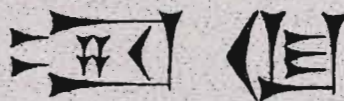




Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

Second Quarter 1986



NINEVEH

Volume 9 No. 2



Statue of Liberty Centennial 1886-1986

*... "Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your teeming
shore.
Send these, the homeless,
tempest-tost to me.
I lift my lamp beside the gold door!"*

From "The New Colossus"
by Emma Lazarus

United States of America — A Land of Immigrants

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

Second Quarter 1986
VOLUME 9 NO. 2

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

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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.

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This Period Five Hundred Eighty Four Years Ago

The Meaning of Kalu Sulaka

by Sargis Michael

On the 8th of May this year, the Assyrians all over the world will be celebrating an historic event known as "Kalu Sulaka." On this day young Assyrian Maidens are dressed up as brides and bridesmaids, and go around from house to house where they are gladly presented with money and articles of food. They then come together and hold a party.

In his book, "Tasheeta D'Atur," Minashi S. Amera devotes four pages (276-280) to this great event. The following is a translation in abridged form:

In the year of our Lord 1340, near the then still great city of Nineveh, a son was born to Malik Sahrana of Nineveh. His name was called Shalita.

Shalita grew up and went to Yonan Envia School in Nineveh. Then to the college at Beit Abba, the now Aqra of Northern Iraq.

Grown mature and avid for learning Shalita sought the best schools and colleges. So he left for Syria and from Syria to Cyprus where he studied Greek and Greek philosophy. He was now a learned young man and an author also. He wrote a book on Crusaders, the most hotly debated topic of the century.

Hearing of his father's death he returned to Nineveh and his people. There he was proclaimed Malik in his father's place.

At this time Taimur Lang, the Mongol, was massacring and playing havoc in Persia, India and in Beit Nahrain. Malik Shalita was aware of all this. He knew that Taimur Lang was now on his way, coming to destroy the towns and villages around Nineveh and massacre their people. Foreseeing this, Malik Shalita made a great effort and rallied all the Assyrians to stand against the forthcoming massacre.

It was in the year of our Lord 1401 when Taimur Lang struck and devastated the city of Baghdad, then marched to the North of Iraq to destroy the Assyrians. Malik Shalita, a wise and patriotic leader, had made all the possible preparations. He withstood Taimur Lang and drew him away from the city of Nineveh into the open countryside. There then ensued a great and ferocious battle between Taimur Lang's hordes and the Assyrians. In this great battle the Assyrians were outnumbered, so the Assyrian women were fighting side by side with their men. Sharbi, wife of Malik Shalita, was their leader. She not only organized the women to fight and help the outnumbered Assyrians but also dressed up her own young maiden daughter as a bride with ten thousand Assyrian maidens as brides and bridesmaids and sent them all into the battlefield with pots full of milk pottage. These brides and bridesmaids were serving food to the Assyrian fighters and shouting, "Long Live Our Assyrian Fighters. Our mothers have sent you milk

pottage and pray for you to stand against the enemy to the last drop of your blood for our honor and salvation. We too, all of us, are a sacrifice for you, for the sake of deliverance from this wild Taimur Lang."

In this great battle the Assyrians were victorious and Taimur Lang escaped with a small remnant of his horde.

Most of the brides and bridesmaids were killed together with Sharbi, Malik Shalita's wife and his daughter, the maiden bride.

In honorable memory of that great sacrifice every year all the Assyrians dressed their young maiden daughters as brides. Kalu Sulaka is a token of that day, the day when the ten thousand Assyrian maidens, dressed up in bridal robes, and sacrificed their sweet innocent lives on the battlefield for our deliverance.

Kalu Sulaka later evolved into a religious celebration as we now have come to know it, the ascension day, when our Lord Jesus Christ ascended into heaven, forty days after his crucifixion.

But even now many Assyrians living in villages of Northern Iraq and Iran, etc., remember this day by cooking and distributing milk pottage and dressing their maiden little daughters as brides and bridesmaids.

Editor's Note:

Sargis Michael is an Assyrian originally from Iraq, presently residing in Chicago. He has written extensively for different Assyrian periodicals. My close acquaintance with Sargis extends back to Hanaidi, Baghdad and Habbaniya. As a young lad in Hanaidi (suburb of Baghdad — R.A.F. Base), I remember little girls and teenagers participating in Kalu Sulaka.

SAN JOSE

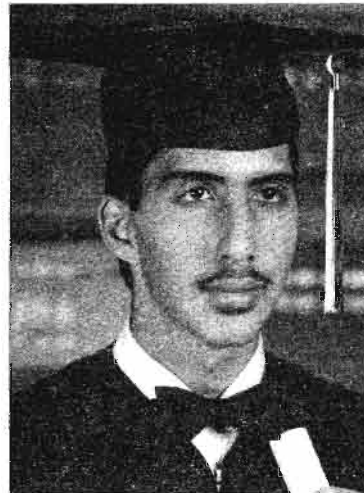
Congratulations to Rommel Khoshabian and Nahrin Chamaky who were wed on May 3, 1986 in Campbell, Calif. by Rev. Samuel Dinkha of the Assyrian Church of the East. The bridegroom is the son of Mr. & Mrs. ShooShana Khoshabian (originally from Iran) and the bride is the daughter of Mr. & Mrs. Nelson Eshagh Chamaky. The bride's parents flew in from Tehran, Iran to be present at their daughter's wedding. Nahrin is a student at San Jose State University. Dinner reception held at I.A.M. Hall in Sunnyvale, Calif. was attended by well over 300 relatives and friends of the couple. Chamaky signifies "of the village of Chamakeye," Urmia, Iran. The editor is a distant relative of the bridegroom.



Assyrian High School Graduates - 1986

Paul Neesan

Paul is the son of Sami and Lily Neesan of Hercules, Calif. He graduated with honors from Salesian High School, Richmond, Calif. In the fall of 1986 he will attend the University of California at Davis on an Academic Scholarship to major in Biochemistry, hopefully leading to a medical career.



Olga D. Shabbas

Olga, daughter of Daniel and Fatheala Shabbas, El Cerrito, Calif., graduated from Presentation High School, Berkeley, Calif. She will attend San Francisco State University in the fall of 1986.

James Henderson

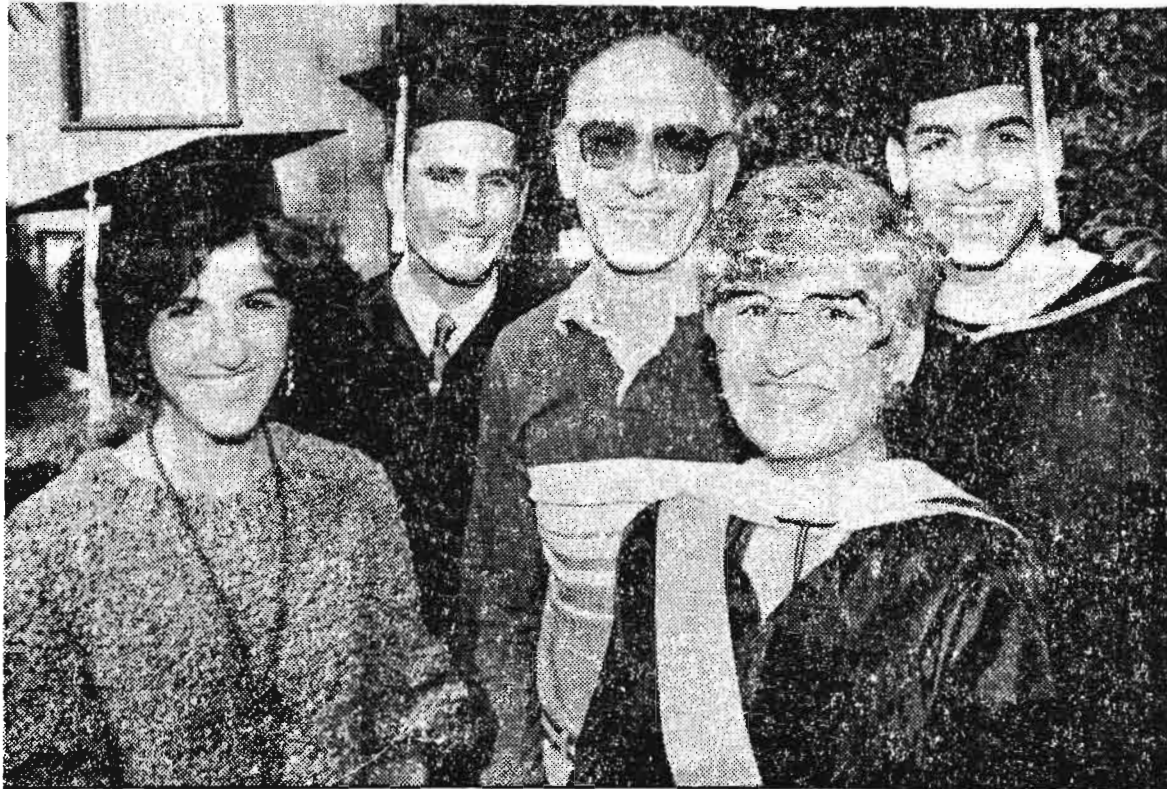
James is the son of David and Alice Henderson of Martinez, Calif. He graduated from College Park High School, Martinez, Calif. In the fall of 1986 he will attend Diablo Community College.



Samy S. Hermes & Maha S. Hermes

Samy and Maha are the children of Sargon and Samira Hermes of Daly City, Calif. Graduated from Westmoor High School, Daly City, Samy and Maha have plans to attend college in the fall of 1986.

Four Members of an Assyrian Family Graduate from University at Same Time



The Elia family, from left, Rebecca, Robert, Fred, June and Curtis

By Gary Reyes/The Tribune

By Richard Colvin
The Tribune

June and Fred Elia are accustomed to cheering the gold stars, report cards inked with A's and scholarships earned by their children Rebecca, Curtis and Robert.

Even so, this past week was special. As graduation gowns became the fashion of choice, the Oakland family raided the alphabet for no less than five academic degrees.

That includes June, who became Dr. Elia, after receiving her doctorate degree in education May 17 from the University of San Francisco. Her son Curtis, 24, A.B., M.S., was handed a master's degree in electrical engineering from the University of California at Berkeley the same day.

Rebecca, 26, became an M.D. with specialties in obstetrics and gynecology at the Baylor College of Medicine last Friday. And Robert, 22, not to be outdone, earned bachelor's degrees in physics, on Tuesday, and math, on Friday, having doubled up on the required courses.

Tomorrow June has invited teachers, colleagues, friends, neighbors and even the family pediatrician to a graduation party and open house celebration of the family's accomplishments.

What causes such a landslide of academic success? Private school? Toddler study groups? Genius intellects? Special lessons in French and polo, computers and speedreading?

The correct answer, in the Elias' case, is none of the above.

"We didn't load up their lives with a lot of lessons," said June, 54, a reading specialist at Oakland's Fruitvale School. She disagrees with some of today's young couples who use every technique imaginable to get their children jump-started toward the Ivy League.

"I believe that's stressful," said June, whom her family credits for their success. "Life should be as natural as possible for little ones."

She took 10 years off work when the couple began having children and Fred, a science and math teacher for 28 years

at Oak Grove Middle School in Concord, built furniture for a basement nursery school.

"We built our lives around their little worlds," June said.

That meant spending a lot of time together, from childhood games to long, hot summers at a cabin Fred built at Donner Lake to a house-exchange that took them all to Europe one year.

"When we baked bread, we all baked bread together," June said. "When we played with clay, we all played with clay."

Except Robert, the family points out quickly. Robert always read books instead of joining in such family activities.

A favorite family story is that Robert, who was already reading at age 3, was sent to the school office by a Montclair School kindergarten teacher flabbergasted by his precocious ability to read.

Another story has the entire family standing in front of church reading passages of the Christmas story from the Bible. After 4-year-old Robert took his turn, members of the

Continued on next page

Assyrian Recipe

DOLMA (Grape Leaves)

2 lbs. (boned) shoulder lamb or
2lbs. chuck steak (diced)
1 onion (chopped fine)
1 green pepper
½ bunch dill
3 stalks leek
½ cup rice or pirda (raw)
1 clove garlic (optional)
1 cup cilantro & parsley (chopped fine)
salt and black pepper to taste
2 stacks grape leaves
If lamb meat is used, use ¼ lb. butter;
if chuck steak is used, use ½ lb. butter
2½ cups cold water

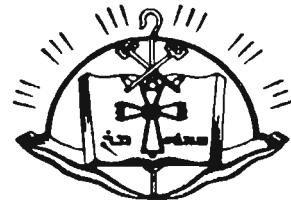
Bone and dice meat. Rinse with cold water; place in saucepan and cover. Bring to a boil. When water has evaporated, add diced onion and cook until brown.

Cut up green pepper, dill and leek fine; add rice, garlic and mix together with meat, salt and black pepper.

Wash grape leaves with cold water; take 1 teaspoonful of mixture and place in center of leaf. Fold in corners of leaf. Arrange in large saucepan in layers. Add butter (cut in small chunks). Pour in 2½ cups of cold water and cook over low flame until leaves are soft and tender. Add water as needed until leaves are cooked.

DOLMA (Swisschard)

Use same recipe as for grape leaves dolma using swisschard in place of grape leaves.



MAR NARSAI PARISH

Assyrian Church of the East

3939 LAWTON STREET
SAN FRANCISCO, CALIF. 94122

Feasts and Commemorations

May 11	The Ascension of Our Lord
May 18	Pentecost
July 6	12 Apostles (Nusardel Day)
July 20	Mar Mari the Apostle
Aug. 3	The Transfiguration
Aug. 17	St. Mary the Virgin and Mar Shimun Bar Sabbae
Sept. 14	The Feast of the Cross
Sept. 21	Mar Sawa the Physician and Mar Bishoi
Sept. 28	Mar Zaia
Oct. 19	10th Anniversary of the Consecration of His Holiness Mar Dinkha IV Catholicos Patriarch
Oct. 27	Rogation of Mar Gewargis (St. George)
Nov. 2	Mar Gewargis (St. George)
Dec. 25	Christmas - 9:00 a.m.

Sunday Services start at 10:00 a.m.

Fred and June are both first generation American born of Assyrian immigrant parents

congregation complimented June for how well she had helped Robert memorize the passage.

Despite such stories, the Elias are uncomfortable with the notion that they are special. A neighbor commented that they must be proud that everyone in the family is so smart.

"We don't see it that way at all," said June.

"It's just one measure of success and I just think we've concentrated on that. It just seemed like if we were spending a great deal of time in school, we wanted to do well at it."

The young Elias say they were not pressured by their

parents to do well in school.

"I always felt pressure, but it was always something internal, not external," said Rebecca, who says she still managed to have a good time in college.

Each went through Montclair, Montera Junior High School, Skyline High School and UC-Berkeley.

Despite some tough spots along the way, all graduated with honors, including June, whose doctoral thesis on testing methods was honored as a top scholarly work in education.

Rob is headed next to a five-year Ph.D. program in high energy physics at Stanford University. Curtis has a job offer

from a company doing groundbreaking work in computers. And Rebecca will begin a four-year residency at Oakland's Kaiser Hospital.

June, who discouraged her children from going into teaching because of the financial hardship it causes, wants to continue at Fruitvale.

"I'm very proud that all my children have achieved what they have," said Fred. "I'm equally proud of my wife, who has never felt like it was time to stop."

The Oakland Tribune, May 25, 1986

The Assyrian Renaissance

by Abram L. George

Behold, the Assyrian was like a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and in his shadow dwelt all the great nations.

— Holy Bible

Tigris (Diklet) and Euphrates (Praat), the two famous rivers of the Asiatic Turkey, have their source in the icy waters of the Taurus and Armenian Alps. By numerous rapids and falls, and through numerous gorges and defiles they descend upon the burning sands of the lowlands. Swift or slow, they whirl and meander onward towards confluence and beyond, around countless islets, to hurl their turbid flood into the broad Persian Gulf.

Between these two important rivers stretches the historic land of Bet Nahrain (Mesopotamia). In the years and centuries that followed the Great Flood, many families and tribes came and settled in this region of fertile soil and abundant water. One of these was the tribe of Asshur, the son of Shem and grandson of Noah. They moved north along the Tigris, making their permanent home the bank that lies between the two tributary streams known as Little Zab and Big Zab.

Asshur and his descendants, the Asshurians or Assyrians, a strong-hearted and bold-spirited people with imagination aflame, built the City of Nineveh. They built it around their ambitious dream; they would make it the center of their own culture and, in time, the cultural center of all their world.

Did this great dream ever become a reality? The chronicles of the race show it did, and that in glory and splendor. In 4000 B.C. the lands of antiquity witnessed the rise of the great kingdom of Assyria, and in the centuries that unfolded, the establishment of the far-flung Assyrian Empire which extended its rule and dominion over all the lands within, adjacent to, and far beyond the borders of Bet Nahrain. And within the wide confines of the new and vast international empire there took place the pollination and blending of sundry cultures that resulted in the development of a rich and composite civilization: there came into being writing, arts, crafts, music, literature, architecture, mathematics, engineering, law, business, banking, religion, and sciences.

The Assyrian Empire at its zenith (1000-650 B.C.) was

the greatest political, cultural, and military power on earth. In addition to the great capital, Nineveh, many other cities were established: Asshur, Nimrud, Arbela, Dur Sharrukin. And in these population centers there were magnificent temples, palaces, and public buildings that were considered as the marvels of the time for their size, architectural beauty, and gorgeously painted wall decorations, colossal statues, gigantic brick fortresses, and structures that rose to a height of 300 feet. And in the countryside about them, well-tilled fields stretched for miles and miles, irrigated by thousands of ditches flowing from many great dams.

Brilliant, indeed, were the Assyrian leaders who wrote this immortal portion of human history: Sharrukin (Sargon), the first national hero; Sunkheeroo, the warrior king; Assurnasirpal, the conqueror; Asshurbanipal, the patron of literature and arts; Shamiram (Semiramis), the illustrious queen; Naqiya Zakutu, the brilliant queen dowager, with whose guidance Esarhaddon, her son, extended the bounds of the empire far and wide; and a mighty host of other kings and queens.

Then came the decline and fall of the great empire of the ancient world. Under Sin-Shar-ishkin, the last monarch who perished in his blazing palace at Nineveh, in 612 B.C., the first part of the annals of the proud Assyrians of the old world came to an end.

The second part of the Assyrian history opened with the advent of Christianity. This time the offspring of Asshur reappeared upon the world stage not as conquerors with sword, but as conquerors with love and peace. They became the first gentile people to adopt the New Faith as their national religion. Enlightened and seasoned in the culture of ages, they found no difficulty in comprehending the teachings of The Master, nor in living by or writing about them. And thoroughly convinced that the philosophy of life as propounded by Jesus contained the certain remedy for the ignorance of man's mind, the ills of his soul, and the afflictions of his heart, they become the most dynamic "doers of the word." Known as the Church of the East (later wrongly called Nestorians, now known as the Assyrian Church of the East), in face of sword and famine and persecution, they set out upon evangelizing India, China, and many other lands. Assyrian Christian missions sprung up all along the thousands of miles of caravan routes on the Dark Continent.

In addition, the Assyrians saved the learning of Europe from "going down the drain." They did this by sheltering in cities of Edessa and Chalcis the scores of the writers and philosophers of Greece and Rome, banished by Emperor Justinian, or who fled the barbarian hordes that wrought havoc and destruction on the continent. In their schools, libraries, and monasteries, the Assyrian monks not only preserved the immortal classics of the world, but they also translated them into the Assyrian

Continued on next page

(Syriac) tongue. Moreover, they added their illuminating comprehensive commentaries to them, making them intelligible to the eastern mind. And when the Islamic armies of Arabia held dominion over big portions of the earth, the Assyrian Scholar-Fathers translated these same books and their commentaries into Arabic. All this helped not only in bringing a revival of learning in Arabia, but also making the country with its famous cities of Mecca and Medinah the center of world culture for over five centuries.

Preponderant, indeed, is the evidence and unshakable the fact that Bet Nahrain (Mesopotamia) was the place of birth, growth, and development of the western civilization. And after the Empire of Assyria conquered, this same culture and civilization passed on, first to the Persians, then later on to the Greeks. Macedonians, Romans, and all the lands of the Mediterranean Sea and west. It is safe to say, then, that there is no country in our world of today which does not enjoy the harvest of mind, heart, and hand of those early makers of history. For the ideals and values, and laws and principles they cultivated in their Mesopotamian laboratories even today are imparting meaning to man's existence, sustaining his spirit in his battle for survival, and guiding and directing him toward his ultimate destiny; ultimate redemption.

Now we ask: what has been the response of the neighbors of the Assyrians for having received from them the legacy of immeasurable blessings? Here is the reply: It is beyond dispute that the descendants of those builders of kingdoms and empires have been one of the most oppressed members of human family. Catastrophe after catastrophe hit them following the loss of their lands. They suffered bitter persecutions and martyrdoms under the Saracens, Seljuk Dynasties, Sultans of Turkey, and Ghenghis Khan. Tamerlane with his barbaric hordes near-wiped out the race. And one of the worst calamities befell them during the First World War when they were rooted up and driven out of their homes to perish by the thousands in the thirsty wastelands, beneath a blazing summer sun.

By tenaciously clinging to their Christian Faith, however, the Assyrians and their Church of the East have survived to this day. They have kept on living as a peaceful, industrious, and family-oriented people in many countries of the world. And today for the first time in their twenty long centuries of exile, they see a bright future looming ahead. They seem to have recaptured the vision, the dream of their forefathers of Nineveh and Babylon. This has brought about a national rebirth and awakening, and a renewal of faith and hope. On the modern world scene there appears a brand new breed of Assyrians. Thousands of the young men and women are well-educated, ambitious, looking for a future in which their hopes and dreams will be realized.

In the last quarter of century a national unification movement has come into being — in form of many national organizations: The Assyrian Universal Alliance; The Assyrian-American Federation; The Bet Nahrain Democratic Party; The Assyrian Provisional Gov-

ernment; The Assyrian National Congress; and scores of Assyrian social and cultural centers have been established in the scattered Assyrian communities throughout the world in Iran, Iraq, Lebanon, Soviet Union, Germany, Sweden, England, Australia, the United States, and many other countries.

An Assyrian Poem

In an article entitled "A Poem in the Neo-Aramaic Dialect of Urmia" which appeared in the Journal of Near Eastern Studies April 1957, Mr. L. Yaure, an Assyrian from Philadelphia discusses the Assyriac language spoken in Urmia, and presents a delightful poem. The poem entitled "The Teakettle and the Boys," originally appeared in the November 24, 1909 issue of the Assyrian newsheet "Kokva" (Star) which was published in Urmia from 1906 to 1914 — author unknown.

The poem according to Yaure is a true and genuine Sughita and favorably compares with the best of this type ever produced by the classical Assyriac poetry. The attributes of Sughita, as used by Mar Aprim¹ and Mar Narsai² and many other Assyrian poets down to the Middle Ages and even later are:

- 1. The initial stanzas provide the setting for the poem.***
- 2. Followed by the main body of the poem as the unfolding of a dramatic action, mostly in the form of a dialogue between two or more actors, without the poet himself interfering with the dramatic progress of the poem.***

The poem appears in the original Assyriac, accompanied by Yaure's transliteration and English translation.

1. Mar Aprim the Assyrian, 4th century father, the prophet of the Assyrians, is the most celebrated father of the Assyrian Church of the East and one of its most voluminous and widely read writers.
2. Mar Narsai is the fifth century father of the Assyrian Church of the East. He was the founder and principal of the College of Nasibin, and a prolific writer. He received from the Church the appellation, "Tongue of the East" and the "Harp of the Holy Spirit."

Continued on next page

CAIDAN WYALI

دڭو کڙ

Ā durāša špāl bit gālī
lmamla dcaidan wditrē yālī;
qā qaryāna bsir bit mālī;
mani: 'i'na an trē yālī?

دڭو کڙ دڭو کڙ دڭو کڙ
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دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ

1

Šimsa zriqla, caidan mālāk?
suq lbuhāri: zāngir lqālāk!
'i'iman rtihlak māptil lbālāk!
šātaḥ cāyan, āzah tālah!

دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
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2

Kulle dāsta, témun jmīmun!
lhōgi: hziimun ulqālī: smīmun!
l'istikāni ulqāndan mēmum.
āna dāryan, aḥtun štīmun!

دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ

3

Ak puqdānak bīdlan, caidan,
tīblan lsūpra brīzan wqāidan;
bdīpnan zirjam wkīslan qāndan.
qā cāl štāya b'ōrah lmaīdan.

دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ

4

Būdun hāzir l'istikāni,
lkārre kāda wgūbta yāni.
kūlḥa bnōšu qūya tāni:
bšātin tla yan arba dāni.

دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ
دڭو کڙ دڭو کڙ دڭو کڙ

5

Supra mlili, ptihla 'istau.
 lewah kilili, kullan nastau.
 caldan, calpaz, drimun ha tau.
 stumkan kpinta umari sau.

Mal buhari: duvan slili:,
 l'illil min stikani klili:
 lhbarti: calpaz lkisli qrlili:
 bhubba bsena bdipno srili:.

Zoga hilya, bsena wslama!
 temun lqurba, hacca lqama.
 budun hilmat bkulle sama.
 aklah wstah byad busama.

Calpaz hbarti:, sari: qanta!
 bcail rangana saqil ltanta!
 'i:ta qati bud ha rsanta,
 daryan miyya bqairat hanta.

Siqli zirjam braba supra,
 psihla ruha dti:bi bsupra;
 ta laqama dpayis hubra!
 satah cayan w'aklah dibra!

Qimli zirjam lsupra hdirri,
 tumimeli, lduktu dirri.
 'i:ta camca bstikan virri,
 spai burhisli wjins hudirri.

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Continued on next page

Báhbah láha hílya cáyak!
 qémah kárra lkáda šáyyah!
 básmá gának! hic lit táyak.
 bhíbi vah le páriq máyak.

.. 12
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Áha mud hábrēli ávva?
 búduṇli 'ístikan qávva.
 klíten qam minyána dšávva,
 bdáryan hal dkísókum sávva.

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Hábrak ptihálum 'ístavan.
 cáyak matrúyuli sávan;
 hála léli šmíta távan;
 mircamírc xpíltēla gávan.

.. 14
 : :
 : :
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 : :

Kúlun, kúlun, ha spái dúšum!
 lkárra wkáda msúpra knúšum!
 lbášqab dgúbta lqáma grúšum!
 kad priqlókum lbáddar húšum!

. 15
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 : :
 : :

Kíllan sbílan, hníla íllan;
 táma wlázzat jins lubíllan;
 mínnek húrmat rába qbíllan;
 ha puš bšéna! dúvah zíllan.

.. 16
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TRANSLATION

THE TEAKETTLE AND THE BOYS

- 1 This discourse will well reveal
The colloquy between a teakettle and two boys.
The reader will be filled with astonishment.
Who are those two boys?
- 2 *The Boys* “The sun has risen; oh teakettle, what is doing?
Ascend onto the stove, sound thy voice!
And when thou hast boiled turn thy face (to us)!
That we may drink our tea and go to play.”
- 3 *The Teakettle* “The whole company, come assemble!
See my steam and hear my sound!
Bring the tea-glasses and our sugar!
I will pour and you may drink.”
- 4 *Boys* “As thou hast ordered we have done, oh teakettle!
We have seated ourselves at the table, in order and
 as is our custom,
At our side the tray and with us our sugar;
In drinking tea we will enter a race.”
- 5 *Teakettle* “Get ready the tea-glasses,
The butter, the cake, the cheese, well understood!
Each one for himself may loud proclaim:
‘I will drink three or four of those (glasses).’ ”
- 6 *Boys* “The table is set, the appetite is craving;
We have not eaten, we all have not tasted anything.
Oh teakettle, teapot! Pour in all you can!
Our stomach is hungry and frightfully so.”
- 7 *Teakettle* “From the stove here I descend,
Above the glasses I hover;
My companion the teapot I have called to me,
In love and peace at its side I stand.”
- 8 *Boys* “‘Oh sweet pair, hail and welcome!
Come near, still closer!
Do your service in every respect!
So we will eat and drink with pleasure.’ ”

Continued on next page

- 9 *Teakettle* "Oh teapot, my companion, thou first start
And with colorful tea adorn the repast!
Then make a sign to me
That I may pour water with fervent zeal."
- 10 *Boys* "Here comes the tray with great beauty;
The spirit rejoices of those sitting at table.
He may come forward whose turn is called!
So we drink our tea and eat our food."
- 11 *Teakettle* "The tray has risen and goes round the table.
It has completed their round, has returned to its place.
Then the spoon entered into the glass,
Stirred it well and prepared it nicely."
- 12 *Boys* "Bravo! How is thy tea so sweet!
Come on, let us spread butter on the cake!
Mayest thou fare well, none compares with thee!
We hope thy provisions will never deplete."
- 13 *Teakettle* "What kind of talk is this there?
Instead of glasses use bowls!
I am set for as many as seven (glasses for each);
I will pour until your stomach is satisfied."
- 14 *Boys* "Thy words renew our appetite,
Thy tea is quenching our thirst,
But our gusto is not abated yet;
Smacking of lips has just started among us."
- 15 *Teakettle* "Eat, eat, just cram it in!
The butter and the cake clean off from the table!
Now a dish of cheese pull over to you!
And when you are finished, then go strolling about!"
- 16 *Boys* "We have eaten and are filled, we are so pleased;
Delight and pleasure we greatly derived;
From thee great favor we have received;
And now remain in peace, we do now go."

LETTERS TO THE EDITOR

Dear Friends:

We are writing to inform you that we have recently established "The Cultural Committee of Nsibin" in Sweden. Our aim is to collect antique books, chronicles, and recordings that centre on the culture of Mesopotamia. We want to renew the landmark ones, translate them when possible to make them available to as diverse a strata of people as possible. Ultimately, we aim at resurrecting the tremendous culture of Mesopotamia by creating a centre for it.

We should be very grateful if you could send us your newspaper, and a list of your bibliography if available, and whatever might give our project momentum.

We look forward to your answer, collaboration, and friendship.

The Cultural Committee of Nsibin

Editor's Note:

If anyone has information of interest to this group please contact them at the following address:

Nsibin
P.O. Box 6042, 15106
Södertälje
Sweden

Dear Editor:

Enclosed is my subscription to Nineveh. Keep up the good work and God bless you all.

Davis David
Modesto, CA

Dear Julius:

It gives me pleasure to congratulate you on the fine work that you do with Nineveh magazine. Be assured that your efforts are greatly appreciated by all those who have the love of Assyrian heritage in their heart.

Youtham Nasseri
San Jose, CA

Dear Sir:

Since so many of the Assyrians have the same names from coast to coast, don't you think it would be advisable to include the city and state in the list of contributors to the Nineveh magazine?

I do enjoy reading about our historical past.

Lillian S. Pera
New Britain, CT

Editor's Note:

Thank you for the suggestion. Starting with this issue, we will be listing the city and the state.

Dear Mr. Shabbas:

Congratulations on continually publishing the most comprehensive Assyrian magazine available today. Of special interest and importance are the articles written by Dr. Arian Ishaya: first, because they deal with the contemporary Assyrian experience (something in need of much scholarly recording for future generations), and second, because Dr. Ishaya is an Assyrian, and hence will present a much more understanding analysis of the Assyrian condition than would European scholars — as they have demonstrated in the past, for instance.

Keep up the good work. I wish you further success.

Robert De Kelaita
Des Plaines, IL

P.S. Please congratulate Dr. Arian Ishaya with regard to her receiving her Ph.D., and ask her if she would be interested in making available her Master's thesis ("The Role of Minorities in the State: History of the Assyrian experience") to me.

R. De K.

Dear Editor:

In the recent issue of Nineveh (Vol. 9, No. 1 1986), an outrageous letter was written by Mr. Ashur F. Isaac of Wakeley, Australia. He believes the prayer printed on the cover of Nineveh (3rd-4th Quarter 1984) was a prayer to a pagan god. We believe that Mr. Isaac misinterpreted this nationalistic prayer which is a part of our Assyrian culture, history and proud heritage.

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HERE AND THERE

CHICAGO

In the last issue of Nineveh we indicated that His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East had visited the Assyrian communities in Iraq. We have learned that at the Baghdad International Airport he was greeted by His Beatitude Mar Gewargis, the Metropolitan of Iraq, His Grace Mar Sargis, the Bishop of Baghdad, many priests and deacons from various Christian denominations, a representative from the Iraqi Ministry of Endowment, and a large crowd of Assyrians. At the airport, he was informed that he was the official guest of the Iraqi government. He stayed at Hotel Al-Rashid for 54 days. During this period, he visited many Assyrian communities and celebrated Mass for the many dioceses of his Church. In all the sermons he delivered he commanded his flock to obey and observe the rules and regulations, and be loyal subjects of the country they live in.

In his conversation with the ministers and high dignitaries of Iraq, he assured them that the Assyrians, in general, abide with the rules of the country they live in, and that we have no political ambitions other than the recognition of our human rights, our Christian faith, and our Assyrian language. In essence, he said we are Christians by faith and Assyrians in entity. Our language must be safeguarded by teaching it wherever we are. These concepts are important to us and should not be denied. Furthermore, in his meeting with Mr. Saadoun Shakir, the Minister of Interior and Mr. Abdullah Fadhil, Minister of Endowments, it was agreed that his Patriarchate will be established in Iraq as it had been in Seleucia-Ctesiphon centuries ago.

SAN FRANCISCO

Our congratulations go to Marlyne Odah of San Jose and Oshana Soro of Chicago on the occasion of their engagement. The event was celebrated by a dinner party at the Mar Narsai Church Social Hall, San Francisco, on June 21, 1986. Archdeacon Nenos Michael blessed the rings and delivered a short talk on marriage. Over 100 relatives and friends attended the joyous event. Both Marlyne and Oshana are originally from Baghdad, Iraq.

MODESTO

The Assyrian National Congress convened during the weekend of March 21-23, 1986 at the Assyrian Cultural Center in Ceres, Calif. The Congress set forth a series of guidelines for a comprehensive examination of the Assyrian international situation. The Congress' conclusions and recommendations are contained in a final Declaration and a Program of Action, which were adopted by a vote of the attending delegates.

The Congress was attended by delegates representing many Assyrian political parties and national and international organizations.

The next meeting of the Congress will be held in London, England in August 1987.

NORTHRIDGE

Prof. Eden Naby, chairperson of the Middle Eastern Department, Harvard University, gave a talk to the Assyrian Students Union at California State University, Northridge, on her trip to the Soviet Union. She visited Armenia and Georgia where an estimated 68,000 Assyrians live. According to Dr. Naby most are retaining the Assyrian language and traditions. She would like to see more interaction between the Assyrians living in the United States and the Soviet Union.

MARONITE CHURCH PICKS A NEW HEAD IN LEBANON

Bishop Nasrallah Sfeir was elected on April the 19th. as the new Patriarch for the Maronite Church of Antioch and the Orient. Patriarch Sfeir replaces Patriarch Antonios Butrus Khoraiich who resigned from his position last December after having occupied the seat for eleven years.

The new 66 year old Patriarch is the 76th. Patriarch of an estimated six million Maronites throughout the world. He was consecrated on April the 28th. at Bkirki, the religious seat of the Maronites, in presence of the leading political and religious Lebanese figures in addition to many foreign emissaries.

In a speech made on the occasion, the Patriarch called for an immediate end to the war and the starting of an inter - Lebanese dialogue.

Thank You For Your Contributions

Nineveh Magazine

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(In memory of her brother,
Youra Tamraz)

IN MEMORIUM

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

Shmoel Benyamin (Bet-Sahda)

Shmoel Benyamin, aged 84, passed away in Turlock on March 10, 1986. He was born in 1902 in the town of Kosé, Urmia, Iran. At age 8 he and his family left for Russia where they stayed for a short time, then decided to return to the land of his birth. During the Assyrian exodus in August 1918 Sam and his family fled Urmia arriving in Hamadan in November, thence to Baquba, Iraq.

In 1921 Sam emigrated to the United States and settled in San Francisco where in 1923 he formed an Assyrian Soccer team. In 1929 he moved to Chicago and became an active member of the Assyrian National Association. In 1941 he returned to the San Francisco Bay Area where he maintained an active role in the Assyrian organizations and the Assyrian Church of the East. He was one of the earliest active members of the Assyrian Foundation of America.

Sam and his wife retired to Turlock in 1973 where he became active at Mar Addai Parish and in Bet-Nahrain organization. A memorial service, officiated by the Reverends Badal Piro and Nenos Michael, was held at Mar Addai Parish of the Assyrian Church of the East, Turlock. Sam was a kind-hearted person who leaves many sorrowing friends behind. He is survived by his wife Angelina.



"Religion is a faith acquired and is changeable. Nationality is one's flesh and blood; it is his total nature. Even death cannot undo it."

Dr. David B. Perley

John Yonan

John Yonan passed away suddenly in Baghdad, Iraq, on May 9, 1986, at the age of 63. His loss is deeply mourned by all those who were privileged to know him. He was born in Baghdad, Iraq, in 1923, to Youkhana and Murassa Yonan. John was a man of great integrity, kind-hearted and modest; sociable and very helpful to those who needed assistance. He lived most of his life in Baghdad and spent a few years in Hanaidi and Habbania. As a boy he attended Rabi Yacoub's Assyrian School in Hanaidi and later at the American School for Boys in Baghdad. He was well-versed in Assyrian, English and Arabic. At the age of 22 he married Victoria Shimshon Shallou. A year later his father died and John assumed responsibility for the family. He started teaching Assyrian classes and later worked for the then British Petroleum Company. For the last thirty years he was a self-employed importer/exporter.

Three memorial services were held simultaneously — in Baghdad, Chicago and Turlock, CA. John is survived by his wife Victoria (Baghdad); two sons — Ronald (Union City, CA) and Baba (Alameda, CA); two daughters — Fiona and Sonya, both of Chicago; and six grandchildren; three brothers — Isaac (Baghdad), George (Canada) and Charles (Pleasanton, CA).

John's death leaves a great void in the lives of his family, relatives and many loving friends.



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

Abraham Lincoln



Assyrian Foundation For The Arts
350 Berkeley Park Blvd. Berkeley, CA 94707

July 11, 1986

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One and a half years ago a project was begun which was the first of its kind for Assyrians in 2,000 years. A handful of us decided that it was time for Assyrians to make their presence known to the rest of the people in this country. America is made up of ethnic minorities from around the world who have shaped this nation. As Assyrians we too have made our contributions in politics, culture, business and science, but unlike the others there is no public statement of our heritage and worse than that, no one knows about us, or if they do many think we are extinct. There are no longer any Assyrian Kings to promote our culture; we have no ambassadors or senates to protect our 5,000 year old heritage. It is up to each of us to make certain that a nation which could not be wiped out through the abuses of hundreds of years of insecurity in the Middle East does not now simply fade away from the memory of our neighbors and especially our children.

We formed the Assyrian Foundation for the Arts, commissioned the Assyrian sculptor Fred Parhad and set about raising the funds to create an eight foot tall bronze statue of the Assyrian King Ashurbanipal. Donations have come in from around the country, Canada and Europe. The sculptor has dedicated himself for two years to the many details which our sculpture contains. At two unveilings at different stages in the development of the model for the statue, we had with us Claire Issacs, the executive secretary of the San Francisco Arts Commission whose agency must approve all sculpture. She has suggested we consider placing our monument in front of the Main Library. This is not only an excellent location, across from City Hall and the State Courthouse but it also represents official recognition of one of Ashurbanipal's outstanding contributions to history, the creation of one of the world's first great libraries.

We have reached a critical stage in the final phase of the project. We need to pay for the bronze casting, granite pedestal, bronze plaque and installation costs in a fairly short period of time. All donors will have their names inscribed on the bronze plaque which will be attached to the pedestal of the monument. We have only a few of the limited edition bronze half-models available for those contributing \$2,500.00. The sculpture is now complete, it remains only for us to cast it into bronze and set it in place. There will be a private unveiling and cocktail party at the completion of the project just before the public unveiling. We look forward to seeing many Assyrians at what will be a very exciting and special moment of our history.

The following is a list of some of the people who have contributed to the monument. Mr. & Mrs. Homer Owner, Mr. & Mrs. Narsai M. David, Elsie Yonan-Olsen, Dr. Vallo Benjamin, Mr. & Mrs. Victor Bet-Badal, Khanno David, Benhur Ghorbanian, Charles Begini, Joseph Tabbello, Dr. & Mrs. Milton David, Mr. & Mrs. Youel Baaba, Bill Lazar Sr., The United Assyrian Association of Massachusetts Inc., Martin Jacob, Jacob Malik-zadeh, Mr. & Mrs. Frederick Eshoo, Joe Benjamin, George Eshoo, Assyrian Foundation of America, San Jose Assyrian American Federation, Assyrian American Association Ladies Auxiliary Chicago, Mr. & Mrs. Voltaire Warda, Phrydon Badal, St. Mary's Parish of North Hollywood.

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Tell Leilan

BY HARVEY WEISS

Continued from last issue

Tell Brak is a large, 43-hectare site, located 51 kilometers southwest of Leilan, alongside the Jagh-jagh River, another of the effluents of the Habur that join together near Hasseke to form the "triangle," as the Habur Plains are sometimes called. Brak was first excavated by Sir Max Mallowan in 1936 and 1937, and until recently those excavations have served as the major guide to the archaeology of the Habur Plains. Sir Max was fortunate in the time that he spent at Brak to uncover a very large mudbrick fortress, almost one

Continued on
next page

Chronological Relationships

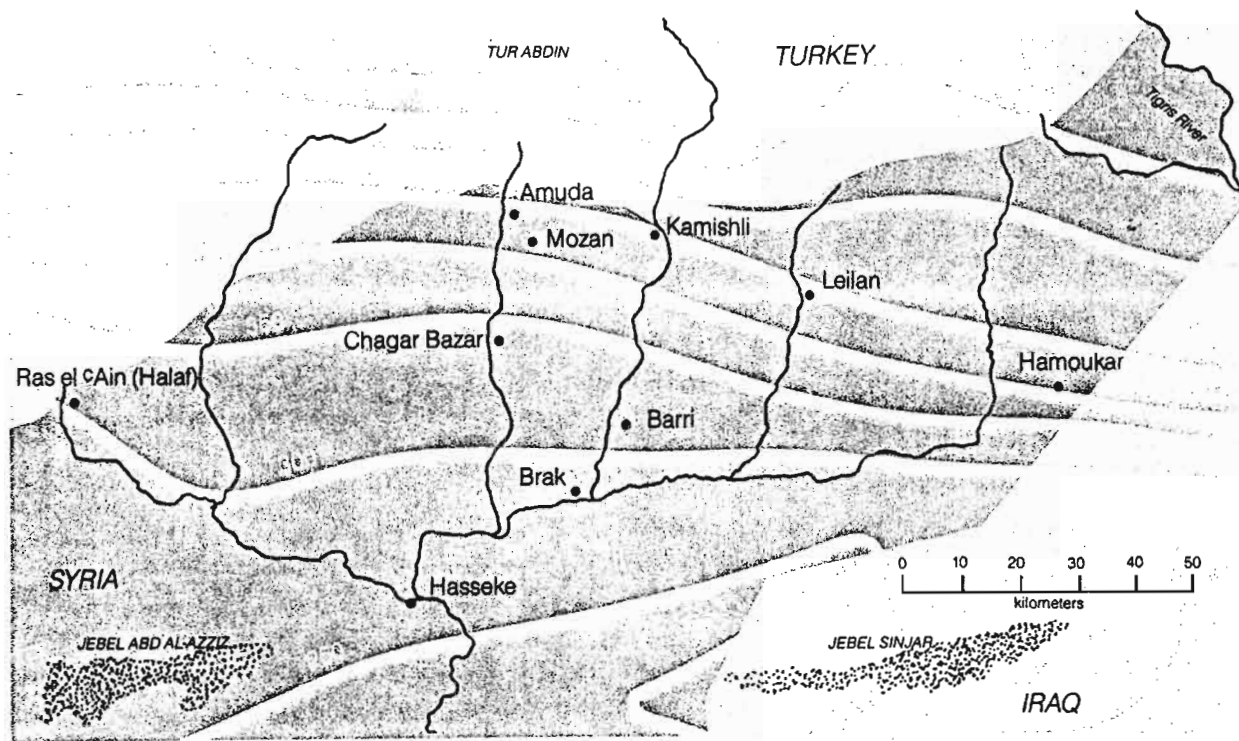
circa B.C.	Tell Brak	Leilan Period	Tell Leilan			Tell Taya		circa B.C.
	CH, ST, and Other Soundings		Op. 1	Acropolis- northeast	57F02	Op. 2	Acropolis	
1800	Habur ware	I	1-12	B.L. I-III	1-3	1-2	III-IV	1800
1900								1900
2000	1 "Ur III"		?	?	?	?	V-VI	2000
2100	2 "interregnum"		13		4	3	VII	2100
2200	3-4 Late Agade	II	14				destruction	2200
2300	5 reconstruction		15				VIII	2300
2400	destruction, levelling						destruction	2400
2500	6 "late ED III" building		city wall		16	9 city wall	IX	2500
2600		gap ^a			virgin soil	virgin soil		2600
2700								2700
2800	[levelling]	IIIc	16-20				Ninevite V	2800
2900							[surface]	2900
3000		IIIb	21-34					3000
3100								3100
3200	Ninevite V	IIIa	35-40					3200
3300								3300
3400	Late Uruk	IV	41-44					3400
3500								3500
3600								3600
3700			45					3700
3800	Early Uruk	V						3800
3900								3900
4000			52					4000
4100								4100
4200			52a					4200
4300		VIb						4300
4400			57					4400
4500								4500
4600			58					4600
4700		VIa						4700
4800	Ubaid		61					4800
4900								4900
5000								5000
5100								5100
5200								5200
5300								5300
5400	Halaf							5400
5500								5500

^aPerhaps the same as levels M through R at Mohammad Arab.

hectare in size, with bricks bearing the stamped inscription of Naram-Sin, Sargon's imperial grandson. Within the partially excavated fill of the fortress, Mallowan also retrieved a fragmentary votive inscription bearing the name of Rimush, Sargon's son. It is possible, therefore, that the fortress was even constructed prior to Naram-Sin. This imposing structure has been taken

as unequivocal evidence for Sargonic control of the Habur Plains (Mallowan 1947). More recently, David Oates, successor to Mallowan at Tell Brak, has retrieved portions of a large building adjacent to, but stratigraphically below, the Naram-Sin fortress, and he assigned it to the "late Early Dynastic" period. The excavators also suggest that this structure "had some official—politi-

cal or military—character, and was not simply an indigenous phase in the continuous occupation of the city as a whole" (Oates 1982a: 67). This building was, in turn, destroyed, and then rebuilt, prior to the foundation of the Naram-Sin fortress. It is entirely possible, therefore, that this building was destroyed by Sargon (Oates 1982b: 197). The ceramic assemblage associated with



Map of the Habur Plains, with modern isohyets (lines that connect points of equal rainfall) drawn in. Figures are in millimeters.

this building is remarkably similar to the early Leilan-period-II ceramic assemblage, the assemblage associated with the sixfold expansion of Leilan and the construction of the City Wall (J. Oates 1982; Weiss 1983).

A pre-Naram-Sin date, and possibly pre-Sargon date for the City Wall at Tell Leilan is, therefore, now suggested by the Leilan radiocarbon dates, the relative ceramic chronology of Leilan ceramics and Mohammad Arab ceramics, and the building sequence at Tell Brak. If correct, this date may alter considerably our understanding of the origins of cities and civilization in Syria and Mesopotamia.

Subir in the late third millennium B.C. After its probable date, the most significant feature of Leilan's circumvallation, and the most important feature for understanding its genesis, is the observation that Leilan

was not unique. Surface collections made by the Tell Leilan Project in 1979 at Tell Hamoukar, 46 kilometers southeast, indicate that this 90-hectare settlement was also occupied during the early Leilan II period, and in fact was already a very large settlement in late Uruk times. Similarly, surface collections at Tell Mozan, 43 kilometers northwest of Tell Leilan, indicate that this site too, was probably a large early Leilan-II settlement, which continued to be occupied in Leilan-I times. Hence the circumvallation of—that is, the City Wall construction around—Leilan allows it to be understood as a regional phenomenon, within a specific portion of the Habur Plains: the extremely fertile area of the plains that receives more than 400 millimeters of rainfall per annum. Similar sites appear across the border in Iraq, south of the Jebel Sinjar and near Tell Afar.

Another site in the region, Tell Brak, appears to be a different kind of settlement, however. Tell Brak might be understood as one of a class of settlements, occurring in a variety of historical and geographical contexts, sometimes labelled "gateway cities." Such settlements characteristically control the entrance into a region, command the connections between that region and the "outside world," and are often located eccentrically at one end of the region, sometimes at the border between regions defined by different kinds of agricultural production (Burghardt 1971). These characteristics fit the geographical, climatic, and cultural situation of Tell Brak, as we know it, quite well. Brak is located at the southern extremity of the Habur Plains, quite distant from its most productive centers. A glance at the map displaying mean annual rainfall on the Habur Plains shows that Brak

receives only 289 millimeters of rainfall per annum, just enough rain to generate a dry-farming (that is, farming that depends on rainfall and doesn't utilize irrigation) cereal crop. This location is markedly distinguished from that of the three large-walled settlements (Tell Leilan, Tell Mozan, and Tell Hamoukar) that are each much larger than Brak, and situated almost equidistant from each other within the dry-farming belt at points that apparently maximize access to cultivable flatland.

Locationally, Brak controls the entrance into the Habur Plains provided by the Habur River itself as it passes through the "gates" of the Jebel Abd al-Azziz and the Jebel Sinjar. This situates Brak directly between the area of high-rainfall dry farming that characterizes the area of gently rolling plains around Leilan, Mozan, and Hamoukar and the irrigation-dependent regions of the south. The cultural inventory of Tell Brak in the late prehistoric and early historic periods may also be understood in terms of the settlement's "gateway" status, since it seems to have many elements of southern culture, while also apparently preserving indigenous elements foreign to southern Mesopotamia (Amiet 1983: 51).

The Habur Plains, entered through Tell Brak, were known to the third-millennium dynasts of southern Mesopotamia as the land of Subir. Later, in the second and first millennia B.C., the region was called Subartu, and came to include much of northern Mesopotamia (Gelb 1944; Edzard, Farber, and Sollberger 1977: 146–47). Beginning in the late Early Dynastic period and continuing through the Sargonic period, southern Mesopotamian rulers repeatedly claim to have conquered or subjugated Subir, a claim that until now has lacked historical meaning. But the evidence for large third-millennium-B.C. cities on the Habur Plains changes our evaluation of these sources. Cities such as

The Search for Shamshi-Adad's Capital City

Rising from still unidentified roots, perhaps among recently sedentarized Amorite-speaking peoples from the Habur Plains, Shamshi-Adad (whose name means "My sun is the god Adad") briefly transformed the political and economic landscape of northern Mesopotamia in the last years of the nineteenth century B.C., just prior to the accession of Hammurabi in Babylon. In an unexplained flash of historical stardom, Shamshi-Adad managed to subjugate the towns and cities of the northern plains and extend his imperial hold across all of northern Mesopotamia from the Zagros Mountains to the Euphrates River. Quickly seizing control of the upper Tigris River area, including Ashur itself, he deposed local dynasties at nodal control points (Ekallatum on the Tigris and Mari on the Euphrates), and then installed a son at each city as ruler.

Shamshi-Adad then established a new capital at a place that he called Shubat Enlil ("The Residence of Enlil"). Thereafter, dynastic alliances were created with distant city rulers, tribute and gifts were extracted from subject kings, long-distance trade relationships were reestablished across Mesopotamia and into Anatolia, and a hierarchy of regional control, descending from Shamshi-Adad, was extended across the northern dry-farming plains. No city ruler could successfully challenge the armed forces of Shamshi-Adad within this region during his reign of less than thirty-five

years (1813–1782 B.C.).

In spite of his apparent administrative and organizational capabilities and the strength of armed forces loyal to him for still unknown reasons, the disintegrative and centrifugal forces that characterized the plains of northeastern Syria and northern Iraq eventually proved too fractious for the bonds that tied Shamshi-Adad's empire. The difficulties included independent and widely spaced cities with extensive tracts of cultivated plains, large seasonally migrant forces of pastoral nomads moving between the irrigated tracts along the Euphrates and the rain-fed Habur Plains, and persistent challenges from the centralized powers of southern Mesopotamia. Particularly vulnerable were the outposts of the empire, such as Mari, where the incompetence of Shamshi-Adad's son, Yasmakh-Adad, only made matters worse. In the ancient Near East, as in more recent Europe, diplomacy was sealed by marriage. Yasmakh-Adad's personal affairs, however, seem to have made it difficult for Shamshi-Adad to preserve his imperial alliances. Hence this letter from Shamshi-Adad to Yasmakh-Adad:

Did not the former kings . . . establish their spouses in the palace? Yakhdun-Lim, [however], honored his consorts, placed his wife to the side, and moved her into the desert. Perhaps, in the same way, you are planning to place the daughter of Ishi-Adad (the king of Qatna) in the

cient name is still unknown—has sometimes been suggested (D. Oates 1982: 70). But even the Mari documentation for Shubat Enlil precludes serious candidacy for Tell Brak. One famous Mari letter (ARM I.21) provides a portion of the itinerary from Mari to Shubat Enlil, indicating that travellers would have passed en route through the city of Kahat. Kahat is probably Tell Barri, where a large stone foundation document for a temple of Kahat was located years ago (Dossin 1961–1962). Therefore, Shubat Enlil is likely situated beyond Tell Barri, and of course Tell Brak, as one passed from south to north across the Habur Plains.

References to Shubat Enlil in the Mari Tablets

The Mari archives present a range of descriptive information that can be used to help narrow the search for Shubat Enlil candidates. Here are some of the characteristics of the city presented within the Mari texts:

1. A city size large enough for troops to enter (ARM I.31, II.41, II.135, XIV.104).

2. A palace that could hold at least 400 Hanean guards, and rich enough to provide sustenance for at least 200 "poor soldier" guards (ARM II.1).

3. The temple *belet Apim*, approximately twice the size of a temple at Kahat (Charpin 1983).

4. The presence of (public) buildings requiring the installation of palm, cypress, and myrtle timbers (ARM I.7).

5. Silversmiths and silver workshops (ARM I.74).

6. A separate house for Yasmakh-Adad (ARM I.6).

7. A location possibly near a swamp or inundated land (ARM IV.38).

8. Wealth to justify repeated sacking and looting upon the death of Shamshi-Adad (texts A through F in adjacent chart).

9. Fortifications (ARM XIV.101). These characteristics suggest a walled city (9) with a considerable lower town (1) and a substantial public building area (2, 3, 4, 6, and 8). The location, size, and morphology suggest a site like Tell Leilan to be Shubat Enlil but, of course, do not preclude some other similar site, should one be identified.



View from the North Gate of the City Wall looking south to the Acropolis with the ziggurat situated behind.

Leilan, Hamoukar, and Mozan constituted the heartland of a region that apparently had undergone sufficient centralization and deployment of its agricultural resources to pose a threat or at least a suitable target for the expanding interests of southern Mesopotamian rulers. Because it was the gateway to Subir, Naram-Sin's fortress at Tell Brak was an important control point for the southern forces.

Although the record of southern intrusions into Subir is most eloquent for the reign of Naram-Sin, it actually begins in the late Early Dynastic period with Eannatum, the ruler of Lagash who claims to have "conquered Elam, Subir and Urua . . . Kish, Akshak and Mari" (Sollberger and Kupper 1971: 59). Eannatum's claim now joins the evidence presented by the large building in CH level 6 at Tell Brak, and the circumvallation of Tell Leilan, to suggest that large-walled cities were in place on the Habur Plains by the twenty-fifth century B.C., and quite possibly earlier. This places Leilan, Hamoukar, and Mozan in a category with Tell Mardikh: large-walled centers, developing apparently independently in the dry-farming regions that surround the irrigation-agriculture south. It also raises the possibility that walled cities on the Habur

Plains are as old as, or even older than, the walled cities of the plains south of Aleppo.

The Habur Plains therefore comprise a missing quarter of the early Mesopotamian cultural arena, but the culture of the third-millennium-B.C. cities of Subir is still poorly known. Linguistically the region was apparently dominated by speakers of Hurrian, a non-Semitic, non-Indo-European language, for which there are presently few third-millennium documents. Hurrian was, therefore, one of the five major linguistic milieus, with Sumerian, Akkadian, Eblaite, and Elamite, within which Mesopotamian civilizations developed (Wilhelm 1982; Edzard and Kammenhuber 1975, 1976, 1977).

Of the few documents or other artifacts that can be associated with the third-millennium Hurrians perhaps the most famous are the two cast bronze lions that served as temple foundation deposits for Tish-atal of Urkish. Each was purchased on the antiquities market. One of these lions resides in the Metropolitan Museum of Art, the other is at the Louvre (Parrot and Nougayrol 1948; Metropolitan Museum of Art 1966; Amiet 1983: 101).

When the "Tish-atal" lion was first brought to the attention of the



In 1978 the Yale expedition began its work at Tell Leilan by surveying the site. In the foreground of this photograph, taken from the west, Mark Kross of the surveying team is seen working. The Leilan Acropolis is visible in the background.



This "Hurrian" foundation peg with a cast bronze lion served as a temple foundation deposit for Tish-atal of Urkish. The date of the lion, and its "sister" in the Louvre, has been much debated but certainly falls within the last quarter of the third millennium B.C. It is 11.7 centimeters high and 7.9 centimeters wide. Courtesy of the Metropolitan Museum of Art, Purchase, Joseph Pulitzer Bequest, 1948, 48.180.

academic world its provenience was said, by its dealer, to be the site of Amuda, west of Kamishli (van Liere 1957). The site of Amuda has been identified with Urkish in the archaeological literature ever since. Two surveys of the site by the Tell Leilan project, however, have failed to retrieve sherds of Leilan periods III, II, or I, although nearby Tell Mozan, now being excavated by M. Buccellati seems to have each of these. Still a regional center in Zimri-Lim's struggle for control of the Habur Plains after Shamshi-Adad's death, Urkish was located just three caravan stops west of Shubat Enlil (Sasson 1973: 74; Hallo 1964: 65).

Assyriologists have reasoned that the "royal titulature" of the Hurrian rulers, referring to the cities of Urkish and Nawar, "groups two cities distant from each other in order to designate the entirety of the land of" Subir (Sollberger and Kupper 1971: 128). Dependent, therefore, upon where one locates Nawar, the land of Subir controlled by late-third-millennium Hurrians may have been quite extensive (Hallo 1978: 17). It remains unlikely, however, that Nawar could be as distant

from Urkish as the Jebel Hamrin or the Zagros Mountains, and a location upon the Habur Plains is probable (ARM 2: 57).

Historical geographical problems will always plague ancient Near Eastern research to lesser or greater degrees. Very substantial gains seem close by, however, in a region that until recently, and in spite of years of research, was virtually unknown. But another, and perhaps more substantial, contribution remains to be made by archaeological research on the Habur Plains for the genesis of third-millennium urbanism here, and its trajectory through the early part of the second millennium, remains to be delineated and analyzed.

Postwar archaeological research is now entering its second research phase on the plains of Syria and Mesopotamia with research horizons considerably more extensive than those of its predecessors. The dry-farming plains of northwestern Syria, extending from the Amanus range south to Aleppo, Tell Mardikh, Hama, Homs, and Qatna, present themselves as one region of high rainfall and high agricultural production with its own developmental history coming into conflict with the irrigation-agriculture southern regions around Mari and Sumer in the late third millennium. Similarly, the Habur Plains, long known from third-millennium documents recording the conquests of southern dynasts, and famous as the most productive cereal agriculture region in Syria and Mesopotamia, apparently also experienced sudden urbanization in the third millennium. The inevitable conflict with southern forces, however, may have curtailed this development, as it did in the northwest. The cuneiform record for late-third-millennium developments in this region is sadly laconic, and the extensive archaeological exploration of such settlements is just beginning at Tell Leilan and other sites.

The renewed attempt by the forces represented by Shamshi-Adad to centralize control of the Habur Plains may indicate that the region's productive strengths and organizational potentialities were not diminished, continued to emerge and dominate the plains at permissible junctures, and again threatened the irrigation-agriculture centers of the south. This may explain why Shubat Enlil was no longer occupied and "Shamshi-Adad" was just a name on little pieces of mud when Hammurabi returned to Babylon from his last campaigns against Subartu.

Conclusion

Archaeological and historical documents are by their very nature partisan sources that must be evaluated in the light of our own intellectual biases, as well as the biases of the sources themselves. It has long been recognized that the history of Mesopotamia that we have been retrieving, recording, and interpreting is mostly the history of southern Mesopotamia observed through excavations at southern sites. At Tell Leilan, however, we have before us another source for the early history of the ancient Near East: an important city in the heartland of Subartu, the "other Mesopotamia."

For the years ahead, the Tell Leilan project has now set the stage for the investigation of a formidable array of historical problems: the origins of cities and civilizations on the Habur Plains, the ancient history of Sumer's rival Subir, the interaction between pastoral nomads and city-based powers, and the history of Shubat Enlil and Shamshi-Adad's northern empire. Archaeology, perhaps the only discipline to presume to study the long-term history of human societies, will be put to the test.

Acknowledgments

The Tell Leilan Project's field epigraphers, Dr. B. R. Foster (Yale University), Dr. Daniel Snell (Uni-

versity of Oklahoma) and Dr. Robert Whiting (University of Chicago), copied the seal impression inscriptions from Leilan 1979, 1980, and 1982. Ms. Lorraine Ferguson (Yale University) chief draftsman for Leilan 1979 and 1980, drew the ceramics presented here. Dr. Nancy Leinwand drew the seal impression designs from field drawings and macrophotographs. The Tell Leilan Project, sponsored by Yale University and the Metropolitan Museum of Art, has also been supported by grants from the National Science Foundation, the National Endowment for the Humanities and the Hagop Kevorkian Foundation, and the generosity of Barbara Clay Debevoise, Betty Starr Cummin, Roger and Barbara Brown, Jonathan Rosen, and Daniel Foster.

Note

Parts of this article are revised and expanded from two articles by the author that appeared in the *Yale Alumni Magazine and Journal* (Weiss 1981 and 1984). These are used with permission of the editors. This article also includes materials presented in Weiss 1985a, b. All excavation photographs are by the author.

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2

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تسجدنا ونبينا أحمد عليهما السلام في الحج فوجدنا
أبداً نالنا ووجدنا شاة فاقدها في الحج فوجدنا
أبداً ووجدنا عليه السلام في الحج فوجدنا
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أَصْحَابُ نِيْلٍ : تَجْعَلُ بِهِ عِيَالَهُمْ وَتُؤْتِيهِمْ مِنْ ثَمَرِهِ
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أَصْحَابُ : لَا تَجْعَلُ بِهِ عِيَالَهُمْ وَتُؤْتِيهِمْ مِنْ ثَمَرِهِ
أَصْحَابُ : لَيْسَ لِي عِيَالٌ وَتُؤْتِيهِمْ مِنْ ثَمَرِهِ

أَصْحَابُ : عِيَالٌ وَتُؤْتِيهِمْ مِنْ ثَمَرِهِ
أَصْحَابُ : أَفَلَمْ تَجْعَلْ لَهُمْ عِيَالًا وَتُؤْتِيهِمْ مِنْ ثَمَرِهِ ؟

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أَصْحَابُ : نَحْنُ لَمْ نَجْعَلْ لَهُمْ عِيَالًا وَتُؤْتِيهِمْ مِنْ ثَمَرِهِ
أَصْحَابُ : أَفَلَمْ تَجْعَلْ لَهُمْ عِيَالًا وَتُؤْتِيهِمْ مِنْ ثَمَرِهِ ؟

المعنى : انك لا تملك نفسك ولا عبادك ولا مملكتك ولا ما في الارض ولا ما في السموات ولا من يدرك الابصار ولا الذي لم يدرك ولم يدره احد الا الله تعالى

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1. $\frac{1}{2} \times \frac{1}{3} = \frac{1}{6}$
 2. $\frac{1}{4} \times \frac{1}{5} = \frac{1}{20}$
 3. $\frac{1}{6} \times \frac{1}{7} = \frac{1}{42}$
 4. $\frac{1}{8} \times \frac{1}{9} = \frac{1}{72}$
 5. $\frac{1}{10} \times \frac{1}{11} = \frac{1}{110}$
 6. $\frac{1}{12} \times \frac{1}{13} = \frac{1}{156}$
 7. $\frac{1}{14} \times \frac{1}{15} = \frac{1}{210}$
 8. $\frac{1}{16} \times \frac{1}{17} = \frac{1}{272}$
 9. $\frac{1}{18} \times \frac{1}{19} = \frac{1}{342}$
 10. $\frac{1}{20} \times \frac{1}{21} = \frac{1}{420}$

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

امیغ : ای ویم قتا ال دیمو ال دیمو ال دیمو ال دیمو
ایمما : م دیمو ال دیمو ال دیمو ال دیمو ال دیمو

1. $\frac{1}{x^2} = x^{-2}$
 $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$

امیدوارم : دلجوئی کے لئے جو میں نے تم سے کیا ہے وہ تم کو فائدہ پہنچے اور تم کو خوشی دے۔
امیدوارم : کہ تم کو جو کچھ میں نے تم سے کیا ہے وہ تم کو فائدہ پہنچے اور تم کو خوشی دے۔

امير: تَعَزَّوْا اِلَى بُيُوتِكُمْ اَلْمُؤْمِنُوْنَ اَلَا تَوَدَّوْنَ اَنْ يَخْرُجَ اِلَيْكُمْ
اَمْرُؤٌ مِّنْكُمْ وَهُوَ يَكْفِيْكُمْ اَلَيْسَ لَكُم بِرَبٍّ عَلِيْمٌ

المؤمنون : الذين آمنوا وعملوا الصالحات هم خير من الذين آمنوا ولم يعملوا الصالحات
المؤمنون : من وثقوا بالله وأولئك هم الصالحون

أَمْ يَكُنِ لَهُمْ آلَاءُ فَهُمْ لَا يَتَذَكَّرُونَ
أَمْ يَكُنِ لَهُمْ آلَاءُ فَهُمْ لَا يَتَذَكَّرُونَ

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

حیدر خان احمدی

اَمَّا بَعْدُ فَاَنْذَرْتُكُمْ نَارًا تَلَظَّى
 اَمَّا بَعْدُ فَاَنْذَرْتُكُمْ نَارًا تَلَظَّى

[illegible][illegible]

أولاً: إنَّ اللهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ
ثانياً: إنَّ اللهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ

∴ 122012191 ay orbi M s liliacs mianz del: uâo!
laizem daz pte M lie sigt liliacs mianz canve: oqô!

اَمَّا بَشَرٌ مِّثْلُكُمْ فَذَلِكُنَّ الْاِتِفَاقُ الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ
 اَمَّا بَشَرٌ مِّثْلُكُمْ فَذَلِكُنَّ الْاِتِفَاقُ الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ

1. $\frac{1}{x^2} = x^{-2}$ $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$
 2. $\frac{1}{x^3} = x^{-3}$ $\frac{d}{dx} x^{-3} = -3x^{-4} = -\frac{3}{x^4}$

١٠٠ : اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِرَحْمَتِكَ اَوْفَاكَ وَرَحْمَتِكَ اَوْفَاكَ وَرَحْمَتِكَ اَوْفَاكَ
 اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِرَحْمَتِكَ اَوْفَاكَ وَرَحْمَتِكَ اَوْفَاكَ وَرَحْمَتِكَ اَوْفَاكَ

أَمْ يَقُولُ نَبَأُ آتٍ أَوْ جَاءَ قَوْمٌ بِأَفْعَالٍ لَبِئْسَ مَا يَكْفُرُونَ
أَمْ يَقُولُ سَوَاءٌ يَأْتِينَا السَّاعَةُ أَمْ لَمْ يَكُنْ لَهُ بَيِّنَاتٌ لِمَا يَدْعُونَ

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Dr. James J. Watkins
Professor of International Law (1981)

Not gold, but only man can make
A people great and strong;
Men who for truth and honor's sake,
Stand fast and suffer long.
Brave men who work while others sleep
Who dare while others fly . . .
They build a nation's pillars deep
And lift them to the sky.

— Ralph Waldo Emerson

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paper RD 423, \$19.18

About 1910 Mar Elia, Bishop of Al Qosh (1950) in North-eastern Iraq saw a manuscript at Mardin dated A.D. 376 which stated that the present Assyrians originated in the Mosul area of Northern Mesopotamia (Betnahrain) and moved north into the Hakkari mountains of southeastern Anatolia and northeast into Iran — Lake Urmia about the time of Christ.

ਕਰਮਾਨੁਸਾਰੀ - ਕਰਮਾਨੁਸਾਰੀ - ਕਰਮਾਨੁਸਾਰੀ