



*Established 1964*

*Dedicated to the  
Advancement of Education  
of Assyrians*



# NINEVEH

SECOND & THIRD QUARTER 1988

VOLUME 11 NO. 2 & 3



***Arian Ishaya, Ph.D. — An Assyrian Scholar***

***Comprehensive Study of the Assyrian Experience  
in the United States***

**CULTURAL — EDUCATIONAL — SOCIAL**

# NINEVEH

SECOND & THIRD QUARTER 1988

VOLUME 11 NO. 2 & 3

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# LETTERS TO THE EDITOR

Dear Mr. Shabbas:

I thank you very much for the sending of your beautiful magazine. It has rich and interesting contents. I enjoyed the report on the Assyrians in the Soviet Union.

I would like to point out some news which may interest you:

1) A new book on the Hakkari Assyrians up to World War I: Michel Chevalier, *Les montagnards chrétiens du Hakkâri et du Kurdistan septentrional*, Paris 1985 (Publications du Département de Géographie de l'Université de Paris - Sorbonne, n° 13; ISBN n° 2-901165-13-3; 418 pages + 10 historical-geographical maps), in French.

2) The address of *Neo-Aramaic Newsletter* circulating among the scholars who are engaged in research on the new Aramaic language and dialects: Prof. Dr. Otto Jastrow, Institut für Ausereuropäische Sprachen und Kulturen der Universität Erlangen-Nürnberg, D-8520 Erlangen, Bismarckstrasse 1, Teleph. 09131/852443.

3) On Easter-Day, April 3rd, 1988, at 9:30 a.m. the 2nd Channel of the French State Television "Antenne 2" will broadcast for 30 minutes the performance of the Soghitha D-Gayasa of Mar Narsay within the television program "Faith and Traditions of the Eastern Christians." The performers are: Msgr. Francis Alishoran, vicar of the Chaldean Patriarch in Paris, Joseph Alishoran, G. Grand and E. Perrier. For further information: Joseph Alishoran, 46 Avenue Paul Valéry, 95200 Sarcelles, France.

With kindest regards and best wishes.

Prof. Fabrizio A. Pennacchietti  
Torino, Italy

Dear Julius:

Enclosed is my check for \$100.00 to aid educational efforts of the Foundation. We thank you all for doing such a good job in your Nineveh magazine. Best wishes.

Youash Lazar  
Santa Rosa, CA

Dear Sirs:

Please accept this modest contribution for your great effort in the advancement of Assyrian language, history, and culture throughout the world.

Please renew my subscription for one more year to Nineveh magazine.

Thanks.

Solomon S. Solomon  
Chicago, IL

Gentlemen:

I would like to subscribe to your publication. Please place my name and address on your mailing list for future editions.

George Donabed  
Milton, MA

Dear Sirs:

Enclosed is a small donation of \$50.00 towards Nineveh magazine. Keep up the good work.

Andrew Bet-Shlimon  
Lincoln, RI

Dear Sir:

Enclosed is a check for \$25.00 towards my 1988 subscription to Nineveh magazine. Thank you.

Milton Khoobyarian  
San Jose, CA



*At the Assyrian Foundation meeting.*

## GENERAL LAIDONER'S COMMISSION (LEAGUE OF NATIONS REPORT, 1926)

"It may be concluded that the presence of Assyrians in northern Iraq was a significant factor in the determination of Iraq's boundary with Turkey. If not for the Assyrians, it is extremely doubtful that Iraq would have received the entire Mosul vilayet.

"In 1921 the British resettled the Assyrians throughout northern Mosul. The Assyrian fighters routed the Kurds in northern Mosul and they drove the Turks from the Rowanduz area of the vilayet, liberating the lands."



# Edward Badaloff

## of Tbilisi, Georgia, U.S.S.R.

Mr. Badaloff has written to the Foundation extending his greetings to all members, along with a biography and writings of Rabi David Ilyan of Tbilisi.

Rabi David Ilyan was born in 1910 in Sidon, Lebanon, into a family who were highly educated in the Assyrian language. When he was 2 years of age, the family moved to the town of Steeback, Van, Turkey. During World War I, when the Assyrians and Armenians were persecuted and massacred by the Turks, the family fled to Russia where they settled in the city of Ganja (presently known as Kerovabad). Because there were no Russian schools in this city, David enrolled in an Armenian school. It was here that his Assyrian name "Elia" was Armenianized to Ilyan.

Ilyan studied in Leningrad in the College of Education. In 1938 he taught Assyrian language and literature in the school in Ganja; and in 1939 all Assyrian schools in Russia were closed.

In the city of Tbilisi an Assyrian daily newspaper began publication in 1938 under the name "Star of the East," in which appeared a poem by David Ilyan entitled "Mam Shalou and Kambar." Later it also appeared in Moscow. In 1947 Ilyan's poem "Zadahkra" was published solely in Iran.

Until now, David Ilyan has written numerous poems including:

- (a) Enkido
- (b) The Love of Ishtar to the Shepherd
- (c) The Love of Ishtar to the Eagle
- (d) The God of Atour (Assyria)
- (e) The Garden of a Thousand Flowers
- (f) Talou

In addition his writings include metrical poems which he wrote in Georgian and translated into Assyrian, such as "Shota Rustaveli"; also some from Ukrainian to Assyrian, such as "Evan Franco." David Ilyan's works and writings appeared in the third edition of "History of Assyrian Literature," which was published in Iran.

David also has written some stories in Georgian which appeared in Tbilisi, such as

- (a) Rabban (Monk) and Flower
- (b) I Drank the Sun

Since there are no Assyrian printing presses in the Soviet Union, therefore nowadays nothing is printed in the Assyrian language. One of Rabi David Ilyan's poems is printed in the Assyrian section of this issue.



## Appreciation

*Dr. Arian Ishaya, an Assyrian scholar, was the guest speaker at the Foundation's membership meeting on March 12, 1988. She spoke about "The Assyrian Immigrant Family in the United States," a subject on which she has done extensive research. Her talk was extremely interesting to everyone because the subject matter touched all of us directly. That is, the problems encountered by 1) the Assyrian immigrants after World War I, 2) the first American-born generation of those immigrants, and 3) the immigrants since the early 1960's. Her speech is included in this issue and we encourage everyone to read it.*

*Dr. Ishaya received her master's degree from the University of Manitoba, Canada, and her Ph.D. in Anthropology from UCLA in 1985. Arian has lectured and written extensively on the Assyrian experience in the Middle East and the United States. Dr. Ishaya has taken a position with Economic and Social Opportunities, Inc.*



On page 16 of the last issue of Nineveh (Vol. 10 and 11, No. 4 and 1) we indicated that the lecture given by Dr. Ashur Moradkhan would be included in this issue. The full text of his talk is in the Assyrian section. The translation in English will appear in the next issue.

# The Assyrian Immigrant Family in the U.S.A. Strains in Family Relations

*by Arian Ishaya*

## Introduction

The family, in general, is the most important social unit in the preservation of ethnic identity. As the child bearing and rearing unit, it insures the perpetuation of the community in both a physical and a social sense. Among the Assyrians the family plays an even more critical role in identifying and preserving Assyrian ethnic identity, since in subtle ways it ties the individual very closely to the larger ethnic community. Unlike an American, an Assyrian does not participate in community affairs qua an individual. He participates as a member or representative of such and such family. In America when two people are introduced, they are identified to each other by name only. After that, if they want to find out more about each other, they ask where the other person works, what he does, and how long he or she has lived in a particular city. Not so among the Assyrians. As soon as an individual is introduced, the next question is about his or her family background. Among the Assyrians of Iran a person is also identified with the village where his parents or grandparents came from. Among the Assyrians of Iraq the tribal background is sought. After some digging into each others' kinship web, individual Assyrians unfailingly find out that they are related, and from then on good will is established and communication is greatly facilitated. In sum, no matter how important an individual might be, his or her family and regional connections need to be established in order to identify him or her socially. This is particularly important in the case of women who are never themselves, but always somebody's daughter, or wife, or sister.

The Assyrians have also a way of turning strangers into relatives, by assigning them kinship terms. Among non-Assyrians in America, after people are formally introduced, they usually begin to call each other by their first name. Among the Assyrians, older people are automatically turned into aunts and uncles, and are addressed for example as Khaloo Yossip; people of one's age are sisters and brothers (Khat Bato); and younger people are addressed as son or daughter. Kinship connections automatically entitle an Assyrian to rights of membership and participation in community affairs. People feel obligated to invite an individual who is in their kinship web to their weddings and parties lest they insult his or her entire family. The same way that citizenship entitles an American to citizenship rights and privileges, for Assyrians kinship is an individual's passport to rights and privileges in the community.

My purpose in this brief description of Assyrian kinship is to bring home to you that changes in family

and kinship have far-reaching effects upon the whole ethnic community, and therefore they need to be studied carefully.

In this paper, I would like to trace patterns of change and continuity in the Assyrian family in America, and highlight strains upon family relations under the impact of migration. I would also like to talk about the crisis of identity that individual members, particularly children of immigrant families, experience in coping with their ethnicity.

The focus is on three categories of Assyrian immigrants in the Chicago area: the Assyrian-Americans, the naturalized Assyrians, and the recent immigrants and refugees.

The Assyrian-Americans include not only those who were born in this country, but also those who were brought over as children under the age of five, and were therefore raised here. These are the offsprings of the pioneer generation of Assyrian immigrants that came to the U.S.A. before World War I.

The naturalized Assyrians immigrated under the provisions of the quota system. The quotas for the Middle Eastern countries up to the 1960's, when immigration laws were changed, were very restrictive, and involved a long waiting period. So there was a continuous trickle of immigrants which stretched from the 1950's to the '70's. Most immigrants in this category came to join relatives who were already settled here. There were also some who came on a student visa, and stayed.

The recent immigrants are mainly from Iran and Iraq. The majority have come as refugees in the last decade during the mass exodus of Assyrians from the Middle East due to mounting political tensions in the region.

The Assyrian family in each of these three categories has had characteristics and problems special to itself because of the lag in migration time and also because of the changing character of the Middle Eastern as well as the American society. I shall single out the most poignant problem in each category. When added together, these problems indicate a total picture of the strains that crosscut the Assyrian immigrant family.

## The Assyrian-Americans: Coping with Generation Gap

As mentioned earlier, Assyrian-Americans are the descendants of the Assyrian pioneer generation who had arrived in the 1920's as refugees following World War I. The pioneers had been through the holocaust of World War I and were from shattered families. They had arrived in groups of 10 to 30 people. With them





were young women whom they brought as picture brides for men who had come to the U.S.A. earlier as migrant workers, and had not been able to return to the old country because of the outbreak of World War I. The ratio of Assyrian women to men being very low at that time, these men asked for wives from the old country. And the young women who had been languishing in refugee camps, and saw the prospect of moving to America, agreed to marry men whom they didn't know, and who often were much older than themselves. But pre-arranged marriages were not foreign to the Assyrian family traditions, and in most cases things worked out well. So the mothers of a number of American-born Assyrians were picture brides.

In terms of living standards, the American-born generation grew up in working class families. The original immigrants had not found in America the opportunities for work they had expected. Most did not know English well and were certainly unfamiliar with the American world of business. Although they were literate in several Middle Eastern languages, and were skilled craftsmen and artisans, in America they started off as unskilled laborers in the hotel, restaurant and construction business. Often women had to find work outside the home as well, to supplement the family income — a situation which was unprecedented in the old country. In spite of the hardships of the twenties and the depression of the thirties, these immigrants made a valiant effort to work hard, save every penny, educate their children, and improve their standard of living. We know that theirs is a success story because their offsprings now live in fashionable suburbs in Illinois as members of middle class America.

In Chicago many of the American-born, or American-raised Assyrians grew up around Clark Street where Assyrian homes, businesses, and particularly the popular Kasha Hedou's church was located. It appears that the Clark Street community was a closely knit and very lively immigrant outpost. It satisfied most of the new immigrants' needs and insulated them from the unfamiliar world which surrounded them in the new country. Kasha Hedou's church, known as the Carter Memorial Church, was not only a church, but also the ethnic civic center and post office as well. Why the post office? As one oldtimer said, "Because we were all working people and changed our address frequently. All letters came to 56 West Huron St. and were distributed on Wednesdays; after a sermon." The new immigrants preferred to go to Assyrian physicians and dentists because they could communicate their problems to them in Assyrian. And in the Clark Street community there was an assortment of Assyrian professionals. The best remembered are the David brothers. There were four of these: Dr. Eshaq David and Dr. Ropus David were both physicians; another brother was a dentist, and one was a priest. As one oldtimer mentioned, people used to tell them for a joke: "One of you should have been an undertaker; then you could take care of a person from cradle to grave." In sum, the Clark Street

community was a relatively self-sufficient social unit and most of its members did not have contact with mainstream America beyond the workplace and the marketplace.

As children, the American-born generation did not grow up in a nuclear family which is typical in middle class America, and which includes only parents and their unmarried offsprings.

The Assyrian pioneers adapted their own traditional extended family patterns to life in America. The traditional Assyrian family was composed of parents and their married sons all of whom lived under one roof, and under the authority of the eldest male member. They worked together and shared property as one unit. Women were in a subordinate position and were largely confined to the bearing and rearing of children and household maintenance. The pioneer immigrants retained some of the essential features of the extended family, not by force of tradition, but out of necessity. So the Assyrian households of the 1920's and '30's in America included relatives beyond the immediate family. Often, remnants of shattered families shared accommodations and finances to cut costs. The elderly were taken care of at home. And the relatives who arrived from the old country were added to the members of the family until they were established enough to fission off into separate households. But whether they lived under one roof or not, uncles, aunts, and cousins were considered "family" and did not hesitate to support one another financially or otherwise in time of need. Even today the majority of Assyrian households in America have an expanded structure rather than a nuclear one; that is, members of the extended family form separate residential units but maintain close contact, and uphold the obligations of mutual support with respect to one another. On the other hand, the typical American nuclear family has become more restrictive today, since American children are expected to leave home when they reach the age of 18.

As children, the American-born generation of Assyrians had the hardest time in coping with their ethnicity. That is because, unlike their parents, they had to participate fully in two entirely different social worlds both of which were unfamiliar to them. The home and the school environments were worlds apart in terms of language, culture, manners, food and dress. Consequently they were unable to form a stable sense of identity, since the home environment was so different from the rest of America. Instead of helping them to integrate into the society, the family actually disoriented them. What was more disturbing to these children was that their parents, whom they loved dearly, did not seem to "belong." They appeared like strangers even to their own children. I have to quote one informant at length because I think she vividly expresses the feelings of all that generation:

"You listen to the Oriental music your aunt plays on an ancient record player. To your seven-year-old ears, it's just a plaintive wail, not real music, at least not the kind of music that your mother plays at home when she turns on the radio, and it's not the kind of music you hear at school,



yet you've been told that this music is part of your heritage. Whatever that means. The music brings a tear to your father's eye . . . your father, his brother and sisters often sit and drink tea out of tall glasses, while they listen to this music and cry. It must be the words of the songs; perhaps they are lonesome for their homeland . . . — nevertheless, you can't share their sorrow. You gaze at the Persian carpets on the walls in the home of relatives. The palm trees and camels and desert scenes they have woven into them make you think. Who are these people? Where did they come from? Why did they come here?

Lunch hour at school was for many Assyrian children an embarrassing time because their mothers put rolled bread (doormag) instead of sandwiches in their lunch bags. So they ate their lunches away from others for fear of being ridiculed. Children generally feel very insecure if they look "different," particularly in an environment where racial intolerance is evident. Those children had witnessed racism in the treatment of Blacks, the Italians, and other ethnic minorities. They were wary that they might be classed in the stigmatized group, to be shunned away, or even attacked physically.

So their ethnicity was a heavy burden which they carried on their frail souls. Of course it could have been an asset in a different social environment — one in which cultural diversity is truly tolerated.

Later, when children became young adults they found the restrictive standards of morality imposed on them by their parents intolerable, particularly because their American friends were free of those restrictions. Here again they found themselves caught between two different codes of morality. Young women had it harder than their brothers because the Assyrian double standard with respect to sexes gave young men more leeway than their sisters. For young women, going out on dates and even wearing makeup was out of the question. As my female informants tell me, in order not to look odd before their friends, they would put on makeup after they left the house and remove it before returning home. The youth felt rebellious towards the Assyrian authoritarian family structure. When they became adults and financially independent, they realized that it was possible now to shed the burden of ethnicity by passing into the American mainstream. The most common way was to marry a non-Assyrian and move out of the ethnic community not only physically, but also socially. It was a hard choice to make because the ethnic community, in spite of all its shortcomings, was warm and friendly. They were also greatly attached to their parents whose intense love and protectiveness had made them emotionally dependent.

The Assyrian-Americans who did make that choice, did so not only because they could not cope with a double identity socially, but also because they had realized that their ethnicity was an obstacle to advancement in mainstream America. Today they, together with their offsprings, are lost to the Assyrian community. Of course a number of Assyrian-Americans, after they were married and had children, began to appreciate the discipline their parents had imposed on them and, from a safe

distance, they even felt proud of their cultural heritage. A few even made a re-entry into the Assyrian community by way of the kinship network.

To sum up: As this account indicates, assimilation, contrary to common belief, is not a gradual and unconscious process. It is a decision made by individual ethnics who find it difficult to cope with a dual identity, and because they find out that their ethnicity is an obstacle to upward mobility in a class- and race-conscious society.

### **The Naturalized Assyrians: Coping with the Immigration Gap**

There is a significant difference in the migration of the 1920's and that which occurred in the '50's, '60's, and '70's. The immigrants of the 1920's were penniless refugees who arrived in this country with few social assets such as knowledge of English, professional training, and so on. But those who came after World War II were reasonably well established in the old country. They were of middle class background and had attained a relatively high standard of living. Many were professionals working for foreign companies in the old country, and were to some extent westernized. Their wives did not have to work outside of the home, and even at home they were used to having permanent or occasional maids. Unlike the pioneer generation, the reason why they immigrated to America was not that they were destitute, but because they were privileged enough to afford to undertake the costs of emigration. By moving to America, this category of immigrants aspired to improve their condition even more. Many already had relatives here whom they wanted to join. But no sooner had the new immigrants joined their relatives in America, that tensions developed between the two groups. The earlier immigrants were not aware of the extent of changes that had occurred in the old country in their absence. They had maintained a frozen image of the villages and small towns from which they had fled. The horrors of oppression, war and famine were still vivid in their memories. So sometimes they behaved in a patronizing way towards the new immigrants, thinking that refrigerators, cars, and other ordinary modern conveniences were a novelty to the latter.

And the new immigrants resented being treated as ignorant peasants. While they were impressed by the glitter and plentitude that they found in the shopping centers in America, the new immigrants were shocked by the frugality of their Americanized relatives which they misunderstood as stinginess. The new immigrants wondered at the long hours their Americanized relatives worked and how regimented their life schedule was. In short, the new immigrants found their Americanized relatives rather dull. On the other hand, the old immigrants frowned at the new arrivals for their seemingly lavish and irresponsible lifestyle. These relatives that they had sponsored and so eagerly awaited, appeared to some extent defiant and unpolished in terms of manner. For example, they would drop in without a telephone call, claiming that if you have to visit a relative by prior





notice, then what is the difference between a kin and a stranger? They were also not punctual for appointments or invitations, and most disturbing of all, they did not seem to have much respect for rules and even the law. Both sets of relatives blamed each other for the gap that was between them; but in fact they were all victims of a historical process which was beyond their control. The rift between the Americanized Assyrians and the naturalized Assyrians was due to an immigration gap. War and quota restrictions had separated relatives from one another for such a long time, that when they rejoined at long last, they had become culturally so different, that they no longer recognized or understood one another.

### **The New Immigrants and Refugees: Coping with Culture Shock**

In considering the recent refugee and immigrant family, I would like to focus on a different aspect of the problem, and that is the speed and magnitude of change and its impact upon the family as the immigrants travel through a century of history and cross over from the old world into the new, literally overnight.

First there is the difference in language. For children, going to a new school in a strange country is hard enough; but not knowing the language as well, is a veritable nightmare. No matter how bright they are, their limited knowledge of English is a monumental obstacle in the children's educational attainment, at least for a couple of years. It also holds them back socially and psychologically by making them feel inadequate. But children overcome this obstacle quickly and because of their parents' emphasis upon educational attainment, they work hard, and soon catch up with their American classmates. The same cannot be said of the parents for whom language remains a continuous handicap due to their age and limited contacts with non-Assyrians. Consequently they come to depend on their children daily for rudimentary tasks such as shopping, reading bills, and interpreting directions on how to operate household gadgets. This undermines their authority and their children begin to consider them old fashioned and ignorant. Parents react by putting their children down, which is, of course, counter-productive. These tensions arise in the context of other problems, such as adjusting to a totally different culture and world view.

In America the emphasis on work, money and materialism, comes into sharp conflict with old world values of morality, religion, family, spiritual and intellectual attainment. While parents strive desperately to preserve these values through their children, the children strive as hard to free themselves of them. Among the recent immigrants, parents find it very difficult to cope with quick divorce, live-in arrangements between unmarried couples, and other such unconventional patterns of behavior that their sons and daughters adopt in America. Such practices are subject to gossip and censor in the community, and a matter of great embarrassment to the parents.

An equally gigantic problem for the recent immigrant family is the sudden deterioration in its financial situation and class status. As members of the middle and upper middle class move to America, they find out that their credentials and work experience count for very little in America, and that they are not wanted in the job market except for the most menial jobs. This situation is especially intolerable for the male head of the family who, in the Middle East, measures his manhood by his ability to support his family single-handedly. He feels less of a man if his wife and children work out of economic necessity. That is partly why female participation in the labor market in the Middle East is so low. In families where both mates work, they usually have full or part time maid service to relieve the woman of housework which conveys the message that the spouse's employment is not out of economic necessity. By the same token the idea of teenagers working for pocket money is abhorrent to middle class families in the old country, because it questions the ability of the father to support his children. Actually, in the Middle East the father supports and pays for the education of his sons and daughters until they graduate from college and begin to work. It is therefore shocking to Assyrians when they hear that in America the young over the age of 18 have to pay for their room and board if they choose to live at home.

Among the recent immigrants, the male head of the family suddenly realizes that he is unable to support his family single-handedly. He agonizes as long periods of unemployment or underemployment pass by and the savings he brought over from the old country continuously dwindle. Under the conditions of recession, it is easier for women to find employment in the service sector. So the wife begins to work while the husband languishes at home. He must also condone the distasteful idea of his son or daughter working in a gas station or a fast food outlet to help with the family expenses. This situation shatters the father's self-confidence and sense of identity. We often hear him lamenting that in the old country he was somebody and counted for something, but here in America he is nobody, even his children do not respect him.

Among the recent immigrants women face a different set of problems. They soon find out that they not only must work outside, but after a full day's work, they must return home and engage in housework. Middle Eastern men find it below their masculine dignity to engage in "women's work," particularly when their masculine dignity is threatened. So immigrant women carry a very heavy burden. At the same time, the ability to earn money and take over greater responsibilities in the family lead women to demand a greater role in the decision-making process. Demands for equality by the wife erupt into quarrels between the mates. Such demands threaten the position of the male as the head of the family. The father, in his insecurities about himself, reacts by acting in a macho fashion towards his wife and children; and this leads to further deterioration in family relations.





In America, women who have an unhappy marriage do not have the financial and moral constraints which in the Middle East forced them to endure their marriage. A woman finds it easier to find employment and support herself financially. And in America, the ethnic community is weakened because it is physically scattered and socially less important in the life of the individual. Therefore, the many strings that tied the individual to the community and prevented marriages from breaking down, are no longer operative. Hence, although figures are not available, there are strong indications that the divorce rate among recent immigrants has increased significantly.

To sum up, the strains upon the Assyrian family in America are the result of generation gap, lag in immigration time, and culture shock. Although they were analyzed separately, they are not exclusive to any category or generation of Assyrian immigrants. For instance, the recent immigrants, in addition to the tensions discussed above, face the same problems as did the naturalized Assyrians vis-a-vis their relatives in the old Assyrian community. And the children who are born to them in America have the same problem as the first generation of American-born children, because they too grow up in a family whose culture appears out of place and totally unfamiliar to them and yet they must accept it as their heritage.

It is also important to point out that although the changes that the Assyrian immigrant family experiences in America are agonizing to the individual members, they are not necessarily regressive when viewed as social trends. The future of the Assyrian family definitely

points to more equality between the sexes and less authoritarian and more democratic relations between parents and offsprings. On the other hand, at a time when American youth is rebelling against its middle class parental standards of respectability such as work, wealth, and material well-being, and becomes side-tracked in the vacuum created by this rejection, the Assyrian youth has the old world heritage to fall back on. The young generation of Assyrians has become interested in its roots and is rediscovering the old world values of intellectual and spiritual attainment as an alternative to material attainment. The Assyrian youth have therefore a unique position to synthesize the best of both worlds for the future Assyrian family.

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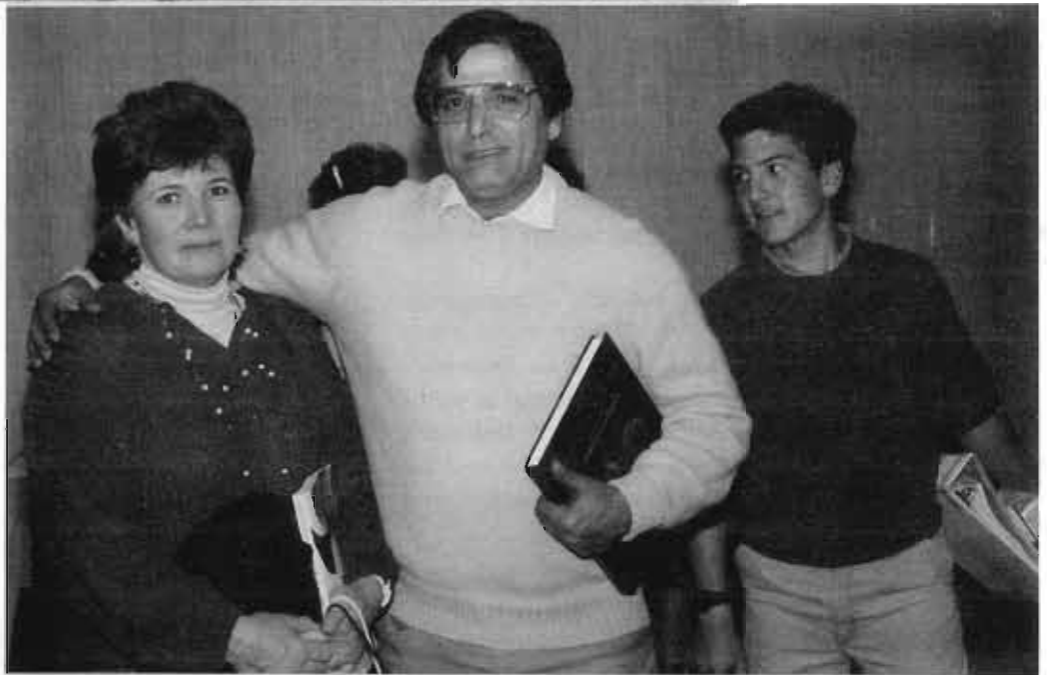
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*At the Foundation meeting*



*At the Foundation meeting*





# HERE AND THERE

## CHICAGO

The Assyrian Heritage Organization annually presents the "Hammurabi Award" to a distinguished person for outstanding achievement and/or contribution in a given field which has directly or indirectly benefited Assyrians. Last November this award was presented to Koorish Yacob Shlemon, an Assyrian of Chicago, for maintaining and perpetuating the Assyrian language and cultural heritage.

Rabi (Teacher, Educator) Koorish is renowned for serving his church and his people honorably as a student, soldier, educator and author. Since his graduation from the American Presbyterian College in Urmia, Iran, he has devoted his talents in teaching the Assyrian language, actively participating in his church as well as encouraging excellence and enthusiasm for justice and truth.

During World War I when the Assyrian nation in Iran and Turkey was in turmoil, its people massacred by the Persians, Turks and Kurds, and driven away from their homes, Rabi Koorish joined the Urmia battalion as an ordinary soldier, under Agha Petros, to ward off the enemy and reclaim the Assyrian lands. As a result of his fighting qualities, his alertness and intelligence, he was soon promoted to the rank of an officer. The Assyrians fought many successful battles, but they were outnumbered by several times, not only in manpower but in ammunition. The Russian revolution was another drawback. Finally, the Assyrians and Armenians (most of them Assyrians) of Urmia, numbering about 70,000, panicked, evacuating the city and poured down the southern road to Sain Kaleh. About 20,000 were massacred. Under the British and Assyrian irregulars, 50,000 were then marched to Hamadan and Kirmanshah, then on to Baquba near Baghdad. Koorish was among them. Eventually he settled in Baghdad, Iraq.

When Kasha (Rev.) Khando, dean and administrator of the School of the Assyrian Presbyterian Church, passed away, it was Rabi Koorish who administered the school for several years. Graduates were recognized for scholastic achievement and readily admitted to colleges.

Rabi Koorish emigrated to the United States several years ago. He is an active member of the Assyrian Evangelical Church. He has written several papers on Christianity and the Assyrian role in it. In 1978 he was invited by the Board of Education of Chicago to create placement tests for evaluating the incoming Assyrian students. In his first book in Assyrian entitled "Assyrian History from the 20th Century," Koorish gives details of many sad and warm experiences of his people during the two World Wars.

Rabi Koorish and his wife, Florence, have a son and two daughters, all college graduates.

## Hammurabi Award

PRESENTED TO KOORISH YACOB SHLEMON



## IRAQ

During a six year period (1981-1987), through donations of the members of the Assyrian Church of the East in Iraq, the following parishes were built:

1. Mar Gewargis — Diana
2. Mar Gewargis — Arbil
3. Mart Shmoune — Kore Gawna, Dohouk
4. Mar Odisho — Baghdad
5. Mart Maryam — Dohouk
6. Mar Gewargis — Dora, Baghdad
7. Mar Gewargia — Reshooka, Dohouk

In addition:

- a. In process — Mart Shmoune parish in Tel Kaife, Nineveh
- b. In process — to purchase property to build a parish in Semele, Dehouk
- c. In process — to purchase property to build a parish for the villages of Mansooriya in Dehouk
- d. Other plans are in the offing to replace old parishes by new ones to meet the needs of the respective communities.

During the six year period, His Grace Metropolitan Mar Giwargis of Iraq has ordained ten priests and a number of deacons.

*Editor's note: This information was extracted from a report given by Bishop Mar Giwargis of Iraq to "Voice of the East" magazine, Oct./Dec. 1987 issue. The article was in Assyrian.*

## SAN FRANCISCO

On May 1, 1988, His Holiness Mar Dinkha IV, Patriarch of the Assyrian Church of the East, celebrated Holy Communion (Qurbana) at Mar Narsai parish in San Francisco. His Grace Mar Giwargis, Bishop of Iraq, accompanied His Holiness. Following the service, in the social hall, His Holiness delivered a talk on the situation of the Church and on his anticipated visit to the U.S.S.R. in May 1988, to take part in the celebration in June commemorating the 1000th anniversary of Christianity in Russia. Christianity was officially established there with the baptism of Kievan Rus in 988 A.D. Kiev, Ukraina, was the literary center.

As reported in the last two issues of Nineveh magazine, in the 5th or early 6th century Christianity was introduced to the Georgians by the Assyrian Bishops and Fathers who went there from Edessa and Nisibin. Tbilisi is the capital and the literary center of Georgia.

His Holiness was invited by the leadership of the Russian Orthodox Church.

## SWEDEN

The Assyrian Universal Alliance held its meeting in Sweden last November. Mr. Shmoel Warda of Australia was elected as Secretary General.

## LONDON

The third Assyrian National Congress, held last August in London, adopted several resolutions and programs including: An attempt to present the Assyrian national question to the European parliament, and to the United Nations International Court of Justice; and to establish an Assyrian national fund in Geneva. A special envoy of the Congress is in Europe to lay the groundwork for the international projects. The Fourth Assyrian National Congress will convene in April 1989, in the city of Chicago.

## SAN FRANCISCO

The International Rescue Committee (IRC), headquartered in New York City was recently nominated for the 1988 Nobel Peace Prize. The 1986 Peace Prize Laureate, Mr. Elie Wiesel, said in his letter of nomination: "The importance of this organization does not rest in its size. What distinguishes it from others is its determination to avoid any dilution of its purpose. It serves only refugees and does so out of an unflagging commitment to the value of human freedom and in the spirit of practical solidarity . . ."

Numerous Assyrians have entered the United States through the U.S. Refugee Program. IRC is one of the agencies that helps with resettlement of the Assyrians through this program.

Should you need information regarding procedures and regulations concerning refugee status for your relatives or friends, you may contact Mr. Donald Climent at IRC/San Francisco at (415) 863-3777.

## COLUMBUS

This is the fifth year the Assyrians of central Ohio have participated in the Columbus International Festival held last November 7-8, 1987. This Festival is sponsored by the Columbus Chapter of the United Nations Association of the USA whose purpose is to promote ethnic cultures and highlight their contribution to the American society.

Over sixty countries, regions, and ethnic groups participated in last year's event, whose theme was "A World of Wonder." The participants exhibited their folk dances, crafts, food and literature.

Sitting in the Assyrian booth (see picture) is Dr. William Ramsini of Gahanna, Ohio, with the Assyrian flag in the background. On display was literature and educational material, such as "Assyrians Past and Present," "The Breath of Eastern Christianity, the Church of the East," "A Brief History of the Assyrian Nation," and a list of the journals and books on Assyrians. These, says Dr. Ramsini, highlighted the rich Assyrian culture, our contribution to the civilized world and our struggle to gain our lost rights. Assyrian food prepared by the Assyrian community, was a hot item during the two-day event.



### COMMITMENT TO LISTENING

In order to work for justice and equality among people, one must have a deep commitment to listening. By listening is meant setting aside preconceptions so that true communication may take place. It means being willing to explore the varied perceptions and experiences of others, learning in the process what can be accomplished with and for others. Listening involves the embodiment of humility, expecting that others will be a rich source of wisdom and insight.



## CHICAGO

The Assyrian Church of the East has established a library under the name "The Mar Shimun Patriarchal Library." The library and research center is established as a non-profit corporation under the laws of the State of Washington in the organizational structure of the Church of the East, and is a part of the Patriarchal offices. It is dedicated to the accumulation and preservation of all books and literature relating to the liturgy, history and tradition of the Church. The library will also serve as a medium for spiritual guidance and dissemination of knowledge to meet the ecclesiastical and cultural needs of the Assyrians and English speaking members of the Church throughout the world.

### Board of Directors:

His Grace Mar Aprim Khamis, Bishop of the Eastern U.S.A. and Canada

His Grace Mar Ashur Bawai, Bishop of the Western U.S.A.

Chorepiscopus Michael J. Birnie, Pastor of the Seattle Parish

### Directional Committee:

Chairman: Chorepiscopus Birnie Sh. Michael Hertel

Fr. Charles Klutz Sh. Michael Baker

Sh. Richard Holberg Sh. David Jolly

Sh. Ronald Hanson Patricia Birnie

### Library Director

Sh. David H. Jolly

Donations to the library should be forwarded through the office of:

His Grace Mar Aprim Khamis

8908 Birch Ave.

Morton Grove, IL 60053

We congratulate the Assyrian Church of the East for undertaking such an important and much needed project.

## BERKELEY

Last year when the Editor, Julius Shabbas, returned from a three week visit to the Soviet Union, including visitation of the Assyrian communities, he brought with him material in Russian, including the biography and workings of Juana Davidshvili (Yonia Bet-Sargis), the Assyrian faith healer; and a book entitled "The Land of Mesopotamia," written jointly by Professor K. P. Matveyev and a Russian writer. Prof. Matveyev related to us that the book illustrates continuity of history of the Assyrian people from the days of the Assyrian Empire to the present. From time to time, we have also been receiving articles from Prof. Matveyev in Russian. In the future, we are hoping to have these translated into Assyrian and English.

## LENINGRAD, U.S.S.R.

The Assyrian journalist, Iliya Vartanov of Leningrad, has written a letter to Hujada, Assyrian magazine of Sweden, in which he emphasizes the importance of sending Assyrian magazines to the Soviet Union. A few have been found among Assyrians in the Soviet Union, he says, and as a result wherever there is a gathering in cities or towns, the tendency is to talk about Assyrians living abroad. This is delightful and encouraging, Iliya says. Also, the receipt of these magazines has encouraged Assyrian writers of the Soviet Union to send them articles for publication.

He further states that Assyrian visitations and magazines to the Soviet Union tend to create a bridge between these Assyrians and those of other countries nationally, socially and educationally.

At present they receive copies of: Hujada of Sweden; Nineveh of Berkeley, CA; Bet Nahrain of Modesto, CA; Bahra of Chicago; Nagha of Sydney, Australia. They regret that they do not receive Voice of the East, Chicago; and Assyrian Star, Sunnyvale, CA.

Editor's note: Experience has taught us to send these magazines to the Soviet Union by registered air mail to ensure delivery.

## SAN FRANCISCO

The following were elected to the Board of Directors (MOTWA) of Mar Narsai Parish of the Assyrian Church of the East:

Shimshon Antar	— President
Oraha P. Oraha	— Vice-present and Social Chairman
Jackie Yelda	— Secretary
Paul Odah	— Treasurer
Sargon Hermes	— Membership Chairman
Sargon Warda	— Asst., Membership
Nenos Lazar	— Asst., Social Activities
Nelson Yonan	— Building
Zacharia O. Zacharia	— Member
Emmanuel Yonan	— Member



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### CORRECTION

On page 24 of the last issue of Nineveh (4th Quarter 1987 and 1st Quarter 1988), the word "glasnost," which means openness, was inadvertently used in lieu of "perestroika," meaning restructuring.



*At the Foundation meeting*





# The Future of the Assyrian Nation

by Madlaine Moradkhan — (France)

## Introduction

The future of the Assyrian nation has been the object of numerous debates not only among Assyrians themselves but also at, for example, annual meetings of certain associations such as the Middle Eastern Studies Association of North America (MESA). The conclusion that emerges from these debates is that "the prospects for the Assyrian nation as a distinct linguistic and cultural entity are very dim indeed."<sup>1</sup>

A few months ago, feeling rather depressed and pessimistic about our future as a nation, I came across a short article which completely changed my outlook on life and on our future, although it had nothing to do with Assyrians. This article, written by Jonathan Rosenhead, the former president of the Operational Research Society, appeared as the editorial in the October '87 issue of the O. R. Society's Newsletter.<sup>2</sup> It gave me much food for thought and hope for the future of our nation.

Wishing to share my feelings and impressions with fellow Assyrians, who might be feeling as depressed and pessimistic as I did a few months ago, I set myself the task of writing these lines and borrowing some extracts from the article, hoping to cheer up our people a little.

A word of warning is due here: all quotations are taken from the above-mentioned article which is about the future of Operational Research (O.R. in the most general sense can be characterized as the application of scientific methods, techniques, and tools to problems involving operations of systems so as to provide those in control of the operations with optimum solutions to the problems).<sup>3</sup> In these extracts I have merely exchanged "O.R." with "Assyrian Nation."

## The Question of the Future

Nowadays the future of mankind is being questioned from diverse points of view and by learned people from diverse disciplines (political, social, and natural sciences). Just as we the Assyrians ask ourselves about our future, others too, are busy asking themselves about the future of, for example, certain species, certain ethnic groups, certain social phenomena, etc. The Operational Research specialists and practitioners are no exception. And sure enough the 50th anniversary of O.R. Conference held in Edinburgh in September 1987 naturally led off with a plenary discussion on "The Future of O.R."

In his article, the president of the O.R. Society ven-

tures to write about this "future." "Well, you may say, that isn't much of a restriction; after all, there is plenty of future still to come, so the scope for editorializing is almost infinite."

"Yes. And then again, no. The trouble with the future is that it hasn't happened yet. People who venture to write in advance on that blank page should walk softly and carry a big india-rubber. How can one capture the future before its time? One can project current trends out into the future, which is a sure way of being not only wrong, but boringly wrong. Ake Sandberg, a Swedish writer on futures, calls this 'delving in bloody entrails of the past, to bring forth the future.' Alternatively, one can make imaginative leaps but, of course, the more imaginative the leap, the less credible the landing point.

"In my view we cannot talk about *the* future of the Assyrian nation. The concept of a unitary future is a gross simplification, a strait-jacket. I would go so far as to say that if the Assyrian nation has only one future, then there is no future for it. Then it will be too one-dimensional, too vulnerable.

"All this doesn't mean that we can't usefully say anything at all about the future of the Assyrian nation. But what we can usefully say needs to be expressed not as unconditional but as 'conditional projections.' In human social life, few, if any, developments have the status of natural law. The unfolding of events is the product in large measure of social arrangements, which are in principle susceptible of change.

"Conditional projections explore what would happen *if* we did this, *if* they did that. By arranging and contrasting *possible* futures for the Assyrian nation, we can explore both their feasibility and their desirability. Perhaps we could even find ways of keeping a number of options deliberately open.

"The point is that there is no obligation on us to sit paralyzed with fear or inertia, waiting for a predatory Fate to strike. Instead of fatalistic acceptance, we can and should exercise *purposeful choice*. **No one has decided the future of the Assyrian nation. It's up to us.**"

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# Thank You For Your Contributions

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*At the Assyrian Foundation meeting.*





## Letters of Thanks Sent to the Assyrian Foundation of America

*Before I express my thanks for your generous gift, allow me to apologize for the delay of this letter; school work has become very onerous.*

*I am currently in my second year at the University of California, Davis, with a double major of Biochemistry and Rhetoric. I plan to graduate in May 1990 and hopefully advance to medical school.*

*The scholarship that you have awarded me and other Assyrian students will help very much in our educational upbringing. I would like to tell you that as I sit down to study, knowing that my fellow Assyrians are supporting my efforts, it gives me more and more incentive to succeed. Please express my deepest thanks to all members of the Assyrian Foundation of America, for they are all contributing to the perpetuity of their heritage as we maintain the strength of our culture.*

*Paul S. Neesan*

*I have received your scholarship award and am honored to have been selected as one of the recipients. Indeed, I am proud of my Assyrian heritage and hope that my achievements will some day contribute to the progress of our fine community.*

*Thank you for this honor.*

*Elizabeth Mickaily*

*We want to thank you for your generous and well-appreciated scholarship. Both Nadia and I have already put it to good use, helping us pay our tuition. Your interest in the education of the youth of the Assyrians, we are sure, will pay off in the near future. It's nice to know we have such a caring organization standing behind us. We hope that some day soon we are able to help the Foundation as they have helped us.*

*Once again, thank you very much.*

*Dena & Nadia Babella*

*Just a few words to warmly express thanks for your special thoughtfulness! I am very thankful to receive the scholarship award from your Foundation, and I hope that my achievements will repay all of your trust and thoughtfulness.*

*Atosa Vardeh*

*This letter is in deep appreciation of your generous scholarship. I am very honored to have been considered worthy of such a distinction. Your scholarship's worth goes far beyond its much needed monetary value for it has greatly strengthened my commitment to serve my nation. The award entails a responsibility to me personally, and I shall in all my endeavors aspire to be as generous to my nation as it has been to me.*

*Ashoorbell Moradkhan*

*Thank you and the members for your continued support in this project. It has been a long time since we began and your check will help bring the date of the installation closer. Fred met with the architect Frank Tomsick last week and together they refined the three preliminary drawings he'd done for us. We are now waiting for the final design drawing so we may proceed with the building permits. We will keep you informed of our progress and let you know well in advance of the unveiling date. We hope to see many Assyrians turn out for a well earned celebration.*

*Narsai M. David*

*Assyrian Foundation for the Arts*

## WEDDING BELLS RANG FOR

**Susan Skarya**, daughter of Shmoiel and Samia Skarya of Houston, Texas, was married on December 27, 1987, to Mazen Kasir in Saint Callistus Church in El Sobrante, California. A dinner reception followed, attended by about 230 relatives and friends of the couple. The bride and the groom and their parents are originally from Baghdad, Iraq.



## CONGRATULATIONS

**Dena Babella**, of Millbrae, CA, daughter of the late Phnuel and Anita Babella, granddaughter of Julia Warda and the late Ewan Warda, graduated in May, 1988, from the University of Pacific, Stockton, CA with a Bachelor's Degree in International Business. She is planning to be a financial consultant. Dena is the niece of Foundation members Walter and Sargon Warda of Millbrae, CA and Hubert Babilla, also of Millbrae.



**Bani Moradkhan**, son of Dr. Ashur and Ramona Moradkhan of San Jose, CA, graduated from Pioneer High School in June, 1988. He has been accepted at the University of California, Davis. Bani has not yet made a decision as to what his major will be. Bani is the nephew of Foundation member Martin Jacob of Sonoma, CA.



*At the Assyrian Foundation meeting.*



# Oldest Amnesty Applicant

## Assyrian, 115, Lives in Ceres

by *David Judson and Rick Sandoval*  
(The Stockton Record)

CERES — On Wednesday, providing God and the federal government come through, Sherin Kuloo will become this country's oldest known amnesty recipient after hiding out for a decade on a visitor's visa.

Kuloo, a 115-year-old native of Turkey who drinks whiskey daily and outlived four husbands in Baghdad, doesn't understand visas, immigration rules or amnesty deadlines.

But "everything is in God's hands; he will take care of me," she said Friday.

"By my count, she's the oldest in the nation to apply for amnesty," said George Wings, Stockton director of the Immigration and Naturalization Service.

In 1978, Kuloo, an ethnic Assyrian, came from Iraq on a short-term visa. But rather than return, she moved in with relatives in Ceres and has done just fine with no papers.

"She came on a visitor's visa and just stayed," said Yacoub Solomon Yocoub, Kuloo's nephew and a Ceres food caterer. "We Assyrians don't have rest homes. Any Assyrian will always take care of another Assyrian."

Under the two-year-old amnesty program, Kuloo has the chance to become legal, along with an estimated 3 million to 5 million others who have lived in the U.S. continuously since 1983. The deadline to apply for the general amnesty is May 4. So far, 32,000 people have applied in the San Joaquin Valley, along with 1.5 million others nationwide.

With her hearing on Wednesday, the prediction is that Kuloo's application will sail through.

"Her file is complete. She qualifies, that's for sure," said Wings, predicting the INS's top brass will be there for the event.

Romina Jacobs, a legalization worker and fellow Assyrian, said the woman's relatives told her they didn't think she needed to apply because of her age. "I told them age was no excuse. Everyone has to apply," Jacobs said.

For the elderly Middle Easterner, the spate of paperwork is confusing, but borders and immigration problems are nothing new.

Kuloo is an Assyrian, descendent of an ancient people whose empire embraced the Mediterranean Sea in 600 B.C., extending from the Tigris River in what is now Iraq to the Nile of modern-day Egypt.

Born in a village whose name Kuloo cannot recall, the devout Christian woman's first husband was a priest.

In 1914, the Turkish, Armenian, Kurdish, Assyrian and other tribes of the crumbling Ottoman Empire chose different sides among the warring British, French and Germans. In the civil war that followed, more than 3 million perished in the strife and Kuloo fled to Baghdad.

"She was strong and she rode a white horse and took food two or three times a day to the rebels," said Kuloo's nephew Yacoub. "Once, she was attacked and she told me the bullets fell like rain."

Kuloo's first husband died in the war. Before leaving Baghdad, she was to become a widow three more times. Her one daughter, born in 1909, lives in Miami.

Friday, Kuloo answered questions as best she could, speaking in Assyrian and murmuring poems in Kurdish.

Yacoub said his aunt, a baker for years in Baghdad, suffers from hearing loss and sometimes is easily confused. But she still rises at 4 a.m. every day, works in the garden behind Yacoub's Ceres home or scrubs the carpets.

"And she sings for me when we are alone and I give her a shot of whiskey," Yacoub said.

"If they send me out of the country, I shall go," the frail but alert Kuloo said through an interpreter in Assyrian. "God is great."

Kuloo couldn't respond to many questions but when asked about the legal commotion that now surrounds her, she responded with a Kurdish poem:

"Nobody will take care of me.

"Just leave me here.

"Don't send me anywhere else."





# The Glorious Assyrians in Danger of Genocide

## Part III - Assyrians - Were They Cruel?

*by Sargis Michael*

The masters of deceit have stigmatized Assyrians as cruel. The maxim is "Cowards are Cruel." Assyrians were not cowards! Nineveh was called "The Den of Lions." "Where is the den of lions; where crawled the king of the beasts, and his whelp with none to fright them?"<sup>1</sup> The Assyrians were brave and strong, invincible fighters; they were just, they conquered the world. They gave the world its civilization. In fact the Bible is based on Assyrian literature. Fortress after fortress was taken by assault until the Assyrians were rewarded by the sight of Kinipa. Ashur-nasir-apal (885-800) felt great pride in being the first Assyrian king to behold it, for his scholars informed him that this was indeed the mount Nisir on which the Babylonian Noah was supposed to have landed after the deluge.<sup>1,3</sup> The story of Semiramis: when an infant, she was found in a closed basket floating on the river Euphrates. When the Assyrian farmer who found her saw that she was beautiful, he called her 'Shamra' meaning precious stone. These and many other stories of the Bible are found on the Assyrian tablets in Ashur-bani-apal's library.

King Ashur-bani-apal spent the last part of his life collecting knowledge, wisdom, literature, etc., from all parts of his Empire and recording them on clay tablets. No other person or nation had given to the world so much in writing, in history, in art, etc. It is estimated that there were about 250,000 clay tablets found in his library in Nineveh. More than 20,000 of these are now in the British Museum. The pride of the world's museums is the art, culture and monuments of the Assyrians. Some historians change it, and call it Babylonian, Akkadian, Sumerian or even Iraqi.

Assyrians conquered Judah but did not destroy its Temple of Jerusalem. The Kingdom of Judah was three times overthrown by Nebuchadnezzar, king of Babylon, by Persians, Macedonians, and Romans, who destroyed the temple, and it is still in ruins.

It is said in the Old Testament, as in the New, that centuries after centuries the Aramaeans and the Assyrians lived in Mesopotamia, the cradle of mankind, and ruled over the country, and over the Aramaic language, which our first parents, Adam and Eve, spoke in Paradise and Noah and his family used in the Ark. Saint Peter was a Syrian (Assyrian) by birth and his name Peter is simply a translation into Greek of his Syrian (Assyrian) name, Kepha, meaning stone or rock.<sup>2</sup>

The following are some more examples proving the Assyrians were just and kind:

Samaria was too important a site to be abandoned. The survivors were treated as Assyrians and ordered to pay the usual tribute to their governor.<sup>1</sup>

Sargon had ordered that the Ituai (Aramaean tribe

south of Ashur) should hold their land by the bow tenure, their straw and barley should be tax free, they should be counted as fields belonging to true Assyrians.<sup>1</sup> One of his proudest boasts is the promulgation of a tariff that made the necessities of life accessible to all — wine for the sick, incense for the joy of heart, oil for wounds, while sesame was to sell at the same price as grain.<sup>1</sup>

The news that an Assyrian king (Sargon II) had fallen in battle brought about immediate uprising of the subjects. Incited by Egypt, Hezekiah (king of Judah) openly defied Assyria in spite of the threats of the prophet Isaiah. Babylon offered the most pressing danger.<sup>1</sup>

The patience of Sennacherib was exhausted. He had treated Babylon with unsuspected forbearance, and proof of his kindly feeling is still to be seen in the splendid breccia pavement of the Procession Street. Sennacherib was only human, and it was asking too much that he should forgive the subjects who had betrayed his first-born to Elam, the age-old enemy of their own city. He determined to destroy Babylon completely. Sennacherib was followed by a sentimental son (Esarhaddon) who undid his father's work.<sup>1</sup>

Had Assyria been more mercilessly consistent, the fall of the Assyrian Empire might have been indefinitely postponed.<sup>1</sup>

The men who dwelt in Babylon intrigued and planned insurrection.<sup>1</sup>

The foundation stone for rebuilding Babylon was placed by King Esarhaddon on his head and carried to the place where it was to be laid. So Babylon became once more a "city of privileges," an imperial free city, and similar rights were granted to Nippur, Barsippa, Sippar and Der.<sup>1</sup>

King Esarhaddon was forced to make a very long and tortuous journey just to crush Egypt, because it was inciting the other kingdoms to revolt and destroy Assyria. In the first month of the Assyrian year, April of 671, the army marched from Ashur . . .<sup>1</sup> Although the army was now mounted on the camels secured from the neighbouring Arabs . . . to cover a space estimated at but twenty hours took no less than fifteen days, sufficient evidence of difficulty of the way. Next followed four hours over gabe stones; four more, at the rate of two a day, brought the credulous Assyrians to the two-headed serpents, whose bite was certain death. Though they trampled upon these saurians, yet they had no rest, for the four hours' march carried them through a land where the serpents were winged. The worst was yet to come, for the eight days consumed in passing through fifteen reckoned hours' distance brought the invaders into such difficulties that only the aid of Marduk, restoring life to almost dead Assyrians, carried them the next twenty



days. A rest in Magan . . . enabled them to endure the last forty hours which must be suffered ere they saw before them Ishhupri on the edge of the Nile valley. Egypt offered no rest for the wearied troops. King Taharka's army was found at Ishhupri, and fifteen more days of unbroken marching, varied only by three great battles, on the 3rd, 16th, and 18th of July, brought the force four days later under the walls of Memphis (capital of Lower Egypt). Under the pitiless sun of mid-July, siege-engines were dragged up, and in a day and a half the capital of Lower Egypt was theirs. King Taharka had already been five times wounded by spear thrusts in the earlier battles, and now he slipped away to Thebes, but his brother, his wife, his palace women, his sons and daughters, his palace officials, the son of a former king, all the immense spoil of precious metals and of cattle, were led away to Assyria. The whole land of Ethiopia, such is the Assyrian boast, was torn away from Egypt. Over all Egypt were appointed kings, governors, fortress commanders, residents and officials. Yearly tribute was to be . . . The names of the cities were changed . . . Fifty of the Royal statues were inscribed with deeds of the Assyrian king and were re-erected in the temples of Egypt.<sup>1</sup>

### Assyrian Culture:

Edition after edition of the historical chronicles were issued, and each marked an improvement in the eyes of the literary king, Ashur-bani-apal, and if some of them sound a little too rhetorical . . . others, such as the messianic sections, will compare with the messianic chapters of the Old Testament, which doubtless they helped to suggest . . . In view of the marked individuality of some of the passages, such as the autobiography, in view also of his specific claims to literary excellence, it would be rash to deny that some at least embody the actual words of the scholar king.<sup>1</sup>

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

Aramaic appears side by side with cuneiform under Shalmanesser V. After Sennacherib, Assyrian never occurs and its place is taken by Aramaic alone. However, cuneiform was used in business documents to the end of the empire, but Aramaic dockets permitted a hasty inspection.<sup>1</sup>

The truth is that Assyrian culture was highly complex in origin to a degree greater than anything previously met in the world's history. There was added the mingling of objects taken in war or brought as tribute, until the palaces of the Assyrian capitals became the veritable technological museums.<sup>1</sup>

### Assyrian Way of Life:

Agriculture was the basic Assyrian industry. There was always a certain taint associated with business. The Assyrians recognized the vital relation which exists between the land and civilization . . . the importance of a reservoir of seasoned farm laborers who might be

inducted into the army.<sup>1</sup>

Manishtusu, king of the great Sargonoid dynasty as he was, might not challenge the right of the common people to their lands but must pay in full their value or substitute other lands in exchange.<sup>1</sup>

Then follows the status of this, head of the family, whether irrigator, husbandman, vigniard, shepherd . . . Generally there is but one wife . . . The Assyrian landlord saved his tenant from his fate . . . for he went so far that he refused to accept interest at all if the loan was paid at maturity.<sup>1</sup>

The fall of the so-called "Den of Lions," as hostile contemporaries called Assyria, worked unmitigated harm to the poor peasant . . . The enslaved farmer might recall with regret the days when Assyrian nobles were more kind than Babylonian merchants. Babylonian businessmen demanded interest on all loans.<sup>1</sup>

We should not be over-severe on the Assyrian imperialist, for his rule meant peace, . . . and to realize how advantageous it was to live within a single frontier and under the protection of its armies. All routes traversed by Assyrian armies had already been followed by caravans, and when they were protected by Assyrian patrols, more caravans might be expected.<sup>1</sup>

Some borrowers were too poor to afford the elaborately carved seal in semiprecious stone; in such cases we read "instead of his seal, he has affixed his thumb-mark," for the discovery that lines of the thumb are never the same for any two individuals was not first made in a modern detective agency.<sup>1</sup>

Punishments are much the same as we find in the Hebrew codes, . . . Assyria was our superior in one respect; the man in the case suffered the same punishment as the sinning woman.<sup>1</sup>

Yet it was not all pleasure to be the god-king and the head of the official religion; there were duties as well as privileges. For example, the 7th, 14th, 19th, 21st, and 28th days of the month . . . the "Shepherd of a mighty people" is not permitted to eat any food that is cooked, clothe himself with a clean garment, or ride his chariot. He may not even make an offering until evening when he shall pour libation, and the lifting up of his hands will then please the gods . . . There is a remarkable coincidence of four of these with the Hebrew seven-day week, . . . It has been found that the middle of the month was called Shabatum and this may be the same word as Sabbath, since it is called a "day of rest for the heart . . . a day of atonement," Shabathon, the predecessor of the Hebrew Sabbath.<sup>1</sup>

New Year's day was a particularly unpleasant time, when the king played the role of the peasant and fasted for the good of his people till the new moon appeared . . . No doubt the Assyrian felt his monarch was primarily a general . . . No campaign of importance should be waged without the presence of the king in person . . . There was no regular army in the earlier days . . . When a crisis appeared, the whole available force of citizens might be summoned to march under the royal standard.<sup>1</sup>

Once Ashur was accepted as chief god and taxes were regularly paid, the conquered or deported were reckoned





good Assyrian citizens. Aramaic was used by all officials

The Good Shepherd was not first discovered by Christians; the "faithful shepherd," the "true shepherd," the "shepherd of the four world regions," are among the titles the Assyrian kings apply to themselves.<sup>1</sup>

Sargon's cylinder inscription is full of his claims of righteous action. Sennacherib is the watchful or powerful shepherd, who fears the gods, who guards the truth, who loves the right, who renders help, coming to the aid of the weak, and his expressed care for the groaning workman . . . Ashur-bani-apal in his messianic passages tells how happy was his land . . . Babylonia was of course extremely fertile, when it was administered from Assyria and was not inundated by nomads.<sup>1</sup>

Ashur was in many respects the precursor of Yahweh. His chief symbol was the winged sun's disk with the bust of an archer; placed on a support and carried into battle, it meant the living presence of the god in camp and conflict . . . Something of the same feeling existed as was indicated by the empty ark of Yahweh.<sup>1</sup>

Assyrians were religious, that we must grant, and worshipped gods who demanded righteousness. In their published records, Assyrian monarchs boast their regard for divine rules, . . . As to their cruelties, what nation among their contemporaries did not use the same methods, what later empire has not concealed the same crimes?<sup>1</sup>

But we wrong the Assyrian when we derive our ideas of his ethics from his imperialist propaganda . . . Turning to the letters, the laws, and business documents, we are in exactly the same moral atmosphere which we find in the earlier parts of the Bible . . . The kindly treatment of the slaves, the advance of funds to serfs without interest, the care of the orphan and the widow, the regulations for the woman deserted by her husband, provisions that sons shall take their mother to their homes to be cherished as the bride that one loves, all this shows a humanity we should never suspect from the war annals.<sup>1</sup>

Slavery existed, but it was less severe than what existed all over the Christian world a hundred years ago; serfdom must be acknowledged, but in most parts of Europe it was still defended as a divine institution . . . Adultery was severely punished, and the man in the case suffered the same penalty as the woman . . . ; there is not an Assyrian atrocity which has not its parallel or its equivalent in the civilized history of the last hundred years.<sup>1</sup>

In ancient times, theory held that captive women were to satisfy lust and were to be killed or cast away . . . The newly discovered code provides specifically and in detail the ceremonies by which the Assyrian soldier might make the captive woman his legal wife. How great an advance is marked by this . . .<sup>1</sup>

"No sovereign was ever more pitiless." It seems hardly possible that the author of this statement had ever read the Assyrian annals. Example after example may be cited from the preceding, where enemies, nay even rebels, were forgiven, were granted rings and clothes of honour, their gods were repaired and restored, their territory increased . . .<sup>1</sup>

Assyria produced the first literary historians. The average annal's inscription is a detailed, fairly sober recital, shot through with occasional flashes which remind us that we are still dealing with a people akin to those who produced the Arabian Nights. Now and then they lapse into pure literature, as in the case of the gorgeous purple patches of the tablet inscription of Sargon. Would we deny literary value to the descriptions of the millenium which ensued when Ashur-bani-apal became king, we must deny it to the millinial prophesies of the Hebrews, so modelled on the Assyrian.<sup>1</sup>

#### References:

1. *History of Assyria* by A. T. Olmstead, pp. 641, 88, 209, 269, 283, 284, 295, 296, 347, 349, 350, 381, 382, 383, 494, 596, 509, 501, 511, 517, 520, 521, 532, 542, 551, 601, 602, 609, 610, 612, 613.
2. *History of the Syrian Nation and the Old Evangelical Apostolic Church of the East* by George D. Malech, pp. 35, 74.
3. *Ancient Iraq* by George Roux, pp. 106, 109.



*At the Foundation meeting*



# IN MEMORIAM

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

## *Malcolm (Dick) Sargon*

Malcolm Sargon passed away on November 21, 1987, in Chicago, Illinois, at the age of 69. He was born in Kermanshah Iran, on Oct. 4, 1918, to Aprim Sargon and Shushan Elia during the cruel exodus of the Assyrian nation from Urmia to Baquba, Iraq.

Malcolm began his formal education at the Assyrian-Armenian Union School<sup>1</sup> in Hanaidi, near Baghdad. In 1926, he entered the Assyrian Evangelical School,<sup>2</sup> Baghdad, and in 1932 enrolled at the American School for Boys<sup>3</sup> in Baghdad, graduating in 1935 with honors.

In 1937 the family moved to the British Royal Air Force Station at Habbaniya where Malcolm initially worked for Humphreys Construction and Building Company, and later transferred to the RAF Station as a supervising storekeeper. On September 7, 1941, Malcolm married Vergin, daughter of Petros of Ardeshai and Zakia. In 1947, the family returned to Baghdad where Malcolm worked for a large mercantile firm named Ibrahim J. Saad & Fils, initially as assistant General Manager, and later as the General Manager until 1961, when he became the sole owner of the firm. During his employment and ownership of this company Malcolm would always hire Assyrians. After he came to the U.S., he had his own business in Chicago.

Malcolm was an athletic person and one of the best soccer and tennis players in Iraq. He was one of the founders of the well known Assyrian Sports Club in Baghdad, a member of the Assyrian Secret Society known as "Khait Khait Alap," and a staunch supporter of the late Mar Eshai Shimun XXIII, Catholicos Patriarch of the Assyrian Church of the East. Malcolm was also one of the founders of Mar Zia Church (built in 1952 in Baghdad). In Chicago he was instrumental in obtaining the Cathedral of Mar Gewargis in this city, and the Bishop's residence at Morton Grove, Illinois.

In view of his ability, education, and because he was honest, diligent, an achiever and a man with sound judgement, he played a leadership role in national and church matters. Malcolm played an active role in bringing to the attention of foreign dignitaries and all Iraq achievements of Assyrian civilization and art during the big Iraqi government victory parade in 1958 (see pictures in this issue). The Assyrian section of the parade included the following:

- a. The Flag of the Assyrian Empire.
- b. The Gate of Nineveh, the last capital of the Assyrian Empire.
- c. The Statue of Hammurabi with his famous code of laws.
- d. The Palace of Sargon II at Dursharukin, west of Nineveh.
- e. Queen Semiramis in her war chariot in the field of battle.

f. The Zigurat of Nineveh.

g. The Assyrian soldiers and fighters, with their spears, shields, bows and arrows, and their battering rams, and ships.

h. Assyrian kings hunting lions with their spears and knives, etc.

Malcolm had a very kind and generous heart. He was the type of person who would not say no to anyone seeking assistance. He was a man of remarkable attributes. He leaves many pleasant and unforgettable memories. He was a devoted husband and father; a true son to his parents whom he cared for and loved until their last days. With his beautiful voice in his younger years, Malcolm recorded many Assyrian songs. He also leaves behind a large collection of Assyrian books and recordings, reflecting the Assyrian heritage.

Malcolm is survived by his wife Vergin; three sons —Sargon, Ashur and Raman, all of Chicago; and seven grandchildren. The funeral service was officiated by His Grace Mar Aprim Khamis, Bishop of America and Canada, at the Mar Gewargis Cathedral of the Assyrian Church of the East, Chicago. His memory will be deeply cherished by his family, relatives and many friends.

1. School principal: Rabi (Teacher) Yacoub Bet Yacoub

2. School principal: Rev. Khando E. Yonan

3. School principal: Dr. Calvin K. Staudt



## Nwyia Shabbas

Nwyia Shabbas, father of Foundation members Julius, Nina Jacob, Lily Neesan and Alice Henderson, passed away on March 27, 1988, in Richmond, CA at the age of 83. Born in 1904 in Chamakeye (Urmia), Iran, to Shabbas and Mariam, Nwyia was of the lineage of Kulla (Taipa d'Kulla), which dates back at least 600 years, from Arbil, Iraq. During the Assyrian exodus of August, 1918, Nwyia was only 14 years of age, and he vividly remembered the awful tragedy of Urmia where frightened men, women and children took to the road while Turks, Kurds and Persians attacked them from all directions. Tired, hungry and sick, thousands perished before reaching Hamadan, then on to Baquba, Iraq.

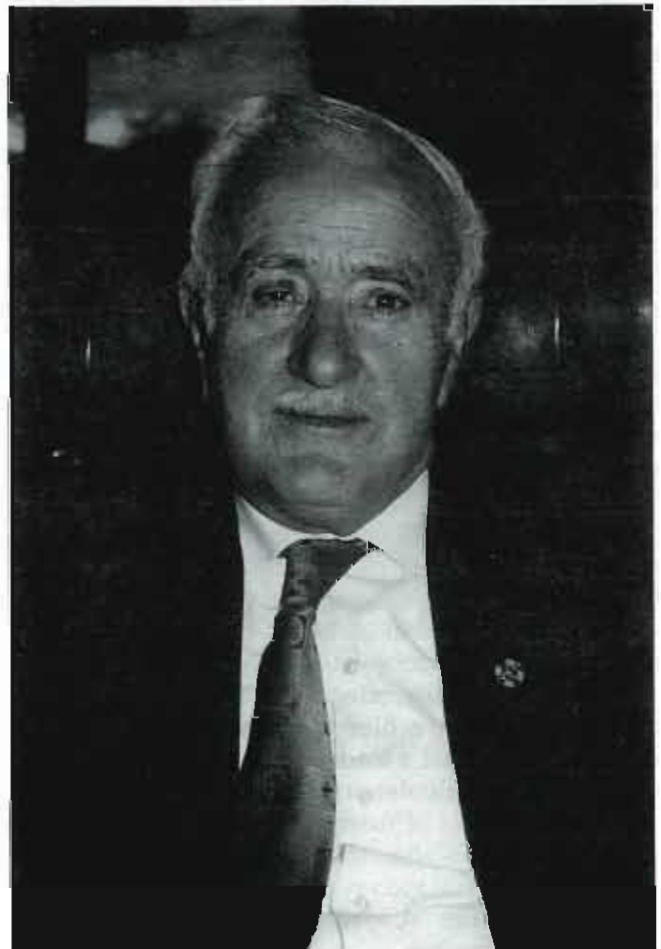
The family resided in Baghdad, and in 1921 Nwyia married (in fact eloped with) Shirin Yosip of Googtapa. In 1924 his job with the British and the Assyrian Levies took him to Mosul, then to Hanaidi (near Baghdad) in 1930 when he became self-employed (catering service for the British forces). In 1938, after a short stay in Baghdad, the family moved to Habbaniya, then Baghdad and Kirkuk (catering service for Iraq Petroleum Co. student training center), and finally the United States in 1963. Nwyia and wife lived in Berkeley for a few months then moved to Keyes, CA, where they tended a 20 acre vineyard. When they no longer could bear the heavy burden of farming, they moved to Modesto, and finally settled in Richmond in 1978.

Throughout his life Nwyia was a devoted husband, a true father to his children and grandchildren. His honesty, pleasantness and generosity always made a deep impression on those he met. In his catering service he was very generous in his employment of Assyrians and in providing help to needy Assyrian families. He had extremely cordial relations with his employees and was respected and loved by all. Many of his employees went on to become officers in the Assyrian Levies. In his catering business he gained extensive knowledge and experience in the preparation of international cuisine and was highly regarded by British officers. During World War II he was appointed as general manager to arrange food services for PAIFORCE (Persia and Iraq forces — British). And during this period he came to know a number of high ranking British officers such as Major-General J. M. L. Renton, whom he had known for 25 years, Brigadier Gilbert Browne, Wing Commander R. F. Morton, Wing Commander John A. de Courcy, Lt. Col. R. Merry, Captain B. Panshawe, Captain Graham, and many others. They all spoke highly of his admirable attributes. During his life Nwyia had come to know many high ranking Assyrians in the Assyrian Levies.

Nwyia's knowledge and experiences about Assyrian history and people made him an extremely interesting person to talk to. His memory of past events, history, people's relationships to each other, etc., remained strong even in his last year. He supported the Assyrian Church of the East and other Assyrian causes generously all his life.

On his lineage, Nwyia, through inquiry of old Assyrian men and women, gathered extensive information. With the help of his son, Julius, a family tree was prepared that dates back to about 1663. The Kulla tribe mentioned earlier were Damurcheye (blacksmiths or Haddad or Be Sanee).

A memorial service, officiated by Reverends Kasha Badal S. Piro and Nenos Michael was held at the mortuary chapel in Berkeley. The funeral service was followed by a memorial lunch. Nwyia is survived by his wife of 67 years, Shirin (Richmond, CA); three sons — Julius (Benicia, CA), Hamlet (Hercules, CA), Baba (Berkeley, CA); three daughters — Nina Jacob (Menlo Park, CA), Lily Neesan (Hercules, CA), Alice Henderson (Martinez, CA); sixteen grandchildren, and seven great-grandchildren. Nwyia was a devoted and faithful member of the Assyrian Church of the East and active at Mar Addai parish in Turlock. His memory will be cherished by his family, relatives and many friends.



## *Shooshan Ashouri*

Shooshan Ashouri, devoted mother of Foundation members Fredrick, Florence Yonan and Flora Kingsbury, passed away on January 7, 1988 in Pleasanton, CA at the age of 74. She was born in 1913 in Mooshawa, Urmia, Iran to Eshaya Bar Mookdousi and Khanna Aslan.

During World War I and the Assyrian exodus from Urmia to Baquba, a number of children either got separated from their parents or were orphaned due to the ravages of the war. These children were gathered by the American missionaries and taken to Hamadan where an orphanage was established. Shooshan, at age 5, got separated from her mother in Sain Kala. When part of the Assyrian nation returned to Urmia from Hamadan, the orphanage was transferred to Taurus, Iran. Khanna (Shooshan's mother) went to claim her daughter in Taurus, but was told by the missionaries that Shooshan would be better off with them at that time, and asked her to return to Urmia and get established first. Shooshan stayed in the orphanage for three years before she was released to her mother.

Shooshan received her education at the Fiske Seminary for Girls in Urmia. In 1929 she married Babajan Ashouri in Mooshawa. They resided in Ahwaz, Iran, for 28 years, then Tehran, Iran until 1978 when they immigrated to the United States. They settled in Turlock for a few years, then moved to Pleasanton to be near their children.

Shooshan was a devoted member of the Assyrian Evangelical Church. Besides being a kind-hearted person, her gentle and delightful nature gained her the admiration of those she met.

A memorial service, officiated by Rev. Shmoel Eshaq, was held at the Assyrian Evangelical Church in Turlock. Shooshan is survived by her husband of 59 years, Babajan Ashouri (Pleasanton, CA); a son, Fredrick (Danville, CA); two daughters — Florence Yonan (Pleasanton, CA) and Flora Kingsbury (Alamo, CA); and five grandchildren. Her many pleasant memories will long be cherished by her family who respected and loved her dearly, as well as all those who knew her.



## *Edna Mae DeCarli*

Edna DeCarli, mother of Foundation member Gail Jacob, passed away on December 13, 1987, in Stockton, CA at the age of 79. A native of Oakland, Edna and her husband, Dean, lived in Stockton for 70 years. She was a homemaker and was active in the community as a volunteer of UNESCO and as a member of the World Affairs Council of San Joaquin County. She was also a member of the First Christian Church, the Philomathean Club of Stockton and the Delphina Club of Manteca.

Survivors include her husband, former Stockton Mayor Dean DeCarli; three daughters — Dolores DeCarli (San Francisco), Joan Cortopassi (Lodi) and Gail Jacob (Sonoma); a sister, Dorothy Romer (Palm Desert); and eight grandchildren. The memorial service was officiated by Reverends Ron Frazier and Karl Irvin. Edna, who gave so much love and service to her family, city of Stockton, and her church, will be missed by all.



## *Younia David*

Younia David passed away on February 13, 1988, in San Jose, CA at the age of 86. She was born in Eyil, Turkey, to Asyat and Esho Kambar. In 1917, Younia married Eskopila Gibrail David, and lived in Turkey, Iran and Iraq. She had been a widow for many years, mother and "father" for the five children. In 1976 she immigrated to the U.S. and settled in San Francisco for a while, then San Jose.

Younia was a quiet and loving person, and a faithful member of her church. The funeral service, officiated by Rev. Samuel Dinkha, was held at Mar Yosip Parish of the Assyrian Church of the East, San Jose. Younia is survived by three sons — Emmanuel, Youel and Sam; two daughters — Mariam Zaia and Maria Alexander; a brother Pundu (Baghdad); eleven grandchildren and seven great-grandchildren. All the children live in California. Younia is the grandmother of His Grace Mar Meelis Zaia, Bishop of Australia. She will be deeply missed by all her family and many friends.



## ***Shulamith Khinoo***

Shulamith Khinoo passed away on January 21, 1988, in Turlock, CA at the age of 82. She was born in Adah, Urmia, Iran. In 1918 she immigrated to the United States and settled in Chicago until 1947 when the family moved to Turlock.

Shulamith was a vivacious person, full of life and humor, with a very pleasant and loving nature. Her son, Narsai David, the famous restaurateur and author of gourmet cooking, often refers in his writings and radio talk show to his mother's influence on him with respect to Assyrian style of cooking.

She was a faithful member of St. John's Assyrian Presbyterian Church, Turlock. She was also a member of the Assyrian American Civic Club of Turlock, and the Emmanuel Hospital Candy Strippers. Shulamith is survived by her husband, William Khinoo (Turlock); three sons — Narsai, Ken and James David (all of Berkeley, CA); and four grandchildren. Her memory will remain with her family and all those who knew this lovely person.

## ***Esther Gilyana***

Esther Gilyana passed away on April 9, 1988, in Tehran, Iran, at the age of 86. Born in Spoorghan, Urmia, to Salbe and Oraham, Esther studied at the American Missionary school in Urmia, Iran. In 1921, she married Gilyana Yosip of Khana and lived in Chamakeye for twenty years, thence in the village of Eryava until 1961 when her husband passed away. Soon thereafter the family moved to Tehran.

Esther, besides being a faithful member of her church, was a loving and generous person, highly regarded by her family and many friends. A memorial service, officiated by Rev. Shmoel Eshaq, was held on April 24th at the Assyrian Evangelical Church in Turlock. Esther is survived by four sons — Henry (Ceres, CA), Nelson, Philip and Yosep (Tehran, Iran); five daughters — Lucy, Ganady, Lisa and Lena (Tehran) and Gracy (London, England); twenty-four grandchildren and twelve great-grandchildren. Esther will be greatly missed by all her family and many friends.



## ***Florence Herman***

Florence Herman, mother of Foundation member Phillip Herman, passed away on March 9, 1988, in Fremont, CA at the age of 86. She was born in the suburb of Macon, GA in 1901 to Henry Goins and Mary Brewer. When Florence was very young the family moved near Mobile, AL, where in 1917 she met her Assyrian husband David Herman. In 1921 the family moved to Turlock, and in 1984 Florence settled in Fremont to be near her son.

Florence was a devoted member of the Church of Jesus Christ Latter Day Saints (Mormon Church) in Fremont where the Memorial Service was held. Of gentle and pleasant nature, Florence will be deeply missed by all her family and many friends.

Survivors include her son, Phillip (Fremont, CA); one grandson, and three great-grandchildren.



The Assyrian Foundation For The Arts  
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### **ASHURBANIPAL**

Join us in celebrating our Assyrian heritage  
as we dedicate this gift to the people of  
The United States of America.

The Ceremony will take place at 11:00 a.m.  
Sunday, May 29th at the Main Library  
Fulton between Hyde and Larkin  
in San Francisco's Civic Center



*Assyrian Float at Iraq's Victory Parade in 1958*



*Assyrian Float at Iraq's Victory Parade in 1958*



*Assyrian Float at Iraq's Victory Parade in 1958*



*Assyrian Float at Iraq's Victory Parade in 1958*



# THOUGHTS TO LIVE BY

## Let's Be Like a Bee!

by *Abram L. George*

In my World War II army days in Iceland, my mind became a "nesting-ground" for many new and exciting ideas. Besides jotting them down in my notebook, I also shared them with my comrades in arms.

At the far end of our mess-hall stood a big blackboard that our officers used in their lectures. Whenever I was duty-free and the place was empty of people, I'd steal in, write down one or more of my thoughts, and then steal out. Here's one of those thoughts:

A fly lives on filth; its product is disease.  
A bee lives on nectar; its product is honey.  
Friend of mine, are you a fly or a bee?

Everywhere in our environment we find an ample supply of both filth and nectar. When we develop within us a desire, a taste for those things that are loathsome and life-contaminating, we become immoral, disloyal, dishonest; we become alcoholics, dope addicts, sex perverts; we live without self-discipline, without self-esteem, without dignity. We transform ourselves into contagion-spreading flies.

On the other hand, when we create within our heart and spirit a love and an appetite for all the good and wholesome things of our human life, we become good, kind, wise, moral, honest, sincere, thoughtful, reverent, and so on. And beyond that, we become dispensers of health and healing, hope and gladness, friendliness, and good-neighborliness in our homes, communities and nation.

Let's become like a bee, ever sipping nectar from the blooms and blossoms of our existence. Blooms and blossoms of existence! What are those and where do we find them? They are the noble deeds that we do for ourselves as well as for those whose lives touch ours in our daily living. Yes, from our good acts we draw that Heavenly Substance whose essence meets the needs of our Higher Nature, invigorating and immortalizing our lives.

Now, do we really and truly want our lives to be loveful, joyful, peaceful, and aglow with God's glory? If we do, then I say:

**LET'S BE LIKE A BEE!**



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## PROMOTION

*David Sliwoo Solomon*

It was announced recently that David Sliwoo Solomon has been promoted to the position of Deputy Engineer of San Diego County.

David, who is an Assyrian, is the nephew of the late Rev. Gabriel Solomon, and a cousin of Bishop Mar Melles of Australia.

After graduating a Civil Engineer from Indiana Institute of Technology in 1962, David served with the U.S. Army Corps of Engineers for two years before heading toward the Golden State in the late sixties.

David has been with San Diego County for over a decade, and just before his latest promotion, he was in charge of Flood Control.

*Editor's note:* This information was submitted by Solomon S. Solomon of Chicago, IL.

Basile NIKITINE,  
Ancien Consul.  
29, rue George-Sand, Paris (16°).  
January 31st, 1934.

I certify that Captain Gracey, committed for Armenia and Kurdistan, of the British Military Mission, attached to the General Staff of the Caucasian army, came from Van at the end of the year 1917 and held in Urumia a special meeting of the Assyrian and foreign representatives and invited the Assyrian people to take up arms. He solemnly promised them financial and political assistance of his Government, both during the War and after the final regulation of the peace.

Requested by Captain Gracey, I attended the meeting in my capacity as Russian Consul and together with the other Foreign Representatives, I declared that if the Assyrians took up arms against the enemies, they could count after the war on making them obtain their independence which they would have well merited.

Sd. Basile NIKITINE.

### ASSYRIAN EXODUS THROUGH PERSIA

After Capt. Gracey making his declaration, flying officer Pennigton (British) visited the Assyrians in 1918 for the same object, promising them finance and war material which never reached them. The Assyrians were told that they could join the British in Sain Qala. An Assyrian force of some 1,000 strong forced their way through, arriving at the promised place which was evacuated by the British some few days earlier. The Assyrians after another attempt were able to locate the British when they all returned to Sain Qala and it was here that the rest of the Nation joined the English, since owing to lack of ammunition they were no longer able to hold their own against overwhelming odds. They did not reach Sain Qala, however, without more fighting on the way. Some ninety thousand persons, including some Armenians, left Urumia closely followed by the enemy troops through hostile

territory, travelling day and night, with practically no food and no water for several days. Some thousands perished in this exodus through starvation, disease and massacre. Others were taken in captivity. As a result of this terrible journey which lasted 25 days, 7,000 more Assyrians died after their arrival in the British camp at Ba'qubah, despite the care taken of them. Nevertheless, everybody, English and Assyrian, withdrew from Sain Qala to Hamadan in southern Persia when a strong Assyrian contingent was raised as narrated by Col. McCarthy and was used in Kurdistan, north of Iraq, to uphold the British authority over that turbulent area.

The families of the people were taken to Ba'qubah in Mesopotamia (now Iraq), and no doubt they were well cared for for about a year — for which the Assyrians have never failed to express their gratitude.

On the other hand, the British Government recognised the services rendered by the Assyrians as it will be seen from the following letter written by the British High Commissioner, Iraq, for the information of the Assyrians.

D.O.No.S.O./1128.

The Residency,  
Baghdad, 1st May, 1924.

... "His Britannic Majesty's Government have given the most careful consideration for sometime to the question of safeguarding the interests of the Assyrian people, keeping in view both the services which they rendered to the Allied Cause during the war and their future relations with the Iraq government."

At the time this letter was written the Turks were pressing hard their claim to Mosul and its unexploited mines so essential to Great Britain, and it was necessary to enlist the help and co-operation of the Assyrians. Hence these letters, none of which, unfortunately, have been kept. And when the Mosul dispute was over, the tide turned against the Assyrians and they were finally deserted to suffer martyrdom at the hands of the Iraq government whose internal disorders they were called upon time after time by the British mandatory Power to quell.



*At the Assyrian Foundation meeting.*



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تلفن ۲۲۱۳-۵۴۸ (۴۱۵) عرس سیدزاده

### Feasts and Commemorations



MAR NARSAI PARISH

**Assyrian Church of the East**

3939 LAWTON STREET  
SAN FRANCISCO, CALIF. 94122

July 10	Nusardil "Feast of God" and Commemoration of the 12 Apostles
Aug. 7	The Feast of the Transfiguration
Aug. 14	Commemoration of St. Mary
Sept. 11	The Feast of the Cross
Sept. 18	Dokhrana D'Mar Bisho
Oct. 2	Dokhrana D'Mar Zia
Oct. 16	12th Anniversary of the Consecration of His Holiness Mar Dinkha IV, Catholicos Patriarch
Nov. 6	Dokhrana D'Mar Gewargis the Martyr
Dec. 25	Christmas (Nativity of Our Lord)

Sunday Services start at 10:00 a.m.

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### In Search of Joy

Happiness is one of the attributes of man which eludes the most determined search, and comes — if it does — unsought and in the most unsuspected places. He who has failed in his efforts to find happiness in a palace may find it in a humble cottage where love reigns.

— Paul Harris in SPOKES

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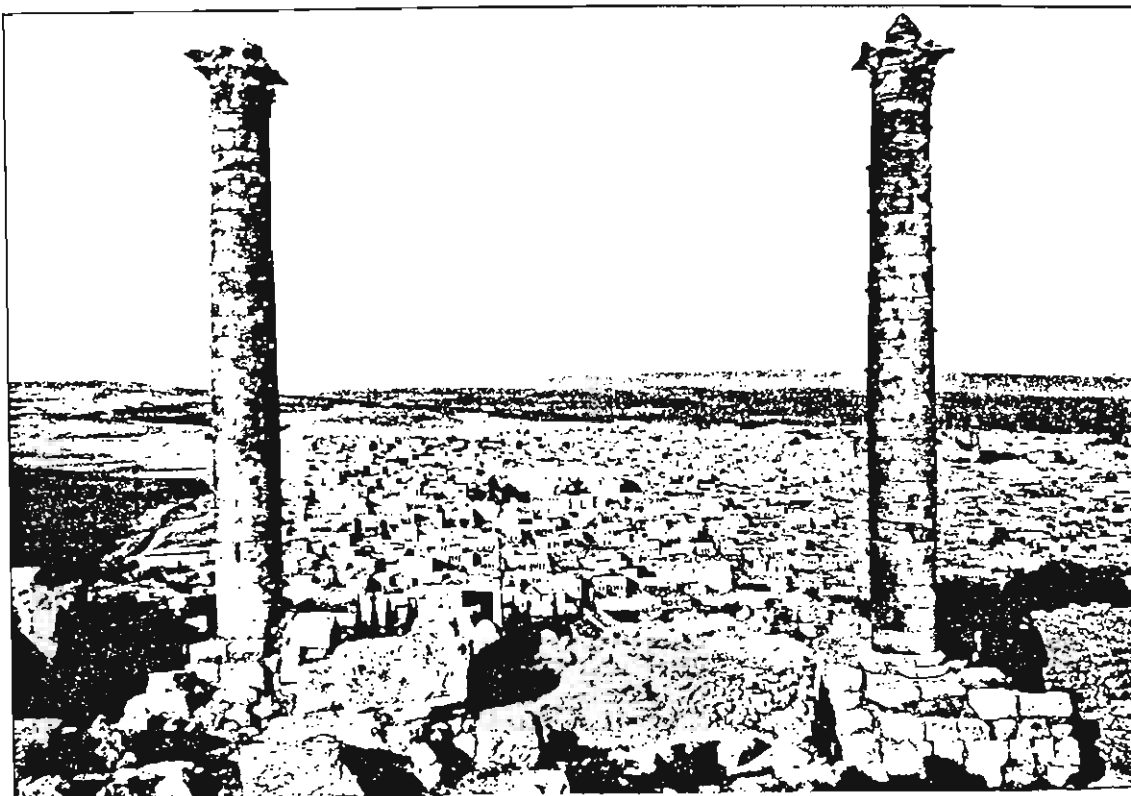


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يَا حَبِيبُ هَذَا لَهْجَتِي دُرُفْتَمِهْ (۱۹۱۷-۱۹۱۸) دَرِ دَهْ دُزْدَمِ

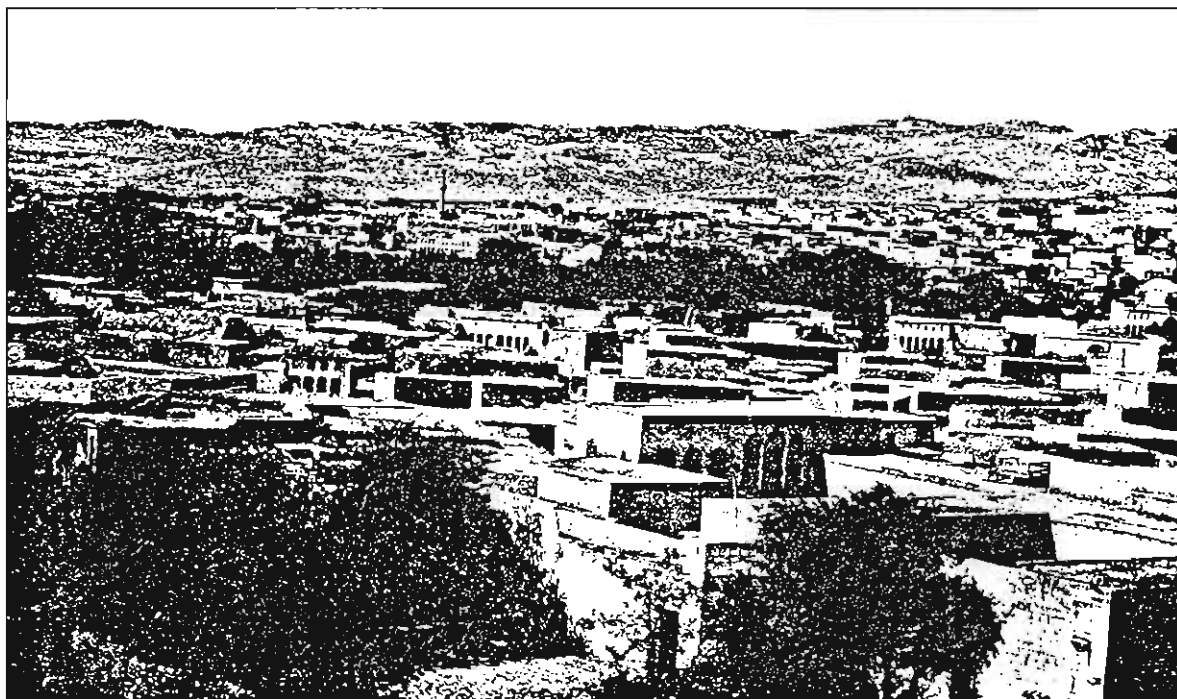
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THE TWO GREAT COLUMNS ON THE CITADEL OF EDESSA.  
*The view taken looks very nearly N.E.*

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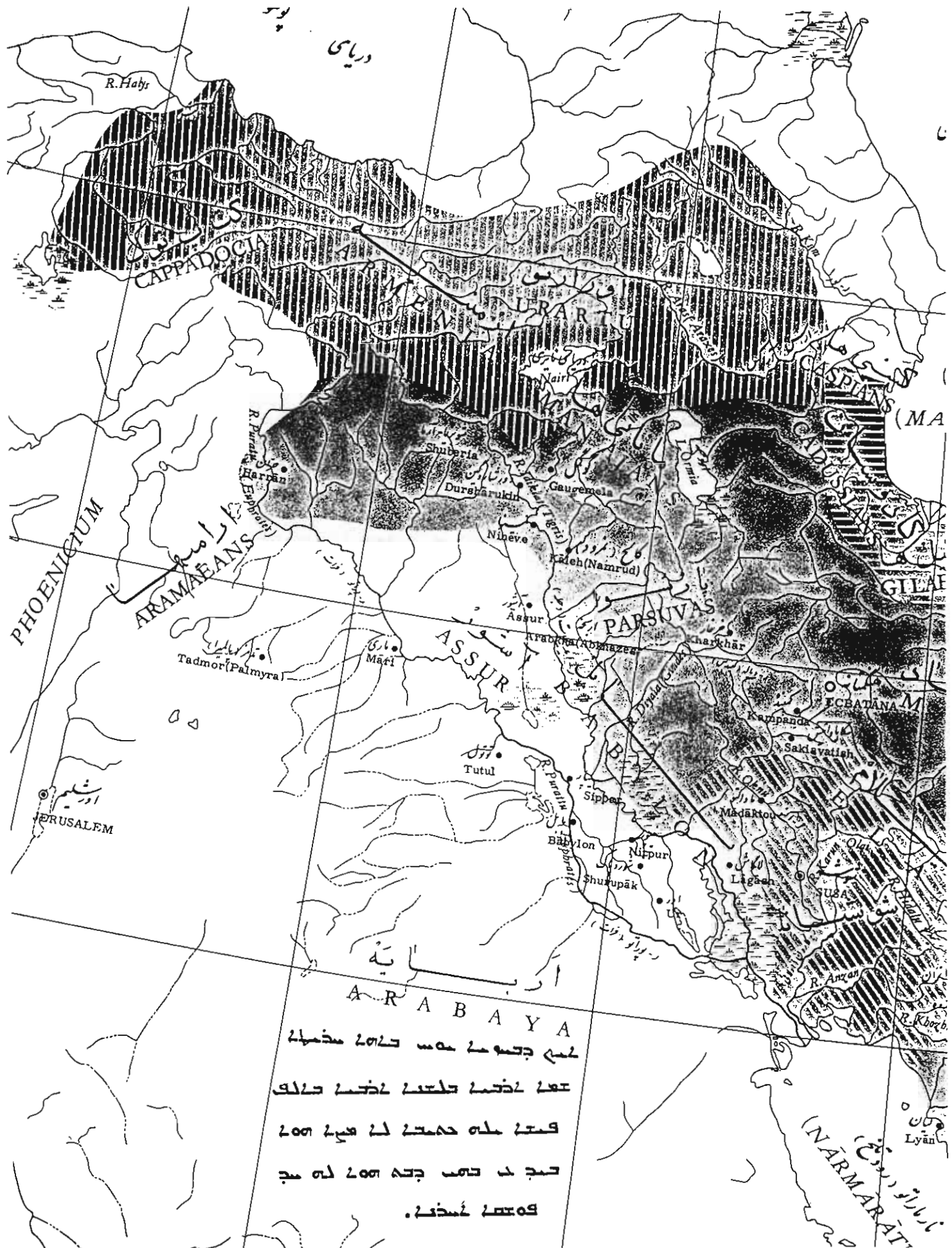
EDESSA.  
*View looking S.S.W.*

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جِسْمُ مَدْعُوْتِكَ لَيْسَ لَكَ فِيهِ حَقٌّ حَتَّى تَكُونَ مَبْعُودًا عَنْ لَوْحِ مَدْعَاكَ  
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يَسْمَعُ دَعْوَةَ الْمُؤْمِنِ إِذَا دَعَا إِلَى اللَّهِ وَرَسُولِهِ أَنْ يُعْطِيَهُ أَجْرًا كَبِيرًا . فَتَقْبُلُ مِنْهُ الدَّعْوَةَ تَنَوُّعًا

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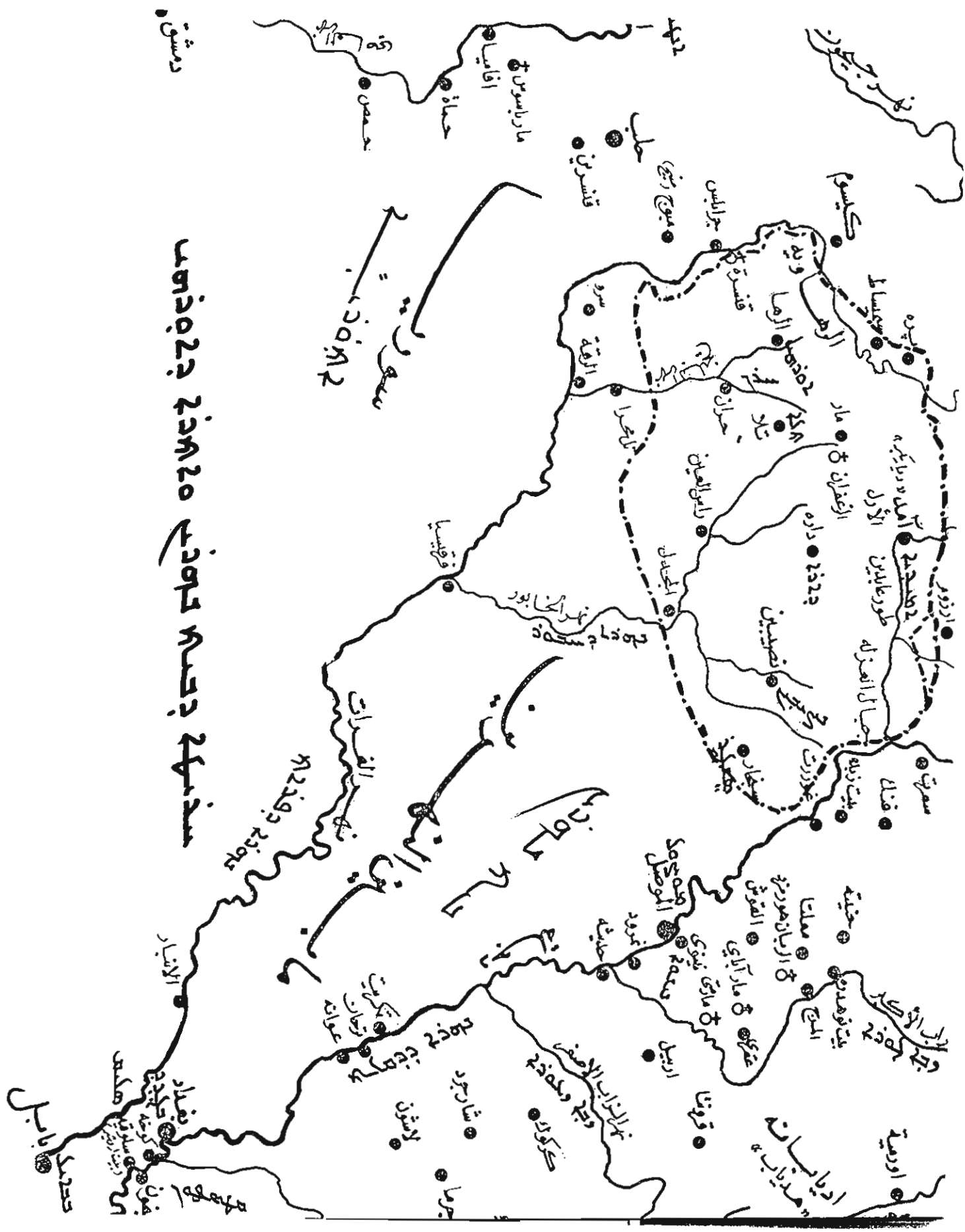




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הַבְּיָאָה לְכַלּוֹתָם בְּהַבְּיָאָה לְכַלּוֹתָם לֹא 100 מֵיָּלֵל לְעִנְיָהּ בְּהַבְּיָאָה לְכַלּוֹתָם  
וּמִבְּיָאָה 257 מֵיָּלֵל לְעִנְיָהּ בְּהַבְּיָאָה לְכַלּוֹתָם בְּהַבְּיָאָה לְכַלּוֹתָם לֹא 100 מֵיָּלֵל  
מִבְּיָאָה לְכַלּוֹתָם בְּהַבְּיָאָה לְכַלּוֹתָם לֹא 100 מֵיָּלֵל לְעִנְיָהּ בְּהַבְּיָאָה לְכַלּוֹתָם  
וּמִבְּיָאָה לְכַלּוֹתָם בְּהַבְּיָאָה לְכַלּוֹתָם לֹא 100 מֵיָּלֵל לְעִנְיָהּ בְּהַבְּיָאָה לְכַלּוֹתָם !  
2 - חֲסֵה וְנִשְׁמָה :

[illegible][illegible]



مساحت ۲۰۰۰۰ کیلومتر مربع  
 مساحت ۲۰۰۰۰ کیلومتر مربع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَلَّمَ قُلُوبَنَا خَلَقَ رُوحَنَا حَمَلَنَا حَسَبَ عَمَلِنَا جَنَعَهُ عَمَلُنَا سَجَّ بَشَرَتَنَا بِهَدَايَةِ قُلُوبِنَا قَامَ

1 - جاء الخبير . 2 - جاء الطبيب . 3 - جاء فدحس الخبير .

1 - جَمْعُ يَذُو فَيْءٍ :

48





העמוד דאס

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1- תענית: מעורבות של חכמה ושל דאס  
לעמוד דאס.

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פון דעם

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 دَلِيلٌ عَلَى مَوْتٍ : وَالْحَقُّ : مَوْتٌ : حَيَاةٌ مَبْنِيَةٌ عَلَى  
 حَيَاةٍ دَلِيلٌ عَلَى مَوْتٍ : مَوْتٌ : حَيَاةٌ مَبْنِيَةٌ عَلَى  
 لَيْسَ دَلِيلٌ عَلَى مَوْتٍ : مَوْتٌ : حَيَاةٌ مَبْنِيَةٌ عَلَى

[illegible]

١٩١٠ ڊيگري ۾ پڙهيو ۽ ٻين ڪتابن جي به تصنيف ڪئي.  
پوءِ ٻين ڪتابن جي تصنيف ڪئي.

[illegible]

بَعْدَ بَعْدِ كَمَدَةٍ مَّجْدَةٍ سَجَلَةٍ زَبْ بَدَم -  
 لَسَ بَخَسَمَ سَجَلَسَ لَدَسَ. زَبْ مَلْ

لَسْتُ لَعَبِيَّةً ذَلِيلَةً (حَذَرْتُكَ ذَلِيلًا) هَكَذَا  
لَسْتُ لَعَبِيَّةً لَمْ يَكُنْ دُونَِي لَعَبِيَّةً هَكَذَا

٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

מִבְּחֵשׁ אֶל עֲבֹדָתָא דְּזִנְיָא. וְכֵן יִשְׁמַע יְהוָה  
 "לֵב" וְיִשְׁמַע יְהוָה וְיִשְׁמַע יְהוָה וְיִשְׁמַע יְהוָה

لَمْ يَكُنْ لَكَ دُونَهُ حَمِيْلٌ وَهَامِيْلٌ

دَسَمُ اِيْمَانُ دَلِيْلُ مَحَلِسِ كِه دَلِيْلُ جَهَانِي

١٥ هجرت، دليیلند. اول جناب د ۱۹۳۹ م  
علیه السلام نے فرمایا دلالت نہوتی کہ

١٥ دېڅنگه. چېنله د ١٩٣٩ په کاله دوه مه مېنځه  
 له دېلوه نه ددېلوه نه.

١٩٣٨ ڌي هجڻي ڊيگريسي ڏي هجڻي -  
 ٺهڻي ٺهڻي "ٺهڻي ٺهڻي" ٺهڻي ٺهڻي

نَحْمَدُكَ يَا رَبِّ "حَقَّقْ جَهَنَّمَ" بِجِلْسِ مَعْنِي  
 يَا خَلْقَ مَعْصِدٍ. تَذَكَّرْ وَلِلَّهِ لَوْ هَبْتُمْ

۱۹۴۷ء ۾ ڄمڻ کان وٺي ۱۹۶۷ء تائين  
 ۱۹۶۷ء ۾ ڄمڻ کان وٺي ۱۹۸۷ء تائين

إِجَابَةُ نَسَبِ إِيَّاهُ بِمَقْدَرٍ.

[illegible]





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ܐܠܗܝܢ



## The Assyrian Exodus

Assyrian Culture and Art Fund, Tehran, Iran

ܐܠܗܝܢ - ܐܠܗܝܢ - ܐܠܗܝܢ