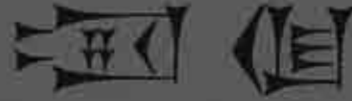




Established 1964
Dedicated to the
Advancement of Education
of Assyrians



NINEVEH

THIRD QUARTER 1994

VOLUME 17 NO. 3



**An Assyrian Artist Brings Back
Destroyed Assyrian Villages on Canvas**

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

THIRD QUARTER 1994
VOLUME 17 NO. 3

Julius N. Shabbas Editor
Joel J. Elias Ass't. Editor

POLICY

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

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

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Assyrian Periodicals

We urge our readers to read and support the Assyrian publications. The active participation of all Assyrians is the only guarantee of the success of Assyrian periodicals.

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LETTERS TO THE EDITOR

Dear Julius:

Nineveh is a superior Assyrian publication. It is informative and well organized. We admire the magazine's excellence and longevity.

We enjoyed the "Special Recognition" in the last issue to Assyrian Americans who served in the Armed Forces of the U.S. in WW II. Also "The Faces of Assyria" in the same issue was very enlightening.

Enclosed are subscription dues for Sargon and Ester Nona and Nona and Kathleen Nona. Thank you for your dedication.

The Nona Family
Turlock, CA

Dear Editor:

Please find enclosed my subscription for the year 1994, and an additional amount towards the educational causes of our Assyrians.

I can only say may God, the mighty and merciful, bless you and guide you to enable you to continue your mission, and your esteemed magazine success year after year.

Michael Okaro
Rooty Hill, Australia

Dear Julius:

I am enclosing an article about my childhood reminiscences — it seems interesting. If you feel it deserves printing in *Nineveh* magazine, please include it in one of your issues.

The article by Dr. Edward Y. Odisho was upsetting in that no mention was made of the Union School, which was run by an efficient and talented person, the late Raabi Yacoub Bet Yacoub. The Union School was equivalent to the other two schools. In fact, two members of Odisho's family were students in this school.

In some aspects, the Union School was academically higher. Upon graduation the students were accepted in the intermediate class of the American School for Boys in Baghdad.

Eshaya H. Isaac
Skokie, IL

Dear Mr. Shabbas:

Enclosed is a check for \$25.00 to cover my 1994 subscription to *Nineveh* magazine. I would also like to thank you for all your efforts to put out such an informative and valuable magazine. Keep up the good work and God bless you all.

Laith M. Warda
Burlingame, CA

Dear Mr. Shabbas:

I was very glad to meet you at the Nineteenth Worldwide Congress of the Assyrian Universal Alliance in Modesto, California U.S.A. I would like to point out that *Nineveh* magazine is the most effective and really dedicated to advancement of the Assyrian people.

I thought it would be of benefit to your magazine and the Assyrian people to know and understand that our Federation is doing the best it can to assist our Assyrian people in Australia and the world. (Please read our report to the 61st National Convention of the Assyrian American National Federation, September 1994.)

This report is in the form of our Federation's achievements. Thank you.

Shmouel Warda
National Executive Secretary
The Assyrian Australian
National Federation, Inc.

Editor's Note:

It was a pleasure meeting Shmouel Warda at the Assyrian Universal Alliance Nineteenth Worldwide Congress held May 26-30, 1994 in Modesto, CA. Julius N. Shabbas, as an individual, not representing the Assyrian Foundation of America nor Nineveh magazine, was invited as a delegate by Mr. Homer Ashurian, the Executive Secretary, A. U. A., Chicago, IL to attend the meeting. Julius N. Shabbas participated in the proceedings and was one of the three persons on the Committee on International Affairs that formulated this phase of agenda for A. U. A. for 1994-95. The others were the eminent Senator John Nimrod of Chicago and William Iossiflov of Moscow, Russia representing The International Association of Assyrians in Russia known as LAROS. It was indeed a great pleasure to personally meet and to know Senator Nimrod. He is a great man.

Dear Mr. Shabbas:

I am mailing to you an essay about my mother's death, which occurred at the beginning of this year.

Because it reflects most of Assyrian mothers' characteristics, I thought it would be appropriate to be published in *Nineveh*, which is a well-respected Assyrian publication. Also, it would be a tribute to my mother, whom I loved so much.

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

Editor's Note:

The essay appears within the pages of this issue.

Dear Julius:

I congratulate Dr. Edward Y. Odisho for his important scholarly work as an Assyrian on the historical development and evolution of Assyrian language from the ancient times to date, which appeared in a book entitled "Semitica-Serta Philologica Constantino Tsereteli Dicata." Every Assyrian should be proud of him for his educational achievement!

But I'm also up in arms against him for excluding from his paper the late *Raabi* Yacoub Bet-Yacoub's Union School in Hinaidi (1924-1937) and in Habbaniya (1938-1944) in his analysis and discussion of the language growth among the Assyrians of Iraq.

Dr. Odisho has, apparently, done his homework on the subject. But I can't believe that he hasn't heard of or read about *Raabi* Yacoub's school and its achievements during an era when major education institutions in Iraq in general, and Assyrian in particular, could be counted on one's fingers! Does he consider the contribution of the man and his school not significant enough to deserve recognition? Or has Dr. Odisho simply chosen, for some reason, to overlook this?

The late *Raabi* Yacoub's overall impact on the language and education of a section of our people in Iraq was just as significant, if not more so, as that of the late *Qaasha* Yosip Kelaita and *Qaasha* Khando Yonan. *Raabi* Yacoub's school instruction was the foundation of the education, and the mother tongue, of hundreds of Assyrian (and Armenian) boys and girls who went out in the world to further their education or to make a respectable living for themselves and their families.

Raabi Yacoub's Union School curriculum was in English, but it also included language classes in Assyrian as well as in Arabic and Armenian. Assyrian children began their schooling with a solid foundation in Assyrian reading and writing which was followed by Assyrian grammar and Bible study. The common language spoken in school, at home, and in the local camps was Assyrian. Almost all Habbaniya Armenians — and some members of the other races — also spoke Assyrian, the groundwork for which was laid at *Raabi* Yacoub's school.

Union School was a stepping stone to clerical work for many of Hinaidi's and Habbaniya's local youths, and *Raabi* Yacoub's graduation certificate was an access to American School for Boys or to Baghdad College — the two best private high schools in Baghdad — for those who could afford the expense. Although a few graduates even went on to college education, believe me a Union School junior high diploma was no laughing matter at that time! (I'm one of the many students whose total formal education ended at *Raabi* Yacoub's Union School.)

Raabi Yacoub was an excellent school adminis-

trator. He spoke Armenian and had a very strong command of both English and Assyrian languages. He was an accomplished teacher, translator, orator and director. He composed song lyrics and poems and translated several Shakespearean plays into successful Assyrian dramas that were staged by his students under his own direction. And his annual school graduation exercise evenings were the pride of both pupil and parent!

In addition, *Raabi* Yacoub introduced, under the leadership of his son, the late *Raabi* Emmanuel Jacob, and under the guidance of trained British instructors, the first, the biggest, and the best trained Assyrian Boy Scout and Girl Guide movement in Iraq — and perhaps in the world — that endured for 16 years. His school playground was the training nursery to the finest of Assyrian sportsmen — too many to name here — and some of whom attained national and international standards, especially in soccer, tennis, and hockey.

Could *such* an educator and his *school* have had no positive impact on the growth and development of the Assyrian language and culture?

Mikhael K. Pius
Modesto, California

Dear Julius:

Thank you for publishing "Youth" and "Mesopotamian ID Cards" in *Nineveh*. *Nineveh* is a wonderful and enlightening magazine. We are proud of it. I am enclosing a picture which is 50 years old, and it represents the staff of Air Ministry Audit Office, located at Air Headquarters, Habbaniya, British Forces in Iraq. Most of the local clerical staff were Assyrians.

Eshaya H. Isaac
Skokie, IL

Editor:

The enclosed \$100.00 is a contribution to the Needy Assyrians fund from Alexander Francesco Riolo in memory of his great-grandfather Nicholi Baitoo, on this one-year anniversary of Nicholi's passing away.

Jeff Riolo
College Prospects of America
San Diego, CA

Dear Julius:

Enclosed please find a small contribution for *Nineveh* magazine (\$25.00) to cover a 1994 subscription to my son Fred Chalita, Jr. in Wiesbaden, Germany; and the balance (\$75.00) to our Needy Assyrians in northern Iraq. I thank you.

Fred Chalita
Turlock, CA

Dear Julius:

I want to thank you very much for the Fourth Quarter issue of *Nineveh* and congratulate you on a job well done. I was really very glad to read the article by Youel A. Baaba about you and seeing you being presented with a plaque by Foundation president Belles Yelda. I am of the same opinion and congratulations on a well-deserved honor. You can't imagine how much happiness and help you give those who are in trouble. I personally become stronger when I get your magazine. I wish to congratulate the Assyrian Foundation on its 29th anniversary. You are really devoted, and loyal friends and concerned Assyrians.

I'll never forget the day of the Assyrian National Congress when six Assyrian delegates from different countries stayed with us for a week at my sister's small one-bedroom flat. I was so happy to have these young clever Assyrian men at my place. I loved them as if they were my own sons. I felt so lonely again when they left for their homes. Two of the delegates were from Iraq and they were happy to have some copies of *Nineveh* magazine, which I had given them.

I sent a letter with Doris Givargis asking her to post it to you. In it I expressed my gratitude to the Assyrian Foundation for the \$300.00 support you sent for the treatment of my son. You are such wonderful and kind people and have helped me much. The treatment and medicine are very expensive now. God bless you all.

Nadya Davidova
Moscow, Russia

Editor's Note:

Nadya's son, George, is epileptic and contracts seizures occasionally.

Dear Sir:

The Assyrian Australian Association organised a one-day seminar (on 3 November 1993) in Sydney, Australia and the enclosed follow-up booklet was the result of that seminar. As you will find in the President's message, this seminar was a response of the AAA when it realised, through its Welfare Officer, that the Assyrian community and the Assyrian language in Australia were virtually unknown or unheard of despite a strong community of up to 20,000 Assyrians living in Australia, 15,000 of them in the City of Fairfield. Moreover, the government departments used to refer to us by different names relating to the countries that we came from.

The seminar was a success from all aspects, such as speakers, subjects, organisation and venue. Therefore, on behalf of the AAA, we are glad to forward to you a copy of this booklet, which summarises arti-

cles presented in this seminar, to be included in your valued collection of books which may be used in research or reference or as good reading.

Florence Joseph, Secretary
Ashurbanipal Library (Sydney)
Fairfield, Australia.

Editor's Note:

We want to thank Ashurbanipal Library of Sydney, Australia for sending us the booklet. It contains very informative and excellent texts of papers that were presented at the Seminar. It included articles about both the pre- and post-Christian Assyrian history, the history of the Assyrian Church of the East, the Assyrian language, the history of Assyrians in Australia, etc.

Dear Julius:

Dr. Edward Odisho's article entitled "Bilingualism and Multilingualism among Assyrians," published in 1993 in a book entitled "Semitica-Serta Philologica Constantino Tsereteli Dicata" is very informative and interesting. He is to be complimented on his efforts to shed some light on the attempts made by some of our Assyrian scholars to initiate and establish schools to teach, amongst other languages, mainly our mother Assyrian language. Unfortunately for some unknown reason, he has failed to mention Raabi Yacoub Bet Yacoub's School, and its educational contributions, and to recognize Raabi Yacoub's achievements in establishing and administering skillfully a structured school for students in Hinaidi and Habbaniya during the mid 20's and late 40's. The curriculum offered prepared the students for lives of worth and service.

Among other diverse cultural activities, Raabi Yacoub's Royal Air Force Habbaniya Union School was also a venue of some well-known Shakespearean plays like "Othello," "Merchant of Venice," "Romeo and Juliet," etc., translated by him in the Assyrian language and staged by the students under his directorship.

When Habbaniya was closed as an R.A.F. station, our Assyrian people left for Baghdad, Basrah, Kirkuk, Mosul and other Middle Eastern and overseas countries, in pursuit of better lives. Equipped with the education and knowledge acquired at Raabi Yacoub's school, our people were able to secure responsible and sensitive positions in the oil industry, in the private and government sectors, as well as other businesses throughout the country. The success of those who emigrated to countries like the United States, Canada, England and Australia, is a testimony to the well-balanced education furnished at Habbaniya School.

Raabi Yacoub's school became an important

entity and vehicle where pride, confidence and goals in life were instilled in our people. Within its sphere Boy Scout and Girl Guides groups were formed, recognized and registered by the Imperial Headquarters in London, whose curriculum and training in building self-reliance and sound minds amongst our youth were equivalent to those in the United Kingdom, Europe and worldwide. Under the same umbrella a generation of athletes was born and as our people were gradually integrated in the Iraqi society, our Habbaniya Assyrian players excelled to the point of becoming household names, such as Youra, Aram, Ammo Baba, Ammo Samson and many others. Football (soccer), tennis and field hockey were played to international standards from which the nucleus of organized sports in Iraq was established. The athletic spirit impacted positively in the relationship between the Assyrians and the Iraqi society. Prestigious games were played and won in Iran, Turkey, Syria and other countries. Our ex-Habbaniya School boys were instrumental in uniting Iraqis of all walks of life together in their national pride and joy in winning such international events.

We hope that Dr. Edward Odisho, in his future writings on our contemporary history, would not neglect to acknowledge such important contributions to the education of our youth.

Ben E. Yalda
Des Plaines, IL

Dear Julius:

I am writing to express my appreciation for the outstanding service that you and all those associated with *Nineveh* are doing for our nation. Keep up the good work and God bless you all. I am enclosing \$70.00 to cover my two years' subscription and one year complimentary subscription for my cousin, Mr. Bill Gabriel, of Flint, Michigan.

From the *Travels of Marco Polo* I have extracted Chapter VIII and after reading it, I am sure you will share my views that many of *Nineveh* readers will enjoy it. Personally, I have not come across this story in any Assyrian books, but heard it verbally from elderly people and in church, also. It is a good historical story.

Yosip G. Mirza
The Assyrian Old Books Revival
7 Timothy Place
Edensor Park N.S.W. 2176
Australia

Editor's Note:

The extract from the Travels of Marco Polo will appear in the 4th Quarter 1994 issue of Nineveh.

Dear Editor:

On behalf of the Assyrian Australian National Federation, I am enclosing a cheque for \$22.00 as a subscription to your excellent magazine. We believe that *Nineveh* advances the Assyrian cause, nationally, historically and culturally.

Shmouel Warda
National Executive Secretary
The Assyrian Australian National
Federation, Inc.
Bonnyrigg, Australia

Dear Mr. Shabbas:

Enclosed is a check in the amount of \$40.00 to cover subscription to *Nineveh* magazine for two years for my brother, David Ganja. He greatly enjoyed reading the last issue of *Nineveh* and was very impressed with its quality and the information contained on Assyrian culture and heritage. Thank you.

Charles Ganja
Toronto, Canada

BABYLON OR BUST

Oxford University historian Stephanie Dalley says the Hanging Gardens of Babylon, one of the Seven Wonders of the Ancient World, weren't in Babylon after all, but were about 300 miles north in the ancient Assyrian capital of Nineveh in what is now Iraq. Her findings have stopped the work of Iraqi archeologists reconstructing the gardens as a tourist attraction south of Baghdad, says Dalley.

(Clipping from the Chicago Tribune)

CORRECTIONS AND CLARIFICATIONS

In the last issue of *Nineveh* (First/Second Quarter 1994), on page 26. In the write-up under "Dr. Edward Y. Odisho Analyzes Language Use of Assyrians in Iraq," column 3, line 8, the dates in parenthesis should read (1924-1944) and NOT (1934-1944), covering a period of 20 years when Raabi Yacoub Bet Yacoub was the principal of the Assyrian Union School in Hinaidi and Habbaniya.

An Assyrian Artist Brings Back Destroyed Assyrian Villages on Canvas

by Robert DeKelaita

A small old village in the Assyrian mountains of north Iraq has been recreated again. This time it is on canvas and in Chicago.

Marcus Oshana, an Assyrian artist and native of Eiyat, a little Assyrian hamlet in the Barwari Bala mountains, is painting his village so that it may forever be remembered by all.

Located between the larger Assyrian villages of Ainyoone and Bishmiyaye, Eiyat's history is not a matter of recorded history, but it had always existed in the collective memory of its inhabitants. It belongs to the Barwari Bala Assyrians (of the Tyari dialect). The village contained over thirty houses (of extended families) of Assyrians and an ancient church carved into solid rock in a mountain, and was surrounded by thousands of apple trees, for which Barwar is renowned. It is said that the aroma of the many varieties of apples intoxicated visitors. In addition to apples, walnuts, apricots, pears, berries, and a host of other fruits also adorned the scenery of Eiyat.

Although he has worked in the engineering profession for most of his life in Baghdad, Marcus Oshana has also been an artist. It is rather surprising to most of those who meet him and even some who have known him for some time. Thickset, in his fifties, he was a track star in Iraq, known as 'the gazelle' for his speed. Oshana painted mostly for advertising purposes and government projects in Iraq. A partner in an artistic advertising agency, he drew and painted numerous commercial film murals and government propaganda posters, as well as various sketches and designs for books. Marcus nostalgically recalls the days of his childhood and youth in Eiyat with a smile.

Many years have passed and the memories have remained with him. Eiyat, the place of his birth, a little village little known even to Assyrians, remains dear to his memory.

"To sit with friends and family near the church, under a great walnut tree, while a cool stream ran endlessly near us . . . these are things one cannot forget."

In 1975 Eiyat became a victim of the Iraqi government's war against the Kurds. Its people were forced to leave, and, like thousands of villages in the surrounding mountains, it was wiped away. The dwellings were destroyed with explosives and



their very bricks carried away. Not even the rubble of the former village was spared. The ancient church of Mar Gewargis likewise was destroyed.

The tragedy of Eiyat and its last generation would have been completely eradicated from memory had it not been for the efforts of its loyal sons and daughters and the Assyrian Democratic Movement. The ADM has assisted a number of the inhabitants of Eiyat to return and begin to rebuild their modest homes in a magnificently heroic style. In Chicago, Marcus, the son of Eiyat, is a participant in the effort. He has begun to paint again for the purpose of supporting the efforts of the Assyrian Democratic Movement's builders and activists.

Little Eiyat, therefore, is destined to remain a flickering light of Assyrian existence. It is a little victory for a little people of antiquity. With the tenacity of Assyrians in the ADM and its former inhabitants and talented sons like Marcus Oshana, little Eiyat is a reminder that Assyria lives: in our minds and hearts and, yes, in a little way on the ground as well.

Talk Given at the Meeting of the Assyrian Foundation of America April 10, 1994 — Berkeley, California

by *Abdulmesih BarAbraham*

On behalf of many Assyrians in Germany and their organizations I would like to say "Shlama A' laychun."

I think it was almost 15 years ago when for the first time as a young Assyrian activist I read something on the Assyrian Foundation of America in one of the issues of *Nineveh* magazine. It was not imaginable for me that one day I would have the opportunity to talk to the members of this honorable organization. I would like to express my high appreciation for the continued and dedicated work and effort of your organization for the Assyrians. Indeed, it is a great honor for me now to be with you.

Today I would like to talk on two main issues concerning the Assyrians in Europe: first I'll briefly describe their current situation, and secondly I'll try to give an overview on their organizations in Europe with an emphasis on Germany, where I live.

On the Situation of the Assyrians in Europe — A Short Survey

Immigration

The immigration of Assyrians to Western Europe and particularly to Germany, started in the early sixties. At that time Germany, like other countries, was in dire need of foreign workers from several countries like Italy, Turkey, Greece and Spain in order to meet the high demand on manpower required for the growth of its economy. Among the Turkish workers many Assyrians came to Germany and other European countries like France, Switzerland, Austria, the Netherlands, and Belgium.

This so-called work migration process continued with different dynamics till the early seventies when Europe faced an economic crisis caused by the high costs of oil imports from the middle-eastern countries. Germany decided to stop worker immigration, and likewise other countries in Western Europe followed suit. At that time, about 6,000 Assyrians were already living in Germany, mainly from Turkey; and about the same number settled in the other European countries. Many of them had already brought their families to Europe. It is important to realize that for most of them the decision to come as work immigrants to Europe was motivated by the general and well-known situation of the Assyrians in Turkey where they were treated as third class citizens with no minority and national rights. Several events in the Middle East resulted in a worse situation for the Assyrians in the southeast of Turkey (e.g., Cyprus crisis 1974, Lebanon civil



Abdulmesih BarAbraham Short Biography

Abdulmesih was born in Midyat, which is in Tur-Abdin. Midyat is in the Turkish part of Mesopotamia, today's southeast Turkey. As a young boy he and his sister accompanied their parents to Germany in 1967. Since that time he has been living there with his family. He had the opportunity to get all his education in Germany and in 1983 he received his master's degree in Electrical Engineering from the University of Erlangen/Nuernberg. During the same year he started to work in the research and development center of one of the largest companies in Germany in the area of computer science. His business travels brought him several times already to the U.S. and California. Currently he's here for a longer period of assignment in Silicon Valley. He has participated in several top international research projects. Last year many TV channels and magazines reported on their project, where they could successfully demonstrate on-line computer telephone translation between Germany, the U.S.A. and Japan.

For more than 20 years Abdulmesih has been active in Assyrian national affairs, and for several periods an officer on the Board of Directors of the Assyrian Federation in Germany; and for almost 10 years he was chairman of the committee for student affairs. He has been editor for an Assyrian publication in Germany, and currently continuing this effort for a small Assyrian international publication in Central Europe. Abdulmesih is married and has two children. His dedication to Assyrian affairs is commendable.

war 1975, etc.).

As the gates to Europe were closed for work immigrants another kind of migration process started with people coming and seeking asylum in Europe. So Assyrians from Lebanon, Turkey and Syria started to emigrate to Sweden, Germany and other countries. After the Kurdish Workers Party (PKK) started its activities in southeast Turkey in the mid-eighties, many Assyrians became innocent victims of the clashes between the PKK and the Turkish security forces. As a consequence thousands left their homeland with no hope of returning.

After 30 years of migration more than 90 percent of the Assyrians left their ancestral homeland Tur-Abdin in northern Mesopotamia. Today a small minority of about 4,000 people still live there. A larger community exists in Istanbul. With the advent of the Islamic revolution in Iran, a larger number of Assyrians from Iran left for Europe. Their migration is still continuing. Similarly, thousands of Assyrians from Iraq left their homeland during and after the Iran-Iraq war and also after the Gulf war. Now almost all western European countries closed their borders for asylum seekers. At least it is very difficult to come as immigrants into these countries.

Current Situation

At present more than 80,000 Assyrians live in western Europe. About 30,000 in Germany, almost the same number in Sweden; about 8,000 in the Netherlands, 4,000 in Austria and around the same number in Switzerland and France. Germany and Sweden are the main settlement centers. About two thirds of these immigrants are from Turkey and belong (like me) to the denomination of the Syrian-Orthodox Church. Today all Assyrian denominations are represented in Europe.

If we consider the entire Europe, including the former eastern republics of the Soviet Union like the Ukraine, Russia and the Caucasus Republics, then we may add 70,000 (other estimates say up to 120,000) more to the above figures. But in the following I'll focus only on western Europe.

About 70 percent of the Assyrians established themselves in Europe. They are basically industrial workers in European companies. We now have the second generation growing up and finishing schools and graduating from universities. A small percentage of people started their own small businesses (e.g., shoe repair, groceries, restaurants, small food markets, etc.).

The process of becoming established was different in the various countries. Sweden, a traditional immigration country, gave through its governmental institutions the most support in this point. After several years living in the country people are allowed to apply for citizenship. Germany, which still considers itself a non-immigration country per



Martin Jacob, president of the Foundation, is flanked by Linda Sarkis Schwat (left) and Julius N. Shabbas.

its constitution, has not supported directly the integration process. Application for citizenship is accepted only after more than 10 years of living and working in the country. A big number of Assyrians from Syria, for example, are still in an uncertain situation because their applications for asylum are not accepted.

Organizational Situation

The first Assyrian social and cultural clubs were founded in the early seventies in Germany and Sweden. Assyrian students and activists of the Assyrian Democratic Organization (ADO), also called Mtakasta, served basically as crystallization circles for the earliest national activities in Europe. With the increasing number of people coming as immigrants into these countries, the need for social and cultural activities grew rapidly. Assyrian associations tried to meet these needs somehow. In time they became centers of advice and help for thousands of refugees from Beth-Nahrin. Through their devotion they grew politically into an advocate function for the Assyrians in Europe. Today almost all social and cultural activities are carried out by the clubs.

Egartho was the first Assyrian magazine that was published in Europe in 1976. It was organized by Mtakasta activists before the Federation in Germany was established. Later it became the voice of the Federation in Germany. The Assyrian Federation in Sweden was established in 1978, having more than 20 associations affiliated. A year later, in 1979, the Assyrian Federation in Germany and central Europe was established. Almost parallel, or a few years later after this development, we could realize also the establishment of other organizations among our people (at first under the name Syrian, later changed to Aram) which unfortu-

nately do not cooperate with the Assyrian organizations. So there are two "Syrian" Federations which have their own publications. These groups were /are supported by some Syrian-Orthodox clerics and their activities are generally directed against the unity idea of the Assyrians covering all denominations.

Additionally there are many church parishes established which meet the religious needs in Europe (Syrian-Orthodox, Church of the East, Evangelical, Catholics). The Syrian-Orthodox Church has two Archdioceses (Sweden and Central Europe) and a publication.

I would like to underline here that, generally, Assyrian organizations in Europe actively promote national unity in their daily life. Almost all associations have members from all countries in Assyria (Beth-Nahrin), notwithstanding their different denominations. We are proud of this fact. Actually this is the goal and functional objective of Mtakasta (Assyrian Democratic Organization, ADO; in Assyrian, Mtakasta Democrateyta Athureyta) since its founding in 1957 in Syria. Mtakasta's leadership and educated cadres within these Assyrian organizations extend valuable support to the national work. A main objective of Mtakasta remains — it is against migration from our homeland. Based on this it cooperates with the Federations successfully in focusing the interest of the Assyrians in Europe to the situation of our people in Beth-Nahrin.

Today we have three powerful Assyrian Federations in Sweden, Germany and the Netherlands. The organizational structure is based on delegates and democratic elections. Each affiliated organization sends, based on the number of its members, delegates to a general/federal assembly which elects the Board of Directors of the Federation. The elections in Germany, for example, are bi-annual. The Assyrian Federation in Sweden with about 25 affiliated associations publishes the well-known monthly magazine called "Hujada" (unity). It owns a printing house and a cultural center in Södertälje near Stockholm. The Tur-Abdin Federation in the Netherlands publishes a bi-monthly magazine called "Shemsha" (The Sun). The Assyrian Federation in Germany has about 15 affiliated associations from Germany, Switzerland and Austria (German speaking region). The Federation also has its own cultural center shared with the Mesopotamia Association in Augsburg.

Each Federation has its own publication in different languages (European, Assyrian, Arabic, Turkish). Each organization has its youth and women sub-organizations. Several committees deal with different activity fields (external affairs, culture, sport, social, etc.). The youth organizations, for example, have a structure similar to the Federations; youth groups from all associations gather to elect a Federal representative. The same applies to

women's organizations.

I would like to mention also an organization in Södertälje, Sweden, called Nsibin (which is its magazine's namesake); and is individually organized as a publication center. "Beth-Prasa dNsibin" has already published almost 30 booklets/books, most of them translations from political and historical sources. Additionally we have several political organizations present there. The first, with the most activists, is Mtakasta, which has its own publication (Qala dBeth-Nahrin) in Europe and has several official branches opened. Other organizations like Gabba dBeth-Nahrin, A.U.A. and ZOWAA have representatives.

One important activity field for Mtakasta and the Federations is the Public Relations work and human rights issues. Another is the organization of seminars and workshops for youth and adults on certain topics of history and politics. The most focus of our attention in national work is on our youth.

The Assyrian associations with their Federations as umbrella organizations, became the main centers of communication and activity for Assyrians. For example: unlike Sweden, where the Assyrian language (Syriac) was accepted by the Swedish Government very early as the official teaching and learning language, in Germany the efforts of Mtakasta and the Assyrian Federation gave Assyrian scholars the chance to learn the Syriac language officially as the mother language at schools in the cities of their settlement.

Even in the case of recognition of our people as refugees in the European countries, our organizations there had an invaluable contribution. They have contacts with Governments, Governors and parliament members from different political parties. Federations are members in so-called immigrant organizations in order to establish contacts with other nations and to make our case more public; also to fight for more minority rights. I would like to point out that Mtakasta and the Federations contributed effectively in the effort for Assyrians to become members of the U.N.P.O. (Unrepresented Nations and Peoples Organization). Sabo Celik, Mtakasta spokesman in the Netherlands (Holland), initiated the first contacts with the U.N.P.O. organization. A.U.A. was then invited to participate.

Final Remarks

Nowadays the contacts of Mtakasta and the Assyrian Federations with the European Parliament are becoming stronger. This is important, because of the expected power that the European Parliament will get in the near future. Similarly, we have established good relationships with human rights organizations in order to make the cause of Assyrians in the homeland more public. There are proposals to build an umbrella organization on the

European level also covering the U.K. — and maybe the Eastern countries, too. We are working on that.

As mentioned before, we have two Federations called "Syrian/Aram" which are still not ready to cooperate. Nevertheless, we consider them as our organizations, too, and we repeat regularly our offer for working closer. On this point I am optimistic for the future.

One of the main goals of Assyrian organizations in Europe remains the internal unity among our people regardless of their denomination. I'm sure that this is manageable in the long-term. But we will not have an absolute unity like many people dream of because there are always groups which benefit from the current situation. In Europe these are basically the tribe-oriented groups supported by some "millet" (an anachronistic system from the Ottoman Empire, considering each denomination as a separate "Millet" (nation), clerics and some others who are intentionally or unintentionally supporting the interests of the oppressors of our people.

Before I conclude, I would like to refer to an issue concerning the contacts and cooperation of the Assyrian organizations in Europe and in the U.S. Through several visits and many talks my hope is to establish real contacts which could be extended to a fruitful cooperation on a cultural and social level. Our political organizations have this coopera-

tion already to some extent. But in general there is a lack of information exchange on both sides with respect to activities. Exchange of information, books, reports, etc., would improve the situation. I think that the issue is a challenge for the Assyrian magazines and publications on both sides. I should mention that *Nineveh* magazine was in the past exceptional among the U.S. Assyrian magazines because it had an open ear and eye for issues outside the U.S., too. My appeal is to ask you to concentrate more on that and to invite other magazines to support this.

Finally, I hope that this contribution was helpful to fill a part of the information gap. Thank you for your attention.

Editor's Note:

Since giving this talk to the membership of the Assyrian Foundation, I had the opportunity and pleasure to meet Abdulmesih again at the Assyrian Universal Alliance 19th Congress in Modesto in May where he presented the same talk he had given to the Foundation membership. I also met him and his lovely wife and their children and sister at the State Convention picnic in Modesto where a lengthy discussion transpired. Since then I have had several telephone conversations with him.



Left to right: Charles Yonan, Linda S. Schwat, Martin Jacob, Julius N. Shabbas, Nathan Nasseri.

At the Foundation meeting.



THE CONTINUITY OF ASSYRIAN HISTORY

by *Odisho Bet Ashur*

I

A good number of historians have assumed that the Assyrians perished after the fall of their empire in 612 B.C. Some have even taken comfort in reporting this, as if Assyrians have been the very embodiment of evil on earth. “[The Assyrians] have no direct linguistic or ethnic survivors,” stated anthropologist Carleton Coon, “which is probably a mercy.”¹ “The Assyrians received no mercy as they had shown none,” explained historian Stewart Easton, “the very people disappeared from history, killed or absorbed into the population of the conquerors.”² The opinions of such writers as Coon and Easton have also influenced social scientists, such as the reputable Anthony Smith, who seems to be constantly bewildered as to why and how the Assyrians disappeared.³ This theory of the “disappearance” of the Assyrians has also influenced journalists and “experts” to constantly question the ethnic legitimacy of modern Assyrians. “These Assyrians,” explains one tourist geography book, “who are not descended from the ancient Assyrians, are actually Nestorians.”⁴ The authors of this book never bothered to note that Nestorians are a Christian denomination and not a nationality. As a result of such poor, yet expansively broadcast scholarship, Assyrians in Iraq and elsewhere have had to endure the scrutiny of many whose pretensions to ethnography leaves much to be desired.

Of course, astute scholars have always questioned hasty conclusions about the Assyrian people’s supposed demise after the fall of their empire, and are doing so particularly of late, as sources continue to show that the Assyrians survived the disintegration of their independent political structure. Yet some historians, however, continue to show varying degrees of intensity in opposing the idea of modern Assyrians. Many object to the use of the word “Assyrian” in reference to any of the Christian Aramaic speaking religious communities (i.e., Nestorians, Chaldeans and Jacobites), stating that the use of the word is merely a manifestation of the irrational, nationalistic tendencies of a segment of these religious minorities. This group of scholars, if we may cluster them together, are often historians of Eastern Christianity or theologians concerned with the spiritual chronicle of the Eastern churches. From their perspective, the history of the Eastern Christian communities begins, as if nothing prior to it existed, with the advent of Christianity and the rise of the Syriac language, a branch of Aramaic. When Professor Michael Morony gave a lecture on the Church of the East at the time of the Muslim conquest, he named the ethnic groups present in

Iraq as Arabs, Arameans, Persians, Kurds and Turks. When he was asked what happened to the Assyrians, he replied “we just don’t know.”⁵ Historians such as Morony prefer to think of Nestorians, Chaldeans and Jacobites as religious communities with no ethnic or national history and no national identity, despite the fact that these religious minorities share cultural and linguistic traditions. National characteristics and aspirations among Assyrians are intellectually swept away or attributed to some socio-psychological deficiencies resulting from the encounter with modernity and Westernization. The search for a national history is perceived as something artificial, “bogus ethnology” is how J. F. Coakley refers to the revival of ancient traditions by modern Assyrians.⁶

To my knowledge, two scholars in particular have had the erudition and insight to deal competently with this issue: Wolfhart Heinrichs of Harvard University and Edward Odisho of Northeastern University. In a recently published volume honoring Constantino Tsereteli, Heinrichs probes the question of modern Assyrian identity in a scholarly and sensitive way, refraining himself from excessive judgments and generalizations.⁷ Edward Odisho’s book, *The Sound System of Modern Assyrian (Neo-Aramaic)*, provides a comprehensive and noteworthy survey of the continuity of Assyrian history.

In addition to “scholarly” inquisitions, Assyrians have encountered difficulties in asserting their national identity in their homeland, Iraq. Iraqi authorities have not accepted Assyrians as an ethnic group related to the ancients. Instead, Arab Iraqi nationalists have claimed for themselves the heritage of ancient Assyria, retroactively Arabizing it, and classifying modern Assyrians as a religious, not a national, minority. Assyrians have been coerced into classifying themselves as Arabs, Kurds or Turks ethnically. Consequently, in its estimated census a decade ago, Iraq listed its nationalities as follows: Arabs, Kurds, Turks, Persians, Lurs, Armenians, Circassians, and Jews. Assyrians were listed as a religious group only, at a population of 20,000, an absurdly tiny amount by any estimate.⁸

Iraqi politicians have their reasons for opposing Assyrianism, for it unites a potentially powerful minority in the Middle East. And in Iraq in particular it theoretically brings to the fore an omitted case — the Assyrian question. When a Kurdish delegation met with its Iraqi counterpart to negotiate terms for a peaceful coexistence after the Gulf War, the “non-existence” of the Assyrian national mi-

nority in Iraq was confirmed. Jalal Talabani, leader of the Patriotic Union of Kurdistan and a member of the delegation, had agreed to discuss various points about the Assyrians in Iraq — at the urging of the Assyrian Democratic Movement, the representative body of Assyrians in Iraq. When Talabani put the point before the Iraqi team, Minister Tariq Aziz, a member of the Iraqi negotiating team, threw his arms into the air and protested: “What is this invention? There are no Assyrians in Iraq!” He then added, “we are Iraqi Christians.”⁹ In Iraq, modern Assyrians are designated ‘Athuryeeyun’ and ancient Assyrians ‘Ashuryeeyun.’ This differentiation, adhered to strictly, exists only in Iraq.

It is understandable, if not acceptable, why a fragile central government such as that of Iraq, would seek to deny the existence of the Assyrian minority and oppose such a movement of Assyrianism. Nevertheless, historical truth must not remain hidden under political ambitions.

Academics, on the other hand, have a duty to strive to be objective and not pass judgments as to the legitimacy of an ethnic identity and place it on the mantle of scholarship. When hasty generalizations are made and personal sentiments passed on as scholarship, the writers must be scrutinized extremely carefully. That the very mention of the word ‘Assyrian’ with regard to a modern people irritates some academics to irrationality is extremely disturbing. It is one thing to prefer to specialize in a particular period or epoch of a people’s history, as historians of Syriac culture have done. It is altogether another thing if these historians segment and divide Assyrian history in their own way, disconnect the ancient heritage of Assyria and attempt to judge a people’s action according to their own world view. Professor Edward Said has written an effective critique of this tendency of Western scholars in his book *Orientalism*.¹⁰ Although *Orientalism* does not examine writings on modern Assyrians, its treatment of Western scholars who “shape” the East in their minds as a form of control may be applied in some cases to the Assyrian example as well.

Present day Assyrians have been subjected to such “scholarly” attacks on the ‘legitimacy’ of their ethnic origins largely due to their political weakness in the world. No scholar or journalist today feels it is necessary to consistently comment on the ethnic purity of a people by a phrase that runs something like “the modern x, who have nothing to do with the ancient x,” particularly when the question of ethnicity does not add to the subject being discussed. Today, Arabs, Jews, Greeks, Persians, and Egyptians are thought to be the heirs of their ancient forefathers — and rightly so. Although they have changed tremendously over the centuries, they are, collectively, the inheritors of their past. The ethnicity of the modern Assyrians, however,

has become a public issue for careless and anti-Assyrian scholars and crude journalists who often gloat, as if they have revealed a secret history, “today’s Assyrians have nothing to do with the ancient Assyrians.”

In addition to the judgmental attitude some scholars insert in their writings on modern Assyrians, there are factors inherent in the history of the Near East which make it difficult for them to understand the continuity of Assyrian history. It would be unfair not to note this. What is required is a familiarity with primary historical sources spanning over two thousand years and a number of linguistic and religious traditions, as well as an understanding of cultural and historical change. However, this ought not to exclude one from analyzing the question of Assyrian identity properly, as the availability of secondary sources is plentiful — if one is willing to look.

Something about language must be stated here briefly. Historical sources confirm that the ancient Assyrians adopted the Aramaic language while at the height of their political and military power. It isn’t quite clear why Aramaic was used by the Assyrians, but scholars generally point to simplicity of its alphabetical method in contrast to the difficult sign system of the Akkadian. The mechanics of the transformation from Akkadian to Aramaic must be further studied to yield better answers to a variety of questions. For example, how much influence did Akkadian have on Aramaic? Some Assyrian nationalists rightly point out that even the idea of the ancient Assyrians adopting the language of a wandering tribal group is questionable; why would a civilization as great as Assyria adopt the language of essentially desert nomads? At the least, one must agree, that a culture as profusely literate as that of Assyria must have contributed immensely to the Aramaic language, so much so that Aramaic became known as “the writing of the Assyrians” by Greeks, Egyptians and Jews, who, even today, refer to their Aramaic square script as ‘kitab Ashuri.’

Regardless, however, of the origins of the Aramaic language, its use by Assyrians cannot be used as an argument to refute Assyrian ethnicity. Assyrians spoke and wrote Akkadian before adopting Aramaic, yet they did not refer to themselves as Akkadians, nor have they been referred to as such by Assyriologists. They were Akkadian-speaking Assyrians, and now are Aramaic-speaking Assyrians. To say that Assyrians are Arameans because they speak Aramaic would make the Irish English and the Haitians French. Today, Aramaic is the language of the Assyrians. No people on earth speak it as fluently and eloquently, write in it as abundantly, express themselves in it so skillfully, and cherish it so dearly as the Assyrians. It is their modern language.

II

From a glance at scattered literary sources, what is known as classic Assyrian history seems to reach its conclusion with the fall of Nineveh in 612 B.C. and to those who conduct further research, with the Christian religion's inception in Mesopotamia. Both views, however, are wrong to assume that Assyrian history had an end, as we shall discuss below.

We are certain now that the ancient Assyrians did not disappear as a people with the fall of their empire. According to David Oates, an Assyriologist who worked on post-Assyrian empire sites:

The Assyrian population cannot have disappeared overnight, and there is in fact evidence from Kalhu [an Assyrian city north of Nineveh] to suggest that some of the inhabitants of the city returned after its sack in 612 B.C. to seek shelter in its ruins.¹¹

H. W. F. Saggs, also an Assyriologist, informs us that the people of Assyria continued to live and thrive in their land:

[The common people of Assyria] were predominantly peasant farmers, and since Assyria contains some of the best wheat land in the Near East, descendants of the Assyrian peasants would, as opportunity permitted, build new villages over the old cities and carry on with agricultural life, remembering traditions of the former cities. After seven or eight centuries and various vicissitudes, these people became Christians.¹²

Even with Christianity's entry into Mesopotamia, however, the ancient religion of Ashur continued to survive, albeit in a much diminished way, into the third century A.D. Unlike the natives of lower Mesopotamia, who left no trace of their ethnicity after the advent of Christianity, W. W. Tarn states of the Assyrians in Ashur:

The Aramaic inscriptions found there, largely of the Christian era, show a little body of people, among them perhaps a family of temple priests, still carrying on the worship of Ashur . . . at the accustomed spot, though the old Ashur temple had been replaced by a Parthian building; they worship no other god; their names are purely Assyrian, and Greece and Iran have left them untouched; in the third century A.D. there appears among them the name Esarhaddon.¹³

Assyrians, then, formerly exclusively worshipping the god Ashur and other lesser deities of ancient Mesopotamia (some also became Zoroastrians), eventually converted to the religion of Jesus and Yahweh entirely, but not without opposition. In the doctrine of Addai (dated c. 400 A.D.), the Syriac account of one of the seventy apostles who converted the people of Syria and Mesopotamia, it is clear that the early Christians encountered difficulties. "In their own country of the Assyrians," runs the account, "they made disciples of the sons of

their people, and secretly made houses of prayer there from fear of those who worship fire and who honor water."¹⁴

This conversion to Christianity, of course, was not strictly a religious one for ancient Assyrians, whose 'national' religion was very much imbedded in their culture and understanding of ethnicity. The ancient Assyrians referred to themselves as the people of Ashur ("Ashurites," from whence the word Assyrian is derived), the name of the land and people as well, and presumed their collectivity to be based more on religious than ethnic solidarity.¹⁵ To be an indigenous Assyrian was to be a worshiper of Ashur and a native speaker of Assyrian — Akkadian, and later Aramaic — practicing the culture and traditions of God and Nation. A conceivably parallel example is the case of the Jews, a people who still worship the ancient national god of their ancestors, and continue to use and exalt a language that is exclusive to them and is associated with their religion. Unlike the Assyrians, the Jews still possess a "holy land," which was the city and land of Ashur for the pre-Christian Assyrians. The imperial Assyrians, however, were a cosmopolitan people, and this cosmopolitanism manifested itself in their religion as well. They were less 'unto themselves,' as the case may have been with the Israelites for example.¹⁶

With the disintegration of their faith, then, the Assyrians initially did not choose to identify themselves with any of the characteristics of their now heathen (pre-Christian) ancestors, particularly while the religion of Ashur persisted. Indeed, the new Christians abandoned their ancient name in favor of the new one, which was 'Suryaye,' a term applied to Aramaic speakers who became Christian. The almost identical approach to history may be found among the early Christian Egyptians, who renounced their native national name, culture and traditions in favor of Hebrew customs. In 310 A.D., Egyptian confessors who had been sentenced to exile in Palestine defied a judge before whom they had been brought. They rejected their native names as 'those belonging to idols' and sought the names of Hebrew prophets such as Jeremiah, Isaiah and Elijah, and claimed they were from Jerusalem, the city of the Christians.¹⁷

"What shall we say about ourselves," asked Bardesanes in the third century, "the 'new race' of Christians whom Christ has caused to be raised in all countries as a consequence of his own coming? We are all Christians by the one name of Christ wherever we may be found."¹⁸

Patricia Croan cites southern Mesopotamia as a particularly good example. "To the highly cosmopolitan environment of lower Iraq," states Croan, "Christianity, like Manichaeism, was a protest against ethnic religions, not a way of acquiring one:

Manichaeism transcended the Chaldean and Persian truths by combining them as lesser insights within a larger and more grandiose scheme of things, and Christianity did the same by rejecting both as identical. . . Like the Assyrians, [the Christians of lower Iraq] might call themselves 'Suryane' in contradistinction to the pagans; but they never shared any single identity between them. . . "19

Yet despite the efforts of the zealous early Christian converts, ethnic solidarities and ethnic feelings did not disappear in all cases, and when the threat of native pagan religion began to fade somewhat after the fifth and sixth centuries, the ethnic name and awareness of the Assyrians began to resurface.

According to Croan and Cook, when Assyrians adopted Christianity, two types of churches eventually evolved: "on the one hand the local church of Assyria, a chauvinist assertion of a provincial identity; and on the other the metropolitan church of Persia with its center in Babylonia, a cosmopolitan assertion of a gentile truth."²⁰ It should be noted that Christianity entered Mesopotamia through Assyria first, establishing in Kirkuk and Arbil the first congregations.

As Christianity eventually grew to include a greater number of ethnic groups, there developed a subtle understanding of the distinction between ethnicity and religion. One could be a Christian, but also belong to an ethnic group whose linguistic and cultural composition was at variance with Greek, Persian or Arab Christians for instance. Thus in numerous documents from the early Christian centuries, we will find testimony to the existence of ethnic awareness among Assyrians. In the synod of the Church of the East which took place in 585 A.D., for example, a prelate presents himself as "Mar Khnana, Metropolitan of the Assyrians."²¹

It is rather telling that Assyrian Christians, unlike other Mesopotamians, continued to appreciate their historical roots. Thus we find the Syriac history of Karkha d'Beth Selokh (Kirkuk) beginning with the Assyrian kings and concluding with the Assyrian martyrs: "Sargon founded it and the martyrs made it 'a blessed field for Christianity.'"²² Arbela, one of the few Assyrian cities which was not destroyed when the Assyrian empire fell in 612 B.C., became known as the "capital of the Athor-aye."²³ Assyrians boasted of their ancient kings in the seventh century before Christ, and in the seventh century after Christ referred to their saints with such titles as the "sun of Athor" and the "glory of Nineveh."²⁴ Being Christians at this time, therefore, did not exclude them from stressing the importance of their national origins.

Ethnic awareness existed in various circles. Assyrian writers and translators that came into contact with Greek culture and learning were conscious and boastful of the contributions of their heritage as well. Although Tatian, perhaps the ear-

liest theologian in Eastern Christianity, was educated in Greek schools, he ultimately rejected Greek culture and learning and propounded an Eastern version of Christianity. He explicitly called himself an Assyrian, and was known as 'Tatian the Assyrian.' Many men of learning after Tatian also noted the glory of their origins and took pride in it.

With the arrival of the Arabs and Islam, however, the reference to the pre-Christian past seemed to have dissipated among the Assyrians, as Muslims advocated the protection of the people of the book only (Christians and Jews as described in the Quran). And although references to the territory and people of Assyria, however, continued to be made by the natives and by Arabs and other foreigners, Assyrians knew themselves and were known as Suryaye [Suryan in Arabic], i.e., Christians who spoke Aramaic.

This is significant, for it is the term 'Suraye' which Syriac scholars point to to sever Assyrian history. To the Assyrians at this time, however, Aturaya and Suryaya were not mutually exclusive. Michael, the Jacobite patriarch of Antioch (1166-1199), wrote that the inhabitants west of the Euphrates River are properly called Syrians [Suryaye], but by virtue of speech, all who speak a form of Aramaic, both east and west of the Euphrates, are called Syrians. Among the people he lists as using a form of Aramaic, he notes "Assyrians, i.e., Syrians" ['Aturaye, d hinoon Suryaye'].²⁵

At any rate, the religious distinction sufficed most in the Near East during Arab and Ottoman rule, and up to the eighteenth century, when, as a result of European preponderance, nationalism and secularism were perceived as synonymous with modernity and power by thinkers in the East.²⁶ Faris Nimr Pasha, a member of the Arab secret society which sought the overthrow of the Ottomans in Syria in the mid-nineteenth century, stated that no national awareness or nationalism existed in the Middle East during his time. In an interview with Professor Zeine Zeine after WW II, Nimr Pasha explained that "all the ties, relationships, and loyalties were denominational and religious, primarily Muslim or Christian."²⁷

III

National awareness in the current sense began to develop among the Assyrians after the discovery of the ruins of Nineveh by French Consul Botta and Englishman Henry Layard, in 1842 and 1845, respectively. The Chaldeans and Nestorians that inhabited the plains and mountains of Assyria, commented Archaeologist Austin Layard, "are indeed as much the remains of Nineveh and Assyria as the rude heaps and ruined palaces."²⁸ Assyrians, who referred to themselves as Suryaye (Syrians, or Syriacs, which, as we stated previously denoted Christians) began to reassert their Assyrian

origins.

Although Layard was not an ethnographer, how could he have thought otherwise of Chaldeans, Jacobites and Nestorians living in Assyria? Here he was confronted with Aramaic-speaking Christians, whose forefathers referred to the land as Athor, whose ancient pre-Christian ancestors spoke and wrote in Aramaic, and who did not migrate to their villages and possessed native traditions for centuries.

To call these people Arameans, as many Syriac scholars would prefer, is to theorize — for no historical evidence exists to confirm this idea — that the wandering Arameans completely replaced the native population of Assyria and formed their own nation in its place. The people of northern Mesopotamia, i.e., Assyria, have traditions calling themselves Assyrians, not Arameans. It is rather inappropriate for scholars today to retroactively “correct” them. A good example of this proclivity to ‘adjust’ history is exhibited in the writings of J. F. Coakley, a noted historian of Syriac church history. To his credit, Coakley has contributed immensely to the study of modern Assyrian Church history. His views on Assyrian ethnicity, however, must be scrutinized.

“Syrians living around Mosul,” states Coakley, “sometimes called themselves ‘Assyrian.’ This geographical name then evoked the belief that they were the actual descendants of the ancient Assyrians.” Although Coakley admits, in the previous sentence, that “the name ‘Assyria’ was remembered from the ancient times,” he goes on to ‘correct’ those who thought they were Assyrian centuries ago. These people who lived in Assyria, spoke Aramaic like their forefathers in the latter history of ancient Assyria, and even stated they were Assyrian, were actually Syrians who were confused, according to Coakley; only believing “that they were the actual descendants of the ancient Assyrians.”²⁹ Although Coakley has no evidence to show that the ‘Syrians’ were not natives but migrants from elsewhere who arrived into Assyria long after it fell (so as to disqualify their ‘Assyrian roots’ as it were), he nevertheless assumes that the Assyrians disappeared so that any further mention of their name is ‘bogus.’ Coakley is probably aware also that the ancient Assyrians adopted Aramaic as their popular language and wrote in it so extensively that it came to be known as the “language of the Assyrians” by Egyptians, Hebrews and Greeks.³⁰ Yet this does not preclude him from stating, in effect, that the Aramaic speaking people of Assyria were not Assyrian.

How is it, we may ask, that Coakley, despite having no sources on to which he could base his refutation of Assyrian ethnicity, goes on to interpret what ‘Assyrian’ meant to the people living in Assyria centuries ago? This is a question that only

he could answer.

The use of the term ‘Chaldeans’ to denote Assyrians would have been inaccurate also. On this point virtually all scholars do agree. The ancient Chaldeans were wandering tribes in southern Mesopotamia who never referred to themselves as a united people and left no ethnic legacy such as that of the Assyrians in north Mesopotamia. After the death of King Ashurbanipal of Assyria, the most powerful of these Chaldean tribes, the Yakin, eventually succeeded in uniting the tribal groups into a military force, taking the city of Babylon and, along with Median and Scythian hordes, destroying Assyria. The connection between modern and ancient Chaldeans is the name only (which was applied to the members of the Church of the East who united with Rome in the middle of the Sixteenth century). Initially, interestingly enough, Roman documents referred to the “Chaldean” patriarch as the elected Patriarch of “the Assyrian nation.”³¹

At the turn of the century, therefore, the term Assyrian began to be emphasized by the people themselves, particularly the intellectuals. Although Chaldean, Jacobite and Nestorian intellectuals equally reasserted their Assyrian origins, the Nestorians, due to their political and economic conditions and experiences, were to wholly adopt Assyrianism — an assertion of a modern national and secular identity based in history — and thus seemingly give it their own trademark. This has had unfortunate circumstances for those who do not distinguish between ethnicity and religion. Jacobites and Chaldeans, therefore, have felt ‘left out’ for a lack of a better phrase. Nestorians, on the other hand, have at times thought that ‘Assyrian’ is the proper term for ‘Nestorian.’

The state of politics in the Near East, particularly during the WW I, has also buttressed this division between Assyrian religious bodies. The involvement of Hakkari and Urmian Assyrians on the side of the Allies led many, including some Assyrians, to believe that Assyrianism was an imperialist creation. Historian John Joseph, following the tradition of the Orientalists, is of the belief that the Nestorians were simply “taught” they were the sons of the ancient kings of Assyria by Western missionaries.³² Mar Afram Barsoum, the late Jacobite Bishop and later Patriarch of the Syrian Orthodox Church of Antioch, at first was a part of the Assyrian delegation in the Paris Peace Conference. Later, under the pressure of Arab nationalists, rejected the use of the term ‘Assyrian’ for all Middle Eastern Christians. Known as ‘Mutran al ‘Uruba’ (Bishop of Arabism), he wrote:

Now as for using the word “Assyrian” for our language and community, it contradicts: 1, the truth in history; 2, the old traditions kept by our scholars; 3, the universal recognition of our community all over the world; and 4, the agreement of

Western scholars in France, England, Italy, USA.³³

Ignoring the literature of his own church, he continues, "the 'Assyrian' name is an English Protestant invention going back to 1900 A.D. It was bequeathed to the Nestorians in the regions of Mosul 1919-1920 [sic] for a malicious, political purpose . . . the Syrians have no interest whatsoever in taking to themselves this strange name . . ." ³⁴

Mar Afram Barsoum, whose concern was evidently more political than academic, was wrong in assuming that members of the Syrian Orthodox Church would not reassert their Assyrian identity. Today, the national awakening among Jacobites is not to be contested, particularly in the West, where they enjoy the freedom to discover their heritage and to proudly proclaim it. In Sweden, for example, nearly half of the Jacobite population of some 30,000, who are mostly from Turkey, have affirmed their Assyrian roots, despite various objections from church hierarchy. Because Assyrianism is a secular movement existing alongside the socio-political influence of the church, it is perceived as possibly threatening to church supremacy. States Ulf Bjorklund, a Swedish anthropologist who studied Assyrians:

By claiming to be 'Assyrian,' one affirms membership of a people who, apart from numbering Syrian Orthodox, Syrian Catholic and Syrian Protestant Christians, also includes Nestorians and Chaldeans, thereby decisively rejecting church membership as a national criterion. In Sweden this attitude has resulted in cooperation with the Nestorian Assyrians within the National Confederation of Assyrian Associations, and in a powerful assertion of the profane character of the associations and their independence of the church.³⁵

In their quest to be a part of the modern world and retain their roots, Assyrians at the turn of the century reasserted their true national identity. And although this was a process that initially began to grow among one segment or religious group among them, it was an awakening which would soon grip the entire nation challenging it to be true to itself and its history. Assyrianism does not reject the Syriac Christian heritage, but places it in its proper context. For thousands of years before the arrival of the Christian religion, the Assyrian nation existed and earned glory as an unrivaled empire and magnificent civilization. The Assyrian Christian tradition, or Syriac history as we know it, is a phase of Assyrian history, not a segment to be separated by today's historians. Assyrians today ought to be proud of their Christian (or Syriac) history, but they should not neglect their roots in the land of Ashur. For it was there that the genesis of their nation took place; it was there that they adopted Christianity and built their churches and monasteries and sacred shrines; and it is to this sacred land that Assyrians lost in the diaspora should hope to return.

Assyrianism is not a movement against the various churches, whether the Church of the East (Nestorian) or Chaldean or Syrian Orthodox (Jacobite), but an attempt to incorporate them and strengthen them within the framework of the nation, allowing them to grow and prosper. Assyrianism is the body in which the spirituality of the churches will thrive.

We ought to recognize the irony that Assyrianism as a movement began to grow at a time of great upheaval for the Assyrian nation, when its sons and daughters were flung throughout the world like autumn leaves upon the field.

As we head into the twenty-first century, Assyrianism looks back for inspiration from the past and prepares the nation for the future. And although Christians today, Assyrians should nevertheless exalt Ashur, the city, the land, and the lord that gave rise to the people and the spirit that moves within us today, harking us back to our roots. In the words of Ashurbanipal, the greatest monarch to rule Assyria:

Among you, my sons and great grandchildren, in distant days, for long epochs, years without number, let praise of Ashur not be forgotten . . .³⁶

NOTES:

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5. At the Assyrian Social Club in May of 1987. Chicago, IL.
6. J. F. Coakley, *The Church of the East and the Church of England; a History of the Archbishop of Canterbury's Assyrian Mission*, Clarendon Press, Oxford. 1992, p. 366.
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8. R. D. McLaurin (Editor), *The Political Role of Minority Groups in the Middle East*, Praeger. 1979, p. 272.
9. According to Yaqub Youkhana during his 1991 visit to the United States.
10. Edward W. Said, *Orientalism*, Vintage Press. 1980..
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13. W. W. Tarn, *Cambridge Ancient History; The Roman*

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17. W. H. C. Frend, "Nationalism as a Factor in Anti-Chalcedonian Feeling in Egypt," p. 23-24. In *Religion and National Identity*, Stuart Mews, Editor, Basil Blackwell. 1982.
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19. Patricia Crone and Michael Cook, *Hagarism; The Making of the Islamic World*. Cambridge University Press. 1977, p. 57.
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21. "Forgotten Glory," pamphlet issued by the Assyrian Church of the East, p. 1.
22. Patricia Crone, *Hagarism*, p. 58.
23. S. P. Brock, "Christians in the Sasanian Empire: A Case of Divided Loyalties," p. 17. In *Religion and National Identity*. Basil Blackwell. 1982.
24. Patricia Crone, *Hagarism*, p. 58.
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27. Zeine Zeine, *The Emergence of Arab Nationalism*. Beirut, p. 61.
28. John Joseph, *The Nestorians and Their Muslim Neighbors*, p. 13.
29. J. F. Coakley, *The Church of the East and the Church of England*, p. 366.
30. Edward Odisho, *The Sound System of Modern Assyrian (Neo-Aramaic)*. Otto Harrassowitz, Wiesbaden, 1988, p. 11.
31. Xavier Koodapuzha, *Faith and Communion of the Indian Church of Saint Thomas Christians*. Oriental Institute of Religious Studies, Kerala, India, p. 59.
32. John Joseph's beliefs about Assyrian ethnicity may be found throughout his book, *The Nestorians and Their Muslim Neighbors*.
33. Mor Ignatius Ephrem, *The Syrian Church of Antioch*. Booklet published by Syrian organizations in Sweden and Europe.
34. *Ibid.*
35. Ulf Bjorklund, *North to Another Country; The Formation of a Suryoyo Community in Sweden*. Sweden. 1979, p. 143.
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From Nineveh

From Calhu

From Assur

Various styles of Aramaic writing (letters read alaph to tao, from right to left) found in the cities of Assyria. The first (top) is from eighth century B.C. Nineveh, the second and third from Calhu, the fourth, fifth and sixth are from seventh century B.C. Assur, the religious center of Assyria. (From *The Development of the Aramaic Script* by Joseph Naveh.)

Editor's Note:

The following letter was written by John Joseph, Lewis Audenreid Professor of History, Emeritus, Franklin and Marshall College, Lancaster, PA, to Gibrail Sayad when a write-up and pictures of the 50th Wedding Anniversary of the Sayads appeared in Nineveh magazine, Fourth Quarter 1993. We feel that this letter, in conjunction with the article "The Assyrian Affair: A Historical Perspective" by John Joseph, written nineteen years ago, would add a human-interest story and a personal dimension, especially when the letter emphasizes the League of Nations encounter at Hanaidi.

Dear Gibrail:

I write to share with you an indelible memory that I have of you. It was indelible because of the magnetism of your personality, intensified by the fact that it was made on the impressionable mind of a lad aged twelve or thirteen; you must have been around twenty at the time. The picture taken by my mental camera is a close image of the 1935 photo printed in the current issue of *Nineveh*.

The place where I first saw you — I have no recollection of any specific meeting or conversation between the two of us — was at the Hanaidi camp where our family was visiting an aunt who lived there. The occasion: a large crowd surrounding a League of Nations representative who was there to investigate the grievances of our people in those turbulent thirties. You were answering questions and interpreting to the League official what was being said by those around you. I must have pushed my way to the very center of this international fact-finding forum for I was no more than three or four feet away from the two main characters, watching you in wonderment.

You cannot imagine how delighted I was reading the *Nineveh* article about you and your family. Your photo leaped out of the page and spoke to me of that day in Hanaidi. Unlike your other admirers, who have very deservedly noted your many talents and artistic abilities, my esteem of you is based solely on your personality and performance on that soccer field across the road from Raabi Yacoub's school, where that clamoring crowd had gathered.

Of course I have for long known and enjoyed singing and listening to "Ya Nishra Tkhumeh"; the song has come close to being the Assyrian national anthem. Until I read it in *Nineveh*, however, I never knew that its singer, who had so well captured the national dream of his generation, was none other than the young man whose personality and patriotism I had witnessed and admired during my very early teens. The difference of a few years in our ages and the fact that in the early forties you went to Iran and in 1945 I left for the United States, partly explain the reasons for my ignorance of your many

accomplishments. If at this late date it is at all possible, I would very much like to order any of your songs that might be available on tape or video. It would please me immensely if I could listen to them now.

I was happy to read that you have been a happily married man — and what a beautiful young bride won you over to Iran and what a gallant tribute you paid her on your 50th wedding anniversary. I wish you and Khatoon many many years of health and happiness, together with your lovely family. If you ever find yourselves in the East, please stop by and see us and stay with us. My wife Betty is from Iraq, where we met in 1955. Perhaps you know some of her relatives there in California; she's the daughter of Hakkim Polus of Kirkuk.

I myself am a "Shapitnaaya d'Anhar" and grew up in Baghdad. My only claim to fame there was that I taught for four years at the American School for Boys. I seem to have a number of my students in California now. In this country I have been a professor of Middle Eastern history at the college where I came to study, and retired from teaching in 1988. We have three children; the oldest is a university professor, our second son is a lawyer with a law firm in San Francisco, and our daughter is at home raising two children. They live outside of Boston where her husband also teaches.

It has been a real pleasure communicating with you. I hope that you have a clear recollection of that historic day in Hanaidi, granted that you were totally unaware of my existence.

With warm regards and best wishes,

Sincerely yours,
John Joseph

P.S. Enclosed is a self-explanatory letter on the League of Nations and the Assyrians that I wrote several years ago to the International Journal of Middle East Studies.

HABBANIYA UNION SCHOOL STUDENTS' REUNION

It will please the readers to know that the Organizing Committee of the Habbaniya Union School Students' Reunion have made a decision to hold the Second Reunion during the first week of September, 1995 here in Chicago.

Further information will be forthcoming. In the meantime, this notice will help you in your planning ahead.

Organizing Committee
Sargon Aboona, John B. Rehana,
Odisho Warda, Ben E. Yalda,
Zacharia O. Zacharia

The Assyrian Affair: A Historical Perspective

The Assyrians were seriously involved in Iraqi politics when the British mandatory government decided to exploit these refugees in the conflict that arose with Turkey over the 'Mosul Question.'¹ In their famous National Pact, the Turkish nationalists declared that all Ottoman territories 'whether within or outside the Armistice line, which are inhabited by a [non-Arab] Ottoman Moslem majority . . . form a whole which does not admit of division for any reason in truth or in ordinance.' In accordance with this formula, Turkey laid claim over the greater part of the province of Mosul, almost the northern third of present-day Iraq. Faced with this serious Turkish claim the British administration in Baghdad decided to use the Assyrians to advantage. The argument, simply stated was: the Assyrians have to be settled in the province of Mosul; the Assyrians do not want to return to Turkish rule; therefore, the northern boundary line of Iraq should be the northern boundary line of the province of Mosul. (The mandatory government was under the impression that the Assyrian settlement in Mosul would be mutually advantageous to both the Assyrians and the Iraqi state. The Iraqi government, to paraphrase the *Iraq Report, 1923-24*, p. 34, would see its frontiers garrisoned by a race of sturdy mountaineers whose vital interests were involved in resisting Turkish attacks from the north.)

The Turkish government rejected the Assyrian argument, emphasizing that British sympathy for the Assyrian Christians could not justify the separation from Turkey of the large province of Mosul where the Assyrians formed scarcely one-seventeenth of the population. The League of Nations likewise disagreed with the British position pointing out that 'It is clear that the territory between the lines proposed by the British and Turkish Governments respectively is too large for it to be said that the question is merely one of delimitation,' and 'so often put forward in British documents and speeches.'²

The Mosul question was eventually arbitrated by a Special Commission of the League of Nations. The province was awarded to Iraq in 1925 with certain conditions attached to the award. We will concern ourselves here only with those conditions that concern the Assyrians.

Because so much had been made of the Assyrians by the British, the League of Nations Mosul Commission made, in its final conclusions, certain recommendations in their behalf. Under a section entitled 'Special Recommendations,' the Commission wrote the following: '. . . We feel it our duty,

however, to point out that the Assyrians should be guaranteed the re-establishment of the ancient privileges which they possessed in practice, if not officially before the war. Whichever may be the sovereign State [over the province of Mosul], it ought to grant these Assyrians a certain local autonomy, recognizing their right to appoint their own officials and contending itself with a tribute from them, paid through the agency of their Patriarch.'³

When the Permanent Mandates Commission of the League of Nations examined the British mandatory's reports of Iraq, it put special emphasis on the Assyrian position in that country, recalling the special recommendations made by the Mosul Commission. Faced with this insistence by the League the mandatory power tried to do away with the entire question of the special recommendations by trying to falsify and misinterpret them and it almost succeeded.⁴ But as late as the early thirties, the Permanent Mandates Commission drew the attention of the British mandatory to the special recommendations, singling out the provision that the Assyrians 'should be guaranteed the re-establishment of the ancient privileges . . .' In the light of such utterances and encouragements, it is not surprising that Mar Sham'un and other Assyrian leaders, were under the impression that they should enjoy a special status in Mosul in Iraq.

Having said this, however, does not mean that the Assyrian leaders — or for that matter the British mandatory government or the members of the League's Mosul and Permanent Mandates Commissions — were wise in the policy that they followed. As I have written: 'The recommendation . . . made on behalf of [the Assyrians], although motivated by good will, was unwise and later proved to be harmful . . . Encouraged by the recommendations of the Mosul Commission and the fact that their case was being debated by the Permanent Mandates Commission, the Assyrian leaders naively insisted on wanting what the League of Nations had said the Assyrians had a right to.' When it became clear that the future of the minority would have to be assimilation within the frontiers of Iraq, the British officials, instead of pursuing a policy which held out hope for such an assimilation, persuaded a large body of the warlike Assyrian mountaineers to enroll as mercenary troops for the suppression of local revolts. Instead of helping the Assyrians from the very beginning to make the best of what were to them disappointing circumstances, and to carve out their own developments as citizens of the Iraqi state, the mandatory power was advising Mar Sham'un as late as the summer of 1932 to

put faith in the League of Nations, which the mandatory was doing its best to undermine and mislead.

In Professor Husry's article in this journal there is not a single word about the Mosul question. He attributes the position of Assyrian leaders to the work of propagandists such as Captain Matthew Cope whom he finds, quoting a Foreign Office minute to be 'a most undesirable person.' Professor Husry tells us that 'Mar Sham'un and his advisers seem to have accepted at face value the promises of Cope and Rassam' ('the Anglicized grandson of the well-known Assyrian assistant to Sir Henry Layard'). According to Professor Husry's history some Assyrians felt that they had been cheated of the expectations of self-autonomy they had been encouraged to entertain 'at one time or another.' Completely ignoring the historical background summarized above, he offhandedly notes that 'It must be remembered at this point, that the Assyrians had presented to the League in 1931 a demand for the establishment of an autonomous enclave in Iraq, and that this demand had been rejected by the League.'

Professor Husry refers frequently to Lieut.-Col. R. S. Stafford's *The Tragedy of the Assyrians* and is of the opinion that 'almost all subsequent accounts of the Assyrian affair are based' on the Colonel's book. Unfortunately Professor Husry has been completely unaware of my works on the Assyrians even though they were published and were available at the American University of Beirut library long before he started writing on this subject. It saddens me to see him perpetuate half-truths, be they the propaganda of the victor or the victim, to refer to his opening quotation. Out of historical context, his account of the Assyrian affair is as misleading as what he says about the Iraq government is right. I agree with him that Iraq has been much maligned as a result of the tragic events of 1933.

John Joseph
Franklin and Marshall College
Lancaster, Pennsylvania

NOTES:

1. My comments here, limited to three pages, briefly summarize the historical background of the Assyrian Affair of 1933, the subject of Professor Khaldun S. Husry's article on that subject, which appeared in Volume V, number 2, of this journal and is concluded in Volume V, number 3, which I have not read. To save space I have dispensed with footnotes. For details and documentation see my article, 'The Turko-Iraqi Frontier and the Assyrians,' in James Kritzeck and R. Bayly Winder (eds.), *The World of Islam: Studies in Honor of Philip K. Hitti* (3d ed.: London: The Macmillan Company, 1960), pp. 255-70, hereafter referred to as *Hitti Festschrift*, and my book *The Nestorians and Their Muslim Neighbors: A Study of Western Influence on Their Relations* (Princeton: Princeton University Press, 1961), hereafter referred to as *Nestorians*.
2. See *Hitti Festschrift*, pp. 263-4; *Nestorians*, pp. 175-94.

3. The British officials tried to falsify this clause to read and mean the prewar Assyrian homelands in Anatolia and not in the province of Mosul. See the *Hitti Festschrift*, pp. 263-4; *Nestorians*, pp. 185-9.
4. British official documents bearing this false information have succeeded to perpetuate this misinformation, undetected by those who use them as infallible sources of information. See *ibid*.

THE CONCLUSION OF THE ASSYRIAN OLYMPIC GAMES CHICAGO — 1994

by Sargon B. Yalda

The first Assyrian Olympic Games were wrapped up July 5, 1994. Over three hundred registered athletes, with ages ranging anywhere from eleven years to over thirty five, participated in the events. Certainly, the last two weeks prior to the games were the busiest ones. Several last minute changes and decisions were made, nevertheless, some valuable lessons were learned in organizing such a task.

A total of 39 Gold, 41 Silver and 39 Bronze Medals were awarded to the athletes. Also, 56 Honorary Medals were awarded to some of the participants in the events for their contributions.

Much to the dismay of the Organizing Committee, Canada and Detroit were the only two delegations outside of Chicago. Still we can claim some degree of success in that everything was executed as planned.

Canada is slated to host the 1996 games. The Organizing Committee of 1994 will work closely with the Assyrian Canadians to ensure a high standard of events.

Following are the official results of the Assyrian Olympic Games (July 1-4, 1994).

BASKETBALL

Gold Medal	Dream Team (Chicago)
Silver Medal	Khabor (Chicago)
Bronze Medal	Babylonians (Chicago)
MVP Gold	Johnny Kogo (Babylonians)
MVP Silver	Rami Mikhail (Babylonians)
MVP Bronze	Ramon Odo (Assyrian Olympians)

MIXED VOLLEYBALL (under 16)

Gold Medal	Ator I (Chicago)
Silver Medal	Ator II (Chicago)

SOCCER

Gold Medal	Winged Bull (Chicago)
Silver Medal	Babylon Stars (Detroit)
Bronze Medal	Nineveh Stars (Canada)

MVP Gold James Esho (Winged Bull)
 MVP Silver Rich Hano (Nineveh Stars)
 MVP Bronze Wisam Soro (Babylon Stars)

MVP Silver Ziad Salem (Babil Stars)
 MVP Bronze Sargon Khamo (Rising Force)

MVP = Most Valuable Player

VOLLEYBALL

Gold Medal Assyrian Stars (Chicago)
 Silver Medal Babil Stars (Detroit)
 Bronze Medal Rising Force (Chicago)
 MVP Gold Michael Robinsadeh (Assyrian Stars)

Donations for the 1996 Games may be mailed to:

The Assyrian Olympic Games
 P.O. Box 4224
 Des Plaines, IL 60016

(Please make checks payable to Assyrian Olympic Games)



Opening ceremony.

L to r: Emmanuel Daniel, Pauline Kho-shaba, Ben E. Yalda and Ninos Lazar during Medal Awards evening.



Gold and Silver medalists of the Volleyball Teams.



During Medal Awards evening, (l to r): Samir Younan, President of the Assyrian Athletic Club; Val Isaac, President of the Assyrian American National Federation; Senator John Nimrod, Secretary General of the Assyrian Universal Alliance; and Sargon Lewie, Midwest Regional Director of AANF.



At the picnic of the Assyrian Olympics. L to r: Sargon B. Yalda, Linda George and Samir Younan.

Release by the Office of the Secretary General
of the Assyrian Universal Alliance

MOSUL VILAYET GAINS SUPPORT — ASSYRIANS RECOGNIZED

Following the fall of the Ottoman Empire, the area which is now Iraq was under British mandate until 1932 when it became an independent state with its present, but potentially contested, borders. The issue of the Iraq/Turkey border occupied the League of Nations Council for years.

League of Nations documents reflect Turkey's concerted efforts to obtain international recognition for its legal claims to the Mosul Vilayet, northern Iraq, which the League of Nations Council conditionally attached to Iraq in 1926. The principal document is Iraq's Declaration of May 30, 1932. The

declaration illustrates the meticulous effort made by the League to protect the inhabitants of the contested area in religious, language, and property matters. These inhabitants were mostly of non-Arab origin — Assyrians, Kurds, Turkomans, etc.

A generally supported "Unity Declaration" of May 31, 1994, has been brought to the attention of the U.N., NGOs and governments concerned. It provides notably for "a comprehensive de-mining program covering the liberated part of the Mosul Vilayet (Northern Iraq) which is to be funded on the basis of the locally available resources in line with U.N. Security Council Resolution 688."

Representatives of the Assyrian, Kurdish and Turkoman minorities met at the United Nations in Geneva for consultations and briefing.

The meetings were attended notably by Senator John J. Nimrod, Secretary General of the Assyrian Universal Alliance, Dr. Muzaffar Arsalan, Chairman of the Iraqi National Turkman Party, and Najim Omar K. Al-Sourchi, Registrar and Keeper of Records of the Mosul Vilayet.

Senator Nimrod had been approached on this subject two years ago. No progress had been made for this project until recently. "What I was especially encouraged by was that our previous request for recognition of the Assyrians as a major part of this program was accepted and that they no longer designate the area of Northern Iraq as a Kurdish area or province in the Unity Declaration. Assyrians have not been recognized and have been ignored in communications and publicity from their homeland by the press and official representatives of the U.N. and governments. Assyrians are the indigenous people of Iraq and should be so recognized by the government to preserve their language, religion, culture and heritage," said Senator Nimrod.

Only time will tell if this proposal has any merit and receives official U.N. and other governments' support.

Book Review

*From the International Journal of Middle East Studies, Vol. 26, No. 2, May 1944.
Reprinted with the permission of Cambridge University Press.*

J. F. Coakley, *The Church of the East and the Church of England: A History of the Archbishop of Canterbury's Assyrian Mission* (Oxford: Clarendon Press, 1992). Pp. 432.

Reviewed by John Joseph, Department of History, Franklin and Marshall College, Lancaster, PA.

This history is a detailed chronological account of the mission that the Church of England sent to the Nestorian Christians, better known as Assyrians, after World War I. The formal name of the mission, whose active life embraced almost thirty years (1886-1915) is the Archbishop of Canterbury's Assyrian Mission.

Coakley writes that the church whose affairs he is studying has the misfortune of having no name that is both easily recognizable and free of misleading association. He avoids using the two most recognizable names of this church and its people: Nestorian and Assyrians. For "primarily diplomatic" reasons, he tells us, he prefers 'the Church of the East' — better known as the Old Church of the East — because its members today "fiercely reject" the Nestorian nomenclature. He rightly points out that the church is "Nestorian" in the sense that, alone among Christian churches, it venerates Nestorius, patriarch of Constantinople condemned at the Council of Ephesus in 431; it is also the only church that anathematizes Ephesus.

Coakley rejects the name that the members of the community passionately embrace: Assyrians. Almost throughout the book he refers to these Syriac-speaking Christians as "Syrians," following the practice of the Anglican missionaries. "Assyrians" is used only for the brief post-World War I period when the name became, he writes undiplomatically, "inseparable from a whole bogus ethnology."

It is of interest to note that during the active years of the mission it was the Church of England and not the Church of the East that rejected the name Nestorian, some members of the Anglican Mission rejecting it fiercely. A good part of this study is devoted to what Coakley calls "the encounter with Nestorianism," a subject to which we shall soon return.

The book is based on a wide-ranging collection of sources, the chief single one being the unpublished Assyrian Mission Papers, including that mission's quarterly papers and annual reports, housed in Lambeth Palace Library. Coakley has tried to find whatever he could on the various staff members of the mission and has followed his leads; he found a few more letters, unrevised diaries of published works, and albums of photographs, twenty-two of which are reproduced here, a rich visual complement. The book has three maps of the home grounds of the Church of the East in today's Tur-

key, Iran, and Iraq.

"Without a study of the primary sources being made from time to time," observes Coakley in his introduction, "some too easy generalizations can become current in the minds of church members and scholars too." According to Coakley, a senior lecturer at the University of Lancaster in the fields of New Testament studies and history of Eastern churches, one of these generalizations — for which he provides no factual basis — is that the Western missions "were at least instruments of the kind of cultural imperialism which is nowadays stigmatized as 'orientalism'; and they inadvertently unsettled the previous peaceful relations between Christians and their Muslim neighbours." Even if "the verdict on missions in general is to be somewhat harsh," he writes, "it has to be softened where the Archbishop of Canterbury's Assyrian Mission is concerned."

With all due respect to Coakley, whose work has greatly expanded our knowledge of the Anglican Mission, that mission has no monopoly on compassion or intolerance. All the missions that served the Church of the East conferred benefits on it and its people; among all the missions were dedicated teachers, nurses, medics, and doctors, as well as pious evangelists. But many among them were also intolerant of other faiths and cultures; Coakley's history shows that the members of the Assyrian mission had their fair share of prejudices.

Unlike the evangelical missions from America — which had been active among the Nestorians long before the Anglicans — the Archbishop's mission was Catholic, from an established church that emphasized dogma and inherited orthodoxies; it meant to teach strict Catholic doctrine even though many of its members were anxious to take the most favorable view of the theology of the host church. The appearance of names of the major exponents of Nestorianism — Nestorius and Theodore — as revered theological authorities and saints of the Old Church, we read, "remained particularly odious to the Anglicans."

When the mission undertook the important task of printing the liturgical texts of the Syrian Church — which Coakley rightly considers "probably the most lasting educational work of the Mission" — it could no longer avoid a confrontation with the Old Church hierarchy. Besides the "names," the texts contained words and passages that were "abso-

lutely and individually obnoxious." The chief publicist and benefactor of the mission, Athelstan Riley, was against the Nestorians setting themselves above the decision of the Council of Ephesus. "Before accepting such a theological position," Coakley quotes Riley as saying, "I hope I should allow myself to be burnt, and by God's grace I think I would." The position of the head of the mission, the more liberal and scholarly Arthur J. Maclean, was that the "heretical" language "must be cut out," for it "would damage our mission so much that funds would dry up, even if it was otherwise right to print very questionable language." The Nestorians held rigidly to their traditions; Coakley quotes the patriarch writing that his people "could not and would not disavow their past leaders."

The compromise reached was to avoid the offending names and passages by simply deleting them, leaving a blank space in their place, to be filled in later by an unreformed hand. As late as 1903, the newly consecrated Mar Binyamin Shimun wrote Archbishop Davidson that "the clergy and chiefs of our people are angry and discontented with us chiefs and with your apostles, because of the names of our Doctors and a few other words which they did not print in the printed books. . . . What we say is not today, but also this was in the time of our late uncle, and they were discontented with him about this. . . ."

Coakley agrees that the white spaces represented an insult and the censorship an offense, yet he writes, introducing the above letter, that Mar Shimun had yielded as soon as he was consecrated "to pressure from the detractors of the Mission among his court." The Archbishop of Canterbury, on the advice of the members of the mission, wrote back that he would continue the policy of his predecessors. Twenty years after the mission's arrival, we find its head, W. A. Wigram, determined that "the doctrinal question must be faced." Another prominent member wondered what good "are we doing" if the Syrian church "goes on in its present condition, clinging to Nestorianism?"

Coakley emphasizes that unlike other missions from the West, the Anglican Mission did not proselytize (a policy that the American missionaries had also meant to follow but eventually did not); yet throughout the active life of the mission, the doctrinal question prevented the Church of England and the Old Church from having communion at each other's altars — something that would have "scandalized" the Anglicans. Interestingly, when the Nestorians of Persia proselyted at the turn of the century and briefly joined the Russian Orthodox Church, most of the members of the Anglican mission seemed jubilant. The Nestorian motive, of course, was political, just as it was for political reasons what these Christians of Persia had embraced "Nestorianism." To the head of the Angli-

can mission, however, the desire for Russian protection "had been, like Henry VIII's desire for a divorce, used by God for a higher purpose." Now at last "this soul destroying running after . . . Roman Catholicism or Presbyterianism will no longer be possible to them." Important to him was that this "evil heresy disappears."

In the last sentence of the book Coakley writes that much is owed to the Archbishop of Canterbury's Mission for patiently "working towards good relations between the Church of the East and other churches," yet that Mission often insisted that the Old Church sever its relations with the American Protestants, often referred to as "dissenters." Twenty years after their arrival, the Anglicans were still seeking, according to this study, a formal declaration that the English mission was to be respected as an official advisory body and not be treated like other missions.

The Nestorians resented these pressures especially when it was becoming more apparent with each passing year that, besides its rigid doctrinal stance and unpopular demands, the Anglican Catholic mission lacked not only funds but also political influence. The "Mission's identification with the Anglo-Catholic wing of the Church of England," writes Coakley, was a hindrance in fund raising. Moreover, there were times when the mission seemed to be a financial and political burden to the hard-pressed Nestorians. The year after it arrived, the vali of Van started to punish the Nestorian patriarch by withholding his government stipend. W. H. Browne, the mission's sole representative at the patriarchal court and the only member who would go native, reported that from the Syrians' view they were more oppressed since the coming of the English mission than ever; yet the author quotes Lord Warkworth's naive remark made in the 1890s that Browne's "presence in these remote districts is the principle check on illegitimate pressure by the Government"; Lord Warkworth's remark, we are told, "must be respected."

In a detailed and perceptive report to Archbishop Davidson, the head of the mission and his colleagues rightly pointed out on the eve of World War I that what the Syrians wanted was political and financial support, but every year they were becoming more dissatisfied as the mission's inability to supply such support became "more apparent." The mission was not able to help financially because its funds had been steadily decreasing and "are now quite ridiculously inadequate." As for political support, Mar Shimun himself, they wrote, "has several times lately deprecated the reporting of acts of Kurdish oppression to the British consuls, on the ground that their intervention will accomplish nothing beyond irritating the Turkish officials." Uppermost on the mind of the Syrian Christians during a chaotic period in the history of Ottoman

decline, was survival, whereas the aim of the Anglicans was “to raise the (deplorable) spiritual condition of the Church,” as if it were unrelated to the political and economic well-being of its people.

Dr. Coakley is not unaware of the fact that he has not adequately “listened” to the opposite side of the story in the many cases where there was conflict; among these he notes the rival missionaries, the Kurds, the Muslim population, the governments of Persia and Turkey, and “often the Syrians themselves.” With all due respect to Dr. Coakley, as the “Syrians” are at the heart of his study, the necessity and responsibility to hear them, at least, does not cease with his acknowledgment. Why “must” we respect Lord Warkworth’s words after a brief tour, but dismiss the Nestorian patriarch’s very understandable pleading that both the church’s hierarchy and the mission were opposed by both “the clergy and the chiefs of our people.”

Dr. Coakley rightly notes that much of the stimulus to modern English scholarship of “Nestorianism” came in one way or another from the Archbishop of Canterbury’s Assyrian Mission. In their reassessment of Nestorius, scholars today seem to believe that he was accused, inaccurately, of denying the oneness of Christ’s person. The Christians’ centuries-old quest for a more credible faith, of course, has gone far beyond the tensions generated between the Church of the East and the Church of England, on which so much goodwill was wasted.

This reviewer is reminded of the remarks made by the patriarch of the Old Church, quoted by Coakley, in response to one of the Anglican missionary’s efforts to reconcile the two churches. Missionary Wigram had tricked the patriarch into accepting a prepared text, a temporary victory “somewhat cheaply won,” Coakley calls it. “Then the question is not one of Doctrines, for we are agreed on them; but of history; just the question, did Nestorius teach what you say he did, or Cyril what we say he did; and really I think we can let these dead Men sleep in their graves.” Although he added, “I could not say that in [the village of] Ashitha.”

The book is almost free of typographical errors. For some reason only the Christian name of the patriarch Mar Benjamin Shimun is consistently Anglicized; it should read Binyamin. On page 283 “Patriarcheyia” should read “Patiryarkaya”; in note 211 “Nestoriane” should read as either “Nestoraye” or “Nesturnaye,” depending on the dialect used.

The average reader of this fascinating book might find it too detailed; about sixty of its pages are direct quotation from letters, reports, and so on, reproduced throughout the text either in full or in part. The chronological approach has its drawbacks; one has to consult about forty-four pages scattered between pages 2 and 300 to fully understand the Nestorian doctrine as an issue between

the two churches.

Dr. Coakley explains why he has not adopted the rigorous traditional system of citations in footnotes. Some readers will be grateful to him for this, and others would have preferred a specific citation, at least where the source is published. The main sources are set out at the end of each chapter. The endnotes, 429 of them, are generally reserved “for references which come from elsewhere, [and] for such asides as have been really irresistible.”

An Essay

— *Dedicated to all Assyrian Mothers* —

SARA BEBLIS

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

St. Petersburg, FL

Oh, my dear mother, your name is the sweetest word in my vocabulary. It always gave me special pleasure when I saw you, talked to you, or talked on the telephone with you. Now the only avenues of communication are your pictures and your beautiful memories.

After your death, I developed a deep and mysterious loneliness, just as a child would feel after losing his mother.

You were the person who witnessed my weakness and my strength since my infancy. Besides being an excellent mother, you were always with me to share and suffer my sad moments. You tried to share and enjoy my achievements with a motherly pride and you were always my supporter in my trying times. Your encouragement and optimism in this tough world was a strong incentive and a definite guideline in my life and my success. You taught me to be honest, a hard worker, expert in any profession I chose, and especially not to forget my national roots. Those lessons will always be with me.

I remember, when I was tired or acted lazily, you would not accept being tired as an excuse and would say, “Son, a man does not get tired, he may only die; go and do your work.” Then with a serious manner combined with motherly love, you would look at me and smile.

You were a very strong person. I will try to be half as strong as you were. You were, like most Assyrian women of your time, involved in exodus and wars, so you lacked proper higher education, but your common sense and clear judgment were always admirable. I wish there were more people like you invested with realism and practical wisdom.

Today is Sunday and I am alone in my home sitting in the armchair; the one that you used to sit in and enjoy the beauty of the water. As was my

routine on Sunday, I picked up the telephone to call you. I felt terrible with tears in my eyes and no number to call.

How fast life passed, how fast this amoral nature aged you, changing you from an active and happy mother to an old and crippled lady. Recently I noticed that your active mind and high spirits were always in conflict with your old and limited body. You told me a couple of times, "Son, nature has imprisoned me in this old body; I do not like it and I am ready to die."

I know death is a normal and expected phenomenon of nature and in old age quite acceptable. Actually, death is a safety valve which controls and regulates the world population. Otherwise, nobody would have the chance to live. But when it comes to my mother, it is very hard to take.

I wish that I was one of those who believed in mythical thoughts of life after death, so I could hope to see you again. But I am sure the flame of your love will burn in my heart as always.

Your neighbors tell me that you were mostly very sick, and suffered because of the illness you had and all the chemotherapy and irradiation you received. But when I called you, you would act as a happy and healthy person and would joke with me on the telephone. Your neighbors would remind you to tell me your problems, but you would refuse to do so, lest you bother me. You would tell them that you did not want any of your children to worry on your account, while you were constantly probing us to find our problems so that you could share them with us. As though my brothers and I have not given you enough headaches.

When I saw you for the first time in the coffin, I was surprised to see you so calm and so indifferent. I was used to seeing you in the presence of one of your sons, constantly trying to see if he had lost weight, looked worried, or was sick. But that day for the first time, I saw you calm and at absolute peace, not worried about anything, even your children. Your intense love for us was only terminated by the termination of your life.

I have always been impressed with the poem "The Heart of Mother" by Iraj Mirza, a Persian poet. In it, a lover asks her fiance to kill his mother and deliver his mother's heart to her as his absolute commitment to her love. This naive man goes and kills his mother and removes her heart from her chest. While rushing out to take the bleeding heart to his lover, he trips and falls on his knees. A voice comes out of the bleeding heart: "Oh, my son, did you hurt your knees?" This poem demonstrates that even if someone betrays or slaughters his mother, her love for him will not diminish.

Of course, I always thought that this poem was the product of the poet's creative mind, so I had some skepticism as to the limit of motherly love. Until I heard your story from Ramona. The morn-

ing that you died, you called the Assyrian nurse Ramona at two in the morning to tell her that you felt you were dying. Ramona wanted to call us to come to the hospital, but you insisted that she not disturb us, and you gave her instructions that if you died before seven a.m. not to call us until then, lest you disturb our sleep! And you died at five that morning.

Mother, how well I knew you. Even at the moment of your death, you did not want to disturb our sleep!

YOU SURPASSED BY FAR THE POEM "THE HEART OF MOTHER" IN REAL LIFE!

Love, your son,
Oshana

THE ASSYRIANS AND WORLD WAR II

by *Solomon (Sawa) Solomon*

In his autobiographical book "The Luck of the Devil," Air Vice-Marshal A. G. Dudgeon, who fought as a pilot in the Battle of Habbaniya, recalls asking Marshal of the R.A.F. Lord Tedder, who became deputy allied supreme commander during the battle of "Alamein," on his opinion of the importance of the Habbaniya Campaign. Lord Tedder's answer was, "Well, it is a Royal Air Force epic if the F.T.S. (loosely speaking, the forces in Habbaniya) had been overcome. The Germans would have got a military foothold in Iraq if they had then built up a substantial bridgehead behind us, through Vichy—controlled Syria from Greece, our Middle East Base could have been nipped out with German forces both to its east and west — and we might well have lost the war."

Sir Winston Churchill in his book, "The Grand Alliance," which is the third volume of his monumental work "The Second World War," gives us a similar opinion when he writes "the spirited defence of Habbaniya . . . was a prime factor in our success. The Germans had, of course, at their disposal an airborne force which would have given them at this time Syria, Iraq, and Persia, with their precious oil fields."

Air Vice-Marshal Dudgeon goes on saying, "maybe Habbaniya really did save us losing the war; maybe not, who can say?"

Squadron leader J. Routledge writing about the Levies in the journal of the Orders and Medals Research Society mentions that at the outbreak of war in 1939 the Levies consisted of the force headquarters and six companies at Habbaniya, and one company at Shaibah. When the Rashid Ali Revolt broke out in May 1941, the Levies stood firm and distinguished themselves in action alongside Brit-

ish and Indian troops in the fighting at Habbaniya and Falujah. As a result of this reliability, it was decided to expand the force to some 11,000 men to provide defense for R.A.F. airfields in the Middle East. Some 300 men were trained as parachutists.

Not to be left out of this story is the role of Assyrian civilians in the Iraqi Railway. Under the able leadership of Shlimon Zia Gilliana of Jeelu, these Assyrians played a crucial role during the war moving Allied lend-lease supplies to Russia through Iraq to Persia. It was believed at the time that these supplies were what kept the Russians from collapsing under the weight of the German onslaught.

What is important in this story is the timing. For in May 1941 Britain was fighting Germany alone; an axis victory in Habbaniya could have finished Britain off. And if nothing else, it would have amounted to the straw that broke the camel's back. As the Air Vice-Marshal testifies, "maybe Habbaniya really did save us losing the war." Once again the Assyrians sacrificed, once again the allies were saved and once again the Assyrians were let down.

Editor's Note:

The following document is self-explanatory:

Colonel Brawn and all Officers, Warrant Officers, N.C.O.'s and men of the Royal Air Force Levies, Iraq.

It gives me the greatest pleasure to be here on your parade ground today, to present you with the honour of the Royal Air Force Red Eagle Badge, an honour which, by your past brave conduct, you so richly deserve.

From your formation in 1915, for the past 27 long years, your record in this part of the world has been second to none, both in steadfast loyalty to the British Crown and in your fighting qualities when in contact with the enemy. For the magnificent way in which you fought, and defeated, a numerically superior enemy in May of last year, this badge, which has an old history in the Royal Air Force, has been awarded to you. I am convinced it will spur you all on to greater and finer deeds in the future, wherever you may be called upon to fight the common foe.

It is very gratifying to see this fine body of newly trained volunteer soldiers before me this morning, and I am sure you will all fight to a man and do your utmost to keep up the fine traditions and bearing of Levy Force to which you have the honour to belong.

It especially gives me heart to see the splendid example set by your Officers, Warrant and Non Commissioned Officers, large numbers of whom have volunteered their services to be

trained as airborne or paratroops and I feel certain that an equally large number of men will follow. It is this kind of fighting spirit alone which will lead to the certain defeat of the enemy, and knowing the righteousness of our cause we will continue till liberty is won.

Alyk Choumpia de (Cecopaguy)

**Air Vice-Marshal
Commanding
Royal Air Force in Iraq**

29th May, 1942

Release by the Assyrian Aid Society
with additions by the Editor

ASSYRIAN AID & SOCIAL SOCIETY / IRAQ PROGRESS REPORT

During the first four months of 1994 the Assyrian Aid & Social Society/Iraq (AASS) has accomplished the following to meet needs of the Assyrians in the north of Iraq:

- Distributed pick-axes, shovels, sickles and axes to villages in the areas of Sapnah, Nieroh, Reikan, Barwari-Bala and Atrosh. These tools are used to dig wells and to rehabilitate destroyed springs, to rebuild irrigation ditches ready to plant seeds.
- They bought medical supplies to stock their pharmacies and clinics.
- In collaboration with a humanitarian organization, the AASS distributed livestock (including sheep, mules and donkeys) to 13 villages that are not accessible by car. Among them were the villages of Dier Knieh, Qaro, Bash and Yella.
- Distributed 3,800 seedlings (including peach, apricot, pomegranate and grape) to villages in the areas of Sapnah, Nahle and Atrosh for personal consumption, but mainly to sell in order to be self-supporting.
- Extended financial assistance and other aid to widows and the poor in the districts of Dohouk and its environs. It also distributed milk for children under the age of 18.
- Distributed milk to the children of two kindergarten classes in Ain Kawah.
- Supported and helped the committees charged with supervising teaching in the Assyrian language in the districts of Dohouk and Arbil. It also extended such support and help to the Assyrian cultural and athletic centers in the

districts of Dohouk and Arbil.

- During the Easter celebration food and other supplies were given to poor families in the sector of Arbil.
- Donated supplies necessary to build and maintain fences, and to plant fruit and olive trees in the areas adjacent to Mar Giwargis and Mar Yousef churches in Ain Kawah.
- Donated aid to the Akkad Athletic Club and the Hidiab Cultural Center in Ain Kawah to maintain and upgrade their building. This is important for the Assyrian children and youth to socialize, maintain cultural activities and to identify with each other.
- In collaboration with a humanitarian organization active in Iraq, the AASS distributed shoes and clothes to children in Arbil environs of Ain Kawah and Shoursh.
- Help and support was extended to the kindergarten school run by the nuns of the Chaldean church in Arbil.
- Money was donated towards the exhibit organized by the Karazan Charitable Committee in Ain Kawah.

Release by the Office of the Secretary General
of the Assyrian Universal Alliance

U.N. COMMISSIONER MEETS WITH A.U.A. SECRETARY GENERAL

Senator John Nimrod, Secretary General of the Assyrian Universal Alliance, met with U.N. High Commissioner for Refugees, Mrs. Ogada, in the commissioner's headquarters in Geneva.

The meeting was very cordial and gave Sen. Nimrod a chance to explain the plight of thousands of Assyrians stranded in many countries throughout the world. The important thing was to be sure that Assyrian Christians are treated fairly and that they recognize the unifying of families.

Commissioner Ogada accepted that the Assyrians need special attention and instructed her staff and legal counsel to personally work on those special cases brought to their attention by Sen. Nimrod.

The U.N. representative in Turkey, John McCallin, had been transferred to Geneva and Sen. Nimrod had a chance to visit with him and be briefed on the situation on the Turkish government position of detaining refugees who have received visas for a third country. Mr. McCallin was formerly the U.N. representative in Washington, where Sen. Nimrod had previously visited with him.

As a result of these meetings the door is now open to directly contact the staff for those special cases that need personal attention to resolve.

“Recipes For The Assyrian Palette”

by Nineva Ishaya

“Recipes For The Assyrian Palette” originated as a project I did for my senior research class at California Polytechnic State University at San Luis Obispo, where I obtained my degree in Home Economics-Interior Design. I felt that by writing a cookbook for Assyrians, I could contribute to the preservation of our ancient culture. To this end, I also wanted it to be educational, and therefore included the information obtained for my thesis in the cookbook, in the form of interesting historical notes at the bottom of each recipe.

My goal was to create the most comprehensive cookbook for Assyrians ever made, with not only all the Assyrian recipes, but also many of the favorites from other Middle Eastern cultures whose cuisine has influenced or has been influenced by the Assyrians. This is why “Recipes For The Assyrian Palette” also includes recipes from Persian, Greek, Arabic, Russian and Western cultures.

There are seven sections which begin with Appetizers, Soups and Stews, then Rice Dishes, Entrees, Breads, Beverages and finally, Desserts and Pastries. I have researched each recipe as well, to acquire the most gourmet combination of ingredients but make the directions the easiest to follow, and with standardized measurements! Now anyone, Assyrian or non-Assyrian, can learn more about our culture and make all these delicious dishes. Also, as part of the cookbook, I painted all the watercolor designs to make it a 100% Assyrian effort.

I think that many people would enjoy a book like this very much! It makes a great and unique gift for anyone, including new brides! (Included in the back of each book are also two additional order forms should anyone else you know like to have one.) If you are interested, you may send a check or money order for \$20.00 per book, plus \$5.00 for shipping and handling for each book to:

Nineva Ishaya

4819 Canyon Trail Way
San Jose, CA 95136

Allow 3-4 weeks for delivery.

ASSYRIAN RELIEF SETS NEW HIGH FOR AN ANTIQUITY

Thursday, July 7, 1994 • The Modesto Bee

LONDON — A sculptured relief carved 3,000 years ago for an Assyrian palace sold for \$11.9 million Wednesday.

Officials of Christie's, the auctioneer, said it was the highest price ever paid for an antiquity, surpassing the \$3.4 million for a Greek vase sold in London in December. The buyer was not identified.

The relief, long thought to be a plaster cast, had been in a snack shop at the Canford School in Dorset in southern England.

"We're going to have a very pleasant job sitting down and wondering how to spend the money," said John Lever, headmaster of Canford School.

"We're hoping to build a theater; we'd like to build a sports hall and we'll look seriously at setting up a number of scholarships."

Specialists from the British Museum recently confirmed that the relief was a missing section of wall in the palace of Ashurnasirpal II at Nimrud, in Iraq.

The piece was excavated by Sir Henry Layard between 1845 and 1851, along with a smaller and less valuable bas-relief that was bought for \$123,800 at the same auction Wednesday.

Layard gave several items from the site to his friend Sir John Guest, then owner of Canford Manor, who had helped pay the cost of transporting the treasures to England. Many of the items were sold in 1919, but the main sculpture had been built into a wall. Canford Manor became a school in 1923, and the sculpture had been covered by layers of whitewash.

Editor's Note:

On July 7th Iraq asked Britain to void the sale of this Assyrian relief saying the piece was stolen and plan to lodge complaints with the U.N. Educational, Scientific and Cultural Organization and with Interpol to recover the relief. Both Christie's and the British Foreign Office have rejected the request stating that since it had been excavated with the permission of the Ottoman Empire in the 19th century, it was perfectly legal.



Associated Press

An Assyrian sculptured relief from the palace of King Ashurnasirpal II (883-859 B.C.). H. W. F. Saggs in his book "The Might That Was Assyria" states that "Ashur-nasir-pal's reliefs comprised two quite different types of subject matter. One type showed ritual, ceremonial or mythological scenes centered on the king; the other displayed scenes of hunting or war. The ritual scenes are, at first sight, simply a static balanced design with figures." This is such a scene or relief.

You will notice that the genie (left), who here is in the form of a human being equipped with wings — who is associated with Sacred Tree or Tree of Life — is holding a cone in his hand. It is strongly believed that when the genie touches the Tree of Life with a cone he collects the sacred fluid exuding from the trunk and leaves and that when plunges the cone into a small bucket (which he may very well be holding in his left hand) the fluid it contains will be transmuted into holy water. With this water the genie sprinkles the king to purify him, "raise him to the plane of the divine, where he incorporates all the powers of nature, making them available to bring fertility and prosperity to the land he rules."

A Daughter's Account of the Life, Tragedy and Struggle of the Parhad Family

by Panna Parhad (Khana) and Robert DeKelaita

[Panna Parhad currently resides in Kirkuk, Iraq with her family. Below is an oral tale of her experience as told to Robert DeKelaita in Chicago, in March of 1994.]

I

I was a child, about six years old, when we escaped from Sheerabat, our little village outside of Urmia. As long as I live I shall never experience the beauty and serenity of Sheerabat; the trees that swayed with the summer winds; the bountiful and savory fruits of the earth; the old neat and clean houses that cradled our families for generations; the pious and loving people.

It was 1915 and the Turks were on their way to attack the Assyrians who had sided with the allies. Along with the Turkish army, Kurdish tribesmen and Azari irregulars were sent against the Assyrians. Against such a numerous and well equipped force, the small number of lightly armed Assyrian troops with their families could do little. And so we left our homes and land and headed into the wilderness of Iran, in hope of escaping to some safe spot on earth.

There were six children in our family. The difficulties for my father and mother were enormous. My father, Baba Aiwaz Parhad, known among Assyrians as Hikim Baba, was a physician and an officer under Agha Petros, commander of the Assyrian troops. Consequently, his duties and responsibilities not only included his family, but all Assyrians escaping.

I recall the horror-stricken sea of people, following each other on foot and in carts through miserable weather and difficult terrain. Everyone realized that at any moment any or all of us could meet death in this wilderness, far from our homes. After much distance, we came to rest at the side of a mountain when the sun was setting. As night approached, we felt secure that the enemy was far behind and that the danger of attack had passed — at least for a brief time. Before we could begin to rest, a Russian officer who had accompanied us spotted Turkish troops approaching our people. My father, along with Agha Petros and Malik Khoshaba, one of the chiefs of the Tyari tribe, and a number of Assyrian troops, quickly rushed up the mountain and, through an ingenious maneuver of firing guns from a certain direction, managed to trick the Turks into



A youthful Dr. Baba Parhad in Urmia, the home he was forced to abandon, but now forgotten.

thinking the Assyrians were moving in the opposite path. This gave us time to again pack our meager belongings and head into the night, not knowing our destination. Protected from Turkish troops by our warriors who lingered behind us, we commenced our escape over hostile and difficult territory, enduring inexpressible misery and sorrow.

During the many days and nights that followed, a great number of people died along the way. Children and infants were lost or abandoned if their parents could not take them. A great number of the elderly sat by the roads because they could not continue to walk and did not want to burden their families. They met their fate at the hands of the Turks or Kurds, or died of starvation or disease without being buried.

II

After this long trek, we came to Ba'quba in central Mesopotamia, which was held by the British. We stayed in the Ba'quba camp for over two years. Here also, many Assyrians died due to disease and the inhospitable climate. When the British began to depart, my father took us to Mosul to live. My

father's profession made him valuable to the British and the Iraqis. He was thus offered a position at a newly built hospital in Mosul. 'Bab al Sinjar' hospital was run almost exclusively by Christians. The doctors, with the exception of the British Dr. Patterson, were native Assyrians of Mosul; Dr. Bashir Sarsang, Dr. Ra'ouf al Abud, and my father, Dr. Baba Parhad. Our family lived in a house provided for by Bab al Sinjar hospital. At first, we were the only Assyrians from Urmia and the Hakkari in the area. Soon afterwards, many more came to live near us.

Mosul, as it is widely known, is an ancient Assyrian town and sits on many archaeologically rich sites. Its inhabitants, both Muslim and Christian, are descendants of the ancient Assyrians, though very few admit this fact. Through conquest and persecution, their language had changed to Arabic and many converted to Islam. My first impression of Mosul was most unfavorable. Dusty and mud colored, with its narrow and gloomy streets, it was a filthy town. Mosul lacked trees and had little in the way of character, other than its historical significance. It looked as if it was neglected and forgotten, a city for a tired people. The natives of Mosul did not show us any kindness. Often, particularly when we first arrived in Mosul, we were mocked by its inhabitants, who referred to us as Tyaris, Tel Kaifies, or ahl al bara ('people of the outside,' i.e., foreigners) — terms meant to denigrate us. We, on the other hand, perceived Mosul's natives as dirty and mean spirited. They bathed little and mocked us for our ritualistic baths, which were weekly. The people of Mosul dressed similarly, whether Christian or Muslim or Yazidie. In general, most of them were poor, with the exception of about six families, who were quite well to do.

It did not take long, however, before the people of Mosul, particularly our neighbors, began to understand and like us. Through communication, they came to know our culture and traditions and found that we had more in common than previously thought. As Assyrians from the Hakkari and Urmia increased in number, they began to defend Mosul's Christians against any persecution by Muslims. Soon, Muslims began to respect Christians due to fear of reprisals by Hakkari Assyrians. Unlike the native Christians of Mosul, Hakkari Assyrians, in particular, did not tolerate being treated less than equal, and fiercely defended their honor. Many years after we left Mosul and settled in Kirkuk, I was told by a native Christian of Mosul that had it not been for the Assyrians, Christians in Mosul would continue to have a servant and master relationship with the Muslims. The Assyrians, he said, had returned to the Christians in Mosul their pride. And it was appropriate, as both groups were descendants of those who once ruled the known world.

It did not matter to my father that we had become



Dr. Baba Parhad seated at right with an Assyrian family in Urmia prior to WW I. He is dressed in an officer's uniform. Seated (left) is Yosip Youkhanan Ayoub; standing (left to right): (?), Raabi Daoud of Salamas, Penna, daughter of Qaasha Ishaq Youkhanan Mikhael, ——— Shimun of Charbash.

attached to Mosul. He felt that we should move to another location in Iraq. He had visited Arbil, the oldest extant Assyrian city in the world, and had decided that it should become our home. Father returned to tell my mother that Arbil was a beautiful town. Its trees and houses, he said, had reminded him of Urmia. He then made another journey to prepare things for our family.

III

My young paternal uncle Shmoel was a doctor as well and had come to live with us in Mosul. He was soon assigned by the government to go to Aqra and practice there. Shmoel decided to take with him my brother Malcolm, eleven years of age at this time. Shmoel and Malcolm were accompanied by several heavily armed Kurdish guards, who only spoke Kurdish. Neither Shmoel nor Malcolm understood their language and so distrusted them. Having experienced the atrocities perpetrated by Kurdish irregulars in Urmia, Shmoel became extremely agitated with the Kurds accompanying him. In a state of sheer panic, he told Malcolm that the Kurds had intended to kill them both. Despite the protests of young Malcolm, Shmoel decided to take the offensive against the Kurds. He somehow managed to lure one of the Kurds into giving him a loaded rifle. At a critical point in the journey, Shmoel turned

against the Kurds and fired several shots, killing and wounding a number of the Kurdish guards. He then raced off on his horse with Malcolm behind him. The enraged Kurds gave chase and it was not long before they captured Shmoel. He was cut to pieces, we were later told, and tossed into a river. Malcolm had escaped on foot and found his way into an Arab village. The chief there welcomed the troubled and bewildered young Malcolm and, though unable to communicate with him — since neither one spoke the other's language — understood he was in pain. The Arab protected Malcolm from Kurds out for his blood. He told them that since he had entered into the chief's domain, it was a matter of honor to protect him. His life was therefore spared.

Upon hearing of the disappearance of Shmoel and Malcolm, and the killings of several Kurdish guards, father hastily returned from Arbil. News of an Assyrian killing Kurds soon spread through the area of Mosul. Father asked an Assyrian friend, Kalashu, a towering man belonging to the Jelu tribe, to ask of his Kurdish acquaintances as to the whereabouts of the Assyrian who committed the murderous deed. Kalashu soon returned to tell my father, in detail, about how Shmoel was killed. All that was left of him was his overcoat, torn and bloodied.

Upon hearing the news of the death of her beloved young son, my grandmother went into perpetual grief. She stayed in this sad state until her death a few years later. We had reasoned that Malcolm as well had met his fate at the hands of the Kurds. My

mother, in particular, fell into deep sorrow over the loss of her oldest son.

One day, several months after our mourning over Malcolm and Shmoel, we were greeted by Younatan, an Assyrian merchant who frequently traveled widely in north Iraq and visited with us often. With him, sitting in a horse cart, was a dark and thin Arab boy.

"Do you know who this is?" Younatan asked my mother, pointing to the boy.

My mother looked at the boy but did not recognize him.

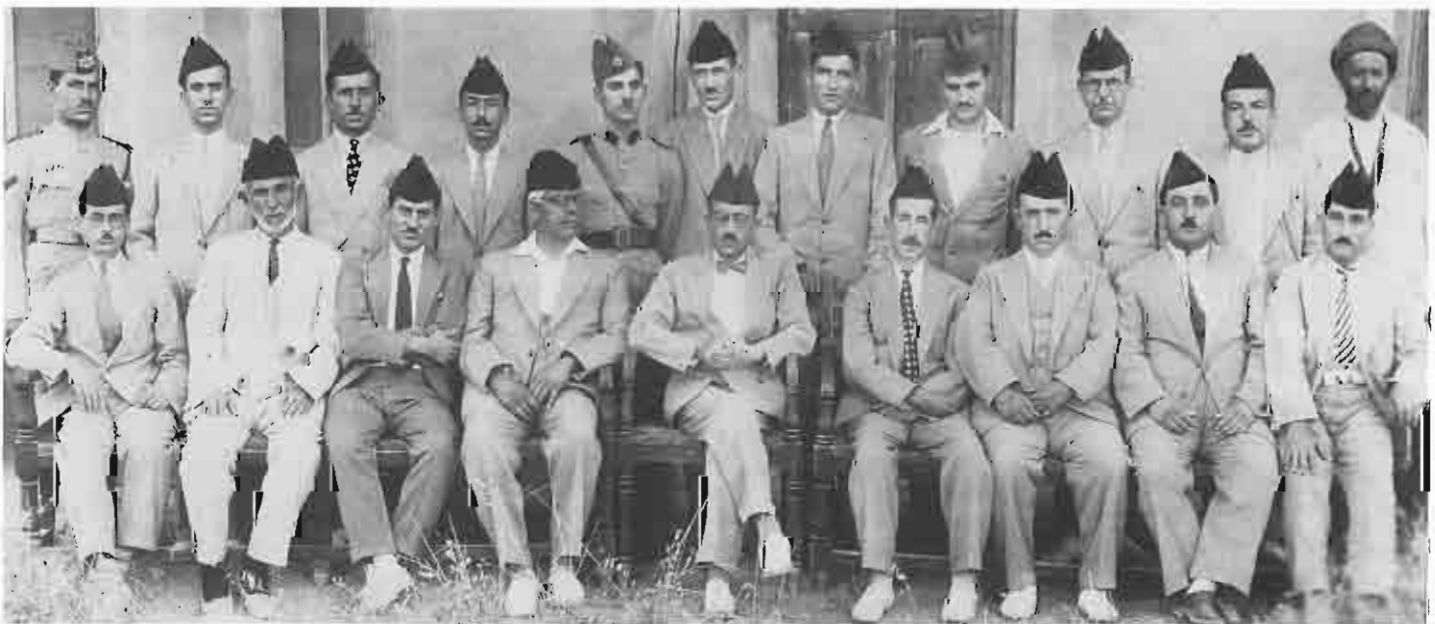
"Look well," the merchant said. "It is Malcolm, your son."

Younatan told us that he had found Malcolm when one of the Arab chiefs he traded with told him a strange boy was living among them. He did not speak Kurdish nor Arabic. The chief asked Younatan to speak with the boy and found that not only had they spoken the same language, but their families had been friends.

When we realized it was Malcolm we had seen, all of us went into a frenzied state of joy, for we had sincerely believed that Malcolm was dead. Now he was before us, like Lazarus risen from the dead. We took him into the house, hugging and kissing him, never asking him any questions. We were simply overjoyed to see him alive.

IV

Father cancelled our plans to go to Arbil. He stayed on working in Mosul. Early on in the 1930s,



Seated 4th from left is Dr. Baba Parhad, a respected person in Mosul. This photo was taken in 1930s with some of Mosul's prominent individuals.

because father had become extremely popular with his clients, other doctors forced the government to reevaluate his credentials. He was subsequently forced to go to Switzerland to have his medical credentials tested. In a few weeks he returned and began to practice medicine again. Fate, however, did not allow us to enjoy life.

It was 1932 and trouble began to stir between Assyrians and the government. The British, who had made numerous promises to the Assyrian leadership, were departing Iraq.

Unhappy with the uncertainty of their political condition, Assyrians protested to the authorities, both Iraqis and British, but were ignored and even threatened. The conflict intensified and culminated in the massacre of unarmed men, women and children in and around the village of Simele, by Iraqi troops under the command of the wicked and cursed Bakir Sidqi. It was a horrible tragedy which the Assyrians will never forget.

Father treated the widows and orphans of those massacred in Simele. Our nation was paralyzed. Having endured so much pain and suffering during the First World War, it was now being massacred again, its widows and orphans under the mercy of the murderers of their fathers and husbands.

V

Father, who saw no hope in rising against the Iraqi government, focused on practicing medicine and instilled his love of the profession among his children. Malcolm, the oldest of my brothers, was sent to Edinburgh College in Scotland. He studied medicine there and returned to Iraq to practice with father in Mosul. My brother Alexander studied in the Assyrian School in Mosul under the noted Reverend Yousip deKelaita and was sent to the Ameri-

can University of Beirut. Luther studied at Baghdad University and obtained the highest honors. As a result, he was offered a scholarship to study in the United States. At a hearing, however, an Arab official who disliked Assyrians protested, "From all of the students we have, why should we send this Assyrian infidel?" Luther walked out of the gathering and told the official he did want the scholarship. He studied in Baghdad University and continued to receive honors. He became a government employee and was assigned to a medical position in the Iraqi army. As a result of his difficulties in Iraq, he decided to emigrate from Iraq and settled in Kuwait, where he became the head of Kuwait's main hospital. Ashur, the most eccentric among my brothers, also studied medicine. He was sent to Germany during its Nazi rule. Having experienced the atrocities of the Nazis, particularly against Jews, Ashur was forever changed. He lived his life spontaneously and never made long-term plans.

Sennacherib, the youngest of my brothers, or Sam as he came to be known, emigrated to the United States and resided in Chicago. He was the only male in our family who did not choose to study medicine. Instead, he established a printing business in Chicago, and edited several Assyrian magazines, wrote a host of articles and one book on the life of Malek Qambar of Jelu.

My father passed away in 1950 and was buried in Qasha Khando's Assyrian cemetery. My brothers Malcolm, Luther, Alexander, Ashur, and Sennacherib have passed away as well, but the tradition of studying medicine in our family has continued with our children and grandchildren. My son, Sargon Khana, is a doctor in Kirkuk, Iraq. Malcolm's children have all earned their medical degrees, most with high honors. Lily, Gretchen, Erma, Crista, and



Panna Parhad (author, right) with daughter Irene at the gravesite and bust of Dr. Baba Parhad c. 1970.



Dr. Malcolm Parhad (right) with Sennacherib, his younger brother, in Chicago c. 1950.

Harvey have all earned medical degrees. They have distinguished themselves as outstanding physicians and researchers.



Dr. Harvey Parhad and Dr. Gretchen Parhad, children of Dr. Malcolm Parhad.

Other members of the Parhad family have chosen to enter fields other than medicine and have excelled in these most honorably. Fred Parhad, the son of Luther Parhad, has distinguished himself by creating King Ashurbanipal's statue and having it prominently placed before the San Francisco Public Library.

VI

The twentieth century was not a kind one to the Assyrians. For during this century they have been flung far and wide, dispersed throughout the world. Our family, from the little village of Sheerabat, is today scattered in Iraq, Iran, the United States, England, and France. In our lifetime, we have lived in the shadows of massacres, wars, revolutions and persecution. I recall, when American bombs were falling on Kirkuk, the terror in the eyes of my grandchildren. I was one of them in 1915. I pray and hope that with the end of this century, fear and destruction shall pass, so that our people may have life and security.

Editor's Note:

In addition to the five sons, Dr. Baba Parhad and his wife, Nargis (of Chamakeye) had five daughters, namely Judith, Shamiram, Nanajan, Panna and Evelyn. The last two are still alive. Panna, the co-author of this article, lives with her family in Kirkuk, Iraq; and Evelyn lives in Florida.

ASHUR R. MICHAEL Elevated to "Fellow" Within the American Society of Civil Engineers

Washington, D.C., April, 1994

Ashur R. Michael, a member of the American Society of Civil Engineers (ASCE) and a Project Manager with Bechtel Environmental, Inc. of San Francisco, CA, was recently elevated to the membership level of "Fellow" within the Society. The "Fellow" designation is considered one of the highest professional recognitions civil engineers can receive from their peers, second only to the "Honorary Member" designation in complimentary status.

To be eligible for elevation to the grade of Fellow, an ASCE member must be a legally registered engineer or land surveyor, and have had responsibility spanning 10 years, in the grade of Member, of important work in engineering or surveying and be qualified to direct, plan, or design engineering works.

An ASCE member may also be elevated if he or she has had responsible charge of important industrial, business, construction, educational, editorial, research, or engineering society activity, requiring the knowledge and background gained from engineering training and experience.

In bestowing the grade of "Fellow" on Ashur and other ASCE members, ASCE President James W. Poirot pointed out that "the work of these members realizes a major civil engineering goal: to serve as guardians of the public good."

Founded in 1852, ASCE is the oldest national engineering society in the country and currently has over 110,000 members worldwide.

Editor's Note:

The above is a news release from the Society's Washington, D.C. office, Timothy S. Brown, Manager, Public Relations. Congratulations to Foundation member Ashur Michael for this honor.



Ashur R. Michael

THANK YOU FOR YOUR CONTRIBUTIONS

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The Assyrian Martyrs Day

August 7th

*A Day of Prayer for those who sacri-
ficed their lives, their honor in order
to preserve our Assyrian identity,
our Christian faith, and nationhood.*

REPORTING FROM HOUSTON

By Youel A. Baaba

When Alice and I arrived in Houston this last January we were aware of three Assyrian families that live in this great Texas city. After a couple of weeks of house hunting and adjusting to Houston traffic and weather, we began to feel the need to meet and talk to fellow Assyrians. The first family that we contacted was that of Dr. Yonathan Youash and his wife Fiona. The friendship between Fiona's family and Alice's goes back many years. Her father, the late Evan Warda, fondly referred to by many as Mama (uncle) Evan, has been a close friend of my father-in-law, the late Rovil Mikhael, for over sixty years. Yonathan and Fiona have been and continue to be our very good friends.

We were then invited by George and Violet Hermiz. George is an old friend from the early seventies when he worked for Bechtel in San Francisco and lived in Benicia. At the dinner party in his beautiful home in Woodlands, George had invited a number of Assyrian families for us to meet. We all had a very good time that evening enjoying the good food and pleasant conversation.

Another family that we have the pleasure of meeting is that of Aprim Toma. His wife, Vergin, is the daughter of the late Eshaya Khino of Sydney, Australia. I had the honor of publishing his collec-

tion of poems in 1991. We met Eshaya in Sydney back in 1980 when we initiated the idea to collect and publish his beautiful poems.

I am confident that most of *Nineveh* readers would be surprised just as we were to learn that there are close to fifty Assyrian families living in the Bayou City. In fact they have established an organization here by the name of *Assyrian American Association of Houston*. This association organizes social functions, such as picnics, dinners, sharas, etc. for the entertainment of its members. Typical of all organizations, some members are dedicated, hard working and attend all functions.

During the last eight months, Alice and I have attended an Easter Dinner, a very lovely picnic, Mothers Day Dinner and Shara d'Mart Maryam. I must point out that the Doukhrana prepared by Violet Hermiz and Hareesa by Fiona were the best that I have tasted in many years. For this occasion, the ladies of the association had prepared a variety of Assyrian dishes, pastries and fruits and in such quantity that you could feed a multitude.

The majority of Assyrians in Houston are professional people educated either in Iraq, Iran or here in the United States. Most of them have their own homes and maintain a good standard of living. We hope that soon the society will be successful in its drive to build a club house to serve the social needs of the community.



Officers and members with Youel and Alice Baaba (4th and 5th from left), and Voltaire Warda (right), a recent arrival to Houston. Next to Voltaire is Fiona, his sister.



Officers of the Houston Association, left to right: Aprim Toma, committee member; Fiona Youash, treasurer; Ashur Aiwas, vice-president; Dr. Yonathan Youash, president.

Assyrian American Association of Houston, Texas



At the Shara d' Mart Maryam



PATRIARCH MAR DINKHA IV AND THE ASSYRIAN CHURCH PRELATES HONOURED

On the completion of the Assyrian Church of the East Synod Meeting in the city of Fairfield, Sydney, Australia, the Assyrian Australian National Federation held a VIP dinner on August 3, 1994 in honour of the Patriarch of the Assyrian Church of the East, His Holiness Mar Dinkha IV, and all church prelates on their historic visit to Australia.

This very special dinner reception held at Nineveh Club auditorium was also attended by National Executive Board members, all affiliate organisation committees, Federation's standing committees, the Assyrian Church parish committee, and a number of guests and their spouses.

The National Executive President Rami Dinkha welcomed His Holiness and all the prelates, extending warmest congratulations for a successful Synod Meeting and expressed support and understanding between the Federation and His Grace Bishop Mar Meelis Zia of Australia and New Zealand.

Shmouel Warda, the National Executive Secretary, spoke about the activities and achievements of the Federation in Australia, and their cooperation with the Assyrian Federations and Congresses worldwide. He also pointed out the cooperation and goodwill accorded to the Assyrians by the Australian Government. Then a cheque in the amount of \$23,380 was presented to His Grace Mar Gewargis, Metropolitan of Iraq, by Shlemon Bid Malek on behalf of the Assyrian Relief Organization as a small assistance to the needy Assyrians in Iraq (Bet-Nahrain).

In his speech His Holiness bestowed his blessings upon the Assyrian people and the Federation for their humanitarian efforts and national achievements, emphasizing particularly the assistance given to the Assyrian refugees as well as the needy during such hard times that our people are experiencing. His Holiness encouraged the Federation to actively work and coordinate their efforts with other Federations and organizations in Iran, Sweden, Germany, U.S.A., Holland and Russia to achieve unity under one leadership. His Holiness said that the Assyrian Church and its leadership have great respect for all Assyrians, and clearly stated that the Assyrian Church at no time will get involved with any of the nationalistic affairs of the Assyrian people. His Holiness concluded with a prayer of blessing and was given a standing ovation.

HONORING "1994 MOTHER OF THE YEAR"

On Mother's Day at Mar Narsai parish of the Assyrian Church of the East, San Francisco, CA, Georgette Mary Orah was honored as the "1994 Mother of the Year" for her many years of dedicated work for her family and the church. She has always been a ready volunteer for the many functions the Church had. The plaque that was awarded to her by Archdeacon Nenos Michael reads, "In appreciation of your invaluable support and dedication to our parish and your family."

Georgette and her husband, Orah, have been members of this parish since they settled in San Francisco in 1973. They have raised five children: Khalil, Banepal, Salem, Ashur and Shamiram; and also have eight grandchildren. Orah and Georgette have been members of the Assyrian Foundation for several years and have attended most of the membership meetings. We extend our sincere congratulations to Georgette for the honor.



The Modesto Bee, Sunday, May 29, 1994

Pride Overflows from Friends, Family Stan State grads bask in their day.

by Darith Keo, Bee staff writer

TURLOCK — Proud.

That's what Malcolm Eddy of Turlock felt Saturday as he watched his fifth and last child, Diana Eddy Lachin, and a daughter-in-law, Bianca Eddy, graduate from Stanislaus State University.

Lachin and Bianca Eddy were among 1,450 graduates — the university's largest graduating class — to receive bachelor's and master's degrees.

More than 6,000 relatives and friends overflowed the University Amphitheater during the cool, sunny and breezy morning to celebrate the 34th commencement.

"It's the best day of my life," said Malcolm Eddy, 73, trying to hold back tears of joy. "I'm very, very proud."

Eddy, who is a Christian Assyrian, was accompanied by his wife, Clarice, twin daughters Sarafina and Sayonara, sons George and Sargon, and several other family members and friends.

His group took up 16 seats in the first and second rows facing the center of the stage. To get the best seats in the house, Eddy said he had to be at the amphitheater at 6:30 a.m. — two and a half hours before the commencement.

It wasn't Eddy's first time to wake up so early to beat the crowd. He had done the same when his twins graduated in 1982, and sons in 1985 and 1993.

It has become a tradition in his family. He said

he's planning to do the same when Lachin's husband, Rodney, graduates two years from now.

"I'm going to keep on doing it as long as I'm alive," Eddy said.

Toward the end of the two-hour ceremony, Eddy and his group left their seats and squeezed their way out. They stood under a tree near the amphitheater, ready to give Lachin and Bianca Eddy big hugs once the two graduates came out.

Holding his sport jacket in one hand and a red baseball cap with a stuffed fish on top in another, Eddy waited for the reunion.

Thirty minutes later, the moment Eddy had been waiting for arrived.

Eddy and daughter, Lachin, 27, were speechless during their embrace. Both held back tears.

After telling his daughter how much he loves her, the proud father walked over to his daughter-in-law, Bianca, 23, and gave her a big hug.

Eddy, who fled Iran with his family in 1977, said none of his children spoke English when they first came to the United States. But, he said, they worked hard and with a little push from their parents, they caught up.

All five of his children graduated from Turlock High School, Eddy said.

"It was a lot of work," said Bianca Eddy, who majored in liberal studies with concentration in multiple subjects. "But it's worth it. We need that piece of paper."

Taking a deep breath, Lachin, who majored in business administration with a concentration in accounting, said, "Excellent!"

That was her description of the ceremony before heading to the final graduation day event — a party.



Front left to right: Rodney Lachin (son-in-law), Bianca Eddy (daughter-in-law), Diana Eddy Lachin (daughter), Malcolm Eddy (father), Sayonara Eddy (daughter), Clarice Eddy (mother), Sarafina Eddy (daughter). Rear left to right: Sargon Eddy (son), George Eddy (son).



Congratulations to Diana Eddy Lachin (left) and Bianca Eddy (right) holding their diplomas in hand.

Forced Eviction and Destruction of the Assyrian Village of Hassana

On November 16, 1993, Amnesty International in London, England, issued a communique stating that they were gravely concerned about the threatened forced eviction and destruction by Turkish security forces of the Assyrian village of Hassana. The villagers were given until November 20 to evacuate the village. The people wanted to stay, but were warned that the village would be destroyed even if they did not leave. Amnesty International feared that this situation would lead to injury and loss of life as has happened in the forced eviction and destruction of other villages.

Hassana is situated at the foot of the Cudi mountains in the province of Sirnak, near the border with Iraq. Guerrillas of the Kurdish Workers' Party (PKK) have been active in this area and it has been the target of frequent bombing raids by the Turkish air force. Most of the neighboring villages were vacated and destroyed. Hassana villagers carried no arms and have attempted to stay outside the armed conflict, but found themselves under pressure to supply provisions to the guerrillas, which led to the demand to evacuate the village.

According to Amnesty International some 35 Assyrian Christian families, 280 people in all, most of them children and elderly people, reside in Hassana. The villagers traditionally make a living from weaving fabrics and farming, but due to the armed conflict, farming was made impossible, and they depended solely on weaving for their livelihood.

On November 15, 1993, a letter was addressed to Mr. Botrous Botrus-Ghali, Secretary General of the United Nations in New York by the Assyrian Democratic Organization, Chicago, IL, the Assyrian Democratic Movement, San Francisco, CA, the Assyrian Universal Alliance — Political Arm, and the Assyrian Liberation Movement, Chicago, IL. in which they state the following:

"We have just received grave news that the Turkish army has given notice for immediate evacuation of the Assyrian Christian village of Hassana, the district of Mardin, in southeast Turkey. The Turkish army declared that it has orders to destroy the village on November 20, 1993, as part of its ongoing battle against Kurdish separatist forces in the area, led by the PKK.

"Christian Assyrians are indigenous in this area. They have lived peaceably with their neighbors, have fully obeyed Turkish law and have been the victims of terror by the PKK. They have sought protection of the Turkish army, but find their ancestral homes set for destruction because of a war that they have no involvement in.

"Destruction of the village of Hassana will not stop the war in southern Turkey. It will only add to the tragedy and suffering of innocent and loyal Turkish citizens victimized by this war.

"The Assyrian community in the United States is petitioning you on behalf of the village of Hassana to use your good offices, and those of cognizant U.N. human rights organizations, to intercede with the Turkish government to rescind its totally unjust and unnecessary plan to destroy this village. Instead we ask that Turkey protect the village from the PKK it is at war with in southern Turkey."

Notwithstanding the general appeals, including foreign embassies and the European Parliament, the villagers were ordered to leave by the Turkish military authorities in the province, according to a letter dated November 22, 1993, sent by the Syrian Orthodox Archdiocese of Turabdin, Archbishop Timotheos Samuel Aktas. He states that the Hassana people abandoned their houses, their livelihoods and many of their possessions at short notice and with no assistance or compensation from the government. The Diocesan office found shelter for the two hundred people made homeless by placing them in the three Christian villages of Midyat (8 families), Miden (11 families) and Binebil (6 families), as well as Mardin (2 families) and Istanbul (4 families). The Diocese is appealing for support to provide for these people.

You may send your donations to: Syrian Orthodox Archdiocese of Turabdin, P.O. Box 4, Midyat 47510, Turkey.

In the past there were 250 families living in Hassana, but due to difficult situations most of them had left for European countries. According to Abdulmesih Bar Abraham about 4000 Assyrians still live in their ancestral homeland, Turabdin, in northern Mesopotamia. A larger community exists in Istanbul.

OTHER NOTABLE FEATURES OF GAILANI CAMP

by *Mikhael K. Pius*

Mr. Solomon S. Solomon has written previously on a few notable Baghdad Assyrian personalities and features, among them Shlimon Zaia Gilliana and Jeelu Camp, the late *Mar Esho Sargis*, *Qaasha Khando* and his school, *Qaasha Goriel Suleiman* and his New Baghdad cemetery, and *Mar Qardakh Church of the East* and the persons actively involved in its establishment.

Having lived in Gailani Camp for three years in the mid-1940s, I found Mr. Solomon's last article entitled "Notes on Gailani Camp Assyrians" of special interest. But in addition to *Mar Qardagh Church*, *Rev. Goriel Suleiman* and the camp *Mukhtars* there were a few other features deserving of attention, namely the Greek Orthodox Church, *Mar Gora Church*, *St. Mary's Immaculate Conception Assyrian Chaldean Catholic church*, and *Chaldean Sisters' School*. All of these were built on *Ismail Chorbachi's* leased land in Gailani Camp and have rendered, over the years, considerable services to the "Campa" community.

I don't have much information on the Greek Orthodox church, except that it was nicknamed "The Blue Church" because of its painted color, and that it was originally headed by the late *Aboona Mooshi*, popularly called *Maamu*, serving the spiritual needs of "Campa's" Orthodox community.

Mar Gora Church, however, was built in the late 1940s by the late *Qaasha Iskhaq* of Anhar, a Church of the East dissident married priest who alleged that he was consecrated an Orthodox bishop. The church was built mostly by funds raised by the priest, assisted by his two sons, *Theodoris* and *Eliya*, through donations from near and far.

Qaasha Iskhaq, who died at the turn of the 1960s, was a charitable person who gave his second shirt to the poor, attended to the burial of Assyrian homeless dead and visited derelict sick, some in isolation hospital, offering them packages of food along with spiritual salvation. He also often traveled to some outposts in Iraq, rendering church services to small Assyrian communities.

Qaasha Iskhaq had consecrated his eldest son *Theodoris* a priest. So after *Qaasha Iskhaq's* death, *Theodoris* took over the church, but as suspect Iranian subjects, both he and his brother were exiled from Iraq some years later. The church, I understand, has been in use by the Greek Orthodox community.

This scanty information is based on my own knowledge and that of a longtime Gailani Camp resident. I contacted the late *Qaasha Iskhaq's* daughter, *Yolity Essa* of San Jose, for more information. Unfortunately, she declined an interview with the excuse, "I cannot remember anything!"

The Catholic church and school in Gailani Camp, on the other hand, were both built in the mid-1940s. According to *Raabi Roza Daniel* of Turlock, a former pupil and, later, teacher at the Sisters' school, the school dispensed elementary education in Arabic, and language classes in English and in Assyrian, including catechism. Two illustrious boy pupils of the Chaldean Sisters' school were, in Gailani Camp, the Assyrian Church of the East current Bishop of Western Diocese in U.S., *Mar Bawai Soro*, and, in Kirkuk school, *Bishop Mar Yosip Sargis* of Baghdad. Both bishops met last year, in a surprise happy reunion at Turlock's St. Thomas Catholic parish; Sister *Verjin Yousif Asmar*, one of their former teachers, now serving at St. Thomas Retirement Home in Turlock.

Before the Iraqi Government took over all private schools in Iraq in 1973, the Sisters decided to close down the school in "Campa." But they offered the building, free of charge, as dwelling quarters for a few needy families, for which charitable purpose it is still being used. The church building, however, is still in use for religious services by the small Catholic community remaining.

Ando (Andrious) Youkhanna Eshaya of Pacific Grove, California — who left Gailani Camp some two years ago — says that before the orderly baked-brick houses began to replace, in the late 1930s, the helter-skelter mud-brick "Campa" dwellings, the Gailani Assyrian Catholics had a mud-brick church, headed by the late *Qaasha Odisho Yosip*, successor of *Rev. Shimon Yosip D'Shamshajiyen*. But the



Rev. Shimon Yosip D'Shamshajiyen.

church building was torn down in the early forties by the landlord, a Moslem named Ahmed. So, for three years the community's Catholics attended church services out of a tiny chapel in the Chaldean Cemetery, just off the Camp. But in 1945 a devoted group decided to build a new church for their congregation.

According to Ando — the youngest member of the group — the late *Qaasha* Sada Yonan was the community pastor then and *Shamasha* Youel Sargis spearheaded the action committee. Other members of the group were *Shamasha* Mishael Khnania of Turlock, Faraj *Shamasha* Yousif of Baghdad, and the late *Mum* Jibrael D'Ardishai, *Shamasha* Anton (an Assyrio-Armenian) and *Raabi* Iskhag Dawid Sa'or, among others.

The group appealed to the Chaldean Catholic Patriarch, the late *Mar* Yousif Ghanima, for financial assistance, but he alleged that the Church had no funds to spare. So the group launched a campaign to collect donations, simultaneously beginning the construction of the church building. But they soon ran out of funds!

A man of letters, *Shamasha* Youel Sargis translated from Arabic into Assyrian a drama called *Treh Shahzadeh Yakhsireh* (Two Captive Princes). The play was staged in Baghdad, Kirkuk and Habbaniya by Catholic and a few non-Catholic Gailani Camp youth. It was well received and generated a substantial — though inadequate — return. Encouraged, *Shamasha* Youel next translated from French another play called *Genevieve*. Although a better play, Ando says, it was unfortunately due to certain Assyrian prejudices, not well attended, and was therefore a financial flop. Borrowing some money from *Mum* Jibrael, however, the group finally managed to complete the church building in 1946.

In 1973, the Iraqi Baath Government forced the Chorbachi family to deed every plot of land, for a specific price, to each and every house owner, including the schools and churches. This of course boosted the price of property in "Campa."

Ando says some Assyrians have been selling their houses for handsome prices and either emigrating or moving to better areas of Baghdad. He also alleges that not many Assyrian families remain in "Camp" today and predicts that before long the name Assyrian and Gailani Camp might even become history to the area.

Two or three decades ago, the construction of a house in Gailani Camp cost less than one thousand Iraqi Dinars. With today's sky-rocketing inflation in Iraq, Ando says an average house today sells for almost a million Dinars, with bigger ones on prime locations worth as much as two or three million —and still going up with leaps and bounds! The houses are usually purchased by land developers, torn down and replaced with industrial or commercial premises.

The original price of "less than one thousand Dinars" a house was, at that time, equivalent to about U.S. \$3,000.00. Nowadays, a million Iraqi Dinars would fetch less than \$2,000.00 on the open Iraqi market.

Not a good deal for Assyrians who intend to pull up stakes and emigrate, is it?

Photo of play on next page.

YOUEL A. BAABA'S NEW POST

Youel A. Baaba, Senior Project Manager with Bechtel Corp., retired on January 8, 1994 after almost 30 years of service.

On January 10, 1994, Youel accepted an offer from Lyondel-Citgo Refining Co. to serve as Vice-President and Project Director. In his new capacity, he directs the design, procurement and construction of a one billion-dollar project to expand an existing refinery in Houston. Two months after joining the new company, Youel was elected an officer of the company and serves on its Board of Directors.

Youel and Alice are presently located in Houston where they have purchased a house and plan to stay there for about three years until the project is successfully completed.

While Youel and Alice are enjoying Houston, the new house, and the new assignment, they are homesick for their children, grandchildren, relatives and all the good friends that they left behind. Youel is planning to really retire this time and they will definitely resettle back in the Bay Area to be close to their loved ones and continue the activities that they enjoy.

EX-HABB SCHOOL STUDENTS HONOR TEACHERS

The Ex-Habb School Students' Organizing Committee is holding a Special Dinner/Dance party to honor the surviving teachers of the Royal Air Force Habbaniya Union School, namely: Albert Babilla, Jane Rizk, Dinkha George, Nanajan Youkhana, Yonan Ibrahim, Rejina Michael, Nanajan Yaedgar, and Virgin Sargon. The party will be held on Friday, October 14, 1994, at the Radisson Hotel, Lincolnwood, Illinois. For more information please call Ben Yalda, home telephone (708) 296-7587.



The participants in the play *Treh Shahzadeh Yakhstireh*, staged by the Assyrian Catholic Community of Gailani Camp in 1946

Back row (l to r): 1. George Jabbouri (teacher), 2. Aziz Lazar, 3. Israel _____, 4. Matti Benyamin, 5. Sh. Yoel Sargis (play translator), 6. Shlimon D'Babary, 7. Ya'goub _____ (teacher). **Second row** (l to r): 1. William Shimon, 2. Yoel Baaba, 3. Yosip Ammanuel, 4. _____, 5. Dawood Toma, 6. _____, 7. Babajan Yonan (background violinist); **Front row** (l to r): 1. Georgette Sh. Yousif, 2. _____, 3. Yonatan _____, 4. John "Jayou," 5. Ando Youkhanna Eshaya, 6. Yosip Shimon D'Babary, 7. Christina Khammo Pius; **Front** (reclining): Albert and Edward Sargis (the two princes).

Governor Jim Edgar of Illinois is presented with a statue of an Assyrian Bull by Saliba Alyo (right), President of the Assyrian National Council. Alyo praised Edgar for being the first Governor to attend an Assyrian event and also for his involvement in the community. Governor Edgar greeted everyone gathered for the installation of 1994 officers of the Assyrian National Council of Illinois, and stated, "I am confident the new officers will demonstrate the level of professionalism and loyalty that is truly an asset to the organization as you begin challenging and rewarding tenure. May your contributions to this coalition serve as an exceptional example of commitment and inspiration for others to emulate. I am honored to join family and friends in extending my congratulations to each new officer. Please accept my best wishes on this joyous occasion."



To the right of Governor Jim Edgar is Bishop Mar Aprim Khamis of the Assyrian Church of the East.

SPRINGFIELD, IL — Governor Jim Edgar sent greetings and thanked the participants at the Ethnic Village at the 142nd Illinois State Fair. The Assyrian National Council of Illinois Choir performed at the Ethnic Village. Pictured (l to r): Pat Michalski, Assistant to the Governor for Ethnic Affairs; George Odisho and Pati Kohlbecker, Ethnic Director.



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IN MEMORIAM

Albert Tatar Daoud



Albert Tatar Daoud, son of Tatar Daoud and Sona Deacon Younathan, born February 10, 1936 in Gailani Camp, Baghdad, passed away on May 11, 1994 at the age of 58 in Sydney, Australia.

He grew up in Habbaniya, graduating from Ramadi High School in 1954 with the second highest score in the national Baccalaureate exams of Iraq that year. He was promptly sent by the government to study Science and Mathematics in England, with full expenses paid. In 1959 Albert returned to Iraq with two degrees, in Mathematics and Chemistry. That year, at the age of 23, he was hired as a Petroleum Engineer by the Iraqi Petroleum Company, and in 1961 he joined the air force, spending some five years before being released with the rank of 1st Lieutenant. He went back to I.P.C. where he was sent to Amsterdam to study, and from there he joined his family in Australia. In Sydney, he earned his M.S. and later his Ph.D. in Chemical Engineering from New South Wales University, where he also held the position of senior Lecturer of Mathematics. Albert co-authored a text book under the title "An Introduction to Proofs in Mathematics." It was published by Prentice Hall. He then authored another book called "Systematic Calculus — A Concept Building Approach."

Albert was the president of Nimrod Simono Foundation, managed by the Assyrian Australian Association. This Foundation extended scholarships to Assyrian students.

Albert was married to Layah, and they had two daughters, Carolyn and Sandy, and one son, Stephen. He is also survived by his father, Tatar; two brothers, Alfred and William; three sisters, Emely, Shamiran and Margaret. They all live in Australia

with the exception of Margaret, who lives in London.

Albert was diagnosed with a terminal illness this past February. He died within three months in the prime of his life, with every reason to live and contribute. He was a gentle and kind man, quiet and low-keyed, never bombastic. Yet he was scholastically perhaps the brightest living Assyrian — a genius in his own right. He was a credit to his family and all Assyrians.

Submitted by Solomon (Sawa) Solomon

Xenia Oushana Jibri



The late Xenia with her husband Aram Karam in happier days at a party in 1993.

Xenia Oushana Jibri, 63, passed away on May 5, 1994, of abdominal cancer following a several-month illness, in Turlock, California. She was interred at Turlock Memorial Park on May 7 and her funeral services were conducted by Archdeacon Badal Piro at *Mar Addai Church of the East* in Turlock, followed by a memorial luncheon at the church basement attended by some 200 mourners.

The late Xenia is survived by her husband Aram Karam Jibri (Arabic corruption of Cheerie) of Denair, California; by her children, Audrey Aziz in London, Albert in Baghdad; and in California, Eileen Beauchamp (Carson); Anjail Oshana (Turlock), and Alfred "Faidi" in Denair; and by 14 grandchildren. She also leaves behind three brothers: Livka (Tehran), Warda and Eliya Pilka Oushana in Los Angeles, along with a number of nephews and nieces.

Xenia was born to Naazeh and Pilka Oushana Kochou in Hamadan, Iran in 1931. When she was betrothed in November 1945 and came to marry Aram Karam in Habbaniya, Iraq, she was a very pretty teen-aged girl, and Aram was a very young

and handsome rising local soccer star. They made a handsome couple in Habbaniya's social circle. Xenia was elegant, dressed well and took good care of herself, and Aram went on to become a famous international footballer in Iraq, as well as an outstanding hockey and tennis player during the ensuing years.

The couple lived with their family alternately in Habbaniya, Kirkuk and Baghdad, before immigrating to the U.S. in April 1992 to rejoin three of their children and families; and also four of Aram's seven siblings and their families, namely Ludiya Jibri Kessler, and Julia Karam Jibri (Turlock); Flintin "Penti" Karam Jibri (Fresno) and Sargon Karam Jibri (Golden, Colorado).

Submitted by Mikhael K. Pius

The Passing of Irma Parhad, Distinguished Scholar and Physician



Irma was the youngest daughter of the late Dr. Malcolm and Saba Parhad of Iraq. A fourth generation physician, she upheld and even enhanced the already celebrated reputation of the Parhad family in the medical profession.

Born in Mosul, Iraq, in 1948, Irma attended college in the United States and graduated from Loyola Medical School in 1973. She completed her residency in neurology at the Albany Medical Center in Albany, New York and subsequently trained in neuropathology and neurovirology at the University of Pittsburgh, the University of California and

Johns Hopkins University. In 1985, Irma was awarded an Alberta Heritage Foundation Medical Research Scholarship and initiated a program of research in neurodegenerative diseases at the University of Calgary, in Canada, where she was director of the Dementia Research Clinic. An expert in neurodegenerative diseases, Irma became a Medical Research Council of Canada Scientist in 1989, and in 1992 a professor of Pathology and Clinical Neurosciences at the University of Calgary. Irma has published over 200 articles related to neurology in various medical journals.

Irma is survived by her husband, Dr. Arthur Clark, her mother, Saba Kelaita, her sisters, Dr. Lily Hussein, Dr. Christa Habboushe, and Dr. Greta Iskandrian, and their families; and her brother, Dr. Harvey Parhad and his wife Dr. Salwa Parhad, and their children.

Irma's short life was one which advanced the science of neurology and the medical profession. Her death, in June of 1994, is a loss to her grieving family, her scholarly and medical community, and, indeed, to the members of her Assyrian community who take pride in her accomplishments and legacy.

Submitted by Robert DeKelaita, Chicago

Note: Irma is the paternal granddaughter of Dr. Baba Parhad of Sherabat and maternal granddaughter of Shimun Kelaita of Mar Bishu.

Heleen Sarkis



Heleen Sarkis, 80, passed away on June 24, 1994 of cancer after a short illness, in Monterey, Calif., and was laid to rest in Turlock Memorial Park on June 27 following a funeral mass celebrated by Frs. Youshia Sana and Emmanuel Shalita at St. Thomas Catholic Church in Turlock. Two hundred and fifty mourners attended the funeral, and the mem-

orial luncheon that followed at the church hall.

Khaata Heelo, as she was popularly called, was born in Souldos on September 14, 1914 to Zimroot and Aziz *Qaasha* Khamis, and was married to Youel Sargis of Kosabat in Hinaidi, Iraq on May 25, 1928. The fruits of the union were ten children, two of whom died in childhood, and a married daughter, Bernadette, passed away two years ago. The surviving seven are: Albert Sarkis and Roza Daniel in Turlock; Anjail Eshaya, Virginia Vijbrandus and Claudette Gabriel in Monterey; Madlin Adam in Modesto; and in Baghdad Edward Sarkis, who was in Amman awaiting visa to come and visit his sick mother. She is also survived by a half-brother, Aramais Azia, in Los Angeles; and by a total of 17 grandchildren and four great-grandchildren.

Khaata Heelo was a pleasant person with a round face that never lacked a smile. In eulogizing her, *Shamasha* Albert Benjamin, a close friend of the family, said that she and her late husband brought up well-behaved and loving children, whose lives centered on spiritual and home life. "*Shamasha* was the leader, laborer and provider," he added, "but *Khaata* Heelo was the builder of home and the instructor of her children. A simple woman, she raised a loving family and took care of a big home that was always open to friends and relations with open arms and good cheer."

Heelo's late husband *Shamasha* Youel, who had received his education at the Latin Catholic Seminary in Mosul with such known personalities as the late *Mar* Zaia Dashto, *Mar* Polous Shekho and *Raabie* Iskhaq Dawid Sa'or, was proficient in Assyrian, Arabic, French and English languages and was a prominent member of the Assyrian community of Baghdad.

Submitted by Mikhael K. Pius

Penna Nwyia



Penna Nwyia, 86, passed on to eternal life on August 31, 1994 in Tehran, Iran. In poor health for the last few years of her life, Penna was cared for by her youngest son, Fred. She was born in 1908 in Zumallan, Urmia, Iran to Daniel and Maryam. In 1918 during the tragic Assyrian exodus from Urmia due to persecutions and massacres lasting four years, Penna, together with her parents, fled the city. They were among the thousands that took to the road leading to Baquba, Iraq. The family stayed in Baghdad until 1925 when Penna married Fraidoon Nwyia. They then returned to Iran. Five children were born into the family.

On September 11, 1994 a memorial service was held at St. Paul's Assyrian-Chaldean Catholic Church in North Hollywood, CA and officiated by Rev. Amanoail Ishow. A number of immediate families, including those from the Bay Area, and friends attended the service, which was then followed by breakfast in the Church hall. Martin Jacob, president of the Assyrian Foundation, whose aunt was Penna, says that she was a caring mother, kind, gentle and had a delightful nature. Her pleasant memories will long be cherished by the family who respected and loved her dearly, as well as all those who knew her.

Penna is survived by four sons: Feodor, Pierre and Fred (all of Tehran, Iran); Pnuel (Ohio); one daughter Flora Khaziran (Canoga Park, CA); 13 grandchildren and two great-grandchildren. The family extends their appreciation to all those who offered their condolences and kind thoughts on her loss.

Youash Lazar

Youash Lazar passed away on June 6, 1994 in Santa Rosa at the age of 82. He was born on August 12, 1912 in the village of Charbash, in Urmia, Iran. During the 1918 Exodus from Urmia, Youash and his parents were among the thousands of Assyrians and Armenians who took to the road reaching the refugee camp at Baquba, Iraq after twenty-five tortuous and traumatic days. Two years later they settled in Baghdad, Iraq, where Youash met and married Anna Avakian and three children were born into the family. Not long after their marriage, his wife died, and the little children were left to his care and his mother's until they emigrated to the U.S. in the 1950's. During his residence in Baghdad, Youash worked for the American Embassy. When Dr. Henry Field came to Baghdad in 1934 and 1950 in his Anthropological Reconnaissance in the Near East, Youash accompanied him as a plant and animal collector. His name is mentioned throughout Dr. Field's books on these expeditions.

After a short stay in Chicago and San Francisco, the family settled in Santa Rosa, CA where Youash

was employed by J. J. Cooney and Herb Cooney as a supervisor in their business, the job he found with the help of Dr. Field's mother. He worked here until his retirement. In the interim Youash went to Baghdad and got married to Maral, whom he had known, and brought her to Santa Rosa. For many years Youash attended to the needs of the children alone. His love of plants that he experienced with Dr. Field continued over the years; he planted flowers, fruit trees and different vegetables and attended to them meticulously. He and his wife regularly attended the Catholic Church in Santa Rosa. In the mid-1960's Maral passed away.

During his retirement Youash volunteered his services to the Salvation Army and Senior Citizen centers. He would collect donated food items and distribute them among the poor and the needy.

Youash was a person who cared much for his family and others, was kind-hearted and gentle and will be remembered by all. Youash is survived by two daughters, Gladys and Suzie, a son William, and three grandchildren. The funeral mass was held at St. Eugene's Cathedral in Santa Rosa.

Chicago, IL — The Assyrian-American Committee to Re-Elect Governor Edgar met recently to discuss the concerns and issues in the Assyrian-American community and to plan upcoming events.

Pictured (l to r): Front row: Saliba Aloy, Hanna Hajjar, Emmanuel Solomon, Hermez Rayes, Ishaia Isho and Yousif Badal. Back row: Pat Michalski, Sunny Kharzo, Ben Toma, Rebecca Elias, Thomas H. Joseph, Sargon David and Linda Bixler.



٥
 رَئِيسَ لَب تَعْمُو، تَسْبَد تَدُو، تَبَقْدُو،
 تَهْمَا دَلْحِي، دِيح نَك خَفَا، دَلْحِي
 تَعْلِي سَبَا، عَبْدَا مَبَقِي، دَلْحِي مَبَقِي
 دَلْحِي مَبَقِي، تَبَقَا مَبَقِي، كَم يَمَبَقِي.

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 حَلْم تَهْتَب، خَبْت تَدُو، دِيح مَبَقِي
 كَم دَبَقِي، مَبَقُو مَبَقِي، تَدُو تَدُو
 تَكَلِي تَدُو، رَلْفَا مَبَقِي، تَدُو مَبَقِي
 مَبَقِي مَبَقِي، تَبَقَا مَبَقِي، تَبَقَا مَبَقِي.

- 1 - دَعْوَا . 2 - لَبَقَا . 3 - مَبَقِي .
- 4 - مَبَقِي . 5 - تَعْبَد .

CHICAGO, IL — Governor Jim Edgar sponsored an Assyrian cultural exhibition from the museum of the Assyrian Universal Alliance Foundation. It was held during the month of September at the Governor's Office in James R. Thompson Center in Chicago. Pictured (l to r) are: Bill Dinkha, Governor's Office; Homer Ashurian, Director of Cultural Affairs; Senator John Nimrod, and Pat Michalski, Special Assistant to the Governor for Ethnic Affairs.

קבעה הבעה למי קפידנדיא וְחַלְדִּיָּהּ תַּקְוָה לְנַפְשָׁם 11. | תְּרַגְּמָהּ מִן דְּאִתֵּי אֲרַמְיָהּ
1681 עֲרֻסְתָּהּ וְרַגְמָהּ חַלְדִּיָּהּ קִבְלֵהּ מִסְתָּהּ מִסְּוֹקֵלְתָּהּ אֵל אֲרַמְיָהּ מִסְּוֹקֵלְתָּהּ .

כִּי מִסְתָּהּ 88 עִינָה . אֲרַמְיָהּ דְּתַמָּה נִסְתָּהּ מִן דְּאִתֵּי אֲרַמְיָהּ מִן דְּאִתֵּי אֲרַמְיָהּ 3 קִבְדִּיָּהּ :
1 - מִזְבַּח אֲרַמְיָהּ , קִבְדִּיָּהּ דְּאִתֵּי אֲרַמְיָהּ , תַּקְוָה לְנַפְשָׁם . 2 - מִזְבַּח אֲרַמְיָהּ , קִבְדִּיָּהּ
דְּחַיִּל , תַּקְוָה לְנַפְשָׁם . 3 - מִזְבַּח אֲרַמְיָהּ , קִבְדִּיָּהּ [דְּחַיִּל] חַלְדִּיָּהּ , תַּקְוָה לְנַפְשָׁם
כִּי דְּמִתְרַגְּמָהּ . (חַיִּל דְּאִתֵּי מִזְבַּח אֲרַמְיָהּ ? דְּאִתֵּי אֲרַמְיָהּ מִסְּוֹקֵלְתָּהּ)

תַּקְוָה לְנַפְשָׁם 1830 מִזְבַּח אֲרַמְיָהּ מִסְתָּהּ מִסְּוֹקֵלְתָּהּ , מִסְתָּהּ אֲרַמְיָהּ דְּמִסְתָּהּ אֲרַמְיָהּ
קִבְלֵהּ מִן אֲרַמְיָהּ דְּמִזְבַּח אֲרַמְיָהּ מִסְתָּהּ מִסְּוֹקֵלְתָּהּ דְּמִזְבַּח אֲרַמְיָהּ קִבְלֵהּ הִבְטָה
לְמִי קִבְדִּיָּהּ דְּחַיִּל תַּקְוָה לְנַפְשָׁם דְּמִזְבַּח אֲרַמְיָהּ . (חַיִּל דְּאִתֵּי מִזְבַּח אֲרַמְיָהּ ?)

אֲרַמְיָהּ קִבְדִּיָּהּ מִסְתָּהּ חַיִּל מִלְּתָּהּ : " אֵל מִן אֲרַמְיָהּ , חֲוֹתָהּ חַלְדִּיָּהּ מִן אֲרַמְיָהּ
מִסְתָּהּ דְּמִזְבַּח אֲרַמְיָהּ אֲרַמְיָהּ דְּקִבְלָהּ מִסְתָּהּ מִסְּוֹקֵלְתָּהּ אֲרַמְיָהּ אֲרַמְיָהּ חַיִּל מִן
מִסְתָּהּ אֲרַמְיָהּ דְּחַיִּל . " [אֵל אֲרַמְיָהּ 1681 עֲרֻסְתָּהּ חַלְדִּיָּהּ לִי מִסְתָּהּ קִבְלָהּ מִסְּוֹקֵלְתָּהּ
מִן אֲרַמְיָהּ אֲרַמְיָהּ אֲרַמְיָהּ דְּתַמָּה נִסְתָּהּ מִן דְּאִתֵּי אֲרַמְיָהּ , אֲרַמְיָהּ מִן אֲרַמְיָהּ דְּמִסְתָּהּ אֲרַמְיָהּ
לְמִי אֲרַמְיָהּ דְּמִסְתָּהּ קִבְלָהּ מִן אֲרַמְיָהּ מִסְתָּהּ אֲרַמְיָהּ] . " חַיִּל דְּאִתֵּי אֲרַמְיָהּ ,
חֲוֹתָהּ חַלְדִּיָּהּ מִסְתָּהּ לְמִי אֲרַמְיָהּ , [אֲרַמְיָהּ] מִסְתָּהּ מִסְּוֹקֵלְתָּהּ אֲרַמְיָהּ
חֲוֹתָהּ (מִסְתָּהּ) לִי אֲרַמְיָהּ מִן אֲרַמְיָהּ מִסְתָּהּ אֲרַמְיָהּ מִן אֲרַמְיָהּ .
תְּרַגְּמָהּ חַלְדִּיָּהּ חַלְדִּיָּהּ קִבְלֵהּ מִסְתָּהּ לְמִי אֲרַמְיָהּ .

" מִזְבַּח אֲרַמְיָהּ חַיִּל מִסְתָּהּ דְּמִזְבַּח אֲרַמְיָהּ חַלְדִּיָּהּ דְּאִתֵּי אֲרַמְיָהּ מִסְתָּהּ (חַיִּל)
דְּחַיִּל דְּאִתֵּי אֲרַמְיָהּ מִסְתָּהּ , מִן דְּאִתֵּי אֲרַמְיָהּ מִן 14 דְּוָה , מִסְתָּהּ דְּאִתֵּי אֲרַמְיָהּ
דְּמִסְתָּהּ מִסְתָּהּ , [מִסְתָּהּ חַיִּל מִן אֲרַמְיָהּ דְּאִתֵּי אֲרַמְיָהּ] . חַיִּל מִן אֲרַמְיָהּ
מִסְתָּהּ דְּחַיִּל דְּמִסְתָּהּ (חַיִּל) מִסְתָּהּ לִי אֲרַמְיָהּ לְמִי אֲרַמְיָהּ מִסְתָּהּ
דְּמִסְתָּהּ אֲרַמְיָהּ . חַיִּל דְּאִתֵּי אֲרַמְיָהּ לִי אֲרַמְיָהּ מִן חַלְדִּיָּהּ דְּאִתֵּי אֲרַמְיָהּ ?
(אֲרַמְיָהּ קִבְדִּיָּהּ מִסְתָּהּ)

אֵל מִסְתָּהּ דְּחַיִּל אֲרַמְיָהּ מִסְתָּהּ דְּחַיִּל מִסְתָּהּ לְמִי אֲרַמְיָהּ דְּמִסְתָּהּ אֲרַמְיָהּ
כִּי אֲרַמְיָהּ מִסְתָּהּ דְּמִסְתָּהּ , כִּי חַיִּל " אֲרַמְיָהּ דְּתַמָּה נִסְתָּהּ " תְּרַגְּמָהּ :
חַיִּל דְּחַיִּל דְּקִבְדִּיָּהּ אֲרַמְיָהּ , מִסְתָּהּ חַיִּל לְמִי אֲרַמְיָהּ , מִסְתָּהּ אֲרַמְיָהּ ,
מִן דְּאִתֵּי אֲרַמְיָהּ 1551 , מִן אֲרַמְיָהּ מִסְתָּהּ חַיִּל .

מִזְבַּח אֲרַמְיָהּ (חַיִּל) , דְּחַיִּל דְּמִסְתָּהּ דְּמִסְתָּהּ אֲרַמְיָהּ מִסְתָּהּ אֲרַמְיָהּ מִסְתָּהּ
מִסְתָּהּ אֲרַמְיָהּ מִן אֲרַמְיָהּ אֲרַמְיָהּ אֲרַמְיָהּ . (חַיִּל : 13) . | אֲרַמְיָהּ לִי
מִסְתָּהּ חַיִּל לְמִי אֲרַמְיָהּ .

קִבְדִּיָּהּ Meyer חַיִּל מִסְתָּהּ אֲרַמְיָהּ חַיִּל חַיִּל חַיִּל : 1960 : " חַיִּל
קִבְלֵהּ חַיִּל חַיִּל , חַיִּל מִסְתָּהּ מִסְתָּהּ אֲרַמְיָהּ מִסְתָּהּ אֲרַמְיָהּ . אֲרַמְיָהּ מִן
לִי חַיִּל מִן אֲרַמְיָהּ חַיִּל חַיִּל חַיִּל .

طَبَقِ مَذْهَبِيَّةً

تَبِخْ : تَمِيكْ تَمِيكْ تَمِيكْ

- دَجِبْ نَقِيَّةً أَسْمَاءُ تَهْمَتِي هَلْ كَلِمَةٌ تَهْلِكُكَ تَهْمَتِي لَسْتُ :
- مَسْ دَقِيَّةً لَقَاءَهُمْ دَهْزُ وَتَقِي لِيَصْرِي تَهْمَتِي لَسْتُ :
- صَبِيحًا لَلْمَسْ دَقِيَّةً دِيَا ذَهَبًا وَتَهْمَتِي تَهْمَتِي لَسْتُ :
- هَلْ كَلِمَةٌ تَهْمَتِي مَذْهَبِيَّةً تَهْلِكُكَ تَهْمَتِي لَسْتُ .

تَبِخْ تَمِيكْ تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَبِخْ لِيَصْرِي تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَبِخْ لَمِيَّةً دَهْمَتِي تَهْمَتِي لَسْتُ ؟

لَا ذَهَبًا دَهْمَتِي تَهْمَتِي تَهْمَتِي تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَبِخْ تَهْمَتِي تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَبِخْ تَهْمَتِي تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَبِخْ لِيَصْرِي تَهْمَتِي تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَبِخْ أَسْمَاءُ تَهْمَتِي تَهْمَتِي تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَهْمَتِي تَهْمَتِي تَهْمَتِي : تَهْمَتِي تَهْمَتِي تَهْمَتِي :

لَمِيَّةً لَسْتُ تَهْمَتِي تَهْمَتِي :

تَهْمَتِي تَهْمَتِي تَهْمَتِي تَهْمَتِي تَهْمَتِي :

تَبِخْ لِيَصْرِي تَهْمَتِي تَهْمَتِي لَسْتُ ؟

تَهْمَتِي تَهْمَتِي لَسْتُ تَهْمَتِي تَهْمَتِي تَهْمَتِي :

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تَهْمَتِي تَهْمَتِي : تَهْمَتِي تَهْمَتِي تَهْمَتِي .

تَهْمَتِي تَهْمَتِي تَهْمَتِي

لَمِيَّةً لَسْتُ تَهْمَتِي تَهْمَتِي تَهْمَتِي :

لَمِيَّةً لَسْتُ تَهْمَتِي تَهْمَتِي تَهْمَتِي :

لَمِيَّةً لَسْتُ تَهْمَتِي تَهْمَتِي تَهْمَتِي :

هَلْ كَلِمَةٌ تَهْمَتِي تَهْمَتِي تَهْمَتِي

لَسْتُ تَهْمَتِي تَهْمَتِي تَهْمَتِي .

ܣܕܐ ܟܘܢܐ ܡܢ ܐܫܘܪ

ܒܘܕܐ ܘܚܘܒܐ ܕܐܫܘܪܐ ܕܝܫܘܥܐ: ܒܘܕܐ ܟܘܢܐ ܡܢ ܐܫܘܪܐ ܒܝܗܘܘܐ ܘܘܚܘܒܐ
ܡܢ ܡܢܘܫܐ ܕܘܨܒܐ (50) ܡܘܫܐܘܩܐ ܘܗܝܘܘܢ ܡܘܫܐܘܩܐ ܕܐܫܘܪܐ ܕܝܫܘܥܐ ܘܘܚܘܒܐ
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٨٥٥	٨٥٦	٨٥٧	٨٥٨	٨٥٩	٨٦٠	٨٦١	٨٦٢	٨٦٣	٨٦٤	٨٦٥	٨٦٦	٨٦٧	٨٦٨	٨٦٩	٨٧٠	٨٧١	٨٧٢	٨٧٣	٨٧٤	٨٧٥	٨٧٦	٨٧٧	٨٧٨	٨٧٩	٨٨٠	٨٨١	٨٨٢	٨٨٣	٨٨٤	٨٨٥	٨٨٦	٨٨٧	٨٨٨	٨٨٩	٨٩٠	٨٩١	٨٩٢	٨٩٣	٨٩٤	٨٩٥	٨٩٦	٨٩٧	٨٩٨	٨٩٩	٩٠٠	٩٠١	٩٠٢	٩٠٣	٩٠٤	٩٠٥	٩٠٦	٩٠٧	٩٠٨	٩٠٩	٩١٠	٩١١	٩١٢	٩١٣	٩١٤	٩١٥	٩١٦	٩١٧	٩١٨	٩١٩	٩٢٠	٩٢١	٩٢٢	٩٢٣	٩٢٤	٩٢٥	٩٢٦	٩٢٧	٩٢٨	٩٢٩	٩٣٠	٩٣١	٩٣٢	٩٣٣	٩٣٤	٩٣٥	٩٣٦	٩٣٧	٩٣٨	٩٣٩	٩٤٠	٩٤١	٩٤٢	٩٤٣	٩٤٤	٩٤٥	٩٤٦	٩٤٧	٩٤٨	٩٤٩	٩٥٠	٩٥١	٩٥٢	٩٥٣	٩٥٤	٩٥٥	٩٥٦	٩٥٧	٩٥٨	٩٥٩	٩٦٠	٩٦١	٩٦٢	٩٦٣	٩٦٤	٩٦٥	٩٦٦	٩٦٧	٩٦٨	٩٦٩	٩٧٠	٩٧١	٩٧٢	٩٧٣	٩٧٤	٩٧٥	٩٧٦	٩٧٧	٩٧٨	٩٧٩	٩٨٠	٩٨١	٩٨٢	٩٨٣	٩٨٤	٩٨٥	٩٨٦	٩٨٧	٩٨٨	٩٨٩	٩٩٠	٩٩١	٩٩٢	٩٩٣	٩٩٤	٩٩٥	٩٩٦	٩٩٧	٩٩٨	٩٩٩	١٠٠٠

כְּתוּבֵי חֵן

תַּבְּרָא יִתְבָּרַךְ יְיָ אֱלֹהֵינוּ

מַדְבֵּר	מִי	קָנָה	דִּלְגָה	אֶת	וְהָיָה	אֲדָמָה	חָפְזָה	סִלְבָה	קָבַע
דְּסִינָה	לֵב	בִּי	דִּשְׁבִּי	לֵב	לֵב	אֶת	וְהָיָה	מִי	מִי
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פובליציסט ראשון ומחברו ראשון

תאריך: 1994, 1995, 1996, 1997

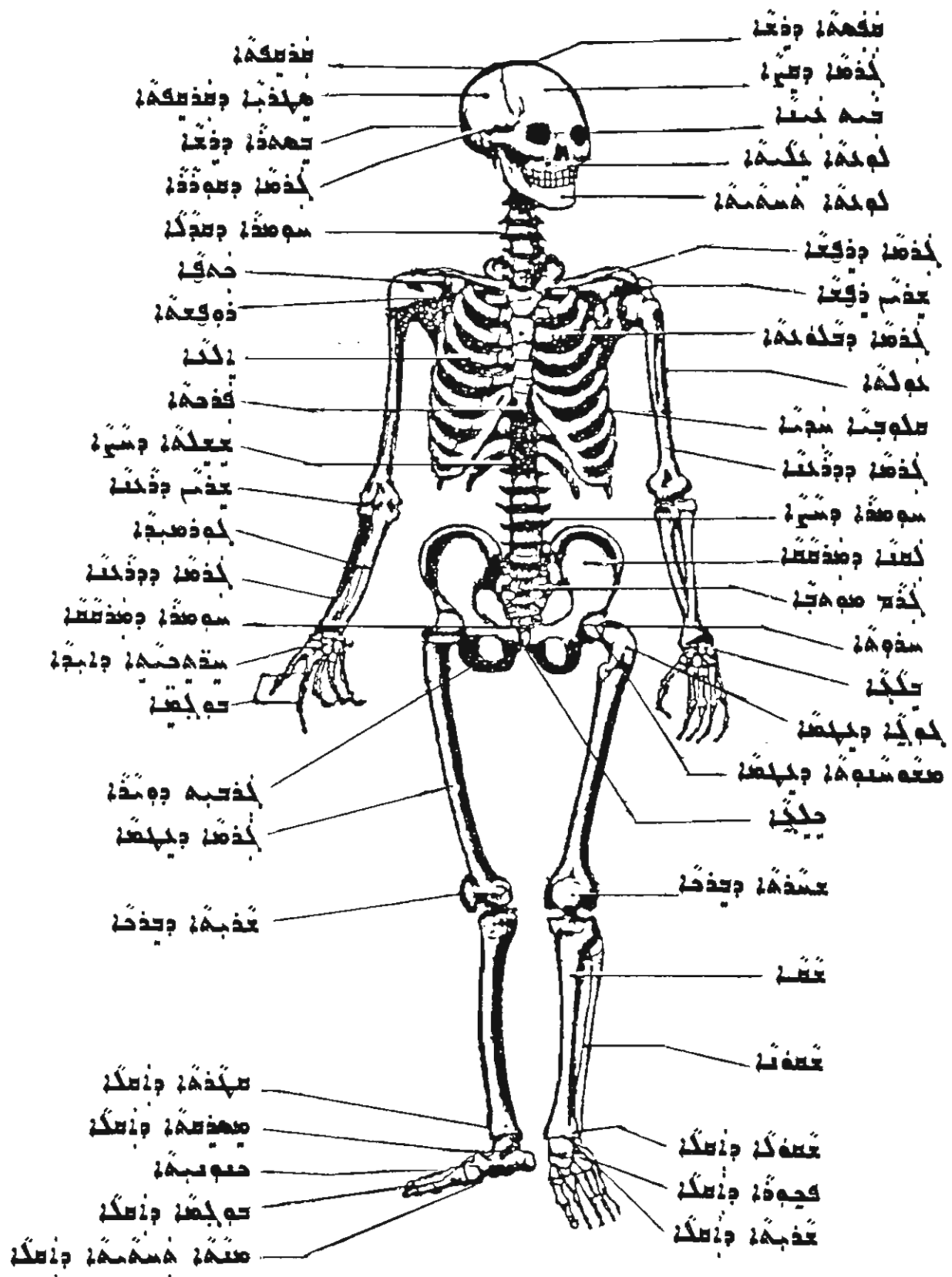
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בשנת 1914, היה בין משתתפי הקונגרס הציוני ה-11. בשנת 1918, היה בין משתתפי הקונגרס הציוני ה-12. בשנת 1921, היה בין משתתפי הקונגרס הציוני ה-13. בשנת 1927, היה בין משתתפי הקונגרס הציוני ה-14. בשנת 1965, היה בין משתתפי הקונגרס הציוני ה-24. בשנת 1967, היה בין משתתפי הקונגרס הציוני ה-25.



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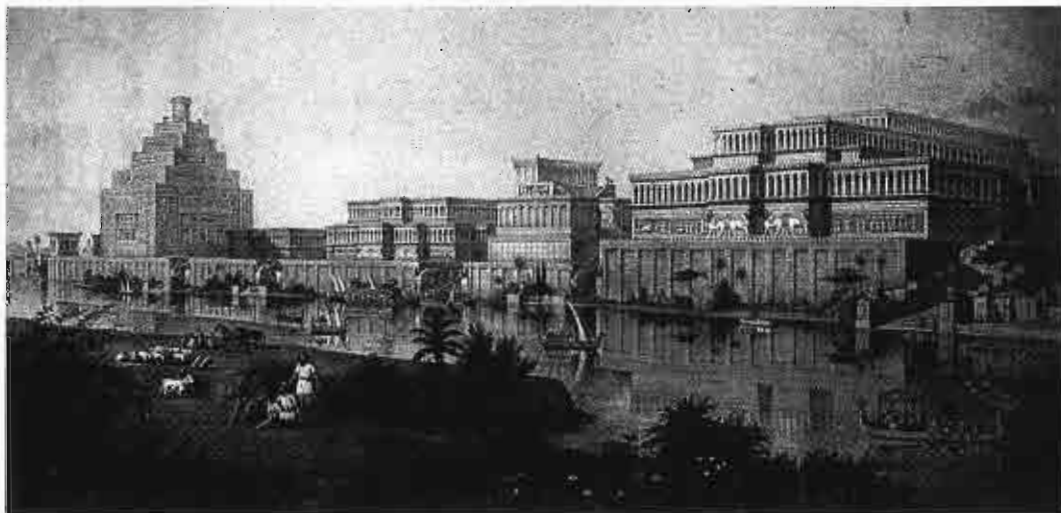
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