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# NINEVEH

JULY - AUGUST 1978

VOLUME 1

NO. 2

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ADVANCEMENT OF EDUCATION AMONG  
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## ADDRESS LETTERS TO

THE EDITOR  
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## LETTERS TO THE EDITOR

Dear Editor,

We congratulate you on the newly published Assyrian magazine "Nineveh". Thank you for sending us a copy of this very interesting literary organ. Mr. Saroyan's short story was very touching and we have translated it into German for publication in our magazine "EGARTHU".

Enclosed is a poem in classical Assyrian written by Dr. Haana Gaughey of Alkosh, Iraq.

Gabriel Yonan  
Berlin - West Germany

Dear Mr. Yonan,

As you see we have extracted only few lines from your very encouraging letter. We will be glad to publish Dr. Gaughey's poem in our next issue.

The Editor

Dear Youel,

I have received the recent NINEVEH and I am not on fire with admiration for this issue.

I am referring to the article on Pages 11-12 entitled "The Bible, Lord Byron and King Sennacherib".

My dear friend, it is enough to fight every known nation, but to fight our nation is intolerable. This article is an account by the enemies of the Assyrian nation. Assyrians are not "wolves" but "shepherd-dogs of civilization". Too many nations dislike us because of our acquired cruel behavior of Assyrian militarism. There are two sources which popularize this cruelty: 1. The mythical stories in the Old Testament, and 2. Lord Byron.

These two sources are the worst enemies of the Assyrian nation. Lord Byron's poem is infamous and false, based upon the Bible. He calls his poem a "hebrew Melody".

I regret to say that I have written on this subject several times in the STAR. Apparently it has made no impression upon yourself. I look upon your article with horror.

Very truly yours,  
David B. Perley  
Mastic Beach - NY

Dear Dr. Perley,

Our aim as expressed in our last editorial is:

"to search the world literature and bring to our readers that which complements and opposes us. For we believe knowing both sides of the Issue will enable us to appreciate our friends and prepare us against our enemies."

From your letter it appears we were successful in arousing our readers to react against the fallacy that is written about us. Now we need your writings to show our side of the issue. NINEVEH will be glad to publish your writings.

The Editor

Dear Editor,

Thank you for the May-June 1978 issue of "Nineveh". The front page cover featuring the library of King Assurbanipal at Nineveh and the explanation beneath it were informative and interesting.

May Nineveh be published for many, many years. With best wishes

Rose B. Dartley  
North Berge - NJ

Dear Youel,

Congratulations on the first issue of the NINEVEH magazine. Enclosed is my token donation to help you with your next issue. Keep up the good work in serving our community and people.

Sam Lazar  
Oakland - Calif.

## National Leadership

Until 1918, both the religious and temporal leadership of the Assyrian nation was vested in its patriarch, Mar Shimun. The Ottoman sultans just like the Arab caliphs before them recognized the Assyrians as a "Millet" and dealt with them through the head of the church. Since the assassination of Mar Benyamin Shimun on August 14, 1918, the leadership has ceased to exist and ever since the Assyrians have been in search of an individual or organization to assume the national leadership.

There are those who claim that this dual leadership passed on to the succeeding patriarchs, but in reality this did not happen. Assyrians no longer live autonomously in their ancestral homelands, the system of tribal government under maliks has collapsed and non-members of the Church of the East do not submit to the authority of the patriarch; therefore, the authority of the succeeding patriarchs has been curtailed and their influence limited to religious matters only.

Over the years many individuals and groups have attempted to assume the role of national leadership, but so far none has been successful. The underlying cause of these failures has been both common and simple. In all cases the role of national leadership has been assumed and not granted by an overall consensus of the Assyrian people. Small factions representing an insignificant percentage of the population continue to advocate that they are the spokesmen of the nation, but lack of recognition by both the Assyrian people and others is ample evidence that these groups are functioning in a political vacuum.

Since we are not geographically united, there is no possibility of either an elected leadership or an imposed regime by a strongman or group. The fact that we are literally scattered all over the world and are living under divergent political regimes some of which are not sympathetic to our aspirations, the task of developing an accepted national leadership is that much more difficult.

The practical approach would be to develop a national leadership by consensus through the efforts of a national organization that will be acceptable to the majority of the Assyrians throughout the world. For any organization to achieve such credibility and acceptance it must demonstrate certain characteristics that gradually will win the needed support.

The organization that aspires to assume national leadership must be: (a) legitimate (b) its membership open to all Assyrians (c) it must have a clear purpose and a well defined strategy to achieve it (d) it must be governed democratically (one person one vote) and not monopolized by a few petty individuals.

We urge all Assyrian organizations to come together, resolve their differences, develop a program for national survival and proceed first to gain the confidence and support of the majority of Assyrians. Once we are united in purpose and have a legitimate organization that represents our national leadership, the achievement of our national aspirations will be more viable.

## ASSYRIAN CUSTOMS

The marriage customs among Assyrians when they lived in their ancestral home prior to the First World War were considerably different than what is practiced these days. There were minor variations among the various tribes and villages, but the following represents the generally accepted custom of yesteryears. This narration is paraphrased from the writings of Messrs. Mclean and Browne in their book, "The Catholicos of the East and his People's", published in London in 1892.

The bride and bridegroom were nearly always very young, often both not more than fourteen years of age. The Sunhados (the laws of the church) rules that "woman must be fourteen years old and give her free consent". Although the custom of early marriage had its disadvantages, yet without doubt it had the good result of greatly tending to morality.

The bride and bridegroom often did not see each other before they were betrothed, especially if they were not of the same village; and marriages were often arranged by parents for family considerations. Usually, there was an understanding between the boy and girl, but courtship as understood in the West was scarcely known. The Assyrians believed that love more often came after marriage than before it.

The bridegroom always made his suit (taleboota) through his father, if living, or, if not, through an elder brother or near relative, or through some great man such as a malik (leader of a tribe). As a matter of custom, a man was not betrothed except with his parents' consent. A woman's hand was always asked through her father, if alive. If the father was not alive, the woman was given away by her brothers or her paternal uncles.

With Assyrians the betrothal preceded the "blessing" or marriage, and the two rites were not united but were separated by an interval often of some months or even years. There was no such thing as an "engagement", but when the contracting parties or their parents had arranged the matter, the betrothal took place.

According to Sunhados, bethrothal must be performed in a church (generally, it was in a house) by priest, deacons and laity with prayer and blessing, cross and ring. In the morning the priest would send the ring to the woman by four nuns or discreet laywomen who, if she consented, put it on her hand. If she did not consent, nothing more was done; however, if she did consent, the betrothal was carried out. Both the bride and bridegroom drank of the blessed cup, and the sponsors, or groomsman (kariwa) and bridesmaid (karoota) were present to witness the ceremony. Two documents were prepared, and the assent of the parties and the amount of the man's settlement and the woman's dowry (nigda) were written down. After being sealed and witnessed, one document was given to the man and one to the woman. Betrothals not thus performed or with non-Christian witnesses were invalid.

The Assyrian Table of Affinity (Khizmayoota) is a very long one and contains sixty-two forbidden relationships. The rule with regard to non-Christian marriages is significant and interesting. An Assyrian man may marry a non-Christian with the view of converting her and the children of the marriage, but an Assyrian woman may not marry one who is not a christian.

Practically everyone in the village was invited to the wedding. Relatives and friends from other villages were also invited.

On the day of the wedding the bride was adorned in her best dress with an ornament on her head. The family of the bridegroom with practically all the invited guests accompanied by live music would proceed to the house of the bride to bring her out (Palata d'Kaloo). The bride was put on a horse and the entire procession would head towards the bridegroom's house.

The bridegroom was also adorned in his best and taken to the roof with his best man to welcome the bride. A framework in the form of a cross was made and this was filled with apples, pears, pomegranates, and the fruit of the jujube tree.

When the procession reached the courtyard, the bridegroom would take an apple and sign himself with the sign of the cross and throw it at the bride. This he repeated as often as he pleased. The young men in the crowd would scramble to catch the apples.

The blessing (boorakha) took place in the church. The ring was thrown into a cup of wine and water and both bride and bridegroom drank from it. The religious ceremony consisted of prayers and anthems. The bride and bridegroom were then crowned with threads of three colors intertwined. They are of red, blue, and white, and signify respectively that killing, death, and life are in the hands of God.

At the end of the ceremony, the priest first, and then the people, kissed the bridegroom and touched the head of the bride. The bridegroom did not publicly kiss the bride.

The wedding festivities (khloola) went on for several days, often for a week. The festivities were in the house of the bridegroom and everything was done according to the command of the "friend of the bridegroom" who was also the master of the feast.

At a wedding it was the custom to pay a fee to the master or head man of the village and to the parish priest. On the other hand, it was also the custom to ask guests for subscriptions towards the expenses of the wedding.

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Fill, detach and mail the following to "NINEVEH".....

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The sufferings of the Assyrians throughout the long, tedious and hazardous exodus from their ancestral homes, are simply indescribable. Thousands of defenseless people were brutally killed, children and the wounded were abandoned, the old and the weak died from starvation and exhaustion.

Most Assyrians have heard from their parents and grandparents stories about their bitter experience throughout this murderous journey. Rabi Shlemon D'Salamas has captured and portrayed but one of the many scenes of that tragedy. His poem in Assyrian is truly magnificent. Like all classic writings, it has lost certain of its expression in translation; nevertheless, we believe the reader will still be able to visualize what our people experienced in those dark days.

#### THE TEARFUL JOURNEY THROUGH THE BLOODY PATH

On the wild and desolate mountains,  
 In a gorge, next to the cold and clear water spring,  
 A young man is fallen and deserted.  
 His lips are dry and weatherworn.  
 The merciless hands of the cruel enemy have inflicted him with  
 three wounds.  
 He is bleeding ceaselessly;  
 The blossom is weathering in the prime of his youth.  
 He is a bird with broken wings;  
 He has dropped out of his flock;  
 He remains alone awaiting death bitterly;  
 The fierce bullets of the ferocious enemy have lodged near his  
 heart;  
 His wound is too large, he is hopeless;  
 He is dying!  
 Many reveries and pleasant memories of the dear ones and of close  
 friends remain in his mind.  
 His liver and lungs are aflame;  
 There is nobody to help him;  
 He is hopeless!  
 He is shedding tears bitterly and hopelessly;  
 He is staring.....  
 Not too far away,  
 Through a narrow path, a treacherous path, laden with rocks;  
 Passing by are exhausted caravans of people in misery;  
 With pale and frightened faces;  
 They are beaten by cruel enemy.  
 They are expatriated from their homeland and are homeless;  
 They are dispersed on mountains, in wilderness, and along the roads;  
 They are cursing the life and the daylight, and are longing for  
 death, the end of suffering.  
 Through the unfamiliar road of uncertain destination;  
 The last of a long trail are just passing by;  
 Among these are frail figures of little children!  
 Of elderly men and women boughed by hardships and inflicted with  
 injuries;  
 Through stones and rocks, barefooted, stained with blood;  
 Their tongues dry;  
 Their vision blurred from hunger, thirst, and scorching heat!  
 Oh for A NATION IN MARTYRDOM!!

Frail figures, ever laden with hardships!  
The stricken young man is staring with eyes full of tears and  
despair;  
May be a friend!  
A close comrade.  
In his last hour of struggle against death;  
His friend must close his eyes and dig his grave;  
Lest he becomes a prey for vultures and feed for beasts;  
And that his bones may not miss being buried under a mole hill.  
He closed his eyes for a moment and opened them again.  
The trail is gone;  
Not a single soul left.  
What a pity!!  
Sighed the young man with a prolonged moan;  
Above his head, in a path of grass, shadowed by a cliff;  
His horse is standing with his head down, but not grazing;  
With alert, but sad eyes,  
He is staring at his trustworthy young master;  
As if this beautiful animal is asking his master;  
Why only we two remained here alone?  
On these mountains, along these ravines, suffering from heat,  
thirst and hunger!  
He closed his eyes, and for the last time,  
The ironic grin of death played.  
His lips shivered;  
They abandoned the hope for survival.  
He regained his conscious again,  
And realized he was not alone.  
His beloved friend, his all time friend;  
Of happier days, of less gloomy days;  
In battlefield;  
In windy and stormy days;  
In pleasant memories and in sad memories;  
He is standing above him alone.  
"Good-by my friend!"  
The fallen young man sighed in a bitter tone,  
Go, God be with you;  
Go find somebody to claim you;  
Do not remain in this gorge like me!  
Glide, straight ahead, on the wings of the wind;  
Reach my people and narrate my death to them,  
To my beloved ones; to my mother and my sister!  
Describe to them how I remained alone, without a friend,  
and longing for a grave.  
A drop of tears fell on his cheek and dried;  
He delivered his soul and his breathing stopped!  
He is forgotten.  
He too became unknown - lost to the savage cycle.  
Many have fallen and unburied in these mountains;  
In dark winter nights and under the coolness of the moonlight.  
On each rock, in each gorge-  
There are shadows of OUR SILENT MARTYRS!!  
In dim and tearfull eyes awaiting-  
The day when they will be allotted a piece of ground.  
For their remains to repose from the affliction of the cruel world-  
In the depth of the grave: - -

## HORMEZD, THE PILGRIM.

BY REV. DAVID T. STODDARD.

SOME sixty years ago, a Nestorian of Oroomiah, a young man named Hormezd, set out on a pilgrimage to the Holy Land. Incited partly by a desire to see foreign countries, and partly by the expectation of thus storing up merit in heaven, he took his staff in hand, and a knapsack of provision on his shoulders, and with elastic step began his journey of two thousand miles. He had heard about the land of the patriarchs and apostles, where Solomon reigned, and the Saviour died, till his enthusiasm was all enkindled, and he was more than ready to face danger from robbers, and expose himself to a burning Eastern sun month after month, if he might only plant his foot on the sacred soil of Palestine.

We are not acquainted with the details of his toilsome journey; we only know that it was successfully performed. After his return he quietly settled down in Geog Tapa, his native village, where he spent the remainder of his long life, having satisfied in a single year his thirst for wandering. He there received the title of Mookdusee, or, the sanctified one, a term applied by Armenians and Nestorians to those who have made a pilgrimage to Jerusalem, and thus acquired, in the eyes of the ignorant multitude, a peculiar sacredness of character. He seems, however, never to have been vain of this distinction, nor to have boasted of his own superior goodness. Pilgrims, while in Jerusalem, usually have their arms covered with crosses and other designs, pricked in with indigo, which they exhibit afterward as a kind of trophy. This custom Hormezd refused to follow, declaring that it would only make him proud; and whenever in conversation he referred to this journey, he would say, "I came back from Jerusalem the very same man that I went, neither more nor less." He had thus learned that a pilgrimage does not purify the heart, nor fit a man for heaven, though scores of years were yet to elapse before he learned the way to the cross of Christ.

On the arrival of the first missionary to the Nestorians, in 1834, he found this pilgrim, Hormezd, now more than seventy years of age, residing in

Geog Tapa, and an object of love and veneration to all who knew him. He was everywhere noted for his *hospitality*, and that too in a country where *all* are hospitable, and where a man must be poor indeed who would turn away another poor man from his door. His house was ever open to strangers; and, since he lived in a large and central village, where there was no caravanserai or regular stopping-place for travellers, he rarely failed to be supplied with guests. Nor did he receive and entertain them grudgingly. On the contrary, the account given of Abraham in Genesis, chapter eighteenth, might with entire propriety be applied to him:— "And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant."

The Pilgrim Hormezd was also remarkable for his *benevolence*. He had an orchard, which he planted about the time of his son John's birth, and which, on that account, he called "John's *twin-brother*." In the orchard he used very often to fill his pockets with apples, and then go about distributing them to the children of the village, who clapped their hands for joy whenever the Mookdusee came in sight. Having learned in his youth how to darn stockings—a common task for men in the East—he would frequently say to his simple hearted guests and companions as they sat by his side, "Your stocking has a hole in it; pull it off and I will darn it for you." As the shoes here have generally no heels, and it is considered ill-breeding to wear shoes of any kind into the house, it is not strange that stockings should frequently need darning, and that the holes should be more conspicuous than they can be in America.

Hormezd was moreover a basket-maker, and it was his delight, having gathered in the autumn a large quantity of ozier twigs, to spend his leisure in making baskets and presenting them to his friends. He would thus give away scores in a single year. A considerable portion of grapes from his vineyard



was distributed in the same way; in some seasons, nearly half the produce.

Hormezd, being somewhat acquainted with mason work, would readily go without any compensation to execute little jobs for his neighbors. This was aid which they highly prized, as it obviated the necessity of sending five miles for a mason, at considerable expense, and loss of time. When the stone bridges about the village needed attention, he often spent half a day in repairing them, without so much as being asked to do it by his neighbors. Indeed, he was always foremost in every kind of improvement in his native village.

It is the custom of the females here to bake their bread daily, and to prepare it in large, thin, oblong sheets, two or three feet in length, so that each sheet, as one traveller expresses it, "resembles an enormous *flapjack*." While the Pilgrim's wife was thus baking the daily supply for the family, he frequently stood by and slipped unobserved a few sheets under his flowing garments. Then taking a walk, he would look around for hungry beggars, on whom he might bestow his bounty. It is hardly necessary to say, that in all these countries such beggars are found at every corner of the street.

It is unhappily too true in Persia and Turkey, and, indeed, in all countries unsubdued by the gospel, that the women are despised and trampled underfoot by the men. In regard to this, Hormezd was an honorable exception. He loved the wife alluded to above. He *respected* her, and treated her with an attention which excited surprise and inquiry among those who shared his hospitality.

From what has been already said, it will be inferred that the Pilgrim was an *industrious* man. Instead of following the almost universal custom of that time, and sitting down hour after hour with idlers over their pipes and wine, he was very uneasy when he had no useful employment. His life was thus a continual sermon to multitudes, teaching them that a man hath some "better thing under the sun than to eat and to drink and to be merry."

Hormezd was distinguished from his youth for great *uprightness*. His word was always depended upon. Whenever discussions arose about questions of fact, they called in the testimony of the Mookdusee, "and so they ended the matter." One living in

America can hardly conceive what influence honesty and truthfulness give a man in a community like this, where, when our mission was established, it was common to hear the shameless remark, "We *all* lie here. Do you think our business will prosper and we not lie?"

The Nestorian church, in common with the other oriental churches, enjoins a public religious service every morning and evening wherever there are ecclesiastics to perform it; but the mass of the people are not in the habit of being present, except on Sabbath and feast-days. Hormezd, however, made it his invariable custom from his youth to attend; and even in midwinter, when the service was held before daylight, his place was very rarely vacant. Neither cold nor storm could deter him from what he regarded as both his duty and his privilege; and though, at the time spoken of, he knew nothing of true piety, his example is a severe reproof to those professing Christians who make a trifling shower, or a trifling cold, a pretext for absence from the house of God. The language used in the church being the ancient Syriac, Hormezd could not at first understand it; but he gradually learned to follow intelligently both the written prayers and the psalms, as read by the priests and deacons. Often when a passage was through carelessness read incorrectly, he would notice it, and mention it to them afterwards. This was the more remarkable as he was not a reader himself, and perhaps did not know a letter of the alphabet. The habits of attention and accuracy thus cultivated, were, at a later period of his life, of great service to him in familiarizing him with the Scriptures, so that his ability to quote from any part of the Old or New Testament was a wonder to his friends.

He uniformly showed a strong desire to acquire knowledge. Sometimes, on hearing that a priest from the mountain Nestorians, considered as a learned man, had come down to the Plain of Orooniah, he would go to the village where he was, and entreat him to return home with him to Geog Tapa. If successful in his plea, he would keep the priest up till midnight, sitting at his feet and asking him questions. It should be understood that the knowledge thus acquired was very unsatisfactory. The learning of the most learned

Nestorian, of those days, was childish folly. Legends of the Saints, the efficacy of fasts and almsgiving to save the soul, the pretended revelations made to Paul when he was caught up into the third heaven,—these, and a thousand similar topics, were the invariable theme of conversation among the so called “learned ecclesiastics.” Not a word about faith, repentance, the new birth, holiness of heart, nor even about the Lord Jesus Christ, did the Pilgrim hear from these blind guides.

But Hormezd was not satisfied with thus attempting to increase his own scanty stock of knowledge. He labored hard to excite a thirst for education in Geog Tapa. Having under his care a promising boy, a nephew of his, whose father was dead, he determined to give him the best education the country afforded. In pursuit of a teacher he first made a journey on foot to Salmas, a distance of fifty or sixty miles, and there endeavored to persuade a priest, reputed to be well acquainted with the ancient Syriac, to return with him. This priest, who prided himself on his character and standing, replied rather scornfully, “Shall I leave home and trudge off with you for one baby scholar?” “You shall have more than one,” replied the Pilgrim; “I will get up a school for you;” presenting him at the same time, as a further inducement, with a sum of money, a coat, and pair of shoes. His appeal was successful, and he returned with the priest in triumph. He was faithful to his promise, and besides his own little nephew, now our excellent helper, priest Abraham, he gathered eleven others, and organized a school. The teacher was entirely supported by Hormezd for *four years*, the pupils all receiving their instruction gratuitously. On the return of the priest to Salmas, the Mookdusee again bestirred himself to procure a teacher. In pursuance of this object he made a journey, at that time considered a very perilous one, to Gawar, a distance of seventy miles. From that district he brought down with him Priest Dunkha, who lived in the family of the Mookdusee, as his predecessor had done, and in three years’ time advanced the pupils, now grown up to be young men, so far that several of them were made priests.

That a man who could not read himself should

thus show more zeal to promote education than all the Bishops and Nestorian ecclesiastics of Oroomiah combined, and support, at his own expense, for seven years, the only school known in the province, and that too when he was not a pious man; that instead of glorying in what he had done, he should have the modesty to call it Mar Elias’s school, though the Bishop stood to it only in the relation of a patron and adviser, is a moral wonder, and entitles him to our respect, praise, and admiration.

It may naturally be asked, why Hormezd did not become a reader himself. The answer is a simple one. When our mission was established, and indeed for a long time afterward, the Nestorians were with difficulty persuaded that an *adult could* learn to read. Even now, a man who has taught himself the art, without going to school in his boyhood, is looked on, in the more unenlightened villages, as a curiosity, although the number of such is every year increasing. Had the possibility of his learning to read entered the Pilgrim’s mind before his eye-sight began to fail, he would doubtless have applied himself with unwearied assiduity to the task, and met with the highest success.

In 1834, Mr. Perkins, the pioneer of our mission, arrived in Persia, and took up his residence in the city of Tabreez, thinking it unwise to establish himself in the more remote and uncivilized city of Oroomiah, until he should be joined by an associate. Soon after reaching Tabreez, however, he visited our present field, partly with the design of becoming acquainted with the people, but principally in order to take with him to Tabreez a Nestorian ecclesiastic, who would teach him the Syriac language. He was prospered in both these objects, the Bishop, Mar Yohannan, and Priest Abraham, accompanying him on his return. The latter had at that time reached the age of twenty, and, having enjoyed the privileges of his uncle Hormezd’s school for more than seven years, was considered the most intelligent priest in the province. The Pilgrim committed him to Mr. Perkins’s care with the liveliest satisfaction, and exulted in the coming of missionaries to his people, as the dawn of a brighter day. So much interested was he in promoting the general object, and so eager to avail himself of the advantages thus held out, that he

endeavored to persuade Mr. Perkins to take his only son, a boy nine years old, with him to Tabreez for instruction. He, however, declined taking the responsibility at that time, and the child remained with his father.

Some time after Mr. Perkins's return to Tabreez the aged man made the journey of one hundred and forty miles, in order to inquire after the welfare of his favorite nephew, and pay a visit to the missionary. According to ancient custom in the East, he brought with him a liberal present of the fruits of the land.\* After remaining with these friends some days he became weary of having nothing to do, and procuring a spade, without Mr. Perkins's knowledge dug up the square before the house and made it into a handsome garden. This he divided into two parts, one for the missionary and the other for his wife, executing the whole with so much taste, and with such hearty good-will, that they received a most favorable impression of his character.

To be continued

Editor's Note

In the early nineteenth century, the American missionaries arrived in Urnia. Their aim, as it was originally expressed, was to aid in the revival of the great Assyrian Church and restore it to its glorious status—the greatest missionary church in all of Asia. The Assyrians welcomed their coreligionists with open arms.

The great contributions made by the missionaries in the fields of education and health will always be remembered and appreciated by all Assyrians. However, it must be pointed out that those missionaries did not keep their original promise. No sooner than they were established their emphasis switched from reforming the Assyrian Church to conversion to presbyterian church. The missionaries used every tool available to them—political influence, money, educational and medical facilities to force and accelerate the conversion of Assyrians. The poor and oppressed Assyrians succumbed to these pressures. The seeds of the devastating religious division that continues to sap our strength and undermine our national unity were sown by these messengers of the christian brotherly love.

Above story is taken from "The Nestorian Biography", published in Boston in 1857. The book is a collection of sketches written by the missionaries about the early converts. These stories express the sincerity of our people and their good nature.

At the same time some of the stories express the contempt of the self-righteous missionaries for our church, customs and trusting nature of our forefathers.

**READ NINEVEH AND  
APPRECIATE YOUR CULTURE**

**NINEVEH  
needs  
your support**



Sargon R. Michael

THE SHORES OF ILLUSION

Inside a dark cave in my innerself  
a loud scream shatters the walls of silence,  
emotions flood, form a sea of thoughts

A boat sails away against winds of evil,  
in defiance  
To the land of dreams  
To the shores of illusion

On the burning sand, I lay  
Opening my weary eyes to see,  
a creature of yesterday,  
a spirit of days to come

"What are you, a dinosaur, a mammoth,  
or could you be a human?"

"A living dinosaur, remains of a mammoth  
and an ailing human" he said

Like sun rays passing through infinity  
his words penetrated my heart,  
touched my soul

"What were you my man, a lion, two rivers  
or a whip?"

"The courage of a lion  
The purity of two rivers  
The stroke of a whip" he said with elation

I looked deep into the blue skies  
I prayed and searched for a cure to heal  
my ailing man

A glazing spark brought the answers of wisdom;

"A roar from a wounded lion  
A cup of water from two rivers  
A hundred lashes with a whip for every  
moment of sleep"

"What will I be then, a torch, an eagle  
or a dove?" he asked

Before the spark had vanished,  
these last words were heard;

"The light of a torch  
The beak of an eagle  
The unbroken wings of a giant dove"

ITALY: According to the last issue of Atour, the Assyrian newspaper from Iran, the Assyrians living in Italy have established an organization by the name of "United Assyrians of Italy". They publish a magazine by the name of "Nineveh".

IRAN: Both "Atour" and "Shwila" report that work has begun on the expansion of the present facilities at the Assyrian Shushan school of Tehran. The aim is to add more classes to accommodate the growing number of students and to upgrade it to high school level. A sport palace will also be built to satisfy the athletic needs of the students. It is important to mention that Assyrian language will be taught at all levels.

SAN JOSE, CALIFORNIA. On Saturday, August 12, 1978, the Assyrian American Community Center of San Jose celebrated its first anniversary with a dinner and dance party. Over 300 guests participated in a well organized function. We congratulate the members of the AACC/SJ and sincerely wish that their second anniversary will be celebrated in their own hall.

CHICAGO, ILL. Dr. Robert Paulissian reports that he and his group have just completed the reprinting of Mar Toma Audo's great Assyrian dictionary entitled "Simta D'leshana Suraya". The dictionary was originally printed in Mosul, Iraq in 1894. In our next issue we will present more details on this great work and how our readers may obtain a copy.

#### A FAREWELL PARTY FOR DR. JOEL ELIAS

The Assyrian Foundation of America gave a dinner party on Saturday, August 26, in honour of Dr. Joel Elias, current secretary of the Foundation. Dr. Joel Elias, a professor at the U.C. Medical Center will be spending his sabbatical leave in London, England continuing his cancer research.

Members and friends of Foundation gathered to extend their best wishes to Joel and his family. A number of guests spoke eloquently about Dr. Elias as past president and a hard working member of the Foundation. He was presented with a plaque from the Assyrian Community Center of San Jose and a gift from his friends in the Foundation.

"Nineveh" would like to take this opportunity to congratulate Dr. Elias on his past contributions to the Foundation and is looking forward to his active participation upon his return. We wish him and his family a safe and joyful journey.

Lastly we congratulate Martin Jacob for his effort for a well organized and successful evening.

PROMOTE YOUR CULTURE  
BECOME A MEMBER  
OF  
THE ASSYRIAN FOUNDATION OF AMERICA

# ASSYRIAN FOUNDATION ACTIVITIES

## GENERAL MEMBERSHIP MEETING

The next general membership meeting will be held at our cultural center on Saturday, September 9, 1978. Members of the Foundation and guests are invited. Entertainment follows the meeting with many games of BINGO.

## PICNIC

On Saturday, July 16th, the Assyrian Foundation of America and Mar Narsai Church jointly held a picnic at Robert Crown Memorial Park, Alameda.

Assyrians from all over the Bay Area came to enjoy a beautiful day with their friends. Delicious food and the thrilling sound of Amirkkan's music (Zorna Dawoola) satisfied both the body and soul.

Congratulations to Martin Jerob, Chairman of Social Committee and all his wonderful helpers for a well done job. The treasurer reports that the net proceeds for the Foundation were \$345.47.

## CONTRIBUTIONS

The Assyrian Foundation acknowledges the receipt of the following Contributions:

<u>Building Pledge</u>		<u>Sargon David Memorial Fund</u>	
Mr. & Mrs. Phrydon Badal	\$500.00	Mr. & Mrs. Phrydon Badal	\$150.00
Mr. & Mrs. Youel Baaba	\$200.00		
Mr. & Mrs. Joel Elias	\$100.00		
Mr. & Mrs. Baba Shabbas	\$ 10.00	<u>Inititation Fees</u>	
		Mr. & Mrs. Sargon Yelda	\$ 20.00
<u>Nineveh Magazine</u>			
Mr. & Mrs. Phrydon Badal	\$20.00		
Mr. & Mrs. Benjamin Yacoub	\$10.00		
Mr. & Mrs. Sam Lazar	\$10.00		
Ms. Rose B. Dartley	\$10.00		
Mrs. Florance Marshall	\$ 6.00		
Mr. & Mrs. Babajan Ashuri	\$ 6.00		
Major & Mrs. James R. Daniels	\$6.00		

## CONGRATULATIONS

Joel and Joan Elias - 25th wedding anniversary.

Sargon O. Dadesho - for obtaining his PhD from University of California at Davis in Biological Sciences. Best wishes  
Dr. Sargon.

Paul Oraha - for the certificate he had received from the Department of Army in appreciation to the outstanding support he provided his B Company 1st Battalion 32d Armor during USAREUR Level 1 Gunnery.

**OBITUARIES**

Mr. Alexander G. Arom

Members of the Assyrian Foundation extend their condolences to Mrs. Judith Samo of San Rafael and her family on the recent death of her brother, Mr. Alexander G. Arom. Mr. Arom was born in Russia and passed away in San Francisco, Calif. on August 21, 1978 at the age of 59. He is survived by his mother, a brother and two sisters all of Tehran, Iran. God bless his soul.

Mrs. Shushan Michael

After a short illness, Mrs. Shushan Michael passed away at the age of 69 on August 5, 1978. She was born in Yangeeja, Urmia and is survived by three sons Edward, Arthur, Richard and a daughter, Patsy Reimer and six grandchildren. Members of the Assyrian Foundation express their sympathy to the Michael family for the loss of their beloved mother.

Shamasha Shlemon Yacoub

Shamasha Shlemon Yacoub of Gangachin passed away on August 17, 1978 in Ceres, California. He is survived by his wife, Nargis, two sons, Yacoub and Oraham, two daughters, Mrs. Helen Aiwaz and Mrs. Shamiram Khamo, twenty two grandchildren and six great grandchildren and many many cousins and relatives. Shamasha was 93 years young.

ROBERT JOHN DAVID

The tragic death of Robert John David, brother of Mrs. Helen Baaba of El Sobrante, Calif. was a great shock to his family and friends. Robert aged 21, a university student in Baghdad, Iraq drowned while on an outing with his family. Members of the Assyrian Foundation express their condolences to his family for the untimely death of their beloved son.

In our next issue:

- (1) Assyrian lessons for Assyrian speaking people who wish to learn reading and writing.
- (2) Assyrian lessons for those who wish to learn to speak the language.
- (3) Enlarged Assyrian section with many interesting articles.
- (4) Reprint of Dr. Joel Elias complete review of Dr. Whipple's book.





# تجدید

تجدید

تجدید، این است که در هر جامعه‌ای که می‌خواهد پیشرفت کند، باید به دنبال تغییرات اساسی در ساختار و روش‌های کار باشد. این تغییرات باید بر مبنای عدالت و رفاه عمومی باشد و نباید به نفع گروه خاصی باشد. در این مقاله، ما به بررسی اهمیت تجدید در جامعه ایران می‌پردازیم و راه‌های عملی برای تحقق آن را پیشنهاد می‌دهیم.

یکی از مهم‌ترین موانع تجدید در ایران، فساد است. فساد در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. فساد باعث می‌شود که منابع جامعه به نفع گروه خاصی مصرف شود و باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند. بنابراین، مبارزه با فساد یکی از اولویت‌های اصلی در برنامه تجدید است.

دومین مانع تجدید، بی‌سوادی و کم‌سوادی است. مردمی که نمی‌توانند بخوانند و بنویسند، نمی‌توانند در جامعه پیشرفته شرکت کنند. بنابراین، ارتقای سطح تحصیلات و مهارت‌های مردم، یکی از اهداف اصلی در برنامه تجدید است.

سومین مانع تجدید، فقر است. فقر باعث می‌شود که مردم به دنبال راه‌های غیرقانونی برای کسب درآمد باشند و باعث می‌شود که سرمایه‌های مردم در بیابان‌ها و کشورهای خارجی هدر رود. بنابراین، ایجاد اشتغال و بهبود شرایط اقتصادی، یکی از اهداف اصلی در برنامه تجدید است.

چهارمین مانع تجدید، بی‌ثباتی است. بی‌ثباتی در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. بی‌ثباتی باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند و باعث می‌شود که سرمایه‌های مردم در بیابان‌ها و کشورهای خارجی هدر رود. بنابراین، ایجاد ثبات و امنیت، یکی از اهداف اصلی در برنامه تجدید است.

پنجمین مانع تجدید، بی‌کفایتی است. بی‌کفایتی در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. بی‌کفایتی باعث می‌شود که منابع جامعه به نفع گروه خاصی مصرف شود و باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند. بنابراین، ارتقای کیفیت کار و خدمات، یکی از اهداف اصلی در برنامه تجدید است.

ششمین مانع تجدید، بی‌انگیزگی است. بی‌انگیزگی در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. بی‌انگیزگی باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند و باعث می‌شود که سرمایه‌های مردم در بیابان‌ها و کشورهای خارجی هدر رود. بنابراین، ایجاد انگیزه و اشتیاق، یکی از اهداف اصلی در برنامه تجدید است.

هفتمین مانع تجدید، بی‌توجهی است. بی‌توجهی در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. بی‌توجهی باعث می‌شود که منابع جامعه به نفع گروه خاصی مصرف شود و باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند. بنابراین، توجه به نیازهای مردم و حل مشکلات آنها، یکی از اهداف اصلی در برنامه تجدید است.

هشتمین مانع تجدید، بی‌مسئولیت‌گویی است. بی‌مسئولیت‌گویی در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. بی‌مسئولیت‌گویی باعث می‌شود که منابع جامعه به نفع گروه خاصی مصرف شود و باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند. بنابراین، ایجاد حس مسئولیت‌گویی، یکی از اهداف اصلی در برنامه تجدید است.

نهمین مانع تجدید، بی‌انگیزگی است. بی‌انگیزگی در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. بی‌انگیزگی باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند و باعث می‌شود که سرمایه‌های مردم در بیابان‌ها و کشورهای خارجی هدر رود. بنابراین، ایجاد انگیزه و اشتیاق، یکی از اهداف اصلی در برنامه تجدید است.

دهمین مانع تجدید، بی‌توجهی است. بی‌توجهی در هر جامعه‌ای که می‌خواهد پیشرفت کند، یک مانع بزرگ است. بی‌توجهی باعث می‌شود که منابع جامعه به نفع گروه خاصی مصرف شود و باعث می‌شود که مردم از سرمایه‌گذاری و کار خود دست بردارند. بنابراین، توجه به نیازهای مردم و حل مشکلات آنها، یکی از اهداف اصلی در برنامه تجدید است.