

Lucianus, the Great
Assyrian Thinker p. 2

NINEVEH

*Voice of
The Assyrian Foundation of America*



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

SECOND QUARTER 1982

VOLUME 5 NO. 2



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*This design was created by Mr. Issa Benyamin using Assyrian letters as an art form.
Here the words "Our Language is the Basis of our Existence" are spelled out in Assyrian.*

CULTURAL—EDUCATIONAL—SOCIAL

NINEVEH

SECOND QUARTER 1982

VOLUME 5

NO. 2

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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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Lucian (Lucianus) The Great Assyrian Thinker

In the Mediterranean world of the Second Century A.D. there lived a man who was to have a profound influence on the development of Western European thought more than a thousand years after his death. This man was an Assyrian named Lucian. He lived from about 120 A.D. to about 200 A.D., under the Roman Emperors Antoninus Pius, M. Aurelius and Lucius Veras, Commodus, and perhaps Pertinax. He was born of Assyrian parents at Samosata, the Metropolis and prime city of Comagenia, seated not far from the Euphrates River near Edessa (Urhai or Urfa). In his writings, he describes himself as an Assyrian.

According to the custom of those countries, when Lucian was a youth, he consecrated in the city of Hierapolis the first cutting of his hair to the Assyrian Goddess. His father's name was Lucius, his brother Caius was an Elegiac Poet and a Soothsayer. His parents were poor and could not afford him education correspondent to so hopeful a genius, and therefore placed him with an uncle (on the mother's side), who was a stone cutter, that he might learn a trade, whereby to earn his living. Here he did not last long, for either led by his good fortune, or driven by his hard usage, he left his apprenticeship, and eventually Samosata and went to Antioch where he studied and practiced law. After a while, finding law not to his expectations, and being an excellent Rhetorician, he left his practice and began to travel, touring Asia Minor, Macedonia, Greece, Italy, and Southern France as a sophistic rhetorician. He was forty when he gave up the profession of travelling rhetorician to settle in Athens and develop his comic prose dialogue. He stayed in Athens for about twenty years and created his best works while there. The emperor Marcus Aurelius appointed him to a judgeship in Alexandria where he died around 200 A.D.

He has left eighty prose works, two mock tragedies and fifty-three epigrams of very unequal excellence. Among these are a few masterpieces which show a finish and subtlety that rank them with the best Hellenic handiwork. A number of his works contain biographical matter corresponding to the periods of his life on which they throw light, *The Vision*, *Demosthenes*, *Nigrinus*, *The Portrait-study* and *Defence* (in which Lucian is *Lycinus*), *The Way to write History*, *The double Indictment* (in which he is *The Assyrian*), *The Fisher* (*Parrhesiades*), *Swans and Amber*, *Alexander*, *Hermotimus* (*Lycinus*), *Menippus* and *Icaromenippus* (in which *Menippus* represents him), *A literary Prometheus*, *Herodotus*, *Zeuxis*, *Harmonides*, *The Scythian*, *The Death of Peregrine*, *The Book-fancier*, *Demonax*, *The Rhetorician's Vade mecum*, *Dionysus*, *Heracles*, *A Slip of the Tongue*, *Apology for "The dependent Scholar."* Of these *The Vision* is a direct piece of autobiography.

During the Hellenistic period, philosophers were trying to establish dogmas upon which all life could be based. Lucian became a satirist who ridiculed the philosophic ideas, the people's religious beliefs, and the superstitions that filled the lives of people of the time. He wrote of the foolishness of mankind, of men and gods

with a humor and fantasy that brought them to life. Lucian is the apostle of common sense. For this reason he is of interest to every age, for common sense is a universal ingredient found in all times and places. Beneath all of Lucian's wit and subtlety lies the character of the man. His leading trait is the passionate sympathy for the lower classes, for the millions who live on farms and in tenement houses. "He is the earliest socialist writer and he is the first cosmopolitan of the modern world," says John Jay Chapman in his book "Lucian, Plato and Greek Morals." The injustice of human life haunts him.

Because he ridiculed religious and political institutions and dogmas, his writings were considered a threat to society in medieval times and were suppressed. However, they were revived and became popular in Europe during the Renaissance period. Therefore, a claim can be made for Lucian that would give him a high place among the thinkers of Western Europe. He was the first to perceive the separation between the languages of Science and the Eternal Truth beyond. By means of heathen sects he made a demonstration which destroyed in advance all the dogmas that were to play so large a part in the religious and political development of Europe when it was passing through that period which preceded the wars and convulsions of the Reformation, and Lucian's works suited the temper of the times.

Lucian's influence on subsequent artists and writers has been profound. The Experiences of Timarion in his visit to the underworld in the 12th century is described as one of the numberless Byzantine imitations of Lucian, for although the theme goes back to the Odyssey, it is a direct dialogue from the Lucian's *Menippus* or *Necromancy*. Theodorus Prodrumus (1118-1180), in his best known satirical dialogue, *The Sale of Philosophers and Statesmen*, imitates Lucian's *Sale of Philosophers*. Lucian's influence upon Erasmus is profound. The *Praise of Folly*, which electrified the fools and scholars of Europe, is full of the Lucianic character. In his *Colloquia*, Erasmus, like Lucian, paints contemporary life in vivid colors but lacks Lucian's pessimism. Sir Thomas More's *Utopia* reflects the human imagination of Lucian's *True History*. The German humorists Johan Reuchlen, Jacob Molsheyn, and Philip Melanchthon knew and used Lucian whose satire was valuable for purpose of controversial references. The best example of French literature's obligation to Lucian is Voltaire. Lucian's *True History* (a parody of the old Greek historians) if reflected in *Micromegas* and *Candid* is but an echo of Lucian's *Hermotimus* (a philosophic dialogue). In 1726, *Gulliver's Travels* appeared and Jonathan Swift is openly indebted to Lucian and his *True History*.

To conclude, the philosopher John Jay Chapman says that Lucian is "a joyous, courageous, and humane character, whose brilliant intellect casts a white light on a complex and gloomy period of history. He is, in himself, the typical honnête homme (honest or truthful man) of all time, and, in his dialogues, he is one of the great geniuses of European literature."

The Tamimi Assyriology Research Foundation

The Tamimi Assyriology Research Foundation, Inc., is a non-profit, non-sectarian and non-political organization. It was founded by the late Fred Tamimi (1910-1980), an Assyrian and a devoted scholar of the history his ancestors left behind. It was one of Mr. Tamimi's desires to establish a permanent research center in order to enhance the world's awareness of Assyrian history and culture. The Foundation was established in 1969 as an educational and charitable corporation, for the purpose of scientific and literary research in Assyriology, the science which deals with the written records, tongues, cultures, history, art and archaeology of Assyria and other ancient civilizations. The specific purpose of this organization is, therefore, the preservation and promotion of the linguistic and cultural heritage of the Assyrians and other civilizations whose past records are embedded in the written records of Assyria.

The Tamimi Assyriology Research Foundation states:

THE ASSYRIANS

One of the first known civilizations, Assyria began many millenia ago in the land known as Sinar, the rich fertile plain between the famous rivers, Tigris and Euphrates, in what is now known as Iraq. In fact, some evidence and research indicates that Assyria was the earliest known civilization beginning in 12,000 B.C. Its last known formal government empire ended in 612 B.C.

From within this civilization, language, writing, science, religion and national economics were initially developed and flourished. In fact the Assyrian language used today is essentially the same as the one used by these ancient Assyrians.

Following the decline of its Empire, the Assyrians were the first followers of Christ. As early as 100 A.D., Assyrian Christian missionaries had spread Christ's teaching to India and even China. Since the time of Christ, the Assyrians have maintained their language, culture and Christian religion throughout the Middle East and the world.

SETTLEMENT IN CALIFORNIA

The Assyrians first arrived in the United States in the late 1800's, and their earliest settlement in California was established south of Turlock in 1911. They acquired land and began farming crops similar to those they cultivated in their homeland.

These settlers established their first church in Turlock in 1924. In California, the Assyrians have maintained their language, customs, and beliefs, as they have always done in the past.

Today, there are approximately 5,000 Assyrians living in Stanislaus County. They have two social clubs each producing their own television and radio programs. There are also four Assyrian churches located in Turlock.

RESEARCH CENTER/ARCHIVAL REPOSITORY

One of the first goals of the Foundation is to expand its existing library-research center and to make its resources more readily available. The center already has on permanent loan an existing library of over 1500 books, and hundreds of periodical and journal articles, which deal primarily with Assyrian history, language and culture, and history of other ancient civilizations. The Foundation would like to someday double its current size and move into a more permanent location, thereby establishing a respectable specialized library. The library will contain works written by all known experts in the fields of Assyriology, Sumerology, Egyptology, etc., thus making available a wide variety of viewpoints.

In addition to material on ancient history, this center will also be an archival repository on Assyrians. Currently, there does not exist a depository which contains the current ethnic/anthropological records of modern Assyrians. Archives serve a very important function to all societies and cultures. Answers to many questions about Assyrian activities two or three hundred years ago are either very difficult to obtain, or impossible to find. Will it be easier to find such answers one hundred years from now without the aid of an archival repository? The answer is an obvious no.

Ancient Assyrians knew the value and importance of establishing and maintaining libraries and considered it a high priority activity, therefore it is only natural for us to seriously support such a center.

Other goals of the Tamimi Foundation are:

- a. The publication of a comprehensive bibliography listing all obtainable titles and authors of books and articles written about Assyrians.
- b. A short pictorial book on Assyrian history written for children between the ages of 8 and 12. The purpose of this book is to help young people learn more about their history, especially concentrating on more of the positive contributions made by their ancestors.
- c. A comprehensive Assyrian-English grammar book.

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An Assyrian Poet of Russia

Rabi David Ilyan

Rabi David Ilyan, son of Rabi Elia Bet Abraham of Turkey, was born in 1911 in Gandja where he studied Assyrian, Russian, Armenian and Turkish languages (1918-1926). He then proceeded to studies of history and philosophy at the University of Leningrad, ending in 1938. After World War II he returned to studies of ancient history at the University of Baku, finishing in 1947. In 1973, although retired, he continued to teach in a school in Tiflis.

His literary activities began in 1929. His first writings appeared in the monthly "Khokva d'Madinkha" (Eastern Star) of Tiflis. Some of them have been translated into Russian, Georgian, Armenian and Ukrainian. These are works in verse, such as "Ganta d'Alpa Wardi" (Garden of a Thousand Flowers), "Rishani d'Eam-mi" (Leaders of the People) in 1936, "Moscow" (1937), "Mam Shalou" (1938). The latter lengthy poem also appeared in Germany in 1962, translated into German by the Semitic language experts Yohannis Fredric and

Lazar Yori. Next there appeared poems on "The Chinese Workers," "The Journey of Tamourlane," and "Urkhil Marirta" (My Bitter Road) on the Assyrian exodus of the First World War which appeared in a Russian Review in 1964. He continued with a poem "Panna," "Tiflis La-mitghalbanta" (Tiflis the Unconquerable) on Georgian history, then "Kayapa va Atto," a story on the life of the Akkadians. Following this he published the story "Sadakra" on the history of Assyrian Christianity in Syria and Lebanon. A story on the ancient gods of Assyria was written, and another "Raban va Warda" on the life of the great Georgian poet Chota Roustaveyli has been translated and published by a Georgian journal in 1966. A drama "Chith-thou va Wardi" was written on the life of the Assyrians of Mar Shimun. He also wrote a story in verse for children, "Khlula d'Pikka" (The Marriage Banquet of the Frog), an elegy, and many more poems.

Professor K. P. Matevov

Due to erroneous information we, as well as other Assyrian publications, reported that Professor Matevov had died in Russia. We are glad to report that he is alive and well, and we apologize for this error.

Assyrians of Russia

by Professor K. P. Matevov

Professor Matevov, a lecturer at the University of Moscow and a member of the Soviet Academy of Sciences, is well known internationally as an Assyrian historian. In one of his articles entitled "Assyrians of Russia," Prof. Matevov states that the Assyrians settled in Georgia since the second half of the 18th century and in Armenia about 1829. Today they live principally in Georgia, Armenia, Russian Azerbaijan and in north Caucasia. Many are engaged in agriculture; one group has named its village URMIA. Twelve hundred Assyrians live in the village of Dimitrov and specialize in the production of wine, vegetables and fruits, and has distinguished itself in poultry and livestock. The people live in beautiful stone houses. The school has room for 630 pupils and contains laboratories, gymnasium, sports grounds and technical workshops. The Assyrians in Russia have maintained their language and culture. High school teachers have been trained at the school in Armavir, the first graduating class being in 1928. In the Institute of History of Leningrad there are sections in which Assyrian history, literature and language are taught, and where 8 to 10 pupils attend each section. In Moscow a central Assyrian association is engaged in teaching cultural subjects. Hundreds of books in Assyrian have been edited. Many scholars and scientists have appeared among the Assyrian people such as K. Alaverdov, Ch. Kaleita, D. Petrossov, I. Bedroyev, I. Guivar-gisov, K. Marogoulov, Petros Soura and David Ilyan.

After the second world war many Assyrians graduated as teachers, doctors, engineers and scientists, such as M. Y. Melikhova (Doctor of Medicine), F. M. Tamrazov (Doctor of Physics and Mathematics), D. I. Yoos-soopov (Arts and Letters), I. Y. Danielov and L. H. Sargissov (History), L. Kh. Ishoo (Chargé de Cours), and many others. Rabi David Ilyan, an Assyrian poet of Russia, has had his works translated into German, Russian, Georgian, Armenian and Ukrainian.

Professor K. P. Matevov has recently written an article about Assyrian medicine and another one about the Assyrian Soviet soldier Yakuvov. A monthly newspaper, "Kokhva d'Madinkha" has played a big part in maintaining Assyrian culture and heritage. In World War II, many Assyrians received decorations, among them Major General G. I. Sarkisov, Major General Alexander H. Tamrazov, Major General Andrei H. Tamrazov, Colonel T. A. Yacoobov (Surgeon), Major



Prof. K. P. Matevov

H. G. Nadirov, Captain E. D. Traoushkina, H. G. Ishoyev and David Tachveli, and Lieutenant-Colonel F. G. Benyaminov. There was even one Assyrian cited as "Hero of the Soviet Union" — the seaman L. Ch. Davidov.

Editor's Note: Another Assyrian scholar living just outside Moscow is Dr. Ilya Vartanov, 38 years of age, a graduate of Moscow State Institute of International Relations. A few years ago he was awarded the qualifications of an International Journalist. In addition to Russian, Dr. Vartanov speaks and writes in Assyrian, Arabic, English and French.

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LETTERS TO THE EDITOR

Dear Editor Shabbas:

May I express my appreciation to you and your staff of *Nineveh* for the efforts toward the continuance of *Nineveh*.

Your past and present Assyrian subjects, personalities or activities are a pleasure to read.

It was most appropriate and timely for our dear nationalist, Mr. Youel A. Baaba to have received the recognition and the honor for his years of dedication to the Assyrian community at large and the Assyrian Foundation of America, when his friends at Bechtel whom he helped in the development of their careers, sponsored a dinner party for him in the San Francisco Hyatt Regency Hotel, March 11th.

Our Assyrian American Educational Association has reorganized with new young members who have emigrated to the United States. They are intensely interested in their nationalism, but we are very slowly advancing toward more frequent meetings and attracting more members.

With fond regards, and greatly appreciative of your efforts.

Most sincerely,
Rose B. Dartley
North Bergen, N.J.

Dear Julius:

I enclose herewith a check for the cost of an annual subscription to *Nineveh* magazine. Please place my name on your mailing list effective with the first issue of this year.

Sincerely,
Mikhael (Minashi) K. Pius
Turlock, Calif.

Dear Editor:

I would like to subscribe to your *Nineveh* magazine. Please send me the necessary information, and the subscription bill.

Sincerely,
John Gevargiz
Troy, N.Y.

Dear Editor:

Thank you for sending me a complimentary copy of *Nineveh* magazine. I would like you to know that I thoroughly enjoyed reading both the English and the Assyrian sections. A small check is enclosed to help with your worthy endeavor. Wishing you well.

Sincerely,
Jonathan Paul
Turlock, Calif.

Dear Sir:

Our Association would like to subscribe to your news magazine for the balance of this year. Please add our name to your mailing list and bill us for the subscription. Your prompt attention and cooperation is greatly appreciated.

Sincerely,
Juliana Bacchus
Executive Secretary
Assyrian American Association
of Southern Calif.
North Hollywood, Calif.

Gentlemen:

Please mail me your magazine called *Nineveh* as I would be interested in receiving it. I saw and read it at one of our Assyrian friend's home. Thank you.

Sincerely,
Mark Essa
Modesto, Calif.

Gentlemen:

Your *Nineveh* magazine which I saw for the first time and read while visiting one of our Assyrian friends is very interesting. I would appreciate you sending me future issues.

Sincerely,
I. Bob Warda
San Francisco, Calif.

Silent Giving

It seems all news we hear today
Is bad as it can be,
But there are things that happen
With no publicity.

The good deeds done by many,
The gifts of food and toys,
The helping hands extended,
Bring many people joy.

If we could hear as much about
The good deeds done today,
We'd be surprised how big a part
Faith and love still play.

Good things happen all year
round.
True givers seldom talk
Of things they've done to help
someone
As in God's way they walk.

— Ruth G. Lockwood

Yes - We are Assyrians

by William Daniel

Assyrians of present times have often been and still are being confronted with the question of why they claim to be descendents of the Assyrians of B.C. and how can they prove their claim. These critics maintain occasionally that the fallacy of our pretension is proven by the name we call ourselves, i.e. "SURAYI."

Of course the majority of Assyrians harbor no doubt at all as to the verity of their claim, grounds for their conviction are abundant. Those rare individuals who are doubtful may have their private reasons for not being a part of the majority.

Now, let us explain the term "SURAYI": the name "SURAYI" is a product of informal speech. Classically speaking, there is an 'A' starting the word, making it Assurayi. This letter has gradually been silenced in the colloquial language. This should not come as a surprise to us, for colloquial speech has been generally known to have the tendency of heading for fluent speech and simplification of pronunciation.

The letter 's' in the Middle Eastern languages has been known to often alter its sound to 'th,' 't' or 'sh.' The lingual dispositions of these languages have their individual influence in the inflection of the sound. Thus for instance, Armenians pronounce the term 'Aysori'; the Arabs pronounce it 'Ashureyin'; the Iranians 'Ashuri.' Among the Assyrians there seems to have been more than one change-over of the sound of the letter in question, making the sound: Ashurayi, Assurayi, Athurayi and Aturayi.¹ As we said earlier, colloquial languages have the tendency to lean towards fluency of pronunciation, the letter 'A' at the beginning of the term Assurayi becomes rather cumbersome, hence the birth of the term SURAYI.

Another important fact is: whether a member of this nationality calls himself Assyrian, Chaldean, Babylonian, Jacobite, Maronite, Nestorian or Malakite, they all refer to one people, one nation known by different appellations or religious denominations.

But the tenacious critic does not value popular testimony which he considers as cheap varnish or false coloring, he demands authenticity, he is after, so to say, mathematical data. The basis for his stand is that we have no country at present to be called Assyria and there hasn't been one since the fall of Assyrian empire in 612-606 B.C., or the fall of Babylonia two hundred years later. Assuming that his point is well taken, we shall humor him by being indulgent with his attitude until we furnish sufficient evidence to prove our point and end the argument once and for all.

It is admissible that absence of a country of our own during many generations, to be called Assyria, may look like a weakening factor in the stand we assume in the argument. However, it can also amount to a big point in favor. How? We shall come to that in a moment. But let us, just for a little while, exchange our mutual positions

with our Mr. Critic; let us pose the questions and let him supply the answers:

Q. What is your nationality, sir?

A. I am French.

Q. How long has your family line lived in France?

A. Always.

Q. Is it not possible that you migrated to France from somewhere else?

A. I am not aware of any migration. But I know that we have always been French.

Q. Were you in France thirty generations ago?

A. Yes, much longer.

Q. Can you tell me something specific about your ancestor of that time? Was he a soldier or a civilian? Did he participate in any conflicts? His occupation or anything?

A. No.

Q. How about your ancestor of fifteen generations ago?

A. No.

Q. Eight generations ago?

A. Again, no.

Q. Then what makes you think that you have always been a Frenchman?

A. I know it from my father, and he from his and so up the line.

Q. Do you possess any documentary evidence verifying your statement?

A. No.

Q. Aha! Then why are you incredulous to our statement when we say the knowledge was handed down the line until it reached us?

A. Because we have a country, but you haven't. Consequently a lot of intermingling with other people can have taken place during the twenty-six centuries since the fall of the Assyrian empire, so that Assyrian racial continuity cannot have stayed unmixed.

Q. Have your people stayed unmixed?

A. Certainly. We have a country.

Q. You do not know, for sure, when you migrated to France or where from; you do not know anything about your ancestor of eight generations ago, allowing thirty years per generation that amounts to two hundred and forty years only, yet you demand us to furnish substantial data proving the legitimacy of our claim of twelve times two hundred and forty. How do you defend your stand?

A. Absence of a country leaves you exposed to racial intermingling and subsequent extinction.

Q. Does it? Do the frontiers of a country guarantee racial purity of the original settlers? Isn't there continuous migration and immigration going on? How then can you escape racial intermingling? No, my friend, your argument has not proved your racial purity but the continuous existence of a piece of land called France, Italy or anything. Please take note of the following: the impenetrable fortresses and walls that safeguarded our racial purity have proved to be much stronger and much more effective than the

geographical boundaries of any other country. Yours included. They consist of our language, faith, and all the national lore which are totally different from those of the surrounding people. These formidable rocks furnished unsurmountable barriers around us which could not be penetrated. Individual intermarriages caused by abduction or forced religious conversion contribute to a negligible percentage of the whole and the victims never again make part of the Assyrian society. Hence the firm belief that the Assyro-Babylonian racial purity has been conserved much more effectively than that of the people having geographical boundaries protecting theirs.

There cannot be a more erroneous, illogical and nonsensical opinion than to maintain that Assyro-Babylonian people have vanished completely. A people of such high level of culture, masters of so many arts and sciences could not totally disappear.

It is a shame to witness cases when a member of this people introduces himself as Assyrian and he gets blank looks of astonishment and incredulity. Some of these pseudo authorities have been heard to say: "That cannot be. There are no Assyrians today, the race has been extinct since long ago."

Such incidents prove the ultra shallowness of the knowledge of these authorities and how the average person can be misinformed and misled by their unfounded pronouncements which are either deliberate or rooted in ignorance.

Neo-Assyria

We can imagine the convulsion that the fall of Nineveh must have caused to the inhabitants of towns and villages in the vicinity of battlegrounds. We can also imagine their hurried flights towards safe parts of the country far from the arena of conflict.

Assyria possessed vast dominions stretching into flatlands and mountainous regions. Much of the close by Hakkiari Heights had already been incorporated into their vast dominions which had stretched as far north as the Azarbaijan of Persia (Iran). We can also visualize the return to their homes of those who had not fled very far, to resume their routine lives to the best of possibility under the harsh circumstances.

Soon normal life began to take shape in such localities as Urkhai² (Urhai),³ Adassa,⁴ Tal-Kepi, Sapna, Mardin, Elkush, the Hakkiari Heights, and others. Urkhai rose to prominence of becoming the capital city of Neo-Assyria. This newborn kingdom, which we do not know how soon after the fall of Nineveh did take shape, probably less than a century, was ruled during its entire existence by two dynasties, i.e., the Mannooos and the Awgars, fifteen of the former and fourteen of the latter.⁵ It does not seem to have involved itself in warlike activities as its mighty predecessor had. It became the center of learning, wherein the first universities ever were estab-

lished. Philosophy and medicine were prominent among the subjects treated. Other subjects that promoted mental exercise were religion and abundant poetry on the subject and epics were nursed.

Such prominent personalities as (Mar) St. Aprim the Great, and (Mar) St. Narsai known as the Harp of the Spirit, were the graduates of these centers. Neo-Assyria was a land of peace and learning.

Christianization of Assyrians

Assyrian national history from 33 A.D. onwards is closely connected with Christianity, the first millenia in particular. It is not my intention to go into a detailed narration of the story of Christianization of Assyrian people, rather a mention of the barest facts.

King Awgar IX was suffering from a form of skin malady. Hearing of Jesus performing miraculous healings, he sent three emissaries to contact him and deliver to him a written message in which the King stated: "I hear you make the blind see; the deaf to hear; the crippled to walk without the use of herbs; that you even raise the dead. You either must be God come down to earth or his son. But I hear that people are opposed to you and do not want to hear your message. I invite you to my land in which there is room for both of us. I also need you to deliver me from my ailment."

Jesus replied: "Blessed are those who believe though they have not seen; blessed are you and your people. My mission is not yet fulfilled, but soon I shall send my disciples to heal you."

Immediately after the Ascension the Apostles St. Thomas (Mar Tooma) and St. Thaddeus (Mar Addai) came to the ailing King Awgar, healed him and Christianity was proclaimed throughout the land of Neo-Assyria.

This is not a myth. It is history. There are two reliable sources who give a written account of the incident. These are: the Apostle St. Thaddeus in his "Doctrine of St. Thaddeus," and the second, "Josephus the Judo-Roman Historian and Chronicler of the 4th Century A.D."

Urkhai, later Adassa, became the starting point from where Christianity was widespread throughout Asia. It also became the center of learning in philosophy, literature and medicine.

The most ardent missionaries of all time, with knapsacks containing the barest necessities and nourishment, our forefathers carried the message of our Lord, on foot, to India, China and Mongolia. Their devotion to their work did not mask any political design. Their only concern was to spread the message of salvation through Jesus Christ.

When Marco Polo, the Italian adventurer, visited China in the fifteenth century, he was stunned to disbelief when he witnessed Chinese people reciting our Lord's prayer.

The stone monument erected in Sianfu, China⁶ at the

Assyrian Contribution to World War II Effort

"Perley puts his case well in this matter. With some justification he tackles the British officials of the time, too, for inactivity. This is a serious challenge. It is certainly up to us to disprove the assertion by ensuring that the future of the race is adequately safeguarded.

"Everyone admits the Assyrians have given fine, loyal service to Britain, and have earned our gratitude and the rewards of good soldiers. The British Empire, and indeed all the Allied nations, owe the Assyrians a heavy debt following their key victory at Habbaniyah in 1941, which checked German expansion to Asia Minor and stopped a rapidly growing danger of linkage in force with Japan via the Persian Gulf at a time when the latter was poised for attack. But for the Assyrians' historic stand at Habbaniyah, Rashid Ali and Nazism would certainly have controlled Iraq; the Allies would thus have been split at a critical phase of affairs before they had mustered their strength, and the vital oil region would have been lost — as probably would have been the war itself — for both India and Russia would have been isolated and the Mediterranean outflanked.

"Their loyalty and gallantry at Habbaniyah may well, some day, be claimed as their greatest contribution to mankind."

A. M. Hamilton

Editor's Note: The above is an extract from the review of David B. Perley's J.S.D. "Whither Christian Mission?" which appeared in the Royal Central Asian Journal, May 1945, Vol. 33, Part 2, pp. 214-15.

A Rejoinder

by David B. Perley, J.S.D.

If the gallantry of the Assyrians has been such a meritorious factor in the affairs of World War II which placed the survival of nations in the balance, will the fair-minded British public and the Allied Nations again see the Assyrians exposed to double jeopardy? Happily for Christian civilization, that War did result in the triumph of Allied arms; and yet the Assyrians, their *smallest Ally*, gained nothing therefrom save the fresh antagonism of the neighboring Arabs. Their status continues to be anomalous; and, had the War resulted in the defeat of the United Nations, the Assyrians would have been exterminated by the Forces of Rashid Ali and of the Nazis alike — without mercy. Unless moral and legal arguments are permitted to prevail, the great victorious nations will have unjustly enriched themselves at the expense of the Assyrians, and the Assyrians will have found, in their glorious victory of 1941, their defeat, abject and ignoble!

end of the 7th century A.D., commemorating the close of the fifth century of missionary work in that vast land, is a live testimony of the missionary enterprise of our ancestors. The inscription is in Aramaic and Chinese. To them Christianity was the only important thought to be concerned about, nothing else mattered; is it surprising that the earthly greatness of their pre-Christianity ancestors was overshadowed by the principles of their new dream?⁷ Yet there were those among their fellow Assyrians who still nursed their ties with Assyria of pre-Christian times.⁸

It is time to present to our hard-to-satisfy critics historic evidence proving that there was an Assyria or Neo-Assyria, as we name it in this article, after the fall of Nineveh. Xenophon,⁹ a Greek Army General of the 4th century B.C. who was a chronicler as well, relates in his seven-book, one-volume *Anabasis* about Assyria and Syria as two of the lands he and his army had to pass by (through) on his way to Greece, after his adventurous involvement in Persian politics. In this Odyssey type of narrative he mentions, very realistically the names of Assyria and Syria — not confusedly, but as two distinctly separate lands. He also makes mention of Chaldeans, Babylonians, Armenians, Khalybians, Mardians, Carduci and other names of no direct interest to us in this article. Xenophon describing Assyrian and Chaldean arms, praises them as valorous soldiers. This is the true spirit of an honest soldier, i.e., not to belittle his antagonist, rather observe justice in the evaluation of his merits.

Among the people mentioned besides Assyrians, Babylonians and Chaldeans, Khalybian and Mardians capture our attention. The 'kh' in the Khalybians is a throaty 'h' similar to 'kh' in the name Urkhai. Today we pronounce the name Haleb or Aleppo as Europeans mention this, today's Syrian city. The name Mardians could well denote the dweller of the city Mardin, where Assyrians have been living for generations. It could well count among the cities of the time of Urkhai, Tel-Kepi, etc. The city is still extant.

Now, a testimony dated three centuries B.C. by a reliable authority, verifying the presence of a land called Assyria and speaking of their soldiers cannot be ignored. Thus we can assuredly say that the fall of Nineveh did not mean the end of Assyrians. That vigorous spirit could not be destroyed.

In the second paragraph of the section "Neo-Assyria" we stated that the Assyrian dominions towards the north, had stretched as far as Azerbaidjan of (Persia) Iran. This is not a boastful and unfounded statement:

Urmia, Salamas and for a while, Mar Agha,¹⁰ have been inhabited for centuries by the Assyrians. The population of the former two localities has been constantly nourished by migrating Assyrians from the Hakkari Heights. The fertile soil and the abundance of natural irrigation have, for centuries, attracted our ancestors to

HERE & THERE

BERKELEY:

The Foundation picnic held on June 19th at Huddart Park in Woodside was very successful. Over 150 people attended. Everyone enjoyed the Assyrian style Lula Kebab dinner, the events including volleyball, Nartekhta, other games, as well as the dancing to Assyrian music. The weather was very pleasant. Congratulations to all the people who worked so hard to make this picnic a big success, especially Flora Kingsbury, the social chairlady.

We would like to thank Narsai David of Narsai's Restaurant for his generous donation of the deliciously cooked rice. Neither Narsai David nor Sam David say no to the Assyrian Foundation. When I went to see Narsai about the rice, he told me that on Saturday the 19th and Sunday the 20th, he is catering a sit down dinner for 1,000 people each day in Napa.

SAN FRANCISCO:

Our congratulations go to Souha Zaia of San Francisco and Paulus Odah of Baghdad, Iraq on the occasion of their engagement on June 12, 1982. The party, held in San Francisco at Mar Narsai Social Hall, was attended by well over 150 relatives and friends of the couple. Souha's parents, Sami and Tamara Zaia made all the preparations for the dinner consisting of a variety of delicious Assyrian foods. Paulus' mother, Seranoosh lives in Baghdad, Iraq. Paulus' immediate family present were his sisters Dolphine and Marlene (who flew in from Chicago), and his cousin Sargis (who flew in from Ontario, Canada).

Paulus just completed his studies at the University of Manitoba, Winnipeg, Canada, where he received his Masters degree in architecture.

The rings were blessed by Archdeacon Nenos Michael of Mar Narsai Parish of the Assyrian Church of the East. Best wishes for a happy future.

SAN FRANCISCO

Departing from our midst is Dolphine Oda, an Assyrian who has been living in the Bay Area for the last 9 months and is now on her way to the University of Indiana. Dolphine received her Dental Degree from Baghdad University. Following that she attended the University of Manitoba in Winnipeg, Canada, receiving the Masters Degree in Pathology. For her Masters thesis she did a research project on factors affecting the migration of cancer cells. In September, 1981, Dolphine came to the University of California Medical Center in San Francisco where she continued her research work. She was accepted into the Oral Pathology residency training program of the University of Indiana Dental School, and left in June of this year to attend this program. During her time in the Bay Area Dolphine became well known to many Assyrians and members of the Foundation. We send Dolphine our best wishes for a highly successful career. We are very proud of her.



Souha Zaia & Paulus Odah

Middle Eastern & Mediterranean Recipe

BAKLAVA

This traditional nut pastry is an easily made but impressive dessert.

- 1 lb. Filo or Strudel dough
- 1 cup melted clarified butter
- 2 cups chopped or ground walnuts, almonds, or pistachios
- 4 tbsp. sugar
- $\frac{1}{8}$ tsp. cinnamon or $1\frac{1}{4}$ tsp. ground cardamon

Make a syrup by simmering 2 cups sugar and 1 cup water for 10 minutes. Add 1 tsp. lemon juice. Cool.

Unfold dough. Cover with a damp cloth to prevent drying. Brush 9" x 14" pan with 1 tbsp. melted clarified butter. Put layer of dough in pan and butter lightly. (If dough is too wide, cut to fit, or fold in edges. Any size pan can be used.) Add two layers of dough and butter the second. Continue until half the dough is used, about 12 layers.

Mix nuts, sugar, cinnamon or cardamon, and spread over the dough. Arrange rest of dough on top, buttering alternate layers. Do not butter top layer until it has been cut with very sharp knife into diamond shapes. (Cut vertical lines $1\frac{1}{2}$ " apart, then cut diagonally.) Butter each piece well.

Bake in preheated 250° oven until puffed and very light brown, $1\frac{1}{2}$ -2 hours. Or bake at 325-350° at least 30 minutes. Pour cooled syrup over hot Baklava. Serve at room temperature. This recipe makes about 50 pieces.



At The Picnic



At The Picnic



At The Picnic

"Road Through Kurdistan"

by A. M. Hamilton

Hamilton, a New Zealand engineer, describes his work during the four years he spent in the construction of the highway known as the Rowanduz Road stretching from Northern Iraq to the Persian Plateau. During the second World War this road was used by the Allies in sending supplies to Russia.

In the foreword, the British Major-General Rowan-Robinson, C.B., C.M.G., D.S.O., states that Mr. Hamilton was living in close contact with the Assyrians and felt their misfortunes keenly, and that we (British) have a clear responsibility toward these ancient Assyrian allies of ours; and now that the Orontes scheme has fallen through, we cannot allow our conscience to rest until we shall have established them in a satisfactory home.

The following conversation transpired between Hamilton, Captain Baker (in reality Major H. M. Burton of the Royal Norfolk Regiment), Rab Trema Yacu Ismail of the Assyrian Levies, and Malik Ismail, in 1932 before the disastrous events of the following year 1933.

Hamilton writes:

As Baker leant forward to knock out his pipe after delivering himself of this speech, there came a rap at the door and Hamid ushered in my old friend, the Assyrian Rab Trema of the Levies, Yacu Ismail.

Yacu was resplendent in his major's uniform, complete to swordbelt and service revolver. With moustache that turned up and with a slight lisp in his speech, he was a very familiar visitor in my camp. His eyes had a way of lighting up and shining brightly when adventure was afoot, and I well knew his trusted worth as a companion in the mountains; but today he looked serious, even tired.

"I have brought my father, Malik Ismail, the head of our upper Tiyari Assyrians, to see you, sir," he said.

"Delighted," I said. "Bring him in to meet Captain Baker whom he already knows, I believe; come and sit by the fire, and Hamid shall fetch us some supper."

The old man who entered on the arm of his son was a dignified Assyrian, wearing, as he usually did, the native dress of his people. It was similar in many respects to the Kurdish costume, though more varied and striking in colour, and instead of the grey fringed turban of the Kurd the head was surmounted by a shallow conical cap of thick felt which is peculiar to the Assyrians. White-haired, solemn and silent, with deeply-lined face of stone-grey colour, the old man looked and was one of the patriarchs of his people. He greeted us in Assyriac for he spoke very little English.

"I have just taken my father," Yacu explained, "over all your new bridges by car and far up the new road quite near to the Persian frontier. He is pleased to think that soon he will be able to motor to Urmia, and that we in Diana will then be but a few hours' journey from those of our people who still live in Persia."

"Yes," I replied, "it will be only a month or two before we reach the Persian plateau. Already my Department has arranged that Prince Ghazi shall open the new road, though I shan't be here to see it. They say that King

Faisal is also coming with his ministers to inspect it, and I am sure he will be pleased with the part that the Assyrians have taken in its construction. One way and another you've helped a great deal, and my chief regret is that now my job here is completed I must be transferred from this district, and soon I may be out of the country altogether. I shall not see much of you from now on, Rab Trema, and shall just have to remember the good times we've had in the past."

"We hear rumours of so many changes," said Yacu with a trace of some anxiety in his voice. "Do you think King Faisal will allow the Assyrians to remain at Diana, if, as we hear, the British Mandate is to terminate?"

"Oh, presumably," I answered. "You Assyrians have built Diana from a village of a couple of houses into quite a thriving town. It is now the capital of your Assyrian Empire just as Nineveh once was," I laughed. "Nobody, I imagine, will want to dispossess you of your little town."

"So many rumours have reached us in the last few months," he persisted. "They have broken in upon the peace and optimism that was beginning to revive in our community. We hope that if the Mandate terminates, we shall still be under the protection of your all-powerful Air Force if we are to remain in this hostile Iraq?"

Baker laughed and said rather cryptically, "Why, of course, that's the whole idea — as the League of Nations has been told."

But Yacu just looked puzzled by these words and turned to me for an answer to his question.

"I am merely the road-engineer," I said, "and these matters are not within my province at all, but have not the Assyrians been regular British soldiers for the last ten years — to say nothing of their sacrifice for the Allied cause during the war? All necessary protection is always given to those who have served under our flag. And, quite apart from that, what is it you fear? The constitutional law of Iraq says there shall be no discrimination among the people, neither according to race nor religion. Arabs, Kurds, Jews and Christians have now all equal rights as they never had in Turkish days. Britain gave that pledge to the League."

"So the law says, but in truth are we Assyrians really a part of Iraq? Have we any lands that are our own as were the wild Hakkari mountains in Turkey, which we left sixteen long years ago to fight for our freedom? We cannot return to that old homeland, victorious though the Allies have long since been."

"I know I have no right to ask you or Captain Baker any questions as to our future, for that will be arranged by your Government and the League of Nations, but perhaps you could say something to reassure us at this anxious time."

"You who have worked among us may know, but does your nation as a whole realize what we have done since we first joined the Allied Powers in 1914? And now that the Mandate is to terminate will they see to it that our case is treated with that honour and justice for which the British people are noted?"

"More than thirty years ago in the Hakkari moun-

tains there came amongst us an English clergyman and missionary whom we greatly revere. I refer to the Rev. Dr. Wigram, a brave man who devoted his life to the education and betterment of our people. He founded the schools in which all we younger Assyrians have been educated. He taught us that the British nation stands for justice and liberty and that she has always stood by her pledged word. We believed him and that was why we joined the Allies and why we now hope that Britain will not leave us at the mercy of our enemies."

"You've got a claim right enough, but your losses have branded you with the name of refugees, and the fact that you were an ally may easily be forgotten," said Baker.

"But," said the Assyrian, "by our desperate fighting and our slain soldiers did we not, when we fought our way to the side of the Russian Army, help materially to weaken Turkish resistance in Palestine and Mesopotamia, and thus contribute to the Allied victory?"

"Your little nation fought as gallantly here in Asia as Belgium did in Europe," was Baker's reply.

"Then is it known that though we lost nearly half our people in that struggle yet we have been dispossessed of all our lands and of our very homes ever since? Your British statesmen are well aware that we have served as Levy soldiers for ten long years and fought both Arab and Kurd on your behalf. Yet with what reward? We have not one inch of territory that we can call our own."

"We all appreciate your loyalty," I said. "Could this road have been built without the help of the Assyrians? The Kurds knew very well that they dare not challenge the Diana battalion in mountain warfare."

"Then," said the Assyrian, "it is strange that the Arabs have reaped a kingdom while we Assyrians, steadfastly supporting the British, reap nothing but promises — as far as we yet know."

"Hearing that Captain Baker was visiting you, we came to ask for any news of what might be provided for us in the future. It has been said in the past that we might perhaps be given some undeveloped corner of the British Empire. For centuries now we have been poor mountain folk and the Hakkiari lands are so barren that even the Kurds have not used them since we left. The worst of territories would do if only it were a place of safety. If it should be impossible to arrange a migration of our twenty-five thousand people at the present time, we should at least like to feel that we can rely upon British protection here in Iraq."

"Look at our position today. We are scattered here and there in isolated groups, unwanted tenants in a hostile land, guarded only by the Mandate which now we hear is to terminate."

"We believe that this scattering of our people throughout Northern Iraq has been planned by our enemies, who are allowed to suggest which places they think most suitable for us. Invariably they choose spots impossible for us to defend, or else malarial and unhealthy. For that matter it is pretty obvious that all the land in Iraq, which is naturally fertile and habitable is already occupied. What we need is some big irrigation scheme to open up

new country. As yet nothing of the kind has been arranged for, and now the Mandate is to terminate."

"You Assyrians," I said, "are as bad as the Kurds. You both seem to want a great deal in a very short time. After all, are you not now citizens of Iraq and free to take part in the Government, or at least able to persuade it to develop irrigation schemes or anything else you want?"

"To ensure our protection such a scheme would have to be under British control. As for our share in the Government we have none," replied Yacu.

"Oh, but there are many Assyrians in the police and other Departments of State," I exclaimed.

"Yes, there are a few in junior positions," he admitted. "But none as senior officials, magistrates, judges, army officers or ministers or even Deputies in Parliament — where our numbers would seem to warrant some representations."

"We would not mind there being no share for us in the government if we could only be assured of our security in this northern territory we have helped to open up. We have assisted with the roads and the buildings and in the police work of the north. We are not unfriendly with the Kurds. Ismail Beg, for example, has always treated us in as generous a way as we could desire. Do you think that perhaps Iraq will agree to keep us here to guard the northern frontier? No other troops could do it better. Then we might stay on at Diana."

"I'm sure something suitable is being arranged for you," I said. "Just you go on trusting us as you have always done."

"Sorry to disappoint you, Yacu," said Baker, speaking slowly and standing up as he spoke, "but there is little hope of your remaining at Diana.¹ Instead you are all to be moved to the lowlands well south of the Zab. Iraq knows all about the Assyrian as a mountain fighter and you have altogether too many friends here in Kurdistan — at least certain people think so."

"Moreover, I am able to give you the hint that you will be 'demobbed' and given orders to move from Diana even before we give up the Mandate. You will be told so officially before long, and then it will be 'good-bye' to the mountains of Kurdistan."

"To be moved to the Arab lowlands of Iraq!" said the Assyrian in a low voice. Then after a pause, "Is that true?"

"It is, I'm afraid," said Baker. "Have you not been warned that your battalion is to be disbanded and that the air-landing ground, the barracks, and the town you have built are to be handed over to the Iraq Army?"

"We have heard it rumoured," he replied. "Hence my questions today. Please allow me to tell my father."

Yacu spoke a few sentences to the old man, who had sat during our conversation still as some sculptured figure hewn from the rock. He looked round upon us as Yacu ceased speaking and gave his reply in a voice that betrayed deep emotion. A grim, formidable warrior in his time, this head of the Fighting Tiyaaris, as they proudly called themselves. Even now as he spoke to his son he was calm and dignified, but no longer was there

any trace of hope to give life to his lined face.

"What does he say?" I asked.

"He says," answered Yacu, "that it was an ill day for his tribe when he led them to fight in a war for the liberty of small nations. Now we have to meet death at long last, so let us prepare to face the enemy whom we know, that we may the more readily forget the desertion of those whom we once thought to be our friends."

"Very decent of the old chap to say nothing stronger than that about us," muttered Baker, "and for God's sake let's change the subject," he added in my ear.

I pulled hard upon a bell-cord communicating with the kitchen next door, and Hamid promptly appeared with a tray of Kurdish savouries which satisfactorily disposed of the perplexing Assyrian situation for the time being.

Of course Baker proved to be right in the prophecy he had given of the impending demobilization and transfer of the Assyrians from Diana. It was announced to them one day when the battalion had been specially paraded, and a bitter day it was for the Assyrians and their officers alike. They were told that these were the final months of their long term as British Levies.

Though every Assyrian knew full well the significance of this parade, they marched and counter-marched across the mountain aerodrome with the precision of guardsmen — the pride of 'Alf' and 'Mac' and the other company commanders who had laboured many a weary year to train their men to so remarkable a pitch of efficiency.

Malik Ismail and the older patriarchs and leaders turned out too, and came forward to salute the man who for years had been their beloved idol, the veteran Scottish colonel whom they knew had the welfare of each one of them at heart, but was now powerless to help them further. To do him honour Malik Ismail and his fellow-patriarchs, arrayed in their best ill-fitting European clothes, tried to step as proudly as they had done in their youth while already knowing the sentence about to be pronounced upon their people.

These old men were the leaders who, sixteen years earlier, had brought their followers from the Hakkari fastnesses into a great world war, little knowing that it was likely to be the last fatal pilgrimage of their ancient nation. Disappointed, disillusioned, decimated as they had been in those years of war in Persia and Turkey, the period of service in the Levies and life at Diana had been happy enough, and for a time a new optimism had been born; so they came now to honour the British soldiers who had shown understanding and given help, and whose leadership they were now to lose.

One by one the old men bowed with due deference to the Commander. Silently they awaited the fateful words announcing their dismissal from Britain's charge.

The instructions for the future, when read, spoke highly of the past work of the Assyrians and emphasized Britain's continued interest and good intentions towards them. The proclamation said that, in accordance with the policy of terminating the British Mandate, this fine

force of Assyrian Levy soldiers must be disbanded.² The British Government were fully appreciative of the steadfast loyalty of the Assyrians and, though it was considered advisable that they should evacuate Diana, it had been arranged that lands near Mosul should be put at their disposal. There, and in the other regions already selected, they could live in peace and prosperity under the Government of Iraq. Each Assyrian would be allowed to retain his rifle and be given one hundred rounds of ammunition in return for the Russian or Turkish rifles brought with them when they joined the force. Needless to say the British Government would continue to watch and safeguard their interests through the Iraq Government, which they would find generously disposed towards them and anxious to absorb all the Assyrians into the national life of the kingdom.

Thus was judgment passed on this unfortunate people, the disastrous march of events which was to follow quite unforeseen by those who had formulated this policy, though guessed in some measure by many Englishmen in Iraq.

Alf was silent and grave. He had no shafts of wit for the Rab Trema on such a day.

The Assyrians raised no voice of protest. They looked but once to the Ser-i-Hasan-Beg mountain towering before them, emblematic of the Kurdish fastnesses where, with all its dangers, for centuries they had preserved the integrity of their race and their religion; and at the word of dismissal they saluted smartly and were gone.

With their going was lost a prestige that had been hard won by the untiring effort of a little band of British soldiers and officials during fifteen long years of war and toil in Mesopotamia.

The Assyrians tried to make the best of the new situation, but again their efforts seemed cursed and doomed to failure.

"Doubtless," said Yacu, "there is something of special importance in the arrangements made between the British and the Iraq Governments to absorb us into the national life of Iraq. With my military experience I shall apply for a commission in the Iraq Army, or, failing that, in the Police."

"Yes, do," I said. "I am certain the Arabs will welcome the chance of making friends with the Assyrians now that the much-criticized British régime has practically come to an end."

But it turned out that his hopes were unfounded and his plans frustrated at every point.

When I saw him again my job in the Kurdish mountains was almost finished. In a week's time I was to pack my gear into the long-suffering car for the last time and go down to report at Headquarters in Baghdad. We had built a road which, it was hoped, would not only assist trade between Persia and Iraq, but would also carry peaceful administration into this most remote corner of the Kingdom. Yet as I spoke with Yacu Ismail I almost wondered whether it would not have been better for all the mountain people had road-makers never come their

IN MEMORIAM

Jack Stambol

The Assyrian Foundation extends its deepest sympathy and condolences to the relatives of Jack Stambol, who died on March 1, 1982 with his friends and relatives at his side.

He was born in 1897 in Dyarbakr, Turkey and emigrated to the United States at age 17. His parents and two younger brothers remained in Dyarbakr; the parents were massacred during World War I, with the fate of his two brothers never becoming known to Mr. Stambol.

He became a successful retail furrier in northern New Jersey and owned his own business until, for reasons of heart disease, he retired in the 1950s and, with his wife Marie, moved from New Jersey to Miami, Florida. His wife died in 1976. They had no children.

After his wife's death he continued to reside in Miami until his heart condition worsened to the point where his New Jersey relatives decided, in 1981, to ask Jack to return to New Jersey so his medical needs could be formally supervised. In June 1981 he returned and resided comfortably until January 1982 at a senior citizens home in Waldwick. During that month he suffered heart failure, was hospitalized, rallied and returned home. In late February he broke his hip, was hospitalized again and died of his final heart attack.

Submitted by Mr. Charles Dartley

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

St. Augustine

A Bequest to the Assyrian Foundation

The late Mr. Jack Stambol, in his will, bequeathed \$10,000 to the Assyrian Foundation of America. The Foundation wishes to express its profoundest gratitude for this gift. Persons like Mr. Stambol, with their generous gesture and dedication, provide a means by which organizations like the Assyrian Foundation can continue to function more effectively in their educational endeavors as well as in the maintenance of the Assyrian culture and identity.

Thank You For Your Contributions

Membership

Mr. & Mrs. Zacharia Zacharia	\$125.00
Ms. Anna Tamrazi	20.00
Mr. & Mrs. Victor Badal	25.00
Mr. & Mrs. Phillip W. Herman	30.00
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New Members

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

*Mr. & Mrs. Zacharia Zacharia
Mr. & Mrs. Phillip W. Herman
Mr. Charles Badal*

Baby Boy Born To . . .

Ingrid and Dale Drake of Hercules.

Ingrid is the daughter of Sami and Lily Neesan, members of the Foundation.

Michael Christopher arrived on June 14, 1982 and joins his brother Curtis and his sister Christina. Congratulations!

a more sedentary and peaceful way of life.

Let us ponder over the term Urmie and observe its composite characteristic and its absolute similarity to Urkhai. Would we be justified in assuming that the similarity is coincidental? Would we be wrong in stating that the people who named one locality Urhai, also named the other Urmie? The significance of the combined words in each case is crystal clear. While the former indicates the physical aspect of a locality — abundance of water, the indispensable sustenance to support life; the latter refers to a deeper significance of life as translated nationally, i.e., an ideological continuance thereof.

Xenophon's¹¹ testimony verifies the existence of Assyria three centuries after the fall of Nineveh. Does not this agree exactly with what has been said in previous pages? In other words, the fall of Nineveh did not mean the disappearance of Assyria and/or the extinction of Assyrian people. Not only have they been alive all these centuries, but have been very active culturally and religiously. Their political decadence, which had begun with the advent of Christianity, the ordinances of which they rigidly observed, it ceased to being — during the conflict between Persian and Roman empires — situated in the war zone.

It is not our purpose here to go through a detailed narration of our historical events. The intent with which this article began has been accomplished — concrete proof of our descent from the Assyrians of B.C., either through reliable testimonies, ethnological media or logical assumptions that have been presented. The author would like to add:

Yes, we have, in this article proved definitely the verity of our descent from the Assyrians of B.C., but let not the knowledge become a soft pillow on which to lay our heads and wallow in a fruitless dream. Let us wake up to cold reality; let us prove through diligence and character that we inherit the energy, the wisdom and the oneness of our great ancestors of pre- and post-Christian eras.

¹This state of being may have its explanation in the absence of social contact between Assyrian groupments of settlements that have been wide apart during centuries. Thus while one vernacular pronounced it Athurayi or Aturayi, another pronounced it Ashurayi, Assurayi which later was modulated to SURAYI.

²Cradle of life.

³Real name Khadattha, i.e., renewal.

⁴Hill of stones.

⁵Yusuf Malik, *British Betrayal of Assyrians*, introductory part.

⁶This stone monument had stayed hidden in the ground during several centuries because of the then emperor's rigorous action against the spread of Christianity. Only recently it has been dug out. See *Marganiitha* by Mar Odishoo, Metropolitan of Suwa (Nisibin) and *Armenia*, Appendix A, trans. from Aramaic into English by H. H. Mar Eshai Shimun XXIII, Catholicos Patriarch of the East.

⁷William Daniel's *Assyrians of Today, Their Problem and Solution*, pp. 13-14.

⁸From *Marganiitha*. Indeed, so real and implicit was their knowledge of their Assyrian origin that in the Synod of Mar Eshuyow, Catholicos Patriarch of the East, held in 585 A.D., among the names of the prelates present appear: Mar Khnana, Metropolitan of Aturaye (Assyrians), Mar Awa Qashisha places his signature.

⁹Xenophon, a Greek army general and chronicler, with two more generals, many other rank officers and several thousand soldiers, cavalry, infantry, companies of archers, swordsmen, and slingers were employed by Prince Cyrus of Persia, younger brother of emperor Artaxerxes, to help him in his plan to overthrow his brother and usurp the throne. Prince Cyrus was killed in the battle. The Greek army, after fifteen months of adventurous march through the lands of Near and Middle East, reached their homeland.

¹⁰According to late Patriarch H. H. Eshai Shimun, Patriarch Eeshoyaw Shimun moved the Patriarchal see to the Iranian city of Maragha in 1538-1551. Hence the city's name.

¹¹Xenophon's *Annabasis*, pp. 560 and 563 (Book VII).

Hamilton's Road Through Kurdistan

way.

Yacu told me the result of his applications and interviews.

"The senior Iraqi officials say they are not wanting any more Assyrians in Government service, and they will not have me either in the Police or in the Army. In fact, many of those Assyrians who already hold Government positions are now being dismissed. Two of my cousins who were at the new Military College at Baghdad have just been rejected. They were of our fighting tribe and well educated — ideal men for soldiers one would have thought. I cannot understand it. It can be nothing but an unjust prejudice against us, although considering our role during the last ten years as chief agents of the Mandate, I suppose it is not surprising that the Arabs dislike us.

"Moreover, the Assyrians in the Police are being steadily reduced. Really it seems all very curious in the face of the statement given to us so recently by the British Government. I wonder what is the real truth of the matter?"

I was beginning to wonder this myself, for I was frequently receiving instructions from Baghdad questioning the further employment of this or that Assyrian. There were no orders for their transference to other works of the Department when they were no longer needed for the road.

This surprised me, for I had always told my men, and believed implicitly myself, that Iraq would fulfil its undertaking to absorb the Assyrians and all others of the Minorities into the full life of the country. What did it mean?

¹The Levies, of course, were guarding the important Aerodrome at Diana in the interests of the Royal Air Force. With the termination of the Mandate, the activities of the R.A.F. in connection with the internal affairs of Iraq were to cease, and their place at Diana was to be taken by the Iraqi Air Force who would naturally be protected by the Iraqi Army.

²As many as could be accepted were re-enlisted in the new British Aerodrome guards formed on the termination of the Mandate.

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Assyrians Are Entitled to a Realization of Their Claim for a Separate State

says Rev. Joel E. Werda, B.D.

(in his book *The Flickering Light of Asia or The Assyrian Nation and Church*)

The Assyrians, as a historic people, both in the interests of history, and for the perpetuation of that history, should be created into a separate state.

Their achievement in the past, and their large contribution for the uplift of mankind, both in the educational endeavor, and in the spreading of those pacifying influences which are the real backbone of civilization, entitle the Assyrians to a recognition of their claim.

A nation that has persisted through centuries of persecution in the declaration of her faith, and has sacrificed vast numbers of martyrs upon the altar of that faith, finds her greatest right to a recognition of her claim in her consciousness of moral and spiritual responsibilities, and also in the knowledge of her capability to resume the discharge of those humanitarian and

self sacrificing obligations.

As a belligerent people who have risked more and sacrificed proportionately more, fighting on the side of the Allies, they are entitled to a realization of their claim for a separate state.

We have the most conclusive proofs to show that the Assyrians were urged by the official representatives of Great Britain, France and Russia, to enter into the war on the side of the Allies, and were induced into a state of belligerency with the most solemn promises of being given a free state. The Assyrians, therefore, having risked the very existence of their nation, and having made such appalling sacrifices upon the altar of freedom, demand that these promises of the allied governments now be honorably redeemed.

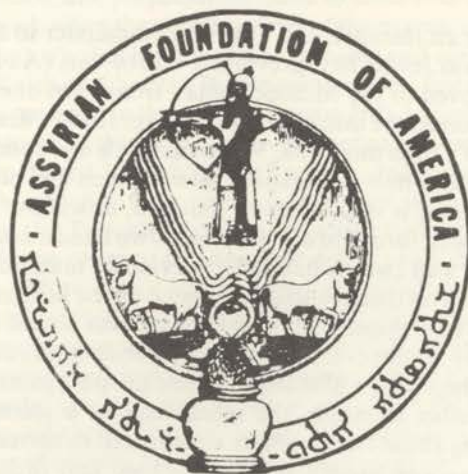


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OUR SMALLEST ALLY

A Brief Account of the Assyrian Nation in the Great War

by Rev. W. A. Wigram, D.D.

Continued from last issue.

May, 1918

The Turks remained victorious, and another great attempt to put the Assyrian nation in touch with outside help and failed. Andranik never renewed his attempt, but withdrew on Julfa and the Caucasus, where he remained till the end of the war.

The courage of the Assyrians, however, was far from being broken, and indeed they were soon to win, under Petros' able leadership, successes more striking than any they had won yet. For three months they kept the field against a confederacy of Turks, Persians and Kurds, beating off a series of attacks, both to the north and south of Urmi. In one of these battles fought near Ushnu, they had the satisfaction of capturing 325 prisoners of the Turkish regular army, besides a large number of Kurdish tribesmen. Twenty-four of these prisoners were officers, and five machine-guns and two field guns were also among the spoils of war. The Assyrians, to their credit be it said, treated all their regular prisoners well, and released them within a very few days.* This is the more remarkable, as they were under very little discipline, and could not have been ignorant of the treatment being meted out by those Turkish officers to such villagers (let alone combatants) as fell into their hands.

June, 1918

To take an instance; the Turkish commander in Salmas at this time was Jevdet Bey, previously Vali of Van. (Ali Ihsan had been removed to the Mesopotamian front.) On one occasion this man forced the inhabitants of a village to dig a deep ditch at the foot of a high mud wall. When the ditch was completed, he marched the whole population, men, women and children, to the number, it is said, of seven hundred, down into the grave they had been forced to dig with their own hands; and then at a signal the wall (which had been previously undermined) was precipitated on them by soldiery posted on the further side of it, and the whole population of the village was buried alive. The sole excuse Jevdet ever alleged for his conduct was this, that he thought there was a plot among these people against his life.

On another occasion, the inhabitants of a second village, numbering about five hundred, were forced to surrender to the Kurds who surrounded them, after they had fired their last cartridge. Terms of surrender were agreed to, and sworn to on the Koran, to the effect that all arms must be surrendered, but that life should be spared, and all allowed to depart in safety to Urmi. The arms were given up, and immediately the men were penned in one place, and the women in another. Every male was massacred forthwith, and every female between the ages of six and eighty was ravished, and then turned out naked to make her way to Urmi, two days' journey away.

Those who spared their enemies when those recollections were fresh, were at least not shaming their Christian name.

July, 1918

The fighting continued with varying fortunes, but on the whole the Christians held their own well, even though they lost some of the outlying districts. Isolated as the Assyrians were, however, they could not hope to do more than repulse their enemies. Further, their military stores were limited, though not their food; and every victory brought the exhaustion point nearer. Ammunition soon began to run perilously low, particularly as economy in the use of it is one of the last things that irregular troops can learn. Indeed, the end — which was nothing less than absolute national destruction — was actually in sight, and the position seemed absolutely hopeless, when on July 8, 1918, a veritable *deus ex machina* appeared to save the situation.

This was a British airplane, piloted by Capt. Pennington, who had achieved a flight daring even in the records of that corps to bring encouragement to those whom England, alone among their friends, had not quite forgotten. Starting from Miani, fully 150 miles to the south, he had undertaken to fly over unknown and hostile country to find an uncertain landing-place at the end of it, and arrived over Urmi to find a fresh danger awaiting him there. It was believed that his airplane was Turkish, and a heavy fire from all manner of weapons was opened upon him as he circled over the town looking for a landing. Ultimately, the meaning of the three circles of red, white and blue upon his wings became clear to the firing parties, and he landed in a field, to find that he had escaped the bullets only to run a further risk of death from suffocation, from the crowd who pressed upon him to kiss him.

One point must not be omitted. The airman, like many of his kind, was wearing "shorts" remarkable for their brevity. The ladies of Urmi felt that he must have met with some disaster to his garments, and begged to be allowed the honor of making the hero a pair of trousers!

Oriental-like, the men of Urmi thought their relief already assured by the coming of the airplane, but as a matter of fact, Captain Pennington had brought little but a message of hope. A few cavalry had been pushed up, far from their base in the neighborhood of Baghdad, to see if anything could be done to help the Assyrians; and the flying-man was no more than a far advanced scout of this flying column in the wilderness. Captain Pennington, however, had brought at least a coherent plan of action with him. If the Assyrians could hold on at Urmi, then officers, munitions and money would be sent to enable them to do so, and a first installment of all three of these were now ready at Sain Kaleh, about 100 miles to the south.

The question was, how touch could be established, for Urmi was then threatened by a force of two Turkish divisions, the 5th and 6th (stationed respectively to the north and south of the town), besides a considerable number of Persian and Kurdish irregulars. The obvious thing was for the "Urmi division" of Petros Agha's force to march to the south, break its way through the 6th division of the Ottomans at Saj Bulak, and then "contain them" with the bulk of the army, while a detachment

*This chivalrous treatment was not, however, extended to Kurds at this period of the war, whatever may have been the case earlier. The writer questioned an Assyrian friend on the point and was informed, "After the murder of Mar Shimun we took no Kurdish prisoners." Quis condemnabit?

was sent on to Sain Kaleh to bring in the promised supplies. The British force at Sain Kaleh consisted of no more than a squadron of cavalry (the 14th Hussars) and a machine-gun company, and could hardly be expected to force its way in alone. In fact, it had orders not to go beyond the point it had reached.

This then was the plan, the outlines of which were dictated in a letter brought by Captain Pennington, and the details discussed between that officer and Petros; it was adopted, and the airman departed on his return, it being then July 9th. The Assyrian detachment was to meet the English at Sain Kaleh on the 23rd of the month.

Up to a certain point, all was well, but in the later stages of this operation, all went awry, owing to two of the unfortunate characteristics of the nation concerned, viz., their inability to submit to discipline, and their ingrained suspiciousness of one another and everyone else.

August, 1918

Petros marched out with the Urmi division of his army, leaving what was known as the Salmas division to guard his northern front. With his usual skill and daring, he completely defeated the Turkish division at Saj Bulak, and forced it to retreat to the hills near Rowanduz. Had he only left the bulk of his force to "contain" this defeated enemy and keep touch with Urmi, all might have gone well, but neither he nor his could resist the temptation of a triumphal march to greet the British at Sain Kaleh, and an equally triumphant return. Accordingly, they marched gaily on, quite untroubled by the facts that they were already some days late for their rendezvous (for time is nothing to an oriental) and that their latest enemy if defeated was not annihilated — and was left in their rear.

Meantime, things developed at Urmi rapidly and undesirably. The Turkish fifth division to the north of the town, hearing of the departure of a considerable part of the hostile force, commenced a formidable attack on their immediate opponents, the "Salmas division," and these fought with much less than their usual dash, declaring that they, being mountaineers, saw no reason to fight to the last for Urmi folk, now that "Petros had abandoned them and gone off to safety." The line of the Nazlu river which they had been ordered to hold, was lost, and the force fell back to the city.

Immediately, a general panic ensued, and the whole Christian population decided to do just the very last thing that the British commander had desired, viz., to evacuate the city and pour down the southern road to Sain Kaleh.

It may be dimly imagined what this resolution implied. Anything between fifty and seventy thousand men, women and children were started, without the least shadow of arrangement or discipline, on a march of rather over a hundred miles. It is true that most of them were able to provide their own transport; and as every oriental family is accustomed to store food for the whole year at harvest time (and the harvest was just in), most were able to provide themselves with food; so that had the way been unmolested, most would have accomplished the journey without too much difficulty. But the way was very far from being unmolested. There was, as has been said, no discipline in the body, and while it is not quite fair to say that on this great trek it was a case of "every man for himself and the devil (or Kurd) take the hindmost," yet it cannot be denied that it was a case of "each tribe for itself." There is little sense of national duty in the whole nation, though the mountaineers do recognize a sense of obligation to their own village, or tribe. They are still, as those who know them best have to recognize, in that stage in which our own Highlanders were some three hundred years ago; when they could be gathered for an attack on a

common enemy, but not subjected to discipline, and when it meant nothing to Cameron or Stewart that MacDonalds of Glencoe were massacred by an opponent who was equally dangerous to them.

Thus, when tried by conditions that might have tested a disciplined army, the Assyrian organization went to pieces, and the national trek became a wild rush for safety, a safety that could only have been attained by a resolute defense where they were.

Naturally, their opponents were on their track at once. The Kurds of the mountains, and the Persians of Urmi, came down upon them like wolves upon a herd of cattle, and there was a hundred miles of plunder and massacre, in which no mercy was shown. Men were slaughtered, women stripped and violated, girls carried off to Mussalman harems; fully a fourth of the whole nation must have perished in those terrible days. It was the plainsmen who suffered most, for the conditions were more familiar to the mountaineers, who were used to trek and battle, and who acted better together.

The men of Tiari, for instance, not only brought their own women through safely, but even their sheep as well, as they had done on their previous migration. It was a sign that they at least did not lose military cohesion on this occasion either.

While this was going on at Urmi, Petros and his force had reached Sain Kaleh, on July 30, quite undisturbed in their oriental minds at the fact that they were eight days at least behind the time that they had themselves fixed for the rendezvous. The little British force had waited several days beyond the time, at the most extreme risk, but had at last felt itself obliged to commence its own retreat to the south, so that the Assyrians on their arrival were surprised to find nobody there. However, the British were only one day to the south, and the junction was duly effected, and preparations made to hand over the supplies as arranged; when the amazing news of the evacuation of Urmi, and of the arrival of hordes of disorganized and needy refugees at Sain Kaleh, reached the British commander. Instantly he and his force returned to that point (August 3rd), to find the matter even worse than they had expected. Thousands had been massacred on the road, partly by the Persians, under that Mejid-es-Sultaneh who has been referred to earlier in this narrative, partly by the Turkish 6th division, which had returned from Rowanduz in order to revenge their defeat upon these helpless fugitives. More than fifty thousand remained, however, and these were now pouring in to Sain Kaleh to fling themselves on British protection; while the Kurds and Persians were on their track certain that they could now get revenge and plunder to their hearts' content. But on their arrival at that point, the Kurds found the British once more in occupation of it, and a squadron of cavalry and a machine-gun company were different game from a horde of women and unarmed men. Nevertheless, the Mussalmans were not disposed to give up their prospects without a snap at least, and their leader, Mejid-es-Sultaneh, whatever his record in other respects, is at least a brave man. Hence there were three days of sharp fighting while the cavalry covered the passage of the refugees, who were still arriving in streams; and it was at this time that a daring feat was performed that merits record. A strong force of Kurds was harrying a number of refugees, when a party of British soldiers (three officers and four B.O.R.'s) appeared upon the scene. For seven men to attack several hundred would seem to be facing hopeless odds, but these men without hesitation dashed into the midst of the Kurds with a Lewis gun upon their saddles, and dismounting, opened such a fire as to put the Kurds to flight in all that part of the field. The leader, Captain Savage, secured a well-earned D.S.O. for the feat, and one of his companions, Captain Scott Ollson, was awarded the Military Cross.

Ultimately, the Kurds and Turks withdrew,* abandoning their prey, and the question had now to be faced of what was to be done with the refugees. To leave them to perish was impossible, and it was decided to march them to Hamadan and Kirmanshah, where they would be within reach of the protection of the British, and this decision was carried out. The march was no easy one, and of course no supplies had been provided for the unexpected multitude of refugees. It must be frankly admitted that the Assyrians plundered right and left. There certainly was every excuse for them, for they were a starving crowd of armed men, who had lost their all at the hands of these Mussalmans, who had proclaimed the "Jehad" against them; and they now thought themselves entitled to "get their own back" as they had the opportunity. Probably the men of any race would have done the same under like circumstances, even had they not been brought up, like most of these mountaineers, to consider an open raid a totally different thing from stealing by stealth. There is, moreover, one thing that must be mentioned to their credit. We have seen what sort of recollections were fresh in their minds about the treatment of such women of theirs as had fallen into the hands of their enemies. Now it was their turn, and Mussalman villages by the score lay at their mercy as they marched through the land; yet in no single instance was there even complaint that a Mussalman woman had met with insult or maltreatment at Christian hands.

November, 1918

Finally, the emigrating nation reached Hamadan, where the irregular levies they had formed were taken under the control of British officers; a decision that caused great satisfaction to most of them, but yet great grief to a certain Amazon lady, who had hitherto acted as commander of the group of some thirty men who came from her own village in the land of Berwar. The lady in question, whose name is Tabriz,* had led her contingent in more than one fight, and kept them in full order on the march with the help of a heavy whip which she wielded most unhesitatingly. Riding astride of her horse, with rifle at back and revolver at hip, she had been a most efficient officer, while the fact that she was the sister or cousin of the bishop of her district had lent her local prestige. Now she had to hand over her command to a mere man, for British officers, though accustomed to much unusual material in the making of soldiery, are not yet educated to the point of employing Amazons. Her last prayer was to the effect that the twenty-five rifles which were the armament of her contingent might be returned to her at the conclusion of peace, and at least a receipt was given her for the coveted articles.

From Hamadan the nation was brought gradually down to Baquba, a point some thirty miles from Baghdad, and established in a city of tents at that point. It may be stated that the officers who now controlled the levies could not say enough in praise of the endurance and cheerfulness of the mountaineer battalion in the course of a very trying march, and that regiment was retained, at all events for the moment, in British service.*

1919

At that place they remain at the date of writing, the guests of the British Government, and it has been the lot of another writer to describe what he rightly regards as one of the most picturesque episodes of the war, the establishment of a "Modern City of Refuge."† The question of their repatriation, and of

their future lot, is one for later decision as well as later description, but we may express the hope that those who have suffered so much will return under British Protection to their own homes, where it may well be their destiny to be a useful element in the future development which, we hope, awaits turbulent and rugged Kurdistan. Can Great Britain, now that she is responsible for order in the country, afford to neglect so valuable a military asset as this nation has proved itself to be?

*Town names are often used as girls' names by Assyrians. Besides Tabriz, the writer is acquainted with "Tiflis" and "Romi" (Rome).

*This regiment has since been employed, to its own great content, in a small hill campaign against its old Kurdish enemies. It must be admitted that they were (to quote an eye-witness) "a little indiscriminate," and after they had finished dealing with the stronghold of an old enemy, one of their officers wrote gleefully to a friend, "Now you would not say that there ever had been a house there."

Still the General Officer under whom they served reported very highly of them, both as campaigners and as fighting men, declaring that they did fully as well as the picked Indian troops (Garwhalis) with whom they were brigaded.

†"A Modern City of Refuge!" by "Eye-Witness." Mesopotamian Correspondent of the *Pioneer*.

THE END

Malek Family Tree

On the following pages is the Malek Family Tree, submitted to us by Malek Shimmon of San Francisco. The family can be traced back about 300 years to its origins from the Mami of Jilu. The district of Jilu, a very mountainous region, lies a little to the west of Gawar, being in the Ashirat or Tribal (semi-independent) district of Central Kurdistan. Jilu, like many other districts in the region, lies within the Assyrian Triangle.

If any of our readers have any information about, or connection with, or are related to the Malek (or Malik) family please communicate with the editor.

*"May we be the Messenger
And symbol of Assyrian Memory
And a Vessel of Continuity
And the creatures lending meaning
To the Soul of Assyria."*

David B. Perley, J.S.D.
February 15, 1972
(submitted by Rose B. Dartley)

*One very valuable life was sacrificed at Sain Kaleh. Dr. Shedd, the American missionary, who had shared the sufferings of the people throughout, died of typhus at that place.

Dijla

Designer Dijla Babilla translates into contemporary fashion his intense collective knowledge of 4000 years of the rich and royal culture of Assyria; his research of ancient Greek, Roman, Chinese, Egyptian, Arabic, and Medieval European fashions — a heritage of many cultures.

His early childhood in Ninevah, Iraq was spent playing with fabrics instead of toys in his mother's fashion studio. His European education culminated in travels through Paris, Rome, Amsterdam, and graduation from London College of Fashion, with degrees in Art and Design.

Dijla has come to San Francisco — for the 80's — as Freelance Designer, and his Premier Show was an 'Original Designers' Benefit at Artists Embassy International, San Francisco, 1982. He intends now to lead in an American Flowering of a multi-cultured History and Heritage to re-create the American Fashion World.

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Water of Tigris

Made with Chermos Silk hand painted turquoise blue matching the pure fine water of the river Tigris. Assyrians used many tassels, translated in this dress into pleats. The flowing train has a theme of geometric designs and symbols as seen on the trappings of spirited horses as the Assyrian hunters sought after lions.



Fashion artists Lily David of Alameda (left) and Dijla Babilla (right), and model Elena Leadlove of Alameda prepare for a designers' originals fashion show of wearable art held May 1 in San Francisco.

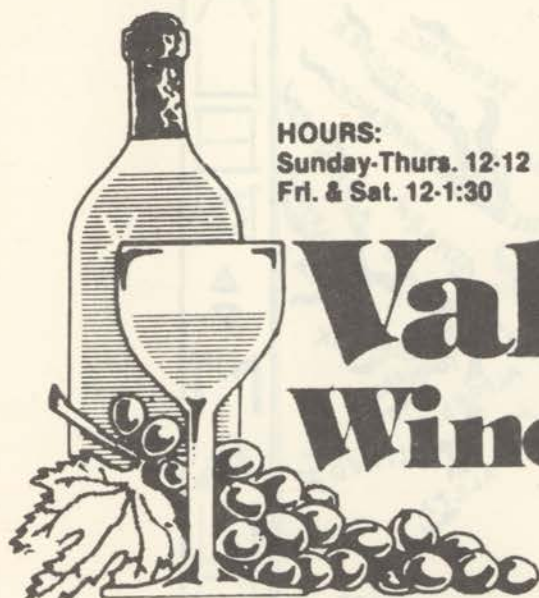


Flower of Nineveh

Inspired by the Assyrian flower symbol of purity, beauty, and peace, Nineveh was famous for Fuchsia and other flowers overflowing the hills and gardens. This exquisite beauty is made from silk Crepe de Chine. Hand painted a passionate Fuchsia color trimmed with silver in an extremely clinging flower in petal shape, beautifully sculptured to match its subject. The magnificent pleated double-circled skirt, the essence of the flower, has a cape with a scallop petal shape blossoming into a pleated border encircling the flower.

In loving memory of
Elynor Shimon Hall
whose research and
continued interest
made possible this
1979 revision of the
Malek family tree.





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A banquet of Assyrian noblemen
(wine drinking)

Happy Birthday, America
July 4, 1776 - 1982

Jacob Malek Zadeh

[illegible][illegible]

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وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ لَهُ أَسْمَاءُ الْغَيْبِ لَا يَخْفَى عَلَى شَيْءٍ مِنَ الْعَالَمِينَ ۚ

[illegible][illegible]

خُشْخُشْ

کہ دیکھو جی

[illegible]

Liou

— 1841 —

جَدُّهُ (مُتَا) وَبَنُوهُ (مُتَا) أَخُوهُ (مُتَا) أَبَا (مُتَا) أَخُوهُ (مُتَا) وَبَنُوهُ (مُتَا)
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مجه جه : هه جه : م : ام : متا جا ب
ن . مه : هجا ليعوب : خب : شت

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خدا ایتم و نصیبیم ه غنیم 2 عه پیا
جا د جیم هم غنیم 1 د عه پیا
آب ایضا د آب خن 2 عه پیا
غنیم 1 مشت 1 د پیا 1 آ 1 عه پیا

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9

عَصَاكَ نَسْتَعِيزُكَ بِهَا مِنْ كُلِّ شَيْءٍ
 ابْقَا ثَمَلًا وَوَصْفًا بِهَا تَكْفِيهِمْ صِفَةً جَب
 نَسْتَعِيزُكَ بِهَا مِنْ كُلِّ شَيْءٍ نَسْتَعِيزُكَ بِهَا مِنْ
 سَيِّئَاتِكَ وَوَصْفًا بِهَا تَكْفِيهِمْ صِفَةً جَب

—، جـذـ، ذـ



בִּדְמָה לַאֲשֶׁר בְּיָמֵינוּ
לְחַזְקָתוֹ

[illegible]

אגל-ס ללדס א-ס זיגנא דמערקס ביימל-
 בליגנא זיגל: סגלס זיגל זיגל זיגל זיגל
 זיגל זיגל זיגל א-ס «1/2» .
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مجله علمی و ادبی

١٠ ج ١ ذمیه مد-د-ق-ق-١

جـ د ذمـه لقلشـه مودتـه

گاہ... گاہ میں مریضوں کو دیکھ کر

五、四、三、二、一

مَدَنِيَّةٌ - مَدَنِيَّةٌ - مَدَنِيَّةٌ - مَدَنِيَّةٌ - مَدَنِيَّةٌ

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دینہ کی ایک قبیلہ ہے۔ — «ڈب-ڈ»

— 3 —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

منه ————— فخره ————— ذوقه

سَدُّوْا؛ اِجْلُوْا سِيْرَ الْاَعْدَاءِ الْاَوَّلِيْنَ

2. — זָאגט אַ — צו שטעלן

— 100 —

— ١٢ —

تجدد ملاقفہ کدوہی دند

خداوند دهم و نهم و دوازدهم

« ٩٥٥ »

—כִּי יָדַעְתָּ שֶׁהוּא הָיָה לְךָ עֵשֶׂת אֲנִי מְבַרְכֶּךָ

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ṭāḥ ḥal mōlīg- dōdōtēn.

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ب۔ دہم۔ ج۔ ک۔ خ۔ ت۔ ث۔ ذ۔ ز۔

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ἡ δὲ πόλις οὐκ ἔστιν ἐν τῇ ἐκκλησίᾳ

فصل در استنباط

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

מקצועות שונים

הם מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה.

יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה.

מקצועות (machinists), פועלים (mech. engineers), יצרנים (const. engineers), חשבאים (accountants), סופרים (typists), עורכי דין (lawyers), אמנים (artist painters), צלמים (photogs.), שחקנים (actors), חקלאים (agriculturists), מדענים (scientists), לשונאים (linguists), פסיכולוגים (psychologists).

יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה.

יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה. יש מקצועות שונים אשר נמצאים בקרבנו ויש להם חשיבות רבה.

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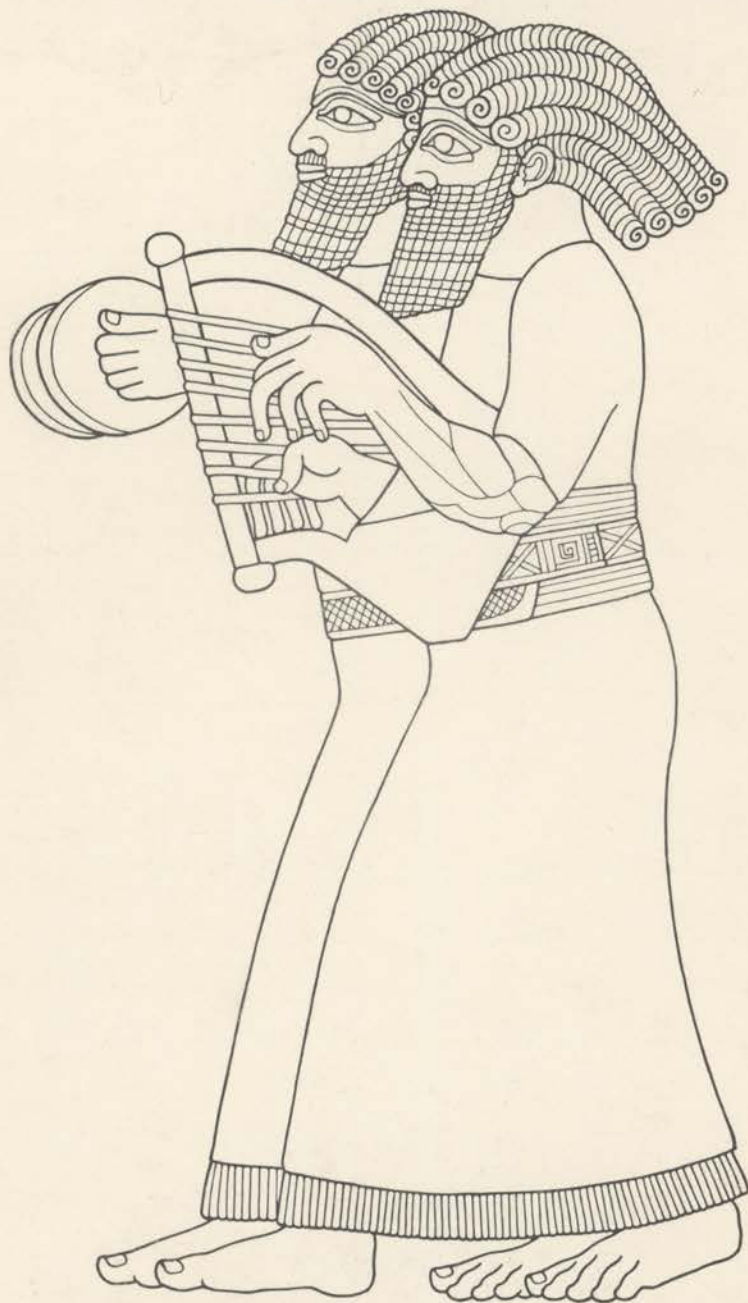
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כ. כל המעשה והענין והכלל לא יוכלו להיבדל מהמחשבה. והכלל והמחשבה
 חילוק אחד מהמחשבה והכלל והמחשבה; והכלל והמחשבה
 (הכלל והמחשבה). והכלל והמחשבה והכלל והמחשבה והכלל והמחשבה
 והכלל והמחשבה והכלל והמחשבה והכלל והמחשבה.

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Assyria



*From a relief from Nineveh from the time
of Ashurbanipal (668-627 B.C.) Louvre.*

MUSICIANS WITH LYRE AND TABOUR