



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

FOURTH QUARTER 2000



NINEVEH

VOLUME 23 NO. 4



**Saint Nina
An Assyrian-Born
Woman and a Native
Resident of
Cappadocia Made a
Great Contribution
to the Final Adoption
of Christianity in
Georgia in the
Fourth Century**

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FOURTH QUARTER 2000

VOLUME 23 NO. 4

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Saint Nina

An Assyrian Woman from Cappadocia

by Helen Inviyanova, Tbilisi, Georgia

Kartli, a province of Georgia, adopted Christianity as the state religion in the fourth century. It was brought to Georgia in 313 A.D. by Saint Nina, an Assyrian-born woman and a native resident of Cappadocia. She made a great contribution to the final adoption of Christianity in Georgia through years of preaching and talking to people. There are different versions of the establishment of Christianity in Georgia. Georgian sources, such as "Life of Saint Nino (Nina)" by Leonti Mroveli, and "Life of Kartli," say that Zablon, a well known military leader of Cappadocia, a devoted Assyrian Christian, and his wife Shushan (a sister of Iunebal, the Bishop of Jerusalem) had a daughter named Nina. When she was twelve years old, her parents sold all they had, shared their proceeds with the poor and dedicated themselves to the service of God. Nina was raised in such an environment. The family relocated to Jerusalem and her father decided to be a monk; her mother, Shushan, was commissioned by her brother to look after the sick people in the House of Mercy near the Church of Our Lord's Tomb. Nina spent two years in the home of an Armenian family (originally from Dvin, a town in Armenia) who were well-versed in the Christian religion. Later, she met Respine, a woman of noble birth. Caesar wanted to marry Respine but she gave the vow of chastity and fled to Armenia along with fifty other women, among them Nina.

In Armenia, all these women, except for Nina who escaped, were martyred at the hands of the king of Armenia, Trdat, who was a pagan. Nina went to the north and came to Dzavakheti (a part of Georgia) and then to the city of Urnisi. She preached to the people and eventually reached Kartli. In Mtskheta (an ancient capital of Kartli) she saw how people worshipped their idols: Armazi, Gatchi and Gaim. During the time she was there preaching, a terrible storm destroyed the idols. Nina lived for nine months in a house provided by the keeper of the royal vineyards. While there, she created a symbol of the cross by tying the branches of a vine with her hair, giving them the shape of a cross. She lived there for six years preaching Christianity and working miracles, such as curing Tsaritsa Nana and the head of the magicians.

One day Tsar Mirian went hunting. On the way he decided to destroy all the Christians. When he came near Tkhori mountain an impenetrable darkness came over the land and the Tsar lost his way. He was in despair and asked the pagan gods



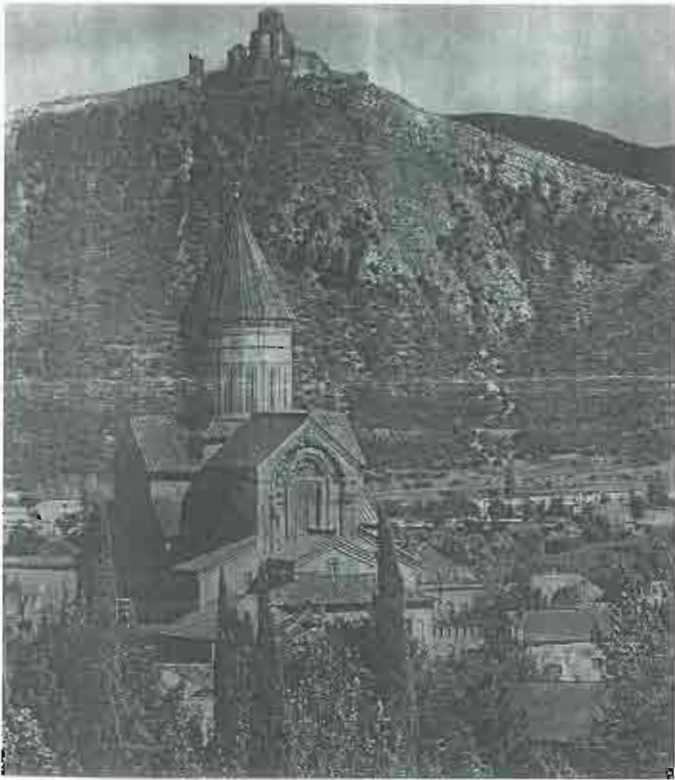
Saint Nina

to help him. But all was in vain. Then he appealed to the Christian God and at that point the darkness dispersed. Tsar Mirian began to trust in Nina's God with all his heart, and later he and Saint Nina built a church in the Tsar's garden. Three crosses were raised according to God's will as revealed to Saint Nina: one on the hill where today stands the Ivari monastery; the second on Tkhori hill where Tsar Mirian began to trust in God for the first time; and the third in the city of Udjarma. Later, Nina went to the hill area of Kartli, then walked to Kakheti in eastern Georgia, where she became ill and died at the age of 67. In Bodini, the place where Nina was buried, Tsar Mirian built a monastery. Later the parish church "Bodini" was erected, which is still an active

church today. The grave of Saint Nina is inside the Bodini monastery, and the cross she once made from the vine and tied with her hair is now found on display in the Zion Church in Tbilisi.

Saint Nina was the first Christian to come to Georgia in order to help the pagans trust in the Christian God and to strengthen them in their belief. There are many historical places in Georgia closely connected with the Assyrian nun Saint Nina of Cappadocia and her life in Georgia. Two of them are Samtavro and Sveti-Tskhoveli. Samtavro

is a cathedral in Mtskheta, the place where Saint Nina made her cross from the vine and where she lived for six years. Sveti-Tskhoveli is of interest to us for its royal gardens where Saint Nina lived for nine months. The Ninatsminda monastery was built in the 6th century in memory of Nina. The monastery at Ivari was built between 586 and 605. On the peak, a cross had been erected in the fifth century by the initiative of Saint Nina, the herald of Christianity. Later, in the sixth century, a small church was built beside the cross.



Sveti-Tskhoveli. The place where Saint Nina lived for nine months in the house of the watchman of the royal gardens. On the hill is the monastery of Ivari, built between 586 and 605. On the peak, a cross was erected in the fifth century by the initiative of Saint Nina, the herald of Christianity.



**Ninatsminda
Sixth Century Monastery built in memory of
the Assyrian nun Saint Nina of Cappadocia**



**Samtavro is the Fourth
Century domed Cathedral
in Mtskheta, the place
where Saint Nina made her
cross from the vine and
lived for six years**

Missing Christmas Present

by Mikhael K. Pius

A sad smile played upon Esho Sliva's rugged, handsome face as he ambled toward a big house farther down the coarsely-paved street, snow crunching under his shoes. But as he walked and thought, a feeling of anticipation and disquiet nibbled gently at his heart, a certain feeling that tugged at his heart strings like a little fish nibbling at his bait and tugging his fishing line.

It was Christmas morning! The weather was rather chilly but sunny and bright. It was a perfect day for a holiday; for rejoicings in the birth of one small child; for dispensing love and goodwill to all men; for feeling at peace with oneself and the world.

The warm rays of the sun were already beginning to melt away the snowflakes that had fluttered down during the night and formed a thin white blanket on the ground, and Esho could feel the strong sun rays filtering warmth into his body too as he ambled on. Yet there was this uneasiness in his heart, this tinglingly chilly feeling inside him.

An hour earlier, he and his wife, his 12-year-old son and two younger daughters, had returned home from church. Sheepishly embracing, all had kissed each other on both cheeks and wished each other a Merry Christmas before sitting down to an Assyrian holiday breakfast of date molasses, boiled eggs, *Kaadeh*,¹ *goupta toumerta*² *taakheen*,³ and *lawasheh*,⁴ washed down with little glasses of sweetened tea.

It was only some years earlier when he and his growing family also lived in the big house he was walking to now, in Mosul close to the ruins of his ancestors' city of Nineveh. They lived amongst a flock of kin: his father and mother, a younger brother and his wife and their three young children, and another younger brother and three sisters, all unmarried. All of them lived as one family in the two-storey, burnt-brick structure with its several rooms, halls and corridors that usually hummed and vibrated with murmurings and laughter but sometimes rumbled with sharp resounding noises and lusty voices. It had been like that for many years as the "clan" gradually grew from ten to sixteen members. Notwithstanding occasional friction between the household members, the family was basically well adjusted and compatible. Then suddenly things began to change...

Esho made the first change himself. As his aging father stood around awkwardly, tense and sad, while his petite and gentle mother wrung her hands and watched with misty eyes, he moved his family out and into a rented place of their own, farther up the street, despite his parents' attempts to dissuade him from doing so.

Although his parents were well off and had no real need for material support from him, they felt that as their first-born he should stay with them. But Esho argued that the house had become too crowded, that occasional domestic friction between

women and between children was disrupting their life, and that he felt it was up to him to ease the situation. Secretly, he also felt that his father had been leaning more toward his younger brother, Sargis, as his "guardian."

When all his household belongings were in the hauling truck, Esho approached his parents. His face was pale with an undercurrent of nervousness.

"Remain in peace," he said in Assyrian in a querulous voice, as he embraced them both, trying to hide his emotion behind a stony face.

"My son...you are...*brouna boukhra d'baitan*,"⁵ his father stammered with emotion in a last attempt to reverse the situation. "Why are you leaving us...in our old age?"

Esho stood for a moment, speechless, gulping down the lump that had formed in his throat.

"My father, Sargis can take good care of you... better than I," he managed to mumble, as he stumbled away to join his departing wife and children.

Other events followed one on the heel of the other. First, shortly after, his brother Sargis found better work in Baghdad and, much to his parents' dismay, took his family down and settled in the Capital. Months later, his eldest of three younger sisters got married. She moved in with her husband into a small house not far away from them, and they were blessed with a very pretty baby girl the next year. Then two years later war broke out between his country and neighboring Iran, and soon after his youngest brother Havil was called up. After only a very brief training period, he was dispatched to serve at the southern city of Basra.

Although the Iraqi Army was on the offensive, Basra was often targeted by enemy rocket shelling across the Shat al-Arab estuary separating the two countries. The Iraqis sustained heavy casualties and this hung over the Sliva family's heads like a guillotine. And the guillotine descended the next year!

Like thousands of other young and helpless Assyrian conscripts and countless other Iraqis forced to fight in the senseless war waged by President Saddam Hussain, Havil was killed in a battle! As if this blow wasn't enough, some months later his mother became ill with a mysterious disease. Aggravated by her unrelenting grief for her dead son, her illness wore her down rapidly. She finally succumbed to her illness, stunning the whole family a second time and leaving her aged husband and her two youngest daughters to manage the big house and to cope with its echoing emptiness and the haunting memories its chambers held.

Esho's mother was a pretty woman. She was kind and gentle, and a devoted wife, mother, and grandmother—and barely out of her middle age. Esho loved her dearly. Losing her hit him very hard.

Both of his parents were dedicated and loving people. Barring trifling inter-family squabbles and tiffs, they both cared for each other and their

children and grandchildren very much. But both of them were shy, and Esho and most of his siblings had inherited this trait. They were not given to open display of affection, and the only time they embraced and kissed their children was on special occasions, such as Christmas and Easter. Esho, too, had inherited this practice.

Although parents as a rule bought their children new clothes for holidays and gave little toys for the younger ones, it was not his people's traditional custom for adults to exchange presents during Christmas or Easter. But they did exchange social visits and kisses. There was a great deal of fraternization among relatives, friends and neighbors in the community. People would visit to greet each other, to chat and sing, eat and drink together, and to enjoy each other's company and bask in the warm spirit of the holiday.

On these two holidays, it had been the Sliva family's custom to get together for a merry-making feast, usually at the parents' home, though the get-together for this holiday was very likely to be quiet because of the family bereavement. Esho also quite often dropped in on his parents. In addition, he had made it a ritual, ever since he had "separated" from his parents before several years, to visit them first thing after breakfast on every Christmas and Easter Day to wish them a happy holiday beforehand. And so this was the first Christmas visit he was making to his father and sisters following his mother's death three months earlier. Visiting his father's home for the holiday was also his married sister, with her daughter Mariam (Mary).

Mariam was a cuddly little girl, affectionate and outgoing. She had a pretty round face that looked every day more and more like his mother's, Esho thought. He was very fond of her.

Esho recalled all this while he strolled toward his father's house. But as he approached the door, his train of thought was interrupted when he spotted his father standing behind the window, staring out. He remembered his father in earlier years, how robust, happy, and proud he usually was, surrounded by his wife, children and grandchildren. Esho suddenly realized how lonely, forlorn and aged his father looked now, with his sad face and gray beard, and the realization intensified the tremulous disquiet he felt in his heart.

Esho drew a deep sigh as he mounted the three familiar steps he had so often climbed. But as he lifted his hand to knock, the door squeaked open. His father stood in the doorway, smiling wistfully. They looked at each other for a moment. Then they both moved forward hesitantly and embraced, wishing each other a Merry Christmas. But in their mutual awkwardness, Esho's first kiss landed on his father's eyebrow instead of his cheek and his father kissed him on the chin. His three sisters then approached him, one after the other. They smiled timidly through sad eyes.

"*Edakh Breekha, Khaati,*"⁶ he greeted each one in a hoarse voice, as he embraced and kissed them

lightly on both cheeks. He then absentmindedly turned as though to meet and greet a fifth person. His gaze fell on the family-room sofa on which his mother would sit. It was vacant, and his mother was not in sight. Esho then remembered that his mother was no longer there to rise up to meet and greet him with her shy and gentle smile as she had done on previous Christmases and Easters; to give him his holiday present—a warm kiss on each cheek. He felt sad, lonely and confused like a little boy who had lost his favorite Christmas present.

As his father placed a comforting hand upon his right shoulder, Esho stood and stared at the empty seat for a long moment, a strange tingling sensation coursing through his body. He then felt his throat tickle...and the sofa swam before his eyes.

Just then he heard a pattering of little feet. He glanced sideways and saw his little niece running towards him and crying out "*Khaalu! Khaalu!*" (*Uncle*). Stooping, Esho scooped her up into his arms. She wrapped her little arms around his neck and planted a warm and moist kiss on each cheek.

Smiling through his tears, Esho watched as his father and all his three sisters beamed back at him through shining eyes.

Esho had found his missing Christmas present!

Notes:

1. An Inch-thick round or oval Assyrian pastry baked from a mixture of flour dough, butter and egg yolk and stuffed with *mirtukha*, a mixture of fried flour and butter, sometimes sweetened with sugar.
2. Lumps of white cheese ground and buried in the ground for months in an earthenware jar sealed with cloth plastered with mud.
3. An unsweetened butter made with sesame seeds, somewhat like peanut butter, but more liquidy and with a darker color and different taste.
4. A large thin oblong sheet of Assyrian bread made from whole wheat.
5. Our firstborn
6. Literally, "Blessed be your Holiday, my sister!", but equivalent to "Merry Christmas (or Happy Easter) my sister!"

2001 Board of Directors of the Assyrian Foundation of America

At the general membership meeting of November 12, 2000, the following officers were elected to the Board of Directors:

President	Sargon Shabbas
Vice-President	Charles Yonan
Secretary	Edward Mikhail
Treasurer	Belles Yelda
Chair, Welfare	Martin Jacob
Chair, Education	Robert Karoukian
Chair, Membership	Joseph Sarkis
Chair, Social	Flora Kingsbury

And the Scroll Opened....

The Ninth Scroll: About Good Government - A Book of Ancient Wisdom

by George M. Lamsa

The dawn had broken but the weary pilgrims were still asleep around the sacred stone as men who had been overcome with strong drink. And another scroll opened, and its contents were about good government. And the man of God opened his mouth and read:

"Your government is a weak temporary shelter which you yourself have created in the anticipation of heavy rains and storms. Yea, it is like a shepherd's tent; today it is struck here and tomorrow it is struck in another place. Your government, good or bad, is the result of your own deeds and actions and no one is responsible for it but you yourselves. The fetters which bind your hands and feet have been fashioned by your own hands. For it is the lust of the bird that causes him to be caught in the snare of the fowler.

"I have often likened you to little children playing with clay, building vessels and breaking them. For like children, you lack the magic touch of the fingers of the potter who glories in the workmanship of his hands. And, I say unto you, your temporal laws and ordinances are a mental fence that you erect around you. Yea, they are like a spider's web, which cannot withstand strong winds, nor offer protection to its weaver.

"Your dreams of good government, freedom, and self-determination are aroused by your thoughts of the loss of your real world. For once you were free from all the burdens of this temporal life, and stood erect like the strong and tall cedars of Lebanon, and mountains and hills were proud to look at your height. The good earth nourished your roots, the mountain streams watered you, and the strong winds and severe storms could not break you.

"But now your own weight has bent your boughs to the ground and broken some of your tender branches. Your government is your own shadow and the fruits of your actions. No one can rest under his own shadow. Your laws are a covering to hide your transgressions against nature's laws.

"Verily, I say unto you, you are all princes, the

sons of the Most High God and the precious flowers which the earth has produced. You were not born to be misruled and oppressed one by another; or the weak to be devoured by the strong; nor the simple deceived by the cunning. For the judge who condemns you today may be found in the same predicament tomorrow.

"Consider the trees of the forest and the lilies of the field, how they stand erect like princes and kings on their ground; breathing the air and receiving nourishment from the sun freely."

The Tenth Scroll: About Death

And toward the early morning, when the eastern horizon was red like crimson and the birds were chirping their greeting to the first rays of the sun, another scroll was opened, and its contents were about death, and the man of God opened his mouth and read:

"Death is a temporary separation of the body and the soul; the articulate and the inarticulate. Yea, it is the dismantling of a shepherd's tent in the autumn month when the summer is over, when the sheep camps move homeward and the birds migrate southward.

"Death is caused by breaking the strong chains fashioned by the fingers of God that bind you in the womb; it is the same mysterious key that at your birth locked the intricate padlock wherewith the magic touch of nature's fingers joined your body and soul together.

"Verily, I say unto you, death is the departure of the divine intelligence that in the outset had caused the inanimate matter to think and speak, and the formless dust to take form and walk. Yea, I liken death to the precious drops of rain that fall on the ground, flow into the meandering streams which finally carry them in turbulent currents until they rest in the Great Sea of Life. When you die, you reach your destination, and the great and calm Ocean of Life, which permitted your

departure, is glad to embrace you and receive you back again.

"Your death was decreed from the very day you

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.

were conceived; when you entered the great but temporary inn. As a sojourner is mindful of his departure, so you were mindful of your coming journey. Every tree that is planted is cut off, and every flower that is ready to bloom in the spring is mindful of the frost of the autumn, and the same warm sun's rays which nourish the rose and array it with beauty, also cause it to wither and fade away.

"In truth, there are four seasons in the year, and for every cold day in the winter there is a warm summer day; and yet there are the soft winds of the spring and the pleasant days of autumn.

"Only those who are not born will not die, and only the seeds that are not sown will escape the reaper's sickle. Aye, death is not a strange place but man's abode of refuge and rest. And when you leave this life you do not go to a strange place, but you travel the familiar paths to a place wherein you have lived before. Aye, death leads you home from your long and weary journey.

"Once your earthly bodies slept securely in the bosom of the earth until the warm sun rays penetrated the crust and quickened the dormant sinews and clothed you with a temporal garment.

"Death and life are like the darkness and the twilight. They nest together but never embrace one another. Aye, they are like two strange wayfarers who lodge in the same inn but never speak to one another. They are two rivals but not two enemies. For that which life causes to integrate, death causes it to disintegrate. And the change is the secret of life and death.

"The same gentle fingers that have opened the petal in the spring close it during the cold months of autumn. And just as the cold autumn had dried the rose and the air robbed it of its colors and the wind scattered its precious perfume, the warm April, the month of blossoms, will adorn it again, and will cause more roses to bloom. Verily, I say unto you, life is death in bloom, and death is life in the stillness.

"Death and life are like the two ends of the same measuring rod. Aye, they are the two silent partners who harmoniously work together.

"While you are living you are imprisoned in a house of clay, but when you die, you are released like a bird that escapes the snare of the fowler and is on the wing flying in endless space. When your souls leave, your mortal bodies are left like a deserted booth in an autumn vineyard garden.

"Once freed, the wings of your soul can ride on the ether and your inner eyes can see the outermost end of the universe, and the stars and the planets will be your constant companions. You will enter by the same door through which you left and saw the first light of the sun. Your incarnated souls will dance on the circle chain of eternity and the past yesterday and the distant tomorrow will merge in the silence of endless time, and the measuring rod of days, months, and years will hide beyond the distant stars.

"Verily, I say to you, gods, like the seas, give and take, and they love to drink of the vine of life that

their own hands have planted, and breathe the breath which their own nostrils have exhaled. Let birth and death grasp hands and rejoice together, for one is the beginning and the other the end.

"When you are dying, say, 'I have drunk from the sweet and bitter Cup of Life and now my journey is over. I came in peace and in peace I go.' Truly, I say unto you, the same gentle hands that brought you into this world are able to receive you again, and the same nostrils that exhaled you are waiting to inhale you again. And the invisible force that caused the inanimate matter to speak and walk will carry you through space on its wings.

"Awake! Awake, oh thou that sleepest, my messenger is ready to knock at your door. Why doest thou fear death, oh man; why doest thou dread to drink from the cup from which myriads have drunk before you? Drink from the cup and trust in God the Creator—the owner of the Great Vineyard.

"When a child is born, the Lord of Life is there; and when the candle of life is put out, He is still standing there. Aye, He is there in the month of the blossoms to watch and guide the opening of the tender flower. He is there when the leaves of the tree fall off. Silent is the sound of His footsteps and sweet and sad are the tones of His flute.

"And then say, 'Now, I know that my earthly mantle is worn out and my clay vessel is breaking up, and the precious fragrance is dripping. And now my soul is drifting aimlessly, seeking directions to cross the unknown sea.'

"And then offer thanks and say, 'Oh, how many times Thou hast lighted my lamp. And countless times Thou hast put it out, only to light it again.'

"Oh, my beloved ones, how can I explain death to you? Can darkness speak of the light, or can a blind man describe the colors of flowers?"

To Our Contributors

In this season of joy, sharing, hope and renewal, you have, with your contributions and support, inspired us to greater levels of effort to advance our humanitarian and educational goals. To merely say thank you for your generosity in this season of giving is not sufficient to express our appreciation. The deeds of charity that have been made possible by your donations are a living testament that you care about your fellow Assyrians in need.

As we stated in our Christmas letter, the Assyrian Foundation of America has served the Assyrian people by providing financial assistance to students and schools, aid to needy Assyrians and refugees, and promoting Assyrian literature and writings. This year our contribution for these causes is over \$75,000.

Our best wishes for a Blessed Christmas and a Happy New Year from all of us at the Assyrian Foundation of America. And may you celebrate this Holiday Season with the warmth of happy memories and the love of family and friends.

Tragedy of the Assyrian Athletic Team in Syria

News arrived in October of the heartbreaking tragedy that befell the Assyrian soccer team in Syria. The Assyrian youth of Tel Tamir and the surrounding Khabour villages had formed a soccer team at the Al Khabour Athletic Club. On October 11, 2000 the team of 12-15 young men and their coach, who was also Assyrian, were riding in a van to Ras Al-Ain, a neighboring town, for a soccer game. The players were in their late teens and early twenties. The van had a head-on collision with a big truck and then was rammed in the rear by another trailer truck. The van was totally demolished and five of the players, all teenagers, and the coach were killed. The coach was in his late twenties, married and recently blessed with his first child - a daughter. Two players were brothers - one was killed instantly, the other lost both legs. The rest of the team were all injured, many critically.

Two funeral services were held by the Assyrian Church of the East - in Qamishly and in Tel Tamir. Assyrians throughout the world quickly became aware of this horrible tragedy as news of it was made available through the internet on the website. The following are the six Assyrian youths who died immediately in the accident:

1. Ashur Khoshaba Oshana Pethyo.
2. Talal Oshana Pethyo (uncle of Ashur). Coach of the team.
3. Kamiel Yousep Gewargis.
4. George Oshana Khezaqia.
5. Dany Yousep Merkhayel (or Michael).
6. Aprem William Lazar.

It is our understanding that a seventh youth died later in the hospital.

The expenses of the burials were borne by the Assyrian Church of the East in Syria. A total sum of \$25,000 was collected from San Jose and Berkeley to help with the funeral expenses and to assist the families. This amount was sent to Syria by the Assyrian Church of the East in San Jose as an expression of the deep sympathy for the people in the Khabour area. The sum was donated by:

- Mar Yosip Assyrian Church of the East, San Jose, CA
- Assyrian American Association of San Jose, San Jose, CA
- Bet Eil Assyrian Church, San Jose, CA
- Assyrian Foundation of America, Berkeley, CA

May God help the families and friends of those who died. Our deepest condolences go out to all, and our prayers for the injured for their recovery.

Naoum Faik Assyrian Book Fund

The Naoum Faik Assyrian Book Fund is a library endowment fund dedicated to the preservation of the Assyrian heritage. It is intended for the use of Columbia University in building and maintaining a collection of materials related to Assyrian history and culture during the Christian era. The University will collect materials in all languages, with particular attention to Assyrian language materials, including manuscripts.

Background information

The Assyrian community living in the New York/New Jersey area constitutes one of the oldest immigrant communities from the Middle East. Relocating from Ottoman lands and Iran to Manhattan, Yonkers, and Bergen County, New Jersey, the flow of immigrants began during the late 19th century with young men who came to study, and expanded to include those who came to work, often temporarily, in order to return with funds to better their family circumstances in the Middle East. From 1914 onward, the immigrants were refugees.

Events around World War I proved devastating to the Assyrians in Ottoman lands. As Christians they suffered massacre and pillage in eastern Turkey, and when Turkish armies marched into northern Iran the Assyrian community there likewise became a victim of war. Up to two thirds of the entire Assyrian population died or disappeared. A limited number found means to flee to Europe and the United States where they joined existing communities along the East Coast.

Biography

Naoum Faik (1868-1930) was a leading Assyrian intellectual and patriot of the new Assyrian renaissance generation crippled by the massacre of Assyrians during World War I. Born in Diyarbakir with the full given name of Naoum bin Elias bin Ya'qub Balakh (Palek), he became an educator, publisher of the first western Syriac periodical, *Kovkab al-Sharq* (Star of the East), and a poet in Suroyo Assyrian and Arabic. Among his poems is the Lebanese National Anthem. Having experienced previous attacks on Anatolian Christians living under the Ottomans, at the age of forty-four Faik fled to the United States. In northern New Jersey he became a key member of the Assyrian community as it struggled to maintain itself in a foreign cultural setting. Under the name N. E. Palek, he continued publishing his most widely read periodical, *Bet Nahrain* ("land between two rivers") from 1916 until his death.

With this endowment, the Assyrian community honors the memory of Naoum Faik. All donations to the Naoum Faik Assyrian Book Fund are fully tax deductible. **Checks should be made out to Columbia University Libraries, with a notation to apply them to the N. F. Assyrian Book Fund,**

and sent to:

**Office of University Development
Columbia University
450 Riverside Drive - Room 948
New York, N.Y. 10015**

Note: This information was taken from the Columbia University brochure on the Naoum Faik Assyrian Book Fund.

Appeal to Assyria

**by Victoria Aivazova
Tbilisi, Georgia**

Assyrian people throughout the world
Live under the blue skies with noble hope,
They don't look for treasures, just pray to the Lord
To see their homeland alive and adored!

Where are you, Assyria? Hear my request,
I implore you, appear and do all your best,
Assyrian people need your concern
Come back to life and rise to new height!

Unbearable anguish oppresses the heart,
Thoughts are so heavy, eyes don't see stars,
Without you, motherland, life is so dark,
Don't leave us alone and wish us good luck.

Among all the Great Powers you were the best,
Your perfection and beauty were the first,
That was God's will to bless you that time,
And Eden was yours, it was so fine!

Your beautiful customs and marvellous rites
Were performed in the great rivers' sites,
You had buildings created by masters,
Works of art, temples, great gardens!

Where is all this? Who has gotten it, how?
Why have you Atour broken up, and now
You left your proud holy people
Without rest, even a little.

Maybe you wanted to give our nation
Under God's eternal protection?
Yes, He promises hope and love,
Only due to Him we are still alive.

Already two thousand years
Your nation preserves faith in Christ,
It goes through hardships and tears,
But still believes and delights.

Many missionaries were always ready
To sacrifice their lives,
For the faith they were dying so steady,
We shall speak their names with pride.

Prayers rise to God unceasingly all the time,
Assyria, wake up and let us smile,
To find your nation under the peaceful sky,
Don't make us cry and never die.

Assyrian Aid Society Projects

The Assyrian Aid Society held a reception on Sept. 14, 2000 for Ninos Pityou, Secretary General of the Assyrian Democratic Movement in North Iraq, and Khodaida Petros of France, son of World War I Assyrian general Agha Petros Elia. Members of the executive committee of the Assyrian Aid Society and representatives of the Assyrian Foundation of America discussed the conditions of the Assyrians in North Iraq with the guests. Ninos Pityou's report dwelt on building structures and water projects to create an urgently needed infrastructure. The Enishki Village irrigation channel, and two other water projects were funded by the Assyrian Aid Society of America in excess of \$60,000. Included are three main concrete channels with a total length of 1,659 meters. Construction of an additional water project in Bagairi Village located in the Zawita area began on April 7 and was completed within days of the Enishki project. Extension of the Dehi Village irrigation channel will begin in September. The Assyrian Aid Society is helping to rebuild and restore damaged or destroyed irrigation channels and village water tanks in an effort to rehabilitate the agricultural sector for Assyrians living in North Iraq.

Ninos Pityou also discussed the tremendous advances that have been made in education under the supervision of the Assyrian Aid Society (Iraq) for young Assyrians. Over 5,000 children are receiving their entire education in the Assyrian language. The Assyrian Aid Society of America pledged to underwrite the \$25,000 cost of building a new school in Sarsink with funds from the Benjamin Adams Trust Fund. Before construction even began on the Sarsink School, the Assyrian Aid Society of Iraq received a separate pledge from the Evangelical Lutheran Church of Bavaria, Germany, which allowed for extensive revisions in the original plans. The school was enlarged to ten classrooms instead of six, and the structure will now be two stories high. Laboratories and an auditorium were also added so that the school can now include intermediate grades as well as primary. The school has two floors already constructed, with the roof being built.

In addition, land became available to build a new college dormitory for housing 140 students, which would relieve the burden and costs of renting numerous apartments and busing for the students who come from great distances. The Assyrian Aid Society of America has pledged one-half of the \$75,000 cost of this project. An appeal was made by them to other recipients of the Benjamin Adams Trust Fund to help in this project. The Assyrian Foundation of America pledged \$10,000 for this purpose.

Assyrian National Council of Stanislaus County Inaugurated

By Josh Crouse, Turlock Journal - August 8, 2000

The Assyrian National Council of Stanislaus County held its inauguration dinner Saturday night at the Assyrian American Civic Club. In attendance were several prominent local political and religious figures, as well as members of the Assyrian community.

The council is made up of various Assyrian organizations and individuals from the community. The Assyrian National Council of Stanislaus County is dedicated to promoting Assyrian people and preserving Assyrian culture.

In a speech given at the inaugural dinner, Lazar Piro, the chairman of the new council, said, "We are gathered here tonight to integrate an idea whose time has come. Tonight we plant our fields with greater fruits than the peaches, grapes and almonds that are prevalent in this valley. We plant a vision."

The vision that Piro spoke about in his speech is one that has been in the works for some time. In his speech, he outlined three main goals of the new council that he feels will both build pride in the Assyrian community and protect Assyrian heritage.

The first goal of the Assyrian National Council of Stanislaus County is to promote the education of Assyrian Americans. Piro called for bilingual education for Assyrians at all levels of education. He also called for local Assyrian schools for language assistance studies, American culture, and vocational training for Assyrian youth and immigrants.

The second goal of the council is to improve the care of the elderly. This includes medical programs, recreational programs, transportation and language assistance for those with poor English skills.

The final goal outlined by Piro is in the area of immigration. He feels that Assyrian immigrants need help adjusting to a vastly different culture. Piro feels that the council can help with English classes, United States citizenship classes, help with the legal aspect of immigration, help with Social Security and Department of Motor Vehicles documents and job placement.

"We will accomplish these goals with the help of a broad base of committed Assyrian community members," said Piro. One of the council's long term goals is to attempt to help the Assyrian people become closer to American culture without losing their centuries-old culture.

In a speech, attorney Ron Sarhad sees the inauguration of the council as a historic turning point in the Assyrian history. "I have chosen today as a day to distinguish the past from the future," said Sarhad. "Assyrians must challenge themselves to adopt new ways of thinking and ways of working together. Assyrians must say to America that they are willing to learn the system that made this great nation." The dinner also had several prominent religious figures in attendance, including His Grace Mar Bawai Soro, a Bishop of the Assyrian Church

of the East. In a speech to the people, Soro spoke of protecting the Assyrian culture while making this transition. "Unless Assyrians find new ways to protect their culture, we will face a new genocide, in a way, that is the melting pot of the West." State Assemblyman Dennis Cardoza was in attendance and delivered a speech. "I am very proud to represent the Assyrian community of the area," said Cardoza. "Today's event is truly an inspirational event to us all. The unity of it all is truly remarkable."

Turlock Mayor Curt Andre also delivered a speech in which he praised the Assyrian National Council of Stanislaus County. "It is an enriching privilege to be here for what really amounts to history," said Andre. "The Assyrian community is intrinsically interwoven in the history of Turlock. The Assyrian people have a lot to be proud of. With this council, we are remembering the history, but moving forward with something better. We are working towards a better tomorrow."

The evening was concluded with a speech from Shiba Mando, the president of the Assyrian National Council of Illinois.

The Assyrian National Council of Stanislaus County is made up of several local organizations, including the Assyrian Democratic Movement, Assyrian Peacemaking Inc., Mar Zaia Organization (Tokasa), St. Thomas Church of Turlock, Assyrian American Civic Club of Turlock, Mar Addai Church of Turlock, Assyrian Evangelical Church of Turlock, St. Mary's Church in Hughson, St. John Assyrian Presbyterian Church in Turlock, Mar Zaia Church of Modesto, Mar Gewargis Church in Ceres, Assyrian American Association of Modesto, Bet-Nahrain Democratic of Modesto, Assyrian Aid Society of Stanislaus and the Assyrian Democratic Organization (MTAKASTA).

The council is also made up of several independent members, including Sarn Ayoubkhani, Lazar Piro, Rabi Yoaw Yonan, Simon Mirza, Charmaine Daniel and Ron Sarhad.



Bishop Mar Bawai Soro was greeted while waiting in the celebrity room at the Assyrian Hall.

Air Marshal Sir John Salmond

By Solomon (Sawa) Solomon

By the time the campaign in Mesopotamia ended in 1918, about thirty thousand Indian army soldiers had been killed. After the Armistice, large garrisons of British and Indian troops were stationed in that country to keep law and order, and all this was costing Britain a lot of money. Now, after the war, the Royal Air Force struggled for existence as an independent service. In trying to strengthen the case for existence, Chief of the Air Staff, Air Marshal Sir Hugh Trenchard, proposed that the British responsibility for peace in Iraq could be fulfilled more economically by the use of air power. This doctrine was accepted by the British Government during the Cairo Conference on Iraq in 1921. The air bases were to be protected by locally enlisted Levy Forces officered by army officers on loan to the Air Force. This was the beginning of a long partnership between the R.A.F. and the Assyrian Levies. Lord Trenchard was the man with the idea. He needed a capable Air Force Officer to put his idea into practice. His choice was Air Vice-Marshal John Salmond, the former Commander of British Air Forces in France. Salmond arrived in Iraq in 1922 and took command. He assumed the title Air Officer Commanding in Iraq. He took his orders from the Air Ministry and was to head all British Forces in

Iraq. Salmond went on to become Marshal of the R.A.F. and reached the highest position in the Air Force. Yet his tenure in Iraq in the early twenties was to be his finest hour, and by the time he left Iraq in 1924, the Royal Air Force had passed the test with flying colors and was here to stay. Trenchard was to breathe a sigh of relief. His gamble had paid off. His beloved Air Force had survived as a separate service.

John Maitland Salmond was born July 17, 1881, to Major-General Sir William Salmond. He was educated in Wellington and Sandhurst. He joined the army in 1901 and served in the Boer War. After a decade of service in Africa, he joined the Royal Flying Corps in 1912 as a Captain. He spent the Great War in France where his career took off. In 1918, he was a Major General in command of the Air Force in France. In the war he received numerous decorations including a U.S. Distinguished Service medal. In October 1922, now one of the first Air Vice-Marshals, he became the first A.O.C. in Iraq. A year later, he was promoted to Air Marshal. While in Iraq from 1922-1924, Sir John laid the foundations of the system known as air control, which he applied effectively in subsequent years to control turbulent tribesmen in the Middle East and the frontiers of India. Air control method could often get results quickly and with much less military personnel involved. Sir John found in the person of Colonel Dobbin (1878-1946), the Commander of the Assyrian

Levies, a trusted and capable subordinate. Between them, the foundation was laid to pacify Northern Iraq, a region known earlier as Assyria. Sir John left Iraq for Britain to organize the air defenses there. In 1930, he succeeded Lord Trenchard as Chief of the Air Staff with the rank of Air Chief Marshal. In January 1933, he was promoted to the high rank of Marshal of the R.A.F. During World War II, he served two years as Director of Armament Production in the Ministry of Aircraft Production.

Marshal of the R.A.F., Sir John Maitland Salmond, died on April 16, 1968, at East Bourne at the age of 86.



Major General Sir William Salmond K.C.B. and his two sons.

Left: Air Vice-Marshal Sir Geoffrey Salmond K.C.M.G., C.B., D.S.O.

Right: Air Marshal Sir John Salmond K.C.B., C.M.G., C.V.O., D.S.O., A.D.C.

Taken after the Levée 10th March 1925

COLONEL DOBBIN OF THE LEVIES

By Solomon (Sawa) Solomon

Colonel H. T. Dobbin became the first commander of the Assyrian Levies in October 1922. That force was known in those days as The Iraq Levies. Assuming the title Colonel-Commander, he served in that rank until April 1926, when he left the Levies and returned to England to rejoin his old regiment. Dobbin's tenure with the Levies saw many important events. First he took part in the major Assyrian victory in Rowanduz; then a Turkish invading force was rolled back across the border in 1924. The Kirkuk disturbance took place that same year. Then there were continued skirmishes with rebellious Kurdish tribes. By the time Dobbin left his command, the north was fairly secure.

Herbert Thomas Dobbin was born on May 27, 1878, to Lieut Col. G. M. Dobbin. He was educated in Bedford, England, then joined the Duke of Cornwall's Light Infantry in 1899. He became a Captain in 1904, and a Major during the First World War. In that war, he served on the Western Front in command of a battalion. Toward the end, he was in command of a brigade. He ended the war with a Lieut-Colonel's rank and eight decorations.

In 1922, Dobbin was in Iraq in command of the Levies. He served under Air Vice-Marshal Sir John Salmond (1881-1968). Salmond had become the first A.O.C. in Iraq. This was a tough team for a tough assignment.

In March 1923, the Turks were in Rowanduz claiming northern Iraq, and were assisted by the Kurds. Sir John Salmond sent an army made up of two columns. A British column was commanded by General Vincent and an Assyrian column under the command of Colonel Dobbin. The Turks and their allies, the Kurds, were evicted from Rowanduz. The British column then left for Sulaimaniya to deal with Shiekh Mahmud while the Assyrians were left in command of the field. In May 1924, there was a clash between the Levies and the natives in the city of Kirkuk following the departure of the Second Assyrian Battalion to Sulaimaniya. Five Levy men were killed and seven wounded. Of the natives, fifty Turkomen and Kurds were killed. Col. Dobbin sent a British platoon to Kirkuk under Col. Cameron and Captain Fry and the situation was restored.

In August 1924, the Turkish Governor of Hakkiari clashed with the recently returned Assyrian tribesmen and this sparked a major confrontation between the Turks and the Assyrians that lasted from September 15 to October 8. Dobbin was faced with a large Turkish invading force. The Turks were well motivated, having just returned from their victory over the Greeks. The Assyrian inhabitants of Hakkiari were forced to leave their ancestral lands for the second time in nine years. Dobbin ordered a major counterattack. The Royal Air Force attacked

the advancing Turkish columns, then on September 23, Levy Troops, backed by large bodies of armed Assyrian tribesmen, moved against the Turks from Ser-Amadia. The enemy was first stopped, then it was rolled back never to return. Two years later the frontier negotiations between Turkey, Iraq and Britain were concluded. Following the battle, Col. Dobbin was made commander of the Order of the British Empire. He then left Iraq on April 29, 1926, leaving Lieut-Colonel John Gilbert Browne (1878-1968) in command of the Levies. John Browne later retired with the rank of Brigadier-General.

In England, Col. H. T. Dobbin took command of the second battalion of the Duke of Cornwall's Light Infantry Regiment. Stationed in Aldershot in 1931, he was appointed Officer in-charge of Infantry Records in Exeter. He stayed in that position until he was retired in 1935. He was made an Honorary Brigadier General. Dobbin joined the Home Guard and declined all offers of promotion in it.

Brigadier General Herbert Thomas Dobbin died at Budleigh Salterton, England, on September 9, 1946, at the age of sixty-eight. His funeral was attended by three generals. A wreath from all ranks of the regiment was placed on his grave.

Creation of the Royal Air Force

by Julius N. Shabbas

General J.C. Smuts was the patron of the Royal Air Force (R.A.F.). When London was bombed by the Germans on July 11, 1917, opinion in Britain was deeply shocked by heavy casualties that were inflicted, and the spectacle of enemy aircraft flying in formation. The British antiaircraft shells were ineffective and did not interrupt their progress. Two fighter squadrons were diverted from France and the whole problem was delegated to General Smuts. He was a former expert in guerilla warfare against British forces in South Africa. He was now entrusted by Lloyd George, the Prime Minister, to find a solution in home defence and the larger issues of air organization and the higher direction of air operations. At this point it was shared between the Admiralty and the War Office in a confused, unorganized state. General Smuts' full argument of his Report in August 1917 was highly instructive. "An air fleet," he says, "can conduct extensive operations far from, and independently of, both Army and Navy. As far as can at present be foreseen there is absolutely no limit to the scale of its future independent war use. And the day may not be far off when aerial operations with their devastation of enemy lands and destruction of industrial and populous centres on a vast scale may become the principal operations of war, to which the older forms of military and naval operations may become secondary and subordinate." His conclusion was the creation of an Air Ministry and Air Staff and the

consolidation of the Royal Flying Corps and Royal Naval Air Service in a new Service subsequently named the Royal Air Force.

While General Smuts' close argument laid the foundation of the R.A.F., the military still had their doubts. From the point of view of morality and public opinion, Sir Douglas Haig disputed the advisability to end the war by devastating the enemy lands and destroying their industrial and populous centers on a vast scale. Winston Churchill at the Ministry of Munition admitted that air attack would terrorize the civil population, but improbable that it would force the Government of a great nation to surrender. He advocated a distinctive contribution by the R.A.F., not only as a supplementary or auxiliary service to the Army or the Navy special operations, but also as an independent arm cooperating in the general plan in the form of an all-out attack on German air-bases, thus destroying their air fighting force; and a continuous air attack upon enemy bases and communication would deprive the German armies on the Western Front of their capacity for resistance.

British planning proceeded strictly within the military framework when a modest striking force under the command of Major-General Hugh Trenchard was soundly executed. And thus an Independent Force, the R.A.F., was established in early 1918 under the command of Air Marshal Sir Hugh Trenchard, Chief of the Air Staff. And throughout the summer of 1918 the R.A.F. bombed western Germany's transport and ammunition manufacturing facilities, and with low civilian morale, eventually Germany collapsed into despair and revolution.

The R.A.F. After The Levies

Solomon (Sawa) Solomon

In his book "Flight From The Middle East," Air Chief-Marshal Sir David Lee, who became the British Military Representative to N.A.T.O. in 1968, before retiring three years later, writes in detail about the phased withdrawal of the Royal Air Force from the Middle East following the Second World War. He says that by the end of 1945 some 36 units and detachments located on 10 stations made up the R.A.F. Iraq order of battle. The total personnel numbered some 21,353. The Air Headquarters (AHQ) was located in RAF station Habbaniya with numerous units, including the first and second Levy Battalions; Basrah RAF Station contained 4 units including rescue detachments; Shaibah had a maintenance unit and a repair section; the fifth Levy Battalion was headquartered in Margil and the Assyrian presence was heavy in all these locations. All the aircraft in Iraq were controlled by No. 151 Wing in Habbaniya. By May 1946 the total forces were

reduced to 18 thousand.

The years between 1946 and 1955 were uneventful other than the continuation of the reduction of forces. On April 4, 1955, an agreement was reached which gave Iraq full responsibility for her own defense. On May 2, 1955, the Royal Iraqi Air Force took control of Habbaniya, Basrah, and Shaibah, and the first units to leave, or to be phased out, were No. 73 Squadron, which went to Cyprus, and also phased out were the RAF regiment units and the Assyrian Levies. The British members of the Levies were absorbed into the RAF regiment. A unit of the regiment left Shaibah to Nicosia. Another unit was farmed out among several anti-aircraft squadrons. The control duties of Air headquarters in Iraq was transferred to H.Q. British forces, Aden. AHQ Iraq was changed to AHQ Levant. Later, No. 32 Squadron arrived in Shaibah from Egypt. All along, No. 6 Squadron remained in Habbaniya. It had served in Iraq for a long time. In October 1956, No. 32 Squadron left Shaibah for good to Malta; later in October the 128 Wing at Habbaniya was finally disbanded. At the same time the civil cantonments at Habbaniya, Shaibah, and Basrah were handed over to the civil authorities, most of the Assyrian civilians were able to continue with their old jobs under new employers; so there was no sudden unemployment crises.

Between December 1, 1955 and January 15, 1956, AHQ Iraq, now being called AHQ Levant, was moved to Cyprus with Air Vice-Marshal Brookes handing over his command to Air Vice-Marshal Boyce. The move by air, land and sea was accomplished smoothly leaving behind a very small rear echelon to supervise the completion of the withdrawal. Meanwhile, Royal Iraqi squadrons had moved into Habbaniya, receiving in the process much assistance from the personnel of No. 6 Squadron, which in turn left Habbaniya on April 6, 1956, and moved to Akrotiri in Cyprus.

According to the terms of the new defense pact, the RAF continued to maintain units in Habbaniya and Basrah and British aircraft continued to use the route through Iraq on their way to Singapore. However, following the fall of the Monarchy on July 14, 1958, the use of Iraqi fields by the RAF was not welcomed, and the RAF finally withdrew all its personnel from Habbaniya on May 31, 1959 and from Basrah on June 8, 1959. Thus, the British military presence in Iraq was over. It had started on September 29, 1914, when his majesty's sloop "Espiegle" steamed slowly up the Shatt-Al-Arab, near Basrah, an action which became the opening move in the British invasion of Mesopotamia. In time, General Maude was to capture Baghdad and the Assyrian refugees were to enter Mesopotamia in 1918.

When the First World War ended in 1918, air power was very much in its infancy. The RAF was struggling to maintain its independence and by

accident, an opportunity arose when it became clear to the British government of the immense cost of maintaining a large British army of occupation in Iraq. The air force proposed a new idea: that vast area could be controlled by air and that a few air bases protected by ground troops could be used to maintain order in Iraq at a fraction of the cost of maintaining an army of occupation. The Cairo conference of 1921 under the Chairmanship of Winston Churchill agreed to the experiment. Now the air force, noting the splendid way the two Assyrian Battalions conducted themselves in the Amedia operations, decided to use the Assyrians as ground forces to protect RAF installations. They felt the Assyrians showed courage, loyalty and discipline; so, the

Levies were transferred from army control to the Royal Air Force. Air Chief-Marshal David Lee says that the experiment was highly successful and led to its adoption elsewhere.

The partnership between the Levies and the Royal Air Force was to continue for 35 years, during which time they fought side by side against rebellious tribesmen, engaged the enemy in minor battles, and took part in major wars. But, for the Assyrians, it was a dead-end street. It led to nowhere, and when it was all over in 1955 they were left to fetch for themselves alone, with nothing more than a thank you from the British Ambassador, and a small pension! Not much reward for 35 years of dedicated service to the crown.

Saffers Celebrate Sixtieth

Kasper "Kay" Saffer and Phyllis Mary Arslan Saffer of Worcester, Massachusetts celebrated their sixtieth wedding anniversary on Saturday, October 14, 2000. The Saffers originally exchanged their vows at St. Mary's Assyrian Apostolic Church, formerly of Hawley Street, Worcester, in a ceremony performed by the late Rev. Peter Barsoum in 1940.

Born in Massachusetts, Kasper Saffer has always highly valued his Assyrian heritage and is a self-taught scholar of Assyrian history and culture. He and his wife visited the motherland in Southern Turkey in 1973. His parents were both born in Harput, Turkey, home of the historic Church of the Virgin Mary nestled in the side of a mountain. He founded Kay's Barber Shop at 434A Park Avenue in 1950 and operated the business until he retired in 1978. Mrs. Saffer worked as a speech therapist for the Worcester Public Schools for 10 years before retiring in 1986. The Saffers have two daughters, Leslie Saffer of New Haven, Connecticut, and Pamela Saffer of Worcester.



This photo was taken in May 1969 at Al-Mashrik Club in Baghdad, Iraq at a function given by Assyrian students who were studying at the colleges and universities in Baghdad. The group that held this party was well-known for their cultural and social activities. Left to right: The late George Farhad (later businessman and the owner of Mark Information Systems in Burlingame, CA); Shamiram Youram (student); Mikhael Malik, then accountant at Iraq Petroleum Company (I.P.C.) Baghdad Office; Antwan Safer; Raquel Malik (daughter of Shamasha Sheem and wife of Mikhael Malik now living in San Francisco); and Nina, daughter of Shamasha Sheem, now married to Pius Z. Joseph, a businessman in Chicago.

-Submitted by Mikhael Malik

Sketch of a sportsman

John Isaac: A Former Habbaniya Multi-talented Sportman

By Mikhael K Pius

In his 17 years in the former Royal Air Force Station of Habbaniya in Iraq, from the late 1930s to early 1950s, John Isaac was a man of many talents and very active in sports and social life.

He started playing soccer in school in Hinaidi and was presented with the "Best Footballer of 1935" medal. When the RAF Station in Hinaidi, near Baghdad, moved to Habbaniya, 55 miles west, he played in organized soccer, first for the Tigers team in 1938. At the age of 17 he was the youngest player in the first division. During the years he became a top grade hockey player too, and also took part in local tennis, table-tennis, and basketball competition matches. He played soccer for YBFT (Young Boys Football Team), Tigers, Arsenal, RAF Assyrian Employees, Civil Cantonment, Levy Civilians, and Stars teams, and hockey for Supply Depot and C.C. teams, and continued playing hockey for Nottingham University team in England, for several years.

"Our standard of soccer in Habbaniya was almost as good as that of the Europeans and South Americans," John added. "We had some very good players. Several younger ones went on to become top international players for Iraq. And a few of our tennis players won Iraqi national championships."

When asked what he thought of today's Assyrian soccer standard, John replied: "I am happy that our young people are playing soccer in this area, and I have watched quite a few of their matches. They have good coaching, but their standard of play is no way near that attained in Habbaniya."

John was a member, consecutively, of Union, Arsenal, RAF Assyrian Employees, and Social Clubs, serving as president for the latter for two years in the early 1950s. He was also a member of Civil Cantonment Civic Council about the same time.

Being good dancers, John and his late younger sister, Jane, took part in a variety of shows and dance competitions, while John himself gave magic-trick shows, directed and played in successful local stage dramas, such as Mishael Lazar Essa's "*Awahy Wbnoony*" and "*Rakhmeh Wdimmy*," both of which were reviewed in *The Iraq Times* by this writer. John practiced photography as a hobby, and his painted portrait of his wife won him first prize in a local competition. His voice was the first Assyrian voice heard on the air in Iraq. He supervised and presented a local two-hour, twice weekly songs program on the RAF radio station called HBS (Habbaniya Broadcasting Station), and composed, for local singers, an occasional song—such as "*Marim Reshakh Khleeti*" and "*Zainat Zainat*," which songs his vocalist son Sargon now

sings in weddings and parties.

Second of five children of Iskhaq Youkhanna and Naano Eliya of Karajaloo, Urmia, Persia, John was born in Baquba Refugee camps on December 25, 1920. He had two brothers and two sisters, all deceased. His eldest brother Alosha was also a good sportsman, especially in soccer and boxing.

After the breakup of Mundan Camps in 1921, John's family settled in Gailani Camp in Baghdad for a few years. And when his father started working for the RAF in 1926, the family moved to Hinaidi's civilian labor camp, dubbed "Kota Camp." After a humble beginning, his father gradually became a proficient cook. "He was a very active man," John says, "and in Hinaidi he would often go on hunting trips, usually teamed with *Raabi* Yacoub Bet-Yacoub and *Enviya* Shabbas and his brother William. He gave us a good life in our childhood."

John had his elementary and secondary education at *Raabi* Yacoub's Assyrian and Armenian School in Hinaidi from 1928 through 1936. In 1937 he started working at the Air Headquarters in clerical jobs until 1942, when he changed jobs to become mess secretary and accountant for Flying Wing Sergeants' Mess for 14 years.

In 1942 John met Mary, daughter of Alawerdi Yedgar of Saralan and Laya Polous Khnania of Ardishai, Urmia. She had come from Iran and was living with her maternal uncle, the late Banno Khnania. The two fell in love, but Mary's uncle was unreasonably opposed to the love match. Through sneaked messages, however, John arranged and eloped with Mary to Baghdad where they were married on August 22, 1942 by the late *Aboona* Mooshi, known as *Maamu*, of the Orthodox Church in Gailani Camp.

On returning home to Habbaniya, they were welcomed back by a big crowd dancing to zorna *wdawoula* (horn and drum) tunes. But the couple didn't have a proper wedding. However, their daughter and four sons made sure that they did have one—as a token of their appreciation—on their Golden Wedding Anniversary. The celebration was held in the Civic Club in Turlock on August 21, 1992, with wedding cake, wining, dining and dancing, and was attended by 500 guests—including all their five children, three married ones coming from England along with their families.

In 1954 John, along with some other RAF local Assyrian civilian clerks, by virtue of their long and loyal service to the RAF, were granted British passports. John and Mary are also American citizens now and hold dual passports. So in April 1956 John left Habbaniya with his family and went to Syria, where Mary had a first cousin, Dr. Mishael Yedgar.

From there John proceeded to England through Beirut and obtained a position as a clerical officer in a huge military store called Central Ordnance Depot Chilwell, in Long Eaton, Nottingham, and Mary and children rejoined him six months later. He worked for the company for 27 years. He also served two two-week stints in the Reserve Military Police Force and, as a lance corporal, won first prize in a shooting contest. And Mary managed a small hotel the family owned for twelve years—and whose opening ribbon was ceremoniously cut by Elizabeth Robinson, "Miss Great Britain 1972." They also did much motorcar

travelling in Europe, and owned a villa in Spain for several years.

In 1984 John and Mary left England and rejoined, in California, their two youngest sons, Sargon and Ninos, who had preceded them in 1982 and 1983, respectively. Sargon is a professional musician and singer and Ninos is a doctor of political science at Hayward University. Their three older married children, Marlene, Banipal, and Ashur, with their families, are still living in Nottingham, England.

During their 15 years in Turlock, John and Mary



John and Mary, with their extended family members in 1992. Back row, from left: Ashur Stanley, Ninos Isaac, Banipal and Alice Isaac, Marlene and Brian Stanley, Revel and Ashur Isaac, Rebecca (Ashur) Isaac, Sargon Isaac; **Front row,** from left: Mariam (Ashur) Isaac, Danielle Stanley, Nahrain (Banipal) Isaac, Mary Isaac with Mary (Banipal) Isaac, John Isaac with Sargon (Banipal) Isaac.



Golden Wedding Anniversary Celebration 1992 John and Mary Isaac (center), being welcomed into the Civic Club hall with music and by their clapping and dancing, children, relatives and friends.

have been active in community and church life. He has served as treasurer for two years for the Civic Club and six years for Mar Addai Assyrian Church of the East, and is now vice-president and treasurer for the Assyrian Welfare Committee of Stanislaus and president of Ex-Habbaniya Community Group of

California. Mary has also been involved in club and church women's auxiliaries.

John and Mary, a very chatty couple, in addition to giving life to a dozen descendants, have certainly crammed a lot of living in their own life.



1950: Civil Cantonment Civic Council. Back row, from left: Philip N. Benjamin, Hassan Jumaa, Sargis Michael, (unidentified), Ambrose Vincent, John Isaac, Youkhanna Shimshon; **Second row**, from left: Oshana Lazar, (unidentified), Avimalik Yonan, Shimshon Jacob, Shmouel Eshaya, (unidentified), C.P. John, Souren "Supervisor", (unidentified); **Sitting**, from left: Abdul Razzak..., Armenak Gregory, (unidentified), Soski Peroeff (Asst. Officer In-charge), Sqd. Ldr. H. Quittenden (Officer In-charge C.C.), Mrs. Quittenden, Patros Jelawi, Ali Khan Sahib, (unidentified).



C.C. Combined Hockey Team, RAF Station Habbaniya League Rolling Cup Champions 1947/48 Front row, from Left: William David and Jamiel Jowher; **Sitting, from Left:** J. Bann, Jerayer Chachanian, John Isaac, Etalius ("John") Shawel, and Edwards; **Back row, from Left:** Andrews J. Simon, Ahmad Jowher, Mansor Zodo, Hormis Goriel, Pilipous Isakhan, and Kumar Avello.



Arsenal Football Club: C.C. Champions 1941/42 Back row, from left: Shmouel Eshaya, Yacoub ("Khouna") Orahim, Malcolm "Dick" Aprim Sargon, Fraidoun Orahim, Baaba Gewargis Shallou, Yacoub Patros, Benyamin Warda. **Sitting**, from left: Havil Lazar, Haidoo Patros, John Isaac, Jerayer Chachanian, and Daryawosh Aghajan.

A clip from the local history of Habbaniya...Part 17

Many Assyrians Toiled for NAAFI, a British Supply Organization

By Mikhael K. Pius

NAAFI (Navy, Army & Air Force Institutes) was a British commercial organization based in England that also served British Forces overseas. Many Assyrians worked for NAAFI in Iraq, first at the Royal Air Force Station of Hinaidi, near Baghdad, and later at Habbaniya, 55 miles west of the Capital, from the early 1920s through the late 1960s. NAAFI also had branches in RAF Stations of Shaibah and Basrah, south of Iraq, and it operated in other countries in which it had military forces, such as Greece, Trans-Jordan, the Suez Canal in Egypt, and in the Persian Gulf states of Bahrain and Sharjah. According to the terms of treaty agreements the British Government negotiated with host foreign countries, NAAFI imported its goods tax-free and sold them to British military forces, well below the local prices.

NAAFI HQ in Habbaniya was administered by a Senior District Manager, his assistant, and two inspectors, assisted by a team of 10 local civilian clerks. And most of its four dozen local staff, from administrative clerks, sales clerks, managers, charge-hands, barmen, waiters, cooks, down to dishwashers were Assyrians. Some of these local employees served NAAFI loyally for more than three decades and a couple of them were among several

Assyrians killed on duty during the May 1941 battle of Habbaniya when German Messerschmidts dropped one of their several incendiary bombs upon the NAAFI Compound.

NAAFI Compound in Habbaniya consisted of its HQ, Officers' Shop, Warehouse, and Bulk Issue Store. It also had a number of canteens located in various RAF units in the air base as well as one at Lake Habbaniya, five miles southwest across the Habbaniya Plateau, serving RAF Boat Club members.

Some 50 British civilians' and RAF officers' families also lived in Habbaniya. They, too, were supplied by NAAFI. But sale of NAAFI goods to, or purchase by, its local staff or local residents was forbidden.

Most of NAAFI's imported supplies and goods were shipped from England. They came through the port of Basrah to the NAAFI Warehouse in Habbaniya. The Warehouse in turn was the source of stocking its various establishments in the air base. And NAAFI obtained its own requirements of fresh produce, meats and other perishable goods from two local contractors.

NAAFI canteens and bars served mostly RAF airmen and non-commissioned officers with snack food, drinks and tobacco and a limited variety of



Dec. 1937: Some of NAAFI's Assyrian Serving Employees in RAF Station of Habbaniya, Iraq Standing (1 to r): No. 2. "Pilka" Daniel, 3. Eliya ... 4. Yosip Eliya, 6. Warda Odisho, 7. Eshaya ... 8. Stephan ... 9. Notali Athniel, 10. Khammo Oshana, 12. Phillip Yonan, 14. Gillich Toloo; **Sitting (1 to r):** 1. Lazar Sulaiman. 2. Simon (Seemon), 3. Henry Odisho, 4. Eshaya Odisho, 6. Khammo Pius, 7. Neesan Youkhanna, 8. Michael "Sawa" Youkhanna, 9. Ablakhan "Aby" Youkhanna.



Early 1950s: NAAFI HQ Local Clerical Staff Standing, (1 to r): Joseph Essa Gewargis, Raabi Yacoub Elisha, Yooshia K Poloss, Yacoub "Khuna" Youkhanna, Esha E. Younan, Youtam Isaac Khoshaba, Baba Youkhanna, Envia Simon, Shimshon Lazar Essa; **Squatting (1 to r):** Eshaya Odisho (not HQ staff), and William Sultan Khammo. **Photo courtesy Shimshon L. Essa.**

imported dry goods. Its stores and shops supplied the complete requirements of RAF officers, British civilians and families; officers', NCOs' and airmen's messes, bars, clubs, etc. And NAAFI had a staff club of its own called Imperial Club, which, contrary to convention, had mixed membership and a board committee composed of local as well as British staff members, but whose bar served—according to convention!—locally purchased drinks and cigarettes.

Soon after the Battle of Habbaniya, British military forces, and some American military units, poured into Iraq and Iran and stayed for the duration of World War II, basically to protect the countries' oil resources, which were of extreme economic importance to the Allied war effort. To cater to this influx, NAAFI opened branches of its different establishments wherever large contingents of military forces were stationed, such as in Baghdad, Mosul, Kirkuk. To cope with this, it employed an additional score of local employees who were mostly managed and supervised by additional NAAFI British officials in military uniform. Scores of Assyrians, including the author, worked for NAAFI during the war years. But as the military forces were gradually demobilized during the year following the end of the war in 1945, all

NAAFI branches were gradually closed down. The surplus British staff was returned to England, the war-time local staff was dismissed, and the prewar employees—including the author's father who eventually served the organization for 30 years—were returned to the home base of Habbaniya.

In May 1966, the R.A.F. Stations of Habbaniya and Shaibah were surrendered to the Government of Iraq. The bulk of RAF personnel packed up and returned to England, leaving behind only small teams of RAF specialists to train the Royal Iraqi Air Force personnel. NAAFI also reduced its commitments and left behind only a skeleton presence to cater to the remaining RAF groups, and the bulk of its Assyrian employees, like the majority of other Assyrians working for the RAF, were dismissed from their jobs. They all moved out of Habbaniya and settled and worked elsewhere in Iraq. And a year after the July 1968 Iraqi Revolution, the remnants of NAAFI and the RAF personnel, too, were ordered to leave the then Iraqi air base of Habbaniya, thus completely severing the 36-year Assyrian-RAF association for good.

Note: The author is indebted to Shimshon Lazar Essa for supplying some of the feedback for this article and corroborating other information. He was employed as a NAAFI clerk for 20 years.

Captain Alexander Isaac, Jr.

Service in the United States Army

While classmates pursued careers as business professionals or teachers, Alexander Isaac, Jr. was busy serving his country since graduation from high school in Clio, Michigan, in 1986. He is a captain in the United States Army who got involved in Reserve Officers' Training Corps (ROTC) while attending the University of Michigan to study political science. "I've always felt public service was what I wanted to do," Isaac says. The father of three, he has completed numerous hours of training in the Army and was deployed to Haiti, Bosnia, and Kosovo. Isaac recently returned to Vienna Township, Michigan, to visit his family, with his wife of almost nine years, Kimberly, and their daughters Devon, 7, Madison, 5, and Payton, 3, after reassigning his command in Kosovo this spring.

His career in the military began in 1991, and his first assignment was in Fort Benning, Georgia, in August 1992, as an infantry officer. He learned about being a platoon leader in the 10th Mountain Division, then attended 102 days of training in the extremely rigorous and tough Ranger School in Fort Drum, New York. In 1994 he was deployed to Haiti with U.S. forces to serve basically as peacekeepers.

Before deploying to Kosovo in November, 1999, he was told that the situation there would be similar to the time he served in Bosnia, but he discovered that Kosovo was much different. "In Kosovo you have to keep your guard up at all times, even in the base camp," he said. Isaac was the commander of an infantry company of 140. He trained his company for nine months before being deployed in Kosovo. The infantry was supposed to follow the U.S. goal of keeping peace between the feuding Kosovar Albanians and Serbians. The Kosovar Albanians saw the U.S. troops as their peacekeepers, but the infantry also contributed to a safe and secure environment for the Serbians, Isaac says. He stayed alert even when on base and had to be ready for any situation, even when he was sleeping. The area that the infantry had to monitor included five Kosovar Albanian towns and one Serbian town.

Isaac is now headed for systems automation training at Fort Gordon in Augusta, Georgia. He will be trained for one year and then assigned to the Defense Intelligence Agency. Isaac's family lived in Germany while he was in Kosovo and it was hard on all of them. He has worked 17 or more hours a day in the past few years, and his new assignment will be more of a nine-to-five job. "It's time to take a break, to get a different perspective on the military," Isaac said. He said the situation in Kosovo had improved by May, compared to his arrival there in the winter. He said that living in Kosovo taught him how good life is in the United States.

Alexander Jr. is the son of Alexander and Ida Hormis Isaac of Michigan; and nephew of Eshaya Hormis Isaac of Skokie, IL.



On the left is Dennis Abdulla, a Kosovar Albanian Language interpreter; Captain Alexander Isaac, Jr. (in a helmet); and Ramush Barami, a Kosovar Albanian leader representing the LDK political party.



Captain Alexander Isaac, Jr. with a Bradley fighting machine, similar to a tank.

Fable - From Akhiqar:

A man one day said to the wild ass,
"let me ride upon thee, and I will maintain thee."
But the wild ass said, "Keep thy maintenance and thy
fodder and let me see thy riding."
Or, in other words, with wider application:
Let not the rich man say, "In my riches I am glorious."

Popular Sayings:

A gnat, as it sat on an elephant,
Politely said, "Blood-brother, do I bother you?
If so, I'll be off without further ado."
But the elephant answered, "I really won't know
If you're there at all or at what time you go."

Fourth Reunion Celebration of Habbaniya Union School in Sydney, Australia, October 2000

by William Daniel

Former friends and colleagues from Habbaniya Union School (H.U.S.) Iraq gathered together for the first time in Sydney, Australia at a Dinner/Dance party that will be long remembered. The event was held at the Assyrian Australian Association Nineveh Club on October 21, 2000, and hosted by the Australian H.U.S. organizing committee consisting of Dinkha Warda, William Daniel, Wilson Rasho, Youiel Marboo, Zaia Shawel, Jacob Miraziz, Roza Simon and Youash Tamras. Master of Ceremonies William Daniel and Carmen Lazar welcomed the 800 guests, including many from overseas. This was followed by one minute of silence in honor of friends, teachers, students and ex-Habbaniya Assyrians who have since passed away.

The event commenced with presentation of the Australian flag and national anthem, followed by Assyrian and H.U.S. flags with the Assyrian anthem. The Assyrian folk group performed their dance under Maestro *Raabi* Alexander (Shoora) Michaelian, who also played the violin. Dinkha Warda, chairman of H.U.S. Australia, delivered a speech of welcome. Bishop Mar Meelis Zaia, Assyrian Church of the East, blessed the gathering and wished everyone success with their work for the interest of our beloved nation. The main program began with an Assyrian national song by singer Leon Sando. Western dances and Assyrian "*khigaa*" dances went on the whole night, bringing back the good old memories. Three top Assyrian singers of Sydney, Leon Sando, Manuel Simon and Sargon El-moreno, with musicians Rennie W. Daniel and Johnny Brikha, entertained the guests.

During dinner, brief speeches were given by Benjamin Yalda, Founding Committee of Chicago,

Zacharia O. Zacharia from California, John Aghajan from Canada and Andrious Mama from U.K., on early Habbaniya life and activities. The evening ended with beautiful songs, music, dancing and excitement, which became a memorable and enjoyable event. Thanks to the Australia H.U.S. Organizing Committee for a job well done. The first Habbaniya Union School Reunion took place in 1992 in Chicago in memory of the Principal Raabi Yacoub Bet Yacoub, a scholar, poet, writer and dramatist. We look forward with interest to the 5th Reunion in the near future with great enthusiasm.

Editors' Note - Benjamin Yalda of Illinois, Chairman of the Habbaniya Union School Reunion committee, reported the following activities that were held during the reunion period in Australia and afterwards:

- Oct. 19 - Organizing Committee hosted a breakfast for all new arrivals at Nineveh Club.
- Oct. 20 - Get acquainted reception was held at the Nineveh Club.
- Oct. 22 - Picnic at Wallacia, Warragamba Dam. An estimated 5,000 Assyrians gathered with music and dancing.
- Oct. 23 - Trip to Australian Capital city of Canberra. Visit to Parliament House, War Memorial and other historical sites.
- Oct. 24 - City of Sydney tour. Visited the Opera House, Harbour Bridge and other landmarks.
- Oct. 25, 26 - Visit to Toowon Bay Tourist Park.
- Oct. 27 - Assyrian Church of the East dinner for all visiting guests.
- Oct. 28 - Assyrian Sports and Cultural Center gave a dinner-dance reception for the guests.
- Oct. 29 - Special Sunday service at Rabban



Founders, Organizers & Representatives from Three Continents

Attending Habbaniya Union School Fourth Reunion in Sydney, Australia, on Saturday, Oct. 21, 2000: Seated (left to right): Zacharia O. Zacharia (USA), Dinkha Warda (AUS), John Aghajan (CAN), Andrious Mama (UK), Benjamin Yalda (USA), Roza Simon (AUS), Enwia Warda (UK), Jacob Miraziz (AUS), Youash Tamras (AUS). Standing (left to right): Sargon Aboona (USA), Wilson Rasho (AUS), Zaia Shawil (AUS), William Daniel (AUS), Youiel Marbo (AUS), Sankho Hamoo (AUS), Charles Gania (CAN).

Photo taken at Assyrian Nineveh Club Sydney, Australia

Hormizd Cathedral of the Assyrian Church of the East for 1,500 people. After the service the people gathered at the Edessa Hall for a traditional Assyrian breakfast. Then the closing ceremony of the Reunion proceeded. It was indicated that the next reunion might be held in England in 2002. This was followed by a singing of an Assyrian national song, "Rosh Gwanka," accompanied by Zacharia O. Zacharia on the saxophone. A large group of Assyrian children in uniform played classical Assyrian music on their violins under the conductorship of the principal, Raabi Alexander (Shoor) Michaelian.

- In addition, two visits were made to the Ashurbanipal Library and the Assyrian School under Raabi Jacob Miraziz. The school has about 20 classes for children and adults where they learn Assyrian language, history and culture.

Benjamin Yalda also reported on discussions with respect to the site of the next reunion in the year 2002. He states that at the meeting of the Habbaniya Union School Reunion Founders and Organizers which was held in Fairfield, Australia, on October 20, 2000, it was decided to hold the Fifth Reunion in Habbaniya, Iraq, in 2002, provided the political and economic situations in that country are stable. Andrious Mama Jotyar, the Representative for Europe, requested that Europe should be considered as a replacement if it is not held in Iraq. At the meeting he assured them that he and the other five members from London are capable of arranging this reunion to the satisfaction of the Founding Committee.

Benjamin Yalda further reports that three weeks later, when Andrious Jotyar came to Chicago for his son's wedding, he had a meeting with two of the Founding Committee members with regard to this Reunion. He was asked to provide the

Founders with a report, within 60 days, giving the names of members of his committee and the proposed fifteen day planned program to include England, Scotland, Ireland, Wales, France, Holland, Germany, Italy, and a cruise to one of the Scandinavian countries.

If and when the Founding Committee agrees on a replacement site, then it is hoped that the Fifth Reunion will be held in Europe sometime in August or September 2002, Benyamin reports.

Dinkha Warda, Chairman, Australian Organizing Committee reports as follows:

The Assyrians of Sydney are fortunate to be living close to each other in the City of Fairfield, just as the Assyrians of Habbaniya did until 50 years ago. When Assyrians started to emigrate to Australia from the Middle East about 35 years ago, there were three Assyrian families living in this district. Today, close to 90% of Assyrians of Sydney live in Fairfield and nearby suburbs. Our concentration in one area has enabled us to achieve much for our community over such a relatively short period of time. Among our achievements we can say with pride that we now have three clubs, three churches, one soccer field and one social welfare office, the latter established by the Assyrian Australian Association and manned by full-time staff. We also have three streets with Assyrian names in the City of Fairfield, and the Assyrian flag has taken its place among those of other communities, placed in the center of the City of Fairfield. We are also privileged this year to have two Assyrians on the Council of the City of Fairfield, namely, Councilor Anwar Khoshaba and Councilor Albert Moshi. This year Councilor Anwar Khoshaba occupies the highest position as the Mayor of the City of Fairfield, one of the most multicultural cities in Australia.



Two Assyrian women, Youlia Shaul Falconer (on the right) from Modesto, CA and Naima Eshmaiel Reid from Leics., England, posing in front of the Assyrian Australian Association Nineveh Club where the Fourth Reunion celebration of Habbaniya Union School was held on October 21, 2000. The entrance to the building with two Assyrian guardians (winged human-headed bulls) in Smithfield Road, Bonnyrigg, features a castle-like facade resembling a castle of the ancient Assyrian capital, Nineveh.



May 1970 - A dinner reception was given by the late *Shamasha* (deacon) Sheem Michael at his residence in Daura, a suburb of Baghdad, Iraq, in honor of two Bishops of the Assyrian Church of the East, Mar Khanania Dinkha, then Bishop of Iran (now Patriarch of the Assyrian Church of the East) and Mar Narsai de Baz, then Bishop of Lebanon (now Metropolitan of Lebanon). The bishops were in Baghdad on the occasion of the historic and Apostolic visit to Iraq in April 1970 of Mar Eshai Shimun XXIII, Patriarch of the Assyrian Church of the East. Mar Shimun was invited to Iraq, after 37 years of absence, by the Iraqi government, then under the presidency of His Excellency Ahmed Hassan Al- Bakr. *Shamasha* Sheem was the father of *Shamasha* Michael S. Michael of Modesto, CA and Archdeacon Nenos Michael of San Francisco, priest of Mar Narsai parish, Assyrian Church of the East in San Francisco, CA. Back row, left to right: Nenos Michael, Mar Khanania Dinkha, Shamiram Youram, Mar Narsai de Baz, Raquel and Mikhael Malik, Lilly and son Edmond, and Mikhael Youkhanan. Front row, right to left: Youna Markus, *Shamasha* Sheem Michael, Zia Zia, Nicola Hasan, Shlimon d'Beth Matran, and Youram Michael.

-Submitted by Mikhael Malik



This photo was taken in 1956 on the occasion of the 100th Anniversary of the building of this church in Urmia, Iran. Originally built by the Evangelical Church, later it became a Presbyterian Church. Dr. Albert Lazar (front right) attended the ceremony along with family and friends from Tabriz, Iran. The Church had a very active youth group, ladies aid society, and many other activities. The Church had a very large bell in the tower that rang out every Sunday and was heard throughout the entire community. Front row, left to right: Hacob, Manifa, Victoria, Ghamar, Hassmick, Dr. Albert Lazar. Back row, left to right: Fred, Dr. Stewart, Ms Cochran, Hirick, Moshiri, Dr. William Lazar, Asley, and Azizi. The following priests, who are now deceased, have served in this Church: Rev. Babilla, Raabi Peera, Rev. Mishael, Rev. Daryawoosh, Rev. Sargis and Rev. Vassel. At the present time Rev. Baba and Rev. Elia conduct services in this Assyrian Presbyterian Church in Urmia.

-Submitted by Jacque Jacob, D.D.S.

IN MEMORIAM

Shummon ("Babajan") Benjamin



At the relatively young age of 67, Shummon ("Babajan") Benjamin, passed away on September 20, 2000. He was laid to rest in Vancouver, Canada, where he and his family, as well as his younger sister Cardelia and her family, had been living for almost four decades. A group of

family members and relatives from Modesto, California, including Fr. Kamal Bidawid of Turlock's *Mar Toma* parish, took part in the funeral.

On Sunday, October 1, a mass was celebrated in his memory at *Mar Toma* Church followed by a coffee memorial at the church hall, where Ashur Yonan, a friend of the deceased for 42 years, read out Shummon's life sketch. Eulogies by *Shamasha* Albert Benjamin, *Shamasha* Joseph Lellhame, and Fr. Kamal Bidawid followed.

Shummon, popularly known as Babajan or "Baajo", was born — the first of five children — to the late Eramia Shummon Benyamin of Gavilan and Maria ("Baajy") Gewargis Shallou of Dizataka, in Kota Camp, a local employees' town of Royal Air Force Station of Hinaidi, Iraq. His father worked loyally there, as well as in the RAF Station of Habbaniya, for a total of three decades for NAAFI, a supply organization for the British Armed Forces.

In 1938 the Hinaidi air base was surrendered to the Iraqi Government and the family moved to the new air base of Habbaniya, 55 miles west of Baghdad. Two years later, Baajo began his schooling in *Raabi* Yacoub's R.A.F. Union School. When the school was taken over by the Iraqi Government in 1944, he continued his education and graduated from the primary sixth grade in 1947 at the age of 14. Soon after, he started working in an R.A.F. drawing office as an apprentice, simultaneously taking a correspondence course from England in draftsmanship. Shortly after completing the course, he was made a draftsman at the young age of 16. In 1954 he left Habbaniya and secured a job, again as draftsman, with KOC (Khanaquin Oil Co.) in Baghdad, where he worked for nine years.

In 1963 Shummon emigrated to Canada, and worked as a draftsman for the next 35 years with

D. W. Thomas, an engineering consultants' company. He then met Helen, a Canadian, and they were married on December 9, 1966. In 1972 they adopted a baby son named Mark. He brought much joy into their life. Sadly, in the mid-1980s Helen was stricken with severe arthritis. She suffered considerably, especially during her last four years when she was bedridden before she passed away in 1996. During this period Baajo took care of her at home with dedication.

Baajo was a sociable person. In the absence of his wife he would visit more often the families of his other three siblings and his friends in California. In January 2000 he was diagnosed with cancer. Despite fervent prayers and appropriate treatment — and devoted motherly care by his younger sister Cardelia — and after nine months of emotional distress and physical pain, he finally passed away.

Baajo leaves behind his adoptive son Mark and wife Lisa with their two sons, as well as his widowed sister Cardelia and her three children, in Vancouver; his siblings, *Shamasha* Albert E. Benjamin and wife Gladis and two children, and *Aglantine* Shallou and husband William and five children, in Modesto, California; and Mary, the widow of his late brother Joseph (who was a member of the Assyrian Foundation) and four children in San Leandro; as well as many maternal and paternal cousins in the Benjamin and Shallou clans.

In his brief eulogy, *Shamasha* Albert talked about his brother's moving "farewell" visit to Modesto and his last painful days when the dreaded disease had taken its toll; and the several tragedies their family had suffered during the past decade. He thanked the whole assembly, along with his relations and friends who had visited his sick brother and supported their family emotionally, and particularly those who had made the long trip to attend the funeral.

Fr. Kamal Bidawid, in concluding the service, said that blessed is the person who faces his end in faith, prepares and makes himself worthy of the everlasting life by receiving remission of sins and the body of Christ before it is too late.

Baajo, a decent person, was very friendly, humorous and lovable. When interacting with people, his round olive face, big beautiful, greenish-gray eyes and full lips always lighted up with a friendly smile. Baajo was my neighbor in Habbaniya twice for a total of nine years.

May his happy smile last forever in his Father's Kingdom in heaven.

—Submitted by Mikhael K. Pius

Raabi David Ilyan



Raabi David Ilyan, an outstanding Assyrian poet, writer and scholar, died in Moscow on October 26, 2000. He was born in Sidon, Lebanon, in 1910, into a family that was highly educated in the Assyrian language. When he was two years old, the family moved to the town of Steeback in the area of Van, Turkey. During World

War I when the Assyrians and Armenians were persecuted and massacred by the Turks, the family fled to Russia where they settled in the city of Ganja (Kerovabad). Because there were no Russian schools in this city, David enrolled in an Armenian school, and it was here that his Assyrian name "Elia" was Armenianized to "Ilyan." David studied in Leningrad at the College of Education. In 1938 he taught Assyrian language and literature in the school in Ganja, and in 1939 all Assyrian schools in Russia were closed.

In the city of Tbilisi, Georgia, an Assyrian daily newspaper began publication in 1938 under the name "Star of the East," in which appeared a poem by David Ilyan entitled "Mam Shalou and Kambar." Later, it also appeared in Moscow, and was translated into German and French. In 1947 his poem "Zadahkra" was published in Iran.

David Ilyan wrote numerous poems in Assyrian, including:

- Mam Shalou and Kambar • Zadahkra • Enkido
- The Love of Ishtar to the Shepherd
- The Love of Ishtar to the Eagle
- The God of Atour (Assyria)
- The Garden of a Thousand Flowers
- Talou • To the Assyrian • Lamentation
- To the Rock • Waiting for the Shepherd

His writings also include poems that he wrote in Georgian and Ukrainian and translated into Assyrian, such as "Shota Rustavely" (Georgian) and "Evan Franco" (Ukrainian). A number of his writings in Georgian appeared in the Georgian press of Tbilisi, including the stories "Rabban (Monk) and Flower" and "I Drank the Sun." His Assyrian works and writings appeared in the third edition of "History of Assyrian Literature" which was published in Iran, and in previous issues of Nineveh magazine. The Assyrian nation will sorely miss a person of such intellect and literary ability. May he rest in peace.

- Submitted by Edward Badalov
Moscow, Russia

Joash E. Paul



Joash Ephraim Paul, 81, passed away in Turlock, California, August 30, 2000. Because he was a U.S. Army veteran and a member of the Knights of Columbus, eight-man groups of the two organizations honored him with a military burial. He was laid to rest in a family plot at Turlock Memorial Park.

The funeral services, attended by some 250 relatives and Assyrian and American friends, were held at Sacred Heart Church in Turlock. He was eulogized by George Habeeb, a friend since their Army days in 1940s. After interment, a lunch memorial was held at Turlock's Civic Club, attended mostly by Assyrians.

Joash is survived by his wife of 52 years, Julia Paul of Turlock; two sons: Dean Paul (San Francisco) and David Paul (Turlock); four daughters: Joyce Greer (Austin, TX), Joan Esho (Modesto), Therese Paul (Costa Mesa), and Bernadette Paul (Turlock); a brother Philip Paul (Laguna Niguel); two sisters: Sara Thomas (Riverbank) and Victoria Paul (San Francisco); four grandchildren and several nephews and nieces; and many relatives and friends.

Joash's family was one of the Assyrian pioneer families of the Turlock area. His late father Philip Paul (Pilipous Paulus) of Mawana, Persia, accompanied by his bride Sarra Dawid of Paagy, his younger sister Shoushan, and his teenaged brother Nikola (Nick) came through Siberia, China and Japan. After having fled into Russia in the First World War and following the rigors of many months of traveling by sea, they finally arrived in San Francisco in 1919. Shortly thereafter, September 23, Joash was born in Turlock.

After several years of working for others, Joash's father went into farming on his own. He gradually acquired sizable land holdings, becoming one of the prosperous and prominent Assyrians in the area. He was among an Assyrian group that mortgaged their properties to sponsor twenty Assyrian refugees from Iraq detained under threat of deportation by the American Immigration authorities.

Joash, and his three siblings were raised in Keyes, a farming area just east of Turlock. He graduated from Keyes Grammar School, Turlock High School and Modesto Junior College. But shortly before he was to graduate from Berkeley's University of California, Pearl Harbor was bombarded by the Japanese airplanes in December 1941. He enlisted in the U.S. Army and served his country with honor until 1946.

Joash married Julia, daughter of Shamasha

Malham David (Mar Bishu) of Chicago, on February 15, 1947, and were blessed with three sons and four daughters. He was a rancher, and co-owner with his father since 1949 of Paul's Motel and Pixie Pancake House. Assisted by his wife Julia, and later by his growing children, he operated the businesses on what was then Highway 99. He also entered local politics.

While Democratic Central Committee chairman, Joash rode through the Central Valley with President John F. Kennedy during his whistle-stop campaign in 1960; served on the Stanislaus County Planning Commission from 1964 to 1968, and from 1968 through 1980 as a Stanislaus County Board Supervisor—the first Assyrian to ever serve on the Board—and was its chairman in 1970, 1974, and 1979.

In 1978 Joash sold the motel and restaurant and became an independent realtor. He ran his office for 25 years, and had the distinction of having one of the oldest real estate licenses in Turlock.

Joash was also very active in community services. He was a member, founding member, and two-term president of Turlock's Civic Club; first president of the Central Catholic High School's Parent Club; life-long active member of the Sacred Heart Church and one of the founders of its Sacred Heart School; a member of American Legion, and former director of the American Red Cross; and member of Knights of Columbus—in which he was a former Grand Knight and Navigator—UPEC #75, and IDES # 68, all three Catholic societies.

A sincere, loyal, dedicated and outspoken person, Joash publicly criticized the Board of Supervisors' zoning laws because they set minimum agricultural parcel sizes that almost precluded new comers to enter the farming industry; was against the closing down of Modesto State Hospital and of the county-owned Scenic General Hospital in Modesto. He served on the latter's board and was the president of its fund-raising foundation.

A caring and affectionate person, Joash had touched the lives of many during his lifetime, both as a professional and as a private person. And the sorrow felt in his death extended far beyond his family circle and Assyrian friends. News of his death and story of his life were on the front page of both *Turlock Journal* and the *Modesto Bee*. Among those who were saddened by his passing were a few well-known public figures who had worked with him. They expressed, in public statements, appreciation of his many years of distinctive dedication in both public and community work and praised his personal integrity; California personalities like Congressman Gary Condit, former County Board Supervisors William Ulm and Nick Blom, and his friends professor Ken Entin of California State University, Stanislaus, and Turlock City Councilman John Lazar.

Condolences were expressed at the memorial

lunch his family gave at Turlock's Civic Club, the club he, his father and his uncle had helped to establish and had served for many years. May God grant him His eternal love and rest in peace.

- Submitted by Mikhael K. Pius

Remembering Youash Paul

...An Upright and Affectionate Man

By Mikhael K. Pius

Joash, or Youash (his Assyrian name) was an upright and affectionate man. He was honest, truthful, loyal, sincere, dedicated, dependable and friendly, and was always glad when meeting relatives and friends. A prominent person in the Modesto-Turlock area, he was an unpretentious man. And although a towering figure, his handshake greeting, usually followed by an embrace and a cheek kiss, to a relative or intimate friend, and his down-to-earth manner of chatting and interacting made one feel warm inside and tall like him.

Youash and I were cousins, three times removed. We're descended from the same father, Para, of the village of Mawana in Persia. Youash was a descendant of Para's son Jaddo and I of another son Baddo.

After meeting Youash's father and mother and their younger son Philip Jr. in July 1959, when they came visiting their Iraqi relatives in Baghdad, Kirkuk and Habbaniya, I established contact and exchanged a couple of letters with Youash. But I first met him in person in 1964 while I was a ten-day house guest of his parents in Keyes, California. He hugged and kissed me as though I were a long-lost brother. He was keenly interested to know about our people in Baghdad. He showed me his father's nearby big vineyard, as well as the modest farming neighborhood where he was raised. These acts enhanced our warm sense of kinship. Later I visited him and his gracious wife, Julia, and their little children in the motel they owned in Turlock, Paul's Motel, where they were also living.

And ever since we arrived from Baghdad in 1981, my wife Blandina and I visited him and Julia often at their expansive home on Hawkeye Avenue in Turlock, and they returned our visits a few times. They were always glad to see us and to make us feel at home. On many occasions we also met some of their children.

Like Youash, Julia is a warm-hearted, cultured and talented lady. She has been prominently involved in many community programs, both Assyrian and American. And the couple were good readers and listeners; they kept up with the times, including Assyrian affairs.

In 1959 Youash sponsored my late brother Rafael to come and study here. Both Rafael, and Basil who followed soon after, always had high regard for the Pauls and kept in close touch with them during the years and decades. And on more than once, I

have called on Youash for advice or help.

Both Blandina and I admired and respected Youash and always had a warm affinity toward him. He openly returned our affection. We shall miss him.

Blandina Ewan Pius



Blandina Ewan Pius, 70, passed away peacefully on January 2, 2001, at Doctor's Hospital in Modesto, California, after being in a comatose state for 34 days following a hip-ball replacement surgery. She was laid to rest at Turlock Memorial Park in a joint funeral service with her husband's nephew, Adam Aprim Pius, 40, who also died on January 2 in a freak accident. A double funeral mass was celebrated by Fr. Kamal Bidawid at St. Thomas Catholic Church on January 6. At the lunch memorial at the church hall following the interment, a biographical sketch of Blandina was delivered by Shamasha Albert Benjamin, followed by a brief eulogy by Julius N. Shabbas. Adam A Pius was eulogized by his youngest brother, Peter Pius.

Blandina, the second of five children of Ewan Shaul and Panna Shimoun, formerly of Mawana, Iran, was born in Khatun Camp, near Baghdad, Iraq, on December 10, 1930. In 1932 her family moved to Maratha Lines camp, three miles east, where her father worked as a technician in Aero-engine Repair Shop of the nearby Royal Air Force Station of Hinaidi. She had her first two years of schooling at Raabi Espanya's elementary school in the camp.

In 1938 her family relocated to the Civil Cantonment of the new R.A.F. Station of Habbaniya, 55 miles west of Baghdad. There she attended Raabi Yacoub's R.A.F. Union School. She was nearly eleven years old when her father was killed on duty during the German air bombardment of Habbaniya on May 16, 1941. In late 1942, her 16-year-old brother, the late Avia Ewan, secured a clerical job with the British

Army in Baghdad, and the family rejoined him, thus ending Blandina's formal education at the Primary Fourth grade. But she improved herself by reading at home.

Blandina was very tidy and clever in school. The late Raabi Emmanuel Jacob, would point out her smart and self-pressed Girl Guide uniform as an example. She was also a good homemaker. In Baghdad she helped her mother in taking care of their home and her two brothers and two sisters. She also worked for an Armenian lady dressmaker and learned sewing. She was, in particular, a meticulous clothes ironer, but she occasionally "annoyed" her older brother by burning a hole in his shirt or pants by flying sparks from her charcoal-heated iron!

In November 1951 Blandina was betrothed to her second cousin, Minashi (Mikhael) Khammo Pius, who worked as a clerk for the R.A.F. in Habbaniya. Their wedding was celebrated on May 10, 1952. In mid-1954 she, with her husband and baby daughter Lilly, moved and rejoined family members who had relocated to Baghdad, where Mikhael had also obtained a better clerical job. And in December 1955, her husband joined a family bookstore business his younger brother, the late Aprim, had established and which proved very prosperous for 20 years.

Blandina was a friendly person and a well-adjusted and compatible wife. She lived in the same house with her parents-in-law and their big family for 14 years after her marriage. Except for normal minor family problems, she got along very well with all of them. She and her sisters-in-law in particular have always been very close.

Sponsored by brother-in-law Basil Pius, Blandina and her family immigrated to this country in October 1981 to rejoin other extended family members. They lived in Turlock, California, for eight years and have been living in nearby Modesto for eleven years.

Although she believed in all Apostolic Churches, Blandina was a devout Catholic. A woman of great faith, she loved the Virgin Mother dearly and strongly believed in Her power of intercession. One of her wishes was to visit the Virgin Mary's shrine at Lourdes. Her wish was fulfilled by an unfortunate twist of fate, during a visit to London in 1996 to visit her terminally-ill brother Avia. And before undergoing hip surgery, her first request was for a priest to give her the Eucharist.

Blandina had above-average knowledge about the Church liturgy and traditions, the saints, and the church holidays, which knowledge she had garnered from the catechism book, priests' homilies and EWTN Catholic channel 75, which she constantly watched, or listened to while working. She had a very sharp memory and power of concentration and observation. She could remember names, dates, and relationships, and

about which she was often consulted, especially by her forgetful writer husband.

Blandina always saw the bright and hopeful side of life, and was a messenger of peace and goodwill, urging forgiveness and reconciliation. Because she was interested in people, she loved to chat and ask questions.

Like everyone else, Blandina was not perfect. She had her own little prejudices, faults and shortcomings. She was single-minded and stubborn. But she was kind and caring for others and charitable to the needy and the underdog. She herself was a person of little needs, and could not understand why some of our wealthy people were not more caring and generous towards our people's plight. Whenever her husband made a donation, she pressured him into doubling the amount. She was meek, modest and self-sacrificing, and even when she was unjustly reproved or criticized she could not strike back in defense. Blandina was always a dedicated daughter, sister, wife, mother, and grandmother, and all her family members humored and loved her in return.

During the first three days that she was in a coma fighting for her life, her youngest grandson Peter, 13, was also seriously ill in the hospital. He was very depressed by the bad news about his grandmother. When he was discharged from the hospital, he would not go home until he had visited, alone, his "sleeping" Nana, kissing her and talking to her. His two brothers and sister also each had a private tearful "audience" with their unresponsive grandmother.

Blandina had high blood pressure for 20 years and suffered a light stroke in 1993, which affected her left leg. A person who accepted death as a natural process of life—as the will of God—she would not show her grief openly. But the death of her eldest brother in 1997 and a younger sister and brother, one after the other in lonely circumstances in Baghdad in 1999, affected and wore her down.

Blandina is survived by her husband Mikhael Pius; daughter Lilly Thomas and family and son Yosip Pius, of Modesto; last surviving sister Nina Joseph and family in Sydney, Australia; a paternal uncle, Sheeno Shaul and family in Toronto, Canada; first cousin Maria Lazar in Turlock; brother's widow, Regina Warda Ewan, and three children in London; brothers-in-law Basil Pius and family and Mishael Pius of Montana; sisters-in-law (*barikh-mayateh*) Christina George (in Sweden) and four children and families in Canada, Holland and Sweden, Melina Oshana and Nina Lazar and families in Modesto, and (*eedamyateh*) Shirley Pius and Muriel Pios and children, in Turlock; also many paternal and maternal cousins in various places. [May God grant her His eternal love and rest in peace].

—Submitted by Mikhael K. Pius

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Homer Samo, Turlock, CA	30
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Photo taken in Urmia, Iran, in 1948, of the Assyrian Presbyterian Ladies Sewing and Quilting Society, whose purpose was to raise funds and to help those in need. Seated, front row, left to right: Marganita, Khata Marro, Hanno, Juan (mother of Jacque Jacob) and Lilly. Second row, left to right: Susie, Kety, Christina, Sarah, Maryam, Dassa, and Mary. Third row, left to right: Nanajan, Nanajan, Ester, Maghdaleta, Khalto Helene, Shalim, and Ludiya. Top seven, left to right: Lulu, Maral, unknown, unknown, Lilly, unknown, and Youlia.

-Submitted by Jacque Jacob, D.D.S.

مَعَهُ سَلَامٌ حَيْثُ دَخَلَ دَوْمُهُ الْكَبِيرُ

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حکیم بن عبد الحسین ذاکر:

ہانیٰ بن محمد بن علی:

[illegible]

حقائق دایه مدینه
تجدید : خاتم نبوت



٢٠١٥، سید محمد کمالی صاحب



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تجربہٴ دینک دیکھو



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 وَمَهْ ذَبْ وَمَهْ ذَبْ تَسْجَدًا
 تَعَجَبْ وَمَهْ سَعَبًا يَلَسْ تَعَبْ يَجْتَبِ سَعَبًا يَلَسْ

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٥

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 يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ

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لَمْ تَهْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ
 يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ
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 يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ
 يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ يَلَّتْ

37

[illegible]

[illegible]

جلد پنجم، دہمہ، ہجرت، ۱۳۳۳

حَدِّثْ : مَعْلُومَاتِ عَجَبِ قَوْمِ دَقِ

[illegible][illegible][illegible]

لَا تَلْجِزْهُمُ اللَّهُ لَهُمْ مَذْجَةً لِمُذَذَّةٍ ، يَرْجِي لِي مَذْجِي سَمَاءَ مَاءَ وَحَذَا ،
مَذْجًا دَجَّةً حَمْدٌ يَلْتِي دَلِي سَمَاءَ ، لَجِي مَذْجِي يَلْتِي دَلِي مَاءَ *

يَتِي حَذْوَهُ سَمَاءَ مَذْجِي يَلْتِي ، دَجِي دَلِي مَذْجِي فَتِي حَذْوِي ،
كَلِي سَمَاءَ لِي مَذْجِي دَلِي دَجِي ، كَلِي مَذْجِي مَذْجِي مَذْجِي دَلِي دَجِي *

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حَمْدٌ مَذْجِي

مَذْجِي دَلِي مَذْجِي مَذْجِي

حَمْدٌ مَذْجِي دَلِي دَجِي
مَذْجِي مَذْجِي دَلِي دَجِي

حَمْدٌ مَذْجِي مَذْجِي دَلِي
مَذْجِي مَذْجِي دَلِي دَجِي

كَلِي سَمَاءَ دَلِي دَجِي
لَجِي مَذْجِي دَلِي مَذْجِي (حَمْدٌ)

حَمْدٌ مَذْجِي مَذْجِي دَلِي
مَذْجِي مَذْجِي دَلِي دَجِي

حَمْدٌ مَذْجِي مَذْجِي دَلِي
دَلِي مَذْجِي مَذْجِي دَلِي

حَمْدٌ مَذْجِي مَذْجِي دَلِي
دَلِي مَذْجِي مَذْجِي دَلِي

حَمْدٌ مَذْجِي مَذْجِي دَلِي
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حَمْدٌ مَذْجِي مَذْجِي دَلِي
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حَمْدٌ مَذْجِي مَذْجِي دَلِي
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حَمْدٌ مَذْجِي مَذْجِي دَلِي
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حَمْدٌ مَذْجِي مَذْجِي دَلِي
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حَمْدٌ مَذْجِي مَذْجِي دَلِي
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حَمْدٌ مَذْجِي مَذْجِي دَلِي
لَجِي مَذْجِي دَلِي دَجِي

قسمة دلهله تابه (مجلد لکسمه)

- | | |
|-----------------------|---------------------------|
| 38 - کتبه ح | 19 - مذهب : خدمتک دسده |
| 39 - دذمتا سه د | 23 - تاجه دتسمه |
| 41 - خدمت : مسمو | 25 - دسده : دسده |
| 42 - کتب : 10 X 100 | 26 - مسمو مسمو دسده |
| 43 - خدمت : مسمو | 29 - مسمو دسده : مسمو |
| 45 - کتب : خدمتک دسده | 31 - مسمو دسده ح دسده |
| 46 - کتب " 10 " دسده | 33 - تاجه ح کتب مسمو |
| 48 - مسمو دسده | 34 - کتب دسده : مسمو دسده |
| 49 - مسمو | 35 - مسمو |
| 50 - کتب " 18 " دسده | 36 - دسده قسده |

خدمتک دسده دسده دسده دسده دسده دسده

کتب

کتب : خدمتک مسمو ، مسمو ، مسمو - کتب دسده

- 1

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- 5

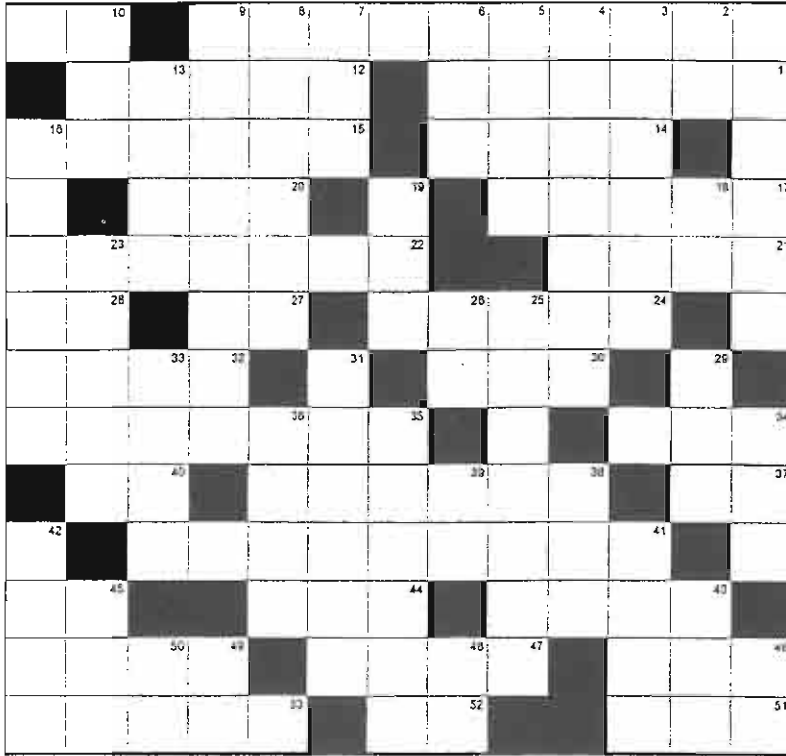
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کتب دسده دسده دسده دسده دسده دسده	کتب دسده دسده دسده دسده دسده دسده
کتب دسده دسده دسده دسده دسده دسده	کتب دسده دسده دسده دسده دسده دسده

١٥ صدي

مڙ ٽيڪس ٻولي ٻولي

١٥ صدي (مڙ ٻولي ٻولي)



1 - ٻولي ٻولي

10 - مڙ ٻولي ٻولي " مڙ "

11 - مڙ ٻولي ٻولي ٻولي

12 - مڙ ٻولي

14 - مڙ ٻولي ٻولي

15 - مڙ ٻولي : مڙ

17 - مڙ ٻولي

20 - مڙ ٻولي ٻولي ٻولي

21 - مڙ ٻولي ٻولي ٻولي

22 - مڙ ٻولي : مڙ

24 - مڙ ٻولي ٻولي

27 - مڙ

28 - مڙ ٻولي ٻولي " مڙ "

30 - مڙ ٻولي

32 - مڙ ٻولي ٻولي " مڙ "

34 - مڙ : مڙ ٻولي

35 - مڙ ٻولي ٻولي

37 - مڙ ٻولي ٻولي

38 - مڙ ٻولي ٻولي ٻولي

40 - مڙ ٻولي ٻولي ٻولي

41 - مڙ ٻولي ٻولي

43 - مڙ ٻولي ٻولي

44 - مڙ : مڙ

45 - مڙ

46 - مڙ : مڙ ٻولي

47 - مڙ ٻولي : مڙ

49 - مڙ ٻولي ٻولي ٻولي

51 - مڙ ٻولي ٻولي

52 - مڙ ٻولي ٻولي ٻولي

53 - مڙ ٻولي : مڙ

١٥ صدي (مڙ ٻولي ٻولي)

1 - مڙ

2 - مڙ ٻولي ٻولي

3 - مڙ ٻولي : مڙ

4 - مڙ ٻولي : مڙ

5 - مڙ ٻولي ٻولي

6 - مڙ

7 - مڙ

8 - مڙ ٻولي ٻولي

9 - مڙ ٻولي : مڙ

10 - مڙ ٻولي ٻولي

13 - مڙ

16 - مڙ ٻولي

18 - مڙ ٻولي ٻولي ٻولي

دَعَا مُسَوِّدًا مُلَبَّةً خَلِجَةً
 خَلِجَةً حَوْثًا مَرَّجًا مَرَّجًا
 لَمَنَاقَةً سَمَّيْتُهَا كَمَ دَعَا
 يَمُوتُ دَلِيلًا فَدَعَا دَعَا دَعَا

بَدَعَدَا دَعَا دَعَا دَعَا
 دَعَا دَعَا دَعَا دَعَا دَعَا
 مَقْدَحٌ حَبِيبٌ أَمَّا دَعَا
 حَبِيبٌ أَمَّا دَعَا دَعَا دَعَا

دَعَا دَعَا دَعَا دَعَا دَعَا
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تَرْجُمَانُ تِلْكَ الْحَقِيقَةِ الْخَالِصَةِ

حَبِيبٌ : أَمَّا دَعَا دَعَا

دَعَا دَعَا دَعَا دَعَا دَعَا
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 دَعَا دَعَا دَعَا دَعَا دَعَا

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يُرْكَبُ فِيهِ سَبْعُ أَنْفُسَ : كُنْ مَعَهُمْ فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ سَبْعُ سَفَرَاتٍ : أَنْتُمْ فِي قَلْبِ دَكَاةٍ حَيَاتٍ

يُرْكَبُ فِيهِ مَعْمُورَاتُ : كُنْ مَحْذُورًا فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ عَقَبَاتُ : كُنْ مَعَهُ دَقِيقَاتُ نَهَارَاتٍ

يُرْكَبُ فِيهِ سَبْعُ قَلْبَاتٍ : كُنْ تَجَرُّدًا فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ قَلْبَاتُ : كُنْ بِحُذُورٍ دَقِيقَاتُ زَمَانَاتٍ

يُرْكَبُ فِيهِ سَبْعُ ذَلِيلَاتٍ : حَامِلَاتُ فِيهِ قَلْبَاتُ دَجَائِلٍ
 هَلْ مَجَاتُ فِيهِ قَلْبَاتُ : حَمْدَاتُ فِيهِ سَبْعُ لَجَائِلٍ

يُرْكَبُ فِيهِ تَجَرُّدَاتُ : كُنْ مُسَرِّحًا فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ لَوْحَاتُ : كُنْ تَلَامِيذًا لَهَا لَهَائِلُ

يُرْكَبُ فِيهِ أَنْفُسَاتُ : لَحْمٌ سَدَحَاتُ فِي سَبْعِ حَيَاتٍ
 هَلْ فِيهِ أَنْفُسَاتُ : فِيهِ تَلَامِيذُ قَلْبَاتُ سَدَحَاتٍ

يُرْكَبُ فِيهِ سَبْعُ ذَمَمَاتٍ : كُنْ مُبَيِّنًا فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ مَذَمَمَاتُ : تَبَيَّنَ فِيهِ حَيَاتُ سَبْعِ حَيَاتٍ

يُرْكَبُ فِيهِ لَوْحَاتُ : كُنْ تَلَامِيذًا فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ لَوْحَاتُ : كُنْ تَبَيَّنَ فِيهِ مَلَاهِجَاتُ

* * * * *

د

يُرْكَبُ فِيهِ حَيَاتَاتُ : كُنْ تَلَامِيذًا فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ حَيَاتَاتُ : تَلَامِيذُ فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ حَيَاتَاتُ : تَلَامِيذُ فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ حَيَاتَاتُ : تَلَامِيذُ فِي سَبْعِ حَيَاتٍ

د

يُرْكَبُ فِيهِ حَيَاتَاتُ : كُنْ تَلَامِيذًا فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ حَيَاتَاتُ : تَلَامِيذُ فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ حَيَاتَاتُ : تَلَامِيذُ فِي سَبْعِ حَيَاتٍ
 هَلْ كُنْ فِيهِ حَيَاتَاتُ : تَلَامِيذُ فِي سَبْعِ حَيَاتٍ

وَذَبْحَاتُ فِي سَبْعِ حَيَاتٍ

حَبْدُ : مَبْنِيَّةٌ هـ . اَصْبَدُ

حَبْدُ : مَبْنِيَّةٌ هـ . اَصْبَدُ
 حَبْدُ : مَبْنِيَّةٌ هـ . اَصْبَدُ
 حَبْدُ : مَبْنِيَّةٌ هـ . اَصْبَدُ
 حَبْدُ : مَبْنِيَّةٌ هـ . اَصْبَدُ

22

۱. دَدَا كِه اَمَدَت : ۲. اَف كِه اَوو دِيكْت
 ۳. اَلَم كِه اَبَدَت : ۴. اَف كِه اَوو تَمَقَت

23

23

١٠٠ : ١٠٠٠

 :

24

[illegible]

۱۰- که ای ای سولمت : که ای ای سولمت

25

١٠٠٠ : ١٠٠٠

وَلَا تَكُن مِّنَ الْكَافِرِينَ ۝

26

١. گ. ٢٥٩ : ٢. د. ٢٥٩ : ٣. د. ٢٥٩ : ٤. د. ٢٥٩ : ٥. د. ٢٥٩ : ٦. د. ٢٥٩ : ٧. د. ٢٥٩ : ٨. د. ٢٥٩ : ٩. د. ٢٥٩ : ١٠. د. ٢٥٩ :

۱۰. کلمه حقیقت : کلمه حقیقت

27

١٠٩ : ١١٠

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & i \\ -1 & i \end{pmatrix}$

28

١٠٥١ : ١٠٥٢

[illegible]

29

١- تَقْرِءُ عَلَيْهِمْ مِمَّا رَزَقْنَاكَ : كَذَلِكَ يَتَبَيَّنُ لَكِ الْفُرْقَانُ إِن كُنْتَ شَاقِقًا مُّكْذِبًا

١٥. كَمُ مَوَدَّةٍ مَحَبَّةٍ : كَمُ قُرْبٍ مَدَدٍ حَاتَّةٍ

30

2. 2001-02-03 : 2001-02-03

۲۵. لکھو کہ مندرتہ : لکھو کہ مندرتہ

31

٢٠٠٠ : ٢٠٠٠

٢٥. لَمْ يَكُنْ يَحْيَى مُذْنِبًا : لَمْ يَكُنْ يَحْيَى مُذْنِبًا

32

١- كود مصادقة : كود اندلس ماله حقة

٢٥. تسمي من مَلَقَ : تَلَقَّى تَلَقَّاهُ وَهِيَ سِدِّ ذَقَّ

11

یر کیه لوهی بند حوقگ : گ دسیه قاده بند خنگ
 یر کیه لوهی بند ماک : گ تجیه مدت : که که

12

یر گ یه عجم : گ قریه لوهی بند هم
 یر لیه تبهی بند هم : گ سبب : که که

13

یر کیه یه یه : گ آیه لوهی بند هم
 یر کیه لوهی سوت : گ یه لوهی بند دوت

14

یر خست : گ قیه هم : گ ذک آیه هم
 یر ذت : گ قیه هم : گ یه آیه هم

15

یر کیه لوهی بند حوقگ : گ آیه کمذ : گ بدت
 یر سبب : گ یه ماک : گ یه ماک

16

یر گ یه بند ماک : گ آیه گ : گ بدت
 یر یه لیه : گ یه ماک : گ آیه ماک

17

یر گ یه بند بدت : گ آیه بند آگست
 یر گ یه بند ماک : گ آیه ماک

18

یر گ یه بند ماک : گ آیه بند ماک
 یر گ آیه بند ماک : گ آیه بند ماک

19

یر کیه عجم : گ آیه ماک
 یر گ یه ماک : گ آیه ماک

20

یر آیه لوهی کیه : گ آیه ماک
 یر لیه لوهی کیه : گ آیه ماک

21

یر کیه آیه : گ آیه ماک
 یر کیه آیه : گ آیه ماک

سَجَدَ : هَدَّجَ نَهَضَ مَضَى - حَتَّى

۱. کلمه کرمی چه ذره دقت : ۲. قلعه ای چه بند دقت :
 ۳. کلمه کرمی مقدس دقت : ۴. مقبره ای چه کرمی دقت :

١. لَمْ يَكُنْ لَهُ نَفْسٌ قَبْلَ أَنْ يُولَدْ : لَمْ يَكُنْ لَهُ نَفْسٌ قَبْلَ أَنْ يُولَدْ .
 ٢. لَمْ يَكُنْ لَهُ نَفْسٌ قَبْلَ أَنْ يُولَدْ : لَمْ يَكُنْ لَهُ نَفْسٌ قَبْلَ أَنْ يُولَدْ .

[illegible]

۱. کبریا ذی جلال و کرامت : کبریا ذی جلال و کرامت
 ۲. معبود حق : کبریا ذی جلال و کرامت

[illegible]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لَكَ شَاكِرِينَ

یہ کہہ کر ہی میرا دم ٹوٹ گیا : گھر سے باہر نکلتے ہی میری آنکھوں سے آنسو بہنے لگا۔

[illegible]

۱. سید: گویا یزدانی : که سودتی که بهت داد مقدس
 ۲. سید: گویا یزدانی : که تپ زده ی مقدس و مت

يَا بَدْرُ بَدْرُ : كَيْفَ دُرِّهِ لَيْتَ كَيْفَ
 يَا بَدْرُ بَدْرُ : كَيْفَ دُرِّهِ لَيْتَ كَيْفَ

תורה דבינה

תב: שמואל המזכיר - אשדוד, אבד

מא דמחזיר לה נביא מדביר
מא דלא אומא ש וכלא

מה תב תביר אביר ש מודד
אזיר ש מודד פא לא דאק ש

מה תב תביר אביר ש מודד
מזיר ש מודד אביר ש מודד

אביר ש מודד מודד תביר
מזיר ש מודד אביר ש מודד

חביר ש מודד מודד מודד
מזיר ש מודד אביר ש מודד

אביר ש מודד מודד מודד
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מה תב תביר אביר ש מודד
מזיר ש מודד אביר ש מודד

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מה תב תביר אביר ש מודד
מזיר ש מודד אביר ש מודד

23 دسمبر، 1915ء بمطابق 1 جمادی الثانی، 1335ھ بمطابق 23 دسمبر، 1915ء

[illegible][illegible]

1 حات: بمملک دامتہ دتدہ دملک ملو دملک

2 حات: ميٺيل ڊاڏي ڊيڳو ٿيڻ ڊرسم ٿيڻ ٿيڻ ٿيڻ.

3 حالت: حالت بحر و عدم یافتن دایب اندک و سهولت دفعه تا حدودی که
فلج شدن ماه ذی قعدة.

4 كات: آب اذنتك سمعتك دعيه سمعك له فلفلفك ديفك متك، ك
متك صك دكك.

5 تَات: يَلِكَة دَات مَوِيَّيَّة، كَلَا، دَلِكَة مَحْدَم، فَيَدِيَدَات. زَهْدِيَّة، دَات حَبَاب
مَت، حَقَّت مَوْدَعِيَّة مَحْدَم.

[illegible]

جودد مذہب ہمیں دیکھو، دیکھو کہ آپ کی دعا، آپ کی دعا، آپ کی دعا
 حاصل

56

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**Thirteen Assyrian Church
Missionaries Who Went to
Georgia in the Fifth or Early
Sixth Century**

**Center : Joane (Yovane or
Yonan) of Zedazeni**
**Joane's Disciples - Clockwise
From Top Left:**
Abibos of Nekressi
Isse (Eshu) of Tsilkani
Joseph (Yosip) of Alaverdi
Stephan (Estepanos) of Hirza
David of Garedja (Kareja)
Zinon of Ikalto
Michael (Mishaël) of Ulumbi
Pirr (Pira) of Breti
Isidor of Samtavissi
**Tade (Thaddeus) of
Stepanatsminda**
Antony of Martkobi (Mart Kobi)
Sheeo of Mqwime

Submitted by Julietta Bet-Kaplan
Rustavi, Georgia