

Illustration from the
Rabbula Gospels — An Assyrian
Bishop at Edessa 421-435 A.D.

NINEVEH

*Voice of
The Assyrian Foundation of America*



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

FOURTH QUARTER 1982

VOLUME 5 NO. 4



CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FOURTH QUARTER 1982

VOLUME 5

NO. 4

JULIUS N. SHABBAS Editor
JOEL J. ELIAS Ass't Editor
JACOB MALEKZADEH Advertising
PEGGIE HERNANDEZ Circulation

POLICY

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

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

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

ADDRESS LETTERS TO

THE EDITOR
NINEVEH

1920 SAN PABLO AVENUE
BERKELEY, CALIFORNIA 94702

ANNUAL SUBSCRIPTION

U.S.A. & CANADA	\$17.00
OVERSEAS	\$20.00

ADVERTISEMENT RATES

	One Issue	Four Issues
FULL PAGE	\$50.00	\$40.00 ea.
HALF PAGE	35.00	25.00 ea.
ONE-QUARTER PAGE	25.00	20.00 ea.
ONE-EIGHTH PAGE	15.00	10.00 ea.

Assyrian Periodicals

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

IN THIS ISSUE:

- Cover Page 2
A Challenge to the Assyrians
by George A. Lamsa
- A People of Many Names 4
by Arthur S. Chavoor
- Letters to the Editor 6
- Here and There 7
- Hormuzd Rassam — Assyrian Archaeologist 10
- Recipe for Egg Nog 12
- Eclipses of the Sun and Moon 14
- Assyrian Magazines and Publications in
Circulation 16
- Thank You for Your Contributions 19
- Population Transfer in Asia 23
by Joseph B. Schechtman
- Assyrian Section 27
Poems, Assyrians of Today, Their Problem and
a Solution, Our Smallest Ally
- Pictures of Halloween Party

SUBSCRIBE TO NINEVEH

**We need your support to
help defray the cost
of publication**

An illustration from the Rabbula Gospels, taken from a book written in 586 A.D. at the monastery of St. John of Zagba, Mesopotamia. This book is now in the Laurentian Library in Florence, Italy. Rabbula, an Assyrian who was bishop at Edessa from 421-435 A.D., compiled the gospels and the writings of the disciples into the peshitta (the Assyrian New Testament).

The illustration shows four slender and ornate columns, supporting a lunette, which resemble the columns of the city of Edessa. They represent the four gospels. In the margins are scenes from Christ's life. The picture in the center of the right hand margin depicts the Nativity, with Mary seated in front of the baby Jesus while Joseph stands behind. In the lower right corner is depicted the massacre of the innocent children while Herod (in the lower left corner) seated on his throne appears disturbed. In the middle of the left margin Jesus is shown being baptized by John the Baptist. In the upper right is King David with King Solomon in the upper left as the two royal ancestors of Christ.

A Challenge to the Assyrians

The time has come! Assyrians must awake, unite and work together in the interest of their race, language and culture. Today all the Assyrians know no one else will help them rise. They have learned through bitter experience that the European peoples, who exploited their cause for selfish aims in the Near East and, who have been responsible for their downfall and untold suffering, will not shed a single tear over them, not even if all the Assyrians were to starve or be destroyed.

People suffer through blunders, greed, and worldly aspirations. But the Assyrians have suffered through misplaced trust. They have been too credulous toward men who came to them from foreign lands, promising a better religion — which the promisers never had — and freedom and prosperity — which they never cared to share with non-Europeans. This is why the Assyrians were exploited of their rich heritage, their dear and true faith. This is why today the Assyrians are scattered like sheep without a shepherd.

The Assyrian Christians were victims of Western political and economic intrusion in the Near East. Being Christians, they trusted other Christians. They never believed they would be betrayed and deserted. Thirty years ago, the words of a European diplomat or a missionary were held superior to the words of the prophets and apostles. In those days the Assyrians looked on foreign agents and propagandists as men of God who had come to help and save them.

A few decades ago our people were taught to pray for the Christian governments who were heralded as liberators by those who sold their precious faith for money, wheat, sugar and other comforts of this life. The prayers were answered, but much to our disappointment and sorrows. Many of us who today live in this blessed country remember when imperial Russia and Great Britain divided Iran into two spheres of influences, and Russian soldiers paraded in the streets of Rezaieh.

Many of us saw these things with our own eyes. Now we know that we were used by Great Britain and Russia for their own gains, and then abandoned. Some of our people have not yet learned their lesson.

George M. Lamsa

***The Assyrian Foundation
and Nineveh Magazine
wish you a happy 1983 and
take this opportunity to
thank you for your support.***

***Most sincerely,
The Editorial Staff***

New Members

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

*Ms. Ninva Charbakhshi
Mr. Ninos David
Mr. Alexander Khodaverd
Mr. Edward Mooshabad
Ms. Willma Piroyan
Ms. Maryam Pirayou*

The following telegram was sent to the widow of the late Congressman Adam Benjamin.

Dear Mrs. Benjamin:

The Assyrian Foundation of America wishes to extend their deepest sympathy and condolences in the recent loss of your beloved one, Congressman Adam Benjamin.

*Belles Yelda, President
Assyrian Foundation of America*



Contestants at the Halloween Party

A People of Many Names

by Arthur S. Chavoor

Since the fall of Nineveh in 606 B.C. to the present time, the Assyrian, the inhabitant of an empire that engulfed some 75,000 square miles and extended to the Mediterranean in the west and to the Black Sea in the north, has been called by many names, but rarely by his rightful name. Depending upon the period of history and those who have been and are responsible for the writing of history, these loose appellations and misnomers for ethnic, linguistic and religious identification have come so numerous and so fast that the Assyrian has been stunned and stupified to the extent of great confusion, forcing him to arbitrarily acquiesce to, and even advocate the propagation of their use almost entirely. This condition has left a people that once numbered in the tens of millions in a state of division, disunity and hatred and has rendered what was once a homogeneous nation into a comparatively few people, only numbering in the thousands, and left them in a seemingly heterogeneous mass. Loose appellations and misnomers, such as Aramaean, Aramaic, Syrian, Syriac, Nestorian, Jacobite, Chaldean, Maronite, Melkites and now Syro-Aramaean have been let loose in thin air, without any ties, like a flotilla of balloons. Thinkingly or unthinkingly they have failed to state the Aramaean is an Assyrian Aramaean, that the Aramaic is the Assyrian language written in an alphabet founded among the Assyrian Aramaean, that a Syrian is an Assyrian who inhabited the Hellenized territory from the fourth century B.C. of Assyria, that Syriac was a designation given to the Assyrian language used by the Christian Assyrians in contrast to Aramaic used by the non-Christians and which as a matter of fact is the same language, that Nestorian was and is an Assyrian whose religious belief was that of the Church of the East, established some three centuries before the birth of Nestor, that Jacobite is and was an Assyrian whose religion was that of the Monophysite Church of Antioch, that Chaldean, Maronite and Melkite are members of a religion subordinate to the Church of Rome, but are ethnically Assyrian.

A few years ago, Justice William O. Douglas of the U.S. Supreme Court on an extended tour of the Middle East, wrote that he visited that ancient City of Arbela, an Assyrian city, and therein met Nestorians, Jacobites, Chaldeans and Armenians. He gave the ethnic or national name of the Armenians, but failed to find out what the ethnic name of the others was. He thought they were some sort of creatures, living among the Arabs who have claimed this city of the Assyrians as their own. In 1846, when Layard, the archaeologist who discovered the buried city of Nineveh, and a presupposedly eminent Assyriologist, referred to his employees who were excavating the site as the Nestorian Chaldeans and not Assyrians. In all honesty, we cannot chide or blame these people, for they know no better. We must chide and lay the blame on the Assyrian who knowingly accepts the misnomers without objection and rejection and does not

even make a small try to correct. Let us consider the case of the Assyrian Tatian, the writer of the first Diatessaron about 150 A.D. He asserted positively that he was an Assyrian and Epiphanius, the historian, so quoted, but others Greeks, Romans and even Hellenized Assyrians still insisted on calling him a Syrian. Some said maybe he is an Assyrian because he was born on the east bank of the Tigris River. To this day the situation is the same. Except for the Armenians, whose language and alphabet is comparatively new (fourth century A.D.) no other writers have called the Assyrian by his rightful name. In the Armenian "Assorie," Assyrian in the English, is kept to this day to designate all Assyrians, irrespective of their religious appellations.

For more than three decades, I have tried to arouse the Assyrian, to the best of my ability, to forbear from the use of these loose appellations and misnomers, but it seemed to be of no avail until in the past few years new hope came with the advent of new occurrences. The question of Syrian or Assyrian came in the 1950s, the Rev. Elias Sugar, a priest in the West New York Church of the Apostolic Church of Antioch was excommunicated by the Hierarchy for his insistence in calling the church the Assyrian instead of the Syrian Orthodox Church of Antioch. The Hierarchy very determinedly and insistently uses this misnomer and is very adamant against any attempts for correction. For the same reason, the Very Rev. Peter Barsoum was reprimanded and his Church in Worcester, Mass. was without a priest for over six months. Both of these priests are now deceased. More recently, the priests are using the word Assyrian more freely for the Church, language, etc., from the pulpit and the Rev. I. Tabbakh of the Church of Montreal, Canada, as guest speaker at the 50th anniversary celebration of St. Mary's Assyrian Apostolic Church in Worcester, Mass. stated very emphatically to a gathering of some three hundred people, including many other Assyrian clergy and clergy of other denominations, that all these loose appellations and misnomers must be deleted and totally eradicated from our vocabulary and that of other writers, and only the name ASSYRIAN must be used in the English language. There was a tremendous applause from the floor and head table. Rev. Shamoun Asmer of the Worcester Church asserted the same thoughts at the Cathedral of Pines in N.H. (see Sept.-Oct. *Star*). These are just a few of many of such assertions by the clergy and the faithful of the Church. Outbursts of this proportion bode no good for an adamant Hierarchy and the Hierarchy, at this time, should sit up and take notice and comply amiably with the request, or let us be more emphatic and say, the mandate of the people or there will no longer be people or Church for it to be the Hierarchy of.

Again, more recently, the front cover page of the Sept.-Oct. issue of the *Star* with the picture and the notation under of Mar Raphael J. Bidawid, Chaldean

(Assyrian) Bishop of Beirut, Lebanon; the article of Prof. Asshur Yousuf, and the notations of Dr. Perley; the review of Miss Riskalla and the writings of Mr. Fred Tamimi in other issues, bodes good tidings to us all who have set our goal for unity, primarily by creating a MONONOMER people of all Assyrian stock. The article of Rev. Eshoo Paul Sayad, in the Oct. issue of *Beth Nahrain* also is included in the above category; it also advocates MONONOMERISM. To substantiate our contentions, re loose appellations and misnomers we should now analyze, logistically, the genealogy of the people so called. We will first consider the names "Aramaean" and "Syrian." The word "Aram," according to all scholars of Biblical language, is taken from a root meaning "swell," "rise," "high." For instance, the name "Abram" broken up into its two components "Ab-Ram" means "Father-High" or "High Father," "Abo" "Father," "Ram" "High." Therefore, "Aram" is "Highland" and "Aramaean" is a "Highlander." A highlander is not a designation of a nationality or of an ethnic group. A highlander can be of any nationality, for example, the "Highlanders of old Scotland" or the "mountaineers of Kentucky." Now, just what was the genealogy of the highlanders of the Assyrian Empire? Thus far, to my knowledge and to many others, no history has ever proven authentically as to who the Aramaeans were or where they came from to inhabit the "higher lands" of Assyria and Her Empire. Were they there at the beginning of history? There is no mention of these highlanders in written history until about 1100 B.C. when Takuliti-Palesharra, king of Assyria, mentions his campaign in the West against the "Aramaean Riverland," that is the higher lands along the River Euphrates. If one looks on a contour map of the Assyrian Empire, one can see that whenever an Aram is mentioned in history or in the Bible, such as, Aram Soba, Aram Ma'aka, Aram Beth Rehob, Aram Naharaim, Padden Aram, Aram Damascus, etc., that they are ALL located in the higher lands of that region. These "highlanders" were of Assyrian stock who had migrated to the higher lands towards the North and West of Nineveh, just as the founders of Nineveh had done before them, migrating from the South because of climatic and other reasons. It is recorded in the Bible (Gen., 10-11). These "highlanders," as deciphered from Takuliti-Palesharra's inscriptions, had gradually migrated and settled in these highlands and were divided under about 83 so called "kings" who were in reality no more than belligerent Assyrian Chieftains, perhaps something like the great Highland Clans of Old Scotland, and who were not desirous of being under the subordination of the central government.

Aram is mentioned in the Bible (Gen., 10:22), as the brother of Assur, sons of Shem, but in Gen., 10:6,8, Chus, son of Ham begot Nemrod, who many have claimed to be Ninus, building of Nineveh, according to written history, but the Bible story says the beginning of Nemrod's kingdom was Babylon. This makes Nimrod a Hemite, yet history says he was a Semite, and Assur came out of Babylon and built Nineveh. There is a discrepancy here; Assur, Ninus and Nimrod must be the same person. Aram is also recorded in Mat., 1:3, this

Aram, if the same, is centuries after the first one. This Aram came from the line of Abraham. No exploits of Aram are noted anywhere, but yet, the Aramaean or Syrian kings are having battle with the Kings of Israel. These kings are the Assyrian tribal chiefs mentioned above. Aram, the brother of Assur, never propagated any ethnic group or nationality; he was just the brother of Assur and an Assyrian himself. The Aramaeans have left no history nor any inscriptions to prove their existence as an entity or a nationality. The founding of a language or more correctly of an alphabet, attributed to them is a misnomer. Yes, it may have been founded in the higher lands, but these higher lands were nationality, Assyrian. One historian says that a great number of the population of Assyria were Aramaeans and their language was spoken by all the inhabitants. This is true, because these people so called "highlanders" were Assyrians and so lived in their country, having migrated more to the South where there was more opportunities and also brought there from the hilly country as a punitive action and to attain homogeneity of the population, today called integration. Thus we conclude that "Aramaean" and "Aramaic" are loose appellations and should be called Assyrian or Assyrian-Aramaean, or Assyrian Highlanders.

Now, let us consider the name "Syrian." This name came into existence in the fourth century B.C., when Alexander took over what was once the Assyrian Empire and divided the land into two parts, calling one part, west of the Euphrates, Suros, from the word "Sur" in Assyrian for Tyre the port city. Later "Suros" was Latinized or Hellenized into "Syria." the other part was called Mesopotamia, the land called Beth Naharaim in Assyrian, the land or home of the rivers, Euphrates Tigris rivers. After his death, the two territories, because that is all they were with their Assyrian inhabitants, a mixture of erroneously called Babylonians, Aramaeans, Chaldeans, and of course, Assyrians and Assyrianized Hebrews and yes, a few Hellenics, were taken over by the Seleucid, then by the Arsacide of Parthia, then by the Romans, etc. Now what is the ethnic name or nationality of this people? If in the territory called Syria, if these inhabitants were "Syrians," what was the national name of the people that were in the Mesopotamian territory? There is no such thing as a Mesopotamian nationality, so why should there be a "SYRIAN" nationality? Even today, the people under the national government of Syria, an entity by itself, are not called Syrians. The Moslem calls himself an Arab, the Assyrian, Suryene and the others give their ethnic names. Before the establishment of the present country of Syria, with its own government, there was no such person or thing as a Syrian. Yes, there was an inhabitant of Syria, but he or she was not of the Syrian nationality. The Syrian Christians or the Syrian Church of Antioch are misnomers. The correct appellation would be the Assyrian Christians or the Christians inhabiting Syria, for there were Greeks, Hebrews, Arabs, etc., who were also Christians in Syria. The Church is not the Syrian Church, it is the Church of Antioch, Syria and if a Church of a people is

under that See of Antioch, as the Assyrian, then the name of that Church with its Patriarch should be the "ASSYRIAN CHURCH OF ANTIOCH, SYRIA." The members of the Church of Rome are not Romans, so why should the members of the Church of Antioch be Syrians. The Encyclopedia Britannica notes that those people that use the "Syriac" language in their liturgy are called "Syrian Christians," and the Syrian Church. Now that we have concluded that Aramic or Syriac is the ASSYRIAN, why should not they be called the ASSYRIAN CHRISTIANS, AND THE ASSYRIAN CHURCH.

Now, to those who use or sanction the use of these loose appellations and misnomers, I say, cease and desist from their use or if you must, then affix the national designation ASSYRIAN.

Scholarship Award

Annie Elias, daughter of Foundation members Joel and JoAnne Elias, was awarded a \$10,000 Watson Scholarship upon graduation from Mills College in 1982. The scholarship was established by the family of the founder of the IBM Corporation, and a number are awarded in national competition to graduating college students to enable them to spend a year abroad in a research and study program. Annie is spending the year studying the art of the Polynesian Islanders in Easter Island, New Zealand and Hawaii.



Standing left to right:

Rev. Attanasis Yousif (Mar Mari Parish, Yonkers); Rev. Aprim Debaz (Mar Sargis Parish, Chicago); Rev. Samuel Dinkha (Mar Gewargis Parish, Chicago); Rev. Ashur Soro (Mart Maryam Parish, Ontario, Canada); Rev. Yosep Zia (Mar Yosip Parish, San Jose); Rev. Barkho Daoud (Mart Maryam Parish, Los Angeles).

Seated left to right:

Chorbishop Badal Pero (Mar Addai Parish, Turlock); Archdeacon Nenos Michael (Mar Narsai Parish, San Francisco); Bishop Mar Daniel Yacob (Modesto); His Holiness Mar Dinkha IV (Patriarch); Mar Aprim Khamis (Bishop, U.S. and Canada); Rev. Younan Yowel (London); Rev. Michael Bernie (St. Thomas Parish, Seattle, WA).

The above prelates were in attendance at the Assyrian Church of the East Conference in Turlock. Also in attendance were Rev. Mark Brown, St. Barnabus Parish, Sacramento; and Rev. Younan Gewargis, Mart Maryam Parish, Sydney, Australia.

LETTERS TO THE EDITOR

Dear Mr. Shabbas:

Greetings and God's Blessings. It was very moving to me to see the picture of my father and mother in the current issue of *Nineveh*. The picture and the gripping item brought back to me very forcefully that parents can, by their attitudes towards seemingly unsurmountable and adverse circumstances in their own lives, give meaning that will transform complexity into clarity not only in their own lives but will be carry through into the lives of their third and fourth generations. My son, third generation, was ordained to the ministry in 1965 and for ten years was a missionary with his family in Alaska. Now Danny and his wife, being the fourth generation from Sargis and Salby Hoobyar, are serving the Lord in their church. Both great-grandchildren are now leaders of the senior and junior choirs and head the young people's groups.

Sargis and Salby are in glory without a shadow of a doubt and are beholding the scenes in their fourth generation here below. Through the intensity of these wonderful scenes in their family, no doubt they give praise and thanks that their prayers are answered.

My father Sargis rode a donkey for 16 miles from our village of Sieri to Urmia to work in the Presbyterian print shop where he was a typesetter. My mother Salby shepherded 4 small boys (I was 9) from our village of Sieri across thousands of miles to Liverpool, there to board the *Luisitania* for the crossing of the Atlantic to New York. From there to Chicago to deliver 4 small boys and herself to my father who had left 4 years before.

Yes, my parents endured involvements of problems on an unprecedented scale.

And now a 5th generation of Sargis and Salby is on the way. What effect, motivation and influence will be involved in this the 5th generation is yet to be seen, but ironically the concept will serve as a convincing issue of prophetic Scripture suggestive of a tender figure empowered by God's Word; it will bring constant freshness in the fulfillment of great and precious promises. "Surely goodness and mercy will follow me."

Sincerely,

Rev. Robert Hoobyar
Redondo Beach, Calif.

Dear Sir:

Please enter my subscription to *Nineveh* and bill me for the amount required. I would also like to know whether copies of previous editions are available.

Thank you,

Milt Khoobyarian
San Jose, Calif.

Dear Editor:

I truly enjoy *Nineveh*. You are all doing a good job. Wish you continuous success.

Sincerely,

Maghdelata Sarguis
Turlock, Calif.

Dear Editor:

First, may I thank you for such excellent work done on the "Malek Family Tree." I do hope many of the family members will see and appreciate it.

The quality of the paper and the printing in your magazine are outstanding. Here is a contribution for further editions.

Sincerely,

Nanu Shimmon
San Francisco, Calif.

To whom it may concern:

My name is George Sargon Aydin. I am an Assyrian and 27 years old. I originally came from southeast Turkey and belong to the Jacobite sect. I have been living in Sweden since 1971 and have been a Swedish citizen for the last couple years.

My interest for Assyrian national feelings has grown since the beginning of 1974. Since 1977 I have been active in the Assyrian Federation in Sweden. I am a member of the editors of *Hujada* magazine. As a result of my interest in Assyrian literature, culture, etc., I started collecting those magazines and books concerning these matters. I have tried to keep in touch with all Assyrian organizations during this time and subscribed to their magazines.

I have been in contact with various book sellers in Europe and the U.S.A. and have bought many books from them. I have collected all the material which has been written about Assyrians and their life in Sweden. This has developed into an Assyrian collection. My hope is to be able to donate it to an Assyrian Cultural Center in the future. This collection is already at the disposal of those who are seriously interested in the history, culture and development of the Assyrian people. I have gathered considerable knowledge about Assyrian history and development, mainly in the Middle East, and would like to continue this work. Therefore, would you be kind enough to send me your magazine so that I may maintain as complete a collection as possible.

Yours sincerely,

George Sargon Aydin
Norsborg, Sweden

Sirs:

I recently learned of the periodical *Nineveh* publication through a friend. A recent issue about the Malek family was written up and I am very interested in getting several copies of this issue.

I would be interested in a subscription and any costs involved.

Samuel D. Sayad
San Francisco, Calif.

HERE & THERE

MODESTO

The Bet-Nahrain organization of Modesto, Calif., has undertaken the effort to convene the first session of the Assyrian National Congress during the weekend of March 18-20, 1983, in the Assyrian Cultural Center of Bet-Nahrain. The purpose of this Congress is to review the present Assyrian situation, to promote the educational, cultural, and national aspirations of the Assyrian people, and to create an Assyrian United Front. The Congress will serve to define Assyrian policy, organization, and strategy. The Congress will be an open one with all decisions based on majority vote of those delegates present. Special invitations have been sent to individual members of all Assyrian organizations and political parties and movements in the United States and other countries. In addition, invitations have been sent to individual representatives of all the Assyrian religious denominations (Assyrian Church of the East, Maronite Church, Chaldean Church, Syrian Catholic Church, and the Syrian Orthodox Church).

CHICAGO

The first National Conference of Assyrians in America hosted by Assyrian Universal Alliance Foundation was held in Chicago, Ill. on June 12, 1982. Illinois governor James Thompson extended greetings through Mr. Paul Gibson, special assistant for the Coordination of Minority Affairs for the state of Illinois. Mayor Jane Byrne of Chicago signed a proclamation denoting June 7 through June 13, 1982, as Assyrian Week in Chicago. There are 60,000 Assyrians living in the greater Chicago area. The week included many Assyrian activities. On the opening day, June 7, Assyrian youth danced in ethnic Assyrian costumes in downtown Chicago. Thousands of people watched them perform the dances of their ancient homeland.

The conference was opened by Dr. Stan Seidner, Associate Dean of Research and Development at the National College of Education. The keynote speaker was Dr. James P. Maloney, Deputy Superintendent of the Chicago Board of Education. According to Maloney there are 1,023 Assyrian students in Chicago's public schools. The conference covered several sessions under three major titles:

A. The Bilingual-Multicultural Education sessions were conducted by Marlene Solomon, Esho E. Zomaya, Virginia Ebrahm Ishoo, Anna Wiener, Maria Seidner, Youab Benjamin, Sargon Sapper, and Koshaba Pnuel.

B. The Political Awareness sessions were conducted by Assyrian attorney Robert Benjamin; America's two most prominent, politically active Assyrians — the late Congressman Adam Benjamin and State Senator John Nimrod; Dr. Peter Talia, Ph.D.; and John Yonan,

Executive Director of the Assyrian Universal Alliance Foundation, who has traveled abroad extensively in dealing with Assyrian refugee settlement and advocacy throughout the world.

C. The Employment, Health and Social Services conference leaders were Dr. Hugo Muriel, Commissioner of Health of the city of Chicago; Dr. Frederick Ellyin, M.D., an Assyrian doctor who discussed specific illnesses that relate to Assyrians and people from the Middle East; Dr. Swailem Hennein, Ph.D., School of Public Health, University of Illinois Medical Center; and Jean Sowa.

During the conference a documentary film entitled "Assyrian Destiny in the Middle East" was shown. A special slide presentation on refugee resettlement was also shown. The highlight of the afternoon general session was Congressman Adam Benjamin who inspired the conference delegates with his insights on Assyrian achievements and contributions to American society.

Assyrian Refugees in Rome

Thousands of Assyrian refugees are now living in Rome in desperate conditions. Assyrian refugees are allowed to enter Italy but are unable to work without work permits and soon run out of funds. The Assyrian Universal Alliance Foundation is working to help resolve the problems.

Mr. John Yonan, Executive Director of the AUA Foundation, contacted Mr. Gary Perkins, Washington, D.C. representative of the United Nations High Commissioner for Refugees (UNHCR), requesting that he appeal to the Italian government on our behalf to allow the refugees to work. Mr. Yonan also obtained the cooperation of the U.S. Embassy in Rome to support the UNHCR appeal to the Italian government. Mr. Yonan also appealed to Ambassador Richard Vine who heads the Refugee Bureau in the U.S. State Department to provide additional unused Soviet visas for the Assyrian refugees in Rome, which would be the most practical and realistic resolution to the problem. In this regard Mr. Yonan enlisted the support of the World Council of Churches, U.S. Catholic Conference and Church World Service Refugee and Immigration Service.

The Assyrians were the first people to train falcons for hunting, mention of this sport being noted by 750 B.C. The peregrine falcon, in its dive, can achieve speeds of 200 miles an hour or more.

Wall Street Journal — Oct. 29, 1982

Executive Director of the American...
 Foundation... who has...
 ...



Contestants at the Halloween Party

Hormuzd Rassam — Assyrian Archaeologist

Hormuzd Rassam (1826-1910), Assyrian explorer, born at Mosul in 1826, was the youngest son and eighth child of Anton Rassam (archdeacon in the Assyrian Church of the East) and his wife Theresa, granddaughter of Ishaak Halabee of Aleppo.

An elder brother, Christian, married Matilda, sister of George Percy Badger, and became the first English consul at Mosul.

As an infant Hormuzd narrowly escaped death by the plague. In childhood he learned to write and speak Assyriac, which the native Christians used, and Arabic, the speech of the country. As a boy he was induced to serve as an acolyte in the Roman catholic church of St. Miskinta, but a project to send him to Rome to study the catholic faith came to nothing owing to his doubts of Roman doctrine. Mrs. Badger, his brother's mother-in-law, helped him in the study of English. In 1841 he accompanied an Austrian traveler on a scientific expedition to study the flora and fauna of the Assyrian and Kurdish mountains. Next year he became clerk to his brother Christian. In the summer Sir Austen Henry Layard, who passed through Mosul on his way from Persia to Constantinople, lodged at Christian's house and made Hormuzd's acquaintance, with crucial effect on his career.

With Christian's permission Layard took Hormuzd with him in 1845, to make excavations in the mounds of Nimroud, the site of the Biblical Calah. Hormuzd won Layard's fullest confidence, and when Layard went to Bagdad to arrange for the transport of the antiquities to England, Hormuzd was left in charge, and all the accounts of the excavations passed through his hands. His services, however, were unpaid. After the discovery at Nimroud of the palaces of Assur-nasir-apli, Shalmaneser II, Tiglath-pileser IV, Sennacherib, and Esarhaddon, work was pursued from May 1847 with equal success at Kouyunjik (Nineveh).

In 1848 by Layard's advice Rassam came to England with a view to finishing his education at Magdalen College, Oxford. He came to know Pusey and the leaders of the Oxford Movement, but his sympathy with them was small. His stay in Oxford was short. While Charles Marriott was preparing him for matriculation, Layard recalled him to Assyria to assist in excavations at the expense of the trustees of the British Museum. He subsequently presented to Magdalen College a sculptured slab from Nineveh. Rassam had now a fixed salary, with an allowance for traveling. Arriving late in 1849 he pushed on vigorously with the work at Kouyunjik, and the excavations at Nimroud were re-opened. Rassam accompanied his patron to the ruins in Babylonia and returned to England in 1851, when Layard brought back his discoveries.

Next year the trustees of the British Museum sent Rassam out alone — Layard's health compelling his withdrawal. He worked at Nimroud, Kouyunjik, and



HORMUZD RASSAM
(The Assyrian Archaeologist
who worked with
Sir Henry Layard).

tried again the mounds representing Assur, the old capital of Assyria, now called Qala'a-Shergat. In all these places antiquities were found, many of them of considerable importance. His great discovery on this occasion, however, was the palace of Assur-bani-apli at Kouyunjik — the North Palace — with a beautiful series of bas-reliefs, including the celebrated hunting-scenes. Among the numerous tablets were some supplying accounts of the Creation and Flood legends. A few of the slabs found in this edifice are now in the Louvre at Paris, but most of them are in the British Museum.

On returning to England, Rassam in 1854 accepted from the Indian government the post of political interpreter at Aden, leaving further excavating work to William Kennett Loftus. At Aden, where Rassam remained eight years, he soon served as postmaster as well as political interpreter. Later he became judge and magistrate without salary, and was given the rank of political resident and justice of the peace. Rassam's chief duty was to qualify the hostility of the neighboring tribes to the British authorities and to one another. Forming a friendship with Seyyid Alaidrous, whose ancestor he described as the patron saint of Arabia Felix, he got into touch with the tribes of the interior with the best results. In 1861 he was sent by the Indian government to Zanzibar to represent British interests while the claim of the Sultan of Muscat to suzerainty over his brother, the Sultan of Zanzibar, was under investigation by the Indian

Continued on next page

government.

In 1864 an exciting episode in Rassam's career opened. Two years earlier Theodore, King of Abyssinia, had cast into prison at Magdala, Consul Charles Duncan Cameron, Henry Aaron Stern, and other British missionaries of the London Jews' Society. In 1864 Rassam was chosen for the perilous duty of delivering a friendly letter of protest to Theodore. Arriving at Massowah, he and two companions, Lieutenant Prideaux and Dr. Blane, of the Indian army, were kept waiting there nearly a year before receiving permission to enter the country, which even then was only granted in response to Rassam's threat to return to Aden. Rassam met Theodore at Damot on 28 Jan. 1866. At first the mission was well treated; the captives were set at liberty and reached Rassam's camp, while a letter of apology from the king was drafted (12 March 1866). Suddenly the king's conduct changed; he imposed fresh conditions (12 April) and claimed an indemnity for the liberation of the captives. Having rearrested the prisoners, Theodore now seized the three members of the British mission and threw all, loaded with chains, into the rock-fortress of Magdala.

Rassam, whose personal relations with Theodore were not unamiable, succeeded in communicating with the frontier, and a military expedition was despatched to Abyssinia to effect the release of the captives, under Sir Robert Napier (afterwards Lord Napier of Magdala). On 2 Dec. 1867 Theodore heard of its landing. An ultimatum from the commander-in-chief destined for the king was intercepted by Rassam, who believed its receipt would lead to the massacre of himself and of his fellow-captives. Recognizing his peril, Theodore ordered Rassam's chains to be taken off on 18 March 1868, and he and the three captives were released on the arrival of the British force before Magdala on 11 April 1868. Until his death Rassam suffered physically from his long confinement. On the 14th the fortress was taken by storm, and Theodore died by his own hand next day. Rassam narrated his strange experiences in his "British Mission to Theodore, King of Abyssinia, with Notices of the Country traversed from Massowah through the Soudan and the Amhara and back to Annesley Bay from Magdala" (2 vols. 1869).

Returning to England, Rassam during a year's leave of absence married an English wife, and resigning his appointment at Aden traveled widely in the United Kingdom and the Near East. He then settled first at Twickenham and afterwards at Isleworth. In 1877 he was again employed by the British government in Asiatic Turkey, where he inquired into the condition of the Christian communities and sects in Asia Minor, Armenia, and Kurdistan. He revisited his native town of Mosul on 16 Nov. 1877. He gave a detailed account of his observations on the journey in his "Asshur and the Land of Nimrod" (Cincinnati and New York, 1897).

Meanwhile, in 1876, with the help of Layard, then British ambassador in Turkey, Rassam had obtained a firman from the Turkish government, on behalf of the

trustees of the British Museum, for the continuation of the excavations in Assyria and Babylonia. He at once organized the work of exploration, and every year from 1876 until the end of 1882 he carried on excavations, not only at Kouyunjik (Nineveh) and Nimroud (Calah) but also at Balawat. In Babylonia the sites explored included the ruins of Babylon, Tel-Ibrahim (Cuthah), Dailem, and Abu-Habbah (Sippar). Among the more important finds were the bronze gates of the Assyrian king Shalmaneser II (Balawat), the beautiful Sungod-stone, the cylinder of Nabonidus giving his date for the early Babylonian kings Sargon of Agade and his son Naram-Sin, and a valuable mace-head with the name of king Sargon. The inscriptions included additions to the Creation and Flood legends, the first tablet of a bilingual series prefaced by a new and important version of the Creation story in Sumerian and Semitic Babylonian, and numerous other documents; the fragments, large and small, amounted, it was estimated, to close upon 100,000, though many of these were small, and consequently of little value. Among the imperfect documents was the cylinder of Cyrus the Great, in which he refers to the capture of Babylon. Rassam's important discoveries attracted world-wide attention, and the Royal Academy of Sciences at Turin awarded him the Brazza prize of 12,000 fr. for the four years 1879-82. His discovery of the site of the city Sippara is especially noticed among the grounds of the award. An allegation that Rassam's kinsmen had withheld from the British Museum the best of Rassam's finds was successfully refuted in 1893 in an action at law in which Rassam was awarded 50*l.* damages for libel.

After 1882 Rassam lived mainly at Brighton, writing on Assyro-Babylonian exploration, on the Christian sects of the Near East, or on current religious controversy in England. Like most Oriental Christians, he was a man of strong religious convictions and having adopted evangelical views became a bitter foe of the high church movement. He was fellow of the Royal Geographical Society, the Society of Biblical Archaeology, and the Victoria Institute.

An autobiography which he compiled before his death remains in manuscript. He died at his residence at Hove, Brighton, on 16 Sept. 1910, and was buried in the cemetery there. By his wife Anne Eliza, daughter of Captain Spender Cosby Price, formerly of the 77th Highlanders, whom he married on 8 June 1869, he had issue a son and six daughters. The son, Anthony Hormuzd, born on 31 Dec. 1883, joined the British army, and became captain in the New Zealand staff corps at Wellington.

[Rassam's published books and MS. autobiography; Clements Markham's *Hist. of the Abyssinian Expedition*, 1869; H. A. Stern's *The Captive Missionary*, 1868; *Parliamentary Papers* (Abyssinian), 1867-9; Lord A. Loftus's *Reminiscences* (2nd edit.), i. 206; *Men of Mark*, 1881 (with portrait); *The Times*, 17 Sept. 1910.]

Footnote: From the *Dictionary of National Biography*, 1912, Vol. I, Oxford University Press, London.

NOTES FROM NARSAI

*A*s this exciting—and at times trying—year comes to an end, it is fitting that we stop and express our gratitude to our patrons for the generous support that they have given to our various efforts during the year.

We have tried many new things including an expansion of our private label line, the new cafe and market in I. Magnin's at Union Square, and an expansion of our market and catering operation in Kensington. I am proud to report that all have been outstanding successes and bode very well for the new year.

Our gift to you this Holiday Season is one of my favorite recipes for Egg Nog from a dear old friend. Best holiday wishes from all of us at Narsai's.

Narsai David



BILL LARIMORE'S EGG NOG

Yield: approx. 1 gal. or 25 servings

12 eggs
1 lb sugar
1 qt whipping cream
1 qt milk
1 pt bourbon
1 pt brandy or rum

Separate eggs; beat yolks until thick and whites until stiff. Beat in sugar. Add slowly while beating, bourbon and rum or brandy. Add milk. Whip cream and fold in. Fold in beaten egg whites. Grate nutmeg over each cup.

"People of Ancient Assyria"

Jørgen Laessøe

With the Assyrian royal inscriptions as the principal sources the picture that can thus be drawn is that of an empire on the road to world-domination, or rather control of the whole of the known world of the period. The motive force was the desire of the god Assur for supremacy over all other deities; the means was a military organization of an effectiveness hitherto unknown. It was the weapons of the god Assur that the Assyrian armies took to the uttermost bounds of the world of that time. It was his wars that the Assyrians fought; it was to Assur that account was rendered when a campaign had been concluded. The battle-scenes in the Assyrian reliefs show the king accompanied by the god, who hovers over him in his winged solar disc. When Assur raises his bow, the king's arrow at the same time lies, ready for shooting, against his bow-string; if the king's bow is at rest, Assur's is likewise idle. The conduct of the Assyrian army is portrayed with gusto to provide an example of cruelty unparalleled in world history, and the Assyrian kings appear as brutal Oriental despots; **nevertheless the areas that came under Assyrian domination have hardly ever, before or since, enjoyed better administration. Without claiming that Assyrian soldiers were noticeably humane, we may venture to assert that neither were they more cruel than other warriors of the period. Our impression of the methods of the Assyrian military machine is, of course, colored by the Old Testament view of this conquering people.** The reports and representations of the Assyrians themselves — the dry accounts in the annals of fallen enemies, the portrayal

in reliefs of captured opponents being flayed alive or impaled on stakes — **ought possibly also to be interpreted with caution or viewed with reservations; these sources are of course tendentious in the sense that they are reports to the god Assur.** The author of the annals — the king, with the assistance of his historiographers — and the artist who carved the narrative scenes of battle on the reliefs, made every effort to glorify the power of the god; in his victories, the king represents the god of the nation, and it is only the victories that can be reported.

It is consistent with our impression of the Assyrian institution of kingship that a farmer could have such a letter as the following sent to his ruler:

To the king, my lord: [from] your servant Marduk-shumusur. May it go well with the king my lord. May the gods Nabu and Marduk be gracious to the king, my lord.

The father of the king, my lord, granted me a field in the land of Halahhi, a field that yields corn to the measure of 10 *homer*. For 14 years I have had the cultivation of the field, and nobody disputed my rights. Now the district-governor has come to the land of Barhalzi; he has molested the farmer, pillaged his house, and taken the field from him. The king, my lord, knows that I am a poor man, that I keep watch on behalf of the king, and that I am not negligent regarding the [interests of the] palace. Now that the king sees that I have been robbed of the field, let the king restore to me my rights. Let me not die of hunger.



MULTIPLE LISTING SERVICE
MLS

H.S. HALL & ASSOCIATES
12810 San Pablo Avenue
Richmond, California 94805

Property or Business Investment!!

*Need to buy
a home?*



Sell a home?

Call —

OFFICE: (415) 233-9090

MARIANA SHABBAS

REALTOR-ASSOCIATE

HOME: (415) 237-8375



Contestants at the Halloween Party

Eclipses of the Sun and Moon

Eclipses of the sun and moon have been recorded by astronomers and historians for more than 2500 years. Among the earliest were the Assyrians who recorded the solar eclipse of June 15, 763 B.C. In 750 B.C. Babylonian astronomers began to take an active interest in the accurate and systematic observation of many celestial phenomena, including solar and lunar eclipses. These continued to at least 50 B.C. and possibly well into the first century A.D. Babylonian records of eclipses from 747 B.C. onwards were available to the Greek astronomer Ptolemy who lived in Alexandria in the second century A.D.

After about 300 B.C. Babylonia gradually decayed, and by A.D. 100 the city of Babylon was deserted. More than 1,700 years were to pass before the Babylonian astronomical tablets again came to light, accidentally unearthed by scavengers digging up the ancient baked clay bricks of the city to use in new construction.

The traditional Babylonian practice was to measure the interval between the start of an eclipse and either sunrise or sunset with the aid of a water clock; the durations of the various phases were also usually measured. Time was expressed in units called *us*, the four-minute interval required for the celestial sphere to turn through one degree. It was also the Babylonian practice to estimate the degree of totality of an eclipse as a fraction of the solar or lunar diameter. Finally, if the sun or the moon rose or set while the eclipse was in progress, that fact was usually noted.

A typical eclipse entry, of 240 B.C., reads in translation as follows: "Month Eight, day 14, at three *us* before sunrise [a lunar eclipse] began on the east side. [The moon] set eclipsed."

The Babylonian records, impoverished as they now are, include some 40 useful observations of lunar and solar eclipses, both timed and untimed. Only a single total solar eclipse, however, was recorded. It is fortunate indeed that the British Museum collection contains two separate tablets describing the event. Its recorded date (the 29th day of the intercalary 12th month of the Seleucid year 175) corresponds to April 15, 136 B.C. One of the two tablets states that the eclipse was total and adds that it began 24 *us* after sunrise, reaching totality after a further 18 *us*.

The second tablet states that the duration of the entire eclipse was 35 us, which is in close accord with the time to totality given by the first tablet. The scribe goes on to give additional descriptive details that make the text the most remarkable account of a total solar eclipse recorded before the 18th century. "Twenty-four *us* after sunrise a solar eclipse [observed] on the southwest side when it began. . . . Venus, Mercury and the normal stars [meaning those that were then above the horizon] were visible; Jupiter and Mars, which were in their period of disappearance [meaning the interval between setting with the sun and rising with the sun], were visible in that eclipse.

. . . [The shadow] moved from southwest to northeast." Here, quite apart from the measured time of duration, the described visibility of planets and stars more than an hour and a half after sunrise is compelling evidence that the eclipse was indeed total, a very precise datum. The texts, in combination with the other Babylonian lunar and solar eclipse records, constitute by far the best collection of data bearing on changes in the rate of the earth's rotation from anywhere in the ancient world.

If Ptolemy's account of Babylonian observations is correct, the Near East has priority over the Far East in eclipse observations. For all its ancient historical tradition China is without a single reliable eclipse record before 720 B.C.

Cuneiform texts from the last two or three centuries B.C. make it clear that the methods used by the Babylonians for calculating the movements of the moon were—as Neugebauer puts it—"among the finest achievements of ancient science, comparable only to the works of Hipparchus and Ptolemy." The Babylonians had only very crude equipment for observation (there is no trace of a telescope) and individual observations were undoubtedly of no high order of accuracy. Thus the high achievements of late Babylonian astronomy were the result of the application of the relatively advanced mathematical techniques, developed over a thousand years earlier, to a long series of fairly rough observations to give results more accurate than could be obtained from any single observation.

Congratulations and best wishes!

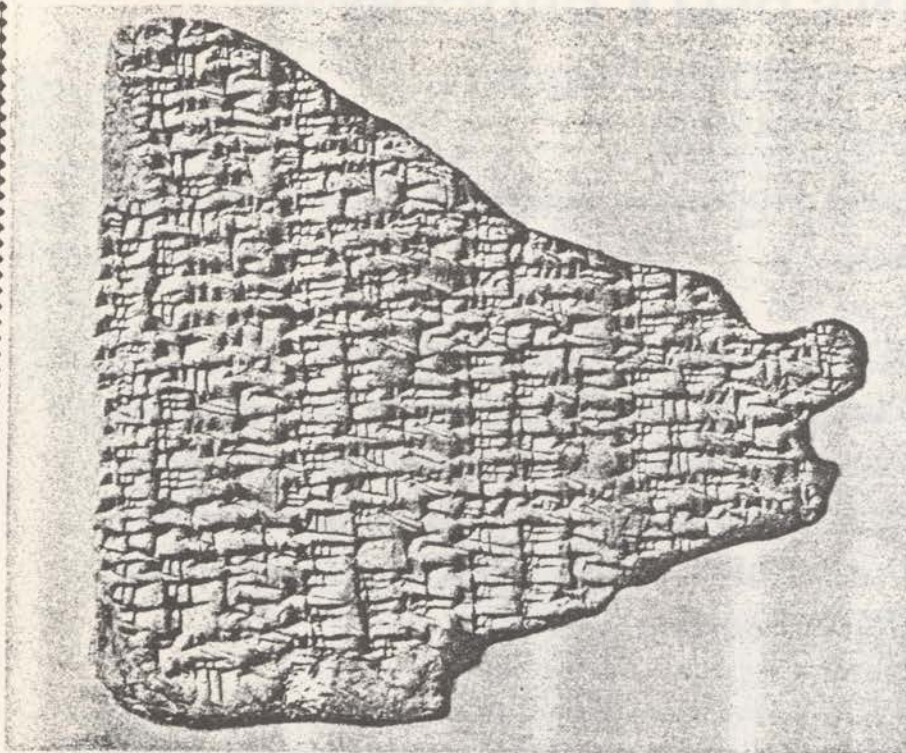
A Girl — Kristin Halberg Jacob

was born on October 12, 1982 to Marilyn and Teddie Jacob. Teddie is the son of Emmanuel and Nina Jacob of Redwood City (members of the Assyrian Foundation).

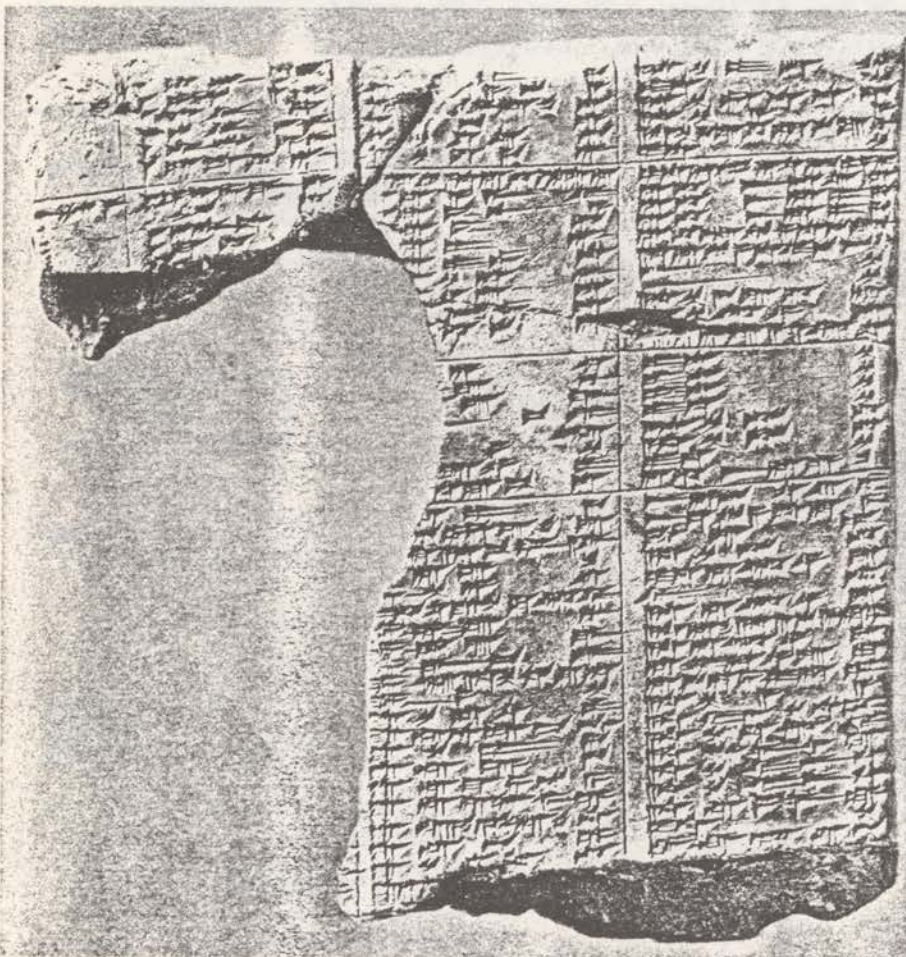
Board of Directors

In its annual election dinner meeting held on December 11th at the Center, the membership of the Assyrian Foundation elected the following to the Board of Directors for 1983:

President	George Bet-Shlimon
Vice-President	Nathan Nasseri
Secretary	Joel Elias
Treasurer	Aprim Charbakhshi
Chairlady-Membership	Flora Kingsbury
Chairman-Education	Martin Jacob
Chairlady-Social	Samreda Sargoni



EARLIEST SOLAR ECLIPSE for which the date is certain is recorded on this Assyrian tablet, a summary of past historical events. A large partial eclipse, it took place on June 15, 763 B.C.



LATE BABYLONIAN TABLET records new- and full-moon observations made between 323 and 319 B.C. Like the Assyrian tablet, it is among the ancient texts in the British Museum.

Assyrian Magazines and Newspapers in Circulation

Assyrian Magazine
Hujada
Box 6019
151 06 Sodertalje
Sweden

The Assyrian Star
P.O. Box 59309
Chicago, IL. 60659

The Assyrian Quest
P.O. Box 2053
Chicago, IL. 60690

Voice of Assyrians
P.O. Box 606
Skokie, IL. 60076

Assyrian Sentinel
P.O. Box 6465
Hartford, CT 06106

Nineveh
1920 San Pablo Ave.
Berkeley, CA 94702

Voice From the East
P.O. Box 25264
Chicago, IL 60626

Bet-Nahrain
P.O. Box 4116
Modesto, CA 95352

The Assyrian Observer
108 Alderney Road
Slade Green
Kent, DA8 2JD
England

The Quest
P.O. Box 4354
Modesto, CA 95352

Peace
P.O. Box 3009
Detroit, MI 48203



DONIKIAN'S DELI & GROCERY

International Foods

SANDWICHES & GOURMET FOODS

Cold Cut Sandwiches, Falafil, Hommus, Tabouleh, Dolma, Kufteh, Lamajin, Kubba, Borag, etc.

MIDDLE-EASTERN/MEDITERRANEAN FOODSTUFFS

Bulgur (all grades), Cracker Breads, Pita and Lavash Breads, Feta and Kasseri Cheeses, Greek Calamata and Collosal Olives, Green and Dried Olives, Halva, Basturma, Sujuq, Filo, Armenian Coffee, Spices/Herbs, Nuts and Dried Fruits, Mango Pickles, Cherry Dried and Syrup, Paklava, Armenian Pastries.

Donikian's Deli & Grocery
1138 Chula Vista Avenue
Burlingame, CA 94010
(off Broadway)
Tel. (415) 348-9297

***Catering Service is available on demand and prior notice. Call on us to plan your next party or event for Middle Eastern foods.*

***We serve morning coffee & donuts.*

***Hours: 8:00 a.m. - 7:00 p.m. Mon. thru Sat.*
10:00 a.m. - 3:00 p.m. Sun.

IN OAKLAND

SEA & SKY

TRAVEL



**AIR - CRUISES - TOURS
CHARTERS**

652-5252

SHAMIRAN ROSH — OWNER
3684 BROADWAY • OAKLAND

LICENSED

BONDED

GOLDEN STATE

LOCKSMITH

**HOME
COMMERCIAL
BUSINESS**

**FOREIGN
AUTOS
SPECIALTY**

**DOOR CLOSER
SERVICE AND
REPAIR**



**CITY WIDE SERVICE
24 HR. EMERG.
365 DAYS**

**We put ourselves
out to let you
in.**

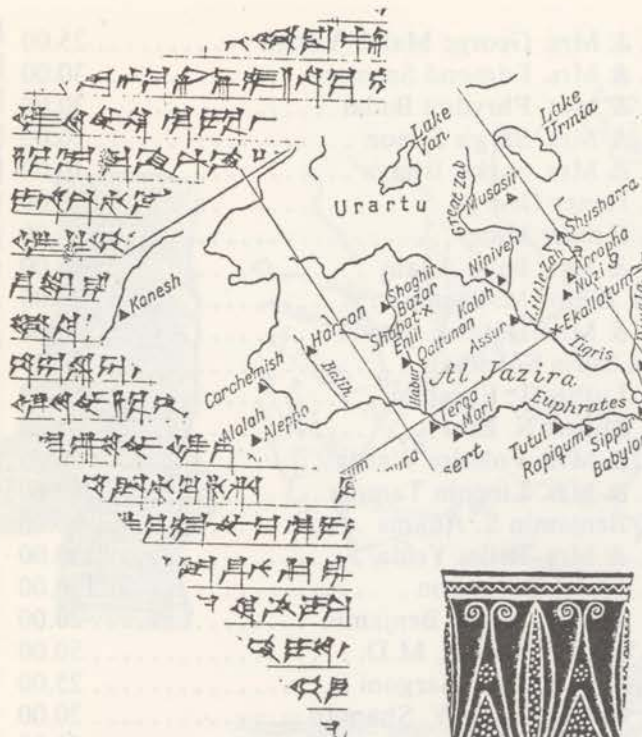


**ALWAYS RELY ON A
PROFESSIONAL**

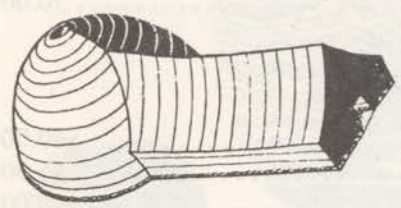
921-0606

918-A DIVISADERO
(Between McAllister & Golden Gate)

RADIO DISPATCHED SERVICE



Handwritten text in a cuneiform script, likely Akkadian or Sumerian, arranged in several lines. The text appears to be a list or a series of entries, possibly related to the map or the artifacts shown on the page.



The rising of the Sun-god; a cylinder seal impression



Brewing



Drinking tube



Thank You For Your Contributions

Membership

Mr. & Mrs. Orah P. Orah	\$100.00
Mr. Alexander Khodaverd	20.00
Mr. Ninos David	125.00
Mr. Sarkis Benjamin	20.00
Mr. & Mrs. Ferdinand Badal	25.00
Ms. Willma Piroyan	15.00
Ms. Maryam Pirayou	15.00
Ms. Ninva Charbakhshi	25.00
Mr. Edward Mooshabad	25.00
Mr. & Mrs. Phillip Herman	95.00
Mr. & Mrs. Phrydon Badal	30.00
Mr. & Mrs. Sargon Shabbas	30.00
Mr. & Mrs. Ashur Michael	30.00
Mr. & Mrs. Daniel Shabbas	30.00
Mr. & Mrs. Saul Daniel	30.00
Mr. & Mrs. John Samo	30.00
Mr. & Mrs. Charles Samo	25.00
Mr. & Mrs. Alexander Avroo	25.00
Mr. & Mrs. Aprim Charbakhshi	100.00
Mr. & Mrs. Baba Adam	30.00
Mr. & Mrs. Belles Yelda	30.00

Building Fund

Mr. & Mrs. Julius N. Shabbas	\$100.00
Mr. Jacob Malek Zadeh	200.00

Nineveh Magazine

Ms. Mariana Shabbas	40.00
Mr. George Bet-Shlimon	50.00
Mr. Jacob Malekzadeh	150.00
Mr. George H. Joseph	15.00
Mr. Francis Sarguis	12.00

(Gift subscription to W. H. Ferry)

Mr. Vladimir Lazari	12.00
Mrs. Nanu Shimmon	50.00
Mr. & Mrs. Wayne Everhart	12.00
Mr. & Mrs. Rovil Michael	20.00
Mrs. Alfia Johns	10.00
Mrs. Maghdelata Sarguis	20.00
Mr. & Mrs. Michael Shahgaldi	20.00
Assyrian-American Civic Club	18.00
Mr. & Mrs. Ferdinand Badal	20.00
Mr. & Mrs. Babajan Beit Ashour	20.00
Mr. & Mrs. John Sargoni	25.00
Mr. & Mrs. Arshak Karoukian	30.00

Christmas Appeal

Mr. Sarkis O. Benjamin	\$100.00
Mr. & Mrs. Babajan Ashouri	30.00
Mr. & Mrs. Charles Yonan	20.00
Mr. & Mrs. Darrell Huwe	25.00
Mr. & Mrs. Teddie Jacob	25.00

Mr. & Mrs. George Malek-Yonan	25.00
Mr. & Mrs. Edmond Sarmast	30.00
Mr. & Mrs. Phrydon Badal	30.00
Mr. & Mrs. Sargis Simon	10.00
Mr. & Mrs. Sarkis Ishaya	10.00
Mr. Henry George	10.00
Mr. Homer Maiel	50.00
Mr. & Mrs. Baba Adam	20.00
Mrs. Elinor M. Perley	25.00
Mr. & Mrs. Davis E. David	15.00
Mrs. Suria Soleiman	20.00
Mr. Luther T. Ebrahim	10.00
Dr. Robert N. Essa	25.00
Mr. & Mrs. Voltaire Warda	25.00
Mr. & Mrs. Lincoln Tamraz	50.00
Mr. Benjamin S. Adams	50.00
Mr. & Mrs. Belles Yelda	30.00
Mr. Malek Shimmon	150.00
Mr. & Mrs. Albert Benjamin	20.00
M. Vallo Benjamin, M.D.	50.00
Mr. & Mrs. John Sargoni	25.00
Mr. & Mrs. Bailis Y. Shamun	20.00
Mr. Youash Lazar	50.00

Through the United Way

Alice Henderson	\$60.00
Germaine Solomon	15.00
Sargon Warda	100.00
Voltaire Warda	20.00

Nationality or nationhood is an unconquerable universal spirit. "Nationality," declared Ramsey Muir in his *Nationalism and Internationalism* is the "possession of common tradition, a memory of sufferings endured and victories won in common, expressed in songs and legends, in the dear names of great personalities that seem to embody in themselves the character and ideals of the nation; in the names also of sacred places where the national memory is enshrined." Nationality means a rich inheritance of memories and a desire to preserve these memories. That is — common experiences of triumphs and defeats, of comforts and sorrow, of temporal, spiritual and moral achievements — and failures. If such elements make a nation, then no people is richer in these wholesome memories than the Children of Ashur; yes, heroic achievements, agonies heroically suffered. Haven't the Assyrians known exalted achievements and bitter failures and disappointments? These are the sublime food by which the spirit of manhood is nourished. In the words of the famed historian, Sir Ramsey Muir, from "these are born the sacred and imperishable traditions that make the soul of nations," and "in contrast with them, mere wealth, numbers, or territory seem but vulgar things."

David Barsum Perley, J.S.D.

Assyrian Showcases Displayed to Thousands



LAKE URMIA



THE OBELISK OF SHALMANESER

Assyrian Showcase Displayed to Thousands



During the week of March 20-27, 1982, the Assyrian Students Society at California State University, Northridge, displayed a monumental exhibit of Assyrian culture. The showcase, seen by approximately 28,000 students, contained an assortment of Assyrian symbols, emblems, portraits and descriptions. It revealed a culture never seen before by many of the students and demonstrated the vitality, energy and devotion Assyrians have in preserving their culture. The colorful showcase included ancient Assyrian costumes and books written in Assyrian; a large Assyrian flag in the center; pictures of great kings, the great city of Nineveh, the eagle-headed winged deity Assur, and many others. The great showcase represented, above all, the high regard the Assyrian students have of themselves and their national identity.

FOR YOUR INSURANCE NEEDS

- Life • Health
- Mortgage • Group
- Pension • Homeowner
- Car

Call Ms. Ninva Charbakhshi
District Agent
Professional Service with the
Prudential Insurance Co.
3540 Callan Blvd.
So. San Francisco, CA 94080
Tel: 415-333-7237



DEDICATED TO THE
ADVANCEMENT OF EDUCATION
OF ASSYRIANS

**NEEDS
YOUR SUPPORT**

MIDDLE EAST MARKET

International Groceries

Specializing in Middle Eastern Food Products

Delicacies — Baklawa — Lukum — Rice — Cheeses
— Armenian Cracker Bread — All grades of Burghul —
Grains — Canned Foods — Herbs — Halvah — Dolma
— Grape Leaves — Pistachios — Tahina — Olives —
Pickled Mango — Falafel — Date Syrups — etc, etc.

Ali Mirzai
2054 San Pablo Ave.
Berkeley, CA 94702
Tel. (415) 548-2213

خوار و بار فروشی
خاور میانه

انواع مواد خوراکی و مصرفی ایران

شماره ۲۰۵۴ خیابان سان پابلو - برکلی - کالیفرنیا
تلفن ۲۲۱۳-۵۴۸ (۴۱۵) علی میرزایی

“Ancient Iraq”

Georges Roux

- It would be a mistake, however, to think of the Assyrian empire as a planned enterprise, an organized body formed by the deliberate addition of land after land, province after province to the original nucleus.
- The wars which the Assyrian monarchs waged year after year and which eventually resulted in the conquest of the greater part of the Near East, these wars which fill their annals and make us almost forget their other achievements were fundamentally defensive, or rather preventive wars aiming at protecting ‘the land of the god Assur’ from its hostile neighbours.

- It will therefore be many years before the social and economic history of the Near East under Assyrian rule can be written — if indeed it can ever be written — and rather than embark upon an impossible synthesis of elements which simply do not exist, we shall confine ourselves to a brief survey of the best known aspects of the Assyrian civilization, starting with the three factors of Assyria’s vanished might and everlasting glory: the state, the army, the arts. We shall also take advantage of Ashurbanipal’s famous library to describe the stage reached by the various Mesopotamian sciences in the seventh century B.C. By so doing we hope to dispel an impression which is all too readily gained from the reading of endless war-records: it would be utterly wrong to regard as a nation of bloodthirsty ruffians led by megalomaniac tyrants **what was, in fact, a great people and the most civilized of its time.**

"Population Transfer in Asia"

by Joseph B. Schechtman

On June 17, 1948, in the British House of Commons, Mr. Skeffington-Lodge raised the matter of the Christian communities in the Moslem Middle East. These age-old Christian minorities, said the outspoken Member of Parliament, "live dangerously; they live almost as the Christians of the pre-Christian Roman Empire lived." In Iraq, "Moslems are denouncing and speaking of Christians, who are their neighbors, in terms which the German Nazis reserved only for the Jews." But, added Mr. Skeffington-Lodge, no section among the Christian communities in the Middle East "is in greater risk and danger at the present time than that body known as the Assyrian Christians . . . they are facing virtual annihilation."¹

The British M.P. did not exaggerate.

The Assyrians are Christians. Their Church is one of the oldest and most aristocratic in Christendom. Centuries ago they were a great and advanced people of about forty million whose contribution to science and culture was numerous and valuable. Assyrian historians stress that at the dawn of the Middle Ages the services rendered by the Assyrian (Nestorian) Church to the propagation of Christianity, education and enlightenment throughout the continent of Asia were unsurpassed.

Of this ancient glory little has remained. Centuries of dispersion and persecution reduced the Assyrian people to insignificance. The Assyrians were truly described by the Information Section of the League of Nations as a "Nation-Church" bearing "the shadowy heritage of the ancient name of Assyrians."² At the outbreak of World War I their number was estimated at 155,000, comprising three main groups: 80,000 inhabited the Tigris valley in what is now Iraq, 35,000 lived in Persian Azerbaijan; and 40,000 in the Hakkiari mountains in the vicinity of the frontiers between Turkey, Russia and Persia.³ When Turkey entered the war in November 1914, both the Turks and the Russians bid for the support of the Hakkiari Assyrians. In the spring of 1915 the Assyrians decided to join the Allies. In spite of their courage and fighting spirit, they were driven by the Turkish forces from their mountain homes. Some forty thousand took refuge in Persia at the end of 1915. Together with the Persian Assyrians they fought on the side of the Russians until the Russian front collapsed. In the summer of 1918 the seventy thousand Persian and Hakkiari Assyrians had no alternative but to retreat toward the British forces in Mesopotamia. Moving three hundred miles southeastward with their families, livestock, and possessions, they suffered from perpetual attacks by irregular bands and hordes of marauders. Fewer than fifty thousand ultimately reached the British garrison in Hamadan.

Later, some of the Persian refugees returned to their villages. But the Hakkiari mountain tribes numbering some 15,000 persons remained in Iraq. The Hakkiari

district was assigned to Turkey by the League of Nations in 1925, and the Kemalist Government barred the repatriation of the tribes.⁴

It became necessary to face the prospect of establishing a "permanent home" for more than twenty thousand Assyrians scattered over the Iraqi province of Mosul. However, no place for their resettlement was found within the boundaries of Iraq. The failure of all the resettlement schemes considered can certainly not be ascribed to the scarcity of Iraq's land resources. Iraq is one of the most underpopulated countries in the world. Its area is 140,000 square miles and its population in 1920 did not exceed 2,850,000. The real cause of the failure of all attempts to settle the Assyrians in Iraq in a single homogeneous community was cautiously and en passant described by the League of Nations Information Section as "ill-feeling between certain sections of the Arab population and this (Assyrian) small Christian minority, the greater part of which was not indigenous to the country."⁵ The idea of a closed Assyrian settlement in Iraq was abandoned.

The alternative solution — individual absorption of the Assyrians into the Iraqi population, their religious freedom being maintained — was frustrated by the Anglo-Iraq treaty of June 30, 1930, which provided for the surrender by Great Britain of the Iraq Mandate and for independence of Iraq. This new development created much anxiety among the Assyrians, who were well aware of the dangers awaiting ethnic and religious minorities in an independent Arab state. In October, 1931 Assyrian petitions, presented to the League of Nations, stated that "it will be impossible for them (the Assyrians) to live in Iraq after the withdrawal of the (British) Mandate." They therefore asked that arrangements be made for the transfer of the Assyrians in Iraq to a country under the rule of the Western nations, or, if this were not possible, to Syria.⁶ The Iraqi declaration in May 1932, including guarantees for the protection of minorities, had by no means dissipated their apprehensions. In 1932, when Iraq became a member of the League of Nations, the League's Council had before it petitions from the Assyrians asking that they be either transferred or settled in Iraq in a compact community possessing local autonomy. The Council adopted the view that the demand for administrative autonomy within Iraq could not be accepted; no territory for a compact community of Assyrians in Iraq was made available.⁷

Disappointed at the results of their representations, some eight hundred men, leaving their families behind, crossed the Syrian border on July 22, 1933, in the belief that the French authorities would provide them with land. They were, however, ordered by the French to return to Iraq. After they recrossed the frontier, a clash with local detachments of the Iraqi Army occurred.

Many of the Assyrians were killed and wounded. Some 550 took refuge in Syria, where they were interned by the French authorities. As a result of this incident, passions were inflamed on both sides. A violent agitation convulsed Iraq. It culminated in the wholesale massacre of Assyrian men in Simmel on August 11, 1933, while in sixty neighboring villages robbing and looting continued during the following days. Lieutenant Colonel A. S. Stafford, British Administrative Inspector in Iraq, gives a blood-curdling eye-witness account of the Simmel massacre: "Machine gunners set up their guns outside the windows of the houses in which the Assyrians had taken refuge, and . . . fired among them until not a man was left standing in the shambles."⁸ Women were ripped open with knives and then made sport of while they were in a state of agony. Little girls of nine were raped and burned alive. The survivors, some 1,500 mostly women and children, were sent by the Iraqi Government to a camp at Mosul.⁹

These tragic events convinced all the parties involved that the Assyrian problem in Iraq was beyond local remedy. The Iraqi Government impressed upon the Council of the League of Nations that it was essential to provide a new home for those Assyrians "who wished to leave or were unable peaceably to be incorporated into the Iraqi State."¹⁰ The Council was unanimously of the same opinion. On September 15, 1933 it set up a committee of Six to prepare a scheme for transfer and permanent settlement of the Iraqi Assyrian community.

"From October 1933 to the middle of 1935," reports an information publication of the League of Nations, "the Committee searched the world for a suitable place in which to settle the Assyrian people, and there is not a continent in which it did not consider possibilities."¹¹ Investigation commissions were sent to the state of Parana in Brazil and to British Guiana. The Parana report was favorable, but the project had to be abandoned owing to the adoption by the Brazilian Parliament of a law restricting immigration. The investigation in British Guiana led to the conclusion that it is "more than doubtful whether the Assyrians could be settled there on a sufficiently large scale."¹²

The Committee, therefore, concentrated its attention on the possibilities of transfer and settlement of the Assyrians in Syria, where a precedent had already been established in 1934 when the 550 Assyrians, who had taken refuge there in August 1933, were settled provisionally in the valley of Upper Khabur. There was a further influx, and by September 1935 some six thousand Assyrians were living in the Khabur area; they were rapidly becoming self-supporting as regards the more important foodstuffs.¹³

Both Turkey and Iraq were, however, averse to the mass settlement of Assyrians in Khabur which was in proximity to their frontiers. The French authorities finally agreed to allow the permanent establishment of the Assyrians (not only of those who had been provi-

sionally settled in Khabur, but also of those who had remained in Iraq and wished to settle elsewhere) in the sparsely populated and marshy Ghab plain in the Alaouite territory. This area had the advantage of being remote from the Turkish and Iraqi frontiers, while the immediate neighbors of the prospective Assyrian settlers were Christian groups. It was also stressed that the administrative authority to which they would be ultimately subject was the separate state of Latakia, administered by a French Governor and inhabited almost exclusively by non-Moslem groups. Some 24,000 Assyrians then in the Mosul area — even those who had property and did not complain of conditions — expressed the unconditional wish to leave for the Ghab "without asking for any details of their future settlement." Similar results were registered at Kirkuk and Baghdad. The Assyrians were ready to go. The Iraqi Government was ready to let them go and even offered a contribution of £125,000 (\$500,000), calculated on a basis of £10 for every Assyrian leaving Iraq up to 12,500 persons.¹⁴ Later it doubled this offer.¹⁵ The cost of the whole Ghab settlement scheme was calculated at £1,075,000 (\$4,300,000), of which some £937,000 were secured by contributions promised by the French, British and Iraqi Governments, as well as by the League of Nations.¹⁶

The Information Section of the League of Nations hopefully stated early in 1935 that the League "has now initiated and helped to finance a scheme for their (Assyrian) transfer from Iraq and settlement in the Levant states — a work of humanity and appeasement."¹⁷ The Khabur settlement was considered a temporary expedient, pending the completion of the Ghab scheme.

The situation, however, completely and abruptly changed in the spring of 1935, when the French announced their decision to apply for the termination of the French Mandate in Syria.¹⁸ In view of the growing nationalist feeling among the Syrian Arabs, who bitterly opposed the establishment of another Christian minority in the country, the prospects for successful settlement of the Assyrians in the Ghab area were practically eliminated.

The League's Committee for the settlement of Assyrians was thus forced to recommend to the Council the definite abandonment of the Ghab scheme. On July 4, 1936, the Council approved this recommendation. It instructed the Committee to study the possibilities of "settlement elsewhere than in Iraq of the Assyrians of Iraq who still wished to leave that country." But all these studies and investigations proved fruitless. The Committee, therefore, reached the definite conclusion that the settlement outside of Iraq of those Assyrians who still remained there did not at that time seem to be practicable. It stated further that it was impossible to arrange for the transfer of the 8,800 Assyrians settled in the Khabur valley or in Syria.¹⁹

Thus, the transfer of Assyrians reached a blind alley. The League of Nations Council failed in its efforts to

secure the settlement of some 25,000 to 30,000 Assyrians who had since 1919 been the object of international interest and attention. Admitting its failure, the Resettlement Committee decided that the Assyrians who remained in Iraq would "have to continue to reside in Iraq," and the Committee would "not be called to deal with them; these Assyrians should, as far as possible, become incorporated in the Iraqi population as ordinary citizens of the Iraqi State."²⁰ The League's Council took note of the vague declaration of the Iraqi Foreign Minister that the Assyrian community in Iraq will "enjoy the benefits of the declaration on the protection of minorities signed by the Iraqi Government . . . on May 19, 1932."²¹

It was very easy for the League of Nations' Resettlement Committee to decree that the Assyrians should "become incorporated in the Iraqi population." The implementation of this pious recommendation proved to be much more complicated. All students of Middle Eastern affairs are unanimous in stating that there is deep hatred and distrust between the Assyrian people and the Iraqi Moslem Arabs. This bad feeling increased in intensity after the outbreak of World War II. The Iraqi Arabs, like the Arabs in Syria, Egypt, Palestine and elsewhere, did not expect the Allies' victory and were completely pro-Axis. Brigadier Glubb, the Commander of the Transjordan Arab Legion, openly admits that in the whole Middle East, from Libya to the Indian border, "every Arab was convinced that we were done for . . . Every Arab force previously organized by us mutinied and refused to fight for us, or faded away in desertion."²²

The Assyrians, like the Jews, took a diametrically different attitude. They staked their all on an Allied victory, and they acted accordingly. In Iran they placed at the disposal of the Allied Powers a large number of efficient and reliable transport workers for transportation of American lend-lease goods to Soviet Russia. When the German armies stood at the gates of the Caucasus, thousands of Assyrians volunteered to join the Red Army and to play their part in stemming the German advance. And in Iraq they enthusiastically responded to the appeal of the British authorities and voluntarily joined the Royal Air Force ground forces at the meager pay of three pounds a month. They guarded airdromes, ammunition dumps and other important war materials, as well as lines of communication in the Middle and Near Eastern countries, among a deeply hostile Arab population. They also took an active part in the Mediterranean and Southern European theaters of war.

This attitude earned the Assyrians the violent hatred of the Iraqi Arab nationalists. This hatred came to a climax during the notorious pro-Axis coup organized in May, 1941 by the government of Rashid Ali al Gailani in Baghdad. It is generally conceded that Assyrian Levies, numbering about eight hundred, bore the brunt

of the attack by an 18,000 strong Iraqi Army against the British-held Habbaniya airfield, and, together with small Jewish units from Palestine, saved that highly strategic point of British resistance. Thereby they averted a major catastrophe to the Allied position in the entire Middle East at a time when the Reich's fortunes were at their highest point. The defeat of the anti-British rebellion was enthusiastically greeted by the Jews and the Assyrians. An anti-Jewish program followed instantly, and some five hundred Jews were killed. Heavy losses inflicted by the Assyrian Levies on the Iraqi Army when the latter attacked Habbaniya were also not forgotten. The families of the dead Iraqi soldiers developed a violent personal grudge against the Assyrians and did not conceal their grim determination to pay off as soon as an opportunity presented itself.

The situation became increasingly unbearable. After the announcement of the withdrawal of British troops from Iraq, the Assyrians lived in permanent fear of physical extermination. Some of them are still in the employment, and on the payroll, of the British Air Force. But this does not in the least alleviate their apprehensions. They are unanimous in their desire to be transferred to some Christian country where they will be able to live in safety. In the early autumn of 1944, they began an underground action for a unified representation to set their case before the world. Fearing Arab or British interference, they kept their plans secret and placed all their faith in the United States of America. They sincerely believe that the services they rendered the Allies during the first and second World Wars and their sacrifices for the Allied cause entitle them to appropriate representation among the United Nations. They demand that the Assyrian question be placed on the agenda of all United Nations' conferences and they are confident that the victorious democracies "will find them a place to settle somewhere in the world." An Assyrian delegation headed by Patriarch Mar Eshai Shimun XXIII came to the United Nations Conference at San Francisco and petitioned for "living space for the surviving Assyrians." But they failed in their efforts to enlist the support of the Conference. Nor were they successful in making the headlines in the press, despite a case the merits of which no one can gainsay. At San Francisco the representatives of a small, poor and homeless people were scarcely noticed.

Later attempts by the Patriarch Eshai Shimun to draw attention to the fate of his people, proved no more successful.

A year later, the Patriarch once again asked the United Nations for an investigation of the plight of Assyrians in Middle East where, he said in his petition, the "Assyrian and other peoples were sacrificed on the altar of oil," massacred and subjected to systematic persecution. "If a repetition of these tragic events is to be prevented," insisted Patriarch Shimun, "the Assyrian question as a whole must be taken under the immediate consideration of the United Nations with a view to finding

a lasting solution to the problem as a whole."²³

This appeal, too, remained unanswered. The United Nations has done as little for the Assyrian people as the defunct League of Nations in its time.

Even more strikingly, perhaps, the British Empire, which is so much indebted to the Assyrians, has manifested no willingness at all to help them. Replying to the interpellation by Mr. Skeffington-Lodge, Mr. McNeil openly told the House of Commons on behalf of the British Labor Government that "there can be no question" of resettling the Assyrians under the groundnuts scheme in the British-controlled territory of Tanganyika. While acknowledging the failure of the Assyrian attempt "to become good Iraqis," Mr. McNeil declared: "When we have upon our hands so many desperate problems of resettlement of victims whose state is even more precarious and desperate, it is obvious to everyone in the House that it would be rash, and even dishonest, to say that I see any obvious opportunity of resettlement . . ."

The valiant Assyrians, heirs to a great civilization, fighting allies of the western democracies, are thus, in the words of Patriarch Shimun, "being repaid for their loyalty by a series of broken promises and eleven massacres since 1914 . . . They are the innocent victims of power politics and their case constitutes the most glaring example of broken pledges and shameful betrayal." Their case constitutes, as well, one of the most pathetic examples of the acute need for a solution based on population transfer.

Notes

¹Parliamentary Debates. House of Commons. June 17, 1948.

²League of Nations Questions No. 5, "The Settlement of the Assyrians." Information Section. Geneva 1935, p. 3.

³Sir John Hope Simpson, *The Refugee Problem. Report of a Survey.* London-New York-Toronto, 1939, p. 47.

⁴Toynbee, *Survey of International Affairs*, 1925, Vol. I, p. 501.

⁵League of Nations Questions No. 5, p. 12.

⁶Jusuf Malek, *The British Betrayal of the Assyrians*, Chicago, 1936, p. 205.

⁷League of Nations Questions No. 5, p. 15.

⁸Lt. Col. A. S. Stafford, *The Tragedy of the Assyrians*, London, 1935, pp. 174-177.

⁹League of Nations Questions No. 5, pp. 16-17; Sir John Hope Simpson, p. 53.

¹⁰League of Nations. *Official Journal*, December 1933, p. 1645.

¹¹League of Nations Questions No. 5, p. 22.

¹²*Ibid.*, pp. 23-24.

¹³League of Nations Documents, C 352, M 179, 1935, VII.

¹⁴*Ibid.*

¹⁵"The Settlement of the Assyrians" in Information Section, p. 44.

¹⁶John Hope Simpson, p. 54.

¹⁷League of Nations Questions, p. 46.

¹⁸League of Nations Documents, C 387, M 258, 1937 VIII & C 440, 1937, VII.

¹⁹*Ibid.*, C 387, M 258, 1937, VII.

²⁰League of Nations Documents, C 387, M 258, 1937, VII.

²¹Minutes of the Council, September 29, 1937.

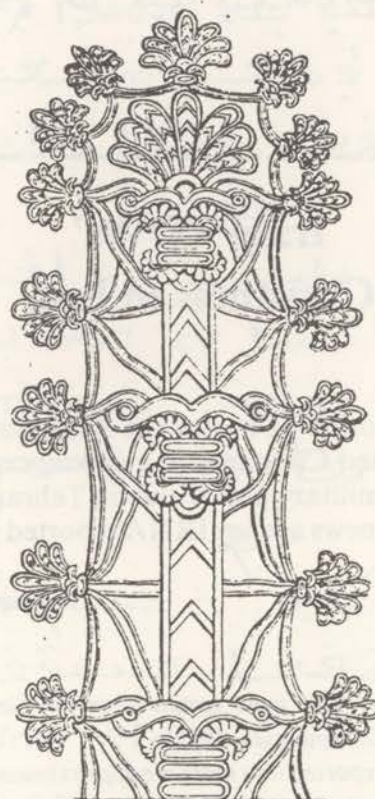
²²Somerset de Chair, *The Golden Carpet*, New York, 1945, p. 244.

²³*Ibid.*, p. 7.

Editor's Note: "Population Transfer in Asia" is a book written by Joseph B. Schechtman. The above article about the Assyrians appeared in this book, and is quoted in its entirety.



Ivory head, the "Mona Lisa" of Nimrud. c. 715 B.C.



Assyrian sacred tree

ܐܡܢܐ ܐܝܗ ܐܘܓܝܐ ܕܡܠܟܐ

ܡܠܟܐ

ܐܝܕܐ ܕܡܠܟܐ ܐܡܢܐ ܡܠܟܐ :
 ܐܝܗ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܐܡܢܐ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ .

ܡܠܟܐ

ܐܝܗ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܐܝܗ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܐܝܗ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܐܝܗ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :.

ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ .

ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ .

ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ .

ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ :
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ .

Iraqi POWs' Christmas in Iran

Nicosia

Iraqi prisoners of war of the Assyrian Christian sect celebrated Christmas in a special ceremony at the central military police club in Tehran, the official Iranian news agency IRNA reported yesterday.

Associated Press

Editor's Note: This news appeared in the San Francisco Chronicle of December 25, 1982.

It has been reported that there are approximately 500 Assyrian prisoners of war in Iran.



ج

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ج

خال نه مهنم مهنم :
 مهنم مهنم نيه مهنم :
 مهنم مهنم مهنم :
 خال نه مهنم مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

ب

ما تفتنم من واه جا جا :
 مهنم نيه مهنم :
 هشا ولا ايلم دا جا :
 مهنم نيه كذا مهنم :

1982 - 20

20 جعفر بن 1982
20 ذی القعدة - خلیفہ سید
شاہ ۱. احمد بن محمد شاہ
تبعہ

أبَا وَجَاهِلِيَّةً أَلْفًا مَفْعُولًا
أَبَا بَيْتًا وَفَعْلًا وَفَعْلًا فَعْلًا جَدْنَا مِمَّنْ
لَنَا حَقُّهُ فَا، مَاتُوا مَرْتَبًا أَلْفًا مَفْعُولًا وَتَوَسَّلَ
أَلْفًا مَاتُوا مَفْعُولًا وَتَوَسَّلَ مَاتُوا
أَلْفًا مَاتُوا وَتَوَسَّلَ مَاتُوا

2

١٠٠
 ١٠١
 ١٠٢
 ١٠٣
 ١٠٤
 ١٠٥
 ١٠٦
 ١٠٧
 ١٠٨
 ١٠٩
 ١١٠
 ١١١
 ١١٢
 ١١٣
 ١١٤
 ١١٥
 ١١٦
 ١١٧
 ١١٨
 ١١٩
 ١٢٠
 ١٢١
 ١٢٢
 ١٢٣
 ١٢٤
 ١٢٥
 ١٢٦
 ١٢٧
 ١٢٨
 ١٢٩
 ١٣٠
 ١٣١
 ١٣٢
 ١٣٣
 ١٣٤
 ١٣٥
 ١٣٦
 ١٣٧
 ١٣٨
 ١٣٩
 ١٤٠
 ١٤١
 ١٤٢
 ١٤٣
 ١٤٤
 ١٤٥
 ١٤٦
 ١٤٧
 ١٤٨
 ١٤٩
 ١٥٠
 ١٥١
 ١٥٢
 ١٥٣
 ١٥٤
 ١٥٥
 ١٥٦
 ١٥٧
 ١٥٨
 ١٥٩
 ١٦٠
 ١٦١
 ١٦٢
 ١٦٣
 ١٦٤
 ١٦٥
 ١٦٦
 ١٦٧
 ١٦٨
 ١٦٩
 ١٧٠
 ١٧١
 ١٧٢
 ١٧٣
 ١٧٤
 ١٧٥
 ١٧٦
 ١٧٧
 ١٧٨
 ١٧٩
 ١٨٠
 ١٨١
 ١٨٢
 ١٨٣
 ١٨٤
 ١٨٥
 ١٨٦
 ١٨٧
 ١٨٨
 ١٨٩
 ١٩٠
 ١٩١
 ١٩٢
 ١٩٣
 ١٩٤
 ١٩٥
 ١٩٦
 ١٩٧
 ١٩٨
 ١٩٩
 ٢٠٠
 ٢٠١
 ٢٠٢
 ٢٠٣
 ٢٠٤
 ٢٠٥
 ٢٠٦
 ٢٠٧
 ٢٠٨
 ٢٠٩
 ٢١٠
 ٢١١
 ٢١٢
 ٢١٣
 ٢١٤
 ٢١٥
 ٢١٦
 ٢١٧
 ٢١٨
 ٢١٩
 ٢٢٠
 ٢٢١
 ٢٢٢
 ٢٢٣
 ٢٢٤
 ٢٢٥
 ٢٢٦
 ٢٢٧
 ٢٢٨
 ٢٢٩
 ٢٣٠
 ٢٣١
 ٢٣٢
 ٢٣٣
 ٢٣٤
 ٢٣٥
 ٢٣٦
 ٢٣٧
 ٢٣٨
 ٢٣٩
 ٢٤٠
 ٢٤١
 ٢٤٢
 ٢٤٣
 ٢٤٤
 ٢٤٥
 ٢٤٦
 ٢٤٧
 ٢٤٨
 ٢٤٩
 ٢٥٠
 ٢٥١
 ٢٥٢
 ٢٥٣
 ٢٥٤
 ٢٥٥
 ٢٥٦
 ٢٥٧
 ٢٥٨
 ٢٥٩
 ٢٦٠
 ٢٦١
 ٢٦٢
 ٢٦٣
 ٢٦٤
 ٢٦٥
 ٢٦٦
 ٢٦٧
 ٢٦٨
 ٢٦٩
 ٢٧٠
 ٢٧١
 ٢٧٢
 ٢٧٣
 ٢٧٤
 ٢٧٥
 ٢٧٦
 ٢٧٧
 ٢٧٨
 ٢٧٩
 ٢٨٠
 ٢٨١
 ٢٨٢
 ٢٨٣
 ٢٨٤
 ٢٨٥
 ٢٨٦
 ٢٨٧
 ٢٨٨
 ٢٨٩
 ٢٩٠
 ٢٩١
 ٢٩٢
 ٢٩٣
 ٢٩٤
 ٢٩٥
 ٢٩٦
 ٢٩٧
 ٢٩٨
 ٢٩٩
 ٣٠٠
 ٣٠١
 ٣٠٢
 ٣٠٣
 ٣٠٤
 ٣٠٥
 ٣٠٦
 ٣٠٧
 ٣٠٨
 ٣٠٩
 ٣١٠
 ٣١١
 ٣١٢
 ٣١٣
 ٣١٤
 ٣١٥
 ٣١٦
 ٣١٧
 ٣١٨
 ٣١٩
 ٣٢٠
 ٣٢١
 ٣٢٢
 ٣٢٣
 ٣٢٤
 ٣٢٥
 ٣٢٦
 ٣٢٧
 ٣٢٨
 ٣٢٩
 ٣٣٠
 ٣٣١
 ٣٣٢
 ٣٣٣
 ٣٣٤
 ٣٣٥
 ٣٣٦
 ٣٣٧
 ٣٣٨
 ٣٣٩
 ٣٤٠
 ٣٤١
 ٣٤٢
 ٣٤٣
 ٣٤٤
 ٣٤٥
 ٣٤٦
 ٣٤٧
 ٣٤٨
 ٣٤٩
 ٣٥٠
 ٣٥١
 ٣٥٢
 ٣٥٣
 ٣٥٤
 ٣٥٥
 ٣٥٦
 ٣٥٧
 ٣٥٨
 ٣٥٩
 ٣٦٠
 ٣٦١
 ٣٦٢
 ٣٦٣
 ٣٦٤
 ٣٦٥
 ٣٦٦
 ٣٦٧
 ٣٦٨
 ٣٦٩
 ٣٧٠
 ٣٧١
 ٣٧٢
 ٣٧٣
 ٣٧٤
 ٣٧٥
 ٣٧٦
 ٣٧٧
 ٣٧٨
 ٣٧٩
 ٣٨٠
 ٣٨١
 ٣٨٢
 ٣٨٣
 ٣٨٤
 ٣٨٥
 ٣٨٦
 ٣٨٧
 ٣٨٨
 ٣٨٩
 ٣٩٠
 ٣٩١
 ٣٩٢
 ٣٩٣
 ٣٩٤
 ٣٩٥
 ٣٩٦
 ٣٩٧
 ٣٩٨
 ٣٩٩
 ٤٠٠
 ٤٠١
 ٤٠٢
 ٤٠٣
 ٤٠٤
 ٤٠٥
 ٤٠٦
 ٤٠٧
 ٤٠٨
 ٤٠٩
 ٤١٠
 ٤١١
 ٤١٢
 ٤١٣
 ٤١٤
 ٤١٥
 ٤١٦
 ٤١٧
 ٤١٨
 ٤١٩
 ٤٢٠
 ٤٢١
 ٤٢٢
 ٤٢٣
 ٤٢٤
 ٤٢٥
 ٤٢٦
 ٤٢٧
 ٤٢٨
 ٤٢٩
 ٤٣٠
 ٤٣١
 ٤٣٢
 ٤٣٣
 ٤٣٤
 ٤٣٥
 ٤٣٦
 ٤٣٧
 ٤٣٨
 ٤٣٩
 ٤٤٠
 ٤٤١
 ٤٤٢
 ٤٤٣
 ٤٤٤
 ٤٤٥
 ٤٤٦
 ٤٤٧
 ٤٤٨
 ٤٤٩
 ٤٥٠
 ٤٥١
 ٤٥٢
 ٤٥٣
 ٤٥٤
 ٤٥٥
 ٤٥٦
 ٤٥٧
 ٤٥٨
 ٤٥٩
 ٤٦٠
 ٤٦١
 ٤٦٢
 ٤٦٣
 ٤٦٤
 ٤٦٥
 ٤٦٦
 ٤٦٧
 ٤٦٨
 ٤٦٩
 ٤٧٠
 ٤٧١

١. يَلْبَسُ رِيَالَهُ ٢. يَلْبَسُ ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.

9

[illegible]

١. اَعْبُدْ رَبَّكَ ذَا الْجَلَالِ وَالْإِكْرَامِ
 ٢. اَلَمْ يَخْلُقْكَ ذَا الْجَلَالِ وَالْإِكْرَامِ
 ٣. اَلَمْ يَكُنْ لَكَ مَوَدُّ ذَا الْجَلَالِ وَالْإِكْرَامِ
 ٤. اَلَمْ يَخْلُقْكَ ذَا الْجَلَالِ وَالْإِكْرَامِ

[illegible]

• **تلاوت مجتهد : ۵۰ آیه مجتهد و ۱۰ آیه مجتهد**

၁။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၂။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၃။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၄။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၅။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၆။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၇။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၈။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၉။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်
 ၁၀။ ဤသို့ အစဉ်အဆက် နေထိုင်ရာတွင်

30

[illegible][illegible][illegible]

[illegible]

۱۰۲ مَذْمُوبٌ ۱۰۳ مَذْمُوبٌ ۱۰۴ مَذْمُوبٌ

[illegible][illegible][illegible]

מ'י'א ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

* * *

ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

* * *

ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

* * *



ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

* * *

ד'א'א ד'א'א ד'א'א :

ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :
 ד'א'א ד'א'א ד'א'א :

* * *

REFRAIN

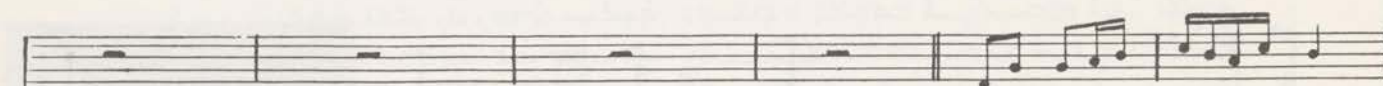
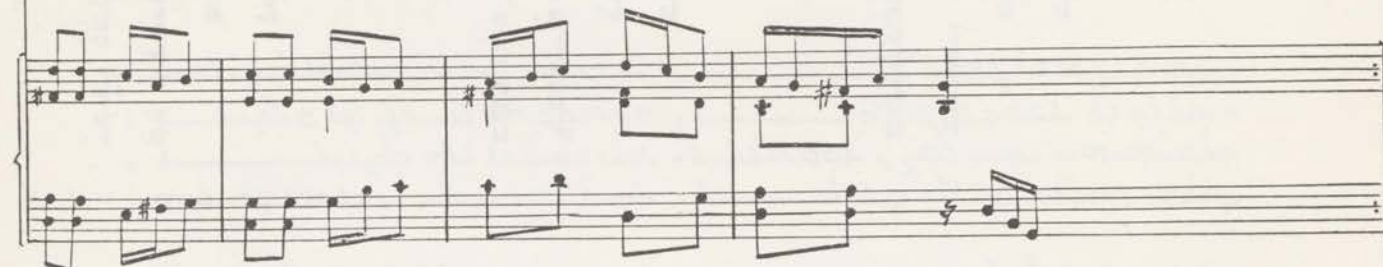
259



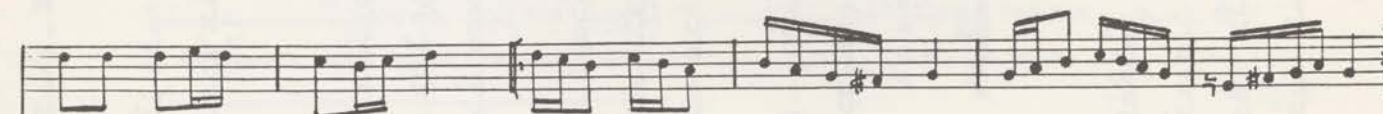
TONKIHGI RE *p* SHITO KHON KHA TA-BRIKH TA YOMANO KHWARE YARKHEI BSHINI



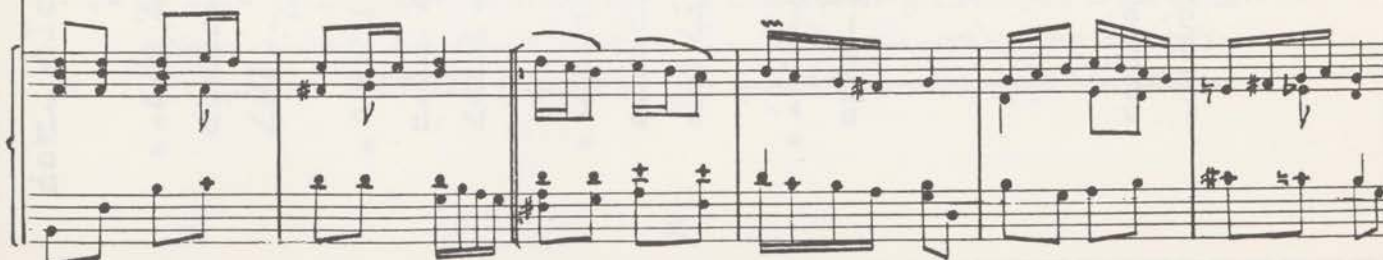
RAKHMI DMARYA MI GO BETOKHON LA GHATEI BCHO ZONA BKOLE KHAYOKHON



p KOLAN KHADAKH MODA LE



TEMON RAGHDAKH SHEKHANI BKOLE YOMA NIDSHI TA HAVE LOKHON POLKHA NI



זינגט זיך און שפילט

1. זינגט זיך און שפילט . שפילט און שפילט
שפילט און שפילט . שפילט און שפילט

2. זינגט זיך און שפילט . שפילט און שפילט
שפילט און שפילט . שפילט און שפילט

3. זינגט זיך און שפילט . שפילט און שפילט
שפילט און שפילט . שפילט און שפילט



הערשטער זינגער

זינגט

זינגט זיך און שפילט . שפילט און שפילט
שפילט און שפילט . שפילט און שפילט
שפילט און שפילט . שפילט און שפילט
שפילט און שפילט . שפילט און שפילט

זינגט זיך און שפילט
שפילט און שפילט

(זינגט זיך און שפילט)

mf KHIDYI HAVE YOMA NO ODALOKHON ATIRI KOLYOM PESHI

5

חשבון

.....

הכנסה

הוצאה

הוצאה

הוצאה

סכום הוצאות

6

מחשבוני

הכנסה ומחשבוני

הוצאות ומחשבוני

מחשבוני

מחשבוני

מחשבוני

7

הכנסה וכלכלה

הכנסה

הוצאות

הוצאות

Choreography

הכנסה

הכנסה

הכנסה

8

הכנסה

הכנסה

הכנסה

Manufactures

Depl. managers

הכנסה

הכנסה

other branches

9

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

10

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

11

הכנסה

הכנסה

הכנסה

12

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

13

הכנסה

Atmosphere

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

הכנסה

FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA
1920 San Pablo Avenue
Berkeley, CA 94702

Non-Profit
Organization
U.S. Postage
PAID
Berkeley, CA
Permit No. 552



ܡܠܟܐ



ܠܕܝܢ ܕܥܝܢܐ ܕܡܠܟܐ

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Merry Christmas
and

Happy New Year