



Established 1964
Dedicated to the
Advancement of Education
of Assyrians



NINEVEH

FIRST & SECOND QUARTER 1989

VOLUME 12 NO. 1 & 2



J. Jacob
(Rabi Yacoub Bet Yacoub)
1896-1988



William Daniel
1903-1988

Assyrian Literary Scholars

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FIRST & SECOND QUARTER 1989

VOLUME 12 NO. 1 & 2

Julius N. Shabbas Editor
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POLICY

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

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

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ADDRESS LETTERS TO

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Assyrian Periodicals

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

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of publication**

LETTERS TO THE EDITOR

Editor:

I would like to subscribe to *Nineveh* magazine. Enclosed is \$15.00 for the annual subscription.

Hilda Ghahramani
Winnipeg, Canada

Mr. Julius Shabbas:

I would like to thank all of you for your efforts in bringing about such a fine literary magazine. I am personally involved in many Assyrian functions here in L.A. and I know how difficult it is and most of the time with little or no appreciation.

Enclosed please find my small contribution which I try to make every year; also an article for the *Nineveh* magazine should you find it fit to be published.

Isaac Ramsini
Rancho Cucamonga, CA

Dear Mr. Shabbas and Staff:

On behalf of my family we wish to extend our deepest gratitude for including our parents' (Nicholas and Lily Yonan) picture and article, in celebration of their 50th wedding anniversary, in your recent edition. Indeed, these were special moments, and *Nineveh* helped to make it even more so.

Too, my family wishes to commend *Nineveh* for the interesting and informative articles. It is truly a pleasure to have a magazine of such high quality, which is dedicated to members of the Assyrian community.

Keep up the good work. We wish you continued success.

Shamiran Yonan and Family
Turlock, CA

Dear Editor:

The Assyrian Association, Gothenburg, Sweden, would like to be enrolled in your subscription list.

Please let us know the subscription fee, and we will be happy to send you a check.

Further, as an Assyrian Association with more than 300 members we are eager to know if you have other publications concerning our people. If you have, please send us a list as soon as possible. Thank you in anticipation.

Members of the Board
Gothenburg, Sweden

Dear Julius:

Enclosed is a check for \$100 towards the noble educational activities and other projects of the Assyrian Foundation of America. Our good Lord bless you all. Merry Christmas and Happy New Year.

Youash Lazar
Santa Rosa, CA

Dear Sir:

We would like to subscribe to your esteemed magazine. Please send us information on the subscription rate in order to remit to you a money order. We hope that you have received a report from Madlaine Moradkhan from Paris about the activities of our Association Assyriophile de France. Should it have been published, we would like to receive a copy. Hoping to hear from you soon.

Joseph Darmo
Saint-Jory, France

Dear Julius:

I thank you very much for your excellent *Nineveh* magazine. Enclosed is my check for \$50.00, my subscription for the magazine for 1989.

I am still working on my articles. I will send you a good one, I hope, within this month.

We wish you all a happy New Year.

Sargis R. Michaels
Chicago, IL

Dear Mr. Shabbas:

Please accept this small contribution to your organization to help preserve our Assyrian heritage.

Enclosed is some material prepared by me. If you wish you may publish it in your *Nineveh* magazine. Thank you again for all that you have done for our people.

Solomon S. Solomon
Chicago, IL

Sirs:

In hopes that this small donation will help in furthering your honorable endeavors, I submit the enclosed check to the Foundation. Thank you for everything you've done to further the Assyrian cause.

In closing, I extend season's greetings to all of your membership and pray that the grace of God will render your future projects successful.

Ashoorbell Moradkhan
San Jose, CA

Editor:

Please accept our small contribution of \$50.00 toward the cost of publishing *Nineveh* magazine and any other publication. We wish you all a blessed Christmas and a wonderful New Year. May God bless your efforts always.

Farid and Flarim Rustam
Philadelphia, PA

Assyrian Nationalism, Should We Believe In It?

by Isaac Ramsini

Nationalism is an assertion of belonging to a place, to a geographical locality. It affirms the home created by a community who shares the same language, culture, and customs. Therefore, nationalism can be used retrospectively as well as prospectively to justify a nation's legitimate rights to a geographical locality where its roots are.

On the other hand, nationhood is the composition of people who are bound together by common experiences who have shared similar fates with a common folkloric heritage, of which the language is the most prominent constituent. They may or may not have a common creed and may or may not possess a country. In the case of we Assyrians it is social and historical ties which bind each of our community with others of a different name and locality. Therefore, it is social bonds, not religious, which is the heart of the Assyrian nationalism.

The contemporary militancy of minority groups as expressed in Assyrian nationalism is attributed to the active policy of western and middle eastern industrial capitalist or quasi-socialist states that promote "multiculturalism." The doctrine of nationalism as expressed in the principle of "sovereignty" or "self-determination" was introduced by the Europeans to the Middle East at the turn of this century. It is also partially attributed to the effort of nationalist minded Assyrians to overcome their social, economic and political disadvantages in the countries in which they persist as minorities.

World War I sealed the identity of the Assyrian nation who took part in this international drama on the side of the allied powers. The war presented the Assyrians with an exceptional opportunity to act as one people and to share the same fate. Whatever the consequences, the Assyrian nation was reborn and officially recognized in the international arena by its national name, rather than religious name, if nothing else.

The end of the war became a new beginning for our nation to address the Assyrian question before the world body and to hope to redress the inhumane injustices committed against us. Power brokers of the time and their special interests, with their cronies in the form of black sheep in our fold, combined with dissension and internal strife from within, became a major impediment in any significant gain for Assyrians.

More than half a century has passed by since those unfortunate and gloomy times. Assyrian nationalism remained dormant and tarnished until the late sixties. In 1968 creation of the Assyrian Universal Alliance (AUA), and several other national organiza-

tions, instilled a sense of hope and pride among our people. Once again Assyrian nationalism was on the rise. Assyrian representatives at the international level became engaged in negotiations with our adversaries for Assyrian rights. In the mid-seventies they succeeded in raising Assyrian consciousness to an unprecedented level.

The Assyrian question became the subject of heated debates and discussions at every Assyrian home. Public propensity for their active participation in their national affairs strengthened the Assyrian institutions and staffed them with the most competent Assyrians available to us at that time.

In the early and late seventies unfortunate events in the Middle East, Lebanon's civil war, Islamic revolution in Iran, Iran-Iraq war, took their toll and subsequently once again our social and political fabric ruptured and became disintegrated.

In a civilization of quasi-barbarism, which has made so many of us homeless, a new wave of immigration to the west confronted us with new problems. Once again we were uprooted and as refugees cut off from our roots, our land and our past. We suddenly found ourselves in a new and often hostile land, surrounded by peculiar cultural values often clashing with ours. In search of a new identity and character, we started an uneasy coexistence with the indigenous people, mistakenly compromising our own values and national character in the form of a gradual assimilation in exchange for acceptance. Assyrian names, Sargon, Ramsin, Atour gave way to Mark, Jennifer and Karen. So we initiated our own deformation by deliberate exacerbation of our cultural degeneration and decadence as the only way out approach to mask our shortcomings.

Do we ever ask ourselves how long we as a nation want to be on the run from country to country and from continent to continent? For how long should we allow ourselves to be the victim of regional conflict and pay a heavy price with no compensation? At times of war we will be used as the shield of the aggressor and at times of peace we will be denied our very basic rights by the same ruling class in violation of all international rules of law.

A conscious Assyrian, a nationalist, responds negatively to this question, so against all overwhelming odds he rolls up his sleeves and puts his mind and energy into action for salvation of his people to which he consciously feels so indebted. Therefore, Assyrian nationalism stems from the sobering reality of our time and living conditions of our people. M. Gandhi once said: "For us, nationalism is the same as love of

humanity." I say for us Assyrians nationalism is a means of survival; a lively sense of collective responsibility.

In contrast to other ethnic minorities, what portion of our people, mainly intellectuals, have positively responded to such a conscious call? Only an insignificant portion. We, therefore, need to seek cause and effect of our failures within ourselves rather than without, as is the norm.

Merely engaging in unceasing criticism of one another or our social and national institutions, combined with our apathetic attitude and social irresponsibility, do not redeem us from the national calamity that we are in. We need to rehash our thinking and cease to lead a marginal life. It is imperative that we take an active role and be a conducive participant in our social and cultural institutions, should we desire a leap forward.

The words of Gerald W. Ohanson, an American writer, well suits those Assyrians whose contribution to the Assyrian cause has never gone beyond their cheap, but abundant, lip service, their tight purse and a know-it-all attitude and sharp criticism. He once said: "No man was ever endowed with a right without being at the same time saddled with a responsibility."

In order to survive as a nation we have many challenges ahead of us. Have we ever summed up our strengths and weaknesses? Have we ever repositioned ourselves with a new outlook and perspective? What type of short and long term planning have we envisioned and formulated to face our uncertain future. We must be realistic and recognize what limited resources we have and establish long range goals and workable national programs before being able to make a dent in the monumental task ahead of us.

In unofficial group discussions regarding this apathetic situation, a few factors get blamed. Some of these factors are a shortage of funds, absence of nationalistic fervor, lack of sacrificial spirit, crippling power of splits in our religious denominations, the black sheep in the fold, and tight purses.

The retrospective review of the achievement of any nation with similar misfortunes brings to light the role that their intellectuals have played. In large, the whole leadership of their social, cultural and political institutions is comprised of educated and professionally able men and women, proclaiming their willingness to shoulder a responsibility directly or indirectly.

In the case of we Assyrians, most of our educated people show very little interest in their social and national affairs. They tend to have more interest in self-indulgence and a tendency of ostracizing themselves from the society to which they owe so much. So, while people of other ethnic minorities benefit from good management of professional skills of their people, our institutions are completely destitute of it.

Therefore, the consequence of our failure to incorporate capable Assyrians with up to date organiza-

tional skills into our social and national institutions has relegated us into insignificance. Our cultural and social organizations have become a center of self-indulgence and superficial entertainments. A dwindling number of participants in Assyrian functions is the by-product of a combined apathetic attitude of the public and largely unfit individuals for positions for which they volunteer.

At the national level, things are not any better. General apathy of the majority of our people in their national affairs has created a vacuum of leadership. The outcome has been that a few individuals, residues of the old establishment, instead of laying a new foundation for a shattered but good organization, have set our national policies on matters pertinent to all issues, ranging from refugees to formal negotiations with foreign statesmen.

Unprepared, they embark on their secretive wheeling-dealings with authorities on our behalf with no qualification or legitimate representation, and therefore, unwittingly, further fuel dissension and disunity. Peter the Great once said: "The great leader is the one who has come at the right time and is doing the right things."

Until the guilt of indifference, apathy and national irresponsibility towards our nation and its unfinished business has not permeated the soul and conscience of the majority of our so-called intelligentsia, no significant progress in redressing the Assyrian question and its legitimate rights can be in sight.

George Bernard Shaw, the British writer, once said: "Unchecked water can erode a shoreline or inundate a city." I may say that unchecked social apathy and indifference can erode our cultural foundation as a nation.





At the Foundation Meeting



Board of Directors

In its annual election dinner meeting held on December 4, 1988, the membership of the Assyrian Foundation elected the following to the Board of Directors for 1989:

President Nathan T. Nasseri
Vice-President Charles Yonan
Secretary Joel J. Elias
Treasurer Julius N. Shabbas
Chairman-Membership Sami B. Neesan
Chairman-Education Martin Jacob
Chairman-Social Sargon W. Shabbas

The meeting was very well attended and enjoyed by all. The outgoing president, Mr. Sargon Shabbas, who served in this capacity for the past four years, expressed his gratitude to the Board of Directors and the members for their cooperation and help. The new president, Mr. Nathan Nasseri, thanked Sargon for his unselfish service to the Foundation.

Did You Know That?

Submitted by Solomon (Sawa) Solomon

The battle that culminated in the destruction of Nineveh in 612 B.C. was only a part of a long war that lasted 20 years between the Medes and their allies, the Babylonians, on one side, and the Assyrians and the Egyptians on the other side.

In 1885 Dr. Porjakov discovered the remains of an old cemetery in southern Siberia which contained tombstones with Assyrian inscriptions on them.

The wife of Hulago Khan, the Mongol Conqueror of the Middle East, was of the Nestorian faith, as was Katbuka, his main general.

That general Agha Patrus of Baz served before the great war as the Ottoman counsel in Urmia.

That Rabban Sauma, a Mongol monk from the Church of the East, was sent by the great Khan as an ambassador to meet the Kings and the Pope in Medieval Europe.

That Dr. Mar Aprem, a metropolitan of the Church of the East in India has published 29 books on our Church and the Assyrians in general.

That the late Patriarch Mar Ishai Shimun was consecrated at the age of 12 in Baquba, Iraq, in 1920.

That some Assyrians stayed on to live in southeastern Turkey after the great war, but their numbers have declined greatly in the last decade.

Appreciation

Rev. George Shahbaz, minister of the Assyrian Presbyterian Church in Turlock, was the guest speaker at the Assyrian Foundation meeting in November. Rev. Shahbaz spoke about his trip to Turkey where he met with a number of Assyrians. He described their conditions and needs, and illustrated his talk with slides and pictures. He pointed out that he was not allowed to visit the Assyrians in refugee camps but did meet with Assyrians living in cities. Foundation members present made contributions which were sent to the needy Assyrians in Turkey.





At the Foundation Meeting



A Second Chance

by Abram George

When his towering frame began to bend, his firm steps to falter and his sharp vision dim, Riza Amin of Azerbaijan, Iran, spoke to his only son, Ali, thus: "Listen to your old father. Soon I'll be on my way to the Paradise of our Holy Prophet. Then all my possessions will be yours, son. Until now my words of advice have rolled off your brain like walnuts off a minaret. But now I beg of you, in the name of our Holy Allah, stop living uselessly. Remember, a wasted life has the smell of death about it. Mend your ways so that I may die in peace."

Ali had heard these words from the lips of his aging father more than once. So now again he let them roll off his brain like walnuts off a minaret.

"My son, I implore you to begin to think," said Riza, "to correct your habits, to wise up. If you don't, I'm certain in no time you'll squander all that you will inherit from me. Then you'll become a pauper, a beggar. On that day you'll say, 'I wish I were dead.' Here's what I've done for you against that dark day: In one of the corners of the barn I've built a closet. A rope is hanging from the ceiling. There's a stool below the end of the rope. . . ."

"Stop, old man!" shouted Ali. "You're out of your mind." Leaping up, he strode out of the palatial home.

Only a year after the death of his father, on a spring day when the face of Allah smiled upon the land in blooms and blossoms, and in colors and fragrances, Ali was standing on the crest of a cliff overlooking the salty Lake of Urmia, his outer world enveloped in gloom and his inner world in turmoil. Suddenly he remembered the words of his late father about the closet, the rope, the stool. He would hang himself!

Of all his great wealth, the barn was all that remained. To the barn he raced! He entered the closet, mounted the stool, fastened the rope around his neck, and then kicked the stool from beneath him.

Lo, the ceiling gave in! Ali fell to the floor in a heap. A shower of gold coins hit him on the head. Now hysterical with joy, he filled his hands with coins, felt their weight, kissed them. Calming down, he burst into tears.

With the gold there was this note:

Ali, my dear son, now I know you have come to your senses. Now I know you will use your life and your gold wisely. Now you do qualify to be known as the son of Riza Amin. Good luck, son, on your Second Chance. Allah bless you.

*Your loving father,
Riza*

Scholarships and other Contributions made by the Assyrian Foundation of America in 1988 Totalled \$6,086.00

The recipients are as follows:

Bishop Ashur Mar Bawai: Field of specialization is in the area of systematic theology; Catholic University of America, School of Religious Studies, Washington, D.C.

Rev. George Shahbaz: Graduate student working towards an advanced degree in Christian Studies, Berkeley, CA.

Nadia Babella: Rhetoric leading to law degree. Currently studying for one year in Sussex, England.

Ashoorbell Moradkhan: Senior, Business Administration/Account Financing, University of California, Berkeley, CA.

Walter Odisho: Senior, Industrial Technology/Manufacturing Engineering, California State University, Fresno, CA.

Ramin Ashorian: Senior, Computer Science, De Paul University, Chicago, IL.

Paul Neesan: Junior, Biochemistry, University of California, Davis, CA.

Ben Kingsbury: Freshman, Computer Engineering, California State University, Long Beach, CA.

Lisa Kingsbury: Freshman, Business Administration, University of California, Riverside, CA.

Elizabeth Mickaily: Studying towards Masters degree in Chemical Engineering, University of California, San Diego, CA.

Atosa Vardeh: Sophomore, Biochemistry, University of California, Davis, CA.

Olga Shabbas: Sophomore, Business Administration, San Francisco State University, San Francisco, CA.

Association Assyrophile de France, Saint Jory, France: For their projects and activities.

Needy Assyrians of Turkey.

You will notice that the Assyrian Foundation's contributions for the year 1988 were substantially increased over the previous year. This was made possible by the generous donations of members and friends of the Assyrian Foundation of America. Knowing that your gifts are being used for the development of our young people's education should be one of the most rewarding and satisfying experiences to all those who contributed.

William Daniel's books, plays, records and tapes can be ordered by writing to the following:

Kateeny the Great
P.O. Box 36305
San Jose, CA 95158
U.S.A.



Seated between George and Wilma Geevargis is Raya Lazaroff of Moscow, U.S.S.R. She was a recent visitor to the San Francisco Bay Area. She is George's aunt. Raya was quite gracious to us when the Assyrian group of ten toured the Soviet Union in June 1987.

Left to Right: Violet Shabbas, Raya Lazaroff, Wilma Geevargis, Edward Badaloff.



Seated on the left is Edward Badaloff of Tbilisi, Georgia, U.S.S.R. He was also a recent visitor to the San Francisco Bay Area. Edward is related to Ferdinand Badal of Hayward, CA. To the right is Ferdinand's wife, Barbara. About eighteen months ago, Barbara attended an Education Conference in Moscow. When it was over, Ferdinand and Barbara toured the Soviet Union and visited a few Assyrian villages. It was in Tbilisi where they met and visited with Edward and his parents.



Left to Right: George Geevargis and Edward Badaloff.



The Editor and his family, Violet, Semiramis and Dumarina with Raya Lazaroff.

Left to Right: George Geevargis, Raya Lazaroff, Babajan Ashouri, Julius N. Shabbas.



Left to Right: Ferdinand Badal, Barbara Badal, Violet Shabbas, Raya Lazaroff, Wilma Geevargis, Edward Badaloff, Julius N. Shabbas. The Editor has been corresponding with Edward since August 1987.

HERE AND THERE

TRICHUR, INDIA

In one of the recent issues of Nineveh an appeal for donations was made by Mar Timotheus Charitable Society of the Church of the East, Trichur, India, towards a hospital building and a senior citizens home. At that time the foundation stones were laid. To date, substantial progress in the construction of the hospital has been made. The following is an appeal letter from Rev. M. I. David, Secretary, on behalf of the Daughters of the Church of the East, India and the philanthropic ladies:

"We remember with gratitude your cooperation in the past for this noble venture. We are enclosing the Project Report, 5th Annual Report and Balance Sheet of the Society. As pointed out in the Annual Report, we intend to commence the hospital with departments of Gynecology, Pediatrics and Outpatient for the time being, and pursue the rest of the construction in a phased manner according to the availability of funds. In order to open the designated departments, we need substantial help from abroad.

"We therefore appeal to you for your continued financial support for the successful completion of the construction and commissioning of the hospital. Thank you."

Contributions may be sent to:

*Mar Timotheus Charitable Society
Church of the East
Anchangady, Trichur - 680 005
India*

CHICAGO

The Assyrian Academic Society of Chicago sponsored the First Conference in Assyrian Language. Held on August 12-14, 1988, many scholars from the United States, Canada and Sweden participated, including Rabi Mikhael Mammoo, Dr. Robert Paulissian, Emmanuel Bet-Shlimon, Sabri Esho, Yousep Canon, Daniel Ben-yamin, Rabi Akhtiar Benjamin, Rabi Heido Heido, Sargon Hasso, and others. Topics discussed were grammatical structure, vocabulary, foreign words in the language, etc.

BAGHDAD

An Italian archeological team has unearthed a model Assyrian carriage more than 2,800 years old in the northern Iraqi city of Mosul, the Iraqi news agency INA reported yesterday.

It said the four foot by 15 inch bronze carriage dating back to the reign of King Shalmanezzar was found with ivory statues, glass and porcelain jars and military equipment made of bronze and iron.

Mosul is the modern name of the ancient Assyrian capital of Nineveh, 290 miles north of Baghdad. Shalmanezzar ruled from 858 B.C. to 824 B.C.

Reuters

BERKELEY

In one of the Assyrian Foundation of America membership meetings, a 22 minute movie (videocassette) was shown. Called "Phases of Civilization: The Assyrian Legacy," the film was produced by Pierre Toulakhany, with George Kennedy, a well known Hollywood actor, in the leading role of an American who has no knowledge about who Assyrians are and their contributions to civilization. George Kennedy donated his services for his role in the film. The other actor, Henry Charr, an Assyrian born in Iran, is a film actor and producer. The film shows the many contributions and inventions made by Assyrians which have greatly benefitted humanity.

CANOGA PARK

Charles Eyvazzadeh, M.D., received his Certificate of Medicine last November from the California Board of Medicine, and is now a licensed physician and surgeon.

Dr. Eyvazzadeh, an Assyrian from Iran, received his Doctor of Medicine degree and Certificate of Specialty in General Surgery from Tehran University. In this capacity he served at four major hospitals, and also established a very successful private practice. As a professor at major teaching hospitals, he trained many interns and medical students. He was very active in the field of medical research and has published numerous articles in medical journals.

Dr. Eyvazzadeh came to the United States to join his family. After passing all the medical board examinations in California, he began his post-graduate training program in 1987 at San Joaquin Hospital, Bakersfield, California. In the meantime he has been attending medical conferences at the University of California, Los Angeles, Northridge Hospital, Veterans Medical Center, and San Joaquin Hospital. Dr. Eyvazzadeh's goal is to continue his career and serve the Assyrian community in the Los Angeles area. Dr. Eyvazzadeh is the brother-in-law of Foundation member Gabriel Sayad of Fremont, CA.



SAN JOSE

The Building Committee of Mar Yosip Parish of the Assyrian Church of the East, San Jose, was successful in buying a building on October 21, 1988, to accommodate both the Church, the social hall, and other functions. The two attached buildings have an area of 12,600 square feet. It cost \$870,000 with an estimated remodeling expense of \$300,000. Sister parishes in Los Angeles, San Francisco, Turlock/Modesto and Chicago helped financially to the extent of \$300,000.

A fund raising campaign was held on November 20, 1988 in the new building, where \$117,000 was raised. His Grace Bishop Mar Bawai of the Western Diocese was present. Rev. Samuel Dinkha is the pastor of this parish.

Contributions may be sent to:

*Assyrian Church of the East
P.O. Box 160612
Cupertino, CA 95016*

BAGHDAD

A British archeological expedition has found the remains of an ancient Assyrian city in the Jazira region near the Syrian border, its director said yesterday.

Warwick Ball said the principal discovery was a ziggurat, a temple built in the shape of a terraced pyramid. The team also unearthed clay tablets relating the 247 acre site to the Assyrian city of Telluleh.

"It is rather a small city but the find is exciting," Ball said. He said the site was inhabited as long as 6,000 years ago.

At its height in the 7th century B.C., the Assyrian Empire stretched from Egypt across Mesopotamia to the shores of the Persian Gulf. Its rulers were known as efficient administrators.

Associated Press

SOVIET ARMENIA, U.S.S.R.

All the world knows of the devastating earthquake that hit the Soviet Armenian state last December. Thousands perished and hundreds of thousands became homeless. Among them were a small number of Assyrians. Relief efforts poured in from all over the world. Armenians and other people in the United States contributed large amounts of money and supplies to the relief effort, including the Assyrian Church of the East in San Francisco. Assyrians have for centuries felt a close kinship to Armenians, sharing a similar religious belief (Christianity) and many customs and traditions. We express our deepest sympathy to the Armenian community and wishes for a speedy recovery from this tragedy.

SWEDEN

We wish to thank Rabi Mikhael Mammoo of Sweden for sending Nineveh magazine a copy of his third book entitled "My Language." Rabi Mikhael was born and raised in Iraq. He has been residing in Sweden since 1976. To date, he has authored nine books in Assyrian, Arabic and Swedish. He teaches Assyrian and Swedish to bi-lingual students. He receives state grants from the Swedish Ministry of Education.

Glancing through the book, I find that Rabi Mikhael uses a unique method of teaching Assyrian. He uses pictures and illustrations with the accompanying word broken down into syllables as a way of teaching spelling and the alphabet. He uses phonics to teach the way the letter or groups of letters sound.

Rabi Mikhael was in the United States last August where he participated in the First Conference on Assyrian Language held in Chicago on August 12-14, 1988.



REEM PHARMACY

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Letters of Thanks Sent to the Assyrian Foundation of America

It was with great pleasure that I received your encouraging letter with the scholarship award from the Assyrian Foundation of America. This kind and meaningful gesture of the Foundation meant a lot to me and has inspired my quest for more committed research.

You might be interested to know that I am doing my work at the Catholic University of America, in the School of Religious Studies. My field of specialization will be in the area of systematic theology. In my research, with the help of God, I shall try to examine the ecumenical relations between the Assyrian Church of the East and both the Roman Catholic and the Orthodox Churches. This work will attempt to focus on some of the historical and doctrinal controversies of the early fifth to seventh century A.D. then suggest practical solutions for the present time. So too our Church will have offered her own contribution to help fulfill the vision of Christian Unity. As might be expected, this is an enormous task, therefore, I will always be in need for your prayers so God Almighty will assist all His servants who wish to achieve His divine will.

In conclusion, please extend my sincere gratitude and appreciation to brothers and sisters of the executive committee and the membership of the Assyrian Foundation of America, and may your participation and contribution to promote our rich culture be blessed always.

*Ashur Mar Bawai
by grace bishop of California*

I received your scholarship and would like to thank you for your generosity. I am honored to be recognized amongst the many fine Assyrian scholars your organization aids. This award will help me finance my continuing graduate studies in chemical engineering at U.C. San Diego.

Besides my studies, I have been called by the chairwoman of the Linguistics department, Dr. Margaret Langdon, of UCSD on two occasions where knowledge of the Assyrian language was required. The first instance was to participate in a study to discern if Assyrians could communicate with and understand speakers of the Chaldean dialect. The second was to pronounce several words at a seminar given by an expert in neosemitic languages. I felt proud to be able to represent, in some small way, the Assyrian language and culture.

Living in a country with people of diverse origins, it is particularly important for us to retain our cultural identity and language. I believe that education will help us in this endeavor. Knowledge of our own ethnicity and of subjects important to the world at large is a means of being heard and respected not only for the historic contributions of our forefathers, but also for the contributions which our people are making in society today.

Thank you again.

Elizabeth Mickaily

I was truly appreciative to receive a scholarship from the Assyrian Foundation of America. As you may already know, I am currently participating in a year study abroad program in Sussex, United Kingdom. Thus, I was surprised to receive this scholarship while being miles away from home.

In the past couple of years, I have seen how dedicated your organization has been for acknowledging Assyrian students. Last year my sister and I were recipients of this scholarship. I am pleased to see your interest in helping Assyrian students meet the goals they have set for themselves.

In your letter, you stated "we are very proud of you"; well, I would like to say that I feel proud to be acknowledged by you and the Assyrian Foundation of America.

Nadia Babella

I would like to extend my appreciation for granting me once again your annual Assyrian student scholarship. I am very honored and also grateful to be part of the Assyrian society and I will do whatever I am able to represent our culture in the best way possible. I am currently a junior at the University of California at Davis, majoring in Biochemistry with a minor in Psychology. Upon completion of my B.S., I plan to continue my education in one of many health related fields. Once again, I would like to give my thanks to all of the members and executives of the Assyrian Foundation of America for this generous award.

Paul Neesan

I would like to take this opportunity to express my extreme gratitude for the scholarship you gave me. I am very proud of my heritage, and the time I spent at the Foundation's functions have been the happiest of times. I am very appreciative for being chosen to receive your scholarship. The money was used for the purchase of books, and will be used for the same next quarter. Thank you again.

Lisa May Kingsbury

I am pleased and encouraged by the scholarship award I received recently. I am proud to be associated with an organization that promotes such pride in one's heritage. I would like to express my best and deepest wishes to the Assyrian Foundation of America, and all its members.

Ben Ashour Kingsbury

On behalf of Association Assyrophile de France, we acknowledge with deep appreciation your scholarship award to help us in our work. You can rest assured that this money will be put to good use. We will keep you informed of our progress. Thanks again for your help.

*Jean-Paul Sliva, President
Suzanne Darmo, Secretary*

Allow me to express my appreciation to you and all the members of your fine organization. Being selected as the recipient of a scholarship from the Foundation is indeed an honor and a privilege. This scholarship could not have arrived at a better time for it will enable me to enroll for my last semester at CSU Fresno.

I am majoring in Industrial Technology with an emphasis in Manufacturing Engineering and a minor in Robotics Automation. I am scheduled to graduate with honors in May of 1989. After graduation, I hope to have the financial strength to help other fellow Assyrian students, simply because not too many of our organizations understand the need to support our young people. It is indeed encouraging to find an organization such as yours that is dedicated to Assyrian students and schools.

Once again, I thank your organization, and all your members, for the generosity and the concern that you have shown. In addition, allow me to wish each and every one of you a Merry Christmas and a joyful New Year.

Walter Odisho-Kowski

I just want to thank you and to say how nice it was to be thought of in a very special way. I really appreciate the scholarship. Thank you and Happy New Year to all of you.

Atosa Vardeh

I wish to extend my gratitude for considering me a recipient of the Assyrian Foundation scholarship award. This award helped me in many of my college expenses. Currently I'm a junior at San Francisco State University majoring in International Relations/Business.

Many thanks to those members and non-members who designated their donations toward my scholarship.

Olga Shabbas



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I find myself humbled again by your generosity in presenting me a scholarship this year. Your continued support has made the heavy financial burden of a college education easier to bear. Through your patriotism you have allowed one of your brothers to look into the future with great expectations. For this you are to be commended, and you can never be thanked enough.

I will graduate this May, and from that point forward, I shall try with all of my heart to prove worthy of your investment in me. May one day all Assyrians recognize, as you have, the value of an educated community to the further existence of our people.

Ashoorbell Moradkhan

At the Foundation Meeting



Selections from the Epic Poem Kateeny Gabbara (The Great)

The Prophecy

by William Daniel

Among our People —

That by winds of fortune in many lands are blown,
Events shall occur until then unknown.
There will be a time of sorrow and pain,
To hope for salvation shall ever be in vain.
Enemy shall not rest, like a hungry beast
Shall invade our land on riches to feast.
Though he be smitten and torn all asunder,
Shall repeat his onslaught to destroy and plunder.
If sword is of no help to achieve his aim,
Like a snake he'll creep to sting and to maim.
His person shall inflict chaotic disease.
Under mask of meekness he shall rule he shall seize.
Through conflicting parties he'll direct his minions;
To be coining mottos, doctrines and opinions.
Parties each for itself shall design a banner;
Hoarse choruses galore shall scream in this manner —
"Long live the new theme — for sure it's the best."
Con artists shall arise beating on their chest.
In the name of Oumta on the language to pounce;
They'll put on long faces the verdict to pronounce:
"It's useless, outmoded" solemnly they'll profess;
"It's a shame to speak it, a hindrance to progress."
They'll turn deaf ears to the warning of the wise,
Ignoring completely their guidance or advice.
In the name of Oumta their drums will be booming,
While commerce of sex high order assuming.
It's a time of chaos, the wicked wind of shame
Threatens to blow out the last standing flame.

The response to the cure's a hero from without;
His coming from the start leaves no room for doubt.
An envoy of peace, manly built and tall;
Ground shall tremble echoing his footfall.
He's gentle but in fury could explode like a mine;
Greatness of his spirit no words can define.
Has taken on himself a modest name indeed,
That refers t'nourishment that all humans need.
He'll lighten the burden of the ones under stress;
But he'll cause to tremble heart of the merciless.
Some day he'll wield rod of the state;
In our languishing zeal changes to create

Enemy has planned a novel way of ruse:
T'overthrow our power, to control to confuse.
From under a mantle — virtuous, benign,
Contemplates to fulfill his wicked design.
Plot is a masterpiece, actor plays the part
Of a saintly recluse though Satan at heart.
In the house of Khammu he has built his nest;
From where he spreads the poison of his pest.
The hero shall find him hiding in the steeple,
Shall crush the serpent's head, deliver the people.

Such is the prophecy, end of chaotic storm;
Parties shall dissolve and blend in the main reform.
End of all diseases, wounds shall heal one and all;
The law shall protect the great and the small.
The union shall build a strong and massive wall.
That shall not be shaken that shall never fall.
Traitors that carried on commerce that was rotten.
Uprooted they shall be, memory forgotten.
The Hero who assisted to safeguard the land,
Shall sustain our throne with a mighty hand.
This is the prophecy — rebirth of the nation,
Which shall rise in glory of rejuvenation.

Karami studying their guest in wonderment
"What part would he take in the great event?"
Her spirit and her heart shook a hundred-fold
"Is he the Hero that the prophecy foretold?"

KATEENY

"The house of Khammu, which is it O Princess?"

KARAMY

"O Hero, It's my house — the Castle, no less.

Verses uttered by Kateeny in an outburst at
sight of misery:

Tribunal of most high!
O source of all being!
Why did you turn away your face?
How long you will stand by,
And your eye be seeing,
Cruelties wiping out our race?

What could this infant tell,
What could be its sore sin,
That to flame could have fanned your passion?
Out of womb into hell,
You cast it and all kin,
You reveal your love in this fashion?

Lo! above this village,
Blood-thirsty eagles call,
As they soar all around every hour.
Waiting for the pillage,
Of bodies that should fall,
To pounce, to tear, to devour.

Enemies on the ground
Enemies in the sky
Hemmed in fast, all about, by the foes.
Friends that were all around,
Have left us and gone by,
To suffer all alone in death throes.

O Ashur Ninevite!
Mardouk of Babylon?
You have had many appellations.
Jehovah see our plight,
Do help me fall upon,
And destroy this foe of the nations.

My strong arm and my bow
Were your gifts, and sorrows
Of a heart so tortured night and day,
Do help me overthrow,
With my sword and arrows
This pest — or, my talents take away.

To rescue all my kind,
To fulfill a great dream,
I may lose my young life. Let it be.
I may die, I don't mind,
If only I redeem,
This small shoot, root of the holy tree.

(Translated into English by the author —
original in Assyrian)



At the Foundation Meeting

DAVID YONAN

*An Outstanding Young Assyrian Violinist
Plays with the Berlin Philharmonic Orchestra*

by Turan Tuman

David, son of Gabriele and Shlimon Yonan, was born on the 29th of January 1974, in West Berlin. At the age of four, he received his first music lesson on piano. When he was six years old, young David fell in love with the violin. Shortly after his father bought him a half-size instrument he received his first violin lesson in which he excelled rapidly.

In 1984, at the age of ten, he won the first prize in a regional competition and later he was placed second in the German national competition called "Youth plays Music." In the same year he joined the Wilmersdorf Youth Orchestra as the youngest member and participated in some concerts conducted by Maestro Christian Hoppner.

As of 1985 he became a student of Abraham Jaffe, a Russian of Jewish ancestry, who has been known as one of the most outstanding students of Abram Jampolsky.

David attends a private high school where he follows a regular curriculum. Aside from learning several languages, he also practices violin from 4 to 5 hours daily. In summer, when he visits his grandparents in Khabur, Syria, he takes his violin with him to practice. Although his musical training is essentially classical, David Yonan also enjoys the folk music of his Assyrian people. He loves to entertain his grandparents and their friends with themes from Assyrian folk music whenever he visits them.

At the age of twelve, a philanthropist music store owner was so impressed by David's musical genius that he loaned

him a 200 year old Italian violin worth well over \$100,000. In his recent trip to Berlin, Bill Tuman had the pleasure of hearing David play a Bach solo sonata on that violin. It was an extremely touching experience that he will cherish for years to come.

The highlights of David's young career include three performances with the Berlin Philharmonic Orchestra in June 1987 and May 1988. Two of the events featured "Introduction and Tarantella" by Pablo Sarasate and the highly demanding Max Bruch Violin Concerto. His last appearance with the Berlin Philharmonic Orchestra was on November 22nd, 1988.

David's talent has prompted a well known Berlin music critic to hail him as an outstanding artist of the 21st century.



David Yonan

Thank You For Your Contributions

Education

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At the Foundation Meeting



IN MEMORIUM

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

Jacob Jacob (Rabi Yacoub Bet Yacoub)

J. Jacob, a renowned Assyrian scholar-educator, passed away on December 25, 1988, at the age of 92. He was born on December 25, 1896, in the village of Gool-patalikhan, Urmia, Iran, to Yacoub and Marganita. He was named after his father who passed away a few months before his birth. In 1917, Rabi Yacoub graduated from the American Mission College (known also as Madrashta d'Qalla). Among his teachers at the college were Rabi Pera Amrikhas of Ada, Rabi Isaac Urshan, and Kasha Isaac Malik. Because of his scholastic achievements he was sent to Sardari College for advanced studies. Due to war turmoil, the American Mission College was closed in April of 1918. That year, Rabi Yacoub enlisted in the Assyrian army in the artillery division under the command of Agha Petros and Agha Mirza. He was involved in the battle of Usknuk Saboulack.

In Hamadan, Rabi Yacoub re-enlisted in the army for a period of three months. The British and Agha Petros were enlisting men for the purpose of returning and taking Urmia. Later the British changed their mind and the enlistees were disbanded. The Assyrian exodus from Hamadan to Kirmanshah and eventually Baquba (Iraq) took 35 days. During this period Rabi Yacoub was sick. From Urmia to Baquba, thousands perished along the way from exhaustion, sickness, starvation and killing. At Baquba, he was requested by a Mr. McDonald to teach in Camp No. 1. About 150 students, mainly Saranaye, attended school for a period of two years.

In 1920, while in Baquba, Rabi Yacoub met and married Novart (Mirvat) Khachadorian. They were married by Kasha (Rev.) Keena. That year the Assyrians were sent to Mandan (Iraq) and the Armenians to Basrah (Iraq). Rabi Yacoub requested that he and his family be sent to Basrah hoping that from there they would work their way to the United States. This did not materialize. Because of his slight military experience Rabi Yacoub was asked by a British commander, whom he had met in Baquba, to train a platoon to guard the Armenian camps. Later he worked as a tally clerk for the Port of Basrah. In 1922 he resigned this post and moved the family to Baghdad where he was involved in a business for two years.

In 1924 Rabi Yacoub was requested to attend a meeting of Assyrians and Armenians in Hanaidi Camp (British Air Force Base near Baghdad). Mr. Ingram was the superintendent of the civilian camp. At this meeting Rabi Yacoub was offered the position of school principal, which he accepted. It was at Mr. Ingram's residence where Rabi Yacoub first met Minania and her mother.

He remained school principal in Hanaidi until 1937 when this Air Force Base was closed down and a new one established at Habbaniya (about 50 miles from Baghdad). Rabi Yacoub resumed his position in the new location where he remained until 1944 when the school was nationalized. He and his family moved to Baghdad where he was self-employed in the shoe business.

During those 25 years Rabi Yacoub was instrumental in providing exceptional education to thousands of Assyrian and Armenian students, now scattered throughout the world. A prolific writer-poet, he has written extensively on many subjects. In addition, he has translated several Shakespearean and other plays into Assyrian, which were staged by the students under his directorship. Unfortunately, these remain unpublished. A number of them were lost, others remain in Baghdad. Rabi Yacoub, through his late son, Emmanuel, established Boy Scout and Girl Guide movements where all the student body participated. He was a disciplinarian, a man who inspired confidence and creativity, devoting his life to intellectual and literary pursuits.

Rabi Yacoub immigrated to the United States in early 1972 and settled in California with his children in El Cerrito, then Santa Ana and finally Daly City.

Funeral services, held in Berkeley, were officiated by Archdeacon Nenos Michael of the Assyrian Church of the East, San Francisco, assisted by Rev. Shmouel Dinkha of San Jose. Survivors include three daughters — Arpineh Sultanian (Pasadena, CA), Knarick Martyr (Baghdad, Iraq), and Shamiram Hermes (Daly City, CA); one son William Jacob (Santa Ana, CA); several grandchildren and great-grandchildren. Rabi Yacoub was preceded in death by his son Emmanuel Jacob.

Rabi Yacoub will not only be missed by his immediate family, relatives and many friends, but by all the students whom he trained and inspired. His highest reward is that his life has not been lived in vain, that his work has not been lost, that the seed he sowed has borne fruit.



William Daniel

William Daniel, a master Assyrian writer, poet, composer and violinist, passed away on December 18, 1988 at the age of 85. Born in Urmia, Iran, in 1903 to Dr. David and Aslie Daniel, William was only four when his mother died. He was raised by his father and his three sisters. During the period when troubles erupted in Urmia in the latter part of 1914, and subsequently the Assyrian exodus of 1918, thousands of Assyrians lost their lives in one way or another. Many others were taken into captivity, including William's three sisters, whom he never saw again. His father, a medical doctor, died while providing service to the refugees.

After Baquba, his brother-in-law took care of him in Baghdad for a short time. Then at 17 William left for Switzerland, where he studied music for four years. Later he attended the music conservatory of France where he graduated with honors. He played violin in the symphonic orchestras. He then returned to Iran, established the first and only Assyrian radio program, organized a number of folkloric groups, taught music and performing arts, and in general, dedicated his time and talents to the pursuit and enrichment of the Assyrian culture. He acquired his extensive and rich knowledge of Assyrian and English through intensive study over the years. William Daniel was a cultured man whose extensive travels further intensified his natural dedication to the Assyrian cause.

In 1952 he came to the United States where he established his permanent home and continued his zealous work in music, literary contributions and Assyrian organizations. He stayed in Chicago for a while, then came to San Francisco and eventually settled in San Jose. He taught Assyrian for a while, using a unique system of teaching that he had developed. For a while he was the managing editor of the *Assyrian Star* magazine.

In addition to his numerous articles which have appeared in various Assyrian magazines, including *Nineveh* magazine, William Daniel has written and published the following:

1. "William Daniel's Creations" — Original compositions of songs and music. 1978.
2. "Assyrians of Today — Their Problem and a Solution" — in Assyrian and English. 1969.
3. "Rameena Patanta (Naughty)." 1967.
4. "Kismat" — Musical play in two acts.
5. "Kateeny the Great" — An epic poem in Assyrian in three volumes: Vol. I, 227 pages, Vol. II, 208 pages, Vol. III, 300 pages. This work was William Daniel's masterpiece, the greatest work in our modern Assyrian language comprising about 7,000 verses. He spent 40 years in the completion of this task. Vols. I and II are recorded on tape, narrated by him.
6. He has also produced four LP record albums — "Assyria Sings" and "William Daniel's Creations." These are Assyrian classical and folkloric musical compositions.

Funeral services were held in Mar Yosip Assyrian Church of the East in San Jose. William Daniel was a leading scholar in Assyrian literature and music. He had the satisfaction of seeing his huge body of work acclaimed in his own lifetime. The Assyrian nation has lost a great man, whose literary talents and artistic accomplishments truly represent an Assyrian ideal.



Lydia Ishak Manokian, M.D.

Dr. Lydia I. Manokian passed away on September 14, 1988, in Tehran, Iran, at the age of 71. She was born in Rostov, U.S.S.R., on December 16, 1917. When she completed her high school education, Lydia entered Rostov University School of Medicine. In 1938 she completed her studies and was awarded the doctorate degree in Gynecology and Obstetrics. The same year Lydia went to Iran where she stayed and worked in Abadan and Tehran in her specialty for a period of 48 years. In 1939 she married Meesha Manokian.

Survivors include her daughter, Monica (Tehran); one granddaughter (Los Angeles, CA); three sisters — Shushan Baba (Turlock, CA), Valia Bebla (Turlock, CA) and Maryam Mirza (Australia); one brother Sargis Ishak (Moscow, U.S.S.R.).

Lydia will be remembered with love not only by her immediate family and relatives, but many friends.



Dr. Sargon Bet Oshana

Dr. Sargon Bet Oshana passed away on November 27, 1988, in Tehran, Iran. He was born in 1927 in a highly educated family in Gugtapa, Urmia, Iran, son of Paulus and Anna Bet Oshana. In 1948, when he completed his high school education, he was admitted to the medical school in Tehran. He received his Doctor of Medicine Degree in 1955, and continued his studies for the next four years specializing in general surgery. He worked in this capacity for twenty years.

Dr. Sargon was a man of many good attributes, a pleasant personality, loved and highly respected by all those who knew him. As a medical doctor his compassion for the poor and needy, regardless of nationality, was truly beyond limit. He served his people well in the medical field as well as in the government as a member of the Iranian Legislation Committee (1979-1980), and in the Iranian Parliament (1980-1983). In addition to medicine, he was also widely knowledgeable in the history and literature of his Assyrian nation and the Church of the East. He was a member of the first Motwa of the Church of the East in Tehran, and continued in an active role in the Church thereafter.

In 1960, Dr. Sargon married Doris Sada, daughter of the late Kasha Paulus Sada. Two sons and two daughters were born into the family. In 1979 he intended to come to the United States to join his family, but the conditions in Iran did not support that, and the fact that he was representing the Assyrians and Chaldeans in the Legislation Committee.

Dr. Sargon is survived by his wife Doris (Iran); two sons — Paul and Pauldean (Connecticut); two daughters — Pauline Maiel (San Jose, CA), Paulette (Connecticut); two sisters — Joan Khangaldi and Roni both of Iran. He was preceded in death by his brother General Philip Bet Oshana.

A memorial service was held in the Mar Yosip Assyrian Church of the East in San Jose. It is fitting to recite the following verse by Rabi Adai Alkhas in memory of Dr. Sargon:

Whoever labors for his nation,
though he die,
His name shall be remembered for eternity.



Lucy Bet Khana d'Bet Kulia

Lucy Bet Kulia passed away on February 13, 1989 in Tehran, Iran. She was born in Chamakeye, Urmia, Iran, in 1925 to Gilyana and Esther. The family moved to the village of Mushawa, Urmia where Lucy studied and was raised. In 1942 she married Elia Bet Kulia of Gugtapa. Two children were born into the family. After residing in Abadan for fourteen years (1953-1967), the family eventually settled in Tehran.

Lucy was a devoted wife and a caring mother. She placed special emphasis on the education of her children, as well as ensuring their participation in Assyrian social and cultural matters. A well-known seamstress and a devoted member of her Church, Lucy's kind heart, gentle and delightful nature endeared her to those she met. She was respected and loved dearly by her family.

A memorial service, officiated by Rev. Shmoel Eshaq, was held on March 5th at the Assyrian Evangelical Church in Turlock, CA. The service was conducted at the request of Lucy's brother, Henry Chamaki of Hughson, CA. Lucy is survived by her son, Yonathan Bet Kulia, and her daughter, Florence, both of Tehran, Iran; four brothers — Henry (Hughson, CA), Nelson, Philip and Yosep (Tehran, Iran); four sisters — Ganady, Lisa and Lena (Tehran), and Gracy (London, England); three grandchildren and two great-grandchildren. Her loss is deeply mourned by her family, relatives and many friends. The many pleasant memories of her will be cherished by all.





At the Foundation Meeting

Astronomical Diaries and Related Texts from Babylonia:

Volume I, Diaries from 652 B.C. to 262 B.C.

Verlag der Österreichischen Akademie der Wissenschaften, VIEN

By A.J.Sachs and Hermann Hunger. 1988.

Reviewed by U. S. Tuman

California State University, Stanislaus
and

Alt Orientalisches Seminar, University of Tübingen

October, 1988

Professor Hermann Hunger, a highly-regarded Assyriologist-astronomer, has produced a volume characterized by outstanding astronomical work. Hunger's book covers some 65 diaries spanning the years 652 B.C. to 262 B.C. The transliteration and translation of these cuneiform diaries are found on pages 42-377. One is deeply impressed by the enormous amount of hard work, dedication and scholarship that has gone into the final product of this volume.

Much credit also goes to Abraham J. Sachs for all the time he spent in planning, editing and organizing the foundation of this work. Furthermore, Sachs is to be credited for recognizing Hunger's ability, knowledge and dedication. Shortly before his death, Sachs asked Hunger to bring to completion the project Sachs had started some thirty years before.

With the cooperation of the British Museum, Sachs, during 1953-54, spent a great deal of time in London collecting and organizing all the astronomical tablets from which copies were made by Strassmaier and Pinches. The results of this work were published in 1955, as Late Babylonian Astronomical and Related Texts, Copied by T.G. Pinches, and J.N. Strassmaier. The book was prepared for publication by A. J. Sachs (1).

Sachs, after completing his work on Late Babylonian Astronomical and Related Texts (hereafter referred to as LBAT), planned to edit all the non-mathematical astronomical texts, under the following categories:

- 1 - Diaries
- 2 - Normal-Star Almanacs
- 3 - Almanacs
- 4 - Goal-Year Texts

The remaining categories, including "Enuma Anu Enlil" tablets, Astrolabes, Mul-Apin Tablet 1, Late Astrology and Mathematics, etc., were left to be edited by others.

Sachs worked on the diaries for probably over thirty years. Details of these presentations in the manuscript varied from one diary to the next. Different transliterations and translations were present for the same phrases and the same words in different places. To produce a book with a consistent format, Hunger went through all the diaries, and effectively rewrote the entire book.

According to Hunger, there are about 1200 texts classified under diaries to be edited and analyzed astronomically, philologically, politically and so forth. If we use LBAT, diaries No.161 to No.220 are included in Volume I of Astronomical Diaries and Related Texts from Babylonia. From diary No. 221, to the end of the dated diary section in LBAT, No. 523, there is enough material to cover two more similar volumes. The undated diaries in LBAT are from No. 525 to No. 994; altogether there are some 470 more undated diaries. Due to new discoveries, the number of these diaries has undoubtedly increased considerably over the last thirty-three years.

The first diary in volume I is dated -651 of king Samassumukin, year 16. The second diary is at -567, the 37th regnal year of king Nebukadnezar II, of the Neo-Babylonian, or Chaldean Dynasty. This diary, VAT 4956, was first studied extensively by P.V. Neugebauer and Ernst F. Weidner, and published in 1915 (2). A brief discussion of this diary also appears in Van der Waerden's book, Science Awakening, Volume II, page 96-97, (3). The third diary, No. -463 dates from the first year of the Persian ruler, Artaxerxes I. The astronomical diary for this king is one of very few texts found in Uruk. There are two more diaries during the reign of Artaxerxes I. The next diary belongs to the reign of Darius II, year 5. The 16 diaries

that follow are during the 46-year reign of king Artaxerxes II. Altogether, 30 of the 62 diaries in Volume I are from the reign of the Persian rulers.

The diaries of the Macedonian rulers are presented next: three diaries for Alexander III, two for Philip Arrhidaeus, and two for Alexander IV. Finally, there are 27 diaries during the Seleucid dynasty, from the year SE4 (-307), to SE51 (-260).

A typical diary contains information on the following subjects:

- 1- Moon
- 2- Planets
- 3- Solstices and equinoxes, Sirius phenomena
- 4- Meteors, comets, etc.
- 5- Weather
- 6- Price of commodities
- 7- River level
- 8- Historical events

A very informative discussion of these subjects is presented in detail in the introduction of the book.

In what follows I will present some examples of the diaries for the reader's information. An example from diary No -651, line 14' to 21', found on page 45:

The 16th, the sun was surrounded by a halo. The 18th, the sun was surrounded by a...halo; the south wind blew. The 19th, Venus stood in the region of Aries, 10 fingers behind Mars; the moon was surrounded by a halo, and αScorpii stood in it. The 20th, Mars was 1 finger to the left of the front? of Aries; it came close. The moon was surrounded by a halo, Jupiter stood in it. The south wind blew.

.....The 27th, a rainbow whose brightness was very great stretched in the east.[..in] Hiritu in the province of Sippar the troops of Babylonia and of Assyria fought with each other, and the troops of Babylonia withdrew and were heavily

defeated. [....] The 27th the river level rose a little. A rain shower fell. That year little rain.....

An example from No.-366, Column III, line 4'- 5', page 133:

At that time Jupiter was in Libra; Venus and Mercury were in the beginning of Virgo..] Saturn was at the end of Sagittarius. On the 28th, Mars' first appearance in Leo. That month, the river level receded 2/3 cubit ...[....].

An example from diary No. -321, line 21'- 25', pages 227-29

Night of the 21st, first part of the night, Venus was 6 fingers above α Scorpii, Venus being 2 fingers back to the west. Night of the 22nd, last part of the night, the moon was 2 cubits behind γ Cancri; Jupiter was [....] behind β Virginis. Night of the 23rd, last part of the night the moon was 2 cubits in front of α Leonis, 1 2/3 cubits above Saturn. Night of the 24th, last part of the night, the moon stood 1 1/2 cubits in front of Mars to the west. Night of 26th, last part of the night, the moon was 2/3 cubit above Jupiter [....] The 27th, moonrise to sunrise; 17o. The 28th around 3o before sunset, solar eclipse [....]... gusty west and north wind; it set eclipsed. The 30th, equinox; I did not watch. That month, the equivalent for 1 shekel of refined silver was: barley, [....] at the end of the month. 2 sut; dates, in the beginning of the month, 4 sut; at the end of the month, 3 sut 4 qa; mustard, 3 pan 2 sut; cress, 3 sut; sesame, 1 sut; wool, 1 mina. At that time Jupiter was in Virgo; Venus was in Libra, at the end of the month, in Scorpius; Saturn was in Cancer, at the end of the month, [in Leo]; Mars was

in Leo; Mercury, which had set, was not visible. That month, the river level receded 4 fingers.

The solar eclipse mentioned above was stated by the Babylonian observer to have started around 3o before sunset. Computer calculations using Peter J. Huber's program called Solec show that it started 4.2o before sunset, which agrees closely.** The lunar and solar eclipses are noted towards the end of the reign of the Persian ruler Artaxerxes II. In his 35th year, a lunar eclipse is recorded, and on April 11th of his 36th year, -368, a solar eclipse is recorded.

The diaries indicate that the solar or lunar eclipses they referred to were either predicted or observed. The term sin/šamaš AN-KU10 represents an observed lunar/solar eclipse; while the reverse -- AN-KU10 sin/šamaš -- means a predicted lunar/solar eclipse (4,5). There are 11 lunar eclipses recorded between -651 and -270, and 6 solar eclipses between -368 and -272, all of which I have checked with the Solec program. There are two lunar eclipses and two solar eclipses predicted among the diaries, which were not observed in Babylon. With the 12 solar and lunar eclipses which were in fact observed, however, the Solec program yields a fairly good agreement.

** Calculations using the Solec program indicate that on Sept. 26, 321 B.C., a partial solar eclipse started at 17.82 local Babylonian time, some 16 minutes and 48 seconds before sunset. Due to the earth's rotation, the sun appears to traverse the sky 15o every hour; therefore a solar eclipse starting 16 min. and 48 sec. before sunset would have occurred at an altitude of 4.2o.

In an introduction to another book I once came across an interesting statement by the author: "It is a pity that reviewers of my book preferred to praise it instead of pointing to its faults. A book and its author profit from blame and not from approval." In that spirit, and in recognition of the book's undoubted merits, I would like to make a few suggestions.

1 - A detailed list of diaries, including the name and date of the king to whom the diary belongs, along with the major points in the diary, should be included under the texts. In the present form one has to read the entire book in order to find out whether a particular king is associated with the diaries.

2 - A list of solar eclipses and lunar eclipses which are recorded should be included separately in the contents. This would be of value to those who are doing scientific investigations on the long-term slowing down of the earth's rotation.

3 - On page 19 of the introduction, after the coordinates of the normal stars on the ecliptic belt calculated for the years -600, -300, and 0 years, the following statement is made:

"It has been noted that this selection of the noted stars is not distributed evenly along the ecliptic, as one would expect a system of reference points to be.

There is a gap between 230 and 265, and another one between 290 and 350. It is not clear why these gaps occur; there are stars in these areas which are at least as bright (or faint) as some of the Normal-Stars. So far no convincing explanation has been found."

This statement invites some discussion. The region 230 - 265 is between the constellations of Sagittarius and Capricornus. The only bright stars

in that region are those in the constellation of Aquila which are to the north and outside the ecliptic belt; outside the path of the moon and the other planets. The constellation of Aquila is frequently used on the Kudurrus as a sky mark. The other region on the ecliptic, 290-350, covers a portion of the constellation of Aquarius, as well as a void space lacking any star visible to the naked eye, and finally, a portion of Pisces. The stars of the constellations of Aquarius and Pisces are difficult to see with the naked eye. I have prepared a list of bright stars in the constellations of the zodiac, and have given their magnitude and their estimated distances from the ecliptic. The table is arranged from the brightest stars to the weakest stars used in the diaries. The table also includes those stars in the constellations of Sagittarius and Aquarius which would seem to qualify as good candidates to be included in a system of reference points.

From this table it seems likely that the Babylonian astronomers were using two criteria for the choice of stars as points of reference in the zodiac:

1- the brightness of the star, which constitutes an early attempt to use a magnitude scale;

2 - the distance of the stars from the belt of the ecliptic.

The stars used in the constellation of Cancer seem to be an exception to the rule. All the four stars used in this constellation are between magnitudes 4.11 to 4.17, and they are the dimmest stars used in the table. However, all these four stars are very close to the belt of the ecliptic. The constellation of Cancer was very well-known from the 14th century B.C.; it was frequently

used on the Kudurrus.

The majority of the stars in the constellation of Sagittarius of magnitude 1.94 - 4.11 are too far from the ecliptic to meet the Babylonian astronomers criteria. However, there is Sagittarii with a magnitude 2.14, at a distance of 50 - 60 from the ecliptic, which seems to satisfy the criteria, but it has not been used. The stars in the constellation of Aquarius with magnitude 3.07 - 3.83 are not used, probably because they are neither very bright nor very close to the ecliptic; they are at a

distance of 80 - 100. The same also applies to the constellation of Pisces. With the exception of a few stars with a magnitude of about 3.8, most of the stars in this constellation have a magnitude of 4.3 to 5.3. Furthermore, with the exception of a few stars within a distance of 50 - 80, a number of the stars are at large distances of 100 to 200 from the ecliptic. Nevertheless, the only star of this constellation included as a reference point by the Babylonian astronomers is

Table 1
Bright Stars in Constellations of the Zodiac

Constellation *	Magnitude *	Distance from Ecliptic in degrees
* Taurus	* 0.85 - 3.0	* About 50
* Scorpius	* 0.96 - 2.9	* 1.50 - 40
* Gemini	* 1.21 - 1.93	* 80 - 100
* Gemini	* 3.2	* 10 - 20
* Virgo	* 1.21 - 3.80	* 10 - 20
* Leo	* 1.34 - 3.5	* Head of Leo 100
		* Other two on Ecliptic
* Libra	* 2.7 - 2.9	* 10 to 60 - 70
* Capricornus	* 2.98 - 3.25	* 30 - 50
* Cancer	* 4.11 - 4.17	* 00 - 30
##* Sagittarius	* 1.94 - 4.11	* Too far from Ecliptic
##* ♄ Sagittarii	* 2.14	* 50 - 60
##* Aquarius	* 3.07 - 3.83	* 80 - 120
##* Piscis	* 3.8 - 5.3	* 50 - 200
* ♓ Piscium	* 3.8	* 50

Source: Data derived from Josef Klepesta, Taschen atlas der Sternbilder, Dausien: Hanau, Czech., 8th ed., 1986, pp.284-289.

Exceptional Constellations.

Piscium, with a magnitude of 3.8, at a distance of 50 from the ecliptic. This star seems to fit the two criteria --i.e., the magnitude of the star, and the distance of the star from the ecliptic.

4 - Despite the thorough editorial work done on this book, a small error appears on pages 264 and 265: the number of the diary at the head of both pages should read No.-293.

The cost of this book and its companion, a volume of photographs of diaries, is 192 D.M, equivalent at present to about 110 U.S. dollars. The print and the quality of the paper are excellent. The book recommends itself to all universities with a department of Near Eastern studies or of the history of science.

This book can be used by serious students with an interest in ancient astronomy. With a modern computer, and with computer programs such as those developed by Peter Huber, to deal with planets ("Planets"), lunar eclipses ("Lunec"), and solar eclipses ("Solec"), and with a table of ephemerides data stored on a hard disk, one can use the diaries in this book to resolve problems in ancient astronomy. Taking this approach, I have been able to calculate independently the date of a diary, as well as the dates of the lunar and solar eclipses noted throughout the book.

This work also recommends itself highly to the historian of ancient science. Its diaries offer intricate detail about the observational techniques developed by the Babylonians, which were apparently adopted later by the Greeks. It highlights the scientific achievements of an advanced ancient culture.

Observational astronomers, whether professional or amateur, will appreciate the dedication of

these naked-eye observers. They will learn how the Babylonians kept track of all the visible planets including the elusive Mercury, were able to record the time of eclipses, and gave detailed information about them. The translation of the diaries in this book constitutes a major contribution to the study of the ancient Near East, and offers the reader an intellectual adventure in the history of astronomy.

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- 4-Astronomical Diaries and Related Texts from Babylonia; Volume I, Diaries from 652 B.C. to 262 B.C. by A.J. Sachs and Hermann Hunger, 1988; page 23.
- 5-Babylonian Eclipse Observations, 750 B.C. to 0. by Peter J. Huber, 1973 (Unpublished) page 2.



At the Foundation Meeting



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At the Foundation Meeting



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حَقًّا عَيْلًا مِنْ جَاكُذٍ وَأَكْثَرُ مَخْتَلٍ هَوِيلًا لَيْسَتْ بِوَعْدَةٍ عَظِيمَةٍ هَذِيحًا جَعَمُوا لَهُ مَوْضِعًا
 جَعَلُوهُ جَنَّةَ لَيْلِيٍّ حَسْبُكَ مَوْجِلُهُ مَوْضِعًا لَعْنَةُ بَطْلٍ مِنْ جَاكُذٍ مَوْضِعًا لَعْنَةُ حَالِيٍّ جَاكُذٍ جَعَلُوهُ
 قَلْبًا كَذِبًا وَمَوَاضِعًا كَذِبًا وَهَوِيلًا نَحْنُ نَجْعَلُ فِيهِ نَجْمًا لَيْلِيٍّ حَسْبُكَ لَيْلِيٍّ جَعَلُوهُ جَعْلًا لَيْلِيٍّ
 مَوْضِعًا لَيْلِيٍّ جَعَلُوهُ جَعْلًا لَيْلِيٍّ حَسْبُكَ لَيْلِيٍّ جَعَلُوهُ جَعْلًا لَيْلِيٍّ حَسْبُكَ لَيْلِيٍّ جَعَلُوهُ جَعْلًا لَيْلِيٍّ

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هَذَا 21 حَرْفٌ (12 حَرْفًا) هَذَا جَزْأُهُ خَلْفُ مَا لِيَتْجَ دُونَ ذَلِكَ هَذَا هُوَ خَيْرٌ مِنْ هَذَا
يَجْلِسُ مَا يَلْجَأُ، أَمَّا هَذَا فَهُوَ خَلْفُ مَا يَجْعَلُ بِهِ يَخْتَارُ جَزْأُهُ.

تَسْمَعُهُمْ يَهْدِيهِمْ نَجِيًّا لِّغَلَاظِمِ الْعُلَمَاءِ لِقَائِهِمْ بِإِذْنِهِ:

خود کتابت یافته در ۱۹۸۸ میلادی، ۷۰ خط و ۱۸۰۰ خطی است. این کتاب به خط نستعلیق و در ۱۹۱۸ میلادی تصحیف شده است.

لَا تَقْبَلُ مِنْ يَدَيْهِمْ ذِكْرًا وَهُمَا يُكَلِّمُكَ عَنْ دِينِهِمْ فَبِتَابِهِ
يُكَلِّمُكَ عَنْ دِينِهِمْ فَبِتَابِهِ يُكَلِّمُكَ عَنْ دِينِهِمْ فَبِتَابِهِ

مَجْلَبُ جِجْ أَكْجَ، وَبِجْجُ أَكْجَ لَمْ يَكُنْ مَجْلَبُ أَكْجَ، وَبِجْجُ أَكْجَ لَمْ يَكُنْ مَجْلَبُ أَكْجَ، وَبِجْجُ أَكْجَ لَمْ يَكُنْ مَجْلَبُ أَكْجَ.

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سَمِيعٌ مُّجِيبٌ فَخِذْنَا بِعَلَمِكَ جَعَلْنَا لِرِضْوَانِكَ لَیْلًا كَذَٰلِكَ نَجْجِدُكَ غَافِلًا (سَمِيعٌ مُّجِيبٌ)
سَمِيعٌ مُّجِيبٌ فَخِذْنَا بِعَلَمِكَ جَعَلْنَا لِرِضْوَانِكَ لَیْلًا كَذَٰلِكَ نَجْجِدُكَ غَافِلًا



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مكتبة جامعة القدس ٢٠٣٩م و ٢٠٤٠م و ٢٠٤١م
مكتبة جامعة القدس ٢٠٤٢م و ٢٠٤٣م و ٢٠٤٤م
مكتبة جامعة القدس ٢٠٤٥م و ٢٠٤٦م و ٢٠٤٧م
مكتبة جامعة القدس ٢٠٤٨م و ٢٠٤٩م و ٢٠٥٠م
مكتبة جامعة القدس ٢٠٥١م و ٢٠٥٢م و ٢٠٥٣م

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يَجْعَلُ جَنَّةً، لَكَ شَجَرٌ يَتَخَذُهَا حَبًا وَجَنَّةً
 شَجَرٌ يَتَخَذُهَا حَبًا وَجَنَّةً شَجَرٌ يَتَخَذُهَا حَبًا
 حَبًا : حَبًا حَبًا

1988

جمله

مَنْعَةً لَهُ : خِشْيَابُ الْإِلَهِ جَدُّهُ •
 الْمُنْعِيَّةُ مَجْنِيَّةٌ مَقْلُوبَةٌ مِنْهُ .
 إِلَى مَقْعَدِهِ كُنْتُ نَاجِمًا لِمَنْعَتِهِ
 جَوَالِسُكَ . لَمْ أَدْرِكْ لِمَنْعَتِهِ نَفْسَ .

خدمه
خدمتتہ صلیبہ بخند
م

تَحْضِرُ دَحْدُوحَ لُؤْلُؤِيَّةٍ.

[illegible]

تجدید

تَرْجُمَةُ

1984 5-25

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لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

مَوْلَا بَیْتِ نَسْتِ نَسْتِ دَعَائِیْ دَسِیْ

بجلی۔ لکھنؤ، تھانہ، دہلی، آگرہ

بِحَدِّهِ، نَمِي دَلَّتْ حَيْ قُضِيهِ) كَيْ مُسَجَّب

بِهِذِهِ دَلِيلٌ قَبِيحٌ مَعْقُولٌ. لَنْ تَحِبَّ مَجْدُكَ⁹

لَجِبْتُ. اَتَمَّ لِي حَقُّكَ فَمَقْدَانِي فُجِّلِي مَعْدُنِي

ܐܬܝܬܝܢ ܥܡ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ ܕܡܪܝܬܝܢ

دَلَّيْبُ يَقُولُ: يَهْتَمُّ بِهِ دَلِيلُ لِبَحْلٍ

• လှေစံသင်္ဘော မြင့်

وَقَدْ لَبِثْنَا فِي حَيَاتِنَا عَرَسًا

כִּלְיָהוּ דַּחְבֵּיהּ אַחֲרֵיהּ חַדְשָׁא דְּמַסְכָּתָא

وَضِيئُهُ جَدُّ خَيْرٍ حَتَّى لَنْ يَمُوتَ وَلَا يَفْجُرَ

جَلَّتْ عَنَّا ذُنُوبُنَا ذَنُوبًا مِثْلَ حَاقِقِ الْمَوْتِ. مَسْجِدًا مَلَكًا

جَبِيَّةٌ مُؤَمِّلَةٌ تَعْبُدُ اللَّهَ مُخْلِصَةً لَهُ دِينَهَا

لَمَّا جَاءَهُمْ بِآيَاتِنَا أَفَكُنْ

مستند

يُخْبِرُهُ قُلُوبُهُمْ بِكَلِمَاتِهِمْ جَاهِلِينَ. لَمْ يَكُنْ

۞ اَجِبْ مِثْلًا جَيِّدًا اَجِبْ. ۞

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

حَفِیْبٌ یُّذْخِیْهِ کُلُّ عِظْمٍ دَعِیْمَةٌ دَخِیْبٌ لِّی

பெரிய பணம்

وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا رَحْمَتُ اللَّهِ عَلَيْنَا لَكُنَّا مِنَ الْخَاسِرِينَ

إِجْلَالُ رَحْلٍ أَوْ دَسْتِيقَةٍ فَعْدَالٍ مَوْذُونٍ

[illegible]

11 10 9 8 7 6 5 4 3 2 1

1	8	0	1	2	7	9	6	5	4
2	9	7	5	6	4	3	2	1	8
3	4	0	2	1	9	8	7	6	5
4	0	2	8	1	9	7	6	5	3
5	7	2	6	1	9	8	4	3	0
6	8	1	0	7	9	5	4	3	2
7	7	4	2	1	9	8	6	5	0
8	6	7	1	9	8	5	4	3	0
9	0	1	9	7	6	5	4	3	2
10	1	8	7	6	5	4	3	2	0
11	0	3	0	1	2	7	6	5	4

مِنْهُ بِمَنْزِلٍ مِنْ رَّبِّهِمْ يُعَذِّبُ الْمُتَعَذِّبِينَ

مقدمہ

مَسْجِدُ دُجَّةٍ دُشْمُوعَا دُخْلُكَا دُخْلُكَا دُخْلُكَا

2020

تَبَيَّنَ لَنَا مِنْ بَيِّنَاتٍ مُبِينَاتٍ

يَعْتَمِدُ عَلَى تَجَرُّبِهِ دَيْدَهُ حُضْبَتِهِ دَعْوَةُ لَجَلِهِ

تَحِيَّاتُكَ جَعَلَتْهُ قَدْ يَمُوتُ وَجَدْتُكَ عَجَلْتُ

1889 ۱۳۰۸

جِلَّتْ مِ، مَخْتُ، مَسْبُ، جُتِي، لَفْطِ، فَهْ،

يُحْيِيهِ ۖ وَلَهُ اسْمُهُ ۖ هُوَ الَّذِي ذَلَّلَ لَهُ ۖ

مَعْدَتِي . فَمَذُجْتُ يَوْمَ تِلْكَ مَعْدَتِي فِي لَعْنَةٍ

הַיְּהוָה אֱלֹהֵינוּ הַיְּהוָה יִשְׁמַרנוּ

نَحْمَدُكَ يَا رَبِّهِ جَنَّةً وَجَنَّةً .

مَدَّ يَدَهُ جَدِّهِ " لِيُحْيِيَهُ يَوْمَئِذٍ

خبره دیکہ ہو؟" بچہ "ہو گیا جس

”لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ“

فَمِنْهُمْ مَن دَفَعَا لَكَ الْبَدَنَ (مِنْ بَدَنِهِ) حَتَّىٰ لَمْ يَكُنْ لَكَ رِجْلٌ وَلَا يَدٌ

[illegible][illegible]

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وَقَالَ لَهُمْ رَبِّي "هَلْ لَكُمْ شَيْءٌ" قَالُوا لَا شَيْءٌ عِنْدَنَا إِلَّا هَذِهِ الْأَخْضَارُ الَّتِي نَقْطَعُهَا وَنَجْعَلُهَا فِي أَكْمَادٍ وَيَجْعَلُهَا لِلَّذِينَ لَا يُؤْمِنُونَ أَطْعَامًا نَبَاتًا

تَعْمَلُ فِي بَيْتِهِمْ هَبْ لَهُمْ قُرْبَانًا

12

[illegible]

هَلْجِدْ سِيْلَهْ جُتْبِ هَيْيِلِهْ كَلَسَجْدِسْ :!

کَمَعْلَ حِلْسٍ مِّنْ جَنِّ حَزَلٍ ۖ جَلَّوْنَآ ۖ !!!

لَا تَدْرِي لِمَ تَدْعُوهُنَّ لِيُفْسِدُنَّ فِتْنَةً لَكَ وَتَتَذَكَّرُ أَلَمْ يَكُنْ لَكَ آيَاتُ الْمُنَادِي

13

חַיִּים וְחַיִּים וְחַיִּים וְחַיִּים וְחַיִּים :

မင်းသားတို့၏ အမည်များကို ရေးသားပါ။

حَجَّ - 70 مَن - فَلَاحَ مَسْجِدًا :

كَمْ مَعَهُ مُلْكٌ عَظِيمٌ ۚ قُلْ إِنِّي خَشِيتُ الْمَوْلُودَ إِذَا سَفِهَ النَّاسَ !!

14

حَبْلُ لَمْ يَكُ فِيهِ - فَجَبْ - حَبْلِي مُذْمَذَمٌ :

[illegible]

مَنْ جَاءَكَ مِنْهُمْ فَعَلَىٰ كِلَايَا السَّجْدِ حِينَ يَسْجُدُ فَسَمِعَ مِنَ الْغِيظِ كَيْفَ يُصَلِّي ۚ

مصدق له جند رسولی جناب جعفر مصدق.

15

وَأَمَّا الْفُلُ فَأُرْسِلَتْ بِرَحْمَةٍ مِنَّا لِيُبَيِّنَ مَا بَيْنَ أَيْمَانِهِ هَذِهِ وَأَيْمَانِ ذُو الْأُنْثَىٰ هَذِهِ ۚ

فِي الْمَدِينَةِ، بِتَحْتِهَا، مَسْجِدٌ جَدِيدٌ، لِفَتْحِهِ:

جَلِّ فُضْظُ مَعْمُومُ صَبَّحَ دَجْدُ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

16

مَدَّ يَدَهُ لِمَا فِي خَيْصَانِهِ : وَهَبَهُ

مَدَّ ۛ مَدَّ ۛ جَلَّ ۛ خَلَّ ۛ نَلَّ ۛ لَهْ قَبْلَهُ ۛ :

: တံသုတေဓံ တံဝိညာနံ ဂစ္ဆန္တိ သမ္ဘူတံ ပရိနိဗ္ဗာနံ

செய்துள்ளதால் தனது தந்தைக்குரிய பணியைத் தவிர்த்துவிட்டுத் தனது தாயைப் பற்றித் தனது தந்தைக்குரிய பணியைத் தவிர்த்துவிட்டுத் தனது தாயைப்

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: ٤٨٥ : ٤٨٦ : ٤٨٧ : ٤٨٨ :

لَمْ يَلِدْ وَلَمْ يَكُنْ لَهُ كُفُوًا فَلَمْ يَكُنْ لَهُ كُفُوًا فَلَمْ يَكُنْ لَهُ كُفُوًا :

خبره - حاله دېره ده. دېره ده، دېره ده، دېره ده
 دېره ده، دېره ده، دېره ده، دېره ده، دېره ده
 دېره ده، دېره ده، دېره ده، دېره ده، دېره ده.

يَعْلَمُ مَا فِي قُلُوبِهِمْ فَكَذَّبُوهُ عَنِ الْيَمِينِ
كَذَلِكَ يَجْعَلُ اللَّهُ سُبُلَ الْبَغْيِ أَهْدَىٰ

تَذَكُّرٌ حَقِيقٌ لَهُ ذِكْرٌ .

۱۹۵۳ ۱۹۶۷

جَبَلِ طَابٍ ۱۴ جَبَلِ طَابٍ ۱۵ جَبَلِ طَابٍ ۱۶

حَقِيقَةُ دَلِيلِ حَقِيقَةِ مَا هُوَ حَقِيقَةُ

[illegible]

حَسْبُكَ اللَّهُ. وَمَا أَهَمُّكَ هَذَا نَسَمِي دُكْتُ مِم تَنْسِي

٥٠٢ جلد ۱ صفحہ ۵۰۲

עבד'ל דאס'ד' . תל דב'ל מ'ע'ל מ'ע'ל

حَقُّهُ لَنَا حَقٌّ فَدَعْنِي لِي فَتُحِبُّهُ. اَتَدْرِي دَعْنِي

هذه "تحت" من "البحر" في "سنة" ١٢٠٢

جاء في نسخة : هـ وفي نسخة له منقولة هـ

وَحَدَّثَنَا عَنْهُ لَمَّا كَانَ فِي الْفَتْحِ . لِأَنَّهُ مَعَهُ قَسَمٌ

لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَسُوْلُهُ

قَالَ 13 مَعْتَبِدٌ دَلِيلٌ لَنَا. لَمْ يَلِدْ دَعَا لِي حَذَلًا

සිංහලයේ පළමු සාහිත්‍ය : චන්ද්‍රකාන්ත

حُتْمُ دَخْلِهِ. حَفْهْ حَقْمُ حَلْ 3

تمت: ٢٨ : ٥٨٨٨

၂၀၁၁ ခုနှစ်၊ ဇန်နဝါရီလ ၁ ရက်နေ့၊ နံနက် ၈ နာရီ ၀၀ မိနစ်၊
 နေပြည်တော်၊ မြန်မာနိုင်ငံတော်

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"...and the ..."

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تَوَكَّلْ عَلَى اللَّهِ وَهُوَ حَسْبُهُ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ
أَمْثَلُكُمْ أَشْجَرًا مُجْتَرِئًا

جَلَّالًا مُبْدٍ دَدَّالًا مُصْعِقًا ۖ هُمُ الْهَمَلُ
مُخَذَّلًا ۖ لَبِقًا دَلِيبًا : الْهَمَلُ كَعَمَلٍ يَلُكُ دُغْمِي :
الْهَمَلُ لُجُودٌ تَجَلَّ جَبَّ : دَعَا يَهَبُ سَجَلُ
مِهْلًا لَبِيتُ جَلَّالًا دَدَّالًا حَلَّيْ دَغْلًا
نَمِيزًا : لَذَّاعِلًا مِهْلًا تَبَّ يَعْزُدُ
مِيعَةً . جَلَّالًا مُبْدٍ ۖ مَخْذَلًا لَهْزًا
مُخَذَّلِيحٍ مَهْلًا يَهْتَلُ دَغْمًا دَلِيًّا كُتْمًا
لَهْزًا دَلِيًّا .

ذَلَّ إِلَهُ بِهِ فَجَبَّ ۚ جَبَّ يَجِبُّ (ذَكَرَهُ)
 ذَلَّ إِلَهُ بِهِ فَجَبَّ ۚ جَبَّ يَجِبُّ (ذَكَرَهُ)
 ذَلَّ إِلَهُ بِهِ فَجَبَّ ۚ جَبَّ يَجِبُّ (ذَكَرَهُ)
 ذَلَّ إِلَهُ بِهِ فَجَبَّ ۚ جَبَّ يَجِبُّ (ذَكَرَهُ)

وَجَاءَ حَبِشٌ بَعْدَ ذَلِكَ يَلْعَنُ تَمُوزَةَ
حَبِشٌ هُوَ ابْنُ جَعْفَرٍ هُوَ ابْنُ جَعْفَرٍ هُوَ ابْنُ جَعْفَرٍ
حَبِشٌ هُوَ ابْنُ جَعْفَرٍ هُوَ ابْنُ جَعْفَرٍ هُوَ ابْنُ جَعْفَرٍ

جَعَلْنَا مِنْكُمْ آلَ إِبْرَاهِيمَ قَوْمًا مُسْلِمِينَ
 قُلْ إِنِّي أُمِرْتُ بِالصَّلَاةِ وَالزَّكَاةِ
 وَآتَاةِ الْفَقَرِ وَأَنْ أَلْبَسَ عِزِّي
 وَتُؤْتِيَ الْمَالَ الْغَنَى
 قُلْ إِنِّي أُمِرْتُ أَنْ أَعْلَنَ
 لَكُمْ مَا لَا نَفَعُكُمْ فِيهِ وَلَئِنْ
 كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
 يُحِبَّبْكُمْ إِلَهُ لَكُمُ اللَّهُ وَرَسُولُهُ
 وَتُخْرِجْكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
 قُلْ إِنِّي أُمِرْتُ أَنْ أَعْلَنَ لَكُمْ
 مَا لَا نَفَعُكُمْ فِيهِ وَلَئِنْ كُنْتُمْ تُحِبُّونَ

درب مجموع کتاب و ۲۰ سالی محض در
مجموعه اول سال میلادی ۱۹۴۴. که به حساب جاری
۲۰ پیرایه در مجموع کلیه این کتاب
مجموعه اعلامیه حق الزوری خلیفه
خلیفه تهرانی و ۲۰ فصلی.

[illegible]

۱۰۰ حَقِيقَةً يَلِيهِ خَلْدٌ مُنْذَرٌ فَخُذِيهَا
 وَتَعْلَمُ خُوفَ دَقَلِكِ فَيَسِّرُ لَهَا ذَلِكَ فَتَكُنْ
 مَدْرَسَتُهَا لَهَا يَلِيهِ خَلْدٌ مُنْذَرٌ فَخُذِيهَا
 فَتَكُنْ لَهَا كَمَا تَلْجِدُ فِيهَا دَعْوَاهَا حَقِيقَةً
 كَذِبٌ يَلِيهِ خَلْدٌ مُنْذَرٌ فَخُذِيهَا
 دَعْوَاهَا حَقِيقَةً د 1972. فَتَكُنْ دَعْوَاهَا
 فَتَكُنْ دَعْوَاهَا لَهَا كَمَا تَلْجِدُ فِيهَا دَعْوَاهَا
 فَتَكُنْ دَعْوَاهَا لَهَا كَمَا تَلْجِدُ فِيهَا دَعْوَاهَا
 فَتَكُنْ دَعْوَاهَا لَهَا كَمَا تَلْجِدُ فِيهَا دَعْوَاهَا

[illegible]

أَتَبَّ خَبْرَاتٍ فِيهِ خَبْرَاتٌ نَدَّ فَتَقَاتُ إِذَا
 مَدَّ نَدَّ نَدَّ نَدَّ نَدَّ نَدَّ نَدَّ نَدَّ نَدَّ
 قِيَمَ نَدَّ. نَدَّ نَدَّ نَدَّ نَدَّ نَدَّ نَدَّ نَدَّ
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۵۵ شـ فـ) ا ل (خـ) عـ فـ قـ
جـ ذـ زـ حـ طـ یـ کـ گـ جـ دـ هـ وـ
لـ مـ نـ سـ عـ صـ یـ رـ تـ ثـ

تَحِيَّاتُهُ هُوَ.

بِحَبْلٍ قَدْ فَخَّرَ بِهِ جَدَّاهُ
 دَعَيْنَا جَلَّالًا بِهِ فَتَوَّاهُ
 بِوَهْلٍ هُجِرَ بِهِ دَوَلِيَّةٌ بِهَيْجَةٍ دَعِينَا
 بِعَدَدٍ مَعْرُوفَةٍ تَلَقَّنَا بِهِ حَقَّاهُ

دَارُجِدَّ جَنَّتْ فَيُحْيِي حَيَّ جَلَّ لَعَنَ حَمِي

كَتَبَ بِحَقِّكَ مَعَهُدًا لِيهِ هَذَا
 حَبِيبِي يَا قَلْبِي : قَلْبِي هُوَ مَعِي وَفِي مَعَدِي
 تَلْعَنُ كُلَّ مَنْ كَذَّبَ حَبِيبِي يَا قَلْبِي تَلْعَنُ كُلَّ مَنْ
 كَذَّبَ . يَا قَلْبِي لِي شِدَّةٌ يَا قَلْبِي ٥
 سَجَدَ لَكَ يَا حَبِيبِي وَتَسَدَّدَ . وَحَبِيبِي
 حَبِيبُ قَلْبِي تَلْعَنُ كُلَّ مَنْ كَذَّبَ ، تَلْعَنُ

[illegible]

مَدَنِيَّةٌ دَائِمَةٌ مَقَامُهَا فِي الدُّنْيَا
لِجَبَّتْ بِأَيِّ شَيْءٍ هِيَ خَلْقَتْ، فَهِيَ
قُلُوبُهُمْ لَمْ يَكُنْ مِنْهُمْ.

[illegible]

م تَاَذ مَنَدَا دَنَدَا، مَوَدَا لَجَا مَوَدَا
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3 تَمَدَّ حَمَلُهُ لَهَا وَهِيَ حَامِلَةٌ حَمَلًا فَحَبِلَتْ
 حَتَّى حَبِلَتْ حَمَلًا بِلَدٍّ 400 ثَمًّا بِعَيْنِهَا
 لَعَنَها تَحِيَّتُها دَعَاها فَذَلَمَ نِسَاءَ لَعَنَها
 فَحَبِلَتْ لَهَا حَمَلًا حَتَّى حَبِلَتْ نِسَاءَ نِسَاءِ
 حَمَلُها دَمَ لَهَا . حَبِلَتْ حَمَلًا لَهَا
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بَعْدَ بَعْثِ رَسُولِ اللَّهِ ﷺ
 حَتَّى يَمُوتَ بَعْدَ مَا خَلَّ حَبِيبُ اللَّهِ ﷺ
 بَعْدَ بَعْثِ رَسُولِ اللَّهِ ﷺ حَتَّى يَمُوتَ بَعْدَ مَا خَلَّ حَبِيبُ اللَّهِ ﷺ
 حَتَّى يَمُوتَ بَعْدَ مَا خَلَّ حَبِيبُ اللَّهِ ﷺ
 حَتَّى يَمُوتَ بَعْدَ مَا خَلَّ حَبِيبُ اللَّهِ ﷺ

لَسَعَةً فَبَلَغَ حَبْلَهُ حَبْلَةً حَبْلَةً د
فَلَقِبَ بِذَلِكَ حَبْلَةً حَبْلَةً حَبْلَةً حَبْلَةً
فَلَقِبَ بِذَلِكَ حَبْلَةً حَبْلَةً حَبْلَةً حَبْلَةً
فَلَقِبَ بِذَلِكَ حَبْلَةً حَبْلَةً حَبْلَةً حَبْلَةً
فَلَقِبَ بِذَلِكَ حَبْلَةً حَبْلَةً حَبْلَةً حَبْلَةً

كَتَبَ يَكْتُبُ كَتَبْتُ كَتَبْتُمْ كَتَبْنَا كَتَبْتُمْ
 لَهُ مَا يَشَاءُ مِنْهُ بَلَدًا خَدَّيْتَهُ لَهُ
 كَتَبْتُ لَهُمَا كَاتِبًا كَاتِبًا لَهُمَا كَاتِبًا
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"ثُمَّ يَوْمَ الْقِيَامَةِ يُخْلَفُونَ وَبِهِمْ ذُرِّيَّتُهُمْ بِغَيْرِ أَعْيُنٍ مُرْصَدٍ ۚ ذُلُّ الْيَوْمِ لَهُمْ كَبِيرٌ ۖ

حَدَّثَنَا مُحَمَّدُ بْنُ حَبِيبٍ يَعْنِيهِ جَدُّهُ :
عَنْ أَبِيهِ : قَالَ : حَدَّثَنِي جَدُّهُ عَنْ
جَدِّهِ : قَالَ : حَدَّثَنِي جَدُّهُ عَنْ
جَدِّهِ : قَالَ : حَدَّثَنِي جَدُّهُ عَنْ
جَدِّهِ : قَالَ : حَدَّثَنِي جَدُّهُ عَنْ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ كَانَ فِيهِ حَيَاةٌ لَمْ يَمُتْ وَجَبَتْ لَهُ



لَذِهِ مَذْفُوعٌ جِهَةٌ لِهَبْ جَبِيلٌ

خَدَّوْلِيْجُ مَكِّي لَوْدُو

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

1988 ۱۳۶۷

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ܐܬܝܢܐ



**A. J. Sachs — H. Hunger. Astronomical Diaries
and Related Texts from Babylonia
Volume I Diaries from 652 B.C. to 262 B.C.
Book reviewed by Professor Vladimir Tuman**