

William Daniel
Assyrians of Today —
Their Problems and a Solution

NINEVEH

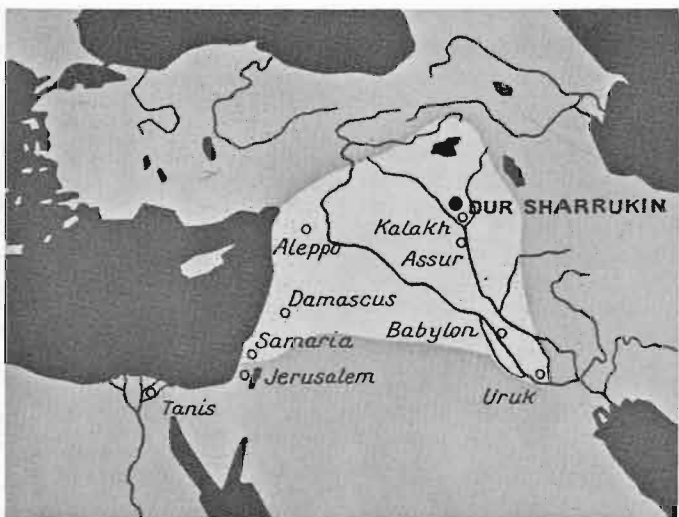
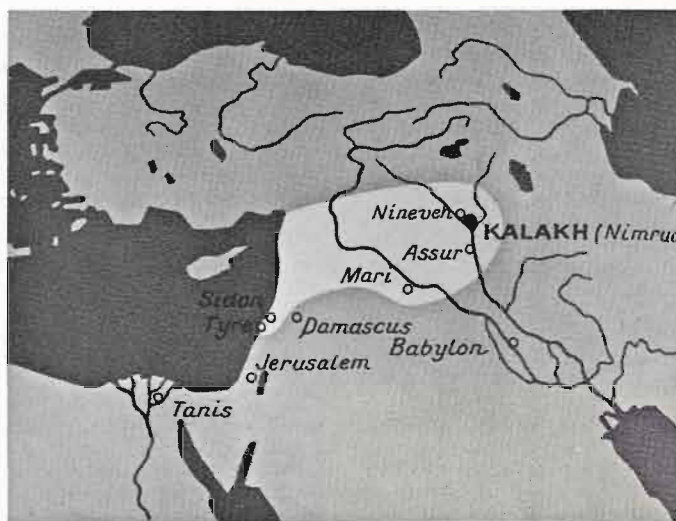
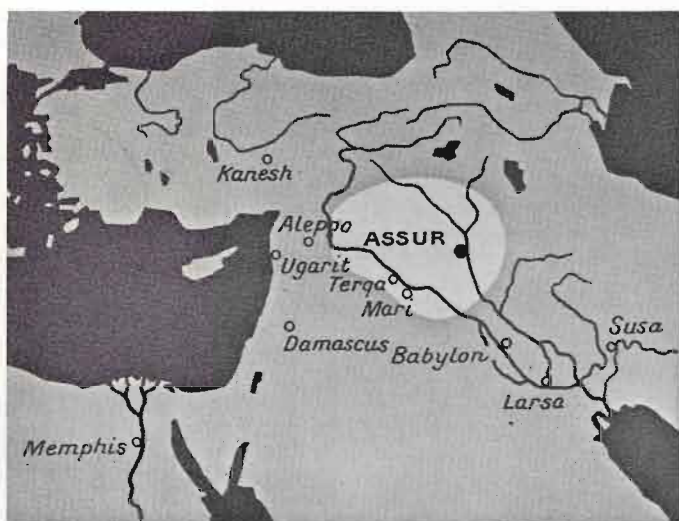
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*Established 1964
Dedicated to the
Advancement of Education
of Assyrians*

SEPTEMBER—OCTOBER 1980

VOLUME 3 NO. 5



CULTURAL—EDUCATIONAL—SOCIAL

NINEVEH

SEPTEMBER—OCTOBER 1980

VOLUME 3

NO. 5

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

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IN THIS ISSUE:

- New History of an Ancient People
by K.P. Matveyev 2
- Assyrians of Today—Their Problem
and a Solution
by William Daniel 4
- Book Review—*The Arts of Assyria*
by Dr. David B. Perley 6
- Assyrian Recipe—Kipte 8
- Two Thousand Year Old Batteries
by Robert Karoukian 9
- Patriarchs of the Assyrian Church of the East
by Mar Eshai Shimun XXIII 10
- Writings of Assyrian Fathers of the Church
of the East
by Mar Odisho 11
- Assyrian American Civic Club—Turlock
Dedicate New Hall 12
- Here and There 14
- Map Showing Distribution of the Churches of
the Assyrian Church of the East 15-16
- Contributions 17
- A Charter of Protection Granted by
the Caliph of Baghdad 23
- William Daniel's "Assyrians of Today..."
in Assyrian 28-30

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THE NEW HISTORY OF AN ANCIENT PEOPLE

DOCENT K. P. Matveyev's latest book is about one of the periods in the tragic history of the Assyrian people.

For the first time in Soviet and foreign oriental studies the author has analyzed the present day problems of the Assyrian people from many angles.

The book traces the continuity of the generations of Assyrians from ancient times to the present day. He studies the socio-economic structure of Assyrian society, the distribution of the population, and the national liberation movement, stressing the international aspect of the Assyria problem.

The book dwells on the history of the national liberation struggle of this, one of the most ancient peoples on our planet.

"The Assyrians rose incessantly to fight against their oppressors and enslavers (Turkish beys, Iranian feudal lords and landowners, Kurdish sheikhs, maliks, clergy, etc.). The Assyrians also made a contribution to the national liberation and democratic movements of peoples living in the Near and Middle East..." writes K. Matveyev.

K. P. Matveyev, "Assyrians and the Problem of Assyria in New and Contemporary History". M, Nauka Publishers, 1979.

The author dwells particularly on the Assyrian uprising of 1914-1918. Its chief aim was the struggle for statehood. The uprising was defeated with the help of the British imperialists who were not interested in the establishment of an Assyrian state.

The author criticizes the English, American and French imperialists who converted the Assyrians into small change in their political gambles in the Near and Middle East.

The persecution of Assyrians in their historic homeland forced many of them to leave for Europe and America.

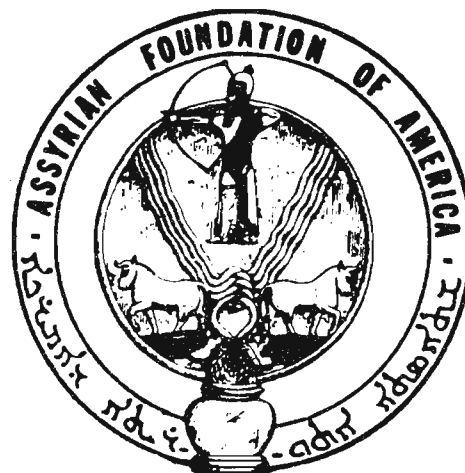
K. Matveyev points out that the Assyrian problem has not been solved in the USA, England, France, Australia, Sweden, Greece and other capitalist countries, where the Assyrians are regarded as second-rate citizens.

Their destiny in the Soviet Union is different.

In a separate chapter, the author shows how the Soviet Union has become a real Motherland for them.

K. Matveyev's book makes a big contribution to the study of the new and contemporary history of the Assyrian people.

Yuri KAMENSKY



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NEEDS YOUR SUPPORT

ANDRE PARROT, THE FRENCH ARCHAEOLOGIST, IS DEAD AT AGE 79

Andre Parrot, the French archaeologist whose discoveries of Mesopotamian civilization in Iraq won him renown in the 1930's, died in Paris on Sunday, August 24, 1980.

A. Parrot was a doctor of theology, a professor of art and comparative religion, a museum curator and one of the leading archaeologists of his generation. He was one of the world's greatest authorities on the Ancient Near East. In addition to his academic achievements, he has done considerable excavating at Baalbek in Lebanon, Larsa and Lagash in Iraq, and most significantly of all, at Mari in Syria.

In 1960 A. Parrot's first volume *Sumer: The Dawn of Art* was published. In 1961 his second volume *The Arts of Assyria* was published. In 1968 France's Minister of Education and Culture, Andre Malraux, appointed him to the directorship of the Louvre. He held the post for four years before retiring, but continued to head the Louvre in an honorary capacity.

Editor's Note: As a tribute to Andre Parrot, within the pages of this magazine is a review of The Arts of Assyria by an Assyrian scholar of eminence, the late Dr. David B. Perley.

LETTERS TO THE EDITOR

Dear Julius:

Thank you for sending us NINEVEH Magazine and an extra copy. Enclosed is a small donation towards your good cause.

Albert and Louise Yohannan
San Mateo, Calif.

Dear Mr. Shabbas:

Thank you for having published in your good NINEVEH an article on the establishment of the Assyrian Christian College.

I wish to see you on campus when you will have time to come for a chat. You are welcome when you desire. Thank you.

Dr. Benedict Beit-Ishoo, Dean
Ceres, Calif.

Gentlemen:

Keep up the good work.

Sam Lazar
Oakland, Calif.

Gentlemen:

I would like to take this opportunity to let you know how much I enjoy your publication. Enclosed, please find my check in the amount of \$25.00 hoping for many years of continued success.

Regards,

Dan B. Aghassi
San Jose, Calif.

Dear Sir:

I am an Assyrian and interested in subscribing to your NINEVEH Magazine. Your address was given to me by my uncle, Dr. Wilson Bet Mansour. Please send me the subscription form.

Sincerely,

Ninoos Benjamin Nejad GH.
Salt Lake City, Utah

Mr. Ninoos B. Nejad is a Ph.D. candidate in economics at the University of Utah.

Dear Editor:

Keep up the good work.

Jack Bookie
Saratoga, CA

Dear Friends:

Thank you for your memo of August 28th. Enclosed is a check for \$10.00. Wishing you all the best in your activities for the success of the Assyrians. Sincere regards to all of you.

George H. Joseph
San Francisco, CA

Dear Julius:

I have been receiving your fine NINEVEH Magazine for the last two years and have always enjoyed reading it. Enclosed is a check for \$20.00

Regards,

Eli Bakus
Modesto, CA

Dear Sirs:

I am an Assyrian and would be interested to receive a full year's subscription of NINEVEH Magazine. My payment for \$30.00 will follow my banker's check. Your acknowledgment of the payment will be appreciated.

Very truly yours,

Hubert Benjamin
Bressoux-Liege, Belgium

Editor's Note: Thank you. We acknowledge receipt of your banker's check for \$30.

Dear Editors:

For a job well done, please accept this humble contribution from a fellow Assyrian.

Most sincerely,

Semiramis Shabbas
Oakland, Calif.

ASSYRIANS IN TRANSITION
PRE-CHRISTIAN TO POST-CHRISTIAN ERA
PROTECTORS OF CIVILIZATION TO A PEACEFUL CHRISTIAN NATION
As Related by William Daniel in his Book "Assyrians of Today—Their Problem and a Solution"

Decadence Through Absence of Discipline

But with the absence of the former rigid discipline and order the decadence wormed its way in the social system by leaps and bounds, for the philosophy of this new regime, from the fountains of which the latter sucked all its so-called vitality, maintained that, Man didn't have to worry about his worldly affairs; for; Almighty God would take care of all his physical short-tages. To leave everything to the will of God is a convenient method of slipping away from under responsibilities. For countless generations, this philosophy has been the mass and individual guide of the majority of people of the Near and Middle East. But whereas all other lands of that part of our globe had a military power to counter-balance the paralyzing consequences that such a phlegmatic philosophy might exercise on undertakings that need decisive action, the Assyrians at this period were completely deprived of any governing discipline; so that, this philosophy played havoc with their orderliness. We observe, therefore, a sluggishness of attitude towards all early self-awareness spreading like a plague and immersing the people deeper and deeper into material misery. It is this absence of the rigor of a powerful discipline with its side breedings that has gripped the minds of Assyrian people of today like the poisonous tentacles of cancer, and is ever spreading farther and farther claiming victims in all social groups, small and large; any efforts aimed at a metamorphosis of their deteriorated condition, must be directed to unroot this particular ailment and plant in its place a form of social discipline and order. We shall return to the point of our narrative where we left off.

For a while these destitute orphans commanded some sort of a respect in their religious campaigns; for, they were still remembered to be descendants of a mighty nation, so they wallowed in the stagnant mire of old glory. It should not be denied too, that the respectful consideration that they earned, to some extent, was due to their sincerity in that which they preached, as they bore the message of heavenly peace to length and breadth of Asia, while suffering without complaint unimaginable hardships.

Transference of Chant from Old Religion to the New

This new crutch, which was the only purpose for the otherwise useless earthly existence, now and then needed being decorated with remnants of sections of ornaments that were salvaged from the glorious edifices of their former culture. One of these ornamental appendages was the art of chant or hymns that they introduced into the new religious ceremonies of their new faith. This lent majestic expression to the services. The religious atmosphere greatly enhanced by the charm of music worked on the already receptive minds of the congregation like aged wine, softening them more, to become easier to bend and shape to the desired mould for the purpose in hand. Music, adapted to the occasion, is a potent magic formula that can eliminate even the most tenacious obstacles.

Creation of a New Empire

The early Assyrian Christians marched from land to land, from country to country, bearing the banner of the Cross, conquering people's imagination by the tidings that their message contained and by the example of their own deeds; thus building a new but very disorganized empire, for they were sure that God would do the rest. Erroneous philosophy, a wishful thinking that was and still is; for God works through causes, God helps those who help themselves. Every man is the instrument by which and the path along which his own achievements are accomplished. This universal law cannot be altered, cannot be beaten and moulded to individual desire. Man shapes his own destiny. All necessary tools and materials have been provided by the Universal Intelligence. It is up to man to learn to use them either for the betterment or for the detriment of his own life. This was, is and shall always stay as the sole Modus Operandi.

continued on p. 5

By the loss of their well organized old order these devoted missionaries missed great opportunities of enlisting to their ranks not only individuals or minor communities but often entire tribes, even nations. Harold Lamb tells of the most regrettable case of the Koyouk Khan, grandson of Jengis Khan, who with his 250,000 Mongols, won over by the sincerity of the Assyrian missionaries, were willing and prepared to embrace Christianity. At that time they had no specific faith of their own. But an event of such magnitude would doubtlessly require the presence of the head of the religion and other important functionaries; alongside with the pomp and solemnity that such an important occasion would need. But these necessities were thousands of miles away from their center, and what with the absence of an indispensable means of timely communication and adequate transportation, these isolated missionaries could not alone cope with the demands of that gigantic occasion. Thus they lost a golden opportunity. We can imagine what influence such an important conversion would have had on the course of Christianity and history of the world; for at that age Mongols were indisputable lords of Asia and Europe or better to say "The Lords of East and West." Later Moslem faith succeeded where Christian had failed; the Mongols adopted Moslem religion as their National Faith.

Discipline

The First Weakening Factor

Order and discipline are synonymous; they are two aspects of the same quality. No administrative department, no business, office or concern, can be maintained successfully without discipline and/or order. The army is the backbone of discipline. With the loss of their militia the Assyrian nation's administrative abilities were seriously impaired. The old warlike alertness had been suppressed in favor of the religious culture which exacted meekness, tolerance and a passive attitude. God alone mattered and his kingdom was not of this earth. Life here was a temporary burden that had to be patiently endured, but beyond the grave eternal life awaited the true servants of Jehovah. Now, let us, with a reverential attitude, analyze this nihilistic philosophy; is not life the breath of our creator converting elemental matter into beings with will, love and desire? Is not therefore life the greatest of all gifts for which we have to express our gratitude tirelessly? And is not a contempt of this magnificent gift a sacrilege, a mutiny against the creator's harmony? Does not such a philosophy amount to blasphemy? But fanaticism, in whatever branch of mental exercise that may be found, the result, invariably, is total blindness to all other consideration and blocks all avenues of reasonable thinking. Stirling Graphics/JOB: Nineveh.3/ Disk #7/ 9/29/80

Thus the early Christian Assyrians ceased to attach importance to mundane matters as they were wont to do in pre-Christian time. The social culture that had been reared to such towering heights by their great ancestors had no further claim on their attention. The effects of a gradual but constant settlement of decaying conditions, that resulted from absence of a rigorous discipline, would be seriously felt by their descendants. By their attitude of disregard towards worldly way they were exposing their national body to the ravages of such destructive diseases as to prepare the way for a complete destitution for their children of later centuries.

Second Weakening Factor

Their gradual dispersement in different lands of Near and Middle East was a second paralyzing stroke to their national unity and social order. They were, at times, respected by the non-Christian population for their literal culture. The practice and the preaching of their new faith because of the manifest sincerity in all their dealings, was not forbidden. At other times and localities, their presence was barely tolerated. Often they were submitted to unbelievable persecution. History records catastrophic incidents that resulted in mass massacres. But such calamities, instead of serving to teach a lesson in the practical side of human life, stamped more firmly upon their minds the vanity of worldly ideals. They learned to resign themselves more and more resolutely to whatever God had in store for them; for, was not all this a test of their endurance?

Third Weakening Factor

A third, and thus far the strongest blow to their national unity, was the religious splits that were born among them and which annihilated whatever unified strength they had left. Now they had nothing, not even a religious unity in favor of which they had abandoned all their earthly glory, military power and the severe discipline which their forefathers had cultivated to the point of becoming their second nature. The only surviving shadow of orderliness was a thin fibre, that was retained from the strong old disciplinary fabric and now was loosely introduced into the texture of ecclesiastic system. In a study of all important nations of the world we cannot fail to observe how much religion owes its growth to the political protection under the sunshine of which it thrives luxuriantly and under the refuge of which it reposes with security. We can imagine the conditions of the Assyrian religious campaigns of which the success depended solely on the virtuous conduct of its members plus the indulgent but unreliable mood of non-Christian powers that dominated

continued on p. 20

by DR. DAVID B. PERLEY

The Revelation of Nineveh in all her Glory

THE ARTS OF ASSYRIA.
By Andre Parrot. N. Y.:
Golden Press, 1961, 383
pages, 491 Illustrations,
Bibliography, Maps, Index.

This is the second volume in a projected series of 40 volumes with the general title of "The Arts of Mankind," which was proposed by André Malraux, art historian and France's Minister of Education and Culture. The first volume was Parrot's *SUMER: THE DAWN OF ART*, published by the Golden Press in 1960. The entire series is to be edited by Malraux and Georges Salles, the retired Director of the French National Museums.

The major contribution of the book is the publication, for the first time in color, of the series of magnificent wall paintings which were excavated at Til Barsip (Tell Ahmar), a provincial Assyrian

capital on the Euphrates. The author presents the Assyrian art with singular attractiveness. The text is wholly judicious. The objects speak superbly for themselves.

Parrot is reputed to be one of the world's greatest authorities on the Ancient Near Orient. He brings to the task his rare combination of theology, art history, and archaeology. In addition to his academic achievements, he has done much excavating in Baalbek, Larsa, Lagash, and most significantly of all, at Mari.

THE ARTS OF ASSYRIA, in my opinion, is likely to fulfill best the hopes that Malraux roused with his notion of the museum without walls. Those much better qualified as art critics than I have admitted that it is impossible to imagine a book more beautiful or better written in the glory of the selection of individual objects, the tact of their juxtaposition, and the attention to the nature of materials, whether ivory, ceramic, stone, or

metal. It is, indeed, a pleasure to leaf through the pages of the book. And as I do so, my eyes can see at the same instant what they read. This excellent book opens an indispensable record of the Assyrian — and Mesopotamian — culture; and from now on, it will take the position of a classic among the histories of the World's art. It will remain an outstanding volume which presents, definitively, the art of one of the greatest civilizations of the world. Truly the life of Assyria was an adventure in culture and the Assyrians were one of the most talented of early peoples.

According to the statement on the jacket of the book, the Assyrians were one of the mightiest peoples of the ancient world, a race for whom power and the pursuit of honor were paramount. "Their art is an art of tremendous strength and of brutal, seldom serene majesty. The sculpture has long been well known but never before have extensive color reproductions of Assyrian

continued on p. 7

painting been available. This book presents for the first time the pristine freshness and wealth of color of the remarkable series of frescoes discovered in 1929 at Til Barsip by a French [Assyriological] expedition. The frescoes confirm what has long been evident in the sculpture: the Assyrians were not only great warriors, they were great artists too."

Gina Pischel, in her noted book "A World History of Art" (Golden Press, 1968, p. 23), makes the following pregnant statement:

"While Europe was languishing in the Neolithic Age, a great civilization was developing in western Asia, in Mesopotamia, that vast and fertile territory between the Tigris and Euphrates. It was a civilization which rivaled, and perhaps surpassed, in duration that of Egypt, first emerging before 5000 B.C. . . . What may be called the proto-history of Mesopotamia lasted for about 2000 years."

Some contemporary Assyrians accuse me of confusing Assyria with Mesopotamia-at-large. I reject such a theory. Let the readers therefore judge Parrot's book by the opening paragraph on page 1 in the chapter "The Assyrians and the Iron Age (1245-606 B.C.):"

"The Assyrians, who gained control over Mesopotamia in the thirteenth century B.C. were by no means newcomers to the region. Indeed, of all the peoples that had dominated Mesopotamia during the previous two thousand years, none had an older claim to the country than they. We find them dwelling in the Upper Tigris region at the very dawn of history and an inscribed tablet of the eighth century B.C. lists the names of no less than one hundred and seven Assyrian kings. In all, from the earliest times to the downfall of the Assyrian empire, one hundred and sixteen kings successively occupied the throne of Assur. This continuity is all the more remarkable when we compare it with the eleven kings of Akkad, the five of the Third

Dynasty of Ur, the eleven of the First Dynasty of Babylon, and even the thirty-six Kassite monarchs. This is not to say that Assyria enjoyed independence, still less hegemony, throughout the period. Several times Assur and Nineveh came under foreign rule; Akkadians and Sumerians occupied both cities for awhile. Nevertheless, Assyria preserved her racial integrity and lost nothing of that spirit of enterprise which had led her to found trading stations and colonies in far-off Anatolia in the late third and early second millennium B.C."

The complete glory of Assyria is untold as yet, but each new find increases her fame. "In Sumer," writes the author, "we described the dawn of art and civilization. With the present volume we enter on a later period, more comprehensible in many respects but still not fully explored. Year by year new discoveries are bringing home to us the gaps in our knowledge of the period and leading us to revise many hitherto accepted ideas." (How I wish Toynbee and Lord Byron could have heard this statement before they made their pronouncements against the ancient Assyrians!)

Of Nineveh, here is Parrot's evaluation: "True, the comparatively recent discovery of the Sumerian world created a greater sensation, but we must not forget the widespread amazement that greeted the revelations of the Assyrian world over a hundred years ago when, in February 1847, those human-headed bulls 'whose ice-cold eyes had gazed on Nineveh' were unloaded from a Seine barge in Paris. There is a strangely evocative power in the names of certain ancient cities, and Nineveh is one of these" (p. XIII).

After the downfall of Nineveh, the cultural influence of the Assyrian art survived and flourished under the Achaemenians. "Its survival," says the author, "need not surprise us; this is not the only time in history

that a conquered race has taken its conquerors captive" (p. 182).

Concerning Nineveh, Byron and Toynbee differ with Parrot, an expert on the subject. Let me state that, in my opinion, Byron did the greatest disservice any man ever did to any race when he wrote his "The Destruction of Sennacherib." Influenced by the Hebrew accounts in the Old Testament, those six verses color the feelings of many people even today, particularly those of Sunday school mentality like Elinor Lennen, for one example, who wrote three verses entitled "What Town Survives?" claiming it to be not Nineveh or Babylon, but Bethlehem. Here is her first verse on Nineveh:

*"Not Nineveh, where violence took prey,
Where power was a god man must obey—
No tribute words hail Nineveh today."*

There is more historical truth in "Alice's Adventures In Wonderland" than in such verses.

Parrot offers, in conclusion, a fascinating survey of Mesopotamia's Techniques, and two valuable chapters on Literature and Music. Resounding reference is made to one of the most impressive feats of Oriental antiquity, Sennacherib's Aqueduct, built in the 7th Century B.C., which was the Assyrian conduit bringing water from Bavian to Nineveh, a distance of over 50 miles (p. 229). Under Music, he states that no religious ceremony was complete without musical accompaniment, the secondary use of it being in matters military. Under Literature, the significant references are to the libraries at Mari, Ashur, Larsa, Nimrud, and Nineveh — that of Nineveh being the most extensive under Ashurbanipal, who was not only a great general but also a great humanistic scholar (p. 294).

On the former national capital of Assur or Ashur, the author states that though less well known, it was the cradle of a great race.

FEASTS AND COMMEMORATIONS

Assyrian Church of the East, Mar Narsai Parish, 3939 Lawton Street,
San Francisco (731-9537), Archdeacon Nenos S. Michael officiating.

11-2-80	First Sunday of Hallowing	Sunday	Qurbana	9:00 a.m.
11-16-80	Commemoration of all Saints	"	"	9:00 a.m.
11-30-80	First Sunday of Advent	"	"	9:00 a.m.
12-24-80	Wednesday before Christmas	Wed.	Service	7:00 p.m.
12-25-80	Nativity of Our Lord			
	Jesus Christ (Christmas)	Thursday	Qurbana	9:00 a.m.

Note: All Sundays of the year not mentioned above are the morning service, and begin promptly at 11:00 a.m.

Assyrian Recipe

Kipte

2 lbs. ground lamb meat	1/4 lb. butter
2 stalks leek	1 teaspoon red pepper
1 sweet green pepper	1 can peeled tomatoes (medium size)
1 or 2 leaves basil (iryani)	salt and black pepper to taste
1 egg (beaten)	6 hard boiled eggs (shelled)
1 cup pirda	(the above ingredient is optional)
1 qt. water	
1 small onion (chopped fine)	

Combine meat, finely chopped leek and green pepper, basil, and egg. Form in balls (approximately 3" in diameter). If whole eggs are desired, use hard boiled eggs and mold meat mixture around egg to form balls. Be sure to shell eggs. Makes 6 balls.

Cook pirda in water in 2 quart saucepan over medium flame until the pirda is half cooked. Add meat balls.

Fry onion in butter; add red pepper and tomatoes. Steam together for about 5 minutes.

Add pirda and meat balls; let simmer for 5 minutes before serving.

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TWO THOUSAND YEAR OLD BATTERIES

by Robert Karoukian

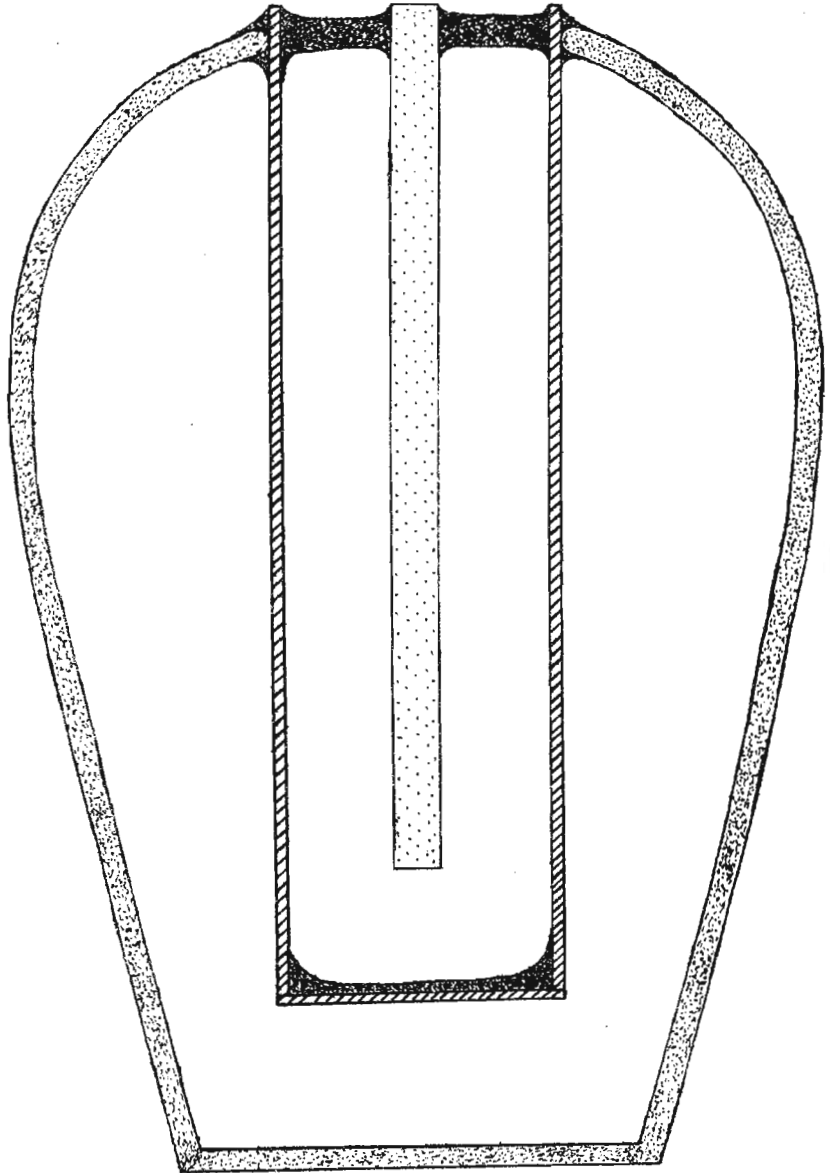
In 1939, Dr. Wilhelm Konig, a German archaeologist employed by the State Museum in Baghdad, Iraq, found several unusual pots while digging at Kujut Rabua, a village southeast of Baghdad. These clay pots were six inches high and contained a copper cylinder five inches high and one and a half inches in diameter. The edges of the copper cylinders appeared to be soldered with a 60/40 lead-tin alloy—comparable to the solder in use today—and their bottoms were capped with copper discs and sealed with asphalt. Another insulating layer of asphalt sealed the tops of the pots and was also used to hold in place iron rods suspended into the center of the copper cylinders. The rods showed unmistakable evidence of having been corroded by an acid solution, long since evaporated.

In 1947, Willy Ley, working with Willard Gray of the General Electric High Voltage Laboratory in Pittsfield, Massachusetts, constructed a duplicate model of the ancient clay pot cells. He discovered that when he added copper sulfate, acetic acid or citric acid—all of which were well known two thousand years ago—the cells produced one and a half to two volts of electricity.

Near Tel Omar, also near Baghdad, more of these clay pot cells were uncovered. With them were found thin copper and iron rods which may have been used to connect the cells into a series in order to produce a stronger voltage.

Ten other cells were also discovered at Ctesiphon—in proximity to the city of Baghdad—by Professor E. Kuhnel of the Staatliches Museum in Berlin. These were broken down into their component parts, as though they had been mass-produced and their manufacture had been interrupted before assembling the pieces into working batteries.

Yet these pots, dating between 500 B.C. and 500 A.D., are not the only evidence of the existence and use of electricity in ancient Mesopotamia. Amongst the Babylonian ruins, dating back to 2000 B.C., many artifacts have been found that are covered with sheets of gold and/or silver so thin that could only be done by an industrial process called electroplating, discovered in the nineteen-hundreds.



THE FOLLOWING TABLE HAS BEEN COMPILED BY THE LATE PATRIARCH OF THE CHURCH OF THE EAST, MAR ESHAI SHIMUN XXIII

TABLE OR TREE OF LIFE OF APOSTOLIC SUCCESSION OF THE CATHOLICOS PATRIARCHS OF THE CHURCH OF THE EAST, NAMELY, THOSE WHO SERVED ON THE SEE OF THE CHURCH OF KHUKY, IN SELEUCIA—CTESIPHON, BABYLON

YEAR			
Tooma Shlikha, who after establishing Church in Mesopotamia, Persia and their environment, went to India	33-73	Eshuyow I, Arzunaya	581-595
Bar Tulmay	33-	Sorishu I Garmaqaya	596-604
Addai (or Taddai) Shlikha	33-45	Greghor, Partaya	605-608
Agai, disciple of Addai (both from the	45-81	Eshuyow II (Gdalaya or Arab)	628-644
Mari, disciple of Addai seventy disciples)	48-81	Mar Immeh	647-650
Abris, relative of the virgin Mary	90-107	Eshuyow III, Kdayawaya	650-660
Oraham I, of Kashkar	130-152	Gewargis I	681-684
Yacob I, relative of Yosip the Carpenter	172-190	Yokhannan I, Bar Marta	684-692
Ebid M'shikha	191-203	Khnaishu I	686-693
Akhu d'Awu	205-220	Yokhannan II, Garba	693-694
Shakhlupa of Kashkar	224-244	Sliwazkha	714-728
Papa Bar Gaggai	247-326	Pethyon	731-740
Shimun Bar Sabbai	328-341	Awa	741-751
Shahdost	345-347	Surin	752-754
Bar Bashmin	350-358	Yacob II	754-773
Tumarsa	383-393	Khnanishu II	774-778
Qaiyuma	393-399	(The monument in China was erected during his reign	
Eskhaq	399-411	Timotheus I	780-820
Akhkhi	411-415	Eshu-barnon	820-824
Yoalaha I	415-420	Gewargis II	825-832
Maana	420-	Soreshu II	832-836
Qarabukht	421-	Oraham II, Margaya	837-850
Dadishu	421-456	Teadasis (or Theodoros)	850-852
Bawai or Babu	457-484	Sargis, Suwaya	860-872
Aqq	484-496	Annush d'beth Garmay	873-884
Bawai	496-502	Yokhannan III, Bar Narsay	884-892
Sheela	505-523	Yokhannan IV, (nephew of Theodoros)	892-898
Narsai	(dual 524-535	Yokhannan V, Bar Ogare	900-905
Elisha	Patriarch) 524-538	Oraham III, Abraza	906-937
Polos	539-540	Ammanoel I	937-949
Yosip	552-567	Esrail Karkhaya	961-962
Khazqiyil	570-581	Odishu Garmaqaya	963-986
		Mari Aturaya	967-1000
		Yokhannan VI (Yoannis)	1001-1012
		Yokhannan VII (Bar Nazuk)	1013-1022

continued on p. 20

Writings of Assyrian Fathers of the Church of the East

By Mar Odisho Metropolitan of Suwa (Nisibin) & Armenia

From the Book of Marganitha (The Pearl) Translated from the Assyrian-Aramaic Original
by the Late Patriarch of the Church of the East, Mar Eshai Shimun XXIII

Shimun Barsabbai wrote Epistles to Mar Acac.

Meelis wrote Epistles and treatises on various subjects.

Mar Yo-Akhue wrote an Epistle to the Eastern Papa, in whose days a letter was written by the Westerns raising* this Eastern See into a Patriarchate. The letter was sent, with all honour, by the hands of Agheota of Elam.

Aprim the Great, called the Prophet of the Syrians, wrote a Commentary on Genesis, Exodus, Leviticus, Joshua, Judges, Samuel, the Kings, the Psalms, Isaiah, the Twelve Prophets, Jeremiah, Ezekiel, and Daniel; besides other books and Epistles on the faith of the Church, poems, anthems, and hymns, and the Anneedhe, (Services for the dead). He wrote also on the alphabet, a controversy with the Jews, and treatises against Manee, Bardaisan and Marqyon, Heopatos, and an answer to the blasphemy of Julian.

Narsai, the Harp of the Spirit, wrote an exposition of Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ecclesiastes, Isaiah, the twelve minor Prophets, Jeremiah, Ezekiel, and Daniel. He wrote also twelve other books, three hundred and sixty poems, a Liturgy, an exposition of the Sacraments, and a treatise on Baptism. He wrote, moreover, Consolations, Antiphonae, hymns, litanies, homilies, and a treatise on an Evil life.

Yokhannan of Dalyatha wrote two books, besides Epistles on the monastic life.

Iskhak of Ninweh wrote seven books on the spiritual and divine Sacraments and one on Administration.

Eshuyo of Gdalaya wrote a Commentary on the Psalms, together with Epistles, dissertations, and poems on various subjects.

Eshuyo Arzunaya wrote a work against Eunomius, and another against a heretical Bishop. Also twenty-three Queries on the Sacraments of the Church, a Synodal Preface, Epistles, and Canons.

Cyprian, of Nisiwin, expounded the Theology of Gregory the Great, and compiled an Ordination Office.

Eshuyo Khdayawaya, wrote on a Change of Mind, and an Advice to Monastic Novices. He also arranged the Baptismal Office, and wrote an Office for the Consecration of a New Church, as also an Ordination Office, and the Office of Khusaya. He wrote, moreover, many antiphons, epic poems, Epistles, anthems, and Consolations, in the most beautiful style, and a controversial treatise against certain persons.

Ainan-Eshu wrote a treatise on Chanting.

Mikhael composed a book on Inquiries into the Bible, in three volumes.

Theodore, Metropolitan of Marro, wrote an account of Mar Ogin (Augin), and of the Greek doctors, in poetry; also an Exposition of the Psalms, and other poems, in which he answers the ten theses of Sargis. He composed another excellent book, moreover, at the instance of Mar Awa, the Catholicos.

Goriel, brother of the above, and Bishop of Hormusdshir, wrote a work against the followers of Mani, and another against the Chaldeans, besides Homilies and other treatises on various subjects, to the extent of about three hundred chapters.

Elia, Metropolitan of Marro, wrote antiphons, Consolations, and a Commentary on all the Gospel Lessons; also Epistles, and an account of the origin of the Motwe, and an Exposition of the Proverbs, Genesis, the Psalms, Ecclesiastes, the Song of Solomon, the Wisdom of the Son of Sirach, Isaiah, the Twelve Prophets, and the Epistles of the Apostle Paul. He also compiled an authentic History.

Gewargis, Catholicos, wrote hymns, anthems, a Litany for the Fast of the Ninevites, and a few other Canons and poems.

San Francisco

Mar Narsai Parish of the Assyrian Church of the East, San Francisco, honored His Holiness Mar Dinkha IV, Patriarch of the Assyrian Church of the East, and His Grace Mar Aprim Khamis, Bishop of the United States and Canada, with a banquet dinner on Sunday, October 19, 1980, held at the Parish Social Hall.

continued on p 21

Assyrian Americans Dedicate New Hall

Grand opening ceremonies will cap years of fundraising and concerted effort as the new assembly building of the Assyrian American Civic Club is dedicated this Saturday at 7 p.m.

A public open house is being planned after the Labor Day weekend, "Once we get the kinks out," explained Paul Warda, club president.

Located on Golden State Boulevard, the former bowling alley boasts 21,000 square feet on a three and one-half acre parcel. The building, used temporarily as a farmer's market, was purchased by the club a year ago July.

At the building wearing paint-splashed coveralls was Joe Yonan, a member of its board of directors. Applying paint on the remodeled facility, Yonan claims the hall is the biggest one from Fresno to Sacramento with a capacity of 1400.

The remodeling amazingly began just before summer. New work included the paneled walls, remodeled bar area, electrical and lighting network, integrated public address system, air conditioning, paint job on the exterior and interior, ceiling, double ramps for the disabled (required by law), and renovations in plumbing.

New rooms include a library and classroom to teach English and Assyrian. The former to equip newcomers with the American language so they may compete in the job market as soon as possible. The latter to retain and preserve the members' culture, the club's main purpose Warda noted.

Various youth and cultural activities will be staged and service clubs are welcome to

rent rooms for their meetings and functions.

Another plus in the new hall is the kitchen, to be provided with caterers for weddings and banquets reserved for the facility. It features stainless steel preparation tables, a 12-burner stove atop a pair of ovens, walk-in cooler and warming



**PRESIDENT
PAUL WARDA**

tray counter not to mention four holding ovens with automatic doors. There's an ice machine, freezer and standing double cook-hold oven for meats. There are four charcoal grills and two extra large individual burners especially for large pots of rice. Innovations in the hood are air conditioning vents, removable filters that are dishwasher safe and a fire safety system.

To keep members harmonizing, music is piped through 40 speakers into the hall, women's vanity, offices, meeting rooms as well as the bar lounge, with its own fireplace and bottle storage room.

Live music can strum from a portable stage as well.

Warda credited the lightning progress due to a very active membership. He exemplifies

club morale, "I'm out there every day."

He credits the club's founders with the foresight in building a hall rather than renting one. The old building was sold and helped pay for the new larger one, in keeping with the county's expanding Assyrian population, now estimated around 4,000. He said it is probably the highest per capita in the world.

The club's membership includes about 380 families and it's still growing. As far as the president knows, it is the biggest Assyrian club in the United States.

With the opening of the assembly hall, the club hopes to begin a round of fundraisers. Proceeds, after club obligations, will be contributed to civic and community goals in Turlock, "We're going to put it right back in."

The hall's main purpose dates back 34 years ago when the club was first founded, to provide a meeting place for Assyrians and as a way of retaining their heritage. The new hall will do this by holding the dual language classes and cultural events.

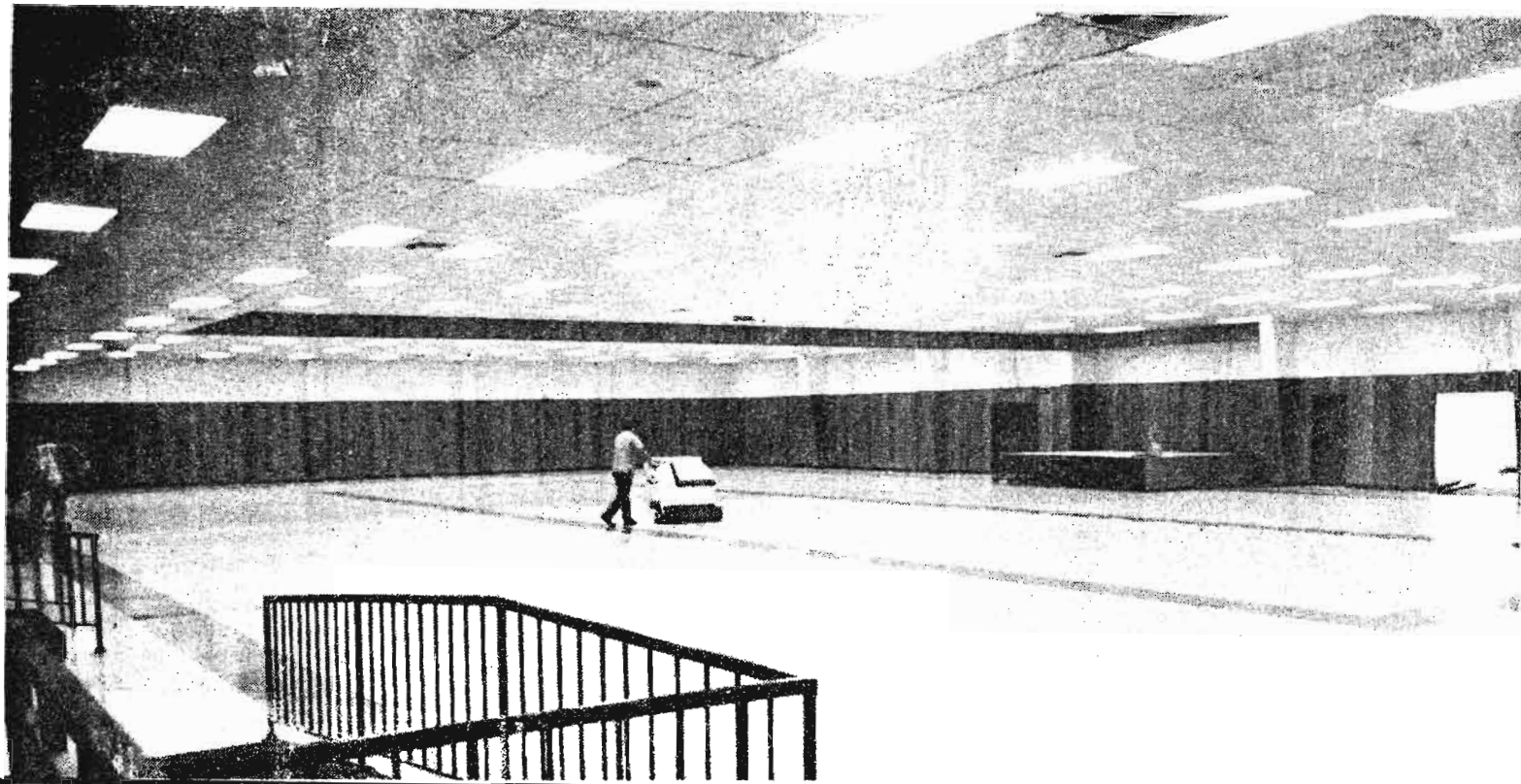
Warda expressed other goals of the group. Aside from donating to charitable purposes, there is a great desire, he said, for members to become more and more involved with the community-at-large, the schools and civic activities.

He said the reason for this is because Turlock has "been good to us and we want to return that."

One specific goal of the non-profit group is to establish a very effective scholarship program for the high school. Details are still being decided.



More pictures on page 13



NEW ASSEMBLY HALL — Very top, the new building of the Assyrian American Civic Club is given last-minute touch-ups in preparation for its grand opening this Saturday starting at 7 p.m. Right, members of the club, Paul Rustam and Joe Yonan, pitch in to do painting duties. Above, the former bowling alley sports a new coat of paint.

RECENT ARRIVAL

The Foundation welcomes to the U.S. Mr. and Mrs. Youtam Nasser and family. The Nassers have settled in San Jose — sunny California — not far from Fremont where his brother and his family live.

Engagement Announcement

Ronnie Badal of San Jose and Sarah Khenanya of Turlock. The couple are originally from Baghdad, Iraq. Congratulations.

Edwin Ganja of Modesto and Carolyn Sayad of Chicago. Edwin is from Baghdad and Carolyn is from Iran. Congratulations.

HERE & THERE

San Jose — The main event of this month took place on October 11th, 1980 at Napredak Hall in San Jose where a banquet dinner was given by Mar Yosip Parish of the Assyrian Church of the East in honor of His Holiness Mar Dinkha IV, Patriarch of the Assyrian Church of the East, and His Grace Mar Aprim Khamis, Bishop of the United States and Canada. A very informative talk was delivered by His Holiness on the different countries he visited and on the conditions of the Assyrians in those countries. This was followed by a fund-raising event where approximately \$33,000 was pledged to build a church in San Jose.

San Francisco — On September 21st, 1980, Mar Narsai Parish of the Assyrian Church of the East gave a Church Benefit Dinner in their social hall. Guest speaker that evening was Professor Joel Elias, President of the Assyrian Foundation. He spoke on the Ancient Assyrian Medicine. That same evening certificates were issued to the graduates of the Assyrian language class. The recipients were: Mrs. Nanajan Yelda, Mrs. Lydia Tamrazi, Ms. Nahrain Ninos Michael, Mrs. Samreda Sargoni, Ms. Donnatella Yelda, Ms. Anna Tamrazi and Mrs. Mary Aziz. Congratulations.

IN MEMORIUM

BABAJAN NEESAN

The Assyrian Foundation extends its deepest sympathy and condolence to Mrs. Nanajan Neesan of Baghdad, Iraq, and her family on the recent loss of her husband, Babajan, in Baghdad.

A memorial service, officiated by Archdeacon Ninos Michael, was held at Mar Narsai Assyrian Church of the East, San Francisco. The communion service was followed by a memorial coffee and eulogy.

Babajan was born 79 years ago in Urmia in the village of Allyawa. He is survived by his wife, Nanajan, five sons, Sami of Hercules, California, Phnuel and Sargon of Baghdad, Richard and Robert of San Pablo, California; and four daughters, Khatoon of Chicago, Shamiran of Santa Ana, Margaret of San Pablo, and Berlante of Beirut, Lebanon

WILLIAM BENJAMIN

The Assyrian Foundation extends its deepest sympathy and condolence to Mr. Sargis Benjamin of San Francisco, on the recent loss of his son, William, in San Francisco. On September 15th at Currivan's Mortuary in San Francisco a memorial service was officiated by Archdeacon Ninos Michael of Mar Narsai Parish of the Assyrian Church of the East and Kashisha Barkhoo of the Assyrian Church of the East, Los Angeles. The following day funeral mass was conducted at the Assyrian Catholic Church in Turlock. Interment was at the Memorial Park in Turlock.

William was born in 1934 in Iran. He is survived by his father, Sargis Benjamin of San Francisco and a sister, Rose Mary.

"Thou hast created us for Thyself, and our heart cannot be quieted till it may find repose in Thee."

St. Augustine

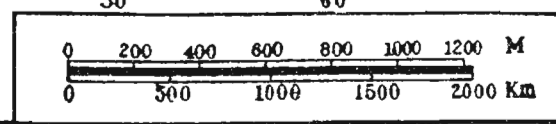
NEW MEMBER

The Assyrian Foundation wishes to welcome Ms. Anna Tamrazi of San Francisco as a new member of the Foundation.

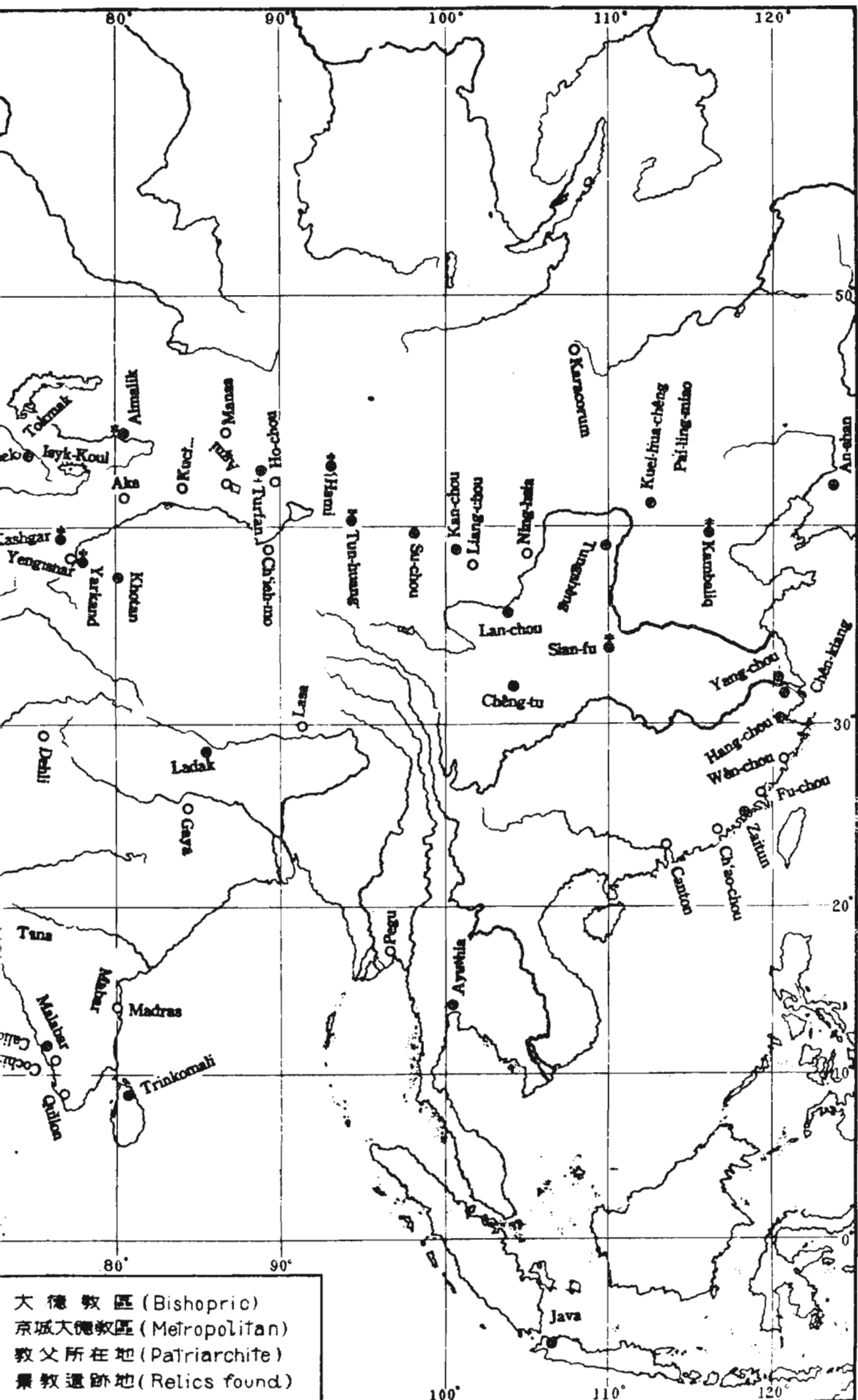
NEW MEMBER

The Assyrian Foundation wishes to welcome Mrs. Elinor M. Perley of Oak Ridge, Tennessee as an honorary member of the Foundation.

This map illustrates the Middle East and its surrounding regions, including parts of Europe, Asia, and Africa. It features a grid of latitude and longitude lines. Major cities and locations are marked with dots and labeled, including Constantinople, Jerusalem, Damascus, Antioch, Mecca, Medina, Sana, Shiraz, Isfahan, Samarkand, and others. A scale bar at the bottom indicates distances in miles (0 to 1200) and kilometers (0 to 2000).



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WE WISH TO THANK THE FOLLOWING FOR THEIR CONTRIBUTIONS

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Mr. & Mrs. Yousif Kharaka	\$20.00
Ms. Anna Tamrazi	15.00
Mrs. Elinor M. Perley (honorary)	25.00

INITIATION FEES

Ms. Anna Tamrazi	100.00
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BUILDING PLEDGES

Mr. & Mrs. Saul Daniel	50.00
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GENERAL CONTRIBUTIONS

Mr. & Mrs. William J. Jacob	50.00
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A Boy is Born

To Gail and Martin Jacob of San Francisco on September 14, 1980 named Raman. This is Jacob's number 4 boy. Congratulations. The Jacobs are moving to Sonoma where they purchased larger acreage to accommodate their sons' playground activities.

Foundation's Next Activity

Thanksgiving Dance Party,
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at our Cultural Center in Berkeley — dancing to the music of Sargon Mayelian Band.

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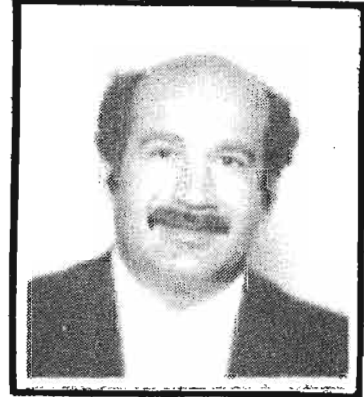
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them politically.

The advent of religious schism afforded abundant cause for internal strife. We might venture to say that the former warlike spirit was reborn and cultivated under a new banner. Now the campaigns were transferred from former military battlefields to the present religious arenas, from former strategic moves against invading armies and revolting nations to quarrels with own brethern because of dogmatic differences in common faith. Yes, the Assyrians had deliberately and imprudently submitted themselves to their last mortal blow.

During these times they identified themselves by their religious denominations. Now they chose to be called: first, the Church of East; later, Nestorians, then came Jacobites, Maronites, Malakites, etc. The terms Assyria and Babylon were obscenities not to be mentioned, leave alone not to be related to. Those people were heathens for they had made war on God's chosen people.

The differences in dogmatic details of religious doctrine as existed among these different factions, resulted in bitter mutual hatred and violent desire to differentiate themselves from each other so categorically, as to even deny any earlier national relationship. The giant names of Assyria and Babylon sank into depths of oblivion and in their place schismatic appellations shot up like thorny bushes edging each other for self prominence. Subsequent centuries found these factions drifted so far apart that a national relationship was, not only denied, but actually unknown; neither was any racial affinity recognized among the followers of the different churches. Probably, it would be more correct to say, that they were so completely overwhelmed by religious domination that there was no room left for such a profane knowledge as ethnology. Much, much later their descendants would have a tough riddle to unravel.

The more the religious fire was fanned, the less consideration was given to material things which resulted in serious shortages of necessities of life. The descendants of the two of the richest and mightiest empires often fed on misery and drank tears of bitterness. What with rough handling, submission to plunder and pillage, often they were reduced to the lowest dregs of poverty. So it is not surprising to learn what an easy prey they became to the hunters of Western World who filtered into the Middle and Near Eastern land with their Christian missionary banners unfurled.

Continued in next issue

Eshuyow IV	1023-1027
Elia I (Terhan)	1028-1049
Yokhannan VIII (Bar Tragala)	1049-1057
Soreshu III (Bar Zanbur)	1057-1072
Odishu II (Bar Ars) Aturaya	1072-1090
Makkikha I (Bar Shlemon)	1092-1109
Elia II (Bar Maqli)	1111-1132
Bar Soma (Of Suwa)	1133-1135
Bar Gabbara	1135-1136
Odishu III (Nephew of Elia II)	1138-1147
Eshuyow V (from Beth Zodal, Baladaya)	1148-1175
Elia III (Abukhalim)	1176-1190
Yoalaha II (Bar Qaiyuma)	1191-1222
Sorishu IV	1222-1226
Sorishu V (from Baghdad)	1226-1256
*Makkikha II	1257-1265
Dinkha I (Arbilaya, i.e. from Arbil)	1265-1281
Yoalaha III (Bar Turkaye, i.e. Turkish by race)	1281-1318
*Timotheus II (Arbilaya, i.e. from Arbil)	1318-1328
Dinkha II	1329-1359
Dinkha III	1359-1368
Shimun III	1369-1392
Shimun IV	1403-1407
Elia III	1407-1420
Shimun V	1420-1447
*Shimun VI	1448-1490
Elia V	1491-1504
Shimun VII	1505-1538
Eshuyow Shimun VIII	1538-1551
Dinkha Shimun IX (Bar Mama)	1552-1558
Yoalaha Shimun X	1558-1580
Dinkha Shimun XI	1580-1600
Elia Shimun XII	1600-1653
Eshuyow Shimun XIII	1653-1690
Yoalaha Shimun XIV	1690-1692
Dinkha Shimun XV	1692-1700
Shlemon (Sulaiman) Shimun XVI	1700-1740
Mikhail (Mukhattis) Shimun XVII	1740-1741
Yonan (Yuna) Shimun XVIII	1740-1820
Oraham Shimun XIX	1820-1860
Ruwil Shimun XX	1860-1903
Binyamin Shimun XXI	1903-1918
Polos Shimun XXII	1918-1920
Eshai Shimun XXIII	1920-1975
Dinkha IV	1976-

Barsoma wrote homilies, anthems, and other poems, also a Liturgy and many Epistles.

Auraham d'beth Rabban wrote an exposition of Joshua, Judges, Kings, the Wisdom of the son of Sirach, and Isaiah, in two volumes; also a Commentary on the twelve minor Prophets, on Daniel, and the Song of Solomon, and a book of Motwe, divided into chapters.

Yokhanan d'beth Rabban, wrote a Commentary on Genesis, Leviticus, Numbers, Job, Jeremiah, Ezekiel, Proverbs, a book against the Magi, one on the Customs of the Jews, and another against heretics. He wrote a poem on the repentance of the Ninevites, one on the death of Chosroes, and another on the plague which visited Nsiwin, together with consolations for all conditions of men, a Catechism on the Old and New Testaments, hymns, poems, and a treatise on Chanting.

Marootha, Bishop of Meperqat, the learned physician, wrote a book of Evidences, Antiphonae, and hymns in honour of the Martyrs. He also expounded the Canons of the 318 (of Nicca), and wrote a full account of that Holy Synod.

Mar Awa the Great translated the entire Old Testament from the Greek into this Syriac tongue; he also wrote an exposition of Genesis, the Psalms, Proverbs, the Epistle to the Romans, the second to the Corinthians, the three following Epistles, and that also to the Hebrews. He wrote, moreover, several poems and anthems for the Canons of the Psalter, a Synodal Epistle on the Discipline of the Church, and other Ecclesiastical Rules and Canons.

Khnana Khdayawaya wrote a Commentary on the Psalms, Genesis, Job, the Proverbs, Ecclesiastes, the Song of Solomon, the Twelve Prophets, on the Gospel of S. Mark, and the Epistles of S. Paul. Also an exposition of the Faith and Sacraments, a Catechism and a Treatise on the Origin of the Festival of Palms with poems thereon. Besides these he wrote on the origin of the festivals of Golden Friday, of that in commemoration of the Humiliation of the Ninevites, and on the Invention of the Cross, with many other works condemned by Theodorus of Mopsuestia. Aprahat, the wise Persian, of blessed memory, wrote two books, and many poems alphabetically arranged.

Heewa, Khumi, and Wapruwa, translated the writings of Theodorus of Mopsuestia from Greek into

Syriac, as they did also the works of Aristotle. This same Heewa wrote also a Commentary on the Proverbs, Antiphons, and other poems, and a polemical work against the heretics.

The Disciples of Mar Awa wrote many poems, and an exposition of the prophecy of Daniel.

Tooma of Edessa wrote on the origin of the Feasts of the Nativity and Epiphany, an Epistle to Kale, a work against astrology, a book of Consolations, and polemical treatise against heretics.

Sargis of Rish Aina wrote a treatise on Logic.

Polos of Nisiwin wrote a Commentary on the Bible, a treatise against Caesar, and various Epistles.

Baway the Great wrote eighty-three books, in one of which he gives an account of the origin of the Feast of Palms, a dissertation on the union of CHRIST'S humanity and divinity, and an exposition of the Book of Hundreds. He also expounded the book written by the Father Marqos, wrote history of Diodorus and his followers, of the Feast of the Cross, and of Saints for the cycle of the year and commemorations of S.S. Mary and John, and for feasts and commemorations. He, moreover, wrote a book for conventual Novices, an Epistle to Yosip the Contemplator, rules for Monks, and an exposition of the whole Bible. Also a work on Causation, in which he speaks of Mattai who was translated, of Auraham of Nisiwin, and of Goriel Qitraya.

Dadishu expounded the "Paradise" of the Westerns, and the work of Abba Eshaya, and wrote other books on the right mode of living. He also wrote a hymn on the consecration of a Cell, a funeral Dirge, several Epistles, and a Catechism on the Spiritual Life and Quiet.

Joseph the Seer wrote 1900 chapters on various theological subjects which contain profitable treatise concerning theory and practice, and a book called the "Treasure", in which he solves many difficult questions. He also wrote a work on Calamities, and Exposition of the work entitled the "Merchant's Book", and another, in two volumes, on the Paradise of the Easterns, which contains many historical notices. Besides these, he composed a Commentary on the Prophet Ezekiel, a treatise on the Festivals, and an exposition of the Heads of Knowledge and of the works of Dionysius. He, moreover, expounded the Vision of Mar Gregorius, and wrote Epistles on the life of Anchorites.

Continued in next issue

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A CHARTER OF PROTECTION GRANTED TO THE
NESTORIAN CHURCH IN A.D. 1138, BY MUKTAFI II,
CALIPH OF BAGHDAD
EDITED BY A. MINGANA, D.D.

Continued from last issue

TRANSLATION.

[Copy of the Charter to the Catholicos, composed by my brother,
may God have mercy upon his soul.]

*This is the Charter granted by our master and Sovereign, the
Commander of the Faithful, to 'Abdīsho', Catholicos and
Patriarch.*

Praise be to God whose bounty is universal and whose power is great, whose praise is obligatory and whose followers are victorious, whose attributes are perfect and whose justice is all embracing. He is known without an eye having ever perceived Him, He created the world spontaneously without revolving thoughts and cogitations in His mind, and He comprehends the nature of all things, visible and invisible. He is high above the pictures that our imagination may form, and the subtle subjects that our mind may apprehend. He made the universe without previous pattern, and created all things without pre-existent plan. In favour of His oneness He set in order an imposing array of cogent proofs, and in favour of His transcendent wisdom He produced wonderful testimonies which strike our inner mind and intelligence, our perceiving heart and discerning conscience, and compel us to proclaim that He has no consort and no son, and that He is not in partnership with anyone through whom He may be circumscribed or conceived to have an offspring. The Most High is far above what is attributed to Him by the ignorant.

Praise also be to God who chose Muḥammad from the most honourable Arabian stock, and distinguished father and mother; who sent him with irrefragable proof, resplendent truth, and clear evidence, at a time when mankind was immersed in the ignorance of aberrations and straying from the right direction, and at a time when there was an interruption in the ministry of apostleship and the bewildered religious sects were on the increase and fast clinging to their errors. The word of God prospered through him; he emptied it in the reservoirs of truth of the Arab nation, until the waymarks of falsehood were submerged and the crookedness of those who procrastinated in the matter of their conversion was obliterated. The roots of Islam spread then to all directions and its divine mission was established through a victory the upshot of which is known to

all. The Most High God fulfilled then His promise by making his religion prevail over every other religion, by consolidating its triumph, by strengthening its followers and adherents, and by abrogating all the preceding religions, which thus came to an end through his religion.

In confirmation of His promise the Most High revealed also to him the Book with all the guidance and testimonies of truth that it contains for the followers of His religion. *It is He who has sent His Apostle with guidance and true religion to make it prevail over every other religion, however averse the polytheists may be* (Kur. ix., 33). God blessed him, therefore, and his family and his companions, with a blessing that enhances his prestige and is in keeping with his dignity and his merits, as long as evening follows morning and calamities are removed by the hidden grace of God.

Praise also be to God who invested the Commander of the Faithful with the glory of the Caliphate—the inheritance of his fathers—and clothed him with its robe: the best of all favours; who made him take possession of the high office before which faces fall down in awe and on account of which the honours of religion and state are offered to him; who caused the stars of justice to shine in the firmament without setting, under his administration, and gave a vigorous impulse to commercial undertakings so that their marketable commodities should suffer no restriction and no diminution to buyers.

By his prudent government he has defended the inviolable land of the faith so that its flocks should be under no fear, and the purity of its water should suffer no pollution, that the sharp edge of the sword of the faith should bear no notch and its adherents should not be smitten by any calamity. He has further been gracious to single out his subjects for a gift which warded off all harm from them, straightened their spear after it had twisted, brought together the scattered remnants of their prosperity, and nurtured the causes of their progress. They are surrounded by the arm of his justice, pleased that by his favours they have shaken off unhappiness and entered into the path of comfort and ease. In their abundance they have firmly set their heart to obey him and to pray for his ancestors; they have raised their expectations after the restrictions imposed upon them, and have crushed those of their enemies who had assailed them. He, on his part, only asks God to inspire his subjects with gratitude for this gift, and his constant mention of it is a sign that he esteems

very highly his share in it ; his success is exclusively through God : in Him he has placed his confidence and to Him he will eventually return.

Because God has placed in the hands of the Commander of the Faithful the management of the affairs of His servants, and laid on him the burden of His land and His countries, he governs his subjects with vigilant eyes, watches over their welfare with great care, and works for their prosperity with a solicitude which removes all their anxiety, joins all their ropes together, fills their pastures with grass, and fulfils all their eager desires. In this solicitude participate not only Muslims but also those with whom he is on terms of alliance whether they be near or far, and those of his different subjects from the *People of the Book* who stand within the limits of the terms of the "pact of protection" guaranteed by the convention of the *Shar'*, concerning the *Dhimmah*. The shadow of his kindness extends to them all, and to it their eyes and their ears bear witness.

I brought thy petition to the notice of the Commander of the Faithful and informed him that thou wast the worthiest of thy people in devotion and the nearest of them all to goodness in saintliness and other accomplishments, and that thou wast possessed of qualities and merits which singled thee out from all of them, and that thou hadst contained in thee all the pre-requisites, provisions, and qualifications of the Catholicate, known to thy people. With me there was a deputation of Christians well versed in the regulations affecting this high office, and they submitted that after a careful and searching examination of thy claim they had come to the conclusion that they were in need of a Catholicos to look after their affairs and minister to their collective needs, and that by a spontaneous and unanimous decision they had acquiesced in thy elevation to the headship of their religion for regulating their affairs, satisfying their needs, and rendering justice to the strongest and the weakest among them. They asked for the confirmation of thy election in form of a charter which would place it on solid basis and unassailable foundations.

The Commander of the Faithful ordered, therefore, that their request be granted and their wish be gratified. The Charter of the highest *imamate* of Islam—may its orders be always crowned with success—is hereby granted thee to be the Catholicos of the Nestorian Christians inhabiting the "City of Peace" and all the lands of the

countries of Islam ; thou art empowered to act as their head and the head also of those Greeks, Jacobites, and Melchites, whether represented here or not, who might oppose them in any country ; thou art singled out from all thy co-religionists to wear the known insignia of the Catholicate in your Churches and meeting houses of your devotions, without any Archbishop, or Bishop, or Deacon, having right to wear them or share them with thee : they are a mark of their dependance on the dignity and the high office to which thou hast been promoted. If any of the above-mentioned clerics enters through the door of contention with thee and recalcitrance against thee, or treads in the path of revolt against thy orders, or refuses to accept thy decisions, or disturbs thy peace, he will be prosecuted and punished for his conduct, until he retraces his steps and his obstinacy is broken, in order that others may be deterred from adopting a similar course and the enactments of your Canons may be preserved in their entirety.

Following the precedent sanctioned by the imams, his predecessors, in their dealings with the Catholicoi, thy predecessors, the Commander of the Faithful does also hereby bestow upon thee and upon thy followers the statutory prerogatives : thy life and property and those of thy people will be protected ; great care will be taken in the promotion of your welfare ; your ways of interring your dead will be respected, and your Churches and monasteries will be protected. In all this we are in conformity with the method adopted by the Orthodox Caliphs with your predecessors, a method that has been followed by the high imams, my predecessors—may God be pleased with them—in their interpretation of the terms of our Convention with you : that we shall be satisfied with you by your payment of the capitation tax, levied upon the males of your community who have passed the age of minority, and who are rational and solvent ; that all your females and your males in their minority shall be exempt from it ; and that it shall be levied once a year in strict conformity with the kindly rules of the *Shar'*.

The Commander of the Faithful was also gracious to be willing to mediate between the different Christian communities in their law-suits in order to exact justice from the strong in favour of the weak, and to direct to the right path any one who was straying from it ; to look after them according to the requirements of their religion, and to follow it in its clear path and straight course.

Be thou worthy of all these favours granted to thee, which fulfil the desires of thy soul, and set up prayers and invocations for the Commander of the Faithful as a token of thy gratitude and a sign of thy allegiance. It is also the duty of all the Archbishops, Priests, and Bishops of the above-mentioned denominations to show submission in this way to the Commander of the Faithful, and to meet his kindness with subordination and obedience.



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מִכָּחַד לֵשׁוֹ, וְכֵן אֶחָדָה דְּבִרְתֵּי, בְּשֵׁם שֶׁל שֶׁל יִשְׂרָאֵל
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