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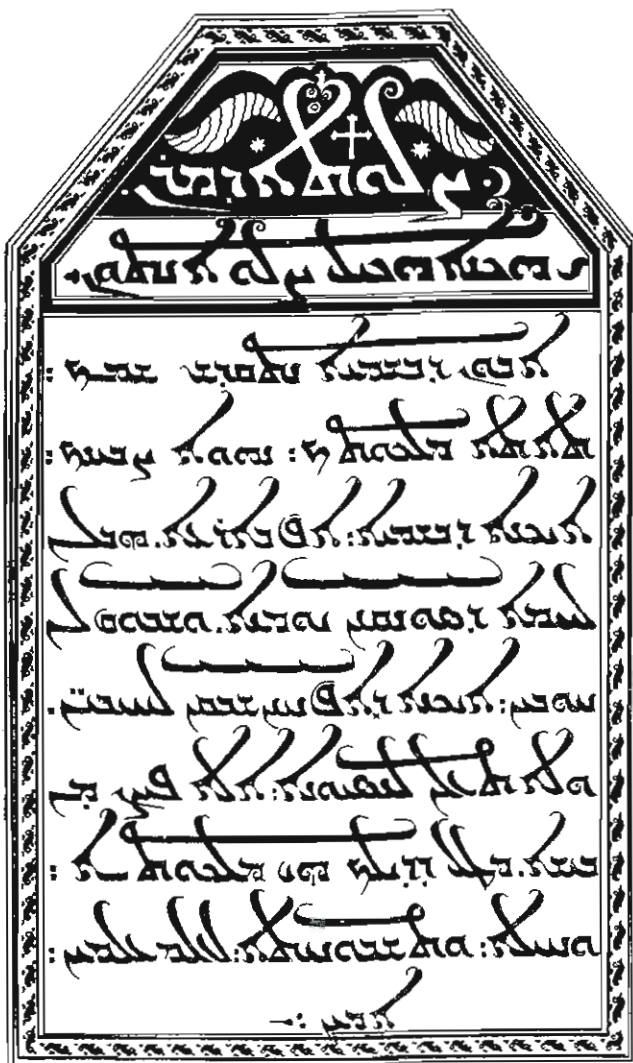
*Dedicated to the
Advancement of Education
of Assyrians*

Fourth Quarter 1985

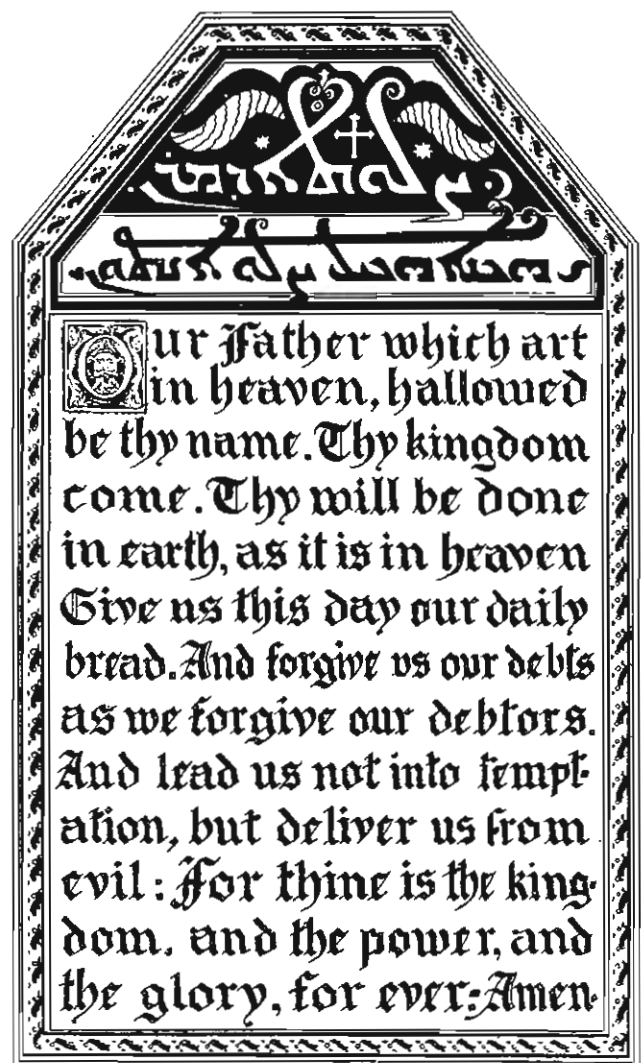


NINEVEH

Volume 8 No. 4



THE LORD'S PRAYER IN ARAMAIC (ASSYRIAN), THE LANGUAGE OF JESUS



ASSYRIAN FOUNDATION OF AMERICA

NINEVEH

Fourth Quarter 1985
VOLUME 8 NO. 4

Julius N. Shabbas Editor
Joel J. Elias Ass't. Editor
Peggie J. 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\$15.00
OVERSEAS.....\$25.00

ADVERTISEMENT RATES

	One Issue	Four Issues
FULL PAGE	\$50.00	\$45.00 ea.
HALF PAGE	35.00	30.00 ea.
ONE-QUARTER PAGE	25.00	20.00 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:

Jacob Baradaeus - Reviver Of The Assyrian..	2
Jacobite Church	
The Assyrians As A Christian Nation.....	3
Dr. David Perley	
Assyrian Recipe - Kada.....	4
A Reunion After 61 Years.....	5
Letters To The Editor.....	6
Board Of Directors.....	7
Thank Your For Your Contributions.....	8
Here And There -	
Sargon & Semiramis 25th Anniversary....	9
In Memorium.....	12
Tell Leilan.....	13
Assyrian Section.....	22

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

JACOB BARADAEUS¹

Reviver of the Assyrian Jacobite Church

Jacob, son of Theophilus bar Ma'nu, a priest of Tella (Constantina), was born around 500 A.D. at the village of Gummetha (Gamawa), north of Tella in the upper part of the Euphrates river. After receiving a good education, he was admitted to the Monastery of Phasiltha (or the Quarry) located on Mount Izala, close to his place of birth. Here Jacob took his holy orders. He was then admitted to the famous Assyrian College of Nasibin² where he received his religious education. He stayed on campus for nearly fifteen years (527-542) until his consecration as bishop.

Long prior to Jacob's birth and while he was growing up, Christological controversies were going on between the Assyrian Christianity and the Roman empire. Doctrinal differences were minute, but ecclesiastical politics were heavily involved on the part of the Roman church. Assyrian Christianity was persecuted not only by the Eastern empires but also by the Roman empire to the point that they had to flee to the East from the Roman grip.

About the middle of the fifth century a new direction was given to the Christological controversy by the teaching of Eutyches (~ 378-454), leading eventually to the doctrine known as Monophysitism, which propagated in Syria and Egypt.

Justinian (527-565) who was a Chalcedonian, succeeded to the Roman throne. He repudiated both the Nestorian (better Mopsuestian) and the Monophysite doctrines as heresies, though his wife, Empress Theodora, was secretly a Monophysite and a sympathizer. He intended to restore unity in the church and to have a universal church in his empire. Thus again³ began the Roman policy of suppression and persecution of Monophysitism to the point that they were not allowed to consecrate bishops. Their leaders were imprisoned and exiled. Those who professed or were suspected of Monophysitism were rigorously pursued by the Justinian agents who disbanded them as enemies of the state. Many of them went underground so as not to deny their faith or be required to conform to the Justinian creed.

The Monophysite resistance at home was concentrated in the monastic centers of the Wilderness of Scetis in Egypt, as well as on the fringe of the Arabian peninsula under the loyal Ghassanid princes, and at various places in North Syria, Osroene and Mesopotamia.

Jacob went to Constantinople with another monk by the name of Sergius, whom he later consecrated as patriarch of Antioch. At this time the number of Monophysite bishops had been so greatly reduced that it seemed as if the survival of the Church was in jeopardy.

In most districts the congregations were left without clergy. In the year 542, at the request of the chief of the Banu Ghassan tribe, Harith ibn-Jaballah, and through the intervention of Empress Theodora, two Monophysite metropolitans were consecrated for the regions of Asia: Jacob, as metropolitan of Edessa with jurisdiction over all Syria and Asia; and Theodore, bishop of Basrah with jurisdiction over the provinces of Palestine and Arabia. This marks the year of the revival of the Monophysite Church by the appearance of the immortal personality, perseverance and untiring efforts of Jacob Baradaeus.

Jacob had no place of residence as such. Mainly on foot, he travelled from country to country in western Asia, as well as Egypt, visiting his diocese, consecrating deacons, priests and bishops, defending the persecuted Monophysite doctrine, strengthening the faith of the believers. It is said that he ordained thousands of priests and a number of bishops. Though he never attained the rank of patriarch he was able to consecrate two patriarchs, Sergius of Antioch, and Paul the Black. In 559 he visited the court of Chosroes I at Seleucia in order to gain tolerance for the Jacobites there. He was successful in establishing a metropolitan for Persia.

Not as much is known about the last years of Jacob's life. In 570 he declined the emperor's invitation to attend a council in Constantinople, due to opposition from the Jacobite monks. Jacob, with a delegation of a few bishops, planned to visit Alexandria for the purpose of strengthening the traditional union between the two great Monophysite churches, Jacobite and Coptic. Before getting to Alexandria, Jacob and three members of the delegation died mysteriously toward the end of July, 578, at the Monastery of Mar Romanos on Mount Casion. In the year 622 Jacob's remains were transferred to his old Monastery of Phasiltha, close to his birth-place.

Aziz Atiya, in his brilliant and scholarly work "A History of Eastern Christianity," says

Jacob's life began like a flaming torch and ended in the gloom of schism and persecution. He was a holy man and a great evangelist. He was unassuming and lived in strict poverty and austerity, yet fame pursued him in spite of his own will. At the time of his death the Monophysite Church of Syria had an assured existence, thanks to his tireless and tenacious efforts and devotion. He was also a man of considerable theological and scriptural knowledge and could defend the teachings of his church in Greek, Syriac and Arabic, which he spoke with equal facility. On the whole, he must be regarded as one of the most remarkable figures of his age.

References:

1. *A History of Eastern Christianity*, Aziz S. Atiya.
2. *A Short History of Syriac Literature*, William Wright, LL.D.
3. *Mosul and Its Minorities*, Harry C. Luke.
4. *The Christian Churches of the East, Vol. II*, Donald Attwater.
5. *The Assyrian Church 100-640 A.D.*, Rev. W. A. Wigram, D.D.
6. *The Eclipse of Christianity in Asia*, Laurence E. Browne, B.D.

¹In Assyriac: Yaqub Bardaya or Bardana. He was called Bardaya because his clothes consisted of bardatha or coarse horse-cloth, which he wore. This was one of his frequent disguises on his travels. Jacob imparted his name to the Jacobite Church.

²The famous Assyrian Church of the East theological school at Nasibin founded toward the end of the fifth century by Barsauma when the Assyrian theologians were driven from Edessa by the orders of the Emperor Zeno.

³First persecution began during the reign of Emperor Justin I (518-527).

The Assyrians— As A Christian Nation

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

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

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



Sargon Shabbas, the President of the Assyrian Foundation, presenting a plaque to George Bet-Shlimon, former President of the Foundation, at our regular membership meeting on November 9, 1985. The message on the plaque reads, “IN APPRECIATION FOR OUTSTANDING, FAITHFUL AND DEDICATED WORK.”

NINEVEH STAFF AND MEMBERS OF THE ASSYRIAN FOUNDATION WISH TO EXTEND THEIR APPRECIATION TO NINOS DAVID, GEORGE BET-SHLIMON AND ROBERT KAROUKIAN, THE FORMER EDITORIAL STAFF, FOR THEIR DEDICATION AND EFFORT IN THE PUBLICATION OF NINEVEH FOR THE LAST THREE YEARS.

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

*Norma Solomon
Mr. & Mrs. Khalil Oraha*

Assyrian Recipe

KADA (Holiday Pastry)

Filling:

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

Dough:

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

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

For the dough, thoroughly mix the flour, salt and butter. Beat sugar and eggs in a separate bowl. Scald milk and cool to lukewarm. Crumble yeast in about ½ cup of lukewarm milk; stir until dissolved. If using active dry yeast, use water. Slowly add remaining milk to egg mixture, stirring constantly. Add dissolved yeast to egg mixture and mix. Add to flour mixture and mix by hand until dough does not stick to your hands. Knead until smooth and elastic, about 8 minutes. Place in greased bowl. Cover and let rise in a warm place, free from draft, about 1½ hours, or until almost doubled in bulk. Separate into seven equal portions and form each portion into a ball (*Kunde*). Cover and let stand for 10 minutes.

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

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

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

Sargon Shabbas, President
Assyrian Foundation of America

Dear Mr. Shabbas:

This letter is to inform you of my receipt of the scholarship award in the amount of \$500.00. This award has been a tremendous help to me. Thank you for caring and for being so generous.

Also, thank you for the very warm and encouraging letter. Please extend my appreciation to the other officers and members of the Foundation.

Sincerely,
Maryam Ivanoff
West Allis, Wisconsin

Editor's Note: Maryam is a first year medical student in Wisconsin.

Board of Directors & Members
Assyrian Foundation of America

I am writing to thank you for your generous scholarship granted to me. I am proud to be a member of the Assyrian Foundation of America which, though small in numbers, has made notable achievements in promoting Assyrian education. In these times education is strength and it is our responsibility to prepare ourselves intellectually in order to fulfill our needs as a nation and as a people.

I trust that you will continue to be successful in the future and be able to augment your achievements for our nation's needs.

Sincerely,
Robert Karoukian
Chicago, IL

Editor's Note: Robert is a first year medical student in Illinois.

A Reunion After 61 Years



By Debbie Noda, Bee staff photo; "apher

Elishwa Gewargis, left, greets cousin Judith David.

Cousins Judith David of Modesto and Elishwa Gewargis of Iran, both Assyrians and 78 years of age, were finally reunited in Modesto after six decades of separation. According to Liza David, Judith's daughter-in-law, the two cousins were like sisters growing up originally in Urmia, Iran and later in Baghdad, Iraq. Both survived the 1918 Assyrian exodus from Urmia to Hamadan. Judith stayed in Baghdad and married Eshai David, while Elishwa, at age 17, married and moved to Iran with her husband. There was no contact after that until Elishwa while visiting a daughter in Kentucky, learned through other relatives that cousin Judith with her families were residing in Modesto, California.

Editor's Note: During the 1918 Assyrian exodus from Urmia, Iran thousands (over 20,000) of men, women and children were killed or lost their lives through starvation and disease. Thousands of Assyrians made the panic flight from Urmia to Hamadan, a distance of about 300 miles, on foot, horse and buggy and animals. They were attacked from all sides, and many people were killed or wounded. The sick and the aged and small children were falling by the wayside from exhaustion and starvation.



The Assyrian Foundation extends its warmest congratulations to His Holiness Mar Dinkha IV on the ninth anniversary of his consecration as the Catholicos Patriarch of the Assyrian Church of the East.

"Every ethnic group in the United States has had to fight its way up the ladder and in a broad context part of the process of assimilation has been the growth of ethnic pride.

"In an odd sense, before you can expect someone else to take you seriously, you have to take yourself seriously. To put it another way, you cannot permit others to define your identity."

John P. Roche

LETTERS TO THE EDITOR

Dear Friends at Nineveh:

I just received a couple of issues. You are doing a great job. Keep it up. Both your style and content are first class.

Sincerely,
Francis Sarguis
Santa Barbara, CA

Dear Editor:

I would appreciate your mailing a copy of Nineveh magazine to my grandson, Paul Wedlake, on an annual basis, including the 2nd-3rd Quarter 1985 issue. Enclosed is my check for \$15.00.

Thank you for your beautiful magazine.

Sincerely yours,
Kathy Sayad
Fremont, CA

Dear Editor:

Thank you for the magazine. You are doing a very good job. Enclosed is a contribution to the Educational Fund.

Sincerely,
Youash Lazar
Santa Rosa, CA

Editor:

Merry Christmas and Happy New Year. I wish you all success for the benefit of the Assyrian people. I hope that I will receive Nineveh magazine soon.

Sincerely,
Iliya Vartanov
Leningrad, USSR

Editor:

Please enroll me as a subscriber to your magazine Nineveh. Enclosed is a check for one year's subscription.

Sincerely,
Solomon Solomon
Chicago, IL

Dear Editor:

A few days ago I received my copy of Nineveh magazine (2nd-3rd Quarter 1985 issue). Enclosed please find a check for \$15.00 for renewal of my subscription to the magazine — sorry for the delay.

I am also enclosing another check in the same amount for the Assyrian Foundation Educational Fund. Best wishes for a happy and prosperous New Year.

Sincerely,
Oraham G. Yacoub
Chicago, IL

Dear Editor:

Thank you for the good work. I am enclosing a contribution and requesting you to continue sending me Nineveh magazine.

Sincerely,
Jonathan I. Hermes
San Francisco, CA

Dear Editor:

I was delighted to receive a copy of your recent issue (2nd-3rd Quarter 1985). I would like to thank you for your article on Mr. William Sarmas (my uncle).

I would like to receive extra copies of that particular issue. These will be forwarded to Mrs. Cecile Sarmas and other relatives.

I thank you again for the article and your cooperation. I eagerly await your response.

Sincerely,
Paul Sarmas
Anaheim, CA

Dear Mr. Shabbas:

I wish to thank you for your prompt response and the five issues of Nineveh. Enclosed is a check for the journals.

I would very much like to receive three copies of the next issue of Nineveh.

My compliments to you and the Assyrian Foundation of America. Thank you for your cooperation and consideration.

Sincerely,
Paul Sarmas
Anaheim, CA

Editor's Note: Mr. Sarmas was informed that the next issue of Nineveh — which is this one — will incorporate information in English on the late Mr. William Sarmas.

***The Assyrian Foundation
and Nineveh Magazine
wish you a happy 1986 and
take this opportunity to
thank you for your support.***

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

Board of Directors

In its annual election dinner meeting held on December 14th at the Center, the membership of the Assyrian Foundation elected the following to the Board of Directors for 1986.

President	Sargon W. Shabbas
Vice-President	Peggie Jacob Hernandez
Secretary	Joel J. Elias
Treasurer	Julius N. Shabbas
Chairman-Membership	Nathan Nasser
Chairman-Education	Martin Jacob
Chairlady-Social	Flora Ashouri Kingsbury
Building Manager (Appointed)	John Samo

At this meeting Sargon Shabbas was re-elected President of the Assyrian Foundation for the second term. He expressed his thanks and appreciation to the membership and the out-going Board of Directors for their support and cooperation in the year 1985. He said that he is confident that we can all work together to make 1986 a successful year.

Appreciation

The Assyrian Foundation and its friends wish to extend their appreciation to Mr. Babajan Ashouri who was a guest speaker at our Cultural Center on November 9, 1985. Mr. Ashouri's topic was: Love — Unity — Strength — Freedom — Happy Life. His lecture was followed by a question and answer period.

Mr. Ashouri, an Assyrian from Iran, is a prolific writer and poet in Assyriac language. He has written a number of books and his writings have appeared in various publications.



Martin Jacob (right) introducing our speaker, Babajan Ashouri.



Joel Elias, Martin Jacob, Sargon Shabbas, Flora Kingsbury, Nathan Nasser, Peggie Hernandez, John Samo

Thank You For Your Contributions

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Fred Jacob	15.00
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Anna Tamrazi	25.00
Emmanuel Jacob	20.00

Building Pledges

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Assyrian Church Customs AND THE MURDER OF MAR SHIMUN

by Surma D'Bait Mar Shimun

To order write to:

Mar Shimun Memorial Fund
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\$5.00 per copy
plus \$1.00 postage & handling

Reference is made to Mar Benyamin's assassination
in 1918.

HERE AND THERE

SAN FRANCISCO

Our congratulations go to Sargon and Semiramis Hermes of Daly City on the occasion of their 25th Wedding Anniversary on December 2, 1985. The surprise dinner party, held in San Francisco at Mar Narsai Social Hall, was attended by well over 10 relatives and friends of the Hermeses.

Sargon, son of Yonatan and Elishwa; and Semiramis, daughter of Rabi Yacoub Jacob and Mirvat, have four children: Mona (Mrs. Jacob Malek Zadeh), May, Maha and Sami. The Hermes family, originally from Baghdad, Iraq, came to the United States in 1980. Sargon and Semiramis are members of the Assyrian Foundation and the Assyrian Church of the East.

BERKELEY

The Assyrian Foundation held its New Year's Eve dinner dance party at Berkeley House Hotel. The music was provided by the Shamiram Band of Los Angeles, and the featured singer was the well-known Assyrian vocalist Tony Warda. The party was very well attended and was enjoyed immensely by all.

SAN FRANCISCO

George and Dolphine Bet-Shlimon, members of the Assyrian Foundation, recently moved to Seattle, Washington. George was president of the Foundation for two years (1983-84) and was on the editorial staff of Nineveh magazine. We wish them a happy and successful life in Seattle. They will be sorely missed.

SAN FRANCISCO

On January 19, 1986, the membership of Mar Narsai Parish of the Assyrian Church of the East, San Francisco, elected the following to MOTWA (PARISH COUNCIL):

President	Shimshon Antar
Vice-President	Oraha P. Oraha
Secretary	Jackie Yelda
Treasurer	Richard Kelaita
Members	Sargon Hermes
	Nelson Younan
	Julius DeKelaita
	Ronnie DeKelaita
	Homer Owner
	John Sargoni
	Eshaya D'Mar Shimun

Congratulations and best wishes!

A Girl — Arbella Herutha was born in San Francisco, California on October 28, 1985 to Dolphine and George Bet-Shlimon.



Semiramis and Sargon Hermes



Semiramis, Sargon, Yonathan, Victoria Hermes

MODESTO

The Assyrian National Congress will convene during the weekend of March 21-23, 1986 at the Assyrian Cultural Center in Ceres, Calif. According to Gabriel Sayad, Secretary, the purpose is to hear a comprehensive report from the Assyrian National Council regarding its effort to unify the Assyrian ranks, to review the present Assyrian situation, and to promote the educational, cultural, and national aspirations of the Assyrian people.

1985 Contributions

By the Assyrian Foundation of America

Scholarships	\$2400.00
Education	295.00
Needy Assyrians	250.00



Left to right:
William Jacob, Violet Shabbas,
Shamiram Jacob, Semiramis Hermes,
Sargon Hermes, Lily Neesan, Paul
Neesan, Nina Jacob.



Emmanuel Jacob, Julius Shabbas



Nadia George, Jacob Malek Zadeh, Mona Hermes Malek Zadeh.

The Foundation's Coming Events for 1986

March 15	Kha B'Neesan Party
May 17-18	Bus Trip
June 22	Picnic
September 20	22nd Anniversary Party
November 1	Halloween Party
December 31	New Year's Eve Party

NOTICE

WE ARE IN THE PROCESS OF REVISING OUR MAILING LIST. IF YOU WISH TO CONTINUE RECEIVING NINEVEH MAGAZINE, PLEASE SEND US YOUR SUBSCRIPTION. THOSE WHO HAVE MADE A CONTRIBUTION TO THE FOUNDATION IN RESPONSE TO OUR 1985 CHRISTMAS APPEAL WILL AUTOMATICALLY RECEIVE NINEVEH MAGAZINE. PLEASE NOTIFY US IMMEDIATELY OF ANY ADDRESS CHANGE.



Daniel Shabbas, Frederick Ashouri, Forence Yonan



Farewell to Geroge Bet-Shlimon



Semiramis and Sargon Hermes



Sami Neesan



Janet Yonan, Lily Neesan, Violet Shabbas, Victoria Hermes, Yonathan Hermes



Babajan Ashouri



Gabriel Sayad, George Geevargis, Wilma Geevargis, Kathy Sayad



Judith Samo, Juliet Yonar.

IN MEMORIUM

The Assyrian Foundation extends its profound sorrow and deepest sympathy to the families of the following:

Youra Tamraz

The Assyrian community of the San Francisco Bay Area are in mourning over the tragic loss of our dear friend, Youra Tamraz. Youra was a loyal and committed member of the Assyrian Foundation, the Assyrian Church of the East and the Assyrian Community Center. His death leaves an acutely felt personal void in the lives of all those who were privileged to know him. Youra grew up in Iran and came to the United States in the early 1960's. He was a man of quiet warmth and great integrity, kind-hearted, modest and soft spoken, courageous yet tender in spirit. He dedicated his life to Assyrian people and the Assyrian cause, and worked tirelessly and unselfishly to promote cultural events and support Assyrian writers.

We join his mother Lydia, his sister Anna and his daughter Ann in cherishing his memory as a heritage that no one else can appreciate as those who enjoyed the closest relationship to his heart.



Youra Tamraz
1929-1985



William Sarmas
1910-1985

William Sarmas

William Sarmas, a prolific Assyrian writer and poet, passed away on July 18, 1985 in Cannes, France. Born in 1910 in the city of Bandar Pahlawi, Iran, he completed his high school education in 1927. In that year his parents sent him to France to further his education. After completing his studies at the University of Bordeaux in the field of oil exploration, he returned to Iran where he worked in Abadan for many years. He was very active in Abadan as well as in Tehran in the establishment of Assyrian organizations.

In 1963, William Sarmas took early retirement from the Abadan Oil Refinery in order to devote his whole attention to his Assyriac writings and literature. For this reason he chose to live in France so as to be close to the extensive collections of Assyrian documents there.

William Sarmas' scholarly publications include: *Translation of Baba Tahir from Persian to Assyriac*, *A Book of Four Plays*, *Assyrian Self-Teacher*, *Persian-Assyrian Dictionary*, and many other publications in Assyriac. With his death, the Assyrians have suffered a great loss. William Sarmas is survived by his wife Cecile and his brother Baba Sarmas.

Ashur Easa

Ashur Easa passed away in Chicago on December 6, 1985, at the age of 29. He was born in Baghdad, Iraq to Youel and Gladys Easa. Ashur was a fine young man, participated in the Assyrian community's social and religious activities. His kindness and consideration for others gained him the respect of those who knew him. A memorial service, officiated by Archdeacon Nenos Michael, was held at Mar Gewargis Assyrian Church of the East in Chicago. Ashur is survived by his wife Tina, son Jason (18 months of age) and daughter Kara (4 months of age); parents Youel and Gladys Easa; sisters Ninvah (Mrs. Nenos Michael of San Francisco), Atur, Lilya, Lena; and brother Nenos.

Arby Hoobyar
1905-1985



Arby Hoobyar, Sr.

Arby Hoobyar, Sr., aged 80, passed away on October 9, 1985 in Turlock. Born in Urmia, Iran, Arby lived in Turlock since 1910. He was the son of Salby and Sargis Hoobyar, one of the two Assyrian families who first settled in the Turlock area. A memorial service, officiated by Rev. Wayne Bigelow, was held at the Eastside Church of Christ. Arby Hoobyar, Sr. was a modest, polite and kind-hearted person, well loved by all those who came in contact with him.

He is survived by his wife of 58 years, Nina Hoobyar of Turlock; a daughter, Jane Shabbas of Hercules; two sons, Arby, Jr. and William, both of Turlock; a sister, Esther Ellenberg of Marvell, Arkansas; four brothers, Robert of Redondo Beach, Luther of Sacramento, John of Alameda and David of Winters; and five grandchildren (Renee, Rana, David, Nina and Arby).

Paulus Baba

Paulus Baba, aged 79, passed away in Turlock on December 11, 1985. He was born in Urmia, Iran in 1906. A memorial service, officiated by Rev. Badal Piro, was held at Mar Addai Assyrian Church of the East, Turlock. Paulus Baba was a kind-hearted person and loved by all. He is survived by his wife Shushan; son Freidoun B. Adams, M.D.; daughters Mary, Saira, Samrida, Freeda and Hilda.

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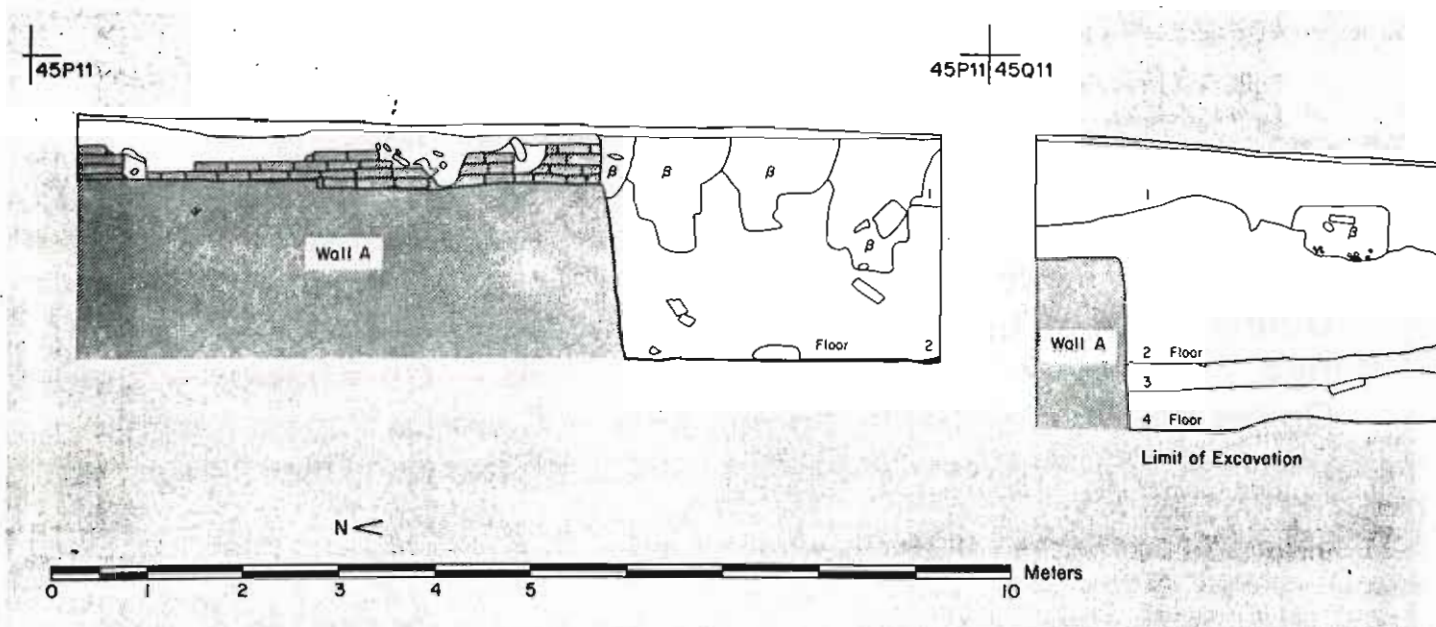
Tell Leilan

By HARVEY WEISS

Continued from last issue

A bent-axis temple? Recall the note above concerning the disposition of the temple doorway. We have assumed that the main doorway into the temple lies directly in line with the doorway into the long cella because when the secondary blockage was in place there would have been no other access into the building. At present, therefore, we anticipate finding a magnificent doorway along the facade where we have already located a palm-tree column. And if the doorway is not there?

Continued on next page



The stratigraphic section of Building Levels I, II, and III on the Acropolis-northeast is shown above and is continued on the following pages. The entire section documents sixty meters of stratigraphy across the Acropolis. Note Building Level II in squares 45P11, 45Q11, and 45R11 and the foundation trench for the south facade of Building Level II identified as stratum 4 in square 45R11. The exterior surface for Building Level II is identified in square 45R11 as floor-stratum 2. Building Level I, the low platform and paving that was set against the ruins of Building Level II, is also visible in 45R11 above floor 2.

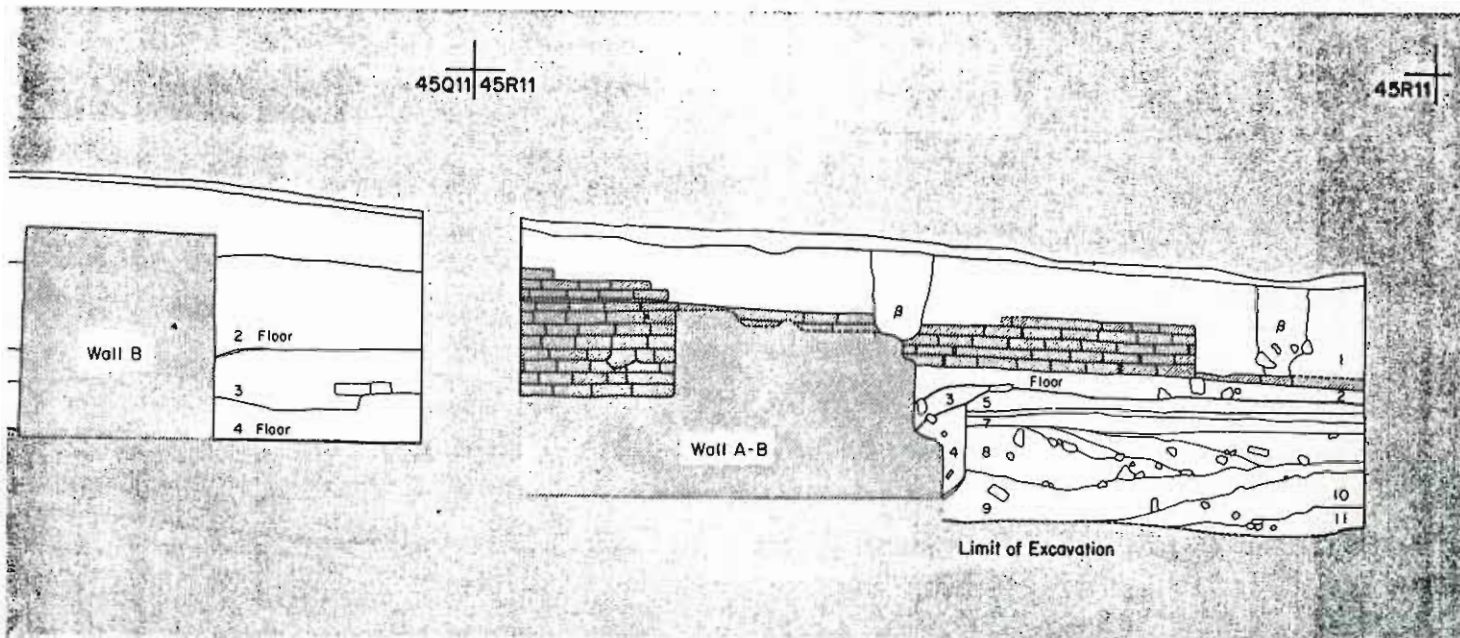
Another characteristic of the Leilan temple's decoration is the use of "reveals," or doorjamb insets, to accent important passageways. On the isometric plan of the temple, a "cookie-crumble trail" of reveals defines first the corners of the long cella, and then leads the worshipper out, not through the hypothesized "langraum"-type doorway, but to the west, along a bent axis, or "knichachse," past two side rooms and then into room 19, at which our excavation has halted. Quite simply, an important route has here been defined that, in spite of its eventual blockage, once featured prominently in the traffic pattern of the building. If our next excavation season shows that there was no doorway out of the building directly in front of the long cella, this reveal-decorated "bent-axis" route must have provided access to the cella. Such a "bent-axis" type temple-plan takes us back to the Diyala excavations of the Oriental Institute at Khafajah where the famous Sin temple sequence for the Early Dynastic period is dominated by "bent-axis" temples.

These temples mark a clear disjuncture with those of preceding periods in the south; their existence in the Diyala, east of the Tigris, has led some archaeologists to see the type as an "osttigridische Erfindung" to be associated with the third-millennium-B.C. Hurrians of north Mesopotamia and north Syria [Lenzen 1955: 17; Hrouda 1984: 65]. Far from being a Shamshi-Adad-period innovation, then, the Building-Level-II temple plan may harken back to the still earlier, third-millennium, urban roots of Tell Leilan [see the section below on Tell Leilan in the third-millennium B.C.].

Tell Leilan and Shubat Enlil. Does the deposition of seal impressions of Šuri-Adad, Turum-natki, and Khaya-abum within the Building-Level-II temple allow us to equate Tell Leilan with Shubat Enlil through the documentation for the city's last days? (See the accompanying sidebar, "The Search for Shamshi-Adad's Capital City.") Such a suggestion would be bold, if not rash. The deposition of seal impressions inscribed "Šuri-Adad servant of Shamshi-Adad" cer-

tainly, however, occurred prior to those of Turum-natki and Khaya-abum, and these rulers only figure in the Mari documentation for Shubat Enlil after the death of Shamshi-Adad.

To be sure, we have no Tell Leilan documentation as yet for Kunnam the Elamite and Atamrum of Andariq, the other rulers of the city. Nor do the impressions of "Šuri-Adad, servant of Shamshi-Adad" by themselves require that Tell Leilan be considered the seat of Shamshi-Adad's power, for such seal impressions are known from other sites across the Habur Plains and northern Iraq such as Chagar Bazar, Tell Taya, and Tell al-Rimah, and even Achemhüyük on the Anatolian plateau [Loretz 1969: no. 23; Postgate 1973: 173–75; Hawkins 1976; Özgüç 1980: 99]. There remains, too, the conundrum of 227 seal impressions and fragments inscribed "Khaya-abum of Apum." In most circumstances such would be taken as *prima facie* evidence for identifying Tell Leilan with Apum, a city near Shubat Enlil that also has yet to be



identified on the Habur Plains.

At this time, it seems safe to answer our questions only with additional questions. In consideration of Tell Leilan's location, size, morphology, and terminal occupational history, if the site is not Shubat Enlil, what is it? Apum? But Apum is not known to have existed in the third millennium B.C., which is when our excavations indicate that Tell Leilan first became a large city (see the second half of this paper). Similarly, Shubat Enlil is not known as a city name prior to the reign of Shamshi-Adad. If Tell Leilan is Shubat Enlil, what was its name in the third millennium?

In the early second millennium B.C. Tell Leilan was clearly one center of regional power on the Habur Plains. The sequence of Acropolis building levels, their artifacts and inscriptions, and their debris, litter, and collapse provide an arena for historical investigation, just as they dramatically draw attention to the actions of individual personalities who represented the contending interests of villages, cities, regions, and empires in the early second millennium.

Whether Tell Leilan was Shubat Enlil, or another documented large city such as Apum, remains to be

determined and adds another, if tangential, problem for resolution. Sites such as Tell Leilan do not draw their inherent archaeological significance from their correlation with historically documented settlements. On the contrary, it is the settlement itself that is of signifi-

In 1800 B.C. Tell Leilan was a center of power on the Habur Plains.

cance because of the role that it played within a region. A useful example of this name-site relationship is Tell Mardikh (ancient Ebla). Prior to the recovery of the third-millennium-B.C. palace at Mardikh, Ebla was simply one of several west Syrian toponyms known from southern Mesopotamian documents to have been destroyed or conquered by Sargon and Naram Sin. The archaeological recovery of Tell Mardikh, however, now informs us of Ebla's role in Syrian history.

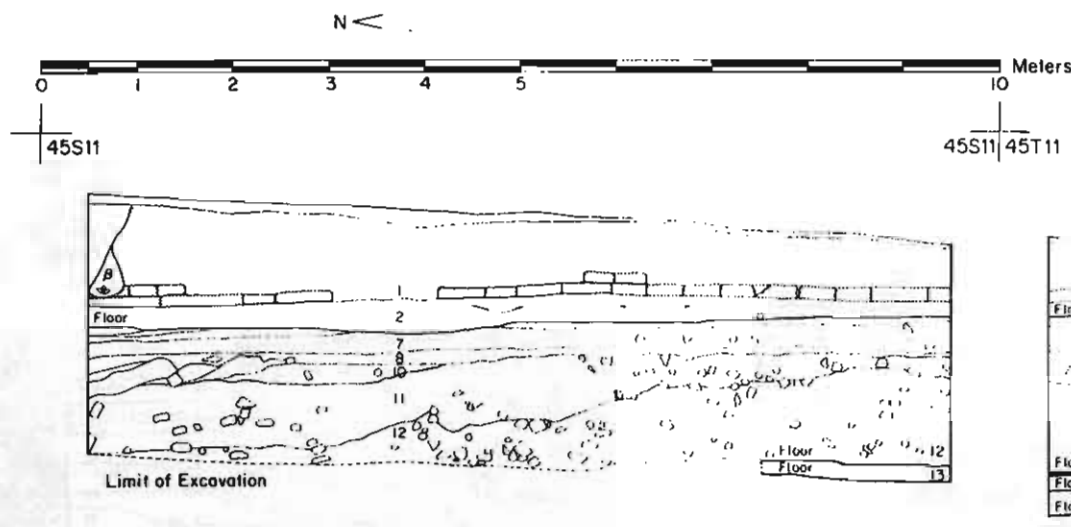
Similarly, Leilan's size and geographical position inform us of its general role within the region. His-

torical references to a city named Shubat Enlil inform us of that city's significance in the region. If the two kinds of evidence pertain to each other a series of well-established historical problems can be defined. If they do not, an entirely new set of problems may emerge.

Regardless, therefore, of Tell Leilan's name in the second millennium B.C., the details of its historical and regional role remain to be examined. The imperial and local dramas of the early second millennium on the Habur Plains were not without precedent, however. Nor was it simply fortune that situated this very large second-millennium occupation at Tell Leilan.

Tell Leilan in the Third Millennium B.C.: Soundings at the Acropolis-northwest, Lower Town, and City Wall

In order to establish a framework for problem-specific investigations of the site, a preliminary series of three, deep stratigraphic soundings were undertaken in 1980. These soundings—designated Operation 1, Operation 57F02, and Operation 2—retrieved the ceramics associated with each stratum of occupation, as well as radiocarbon samples and floral and botanical remains that



Squares 45S11 and 45T11 show the continuation of Building-Level-I paving. Underneath the paving in 45S11 and 45T11 the continuation of floor-stratum 2 of Building Level II can also be seen. Underneath that, however, are several strata of brickly wall collapse derived from wall A in 45T11. Below those strata of wall collapse, numbered 6 through 12, the last of three Period-III floors can be seen. These plastered floors about the plastered face of wall A. The extension of Building Level III to the south can be seen in the remainder of 45T11 and 45V11.

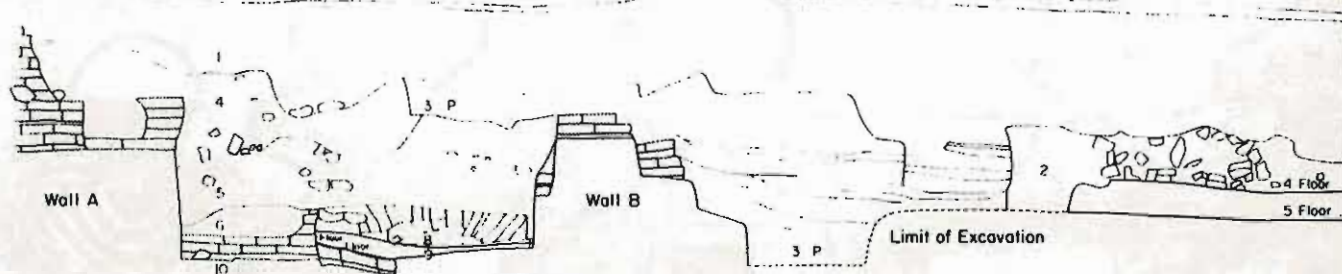
Relative Chronology

B.C.	Northwestern Syria Habur Plains		Northern Iraq	Southern Iraq
1600	Old Syrian Period (Mardikh IIIA-B)	Leilan I (B.L. I-III...?)	Old Assyrian	Old Babylonian
1900	Late Protosyrian (Mardikh IIB2)	Leilan IIB	Taya VI	Isin-Larsa Ur III Guti
	Mature Protosyrian (Mardikh IIB1)	Leilan IIA	Taya IX	Akkadian Early Dynastic III
2500		Leilan IIIC		Early Dynastic II
	Early Protosyrian (Mardikh IIA)	Leilan IIIB	Ninevite V	
	(Amuq H)	Leilan IIIA		Early Dynastic I
3200	Amuq G (Mardikh I)	Leilan IV	Late Uruk	Late Uruk
3500	Amuq F	Leilan V	Early Uruk	Early Uruk
4100		Leilan VIA	Late Northern Ubaid	Ubaid 4
	Amuq E	Leilan VIB	Early Northern Ubaid	Ubaid 3
5000	Amuq D	Halaf	Halaf	Ubaid 2 Ubaid 1
5500				

allow for the initial occupational sketch of the site as far back as the fifth millennium B.C. (For the precise locations of the soundings, see the topographical map at the beginning of this paper.)

The stratigraphic sequence of ceramics has now been statistically analyzed, and allows us to characterize each occupation floor by the presence or absence of specific kinds of pottery and, still more importantly, the relative frequency of each pottery-type within the sample for each stratum. This kind of quantitative analysis, a prerequisite for eventually establishing smaller periodizations and linking occupations at different loci to each other, also makes possible an "objective" lumping of strata to form ceramic periods. Judging from the relative frequency of ceramic types, strata more similar to each other than to other strata can be statistically defined as a ceramic "period."

Sets of radiocarbon samples retrieved from these soundings have augmented the periodization available from the ceramic analyses. In a



region as sparsely explored as the Habur Plains, these radiocarbon samples mark the beginning of the resolution of fundamental chronological problems, including some that have still not been resolved in adjacent regions where archaeologists have worked for many years. To facilitate the resolution of some basic chronological problems, we have attempted to process a large number of samples from individual contexts, thereby providing for the reduction, through weighted averaging, of the standard deviation that accompanies each determination.

The first stratigraphic sounding at Leilan, which we have called Operation 1, was actually started briefly in 1979 but became a major research effort in 1980 (see Schwartz 1982).

This sounding is now 16 meters deep and presently has reached to the Ubaid period (see the stratigraphic section of the Acropolis-northwest; see also the Tell Leilan ceramic periodizations). Virgin soil, probably under several strata of Halaf-period settlements, is likely to be another 10 meters below. Above the Ubaid-period strata (period VI), which comprise the remains of domestic structures, are several strata with similar ceramic shapes

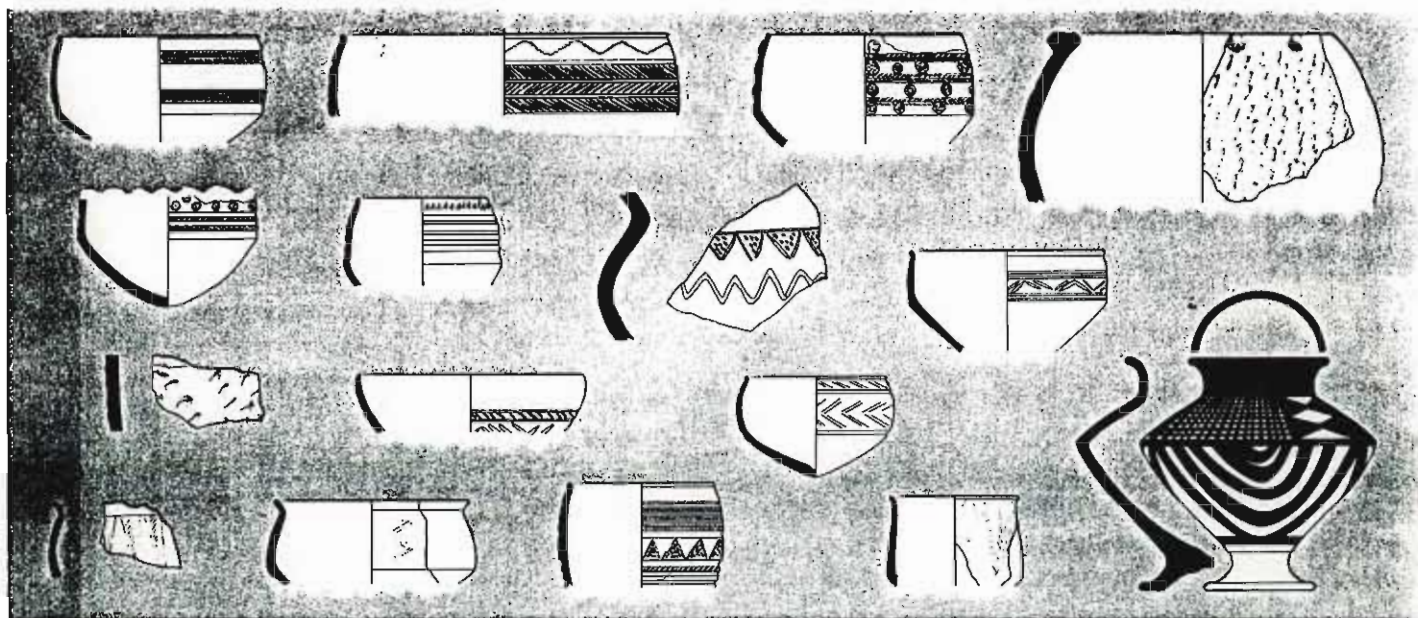
but few painted vessels (period V). These may be contemporary with the "Early Uruk" period in the south. Four distinct strata then follow with sherds from beveled-rim bowls that characterize the "Late Uruk" period in southern Mesopotamia. Immediately following these are some 25 strata (period III) with painted and incised "Ninevite V" ceramics and residential remains.

This sequence of Ninevite-V-period strata is perhaps the longest yet retrieved. It appears to span the enigmatic gap between the northern equivalents of the south's Uruk period and the Early Dynastic III period (Schwartz 1982; Weiss 1981-1982; 1983). Startling, however, is the occupational history that can be reconstructed from the stratigraphic evidence of Operation 1 and from additional tests on the Lower Town (Operation 57F02) and at the City Wall (Operation 2). Cumulatively these tests indicate that at the end of the Leilan III/Ninevite V period and at the beginning of the Leilan II period a major transformation of settlement occurred on the Habur Plains.

Operation 2, we thought, might prove that the City Wall was first built in the time of Shamshi-Adad. Who else would have been able to

muster and control the labor required for the construction of a mudbrick wall 3.5 kilometers long, at least 15 meters thick, and at least 15 meters high? In the last days of the 1980 excavation season, however, it was with considerable shock that we found ourselves against the City Wall excavating surfaces much earlier than those littered with "Habur ware" and tramped upon in the days of Shamshi-Adad. These earlier surfaces and City Wall construction phases are characterized by ceramics of the period that we designate Leilan II, or the "Leilan" period, because it is the period when the site emerged to regional prominence. The ceramics associated with the first interior floors set against this wall, visible in the section drawing of Operation 2, are illustrated here. Operation 57F02 revealed precisely the same ceramic-stratigraphic phenomenon: The first Lower Town occupation, set on virgin soil, was associated with the early Period-II ceramics.

Through the Leilan III/Ninevite V period, therefore, settlement at Leilan had not extended beyond the area of the 15-hectare Acropolis, and conceivably was still smaller. Suddenly, however, at a time when Ninevite V ceramics had passed



from use and Leilan II ceramics had just begun to be used, the settlement expanded sixfold, from 15 to 90 hectares, and the enormous City Wall was constructed.

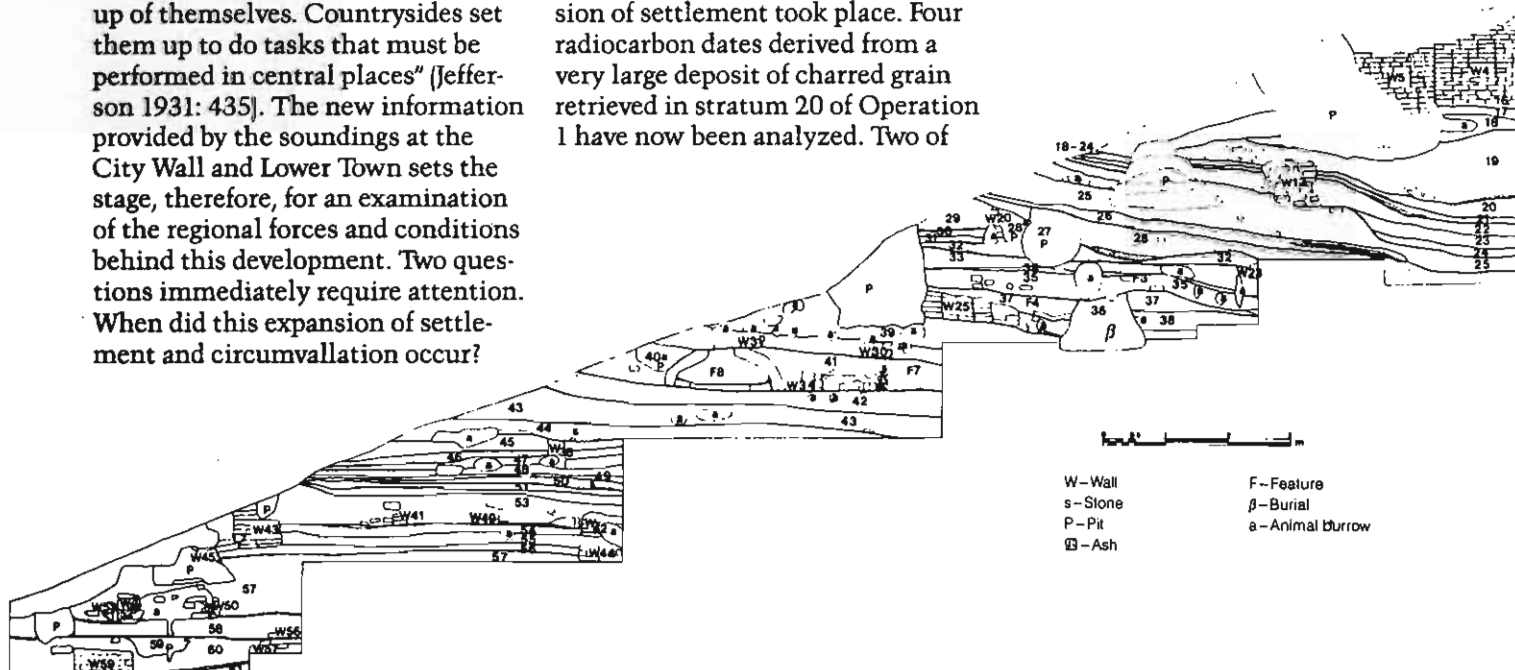
This kind of alteration in settlement is unlikely to have been a unique event. As geographers have long observed, "Cities do not grow up of themselves. Countrysides set them up to do tasks that must be performed in central places" (Jefferson 1931: 435). The new information provided by the soundings at the City Wall and Lower Town sets the stage, therefore, for an examination of the regional forces and conditions behind this development. Two questions immediately require attention. When did this expansion of settlement and circumvallation occur?

What other developments, historical, demographic, or economic, might have occurred at this same period?

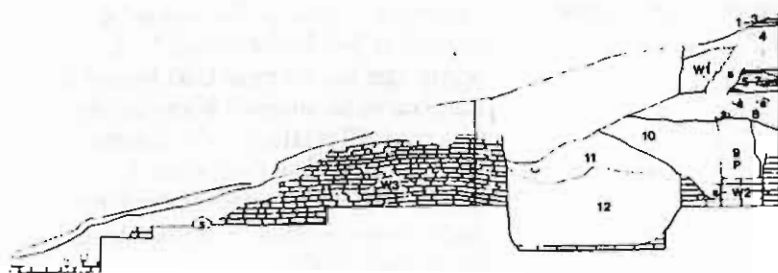
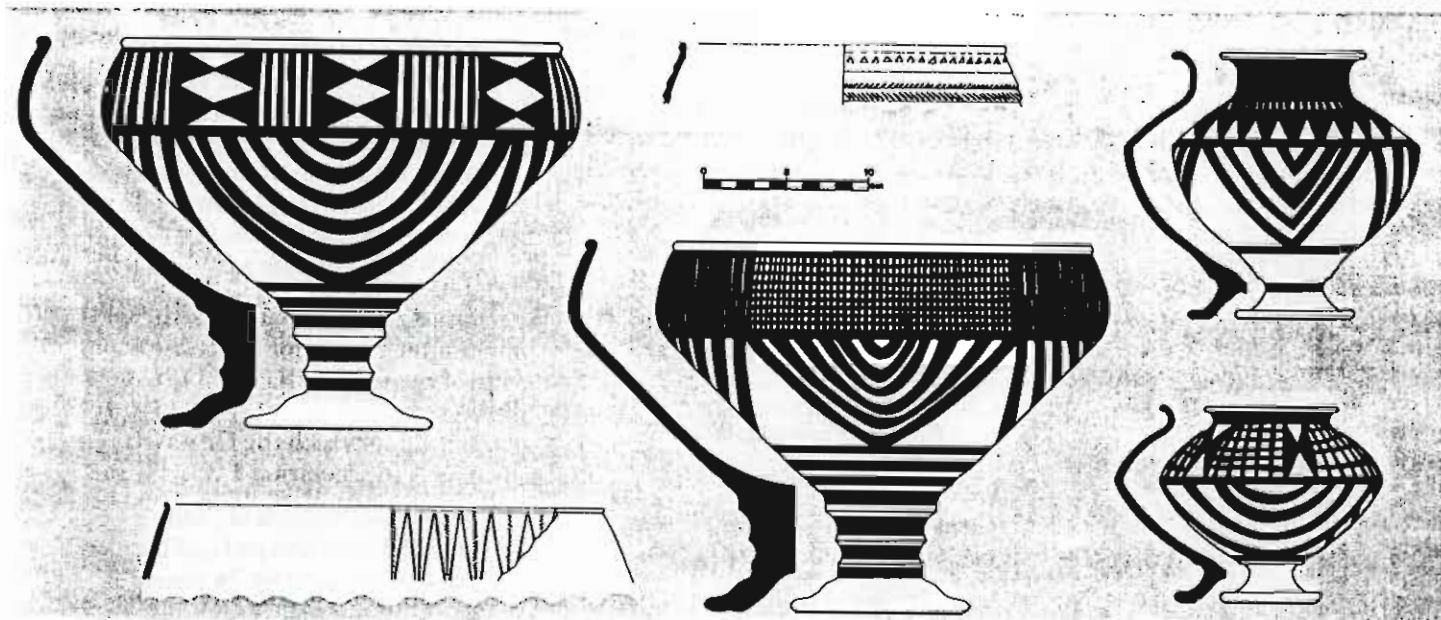
When did the expansion of the city occur? Two sets of data allow us to begin to clarify the relative and absolute date for the construction of the City Wall, when the rapid expansion of settlement took place. Four radiocarbon dates derived from a very large deposit of charred grain retrieved in stratum 20 of Operation 1 have now been analyzed. Two of

these samples were sent to a laboratory in Florida and two were sent to a laboratory in Tokyo; the dates determined by these laboratories are indicated in the chart of Leilan radiocarbon dates.

Because these dates are derived from one large sample, they can be averaged in a fashion that allows us



Operation 1, north section, Acropolis-northwest. Operation 1, which is now 16 meters deep, was the first stratigraphic sounding made at Leilan. At present the lowest excavated strata date to the Ubaid period.

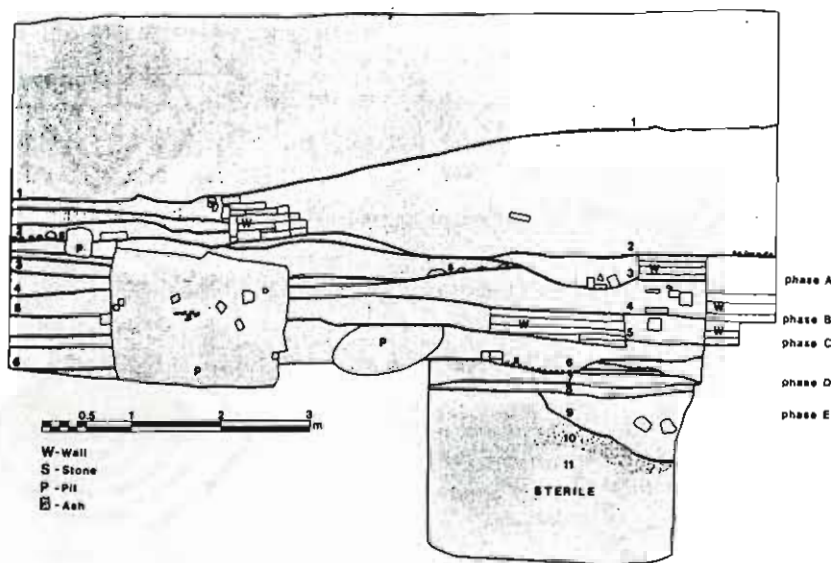


Examples of Leilan III (Ninevite V) pottery from Tell Leilan Operation 1. Incised ware (rim and body sherds) and painted ware (complete vessels). The date of these intricate and very beautiful ceramic vessels has been a mystery for decades. The retrieval of twenty-five successive strata characterized by such ceramics within Operation 1 now permits us to date them to the period immediately preceding the circumvallation of Tell Leilan and immediately after the Late Uruk period in northern Mesopotamia. Reproduced from Glenn M. Schwartz, *From Prehistory to History on the Habur Plains* (1982).

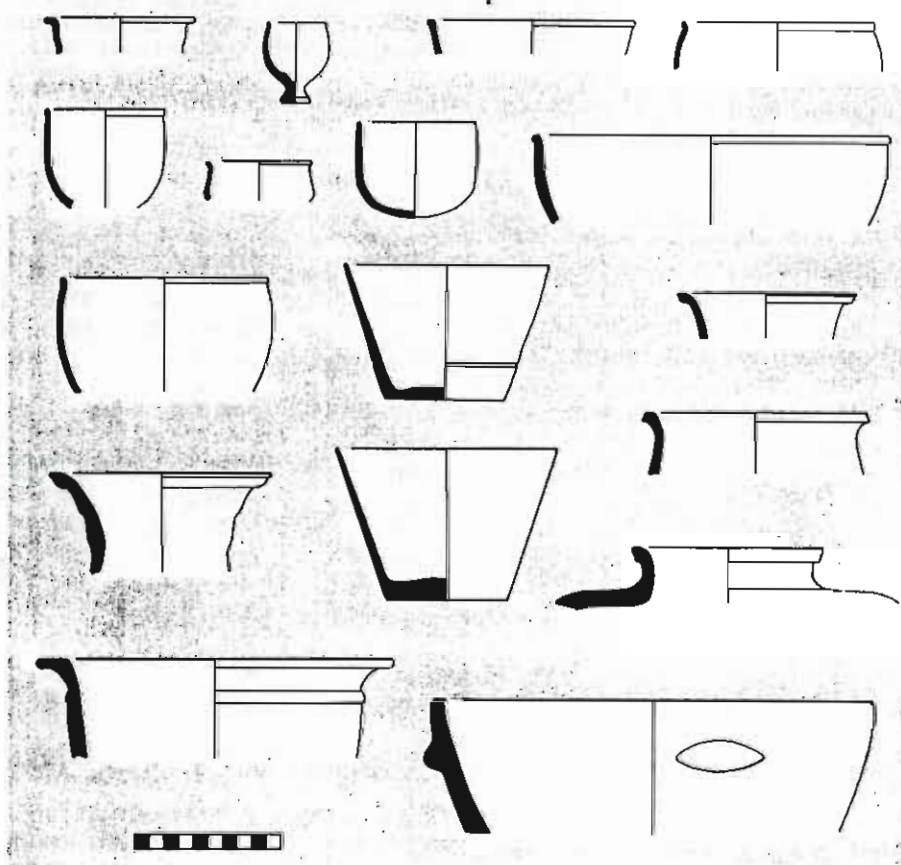
Tell Leilan Radiocarbon Samples

Lab. Number	Provenience	Context	Material	before present	B.C. \pm 2s
UM-1816	L80 45Q12 10 C-14 no. 1	Acropolis-northeast Building Level II	wood	3895 \pm 80	2760–2143
N-3900	L79 45V10 22 C-14 no.5	Acropolis-northeast Building Level III	wood	3330 \pm 80	1885–1415
N-3901	L79 45T11 16 C-14 no. 8	Acropolis-northeast Building Level III	contaminated	rejected	
N-3902	L79 45T11 8 C-14 no. 3	Acropolis-northeast Building Level III	contaminated	rejected	
UM-3101	L79 45V10 13 C-14 no. 2	Acropolis-northeast Building Level III	contaminated	rejected	
UM-1818	L80 Op 2 67 C-14 no. 2	"City Wall" phase E	wood	4320 \pm 90	3355–2665
UM-3098	L80 Op 1 41 C-14 no. 9	Op 1 stratum 19	grain	2870 \pm 130	1410–790
N-3896	L79 Op 1 26 C-14 no. 2	Op 1 stratum 19	wood	4980 \pm 80	3935–3565
N-3897	L79 Op 1 40 C-14 no. 5	Op 1 stratum 20	grain	3970 \pm 85	2865–2190
N-3898	L79 Op 1 40 C-14 no. 6	Op 1 stratum 20	grain	4070 \pm 70	2885–2415
UM-1777	L79 Op 1 40 C-14 no. 6	Op 1 stratum 20	grain	4090 \pm 70	2895–2420
UM-3099	L80 Op 1 40 C-14 no. 2	Op 1 stratum 20	grain	4060 \pm 60	2880–2410
N-3899	L79 Op 1 45 C-14 no. 7	Op 1 stratum 34	grain	4210 \pm 85	3150–2555
UM-1814	L80 Op 1 94 C-14 no. 6	Op 1 stratum 34	grain	4890 \pm 70	3875–3395
UM-1815	L80 Op 1 96 C-14 no. 7	Op 1 stratum 35	grain + wood	4625 \pm 85	3655–3055
UM-18131	L80 Op 1A 6 C-14 no. 6	Op 1 stratum 38	grain	4735 \pm 110	3783–3193
UM-1812	L80 Op 1A 40 C-14 no. 6	Op 1 stratum 44	grain	4705 \pm 85	3775–3173
UM-1817	L80 Op 1C 35 C-14 no. 1	Op 1 stratum 58	grain + wood	6580 \pm 100	5785–5240

Notes: The "s" in right-hand column signifies standard deviation. Numbers N-3897, N-3898, UM-1777, and UM-3099 were the samples sent to laboratories in Florida and Tokyo for analysis, two samples being sent to each place.



Above: North stratigraphic section of Operation 2. Strata 1 and 2 are surfaces littered with Habur ware, while strata 3 through 8 are characterized by Period-II ceramics. The foundation trench for the City Wall is stratum 9. **Below:** Representative wheel-made pottery of Leilan Period II (circa 2500–2000 B.C.) from strata 3 through 8 in Operation 2.



to reduce the standard deviation (the plus/minus figure that accompanies a radiocarbon "date"). This weighted average date is 2673 B.C. \pm 70, which means that the date of the original sample (short-lived grain) is 85 percent certain to fall within 2755 and 2595 B.C. This date for stratum 20 in Operation 1 provides us with a *terminus post quem* (that is, the point after which) for the construction of the City Wall (Weiss 1983). But it seems clear that the extant surface upon which the City Wall now rests in Operation 1 was not the last surface deposited there. This area had been scraped and levelled prior to the City Wall's construction. How many intervening strata were removed cannot now be known. Probably, however, strata with ceramics similar to those now retrieved at Tell Mohammad Arab, across the border near Eski Mosul in Iraq, are to be situated between the last pre-wall strata and the construction of the wall in Operation 1 (Weiss 1985b). The date of the City Wall's construction, therefore, might be around 2500 B.C.

A second set of dating evidence is comprised of the ceramics associated with the construction and first use of the City Wall (see the section drawing for Operation 2, north section, and the illustration of representative pottery). It is now quite certain that these ceramics are the same as those recently retrieved at Tell Brak.

to be continued in
the next issue

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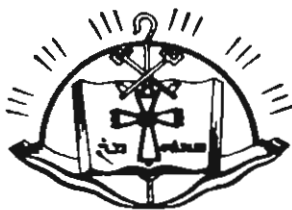
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Feasts and Commemorations



MAR NARSAI PARISH

Assyrian Church of the East

3939 LAWTON STREET
SAN FRANCISCO, CALIF. 94122

Feb. 9	1st Sunday in Lent
Mar. 23	Hossana (Palm Sunday)
Mar. 27	Passover (Maundy Thursday) - 9:00 a.m. and 7:00 p.m.
Mar. 28	Good Friday - 7:00 p.m.
Mar. 30	Easter - 9:00 a.m.
May 11	The Ascension of Our Lord
May 18	Pentecost
July 6	12 Apostles (Nusardel Day)
July 20	Mar Mari the Apostle

Sunday Service starts at 10:00 a.m.

Next issue will cover Feasts & Commemorations for
the rest of the year.

میلیه تولا د فندتا . میخوره به قفا بختیاند : ه لایچا لوره
 بنجیضا دی لیتا بند قه قه : ه لایچا صوره لیتا
 خفتا ته دیتا لیتا .

داتا هه صوره لیتا بنده : قفتا بختیاند د لایچا
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*Of all the affections of
 man, those which connect
 him with his ancestors are
 among the most natural and
 generous. They enlarge the
 sphere of his interests,
 multiply his motives to
 virtue, and give intensity to
 his sense of duty to
 generations to come, by the
 perception of obligation to
 these which are past.*

—Quincy

د لایچا لیتا

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Merry Christmas

and

Happy New Year

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דב דלמבן זכרן למחזן ב' ו'ל
 ב' חל' לח' ו'ל' ב' חל'ב

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זכור לך יי אלהים יי אלהים יי אלהים
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 וְאַתָּה תִּשְׁלַח לְךָ אֶתְּנֶנּוּ לְךָ

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הנהגתו ופיקודו על כלל הציוד וההגנה
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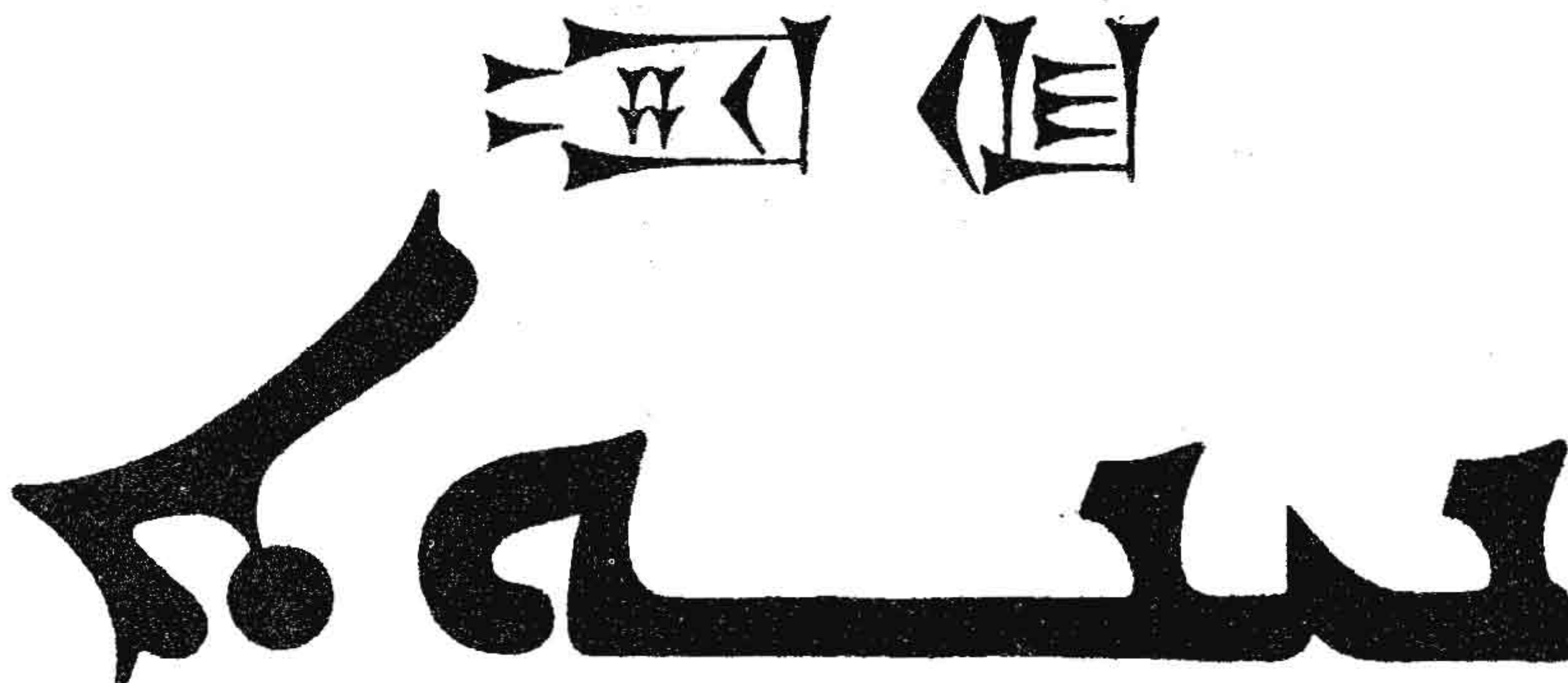
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Christmas Hymn

of the

CHURCH OF THE EAST

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

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

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

Published by the Assyrian Church of the East

Christmas Hymn

(Tishbukhta d' Yalda)

of Mar Babai Rabba

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

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

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

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

(Sung every Sunday in Advent and on Christmas.)

ܕܡܪܝܢ ܒܒܝ ܪܒܝܢܐ - ܕܡܪܝܢ ܒܒܝ ܪܒܝܢܐ - ܕܡܪܝܢ ܒܒܝ ܪܒܝܢܐ