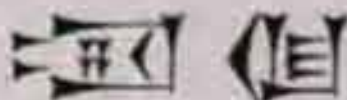




Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FIRST QUARTER 1987

VOLUME 10 NO. 1



Turan Mary Tuman - An Assyrian Scholar

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

VOL. 10 FIRST QUARTER 1987 NO. 1

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

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IN THIS ISSUE:

- Letters to the Editor 2
- Turan Mary Tuman — An Assyrian Scholar 3
 Thank You for Your Contributions
- Cuneiform Statement composed, written,
 transcribed by Turan Tuman 4
- The Glorious Assyrians in Danger of Genocide 5
 by Sargis Michael
- Here and There 8
- Some Dreams Die: This Was One of Them 9
 by Abram L. George
- Feasts and Commemorations 10
 Books
- In Memorium 11
- Whither Christian Missions 13
 David B. Perley, J.S.D.
- Pictures — Assyrians in Their Costumes 22
- Assyrian Section 23
- Picture — Assyrian Women Baking Lawasha 29

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LETTERS TO THE EDITOR

Dear Mr. Shabbas:

It is with great joy that I report to you the progress that the Ashurbanipal Library has made over the last few months. Our books and members have increased, our problems have decreased and we have moved into a larger building, the Assyrian Universal Alliance Foundation building. We are very thankful to the A.U.A. Foundation for their support.

Again, Mr. Shabbas, I wish to thank you for your support (the printing of an ad in your magazine, fourth quarter 1986). Such support is very important to us. We are indeed grateful.

I will report to you further progress in a more detailed manner in the future.

Robert W. DeKelaita
Library Spokesman

P.S. Our new address is:

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7055 No. Clark St.
Chicago, IL 60626

Dear Sir:

I wish the Assyrian Foundation and the Nineveh Magazine success and progress in your work and future plans. Keep it up. Enclosed is my check for \$25.00 towards the magazine.

Sargon Aboona
Skokie, IL

Dear Editor:

Enclosed is my subscription for this year. Thank you for sharing my article with our people. You have a great magazine. Keep up the good work and God bless you all.

Solomon S. Solomon
Chicago, IL

Dear Sir:

As I am very interested in Nineveh Magazine I would like to subscribe and enjoy reading it. Attached herewith is my check for \$15.00 for the annual subscription.

In the meantime I wish you all great success in expanding our sweet language among our nation. Thank you.

Nina Johny
North Hollywood, CA

Dear Editor:

Enclosed is my check for \$15.00 towards the Nineveh Magazine. Your efforts are truly praiseworthy.

Velford Alkhass-Adeh
San Jose, CA

Dear Sirs:

I would like to subscribe to your magazine. I am a Ph.D. student at the University of Chicago currently doing research on Assyrian immigrants in Chicago.

Enclosed is a check for \$15.00 to cover a one year subscription. Thank you.

Daniel P. Wolk
Chicago, IL

*To die and not be lost, is the real
blessing of a long life.*

*Lao Tzu
(Submitted by Mr. Alkhass-Adeh)*

Books

Any readers interested in books by the Assyrian author Ibrahim G. Sawmy, please contact him directly at the following address:

Ibrahim G. Sawmy
P.O. Box 5946
Sao Paulo - SP
Brazil

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The origin of some of our favorite foods is interesting "trivia". French fries came from Italy. The name refers to cutting into thin strips in the "French" manner. Baked Alaska was invented by a French-born chef in New York City. Spaghetti and meat balls originated in Brooklyn. Chili powder was unknown to Mexican cooks until 1902 when a German living in Texas blended chili peppers, cumin and other spices and called it chili powder.

Turan Mary Tuman

Turan Mary was born in Urmia, Iran, the daughter of Jahanbkhsh and Virginia Faramarzpour. She lives in Turlock, California, and is married to Professor Vladimir Tuman. They have three sons.

Turan received her bachelor's degree in French from California State University, Stanislaus. She then undertook a program of graduate studies in Assyriology at the University of California, Berkeley. She received her master's degree in Assyriology there and has completed her course work for the Ph.D. program.

Turan reads and writes fluently in English, French, Persian and modern Assyrian. She has also studied German, Russian and some Arabic. Her main accomplishment, however, has been to learn the Akkadian language of the Assyro-Babylonians. This is a very difficult language to study because it uses 550 signs. There are relatively few scholars in the world who have mastered Akkadian. Turan has been a dedicated student of this language and now has the ability to compose and write in it using the cuneiform signs. She has presented many papers, seminars and talks on different aspects of the old Assyro-Babylonian civilization. Turan has studied the relationships and differences between the modern Assyrian language and the language of the Assyro-Babylonian times.



<THTTTT >X T T >T T TTT <THT >X
 <THTTTT >X T T >T T TTT TTT TTT
 <THTTTT >X T T >T T TTT TTT T T >T T
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THTTTT TTT TTT TTT TTT TTT TTT
 T T X T T < TTT TTT X T T TTT TTT
 T T TTT TTT TTT TTT TTT TTT TTT

THT <T T

Transcription: šulmu ana šamê ú eršetim
 šulmu ana matati ú alani
 šulmu ana niši ašibut
 matati kališīna

 šalmu ša amīli aturai
 ina šatti 210 ša palû māt amerika
 ana āli sanperansisku
 iddinu

Translation: Peace upon heaven and earth
 Peace upon countries and cities
 Peace unto the dwellers of
 all these lands

The statue which Aturai people
 in the 210th year of America's independence
 presented to the city of San Francisco

*Editor's Note: This cuneiform statement is composed
 and written, transcribed and translated by Mrs. Turan
 Tuman of Turlock, CA. It will be engraved on the
 monument which the Assyrian people will present to the
 city of San Francisco. The monument is a statue of
 Ashurbanipal, King of Assyria.*

The Glorious Assyrians in Danger of Genocide

Part I - Selections from History

by Sargis Michael

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads . . . and the name of the third river is Hidekel (Diklat - Tigris): That is it which goeth toward the east of Assyria. And the fourth river is Euphrates.¹

The children of Shem; Elam, and Assur, and Arphaxad, and Lud, and Aram . . . And Cush begat Nimrod (the first Assyrian to rule over all Babylonia): he began to be a mighty one in the earth. He was a mighty hunter before the LORD: Wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh (he extended his kingdom northward along the Tigris river into Assyria¹⁰), in the land of Shinar. Out of that land went forth Assur and builded Nineveh, and the city of Rehoboth, and Calah,¹ (the second capitol of Assyria) . . . The Assyrian forms of the name were Kalkhu and, later Kalakh: the site now called Nimrud.¹⁰

When the first rays of light shine on human history, we see Assyria, the Assyrian monuments, ziggurats, horses, and chariots, well disciplined invincible armies, and an imposing civilization. Some say that the Assyrians came to this planet from some other planet in space.

Mesopotamia might be described as the country with the oldest recorded history in the world.⁷

It is related that when Hormuzd Rassam and Sir Austin Henry Layard were excavating in the ruins of Nineveh, in the 1840's, in a room of the king's palace, they came across a lamp still giving out a bright light. They were amazed; they approached it, tampered with it, and the light disappeared.² This is what they call, 'the eternal light,' still a mystery to modern science.

An Assyrian optometrist states that the first prism was found in Nineveh.³

Our Assyrian scholar, Fred Tamimi, states: The Assyrian Records being the oldest and the greatest, are therefore the records of man and his civilization on this planet. Over half a million tablets of clay have already been unearthed from the ruined libraries of Assyria, of which a very infinitesimal part has been deciphered. Millions more are still lying in the ruined cities of this grand nation of antiquity. At each decipherment we are most amazed and awed by what we discover, and by the enormous contributions of Assyria to the human race. Such records have rolled throughout history like a crash and roar of drums and strains of pulsing music, and in spite of havoc and destruction at the hands of the barbarians, the fanatics, the ignorant and the prejudiced, have never been silenced and will roll on like mighty waves to reach all the shores of the earth.⁴

The recorded history of the classic states of Greece and Rome does not go beyond sixth and fifth centuries B.C. We treat here of Assyria, as the oldest settlement of human race, and of a race whose records go beyond the Great Flood — into the fifteenth millennia B.C. Of a nation which opened the first pages of history, and her six foremost major world empires who ruled the world. Of 43 dynasties, consisting of 873 monarchies, and of such mighty men as Nimrod, Niniv, Gilgamesh, Sargons, Tiglath Pileassar, Hammurabi, Adad Nirari, Aturnasirpal, Sennacherib, Sarhaddon, Aturbanipal, too many to be mentioned here. Of men who shaped the destinies of human race, who laid the foundation and cornerstones of our sciences, arts, mathematics, sculpture, law, civil and military administration, the science of construction of temples, palaces, towers, temple-towers, aqueducts, irrigation system, tunnel construction, religion and above all that art of arts, the (art of) WRITING, without which no race can be considered civilized.⁴

In no country on earth, other than Assyria, do we find the origin and development of writing and numerals. From their earliest picture-writing, the Assyrians developed hieroglyphs, pictographs, cuneiform, and early alphabetic letters. The 22 letter alphabet, still used by the Assyrians since 1400 B.C., became the mother alphabet of all alphabets . . . Assyrians still speak the language of the tablets of 10,000 years ago.⁴

Sargon the younger might well boast himself a self-made man; instead, he boasts the three hundred and fifty kings who ruled Assyria before him . . . His son Sennacherib claimed descent from such heroes as Gilgamesh, Enkidu, Humbaba, and the like.⁵

The Assyrians were one of the mightiest peoples of the ancient world, a race for whom power and pursuit of honor were paramount.⁶

After fifty years of research in the written records of ancient nations, this author (Oppenheim) is convinced, that Sinar (Shinar), the rich plain between the famous rivers, Tigris and Euphrates is 'The Cradle of Mankind and the mother land of civilization . . . In Sinar Heartland of Assyria . . .'⁴

Unfortunately the descendents of this grand nation of antiquity today know very little of their glorious past and of its enormous contributions to civilization. They have read in Western schools of Sumerians, Akkadians, Babylonians, Chaldeans, Arameans and many other nationalities, but very little about their own history which in fact includes all such "nations" — the creation of the unfamiliar, prejudiced and political scholars of the West. They have known the "Nestorians," "Jacobites,"

Editor's Note: As indicated, Part I is extracts or selections from different sources. Though lacking continuity of expression, which may be understandable, the writer, in the subsequent articles, intends to expound on the quotations leading to the ultimate goal and the purpose of the whole article.

"Maronites," "Chaldaeans," — corrupted names attached to the Grand National Church of Assyria, by over-ambitious theologians and zealous church leaders. While the name of Assyria was forgotten behind those rusty scales. And the facts of history were replaced with vicious political falsehood.⁴

History has always falsified the Assyrian case or neglected it altogether, because the authors of such histories were not Assyrians. "History is a lie agreed upon."⁵

Some historians state that there was no Queen Semiramis; that her story is a fable. Encyclopedia Americana says, "Semiramis is a figure of ancient Southwest Asian history, legend, and mythology. The historical Semiramis, called Sammuramat by the Assyrians was wife of the Assyrian King Shamshi-Adad V (reigned 823-811 B.C.) and the mother of Adadnirari III (reigned 810-783). She was Queen Regent about 810-806. She herself is supposed to have had a long reign, during which she enlarged the empire enormously.¹⁰ But the famous historian, Olmstead, states: Yet it was his fate (Shamshi-Adad) to marry a princess whose name was to go down the ages . . . as the most beautiful, most cruel, most powerful, and most lustful of the Oriental Queens, Sammuramat (ShamiRam, she called herself when she became queen, which in Assyrian is, my name is exalted) . . . Greek appellation, Semiramis . . . She was one of the few orientals the Greeks remembered, and down to the 19th century poems and operas were composed in her name.⁵ Even to this day we have the "Stream of Shamiram" in Armenia. Samarkand, the famous city of Taimur Lang, was formerly ShamiramKand or city of Shamiram. Queen Shamiram was so beautiful, so passionately lovable, that by one look she captivated the onlookers. And it is stated that many a noble prince and a noble Assyrian hero would be love inflamed and would stab himself, drop into the river Tigris, float along her palace verandah on the Tigris, where she was sitting, just to catch a glimpse of her before he died or was grabbed by the palace guards.

Tablets in Ashurbanipal's library were marked, "Palace of Ashur-bani-apal King of the World, King of Assyria."⁵

In the Assyrian culture we meet for the first time in history a civilization whose possessors may rightly be called, "Heirs of the Ages."⁵

Assyrian art found its highest expression in its bas-reliefs; they extended for a mile along the walls of Sargon's palace, and their beauty is undeniable.⁵

There is perhaps nothing in all ancient art to match the two wonderful representations, in Ashurbanipal's palace of a dying lion and a smitten lioness . . . This is truly great work of creative artistic genius.⁸

He (Ashurbanipal) abandons his bow and arrows to his eunuch while he grasps the rampant lion by the throat and drives his short sword straight through his body . . . Ashur-bani-apal cannot be denied credit for his personal courage.⁵

Sennacherib called upon his gods and they came to his aid. Like a lion he raged and put on his cuirass; with a helmet, the sign of war, he covered his head. In his

splendid war-chariot, which overthrows the enemy, in the anger of his heart he drove furiously. The mighty bow with which Ashur had intrusted him he grasped in his hand, the javelin which destroys life he seized in his fist. Against all the wicked enemy like a storm he raged and like Adad he thundered. By order of Ashur he attacked on front and on flank, like the onset of a terrible storm.¹⁰

. . . And the Assyrians leaped across the Lower Zab as if it had been a ditch . . . Like eagles, the Assyrians crossed the stream and advanced to attack.⁵

History repeats itself. In the early December of 1922, again the Assyrians, 'like eagles' crossed the Lower Zab to attack. Rab Tremma Daniel Di Malik Ismael had orders to take Harir and Batas. He ordered a contingent of 50 Assyrian soldiers under the leadership of Rab Khamshi Khoshaba Haji of Daraba, to do it. After midnight they took rafts and were crossing the Lower Zab when the enemy entrenched on the opposite side fired on them. The Assyrians jumped into the river and swam across it, landed on the opposite side. Their clothes were frozen on them, but they attacked and destroyed the enemy many times their number and conquered Harir and Batas.⁹

Consider the land of the Chaldaeans; this people exist no more, since the Assyrians appointed it for the abode of wild beasts. They set up their siege towers against them and overthrew their palaces and made it a ruin; therefore howl ye ships of Tarsus, for so is your fortress laid waste.⁵

Nothing could be more evil than Caesar's conquest of Gaul, for a million of lives were destroyed, probably more than all men put to death by all the Assyrian Kings.⁵

The great majority of their (Assyrian) wars were wars of civilization, either to bring within the range of cultural influence savage tribes or hold back these tribes from destroying the thin line of civilization in the Fertile Crescent.⁵

Had Assyria been more mercilessly consistent, the fall of the Assyrian empire might have been indefinitely postponed.⁵

The immediate neighborhood of the city (Nineveh) was arid and fairly barren . . . He (King Sennacherib) did a wonderful feat of engineering; he raised the whole level of river Khosr, a tributary of Tigris, for ten miles, and brought water there.

The king described in glowing terms the luxuriant gardens and orchards which sprang from the parched soil, and there can be little doubt that this grim monarch who invaded Palestine and extracted tribute from King Hezekiah of Judah was a genuine lover of nature.¹⁰

The last mighty Assyrian king, Ashurbanipal, neglected his armies and his empire, and spent the remaining few years of his life collecting knowledge and information from all parts of the then civilized world and recording them on clay tablets. His library, the greatest in the world, contained, as far as we know now, over half a million written cuneiform clay tablets. What good did all these do to the Assyrians? A large number of these

tablets are now in the hands of the arch lurking enemies of the Assyrians, and a large number of them have been broken and destroyed by the fanatics. Had Ashurbanipal spent some of that time in visiting his vast empire, reviewing and strengthening his armies and his allies, the Assyrian power would even now have been thundering around the world. But he gave to the world civilization, and the enemies of his people have been using that civilization to exterminate his descendants systematically.

Say to Hezekiah: Thus said the great king, the King of Assyria: In what hast thou trusted? Is not thy strength for war but useless talking together and vain words? On whom then dost thou trust that thou hast rebelled against me? Behold, you have trusted to Egypt, this staff of a shattered reed, which has pierced the hand of him who leaned upon it. But if you say: 'It is Yahweh our God in whom we trust,' then exchange pledges with my lord the king . . . In truth, it was by the order of Yahweh himself that I have come up against this land to war against it.⁵

Ho Assyrian, rod of my anger, the staff of my indignation. I sent him against an impious nation and against people who had incurred my wrath, gave I him charge to make spoil and seize prey and trample them down like mire in the streets.⁵

"Political freedom first appeared with the Greek City-State," is a dictum repeated in all manuals of government. The truth is that in many respects the typical Greek city-state was only a small and late approximation to the mighty cities which had set the pace in the preceding centuries in the mighty Assyrian Empire.⁵

Now the professional historian is suspicious by nature. He has learned to his discomfort that the ancient cynicism, "History is a lie agreed upon," applies with full force to many of the popular beliefs covering the past. This was the system (city-state) transmitted to the Persians, to the followers of Alexander, to Rome, and so to moderns.⁵

Thenceforth the Greeks of Cyprus continued to keep up friendly relations with the Assyrians, and once in a while they sent presents; to the end they preserved their independence untouched. We can therefore understand why, while Sargon was in Babylon, he received an embassy and gifts from the seven kings of the land of Ia, a region of Iatuaana, as the Assyrians named Cyprus . . . In return for their gifts of gold and silver, ebony and box, he sent an "image of his majesty," which the Greeks preserved so carefully that it has endured to the present.⁵

Stonehenge is the ruins of a Stone Age monument situated on Salisbury Plain in southern England . . . a great circle of lintel-capped rectangular stone columns . . . each of the uprights weighs up to 50 tons . . . Function . . . first to record the advent of the Summer solstice, then to predict sunrise, moonrise, and probably eclipses . . . This site was an important religious center during the Neolithic Period and the Early Bronze Age, roughly from 1900-1400 B.C.¹¹

During this period Assyrians were ruling England. They were the only civilized nation in the world with

power and such scientific skills to have an observatory and to be able to manipulate monuments of about 50 tons weight. They had enslaved the inhabitants, and the Assyrians used to dump there the undesirable or rebellious elements of their empire, as the Russians did with Siberia, and the English did with Australia; and most probably it was here that the Assyrians dumped, 'the ten lost tribes of Israel.'¹² This is not recorded in history books, because the writers of such history books are not Assyrians and the few books that Assyrians wrote were destroyed during the first World War when the Assyrians were made to leave their country.

A similar Stone Monument — remnant of the old Assyrian Empire — is mentioned in Katelyn the Great — An Epic Poem, Volume II, page 135. The villagers call it "The Rod of God. If it falls on the village not a soul will remain."¹³

Would you deny literary value to the descriptions of the millennium which ensued when Ashur-bani-apal became king, we must (therefore) deny it to the millennial prophecies of the Hebrews, so modelled on the Assyrians.⁵

Ashur was indeed the Assyrian god, and, like the god of every warrior people, he led his followers into battle. But he was something more, for in the best Assyrian days, the worship of Ashur approached monotheism.⁵

Yet compare the Ishtar of Sumerians and Babylonians with the Ishtar of Nineveh or Arabela. No longer is she primarily a belated excuse for immorality. She is the fierce . . . matron, loving and tender to her children, in whose defense she will fight with all fierceness of outraged mother-love. Ishtar no longer represents soft and civilized sin, but bold, hardy, natural instinct of life.⁵

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5. History of Assyria, by A. T. Olmstead, pp. 206, 158, 221, 491, 280, 501, 293, 294, 229, 256, 300, 654, 303, 646, 227, 226, 652, 653.
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9. Aturayi Ow Trai Plashi Tiwilayi, by Yacub Bar Malik Ismael, pp. 173 and 174.
10. Encyclopedia Americana, Vol. 20 (C), 1982, p. 356 and 368; Vol. 5, p. 155; and Vol. 24 (C), 1984, p. 541.
11. Encyclopedia Americana, Vol. 25 (C), 1982, pp. 751, 753.
12. Collections from Books by Ashur G. Lazar.
13. Katelyn the Great — An Epic Poem in Assyrian by William Daniel.

Tea is a good source of flouride. One cup of brewed tea can provide up to three times as much flouride as a cup of water from a flouridated water source.

HERE AND THERE

TURLOCK

VLADIMIR S. TUMAN, Fellow of the Royal Astronomical Society (FRAS) of Great Britain, Professor of Physics and Earth Sciences at California State University, Stanislaus, was recently elected by the Governing Body of the Wolfson College, Oxford University, as a visiting Fellow. Professor Tuman who will arrive in Oxford late in March 1987, will be doing research on the evolution of Assyro-Babylonian Astronomy and possibly Gravitational Radiation. He is scheduled to give talks in London and Istanbul.

In Istanbul he will address the XXXIVth International Assyriology Congress which will take place July 6-10, 1987. He will talk on Astrochronology based on his research and his views on recent dating of some cuneiform tablets of EAE astrological omens. He will indicate that astronomy was being evolved about the time of Sargon of Akkad, around 2400 B.C. He will also be visiting the Istanbul Museum starting July 1st. A portion of his talk was presented recently as a seminar to the History of Science and Technology at the University of California, Berkeley, and to the Annual American Astronomical Meeting in Pasadena, California during January 1987.

NORTHRIDGE

Recent graduates of California State University, Northridge, are **ODET BADAL**, **SANDY GRUESKE** and **DENNIS ISAAC**. These students have been very active in the Assyrian Students Society at Northridge.

ODET received a Bachelor of Arts degree in Psychology and is pursuing a profession in this field. She is seriously considering attending graduate school in psychology. A member of ASU for four years, she served as the executive secretary and treasurer.

SANDY graduated with a Bachelor of Arts degree in Journalism. Among her plans are to eventually become a copywriter for the United Airlines marketing firm. For four years Sandy was the Editor-in-Chief of *Sobaya Atouraia*, also served as president, executive secretary and a member of the board of directors.

DENNIS graduated in Engineering and is currently employed in his chosen profession. He would like to continue his education and obtain his master's degree in Business Administration. Dennis served as assistant editor of *Sobaya Atouraia*, president and treasurer at ASU.

The Assyrian Student Society held a dinner reception for the graduates.

The Assyrian Foundation extends its congratulations to these fine students who managed to be very active in the Assyrian organization while going through college successfully.

EL SOBRANTE

Congratulations to **Diana George** and **George Messih** on their recent wedding. They were married on February 28, 1987, in the St. Nicholas Orthodox Church in San Francisco. A dinner reception followed, attended by about 250 relatives and friends of the couple.



Diana and George

EL CERRITO

Marie Huwe, daughter of **Darrell** and **Semiramis** (nee **Shabbas**) Huwe of Athens, Ohio, visited relatives in the San Francisco Bay Area (East Bay) in March. She visited with her aunt, **Julie Huwe** of El Cerrito, uncles **Daniel**, **Sargon** and **Sankhiro Shabbas**, and aunts **Shalim Tattar** and **Marianna Shabbas**, and many other relatives of the Shabbas family. Marie is a senior at Northwestern University, Evanston, IL, and will graduate this June with a major in Economics and Political Science. She plans to attend graduate school in Business and Finance.



Odet — Sandy — Dennis

Some Dreams Die: This Was One of Them

by Abram L. George

At the turn of the century, the picturesque and productive plain of Urmia, Azerbaijan, Iran, held beauty and charm beyond compare: Gardens, orchards, vineyards, fields, meadows, flowing streams, and bubbling brooks. Along the shores of the salty Lake of Urmia sprawled the village of Khanishan. The population of the community consisted of Assyrians, Armenians, Kurds and Turks. They all lived in peace until the flames of World War I swept upon the land.

On the morning of a bright early summer day, Kahraman, the elder of the village, found Berkhoo, the son of the herdsman, sitting upon the flower-decked bank of the mill stream, beneath the thick shade of a willow tree, alone and in tears.

"Son, the sun is shining," said the elder, "the skylarks are singing, the flowers are smiling, a million leaves are dancing in the cool breeze. Now look at you! Tears flowing down from your sad brown eyes. Why, son. Tell me. I may be able to help you."

Berkhoo stood up and, looking into the ruddy bearded face of the elder, said, "Soon many boys of my age and older are leaving for America. I want to go with them. But my father has no money, so I can't go with them."

"Son, tell me. Why do you want to go to America?"

"You know, my father is a herdsman. His salary is in foodstuffs and old clothing. We live in a mud hovel. We sit and sleep on straw and mats. I want to change this."

"Son, you remind me of myself when I was about your age. At that time my family was as poor as yours. One of our neighbors — his soul rest in peace — bought my ticket for England. There I earned a good amount of money. I came back, bought a piece of land upon which we built a nice house. I bought furniture and clothing for my family. You're a good son. You want to do for your family what I did for mine."

Having said that, for a moment Kahraman remained silent. Then he said, "Listen to this, son. When I returned home from England, I went to pay back the money that the kind neighbor had spent on my ticket. He told me, 'Kahraman, keep the money. If you ever come across someone in need like you are in need now, give that money to him.' This means that money belongs to you. With that money I'll send you to America."

Once again Berkhoo began to cry, but this time because his young heart was overflowing with joy unspeakable. Having hugged his benefactor, with the speed of a gazelle, he raced homeward with the glad tidings.

Elder Kahraman kept his word. That fall Berkhoo, with several youths from the many parts of the province, left for America. And as soon as they arrived in the new land, they went and settled in Chicago. And since they

didn't understand or speak a word of English, to earn their livelihood, at once they plunged into manual and menial work.

Berkhoo swept and mopped floors, and washed dishes in a neighborhood restaurant, and in the evenings attended school. He did this for three years. In another year, he became a second cook, and two years later, the head cook. And in time, Berkhoo, the Assyrian, and Levon, the Armenian, opened their own place of business under the name: Cafe Babylon, on North Clark Street, just off Chicago Avenue.

In Cafe Babylon congregated men who felt as strangers in a strange country, and who looked upon themselves as deaf and dumb because they did not speak nor understand the language of the country; they felt lonely, and they sorely missed their kith and kin in those faraway lands. They were Greeks, Turks, Arabs, Armenians, Assyrians, Persians, and Kurds. Because as yet the tide of hate of World War I had not inundated the world, the men enjoyed one another's company. Together they relished the old country dishes as prepared by Chef Levon: Grapeleaf or cabbage dolma, shorba, shish-kabob, Ajamistan pilau, etc. And together they danced the Armenian tanzara, the Turkish janeeman, and the Assyrian shekhani, to the music of Ali Mustapha, the minstrel of Anatolia. At times Ali, inclining his small head to the side and shutting his sunken brown eyes, would play a soft, tender old country melody of love or of the distant homelands, his hand-made guitar rolling under his thin and long fingers. Then many a man would pull out of his pocket his handkerchief to wipe his eyes.

Now and then at Cafe Babylon men brawled. A Greek would say with great pride, "My people gave civilization to the world." On hearing this, an Assyrian would leap up and yell, "You're a liar! When your ancestors lived in caves, the homeland of my people was the center of world culture!" Then the fisticuffs. Immediately, however, the combatants would be parted. Once again there would be glad talk, and once again there would ring out hearty laughter at Cafe Babylon.

Berkhoo and Levon prospered in their business. Contentment was theirs and a happy heart. Then came the day when Berkhoo said, "My best friend Levon, do you remember the time when I told you if I ever accumulate a certain amount of money, I'd return to my family?"

"Yes, I remember you saying those words," said Levon.

"Well, that day has come. I want you to buy me out. I want to keep that promise I made to myself. I must go home."

"My dear friend, I admire you for that. I'll buy you out. If you ever come back to America, again we can become business partners."

"Thank you very much, Levon. You're a great person. I'll never forget you."

Berkhoo and Levon shook hands, closing the transaction.

His young heart wrapped in ecstasy and his days sparkling with excitement, Berkhoo began making preparations for his journey back home. He went on a

George's Some Dream Die (continued)

shopping spree. Daily he went to the loop and returned with armfuls of boxes containing dresses, sweaters, suits, underwear, socks, stockings, shoes, brushes, combs, and many other articles. He stuffed his strong and big trunk until there was no room even for a needle.

As Berkhoo did all his shopping, all the while he was thinking of the day when he'd arrive in Khanishan, when he'd see with his own eyes his father attired like a king, his mother dressed like a queen, and his sister like a princess. How proud he would be! How happy! How respected and admired he'd be by all the villagers, especially by the chief elder of the village, Kahraman.

Then came the news — the heartbreaking news! The fire and fury of World War I had engulfed all of Azerbaijan. The Moslem general had declared a Holy War against all the Christians. He had called upon all the Faithful to join together in exterminating all the infidels in Moslem lands. The Christians of Khanishan — men, women and children — to the last were massacred.

Suddenly the whole universe trembled and then collapsed upon the head of Berkhoo. And beneath all the enormous rubble and debris lay dead and buried the magnificent dream of his youth.

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IN MEMORIUM

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

Ashur Alexander DeKelaita

Ashur passed away in Palo Alto, Calif. on January 3, 1987. He was born in Mosul, Iraq in 1925 where he graduated from high school. Ashur was very active in the Assyrian social and literary life in Iraq and was one of the founders of the Assyrian Sporting Club in Baghdad. In 1973 he was elected chairman for the Cultural Society (for the Assyrian speaking) in Baghdad. In 1976 he was elected to the board of directors of the Assyrian Writers Union.

Ashur was very fluent in Assyrian, Lishana Atikha, English and Arabic. He had an extensive collection of poems in Assyrian which he had composed, and a few which he translated from English and Arabic.

In 1978 he immigrated with his family to the United States. He is survived by his wife Maria, son Alexander, daughters Caroline DeKelaita, Melena Gallagher, Rachel and Lina; three sisters, Zubaida, Juliet and Shamiram. Besides his good nature, Ashur will be remembered as a devoted Assyrian writer who remained faithful to the Assyrian principles.

Quryaqos (Kirk) Esho

Kirk passed away unexpectedly in Modesto, Calif. on January 15, 1987. Born in 1929 in Baghdad, he graduated from the Rabi Yacoub School in Habbaniya and worked as a translator for the Royal Air Base. In subsequent years he worked for I.P.C. in Kirkuk, spent two years in London under training, was chief accountant for N.C.R., Baghdad, and for four years (1959-1963) was chief accountant for the Directorate of Roads and Bridges in Mosul.

In 1950 he married Jolanda D'Shamasha Basliel. He left for Lebanon in 1972 and to the United States in 1975. Since 1980 Kirk was an instructor in Valley Community College. He was very active in Assyrian organizations and in Mar Addai Assyrian Church of the East in Turlock, Calif., where he taught the Assyrian language to many. More than 1500 people attended his funeral service in Turlock.

Kirk is survived by his wife Faith, two sons, George and Yosip, two daughters, Fiona and Angelina, his brother Albert, four sisters, Anita, Jawarto, Marina and Helen.

Known as a hard worker, Kirk was a sincere and devoted Assyrian who did much for his community and nation.



ASHUR



QURYAQOS

Victoria Khofri

Victoria Khofri, mother of Foundation member Sankhiro Khofri, passed away in San Rafael, Calif. on March 19, 1987. Mrs. Khofri was born in 1904 in the village of Karagoz, Urmia, the daughter of Warda and Sara. In 1922 she married Gabriel Khofri in Hamadan and in 1923 they moved to Iraq where their first three children were born — Paulus, Warda and Barbara. In 1932 the family returned to Iran (Kermanshah) where Gabriel established a successful iron works business. The family was well known by the Assyrian community for their generosity and fund raising activities to help needy Assyrian families. Here they had two more children — Sankhiro and Ashorhadon. In 1950 the family moved to Tehran and ten years later her husband passed away.

In 1975 Victoria came to the United States to be with her son Sankhiro and daughter-in-law Shamiram in San Rafael, Calif. She is survived by three sons, Paulus (Iran), Sankhiro (San Rafael), and Ashorhadon (Turlock), nine grandchildren and eight great-grandchildren. Victoria was a kind hearted and gentle person and her loss is deeply mourned by her family, relatives and many friends.



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





WHITHER CHRISTIAN MISSIONS?

Reflections on the Works of a Missionary and
On the Assyrian Case

(REVISED EDITION)

By

DAVID BARSUM PERLEY, J.S.D.

SECRETARY, ASSYRIAN NATIONAL FEDERATION



THE CROSS ON THE NESTORIAN MONUMENT.

(From Holm's "Nestorian Monument.")

ܡܠܟܝܬܐ ܕܝܫܘܥ ܕܡܫܝܚ ܕܡܠܟܝܬܐ ܕܡܫܝܚ ܕܡܠܟܝܬܐ ܕܡܫܝܚ

"May the Cross of Jesus be the protection of the servants of God."

—From an old Assyrian legend,
The original in Aramaic above

Continued from last issue

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

For decades the late Dr. David B. Perley, J.S.D. answered the call when the Assyrians were in need of a defender. He had argued the Assyrian cause from the inception of the League of Nations. He was the most prominent expressive exponent on behalf of the Assyrians and their cause. His timely articles, journalistic masterpieces, book reviews, subjects concerning the Assyrian question, whether in the Assyrian or American press, on various national subjects have been his innumerable contributions.

Dr. Perley served as Vice President, President, Secretary and legal advisor in the Executive Councils of the Assyrian National Federation (now known as the Assyrian American Federation).

Dr. Perley had a tremendous driving compassion for his national labors, enormous ambition, great resourcefulness, courage and the ingredient to make the whole extraordinary, spectacular and interesting.

Dr. Perley was renowned for his devotion to the Assyrian cause. This great Assyrian, a mental giant, a learned scholar, endowed with wisdom, imbued with intense national spirit of "Freedom for Assyria" has become a constant beacon, a flame to follow the national course.



From the example of Shaikh Ahmed there emerges one principle of unprecedented importance—Christianity is essentially an Oriental faith, and the non-Christian races in the Near and Middle East will not accept that faith unless they can learn to respect the native Christians whom they meet in their daily life. The remotest expectation of achieving genuine success in conversion by merely changing the labels worn by different sections of native Christians—the practice of the Western Missionaries in this part of the East—is the most incurable symptom of the decay of Christian Missions. Having come to the East with the most honest intention of converting the Moslems, and learning in time the futility of their undertaking, these missionaries—Catholic and Protestant alike—turned to the native Christians as a fertile field for converts. Among the Assyrians, if my boyhood recollections are accurate, life was a pleasant sojourn, Sunday a fit time for worship, as well as for visiting, eating, general recreation—and drinking. It was the children's best play-day. This solemn holiday of exceeding joy and gladness definitely existed for children; not *vice versa*. The brotherhood of man—the ideal of the Founder of the Church—would become an accomplished fact only when people became children at heart again; for in them the world is one. "Except ye become as little children" To the missionary, however, such Sunday performances were incomprehensible! How could a Christian father permit his children to thus defile the Lord's Day? Lacking, then, a real appreciation of the tenets of the old-fashioned moral code of the East, that distinguished themselves from those of the Puritanical ones, they were bringing up their new converts, with extremely few exceptions, to be neither the one thing nor the other but all confused and negative. This new conversion created an irreparable schism among Christians who had accepted Christ a thousand years before the forefathers of these same missionaries had themselves been converted to Christianity from dark, idol-worshipping paganism. To be sure, the establishment of mission schools and hospitals among them, for which every decent native is grateful, will always remain the most admirable contribution of the missionary zeal and devotion, but what the native Christians suffered in spiritual debasement in consequence of the spirit of antipathy of different sects of the self-same religion toward one another, engendered among them by the modern, zealous missionary, is beyond estimation.

No, such is not the function of the missionary. The true missionary task consists in bringing the blessings of faith to those who have them not. And since this primary task has been fruitless among

the Mohammedans for over a century, all missionary endeavor must necessarily apply itself to the uplifting of the native Christians and leave the conversion of the Islamic races to the future^{51e}. Such was the ideal that motivated the actions of the Anglican Mission. Its express object was to strengthen the ancient Church and not to draw anyone from the flock of that Church into new and strange folds. The finest works in recent times about the Assyrians, their customs, religion, and culture have come out of the heart of the Archbishop of Canterbury's Assyrian Mission that was established in the Assyrian Mountains in 1886. Canons A. J. Maclean, W. H. Browne, and W. A. Wigram are but few of the many illustrious Knights of Christ whose labors of love will reflect everlasting fame and glory upon the Office of the Archbishop of Canterbury.

THE HEROISM OF THE ASSYRIANS in defeating the Axis-planned Rebellion in Habbaniyah⁵⁵ near Baghdad again in 1941, when Iraq tried to stab Britain in the back by calling in Hitler's Luftwaffe, still echoes in the Middle East. It was here that the Assyrian Levies crushed Rashid Ali Gailani's Forces into impotence and forced him to flee to his paymasters in Berlin. The British Air Commodore J. L. Vachell, qualified in the extreme by virtue of intimacy^{55a}, brings to the world's attention the achievements of the Assyrians—Our Smallest Ally as he

51e. Wigram's *Cradle*, pp. 203-5, holding further that the policy of the foreign missions has been to improve the Oriental Christian by taking him out of the Church of his fathers and inducing him to join other bodies which destroys the spiritual life "of a higher type of Christians", and which has made the Old Church a small minority.

William Ainger Wigram, D.D., (May 16, 1872—) is the greatest humanitarian and scholar on the Assyrian nation and Church of all branches. See his excellent *Separation of the Monophysites*. London: The Faith Press, 1923, written in Kurdistan. In this connection one should not miss A. A. Luce's *Monophysitism, Past & Present*. London: Soc. for Promoting Christian Knowledge, 1920.

Lamsa's *The Secret of the Near East*, pp. 90-106, holding that the foreign missions not only have destroyed the native faith but have broken the solid unity and pride of the native Church, that "hatred and intolerance" have been fostered among the worshippers of the same God, p. 106. See Athra (Motherland) Nov. 15, Feb. 15, 1939, "Missions and Missionaries."

55. Dr. W. A. Wigram's article "The Assyrians and Iraq, No More Betrayals" in the London Church Times, May 16, 1942, P. 285.

The Mar Shimun's Report to the Assyrians in the form of an address, Hartford (Conn.) Daily Courant, Oct. 15, 1943.

"... the Iraqis were beaten back, the Assyrians tearing open the tanks with their bare hands ... The Iraqis when retreating turned from Khaki into white under your very eyes—each soldier discarding his martial covering in order to be mistaken for a civilian."—Somerset De Chair, *The Golden Carpet*, N. Y.: Harcourt, 1945, pp. 57-58. "And once more the British Empire owed much to few ... The Iraqi Coup had failed by so little and the Iraqis hate the Assyrians, more than they hated the British, did they hate the Assyrians."—*Ibid.*, pp. 44-45. Vide the Protestant, May, 1945, p. 9.

"Every able-bodied male Assyrian between the ages of 18 and 45 has volunteered for service with the British." The Queen, March 9, 1944, p. 11.

55a. The Queen supra, PP. 10-11.

THE ASSYRIANS AND WORLD WAR II

calls them—by the following unanswerable, truthful and moving statement, which alone would sustain their claim to recognition:

The period between the two wars, the Assyrians were primarily responsible for safeguarding our air-fields in Iraq and for providing the ground forces which are an essential complement to air control. Not only did air control in Iraq save this country many millions of pounds, but it served as a model which was extended to several parts of the Empire. What is not generally appreciated is that, after severe disillusionment during that period, the services of the Assyrians during the present War have exceeded anything they did before. Had it not been for their loyalty at the time of Rashid Ali's German-inspired revolution in Iraq in May of 1941, our position in the Middle East might have become most precarious.

Let the future chroniclers declare the Habbaniah battle as the greatest battle^{55b} of World War II—the battle that decided the world's destiny. It was this Habbaniah victory that had saved Iraq, and the position of the United Nations in the Middle East—and more. For three weeks later came the invasion of Russia; and it had saved the road through Persia which was now exceedingly vital for the transit of Allied aid to Russia. If that was to be safeguarded, Iraq must be in safe hands. By a strange coincidence of events, Habbaniah helped to save the Kremlin^{55c} as well as Britain from a disaster worse than Dunkirk and Singapore; and this new victory was forged almost solely by the sweat and blood of the Assyrian Levies.

Nor was the full import of the achievement of the United Nations' Smallest Ally missed by dispassionate observers. One evening, while the fighting was still in progress, Rudolph Hess announced in Renfrewshire the terms on which Germany was prepared to end the hostilities conditioned upon, among other minor items, the evacuation of Iraq by the British.

VII. DR. VAN ESS PRETENDS that the massacre was not a pre-meditated act of the Government. This is simply not true. "Now that Iraq will secure a seat in the League," a press agent was informed by the Minister of Communications⁵⁶ (Rustam Haidar) during the

55b. See "Mar Shimun's Petition in Behalf of the Assyrian Nation to the World Security Conference at San Francisco," May 7, 1945, as endorsed by the Assyrian National Federation, as to the significance of the Habbaniah Victory, PP. 17-18.

55c. Philip Guedalla, "Middle East 1940-42," P. 148.

Royal Central Asian Journal, May 1945, vol. 32, part 2, p. 216. (See inside of back cover)

56. Malek, P. 224.

latter part of 1932, "the extinction of the Christians in Mosul is inevitable, and is looked upon as a sacred duty of Iraq. If that opportunity does not present itself, we must find means to bring it about."

Nothing ever happens suddenly in history. The massacre under review did not come overnight. It was preceded by many rehearsals; many portents and warnings. As early as 1923, precautions had to be taken against such a disaster by Col. Bovil at the special instance of LADY SURMA⁵⁷. The High-Commissioner was warned again in 1932 that massacre would follow British withdrawal. Sir Francis "could not deny the danger⁵⁸ seeing that during his tenure of office he had had to put a stopper at two such occasions," one in 1929 and another in 1931. All this was before Iraq had ever acquired the status of an independent state.

After the surrender of the mandate, "the Iraqi Cabinet⁵⁹ determined on the extermination of the infidels." In the first weeks of August, 1933, a Holy War was proclaimed against the Assyrians and the Government press, officials, and deputies were in the foremost of those who advocated the Jihad⁶⁰. During the same period, over 230 anti-Assyrian articles were published and many inflammatory speeches made in Parliament⁶¹. In addition, the details of the mas-

57. Jour. R.C.A. Soc., April, 1934. Aunt of the present Patriarch, now in exile in Cyprus.

In 1919, Earl Gurzon said: "A more remarkable specimen of womanhood, and a lady more competent to speak for the interesting community to which she belongs . . . is quite impossible to imagine." Parliamentary Debates, Dec. 17, 1919, Vol. 38, No. 112. During the minority and absence of the present Patriarch, she was administering the temporal affairs of the Assyrians, and Mar Timotheos, the Metropolitan of India, was administering the spiritual affairs of the Church.

Lady Surma of the House of Mar Shimun was educated according to the West but remains a true Oriental and a devoted member of the Church of her fathers. She is a recognized authority in all rites and services, and a RABBANTA (a professed Nun) of the Church of the East. In 1919, Brig-Gen. H. H. Austin made repeated efforts to obtain permission for her to attend the Paris Peace Conference and plead the cause of the Assyrians. His requests were turned down by the British authorities in Mesopotamia time and again. In the following year, however, she was permitted to go to England and make a futile plea for her people as their Ambassadors. Austin's "Refugee Camp," pp. 63-64.

58. Dr. Wigram in Jour. R.C.A. Soc., Vol. 21, Jan., 1934. Bocob "Iraq in a Nut-shell," in the Empire Magazine, Oct., 1932.

"The Mandatory power did not pay sufficient heed to the warnings of trouble which British officials in Iraq kept sending to the Colonial Office in the year preceding the outbreak."—Antonius' "The Arab Awakening," P. 367. Warning of impending doom was made by Major F. F. Rynd in the Jour. of R.C.A. Soc., 1923, Part III., PP. 241-42 in his article entitled "The Assyro-Chaldeans."

59. J. Hampden Jackson, *The Post-War World: 1918-34*, Boston: Little, Brown & Co., 1935, P. 199-200. Bertram Thomas, "The Arabs," P. 308. See Dorothy Adelson in "Asia," Sept. 1945, p. 442.

60. Ziff's "Rape," P. 407.

61. For a model, see the Al Istiqlal, June 29, 1933.

sacre were published in Beyrouth ⁶² before they were known in Mosul, and the Government offered the Arab tribesmen one pound bounty for every Assyrian head brought in. In the circumstances it is not a matter of surprise that attempts to punish the guilty were entirely lacking. Instead, the principal instigators were given a triumphal reception and decorated in Mosul. Rev. Van Ess does not have the humanity to disclose or admit that Bakir Sidqi Bey was promoted to the rank of Pasha ⁶³ by the Cabinet only after he had become the chief executioner of the massacre. No pro-Arab fanatic can rationally be expected to do so. Flagrant omissions are the indispensable companions of unsupported assertions, gratuitous assumptions, and fallacious reasoning; and, the Rev. Mr. Van Ess has shown himself to have a signal mastery of the virtues implicit in them all.

At the same time, a highly inspired message ⁶⁴ from Baghdad read:

Any attempt to apportion blame or impose punishment might have the most undesirable repercussions in this country, much more serious than the troubles gone before.

VIII. MEANWHILE AS THE Government was thus pursuing its venomous policy, with the connivance of the British Military Advisors ^{64a}, which clearly aimed at the destruction and extinction of the Assyrian race and church by merging it forcibly in the body politic of Iraq, the Patriarch was offered wealth for himself and his family if he would only approve their scheme of settlement. Since the scheme meant national destruction, he refused to accept it: "I take no bribe

62. Johnson, P. 358.

"There is more than a suspicion in view of many other works on the subject that the author (Van Ess) possesses a considerable bias in favor of the Arabs." —Moody Monthly, Aug. 1945, P. 639.

63. Wilson's "Crisis," P. 413. Illustrated London News, Sept. 23, 1933, p. 459. Buchanan's "Tragedy," P. 289. Jour. R.C.A. Soc., April, 1934, P. 267. See "The Betrayed Assyrians" in the Church Times (London), Aug. 20, 1937, holding that the massacre was an act of the Government.

"Types of Historic 'Remnant'" in the Illustrated London News, Aug. 19, 1933, P. 279. Lord Lugard stated that this loyal Assyrian remnant is a race whose glorious past goes back to the beginnings of history.

64. Wilson's "Crisis," P. 420.

64a. Capt. V. Holt, who succeeded Miss Gertrude Bell as Oriental Secretary to the British Embassy in Baghdad is reported to have said that the problem of the Assyrians could not have been radically solved without a massacre. "Athra," No. 2, July 1, 1938.

Had the British wished to have stopped the massacre, the mere presence of the Assyrian Levies at the scene would have done the job which the British could have transferred from Baghdad at a moment's notice. Instead they were kept in the dark. Malek, P. 27.

to abandon ⁶⁵ my people." If this be provocation, the Assyrian leaders have, in sad truth, been "provocative," and this, "to the point of exasperation."

This provocation recalls another hero's devotion to duty. When the Assyrians agreed to leave their country and to fight for Britain and her allies in World War I, the late PATRIARCH MAR BEN-YAMIN SHIMUN ⁶⁶ (uncle of the present Patriarch) was not moved by a threat from the Turks that they would hang his brother ⁶⁷ (who was then for two years a student at Constantinople at the invitation of the Turkish Government) if the Assyrians rose and joined the Allies. His answer was: nothing would deter me from my duty. Hormizd D'Mar Shimun was accordingly murdered by the Turks in Mosul, where he was transferred for detention.

There is an incident on record in the life of this young Patriarch which betrays deep emotion. Upon his proclamation of war on the Central Powers in 1915, he marched at the head of the Tal column. His route led him over a lofty mountain col near Julamerk, whence he was for the last time able to look down upon the majesty of cosmic beauty which marked the site of his own village of Quadchanis. The Patriarch was dressed in a long purple ecclesiastical robe. Round his neck was a chain, and suspended from it a large pectoral Cross of silver and enamel. This was the Cross ^{67a} of his Office which had been worn by successive Patriarchs for at least fifteen centuries. As

65. Dr. Wigram in Jour. R.C.A. Soc., Oct., 1933; and, in the Near East and India, Nov. 23, 1933, P. 969.

66. Assassinated on March 3, 1918, by Simko, a Kurdish Chief, at the instigation of the Persian Government. Patriarch at age of 18-33. Mar Benyamin was "Lady Surma's" brother. Wigram's "The Assyrians and their Neighbors," p. 216. An Assyrian force under Agha Petros was immediately dispatched to punish Simko in his fortress at Chara, and after 36 hours' fighting Simko was completely defeated, and in his castle they found a letter from the Persian Governor of Tabris which urged that the MAR SHIMUN should be murdered. Simko himself fled and lived as a fugitive from justice 1918-1930. The Turks wanted to hang him for another crime, and the Assyrians wanted to shoot him for the murder of their hero-Patriarch. In 1928, he appeared in Iraq and through the intervention of Gen. Browne, the Assyrians did not kill this conscienceless and callous brute—a grave error in policy in my opinion. Subsequently, he returned to Persia and was killed by the Persians at Ushnu. The late AGHA PETROS was Turkish Consul in Urmia, and, during World War I, he rose to the post of military leader of his people, the Assyrians, and proved himself a born captain whose achievements were among the most remarkable in the War.

67. Johnson, P. 241, Stafford's "Tragedy," P. 29; Warda, P. 3-5, 202-3; "The Assyrian Tragedy," P. 12; Dr. Wigram's "The Cradle of Mankind," P. 368. Mr. Johnson was Assistant High Commissioner of the League for the Repatriation of Prisoners of War and Chief of Refugees Section of the International Labor Office. Austin's "Refugee Camp," pp. 62-63.

67a. This Cross was abstracted by an Arab thief from the Patriarch's tent in 1919 at the Baqubah Camp together with other irreplaceable insignia. Austin's Refugee Camp, p. 82.

WHAT PRICE HEROISM!

he paused to gaze, he saw, reflected in his Cross, the Patriarchate Church of Mar Shaletha in Quadchanis. Then one natural sigh escaped this son of Jesse, "When shall I ever drink the waters of Quadchanis!" Poor Mar Benyamin, so heroic and faithful! Where is the ancient habitation of your illustrious fathers? Where are its solemn customs and usages that made the Assyrian society an ordered whole? Three decades ago, you brought the tribes you commanded so well from your ancestral valleys in the Hakkari fastnesses to fight in a world war for the liberty of small nations, little dreaming that it was likely to be the last fatal pilgrimage⁶⁸ of your ancient nation! The betrayal⁶⁹ of your followers by friends you once trusted is the

68. A. H. Hamilton's, "Road Through Kurdistan," P. 320-1. The Assyrian leaders were actuated by a purity of motive. Were I on the spot, it would have been my high privilege to have marched under the supreme command of the lion-hearted Patriarch Mar Benyamin.

When the future liberty of small nations was announced and "jihad" proclaimed in Turkey in the Spring of 1915, the Assyrians felt that they were now called upon to play their part on the side of Humanity and Christendom. The Assyrians had no need to help Britain in World War I. They had every reason to prefer a strict neutrality. For whichever side eventually won the war was likely to save them harmless. But they left their mountain heights and poured every man into the ranks of the Allied armies and carried on steadfastly and without fear believing honestly that by their self-sacrifice and invaluable work, they would pile up a debt of gratitude which, in honor bound, the British must repay, if victory crowned their arms.

Some of the spirited lines of Shamasha Ephraim's war-song, evinced the ardor with which they entered World War I:

Brothers, up and arm you, 'tis the Turk assails you;
Lo, the day is dawning when we march to meet the foe!
Quit your flocks and cornfields, grip your trusty rifles,
Forth we go to battle in the name of MAR SHIMUN.

Stand by one another, clansmen of the nation,
Tkhuma by Tyari, and let Baz by Jilu stand.
Like a band of brothers, hearts and hands united,
Forth we go to battle in the name of MAR SHIMUN.

David* is our leader, valiant in the combat,
He is captain over us to lead us forth to war,
Danger shall not daunt us, fear shall flee before us,
Forth we go to battle in the name of MAR SHIMUN.

Young men of the nation, tribes renowned in history,
Mighty men in battle were our fathers' kings of old,
Raging through the valleys, storming o'er the mountains,
Forth we go to battle in the name of MAR SHIMUN.

Nineveh the holy beckons back her children,
Know ye not her ancient walls shall be the victory's crown?
There alone, Assyrians, shall our race be established,
Forth we go to battle in the name of MAR SHIMUN.

Surma, Lady of Miracles in the Holy Family,
Impart to the Nation's youth the justice of our cause,
Let them move forward to victory with bows and arrows,
Forth we go to battle in the name of MAR SHIMUN.

*Brother of Mar Benyamin and father of the present patriarch, now in exile in Cyprus. Honorary M.B.E., 1928. He was the senior Assyrian Officer with the Mountaineer Battalion, and later Chief Liaison Officer of the Levies.

69. Duff's "Guardian's", Dublin Review, Oct., 1937, P. 20-21.

basest in history! The lust for economic power rode roughshod over principle and promise leaving the Assyrians stranded in a no-man's land at the mercy of strange and hostile Arab tribesmen! They are now deserted, broken, and bleeding! They are dying!

"It was an ill day for his tribe when he led them to fight in a war for the liberty of small nations," ^{69a} sobbed Malik Ismail, at the close of 1932. "Now we have to meet death at long last; so let us prepare to face the enemy whom we know, that we may the more readily forget the desertion of those whom we once thought to be our friends!" concluded stoically this head of the fighting Tiyari Assyrians, one of the grimest, most formidable warriors in his time.

IX. THE ASSASSINATION of Bakir Sidqi is part of the logical sequel to the Assyrian cause. It has a spiritual significance much deeper than can be apprehended by Dr. Van Ess. In it is to be perceived the outline of divine justice, perhaps. Incidentally, the crises that have taken place of late in the capitals of the world seem to entirely repudiate Carlyle's assumption that God sits in his heaven and does nothing. Victory does not, in itself, establish a lasting peace or the condition for peace. A cessation of hostility is no revelation of a future that is without any element of apprehension. Let the tinselled captains who guide the destiny of empires be vigilant. Let the nations now engaged in peace conversations learn in the way of grim maturity that the horrors will come again, magnified beyond anything the world has seen, unless they behold in this triumph of arms but a golden opportunity to lay a foundation for just peace in which all, great or small, may be guaranteed a safe and decent existence ^{69b}.

Bakir Sidqi was the son of a Turkish Provincial Governor. He was born in 1890 near Kirkuk and entered the Turkish Army at the age of eighteen when he gained a reputation as a ruthless soldier. During World War I he served on the Turkish staff and had a deep admiration for Turkey and Germany. His wife was German. In 1932, he visited England and attended courses at the Staff College, Camberley. In 1933, he conducted the Assyrian massacre as the chief agent of the Iraqi Government. In 1936, he launched a Coup d'etat which resulted in the murder of his rival, Defense Minister Jafar al-Askari.

^{69a}. Hamilton's *Road Through Kurdistan*, p. 320. Malik Ismail died on June 4, 1936, which was declared to be a day of national mourning by the Assyrian National Federation.

^{69b}. *Review of Religion*, Columbia Univ., May, 1945, p. 434. (Continued in next issue)

To attain cultural development and progress among the Assyrians, both as individuals and as a people, it is necessary to have the highest ideal in life and to seek to realize it. And to reach this goal, families also must bring forth children with a Christian and national character who will serve the nation; and schools must produce leaders. The church and the clergy should revive the pulpit, and with fiery language and divinely inspired message extol the life of the soul. And the wheels of the press should grind out newspapers and books to promote the intellectual, spiritual, and national life of the Assyrians.

Let family, church, school, and press unite in this spirit, cooperate, and render mutual assistance, for it is only then that this nation, which has embarked on the journey of self-enlightenment, will attain the supreme ideal in life, which it must of necessity pursue.

*Prof. Ashur S. Yousuf
(1858-1915)*



Assyrians in Their Costumes — Syria



Assyrians in Their Costumes — Dancing — Syria

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3- חתום על פנקס השואה
בשם מועדון תלמידי הכולל.

[illegible]

5- יבדכס סל סללל חל חמכל חל
 ללל ססל ססססל סל סל סל סל
 ססל סססל ס סל.

6- فَعَلِبْ لَوَّ حَلَلَةً لِبَدًا جَبَدَةً ٥
حَبَّ حَلَلَةً جَلَّةً لَدَوْتُمْ .

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فصلنامه علمی و پژوهشی مدیریت بحران

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ST. MARGARET F. CRAWFORD BURKITT

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عَدَدٌ حَقِيقٌ

سید بنیاد بنیاد

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חֲזַתְּ דְּדִּי מִדְּבַר יִלְעָה דְּחֻשָּׁהּ חַי
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١٥ تَحِيَّاتٌ، ١٦، هَذَا د ١٣ لِه بِد مَوْحَدٌ
 مَوْحَدٌ لِك - ذَوِيب (لُتْلُتْ مَوْحَدٌ) لِي لِيك، حُجْب
 (لُتْلُتْ مِيلَهَتْ) لِيك حُجْبَتْ مِلْه دَعِيَّيْ دَلْتِيْ
 لِيك، حُجْبَتْ (لُتْلُتْ دَعَدٌ). لِيك مَوْحَدٌ (لُتْلُتْ)
 مَوْحَدٌ لِيك (لُجْبَتْ دَلْتِيْ). لِيك حُجْبَتْ مَوْحَدٌ

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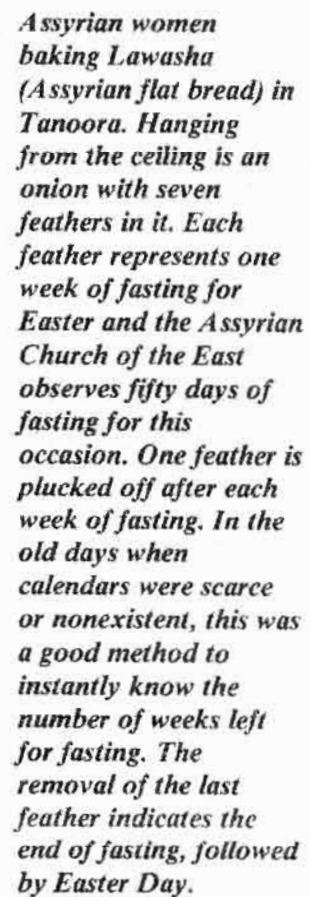
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تَجِدُكَ - تَحْبِلِي، مَا مِنْ عَوْدَةٍ جَسَدًا
مَجْنُونًا، مَوْلَايَ هَبْجِي دَلِيلَ نَيْلِ جَنَّةٍ
وَهَذَا لَمْ يَمْسُقُوا مَا فِي عَصَائِفِ حَتَّى.

[illegible]

٢- تَعْلِيْقُهُ، مَحَلُّهُ، لَيْسَ حَقًّا فِي
\$50.00 هَبَ مَا يَلِيقُ مَوْضِعَهُ دَعَا.
لَهُ لَبَّاءُ دَعَا بِهِ مَوْضِعَهُ، إِذْ
مَا كَانَ يَلِيقُ مَوْضِعَهُ تَحْلِيلُهُ
فِيهِ
لَدَعَا بِهِ

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[illegible]

FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA
1918 San Pablo Avenue
Berkeley, CA 94702

Assyrian
Foundation
U.S. Foreign
FATE
Berkeley, CA
Phone No. 551



ܡܠܝܚܐ

ܡܠܝܚܐ ܕܝܚܝܬܐ ܕܡܠܝܚܐ ܕܝܚܝܬܐ

ܕܡܠܝܚܐ ܕܡܠܝܚܐ



Pope John Paul and Mar Dinkha IV, Patriarch of the Assyrian Church of the East, at a religious gathering in Assisi, Italy, On October 27, 1986. Representatives of many Christian faiths attended this meeting, the purpose of which was to promote peace in the world and harmony within the Christian ranks.

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