

William Daniel
Assyrians of Today —
Their Problems and a Solution

NINEVEH

*Voice of
The Assyrian Foundation of America*

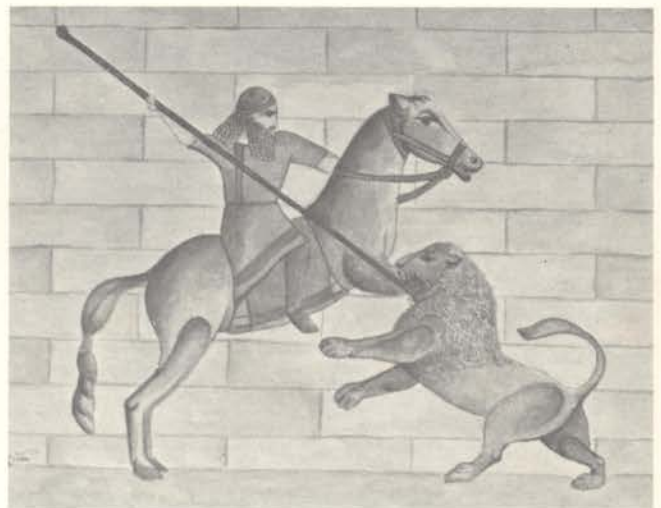


Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

FIRST QUARTER 1981

VOLUME 4 NO. 1



CULTURAL—EDUCATIONAL—SOCIAL

NINEVEH

FIRST QUARTER 1981

VOLUME 4

NO. 1

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

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

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Assyrian Periodicals

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

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The Assyrians— As A Christian Nation

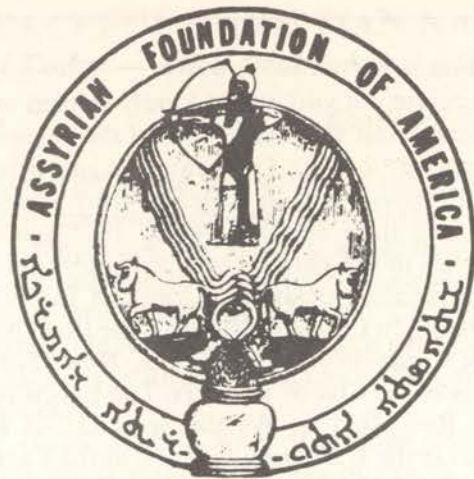
by Dr. David Perley
(From *Whither Christian Missions?*)

In the days when western Europe was sunk in the Dark Ages, the Church of the East was the most aggressive missionary force in Christendom. With a heroic charity, she sent forth a succession of missionaries who should announce the Kingdom of God and extend the foundations of the Church Universal in regions beyond her own. That communion extended in time from the 1st century to nearly the middle of the 16th century, and in space from the Mediterranean to the Pacific and from the Indian Ocean to the Caspian. There stood the Church at the close of the 16th century—in the full majesty of her contribution to mankind's spiritual progress. Hated and persecuted, humbled to the dust, the Church militant survived all and mocked at her destruction.

Since that period, the Assyrians—as a Christian nation—have suffered bitter persecutions and unparalleled martyrdom at the hands of non-Christians. It has been said of the Assyrians that it is a marvel that they have survived to this day, and that it would be a disaster of the greatest magnitude if they were allowed to disappear from the face of the earth—and truthfully. A people who have displayed such heroism in the presence of physical danger—and in favor of the Allied nations in two world wars from the time the immortal Mar Benyamin held aloft his cross and led his Christian army—and such pertinacity for the Christian faith against the fiercest opposition can again become the worthy inheritors of their own splendid past if their continued “corporate existence” is guaranteed—the spontaneous yearning of every Assyrian as he marches up and down on the highways and by-ways of the Near and Middle East, the Caucasus, and all over the known world, as a member of the band of lost souls. The nation that will be instrumental in gathering these fragments of our common humanity under one roof will everlastingly stand as the most glaring arsenal of rare beneficence! It is one of the least known, but the worthiest and the best, causes ever beheld by the sun.

King Hammurabi's Price Controls

It appears that inflation has been around as long as money. The ancient Babylonians fought inflation with wage and price controls. After 1750 B.C. price rises began eroding the Babylonian economy. King Hammurabi tried what would today be called price controls—a policy that fixed minimum wages and maximum prices. Despite the king's efforts the clay tablet records of the Babylonians show rises in the cost of living over the following 200 years. Throughout history, right up to the present, the battle against inflation has proved to be an extremely difficult one.



DEDICATED TO THE
ADVANCEMENT OF EDUCATION
OF ASSYRIANS

**NEEDS
YOUR SUPPORT**

New Members

The Assyrian Foundation wishes to welcome the following as new members:

*Mr. & Mrs. Emmanuel Jacob, Redwood City
Mr. & Mrs. Gewargis Yoseph, San Francisco
Mr. & Mrs. Daniel DeKelaita, San Francisco
Mr. & Mrs. Sargon Hermes, Daly City*

The Youth of a Nation are the trustees
of Posterity.

Benjamin Disraeli

LETTERS TO THE EDITOR

Dear Mr. Shabbas:

I would appreciate it if you would kindly inform me if you have received the xeroxed copies of the various documents I mailed you. As I indicated in my prior letter, in 1914 the Assyrians in America from Persia and Turkey united their efforts, and by 1915 established 15 branches in the various eastern states under the Assyrian National Association of America, initially in Gary, Indiana, then Chicago, Illinois. The first convention in 1915 was held in Yonkers, New York library, courtesy of the City of Yonkers. The Executive President was Rev. Joel E. Werda, with Dr. A.K. Yoosuf (a major in the U.S. armed forces) as the Executive Vice-President, Mr. Abram George as Treasurer, Mr. Charles S. Dartley as Executive Secretary and I as his assistant.

Rev. Werda, in addition to his position as the pastor of the Calvary Baptist Church in New York City, was also the publisher of the Assyrian newspaper, *The Izgedda*. He was the driving force and the organizer of the Association. A most able, eloquent, and persuasive orator, he gathered around him men of intelligence fluent in Assyrian, Armenian, Turkish, Persian and English, who without any compensation, would travel from one community to another for the mass meetings. Sometimes as I listened to the oratory and the anguish within them of the massacres of our people overseas, the tears would roll down my cheeks for the great concern of my nation's existence, for those who were experiencing the tortures and massacres of their loved ones, and for those who became orphans.

Eventually the Allied Powers won the war. The Assyrian army under General Agha Petros had played a role in fighting the Turkish army and were named by the Allies as "Our Smallest Ally." The Assyrian National Association of America elected Rev. Joel E. Werda and Dr. A.K. Yoosuf as delegates to attend the Peace Conference in Versailles, representing the Assyrian nation's claims and petitions. After their arrival in Paris, they were joined by a delegation of Assyrians from Turkey and a Chaldean delegation, including the Assyrian Archbishop, Mutran Ephraim Barsoum, and his secretary of the Assyrian Jacobite Church. In unison they presented the claims for our original homeland, the land of Ashur, between the Tigris and Euphrates rivers.

There are truly so many documents and books of the 1914-1919 era, the 1933 massacre, the settlement of the Assyrians, and pictures of the men involved with the petitions and claims. The folder that I sent you contains copies of these documents. My greatest concern now is for the preservation of the important original historical documents which are in my possession—they must be preserved for posterity.

Best wishes,
Rose B. Dartley
North Bergen, New Jersey

Dear Editor of *Nineveh*:

Enclosed please find a check for my subscription to *Nineveh* magazine, as a sign of support to our national publication. I will be enthusiastically delighted to receive it regularly and enjoy its reading.

There is no doubt that the regular and continuous publication of *Nineveh* is a great achievement in the present circumstances. I wish the best of success to all of you and may God Almighty bless you and your colleagues always.

Sincerely,
Mishael A. Shahgaldi
San Ramon, California

Dear Julius:

Thank you very much for sending us *Nineveh* magazine. Wishing you all the best in your sincere efforts for keeping up our National Heritage. Continue the good work and God bless you all.

Enclosed is our subscription for the magazine and our contribution to the Assyrian Foundation of America.

Sincerely,
Sargon Hermes
Daly City, California

Dear Julius:

Enclosed is a check for \$200 for your annual Christmas fund.

We also want to thank you for sending us the *Nineveh* magazine. I am enclosing a \$50 check for that account.

Keep up the good work. A very blessed Christmas to you and all the hard working Assyrians on your committee.

Sincerely,
Sargina Yohanan
Hillsborough, California
(Sargina's House of Fashion,
Burlingame, California)

A Nation's Greatness

Not gold, but only man can make
A people great and strong;
Men who for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep
Who dare while others fly . . .
They build a nation's pillars deep
And lift them to the sky.

— Ralph Waldo Emerson

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.

A Few Pointers And Some Prevalent Characteristics

It takes at least two parties to conclude a business transaction; both sides must fulfill their obligations; one party cannot keep on delivering goods without receiving payment in return. Credit can be extended up to limited periods of time, if at all. Similarly a man cannot serve anywhere without receiving service or its equivalent in return. One may help without expectation of reward only at one's spare time, if he is disposed to render free service at all. Charity is a product of kindness; but even the wealthiest charitable institutions need replenishing. Ergo, if a mutual help needs mutual reward, if a business transaction needs funds and/or establishing of credit on a firm financial foundation, how much more would a people's national affairs need financial security in order to guarantee a homogenous management.

A nation's affairs cannot be expected to be run by charity alone, whether in form of cash donations or service. The availability of these gifts depends on the whim of the donors; they may be given at one moment and withdrawn at another, depending on the mood of the donor or on the creditability of the manager of donations. There should exist a solid and dependable fund of which the source of replenishment should be constant and reliable. Since the Assyrian nation has nothing to sell or trade with other nations, some other means have to be thought of for the creation of a fund. Sporadic donations, as has been the custom among our people, will not be the answer to our national needs. The fund should be **CONSTANT, PERMANENT and DEPENDABLY ADEQUATE**. In part two of this manual we shall suggest ways and means to establish a **PEOPLE'S FUND** that will be in a position to take care of all our shortcomings, such as: the disabled and the destitute, provision for the aspiring but needy students in all branches of study, the establishment of charitable institutions and care of many other communal needs of our people throughout the world.

The Two Faces of Nationalism

Our youth today are spurned by National ideals. The terms National and Nationalism are overly used, even abused. The label is abundantly affixed to insignificant accomplishments. To be zealous is admirable, but caution is the indispensable lubricant to oil the gears of National Zeal, so that there is more service and less noise. In our organizations, unfortunately, we do have some noisy members in whose dictionaries such terms as caution or mature thinking are not listed. They have contempt for him who admonishes prudence;

they hail with praise him who fans the flame of their rash deliberations; him they will call their hero. How many Sheepskin-Clad Wolves, infiltrating into their ranks, will manage to be carried on their shoulders and be loudly proclaimed as National Champions. The Charlatan, the Adventurer or as he is called in America the Con-Artist is an adept; he knows how and when to play his card.

But shame to him who prescribes discipline and recommends a standardization of values or talks of regulated orderliness for compensation of services. Down with him, for such an adviser is nothing but heartlessly greedy, sick and slow in mind. So out with him, for he is nothing more than a stumbling stone in the path of the fervent devotees.

Our poor nation has become like a garden without a fence or a ripe wheatfield without a scarecrow. There is no obstruction of any kind to check any glutton whose fancy drives him to jump in and satiate his greed. What are you and I doing about it? How long shall this state of things jeopardize the destiny of a people or shall we remain speechless until it is too late to divert disaster?

Wisdom

The edifice of knowledge is founded upon wisdom gained from past experience. A pupil learns from his master who also had profited from his tutor's knowledge. A talented pupil adds something of his own to what he has acquired from his teacher. He never belittles or ignores his instructor's wisdom even if he has advanced a few steps farther ahead. He never utters slighting remarks such as: "He was an old man, his ideas are outmoded, they are of no value in the present situation." Let us bear in mind that wisdom never grows old; that product of experience is never outmoded; that tactics may be employed to suit the problem in hand but wisdom should always be within sight's range. Experience would not be worth a penny if we did not take advantage of its usefulness. Experience is bought dearly, very dearly indeed, at the high price of life itself; not using it to advantage amounts to a wasted life.

If an older person tells a younger one "My friend, don't do it, you will fail. I have the experience, the odds are against you. On one condition alone you would have a chance of success and that condition is—if you had the factor X on your side, you do not have it, consequently, you'll fail and the failure will break your heart." Such advice is not to be lightly treated. Courage and risk alone do not hold the key to success. These two qualities should be tempered with wisdom.

Today many inexperienced members of our younger generation have rolled up their sleeves, determined to

shoulder our nation's responsibilities. One certainly admires their zeal and devotion. Their accomplishments, though small in scale of international evaluation, yet they merit praise. The factor that these young members of our society mostly lack is experience. Not having shared, in person, the disappointing results of past calamities which mostly were the outcome of absence of experience and lack of wisdom, they only see one way and that is forward toward the goal, but fail to heed the pitfalls between here/now and future goal.

They are encouraged by the empty promises of the outsider and they are goaded on by the urgings of the rogue who has penetrated into their noble ranks on a personal design, for selfish reasons. One would hate to see that the valiant and the unselfish efforts of the honest ones go wasted mainly because of failure to heed the danger signal.

Remember dear young and zealous devotees, you are the hope of your people; the capital in the fund to their credit; you represent the material of which the pillars of the Future National Palace shall be erected. Do not waste your efforts in the wrong direction; do not by rash enterprise cause bitter disappointment to your people who count on you so much. In peace and with the tools of education you can accomplish much more than with a warlike spirit founded on quicksand.

Evaluation of Mutual Merits

The average Assyrian would regard the opinion of a Westerner or a Non-Assyrian far above that of one of his people, even though the latter may be enjoying a certain amount of reputation concerning the subject under discussion. On one condition alone his fellow-brother's tenets might receive his recognition and that condition is that the views or theories so propounded by the Assyrian should already have been accepted by non-Assyrians. A white-skinned stranger, with an average knowledge would be considered a preferable guide, a welcome superior, a worthier commander, an enviable model, unailing in wisdom and all-round erudition whose shoelaces the Assyrian is not worthy to tie. Now what is at the bottom of this mutual scorn, this distorted yardstick of evaluation of worth, this absolute absence of esteem for each other's meritorious standing?

Let us see if we can put our finger on it: When two, hitherto, stranger Assyrians meet, they like to know about each other as much as possible, to the point of being nosy, if not impertinent. Let us say that "A" is quicker in starting the line of questioning, so this is the way it goes: "So, you are Assyrian. What is your name? Where are you from? Who was your father? What did he do? What do you do? Where do you work?

How much do you earn? Are you married? How many children do you have? Where do you live? Have you been living there long? What church do you belong to?" Etc., etc. The questionnaire would be overly sufficient if the interrogated was being closely examined in order to ascertain his fitness for a post that required great ability and infinite trust. The writer's experience in this type of monologue is extensive. On one occasion the interrogator could not bear to wait for the answer of one series of questions before machine-gunning the others. But the reason behind this apparently unmannerly custom is not purely nosiness. The Assyrians, unconsciously, consider themselves as a big family, an hitherto unmet fellow is a member of the family as well, but he has to be examined in order to be properly classified: hence the curiosity to know every possible thing about him. Often this Socratic method leads to unexpected results. One such encounter in my own experience was crowned with astonishing consequences: the questioner and I turned out to be first cousins ... children of two sisters (Hamadan, Iran—1936).

But the point is, is this feeling of closeness towards one another salutary or detrimental? Is it not an intrusion on each others' privacy? Does it not betray, even though unconsciously, a desire to ignore and disrespect all the barriers of social gradations and replace it by a tendency to absolute equality of status? It is true that all men were born, are being born and will continue to be born equal; but after birth each and everyone selects a different path to develop and utilize his qualifications; consequently the position, the usefulness, the station he fills in the society is a particular one which should be classified, recognized and evaluated accordingly. The picture will be clearer if we, instead of society, take an edifice, in the building of which different materials are needed and which are listed separately. Each material has its own specific purpose; not one can be substituted by another successfully; consequently they are all equal in the scale of indispensability and importance, yet elementally they are different from each other and let us say again that they are listed differently. But in spite of their characteristic and price differences all are equally needed for the completion of the building project.

The majority of Assyrians judge and regard the great, the wonderful, the magnificent not by reasoning gained from knowledge but by their unattainability which is far beyond the reach of the average Assyrian. Consequently, the question and answer system may result either in the harmless finding that the two are related or in a barren dead-end of disinterestedness or in a majority of cases, where jealousy and rivalry are predominant characteristics, the dialogue will end with

continued on p. 6

a detrimental impact upon the future relationship of the two concerned. If we were to translate into simple words the resultant emotions that generate a malevolent energy destroying all future salutary relationship between the two, the words would read something like this: "Here is a fellow who, although he seemed familiar at first sight, yet I could not place his identity. Now I know who he is, in fact I know everything about his family tree. His grandfather, oh, that funny old fellow, how much fun, as children, we used to have at his expense! So this pretentious and strutting fellow is his grandson; just imagine! And now, how in the name of all the saints, can he be any better than I am or know any more or as much as I do? I don't care what universities he claims to have been at, or how many degrees he likes to attach to his name; he still is the Grandson of that Ridiculous Old Fellow!"

Centuries of absence of any system of official ranking among ourselves have had the detrimental even poisonous effect on our sense of discipline and respect towards each other. The dominating orderless condition of generations has given rise to a kind of social anarchy among all our people. Merit has been ignored; wisdom is disdained; superiority of experience is met with jealousy and a determination to annihilate the worthy. Great satisfaction has been witnessed in deliberate endeavors to overthrow the result of tentative unified efforts. In one department alone, excellence and virtue are relatively tolerated and that isolated province is the religious field. Now, what kind of remedy shall we apply in order to exterminate these taciturn viruses of so many deadly diseases. Remember though that the use of force is out, for we have no arena wherein the imposition of stern order can be implemented. The situation in which we find ourselves reduces us to the necessity of employment of mild and gentle methods to inject into the veins of our fellow-Assyrians a serum of Order and Discipline and teach him the indispensable and noble quality of mutual respect. We have to find the right method by means of which to make him see that it is AS A RESULT OF MATURE THINKING THAT ONE FELLOW MAN RECOGNIZES THE TRUE MERIT IN ANOTHER, be he brother, cousin, fellow countryman, stranger, friend or foe.

Now that we know what is the matter, what should we do? Where should we start?

A nation that has no home, no recognized head and no reliable social system will not be in a position to take an inventory of its assets.

You my dear reader, must wake up to the realization that because of an absence of a suitable social system

we are losing our treasures, our assets; we are turning a deaf ear to the call of our wise and loving guides. Let us seek and find the system in which every talent may occupy the deserving post and fulfill the duty for which he and she are best suited.

Let us discover the System that will enable us to tear away from us those crippling characteristics.

Let us listen to the voice of wisdom. There still is a lot of room for learning. We need another Organized Social System that will be suitable and applicable to our condition.

In the foregoing pages we have endeavored to draw a picture of our shortcomings, which have developed partly because of the course history has taken and mainly because of our own lack of wisdom.

We have to think of a way to gradual recovery; to prescribe a remedy that will have to be applied mildly but in a perseverant and systematic manner. The system that is hoped to re-establish healthy relations and understanding of a normal cultured society should embody the following attributes:

1. It should help us to acquire more advanced education, better cultural standards and stronger and meaningful inter-relationship.
2. It should help us to acquire discipline and orderliness in a natural, non-forceful manner.
3. It should eliminate all obstacles from the path of creation of a PEOPLE'S FUND, which is indispensable in the founding and maintenance of welfare, charity and educational centers.
4. It should be effective in appointing every human asset to his or her suitable post.
5. In a well-organized and durable system one should not expect free service to be given for national prosperity, for free service is never long-lasting and at best, very limited. Those who are generous and can afford to do so, are very welcome to donate their services, otherwise PEOPLE'S FUND must be in a position to be able to compensate for service, partly or fully, as the cases may necessitate. Let us face the truth that charity, at best, is limited as to degree and duration; its potency is relative to the source that replenishes and sustains it. But no matter how reliable such a source may be, it can never be expected to be adequate to supply sufficiently and constantly in order to run the full-scale program of such an impoverished people as the Assyrians are today.
6. In the system that we have to discover, the Churches should not be an impediment to Unified Effort, rather that they, too, should be an integral part of the General Structure.

continued on p.15

The Assyrian American Educational Association, Inc.

Affiliate Assyrian American National Federation

8100 FOURTH AVENUE • NORTH BERGEN, NEW JERSEY • (201) 869-1323

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January 5, 1981

Assyrian Foundation of America
1920 San Pablo Avenue
Berkeley, Calif. 94702
c/o Julius N. Shabbas

Dear Mr. Shabbas:

Kindly extend to your members the appreciation and grateful thanks from the members of the Assyrian American Educational Association for the \$100 contribution for grants to Assyrian students and educational institutions.

After due consideration, the members will add \$10 donated by Mr. and Mrs. Theodore Baba in memory of their dear daughter, Anne Marie (1953-66), and \$7 by Ms. Rose Riskalla to your donation of \$100 and the balance by the Association to the total sum of \$300. This amount will be remitted to the Assyrian Christian College in Ceres, California.

We hope that your membership will be pleased with our decision. Our best wishes to all of you for a better New Year and future.

Most sincerely,

Rose B. Dartley
Secretary

Senator Nimrod Receives Honor

John J. Nimrod, the Illinois State Senator and long-time AMVET, was awarded the National Security Medal of the Korean Government at AVMETS' 36th National Convention in Dallas, Texas.

The medal was presented by Lt. General Bon-Chool Lee, Past President of the Korean Veterans Association. The National Security Medal is the highest civilian recognition bestowed by the Republic of South Korea on a non-citizen. It was awarded to Senator Nimrod for his outstanding contributions during and after the Korean conflict.

Nimrod is a charter life member of the Assyrian American Veterans Post No. 5 who helped organize the Assyrian-American post in Chicago in 1945. He is a two-time past post commander and presently serves as a post service officer.



To put the world in order, we must first put the nation in order; to put the nation in order, we must first put the family in order; to put the family in order, we must first cultivate our personal life; we must first set our hearts right.

— Confucius

Poverty is not the absence of goods but rather the overabundance of desire.

Plato



Holy Apostolic And Catholic Church of the East

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3939 LAWTON STREET
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PHONE: (415) 731-9537

THE VEN. NENOS S. MICHAEL
ARCHDEACON
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SAN FRANCISCO, CALIF. 94122
PHONE: (415) 564-9126

Date	Feasts & Commemorations	Day	Service	Time
1-4-81	Epiphany (Dinkha)	Sunday	Qurbana	9:00 a.m.
2-9-81	Rogation of Ninevites	Monday	Service	7:00 p.m.
2-10-81	Rogation of Ninevites	Tuesday	Service	7:00 p.m.
2-11-81	(Rogation of Ninevites in San Jose)	Wed.	Service	7:00 p.m. (in San Jose).
3-1-81	The great Fast	Sunday	Qurbana	9:00 a.m.
3-22-81	The Middle of Fast	"	"	9:00 a.m.
4-12-81	Palm Sunday	"	"	9:00 a.m.
4-16-81	Passover Day	"	"	9:00 a.m.
4-16-81	Passover Day	"	Service	7:00 p.m.
4-17-81	Night of Sorrow	Friday	Service	7:00 p.m.
4-18-81	Holy Saturday	Saturday	Service	7:00 p.m.
4-19-81	Easter Sunday	Sunday	"	7:00 a.m.
	followed by Qurbana	Sunday	Qurbana	9:00 a.m.
5-31-81	Feast of Ascension	"	Qurbana	9:00 a.m.
6-7-81	Feast of Pentecost	"	"	9:00 a.m.
7-26-81	Feast of Noserdell	"	"	9:00 a.m.
8-2-81	Feast of Transfiguration	"	"	9:00 a.m.
8-9-81	The Assyrian Martyrs Day	"	"	9:00 a.m.
8-16-81	St. Mary's Departure	"	"	9:00 a.m.
9-13-81	Feast of Cross	"	"	9:00 a.m.
11-1-81	Mar Giwargis' Shahra	"	"	9:00 a.m.
11-15-81	Commemorations of All Saints.	"	"	9:00 a.m.
11-29-81	First Sunday of Advent	"	"	9:00 a.m.
12-24-81	Thursday before Christmas	Thursday	Service	7:00 p.m.
12-25-81	Nativity of Our Lord Jesus Christ(Christmas)	Friday	Qurbana	9:00 a.m.

---oOo---

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

Due to circumstances beyond our control, changes do occur,

PLEASE, call for confirmation Archdeacon's house at 564-9126

Thank you and God bless you. Amen.

P.S. Breakfast will be served after each Qurbana (Holy Communion)

ASSYRIAN FAMILY PATTERNS BEFORE THE CHRISTIAN ERA

By Semiramis Jacob Hermes

Editor's Note: This article is part of a thesis under the title "Development of Family Patterns in the Assyrian Community" by the author presented to the Faculty of Beirut College for Women in partial fulfillment of the requirements for the degree of Bachelor of Arts.

Semiramis Jacob Hermes was born in Baghdad, Iraq, of Assyrian and Armenian parentage and raised in an Assyrian community. She attended three elementary classes in the Assyrian School in Habbaniya. When she was ten years of age the family moved to Baghdad. Semiramis attended the American School for Girls where she received her elementary and secondary education, graduating with a high school diploma in 1953. That same year she attended the Beirut College for Women. In 1955 she obtained the Associate in Applied Science degree, and in 1957 graduated with the Bachelor of Arts degree majoring in the field of Child Development and Family Life. Semiramis and her family are presently residing in Daly City, California.

Marriage Laws and Traditions

In Assyria the social structure of human life was crystalized. The family was rigidly cohesive. Marriage was "both an art of civil law and a rite of domestic worship."

Theoretically, monogamy was the rule but practically concubines chosen from among the slaves were tolerated. A concubine's position was always inferior to that of the legal wife. She had no right to wear a veil which was the distinguishing sign of a free woman. The concubine had certain duties to perform with respect to the legal wife. She carried her chair when she went to the temple and helped in her grooming.

There were two forms of marriage. The most usual form was the ordinary patriarchal type. The wife would leave her own family and live with her husband. Her position would be subordinate to her husband's. The wife would bring with her a dowry and often a trousseau. The second form was the matrilocal type. The wife would stay in her father's house. The husband would either go and live with her or he would visit her occasionally. Her position in this case would be more free. The husband would give her a sum of money toward the maintenance of the house. This form of marriage seems to have been either exceptional or temporary. Suggested reason was the age of the contracting parties. There is evidence of child marriage among the Assyrians in the rule which fixes the age limit of marriage for boys at ten years. Another reason may be when the bride's family is of higher rank. Instead of accepting their daughter to live in an inferior position they take the couple in till the husband is able to support her. Or the reason may be that a man with

no son adopts his son-in-law and leaves him his property after his death, etc.

Marriage was preceded by the ceremony of betrothal during which the bridegroom elect poured perfumes on the girl's head. He gave her presents consisting of jewels, various objects, and provisions. After this ceremony the bride elect became fully a member of her father-in-law's household. If before the marriage the husband elect died or disappeared she would marry one of his brothers of marriageable age. If he had no brothers then she would marry one of his near relatives. But if none had reached the legal age which was ten, only then her father would resume all his rights over her. He could give her in marriage to another family provided he gives back all the presents that she had received except those consisting of food.

Marriage was a big event. The parents played a big role in their children's marriage. The mother of a young man, rich, good-looking and with an honorable profession found no difficulty in seeking a bride for him. Such a young man could choose almost any girl he liked. The mother was usually concerned about the best fashion of marriage for her son. She would try to avoid buying the bride. She would try to find a rich girl for her son so he wouldn't have to pay for her or settle a dowry. On her visits she would look for a family which has a thirteen year old daughter, tall, slender, with bright red lips, large eyes, thick black eyebrows, meeting above the nose; who knew how to manage a house, sing, play the harp, embroider without a pattern, read and write fluently. Her father would be a good, honest and respected man. The young man's mother would meet the girl herself and arrange the marriage with her. There would remain only the official request to be made for her.

The young man's father, looking his best, having powdered and scented himself and wearing his best robe would go to the girl's house. After a few compliments with her father, he would ask her hand. The girl's father would give an affirmative answer. They would start settling the dowry. In spite of the two men's generosity and richness they would bargain being businessmen themselves. Finally they would agree on a reasonable dowry, including silver, servants, a trousseau and furniture. They would fix the wedding day, and start preparing for the big day. The girl has already woven and embroidered all the materials needed for her clothing and for her room. Now the girl would try to look her best to be admired by her husband. She would "bathe herself, carefully anoint her body and hair with essences, dye the palms of her hands and her nails red with henna, powder her cheeks, and darken her eyebrows." During the days of waiting, the happiest in a woman's life, her friends would gather around her, assisting and counseling her.

On the morning of the wedding day there would be a big gathering of friends in the bride's house. The scribe would be there to draw the marriage contract. The astrologers had already been consulted and it had been declared that the day was a lucky day. The men would be gathered in the reception rooms, while the women would be grouped around the bride in the harem. Then the usual formalities would take place. The bride's father would rise and make his offer aloud. The bridegroom's father would accept the offer and announce the dowry he would be giving. The people would murmur approvingly. The bride would enter with her friends and women of the two families. She would stand beside the bridegroom. The groom's father would seize her hand and that of his son, lay them palm upon palm, then he would tie them together with a woolen thread as the emblem of the bond which from then on would link the wife to the husband. Then he would call upon the gods and pray for long years of happiness to the couple. Such symbolic ceremony could only be conducted by a free man. After the prayer all those present would join their blessings to his "carefully blending with them all the formulas considered infallible in averting the evil eye and all the malignant influences from the young couple. . . ."

All the time the scribe would be watching the scene seeing that everything was going on alright. Then he would start to write the formal marriage contract on a clay tablet. The witnesses would place a nailmark or a seal upon the tablet.

"The prayer which follows the binding of the hands has invoked the blessings of heaven upon the union of the two young people; by it, and by it alone, is religion blended with marriage."

Following the reading of the contract the bride's father would command that tables be brought in and he would invite the guests to eat and drink. "The remainder of the day is passed in banquets and amusements, dancers, singers, players upon the harp and upon the flute, jugglers who perform feats of strength, story-tellers who relate fables or merry tales." The house would be opened to whoever wants to come. The people in the neighborhood would come to congratulate the bride's and the bridegroom's parents. In the evening the bride would prepare to leave her father's house. She would weep, cling to her mother, and delay the time of departure, as every well-bred girl must do. Finally she leaves on foot, surrounded with companions. The women would make sounds of piercing cries as sign of their joy. People would be gathered to see the procession pass "with musicians and jesters, its train of slaves, furniture and chests preceding the bride." The groom would be waiting with his groomsmen. He would welcome her upon the threshold of the house. Then the festival would continue, wine, banquet, musicians. It would go on even after the couple

had gone to the harem. In fact, the rejoicing would continue for several days. Then life would be usual in the two houses. The bride would soon be accustomed to her new environment. The mother-in-law would congratulate herself for the good choice.

The bride had the right to keep the presents that she had received, the dowry, etc. . . . and they were guaranteed to her children. They were not transferable and her brothers-in-law had no claim upon them.

The bride might receive a marriage jointure. If she accepted this she became jointly answerable for the debts or obligations of her husband.

Divorce

The laws concerning divorce give the husband the right to put his wife away. He was not even obliged to give her anything by way of divorce money if his wife had been living with him no matter what the ground of divorce may be. It seems that the property brought to the household by her would remain at the disposal of her sons. If the divorced wife was living in her father's house the husband could take back the gifts that he had given her personally but he could not claim what he had given to her father or her family.

No grounds for the divorce are given in the documents. The husband was entitled to divorce his wife at will and send her away with nothing. ". . . And she 'shall go forth' empty."

As to the right of the wife in putting an end to the marriage there is no hint of that.

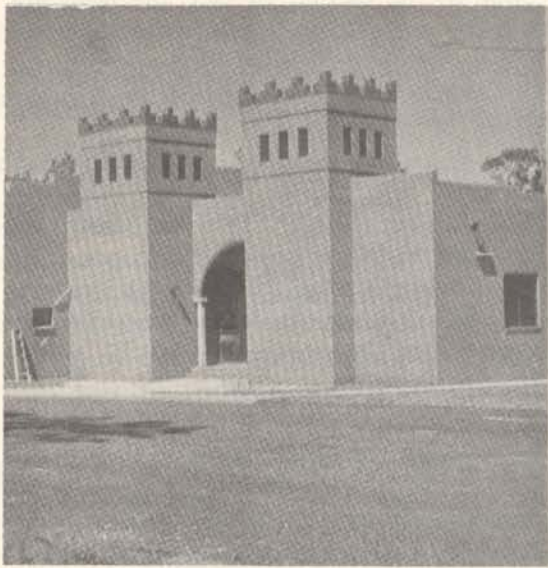
In addition to divorce the wife would regain her liberty if the husband were absent or missing for more than five years. The death of the husband also set a wife at liberty but not in all cases. In certain circumstances she had to marry her father-in-law, or one of her brothers-in-law or even one of her stepsons born of a different union. The widow was expected to live in her late husband's house. His children supported her. If she were the wife of a second marriage and had no children her stepsons would support her. If she had children of her own and the stepsons did not want to take responsibility for her then she would serve her own sons in return for food.

Childlessness was looked upon as a great misfortune, even a disgrace. The law disapproved of the childless widow. It dismissed her—"she may go where she will".

A widow who would go out into the street should have her head covered.

It can be seen that a good woman was highly prized but she had no safeguard against any cruelty of her male relatives.

Continued in next issue



*Assyrian Australian Association
Nineveh Club*



At the Feb. 20, 1981 Party

Mesopotamian Recipe

KLEICHA (Christmas & Easter Pastry)

- 1 cup flour
- 2 tbsp. melted butter
- 1 tbsp. warm water or milk
- ½ tsp. baking powder
- a pinch of salt

Mix flour, baking powder and salt. Add the butter, rub together and knead using warm water or milk until a good dough is formed. Roll out and cut small rounds of dough. Fill with date filling or nut filling. Fold them over, firm down the edges, brush the surface with egg and bake in a quick oven for fifteen minutes.

Date Filling

- ½ cup chopped dates
- 1 tsp. butter
- 2-4 powdered cardamons or 1 tsp. rose water

Cook the dates with the butter for two minutes until it becomes soft. Add the powdered cardamon or rose water.

Nut Filling

- ½ cup crushed nuts
- 2 tbsp. sugar
- 2-4 powdered cardamons or 1 tsp. rose water

Mix the crushed nuts with the sugar and the powdered cardamon or rose water.

Note: This recipe makes 12 Kleichas.

The New Coat

Mullah Nisradin had saved his money to buy a new coat. He went to a tailor's shop, full of excitement. The tailor measured him and said: "Come back in a week and—if Allah wills—your shirt will be ready." The Mullah could hardly wait, but after one week he returned. "There has been a delay. But—if Allah wills—your coat will be ready tomorrow." The following day Nisradin came back again. "I am sorry," said the tailor, "but it is not quite finished. Try tomorrow and—if Allah wills—it will be ready." "How long will it take," asked the exasperated Nisradin, "if you leave Allah out of it?"

ASSYRIAN ARTIST



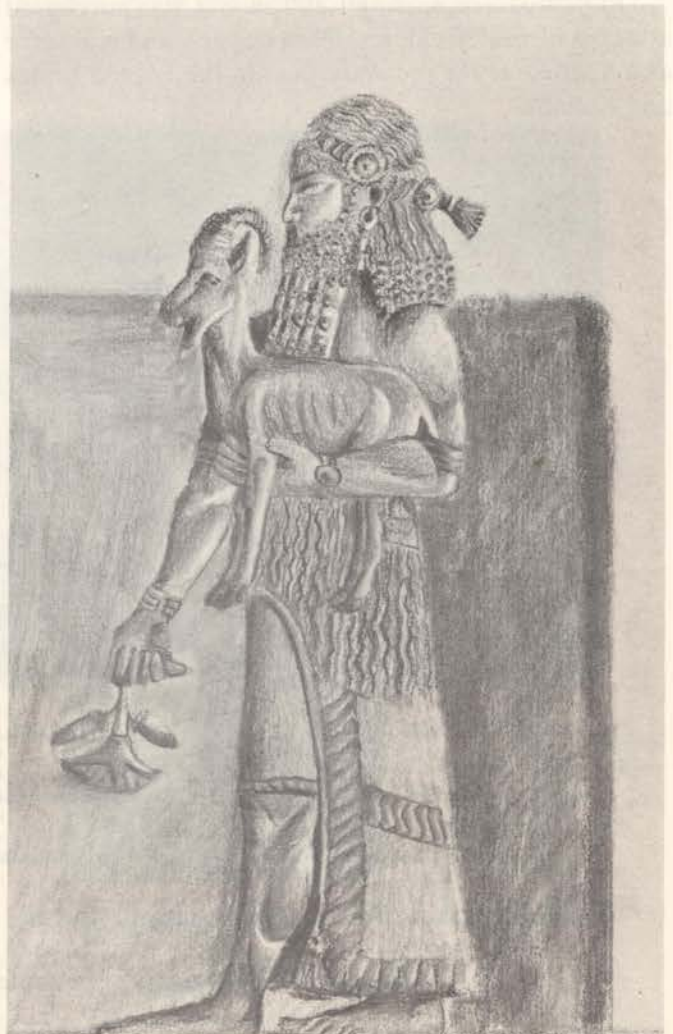
Mrs. Hilda Pyousef Baitoo

The artist whose paintings are presented on the cover of this issue and on this page, Mrs. Hilda Pyousef Baitoo, was born in Abadan, Iran, and lived in Tehran since the age of five. She began her academic career in arts in 1970 when she enrolled at the Behzad Academy of Fine Arts which was established by H. Behzad, a distinguished figure in Iranian miniature art work. After receiving her diploma from the Academy, Mrs. Baitoo attended the University of Tehran where she obtained her Bachelor's Degree in Fine Arts. She began her graduate studies at Hofstra University in New York, then transferred to California State University in Los Angeles where she received the Master's Degree in Art and Design.

After graduation, she became a freelance artist and taught art, both in schools and privately, and her work has been displayed in art galleries in the United States and Iran. Mrs. Baitoo developed an interest in folkloric arts and she began to research this field by studying and painting around Persian art with a touch of miniature. As an Assyrian who is proud of her heritage, she has given considerable attention to Assyrian art which she has found to be of very rich quality and a source of inspiration. Her present research and work are centered around Assyrian art work, especially painting. "I am looking forward to working with my people whom I feel have been a strong support for my work," she declared.

All Assyrians can take pride in the accomplishments of this fine artist whose work reflects the highest qualities of our cultural heritage. We are proud to present illustrations of some of her works in this issue of *Nineveh*.

Hilda's art works were exhibited at the Assyrian Foundation's recent meeting and also at our Feb. 20 party at the Dunfey Hotel, and generated a great deal of interest in everyone who saw them.



Berkeley—The Assyrian Foundation of America sponsored a gala dance party on February 20, 1981 at the Dunfey Hotel in San Mateo. The well-known Assyrian singers, Evin Aghassi, Walter Aziz and Ninos Aghassi, and the Assyrian Soul Band were featured that evening. The party was very successful and was greatly enjoyed by everyone.

We wish to extend our thanks to the following persons for their donations towards the raffle:

- Mr. Jacob Malkezadeh**—Four cases of wine
- Mrs. Hilda Baitoo**—Assyrian art work—original—by Mrs. Baitoo
- Mr. Martin Jacob**—Zenith Clock-Radio
- Messrs. Narsai David & Sam David**—Dinner for two at Narsai's Restaurant in Berkeley
One case of Narsai's choice Brut Champagne

Chicago—His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, arrived in Chicago on December 21, 1980 for the official dedication and consecration ceremonies of the newly acquired Mar Gewargis Church in Chicago. Following the consecration on December 28, a banquet was held in His Holiness' honor.

The new edifice, seating 1,300 people, was purchased at a cost of nearly half a million dollars, and will serve as a Cathedral for the Assyrians in the United States and Canada.

The Grand Opening of the Assyrian Australian Association Nineveh Club

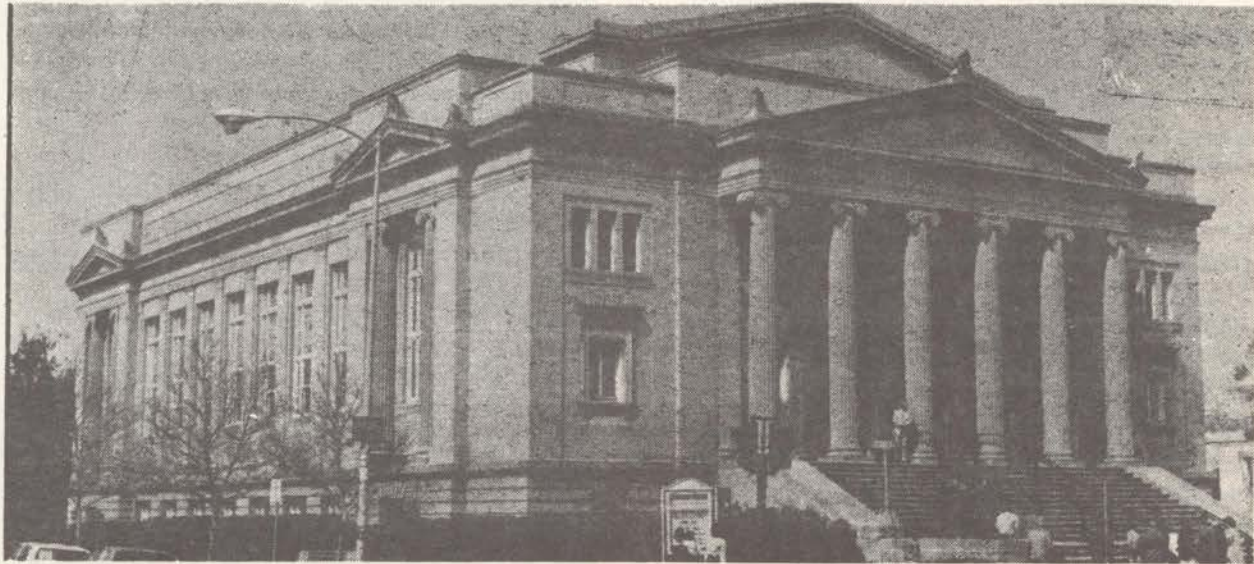
On November 22, 1980 the Assyrian Australian Association held the official opening of its new \$750,000 Nineveh Club in Sydney. It was a proud day for all those Assyrians who more than ten years ago had a dream. Their dream was that one day the Assyrians of Sydney would have an Assyrian Center where they could meet socially, and at the same time, preserve and enrich their Assyrian heritage. That dream has now been realized for the 8,000 Assyrians living in Sydney.

The Club has an auditorium that seats 800 people, a large dining room, a library, offices and a number of recreational facilities. The land was purchased in 1971, but the building project did not start until November 1979. The present membership of the Association is over 900.

The other Assyrian community is located in Melbourne and numbers 1,500 people.

See page 11 for the Center.

 The Earth gains in weight by about 12 tons of newly arrived meteorites a day.



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"What Fruit Will Our Tree Bear in the Year 2000?"

Highlights of Keynote Address by Dr. Eden Naby

1. First and foremost I am an Assyrian, hence committed to the survival of our Nation.
2. The common Assyrian individual must be dedicated to Assyrian ideals. There is lack of concern and dedication.
3. The Assyrians must be free from the immobilism and conservatism by which they are being consumed.
4. The mortal enemy of the Assyrian Nation is assimilation and loss of identity both in Bet-Nahrain and in other countries where Assyrians are presently residing.
5. I believe there is greater potential in the Assyrian people than we are now getting out of them.
6. In order for the Assyrians to preserve their identity, language and culture in their homeland, the Assyrian migration from Bet-Nahrain must cease.
7. We must work through governments, international organizations, publicly when possible, to allay the problems experienced by Assyrians in various countries.
8. We are an intelligent, resilient and resourceful people. But in order to survive as a community, we need to consider both short range and long range factors conducive to survival. We acknowledge our roots in the far and near past, but what fruit will our tree bear in the summer of the year 2000?
9. Urgent, well-planned, long range measures must be taken to combat the erosion of our survival. Factors that are important to our survival are as follows:
 - (a) Preservation of our language in its written and spoken forms, as it binds all Assyrians together. We need to set up schools, attend them, young and old, and learn our language. In most cases, we must share the financial burden.
 - (b) A spirit of ecumenism among our various Christian denominations. It is essential for us, a small people, to search for the common bonds rather than emphasize the barriers that separate us. We need to learn more about each other's religious practices and the reasons for them.
 - (c) Attempts to minimize the effects of the on-going diaspora, preserve our basic population in our homeland and seek ways to enhance our status in Iraq. We should encourage institutions that will draw our people together into close-knit communities.
 - (d) Study, research and preservation of our cultural heritage. War, the lack of scholarly facilities, and at times sheer poverty have prevented our being able to chronicle our history, write our poetry, create our novels, reflect on who we are, and know better our cultural heroes of the past. Surely Assyrians can help their people by bequeathing scholarship funds administered either through Assyrian institutions or through universities. Without serious study and the means for serious study, we will have lost a critical ingredient of self-preservation.



Editor's Note: Dr. Eden Naby is a professor at the Center for Middle Eastern Studies, Harvard University, Cambridge, Mass. The address was delivered at the 1980 Convention of the Assyrian American National Federation in Chicago.

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"Assyrians of Today—Their Problem and a Solution"

7. The System should never antagonize the governments of the lands in which Assyrians reside, rather awaken a respectful regard of the authorities towards their culturally and peacefully progressing minor members.
8. The System that we are seeking is expected to have the Natural Power of preventing the Progressive and Ignored individuals from abandoning their own fold and joining the Non-Assyrian society, because there they observe a non-biased discrimination, a better order for evaluation of merits.
9. We need the System in which the Confidence Artist, the Adventurer, the Charlatan, the Imposter, the Hypocrite and the Wolf-in-Sheepskin, and all other members of that destructive clan will not have the ability to exercise their obnoxious arts. If ever such Artists, through hook or crook manage to infiltrate, the Efficient System should be able to discover and cast them out.
10. The System has to function like a well-adjusted and well-oiled machine, working smoothly and efficiently, with the least possible and annoying noise and with most potentiality. The plan for such a System is drawn in Part Two of this manual.

Continued in next issue

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Learning is not child's play; we cannot learn without pain.

Aristotle

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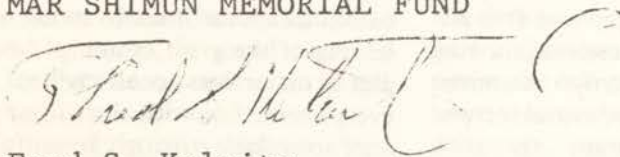
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Sincerely,
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Rudyard Kipling once addressed university students in a commencement speech and cautioned them against being too preoccupied with wealth, status or glory. "Someday," he said, "you will meet a man who cares for none of these things. Then you will know how poor you are."

— Jerome Knight

It is not what men eat but what they digest that makes them strong; not what we gain but what we save that makes us rich; not what we read but what we remember that makes us learned; not what we preach but what we practice that makes us Christians.

— Francis Bacon

THE ASSYRIANS

By WILLIAM B. ZIFF, Esq.

Author, Publisher and World Traveler

Mr. Chairman, honored guests, ladies and gentlemen of the Assyrian American Federation.

On the way here by train, looking out the window as a man often does when he is traveling alone, many thoughts crowded into my mind. I thought of the many times we have been together before, in private discussion or publicly assembled, on behalf of the Assyrian people; I thought of the great part the Assyrian people have had in history. My flying thoughts strayed to the long record of this wonderful people who have had so irreplaceable a part in building the very foundation of our civilization. The classic states, Greece and Rome, buried in dim antiquity! Even they reach hardly more than 2,000 years! Or those modern centers of civilization of Northern Europe; their barbaric tribes did not enter the stream of civilization till less than a thousand years ago, and in the case of the Russians and Germans, not more than 800 years.

In the case of the Assyrians, their identification with the course of human civilization is at least 4,000 years old, and it may be as long as 5,500 or 6,000 years if one assumes this people to be the inheritor and descendent of the legendary Sumerians, now lost in the shadows of human memory.

Looking out of that window, I mused on this tremendous long road which the Assyrian people have travelled since they first came to the earth and brought civilization with them, and of the endless debt every modern man and woman owes them. My thoughts rested on new fantasies which sought to assimilate the Assyrian with the Syrian, as if there were no difference between the two. I wondered how such unutterable confusion of idea could come about, and these remnants of one of the mankind's noblest races could be thus reduced to an anony-

mous unidentifiable melange grouped under what is at best only a geographic term.

No, the Assyrian people cannot be dropped out of history in this fashion; they are destined to remain and to once more take their place as a living force in human affairs; for I cannot imagine that God has sustained and preserved these people over these long painful centuries, only to have them disappear at this climatic moment in history when all other peoples are seeking and finding their cultural freedom and fulfillment. Certainly the heroic fortitude and resolution shown by the ancestors of this brave race over the long centuries could not have been meant for the purpose of preparing their final grave as a nation.

That this nation exists is a fact; and if there is to be any justice or honest settlement between the peoples, it must again occupy its own historic spot of ground. In the area between the Two Rivers, the happy laughter of free Assyrian children must once again ring out; the ring of Assyrian hammers must be heard in the industrial sectors; Assyrian airplanes must fly their eagle's path over proud and self-sustaining Assyrian settlements; and the Assyrian plowmen pulling his long furrow in the fertile ground must be able to pause to wipe the sweat from his eyes and gaze with satisfaction on the glistening red-brown earth, which is his own.

This is not too much to dream, nor to expect; nor is it too much to believe that it is within the final purpose of the divine providence which rules us all.

We here in the United States can greatly assist in this outcome. It is unlikely that we can participate as active actors in the fruition of this dream, for whether of Assyrian or other blood, we have a separate appointment with destiny. This will cause us all ultimately to

merge ourselves and our separate identities in the common American future. Such is not the case however with the Assyrian people who live in many areas abroad. They live their lives as true national remnants, longing for freedom and often for safety, and for a life allowing them a full expression of their Assyrian cultural heritage. The problem of these unfortunate people can not be met by deporting them to Brazil as refugees as suggested by my friend Yussuf Malek, but only by settling them in their own land under their own government in the historic seat of their race from which a large number have been only in recent times dispossessed. Would not this be an act of the highest statesmanship? For certainly the Assyrian people have not stood steadfast through the ages, against the most unspeakable outrageous hardship only to come to the end of the road finally in this our generation.

To thus let the remnants of this great nation disappear it seems to me would be one of the great crimes of history, and a major loss to all civilized men everywhere. For with their disappearance something stirringly beautiful and irreplaceable will have gone from the life of men; and the world will be a poorer and sorer place for it.

It seems to me incumbent on those of us who live in peace and freedom to take the steps of rescue, looking toward a resettlement of the Assyrian fragments in their own home in the Middle East, so that this people may retrieve its dignity and its self-respect and sit once more as equals in the councils of men.

As to whether any small people can endure or not under conditions of modern existence poses many questions. I do not know all the answers. I only know that the life of mankind is enobled and invigorated by the variety of existence. It can only be made more

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beautiful and further enriched by the existence of any fine civilized people, small in numbers as they may be. I rather fancy that the answer will be found in a federated or cantonized Middle East on the Swiss model, or on the model of the American States. Certainly the present absurd medieval Middle East national structures with their Effendi and Mullah rule and their control by greedy European colonial power, will collapse. They are inefficient and unreal, and they are not in tune with the times. They leave no room for the life expression of even such numerous and vital peoples as the Kurds; they are anti-progress and their structure is a mere pretension to national organization. When they fall apart, as they will, we want to be ready with our claims and our arguments for full Assyrian participation in the reorganization of the Near East.

It is unfortunate that even thoughtful and well-informed Assyrians have so little real knowledge of the remarkable history of their people. It is a record which rolls through the annals of men like the clash and roar of drums and the strains of pulsing music. It is not a record which can be stilled, for it is the record of man himself and of all of his beginnings, in social organization, in the sciences and arts, in religion and in moral conduct.

My friend, Arthur Upham Pope, and his charming wife, Phyllis Ackerman, the great Orientalist, have always insisted that for long thousands of years in the pre-dawn of history a great race, which in the light of its achievements might be referred to as "the great race," inhabited the areas we now call the Near and Middle East. It is they who formulated the founding principles from which social concepts have arisen, and from them that accumulation of lore, social practice and thought which ultimately became the arts and sciences in all lands.

As this race slowly developed in this remarkable building of their culture, they began to leave records of their achievements. Until recently these rec-

ords have only been imperfectly understood. Even now the magnitude of the achievement is hardly grasped.

In the past few decades, bit by bit, patient investigators have begun to put this story together; and each year we are more amazed and awed by what we discover.

I well remember waiting one day in the musty confines of the Athenaeum Club in London, for the appearance of Sir Flinders Petrie who had been conducting the current diggings at Ur of the Chaldees. My only purpose was to say a few words and to look at this man who had been God's instrument in returning to us the wonders of the human past. And I was happy that the opportunity had been mine.

The race which inhabited this fertile area between the two big rivers is known in its early times by various names—Sumerian, Accadian, The Babylonians, The Assyrian. One may believe that it was for all good purposes one race. Certainly it had one continuous tradition, a continuity of law, science and thought which was uninterrupted during the period of its greatness. Little is known of the Sumerians who were the first to step out of the darkness of prehistory, but for Akkadia Chaldea, Babylonian and Assyria, for all practical purposes they were one people, almost identical in language, custom and traditions. Under the name of Assyria, this great race reached its proudest flowering, and it is they who are the ancestors of the Assyrian remnants of today.

Perhaps everything which the world possesses in science, law, religion and art had its early development here. As far back as the time of the Patriarch Abraham, this was a highly civilized community, luxurious in its arts, competent in its sciences and highly developed in all the amenities which make life well ordered and pleasant.

Coming from Ur of the Chaldees, Abraham and his retinue were a colonizing offshoot of this great race, producing the Prophets, and finally the apostles who declared Christianity to

the world. Another portion of this gifted people, of identically the same stock and keeping the same language and customs, were the Phoenicians, that greatest of exploring and seafaring people who gave the alphabet to mankind. The Carthaginians who almost conquered the world, were another closely allied branch, and if one may believe the Apochrypha, the Spartans as well. Anyone able to read Aramic today can read the inscriptions on the crumbled walls of Carthage with ease. The wars between these people as recorded in the Bible and on their own clay tablets, were not death struggles between strange races but essentially fratricidal struggles between members of one people, as they had been in the early wars between the German states.

While it thus spilled over in many directions, the center and citadel of this great people over a period of three thousand years was the land between the Tigris and the Euphrates, the fabled "land between the two rivers."

All of the great outlines by which civilization is expressed by us today in the Western World came from here. Without their contributions, man still would be floundering far back in the fog of primitive barbarism. This illustrious history had been long forgotten, buried in the great waves of deadly struggles which periodically swept the Middle East from Savage Asia, when the Englishman, C. R. Rich, attracted by some odd looking mounds at Mosul, made the first small beginning in the science of Assyriology in 1811. He was followed a generation later by the Frenchman, Botta, then by a succession of dedicated men. In our own generation excavation and discovery have proceeded at a lively pace.

It is now believed that at least 30 million people at one time must have lived in the area now called Iraq, so that three thousand years ago Assyria must have been a most populous as well as prosperous nation.

The excavations show that the land was resplendent with wealth and culture. A codified set of laws had already

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existed from a time beyond the memory of man. Trade flourished with far lands. The monuments they left behind show that these people built beautiful palaces, some of them never surpassed for sheer grandeur. The Royal Palace of Sennacherib at Nineveh covered an area of 100 acres and was 70 feet high. Ashurbanipal's great library at Nineveh consisted of 10,000 tablets on all subjects. Scientific understanding flourished. The ruins show great aqueducts and superb feats of engineering; these ancients understood the secrets of the lens: they had a first class understanding of geometry and mathematics, had invented the calendar and the alphabet, had studied and charted the stars. They understood scientific farming and built elaborate irrigation systems to use the land to best advantage. The position of women was free and dignified, learning was esteemed, the industrial arts highly developed.

Three thousand years ago we find this race conducting themselves with all the aspects of a highly civilized people. Their sculpture has never been surpassed and was freely imitated by the Greeks; even their pantheon of gods, before their colonizing kin the Hebrews saw the great truth of monotheism, was passed on to the Greeks through the Pelasgi, or sea-wanderers.

Three thousand years ago that magnificent man, Hammurabi codified the already ancient pattern of laws, which were carefully administered according to the justice of the time; and almost a thousand years before him in the dim antiquity of the 3rd Dynasty, King Shulgi formulated a legal code which provided the base for Hammurabi's later work.

Many storied buildings, great courtyards, gardens, magnificent works of art—all these provided a magnificent setting for a no less magnificent people.

As masters of strategy and tactics and as law givers the Assyrians were unequalled for thousands of years. What a parade of shining names flits across the historical narrative—Assur-

banipal, Assurmaserpal, Tiglath Pileser, Sennacherib, the two Sargons, Shalmaneser, the great Queen Semiramis! At the height of the Empire in the 7th Century B.C., it stretched from the Mediterranean to the borders of India, to Armenia on the North, and included the far reaches of ancient Egypt.

This is a record in which the downtrodden and the despoiled of the Assyrian remnants can find a bright gleam of hope for the future; for the sacred fire of this great creative genius is buried in the wombs of their women and will one day burst forth again in the persons of children perhaps yet unborn. It is certain to find expression again in the resurrection established on its own soil as an equal in the councils of men. The outstanding achievement of individual Assyrians today, the record of the Assyrian Levies at Habbaniyah and elsewhere, all point to the living possibility of a self-reliant modern Assyria if the wanderers can be regathered to her bosom and if the state can once more be re-established.

I do not count myself an especially religious man; but certainly many of us who read the Bible can find substantiation for the belief that miracles might be happening in our time, too. You may say that it is through God's own plan, or find whatever explanation you wish to find, but true to Biblical prophecy, Israel has been brought back to its own little piece of little ground. Perhaps this is only a beginning, for the Bible prophesies that after Israel's return the day will come when nation will not quarrel with nation, when swords will be beaten into plowshares, when they will not fight any more, and when peace and justice will reign between men. If one part has come true, perhaps it is not too much to expect that the rest also will come true.

In any case I want to tell you that there is a great rule in life: God helps him who helps himself. If we will it, and if the cause is just, we can bring it about I cannot conceive of any reason why we who love our fellow men can-

not help one another. It seems to me we bear that moral responsibility.

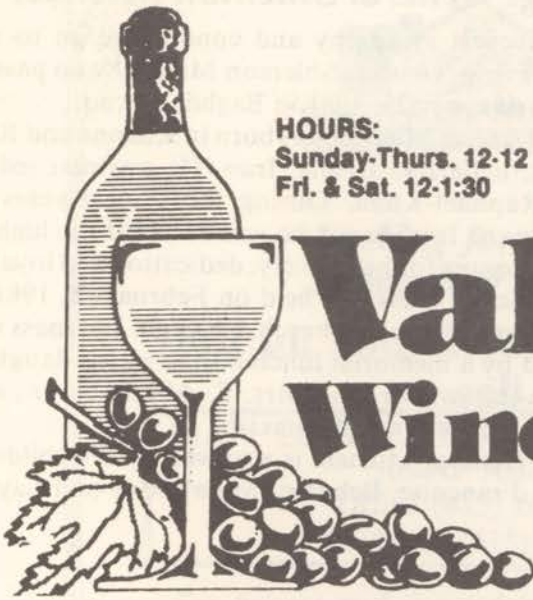
It seems to me, too, that this will make us better, not poorer, Americans, and that this is a cause in which all Americans can with honor engage. We do not need to wait for the tragedy of another Simmel to galvanize ourselves into action, which by then is hopeless.

As I have said, I can conceive of no objection to this course. Therefore I suggest that if it is right and proper that there should be a solution finally to this long and crushing oppression of the Assyrian people. There must be an end finally to the wandering and homelessness. This is a problem which is at the very root of the Assyrian tragedy. A land of one's own is part of the dignity of man; it is part of the right a divine Providence has vouchsafed him. The creation of a free sovereign Assyria will be a tribute to the strength, endurance, faith and courage of one of a devoted and noble people who richly deserve this blessing: in bringing it to this resolution, it also will be a tribute to the wisdom, intelligence and decency of civilized mankind, which must settle this and other problems which press upon mankind if we are not all to perish.

The foregoing speech was delivered at the Assyrian American Convention Banquet in Philadelphia, October 11, 1953.

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Jacob Malek Zadeh (center), proprietor of Val de Cole, at recent Foundation party with sister, Mary, and friends.

Oraham David

The Assyrian Foundation extends its deepest sympathy and condolence to Mrs. Anna David of Daly City, California and her family on the recent loss of her husband, Oraham David.

A memorial service, officiated by Archdeacon Nenos Michael, was held at the Mar Narsai Parish of the Assyrian Church of the East, San Francisco. The service was followed by a memorial dinner, and eulogies by Kasha Sargis Sayad of Turlock and Rev. George Shabbas of Chicago. Interment was at the Olivete Cemetary, Colma City.

Oraham David, a pharmacist by profession, was born on February 22, 1904 in Urmia, Iran in the village of Gavilan. Known as Oraham Azzachi (pharmacist), he studied pharmacy at the Baghdad School of Pharmacy, and practiced his profession in Baghdad and Kirkuk, Iraq. Together with his family he immigrated to the U.S. in 1960.

He is survived by his wife, Anna, two sons, Ashur and Ninos of Daly City, and four daughters, Mary of Daly City, Lily of Alameda, Helen and Nahrain of San Jose.

Dr. Daniel Shlemon

We express our deepest sympathy and condolence to Mrs. Arshaloos Shlemon and her family on the loss of her husband, Daniel Shlemon (better known as Daniel dentist) in Kirkuk, Iraq. He was born in Urmia, Iran in the village of Charagooshi in 1910. After graduating from the Assyrian School in Baghdad, he attended the School of Dentistry where he obtained his dental degree. For the next 40 years he worked for the Ministry of Health and the Iraqi Oil Company hospital in Kirkuk. In the meantime, he had his own practice.

Dr. Shlemon is survived by his wife, Arshaloos, two sons, Shlemon (also a dentist) and Norman; two daughters, Victoria and Helen; and an aunt, Batishwa.

"Assyrian Destiny in the Middle East" A Documentary Film

The Assyrian Universal Alliance has recently produced a documentary film—"Assyrian Destiny in the Middle East." The film gives a brief history of the Assyrians from their ancient beginnings to the fall of the Empire in 612 B.C. Then the film brings the viewer up to the Assyrian participation in World War I, where the Assyrians were promised autonomy for their participation in fighting with the Allies. After the war the Assyrians were given neither au-

Brig. General Shlemon Michael

Our deepest sympathy and condolence go to the family of Brig. General Shlemon Michael who passed away on January 25, 1981 in Baghdad, Iraq.

Brig. General Michael was born to Khanna and Rev. Michael in 1901 in Urmia, Iran. He was married to Toote Raphael-Khan. During the several years of service in the Iraqi army, he was awarded the highest military honors for his bravery, dedication and loyalty.

A memorial mass was held on February 8, 1981 at St. Ephrem's Catholic Church, Chicago. The mass was followed by a memorial lunch hosted by his daughter and son-in-law, Mr. and Mrs. E. Abraham, Jr., and grandsons Peter and Thomas.

Brig. General Michael is survived by his children: Younis, Francoise, Behnam (Melo), May and Layla.

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

St. Augustine

tonomy nor representative government. Again in World War II the Assyrians fought with the Allied forces. The film moves on to a presentation of the status and condition of present-day Assyrian refugees brought about by the conflicts in the Middle East. The dramatic conclusion of the film states: "Assyrian refugees are looking to the International Voluntary Agencies of the world to help create a ONE PLACE SOLUTION for Assyrian refugees in the Middle East."

The film has been shown to U.S. Congressmen and U.S. State Department officials. A presentation was made in Geneva, Switzerland to representatives of the World Council of Churches, the International Catholic Migration Commission, the International Council of Voluntary Agencies, and the United Nations High Commissioner's office. Hosting the showing was the head of the United States Mission in Geneva. The audience have proclaimed it to be a very fine work that simply and clearly explains the Assyrian problem in the Middle East and proposes a solution. The film has been shown to a number of Assyrian groups in the United States.



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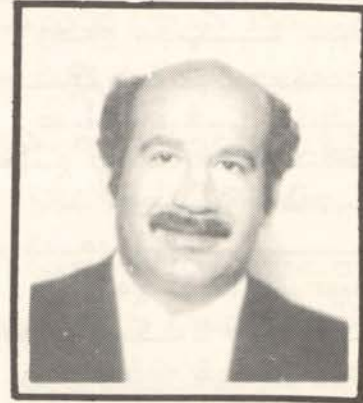
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THREE ASSYRIANS hold the position of General in the Soviet Army. Major General G.I. Sarkisov led troops at Stalingrad and on the Southwest front. Major General A.N. Tamrazov (left) led troops in battle in the Kuban region. His career in the army was traced by the book "Leaders of the General Staff" by General Stemenko. Major General I.K. Tamrazov

(second from left), a brother of A.N. Tamrazov, was honored as a hero of the people for military activities in the Krasnodarsko region during World War II. General Iliya Ishakov, (right) is in the 63rd Army. The man next to him is A.S. Davidov. (Translation from a book by Assyrian-Russian writer K.P. Matveev (Bar-Mattai).

صومالی: د قهبيک پيژندګ

د دې په صومالي ليکلي نسخه کې د وپلټلې (tape) نسخه د مخمورۍ له
 قهبيک پيژندګ - صومالي ته د ژبې د پوهنځي له لورې دوه ډولونه دي.

دوه ډولونه -

په صومالي کې د ۱۹۷۰ ل. صومالي پيژندګ ته د صومالي ليکلي نسخه (حاجي)
 دوه ډولونه دي: يوه يې د وپلټلې نسخه د پيژندګ لورې له لورې دوه ډولونه
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نفس او سنجاه قهقهه خنده را که می آید تعجب دلا بسجده ای صفت حسد را بخودا دخت
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