

William Daniel  
Assyrians of Today—  
Their Problems and a Solution

# NINEVEH

*Voice of  
The Assyrian Foundation of America*



Established 1964

*Dedicated to the  
Advancement of Education  
of Assyrians*

NOVEMBER-DECEMBER 1980

VOLUME 3 NO. 6



*May the Blessings of  
Christmas be yours  
and happiness fill each day  
of the New Year*

**CULTURAL—EDUCATIONAL—SOCIAL**

# NINEVEH

NOVEMBER-DECEMBER 1980

VOLUME 3

NO. 6

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## IN THIS ISSUE:

- The Day of Our Lord ..... 2  
by Mar Narsai
- Letters to the Editor ..... 3
- Assyrians of Today—Their Problem  
and a Solution  
by William Daniel ..... 4
- Contributions ..... 9
- Responses to Foundation's  
Contributions ..... 10
- Writings of Assyrian Fathers of the Church  
of the East  
by Mar Odisho ..... 11
- Silent Night in Assyrian  
by Rev. Perry O. Daniels ..... 17
- Assyrian Recipe—*Kada* ..... 18
- Assyrian Sayings  
by Akhikar—in Assyrian ..... 21
- Assyrian Poem on Birth of Christ  
by Babajan Ashouri ..... 23
- In Memorium ..... 25
- Assyrians of Today—Their Problem  
and a Solution  
In Assyrian by William Daniel ..... 27

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## THE DAY OF OUR LORD

By Mar Narsay

New tidings did Gabriel sow in the ears of Mary;  
A new, uncusomary conception the Vigilant One declared.  
The pure Virgin bore the fruit which the Voice sowed,  
And the Spirit spoke in the harp of her soul the voice of praise.  
With the voice of thanksgiving she rendered the price of the new birth;  
"Blessed is He who chose an abode for His love within my limbs!  
Worthy of praise from every mouth is the Maker of All,  
Who through my humility willed to exalt the earth of Adam."

In the first month, Gabriel sowed the tidings of conception in her ears,  
And the blade of the Bread of Life sprouted in the ninth.  
In March he grafted the power of life into the stem of her body,  
And in December she bore that which made all rejoice.  
In the beginning the earth conceived Adam, the First-born;  
In her was composed the second Adam, in the earth of her body.  
One Spiritual was the harbinger of His conception,  
And on the day of His birth, many came down and gave praise.

The Vigilant One had given Mary a sign in confirmation of her conception;  
Fruit had blossomed in the barren body that had faded with age.  
"Lo, even Elizabeth has conceived, when she did not expect,  
And this is the sixth month of her conception.  
The Messenger who is to go before the King is conceived without expectation.  
And the King is conceived, contrary to natural law, without marriage."

Mary bore great wealth in her limbs as she journeyed to know the words  
of the Vigilant One by experience.  
The Ship that bore great wealth went into the house of the poor,  
And the barren womb all of a sudden became wealthy with the sound  
of her words.  
The Mother of the King gave "Peace!" to the mother of the Servant,  
And the infant in the womb began to rejoice in the presence of his Lord.

In the village of David, the promise made to David was fulfilled,  
And the course of the Prophecy finally rested in Bethlehem.  
Pains compelled the Ship that bore the greatest wealth,  
And it opened its treasures before the Spirituals and the Temporals  
(i.e. before angels and men.)

The secret sign (God's will) gathered together the Heavenly Hosts,  
And the Vigilant Ones went down to proclaim hope to them that were  
without hope.  
The Voice was like that of a trumpet, and announced to the earth;  
"Arise, ye that are immersed in thoughts of sin, discard the weight  
of sin and of iniquity!"

"Hope unto thee" shouted the Spirituals and Temporals;  
"Come and take freely of the bond of your debts, by the Child that  
has shone forth."  
Unto the Shepherds they revealed the secret that was to appease all,  
And taught the plain truth in the Babe and his Mother.

Translated by Mar Eshai Shimun XXIII

Narsay, "Kinnara d'Rukha," or "Harp of the Spirit," was born in the year 430 in the village of Ain Dulbe, in the district of Duhak, near Mosul, in the ancient diocese of Nuhadra.

## LETTERS TO THE EDITOR

Dear Julius:

Thank you for keeping us posted about our Assyrians, past, present and future. We enjoy reading your Nineveh Magazine. You and your staff are doing and performing a splendid service. Keep up the good work.

I'd like to ask a favor from you good people. This is in regard to my oldest brother, Robert Hoobyar who with his wife resides in Redondo Beach, California. Robert has been on the sick list since August 21st, 1980. He would enjoy reading your Nineveh from cover to cover.

I am enclosing a check for \$15 as a gift subscription to Robert and his wife. He would certainly enjoy reading the September-October issue. Please continue sending the magazine to him. Thank you.

Yours very truly,  
David Hoobyar  
Winters, California

*Editor's Note: We wish Robert a speedy recovery. The last three issues of Nineveh have been mailed to Robert.*

Dear Friends at Nineveh:

Enclosed is a modest contribution in support of your significant effort in producing a very fine magazine. I am always delighted to present your magazine to my non-Assyrian acquaintances as an introduction to my heritage.

Sincerely,  
Francis Sarguis  
Santa Barbara, California

*Editor's Note: Mr. Francis Sarguis is an attorney at law. We appreciate the encouraging comments.*

Dear Assyrian:

An historical account of World War I and the Assyrians in the United States, safe from the horrors of that war, has been preserved by me. These comprise of documents and claims, the organizations that resulted in the union of the Assyrians of Persia and Turkey; a sort of background history of Assyrians from Dyarbekr and Khurpat. I have made several copies of these documents including photographs of the personalities involved, our great leaders, as well as the organizer Reverend Joel E. Werda. A copy of that era's reports have been mailed to you, hoping the package will reach you in good condition.

In addition, I have made several copies of six paperback books by knowledgeable writers after the 1933 Simel period. These are printed in English, French or Arabic. One of them consists of 125 pages

while the others are less. These will be sorted out and mailed to several Assyrian organizations.

Then the third task will be the account of the actions by the more intellectual involvement regarding the Simel massacre and the many documents submitted by Mar Eshai Shimun XXIII, the Archbishop of Canterbury, Mr. David B. Perley, the appeals to the United Nations, and the necessity of the organization of the Assyrian National Federation (today named the Assyrian American National Federation). The Federation was organized easily by the inclusion of the branches of the Assyrian National Association of America during the 1914 period.

It so happened that an attorney for the Prudential Life Insurance, Mr. Joseph J. Durna, who was a member of the Assyrian National Association of America, telephoned me and asked if I would write an urgent message to each one of the branches regarding an emergency meeting due to the news of Simel. He assigned the task to me, for my husband and I had the addresses as he was the Executive Secretary, and it was my duty as his assistant to do the writing of minutes and reply to correspondence for the Assyrian National Association.

The meeting was held in the auditorium of the Assyrian Apostolic Church of the Virgin Mary in West New York, N.J. There was an outpouring in attendance of concerned Assyrians from Pennsylvania to Massachusetts. Then our prominent men attended another meeting later in Yonkers, N.Y. with the formation of the Assyrian National Federation.

Making copies of the photographs of the men involved, their literary contributions will require more of my time to bring this project to an end. I have been involved with this task since spring of this year.

Therefore, you will receive two more packages after the Christmas holidays. With appreciation for your dedication as the editor of Nineveh.

Most sincerely,  
Rose B. Dartley  
North Bergen, New Jersey

*Editor's Note: Thank you. We just received the first package intact. We commend you for your efforts and devotion in Assyrian matters.*

Dear Mr. Shabbas:

I am sending a contribution of \$50 to Nineveh Magazine in memory of my brother, Mr. Ephraim Paul. I wish the best of success to you in the production of this fine magazine.

Sincerely,  
Mrs. Jesse Elias

# ASSYRIANS IN TRANSITION

## PROTECTORS OF CIVILIZATION TO A PEACEFUL CHRISTIAN NATION

As Related by William Daniel in His Book *Assyrians of Today—Their Problem and a Solution*

*Continued from last issue*

### *Missions of Western World*

There is a saying of which the tenor approximates to 'Empty stomach does not reason'; these forlorn isolated and miserable Christians welcomed the new western missionaries with open arms. The foreign religious campaigns were perfectly timed and adroitly aimed.

Now, the former preachers of all Asia were being preached to; the converters of nations now were being reconverted to various interpretations of modified Christianity. The language of these foreign divine ambassadors was sweet and suave. The art of diplomacy was a strange science to these honest children of nature who had thus far survived solely by the strength of their sincerity, so they took things at their face value and gave those missionaries the warmest welcome that one human being can accord to another.

The wondrous hospitality and piety of these simple hearted children of nature was so touching that now and then elicited from the mouth of an honest missionary statements like "I wonder why we are here, these people are far more Christian than we are."

### *Hospitality*

The cream of the crops, the most palatable dish, a special delicacy and the softest seat in a home, were always reserved for *Sahabs* (meaning "masters").

These foreigners got more than they ever expected. Their job of finding a foothold in non-Christian lands became a much easier task than they had hoped for, even in their wildest dreams. Here, in the midst of a warm-hearted Christian community they pitched their tents. If in their reports they could not draw a list of Moslem converts, they could, at least, get credit for these 17 centuries-old Christians. The harvest was easy and plentiful. If a missionary can convert one single Moslem to Christianity, in a lifetime, it may be considered as a big and bright feather in his hat. Here were a couple of hundred thousand souls in the lands of Middle East, through whose rich and easy fields to wield the scythe and sickle. So, the work started slowly, gathering momentum as it went along.

The multi-splitting, dealt by the cleaving axes of Catholic, Presbyterian, Episcopal, Baptist, Methodist, Sabatists, Brethren and other churches hurled the remnants of this poor nation into the deepest abyss of hopelessness. The most damaging of all the consequences which the Assyrians had to bear as a result of their adherence to these foreigners was their alienation from the authorities of the lands where they had made their homes for centuries. This estrangement resulted in displeasure of those authorities, which kept on

maturing in a constant crescendo until it erupted in horrible explosions causing severe losses of life and property, as in the cases of 1914, 1918 and another that took place in 1947 for still other imprudent actions.

To this degenerate national state the Assyrians had descended at the beginning of World War I. They were scattered all over the Middle and Near Eastern lands, i.e., Iraq, Syria, Lebanon, Palestine, Hakiari Mountains (Kurdistan) and Turkey.

Beginning with the last quarter of the 19th century small numbers had been traveling to Russia, the United States and other European and South American lands where, by performing—most often—menial jobs they would save some money and return in order to invest it in land property. In this department of their effort they did fairly well, in fact we might say that they were prosperous. But how ardently do we wish they had spent their endeavor to glean some useful modern knowledge, that is an indispensable tool for regulating the workings of a modern society. We regret that not one single Assyrian that had spent 10 or 15 years in prosperous foreign lands did return equipped with a little diplomatic art or wisdom that is needed for a successful social interrelationship.

Their principal occupation was farming, though not on a scale as understood in the United States. In Iran, the cultivation of vineyards had been developed into an art to be admired even by the best agriculturists of prosperous Western countries. The mild sun, the abundance of water and the richness of soil of Northern Iran yielded varieties of juicy grapes to be envied by the best vineyards of the world. Livestock, on a small scale, was another source of their subsistence. Their brethren of Iraq, Syria and Lebanon were much, much more commercially inclined exercising their talents in the importation and exportation of goods.

If there ever was a condition of multifarious ailments of disunity in every rank and order, of economic and cultural want, of backwardness in education and social order, it is the state of the people today who call themselves Assyrians. The paradox is so exemplary as to win prize for its uniqueness; for these children of once the most organized and advanced nations that the world has ever known, today we find them as the most destitute remnants of human element. But they are also the most stubborn people in their thinking, blind in religious sentiments, guided by the decisions of pastors and priests, aimless and disorganized in their national thinking, always nursing unlimited hatred and jealousy towards one another and in whose social functions 90 percent of the time it is the wrong man who is put in charge. Yes, it is ironical that these people should be the descendants of the founders of the first prosperous empire in all history.

The circumstances that have led and are still at the base of our deteriorated national condition make of the nature of our ailment a very unique one. Neither it has had a parallel in all past history of all mankind nor it has any one like it in the present time.

In the case of all nations, tribes or groupments of people, when faced with a quandary or a tight situation that needs disentanglement there always has been some inherent factor that has worked in favor of the solution of their problem. This solvent of difficult situations may be seen in the form of: a) A strong cohesive sentiment of which the roots may be deeply planted in racial unity or it may show itself in religious unity, or b) The geographical, topographical or geological importance of the strip of land that the tribe, group or the nation in question occupies at the time in question, c) The helpful factor may show itself in the form of economical strength, etc., etc. These and many other forms of beneficial factors or latent characteristics can do a lot to clear away the obstacles and procure a solution. But when we study the Assyrian problem we fail to identify one single favorable equipment as numerated above. Faced with such a void we understand why their decadence has been a constant downward march and we can therefore establish why their case is unique and unparalleled in past and present.

Besides the absence of any freak of fate to smoothen, somewhat, their path of national growth, the present day Assyrians suffer from such a multitude of shortcomings that the count becomes impossible. Therefore, it is much easier to enumerate them from the other end; that is to say—*They have nothing*, but nothing to aid them to grow into a solid unity with a fair degree of modern culture.

One Assyrian writer in last year's *Mhadiana*—a bimonthly periodical—spurns the Assyrian zeal into decisive activity. To further encourage his reader into the great results that can be obtained from a unified endeavor he cites the examples of the achievement of the:

- I Revolution of the United States
- II The beginnings of the Swiss Republic
- III The present day Jews
- IV The revolting Kurds of Iraq

These examples as pointed out by the author of that article are extremely daring. There is not one single item of parallelism between those occurrences and the case of the Assyrians of today; a comparison would be utterly out of place because of absence of any analogous factors. Of the above four examples cited the one that would have some similarity to that of the Assyrians would be the case of the Kurds of Iraq. But even this least example is blessed with a number of advantages that are denied to us. Let us see what they are:

Primarily — The Kurds have a ground to stand upon and conduct their revolt.

Secondly — Religiously they are perfectly united.

Thirdly — They are all assembled together on their rocky fastness that affords them a powerful natural shelter.

Fourthly — Their geographical position is of such a value that determines their being there as an important factor, i.e., a safety barrier between the countries of Middle and Near East.

There are many other advantages that are as weapons in the Kurdish hands and of which we are completely deprived.

If we be tempted to compare our case with that of the Jews, our zeal being urged on by their successes, then it would be fitting to mention the fable of the frog that, watching a horse being shod, pushed its padded foot forward saying "Now it is my turn." But for curiosity's sake, let us study the similarity and the dissimilarity between these two groups of human element.

Primo: The Jews still hold on to their faith that they knew from the very beginning of their origin. Do we? Secondly: All the Christian nations of the world have indirectly helped them to hold on to their faith tenaciously. This is testified by the fact that, alongside the New Testament, all the Christian Churches, though divided among themselves, unanimously uphold the Old Testament and believe the Jews to be 'God's select children'. The Jew knowing this, and knowing that Christianity's roots are deeply embedded in Judaism, comes to the conclusion that he will never lack friends among the mighty Christian powers even though they be at each other's throats. Then we can sum up that, whereas to the Jews, faith represents a powerful bond, faithful allies and an unfailing weapon, to us it has been a cleaving axe that has split us into dozens of disabled units and left us friendless and weaponless, poor and weak. Thirdly: Today, Jews individually and collectively count among the most advanced and prosperous people whether economically, culturally, socially or politically. They command the economical even the political resources of the most advanced powers on earth. Are we credited, even with the weight of a straw in the scales of political deliberations of the ruling powers? To compare our case with that of the Jews would be like the ratio of an ant to an elephant.

There is one other important thing to mention which puts the Jewish people far ahead of us, that is: These alert people had been preparing for their coup since 150 years ago. Whatever successes they are reaping now, is not the product of overnight's work, but diligent effort at unity at all time, plus all other

qualities with which they have equipped themselves. Of these, the last but foremost is the very rigorous Zionist movement that started a century and a half ago.

It is therefore utterly ridiculous to compare our situation with that of Jewish people or with that of any other group, tribe or nation, no matter how insignificant they may seem to be. We have earlier stated, and beg pardon for repetition, that it is easier to say that we have nothing than count the things we have.

Some other striking differences between Assyrian and the Jewish characteristics are:

- a) Whereas the Assyrian likes to scream at the top of his voice in praise of an infantile feat, the Jew organizes and accomplishes silently.
- b) Whereas the Assyrian speaks with a loud mouth about his likes and dislikes, the average Jew, even the one you see walking and moving unconcerned—nationally speaking—is the silent deliberator and master performer.
- c) Whereas in the Assyrian society, if a social function is progressing more or less smoothly, there will always be one or more individuals who will do their utmost to capsize it and what is worse they will invariably succeed; and the impotent society will not raise a finger to punish them. In the case of Jews there may be minor disagreements between the orthodox and the reformed, but you'll never hear of any social effort being upset or hindered by individuals or non-agreeing groups.

During World War I when the misguided Assyrians were hotly antagonizing the Middle-Eastern Moslem powers through their rash and highly undiplomatic actions, the Jews were pleasing the very same powers by offering to supply the necessary funds for restoration of the buildings of the Moslem worshipping centers (mosques).

Further treatment of this subject is not necessary, the foregoing is amply sufficient to demonstrate the unreasonableness of comparing our situation with that of the Jews.

Have we been preparing at all? Have we been taking any measures towards a genuine self awareness? Have we been taking any serious stock of what we have and what we don't have, that is indispensable for the building of a half-way decent society? With the absence of any shadow of political strength, economy or a piece of land and disciplinary orderliness and with the presence of a million other odds against us, what do we hope to accomplish? Just because foreign powers, now and then, have been using us in a scheme of their own, for their own benefit, is that a reason that there should arise among ourselves, rash and unprincipled individuals, whose purpose is to build a personality for themselves with other material appendages that go

with it. Such individuals should not be allowed to undertake adventurous steps that might incur irreparable damage to the helpless remnant of our people

### *The Light of a New Awakening*

In every misfortune there must exist one fortunate phase, at least. The wise should be able to detect it and use it to the best advantage. Our evacuation of Urmee in July, 1918 is often and rightfully mentioned with deep and sorrowful sighs. We lost lives, property, financial security and a way of life to which we had accustomed ourselves, after numerous historic ups-and-downs. But the tragic event brought us in direct contact with the outside world and showed us life, as it existed in reality. We had been living in a sort of religious Utopia. By 1918 Assyrians, in spite of their losses during 1914-15, were fairly re-established. Their land property took care of their economic needs. The different missions supplied them with spiritual nourishments. The presence of disagreeing dogmatic principals among these missions' faith, insured mental exercise and spice of life. In this land of milk and honey, which the people had cultivated by hard and perseverant labor, Assyrian life unrolled itself totally oblivious of the political world outside their Utopia. They were under the impression that the Christian powers, who were represented by their missions, were deeply interested in the welfare of this handful of Christian individuals. They were totally ignorant of the political under-current beneath the apparent smooth surface. Nobody warned them that the silent pantomime, in which they were drawn by degrees to play, was going to be Act I of the explosive drama to follow.

Yes, the gears of the machine of our simple life were rotating gently, the only friction being the religious quarrels among the followers of different missions or a quarrel over the manner of spelling a word.

In the middle of our bedrugged lull the news of World War I broke on our ears too and the reverberations of its earthquake shook us as well. Being weak and unprepared, we were thrown out of our Utopia into the cold world of realities, of which we had a very vague notion.

We paid the price of our ignorance and paid it dearly too, for we lost everything we had: lives, homes, gardens, cattle and worst of all we lost footing with the powers in whose lands we had been living for centuries. Casualties during that tragedy were estimated to be about 45 percent of the then existing population.

Although the entire evacuation was a deliberate and carefully laid-out plan of the Then Gods of politics and although the merciless sacrifice of an orphan nation was part of a machination to satisfy the political greed of such powers as we used to look upon as friends and



protectors—the belief being founded upon the commonness of religious calling—yet, it is not our purpose now to dwell upon or discuss those pathetic events in these pages; rather as we said in the beginning of this chapter, to locate the fortunate factor in an unfortunate incident. So, we shall conclude that, had not the exodus taken place, we would not have come face to face with the realities of life; at least not for a while yet. The experience opened our eyes; we learned to differentiate between religious fervor and national zeal. Until then we had identified ourselves by our religious denominations plus a misnomer—SOORAYI—for which our thanks are tendered primarily to Greek historians and later to the foreign missionaries. But now a national identity began to shine like the Morning Star. Now the exhortations of personalities like Freidou Atooraya, Benjamin Arsanis, Shlemon of Salamas and in the U.S. the fiery speeches of Yoel Warda and the revelatory pen of Yosep Malick\* began to make sense; Now the seed of nationalism, whether for good or for bad, had been sown; but it still had to fight for existence among the deep rooted poisonous weeds of religious fanaticism and ignorant strong-headedness.

The youthful generation, whose minds were more receptive and whose energetic system needed more action, were far more ready to uphold the banner of this new ideal than the elderly people whose life-pattern had already been set for them since centuries. These had no inclinations nor the needed vitality to break away from the bonds of religious servitude.

This 'awakening' to a new self identity was electrifying. A new zeal, hitherto unknown, seemed to be injected into the veins, as earlier mentioned, of the youthful generation in particular and a scattered few less religious and more culturally inclined older people.

Recent excavations in the mounds of Ninveh and the ruins of Babylon were revealing extensive historic knowledge concerning the Assyro-Babylonian empires. The incriminating records in the Old Testament against those two mighty empires were proved to be one-sided statement of the Biblical historians. Now scientists and great historians of the Western and the cultured part of the Eastern hemisphere were praising those two pre-Christian powers authoritatively, for their cultural values in the scales of humanity of all times.

These, present day broken up, ground and crushed remnants of humanity, known under different religious denominational appellations, were beginning to see themselves in a new light of a new understanding—The Descendants of the mighty Assyro-Babylonian Empires. Do we blame them for the new pride that expanded their shrunken chest?

This awakening resulted in the formation of groups, circles and later societies and associations, all bearing the banner of national zeal. This order of things took

place wherever the Assyrians resided, but prominently in the United States, Iran and Iraq.

All those collective groups that rose into being, some under direct tutorship of the said leaders and some indirectly, their zeal was fanned by the one common ideal, 'OUMTA, meaning "Mother Nation." However, in spite of high ideals of the leaders and the sincerity of the followers the results were mediocre.

Although these leaders were sincere in their thinking and endeavor, yet their efforts were heavily handicapped; for, whichever way they turned they found the odds against them. A general cannot conduct military campaigns with crippled soldiers; neither can the best engineer erect an edifice without building material or let us ask ourselves how a charity center is expected to fulfill its charitable duties without funds. The low ebb of Assyrian educational, economical, social, cultural and organizational state is beyond all measure. Poverty dominated and is still dominating all these departments. National zeal without funds and organization can not be hoped to acquire a piece of self-owned land. A society without order, discipline and many other requirements will not be able to govern and maintain a land. The Assyrians in the period of awakening, were and still are absolutely destitute of all the attributes that a cultured society needs. This is the reason why circles after circles, groups after groups, clubs after clubs rose and fell into oblivion. No matter what new idea was grasped to serve as a more effective driving force, it was useless. The needed foundation was absent. The result of the creation of new groups was often nothing more than to kindle the spark of belligerent attitude of one circle against another; this added more to the confusion already extant.

Let us not forget that all this while the churches were continuing their work as always. The cleavage that they had created among the people since centuries was stronger than ever. Consequently a stock-taking of the benefits reaped from the efforts of the period of awakening was hardly anything more than to sit in circles, talk and discuss problems but never arriving at any solutions. In most cases the sum of this accomplishment was nothing but the consummation of a meeting or a show off of the knowledge of parliamentary rules. The resulting achievement, in proportion to the noise and the pomp, was mediocre, to be exact, it was nil.

To the chaos of religious split now we had added another confusion, a state of social absence of aim and unity, meaning, more and more belligerent groups aiming at each other's downfall. But the power and control of the churches over the people stayed as firm as ever. The preacher's authority was not, in the least bit, diminished.

Whereas in all the Christian world, preachers and devotees have begun to interpret the scriptures in a

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\*Later the names of Professors Ashur Youssef, Naoum Faik, Dr. A.K. Youssef and last but not least Dr. David B. Perley, who even at this moment is elaborating on the monument erected by his predecessors, were added to the list of torch bearers.



Whereas in all the Christian world, preachers and devotees have begun to interpret the scriptures in a more practical manner, a way more compatible with the time; the majority of Assyrians accept the holy book literally instead of symbolically. The preacher's command today, as it was centuries ago, stands supreme. Consequently, in spite of the awakening that caused a mild social upheaval, the power of Church is as firm as ever. One small breath of its representative is enough to deviate the successful sailing of any new social project. To the already existing chaos of religious split one other social confusion had been added—a state of absence of purpose. One more dissolving element had sprung up, for besides churches against one another, now we had added one organization against another, one club or group fighting the other. But all these developments did not, in the least, interfere with the sway of the preacher. The more the social chaos the stronger his position became.

In recent years, during the social functions of the various associations in the United States a new policy came into being. It was and it still is, that the representative of the church should be given the seat of honor; and the social event should be opened and closed by his benediction. This policy owes its birth as much to respect for the ecclesiastic as fear from his antagonism. But because there are more churches than one, the pastors and priests of all the churches had to be invited and each one would be given his separate clerical part to play so as not to allow any show of partiality to be suspected. In grand affairs one church-head would pronounce the opening invocation, another would close the function by his benediction and if there was no room for a third prayer, a third would be requested to bless the occasion with an advisory speech.

Let it be known that we have no intention to be antagonistic to the presence of churches among our people. Church has been part of our system—in fact the more important part, since the beginning of Christianity. But we would expect those ministers to remember to give 'God's to God and Man's to Man'. Let us, once and for all, not confuse religious fervor with national zeal.

A sincere brotherly attitude among the representatives of different churches should set the example of a feeling of brotherhood among the commoners. But they have failed in this deplorably. The failures date back to centuries and this condition has caused the Assyrian people most of the ailments from which they are suffering today. National zeal, if we understand and attain it, is no threat to the existence of churches, quite the contrary, for the simple truth is that with more Assyrian national endeavor there will be more certainty of keeping our race alive; and a perpetuation of our stock is the only guarantee of keeping our churches going.

## **Little Things Remembered**

The heart goes home at Christmas  
Across the miles and years.  
Amid the splendor of the day  
The memory appears.

Silver bells ring out again  
With gladness in their chimes  
But never quite as rich and clear  
As those remembered times.

The carolers have made their rounds  
To hail this blessed night.  
The heart hears other voices ring  
With Yule logs burning bright.

Christmas candles everywhere  
Send out a special glow.  
These burning tapers bring to light  
Sweet scenes of long ago.

The beauty of the Eastern star  
Is marvelous to behold.  
A changeless fact in times of change,  
So new and yet so old.

The church in all its splendor  
Is waiting hushed and still,  
But memory seeks a smaller church  
And climbs a starlit hill.

The star . . . the bells . . . the music . . .  
Are treasures set apart.  
These little things remembered  
Keep Christmas in the heart.

— Alice Leedy Mason.

## **IN MEMORIUM**

### ***Rev. Elisha Oushana***

The Assyrian Foundation extends its deepest sympathy and condolence to Mrs. Meriam Oushana of Turlock, California and her family on the recent loss of her husband, Reverend Elisha Oushana, in Turlock.

A memorial service, officiated by Rev. Daryawish Yohannan was held at the United Assyrian Presbyterian Church, Turlock. The service was followed by a memorial lunch and eulogies. Interment was at the Memorial Park in Turlock.

Rev. Oushana was born 82 years ago in Urmia, Iran in the village of Gavilan. He is survived by his wife, Meriam, two sons, Robert of San Francisco and Albert of Turlock, and three daughters, Mabel, May and Melba.

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

St. Augustine

# 1980 Contributions by the Assyrian Foundation of America

Assyrian Christian College	\$100.00
David B. Perley Memorial Assyrian Fund	\$100.00
Mar Shimun Memorial Fund	\$100.00
Assyrian American Educational Association	\$100.00
Mr. Robert Joseph (Scholarship)	\$100.00

## WE WISH TO THANK THE FOLLOWING FOR THEIR CONTRIBUTIONS

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## ANNOUNCEMENT

**FOR 1981  
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*The best thinking has been  
done in solitude; the worst in  
turmoil.*

Thomas A. Edison



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(617) 495-4055, 4056

December 1, 1980

Mr. Julius N. Shabbas  
Secretary  
Assyrian Foundation of America  
1920 San Pablo Avenue  
Berkeley, Calif. 94702

Dear Sir,

We acknowledge with thanks the receipt of your donation of \$100.- toward the David B. Perley Memorial Assyrian Fund. The Center for Middle Eastern Studies will endeavor to put these funds to use in the memory of Mr. Perley in ways that will add to the efforts in which he was engaged on behalf of Assyrians.

Yours sincerely,

*Dennis N. Skiotis*  
Dennis N. Skiotis  
Associate Director

ASSYRIAN FOUNDATION OF AMERICA  
1920 San Pablo Ave.  
Berkeley, CA 94702

Dec. 2, 1980

Dear Sirs:

I am extremely grateful that I was singled out as a candidate for your scholarship fund. I am proud of my Assyrian heritage, as my grandparents immigrated from what is today the country of Iraq, and took up residence in Chicago, where my grandfather still resides.

Thank you and may God give you His richest blessings this Christmas as we celebrate the coming of His Son Jesus Christ!

Sincerely,

*Robert S. Joseph*  
Robert S. Joseph

# 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

*Continued from last issue*

Goriel Arya, of the family of Iskhak of Nineveh, wrote an Exposition of many extracts taken from the whole Bible.

Khnanishu, surnamed Hgheera (the lame) wrote antiphons, Epistles, Consolates, homilies, poems, and several catechisms: also a book of Thanksgiving, an account of Sargis Doda, Two Reasons for Schools, and an Analogical exposition.

Awa, of Kashkar, wrote several homilies and Epistles, a book on the rules of Logic, and another in which he explains the Logic of Aristotle.

Abba Kashkraya wrote a collection of Epistles, a book on the rules of Logic, and another in which he explains the Logic of Aristotle.

Khnanishu, Catholicos, wrote a collection of Epistles, Consolations and anthems, in five books, besides other poems and ten dissertations.

Awa Bar Brikh Seoyane wrote a work on Strategy, several expositions, and antiphons full of wisdom.

Timotheus wrote a book on the Stars, another against the Mehdi, another on Church Matters, with many synodal Canons, two hundred Epistles collected into two volumes, a catechism, and a dissertation against heretics.

Aprim, of Elam, wrote a work on the Faith.

Tooris, the Anchorite, composed a book in two volumes.

Khunain, the physician, the son of Iskhak, wrote a book on the fear of GOD, a Grammar, and a Vocabulary.

Eshu bar Nun wrote a work called "Theologia," Inquiries into the Bible, in two volumes, a book of sentences, of the Causes of things, Consolations and Epistles. He wrote also on the different Church Services, antiphons, and anthems.

Elisha, the Expounder, wrote a Commentary on Job, and on the Second Epistle to the Corinthians, and on the three following Epistles. He also composed an account of the Motwe, and another of the Martyrs, a book of Thanksgivings. Shimun Garmqaya explained the Chronicle of Eusebius.

Soreen, the Expounder, wrote against the heretics, and a book of evidence, interwoven with Greek terms.

Bar Khad-bshabba, the Arab, wrote a work entitled "The Book of Treasures" in three volumes, and other controversial treatises, against all false religions repudiating them. He also wrote a history, and an account of Mar Diodorus and his followers, and an exposition of Mark the Evangelist, and the Psalter.

Mikha, the Doctor, wrote Five Causes of the Motwe, a poem on Qantropis and another on Mar Soreshu, of Lashum. Also an exposition of the books of the Kings of Israel.

Qiyure wrote various dissertations, commentaries and homilies.

Paulona wrote poems, a dissertation against inquirers, a treatise against Marcion, a book on Believers, and another on the Doctrine.

Sargis wrote an exposition of Jeremiah, Ezekiel, and of Daniel, after the style of the ancients.

Mari, the Persian, wrote a Commentary on Daniel, an explanation of the Epistle of Aqaq, and a work against the Magi of Nisiwin.

Oraham, of Makhoze, wrote Consolations, Epistles, an account of all the Festivals, and a book of Antiphons.

Polos, of Ambar, wrote a work against the Epistle of Omar, Consolations, and homilies, and a treatise against different persons.

Goriel, of Qitraya, wrote a poem on the union of CHRIST, and a treatise on the controversial questions of faith.

Yaqoob Qletaya wrote an exposition of the Proverbs, poems on Diodorus, and a book on the Faith of the Church.

Barsoma, of Karkha, wrote a work called "The Liver," and another containing thanksgivings, Consolations and Antiphons.

Odisho, Bar Bahrees, Metropolitan of Athur, wrote on the Division of Inheritances, and an Explanation of the different Church Services.

Daniel, of Toowaneetha, Bishop of Dathkhil, wrote a work entitled "The Book on Flowers," Consolations, and Antiphons. Also a book solving the difficulties contained in Holy Scripture, Replies to different Queries, one of Thanksgiving, another of Poems, a Commentary on the writing of Mar Ishak of Nineveh, and an exposition of the Heads of Knowledge.

Oraham, Metropolitan of Basra, wrote several epistles, and a Commentary on the obscure passages in the writings of Theodore the Expositor.

Akhu Qitraya, wrote a Commentary on the Old and New Testaments with the exception of the Pentateuch.

Dinkha expounded the Psalms, and wrote Consolations, and other treatises on the law of the Church. He also explained the two books of Gregory, and the Logic of Aristotle.

### *Writings of Assyrian Fathers*

Shalleeta, Bishop of Reish Aina, wrote Antiphons, Consolations, Prayers, Canons and a treatise on heresies, and Rishe (collects for the conclusion of Divine Service). He also expounded two Litanies.

Bawai, the Persian, who became Bishop of Riu Ard-sheer, wrote a work solving various difficult questions.

Shahdost, of Teheran, wrote several Synodal Epistles and Letters, besides many small poems and Antiphons.

Khabbeo, the Anchorite, wrote Meditations on the Life of CHRIST. Elements of Knowledge, and made several chants and tunes for Anthems.

Bawai of Nisiwin wrote poems, epistles, hymns, narratives and several homilies.

Shimun of Taibootha wrote a work on Good Acts (Life), another on Medicine, and an Exposition of the Sacraments.

Yokhanan Azrak of Kheerta wrote a book of Homilies, a Guide, and two hundred and eighty epistles.

Yokhanan Delumaya wrote nine poems.

Mar Yoalaha wrote an epistle and an exposition of the same for L'apimaran.

Eshupana Qitraya, wrote an exhortative treatise and an exposition of the "Book of Hundreds," another on the Philosophy of the Soul, and many poems, anthems, epistles, Consolations, and hymns, arranged alphabetically.

Bawai, the Scribe, Damarre, wrote a work on the Distinction of Commandments.

The Turkish Expounder wrote a work on the Joys of Paradise.

Mar Shookha 'I Maran of Seleucia wrote a work called the "Book of Portions," another on Elements of Knowledge, besides many beneficial epistles.

Yokhanan bar Pinkhaye wrote seven books, one on the Education of Children, a controversial treatise, the Merchant, one against Idolatry, one on the Seven Eyes of the LORD, one on Corruption and Perfection, and a book on Propositions.

Oraham, Nathpraya, has works on many subjects.

Eshubukht wrote a book titled "On All This," one on the Law of the Church and one on Air Conditions.

Gregorius, Dayraya, wrote one book and several Epistles.

Aqeo-Shma wrote homilies, Consolations, anthems, on the Principles of Knowledge and Proverbs.

Akhoodemeh wrote against the Philosophers and Magi, and on the limits of all matter. He also wrote a book on Logic, another on the composition of Qnume (of Christ) and a third on the inquiry, "Has the will power over the nature of man?" in two parts. He also wrote on the Soul, showing that man is a small world in himself, besides many other instructive treatises in beautiful style and language.

Oraham bar Dashandar wrote a Book of Advice, an exposition of the writings of Abba Marcos, a treatise against the Jews, another entitled "The Way of the King," poems on Repentance, and many Epistles on various subjects.

Mar Eshudnakh of Basra wrote three books of History, an Exposition of Logic, Consolations, Anthems, and Poems, and a treatise on Chastity, in which he collected an account of all the Saints and Founders.

Oraham bar Lipeh wrote a Rationale of the different Services.

Alekhsandros wrote a work against the blasphemy of Julian.

Poplius wrote two books, one on Holy things, and a Remembrances.

A'wed-Mshish, Khirthaya wrote a book rich in meaning.

Theodoras bar Cooni wrote an Escholion, a History, and many other dissertations.

Odisho bar Aqarwe wrote several anthems, and a work on the origin of Things.

Andrios, wrote antiphons, and a work on the diacritical and vowel points.

Goriel, of Basra, collected all the Synodal Canons, in two volumes, and added thereto several dissertations.

Yokhannan, of Garmagaya, wrote on the Principles of Knowledge, Rules for Novices, a short Chronicon, an account of Mar Kudahwi, and many poems and anthems.

Oraham, of Bith Khalle, wrote a treatise against the Tai (Arabs).

Mar Shlemon, Bishop of Khdata near Mosul, wrote several narratives, and a treatise on the Monastic Life.

Eshua-dad, also of Khdata, wrote a Commentary on the New Testament, and a short exposition of the Pentateuch.

Aboo-Nuahn wrote a work against the Koran, a treatise against Heretics and on several other subjects.

Kindi wrote a great polemical work on Faith.

Dadishu wrote a wonderful exposition of Daniel, of the Kings, and of the book of Wisdom, in three volumes.

Yokhannan, of Nineveh, wrote a work on Controversy.

Quryaqos wrote an exposition of the Faith and Sacraments, another work on the Nativity and Epiphany, and a Commentary on the Epistles of S. Paul.

Shimun bar Tabbahhe wrote a History.

Meshikha Skha also wrote a History.

Mar Athqin, the Anchorite, wrote a Controversy with the Wise Brother, and many Epistles on the right way of Living.

Gheorgehes Nishraya wrote a book on Obedience.

Anosh of Piros-Shawoor wrote poems, Consolations, and many other works.

Bood Piryadota wrote poems on the faith, a treatise against the Manichees, and another against the followers of Marcion. He also wrote a work in Greek entitled "Alep-Megheen," and it was he who translated "Daqligh O'Damnigh" from the Indian language.

Daniel of Rish Aina wrote poems against the Marcionites, Manichees, Heretics and Chaldeans.

Oraham bar Qardakhe wrote anthems, Consolations, poems, and homilies and an Epistle against Shisban.

Nathaniel wrote against the followers of Severus, against Manes, and against the Kenthaye and Mandri (Sabaeans) and an Exposition of the Psalms.

Elisha bar Sabine wrote an Exposition of the Psalter, on Different Opinions, and a chapter of Proverbs.

Oraham Katteena wrote Catechisms.

Shimun Qurdaknaya wrote poems and anthems (Badger gives these in his index as 1,026).

Father Yazeedad wrote a vocabulary called "Loo-kate."

Bar-Shhaq wrote one book.

Damanis wrote poems.

Susai, Shushaya, wrote a book of Thanksgivings.

Oraham Sawa wrote a beautiful Catechism.

Gregorius of Shustra wrote a work against False Religions, On Natural Evidences, Consolations, Anthems, and Narratives of Oraham of Shustra, a History, and an account of the different Festivals. It is also he who originated the chant "Ittayow Baawadaikun."

Bar Sahda of Karkuk wrote a History, and a work against the Magi, the disciples of the Zaradosht (Zoroaster).

Yacob Urhaya wrote a Book of the Times, and a Chronicon.

Shimun Barqaya wrote a History. Ara wrote a work against the Magi, and another against Bardaisan, entitled "Beetles."

Paqor wrote a Book. Bar Duqsing wrote two volumes against the Chaldeans, and another against Parparon the heretic.

Daniel Bar Maryan wrote a History in four volumes, and another expounding the Chronicon.

Zakay Sappnaya wrote on the Wonders of the World. Bar Daquana wrote poems for consolation of the sorrowing.

Yokhannan Bar Ogara wrote Canons and Homilies on Church matters, and on the Division of Inheritance.

Mar David d'Beth Rabban wrote on the Climes and the changes of nights and days.

Yokhannan Estunaya wrote a Grammar. Bar Bahloul collated a Lexicon from many books, assisted by Eshaya Bar Ali the Physician, and Marozaya Bar Goriel.

Elia of Anbar wrote three books of poetry, consolations, epistles, prefaces and anthems. Khnanishoo, Bishop of Khurta, surnamed Bar Srushu, wrote an Exposition on the Bible, and Anthems. Abzud the Scholar wrote dissertations on many subjects, arranged alphabetically, and which he sent to his friend Qurta. Elis Bar Kanosh wrote Benedictions, Narratives, and a treatise on the use of the Psalms, and the Sacraments of the Church. Mar Elia the First wrote Decrees, a treatise on Church matters, and a Grammar.

Yokhannan Bar Khaldon is the author of a great work called "Busnaya," another on the Virtuous Deeds, and a third on the Merchandise of the Monks. Elia Bar Shinnaya, Metropolitan of Suwa, wrote a History, a Grammar, poems, four books on Church rules, and Epistles on various subjects in Syriac and Arabic.

Bhishu Kumlaya wrote on Monastic life, Mushe Karkhaya wrote a book named after himself. Yokhannan Harmis wrote poems.

Ammanuel the Doctor wrote a work on the six days of creation, homilies, and expositions.

Goriel Bishop of Shabukhwast wrote a catechism, homilies, controversies, consolations and anthems. The Western Synods, of the Apostles and Nicea, that of Byzantine and Gangara, and the false of Ephesus. Also that of Chalcedon and Antioch, together with the law of the Greek Kings, namely, those of Constantine, Leon, and Theodosius the Great.

We also have the Eastern Synods, namely, that of Iskhaq, and Bar Soma, Mar Awa, and Khazkiel, Yosip and Eshuyow. The Synod of Timotheus, Eshu Barnon and Yokhannan. Also the Acts of Shimun and Eshubukht, Metropolitans of Persia, and of Odishoo and Gewargis, Metropolitan of Athur, besides two volumes compiled by Goriel Metropolitan of Basra, and another by Catholicos Mar Elia the First, and four of Elia of N'siwin, surnamed Bar Shimaya. We possess, moreover, many other books whose authors' names are unknown; such as the book entitled "The Enlightenment" and the book of the Union. We also possess more than two hundred books on history, besides those which are mentioned in the two books (volumes) of Paradise. Mar Elia the Third, wrote homilies and epistles, he composed prayers "dapsaq motwe" and morning prayers. Mar Eshuyow Bar Malkin of Suwa wrote a catechism, a grammar, treatise, epistles, and hymns. Yokhannan Bar Zubi collated various grammars, he composed a texture, and several beautiful homilies. Shlimon Khlataya of Basra (Metropolitan) wrote a work entitled Debboritha (Lit. The Bee), another on the heavens and the earth and several poems and prayers. And 'I' humble Odisho of Suwa wrote a Commentary on the Old and New Testaments, and the book entitled Catholic, on the marvelous dispensation (of Christ), and that of poetry, entitled the



Paradise of Eden. A brief summary of Synodical laws which I compiled and the book of Shamawarid which I wrote in Arabic. The book of Marganitha on the Truth of the Faith, a treatise on the Mysteries of the Grecian philosophers, and another called "Scholasticus," dealing with all heresies. I also collated a book on Church Laws and Discipline, and another consisting of twelve treatises on knowledge in general, besides consolations, antephons, and anthems for various occasions. A Commentary on the Epistle which the Great and wonderful Aristotle wrote to Alexander on the great artifice (philosophy). Also a work dealing with diversified subjects, and one of proverbs, arguments and riddles.

We have, therefore, to the best of our ability, recorded these books which we have seen, and thereby opened the gate of perusal to those who possess the love of learning. The authors spoke by spirit, according to the witness of Paul the Apostle; may their prayers protect and endue us with glory, and the flock of Christ, and may their memory endure for the fact that they have enlightened the church by their learning, and enriched its children by their accomplishments. Glory be to the Spirit by which they themselves were enriched. Here endeth the index in which are enumerated all the books of the Church, written by Mar Odisho, Metropolitan of Suwa (N'siwin) and Armenia. To God be praise and thanksgiving.



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### ***Congratulations***

A girl is born to Shalim (nee W. Shabbas) and Akram Tattar of El Cerrito, California on December 6, 1980, named Reem. The new born will be a companion to her two brothers.

A girl is born to Jermaine (nee Aprim Yonan) and Sargon Shabbas of Chico, California on November 9, 1980 named Ninevah. The new born will be a playmate to her brother, Atur.

*A baby is God's opinion that the world should go on.*

Carl Sandburg

The first Christmas card was designed by J.C. Horsley in London in 1843

An archaeologist is a person whose career lies in ruins.

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# Stille Nacht

Stille Nacht

Stille Nacht



Stille Nacht, Stille Nacht,  
 Heil'ge Nacht, Heil'ge Nacht,  
 Es soll uns bringen,  
 Es soll uns bringen,  
 Es soll uns bringen,  
 Es soll uns bringen.

Stille Nacht, Stille Nacht,  
 Heil'ge Nacht, Heil'ge Nacht,  
 Es soll uns bringen,  
 Es soll uns bringen.

Arranged by Rev. Perry O. Daniels

# Board of Directors

In its annual election dinner meeting held on December 13th at the Center, the membership of the Assyrian Foundation elected the following to the Board of Directors for 1981:

---

President .....	Julius N. Shabbas
Vice-President .....	Jacob Malek Zadeh
Secretary .....	Mariana Shabbas
Treasurer .....	Joel J. Elias
Chairman-Membership .....	Sami Neesan
Chairman—Education .....	Martin Jacob
Chairlady—Social .....	Peggie Hernandez

---

## Thank God for Today

*This is the beginning of a new day.*

*I can waste it or use it for good.*

*What I do today is important because  
I am exchanging a day of my life  
for it.*

*When tomorrow comes, this day will  
be gone forever—leaving in its  
place something I have traded for  
it.*

*I want it to be gain, not loss; good,  
not evil; success, not failure; in  
order that I shall not regret the  
price I paid for today.*

—Anonymous

## Do You Know That

The story of Queen Semiramis of Assyria who reigned around 800 B.C. has inspired composers of opera to write over thirty full-length operas. One of these was by the famous Italian composer, Rossini. His exciting, dramatic composition turned out to be one of his most successful works.

---

Kindness is the only service that will stand the storm of life and not wash out. It will wear well, look well and be remembered long after the prism of politeness or the complexion of courtesy has faded away.

Abraham Lincoln

## Assyrian Recipe

### KADA (Holiday Pastry)

#### Filling:

- 2 pounds butter
- 8 cups flour (about 2 pounds)
- 1 teaspoon salt

#### Dough:

- 5 pounds flour
- 1 tablespoon salt
- 1 pound butter
- 7 eggs
- 1 cup sugar
- 4 cups milk
- 1 large cake compressed yeast

For filling, allow butter to boil over medium heat for about 15 minutes. Let stand for 5 minutes, then strain to render clear. Pour into a large saucepan, add the 8 cups of flour and salt. Mix thoroughly. Cook over low heat for about one hour, stirring occasionally to avoid burning. Separate into seven portions and allow to cool to lukewarm.

For the dough, thoroughly mix the flour, salt and butter. Beat sugar and eggs in a separate bowl. Scald milk and cool to lukewarm. Crumble yeast in about  $\frac{1}{2}$  cup of lukewarm milk; stir until dissolved. If using active dry yeast, use water. Slowly add remaining milk to egg mixture, stirring constantly. Add dissolved yeast to egg mixture and mix. Add to flour mixture and mix by hand until dough does not stick to your hands. Knead until smooth and elastic, about 8 minutes. Place in greased bowl. Cover and let rise in a warm place, free from draft, about  $1\frac{1}{2}$  hours, or until almost doubled in bulk. Separate into seven equal portions and form each portion into a ball (*Kunde*). Cover and let stand for 10 minutes.

Using first ball, roll out on lightly floured board or pastry canvas until about 18 inches square. Add filling. Pinch corners together and seal dough over filling tightly. With edge of hand, press dough so that filling spreads evenly inside. Carefully roll with rolling pin until smooth and round shaped. Brush with slightly beaten eggs. You will need about 3 eggs.

Place on ungreased baking sheet and bake in a 350-degree oven 12 to 15 minutes. Place baking sheet on top rack for 8 minutes, then move to bottom rack for 5 minutes or until golden brown. If desired, place in broiler for 1 or 2 minutes to brown. Repeat with remaining dough and filling.

*Editor's Note: This recipe was prepared by Mrs. Martha J. Petros of Chicago several years ago. Kada is an Assyrian pastry, generally prepared during Christmas and Easter. It is eaten with tea or coffee for breakfast, afternoon or evening snacks. Of the Middle Eastern people, no one but the Assyrians make Kada. It originated in Urmia, Iran where thousands of Assyrians lived for several centuries during and subsequent to the Assyrian Empire. The area around Lake Urmia was originally used by the well-to-do and the nobility of the Assyrians as a vacation site. The soil is so fertile that many took to agriculture, orchards, vineyards, etc.*

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*Beauty is the virtue of the body,  
as virtue is the beauty of the soul.*

Ralph Waldo Emerson



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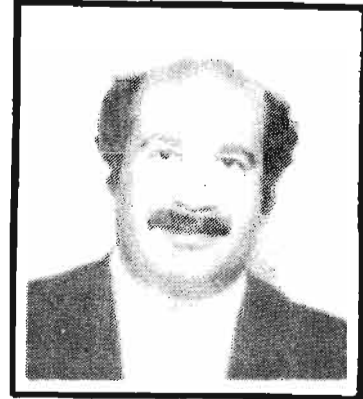
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مکتبہ اہل بیت  
بیت المقدس

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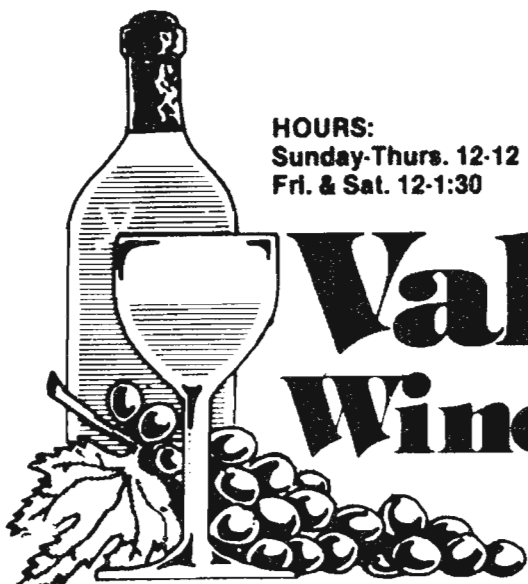
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*and all good wishes for*

*a Happy New Year*

*Jacob Malek Zadeh*

٢٦

يُؤْتِيهِمْ مِنْ رِزْقِهِمْ وَمِنْ أَفْئِدَةِ الْمُؤْمِنِينَ  
 لَئَلَّامُ يَفْهَمُوا أَنَّ هَذِهِ حَقٌّ مِنْ رَبِّهِمْ  
 وَلَسْتَ لَدَيْهِمْ مُنْجِيٌّ مُبْدِيٌّ

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مجله دانش و صنعت

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1. וְזֶה דָּוִד בְּשֵׁם ה' אֱלֹהֵי יִשְׂרָאֵל  
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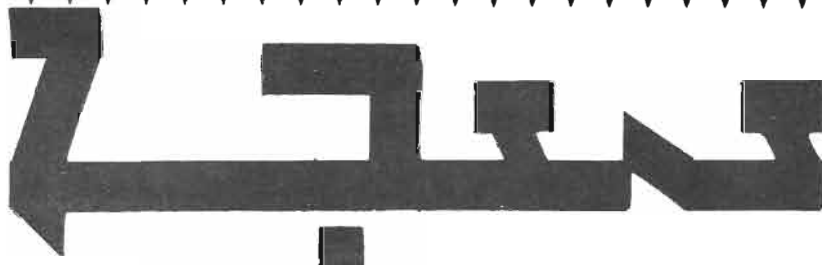
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## Christmas Hymn

of the

CHURCH OF THE EAST

This hymn, composed in the Aramaic language in which Christ and his apostles preached the Gospel, has formed part of the liturgy of the Holy Catholic and Apostolic Church of the East for more than fifteen hundred years.

The symbol at the top is the name of God, represented by the Aramaic characters for I and H. It is pronounced "YAH", and means "HE WHO IS". The three dots represent the Holy Trinity. The single dot below stands for Christ, in whose person God and man are united.

This symbol is found on every book and pamphlet issued by this original Church of Asia, which still prays and praises God in the language used by Christ as it has done since that language was the medium of the proclamation of the Good News: "Peace on earth, good hope to the sons of men!"

*Published by the Church of the East*



## Christmas Hymn

(Tishbukhta d' Yalda)

of Mar Babai Rabba

One is Christ the Son of God,  
Worshiped by all in two natures;  
In His Godhead born of the Father  
Without beginning, before all time;  
In His humanity born of Mary  
In the fullness of time in a body united.

Neither is His Godhead of the nature of His  
mother  
Nor His humanity of the nature of His Father;  
The natures are preserved in their identities  
In one Person of one Sonship.  
And as the Godhead is three Identities,  
one Essence,  
So is the Sonship of the Son two Natures,  
one Person.

So the Holy Church has always taught  
To confess the Son who is Christ.  
We acknowledge, O My Lord, Thy divinity  
And Thy humanity without division.

One is the Power, one the Majesty,  
One the Will and One the Glory  
Of Father and Son and Holy Spirit  
To ages of ages, Amen and Amen.

*(Sung every Sunday in Advent and on Christmas.)*