians. At this time, Benson, the Archbishop of Canterbury, was arranging to send more priests to the Christian Assyrians to expand the educational program. Father Neesan, through Bishop Potter, requested that he be part of this mission. Arrangements were made whereby the diocese of New York would pay Father Neesan's salary of \$125 a year and release him to the Canterbury mission. Unlike the Presbyterian and other Missions, the Archbishop of Canterbury's Assyrian Mission did not proselytize members of the Assyrian Church of the East but supported them in all possible ways.

In 1889 Father Neesan left for Urmia. From this date to 1918 he was working in his own country as a missionary from the Episcopal church, retaining American citizenship. Knowledgeable about the customs and language, he immediately embarked by himself to visit and preach to his Assyrian communities in the villages. In the meantime, his wife Gulnaz, started to open a high school for girls in preparation for the work of the Sisters of Bethany, modelled after the French Vincentian sisters and the American mission ladies who were active in many fields of education, embroidery, etc. Gulnaz taught some hours in the week on different subjects.

In subsequent years, Father Neesan also actively participated in other duties of mission work, such as helping in opening schools in various communities, supervision of different districts, teaching and printing of various school and religious materials. He would accompany many of the English missionaries to the villages on different projects. On one occasion, in the summer of 1894 he took Rev. F.N. Heazell to Qudshanis as a guest of Mar Ruvil Shimun, Patriarch of the Assyrian Church of the East. Yaroo was a very capable and knowledgeable person. The Mission recognized his capabilities and contributions.

At the outbreak of the First World War in 1914, the British clergy in the mission were recalled and Father Neesan remained in sole charge of the work. At this juncture the task involved was basically relief work. Mission personnel would raise funds in England to send to Father Neesan through the Consuls for distribution to the destitute Assyrians. In the meantime, Yaroo Neesan would send reports to the Mission Committee in England

on the prevailing distress and peril that the Assyrians pass through. There were as many as 25,000 Assyrians and Armenians in the compounds of different missions. On May 25, 1915, he reported that one day 45 people were seized in the yard of the French Mission and imprisoned. One of them was Mar Dinkha, Bishop of the Assyrian Church of the East. Neesan tried to pay for his release, offering 50 gold pieces, but they asked 100. They kept advancing the price when Neesan agreed to meet their price. Then, he says, all the 45 people were carried outside, bound arm to arm and shot. This is just one case among hundreds of instances where Assyrians were tortured, stabbed, massacred, women and girls abducted and dishonored by the Kurds and Turks. In addition, thousands died within the compounds of the missions due to unsanitary conditions; among them were Neesan's wife Gulnaz and his daughter, Beatrice. This was in 1916. A son named Samuel survived.

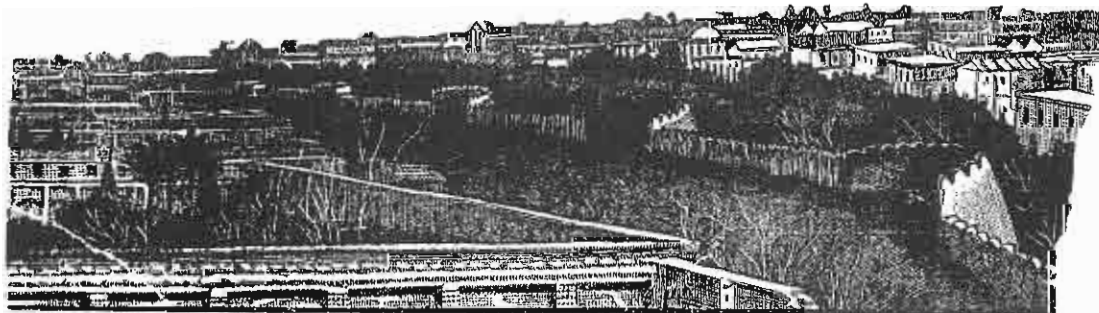
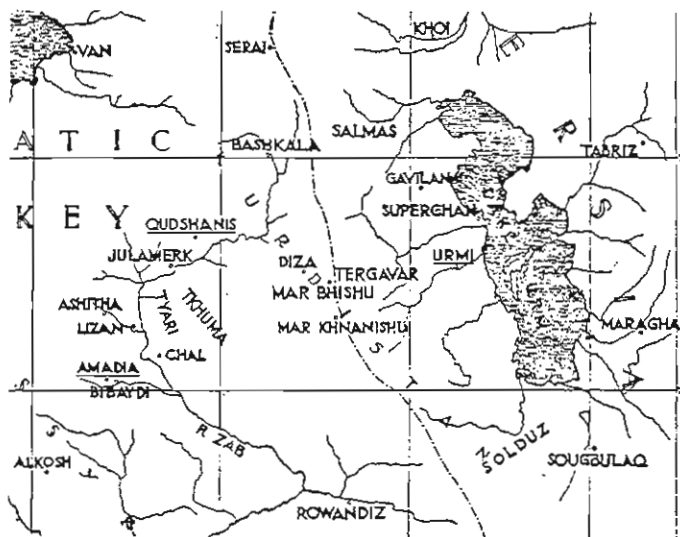
In 1917, Neesan married his second wife, Hawa (Khawa). She had been practicing medicine in Tabriz. She had studied in the United States and was a registered nurse at Deaconess Hospital in Cincinnati, Ohio, before returning to Persia. Father Yaroo Neesan, his wife Hawa (Khawa) and his grandson, John (Samuel's son) were among the thousands of Assyrians and Armenians who fled Urmia in 1918 escaping the ravages of the war. Yaroo was a big asset to Dr. William A. Shedd during the flight. Dr. Shedd died on the way. Yaroo and his family reached the safe haven in Baquba, Iraq, then sent on to Mosul where they lived for a while. In November 1922 they left for the United States, stopping in London to visit, among others, F.N. Heazell, Secretary to the Archbishop of Canterbury, and finally having an audience with the Archbishop of Canterbury. They arrived in New York on January 17, 1923.

Soon thereafter Neesan reported to Bishop William T. Manning of New York that he was ready to relocate in America and minister to any Assyrian people who did not have a church or a priest. He was ultimately led to the shepherdless flock in Flint, Michigan which he served for 13 years. In those years the congregation of Assyrians was gathered together and the first unit of a modest Assyrian Episcopal Church building was erected, and was named Mar Shimun Bar Sabaye Church.

Father Yaroo Neesan died in Flint, Michigan in 1937 at the age of 84. He was a man of keen intellect, and a master of nine languages.

Note:

Yaroo's son Samuel was married, and in 1910, just a few months after his son was born, he left Urmia by himself for the United States. The purpose of this trip was to purchase pharmaceuticals and arrange credit lines for future shipments for his new pharmacy in Urmia. His shipment of supplies was aboard the Lusitania, and Samuel was to follow later. When the Lusitania was torpedoed and sunk it spelled the end of Samuel's venture and he never returned to Urmia. Samuel met his son, John on January 17, 1923, when the boy was 12 years of age.



"Coronet" Bookstore Was A Landmark in Baghdad

By Mikhael K. Pius

Introduction

Over two years ago Philimon Darmo, an Assyrian writer and former Assyrian radio broadcaster in Australia—and a Coronet Bookstore customer—wrote to me about a book he had just read. The book is titled *Agatha Christie, The Unknown Assyrian And Baklava*, written by my brother Basil (Wiska) Pius. Apparently, Philimon was fascinated by the story of Wiska's meeting with the legendary Agatha Christie at Coronet Bookshop in Baghdad in 1955. In his letter Philimon urged me to write the history of Coronet Bookshop.

"You and your brothers established and operated one of the cultural landmarks in Baghdad... a valuable contribution to the history of Assyrians in Iraq," he pointed out. "I urge you to write it in detail."

Coronet Bookshop: Its Origin

The story of Coronet Bookshop began way back in Habbaniya, Iraq, in 1946. My maternal uncle Yooshia K. Poloss and I, both unemployed bookworms, opened a tiny bookshop adjacent to the Civil Cantonment Cinema house. We rented the cubbyhole from the Civil Cantonment Office for 250 fils a month and named it C.C. Bookshop & Library. But shortly thereafter I found a clerical job at the Air Ministry Audit Office and then handed my business partnership to my 16-year old brother Aprim, nicknamed Appy, who, although working in the mornings, had a penchant for business. Two years later, my uncle Yooshia also obtained a clerical job, at NAAFI HQ (supply stores for military personnel), and sold out his share to his ambitious young nephew, who ran it in the evenings and holidays.

To energize the anemic business, Appy gave it a lot of attention and imagination. In addition to buying from a couple of local dealers, Onick Sanasarian's store and Jackitiani's Eastern Trading Co., in Habbaniya's Cheapside, he stepped up his orders for books and magazines from the U.S. and England, as well as made periodic trips to Baghdad for some of his requirements. He bought himself a used phonograph record player and introduced into his business sale

of records, which eventually proved to be his lifetime interest, and he carried stationery items and a line of knickknacks. Besides his business sense, Appy's outgoing h(A)ppy-go-lucky personality attracted the local young clientele to his shop and he did a brisk business during the ensuing few years.

Rainbow Beyond Iron Fence

It soon became obvious that Appy's business vision was beyond the restrictive iron fence of the local camps of Habbaniya. So in late 1952 he sold his bookshop to Binyamin Youkhanna and Yacoub Khoshaba (who later sold it to Andrious Mama Jotyar), and then resigned his RAF clerical job. He had a few hundred dinars in cash; he borrowed another five hundred from two lender friends, and moved to Baghdad with the family blessings, bolstered by a contribution from the family savings.

In Baghdad, he purchased a small established business, called Iraq Bookshop, located in a building just off the southern end of Rasheed Street, across from the Philco Showroom. Unfortunately (or fortunately!) a few months later, the government requisitioned the building for demolition to make room for development plans.

Appy, however, soon rented and moved into a small store farther up on Rasheed Street, almost opposite Zawra Cinema, naming it Coronet Bookshop. He hired Fraidon "Paddy" Gewargis, a maternal cousin who, later became his brother-in-law, to work for him. Appy's younger brother Raphael, clerking for the Directorate of Municipalities in Baghdad, chipped in to help in the evenings. And in June the following year (1954), his other brother, Wiska, having graduated from Ramadi High School, rejoined his siblings in Baghdad to enter college and to help part time at the bookshop. Within only two years the business thrived so much that Appy not only paid off his debts but also saved enough to strike out for a bigger venture.

This brings us to Coronet Bookstore in Merjan Building at Southgate.

A Family-Business Enterprise

Appy opened the new Bookstore in mid-1955 in a fifteen-hundred-squarefoot space on the

ground floor of the five-floored Merjan Building, the upper four storeys of which became doctors', lawyers', and businessmen's offices. At that time it was a daring hand to plunk down Iraqi Dinars 1,100 (equivalent to about US\$ 3,600) a year for rent, not to mention another couple of thousand for the cost of constructing a wooden upper floor for the phonograph records department and for fixtures, equipment, and additional inventory stock. He rented the place while the construction of the building was still in progress and Southgate was just beginning to develop as the town's modern business section.

In March 1954 my family and I left Habbaniya and rejoined my brothers in Baghdad, and a year later my father retired and, with the rest of the family, also rejoined us. He started working in the new bookstore when it opened in mid-1955, and in January 1956 I left my job and also worked full time at the Bookstore. Some months later, the old Coronet Bookshop on Rasheed Street was reluctantly "sold" to brother-in-law Paddy, who changed the name to Iraq Bookshop, while the Pius family members worked diligently under Appy's direction to make a success of the new bookstore.

Censorship Trials

During the Monarchy there was a cursory censorship, but a strict military censorship was imposed after the July 14, 1958 Revolution. Raphael, as the legal proprietor of the bookstore, was once jailed and released on bail by Nuri Al-Sa'id's security police in 1957 because Coronet had sold an Assyrian calendar featuring the late Patriarch Mar Eshai Shimun's picture. And in January 1960 Appy was arrested for a few days and the bookstore was shut down and sealed by *Amin*, security police, when it was discovered Coronet had distributed and sold an issue of a German weekly called *Münchner Illustrierte* containing an anti-General Abdul Kareem Qassim article. The issue, though banned by censors, was delivered to Coronet by the post office, by mistake. The Post Office actually denied this and alleged that the parcels were cleared surreptitiously!

Coronet sustained a substantial loss of profits during the three-month closure. But when it was reopened, it hadn't lost any of its

import agencies, despite its competitors' feverish attempts to gain control, especially of the coveted West German fashion monthly *Burda Moden*, and despite its publishers' impatience at the protracted suspension of standing orders. Ironically enough, the temporary closure served to whet buyers' appetites, and Coronet's sales of *Burda Moden* skyrocketed *tenfold*, to more than 8,000 copies a month, and its business in general boomed during the ensuing few years! And Appy was never prosecuted for the alleged infringement of the censors' ban, either before or after General Qassim's overthrow in February 1963 by the Baath Party!

Shortly after the Baath Party came to power a second time in August 1968, however, the government made it very difficult for us to obtain import licenses. It required the legal proprietor of a business to be in Iraq. And Raphael was living outside Iraq! This meant that Coronet's import facilities—which were 80% of its business—would soon grind down to a halt unless Raphael returned to Baghdad.

The political situation in Baghdad was unstable at the time and people were sometimes being incriminated and jailed even on hearsay. Coronet had two competitors who probably wouldn't have stopped at anything if it meant snatching some of the lucrative agencies out of its hands. Raphael had no questionable record in Iraq, but he was already a permanently settled family man in the United States.

Presumably realizing that the demise of Coronet was at hand, Appy, Raphael's legal representative, handed me an "undertaker's" duty in the form of a second power of attorney and then flew to Europe on July 20, 1969 (the very same day Neil Armstrong landed on the moon!) intending to discuss Coronet's situation with its major suppliers. And shortly after, he asked me to send out his family to join him in London.

By this time, the gushing flow of Coronet's records business had gradually dried up to a trickle because of a heavy surcharge the government had previously imposed on the import of records. But we managed to import and distribute our publications for several months more through a collaborator's import facilities. Then the import of periodicals was nationalized! Our total import and distribution business came to a halt, and Coronet had to

buy its retail requirements from the government distributor. Our business dropped by eighty percent!

Some months later, I was reluctantly obliged to pay off Coronet's distribution staff, plus a token gratuity, close down the Distribution Center, and move my office back into the bookstore.

My father and I, along with only one remaining loyal employee, kept the ailing Coronet Bookstore going for a couple of years. But I knew the end was in sight, for the bookstore was losing money. So in February 1973, I finally signed its death warrant and sold the bookstore—lock, stock and barrel—for a paltry ID.1,100, thus bringing the twenty-year prosperous era of Coronet Bookstore to a sad end. And to remove its last vestige, a year later the new owner disposed of everything in the bookstore and converted the place into a restaurant!

Highlights of A Landmark

The name Coronet Bookstore was a landmark in Baghdad. It was both a popular and a prominent name. It represented popular and classical Western cultures simultaneously; it catered to the needs of both the foreign nationals and local intelligentsia; and it created an impact on the cultural life of Western minded Iraqis during its two decades of life. Iraqi artists and writers, such as Jewad Saleem, Jabra Ibrahim Jabra, Abdul Wahab Al-Bayati and Fouad Al-Tekriti, were a few of the regulars at Coronet.

Coronet Bookstore was the leading retail and wholesale outlet in Iraq for foreign publications and phonograph records. It represented various American, British, German, Italian, and Spanish suppliers, among them the mass circulation periodicals *Burda Moden*, *Time* and *Life*, and *Reader's Digest*, and quality labels such as Deutsche Gramophon, RCA and H.M.V., promoting and increasing sales of both classical and popular music records by leaps and bounds. Coronet, for example, sold some 1,000 copies of Julie Andrews' "My Fair Lady" and over 1,500 copies of "Shish Kebab"—probably the best Western single record sale in Iraq ever!—And officially represented and promoted Antal Dorati & The Minneapolis Symphony Orchestra records during the famous conductor's concert in Baghdad in June 1958.

Coronet's Distribution Center served some three dozen kiosks and bookshops in Baghdad and a dozen other bookshops in other cities and towns of Iraq (Mosul, Basra, Kirkuk, K3, Hilla, Kerballa and Najaf), and the bookstore and its records department upstairs did a brisk business, in both retail and wholesale.

During the last few years of the Iraqi Monarchy, high-ranking personalities patronized the bookstore, among them Iraqi Ministers, visiting Saudi princes, Kuwaiti sheiks, and an English lady representative of the Iraqi Royal household. The faculty of Baghdad University placed special orders for prescribed student text-books, and Baghdad Broadcasting Station and Dr. Adnan Aqrabi, a noted surgeon and music connoisseur, among others, placed regular orders for special classical records. Coronet was also an outlet for the sale of self-published books, and Assyrian magazines such as *Gilgamesh* and *Assyrian Star*, and tickets for elite musical and cultural events in Baghdad.

Place in Assyrian History

Coronet Bookstore at Southgate, the core of the central section of the modern business downtown, became a sort of crossroads sign-post, a staging post, if you will, for a good number of Assyrians. They came there together for brief spells of time, to meet and greet each other, to deal, to discuss, and then depart, each on his own way. The bookstore was frequented by Assyrians (and many Armenians too) in special ways. The cultured ones came in as customers; talented ones sold their literary and artistic wares through it; serious students and intellectuals met and discussed personal educational ideas or plans; sports fans and daydreamers exchanged sports news and social gossip, or browsed around just to while away a little time; and older relatives or friends dropped in for a cozy chat and reminiscences about *Attra* (old homeland). Coronet may have also served as an unsuspecting rendezvous spot for the romantically-minded and the politically motivated.

Singers Oshana Youel Mirza and the late Edward "Biba" Yosip (Appy's friends), stopped by regularly to check the sales pulse of their own records; the late author Mishael Lazar Essa composed romantic Assyrian lyrics from which four songs were made into 45 RPM

records by Coronet Bookstore; self-publisher Binyamin Yosip Gandalou dropped in to see how the sale of his books was doing; and former educator Raabie Yacoub Bet-Yacoub occasionally showed up for a newspaper and a chat with my father. Sargis S. Shallou, Edison David, Zaia Shawel, Aram Karam, Ammo Baba, and the late Youra Eshaya and Ammo Samson were some of the Assyrian soccer stars who wandered in to gauge the reaction to their matches. And the present editor of Nineveh magazine, Julius N. Shabbas, and his wife Violet, when they came to Iraq from the United States, often stopped in from mid-1956 to the end of 1958. In short, Coronet Bookshop was an active social and cultural Assyrian den.

Business Know-how and Teamwork

The success story of Coronet Bookstore was generally due to the collective effort—team-work, loyalty and dedication—of the male members of the Pius family and the moral support of their women-folk as well as of a string of its loyal and hard working Assyrian employees. But the good fortune was specifically the fruits of the business genius and resourcefulness of Aprim K. Pius, the founder of the business. He was the brain, and the rest were the brawn.

The late British queen of mystery fiction Agatha Christie, a customer, classified Appy to brother Wiska as “a clever Assyrian businessman with a great deal of confidence.” And in his book, Wiska himself describes him as “a risk-taker who was never afraid of failure...whose infectious optimism, resourcefulness, courage and a lot of common sense cannot be forgotten.”

Beside his confidence, courage and common sense, Appy was also a shrewd man, with a perceptive mind, a magnetic charm, and an absorbing eloquence. His intelligence and expertise impressed people and his lively and outgoing personality created a lasting memory of intimate affinity. Appy, who had a very beautiful penmanship, was a dexterous, neat and organized person. An imperfect being, he was a perfectionist who did every thing well! He had a great deal of know-how in both popular and classical records, not to mention books and magazines. Flower-growing was one of his passions, and he loved to listen to and sing along with Assyrian and Iraqi

classical and folk songs, especially when he was in high spirits! Oshana Youel Mirza and Gibrael Sayad, as well as Mohammed Goubbanchi, Nadhim Al-Ghazali, Yousif Omar, *Gadwat Al-Azzawi* and *Firgat Al-Inshaad* were some of his favorites. He also enjoyed picnics and family get-togethers!

Appy was always eager to assist fellow businessmen. He helped several Assyrians who opened bookshops in Baghdad by offering them business ideas, advice and supplies, and got them started on the right foot. In fact, his willingness for lending a helping hand went beyond his days at Coronet Bookstore. His home in Broummana, Lebanon, during the Assyrian refugee exodus from Iraq to the United States and Australia in the early 1970's was open house to visiting relations and friends.

Appy's Final Years

Appy and his family left their six-year easy-going life in Lebanon at the beginning of the Lebanese Civil War and immigrated to the United States in 1976. They lived in Montana for two years (they were Wiska's neighbors and the only Assyrians in the State.) In a short time Appy established himself as an entertaining “Shish Kebab” cafe owner. He was well liked by the Montanans for his articulate story telling style, his outgoing personality, and his salad and Assyrian Turkish coffee specialties. After moving to Chicago and then to Turlock, Appy, like the enterprising business he had established, passed away when at the height of his potential. He developed a complicated heart problem and died December 1981 at age 51.

Author's Note: *Some of my information was corroborated by Fraidon Orahim Is'hak of Alberta, Canada, Victor Hawil Lazar of Schaumburg, Illinois, and Romeo Hanna of Sydney, Australia, all of whom served Coronet loyally for many years, and by Yooshia K. Poloss of Los Angeles, Calif. And brother Basil (“Wiska”) of Miles City, Montana, put forward useful feedback and revision suggestions. To all of them I offer my grateful thanks.*



Sahat-al-Tahreer (Liberation Square) at Southgate, early 1960s, Merjan Building, in which Coronet was located, is the five-storey rounded building in the center. On the left is Jewad Selim's Liberation Monument. (photo courtesy Romeo Hanna, Sydney, Australia)



Coronet Bookstore founder, Aprim ("Appy") Pius, 1962, with Records Dept. sales clerk, Romeo Hanna (left) . (photo courtesy Romeo Hanna)



Coronet Bookstore, Southgate, Baghdad, 1957, Frontage showcase.



Coronet Bookstore Check-out Counter, 1958 -A smiling "Wiska" Pius talking with a customer (photo courtesy Basil Pius, Miles City, MT).



Outside Coronet Bookshop, Rasheed St., 1953 - (l to r): Appaiel and Appy Pius and Khaalu Yooshia Poloss (photo courtesy Yooshia Kakkou Poloss)



Revolving Book Racks in Coronet Bookstore, 1958 - Raphael ("Appaiel") (left) and brother Mikhael Pius.



Some staff members of Distribution Center, 1966. Standing (l to r): Victor Havil Lazar, Fraidon Orahim Iskhaq, Lazar Patros. Squatting (l to r): Aziz and Patros Jujalu.



Upstairs in Coronet Records Dept., 1968. Aprim Pius (left) with Shaul Polous, Records Dept. Manager. (photo courtesy Marlene Pius, Turlock, CA.)



Distribution Center, 1966, Mikhael Pius in his office.

N.Y. Tuesday, 29th Oct. 63
 Dear Niska, Appayil, Muriel, Dayi & Dina,
 I called K.L.M. for reservations on their Friday flight. I'll kick-off N.Y. at 6.45 PM and arrive Amsterdam Saturday morning 8 AM. I'll try to stay there three days, then off to London. If I see something there of interest to your business, rest assured that I'll try to place small orders to be shipped by parcel post direct to Semiramic's address, c/o Wells Fargo Bank, (Main branch) Oakland.

A Specimen of Appy's Penmanship, 1963



Paddy Gewargis in his Iraq Bookshop, 1959, formerly Coronet Bookshop. (photo courtesy Marlene Pius)

THE CHURCH OF MART MARYAM OF BAGHDAD

By Solomon (Sawa) Solomon

In the early 1950's it became apparent to the Assyrians of Gailani Camp, Baghdad, Iraq that their landlord, a certain Ismael Al-Chorbachi, was not going to give them the deeds to the land that their houses stood on; so they decided to look for a new property in the suburbs of Baghdad to relocate to. Leading this move was the then ordained priest for the church of Mar Kardagh Sada, the Rev. Goriel Suleiman. Kasha Goriel made 13 trips to the many suburbs of Baghdad before he was satisfied with the chosen location in Nuairiya and Gayara. Several hundred pieces of land were parceled out among the Assyrians of Baghdad; however, the first group of houses did not go up until 1962.

In 1963 a committee was formed to start work on a church in Nuairiya and Gayara to be named the church of Mar Youkhanna. Among the members were: Rev. Goriel Suleiman, William Skharia (Draftsman), Deacon Guliad Antar, Deacon Sawa Shalita and Mikhail Kacho. The last three were members of a committee that built the church of Mar Kardagh in Gailani Camp in 1949. A total of 2500 dinars was spent. This stage ended when Rev. Goriel died in his home on April 5th, 1966. He had served in Mar Kardagh for 16 years and was instrumental in the building of the first Assyrian cemetery in Baghdad.

Sometime during the sixties it was decided to change the name of the church to that of Mart Maryam. Traditionally, the Assyrians use the names of Mart Maryam and Mar Giwargis for their churches more than other names. A hundred years ago, a visiting Englishman to Hakkari reported that of 290 Assyrian churches there, 124 were either named after the Virgin Mary (Mart Maryam) or Saint George (Mar Giwargis).

The second stage started in 1968. During a function that was held at Baba Israel's residence in June, 1968, Shawel Khzeran, (an engineer), presented to His Grace Mar Narsai de Baz the design model of the church. Mar Narsai requested from the people gathered to form a committee that would undertake the task of raising the necessary funds to build the new church. At the meeting where the

first committee was elected, 3,000 dinars were donated for the purpose. The committee included: Shawel Khzeran, Teddy Yacob, Baba Israel, Michael Canon, Akhsherash Mammo, Albert Eramia, Yosip Daro, Raabi Yosip Khido and Shamasha Ossy.

The construction lasted through 1969. A second committee was formed whose members were elected at a meeting held in the church yard and consisted of: Raabi Yosip Khido, Benyamin Yalda, Yosip Abraham, Albert Eramia, Akhsherash Mammo, Shawel Khzeran and Michael Canon. This committee carried the work through until the church construction was completed in July of 1971. The church was consecrated the following month, and among those present were: Bishops Mar Narsai and Mar Dinkha, an Apostolic Delegate of the Pope, Kasha Yonan, Kasha Tooma, Minister of the Interior Saadoon Ghaidan, Malik Yaco, Malik Zia and many dignitaries of other Christian churches.

Committee member Aksherash Mammo reports that the total cost of building the church was about 13,000 dinars. Further, he gives the following information about the donors: all the electrical work was done at no charge by Deryawosh Electrical Merchants and Contractor, and William Electrical Contractor. Paint material and labor was donated by Oda Yosip and David (Mikhail Kacho's father-in-law). A concrete contractor by the name of Yonan built the tower with free labor. The remainder of the donations came from church members, ranging from 50 to 100 dinars monthly plus regular membership dues. Here Mr. Mammo adds that Shimshon Shallo donated his time providing carpentry services, making pews and two teak wood crosses.

The product of this labor of love is a magnificent church, with an unusual design, as the photos show. The dome is breathtaking, the entrance is unique, and in the churchyard are buried the remains of Metropolitan Mar Yousip Khnanisho, his brother Shlemon, Malik Ismail of Upper Tiari, and his son, Malik Yaco. The first priest to serve this church was Kasha Yonan, who later served as Archdeacon in London. He had come from Basra. He was followed by Kasha Yosip Giwargis.

The church of Mart Maryam in Nuairiya and Gayara is but one of many churches that

serve the Assyrian Church of the East members in Baghdad. Others are:

- The Cathedral of Mar Zia The Saint in the Mechanic Area near Dora. It is the seat of Bishop Mar Sargis of Baghdad. The parish priest is Kasha Ourahim of Bibedi.

- The church of Mar Awdisho in the Garage Amana Area near New Baghdad, formerly a regular house. It was remodeled as a church. Its priest is Kasha Dinkha Warda. He was preceded by Kasha Daniel, Kasha Esho Awdisho and Kasha Youkhanna Hermiz.

- The church of Mar Giwargis in Dora. Dora houses mainly Assyrians of Habbaniya. Its priest is Kasha Hermiz Esha. Before him served Archdeacon Akhiqar Haji and Kasha Shlemon.

- The church of Mar Kardagh Sada. Located in Gailani Camp, it is served by Kasha Tooma Oraha, who also manages the Assyrian Poor-House nearby.

- The church of Mar Mari Shleekha. It is situated in the area of Ameen Thaniya, close to Nuairiya and Gayara. It is served by Kasha Yaco. Before him served Kasha Sawroo and Kasha Yosip.

I wish to extend my gratitude to Akhsherash Mammo for captioned photos and much information on the building of the Church of Mart Maryam; also, I wish to thank my friend, Ben Yalda, for photos, information and all the invaluable help he gave me in putting together this article. May God Bless this Assyrian Church of the East and all those who promote it and serve it.



Church Committee of Mart Maryam in front of the Church. Left to right: Yosip Bremon Abraham, Albert Eramia, Baijan Zoomaya, Benjamin Yalda, Raabi Yosip Khido, Kasha Yonan Youil, Shawel Khziran, Akhsherash Mammo Jango, Michael Canon, Edward Oraha, and Yosip Daro.



Partial interior view of the church facing the altar



*Kasha Goriel Suleiman
(1892-1966)*

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 Victoria Yohana, Skokie, IL. 20.00
 Pius Joseph, Elk Grove Village, IL. . . . 100.00
 Nathan Nasser, Fremont, CA. 50.00
 George V. Yana, Sarasota, FL. 30.00
 Isaac Ramsini, Anaheim Hills, CA. 80.00
 Oshana Beblis, M.D., St. Petersburg, FL. . 80.00
 Layla & Bruce Woodruff, Lecanto, FL . 100.00
 David Isaac, San Jose, CA 25.00

Jonathan Isaac, San Jose, CA	30.00
Irene Lazar, Modesto, CA	30.00
Sargon Bidkaram, Fremont, CA	30.00

In Memory of Lisa Jacob:

Belles & Linda Yelda, San Francisco, CA.	100.00
Sargon & Nanajan Yelda, San Francisco, CA.	100.00
Irvin & Emily Fistolera, Modesto, CA.	50.00
The families of Lisa Jacob	1500.00
Kathryn Sargis, Turlock, CA	20.00
Dr. Howard & Linda Schwat, Berkeley, CA.	100.00
Dean & Erma De Carli, Stockton, CA	25.00
Elaine Lieber, Sonoma, CA.	25.00
Dolores De Carli, San Francisco, CA.	100.00
Panossian & Sossikian families, Pacifica, CA.	100.00
Dino & Joan Cortopassi, Stockton, CA	300.00
Sweetlana Yaldaei-Jamal, Bronxville, NY	100.00

Student Financial Assistance

During 1996 the Assyrian Foundation of America gave \$8,000 in financial assistance to 19 students:

- | | |
|--------------------------|-------------------|
| • Juliet Benjamin | • Ashur Benjamin |
| • Robert Hernandez | • Nadia George |
| • Robert DeKelaita | • Julia Nasseri |
| • Nahrain Orah | • Nuha Orah |
| • Lynnette Farhadian | • Linda Michaels |
| • Milita Aleihemooshabad | • Zina Michael |
| • Ilbra Aleihemooshabad | • Andre Sayad |
| • Jilbert Washten | • Ramsin Tamraz |
| • Andranik Dansa | • Alexander Dansa |
| • Anita Yadegarian | |

From 1996 Turlock Club's Convention Booklet.

50th Anniversary of the Assyrian American Civic Club of Turlock

On October 12, 1996, The Assyrian American Civic Club of Turlock celebrated its Golden Anniversary marking fifty years of service to the community.

The club, founded in 1946 by a group of local area Assyrians, has served as a focal point for the growing Assyrian community while helping to preserve the Assyrian Heritage for generations yet unborn.

The Assyrian American Civic Club proudly points to a long history of service to the community, Assyrian-born and non-Assyrian. Service which includes:

- Scholarships to hundreds of high school and university students.
- Financial aid to community projects, churches

and charitable organizations.

- The establishment of radio and television programs for the perpetuation of Assyrian culture.
- A facility to enable Assyrians to come together for social, recreational and educational activities.

The Civic Club of Turlock also has the Nabouram, Assyrian National Choir and Orchestra under the direction of Maestro Alexander Shoora Michalian. Presently the choir has 25 members and the orchestra 14, and there are approximately 20 piano students also. Nabouram promotes Assyrian culture and heritage as well as familiarizing its members with classical music techniques and teachings. One of Nabouram's major accomplishments has been in acquainting other cultures with the Assyrian culture through live performances at local schools, universities and international shows.

The Assyrian American Civic Club salutes those who, fifty years ago, had the foresight and dedication to establish what today has become one of the largest and finest organizations of its kind.



Governor Jim Edgar of Illinois sponsored a "Tribute to Ethnic Women's Organizations" exhibit in the James R. Thompson Center in Chicago. Over 15,000 people visited the center. The exhibit included over fifty tables of different ethnic women's groups displaying a colorful array of cultural items and information about their charitable work. The Governor commended the Assyrian Universal Alliance Foundation, Women's Board, for their dedication and commitment in helping others and for carrying on their heritage and culture. From left to right: Frances Isaac, Gov. Jim Edgar, Illinois First Lady Brenda Edgar and Rose Alexander.

IN MEMORIAM

Lisa Jacob



Lisa Jacob passed away on November 7, 1996, in Turlock, Calif., at age 78. She was born to Babilla and Tarlan Yonan in Qaragos, Urmia, Iran, on November 25, 1917. Here she grew up and attended the Assyrian school. In 1931 she married Awimalk Jacob and moved to Kermanshah, Iran. Four children were born to them. When her husband died in 1961 Lisa took complete responsibility for raising the family. In 1972 they relocated to Tehran, Iran, and in 1978 she emigrated to the United States. After a short stay in San Francisco with the family, she moved to Turlock where she remained until her passing.

Lisa was an active member of the Assyrian Evangelical Church in Turlock. As a member of Mothers Against Drunk Driving she was involved in raising funds for them. A devoted Christian, she lived by the principles of Christ's teachings. She was kind, forgiving, of gentle and loving nature, with a very positive attitude toward life which made her beloved by everyone who knew her. Lisa rarely criticized anyone and instead tried to understand the circumstances in that person's life that produced their negative behavior. Lisa was adored by her grandchildren who affectionately called her "Mama Ghurta" (Great Mother) when they were young, and this name was adopted by her family and friends, including non-Assyrians. In his eulogy her grandson Sargon Jacob described her as "an angel on earth". How true!

The funeral service, conducted by Rev.

Samuel Eshagh, was held at the Assyrian Evangelical Church in Turlock, and she was then laid to rest in Turlock Memorial Park. The memorial luncheon was held at the Assyrian Civic Club. Lisa is survived by two sons: Martin Jacob (Sonoma, CA) and Dennis Jacob (Germany); two daughters: Bella Danielzadeh (San Jose, CA) and Ramona Moradkhan (San Jose); 13 grandchildren and 4 great grandchildren.

The family would like to thank all who offered their sympathy and condolences and also those who made contributions in her memory. Lisa will be deeply missed by her family and friends, and her legacy and memory will always live on in their hearts. May God grant her His eternal love.

John Samo



John Samo, son of Baba and Souriya Samo, passed away on September 6, 1996 in Kentfield, California at age 81. He was born on November 16, 1914 in Googtapa, Urmia, Iran. He lived and attended school in this town until he joined the Iranian army in 1932 at age 18. Following his release from the army he got a job as a mechanic for the General Motors plant in Kermanshah. A few years later he was transferred to the town of Sultanabad, where, in 1939, he met and married Judith Arom. They relocated to Tehran where John continued working as a mechanic for various American companies, such as MKO (oil company), and as a foreman with William Brothers (contractors). Three children were born into the family.

Victor Bet Badal



In 1965 John and his family emigrated to the United States, and after a short stay in Turlock, CA, they relocated to San Francisco where he was employed as a head mechanic with AAA Shipyards. There they lived for six years, eventually settling in San Rafael, and John continued working for the same employer until his retirement in 1982.

For many years John was a dedicated member of the Assyrian Foundation of America and served on the Board as Building Chairman. He was also a devout member of Mar Narsai parish of the Assyrian Church of the East, and contributed generously to these as well as other Assyrian and non-Assyrian organizations. John was a gentle, kind-hearted and friendly person, devoted to his family, and was greatly admired and respected by all those who knew him.

In 1990, John, accompanied by his future daughter-in-law, Mariana Shabbas, using their own funds, travelled to Istanbul, Turkey, to distribute several thousands of dollars that the Assyrian Foundation had raised for the needy Assyrians there. Such was John's total devotion to reach out to those needy Assyrians anywhere and bringing them to the attention of the Assyrian Foundation for assistance.

The funeral service was held at Mar Zaia Assyrian Church of the East in Modesto and was presided over by Archdeacon Nenos Michael, assisted by Kasha Badal Piro and Rev. George Shahbaz. He was laid to rest at Turlock Memorial Park, followed by a memorial luncheon at the Assyrian Civic Club. John is survived by his wife of 57 years, Judith (San Rafael, CA); two sons: Charles Samo (Huntington Beach, CA) and Romeo Samo (Milpitas, CA); one daughter Shamiram Khofri (San Rafael); four brothers: George Samo (Australia), Koorish, Homer and Albert Samo of Turlock; two sisters: Jenny Samo (Tehran, Iran) and Joanne Samo (Sweden); and five grandchildren.

The family extend their appreciation to all who offered their condolences and kind thoughts on their loss, and to thank all who made contributions in his memory. The pleasant memories of John will remain in the hearts of his family who loved him dearly, as well as those he came to know. May God grant him His eternal love and rest in peace.

submitted by Mariana Shabbas Samo

Victor Bet Badal, 55, entered into rest on September 15, 1996. He was interred at Turlock Memorial Park. The funeral service, in which several priests and deacons participated, was officiated by Kasha Badal Piro at Turlock's Mar Addai Assyrian Church of the East. A memorial lunch attended by several hundred people was given at the Assyrian Civic Club where a life sketch of the deceased was read.

Victor was born in Tehran, Iran, on September 23, 1941 in a very well known, educated and loving family who were noted for their generosity in helping the Assyrian community. His mother, Pari (Kasha Mikhail) Bet Badal graduated from Dr. Cochran and Miller American Missionary Hospital, and his father Elia was an owner and operator of a heavy transportation company.

During the years 1948-1962, Victor attended elementary and high school in Mehr, Tamadon, Andisheh, and the Seventh-Day Adventists school in Tehran, and the American College Preparatory School in Beirut, Lebanon. For higher education he was sent to the United States and attended Modesto Junior College. In the meantime he met and married Guity Soussanbary on July 24, 1965 and two sons were born to them. He continued his studies at Stanislaus State University and graduated in 1969 with a Bachelor of Arts in business and economics. He then taught at Modesto Junior College for

four years, and also taught new Assyrian immigrant students at Turlock High School. Victor continued his graduate studies at Chapman College, and graduated with an MBA (Masters of Business Administration) degree.

Victor worked with several major corporations, like Del Monte, as manager and supervisor; two major stock brokerage firms - first as a stockbroker and a vice-president of E.F. Hutton for ten years, then as First Vice President for Shearson Lehman for five years; and for Metal Corporation as President and Chief Executive Officer. Eventually, Victor started his own business, Saratoga Investment, Inc., with several stockbrokers and financial consultants working for him.

Victor's achievements and successes were numerous. He intermingled with many people in all walks of life, and took a lively interest in

those around him. He was a person who, throughout his life, was restlessly active and gained voluminous knowledge; was intelligent, affable and of gentle nature. Victor was active in the Assyrian community, the Assyrian American Association of San Jose, and a member of the Mushawa Association. He did fundraising for Christian charitable organizations, and was an admirer of art and music, and a sports fan.

A devoted husband and an affectionate father, Victor is survived by his wife Guity of Saratoga, CA; two sons: David 21 and Elia 19; one brother William (wife Helen and two children Edessa and Henry) of Tehran, Iran; his sister Wilma Geevargis (husband George Geevargis) of San Francisco, CA; and many cousins. The family sincerely appreciates the thoughtful expression of sympathy.

-submitted by George Geevargis.

Kaako Gewargis Shallou



Assyrian sportsmen and sporting fans, especially of the older Iraqi generation, lost yet another former top soccer player in the death of Kaako Gewargis Shallou! Kaako died in Modesto, California, July 16, 1996, aged 70, and was interred at Turlock Memorial Park in Turlock. Among the mourners were seven of his team-mates and three of his soccer contemporaries.

A sturdy and dependable forward-line player, Kaako was fast and resourceful on the field. He delivered nippy (and sometimes tricky!) accurate shots with either foot that usually took the goalkeeper by surprise.

Although only five-foot-four, he was a good header, often stealing the ball from taller opponents' heads. A soft-spoken and friendly person, with a jolly sense of humor, Kaako was well liked by his team-mates and got along well with other people.

In Habbaniya, Kaako played soccer for the Flying Squadron civilians, Civil Cantonment Select, and R.A.F. Employees' (Assyrian) Club teams during 1945-52, and was a field hockey goalkeeper, too. In 1952-54, he played for Iraq Petroleum Co. of K3, and during 1955-58 for Muslaha (Baghdad Passenger Transport) and the Assyrian Sports Club teams of Baghdad.

Kaako took part in two international matches. In Baghdad for Muslaha against Anal Bajer team of Turkey in 1956 and for Assyrian Sports Club against Racing Club of Lebanon in 1957. He netted one of the goals against Turkey and the "hat trick" of the 5-0 win against Lebanon. He was among the former "All-Star Athletes" honored by United Assyrian Organizations of California's First Assyrian Olympics held in Turlock in July 1992, and in the Third in San Jose in July 1994, and, posthumously, by the Ex-Habbaniya Community Group in August 1996.

Kaako was born to the late Gewargis and Naano Shallou of Dizzataka in April 1926 in Hinaidi, Iraq, where he lived his childhood and early boyhood. But he went to school, grew

up, worked, became a top soccer player and (in June 1952) married in Habbaniya. He and his wife immigrated to this country in December 1992.

Kaako is survived by his wife Agnes Shallou of Modesto; his children Edmond Shallou in San Jose, Calif. and Evelyn Abraham in Washington D.C., Edward and George Shallou and Irene Sarmast in Baghdad, Iraq; and by seven grandchildren. Among his survivors are also his former soccer-playing cousins in Modesto, the trio, Ben, William and, the better-known, Sargis Shallou.

Kaako was the maternal uncle of Assyrian Foundation member Joseph Benjamin, and of his older brother *Shamasha* Albert Benjamin who eulogized his uncle as being "very Christian...optimistic with a strong faith in God... kind, humble, helpful, with a big heart." —Submitted by Mikhael K. Pius

Nimrud Rustam Lazar

Nimrud Rustam Lazar, 70, passed away February 4, 1996, and was laid to rest at Valley Forge Memorial Gardens, after memorial services at Newtown Square Presbyterian Church of Newtown Square, Pennsylvania.

Nimrud is survived by his wife Lena Lazar; children Lewiza Kashto, Lenny, and Fred Rustam; eight grandchildren; an older brother Bob Lazar; and a sister Gladis Elias.

Nimrud completed his elementary education at R.A.F Union School in R.A.F. Station, Habbaniya, Iraq, where a community of some ten thousand Assyrians lived. He started working for the R.A.F. at the young age of 16, simultaneously self-educating himself with additional vocational training, excelling in shorthand and typing. In 1949 he married Lena, daughter of Soski Piroeff, a former *Levy Rab-Tremma* who was at the time Assistant to Officer in-charge of the Civil Cantonment and in whose office Nimrud worked.

After working in Habbaniya for several years, Nimrud and family relocated to the northern city of Kirkuk, where he worked for the Iraq



Petroleum Company for many years and was instrumental in the building and establishment of the first Assyrian Presbyterian Church in North Iraq. He served as an alderman of the Church in Kirkuk and also in Baghdad, where he also worked as commercial manager to a brewery for many years until he and his wife immigrated to this country in 1981. After living in Philadelphia, Pa., for three years, they then moved and lived in Modesto, California. But to be close to their extended families, in 1987 they returned to Philadelphia again. There Nimrud also worked for a West Chester based company called KMI until his official retirement only 11 days before his death.

— Submitted by Mikhael K. Pius (based on information received from Fred Rustam)

Memories: Esha Hermis

With tears in my eyes and with a heart full of sorrow and grief, I am writing these lines to remind ourselves that Monday was the 40th day of your death.

Your untimely death shocked me as your closest friend. Our friendship goes back to the 1950s in Basrah, Iraq. It was a year ago when we met again in Modesto to revive our dormant friendship; but, unfortunately, it did not last long as cancer took its heavy toll in less than three months when you vanished from our midst forever.

I knew you as a dignified man; a sincere friend, kind and compassionate, polite, humble and a good-natured human being. These were the attributes that had endeared you to me as well as to others.

I shall never forget you, and the memories of our youth days will be cherished as long as I am alive.

May God rest your soul in peace. Submitted by Albert Abraham, Turlock.

Esha Hermis died Oct. 16, 1996. He was 62.

[illegible]

45

مکتبہ دینی و علمیہ دیوبند

تَمَّ : فَتَمَّعْتَنِي فِيهِ ذَلِكُمْ فَجَمَعْتَنِي فِيهِ

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

سَبَّحْهُ ، جَدِّهِ ، سُبْحَانَكَ ، سُبْحَانَكَ

[illegible]

تِلْكَ، اِجْمَعُ دَعْوَتَكَ مَعَ ذَوِي قُرْبَىٰ مَكَانَ دَعْوَتِكَ مَعَ اِجْمَاعِ
 قَدْرِكَ وَخَلْقِكَ يَنْتَبِذُ دَعْوَتَكَ مِنْ لَدُنْكَ وَهَكَذَا تَلْعَلُ مَكَانَ دَعْوَتِكَ
 وَهَكَذَا لَدُنْكَ وَهَكَذَا مَعَ اِجْمَاعِكَ اِجْمَاعُكَ وَهَكَذَا تَلْعَلُ
 سَمْعًا وَتَلْعَلُ اِجْمَاعًا وَهَكَذَا اِجْمَاعًا وَهَكَذَا اِجْمَاعًا

[illegible]

48

دَجْتِ اِهْدِيْ لَهٗ ذَمًّا دُمُتَيْبًا شَ - مَكِّيَّ هُوَ جَلِيْلٌ :

كَلَامُهُ: دَمْدَمٌ. أَيْ يَدْمُمُهُ قَبْعُهُ: تَبْعُهُ.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، وَتَعَالَى فَتَعَالَى مَكَرُ الْوَسْوَاسِ الْخَفِيِّ :

جَدِّ دَهْدِشْتِ عَمَّ كَذِبْ دَلْ شَ : جَدِّ :

[illegible]

عليه السلام عليه السلام عليه السلام

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ :

حَدَّثَنَا دَاوُدُ بْنُ أَبِي بَرْدٍ، عَنْ سَمْعَانَ بْنِ مَرْجَانَةَ، عَنْ

حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

قُلْ هَذِهِ سُبُلِي ۖ اَنْتَ حَكَمٌ عَلٰى كُلِّ شَيْءٍ

اِنَّكَ فَكَاثِرٌ بِكَ الْكَافِرِيْنَ ۚ

تِلْكَ مَوَاقِدُ مَعَهُ لِحَدِيثِهِمْ وَتَرْكِهِمْ :

رَکَّهٌ مِّنْ مَّهِلٍ لَّحَکَّتْ حَیْثُ دَخَلَتْ مَلَأَتْ .

لَمْ يَكُنْ مُتَلَدِّجًا وَمَنْذَرٌ مِّنْكَ لِيَوْمَ هَذَا وَلَقَدْ جَاءَكَ ذِكْرُنَا مِن مِّمَّنْ نُؤْتِي الْكِتَابَ الْحَكِيمَ :

مَعْدًا - حَبًا - خَمِيصَةً كَثُودًا - دُمِيصَةً كَثُودًا - هُمُودًا - حَبًا - اِسْتَدْمَجُودًا كَثُودًا

وَأَمَّا مَا كُنْتُمْ تَدْعُونَ فَإِنِّي كُنْتُ مِنَ الْمَدْعِيِّينَ
وَالَّذِينَ يَدْعُونَ أَنُفِثَ فِي السَّحَابِ الْمَائِدَاتُ فَإِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
وَمَا كُنَّا بِمَدْعُونِمْ فِي السَّحَابِ بِمَا كُنَّا بِهٖ نَدْعُوهُ ۚ إِنَّا كُنَّا خَائِفِينَ لِمَا يَدْعُونَ هَٰذَا
وَمَا كُنَّا بِمَدْعُونِمْ فِيهِ ۚ وَكَفَىٰ لَهُمْ عَذَابًا جَدِيدًا ۖ

کتاب : فضائل ائمہ و کتب

فَقَدْ بَدَأَ بِمِثْلِ مَا كُنتَ تَفْعَلُ :
وَبَدَأَ بِمِثْلِ مَا كُنتَ تَفْعَلُ :
وَبَدَأَ بِمِثْلِ مَا كُنتَ تَفْعَلُ :
وَبَدَأَ بِمِثْلِ مَا كُنتَ تَفْعَلُ :

[illegible]

تَجِبُ مَعِيَّتَا آيَا لَمْ يَلْبَثْ مَعِيَّ مِنْ تَلَاتٍ :
فَعَلِمَ مَعِيَّتَا حَيْدَرًا وَحَيْثُ مِنْ آيَاتٍ :
تَلَا لَمْ يَمُوتْ دَلَّ كَمُتْعَةٍ دَلَّ دَوْدَتِ :
فَعَلِمَ مَعِيَّتَا كَيْدَ مَعِيَّتَا وَكَيْدَ نَبِيٍّ .

[illegible]

[illegible]

تَحِيَّاتُكَ لِيْهِ اَعْلَمُ بِاَنَّكَ تَفْعَلُ الْاَعْمَالُ
 لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ
 كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ
 لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ
 كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ
 لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ
 كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ
 لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ كَالْبَدَنِّ لِحُبِّهِ

دېتلانجه خپله ماته ته خپله تېرېږي
 دېسره دده تلنه دېتلانجه دېسره
 ماته تېرېږي اېم دېسره ماته دېسره...
 دېتلانجه ماته دېسره دېسره دېسره
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مِنْ مَعْنَى كَيْفَ يَتَصَدَّقُ مَعَهُ دَعْوَاهُ ،
مُخَفَّجٌ ، لِيَقْبَلَ .
مِنْ مَعْنَى مَوْلَاهُ ، هُوَ مَنْ دَعَا
بِهِ .

[illegible][illegible][illegible]

* * * * *

مِنْ مَخْصِيَّتِهِ لِبِهِ ذَلِكُمْ تَجِدْتُمْ حِصْلَهُ ،
خَصّاً ، مَوْذُونٍ . (١٥٥ ذوق)
تِلْكَ مَخْصِيَّتُهُ هُنَا وَهِيَ لَمْ تَكُنْ " تَبَعِيَّةً " ،
مَوْصُولَةً .

حَبْرَةٌ لَمْ يَكُنْ فِيهَا حَبْرَةٌ
 مَوْجَةٌ (بَعْدَ) حَبْرَةٍ دَلِيلٌ
 حَبْرَةٌ لَمْ يَكُنْ فِيهَا حَبْرَةٌ
 حَبْرَةٌ لَمْ يَكُنْ فِيهَا حَبْرَةٌ
 حَبْرَةٌ لَمْ يَكُنْ فِيهَا حَبْرَةٌ

دھیتھکھ گم جیہ جہ دپ، دگ جگت
 میت دپنپ مھیت کسہ دھیمہ پ
 کپ مھیت گہ گپ دھیت جگت. دھیت
 جگہ ددجس دپنپ کسہ کپ ودپ کتہ
 دھیمہ کسہ دھیت کسہ کپ مھیت جگت
 دھیت کپ مھیت کپ دپنپ کسہ گم
 کپت. کپ کسہ کسہ کپ کپ کسہ
 کپ کپ مھیت مھیت کپ کپ کپ
 کپ کپ دپنپ کپ. کپ کپ کپ
 کپ کپ کپ کپ کپ کپ کپ کپ
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 کپ کپ کپ کپ کپ کپ کپ کپ

אֵלֶּיךָ מִלֵּב

مَنْزِلَةٌ فِي مَعْلَمٍ يَكْتُمُ سَمْعًا وَبَصَرًا
 مَلِكٌ مِنْ خَلْقِهِ دَلِيلٌ لِبَعْدِهِ . . .
 تَجِبُ مِنْ مَدْنٍ زَكَاةً ، وَفَضْلٍ جَدِيدٍ
 مَتَجِبُ دَرَجَةٍ تَسْمُو لَمَنَةً دَقِيقَةً
 وَدُرَّةً .
 إِسْمُهُ مُتَجِبٌ : مَوْلَا لِبَعْدِهِ

[illegible]

عَلَّمَ دَعَا خَصَمِي وَأَنَا حَتَّ قَلْبِي
خَبَّرَ مَعْنِي دَعَا خَصَمِي أَنَّهُ دَاوَى

مِ بَئِذْ هَاجَرْتُمْ ۖ وَرَبُّكُمُ اعْلَمُ صَعْدَتِكُمْ ۚ
 مَذْهَبُكُمْ لَكُمْ ۚ أُولَٰئِكَ يَفْعَلُ اللَّهُ
 بِكُمْ مَا يَشَاءُ ۚ وَمِمَّا ذُوَّلُوا بِهِ
 لَحْمُهُمْ ۚ وَمِمَّا ذُوَّلُوا بِهِ ۚ³³ ذَٰلِكَ
 مَلِكُ هَذِهِ ۚ يَدْعُوهُ يَحْسِبُ مِثْلَهُ
 يَتْلُوهُ لَكُمْ بِلِسَانٍ ۚ يَدْعُوهُ لِقَائِهِ³⁴
 هَذِهِ ۚ مِمَّا ذُوَّلُوا بِهِ ۚ وَمِمَّا
 لَعَلَّكُمْ يَفْعَلُ بِهِ ۚ يَدْعُوهُ لِقَائِهِ ۚ لَكُمْ
 ذَٰلِكَ ۚ يَفْعَلُ بِهِ ۚ يَدْعُوهُ لِقَائِهِ ۚ
 لَكُمْ ذَٰلِكَ ۚ يَفْعَلُ بِهِ ۚ يَدْعُوهُ لِقَائِهِ ۚ
 يَدْعُوهُ لِقَائِهِ ۚ يَدْعُوهُ لِقَائِهِ ۚ
 يَدْعُوهُ لِقَائِهِ ۚ يَدْعُوهُ لِقَائِهِ ۚ
 يَدْعُوهُ لِقَائِهِ ۚ يَدْعُوهُ لِقَائِهِ ۚ³⁵
 يَدْعُوهُ لِقَائِهِ ۚ يَدْعُوهُ لِقَائِهِ ۚ³⁶

33 John Joseph, *The League of Nations*, عصبة الأمم . موب .
Nestorians and their Muslim Neighbors, Princeton, New Jersey,
 1961 pp 27-28

[illegible]

[illegible]

29 28
 ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢
 ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

28 disaster ، كَارِثَة ، ذَرَارَة ، مَكْرَه

[illegible]

27.

تَوَجَّهَ دِلُّهُتِي، خِيَد دِهَسُو
مَدِيئِي دِيخِي دِي مَوَدِيئِي دِهَسُو دِي دِيخِي،
هَوِي دِي دِي دِي دِي دِي دِي دِي دِي دِي دِي دِي
فَدِي دِي دِي دِي دِي دِي دِي دِي دِي دِي دِي دِي

John Joseph, *The Nestorians and their Muslim Neighbors*,
Princeton, New Jersey, 1961 pp 27-28

ذِي قَعْدَةٍ ۚ مَكَّةَ قَدْ

مەزكۇن ئىكەنلىكى ئىسپات قىلىندى.

[illegible][illegible]

بِذِكْرِكَ، صَمَدٌ كَمَ فَكُكُ دَعَت ٥٢ مَعَا
 يَكَلَمُ صَاحِبِ كَلْبَةٍ دَعَتِ كَلْبَةٍ
 مَعَا يَدَعَتُ مَعَا يَدَعَتُ مَعَا يَدَعَتُ
 كَذَبَةٌ كَلَمَتْ ٥٢ دَعَتُ بِذِكْرِكَ مَعَا
 دَعَتُ دَعَتُ دَعَتُ دَعَتُ مَعَا يَدَعَتُ
 دَعَتُ مَعَا يَدَعَتُ

بِكَلْبِهِ اِنَّهُ مُعَذِّبٌ مُّهِمٌّ
 مِّنْ حَكَمٍ لَّيْسَ بِمُتَّقٍ اِنَّهُ
 لَاسْتَوْدِعُكَ اَنْتَ اَنْ يَّكُونَ
 ذِكْرًا لِّكَ⁹ دُخَانًا مِّنْ دُخَانِ
 مُّحَمَّدٍ مِّنْ مَّحَمَّدٍ لَّيْسَ
 بِمُتَّقٍ مِّنْ حَكَمٍ لَّيْسَ
 بِمُتَّقٍ ، اِنَّهُ لَاسْتَوْدِعُكَ
 اَنْ يَّكُونَ ذِكْرًا لِّكَ¹⁰ دُخَانًا
 مِّنْ دُخَانِ مُّحَمَّدٍ مِّنْ
 مُّحَمَّدٍ لَّيْسَ بِمُتَّقٍ ، اِنَّهُ
 لَاسْتَوْدِعُكَ اَنْ يَّكُونَ
 ذِكْرًا لِّكَ¹¹ دُخَانًا مِّنْ
 دُخَانِ مُّحَمَّدٍ مِّنْ
 مُّحَمَّدٍ لَّيْسَ بِمُتَّقٍ ، اِنَّهُ
 لَاسْتَوْدِعُكَ اَنْ يَّكُونَ
 ذِكْرًا لِّكَ¹² دُخَانًا مِّنْ
 دُخَانِ مُّحَمَّدٍ مِّنْ
 مُّحَمَّدٍ لَّيْسَ بِمُتَّقٍ ، اِنَّهُ
 لَاسْتَوْدِعُكَ اَنْ يَّكُونَ
 ذِكْرًا لِّكَ¹³ دُخَانًا مِّنْ
 دُخَانِ مُّحَمَّدٍ مِّنْ
 مُّحَمَّدٍ لَّيْسَ بِمُتَّقٍ ، اِنَّهُ
 لَاسْتَوْدِعُكَ اَنْ يَّكُونَ
 ذِكْرًا لِّكَ

ܡܝܬܬܐ ܕܥܠܡܐ ܕܐܝܬܐ ܕܕܝܝܬܐ ܡܬܐ
 ܕܝܝܬܐ ܕܥܠܡܐ ܕܐܝܬܐ ܕܕܝܝܬܐ ܡܬܐ
 ܕܝܝܬܐ ܕܥܠܡܐ ܕܐܝܬܐ ܕܕܝܝܬܐ ܡܬܐ¹⁴

8 مَيِّتٌ إِبَادَةٌ extinction

9 هَذِهِ هِيَ حَقِيقَةُ "ذُكْبَلْ".

10 **هَذِهِ دَابَّةٌ لَكُمْ فِيهَا لَكُمْ مَرْجَأُ** **رَكَابِ** stirrup **رِكْبَةٍ** rikībâ "دَحْنَمِ"

phony, artificial هَذِهِ هِيَ كَلِمَةٌ "صُطْنَعِيَّةٌ" 11

sham

12 materialistic ، مادية ، مادي

limited ، محدود 13

14 **أقلية** ، **أقلية** ، minority

progress 1
تقدم (تقدم) ، تقدم

development: evolution تَطَوُّر، تَطَوُّرٌ 2

3
عمکت

devastating هائل، مدمر، مدمرة

5 الذرة atom

6 الشيوعية ، communism

colonialism التسلط الاستعماري 7



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