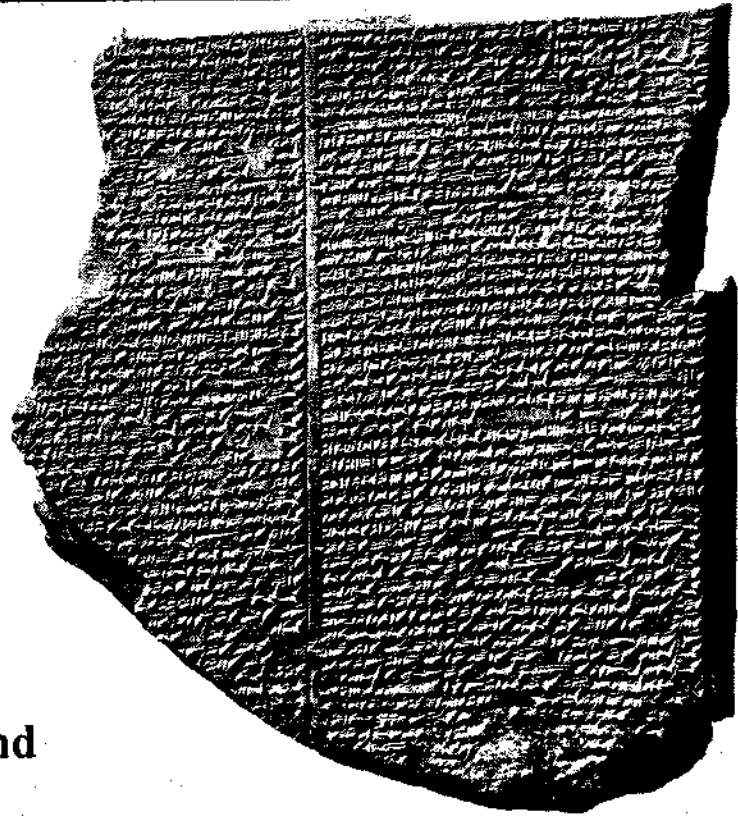




NINEVEH



GILGAMESH FLOOD TABLET



The Assyrian Legend of the Flood

George Smith, by training a bank-note engraver and by vocation an Assyriologist was the first person to read the story of the flood. He was a member of a small team of dedicated workers to whom the Trustees of the British Museum had set the formidable task of sorting piecing together and reading the innumerable fragments of cuniform tablets found by Henry Layard and Hormiz Rassam at King Ashurbanipal's royal library at Nineveh.

Mr. Smith's findings were officially announced in a paper that he read before the Society of Biblical Archeology on December 3, 1872. His startling revelations made such a sensation that the Daily Telegraph offered one thousand guineas to Smith to go to Nineveh and bring back more tablets. He accepted the offer, travelled to Nineveh and discovered more tablets, that included further fragments of the Deluge story. The text that Smith discovered belonged to that master piece of literature, the Epic of Gilgamesh.

Considering these archeological discoveries, there can be no doubt that the Biblical Flood story is derived from much earlier records. We must remember that Abraham (an Assyrian) left Ur of Chaldees about 2100 BC in search of a new homeland. He and his clan did not only take with them their wordly possessions, but also the riches of their culture and traditions. Among these was the story of the Flood. These traditions, would eventually influence and inspire the authors of the Biblical books.

NINEVEH

SEPTEMBER—OCTOBER 1978

VOLUME 1

NO. 3

YOUEL A. BAABA Editor

NATHAN T. NASSERI Circulation
JACOB MALEKZADEH Advertising

POLICY

ALL MATERIAL SUBMITTED FOR PUBLICATION BECOMES THE PROPERTY OF NINEVEH AND WILL NOT BE RETURNED UNLESS A STAMPED, SELF-ADDRESSED RETURN ENVELOP IS PROVIDED.

ARTICLES MAY BE SUBMITTED FOR PUBLICATION EITHER IN ASSYRIAN OR ENGLISH. THE EDITORIAL STAFF WILL SELECT ARTICLES FOR PUBLICATION BASED ON THEIR RELATIVE MERIT TO THE ASSYRIAN LITERATURE, HISOTRY AND CURRENT EVENTS.

ASSYRIAN FOUNDATION OF AMERICA ESTABLISHED JUNE 1964 AND INCORPORATED IN THE STATE OF CALIFORNIA AS A NON-PROFIT, TAX EXEMPT ORGANIZATION DEDICATED TO THE ADVANCEMENT OF EDUCATION AMONG ASSYRIANS.

ADDRESS LETTERS TO

THE EDITOR
NINEVEH
1920 SAN PABLO AVENUE
BERKELEY, CALIFORNIA 94702

ANNUAL SUBSCRIPTION

U.S.A. & CANADA	\$ 6.00
OVERSEAS	10.00
AFA MEMBERS	FREE

ADVERTISEMENT RATES

	<u>One Issue</u>	<u>Six Issues</u>
FULL PAGE	\$ 40.00	\$ 25.00
HALF PAGE	25.00	12.00
ONE-QUARTER PAGE	15.00	8.00
ONE-EIGHT PAGE	8.00	5.00

COMMUNITY SERVICES

Assyrian Periodicals

The following information is provided as a service to all Assyrians. We urge our readers to read and support these publications. The active participation of all Assyrians is the only guarantee of the success of Assyrian periodicals.

NINEVEH
1920 San Pablo Ave.
Berkeley, CA 94803

BET-NAHRAIN
P.O. Box 4116
Modesto, CA 95352

The Assyrian Star
P.O. Box 59309
Chicago, Ill. 60640

ATOUR
Takhte Tavous
11 Kuhenour Avc.
Tehran, Iran

SHVILA
P.O. Box 3073
Tehran, Iran

The Assyrian Sentinel
P.O. Box 6465
Hartford, Conn. 06106

The Assyrian Quest
P.O. Box 1815
Chicago, Ill. 60690

NINEVEH NEEDS YOUR SUPPORT

National Unity

The Assyrian Reunification Committee of Sydney, Australia has been attempting for the last few months to convene a meeting of the "Assyrian Organizations" and "Personalities" for the purpose of uniting the efforts of the various factions. It is our understanding that such a meeting has been finally organized to take place in Sydney during the first week of November. As to what organizations or personalities have been invited or agreed to attend, we have no definite information at this time.

We certainly applaud the Assyrians of Australia for taking such a positive step in bridging the gap between the various factions and hopefully consolidating the effort of all organizations for the benefit of our national cause.

It is our sincere wish that out of this important meeting certain basic decisions will be reached that will be instrumental in developing a united Assyrian front:

- A well defined purpose that will serve as the primary objective of all Assyrian national organizations.
- The foundation of a constitution that will provide for a democratic organization based on the principle of one person one vote. The constitution should also contain controls that will prevent individuals or factions from usurping the national organization for their selfish interests.
- The rudiments of a plan that may be developed into an effective strategy to achieve the main goal.
- A financial system that will allow the organization to raise the required funds to finance its activities. The organization must be financially self supporting. That is that the funds will come from Assyrian sources only.
- A criteria to be used in evaluating the qualifications of individuals aspiring to become candidates for the key offices in the organization.

We sincerely hope that the delegates will exercise a measure of self control, compromise and understanding in order that our lingering wish for national unity may be finally achieved.

An Open Letter to the Editor of Quest

The August 1978 issue of the Assyrian Quest is dedicated to the valiant Assyrians in North Iraq. Both the English and Assyrian sections carry front page stories of the recent uprooting of Assyrian villagers from their ancestral homes in Upper Barwar. This upheaval is the result of Iraqi government policy of creating a 10-mile "no-man" strip along its borders with Iran and Turkey.

Nineveh shares Quest's concern in this matter and condemns any policy of any government that results in indiscriminate destruction of property and uprooting of people from their traditional homes and surroundings. However, we would like to bring the following to the attention of both Quest magazine and Bet-Nahrain Democratic Party. The Assyrian section carries a picture of Mar Gewargis Monastery located in the district of Barwar and allegedly destroyed in recent upheavals. For the editor's edification we would point out that said picture is not the monastery of Mar Geargis but rather that of St. Mathew's monastery which is locally known as Sheikh Matti Monastery. It is situated on Mount Maqlub about 35 kilometers northeast of Mosul. The monastery was built in 383 A.D. and belongs to our Assyrian brothers, the Jacobites.

A Special "Thank You" to Julius Shabbas

Since the departure of Dr. Joel Elias to London, England, the work load of Julius has more than doubled. In addition to his presidential duties, he is handling both the secretarial duties and the management of the cultural center. On behalf of the entire membership we say thank you Julius for a well done job.

HORMEZD, THE PILGRIM

BY REV. DAVID T. STODDARD

CONTINUED FROM LAST ISSUE

During the visit, an incident occurred which may be mentioned as illustrating another trait in his character. On entering Mr. Perkins's study for the first time, his eye was attracted by a row of large quarto volumes, arranged on the lowest shelf of the book-case. Supposing them to be all copies of the SCRIPTURES, he stooped down and reverently kissed each one in turn. He had never before seen so many large books together, and little did he dream that he was thus devoutly kissing the *Edinburgh Encyclopædia!*

The next year, Mr. Perkins came to Oroomiah to reside. The aged Pilgrim, on hearing of his arrival, immediately called on him and presented his little son Yohannan to him, in the following words:— "This child is no longer *mine*, he is *yours*; he is no longer *Nestorian*, he is *English*; his name is no longer *Yohannan*, it is *John*;" at the same time placing the child's little hand in the missionary's to give solemnity to the transaction. In this *John* will be recognized at once the present pastor of Geog Tapa, with whose name and labors thousands in America are familiar. The little boy has now become a man, and the father of a family, and at the time this sketch is written is laboring, day and night, to save souls, in his native village.

When schools were established in Geog Tapa, and other villages, Hormezd, as might have been expected, showed the greatest eagerness to promote the object. He went about from house to house, interceding with many parents, who were utterly indifferent to the advantages of education, that they would permit their children to learn to read. After having obtained the consent of the parents he would try to interest the children, and watch, day by day, to see that they were not absent from school. He thus brought forward quite a number, who are now among our best helpers. Some of them remember the time when the Mookdusee would take them in his arms, and, in spite of their struggling and remonstrances, would carry them to the school-room, and then endeavor

to make them contented and happy there. As at this period of life he was too old to work constantly, he was in the habit of sitting, for hours together, every day, in the schools, listening to the children as they read the Bible in ancient Syriac and translated it into the modern. It was in these schools that he acquired such familiarity with the Scriptures, especially with the New Testament, that he was able to quote whole chapters with fluency and correctness. During the latter years of his life, after his conversion, the old man seemed never happier than when he could take John's children into his lap, and, in a simple manner, tell them stories from the Bible.

The nephew of Hormezd, Priest Abraham, continued from the first in the employ of the mission, and was, at an early day, as we hoped, led to the feet of Jesus. John, his son, was also converted in 1844, when there were very few pious Nestorians. But the old Pilgrim himself remained unmoved. It was hard for him to feel that he needed a radical change. He had always been a generation in advance of his people. Noted everywhere for his hospitality, benevolence, industry, uprightness, and liberality of feeling, strict in his fasts and prayers, a Jerusalem Pilgrim, and, unlike many of his people who make greater pretensions, conscious that he was sincere and devout, was *he* not in the way to heaven? was *he* an enemy to God? without a new birth, a total transformation, must *he* at last be classed with those on the left hand, and hear the sentence pronounced on him, "Depart, ye cursed?" Indifferent at first, the opposition of his heart was gradually aroused. When his son John was, on one occasion, preaching to a company assembled in the house from the text, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" this man, so remarkable for his mildness and good temper, burst out into a passion, and abused his son in the presence of those assembled. "What," said he, "am *I* an adulterer? Is your *mother* an adulteress? Do you place all who do not follow your ways with liars and thieves and blasphemers? Away with such doctrine; I will hear no more of it."

Though a young man, John, impelled by a sense of duty, had gone forward and established family prayers. This now awakened the old man's re-

sentment; and, instead of uniting with the others, he would take that time to go noisily about the house and engage in some kind of work.

In the spring of 1849 John had been laboring in the city in a most interesting state of mind, during a season of revival, when it was thought best for him to return to Geog Tapa. On leaving, his heart seemed bowed down to the dust, as he thought of his unconverted father. He cried to the Lord day and night in his behalf. His mother had been converted three years before, in a most affecting manner. Miss Fisk visiting the village at this time, the aged woman, pointing to the Pilgrim, her husband, said, "Won't you go and sit by him and talk to him about the Saviour? He is a *good* man, but full of self-righteousness." Very soon after this, Hormezd was awakened. John thus announces the fact in a note written in his imperfect English. "Tell for the Christian sisters of the Seminary that my father confesses his very hard heart. He says, 'My son, I strive for my hard heart to God, but he does not hear me.' Do pray for him, I beseech you. There is much hope for him, for he prays often himself."

While under conviction, Hormezd was overheard in his closet, using the following language: "Lord, I have left off the old way, but I don't know about the new way. Don't let me doubt. If the new way is the right way, let me see it."

It was not long after this, that light broke in upon his soul. Jesus Christ revealed himself to him as the chief among ten thousand. His doubts about the new way were all scattered to the winds; and from that time to the day of his death he could say, almost with the assurance of Paul, "I know in whom I have believed." "Henceforth there is laid up for me a crown of righteousness." When John was asked about his father, his common reply was, "O Sir, he is a very happy man. He is just ready to fly to heaven." The robes of his self-righteousness, formerly so beautiful in his eyes, were now reckoned as filthy rags. Casting all his good works overboard, his prayers, his fasts, his alms, his hospitality, his pilgrimage, he was content to go to heaven on the plank of free grace. Hormezd had, for many years, been considered by his friends as nearly perfect; and they felt, as he had done himself, that no change was necessary, to fit him

for heaven. And yet, after his conversion, all confessed that he was a very different man—far more meek, humble, and heavenly-minded. Always amiable in his disposition, he had passed a long life with numerous friends, and few, if any, enemies; but now, he labored more than ever to promote peace and good-will in the village. He would frequently entreat, with tears, those who were alienated from each other to be reconciled. If he heard that any one had taken offence at what he himself had said or done, he would go *immediately* to him, and, kissing his hand, ask pardon. And this, not only when he was in fault, but when others misrepresented his words or conduct, and sought to provoke a quarrel with him. How closely did he, in this respect, walk in the footsteps of his Saviour. "Blessed are the peacemakers, for they shall be called the children of God."

A short time after my return from America I visited Geog Tapa, and lost no time in calling on the Mookdusee. I had not seen him since his conversion, and longed to greet him as a fellow-traveller to heaven. On approaching the house, the old man, now nearly ninety years of age, yet still retaining much of his vigor of mind, came out and grasped me by the hand. "Bless God," said he, "that I live to meet you again. I will praise him with my whole heart for bringing you to our people once more. This God is our God forever and ever; he will be our guide, even unto death."

I was very much affected by these words, and the more so, as, on turning to enter the house, I learned, for the first time that he had become *totally blind*. On expressing sympathy with him in this affliction he quickly replied, "Do not think I am unhappy, now that my eye-sight is gone. My heavenly Father has taken away from me the privilege of seeing the sun, moon, and stars, and the faces of my friends, and, above all, of this my beloved son, [John,] only that I may see more, and enjoy more the beams of the Sun of Righteousness. I praise God for what he has done. Once my thoughts used to go here and there and everywhere, and to be filled with the things of this world. Now I see not, and yet I see. I see God, my Father. I see Christ, my Saviour. I see heaven, my home. A few days more, and my eyes



The Role of the Nestorians and Muslims in the History of Medicine

By Dr. Allen O. Whipple

Princeton University Press, Princeton, New Jersey, 1967

A review by Dr. Joel Elias

This is a book that will make all Assyrians proud of the achievement of their ancestors in the field of medicine. Dr. Whipple was born in Tabriz, Iran, of missionary parents. By the age of 14 he could speak and read Assyrian*, Turkish and Persian. The deep love he developed for the people of the region where he was born stayed with him all his life (he died in 1963; the book was published in 1967). His career in medicine took him to the top — he became Professor of Surgery at Columbia University's Medical School in New York City, and Surgeon-in-Chief at the Columbia-Presbyterian medical Center there. He spent the last years of his life as a medical historian in search of the ancient medical schools and hospitals in the regions of the Middle East. This book is the story of that history.

Dr. Whipple emphasizes a fact that very few people in the Western World are aware of, namely, that the wisdom of ancient Greece-Greek philosophy, science and medicine — was preserved for the world by Assyrian scholars. The great works of Greek civilization such as those of Plato and Aristotle were translated from Greek to Assyrian in the Assyrian schools in Edessa and Jundi-Shapur. Later, the Assyrian scholars translated them into Arabic, and the Arabs introduced them to renaissance Europe.

Through their studies the Assyrians became extremely interested in medicine. In the famous Assyrian school at Edessa medicine as a field of study grew and attracted more and more students. A hospital was founded there in the 4th century by Ephraim of Nisibis, and clinical instruction to students was given in the hospital. This was the first example of hospital clinical teaching in the history of medicine.

In the 5th century the great Nestorian theological controversy reduced the school at Edessa. Many of the teachers and pupils connected with the medical school and hospital in Edessa accepted the asylum offered them by the Sassanian King Kubad and moved to the city of Jundi-Shapur near Susa in southwest Persia. The Assyrian medical teachers and physicians brought with them their medical texts and knowledge, and in Jundi-Shapur they

rebuilt their medical school and hospital. Jundi-Shapur became the most advanced medical center of the entire civilized world, and it was later to become the great link between Greek and Arab medicine.

The most famous of the Sassanian kings, Nushirvan, in 530 gave the school in Jundi-Shapur every advantage and encouragement. During Nushirvan's long reign of 48 years the school of Jundi-Shapur became the greatest intellectual center of its time. Within its walls Greek, Jewish, Persian and Hindu thought and experience were freely exchanged along with Assyrian. But the Assyrian teachers remained the most prominent and influential, and the teaching was done largely in the Assyrian language. In the 20th year of King Nushirvan's reign the physicians of Jundi-Shapur held a meeting by order of the king to discuss various scientific subjects. Records were kept of the debates. This scientific meeting was presided over by the Assyrian Gibrael Durustbad, the special physician to the king.

Describing the medical school and hospital in Jundi-Shapur, the Arab historian Ibn-al-Qifti had this to say: "They (the physicians) made rapid progress in the science, developed new methods in the treatment of disease along pharmacological lines to the point that their therapy was judged superior to that of the Greeks and Hindus. Furthermore these physicians adapted the scientific methods of other people and modified them by their own discoveries. They elaborated medical laws and recorded the work that had been developed."

For several centuries this Assyrian school and hospital held first place in the world of medicine and science. Persia and the other countries of the Middle East recruited their physicians from the students at Jundi-Shapur. Pupils from all nationalities gathered there for instruction. Later, the Moslem conquerors did not hesitate to call into service the physicians trained in this school.

The Moslems, under the second Caliph Omar, captured the city in 636, but the Assyrians and their School and Hospital were treated with great respect by the Moslem conquerors. The school was to have a great impact on the development of Arab civilization and culture.

When the Arabs captured the city of Jundi-Shapur ("genta shapirta" or beautiful garden) they had little knowledge of the science of medicine. They looked upon the Assyrians and their medical school and hospital at Jundi-Shapur with wonder and admiration. In addition, the school had become recognized because the chief physicians to

Mohammed and the first caliphs were Christian graduates of the school at Jundi-Shapur. The trust that was placed in the graduates of the school by the Moslems was well deserved because of the great skill of the faculty. The curiosity and interest of the caliphs in science and medicine was aroused by their exposure to the Assyrian school, and they became determined to build this knowledge into their own civilization. The school at Jundi-Shapur thus became the great center for the training of Arab physicians. Since Arabic had now become the great language of the region it became necessary for the Assyrians to translate all their books into Arabic. This included the books of Greek medicine which the Assyrians had previously translated into Assyrian. Thus Greek medicine, science, mathematics and philosophy, which the Assyrians had preserved over a period of several centuries, was now transmitted to the Arabs. In addition, of course, their own great advances were passed on to the Arabs. The Arabs carried the work of Greek civilization to Europe where it dominated thinking and practice for a thousand years; but the Assyrians were the vital link in the chain that made this possible.

Assyrian physicians, scholars and translators were in great demand by the caliphs, and they were offered wealth and high positions in Baghdad. The school in Jundi-Shapur became the source of supply for establishing the school in Baghdad, and many of the best teachers moved there. So, in time, the center of medical learning and teaching shifted from Jundi-Shapur to Baghdad, and the Assyrian school and hospital at Jundi-Shapur became the model for those established at Baghdad, Damascus, Aleppo and Cairo. With this shift away from Jundi-Shapur the school and hospital there gradually disappeared, and the city itself lost its identity. By the 12th century nothing but ruins could be seen there. In 1959 Dr. Whipple photographed the mounds of dirt under which lie the great Assyrian hospital and school of Jundi-Shapur which so greatly influenced the entire course of history and civilization of Europe and the Middle East.

The important role of the Assyrians in the development of medicine in early and medieval times has not been adequately emphasized and described by historians. For a period of about seven centuries the Assyrians, although small in number, dominated the field and developed it to a high state. Dr. Whipple has done a great service in writing about this glorious page of Assyrian history.

*Dr. Whipple uses the terms Syriac, Nestorian, Syrian and Armaean. In this review I use the word Assyrian in place of all of these terms.

Mar Shimun Bar Sabhai

by Mar Aprem of India

Among the names of the Patriarchs of the Church of the East, the name of Mar Shimun Bar Sabhai is very important. Due to his martyrdom his name obtained an important place in the history of our church. Moreover we have to remember his patriarchate as the Council of Nicea was held during that period. Though the Patriarch was not present in person, it is believed that some representatives of our church including the famous Mar Aprem was present in the Council.

It was in 320 A.D. that Mar Shimun Bar Sabhai became the Head of the church of the East. When Sapor II (339-379 A.D.) was the king of Persia, Constantine was the Roman Emperor. Claiming a sort of protectorate over all Christians, Constantine wrote to Sapor II asking for protection and favour for the Christians residing in Persia. Unfortunately both the empires were in war with each other and the Persians were suspicious of the activities of the Christians.

As a result of the heavy expenses caused by the war between the two countries, Sapor II ordered Mar Shimun Bar Sabhai to collect the double tax from the Christians. The Patriarch refused it on the ground that his people were too poor to pay that. He did not wish to be a tax collector. Though Sapor II was a personal friend of the Patriarch, due to the influence of the Mazdean hierarchy with which the King was surrounded, the King ordered the arrest of the Patriarch and the immediate destruction of all Christian Churches.

The headquarters of the Church of the East in those early days was Seleucia. The Patriarch was arrested and removed to Karka d'Ledan. The Patriarch gave his farewell blessing to his flock. "May the cross of our Lord be the protection of the people of Jesus. May the peace of God be with the servants of God and stabilize your hearts in the faith of Christ, in tribulation and in ease, in life and in death, now and for evermore."

The greatness of this brave father of our church is reflected clearly in his most daring statement he made when he was asked to worship the sun only once for the sake of the freedom of his people. Mar Shimun said "The sun went into mourning when its creator died." In spite of the repeated requests of his personal friend Sapor II the noble Patriarch remained firm and received the crown of martyrdom on the first day of the feast of unleavened bread in 339 A.D. A terrible persecution followed.

Mar Shimun died for two of the noblest causes for which it was possible for man to suffer. His faith in God and his sense of duty to his people are examples for all the generations to follow. His life teaches us many good lessons. If he had not strong faith in God he would have yielded to the request to worship the sun once. If he had not his sense of duty to his people he would have attempted to collect double tax to escape persecution. But Mar Shimun was not a coward of that sort. Let us thank God for such Patriarchs. Let us follow the footsteps of this noble and worthy Patriarch who was blessed with the crown of martyrdom.

While remembering the hallowed memory of this martyr, Patriarch, we cannot but mention Tarbo, a sister of this Patriarch. She served the church as a deaconess. She too was arrested in Seleucia because the Jews reported that the illness of the queen was due to the sorceries of Tarbo who was avenging the death of her martyred Patriarch, Mar Shimun Bar Sabhai.

After Tarbo had been arrested along with her sister and their servant, they were brought to the capital. The chief Mobed conducted a trial and condemned these brave ladies to death. They were cut in pieces. Then the queen was carried in a litter in the midst of the dead bodies of these holy women.

Editor's Note

Dr. Mar Aprem, Metropolitan of the Church of the East in India is a research specialist in the church history. He has written several books and numerous articles concerning the history, faith and worship of our ancient church. The story of Mar Shimun Bar Sabhai is taken from his recent book entitled "The Nestorian Fathers" published by Mar Narsai Press, Trichur, India, 1976.

Mr. Warda Khofri

Members of the Assyrian Foundation extend their condolences to Mr. Sankhiro Khofri and his family on the recent death of his brother, Warda. In Tehran, Mr. Warda Khofri is survived by his wife, Mary; daughter, Atourina; two brothers, Polous and Assorhadun. Other survivors are his mother, Victoria and brother, Sankhiro both of San Rafael. A memorial service will be held at the Assyrian Catholic Church in Turlock, California on November 12, 1978.



**DEDICATED TO THE
ADVANCEMENT OF EDUCATION
OF ASSYRIANS**

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

The Assyrian Table of Affinity (Khizmayoota)

In our previous issue of Nineveh, we presented the marriage customs among Assyrians when they lived in their ancestral home. According to Sunhados the Assyrian table of affinity contains 65 forbidden relationships. The unlawful marriages are the same for man and woman. The following list is taken from the canons collated by Mar Odishoo in the year 1298.

A man may not marry his:

1. Mother.
2. Grandmother on the father's side.
3. Grandmother on the mother's side.
4. Step-Mother.
5. Step-Mother's mother.
6. Step-Father's mother.
7. Step-Father's mother's daughter.
8. Step-Father's father's daughter.
9. Step-Mother's sister.
10. Father's father's wife.
11. Father's wife's mother.
12. Father's father's wife's mother.
13. Father's father's wife's daughter.
14. Step-Mother's daughter.
15. Father's sister.
16. Father's father's wife's sister.
17. Father's brother's wife.
18. Father's brother's wife's mother.
19. Father's brother's wife's sister.
20. Mother's sister.
21. Mother's brother's wife.
22. Mother's brother's wife's mother.
23. Sister's mother's husband's mother.
24. Mother's brother's wife's sister.
25. Mother's sister's husband's sister.
26. Sister.
27. Sister -- his father's daughter.
28. Sister -- his mother's daughter.
29. Brother's daughter.
30. Sister's daughter.
31. Brother's wife, whether the brother be dead or alive.
32. Brother's wife's mother.
33. Sister's husband's mother.
34. Brother's wife's daughter.
35. Sister's husband's daughter.
36. Brother's wife's sister.
37. Sister's husband's sister.
38. Brother's wife's brother's daughter.
39. Brother's wife's sister's daughter.

40. Daughter.
41. Son's daughter.
42. Daughter's daughter.
43. Son's wife.
44. Wife's mother.
45. Son's wife's mother.
46. Daughter's husband's mother.
47. Son's wife's daughter.
48. Daughter's husband's daughter.
49. Son's wife's brother's daughter.
50. Son's wife's sister's daughter.
51. Daughter's husband's brother's daughter.
52. Daughter's husband's sister's daughter.
53. Son's son's wife.
54. Daughter's son's wife.
55. Son's son's wife's mother.
56. Daughter's son's wife's mother.
57. Son's son's wife's sister.
58. Son's son's wife's daughter.
59. Daughter's son's wife's daughter.
60. Brother's daughter's son's wife's daughter.
61. Sister's daughter's son's wife's daughter.
62. Brother's son's son's wife's daughter.
63. Her that is legally divorced.
64. Two wives or more at one time.
65. He may leave his wife and marry again, if she denies the faith.

Congratulations

The Assyrian American Association of San Francisco held a general membership meeting on August 27, 1978 to elect new officers. Elected officers for 1978-1979 are:

President	Sam Lazar
Vice President	Lillian Baba
Secretary	Dolly Sozzi
Treasurer	Evelyn Hattam
Sergeant at Arms	Nick Kondeff
Appointed chairpersons are:	
Social	Kitty Benjamin
Building	Art Michael
Membership	Ann Kondeff
By-Laws	John Abraham

We congratulate the new officers and wish them a successful administration.

will again be opened, and I shall follow the Lamb whithersoever He goeth."

On inquiry I found that this aged pilgrim was in the habit of sitting in the corner from morning to night, his lips often moving in prayer, and his heart always tuned to praise; while his son John, with more activity of body, though perhaps less spirituality of mind, went from house to house preaching the glad news of the kingdom.

After Hormezd became blind, he was led five miles on foot to the city of Oroomiah, in order to attend an examination of our Female Seminary. The presence there of this venerable man—the Pilgrim of ninety years—so widely known, respected, and beloved, added very much to the interest of the occasion. Mr. Perkins, in an address to the assembled multitude, singled him out by name, as not only the most aged individual present, but the earliest patron of education among the people, and a uniform and hearty friend of all our missionary operations. This was the last time Hormezd visited the city, and perhaps the last time he left his native village.

Hormezd was eminently a man of prayer. He had six stated seasons, every day, for communion with God. Often too, after lying awake for a time in the night, he would rise, and, retiring to his closet, spend an hour in wrestling prayer. A large portion of his prayers was for his son, and, be it especially recorded, more than half of them for the extension of Christ's kingdom in the world. He used to remember each individual of our mission by name. Not being able to go from village to village himself, or to preach the gospel, he would follow our Evangelists with his prayers wherever they went. On one occasion, when several young men returned from the mountains, after making a tour through some districts shrouded in darkness, Hormezd said to them, "God is my witness, that three times a day I have entreated Him not to allow you to come back with your heads bowed down." On another occasion, when some of our helpers reached Geog Tapa, they were taken at once to the house of the Mookdusee, his wife saying, "Come and sit down; it is *my* part to get you something to eat, and Hormezd's part to pray for you." After the good man's death, one of our pious evangelists remarked, "We lose more in

John's father than we could in any *young* man, because we lose his prayers." The unspeakable value of such a man's prayers we shall never fully know till the day when the Lord makes up his jewels.

In many instances, after he became blind, while his wife or John was sitting in the room with him, not realizing that any one was present, he would kneel down to pray. As he poured out his heart to God, the intensity of his feelings increased, and he would seem to be in an agony, wrestling like Jacob with the angel of the covenant. At such times John has repeatedly seen him drawn forward on his knees from one side to the other of a large room, till his soul overpowering his weak, worn-out frame, he sank down quite exhausted. It is such prayer as this, that prevails with God. Hormezd prayed "not as one that beateth the air." He longed with intense longing for spiritual blessings. Were all Christians to be like him, how would one chase a thousand, and two-put ten thousand to flight. How soon would the Holy Spirit descend in Pentecostal effusions, and saints and angels rejoice with Christ Jesus over a regenerated world.

In the summer of 1852, when the cholera was prevalent in Oroomiah, the aged Hormezd was summoned by this fearful messenger to make haste and cross the dark river. His illness lasted but a day, and he had a presentiment from the first that he should not recover. He was at times racked with severe pain. During one such paroxysm, nature spoke. His friends by the bedside asking him, "Are you afraid?" He answered, "As Jesus was afraid, when he cried, 'My God, my God, why hast thou forsaken me?'" In general, however, he was in a very happy state of mind, "having a desire to depart and be with Christ, which is far better." He called his thirty-four children and grandchildren around him, bestowed on them the farewell kiss and the parting blessing, and then "died in a good old age, an old man and full of years; and was gathered to his people."

The funeral of this man of God was attended by nearly every person in the village, and by many from neighboring villages, who loved the Jerusalem pilgrim—the Jerusalem *saint*. The large assembly remained two hours by the grave, while several of

Continued on page 12

ASSYRIAN FOUNDATION ACTIVITIES

General Membership Meeting

The next general membership meeting will be held at our cultural center on Saturday, November 11, 1978. Members and guests are invited.

Picnic

On Sunday, October 1st, the Assyrian Foundation held a picnic at Robert Crown Memorial Park in Alameda. This was the second successful picnic held this year. Congratulations to Martin Jacob, Chairman of Social Committee and all his wonderful helpers for a well done job.

Contributions

The Assyrian Foundation acknowledges the receipt of the following contributions:

Building Pledge

Mr. & Mrs. Victor Badal	\$ 50.00
Mr. & Mrs. Sankhiro Khofri	50.00
Mr. & Mrs. Sargon Shabbas	50.00
Mr. & Mrs. John Sargoni	50.00
Mr. & Mrs. Baba Shabbas	10.00
Mr. & Mrs. Baba Adam	50.00
Mr. & Mrs. Beles Yelda	100.00
Mr. & Mrs. Charles Samo	60.00
Mr. Youra Tamraz	50.00
Mr. Joseph Sarkis	100.00
Ms. Nelly Sarkis	100.00

Nineveh Magazine

Dr. Wilson Bet-Mansour	\$50.00
Mr. & Mrs. John Sargoni	20.00
Mr. & Mrs. Yacoub Yacoub	50.00
A Friend of Nineveh	6.00
Mr. William Tamrazi	10.00
Mr. Sam Lazar	10.00
Mr. Phillip Malek, Jr.	6.00
Mr. Babajan Ashuri	20.00
Ms. Anna Tamrazi	6.00
Ms. Sylvia DeKalaita	6.00
Ms. Mary David	6.00
A Friend of Nineveh	50.00

Membership Dues

Mr. Gilbert Adam	\$15.00
Ms. Mariana Shabbas	15.00

Special Contribution

Mr. Joseph Benjamin	\$100.00
Mr. Albert Oushana	20.00

1979 Officers

Election of 1979 officers will be held on Saturday, December 9, 1978. All members are urged to attend this very important meeting. We will have the opportunity to hear the annual reports of present administration and participate in the election of new officers.

Christmas Party

On election night, December 9th, Foundation will sponsor a Christmas party for all members and invited guests of the Foundation. Dinner and entertainment will follow the election of new officers.

New Year Eve Party

Assyrian Foundation of America will sponsor a New year Eve Dinner-Dance Party at its cultural center. Details will be mailed out to all Assyrians in the Bay Area as soon as arrangements are completed.

Assyrian Classes

Assyrian Foundation is sponsoring two classes in Assyrian language for beginners. Classes are open to all interested Assyrians who can speak the language but cannot read or write it. Foundation will furnish books (\$3.00 each) and free instruction. Interested parties may enroll by phone or in person during the first session. Foundation is in the process of organizing Assyrian classes for those who do not speak the language. Watch for next announcement.

Class 1

Day	Saturday
Time	2:00-4:00 pm
Duration	12 weeks
Starts	Nov. 18, 1978

Class 2

Day	Wednesday
Time	8:00-10:00 pm
Duration	12 weeks
Starts	Nov. 22, 1978

For enrollment and further information, phone Youel A. Baaba after 6:00 pm, 222-0169

the young men, who regarded Hormezd as a father, prayed with them and told them of Him who is the resurrection and the life. All eyes were dimmed with tears. All hearts were full. Those who do not believe in the doctrines of grace, said, "Our friend has gone to heaven by his wonderful *righteousness*," while others more correctly said, "Our friend has gone to heaven by his wonderful *faith* in Christ;" and all said, "We shall never see his like again." "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Had there been no other fruit than this of our labors among the Nestorians, had we left father and mother, home and country, and come to this dark land only to save one such soul, to plant one such jewel in our Saviour's crown, we might well exclaim, 'It is *enough*!' The expense, the self-denial, are as nothing, compared with the blessed result." But when we remember, that, by the grace of God, we are commencing a work, which will reach in its influence to the millennium; that the converts we have seen around us are but the first-fruits, the few scattered ears of a glorious harvest, we lift our hearts, overflowing with thankfulness, to heaven, and adopt Paul's language as our own, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

READ NINEVEH
AND
APPRECIATE
YOUR CULTURE

NINEVEH
needs
your support

7

ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ

8

ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ

9

ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ

10

ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ

11

ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ

12

ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ
ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ ܘܩܘܪܒܘܢ



مجلة



العدد الثاني

في هذا العدد من مجلة الاتحاد الأمريكي للعمال، نعرض لكم تقريراً عن الاجتماع السنوي للاتحاد الذي عقد في مدينة نيويورك في شهر كانون الثاني من سنة 1921. وقد حضر الاجتماع ممثلون من كافة الولايات المتحدة، وقد ناقشوا المسائل التي تواجه العمال في هذا الوقت الحرج. وقد اتفقوا على برنامج عمل جديد يهدف إلى تحسين أوضاع العمال وزيادة قوتهم النقابي. كما ناقشوا المسائل المتعلقة بالحد من ساعات العمل وزيادة الأجور. وقد تم اختيار لجنة جديدة للقيام بهذه المهام. ونأمل أن يكون هذا التقرير قد أفادكم في بعض النواحي.

في هذا العدد من مجلة الاتحاد الأمريكي للعمال، نعرض لكم تقريراً عن الاجتماع السنوي للاتحاد الذي عقد في مدينة نيويورك في شهر كانون الثاني من سنة 1921. وقد حضر الاجتماع ممثلون من كافة الولايات المتحدة، وقد ناقشوا المسائل التي تواجه العمال في هذا الوقت الحرج. وقد اتفقوا على برنامج عمل جديد يهدف إلى تحسين أوضاع العمال وزيادة قوتهم النقابي. كما ناقشوا المسائل المتعلقة بالحد من ساعات العمل وزيادة الأجور. وقد تم اختيار لجنة جديدة للقيام بهذه المهام. ونأمل أن يكون هذا التقرير قد أفادكم في بعض النواحي.