



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FIRST/SECOND QUARTER 1999

VOLUME 22 NO. 1 & 2



***Mar Tooma (St. Thomas) Assyrian Church or
Baba David Assyrian Church Originally Built in
Late 5th or Early 6th Century in Tbilisi, Georgia***

- photo by Editor

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

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VOLUME 22 NO.1 & 2

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And The Scroll Opened....

The First Scroll: About Love – A book of Ancient Wisdom

by George M. Lamsa

And as he was through speaking, and nature had spread its gray mantle upon the valley and deep slumber had fallen upon the worshipers, a scroll was opened—and its contents were about love. And he read:

"Love is the hidden force which at birth binds your body and your soul together, until it separates them at death.

Yea, it is the key which opens the petals of your heart and lets the flowers unfold before the sun, so that the sweet fragrance may ascend as an offering to the God of Life."

Then he continued:

"Love is an eternal debt which one generation owes to another. Aye, even the kings and the princes are not exempt from it. It is a debt that is beyond the power of the rich to pay. For you give that which was given unto you by your parents and you measure that which was measured unto you to your children."

Then he raised his voice with emotion and strange tones and said:

"Oh love, where is your hiding place, and where does your magic touch dwell? The sea says, 'It is not in me, for my depths are measurable and my shores are limited.' The mountain says, 'My peaks are too low and humble for love to dwell upon them, and my foundations are too weak to hold its weight.'

"Verily, I say to you, love is a sun that never sets beyond the horizon and a dawn that is never darkened. The ways of love are hidden even from the wise and prudent, and its footsteps are obliterated by strong winds and storms. Aye, love is like a ship without a rudder and compass, like a wayfarer lost in a vast desert. And its ways are like a deep and shoreless sea.

"Oh, how sweet and sorrowful are the melodies of its music, and how the whole of nature responds to the mysterious sounds of its drums and dances to the hidden tones of its flute! And all men and women

drink from the cup of mixed wine which love constantly holds in its hands; both the prince and the slave drink alike.

"In truth, I say to you, let love fly into the air with the fragrance of the summer rose and let the sorrowful tears mingle with tears of joy.

"The chains with which love binds your body and soul together are stronger than fetters of iron and steel. For love ascends to the stars and penetrates the depths of the grave. It is like the water which causes the clay to stick together even after the earthen vessels are burned in the furnace. Aye, the chains of love remain unbroken and its secrets undiscovered. Love lives even when bodies have fumed into dust.

"Nevertheless, just as love molds you, shapes you, and nourishes your desires, and binds your heart and soul together, so it separates you one from another. The same cohesive force that draws you close to each other and causes you to embrace one another, also makes you forget your parents, and friends of your youth. Yea, it even compels you to forsake the tender breasts that once poured out their strength into your hungry veins, and the tender arms that held you firmly to the bosom. The same love that unites you before the altar separates you at the grave, and then flies into space chanting your songs and playing on the harp of your soul.

"Let love, therefore, unite your heart and soul together. Let love stir you up like the ripening wheat is stirred up by the gentle and soothing waves of the warm summer wind, but let not its force rend your hearts asunder. For great and infinite is the power of love, and its paths are uncharted. Its ways are subtle like the way of the wind, no one knows whence it comes and where it goes; and yet it always

comes and always goes. Yea, love is like an endless road and a journey without destination. Even the

North of the ancient city of Nineveh, Assyria, lies the ancient Assyrian town of Mar Bishoo and its colossal and historic cathedral containing seven chapels for worship built by King Khoshap in the 4th century A.D. This cathedral was a great Assyrian literary center where manuscripts and scrolls were written, old books copied, and young men educated for priesthood in the Assyrian Church of the East. On the southern side of the cathedral lies the grave of Raban (Monk) Gamla, a holy man of the Assyrian Church, who devoted his life to the study of the word of God, and to prayer and meditation.

On top of one of the highest mountains, a few miles from Mar Bishoo, is Korra-Jenney, an ancient shrine built of stone, probably one of the oldest remaining relics of the pre-Christian era. Between Mar Bishoo and Korra-Jenney is a large Sacred Stone where pilgrims stop, after visiting Korra-Jenney, to consult the sacred oracle. For centuries, year after year, men and women have knelt and prayed before this sacred oracle, offering their prayers and making wishes.

One evening, the man of God, who for centuries before had spent many lonely years of his life in the mountains fasting and praying, appeared in a vision before the miracle stone with a bundle of ancient, sealed scrolls in his arms. He unfolded them, spoke to the people and imparted some of the secrets of life which he had learned from the ancient scrolls in his cave of solitude. The first scroll is about LOVE.

wise and crafty are lost in it.

"Verily, I say to you, love is the wine of the soul. Let your cup be filled with it, but not to the brim, for love is too precious to be spilled on the ground and trodden under foot. True love is the pure fountain of life from which both the wise and the pure in heart have drunk and found eternal joy.

"Therefore, let love nest in your heart securely until its wings grow and it is ready to fly. Once love is on its wings, it may fly; and if your nest is not garnished it may never return to you again.

"And truly I say to you, you must transcend physical passion and build a new spiritual nest in your heart so that love may fly back and remain in your heart, until at last it separates your body from your soul and flies to its secret place.

"Again I say to you, your yearning desires, your embraces, and your deep emotions are caused by the inarticulate cries of the unborn generations, who are impatiently waiting for their round, to drink from the sweet and bitter cup of life and to dance in the great feast of the union of the earth and the stars and the sun. Even though their sinews are not formed, their voices are heard through your voice and their silent songs are played on the chords of your harp, for they dwell in your heart. Aye, they are your dreams of today, and your fulfilled desires of tomorrow.

"Now, hearken unto me! Love is the sweet and hidden pollen which is nesting in the tender and secret petals of your heart waiting to be awakened by the silent and sweet tones of your soul. Its fragrance invites you to a great feast wherein two blends of wine made from the vineyard that was planted by the hand of God are mixed together and are ready to be drunk. And the more is drunk, the more the joys of life abound.

"Love is like a prolific river that constantly pours out its waters but never exhausts its source. Its depths are like those of a fathomless sea. Aye, love is a deep well from which the thirsty and weary wayfarers drink and revive their soul. It is a hope for the hopeless and a joy to the mourners. In love you embrace the souls which have drunk their round and gone, and you kiss the lips of those who are waiting to drink from the cup and to respond to the sweet and sad melodies of nature.

"Oh, my brothers and sisters! Let the joys of your love nest deep in your heart, so that he who drinks from your well and lodges in your inn may find comfort and rest for his soul. For the journey of life is long and the true paths that lead to the eternal way of life are thorny.

"Yea, the secret of love is wisdom and the key to its chambers is imagination. Your mind cannot grasp what your eyes see, and your eyes cannot see the borders of your imagination. Love, like the light and the air, has neither limits nor boundaries. The sea is its footstool and the stars are its pavilions, but its paths are hidden. Yea, the

bird knows the ways of the air; the fish knows the dark paths of the deep, but the ways of love are a mystery and its secrets are locked in eternity—for love was never created, neither does it die.

"And again I say to you, only in love do the finite and the animate become infinite and immortal. Love carries you on its wings and causes you to cross the shoreless seas. Aye, at times love makes you to drink from its sweet and bitter cup. It carries you to verdant pastures where earthly pleasures abound, and at times, in order to test your strength, it drops you as strong wine does and leaves you on the ground.

"Every seer and sage will tell you that love is like a two-edged sword—it cuts both ways. Out of the bitter comes the sweet. Your joys of today may be the seeds of your sorrow of tomorrow. For as the day is followed by the night, and the light by darkness, joy is followed by sorrow.

"There is an end to every ladder that you may climb, and a destination for every journey. But love has no limits nor end, nor can its depths and heights be reached or measured. Yea, love is like an underground river: no one knows its source or its destination, and only those who go deep, and the wise, can drink of its pure and inexhaustible waters.

"The music of love is sweet and its silent voice soothing. All of those who have responded to the strange sound of its drums and danced to the rhythms of its flute have been drowned in its depths.

"Truly, I say unto you, love flies with the wings of the light. It climbs the tree of life until it reaches the tender boughs. Its depth is deeper than the ocean; its imprints are in the sea and its paths in the air. Only time can tell its course; only faith can reveal its destination. Love is like a seed. It sleeps secure in the winter, dreaming of warm spring when the gentle sun rays quicken it and adorn it with glory and the visiting bee seeks its life-giving nectar."

Editor's Note: Continued from last issue of Nineveh.

George M. Lamsa was born in Mar Bishoo. He began his study of the Scriptures in the Aramaic (Assyrian) under the teachers of his tribe. He was then educated in the Archbishop of Canterbury's College in Persia and Turkey and after the First World War, in the Virginia Theological Seminary of Alexandria, Virginia. In addition to being a translator, George Lamsa was a world traveler and lecturer. His translations from the Aramaic and comments on the Scriptures have aroused tremendous interest both in the United States and in Europe. They have helped many to a better understanding of the Scriptures.

Assyrian Settlements in Caucasia

By: Daniel (Danik) Sarkisov

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Most Assyrians now residing in Tbilisi, Republic of Georgia, are direct descendants of the Assyrians from Urmia, Iran (Persia), and its surrounding region. Whenever the word Urmia is heard or read in books and magazines, the whole long and difficult history is stretched before us. Our grandparents and parents used to tell us in detail what they had experienced in that region in the villages, where they lived under miserably harsh conditions, and the suffering they endured during and after World War I. Even now, we can meet some of those Assyrians who escaped persecution, massacre, starvation and the other miseries which fell upon them and who found protection in Christian Russia. Unfortunately, most of them have passed away but, thanks to them, each one of us knows exactly which region and village our forefathers came from. Later, Urmians who had settled in Georgia were joined by other Assyrians who were living in the mountainous regions of Turkey. In Tbilisi alone there are more than 5,000 Assyrians and they represent the plains of Urmia, Salamas and Van Vilayet of Turkey.

The first attempt of Assyrians to settle in Georgia goes back to the second half of the 18th century. A document (July, 1770) shows that the Assyrian Catholicos Shimun (Mar Mikhail Shimun XVII) of the Church of the East, in his letter, asked the Georgian King Irakli II (1720-1798) to give the Assyrians permission to settle in the territory of Georgia. The king gave a good reception to the delegation of the Assyrian Catholicos and promised all around help¹. After this, migration of Assyrians to Georgia could very well have followed. [Editor's note: Prior to this, in the 5th and 6th centuries A.D., thirteen Assyrian Fathers of the Church of the East came to Georgia as missionaries and founded some great and well known churches and monasteries.²] Although the separate Assyrian groups from Urmia and Hakkari were penetrating in Caucasia back in the late 18th and early 19th centuries, Russian authorities regulated relocations of Assyrians en masse to the Russian border. In order to fully understand this position of Russian authorities, it is necessary to explain the circumstances in which it was put forward. It must be said that the Assyrians have lived in a strategic area that has always been in dispute and fought for by prevailing powers - both in the Middle East, mainly Turkey, and South Eastern Europe. Britain, France, Russia and Germany all began to look out for their own interests.³ Their attitude toward Persia intensified and culminated, by the end of the 18th century, in 1801

when the formal annexation of Georgia by Russia had been followed by a campaign against Persia. This proved disastrous for Persia and was temporarily brought to an end by the Treaty of Gulistan (1813), according to which Persia ceded Georgia, Qara Bagh and seven other provinces and Khanats, immediately adjoining the Russian Empire. Faced with such serious territorial loss, the policy of Persia continued to look for the possibility of invading Caucasia, but Russia continued to exert strong pressure on Persia by its military presence in Caucasia, with the aim of involving its southern neighbor in her government policy. Furthermore, until the 1890's, events in Persia became increasingly affected by the rivalry of the Great Powers, mainly Russia and Great Britain⁴, to the point that not only Persia's foreign policy was dominated by this question, but her internal politics as well. Thus, under the circumstances, created mainly as a result of Anglo-Russian rivalry, Russia, which was constantly waging wars with its southern neighbors, showed great interest in the presence of Christian minorities living in a compact community as they were centuries before in the region which was just at the juncture of the present day territories of Turkey, Iran and Iraq. This could well be explained by two factors: first, it was to use Christian proteges as a pretext to interfere in the internal affairs of the Persian government;⁵ and secondly, they inhabited the area that was in every geographic and strategic sense most favorable for wartime coalitions, and the Russian military command was investigating the possibility of using the Urmian co-religionists on their side in the military campaign. These events proved to be true in the 1840's when the Assyrian Bishop Shlemon submitted a request to the governor of Caucasia, Vorontsov-Dashkov, to allow Assyrians of Urmia to settle in Russia. The governor refused, but at the same time informed the Russian foreign minister, K. Neselrod, who stated: "We cannot allow this to happen, but we have to keep a good relationship with them because they are strategically located."⁶ Later, with a view to its geographical location, the well-known British missionary, Rev. W.A. Wigram stated: "The Assyrians were not numerous enough to be important allies in a struggle so colossal as was then raging"⁷, but their position was strategically located.

During the period 1826-1828, Russia and Persia were at war and the Russian army advanced toward Persian Azerbaijan, occupying Yerevan and Nakhichevan Khanats, and approached Urmia (north-west Persia), where a large Christian population, mainly Assyrian, lived. They helped the

Russian army in many non-military services, and many Assyrians were settled in these Armenian areas later. Also, the peace treaty between Russia and Persia, signed in the village of Turkmen-Chai on February 10-12, 1828, allowed one hundred Assyrian families from the Urmian villages of Sipurghan, Mushawa, Karajalu, Kurtapa, Nazih and Yengijan to relocate to the Russian occupied territories of Armenia.⁸ Thus, Assyrian villages rose in the 1830's in Caucasia, starting first with Koylasar (Kalla d'Assurai - "Fortress of the Assyrians"), followed by Dvin-Aisor (Dugun), Shagriar, Arzni, in the Yerevan area, Armenia.⁹ In the 1850's, Assyrian settlements arose in the village of Gyol-Aysor and Sayagut, which were inhabited by Assyrian Catholics from Salamas. At the end of the 1870's, on the border of Yerevan province and Persia, one more Assyrian village, Urmia, arose. At the beginning of the 20th century in Caucasia there were seven Assyrian villages: Koylasar, Dvin, Arzni, Gyol-Aysor, Shagriar, Urmia and Sayagut. The inhabitants of the first six villages, since their migration to Caucasia, were converted to the Russian Orthodox Church and were under Archbishop Isidor Ekzarkh in Tbilisi, while inhabitants of Sayagut, from the 1880's, had an Assyrian Chaldean priest who was sent by Rome.¹⁰ The Assyrian population in Yerevan province reached 2,500 before World War I, and all the villages had their own churches and schools. In addition, in 1877, Koylasar had well-organized higher education classes. Assyrians learned the Russian language. Most of them were agriculturally employed. The table below shows the numerical strength and social structure of Koylasar village by the end of the last century.¹¹

Total Villagers:		Religious Affiliation:	
Male population	375	Orthodox	445
Female population	305	Gregorian	235
Status:		Profession:	
Noble; official	2; 5	Merchant	2
Clergy	10	Artisan	15
Peasant	663	Landowner	626
Nationality or Ethnicity:		Teacher	2
Assyrian	444	Student	25
Georgian	1		
Armenian	235		

In the second half of the 19th century Assyrians from Urmia (Persia) and Salamas appeared in Tbilisi, Georgia, as seasonal employees, where they worked or learned trades. This so-called work migration process continued with different dynamics until the beginning of World War I. The railway connecting Julfa to Aleksandropol in Caucasia, which was built mainly by the labor of Assyrians, had intensified the migration process to Georgia. Migrant work became so prevalent that by 1900 some of the Assyrian villages in the Urmia region of Persia had greatly reduced numbers of

adult male inhabitants for the greater part of the year. A large segment of the Assyrian emigrants settled down in Tbilisi, and at the beginning of the 20th century there was an Assyrian colony numbering 2-3,000 people.¹²

In 1867, an Assyrian village named Vasilievka, in the Gardabani region, was established in Georgia, whose inhabitants came from Urmia and were peasants. Later, in the 1880's, there appeared Dezweely-Kanda, or Kanda, now a large Assyrian village, which lies on the Mtskheta-Gori highway, about 30 kilometers from Tbilisi. Although Kanda was settled by Urmians, mainly during World War I, descendants of earlier immigrants also live in the village. Most of them had immigrated from the village of Nazih, not far from the city of Urmia. Thus, in the beginning of the 20th century, in Tbilisi and its surrounding area, and in some other large cities of Georgia (Kutaisi, Zestafoni, Samtradia, etc) there were about 3,000 Assyrians.¹³ Most of them came from Urmia and Salamas, as well as the mountainous regions of Turkey. They used their native regional Assyrian dialects.

From the beginning of 1880 to 1920 the St. Phomas Church in Tbilisi was functioning, with David Gurgenidze as its priest (1880-1907). He converted many Assyrians to Orthodoxy. In 1908, another Assyrian church was opened by a priest from the Urmia mission.¹⁴ In early 20th century Tbilisi, Assyrians were divided into Orthodox and Catholics (from Salamas), Church of the East ("Nestorians") and Protestants (from American missions in Urmia). Inhabitants of Kanda and Vasilievka were Orthodox.

Most of the Assyrians of Georgia became citizens, and in the beginning worked mainly as bricklayers, painters, etc. After a period of stay in Georgia, some improved their life condition and status, and became visible in their community. This was due to the penetration of the capitalistic market economy in Georgia. With advanced education and hard work many became professionals, engineers, architects, building and railway contractors, owners of brickyards, and house owners. At the same time a group of Assyrian intellectuals was formed: writers, poets, musicians and teachers, who were engaged in Assyrian educational and cultural activities. Unfortunately, political turmoil forced this cultural elite to abandon their activities in the 1930's during Soviet repressions. They published periodicals and magazines, such as "Nakoosha" and "Madinkha" (East), which first came out in 1914. "Madinkha" was edited by the well-known Assyrian poet, translator and physician, Freydoun Bit-Oraham Atooraya. He also founded an Assyrian theater group, which existed to the 1930's. From 1925 to 1938, in Tbilisi, the Assyrian newspaper "The Star of the East" (*Kokhva d'Madinkha*) was published. The founder and editor was Kasha (priest) Odisho Gevargis, an

Assyrian priest in the city, who also taught Assyrian language classes. In Tbilisi and Kanda, elementary and partial secondary Assyrian schools were established and existed up to the 1930's, when they were all closed down.

At the end of the 1870's, one more Assyrian village, Samavat, appeared on Kars territory, an area which was ceded, along with Butumi, Georgia, and Ardagan, to Russia (Berlin Congress, June 13, 1878) after the 1877-1878 Russia-Turkey war. Assyrians of Kars came from the mountainous regions of eastern Turkey, and numbered 1,000 inhabitants in the province, including the village of Bagra-Khatun, at the beginning of World War I. They were engaged in growing corn, cattle and making handicrafts. It should be mentioned that before World War I, in 1910, an elementary Assyrian school existed. There was an Assyrian Church of the East ("Nestorian") community also.¹⁵ In 1921, the Kars area, according to the convention that had been signed on the one hand by Armenian, Azerbaijan and Georgian Soviet Republics, and on the other by Turkey, was returned to Turkey.¹⁶ Then the Assyrians scattered all over Georgia and Russia.

Rev. W.A. Wigram, in his book "The Assyrians and their Neighbours", page 220, says

"Nothing is more demoralizing for a mass of men than the refugee status, and the unhappy nation was in the mental state that inclined them to feel that demoralization to the full. Their national organization had pretty well melted away."

Indeed, the period of World War I produced one of the most powerful streams of refugees to the Russian border. This was a dark period for the Assyrians. It is not necessary to go into the details of the series of happenings which have already been documented by various writers, but I want briefly to describe the events which forced the Assyrians from their homes. In the early 20th century, Urmian Assyrians were a vigorous and functioning micro nation, though their position was anomalous by any system of international law. In the same period, the city area of Urmia claimed 82,000 Assyrians occupying 112 villages. The small district of Salamas claimed 10,000 Assyrians. Settled in the various cities and localities on the western boundary of Persia immediately adjoining Turkey were living about 150,000 Assyrians.¹⁷ Prior to World War I, the Azerbaijan province and the government of the Urmia region was controlled by the Russian Consul, who administered without consulting the Persian authorities; and the Russian Army in Urmia was a stabilizing factor there. When World War I broke out, Persia was in theory neutral, but in fact it was involved in battle between two coalitions. At the start of the war the Assyrians aligned themselves with the Allies. The Russians recognized them as a distinct unit in the group of

the Allies, armed them, and gave them a regular status in war. Many non-combatants were allowed to find refuge in the Caucasus. Thus, the Assyrians helped the Russian Army, their protector, fighting in Urmia, which became a theater of war, against Turks and Kurds, in the hope that after the war Christian Russia would grant them a national territory of their own with autonomy. In the early stages of the war, in late December, 1914, orders were given to the Russian Army stationed in Urmia to withdraw and retreat to the Russian-Persian frontier. The order was motivated by the Turkish offensive that threatened communications between Russia and Persia. Russian General Chernozoubov reluctantly complied and on January 2, 1915, retreated to the frontier to defend Caucasia, leaving the Assyrians they had rescued without protection from their enemies. Out of fear of being massacred, about 20,000 Assyrians, men, women and children, whose villages and towns lay in the roads of the retreating Russian troops, followed the Russians, hoping for protection.¹⁸ After the seven day journey, the large number of Assyrians sought refuge within Russian territory. Being quite harmless politically, they had been allowed to settle in groups of continuous villages in Yerevan and Yelizavetpol provinces and in Tbilisi, and continued some sort of corporate life as a "millet" of Russian subjects. After the Russian forces reoccupied Urmia, in May, 1915, what remained of the Assyrians made their way back to their homes in Urmia, but a considerable number of them, apprehensive of the future, remained in Caucasia. Some of the Assyrians who travelled before World War I seasonally to Tbilisi where they worked, settled in the city with their families, along with other Assyrians. In August-September, 1915, a large group of Assyrians - highlanders from Van Vilayet - migrated to Georgia as a result of the crushing of the Christian Assyrians in Persia and Turkey. They were settled by Caucasian authorities in the Yelizavetpol provinces. In 1917, the second Assyrian exodus began. The advent of the Bolshevik Revolution in Russia in October, 1917, brought about the collapse of Russian Czarism's military effort on the Caucasian Front, and the Russian army pulled out of Persia on March 7, 1918, leaving the Assyrians alone to face their enemies. After all Russian operations ceased, the Assyrians fought valiantly, making use of the quantities of weapons and ammunition which the Russians left for them. But without regular financial and military help, under incessant attacks, the war on the Azerbaijan front ended for the Christian minorities in the defeat of their army. The situation for Christian minorities in Urmia reached a tragic climax in the heat of July and August, 1918, when tens of thousands of Assyrians, men, women and children, from both Persia and Turkey, and thousands of Armenians,

trudged for weeks toward the safety of British Expeditionary Forces in Hamadan, where they were finally rescued by the British and taken to, and sheltered in, refugee camps in Baquba, just east of Baghdad. Thousands were killed or abducted on the road toward Hamadan. Some Assyrians returned from Hamadan to Georgia. At the same time, as a result of Turkish military advances into Caucasia, Assyrians from the Yerevan area moved to Tbilisi and north Caucasia and formed temporary settlements in the various towns situated on the Black Sea. Toward the end of the 1920's, when the Russian Revolution became more unbearable, the separate Assyrian groups, residents of Tbilisi, arranged to leave for the United States, and some younger Assyrians followed Malik Kamber of Jilu for Syria. Later, large groups (about 10-12,000) of Urmian and mountaineer Assyrians left the Soviet Union and found their way back to Persia as the subjects of the Persian and Turkish governments. This homecoming process went on perhaps until World War II. Toward the end of the 1920's, according to official sources, there were about 5,000 Assyrians living in Georgia, mainly in Tbilisi, and 2,161 (according to the official records of 1922) in the Yerevan area of Armenia.¹⁹

Profile of Churches in the Caucasus.

Republic of Armenia - Villages:

1. **Arzni - Mart Maryam Church**, from 1889.
Priests: Boris Beniaminov, 1886-1895.
Anania Korelov (Greek), 1895-1903.
Nicolai Shakhbazov, 1903-?
Yonan Babaev, 1909-1918.
2. **Gyol-Aisor - Mar Gewargis Church**.
Priests: Yonan Ilyin, to 1871,
Shlimoun Alaverdov, 1880-1895.
Nicolai Ilyin, 1895-1910.
Iliya Tamrazov, 1911-1915.
Potrus Petrov, 1915-1917.
3. **Dvine (Dujin)-Aisor
Mar Tooma Church**, from 1897.
Priests: Alexsander Alaverdov, 1880.
Nicolyi Ilyin, 1880-1895.
Boris Beniaminov, 1895-1898.
Nicodim Tamrazov, 1899-1918.
[**Mar Marez Church.**]
4. **Shagriar - "Mary's Birth" Church**, from 1880.
Priests: Georgians and Russians.
Nicolay Shakhbazov, 1908-1917.
5. **Koylasar
Mar Kuryakos Church**.
Priest: Avraham, 1840.
Archbishop: Paisyh (Greek).
Priests: Ioann (Yonan) Ilyin, 1840-1863.
Dawid Gurgenidze, 1864-1867.
Alexsander Alaverdov, 1880-1906.
Mikhail Sargizov, 1907-1918.
[**Mart Maryam Church.**]

6. **Urmia (Armenia).**
Priests: Konstantin Isaev, 1890-1902.
Konstantin Givargizov, 1903-1905.
Sergey Ivanov, 1906-1914.
7. **Samavat - Mar Youkhana Church**.
Bishop: Mar Sliwa d'Gawar, 1889.
Priests: Israeil Ivanov, 1890.
Konstantin Isaev (Orthodox), 1900.
Aron (Kharlampih) Osinov (Church of the East), 1906-1917.
8. **Siagut - (Chaldean Catholic).**
Priests: Isaak Sarkisov, 1885-1895.
Moses Arutunov, 1896-1917.

Republic of Georgia.

1. **Tbilisi.**
St. Thomas [Mar Tooma] Church - from 1880.
Priest: Dawid Gurgenidze, to 1907.
Urmia Mission.
Archdeacon: Grigori Yshanov, 1908-1910.
Priest: Mooshi Givargizov, 1910-1913.
Archdeacon: Grigori Yshanov, 1913-1914.
Priests: Isaak Arsanis, 1914-1915.
Nicodim Tamrazov, 1918-1920.
Chaldean Catholic.
Priests: Kasha Mirza, to 1916.
Avraham Gurza-Khosrov, 1916-1920.
Lazar George, 1915-1919.
Stepanus Gewargiz, from 1920-?
2. [**Kanda - Mart Maryam Church** (sits on top of a distant hill from the town).]
3. [**Gardabani - Mar Odisho Church** - about 35 miles from Tbilisi. About 2000 Assyrians live here, half are from Bohtan (Bohtanaye) and the rest are from Urmia].

Footnotes

1. "Credentials and other Historical Documents Concerning Georgia.", vol. II, issue 1 (Edited by Professor Alexander Tsagareli), St. Petersburg, 1898, pp. 59-61, Nos. 42, 43, (In Russian).
2. [See Nineveh Second/Third issue 1987, p.13, where the Editor, Julius N. Shabbas, on his trip to the region in 1987, first reported the advent, in the 5th and 6th centuries A.D., of thirteen Assyrian Fathers of the Church of the East (including Baba David of Karaje) from Nisibin, Edessa and other Assyrian Christian centers, to Georgia as missionaries. They brought the Christian faith and teachings, ascetic and monastic life and ideals to Georgians and other nations of the western Caucasus. They founded some great and well known churches and monasteries in Georgia; among them are St. Thomas (Mar Tooma) Assyrian Church (also called Mama David by the Georgians or Baba David) in Tbilisi, located close to the top of the mountain called Mtatsminda. It has been reconstructed, non- active, is a landmark and the Georgian State maintains it. Another one that I was informed of recently by Yosip Ivanov of Tbilisi is Mama (Father) Antony of Martkobi (Mart Kobi) Monastery, now still used as a monastery by Georgian

monks, and is located in a place called Norio in a mountainous region about 30 miles from Tbilisi. Mar Gewargis Assyrian Church is another non-active church about two-hour drive from Tbilisi. This was visited by Foundation member Germaine Badal-Boucher in 1989.]

3. These interests, especially towards Persia, date back to the Safavid period, when political intercourse with Europe increased. Various foreign embassies interested mainly in the silk trade reached the Safavid court via Russia and the Persian Gulf. Under the later Safavids, internal decline set in and from 1722-1730 Persia was subject to Afghan invasion and occupation, while in the west and north it was threatened by Turkey and Russia. After the death of Peter the Great, Emperor of Russia, there was a slackening of Russian pressure, while the Turks continued to advance and occupied Tabriz in 1725. Peace was eventually made. The Afghans were finally evicted by Nadir Shah Afshar, whose reign was remarkable chiefly for his military exploits. The Afsharids were succeeded by Karim Khan Zand, whose relatively peaceful reign was followed by the rise of the new dynasty, the Qajar, who continued to reign until 1925. During this period, Persia was subjected to economic and political domination by the great powers, especially Britain and Russia. Unlike most of its neighbors, Persia never became a colony of the imperialist powers, but it underwent a semi-colonial experience. Russian policy was essentially aggressive, a resumption of that southward movement aimed at securing a warmwater port on the Persian Gulf that had been started by Peter the Great. British policy was motivated by the desire to defend India against Russian expansion in the Caucasus and Transcaspiia. Both Russia and France, during the Napoleonic Wars, looked for an opportunity to strike at India via Persia. This did not develop. Meanwhile, the Russian annexation of Georgia in 1801 and the military advance of Russia to the Araxes River after the Persian wars in the early part of the 19th century meant that Russian influence became dominant in Azerbaijan.
4. In the second half of the 19th century the Russian advance into Central Asia continued to haunt Britain. This long-standing fear of Russian attack on India caused Britain to maintain constant surveillance of Russia's southern frontiers. In Persia, a network of Russian and British agents, ostensibly consuls, travelers and archeologists working for their armies, collected information. As a consequence of a long struggle, in 1907 the Anglo-Russian St. Petersburg Agreement was signed. The agreement, which included a mutual undertaking to respect the integrity and independence of Persia, divided the country into three areas: that lying to the north of a line passing from Qasri Shirin to Kakh was the Russian sphere of influence. In 1909, 1911 and 1912, Russian troops occupied Tabriz and other towns in northern Persia. The Russian troops, Cossacks, were the most effective military force and played a major role in the country.
5. This tactic was used by the European powers, working through the protection of religious minorities and through the cultural and educational

efforts of missions, and played a significant part in the disintegration of the vast Ottoman Empire and the scheming in the post-Ottoman period about their territorial, political and economic interests, as was presented in the Sykes-Picot Agreement. For all those countries there was an additional exciting prospect - oil. On May 26, 1908, it became known that this source had been found.

6. S. Dadesho, *The Assyrian National Question at the U.N.*, Modesto, Calif., 1987, p.34.
7. W. Wigram, *The Assyrians and their Neighbours*, London, 1929, p.213.
8. P. Eivazov, "Some Data on Village Koylasar and Aisor", in: *Collection of Materials on Description of Localities and Tribes of the Caucasus*, vol. IV, Tbilisi, 1884, p. 286 (in Russian).
9. Ibid.
10. "Materials for the Biographical Dictionary of Assyrians in Russia", XIX and first part of XX, St. Petersburg, 1994, p.8 (in Russian).
11. P. Eivazov, op. cit., p. 287.
12. "Materials for the Biographical Dictionary of Assyrians in Russia", p. 8.
13. Ibid.
14. Ibid.
15. Ibid., p. 9.
16. *Diplomatic Dictionary*, vol. I, Moscow, 1948, p. 775 (in Russian).
17. S. Dadesho, op. cit., p. 62. There is another source, which points out that in the early 20th century the Urmia region and environs was estimated to have 74,000 Assyrians - in H. Korsun, "Military Review of the Persian Front", Tbilisi, 1909, p. 182 (in Russian).
18. Tbilisi Newspaper, April 29, 1915 (in Russian).
19. A. Lyister and G. Gusin, "Nature and Inhabitants of the Caucasus", Tbilisi, 1924, p.18 (in Russian).



This rare photo taken in early 1920's shows the various occupations of Assyrian children in Tbilisi. L to R: Awraham Yacoubov, Yonan Yacoubov, Elena Lachin, Isaak Chalabov, and Ilia Oushanov.



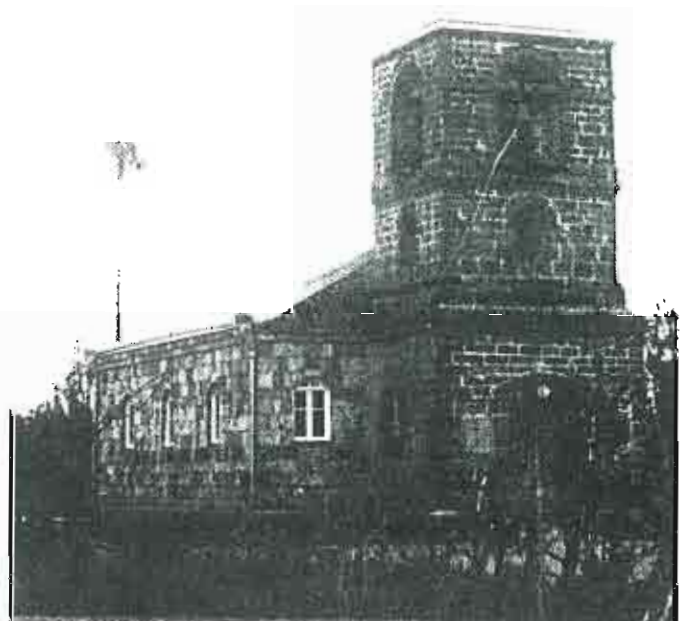
My grandmother Souriya -God rest her soul- used to tell us, while looking through the family albums, in detail about each of our relatives, reflecting on good and agonizing periods, the wars and exodus, and who was involved in these tragic events. With tears in her eyes, she would say that now, the only ways of communication with them are memories and pictures of her beautiful relatives. Souriya in center, grandson Danik on left and his sister Layla on right.



Assyrian Song and Dance Ensemble established in Tbilisi. Members of Assyrian Folkloric Dance group in Tbilisi. L to R; Shourik Batonisashvili, Lida Edisherova -God rest her soul-, and Danik Sarkisov. Photo taken in 1959.



Mar Youkhana Church in the village of Samavat



Mar Kuryakos Church in the village of Koylasar



The early part of the 20th century was not kind to the Assyrians. They have been flung far and wide, dispersed throughout the world. This couple, Baba (Babilla) and Nanajan Lachin of Charbash, Urmia, through Nakhichevan and Kars came to Georgia and settled in Tbilisi. Baba's two brothers, John (Aghajan) and Sam (Sargis) Babilla emigrated to the United States and settled in Chicago, IL and in Indianapolis, IN respectively. Photo taken in Kars.



One of the Assyrian graves in the Assyrian section of Kukiya cemetery in Tbilisi.



Members of Assyrian Song and Dance Ensemble in Moscow - Sixth International Festival of Youth and Students -Red Square. L to R: Anzor and Gulnara Ivanov, Lili Parhadova and Danik Sarkisov.



L to R -Front row: Anna Acopova, Marousa Oushanov, Youna Yacoubov, Marousa Yacoubova, Baaba Abramov, Iliya Oushanov and Yousip Mailov. Middle row: Lisa..., Sara Khadoeva, Raabi Esther Abramova (teacher of Raabi Lili Tamraz in Urmia), Kasha Odisho Gevargis (the Assyrian priest in Tbilisi; taught Assyrian language classes, and was the founder and editor of the Assyrian newspaper, "*Kokhva d'Madinkha*" - "The Star of the East"), Raabi Anna Aslanova, and Varsenik Bne Salamas. Back row: Yoel Lachin, Zhora Chalabov, Anna Gevargis, Zheniya Gevargis (daughter of Kasha Odisho Gevargis), Elena Lachin, and Raakhi Oushanova.



A group of Assyrian Civil Engineers; residents of Tbilisi. L to R- 2nd: Sargis Yacoubov; 4th: Varden Bit-Varda; and 5th: Yulia Mirzoeva. Photo taken in 1937.



Students of Assyrian school in Tbilisi -1924 L to R - Front row: Osho Ishoev, Oliya Oushanova, Clara Inviyaeva, Elena Inviyaeva, Tamaara Pirayeva, Esther and Baaba Oushanov. Middle row: Sado Ishoeva, Nargiz Agasarova, Zheniya Gevargis, Kasha Odisho Gevargis, Raabi Anna Aslanova, and George Giorgi. Back row: Maniya Talverdova, Ishoeva, Nano, Anna Lachin (Danik's future mother), Bakho and Anna Gevargis.



Tbilisi 1911. Owners of brickyard with their families in their summer residence. L to R- Seated: Iliya Babaev; extreme right is Iramya Bejanov; standing to the right is Varden Bit-Varda.

Marganita Vogt-Khofri

Musicologist and Singer

Marganita Vogt-Khofri was born in Kermanshah, Iran, in 1952. She was raised in a family where music and art were a dominant part of everyday life. She started taking piano lessons at the Conservatorium of Music in Tehran when she was in the fourth grade. She continued her schooling in Tehran, but then she went to the United States and finished her high school at a Catholic college. There she started singing English spiritual songs accompanied by guitar, and also learned to play this instrument professionally.

Upon returning to Iran, Marganita resumed her studies at the University of Tehran, majoring in Music. Here she earned her Master's Degree in Piano, Opera and Musicology. When she was eighteen years old Marganita began to sing at the Tehran Opera House. This continued through her college years and beyond for twelve years. Further, being a member of the Assyrian Folkloric Dancing Troupe, which was under the management of Raabi Lily Tamraz, Maggie was assigned by the Ministry of Culture and Fine Arts to go to Cannes, France, to participate in the Arts Festival of Folkloric Music and Dances of different nations. The troupe was highly acclaimed at the Festival. She was later appointed director of the Women's Conservatorium of Tehran and managed the academy efficiently for many years, rendering valuable services in the field of music in Iran. Meanwhile, she continued her musical activities with an Assyrian group of talented performers and musicians: Joseph Malik, Schubert Khodabandi and Johnny Khangaldi, in a renowned quartet called Sirinas Quartet ("singing bird quartet"), promoting Assyrian spiritual and social songs based on advanced musical arrangements that were accepted and acclaimed by academic circles. On many occasions the group was invited by foreign cultural centers in residence in Iran, such as the German Institute of Goethe and the Denmark and Dutch cultural centers.

Many concerts were successfully arranged by the Assyrian Youth Cultural Organization and the Assyrian University Graduate Association of Tehran, creating a fine cultural impact on listeners that lingers in the memories to this day. The Sirinas Quartet produced a tape of Christmas songs which is enjoyed by Assyrian families to the present time.

In 1984, Marganita, her husband Edwin Vogt and two children moved to Zurich, Switzerland where they have continued to live. Their son Ilbroon is a freshman in college and their daughter Anokina is a



high school student and a pianist. Both speak Assyrian, Persian, English, German and French very well. Marganita sings in the Grand Choir of St. George Cathedral with the Symphony Orchestra in Zurich as well as in the Opera Choir in Zurich. She is also a member of the Bach Singers Society. In addition, she gives piano lessons to students. Marganita is a very devoted Assyrian who, among other things, does volunteer work for Karitas, which is a branch of the International Red Cross in Switzerland, helping Assyrians and Iranians and other people from the Middle East to process their papers for immigration, principally to Canada and the United States.

A Letter of Thanks

I attach a check to the Assyrian Foundation of America in the amount \$70 for a subscription to Nineveh magazine and \$50 to assist Assyrian students via your scholarship fund.

In the future, I intend to make further contributions toward the scholarship fund because when I was attending law school, the Foundation provided me with a scholarship, which greatly helped me in my legal education. I thank you for your help.

Ashur Pirayou
Attorney at Law
151 West St. James Street
San Jose, CA 95110
Tel. 408-297-3795 Fax 408-297-3796

Editor's Note: Congratulations on your graduation as an Attorney at Law. We are indeed proud of young Assyrians like you who have the determination to pursue and attain high standards of education and we wish you success in your profession.

Bookstore Preserving Volumes of Assyrian History, Culture

By Jon Anderson

Chicago Tribune Staff Writer - Sept. 11, 1998

"If you go to any big American bookstore, you won't find any of this," proclaimed Michael Mareewa, pulling down a copy of "The Tragedy of the Assyrians" from the cluttered shelves of his Al-Itekal Bookstore in the heart of Chicago's Assyrian community.

Piled high with Assyrian books, cassettes, CDs, magazines and newspapers, Mareewa's shop, at 4639 N. Kedzie Ave., is the largest such operation in the Chicago area. It serves some 70,000 local descendants of the ancient rulers of Mesopotamia which was set on the vast dry land between two great Middle Eastern rivers, the Tigris and the Euphrates.

Once, Assyrians ruled much of the known world.

"I am Assyrian, born in northern Iraq, in the city of Mosul, once Nineveh, the capital of our empire," Mareewa said, welcoming a visitor to a conversation that ranged from such great ancients as King Hammurabi, who gave the world its first code of laws, to such modern-day dilemmas as how to keep the young interested in lessons of ancient history.

This has not been a good millennium for the Assyrians. Their country has been described by historians as "a Christian remnant" in the Middle East. They have found themselves assailed by invaders ranging from Mongol hordes to Islamic fundamentalists.

In the glory days of their country, some 2,000 years before the birth of Christ, Assyrians brought forth amazing inventions, ranging from the glass lens to water canals, the world's first wheeled vehicle and the organization of a system of commerce.

As scholarly tomes in the store noted, Christianity was introduced into the area in the first century after Christ by St. Addeus and his disciple, St. Maris. By the 14th Century, Assyrian missionaries, pushing eastward, had walked as far as China leaving behind Christian manuscripts, later to be carried by others to Japan and Korea.

At home, however, came disaster after disaster.

It started with the fall of Nineveh in 612 B.C.. Invading hordes wrecked the fabled "palace without a rival," destroyed its great library and broke up an elaborate urban plumbing system that drew water from hills 25 miles away.

"In order to survive, we lived for thousands of years in the highlands of northern Iraq on the Turkish border," Mareewa said, referring to the rugged Hakkari Mountains, a place of Swiss-style peaks, great oak forests and valleys carpeted with alpine flowers.

Though their empire days were over, the Assyrians, solidly Christian, have maintained an identity, clinging to their culture despite persecution by Turks, Kurds and, in recent years, Islamic militants and fundamentalists. Many chose to

immigrate, many to the U.S., where Assyrian community leaders now estimate their population at about 400,000.

Though unwilling to openly discuss the tangled political and religious currents of the Middle East, Mareewa let it be known that he is a strong supporter of President Clinton's recent actions against terrorists operating in Sudan and Afghanistan.

"Thank God, I am making good," he went on, turning to the mission of his store, whose customers are predominantly Assyrian. "We need to preserve our Assyrian culture."

A customer agreed. "We have no land. No government. But we are living. We talk our language. We gather together. It's a miracle. I don't know of any other nation like us," said Jacob Barrota, who drops in daily and hosts a Saturday afternoon radio program for Assyrians on WEEF-AM 1430.

"Much of it is about our families. We speak of problems we face. We help work out misunderstandings," said Barrota, who just returned from a convention of the Assyrian-American National Federation in Waterbury, Conn. In 2000, the convention will be held in Chicago. "In this big city, we expect 20,000 to 30,000 Assyrians to attend," he said.

"What we need are books to teach youngsters who are, let me put it this way, poor in Assyrian history and customs," Mareewa went on, noting that he himself had reprinted volumes of out-of-print Assyrian histories, which might otherwise be lost.

He also carries publications of the Assyrian Heritage Museum, at 7055 N. Clark St., an institution set up to "tell the story of the incredible achievements of ancestors of the modern-day Assyrians during their long history before Christ."

Not all the store's materials deal with the ancient past. One audio cassette offers a local pop hero, Shabeh Lawando Live, With Music by the Ishtar Band. A cookbook, "Assyrian Cookery," has the subtitle, "Come On-A My House," noting a 1951 tribute to the region's cooking, sung by Rosemary Clooney.

For Mareewa, his shop is a dream come true. Now 67, he immigrated to Chicago in 1970, joining relatives and getting a job with Western Union as a service coordinator. In 1990, he retired. Two years later, he opened Al-Itekal, which means "dependable."

But not all his titles please his customers. "I certainly don't like this one," said Barrota, pulling down "Ancient Mesopotamia: Portrait of a Dead Civilization." The title was wrong, he said, noting that "it's a dead empire, yes, but not a dead civilization."

- Sent by Khanna Youkhana

**Al-Itekal Book Store
4639 N. Kedzie Avenue
Chicago, IL. 60625
Tel.: (773) 463-4135**

Aramaic-speaking Jews in Israel from Urmia

An Associated Press story from Tel Aviv, Israel, carried in the San Francisco Chronicle on May 26, 1998, spoke of the Aramaic-speaking Jews in Israel who call themselves "Nash Didan" (our people) [as it is in Assyrian]. They trace their roots to northern Iran, near the town of Urmia. The isolation of the mountainous area helped the Jews of Urmia preserve their religious heritage as well as their Aramaic language. [They lived among the Assyrians there and spoke the same language.] After Israel's founding in 1948 the Nash Didan began immigrating there. They are trying to keep their language alive through various means, as well as customs and rituals. One of these customs, as reported in the article, was that of a bride throwing apples at her husband-to-be from the roof of her home, in front of the community.

Two days later, San Francisco Chronicle columnist Jon Carroll picked up on the story and wrote a humorous article about the custom of the Nash Didan bride throwing apples at the groom as it might be applied by the present generation of Americans. He also spoke about how these Jews are trying to preserve the Aramaic language.

On June 11, 1998, Julius Shabbas and Joel Elias happened to be meeting with Prof. Laurence Michalak, Vice Chairman of the Center for Middle Eastern Studies of the University of California, Berkeley, and discussed this story. Prof. Michalak was shown an article in Nineveh magazine, First/Second Quarter 1996, written by Mikhael K. Pius about this wedding custom among Assyrians, in which it is the groom who throws the apple toward the bride. This has been the custom among Assyrians for centuries. Mr. Pius' article was accompanied by a photo of an Assyrian groom throwing an apple.

At that point, Prof. Michalak sat at his computer and wrote the following letter to Jon Carroll:

"Your recent column (May 28), and an earlier article in the Chronicle (May 26) may have gotten an Assyrian wedding custom wrong. Among Aramaic-speaking Christian Assyrians in Urmia in Northern Iran (although it might be different among the Jewish people from there), it isn't the bride but rather the groom who throws apples. Anyway, enclosed is an article describing Assyrian wedding customs, with a photo of the groom throwing the apple.

"The article in the Chronicle which started all this was about a small group in Israel, originally from Urmia, Iran--which speaks Aramaic. The article suggested that Aramaic is a rare Middle Eastern language "threatened with extinction." Actually, Aramaic (or Neo-Aramaic, which refers to the Aramaic that is spoken today, as opposed to

the form of the language that Jesus spoke) is spoken by thousands of Assyrians in the Middle East, Europe, Australia and the United States, and especially in Northern California, with important communities in places like Turlock and Modesto, San Jose, and quite a few Assyrians in San Francisco and the East Bay.

"I know this because our Middle East Center and Library at the University of California have been working with the Assyrian community in California. The Middle East Center and the Assyrian Foundation of America recently sponsored a lecture on Assyrians in America--they suffered greatly in World War I and their migration to America is a real saga. At the reception following the lecture people were speaking Neo-Aramaic [Assyrian] all over the room. The occasion was the founding of a book endowment fund by the Assyrian Foundation of America for the University of California Library for the purchase of books and other materials relating to Modern Assyrians (a copy of the press release is also enclosed).

"So don't think of Assyrians as an exotic Middle Eastern group. They're all over the place--including here. By the way, Narsai David is a prominent member of the Assyrian community in the Bay Area--he can probably tell you all about Assyrians."

Sincerely,

Dr. Laurence Michalak

ps: I enjoy your column.

On August 21, 1998, Jon Carroll's column contained the following section:

"Adhering as always to the highest standards of journalism, ... I must correct all my errors... Thus and therefore: In Assyrian weddings, it is the groom who throws the apple off the roof, not the bride. I was forced into this nuptial-related error by the San Francisco Chronicle, a newspaper whose grip on things Assyrian is less than complete. Therefore, my amusing version of the internal monologue of an apple-throwing bride has been rendered nonoperational. ... I know of this fruit-related mistake thanks to a letter from Dr. Laurence Michalak, vice chair of the Center for Middle Eastern Studies at the University of California at Berkeley. [Mr. Carroll then quotes the entire second paragraph of Dr. Michalak's letter about who the Assyrians are and their language]. Our most famous local Assyrian is Narsai David, who has done some apple-throwing in his time if you know what I mean and I'm sure you do."

For those of you outside the San Francisco Area who may not know, Narsai David is one of the most famous chefs in the Bay Area, who is often on radio and television as well as making personal appearances. Narsai is the president of the Assyrian Aid Society which does significant humanitarian work for Assyrians in Northern Iraq.

“The Assyrian Experience” an Exhibition at Harvard

An exhibition at Harvard University's main library, the Widener Library, titled “The Assyrian Experience, Sources for the Study of the 19th and 20th Centuries”, from the holdings of the Harvard University Libraries, was held from March 7 - April 8, 1999. The exhibit was organized by Dr. Eden Naby and Michael E. Hopper, Head, Middle Eastern Division, Harvard College Library. In the foreword of the accompanying catalogue Mr. Hopper states that the exhibit is intended to illustrate the great variety of materials that are available at the Harvard Library for research on the Assyrians, and is probably the largest such collection in the United States. It includes material in the Syriac language (both classical and modern) and in numerous other languages as well as material in a variety of formats, including books, periodicals, newspapers, pamphlets, maps, photographs, posters, sound recordings, videotapes, and cd-roms. The exhibition provided an overview of the major aspects of Assyrian life during the 19th and 20th centuries. The David B. Perley Memorial Assyrian Fund, whose chairperson of the trustees is Eden Naby Frye, has contributed significantly to making this collection one of the premier ones in the United States.

On March 11, Nineveh assistant editor Dr. Joel Elias and his family visited the exhibition. The main entrance hall of the Widener Library was lined on both sides with most of the 15 glass cases of the exhibit, with the remainder on the upper levels. It was a most impressive sight. The great amount of work that was put into it by the exhibitors reflected their love, devotion and noble cause. Each of the glass cases was devoted to a particular topic relating to Assyrian experience:

- Case 1: The Ethno-Religious Heritage
- Case 2: Life in Village and Town
- Case 3: European and American Missionaries Meet Assyrians
- Case 4: The Massacre and the Struggle to Maintain a Homeland
- Case 5: To Emigrate or To Stay?
- Cases 6 & 7: Diaspora: The Americas (to World War II)
- Case 8: Diaspora: The Americas (after World War II)
- Case 9: Diaspora: The Soviet Union, Europe and Australia
- Case 10: Cultural Survival, Cultural Progress
- Case 11: World-wide and National Unity Efforts of Assyrians
- Case 12: Conventions, Congresses and Special Events
- Case 13: Calendars for Art, History, and Religious Fasts and Festivals
- Case 14: Contemporary Serials from Around the

World & Assyrian Revival on the Web
Case 15: Harvard-Affiliated Contributions to Assyrian Studies

The catalogue of the exhibition is very comprehensive and presents the items in each case along with historical articles that complement them, covering 60 pages. And Pages 61-176 present a very extensive bibliography in the Harvard Library on the Assyrians and their language. It is meant to give the reader a sense of the wealth and depth of the collection. The catalogue is a veritable gold mine of information about the Assyrians in the 19th and 20th centuries, both in their ancestral homelands in the Middle East and scattered throughout the world in diaspora.

The catalogue is available for purchase from the following address:

**Middle Eastern Division, Room S
Widener Library
Harvard University
Cambridge, MA 02138**

Cost is \$15 (includes postage).

Make check in name of: **Harvard College Library**

This is an extremely important resource that every Assyrian should have.

Editor's Note:

Reem Tatar, daughter of Akram and Shalim Shabbas Tatar, also visited the exhibition and found it very impressive and informative. Reem is a student at Boston University, and for one month she was a visiting student taking computer graphic designing at the School of Business at Harvard.

Annual Scholarship/Graduation Event

The Assyrian Student Association of California State University, Stanislaus, in Turlock, Calif., gave its annual scholarship/graduation event on April 24, 1999, at the Assyrian American Civic Club of Turlock. The proceeds of this event benefited the Narsai David Scholarship Fund at the University. The Assyrian Foundation has also contributed to this Fund. Nine Assyrian student graduates with Bachelor's Degrees were named in the program, along with two Master's Degree recipients. Four students who had received Narsai David Scholarship grants were also acknowledged. There was special recognition of some guests, including the officers of the Assyrian Student Association, and others were keynote speakers.

ANATOMY

History of Medicine in the Assyro-Babylonian Period. Members of the human body, in the Assyrian language.

301 Pages with index - 1996

By: Gabriel J. Kenoun

GEOMETRY

In Assyrian Language

93 Pages with index - 1994

By: Gabriel J. Kenoun

Reviewed by: George V. Yana (Bebila)

Introduction

Each one of the two books listed above deserves a separate review. Each book, in itself, represents a giant step in the revival of the Assyrian language. The Assyrian language, for a long time, has been exposed to erosion by other languages, such as Persian, Arabic, English, etc. Original Assyrian words are being abandoned in favor of English, Persian or other languages. The unexpected creation of such works as the present books is nothing short of a miracle for the revival and rescue of the language. Many consider the Assyrian language an agonizing language, not too far away from its ultimate extinction. The introduction of these books is a shot in the arm, a bright light in the life of Assyrian literature.

In a sense, and relatively speaking, the importance of the work of Mr. Kenoun for his people can be compared to the effect the work of the great Persian poet, A. Ferdowsi, had for the Iranian nation. Ferdowsi, who lived in the 11th century, rescued the Persian language from the ravages of the Arabic domination, with his immortal epic: "The Shahnameh", or "The Book of Kings."

It is for this reason the two books were reviewed together, to show the immense contribution of the author of the books to the revival of the Assyrian language.

Despite the immense potential importance of these books, they will fail to play their historic role if they are ignored or overlooked by the Assyrian public. These books must be introduced into the classrooms, here in the U.S., and abroad. It is of paramount importance that these books be made available to Assyrian students everywhere. This is a sacred duty for the Assyrian organizations to finance the operation of sending the books to places where Assyrian classes are held.

For those who would like to know more about Mr. Gabriel J. Kenoun, they can refer to the interview by: www.atour.com, looking under education, then clicking on "Prep & High School."

Anatomy

This is not a textbook on anatomy. It is, rather, an encyclopedia in Assyrian, French and English. Or,

as explained by the author in the conclusion of the book, it can be considered a "Larousse Medical" in Assyrian. It begins with an introduction, then a brief history, of medicine in Assyria and Babylonia, followed by vocabularies of the names of illnesses and anatomical parts of the body in three languages: Assyrian and their equivalents in French and English. The book is abundantly illustrated in black and white, in every area of medicine and anatomy.

On page 1 of The History of Medicine, according to knowledge acquired from French, British and other Assyriologists, the author writes how Assyrians and Babylonians inherited their knowledge from the Sumerians and contributed in laying the foundations of medicine. Since 2000 B.C. they prepared catalogs and carefully classified everything that came under their observation. At the beginning, he writes, the treatment of illnesses began with witchcraft; then, alongside sorcery, they began prescribing some medicinal herbs, because they observed that these herbs were more effective. This led to new ideas, new foundations, which became known as the infancy of medicine.

On page 2 we read that more than 500 tablets were found comprising prescriptions of useful herbs for the cure of illnesses of the ears, eyes, teeth, common cold, childbirth, drowning, etc.

In the field of surgery, doctors prescribed herbs in certain doses for healing. Medical textbooks were found in hundreds, which are similar to the textbooks taught to the physicians of our own times. First, a description of the symptoms was provided, then medicine was prescribed, followed by incantations to the gods.

It is interesting to know how our forefathers used to make a mixture that was used as shampoo, or what they made to fight baldness, all explained on page 4. On page 13 we learn how Babylonians dealt with the shortage of doctors to cure the sick, as recorded by Herodotus, the great Greek historian.

The author writes, on page 15, that Assyrians of all times have had a great interest in the medical profession, especially in herbal therapy and bone-setting. Bone-setters have performed amazing works in the field of bone fracture. A man whose bones were crushed and was turned down by hospitals as being terminal, was cured by an Assyrian bone-setter named Israel D'Golizan [this reviewer has known Mr. Israel, when he was living in Khusrava, Iran], with the help of another bone-setter, and using their own methods.

In his conclusion, the author describes his sources of information as the French "Larousse Medical", the Dictionaries of William Sarvas, Jessie Payne Margoliouth and Alexander Oraham, also the French "Grand Larousse Encyclopedique", Cassell's, Grolier's, etc.

Therefore, as such, that is as an encyclopedia or

dictionary, the book is best served by an index, which it has at the end, instead of a table of contents, which is not relevant with such books.

Geometry

The title of the book is: "GEOMETRY in Assyrian language". In his foreword, the author writes how advanced the Babylonians and Assyrians were in geometry, which is a branch of mathematics. He goes on to say that French, English, American, German, Russian, and other Assyriologists and archeologists have written many books on the mathematics and other sciences of Assyrians, from which he is translating a small part from English and French.

The author says he believes the book of geometry, which is the product and work of many years, will be used by teachers and students, as well as those who have a desire for our language. Just as with the book on Anatomy, this one begins with a history of Assyrian mathematics. On page 2, the author explains that Sumerians, since the beginning of writing, had divided the numerical symbols into two systems, the decimal system based on 10, and the system based on 60. Both systems were used without confusion. It is just as we do it today, the circle is divided into 360 degrees, which is a multiple of 60, and the hour is divided into sixty minutes and the minute, in turn, is divided into sixty seconds.

The author writes that in 2000 B.C., Babylonians had formulated mathematical laws that took the Greeks 1500 years to find and use. The Greeks used to come to Babylon and Nineveh to learn the various sciences of the time. Mr. Kenoun provides examples, read from tablets, of complex geometric and algebraic problems used at the time of Babylonians and Assyrians. These are followed by illustrations of the actual tablets.

Many might think that cartography is a new science, but Mr. Kenoun shows us that the Babylonians and Assyrians were the first people to draw schemes and layouts (summaries), as attested by the tablets found in the excavations. The illustrations provided in the book show sketches drawn on clay tablets, such as a Babylonian fortress, a building in Mesopotamia, a map of the city of Nippur and a map of the world, drawn about 700/800 B.C. The book continues with sketches of geometrical figures such as linear, planar and solid. All include explanations in Assyrian, with names repeated in English and French.

At the end of the illustrations, the author states that he has not included problems for solution for the students and that he has left the task to the teachers, but if time permits, he will do it. He also thanks Mr. Nimrod Simono's assistance in reviewing the grammar of the book. The book ends with a list or glossary of words used in geometry, and it is a joy to see the Assyrian language come alive. Thanks to Mr. Gabriel Kenoun.

Conclusion

This review is intended to reach the Assyrian public in as great a number as possible. Complete appreciation of the books cannot be achieved by reading a review but by actually reading the books. The Assyrian language, as used by the people, has lost so many words that hearing it spoken is sad. These two books contain a fairly rich vocabulary which can be learned and used. Words like "space", "volume", "air", "angle", "recovery", "abscess", and many more, are current words that can be used proudly.

We are fortunate to have selfless people like Mr. Kenoun, who would spend years of their precious life just to save our language. The monetary returns of such a work can never compensate for the time spent, but the joy and pride of such an accomplishment are the only true reward.

Reviewer's Note:

Both books, Anatomy and Geometry could be purchased from:

Ashurbanipal Library

7055 N. Clark Street

Chicago, IL 60626 Phone: (773) 274-9262

Price: \$30.00 for the two books.

Obscure Languages Dying Fast

On August 15, 1998, the San Jose Mercury News ran an article from the New York Times titled "Obscure Languages Dying Fast." Among other things, the author stated that "Many languages have already died, like Sumerian, Assyrian, Babylonian and Latin."

On September 1, 1998, the Mercury News printed the following letter from **Edesa Bitbadal** of San Jose on its "Opinion" page under the heading:

Assyrian Language is Alive

The article headlined "Obscure languages dying fast" (Page 9A, Aug. 15) was misleading and disappointing in its assertion that the Assyrian language is dead. In Santa Clara County alone, there are approximately 5,000 Assyrians and four churches that have sermons in the Assyrian language. Furthermore, there are 150,000 Assyrians living in the United States and 2.5 million Assyrians worldwide. I am shocked that such reputable newspapers as the New York Times and San Jose Mercury News would publish an article that would ignore the language of these 2.5 million people and instead print a death certificate for a part of their culture and life.

Throughout the decades, Assyrians have been persecuted, massacred, raped, and expelled because of their religion and nationality. Yet, the survivors have pledged to keep their culture, religion and language. My great-grandparents were among those survivors, and I am blessed that my parents and grandparents shared their life story and spoke with me in Assyrian. Some day, I will keep this tradition by communicating with

my children and grandchildren in Assyrian.

The first language that I learned at home was Assyrian. This is a language that I communicate with my parents, grandparents and my fellow church members. As an Assyrian-American in this age of anti-bilingualism, I am proud to be able to speak and

write three languages fluently, including Assyrian.

With real life examples living next door and information available on the Internet, I recommend that you do your research thoroughly before publishing such an article.

Christina DoDwell's Trip to Hakkari

By: Solomon (Sawa) Solomon

Christina DoDwell is a world class traveller whose name has become synonymous with horseback travel and river journeys. In 1975 she took off on horseback in Africa on a journey that lasted three years. This trip was described in her first book "Travels with Fortune." Then followed another riding trip in Papua New Guinea. It was there that she went on the first of her river journeys. The British Broadcasting Company T.V. recorded her descent on the River Wahgi in an award winning documentary. Later she recorded her river travel in China in the book "A Traveller in China." The Sunday Telegraph called her a "Natural Nomad" and talked of her "courage and insatiable wanderlust." So it was ten years ago that this attractive blue eyed, blond English lady paid a visit to our Assyrian ancestral lands in Hakkari as part of her memorable journey to Eastern Turkey and Iran.

While in Erzurum she bought a fine grey Arab stallion called "Keyif" and Keyif was ridden to Lake Van among snow caps, salt lakes, nomadic summer camps and mountains; then up the Armenian border to Mount Ararat and back to Van. Van City is 210 kilometers from Julamerk (now called Hakkari). The horse was left behind in his stable in Van, and Christina hitched a ride along the Shamiran (Semiramis) Canal, still in partial use, down the Zab toward the Iraqi border. Her first stop was at the castle of Khoshab. My aunt Mirriam, who was the niece of Malik Sapar of Sara, had told me that a grandfather of hers was at one time imprisoned at the castle by the Kurdish Mira of Khoshab. In Khoshab a Kurd by the name of Salih was hired as a guide. On the road to Julamerk one could see abandoned Assyrian villages. Salih told Christina that this was the country of the Assyrians before World War I when the Assyrians (whom everybody seems to call "Nestorians") sided with the Russians and they were forced to flee. On the road they passed by an Assyrian Church made of irregular stones set in mortar; it had a barrel-vaulted interior. Later on, they reached Julamerk; it was populated by Kurds, whom the Turks call Mountain Turks. Christina said that their language, music, and national dress were banned. She reported on the Turkish military presence in the town. In the morning she went down the hill to see the abandoned Assyrian building called "Kilise Medresa," which seems to mean the Church's school. The gate had black and creme stonework

decorations. There was floral scrolling on it. Inside, it had a series of low cells around a courtyard. Each pillar had different capital designs in geometric forms.

This whole area was tense as Turkish troops were fighting Kurdish rebels. That war is still going on after ten years. Christina decided to return to Van immediately, so she caught a bus back to Van and Keyif.

Note: These photos were sent to Solomon S. Solomon by Christina DoDwell.



A view of the castle of Khoshab situated between Timar and Assyrian Hakkari



A lush valley in Assyrian Hakkari

Bronze Bust of Ashurbanipal Donated to University of California, Stanislaus, Turlock, CA by Narsai & Venus David of Berkeley, CA



On April 24, 1999 there was a dedication ceremony in the Vasche Library Lobby on the University Campus of a bronze bust of Ashurbanipal created by the sculptor Fred Parhad and donated to the University by Narsai David and his wife Venus. The great Assyrian king's collection of thousands of clay tablets inscribed in cuneiform is recognized as the world's first true library. The ceremony included talks by Dr. Richard Curry, Provost, Dr. Walter Strong, Vice President for Development and University Relations, Carl Bengston, Dean of Library Services, Narsai David and Fred Parhad. The president of the Assyrian Foundation of America, Pnoel Shamun, was also given the opportunity to say a few words about the educational and charitable activities of the Foundation.

Joe Brekke of Turlock Journal reported the proceedings of the ceremony in the April 26, 1999 issue in which Dr. Walter Strong said, "The University was honored to be the recipient of the gift. This is an important occasion in the history of the university. From this day forward, as students and community members come through these doors, every time they come for a book they will be greeted by this bust and be reminded of the importance of academic achievement, scholarship and the importance of recording that knowledge as Ashurbanipal did so many centuries ago. And they will recognize the rich cultural heritage of another element of our diverse community — the cultural heritage of a very warm, intelligent and giving

people, the Assyrian people."

Likewise, Carl Bengston commented on the significance of Ashurbanipal's library stating, "I think it's absolutely fitting that Ashurbanipal be represented in our library. He was one of the first to recognize the need to preserve knowledge. In a world like ours, torn by many conflicts, Ashurbanipal knew that knowledge would prevail."

Narsai is a Turlock native and revered Bay Area chef. He is currently food and wine editor for KCBS Radio in San Francisco and hosts Macy's [department store] Saturday morning gourmet cooking classes in San Francisco's Union Square. In addition, he co-hosts a weekly Television program called

"Cook-Off America" on PBS. Venus is a school nurse for Oakland City Schools. (reported by Turlock Journal). [Narsai and Venus are members of the Assyrian Foundation of America. Narsai is the president of the Assyrian Aid Society which does significant humanitarian work for Assyrians in Northern Iraq.]



Artist Fred Parhad stands by his work. The bronze bust is one of only three in the world created from the original mold of a larger-than-life sized, full-body statue of Ashurbanipal that stands before the San Francisco Library. Parhad said he tried to create a bridge between Assyrian people of today and those of the ancient civilizations. (reported by Turlock Journal).

Photos by Diane Stevenson/The Journal

Habbaniya's Abortive Labor Strike Created Despair and Hope

By Mikhael K. Pius

An abortive local labor strike that took place in the Royal Air Force Station of Habbaniya in Iraq, on June 9-10, 1952, left in its wake several Assyrians wounded, several others jailed, and the general Assyrian community of C.C. (Civil Cantonment) in despair for months. But it also induced and encouraged a growing number of non-Iraqi Assyrians to obtain Iraqi nationality and leave the fenced-in R.A.F. Station and seek better employment and improved living conditions in Baghdad, Kirkuk, Basra, and in Iraq Petroleum Company's Pipeline Stations and elsewhere, prior to the handing over of the air base to the Iraqi Government three years later.

Although the strike lasted two days, it was actually put down by the R.A.F., forcefully, in its very first few hours. The civilian employees went back to work on the third day, having gained nothing other than humiliation and the vindictive resentment of their British employers—plus the loss of two days' wages!

How did the strike start?

There had been some grumbling among the working community about the low wages the R.A.F. was paying in Habbaniya vis-a-vis other employers elsewhere in the country, but no collective demand was submitted to the R.A.F. beforehand for improved wages and benefits. Such demands were only voiced during the strike, which started after Assyrian employees, along with members of minority groups of Kurds, Arabs, Armenians, Indians and Pakistanis, gradually arrived in the morning at C.C. Gate—the main camp exit to their work places in the R.A.F. Station. To their surprise they found the gate closed and armed R.A.F. policemen posted at the door, which normally was manned by one or two unarmed *chokidars* (local guards). This action created suspicion and tension, especially because the previous evening the R.A.F. police had picked up eleven Assyrians from their homes, accused of being ring leaders, after the R.A.F. authorities had been "informed" that there was a "communist group" instigating the Assyrian community of C.C. to make trouble. The R.A.F. was even afraid that Arabs would also come from the nearby towns of Falluja and Ramadi, 18 miles to the east and 15 miles to the west, respectively, and join the "insurrection". In fact a handful of Arabs from these towns and from the nearby village of Abu Flais, who worked in Habbaniya, were stopped at the London Gate from entering the air base. Levy Assyrians, however, were not involved in the strike.

Some of the early-arriving non-Assyrian workers had quietly slipped out of C.C. gate and gone to work. But the bulk of the labor force was blocked

from going out. This caused employees to dam up at the closed gate and to form a big noisy multitude that milled around near the camp fence. Realizing that they would not be allowed to go to work, some returned home, but the majority stayed.

Then, a Flight Lieutenant, accompanied by two *chokidars*, came inside the gate. The officer asked the crowd to disperse, but the crowd stood its ground and shouted demand slogans, creating a great commotion. When the officer turned to go, an Assyrian girl named Marjaney cast a stone and struck the officer on his back. Encouraged, a few others followed her example, and the officer ran out of the gate to safeguard himself.

Next, on order from the officer, the firemen on a ready R.A.F. fire tender that had been parked earlier on the road inside the gate, water-hosed the crowd, scattering it momentarily. But soon after some Kurdish young men sneaked up into the fire truck and grabbed fire axes from the vehicle. Fearing violence, the firemen ran away as the usurpers started damaging the truck. Armed servicemen then fired blank ammunition to scare the people away.

Earlier, when the workers had first started gathering at the gate, "Officer Shlimon", an ex-Levy officer who worked for the C.C. Office, had spotted several teenagers among the crowd carrying slingshots. He had gone around and confiscated their "weapons" and deposited them into the C.C. Office. So when the protesters realized that the bullets were fake, they forced open the gate and the group of youngsters stormed the C.C. Office. They retrieved their slingshots and began to shoot stones at the several armed servicemen while the older men set fire to two motorcycles — one of which belonged to the local Iraqi police commandant — and overturned a jeep, parked nearby. Half an hour later, three armored cars were rushed to the scene. This action inflamed the crowd even more, and the "sling sharpshooters" slung a few stones at them, too. Soon after an armed serviceman opened fire into the crowd, wounding nine persons, among them Gitton Goriel Daniel, Maria Akhku, Esha Zaia (son of "Maria Nurse"), a Persian named Qassim Ameer Bashi, and two other Assyrians whose first names were William and Yosip. Those seriously injured were Gitton Goriel Daniel, whose elbow was shattered, Yosip, and Qassim, but the rest suffered superficial injuries. And no R.A.F. serviceman, however, was seriously injured in the melee. It was said that the order to shoot, to kill if necessary, was given by an Air Commodore named House who was whisked back to England two weeks after the strike.

When the crowd was scared back into the camp,

armed servicemen came inside and prevented the wounded from being taken to the nearby C.C. Hospital dispensary. But the wounded were helped by their comrades back into the camp, and were taken to the local Iraqi police station behind the C.C. Cinema, a couple of hundred paces away. Apparently fearing violence, the policemen had deserted their post. However, there the wounded were given hasty assistance and their wounds tied up with makeshift bandages by the neighboring residents.

Shortly after, someone went and told the servicemen at the gate that the wounded were losing blood and might die and that they needed hospital treatment. A few armed airmen came and inspected the wounded and permitted them to be taken to the hospital, provided each patient was accompanied by one companion only. At the C.C. Hospital, their wounds were cleaned and covered up with proper bandages by Assyrian nurses. And two hours later, an ambulance picked them up and took them to the R.A.F. General Hospital where they were properly treated and returned to C.C. Hospital for confinement.

Why did the strike take place and whose hand was behind it?

One belief is that the strike was initiated by former senior members of Habbaniya's dormant underground Assyrian nationalist movement *Khait-Khait* (*Khou'ba Khou'ya'da*, meaning Love and Unity), or at least was inspired by its spirit. Another contention was that the strike was incited by local Kurdish communists. Yet a third version was that the strike was not prearranged by the Assyrians—for no labor demands were presented to the R.A.F. authorities beforehand—but that it just happened spontaneously when the R.A.F. detained the eleven Assyrians, posted armed policemen at the C.C. gate and prohibited their civilian employees from exiting the gate and going to work, enforcing this with fire hoses, armored cars and gunfire. But the predominant opinion was that it was a conspiracy against Assyrians; that certain persons of three non-Assyrian groups in C.C. plotted the detention of the eleven Assyrian employees—and goaded certain gullible Assyrians into inciting the protest—in order to ingratiate themselves with the British, impede Assyrian administrative employment progress and pull down the Assyrian community in general from British grace.

A Judas in this plot was thought to be an Indian, a Mr. Naqvi, who sneaked out of Habbaniya immediately after the strike like a fox with its tail on fire and was never heard of again! And it was rumored that at least a senior Pakistani *Khan Sahib* and two prominent members of the Armenian community also had each a dirty hand in it.

The British evidently made a political issue out of the incident! Seven of the eleven Assyrians originally detained, who were all non-Iraqis, were rearrested ten weeks later, by the Iraqi police authorities, and

were jailed in Sulaimaniya without trial, and were finally released after ten months for lack of evidence.

Whatever the reason and whoever the plotters of the "Black Monday" incident, the 1952 strike definitely dealt a hard blow to the spirit of our people in Habbaniya. Ironically enough, it also induced some of our people to throw off the British yoke and to venture to seek success and progress outside Habbaniya's steel fence.

The aftermath of the strike had an adverse effect on me personally and, I believed, through my perception, on the average Assyrian in the community. My following three relevant diary entries (fine-tuned recently) paint a picture of the tense situation and define my reaction to it:

>>**Habbaniya, Wed. July 16, 1952:** The community atmosphere in the Civil Cantonment is pretty tense these days. It has been so ever since the recent abortive local labor strike. Our people go to work and return home, eat and rest, take a stroll in the evening, and then go to bed. Life is colorless! Worse than that, there is no security. You feel like a trapped animal. I have talked to other people; they, too, have a similar feeling. It's insecurity.

The unplanned, or misplanned, strike took place in C.C. on June 9-10. Eleven Assyrians were detained a day before the strike and a few others were wounded by R.A.F. gunfire on the first day of the strike. One R.A.F. fire engine, a motorcycle and a Land Rover were badly damaged by the strikers. But the strike was forcefully put down quickly and people went back to work two days later with their tails between their legs, having gained no benefits.

The R.A.F. attitude towards us has changed for the worse; the British are grim and unfriendly. They are wary of their local employees and seem to distrust us Assyrians. They have also tightened the security measures in and outside the camps. We are no longer allowed to leave the Cantonment gate in the evening for excursion into the Station. They keep asking to see our passes wherever we move. Our people feel so insecure that they are apprehensive of holding dance parties, wedding celebrations and even going to the club. They are afraid to stand on the street to chat or discuss things openly between themselves as they used to do. They have a feeling that S.I.B. (Special Investigation Branch) have planted spies in the Cantonment to weed out possible "trouble makers". The Assyrian community as a whole is now regarded with suspicion and distrust. There are rumors that certain persons of three other elements in the Cantonment conspired and goaded us into the middle of things to sully our reputation and pull us down from grace, and are now gloating over our predicament. The R.A.F. has discharged some of our people and downgraded others since the strike. To keep us under their yoke, rumor has it that the R.A.F. authorities have made sure that we can't find favor with the Iraqis outside the air base fence. And our people are fearful of an

uncertain future.

>> **Habbaniya, Thurs. July 31, 1952:** The feeling of insecurity and disillusionment in C.C. continues. Assyrians are still feeling uneasy and uncertain. Many of them are distressed by their circumstances and apprehensive of their apparently insecure and uncertain future with the R.A.F. Some are trying to sneak out of this fenced-in camp to try to work and settle elsewhere. But the R.A.F. authorities are not only trying to pin us down by making it difficult for our people to find other prospects, but also to kick out whoever and whenever they like. They are keeping a check on our movement. It is said that they have arranged with business concerns they can influence, in Baghdad and elsewhere, to turn down applications for employment from Habbaniya employees unless they receive the green light from them. I don't know how much of this is true, or for how long they will continue this cat-and-mouse game with us. But it seems it will not end or ease up any time soon. The general outlook is that it's getting worse every day.

Worker is suspicious of fellow worker, the boss has no respect for his subordinate, and the British officials are sterner in their dealings with us. Work now feels like drudgery and knock-off time is always an awaited relief, like release from prison. But even at home, rest and peace of mind are elusive. The heat in our uncooled quarters is sometimes unbearable! To refresh your body and mind in the evening, you bathe or wash and dress up and go out for a stroll. But because you run into bad news, even the outing often proves mentally taxing, and you go to bed "defreshed" rather than refreshed, dreading what tomorrow might bring. You hear that guy has been fired, the other guy has been downgraded, so and so is down with a serious illness, that guy's family is being evicted from the camp, that other man's family is in a serious economic condition, and so on and so forth. Now that we are huddling together for comfort, like sheep, and our Assyrian community members feel a closer kinship with each other, such news is depressing to all of us. On top of all of this, corruption and sin is also on the increase in the Cantonment.

Is a bad world becoming worse? Or are we the bad seed? I wonder!

>> **Habbaniya, Sun. Nov. 23, 1952:** Seven of the eleven of our people—the non-Iraqis—who were arrested a day before last June's labor strike as agitators and soon after released, were rearrested on 20th of last August. And after the harshness of two months of jail and the mental torture of the alternating threats of exile and hope of release, they were finally sent last month to *Nugrat Salman* in Sulaimaniya for indefinite confinement. (Later one of them was exiled to Iran and one to Turkey, suffering months of rejection and untold hardship.)

I'm sure the R.A.F. knows that these seven people are innocent, but to save their own face

with the Iraqi Government, they sacrificed the poor men's freedom and reputation—and their people's loyalty —on the unjust altar of His Britannic Majesty's power politics! Only God knows what will happen to the poor wretches later on!

The R.A.F. allege that they have nothing against the men—that their fate is in the hands of the Iraqi Government—while the Iraqi officials allege that the R.A.F. has accused them of agitation and trouble-making. Thus the poor men and their families are left to fry between two fires!

A feeling of insecurity and fear of the future still prevails in the Cantonment. Our people have been brainwashed into fearing that once the R.A.F. leaves this country they will be hard put to make a living. And they know the Iraqi people, who have a bitter resentment towards Habbaniya in general and Assyrians in particular, will try to make things difficult for them. It will be hard to get a job, and perhaps even persecution might develop.

Here in Habbaniya conditions are now far from good. Since the labor strike, the R.A.F. personnel have been regarding us with suspicion, and seem to be trying to break our spirit. The general belief is that we the Assyrians were the originators of the strike, though I'm sure our people had not prearranged it but were tricked into it. And for that, not only seven of our people are now suffering but that even our whole people's social security and national reputation and fidelity with both the R.A.F. and the Iraqi Government are at stake. Our people have always been pushed into murk not only by the deviousness of others but also sometimes because of our own simplemindedness, shortsightedness, and disunity!

I'm sure the R.A.F. is convinced of our loyalty, but they are taking advantage of our weakness to strengthen their own policy in this country. They are doing to us only what they have done in the past: used us, misused us, and abused us! We have always been martyrs to someone else's cause. And now we are considered agitators and troublemakers! Our people now realize that the British are fake, that they will not do anything for us except making us more wretched. Although a difficult and expensive process, some of our people, as an option, are now trying to obtain Iraqi nationality in the hope of securing employment and residence elsewhere in the country. No thanks to the British, the Iraqi Government's opinion of us Assyrians is now less than favorable. And maybe they are justified, despite our good faith. To exploit us, the British have always planned to prevent us from being friendly with our hosts, the Iraqis, but it is perhaps partly our own fault that we have not been able to gain the Iraqis' confidence. We are gullible and have relied too much on British support, and there are a few among us who have sacrificed national cause for personal favor or gain. But I don't think naturalization is too late or is a

bad idea. Obtaining Iraqi nationality and sneaking out of this British "cage" is still a wise decision. There is no secure or bright future for us here. Examples are our poor parents, who have slaved for the British since the Great War, and what have they got for it? Nothing but a meager existence and fear of the unknown future in their old age!

But in spite of everything, we Assyrians believe we have a friend and leader — Our Lord, Jesus Christ — who is greater than them all and who will always protect us!

Note: Of the many ex-Habbaniyans the author has interviewed, he gratefully acknowledges the assistance of the following who supplied, or corroborated, some of the information in the main body of this article, namely Simon Putrus, Gitton Goriel Daniel, Ben Warda, John Isaac, Shlimon G. Daniel, the late Fraidon Orahim Is'hak, and someone who wishes to remain anonymous.

Rev. George Shahbaz 25th Ordination Anniversary



On Feb. 21, 1999, St. John's Assyrian Presbyterian Church of Turlock, Calif., honored Dr. George Shahbaz on the occasion of his 25th year since being ordained as a minister. Belles Yelda, vice-president of the Assyrian Foundation of America, gave a speech at the reception. He said that he has known Dr. Shahbaz

personally since his arrival in Turlock in 1983 to be the minister of the church. He expressed his admiration for Rev. Shahbaz for his devotion to his parishioners and the Assyrian people of the area, unselfishly devoting much of his time to bring comfort to those who are sick and in need, and recalled the times he received inspiration from his sermons and his efforts to raise funds to help needy Assyrians in the Middle East. In addition, Rev. Shahbaz arranges tour groups to the Holy Land, and has come to Foundation meetings to talk about these trips.

He said that despite his very busy schedule Rev. Shahbaz managed to find time to do advanced studies, obtaining a Master's Degree in Religion in 1987 and a second Master's Degree in Divinity in 1989. In 1992, Rev. Shahbaz received a Ph.D. in Philosophy and Family Counselling and is working

on a second Ph.D. in Theology. Present plans are for a new and bigger church, and a building fund for this purpose has been established in the name of Mr. Yelda's late sister, Samrida Moushipour, in addition to the church's building fund. Belles Yelda closed by saying that we are blessed and proud to have Dr. Shahbaz as minister.

NINEVEH

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Governor George H. Ryan of Illinois met with leaders of the Assyrian American community of Illinois in his Chicago office. Senator John Nimrod presented an Assyrian Winged Bull to the Governor on behalf of the community. L to R: Senator John Nimrod, Ninus Lazar, Midwest Regional Director of Assyrian American National Federation, Governor George Ryan.

The Christian Princess of the Mongols

By Solomon (Sawa) Solomon

During the missionary activity of the Assyrian Church of the East in Asia many Tartar tribes were converted to Christianity in the eleventh century, and among them were the Keraites, Uighurs, Naimons and Merkites. The Keraites, the greatest of the Christian tribes, had their capital in Karakoram. Their ruler was a certain Wang Khan. It is believed that he was the basis of the Prester John legend in Europe.¹

In 1206 the Mongols were united under the leadership of Jenghiz Khan. Fifteen years later he devastated Turkestan and East Persia. He was to die in 1227 near the Sale River in Mongolia. During this time many reports reached Europe of the conversion of the Mongol lords, but these reports were exaggerated; instead, the Khans were favorably inclined to Christianity because of the presence of Christian Tartars in their armies and because of the Egyptian challenge to their advance. Many Mongol chiefs attended Christian services, married Christian wives and even had some of their children baptized. And one such chief, Hulagu, the grandson of Jenghiz Khan, married Tokuz Khatoon as soon as he crossed the River Oxus in 1225. He was to conquer western Asia. Tokuz, who became the princess of the western Mongols, was the granddaughter of Wang Khan, the mentioned Christian king of the Keraites. A niece of Wang Khan by the name of Sorkhakhtani had married Toluy, the son of Jenghiz Khan, and was to be the mother of the great Khans Mangu, Kubilay and Hulagu.

Tokuz Khatoon commanded great respect and possessed absolute authority, and because of her faith she supported the Christians. Her husband loved her greatly and because of that he spared the Christians from persecution. It is said that she kept a portable chapel near her tent where bells were rung.²

In November, 1256, Hulagu demolished the power of the Muslim Assassins in western Persia, then he surrounded Baghdad on February 13, 1258, after marching through Hamadan, Kermanshah and Khanaqin.³ On February 20 Baghdad was taken. It was looted and destroyed and the inhabitants were massacred. It is said that the Tigris River turned red and blue. For 500 years Baghdad had been a city of palaces, mosques, libraries and colleges; nothing now remained but heaps of rubble and dead bodies. It was from Baghdad that the Assyrian Church of the East had ruled the churches of most of Asia for almost 500 years, that is, since 763, when the See of the Patriarch was moved there from Ctesiphon-

Seleucia. It is said that the Mongols spared all the Christians who took refuge in the church in Baghdad, including the Patriarch Mar Makekha II [because of Hulagu's family connection with Christianity]. But then, how many people could take refuge in one church? This fact shows that the Christians in general suffered the same effects of the Mongol invasion as the Moslems, and what Jenghiz started in the 13th century Tamer Lane finished in the next century. The destruction of the Assyrian Church of the East was near complete by the time Tamer Lane died in 1402.

Shortly after the campaign in the Middle East, Hulagu ordered that a castle be built in Salamas, Persia, on the banks of Lake Urmia, and in it he stored all the gold that he had plundered during his conquests. All the gold coins of the Abbasid Caliphs were melted down and made into gold bars which were deposited there.

Hulagu, by now wearied of war, settled down in Maragha [in Azerbaijan territory near Lake Urmia] where he established his court, and spent his time in the study of astronomy and in the society of his beloved wife Tokuz Khatoon. He was to die there in April 1265, and four months later Tokuz died.⁴ In August, Abaqa, the son and successor of Hulagu, gave Tokuz Khatoon's portable chapel to her niece.

Editor's Notes:

1. The name Wang Khan (Ung Khan) readily became Yukhanan (John) on Assyrian speaking lips and could have developed into the Prester (Presbyter) John legend of a Christian ruler in Asia that fired the imagination of Europe at the time.
2. She was so greatly devoted to the Assyrian Christian faith that she rarely traveled without a portable chapel on an accompanying wagon.
3. The Abbasid Caliph sent a group of envoys, including the Assyrian Church Patriarch Mar Makekha II, to sue for peace. Hulagu demanded unconditional surrender. When the Caliph refused, the city was stormed.
4. Patriarch Mar Makekha II also died the same year and was succeeded by the new Patriarch, Mar Dinkha I, who later, for a short period, moved to the old Assyrian Church stronghold of Arbela (modern Erbil).

From the Wisdom of Ahikar

"The ignorant man falls and stumbles, and the wise man, even if he stumbles, he is not shaken, and even if he falls he gets up quickly, and if he is sick, he can take care of his life. But as for the ignorant, stupid man, for his disease there is no drug."

"My son, pour out thy wine on the graves of the righteous, rather than drink it with evil men."

"My son, the wicked falleth and riseth not; but the just man is not moved, for God is with him."

IN MEMORIAM

Younathan Moshe Aghajan



Younathan Moshe Aghajan was born on May 1, 1913 in Suldoos, Iran and passed away on November 14, 1998 in Mississauga, Ontario, Canada. The funeral visitation service, attended by over 380 mourners, was held on November 15, 1998 at Turner & Porter Funeral Home in Mississauga. It was officiated by Reverends

Yousip Sermez, Younan Marwan and Theodorus Mukhti of the Assyrian Church of the East and His Grace Mar Youkhana Zora of the Chaldean Catholic Church. They all delivered remarkable speeches. The burial service was held the following day.

At the visitation service, the following heartfelt address was given by his granddaughter, Rita Aghajan-Youssef, in English, as there were many non-Assyrian speaking friends of the family:

Dear family and friends,

It is with great honour that I have been asked by my father, John, to give the life story of my grandfather on behalf of the Aghajan family.

My grandfather, Younathan Moshe Aghajan, was born on May 1, 1913 in Iran to Aghajan and Gimat. When he was two years old his mother died while giving birth to his baby sister who also died. He was orphaned at age three when his father was tragically killed.

From then on my grandfather was raised by his four aunts in Iran. In 1918, after World War I, they moved to Baghdad, Iraq. During this time of depression, life was difficult for his aunts to raise him so they placed him in an orphanage in Baghdad. Here he studied and concurrently learned his trade as a carpenter. In 1937 he relocated to Habbaniya, a British Royal Air Base (55 miles west of Baghdad), where several thousand Assyrians worked. Here my grandfather became a professional carpenter.

On December 7, 1941 he married my grandmother, the late Shalim Gewargis. They were blessed with five handsome sons: John, Johnson, Adison, Michael and Maurice. In 1968 Younathan moved his family to Baghdad, and on December 5, 1977 they emigrated to Canada where he worked

for seven years. When he retired, his employer asked him to continue on as an instructor. He lived 21 happy and memorable years with his whole family here in Canada. My grandfather was a very courageous, strong and religious man.

After my grandmother passed away on March 24, 1992, he became very depressed and as a result became very ill. In these past five years he underwent five major surgeries and suffered tremendously. However, one of the many things that my grandfather taught me was never to give up. Although he was ill he still participated in the Habbaniya Union School 3rd Reunion in Toronto, Canada on August 22-24, 1997. He was awarded with a trophy for being one of the first students of the R.A.F. Union School.

During these past few months he was in and out of the hospital regularly. My grandfather was so strong and had so much pride that on the day following his admission to the hospital he would advise his doctor that he felt great and wanted to be released to go home. He always got his way. During these past few weeks he had become very weak and was fighting for his life. At the age of 85 he fought a very tough battle to overcome his fatal illness but towards the end he suffered far too much. We watched him die very slowly and quietly in his hospital bed.

My grandfather is survived by five sons: John (his wife Lowas), Johnson (his wife Victoria), Adison (his wife Souad), Michael, and Maurice (his wife Marina); nine grandchildren and one great granddaughter. In addition, he always considered Rev. Yousip Sermez as one of his sons since he grew up with his sons and always called my grandfather "papa".

At this time, I would like to thank each and every one of you for your support during his illness by either visiting him or asking about him and now during this time of sorrow. Also, we are grateful to all our friends and relatives from the United States who are here with us and to those who expressed their condolences. One couple that deserve my utmost gratitude are my loving parents, John and Lowas Aghajan, who have looked after and cared for my grandfather from the beginning up until he took his last breath. My grandfather never referred to my mother as his daughter-in-law but always called her "my mother, my sister, my daughter and my nurse." My father never fails to mention his admiration of my mom's courage and her ability to nurse my grandfather during all the stages of his fatal illness, and he would not have been able to do it without her help. May God rest his soul in peace, and may his cherished memory bring comfort to the hearts of all who loved him.

-Submitted by John Aghajan

Eprime Eshag



Eprime Eshag, age 80, a resident of Oxford, England for 36 years, died there, November 1998. He was born in the city of Urmia, Iran, in 1918 to Yaqub and Shakar of the village of Qaradjalu. He was a few months old when his family, along with thousands of other

Assyrian families, abandoned their homes and villages and fled to Russia and to Iraq to escape the ravages of war. After a stay of eight years in Russia, his family returned to Urmia. Eprime (Aprim) received his education in Urmia and Tehran, graduating from State secondary schools with honors, especially in Mathematics and Sciences. He was sent to London on a scholarship by the National Bank of Iran (Melli Bank) to become a chartered accountant.

From the University of London he received his B.Sc. Honors degree in Economics in June 1942, and six months later passed the Final Examinations of the Institute of Chartered Accountants. The Institute awarded him its Walter Knox Scholarship, as well as the Second Certificate of Merit.

The war years made it impossible for him to return to Tehran, and so he took the opportunity to enroll and research for a Ph.D. degree in Economics at Cambridge. Prior to the completion of his degree, Aprim had to return to Tehran in May 1945. Here he worked at Bank Melli, then the Ministry of Commerce and for private firms, and eventually self-employed as a Business Consultant and Chartered Accountant.

In 1950 Aprim returned to Cambridge, and by the end of 1952 completed his research for the Ph.D. degree on the "Monetary Theory of the Cambridge School of Economics." He accepted a position as Economic Affairs Officer at the United Nations' Secretariat in New York, and for the next nine years he was primarily involved in applied economics research preparing reports for publication.

He left the U.N. Secretariat and returned to England to resume his academic career. He was elected to a position at Oxford, and later that year he started his work as Fellow and Tutor in Economics at Wadham College and as Senior Research officer at the Oxford University's Institute of Economics and Statistics. During this period he managed to raise substantial basic funding from Iran for the Wadham College Library, where his portrait hangs. Off and on he continued fulfilling assignments for the United Nations in overseas work, as well as a consultant. He went to Buenos Aires as a university visiting professor, with Ford

Foundation sponsorship, and later was invited as a visiting Fellow at the Institute of Advanced Studies of the Australian National University.

Aprim retired in September 1986, and in 1992 married Linda Lewis, a friend of long standing. While in Iran, he wrote four Assyrian songs lamenting the atrocities suffered by Assyrians. His sister Nellie and her husband, Youtam Nasseri of San Jose, flew to London when they heard the sad news. On November 30, 1998, at his cremation, Aprim Eshag was eulogized by Ebrahim Golestan, a friend of 53 years, who said that "the image I have of him is of bold sincerity." An economics conference was held in London where Ebtehaj, the head of Bank Melli, and the renowned British economist Keynes met. Keynes told him that "Iran had a most bright economist in a daring young man called Eshag who had criticized my theory on one or two points - rightly, I am afraid." The memorial meeting was held in the Holywell Music room, Wadham College, on January 23, 1999, with opening remarks by John Flemming, Warden of Wadham, followed by remarks by four professors. Music included a recording of Aprim singing some Assyrian songs.

Lucrece De Matran, in writing Aprim's biography (Nineveh magazine First/Second Quarter 1997) said that to the world Aprim was known as an economist and an author. He is listed in The Writers' Directory and in three Who is Who directories. He published extensively in the course of his work: books as well as other publications in economic journals.

Aprim Eshag is survived by his wife, Linda Lewis, Oxford, England; a sister, Nellie Nasseri (her husband Youtam); and a brother, David Eshag (his wife Vala), both of San Jose, CA; three nephews and two nieces. A memorial gathering was held in San Jose where Aprim was eulogized by Youtam Nasseri and Wilhelm Mirza Moghadam.

Editor's Note: A good part of this is taken from Lucrece De Matran's write-up.

Benjamin A. Daniel



Benjamin A. Daniel, son of Goriel and Emma Daniel of Chamakeye, Urmia, Iran, was born on October 20, 1936, in Hinaidi, Iraq, and died of a stroke on January 25, 1999, in Chicago, Illinois. He had been suffering from prostate cancer for the last three years of his life. The funeral service was held

at Mar Gewargis Assyrian Church of the East in Chicago.

In 1937 the Daniel family moved to Habbaniya,

Iraq, and in 1958 Ben arrived in Chicago to continue his education. After graduating from evening high school he attended college, graduating from DePaul University in 1966 with a Bachelor of Arts Degree. After that, he became a high school English teacher in the Chicago Public School System. While working as a teacher, he attended Loyola University for two years, then continued at Northeastern Illinois University where he obtained his Master's Degree in English in 1973. He taught English in the Chicago high schools for 30 years, was a highly dedicated teacher and was loved and appreciated by the students as well as the faculty. They were like a second family to him. He wrote many articles for the school newspaper and was very popular with them. The principal of his high school greatly admired Ben and was very supportive throughout his illness. The writeup that appeared in the student newspaper said that Ben was a very compassionate person and that the most memorable thing about him was his winning personality and charming sense of humor; for others it was his comforting smile and his willingness to go the extra mile for his students in order for them to learn. He brought diversity and fun to the subject of English, inspiring and enlightening young minds to share his passion for writing.

In 1970, Benjamin, his wife Rita and their one year old daughter Julie, went to Baghdad to visit his mother and father and the rest of the family. Eventually, he was able to bring the whole family to the United States.

Benjamin was very involved in Assyrian matters in Chicago, as well as in local politics and elections. He was a member of the Assyrian American Association, of the Assyrian Quest organization, and in 1976 he was honored as a founding member of Bet-Nahrain Democratic Party. In 1970 he was a writer for the Assyrian Star, and its editor in 1980. In 1985 he became editor of the Chicago Assyrian Newspaper, which became the Assyrian Guardian in 1991; he was its publisher and editor until his demise. In addition, his writings appeared in the Chicago Tribune and the Chicago Sun Times, and after his death both newspapers wrote very nice articles about him. Ben appeared on international television and radio programs, and in 1998 he was awarded a Distinguished Service Award for 25 years of exceptional service to Chicago's Assyrian community.

His son Joseph said at the memorial luncheon that his "dad's life was devoted to establishing the Assyrian community in the world as a vital force, and to build bridges among peoples and cultures. He worked with the United Nations to help the Assyrian cause in Iraq, and his newspaper educated people all over the world about political,

social, and economic issues. He also served as an ambassador of the Assyrian people to the Jewish community by giving speeches at Jewish events in order to promote an understanding between the two cultures."

Ben's wife Rita said that Ben was a very energetic person and that "the main goal of his whole life was to educate people about the Assyrian people and the Assyrian culture, because they're a people without a country."

Benjamin Daniel is survived by his wife Rita; son Joseph; daughters Julie (husband Ken) and Anita; brother Gideon (wife Mabel); and three sisters - Youpi (husband William), Cecilia (and family) and Juliet; nephews and nieces.

- Information from Assyrian Guardian

Malcolm Luther Karam



Malcolm Luther Karam, 88, of Skokie Illinois, passed away on October 16, 1998. He was born May 23, 1910, in Ardabil, Iran, the son of the late Dr. Luther Karam and Esther Yohannan. As a youth he was a highly skilled soccer player. He later went on to the American University in

Beirut, Lebanon, from which he graduated with a degree in chemical engineering.

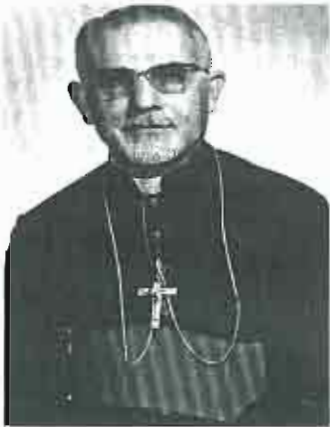
He worked for many years for the Anglo-Iranian Oil Company as a plant manager in their Abadan refinery. In 1955, he and his family, wife Agnes Yoseph Karam (daughter of Dr. Yoel and Shushan Yoseph) and daughters Hilda and Carolyn, immigrated to the United States. He continued his bond to his homeland through his associations with Assyrian organizations.

From 1968 to 1972, he edited the Assyrian Star, a magazine that focuses on Assyrian happenings around the world. He was a former president of the Assyrian-American Federation and of the International Institute of Gary, Indiana. His love of the Assyrian people was fostered by his family and the greater Assyrian community in Iran. As a Christian minority in that country, the Assyrians were tightly bonded by their ethnicity and religion.

Mr. Karam was loved for his kindness, his wit, his fluency in seven languages and his humor. He was a man of deep faith and loyalty. He will be greatly missed by his daughters, son-in-law, grandson, nieces, nephews and cousins.

- Submitted by Carol Karam Barkley

Mar Yokhannan S. Essayi



A 40th-Day Mass was celebrated March 21, 1999, by Father Kamal Bidawid, followed by prayer chanting and a coffee memorial, at Mar Toma Catholic parish in Turlock, CA, in memory of the late Metropolitan of the Tehran Diocese of the Assyrian-Chaldean Catholic Church, *Mar Yokhannan S. Essayi*,

who entered into rest in Tehran, Iran, February 7, 1999. Some 300 people attended, including pastors of other Assyrian churches in the area, and the following clergymen offered eulogies and tributes in a special program hosted by *Shamasha Yosip Lelhame*:

Sh. Youlyous Gewargis (life sketch); *Sh. Patros Bagzada* and *Sh. Victor Badal* (eulogy poems); *Sh. Kourish Khan Warda* (life and works); *Sh. Atur Baijan* (literary output); *Fr. Kamal Bidawid* (closing homily); and *Corapiscopa Badal Peero* (closing prayer).

The late *Mar Yokhannan Essayi* was born June 27, 1914, in Sanandaj (Sina) in Persian Kurdistan and was raised in a devoted Christian home. He went to school in Sanandaj, attended church regularly and took part in church ceremonies. In fact, his keen interest in religion attracted the attention of *Mar Yokhannan Neesan*, the late Bishop of Sina. When Yokhannan completed his primary education, the Bishop took his young namesake to Mosul in Iraq, and installed him into the Chaldean Catholic Seminary. After Yokhannan completed his three-year schooling at the Seminary, in 1933 the Church sent him to Rome, Italy, to continue his theological education. Seven years later, he earned academic degrees in Theology and Philosophy, simultaneously becoming proficient in Italian, French, English and Latin languages, in addition to his fluency in both classical and colloquial Syriac, and in Farsi and Arabic languages. Following his ordination in Rome as priest on March 3, 1940, he served in Italian parishes until March 1946 when, aged 32, he was appointed to pastor the Assyrian-Chaldean parish in Tehran. Thereafter, he served the Catholic congregation in Iran for the next 17 years, becoming assistant to the Metropolitan of Tehran diocese, *Mar Yosip Sheikho*, in 1963.

On October 22, 1967 Fr. Yokhannan was consecrated bishop by his Metropolitan. And after the Metropolitan retired, Bishop *Mar Yokhannan Essayi* replaced him as the Metropolitan on March 7, 1970, serving the diocese faithfully until his demise 29 years later at the age of 85.

Mar Yokhannan Essayi was loved by his flocks, both as a gregarious person with a sense of humor and as a powerful spiritual leader. Both his spiritual

life and religious services were based on his firm faith in the saving grace of the Holy Eucharist and on his strong veneration of and devotion to the Holy Mother, Virgin Mary.

During the 50-plus years that the deceased dedicated his life and work to the Assyro-Chaldean Church and its faithful, he served the congregations of Tehran, Hamadan, Kermanshah, Qazvin, and Sanandaj; served other Assyrian Christians needing his assistance, whether in religious, charitable, social or cultural matters; initiated or supervised the construction projects of various Church, school, and charity institutions in his diocese; gave instruction to six seminary students; and ordained four priests and one archbishop and elevated three priests to the rank of bishop, including his current replacement, *Mar Ramzi Garmo*, the present Metropolitan. And as a theologian of extensive knowledge, *Mar Yokhannan* attended many Vatican conferences on behalf of Assyro-Chaldean Catholics.

Among *Mar Yokhannan Essayi's* works are:

- > Translating from Aramaic to colloquial Syriac (modern Assyrian) three books: Church Mass, evening prayers and prayers for the dead, and celebration of baptism and matrimony.

- > Writing and translating into colloquial Syriac various books on religious and historical issues, including a Christian history of the Assyrians and Chaldeans.

- > Compiling a comprehensive (yet unpublished) Arabic-Syriac Dictionary.

- > Composing many literary poems, mostly on the Virgin Mary, and supervising, in cooperation with other Assyrian churches in Tehran, the writing of religious books for Assyro-Chaldean students of elementary and high school.

- > Teaching for many years Aramaic and colloquial Syriac to Assyro-Chaldean students, especially in *Mar Behnam School* in Tehran.

- > Editing of Church periodicals *Marga* (70 issues), published in Syriac and Farsi, and *Payarm* printed in Farsi.

- > Assisting in the supervision of the construction of *Mar Yosip Church* of Tehran (1947-50), and of the old *Mar Behnam School* in the church compound (1950-57), the first Assyro-Chaldean school and church project in Tehran.

- > Helping *Khoury Tooma Mar Yokhannan Saint Vincent* to build *Mart Mariam Church and School* in Tehran (1964).

- > Initiating and supervising the construction of the new *Mar Behnam School* complex in Tehran and a nunnery at Tehransar.

- > Establishing St. John The Apostle Educational Center and a home for the aged in Tehran, to serve all Assyro-Chaldean Christians, regardless of religious denomination.

- > Taking care of the maintenance of: *Mart Mariam Catholic churches* in Sanandaj and in Qazvin; *Sacred Heart Church* in Kermanshah; and *Malakha Raphael Church* in Hamadan.

May his Father in Heaven reward him for his good works with an everlasting life in His Kingdom.

- Submitted by **Mikhael K. Plus**

Ramsina Doris Khamo



Ramsina Doris Khamo, a pretty 18-year-old senior at Beyer High School in Modesto, CA, was laid to rest at Turlock Memorial Park on March 31, 1999, following a highly emotional funeral, conducted by Bishop Mar Aprim Khamis, assisted by six priests and many deacons, at Modesto's Mar Zaia Assyrian

Church of the East. The coffin was surrounded by a lavish array of flower spray and wreath offerings, and the church was packed with a sitting, standing and outside- overflow assembly of close to a thousand people, including dozens of Ramsina's mixed-race school and church mates and faculty members. Two-thirds of this crowd also took part in a protracted luncheon memorial service at the church hall. Evelyn Odisho, the host, read out a sketch of Ramsina's life, Zakaria O. Zakaria played a mournful tune on his saxophone, and more than a dozen school mates and family friends eulogized her in prose, poetry, and song, offering condolences and sympathy to her distraught family members. It was the biggest, the longest (five hours), and the most passionate Assyrian funeral in the area since that held in Turlock for the late Kirk Koryakos a dozen years ago! Ramsina's father expressed his oral thanks and appreciation.

Ramsina's tragic death occurred in the early hour of the blessed Palm Sunday, March 28, 1999, when the speeding car she was in flew out of control down an embankment on Highway 99 and crashed into a tree. She died instantly of head injuries while her 17-year-old driving Assyrian girlfriend suffered only minor injuries.

Ramsina is survived by her parents, Shimon Youab Khamo and Doris Gewargis Khamo (Modesto); sisters Natalia Daryawish (Riverbank) and Sabrina Khamo (Modesto); paternal grandfather Youab Khamo and step-grandmother Kinarick Khamo and maternal grandmother Almas Daniel (all of Modesto); a paternal uncle (Modesto) and two aunts (Chicago); a maternal aunt and two uncles (Modesto); and several cousins.

Ramsina was born in Chicago on February 28, 1981. Her family moved to Modesto in 1984. A member of Beyer High School Assyrian Club and Mar Zaia Youth Group, she was an honor student, and a vibrant gymnast for ten years, loved by friends and school faculty. She was described as a beautiful flower, attractive, popular, outgoing, full of energy, who showed concern for her work and for others, befriending successful as well as struggling fellow students.

Beyer High School principal, Mr. Jim Pfaff, who spoke at the funeral, said in a *Modesto Bee* article that Ramsina was a live wire with an upbeat, carefree attitude. "She'd treat you with respect," he was quoted, "but she wasn't afraid of you. She talked to you the way you'd like a kid to talk to you."

Mr. Pfaff had discussed Ramsina's tragic death with his students, many of whom admitted that they had been known to drive recklessly. "I hope this will be a true wake-up call and that they'll ease that foot on the accelerator!" Mr. Pfaff said. Amen to that, and may Ramsina's young soul rest in peace. What a tragic loss!

- Submitted by Mikhael K. Pius

Nina David Hoobyar



Nina David Hoobyar was born in Bohtan, Turkey, on May 15, 1908, to Benjamin and Mary David, and passed away on February 11, 1999 in Turlock, CA, where she lived for over 70 years. She was laid to rest at Turlock Memorial Park, followed by a memorial service at the First Christian Church in Turlock, where she was a

member. A period of fellowship and lunch was held at the church social hall and was eulogized by family and friends. Nina was preceded in death by her beloved husband, Arby Hoobyar, in 1985, to whom she was married on July 30, 1927, in Turlock. Arby was the son of the second Assyrian family in Turlock.

Nina was six years old when her family fled their village in the *Gezira* Bohtan, along with thousands of Assyrian villagers in Turkey, soon after the start of World War I. They had lived there for many centuries. They sought safety from massacres and genocide at the hands of Turks. They arrived in the Caucasus, and stayed there for four years. A large number of Botanaye stayed there, [In 1987 about 2,000 Botanaye and Urmian Assyrians lived in Gardabani - 35 miles from Tbilisi] and some others, including Nina's family, eventually made their way to Urmia, Iran, just before the final exodus to the British refugee camps in Baquba, near Baghdad.

Orphaned in 1918, Nina was placed in an American orphanage, and later came to the United States in 1926 with the missionaries. She spoke numerous languages. Nina was a loving, hospitable and friendly person; kind, caring and devoted mother, grandmother and best friend. She was admired by all those who knew her. She was an avid gardener of flowers, fruits and vegetables, and helped her husband in the Hoobyar Nut House Walnut Hulling and Drying business.

Nina is survived by a brother, Tatar David, of Fairfield, Australia; sons Arby Hoobyar, Jr., (Wife Marilyn), and William Hoobyar (wife Freda), both of Turlock; a daughter, Jane Shabbas (husband Hamlet) of San Francisco; five grandchildren; two great-grandchildren; two nephews and two nieces in Australia. May God grant her His eternal love and rest in peace, and may her cherished memory bring comfort to the hearts of all those who loved her.

- Submitted by Jane Shabbas

Trent Michael Kallu



Trent Michael Kallu, passed away on March 20, 1999 at the age of 20 in a fatal car accident in Sydney, Australia. Trent's car swerved into a tree on his way home from a friend's place. The funeral service was officiated by His Grace Mar Meelis Zia at St.

Hurmizd's Cathedral, Assyrian Church of the East.

Trent was a very happy young man, full of life, a very loveable person and highly respected by everyone. He loved and respected his parents dearly.

After completing his high school education, Trent attended the University where he was studying for his Bachelor of Science degree. In the meantime he graduated from the Institute of Dramatic Art where he had been studying part-time; and had a natural talent for performing. Two days before his passing, he had performed a song he had written at The Hard Rock Cafe (Sydney) in front of an audience which included family and friends. After his performance he was approached by several recording companies who were very impressed by his talent.

Trent is survived by his parents, Sanharib and Kathryn Kallu; three younger brothers; one sister; grandfather Michael Kallu; grandmother Beatrice Gabriel; uncles and their families; aunts, among them Mrs. Atour Khoshaba, the wife of Fairfield Councillor Anwar Khoshaba.

The family extend their thanks to everyone who shared in their bereavement and attended the funeral. May God grant Trent his eternal love and may he rest in peace.

- Submitted by Jacob E. Yohanan, Australia

Nazey Nimrud Khamo



Nazy Nimrud Khamo, age 90, passed away to eternal life of old age on March 8, 1999 at the Adelaide Nursing Home, Bexleyheath, Kent, United Kingdom, after a very short illness.

The funeral service was conducted by Archdeacon Younan Youil, Rev. Istipanos Turkhan and Rev. Alan Horton at St. Augustine Church, Slade Green, and was laid to rest at St.

Paulinus Cemetery, Crayford, followed by a memorial lunch at St. Paulinus Church hall, where Archdeacon Younan Youil and Alexander Khamo, Nazey's son of California, gave an account of her life, motherly love and devotion to her family. He thanked members of the community, friends and relatives who attended to pay their respects to the bereaved family; and to close relatives and friends from overseas who expressed their condolences and deepest sympathy by telephoning, sending wreaths or sympathy cards.

Nazey was born in the village of Ballulan, district of Tergawar, Iran, on February 23, 1909, to Shino Jewa and Elishwa Issa. She grew up in Mosul, Northern Iraq, and married Nimrud Khamo in Mosul in 1924, relocating with her husband, who was an officer in the R.A.F. Levies (Iraq), to various British military bases, which were then established in Northern Iraq, including bases at Hinaidi and Habbaniya, near Baghdad.

Her husband Rab Emma Nimrud Khamo died in Baghdad on January 15, 1960, at age 56, after retiring in May 1955 from serving in the R.A.F. Levies for a period of 33 years.

Nazey is survived by four sons: Edward (wife Regina), Avimalk (wife Shamiran), Albert (wife Mary), who live in Slade Green, Kent, and Alexander (wife Flora) of Turlock, CA; daughter Aglantina (husband Youseph Youkhana) of Modesto, CA; sixteen grandchildren and twenty eight great grandchildren. Alexander and Aglantina flew to England to be with the family and to attend the funeral services. May God the Almighty grant her His eternal love and rest in peace, and may her cherished memory bring comfort to the hearts of all those who loved her.

-Submitted by Edward Nimrud Khamo

Alfia Eshoo Johns



Alfia Eshoo Johns of Turlock, Calif., passed away February 16, 1998. She was born in Tabriz, Iran, in 1908 and was the daughter of Dr. Samuel Eshoo and Raabi Katie Alamsha Eshoo. Her mother Katie died at the age of 26 in the typhoid epidemic in Urmia in

1915 where she had gone to visit her own mother, Raabi Esther Alamsha, former principal of the Fiske Seminary. While there, the ravages of World War I caused panic among thousands of Assyrians, who fled to the compound of the church and school for safety, and many died of disease, including Raabi Katie, who had been nursing the sick.

Dr. Eshoo, who had practiced medicine in Tabriz

Alfia and her sister and brother grew up in Canada where their father obtained a position as medical director of a hospital in northern Canada for 20 years. She graduated from the University of Winnipeg as a teacher and taught school for a short time before she met and married Alexander Johns and moved, first to Madera, Calif., then to Turlock in 1946. Alex had been an electrical contractor in Chicago until he left to enter farming with his family in Madera and later in Turlock.

and dinner parties at her home on Geer Road where she lived for almost 45 years. Both her cooking recipes and spiritual guidance were shared with many who came to stay.

Alfia is survived by her daughter Lorna Johns Schmidt (husband Joe) of Turlock, son Dr. Robert Johns (wife Carla) of Turlock and their two children, sister Mercedes Malick of Turlock, Mercedes' son and daughter and their families, and her late brother Dr. Homer Eshoo's family of Canada and North Dakota. She will always be remembered for her accomplishments as a mother, respected member of the community, and person that many called on when in need of help. She is sorely missed and lovingly remembered.

A black and white portrait of a middle-aged man with short, dark hair, wearing a dark suit jacket, a white shirt, and a dark tie. He is smiling slightly and looking towards the camera. The background is dark and out of focus.

Raabi Katie Alamsha Eshoo

“Bend thy head low down, and soften thy voice, and be courteous, and walk in the straight path, and be not foolish. And raise not thy voice when thou laughest, for if it were by a loud voice that a house was built, the ass would build many houses every day; and if it were by dint of strength that the plough were driven, the plough would never be removed from under the shoulders of the camels.”

"When thou hast got thee a comrade or a friend, try him, and afterwards make him a comrade and a friend; and do not prise him without a trial; and do not spoil thy speech with a man who lacks wisdom."

“Teach thy son frugality and hunger, that he may do well in the management of his household. “

34

بخلافه فہمستہ

حَدِّدْ دُوبِ هَبْمَا مِهِيْب - سَهْلَجِمْد ، خَلِيفَةُ ذَنْبٍ

مَنْعًا مِنْ جَنْبِ الْمَلِكِ دَسَّامِ، شَهْرًا دَهْلِيًّا نِيَمًا. حَبْرًا جَعْدًا حَرَّ دَقَا
لَمَدًا مَحَلَّةً، حَقَّقًا مَلِكًا مِنْ مَوْتًا بَخْبَدًا.

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حیثاً ۱۹۹۸ء کو مذکور مذکور قبیلہ، جبکہ مقتات کا اسباب کو مذکور کے
 ایک بار کے مذکور۔ متعلقہ داتا کو مذکور قبیلہ جبکہ جب مذکور مذکور
 جمہوریت کے متعلقہ داتا کو مذکور، سال ۱۰۰۰ کے لئے داتا کو مذکور
 متعلقہ داتا کو مذکور۔

هویت بتجربہ کجہ ذلیک کہ ذمہ دتہ موت مسمومہ یلہ تہ حکمت ہوتی
 دہم مکتبہ، ہابہ دہم قدرہ قہ بہ قدرہ قہ، ہوب مقتدیہ کہ یہ حقہ، جہ نول
 ہکتب حکتہ جہ یلہ یلہ، تہ قہ، ہکتب ہکتب دہم، جہ ہوب کہ
 ہم مکتبہ تہ مکتبہ، دکتبہ تہ دتہ، ہوب مکتبہ کہ بہ دتہ مکتبہ دہم، جہ
 مسمومہ مکتبہ دکتبہ مکتبہ تہ تہ تہ، دہم دتہ دتہ تہ۔

مَعْبُودٌ لِّمَذْهَبِهِ يَكُونُ دَعْوَى قَائِدِهِ يَكُونُ : "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ"
 مَعْبُودٌ لِّأَقْلَامِهِ يَكُونُ حُكْمُهُ دَعْوَتُهُ يَكُونُ دَلِيلُهُ كِتَابُ مَذْهَبِهِ دَعْوَتُهُ
 دَعْوَتُهُ مَذْهَبُهُ كَلِمَةُ تَحْيَاهُ ، دَعْوَتُهُ كَلِمَةُ دَلِيلِهِ تَحْيَاهُ تَحْيَاهُ . دَعْوَتُهُ دَعْوَتُهُ
 دَعْوَتُهُ دَعْوَتُهُ كَلِمَةُ تَحْيَاهُ مَعْبُودٌ كَلِمَةُ تَحْيَاهُ دَعْوَتُهُ دَعْوَتُهُ

دہلی کے دیندہ طبقہ

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

9

لَمَّا دَخَلْتُ فِي حُلْمَةٍ مِثْلِهِ
فَوَسَّسَ لِي مَوْسُوْنًا لَبَّاسًا بِجَدِّهِ خَدَّيْ

حَلَلْتُ جَدِّي دَلَّاهُ ذِكْرِي مِثْلَهُ خَدَّيْ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ مِثْلِهِ مَوْسُوْنًا !!

10

لَمَّا مَرَّ بِحَدِّكَ حَقٌّ مَتَى وَتَقَى
تَصَوَّرَ لِي دَلَّاهُ حَقٌّ مِثْلِهِ تَهْمِيْنًا

لَمَّا مَرَّ بِحَدِّكَ حَقٌّ مِثْلِهِ وَتَقَى
دَلَّاهُ حَقٌّ مِثْلِهِ تَهْمِيْنًا قَدَّيْ؟

11

كَمْ حُلْمَةٍ لِي لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

كَمْ حُلْمَةٍ لِي لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

12

وَحَدَّثَنِي لَمَّا دَخَلْتُ فِي حُلْمَةٍ
مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ مِثْلِهِ

وَحَدَّثَنِي لَمَّا دَخَلْتُ فِي حُلْمَةٍ
مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ مِثْلِهِ

13

مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

14

حَتَّى لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

حَتَّى لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

15

مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

16

لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

17

مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

مِثْلِهِ لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

18

لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

19

لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

لَمَّا دَخَلْتُ فِي حُلْمَةٍ
لَمَّا دَخَلْتُ فِي حُلْمَةٍ لَمَّا دَخَلْتُ فِي حُلْمَةٍ

* * * * *

حَقِّقْ
أَنْتَ حَقِّقْ
مَنْ هَذَا الْخَبِيرُ
فِي حَقِّقْ
أَنْتَ حَقِّقْ
أَنْتَ حَقِّقْ
أَنْتَ حَقِّقْ
أَنْتَ حَقِّقْ
أَنْتَ حَقِّقْ
أَنْتَ حَقِّقْ

مَذْحِجَةُ مَوْتٍ

مِلَّةٌ مَحْدُودَةٌ بِدِقَّةٍ هَامِيَةٍ
حَدِّ حَقٍّ لَا يَحِبُّ سَلْبَهُ حَقٌّ !

حَدَّثَنَا حَبِيبُ بْنُ حَفْصَةَ حَدَّثَنَا هِشَامُ بْنُ
زُهَيْرٍ عَنْ سَمُوتَةَ عَنْ جَدِّهِ قَالَ .

[illegible]

جَلْفٌ مَّوَدُّوهُ تَدَدُ جِلْمَةٍ دَلْ—دَلْ
 مَكْتَبٌ مَّوَدُّوهُ تَدَدُ جِلْمَةٍ دَلْ—دَلْ

[illegible]

خَمْسَةَ عَشَرَ مِائَتًا وَخَمْسِينَ أَلْفًا

دَلَسْبِ حَيْتِ دَتَقِي دَهْمَقِي؟!
عَمَّتِ يَلَسَتْ حَمْدُ دِلَّاتِي.

لَيْتَ : مَعْبُوتٌ : كَمْ خَلَقْتَ :
نَسِجَ : حَبْلًا : لَيْتَ : خَلَقْتَ :

[illegible]

تَبْدِلْ : تَمِمْ كَمْ تَمِمْ

١. كَيْفَ هُوَ كَمَنْ هُوَ
 ٢. هُوَ هُوَ هُوَ هُوَ
 ٣. هُوَ هُوَ هُوَ هُوَ
 ٤. هُوَ هُوَ هُوَ هُوَ
 ٥. هُوَ هُوَ هُوَ هُوَ
 ٦. هُوَ هُوَ هُوَ هُوَ
 ٧. هُوَ هُوَ هُوَ هُوَ
 ٨. هُوَ هُوَ هُوَ هُوَ
 ٩. هُوَ هُوَ هُوَ هُوَ
 ١٠. هُوَ هُوَ هُوَ هُوَ

دستور، یک مذهب، یک کتاب، یک کلام، یک مذهب؛

جہدہ، قسطنطینوف، گنہار، خرمی، مہدی.

مَقَامِ مَهَبَةِ مُتَخَيَّرِ مَا كَيْدُكَ دُمُوعُ دَمْعَتَيْكَ

ہر ایک دھندلے پہلے لکھنے کے بعد یہ سب سب سے پہلے کہہ دے:

لَا تَكُنْ خَدَّيْهِ تَسْمِيَةً مَقْتَلًا يَدَيْهِ مَقْتَلًا

حجۃ ذی الحجۃ، صعدہ دکن، آقاہو، سہ جمعہ، سبت، بیست و یکم؛

بہارِ دہلی، حلقہٴ جہانگیر، سمتِ شمال، صفحہ ۱۵۵، خطِ مصدقہ؛

ذمہ دار، معتمد، خلیفہ، دُعا گو، توبہ گو، وکیل۔

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَدُّنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَدُّنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ

دستِ مہرِ جگرِ دلگیرِ لعلِ سحرِ بختِ گمراہ :

فَبَتَّ يَوْمَ ذَلِكَ تَلَقَّ عِيقًا فِي مَخَرِّ السُّبْحِ

[illegible]

سَمِعْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ دَانَ دَانِيًا أَوْ كَفَّرَ كَفَرًا ، لَمْ يَلِدْ وَلَمْ يَمُتْ .

قَتَلْتُمْ مَنْ يُحِبُّ رَبِّي فَأَقْبَلُ عَنْكُمْ ذُحْرَ الْعَالَمِ.

هَكَذَا دَسْتَبِ اَقُولُ لِي مِنْ دُخْتِي فِي سَجْدَةٍ مُطَحَّمَةٍ؛

تَجِبُ لِي حَقِّيهِ، حَقِّيهِ دَكِّ سَقِّهِ دَوَّحَةِ دَسْمَقَةِ؛

جنگ مقدس دعوہ کے سنگ زنجیر دھبہ بھڑکے۔

* * * * *

50

حلفه جو ذوق

تجربہ : کوئی ت. سفید - محض ، الحنف

1

مجھ کو دیکھو یہ سب کچھ کہ سچا و ذوق ہے ؛
 جو صحت ہے کچھ حلفہ کے آسمان کے لئے ہے ؛
 فطرت کے لئے ہے جو فطرت کے لئے ہے ؛
 جو فطرت کے لئے ہے جو فطرت کے لئے ہے ۔

2

کہ اس وقت کے لئے ہے جو دیکھو ؛
 کچھ کچھ ہے کچھ ہے کچھ ؛
 جو فطرت کے لئے ہے جو فطرت کے لئے ہے ؛
 کہ کچھ ہے کچھ ہے کچھ ہے کچھ ۔

3

نہیں تو کچھ کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ۔

4

کچھ کچھ ہے کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ۔

5

کچھ کچھ ہے کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ؛
 کچھ کچھ ہے کچھ ہے کچھ ؛
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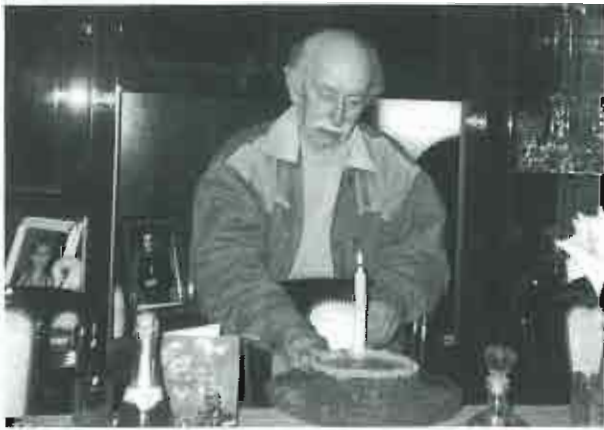
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 کچھ کچھ ہے کچھ ہے کچھ ۔

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ذبحہٗ حائضہ، قسطن، وکھٹگ۔

* * * * *

مذہب، رنگ، صنف، فخر، گھ، نام، مذہب، فخر، لب۔



ذُكِبَ تَمَّكَ خَعْدَكَ

Dr. Patricia Crone
Oxford University, England

ذِهِمُ الْمُؤْمِنُونَ الَّذِينَ يَخْتَصِمُونَ لَكَ

تَنْجُ : "مَهْ" "مَهْ" "مَهْ"

[illegible][illegible]

خُصِمَ لَكَ قَدْ، دَسَمَ مَوْتَهُ دَلِيلُ حَقِّهِ دَمْعُ نَفْسِهِ مَوْتُهُ لَمْ يَخْلُ دَنَتْ
 لَوْ مَلَأَ خَلْعُهُ لَمْ يَمُتْ خَبَرَهُ، دَسَمَ مَوْتَهُ خَلْعُهُ لَمْ يَمُتْ خَبَرَهُ قَتَلَهُ
 مَوْتُهُ لَمْ يَمُتْ دَنَتْ. كَذَبَ قَبْلَهُ مَوْتَهُ لَمْ يَمُتْ خَبَرَهُ قَتَلَهُ لَوْ مَلَأَ
 دَلِيلُ حَقِّهِ لَمْ يَمُتْ خَبَرَهُ دَنَتْ لَوْ مَلَأَ خَلْعُهُ لَمْ يَمُتْ خَبَرَهُ
 خَلْعُهُ لَمْ يَمُتْ خَبَرَهُ مَوْتَهُ لَمْ يَمُتْ خَبَرَهُ مَوْتَهُ لَمْ يَمُتْ خَبَرَهُ،
 مَوْتَهُ لَمْ يَمُتْ خَبَرَهُ مَوْتَهُ لَمْ يَمُتْ خَبَرَهُ مَوْتَهُ لَمْ يَمُتْ خَبَرَهُ.

[illegible]

دُوب تَحْم جِهَناب، مومو جِهَناب قَبَلَتِه. بَلَوِي هَوِيَقِي، مومو جِهَناب
 هَلَمِي دَوِيَقِي مومو جِهَناب دَمِيَقِي. مومو جِهَناب دَمِيَقِي. مومو جِهَناب
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 جِهَناب دَمِيَقِي دَمِيَقِي، مومو جِهَناب دَمِيَقِي. مومو جِهَناب دَمِيَقِي
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 مومو جِهَناب دَمِيَقِي مومو جِهَناب دَمِيَقِي. مومو جِهَناب دَمِيَقِي
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 مومو جِهَناب دَمِيَقِي مومو جِهَناب دَمِيَقِي. مومو جِهَناب دَمِيَقِي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا رَحْمَتُ اللَّهِ عَلَيْنَا لَكُنَّا مِنَ الْخَاسِرِينَ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا رَحْمَتُ اللَّهِ عَلَيْنَا لَكُنَّا مِنَ الْخَاسِرِينَ

اَجْرٌ عَلَيْهِمْ فِيْهَا اَنْ يَّجْعَلُوْا فِىْهَا مَسٰجِدَ ۖ وَدَعُوْا صَوْتَهُمْ وَتَحِيّٰتَهُمْ وَزُنُجُوْلَهُمْ فَاِنْ جَعَلُوْا فِىْهَا مَسٰجِدَ ۖ وَدَعُوْا صَوْتَهُمْ وَتَحِيّٰتَهُمْ وَزُنُجُوْلَهُمْ فَاِنْ جَعَلُوْا فِىْهَا مَسٰجِدَ ۖ وَدَعُوْا صَوْتَهُمْ وَتَحِيّٰتَهُمْ وَزُنُجُوْلَهُمْ

مَعْدَدٌ يَجْلِبُ يَتِيْمٌ : مِمَّنْ يَسْتَوِيْدُ اَصْلِيْقًا : تِلْكَ اَوَّلُ دَوْنِ يَدِيْقًا
 دِيْلُوْهُ يَسِيْرٌ مَعْنً : اِيْلِيْقٌ مَعْتَوِيْقٌ : تَبِيْرٌ دِيْلُوْهُ
 مَعْتَبَرٌ كَوْنُوْهُ اِيْلِيْسٌ : مِيْمُوْهُ اِيْلِيْسٌ حَمِيْدٌ : هُوَ اَوَّلُ تَرُوْهُ
 مَعْتَبَرٌ اِيْلِيْسٌ تَعْتَبَرٌ : سَبُوْهُ دَوْنٌ : اَوَّلُ تَرُوْهُ سَبُوْهُ

[illegible][illegible]

۱۰
 اَمَّا هَذِهِ، مَوَدَّةٌ يَلْبَسُ بِهَا قُلُوبُ دُجَاةٍ قَدْ دَاوَسَتْ
 دُجَاةً خَبِيثًا دُؤُوبًا، يَسُوُّ لِحْجَهُمْ، هَلْكَاهُمْ هَبْ عَصْفَتَا
 هَبْجِدْ هَمْلُهُمْ، دُؤُوبًا يَسُوُّ لِحْجَهُمْ، لَقَسِيحًا دَقْدَقَتْ
 هَلْجَلِكُمْ مَبْعَدًا، مَوَدَّةٌ خَلَّ دُجَاةٌ يَلْكُنْ.

۴
 مَرَّ يَدُهُ مَوَدَّةً ، مَوَاجِلَتْهُ : مَرَّ دَرَسُهُ خَدَمُهُ
 دَرَسُهُ مَبِينٌ مَتَّ : حَمِيَّتُهُ دَرَدُجُهُ ، يَلْتَمِسُ دَرَجَةً
 لَيْسَ حَبِيَّتُهُ مَوَدَّةً ، مَدَّتْ تَوَاجُلُهُ : مَسَمَتْ تَطْلُعُهُ
 وَلَقِيتُهُ مَرَدًى : حَبَّ مَتَّ تَقَبُّجٌ ، مَهْلِكٌ قَرِيبُهُ .

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ܡܗܝܡܢܐ ܕܚܕܬܐ ܐܢܬܡ ܡܠܬܐ

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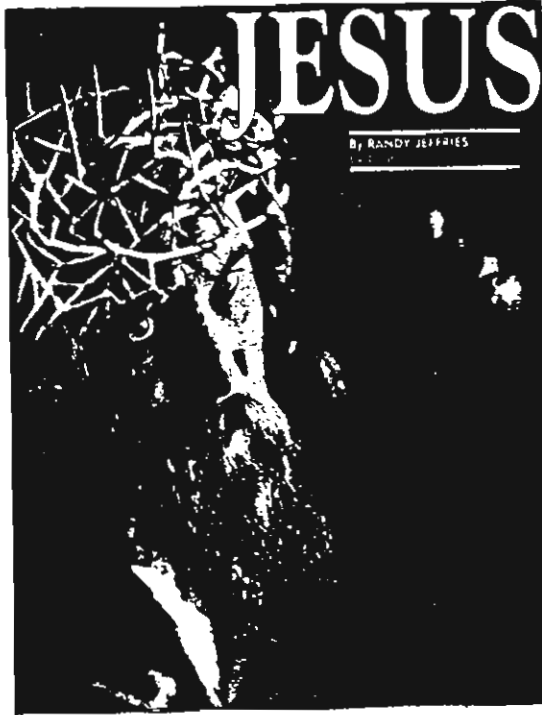
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ܡܗܝܡܢܐ ܕܚܕܬܐ

"ܡܗܝܡܢܐ ܕܚܕܬܐ ܕܡܠܬܐ ܡܠܬܐ
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لَعَنَ أَذْمَنَ تَهْدَتَ

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى

دَجْدَجْدَ هَآءُ يَلِدُ حِدَّتْ هَآءُ حِدَّتْ يَلْقَى مَوْسَى مِنْ حَرَجَتِ دَهْمَقِي دَجْدَجْدَ
 هَآءُ هَآءُ دَجْدَجْدَ مَنَ دَجْدَجْدَ مَعْبَسَ هَمَمِي مَنَ لَيْسَ حَلَّتْ أَدَمَتِ، هَآءُ حِدَّتْ
 جَوَحِي مَنَ حَالَتِ هَلَمَتِ، هَدَمِي (يُحَدِّثُ) دَجْدَجْدَ مَنَ مِنْ هَمَمَ مَوْتِ
 دَجْدَجْدَ مَعْمَمِي مَعْبَسَ مَوَقِلَتِ لَيْسَ لَعْنَتِ أَدَمَتِ بَدَ الْكَلْبَتِ، وَدَجْدَ، مَوْسَمِي
 هَدَمَتِ.

[illegible][illegible]

دَحْدَحْدَ اَدمَ، وَاَلَمْ يَكُنْ يَمْدُدُ يَدَهُمَا يَدَا: "لَقَدْ يَلْبِغُكَ قَبْلَهُ مَكَهَ حَبِطَةً
 يَمْعَبُ 2 ب 3 تَمْعَبُ مَجَمَّ دَقِيصَ سَوَا وَلِبِغُ (مَعْبُ بَلَّ وَصَقُّ)، وَلِبِغُ مَعْبُ
 مَكَهَ دَمَلَقَمِ مَكَهَ مَعْبُ 3 يَتَبُ دَمْعَمِ مَكَهَ بَلَّ فَاكَةً دَاذَكُ، مَعْبُ مَعْبُ
 حَبِطَةً حَبِطَةً مَكَهَ مَكَهَ دَلَّكَدَ سَوَا دَمْبُ مَعْبُ مَعْبُ مَعْبُ حَبِطَةً حَبِطَةً
 دَحْدَحْدَ اَدمَ، وَاَلَمْ يَكُنْ يَمْدُدُ يَدَهُمَا يَدَا: "لَقَدْ يَلْبِغُكَ قَبْلَهُ مَكَهَ حَبِطَةً
 دَحْدَحْدَ اَدمَ، وَاَلَمْ يَكُنْ يَمْدُدُ يَدَهُمَا يَدَا: "لَقَدْ يَلْبِغُكَ قَبْلَهُ مَكَهَ حَبِطَةً
 دَحْدَحْدَ اَدمَ، وَاَلَمْ يَكُنْ يَمْدُدُ يَدَهُمَا يَدَا: "لَقَدْ يَلْبِغُكَ قَبْلَهُ مَكَهَ حَبِطَةً

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החלטה דמוקרטית 1611. זה היה חלק קטן. תהליך זה, שהחל מהשנה 1922, הוביל
החלטה דמוקרטית 1611.

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החלטה דמוקרטית 1611.

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حَبِّ: حَذْفُهُ كَفْوًا - كَسْفٌ، وَحَذْفُهُ

61

٦ حَبَابُ . دَجْدُ دَحَلَةُ مَهْدِي أَمْدِي

حَدِّثْ : هَذِّبْ : نَضِّبْ : حَتِّبْ

1

عَجَبُ حَبِ بُخَسِ كَفْكَ دَجْجَسِ كِه تَهْ دَهْ دَهْ
 بُتْ دِهْ دِهْ دِهْ حَوْدِ حَلَسَتْ مَهْ لَهْ مَهْ دَهْ دَهْ
 حَوْدِ دِهْ دِهْ دِهْ دَهْ دَهْ دَهْ دَهْ دَهْ
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2

حَلِّمْ يَدَ مَهْدِيَسَ حَسِيْدِيْهِ مَهْدِيْهِ لِيَقْدَمَ دَمِيْحِيْهِ مَتَا
 مَهْدِيْهِ اِهْمِيْهِ مَسْبُوْدِيْهِ اِهْمِيْهِ اِهْمِيْهِ دَقَاتِ اِهْمِيْهِ مَتَا
 مَحِيْمِيْهِ دَقَاتِ مَحِيْمِيْهِ دَمِيْهِ وَتَقَاتِ لِيَقْدَمَ مَهْدِيْهِ مَتَا
 مَهْدِيْهِ مَتَا اِهْمِيْهِ اِهْمِيْهِ اِهْمِيْهِ اِهْمِيْهِ اِهْمِيْهِ مَتَا

3

۱. کوه خلعتی، دجغیب لاهوتی، و مذهب صبیحی
 ۲. کوه خلعتی، دجغیب لاهوتی، و مذهب صبیحی
 ۳. کوه خلعتی، دجغیب لاهوتی، و مذهب صبیحی
 ۴. کوه خلعتی، دجغیب لاهوتی، و مذهب صبیحی

4

۱. کجایم؟ ۲. کجاست؟ ۳. کجاست؟ ۴. کجاست؟ ۵. کجاست؟ ۶. کجاست؟ ۷. کجاست؟ ۸. کجاست؟ ۹. کجاست؟ ۱۰. کجاست؟ ۱۱. کجاست؟ ۱۲. کجاست؟ ۱۳. کجاست؟ ۱۴. کجاست؟ ۱۵. کجاست؟ ۱۶. کجاست؟ ۱۷. کجاست؟ ۱۸. کجاست؟ ۱۹. کجاست؟ ۲۰. کجاست؟ ۲۱. کجاست؟ ۲۲. کجاست؟ ۲۳. کجاست؟ ۲۴. کجاست؟ ۲۵. کجاست؟ ۲۶. کجاست؟ ۲۷. کجاست؟ ۲۸. کجاست؟ ۲۹. کجاست؟ ۳۰. کجاست؟ ۳۱. کجاست؟ ۳۲. کجاست؟ ۳۳. کجاست؟ ۳۴. کجاست؟ ۳۵. کجاست؟ ۳۶. کجاست؟ ۳۷. کجاست؟ ۳۸. کجاست؟ ۳۹. کجاست؟ ۴۰. کجاست؟ ۴۱. کجاست؟ ۴۲. کجاست؟ ۴۳. کجاست؟ ۴۴. کجاست؟ ۴۵. کجاست؟ ۴۶. کجاست؟ ۴۷. کجاست؟ ۴۸. کجاست؟ ۴۹. کجاست؟ ۵۰. کجاست؟ ۵۱. کجاست؟ ۵۲. کجاست؟ ۵۳. کجاست؟ ۵۴. کجاست؟ ۵۵. کجاست؟ ۵۶. کجاست؟ ۵۷. کجاست؟ ۵۸. کجاست؟ ۵۹. کجاست؟ ۶۰. کجاست؟ ۶۱. کجاست؟ ۶۲. کجاست؟ ۶۳. کجاست؟ ۶۴. کجاست؟ ۶۵. کجاست؟ ۶۶. کجاست؟ ۶۷. کجاست؟ ۶۸. کجاست؟ ۶۹. کجاست؟ ۷۰. کجاست؟ ۷۱. کجاست؟ ۷۲. کجاست؟ ۷۳. کجاست؟ ۷۴. کجاست؟ ۷۵. کجاست؟ ۷۶. کجاست؟ ۷۷. کجاست؟ ۷۸. کجاست؟ ۷۹. کجاست؟ ۸۰. کجاست؟ ۸۱. کجاست؟ ۸۲. کجاست؟ ۸۳. کجاست؟ ۸۴. کجاست؟ ۸۵. کجاست؟ ۸۶. کجاست؟ ۸۷. کجاست؟ ۸۸. کجاست؟ ۸۹. کجاست؟ ۹۰. کجاست؟ ۹۱. کجاست؟ ۹۲. کجاست؟ ۹۳. کجاست؟ ۹۴. کجاست؟ ۹۵. کجاست؟ ۹۶. کجاست؟ ۹۷. کجاست؟ ۹۸. کجاست؟ ۹۹. کجاست؟ ۱۰۰. کجاست؟

5

حکیم چہ تجلیس میں حصہ نہ لے گا۔
 حاکمیت داتا گزشتہ کے ساتھ ہے۔
 خود داتا نے کہ جس کا حصہ نہ ہوگا۔
 اجماع داتا واجب ہے کہ ملک ملک سے ملے۔

6

میستند درگاهش را به حاکمیتش معتمدان درخشان
 و این را به خودی خود به حقیت و حقیقت خود میگویند
 این که به حقیت و حقیقت خود میگویند
 خود است که این را به خودی خود به حقیت و حقیقت خود میگویند

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ܣܠܐ



Rare Photo Taken in the 1920's Showing Assyrian Children in Tbilisi, Georgia, Who Came as Refugees, Performing Various Jobs

ܣܠܐ - ܣܠܐ - ܣܠܐ