

Established 1964

Dedicated to the

Advancement of Education

of Assyrians

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NINEVEH

THIRD QUARTER 1989

VOLUME 12 NO. 3



عبت عود ثد فعبد :

حقد دِن مُوم نِه فِيهَ دِنِهِ مِل مُوه جِه قَين وَلِهُ مِن اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله

حقد دُلد مُود بِه فِهدُه دُبِنِ حد عُوم جه

حَمَّا جُلْبَ جَوْدً، بِم عوليًا جُلْبَ جِمْدً، يَهُ تُجلب لِه فِينَانِ :

هي بد دبيد نه بسين لندد دبنيس په مودني .

غَذِبِدًّ، بُع ذَب غِذَبِجٍ، تَعْلِي ، يُعوذِب جعوثَهُ،

Assyrian Literary Scholar

Babajan E. Ashouri 1911-1989

CULTURAL - EDUCATIONAL - SOCIAL

THIRD QUARTER 1989

VOLUME 12 NO. 3

Julius N. Shabbas	
Ashour Mouradkhan Ass't. E	ditor
Assyrian S Peggie J. Hernandez Circul	

POLICY

ARTICLES SUBMITTED FOR PUBLICATION WILL BE SELECTED BY THE EDITORIAL STAFF ON THE BASIS OF THEIR RELATIVE MERITTOTHE 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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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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Dear Julius:

As always, I enjoyed receiving the latest *Nineveh*.

You're doing a heck of a job getting that magazine out, one issue after the other.

After reading the recent issue, I thought of writing you a letter on the subject of Ramsini's lead piece on Nationalism. Who knows, if I get a chance to sort out my thoughts, I may still do this. But in any case, I was really taken by some parts of his article. He is very obviously a man with serious concerns on his mind about "us," and I hope we read more of him.

Keep up the good work!

Francis Sarguis Santa Barbara, CA

Dear Editor:

I enjoy your magazine very much. Keep up the good work. Please note my change of address.

Hilda Ghahramani Winnipeg, Canada

Dear Julius:

The passing away of Rabi Yacoub Bet Yacoub—reported in your last issue of Nineveh—was sad news indeed! It brought sadness to my heart as it must have done, I'm sure, to the hearts of many other of his former pupils scattered all over the U.S., Canada, Europe and Australia—and, of course, those still living in Iraq.

The sorrow I felt was not only for the man himself, for he lived a full life to the very ripe old age of 92, but the sentiment was also for the passing away of a "legendary" personality of a certain Assyrian era, an era containing some bittersweet memories of events, places and faces which, though hazy now, are still recalled with nostalgic fondness.

Bet-Nahrain TV of Modesto, Calif., recently showed a program about Rabi Yacoub. The show, hosted by Ashor Malek, a Bet-Nahrain representative, was a memorial meeting in his honor held in Chicago between several of his former students, namely Shlimoon Youkhanna, Sargon Yacub Aboona, Benyamin Eshoo Yalda, Odishoo Warda, Eshaya Hormis and Alfred Daniel and their wives. It seems the group is arranging a reunion of Rabi Yacoub's former pupils and is planning to publish a memorial ad book on the event.

Like you and thousands of others, I too studied in Rabi Yacoub's Assyrian Union School, first at Kota Camp (Hinaidi) and, later, at Habbaniya, through primary and secondary schools. But much to my regret, I did not graduate because in my final year the May 1941 Iraqi-British battle at Habbaniya disrupted schooling and caused the cancellation of the final exams and graduation exercises that year. And a few months later, I left Habbaniya and started working in Mosul, whereas you and a few of my classmates graduated the following year.

Like all of us, Rabi Yacoub was not without his faults and foibles! But although small in stature, he was a giant of a man! As you mentioned in his obituary, he was a scholar, a writer, a poet, an educator and a translator and director of Shakespearean plays in Assyrian. He also introduced, under the leadership of his son, the late Rabi Ammo, the boy scout and girl guide movements in Habbaniya. But above all, he was a principal who administered a school efficiently, managed a team of a dozen teachers firmly but correctly and goaded his pupils to greater achievement for more than two decades. And, as you said, his highest reward is that the seed he sowed has borne fruit. Many Assyrian (and Armenian) men and women today are leading successful lives on the basis of the education he instilled in them.

Rabi Yacoub was also a noted orator, and his graduation exercises were the pride of his pupils and the community. His pep-talk morning speeches to the student body assembled in the school courtyard were a source of ringing inspiration in attentive ears. The man had an aura of awe about him that commanded attention, respect and admiration — and even reverence. And his disciplinary switch lashes were something! Administered on the open palms of the hands — usually during the morning pep-talks — they were effective "mementos" the culpable recipient did not easily forget! I know, for I was the recipient of two very painful ones one cold morning in 1939/40 for being "funny" with my patrol leader during a boy scout exercise outing!

Mikhael (Minashi) K. Pius Turlock, Calif.

Dear Editor:

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

Jakline Khaziran Canoga Park, CA

Dear Editor:

Enclosed is a check for \$50.00 representing subscription renewal for *Nineveh* and the balance to the Educational fund.

Thank you for your enlightening publication and your continuing success.

Donald J. Lazar San Carlos, CA

Dear Mr. Shabbas:

Kindly share your publication *Nineveh* with my brother, who is a native of your State.

Enclosed is a check to cover the cost of subscription for one year. I also enclose some material by me that you may publish in *Nineveh* if you wish.

Wishing you, as always, continued success.

Solomon S. Solomon Chicago, Ill.

Dear Editor:

Thank you very much for the recent Nineveh issue you sent me.

Enclosed is a check for \$200.00. Please reinstate my membership and put me on the circulation list for *Nineveh* magazine. Also, please apply my contribution as you deem appropriate.

Barbara joins me in wishing you and the family the best. Thank you.

Ferdinand Badal Hayward, CA

Dear Julius:

Hope you and the family are keeping well. Last week I had an opportunity to take a glance at the latest issue of *Nineveh*, Vol. 12 No. 1 & 2, 1989, at a friend's house, and it was magnificent — wonderful job you people are doing.

I've been missing several issues of *Nineveh* which may be due to change of addresses, etc.

I am enclosing a check for \$15.00 for 1 year's subscription to *Nineveh*. Please start this with your 1st and 2nd Quarter 1989 issue on the cover of which are the pictures of two great men who passed away recently — our dear old teacher Rabi Yacoub and William Daniel. Please send this to me by mail as soon as you can; maybe with a couple of previous issues if you have any left. You can send these by mail or better still, with Willy Jacob who's coming to Chicago for the memorial function we're having for Rabi Yacoub on June 4.

Shlimoon Youkhana Chicago, Ill.

Dear Editor:

I would like you to add my uncle's name, Shomshon Yousef, who lives in Iran, to your list of subscribers. Enclosed please find a check towards the subscription fee. I would really appreciate it if you send him a copy of Vol. 12 No. 1 & 2. This issue is of particular importance for the following reasons:

Firstly, this is the first time I have seen that more than half of an Assyrian magazine is dedicated to the Assyrian section. I congratulate you and Dr. Ashour for your efforts. Secondly, it contains valuable material pertaining to Rabi William Daniel.

Maryam Pirayou San Jose, CA

Dear Editor:

Enclosed is a check for the amount of \$15.00 for an annual subscription to *Nineveh*.

I look forward to receiving the next and forthcoming issues.

Rowena d'Mar Shimun Burlingame, CA

Dear Julius:

Thank you for your recent note, and I'm pleased by being offered the opportunity to contribute literary material to *Nineveh!* Quite frankly, I have a lot of ideas and material swirling in my mind just waiting to gush out onto paper! Some of it is of the kind you mentioned, that is, life and living conditions and events in Habbaniya involving customs and traditions as we knew and lived them. The rest of it is of a more current nature.

I also have two big scrapbooks chokeful of clippings about the recent past from which I can draw as a source of information. I call them "The Clipped History of Habbaniya!" They are newspaper and magazine clippings of articles, sports reports, letters, play reviews, anecdotes, pictures, etc., mostly about Habbaniya in the early 1950's. I've had in mind for some time to use the clippings as a springboard to a quarterly Assyrian newsletter written in a vein lighter than the serious slant adopted by the majority of today's Assyrian publications. Some of you have been doing a good job of inspiring and educating, especially in regard to the Assyrian language, culture and politics. But since I do not consider myself up to that, I aspire to inform and entertain — and, hopefully, to amuse.

But because of my long working hours, I haven't been able to do much about it. Then, too, my health hasn't been quite in top shape during recent years. Despite that, however, I shall try to provide you with material for future issues of *Nineveh* that might prove of interest.

You asked me if I have now anything available for the upcoming issue. Right now I have a little story with a Habbaniya background — which I'm enclosing herewith — that I believe might prove of interest to a good segment of your readership. It is different from the material you normally publish and one hardly finds fiction in Assyrian periodicals of today. Actually, the story is an improved revision of a shorter version I had in The Iraq Times 30 years ago.

I have inserted an explanatory note about the story.

Mikhael (Minashi) K. Pius Turlock, CA

Dear Sir:

I am enclosing a check for \$25.00 for the annual subscription to *Nineveh* magazine. We are very anxious to have a copy of the First/Second Quarter 1989. Please mail it to us as soon as possible. We wish all the success to the Assyrians and also *Nineveh* magazine. Thank you.

Noel Yousefi North Hollywood, CA

Dear Editor:

We thank you very much for your excellent magazine, *Nineveh*. Enclosed is a check for \$25.00 for our subscription to the magazine.

Ninos S. Garis, Chairman Assyriska Föreningen i Bergsjön Gothenburg, Sweden













At the Assyrian Foundation Meeting

The Glorious Assyrians in Danger of Genocide

Part IV by Sargis Michael

The masters of deceipt distorted history, plagiarized the Assyrian literature, and branded the brave, strong, and disciplinary Assyrians as brutal imperialists. The story of Creation, the story of the Deluge, the story of Prophet Moses, as narrated in the Bible, etc., all have their counterparts in the world famous library of King Ashurbanipal (668-627 B.C.) of which about half a million clay tablets were excavated in Nineveh in the 1840's and about 25,000 are in the British Museum, still being translated and their secrets unknown to the Assyrians. For example, THE CREATION EPIC. The struggle between Cosmic Order and Chaos was to the ancient Mesopotamians (Assyrians) a fateful drama that was renewed at the turn of each new year. The epic which deals with these events was therefore the most significant expression of the religious literature of Mesopotamia. The work, consisting of seven tablets, was known in Akkadian as Enuma elis "When on high," after its opening words.1

In 1872 George Smith, a pioneer British Assyriologist, announced to an astonished world that he had discovered among the many tablets from Ashurbanipal's library, in the British Museum, an account of the Deluge strikingly similar to that given in the Bible. It seems probable that the Hebrews had borrowed from a long and well-established Mesopotamian tradition.²

Sargon II's family claimed descent from Gilgamish. "The climactic struggle of the protagonist (Gilgamish) to change his eventual fate, by learning the secret of immortality from the hero of the Great Flood of long ago... For the first time in the history of the world a profound experience on such a heroic scale has found expression in a noble style (the Epic of Gilgamish). The scope and sweep of the epic, and its sheer poetic power, give it a timeless appeal."

Sargon, the mighty king, king of Agade, am I...

My changling mother conceived me, in secret she bore me.

She set me in a basket of rushes, with bitumen she sealed my lid.

She cast me into the river (Euphrates) which rose not over me.

The river bore me up and carried me to Akki, the drawer of water."

(See Exod. 2:3 the story of Moses)

A recent historian says: "The Assyrians left such a forceful impression upon the world that, more than two and a half millenia after their final disappearance (as an Empire) they can still evoke emotional judgements, mainly directed against their imperialism and their (often overstated) atrocities.

How did their contemporaries see them? The greatest of the Israelite prophets, Isaiah, who lived at the peak of

Assyrian power, made a judgement upon them; but the condemnation proclaimed was neither for brutality nor for imperialism. Indeed, as regards Assyria's imperialism, he explicitly accepted this as playing a part in the divine purpose:

Ah, Assyria, the rod of my anger, the staff of my fury!

Against a godless nation I send him, and against the people of my wrath I command him, To take spoil and seize plunder, and to tread them down like the mire of the streets.

(Isaiah 10:5-6)³

Assyrians were disciplinary and a God fearing nation, more than any other nation, even to this day.

"So let me open my tale, for the god, who rules in this life and the next, sets our feet upon strange paths.

I am Tiglath Ashur, son of Sennacherib the Glorious, Terror of Nations, and my words ring with truth like silver coins."

These glorious Assyrians were living peacefully and happy in their mountain stronghold after the fall of their Empire. Later they followed the teachings of our Lord Jesus Christ, as handed down to them by His disciples, in His language, the language of His disciples, which was the language of the Assyrians, passed down from generation to generation, to this day, through their Church, the Assyrian Church of the East.

They were living in peace with their neighbors, the Kurds. Most of the brave warring Kurdish tribes were originally Assyrians; but they were forced into Islam by the Turkish Empire which included the Kurdish mountains. The name 'Kurd' is derived from the Assyrian word 'Qurddu.'"The (Assyrian) army comprised various units. First there were the Qurddu or strong ones who might be described as the bodyguards for the monarch's personal safety . .."⁵

The leaders of the Kurdish and the Assyrian nations living in those mountains had come together and made an agreement of honor, an alliance of the then five regions. So whenever there was a war or dispute between two of the regions or between factions in one of the regions, the leaders of the other regions would intervene and force a peaceful settlement. Later, Mar Shimun, the head of the Assyrian Church and the Assyrian Nation in those mountains, was regarded as the honorary judge throughout the country, and many a major dispute between the Kurdish Chiefs and Assyrian Chiefs was brought to his court and his decision was accepted as final. This way of honorable and peaceful coexistence between Kurds and Assyrians had been going on for centuries until the advent of religious missionaries who

sowed the seeds of animosity between the Christians and their Moslem neighbors.

To appreciate the peace and beauty of the Assyrian life in their mountain stronghold, let us hear from our great epic poet, the late William S. Daniel. "The night was a cold night of winter as it is in the Hakkiari mountains. Their blackness was lighted by the whiteness of the snow that covered the mountains and valleys . . . In complete silence of the night from very, very far away was coming the sound of splashing water of an awesome river that was falling from dizzving precipices . . . If a stranger saw the awesomeness of nature as it was at that night, it would have been impossible for him to believe that in spring and summer, the skirts of those mighty mountains were to be adorned with the folks of the villages, dancing and jumping in their festivals, filling the valleys with the sound of their songs and drums, mingling the colors of their dresses with the colors of nature

In the early eighteenth century when the Assyrians and their Kurdish neighbors, in the Hakkiari mountains, had only swords and shields to fight with, there roamed in a big mountain valley, a huge monster serpent, a dragon. The valley was a terror to all the country. No man or animal ever passed that way but was devoured or killed by the monster. One day a brave Kurdish chief with fifteen of his bravest men came to Chumba, Tiari Ilaita, to Mallik Kanno, the great-great grandfather of Mallik Yacoub, and told him, "Mallik, I have with me fifteen of my brave men here; you also pick fifteen of your brave men, and let us go and kill that monster dragon." Mallik Kanno, pleased with the bold idea of his Kurdish friend, called his fifteen men and they all proceeded onward to the 'Valley of Death.' As they reached the valley, the friendly brave atmosphere of the group suddenly changed into a freezing terror. None dared move any further. Mallik Kanno told his terrified followers, "You all go up into the mountain. I will meet the monster alone."

Descending into the valley alone. Mallik saw the huge monster rushing toward him, leveling down everything in its way. Its body was broader and thicker than a man's body and its raised head and breast were about one cubit higher than a man's head. The huge monster attacked, lashing its head on Mallik. Mallik, defending himself with his shield, moved with great agility this side or that. A great fight ensued. Mallik struck many a mighty blow with his sword, tearing into the monster's head and neck. On went this terrific combat for no one knows how long. At last the slashed and wounded monster's head began to drop lower and lower. This gave Mallik a better chance to strike fatal blows, tearing into the monster's head deeper and deeper, until it fell down writhing at his feet. Out came a mighty big roar from the throats of the thirty-one followers of Mallik who were hiding in the rocks and watching with amazement one of the world's greatest heroic combats. They rushed forward, surrounded Mallik and lifted him up on their shoulders. They were amazed at the hugeness of the monster.

The tip of Mallik's sword was broken and missing. Probably even now it is still lodged in the big bones of that huge monster. If this combat was fought and won in a Christian country, they would have erected a statue to our hero, Mallik Kanno and his huge dragon. It would have been still standing to this day.

In the year 1900 when present Iraq was under the heel of the Turks, no subject dared lift his head. There was a Turkish Wali (Governor) appointed to the Assyrian district of Alkosh. He was a cruel and evil man who hated the Assyrian Christians. In those days the tradition was that a visitor stay with relatives or friends, those who had no relatives or friends there would stay with the Rais, or the priest of the village. One summer day an Assyrian named Giliana Chorso came to Alkosh, on horseback, from Ashita in the Hakkiari mountains. Having no one in Alkosh, he stayed with the priest. After introductions, eating and drinking etc., Giliana calmly asked the priest, "How are things with your people here?" The priest sadly replied, "My son, everything is fine, but this dirty, evil Wali has openly violated the honor of this town, forcing his sexual demands on Christian women." Giliana calmly asked, "Show me where this Wali is." The priest told one of the boys to show Giliana where the Wali was. Giliana followed the boy, with his horse, to the Markas where the Wali was sitting behind his desk. while twelve police guards were in his courtyard. Giliana, burning with revenge, rushed into the Wali's office, and pulling his dagger, grabbed the Wali and stabbed him furiously and repeatedly. When the guards saw what was happening, they were terrified and shocked and couldn't do anything. Giliana, still filled with the rage of an Assyrian Ashirat, took the Wali out. and with a rope, tied him behind his horse and dragged him throughout every street of the town for all to see.

The Wali died and was buried in Mosul. Giliana was arrested and taken to court. The judge angrily asked him, "How did you dare do this to a Turkish Wali?" Giliana boldly replied and said, "This was the only way of restoring the honor of this historic town which was here before the Turkish Empire or Walies were born."

Giliana was released and returned to Ashita safe and sound, together with his commodities. The Wali was replaced by a better man and the Assyrians in Alkosh have since that day been truly respected and honored as a decent Christian community.

Giliana used to visit Alkosh as usual and he was always most welcome. They called him "Giliana Rabban," that is, Giliana our Saviour.9

When A. M. Hamilton, the engineer who built the road through Kurdistan in 1928-1932, employing about a thousand Kurds, Assyrians, Arabs, etc., was in Kurdistan, he would meet with the Kurdish and Assyrian Chieftains. One day he spent an evening with Ismael Beg, "Quite the most influential man in Rawanduz"... Said Ismael Beg, "Why are there destitute Kurdish refugees coming from Turkey pleading for help? Why

cannot the Assyrians return to their old homes in the Hakkiari mountains if the Turks are as tolerant as they claim to be? For instance, strife is being stirred up between the Kurds and the Assyrians to try and make us kill each other. We live pretty peacefully together when we're let alone." "Do you mean that the Assyrians and Kurds could really live in the same country without destroying each other?" I queried. "That is not the popular impression. Where else have the Assyrians lived for centuries but in Kurdistan? We are much like them in many ways and we all speak Kurdish. Have you heard that a petition has been taken through Kurdistan asking all Mohammedans to declare a holy war on the Assyrians? That petition was brought by a man from Mosul. He was the agent of a political party in Baghdad."10

This noble enlightened Kurdish Chief was later murdered in a plot by a Kurd who was serving as Chief of Police in Baghdad.

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Assyrian in Hakkiari Mountains

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At the Assyrian Foundation Picnic

SHORT STORY

Pota The Soccer Poodle

by Mikhael K. Pius

Pota was a poodle. He had a snow-white shaggy coat and a pink dot for a nose. He could stand up, walk, dance, clap and somersault and do a few other tricks. He was the amusement of the little neighborhood in the Civil Cantonment of Habbaniya, Iraq, and the center of attention of the Nimrod family. But most of all, he loved to romp and play ball with Sargon, the 19-year-old only child of the ageing Nimrods.

Pota was raised from a tiny pup by his young master with the loving care of a mother. He was bathed, trimmed and exercised regularly, fed choice morsels of food and generally loved, fondled and pampered. Pota thrived lustily in this atmosphere and grew up into a bouncing, charming and strong and healthy family

pet.

In the evenings, Pota often enjoyed the playful intimacy of a romp with his master. He would bark joyously and jump up into his arms and the two would play about happily upon the carpet. At his master's bidding, he would then stand up on his hind legs, clap, dance and do somersaults, while the Nimrod family roared with laughter. In those days, there was no television and very few people had even a radio. So Pota was the family's evening entertainment. His reward was always a lump or two of sugar which he had come to devour and enjoy with the relish of a colt.

Pota's master was a sportsman, and his favorite game was soccer. He was a very popular local player, and Pota had acquired his master's love for the game. His master sometimes took him to local soccer matches and left him in the care of close friends. So while his master played soccer on the field, Pota ran around, barked and frisked joyfully at the sidelines. He amused some of the spectators, but at the expense of his caretakers, who had a heck of a time restraining the rascal from actually "taking part" in the ongoing match!

But Pota's favorite game was the "match" he insisted on playing against his master with a tennis ball in the late afternoons. And his loving master never denied him the pleasure even when he was tuckered out after a hard match at the local pitch.

Pota would fetch the ball out for his master. Time and time again Sargon would kick it off and Pota would be after it like a flash! He would snatch it up and bring it back and drop it at his master's feet again. Sometimes, his master would throw the ball up in the air and Pota would leap up like a coiled spring and grab it in his mouth in mid air. Sargon would then dribble about while Pota "tackled" him by running around him in circles and yelping in delight.

One late afternoon Sargon did not show up as usual for their ball game. So Pota brought out the tennis ball and waited for him. He waited and waited, but his master did not turn up. While he waited, the crimson sun went down and the dying afternoon changed to evening and finally twilight turned into darkness, and Pota still waited. But he waited in vain, for his master could not keep their date. Sargon had bumped his head violently against a goal post in a goal melee and had died of brain damage at the local hospital that night!

But Pota did not know it! Nor did he know it when he followed his master's grief-stricken parents into the community's crowded church the next afternoon and spotted his master in an open wooden coffin set on the floor by the altar. Instead, he barked in sheer joy and raced to the coffin, only to suddenly stop short of licking the lifeless face. He sniffed cautiously and gazed in puzzlement for a moment, and then slowly retreated backward, whimpering. As someone scooped him up and carried him outside, a crescendo of weeping and wailing inside the church drowned out Pota's plaintive yelps.

Later, still bothered and bewildered, Pota trotted along among the mourners, unattended and unheeded, barking intermittently as the red-draped casket was carried shoulder-high in a chanting procession the one mile to the local cemetery and buried. Pota wanted to stay by the mount of fresh soil, but he was carried back home and shut up in the house with his

master's heart-broken parents.

On the following afternoon, Pota was absent from the house. The mournful father looked for him in the house but could not find him. He went out and searched around the house, calling his name, but there was no response. He then ambled around the neighborhood enquiring, but no one had seen the dog. The forlorn man stood for a long while, lost in thought. Then he slowly walked away from the house.

After a 15-minute stroll, the old man arrived at the cemetery. He paused and gazed at the new grave for a long moment. Suddenly, he started coughing and then his stooped shoulders shook with hard sobs as he wept bitterly. On the fresh mound of soil lay a tennis ball and close by looking up, scratching the ground and whining plaintively was a snow-white poodle!

Pota had kept his ball-playing date with his master!

Note: The preceding story is part fiction and part fact. It was inspired by a poodle owned by a popular Assyrian soccer player of Habbaniya, Iraq, during the early 1950's. I saw the dog and watched its antics on two occasions. I also obtained information on it during an interview I had with the football player for an article I wrote and published about him in the now-defunct *The Iraq Times*. The characterizations of both the poodle and the player are factual, but the story line is fictitious.

The characters were the once-famous Ammo Baba

and his well-trained poodle.



Left to right: Wilma Geevargis, George Geevargis, Meriam (Manne), Violet Shabbas. Manne is George's cousin from Moscow, U.S.S.R. She was the guest of Wilma and George of San Francisco. She also visited Zina Givergis and Valia Ciaccio, the other relatives residing in the Los Angeles area.



Manne and George Geevargis



Left to right: Wilma Geevargis, Violet Shabbas, Manne and Julius N. Shabbas.



Left to right: Rabi Marona Arsanis (Moscow, U.S.S.R.), George Geevargis, Journalist Iliya Vartanov (Leningrad, U.S.S.R.), Julius N. Shabbas. Rabi Marona and Iliya were recent visitors to the San Francisco Bay Area, after attending the 4th Assyrian National Congress which was held on April 12-16, 1989 in Chicago.













Knowledge: The Light of Mind

by Abram George

Yes, KNOWLEDGE is the light of mind, and a mind that's void of KNOWLEDGE is enveloped in the utter darkness of ignorance.

Ignorance! What is ignorance? "Ignorance is the night of mind," says Confucius, "but a night without moon or star." And here are only a few of the many great men of history who concur with Confucius as to the ill effect of ignorance upon our human life:

Plato:

"The root of misfortune — ignorance."

Diogenes:

"The only evil — ignorance."

Shakespeare:

"The common curse of mankind — ignorance."

P. Wylie:

"Ignorance is oblivion."

R. Browning:

"Ignorance is sin."

H. W. Brooks:

"Ignorance is the womb of monsters."

As human beings, we're dwellers of two worlds: the physical and the spiritual. In order that we function in these two separate realms, we must have light. For our outer world we have our sun, and for our inner world we have our knowledge. Daily our sun is there for us. But as for our knowledge, we must search for it most diligently. Where do we go in prospecting for it? In education! Is education that important to and in our human life? It is indeed! For the answer let's go to:

H. Mann:

A human being is not in any proper sense a human being till he is educated.

J. Adams:

Education makes a greater difference between man and man than nature has made between man and brute.

Aristotle:

Educated men are as much superior to uneducated as the living are to the dead.

Chinese proverb:

By nature all men are alike but by education widely different.

J. Addison:

Without education what is man? A splendid slave, a reasoning savage.

If education is so important, and if education is the prime source of "The Light of Mind," then of all the peoples of our world, we Americans are most fortunate. How is that? Says W. P. Faunce:

We have in America the largest public school system, the most expensive college buildings, the most extensive curriculum . . .

Yes, from coast to coast in our country we have

elementary and high schools, and colleges and universities. Yes, we do! But this one thing: According to J. T. Adams there are two branches of education. One helps us in making a living and other, how to live. In other words, there's more to the broad term education than the mere making of a living for the body. There's also the making of a living for the soul. Just exactly what does this mean? Here's what Daniel Webster tells us:

... The feelings are to be disciplined; passions to be restrained; true and worthy motives to be inspired; and pure morality to be inculcated.

Now Rousseau:

I care not whether my pupil is intended for army, the church or the law. Before his parents choose a calling for him, nature called him to be a MAN. When he leaves me, he will be neither a magistrate, a soldier, nor a priest; he will be a MAN.

And Einstein:

It is essential that the student acquire an understanding of and a lively feeling for values. He must acquire a vivid sense of the beautiful and of the morally good, otherwise he, with his specialized knowledge, more closely resembles a well-trained dog than a harmoniously developed person.

Again I say, we have everywhere in our land institutions of learning. The instruction that's made available to our students, however, is practical, technical and scientific. It's designed to help our young men and women to earn their bread and butter, and the more ambitious among them to add to their bread and butter, caviar and champagne. Rich, indeed, is the curriculum that imparts knowledge and skills to those who want to serve society in the fields of accounting, finance, engineering, dentistry, law, nursing, medicine, etc. All that is wonderful! But this kind of instruction does not meet the standard that's propounded by Webster, Rousseau and Einstein. Our sons and daughters come out of our schools rich in the education of mind, but empty of the education of heart, and wealthy in the transient things of mammon, but paupers in the Eternal Things of Heart. It's for this reason that H. E. Fosdick has drawn the following dark picture of our sad situation:

We settle things by majority votes, and the psychological effect of doing this is to create the impression that a majority is right. Of course, on any fine issue, majority is sure to be wrong. Think of taking a majority vote on the best music. Jazz would always win over Chopin. Or on the best novel. Many cheap scribblers would win over Tolstoy. And any day a prizefight will get a bigger crowd, larger gate receipts and wider news publicity than any new revelation of goodness, of truth or beauty could hope to achieve in a century...

And this from the mind of E. Hubbard:

America will never be a civilized country until we expend more money for books than we do for chewing gum.

Once again I say education is the medium whereby we can convert degeneration into regeneration, immorality into morality, and retreat into advance. The education that I have in mind, however, is a well-balanced and fully rounded education; a life-expanding and horizon-broadening education; an education that's rich at core with those branches of academic learning that deal with human thought and human emotions: Art, literature, languages, religions, philosophies, cultures, histories, etc. It's this kind of instruction that Webster and Rousseau and Einstein are talking about. Yes, it's this enriched-with-humanities education that lights a dark mind just as a lamp lights a dark room. And only in the LIGHT OF KNOWLEDGE that's found in such an education will our sons and daughters be able to:

Meet and know themselves, and find the meaning and purpose of their personal lives.

Learn to think for themselves, and to form sound judgments and illumined viewpoints.

Labor for the spiritual as they do for the physical goods of life.

Develop themselves into good, honest, compassionate, understanding, moral, global and tolerant human beings.

Learn that life is worth living only when it's lived rightly and invested rightly, and when it's lived in peace and joy with themselves, with their families, and with their neighbors.

Master the art of self-government and self-discipline, and the science of self-development and self-cultivation.

Learn this priceless lesson: Only that life is a successful life that's lived with faith and hope, with gladness and gratefulness, and with optimism and enthusiasm.

Prepare and equip themselves for the Great Game of Life, and train and arm themselves for the endless battle of environment.

Elevate themselves to the Higher, the Transcendental Dimension of Existence.

Edwin Markham complains:

Why build these glorious cities if man unbuilded goes? How do we build MAN out of man? Only through a well-balanced, top-quality education, I say.

Says Woodrow Wilson:

America was established not to create wealth but to realize a vision, to realize an ideal . . .

How can we realize that vision, that ideal? Through a well-balanced, top-quality education, I say.

Jesus asks:

If a child asks his father for a loaf of bread, will he be given a stone instead? If he asks for fish, will he be given a poisonous snake?

Only when we give our offspring a well-balanced, top-quality education will we be giving them bread and fish instead of stones and snakes.

And finally this: Only when we embody THE TEN COMMANDMENTS and THE GOLDEN RULE in the content of the KNOWLEDGE drawn from our American education will we be able to realize our AMERICAN DREAM of rising from rags to riches and

from earth to Heaven. And only when we anchor our KNOWLEDGE to MORAL PURPOSES, and only when we utilize our KNOWLEDGE in ETHICAL PERFECTING of mankind, will we be able to save our America, and by saving our America, we'll be able to save the world.

Congratulations to the following 1989 graduates, all of whom received scholarships from the Assyrian Foundation of America while attending college:

Maryam Ivanoff Esho, M.D.: Graduated from the Medical College of Wisconsin. Presently in residency in pediatrics at Loyola University Hospital in Chicago. In a letter announcing her graduation Maryam thanked us for supporting her and said she hopes to be of help to the Foundation in the future.

Robert Karoukian, M.D.: Graduated from Chicago Medical School, Chicago, Ill. Presently in residency (first year Internal Medicine, last three years in Anesthesiology) at Kaiser Hospital in San Francisco. Robert is the son of Arshak and Tamara Karoukian of San Francisco.

Ashoorbell Moradkhan: Graduated from the University of California, Berkeley, in Business Administration/Account Financing. Ashoorbell is the son of Ashour and Ramona Moradkhan of San Jose, Calif.; and the nephew of Foundation member, Martin Jacob.

Walter Odisho: Graduated from California State University, Fresno, Calif. in Industrial Technology/ Manufacturing Engineering. Walter is the nephew of Foundation member John Samo.

Elizabeth Mickaily: Graduated from the University of California, San Diego, with a master's degree in Chemical Engineering. Elizabeth is the daughter of Albert and Sophia Mickaily of San Francisco; and the niece of Foundation member Eshaya D'Mar Shimun.

Rev. George Shahbaz: Graduated from the American Baptist Seminary of the West, Berkeley, California, with a Master of Divinity. Rev. George is the pastor of St. John's Assyrian Presbyterian Church in Turlock, CA.

















At the Assyrian Foundation Picnic

HERE AND THERE

CHICAGO

Some former students of the Assyrian Union School in Hinaidi and Habbaniya who now reside in the Chicago area held a remembrance gathering on June 4, 1989, in Mar Gewargis Church Hall, Chicago, in memory of Rabi Yacoub Bet Yacoub who passed away in Daly City, CA, on Christmas Day, 1988. About two hundred people — students, teachers and friends — attended this gathering where there were talks and poems recited in his honor. Rabi Yacoub was a renowned Assyrian scholar, poet, writer, distinguished dramatist and a dedicated servant of his Assyrian people. His children and other members of his family from California attended this gathering. Pictures of Rabi Yacoub's school and students in Iraq appear throughout this issue.





The organizing committee (left to right, seated), Eshaya Isaac, Benyamin Yalda, Odisho Warda; (standing), Alfred Daniel, Shlimoon Youkhana, Sargon Aboona.





Teachers at Habbaniya

DETROIT

The Assyrian Church of the East purchased a building for the congregation of Detroit. Named Mart Mariam (St. Mary) parish, the dedication ceremonies were held on Sunday, May 7, 1989, and attended by Bishops Mar Narsai, Mar Aprim and Mar Bawai, and numerous Assyrians.

CHICAGO

The 4th Assyrian National Congress was held on April 12-16, 1989, in Chicago. Delegates from many countries, representing Assyrian political parties, national organizations, associations, clubs and renowned Assyrians, were in attendance, including Rabi Maruna Arsanis (Moscow, U.S.S.R.) and journalist Ilyia Vartanov (Leningrad, U.S.S.R.)

CHICAGO

The Assyrian Church of the East, headquartered in Chicago, purchased seven acres of land for a new church, Mart Mariam, and a school for the training of priests. This will be the third parish in the Chicago area.

LOS ANGELES

St. Aprim Assyrian Orthodox Church of Los Angeles will build a new church costing approximately 3.2 million dollars. More than one million dollars has already been pledged by parishioners, including \$850,000 in one night at a dinner. The new church will serve about 1,000 families in the area.

NORTH HOLLYWOOD, CA

The Assyrian American Association of Southern California held a meeting on January 15, 1989, at their Assyrian Center in memory of the late William Daniel. The event, which was called "William Daniel's Night," paid tribute to Mr. Daniel's distinguished literary achievements, especially his masterpiece, the epic poem "Kateeny the Great." The story of Kateeny the Great had been passed down orally from one narrator to another over a period of many centuries by the Assyrians of the Hakkiari mountains. It is in the tradition of the great ancient Assyrian Gilgamish Epic and a worthy successor to it. Mr. Daniel immortalized this epic story in three volumes of 7,000 verses. The principal speaker for the evening was Mr. Givergiss Aghassi who paid tribute to William Daniel's accomplishments as an author, poet and musician.

CHICAGO

In the June 14, 1989 issue of the Chicago Tribune a full page was devoted to sailboat racing on the Great Lakes. The article paid prominent tribute to the accomplishments of Lindy Thomas, an Assyrian of the Chicago area. He is a sailboat designer and racer who holds the North American Championship in Tartan 10's. In 1988 Mr. Thomas participated in the famous Chicago to Mackinac sailboat race for the 18th time. "We decided we wanted a bigger boat, with more room," recalls Thomas, 60. "We were ready for something bigger, better and faster." Thomas, president of Thomas Marine, Inc., an Arlington Heights firm, and his wife Geri, sailed their 33-foot Tartan-10 named Goblin to the North American Championship as well as the Chicago title of Boat of the Year in 1988.

For this year Thomas has designed a one-design boat, the T-35s. Half a dozen of these are now competing in the busy summer racing schedule in Chicago. Thomas has commissioned a Chicago firm of naval architects to design a new racer-cruiser. The T stands for Thomas.



"In their day, the Assyrians were the shepherd-dogs of civilization. The great majority of their wars were wars of civilization, either to bring within the range of cultural influences savage tribes or to hold back these savage tribes from destroying the thin line of civilization in the Fertile Crescent."

Did You Know That?

Submitted by Soloman S. Soloman

— The first Assyrian to be given a commission in the Levies was Malik Daniel D'Malik Ismail of upper Tiari. He was awarded his rank in Aqra, Iraq, in June 1921.

— Many members of an Assyrian family by the name of Bakhtishu became the personal physicians to Arab Abbasid Caliphs in Baghdad.

— Even though the Assyrians are sometimes called Nestorians the truth of the matter is that the Patriarch Nestorius was neither Assyrian nor could he speak the language.

— During the Assyrian retreat from Urmi to Hamadan in 1918 about half the nation perished from hunger, sickness, or exposure, or were killed.

— At its prime, there were thirty Metropolitan Sees in the Church of the East, with the See in the present city of Beijing, China, being the furthest one in the East.

— Under the presidency of Patriarch Mar Giwargis I a great synod of the Church of the East was held in Arabia in 676 A.D.

IN GRATITUDE

I wish to take this opportunity to express my appreciation to Jacob Yonadam of Brampton, Ontario, Canada, for sponsoring and supporting for a period of three months my brother, Pior Sargoni, and his family of six. Jacob Yonadam employed my brother in his Texaco gas station and also helped him in the purchase of a condominium. Thank you, Jacob.

John Sargoni San Francisco, Calif.









At the Assyrian Foundation Meeting











At the Assyvian Foundation Meeting





CONGRATULATIONS

Mary Hermes, daughter of Jonathan and Victoria Hermes of Hercules, Calif., graduated in June, 1989, from John F. Kennedy University with a Masters degree in Business Administration (MBA). Prior to that she attended San Francisco State University, and graduated with a Bachelor of Science degree in Biochemistry. She plans to combine these two disciplines in her work. Mary is the sister of Sargon Hermes, a Foundation member.



Janice Shabbas Huwe: Graduated from Brown University (Providence, Rhode Island) in Neural Sciences. Janice is the daughter of Semiramis and Darrell Huwe of Athens, Ohio; and the niece of Foundation member, Mariana Shabbas.

Dina W. Jacob: Passed her California State Examination for Pharmacists. Dina is the daughter of William Jacob and the late Shamiram; and the niece of Foundation member. Sami Neesan.

Sharifa Shabbas, daughter of Baba and Audrey Shabbas of Berkeley, Calif., graduated in June 1989, from Berkeley High School. Sharifa will be attending San Diego State University majoring in Environmental Studies. Sharifa is the niece of the Nineveh editor.



Letters of Thanks Sent to the Assyrian Foundation of America

I would like to thank you for the Award given to our young violinist, David Yonan, in Berlin. Please relate my sincere thanks to the board of directors of the Assyrian Foundation of America. It will be my great pleasure to present the award to David.

Vladimir S. Tuman

I apologize for not being able to write and give you thanks in the due time, but your Foundation was in my heart this time as I have been praying and seeking God's will for our people in the land of Turkey.

I thank you very much from the bottom of my heart for your love and concern to the needy Assyrians in Turkey and for your wonderful help in the right time. And thank you very much for your generous gifts for my visiting to your Foundation and for the gift toward my Theological studies. I will be graduating in my third degree in Theology. This time is my second Master, "Master of Divinity." It will take place on the campus grounds, 2606 Dwight Way, at 3:00 p.m. in the afternoon. It will be a wonderful commencement for me if you kindly attend.

In this letter I include the four receipts of the money that was sent and also three mail receipts.

Thank you very much and God bless you till we meet again.











At the Assyrian Foundation Meeting

Appreciation

Archdeacon Nenos Michael, priest of the Assyrian Church of the East, Mar Narsai Parish, San Francisco, was the guest speaker at the Assyrian Foundation meeting in April. His topic was "Traditions and Rites of the Assyrian Church of the East." He spoke about the liturgy of the Church of the East which was established by the apostles Mar Addai and Mar Mari. Mar Addai is the name by which Assyrians refer to Saint Thaddeus, one of the seventy apostles, who was sent to Edessa by the twelve disciples in fulfillment of the promise of Christ written to King Abgar of Edessa. Mar Mari was also of the seventy.

Archdeacon Michael, in his presentation, followed the ritual of the liturgy explaining each section and discussing its significance and symbolism. Archdeacon Michael is very knowledgeable on this subject and his talk was highly informative and received with great interest by the audience.

Mr. Givergiss Aghassi, a well known Assyrian scholar and author, was the guest speaker at the Assyrian Foundation meeting in June 1989. The topic was "The Role of Assyrian Women in Society." Givergiss has written and published seven books. In addition, under publication are two other books in Assyrian and English relating to Assyrian customs and rites.

Mr. Aghassi started with the role of Assyrian women during the pre-Christian era in government, religious and civic matters, with one brominent woman, Queen Semiramis, achieving the highest position in the Assyrian Empire. During the Christian era thousands of women, as well as men and children, were martyred for their faith. Several thousands were persecuted and massacred during the last two hundred years not only because they were Christians but for the reason that they were Assyrians. In the present era many Assyrian women have achieved very high levels of education and have entered professional careers. We applaud Mr. Aghassi for his research on this subject and presenting it to us in such an informative manner.







THE ASSYRIANS OF TIMAR & SARA

by Solomon S. Solomon

During the last two hundred years before the advent of the great war in 1914, many Assyrian families started to trickle down from the mountains of Hakkari, leaving their villages in tribal lands to start a new life in the plains below, at the vicinity of Lake Van, in Eastern Turkey; the reason for this movement was economic, especially that the Turkish government had wrested control from Kurdish Aghas and made land more available.

By 1914 one could count not less than eleven Assyrian villages in Timar under the leadership of Malik Youkhana of the village of Satibak. His family which came from the noble house of Badawi, had arrived in Timar in 1704 from Tkhuma.

Another leader in the area was Malik Sapar of Sara. This was the main town on the Persian border directly east of Van. It had a large Assyrian population, and was the bishopric See of Mar Eliya of the Church of the East. There was considerable intermarriage between the people of Timar and Sara, to a degree that the two terms had become synonymous.

The Timar Assyrians suffered greatly during the Armenian massacres of 1915, and were only saved by reaching the safety of the Armenian lines in the city of Van; within weeks the Russian troops relieved the siege of Van after defeating the Turks in Sari-Kamish.

It was not till the final collapse of the Russian armies, and the final occupation of Van by Turkish troops, that the Timar Assyrians were forced to retreat east across the Persian frontier and reach the safety of the main body of Assyrian tribes in Salamas in 1918.

The present Bishop of Australia, his Grace Mar Yousip Melles, is a great grandson of Malik Youkhana of Satibak.

The following are the names of the eleven Assyrian villages of Timar:

Satibak, Kharashik, Gadalawa, Khinnoo, Armianis, Akhjacha, Seel, Hawshesur, Toan, Rushan, Pukhanis.

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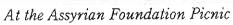














Archaeologists Find Fabulous Assyrian Tomb

NICOSIA, Cyprus — Archaeologists have unearthed the gold-stuffed tomb of two women in what appears to be the richest discovery ever made at ancient Nimrud in northern Iraq.

The 2,700-year-old tomb in the palace of King Ashurnasirpal II contained more than 55 pounds of gold jewelry including diadems, necklaces, earrings, belts and anklets, the English-language Baghdad Observer reported Friday.

The official Iraqi News Agency, monitored in Cyprus, carried details of the newspaper report.

Nimrud, a sprawling site 250 miles north of Baghdad, was a major city of the Assyrian empire that extended from the Persian Gulf to the Mediterranean in the first millennium B.C.

Ashurnasirpal II was a brilliant military leader who built the vast palace at Nimrud in the 9th century B.C.

Scores of Iraqi and foreign archaeological teams have dug at Nimrud in a century-and-a-half of excavations since British explorer Henry Layard uncovered huge stone sculptures and inscriptions there in the 1840s.

The explorers included British archaeologist Max Mallowan, the husband of author Agatha Christie, who excavated close to the newly found tomb between 1949 and 1958.

Muzahem Mahmoud, the Iraqi archaeologist who made the new discovery, said an inscribed stone tablet found in the 32-by-14-foot burial chamber identified one of the women as Yabaya of the Assyrian royal court, the newspaper reported.

The inscription in wedge-shaped cuneiform script also placed a curse on anyone who opened the tomb.

"If anyone lays his hands on my tomb, or opens my grave, or steals my jewelry, I pray to the gods of the nether world that his soul shall roam in the scorching sun after death . . . Let the ghost of insomnia take hold of him for ever and ever," it said.

The other woman was identified only as a much younger person named Taliya, the newspaper said.

Yabaya's possessions included gold needles, a bronze mirror with its enamel handle encrusted with precious stones, and tiny tongs for applying kohl, a dark eye makeup, the paper said.

Editor's Note: The above appeared in Oakland Tribune May 28, 1989.



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Gold-filled Coffin Discovered in Iraq

BAGHDAD, Iraq — A stone coffin filled with gold jewelry was unearthed by archaeologists in the ancient Assyrian city of Nimrud, the official Iraqi News Agency reported Saturday.

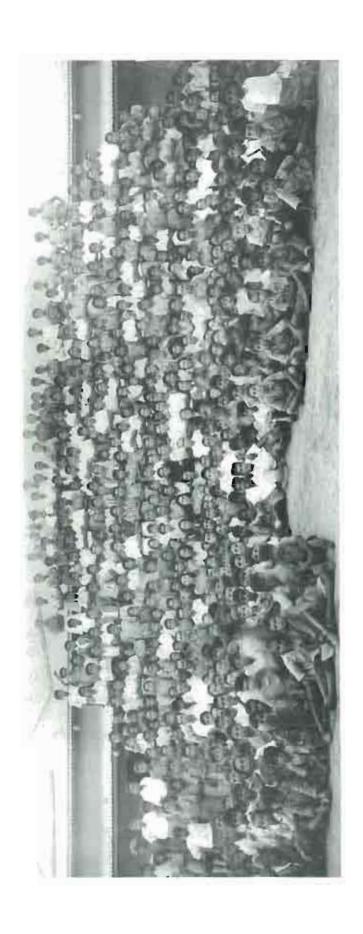
It was the second discovery of a gold-laden burial in Nimrud this year.

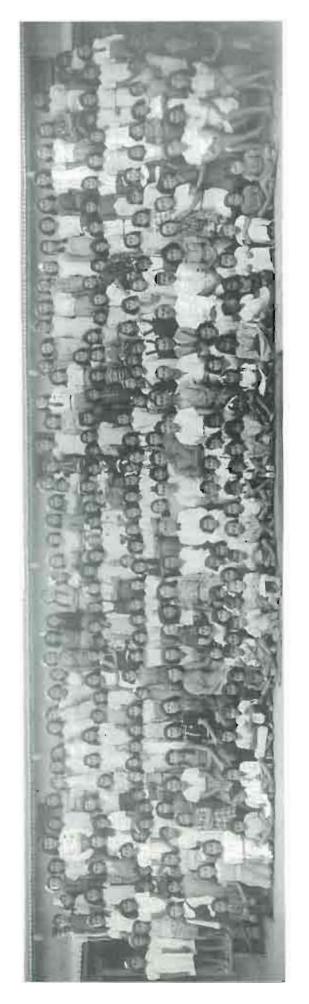
The agency quoted Muadad Saeed, Iraq's director of antiquities, as saying the find included "hundreds of gold ornaments and pieces of jewelry."

He said they were believed to belong to Queen Ninli Shomi Marmani, the wife of King Ashurnasirpal II, who ruled from 884-858 B.C.

Editor's Note: The above appeared in San Francisco Examiner Chronicle Sunday, Aug. 6, 1989.

A Daughter — Jennifer was born on July 16, 1989 to Eva and Hamlet Yonan of Hercules, Calif. Hamlet is the son of Foundation member, Juliet Yonan. Congratulations.







Graduation, Class of 1940



Graduation, Class of 1941

26



Graduation, Class of 1942



Graduation, Class of 1943



Organizing Committee and Teachers, Assyrian and Armenian Union School, Hinaidi, Iraq, August 7, 1927

IN MEMORIUM

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

Babajan E. Ashouri

Babajan Ashouri, a renowned Assyrian writer and poet, passed away on April 23, 1989, at the age of 77. Born on November 10, 1911 in Mushawa, Urmia, Iran, to Isaac and Asmar, Babajan received his education at the American Missionary School in Urmia, Iran. In 1929 he married the late Shooshan in Mushawa. 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.

Babaian Ashouri was one of the most learned and literary Assyrians of his time. He was the author of two books in Assyrian, and had written and lectured extensively on a number of subjects. He was a prolific writer, known widely throughout the world including the Assyrians in the Soviet Union. On a tour of the Soviet Union in June 1987, together with the Editor and others, he was elated to hear his poems read by some Assyrian Soviet citizens during a performance given to the tour group in Arzni (Assyrian village), Soviet Armenia. He would speak to them, as well as Assyrians living in other regions of the Soviet Union, on human rights, better life, owning a radio station, etc. He longed to see Assyrians as a nation settled in one area rather than scattered throughout the world. On many occasions he would say that we Assyrians are also humans, a small nation among the nations of this universe, that we have a right to own a piece of this earth where we would all live together, teach our language to the young and the old, print books, reinvigorate our customs and traditions. We are not less or lower than many peoples who have already gotten their self-rule.

Throughout his life, Babajan was intensely proud of his Assyrian origin and ancestry, and was an ardent Assyrian nationalist. In his poetry and writings and speeches he expressed in the most beautiful and moving ways his feelings and passions about his beloved nation. We at the Assyrian Foundation of America were fortunate and honored to have him speak to us on many occasions since he came to the United States, and always felt deeply moved by the experience.

Mr. Ashouri was very proud of his home village to the extent that he would add "of Mushawa" to his name. He had been planning to visit his place of birth, as well as Tehran, where he was intending to explore the possibility of printing two books for which he had already compiled the material.

A memorial service, officiated by Rev. Shmoel Eshaq, was held at the Assyrian Evangelical Church in Turlock. Babajan is survived by a son, Fredrick (Danville, CA);

two daughters: Florence Yonan (Pleasanton, CA) and Flora Kingsbury (Clayton, CA); five grandchildren; and a sister, Sapoura (Mushawa, Urmia, Iran).

With the passing of Babajan Ashouri the Assyrian people have lost an irreplaceable figure who had the greatest talent for expressing the feelings we have for our nation. You would not only feel stimulated by a discussion with him, but he always made you feel comfortable especially by his delightful sense of humor. He was highly respected and dearly loved by his family and many friends. A particularly touching moment of the memorial service occurred when his grandchildren expressed their deep love and affection for their grandfather. The good memories of him will stay forever in our hearts. We have truly lost a devoted Assyrian.





Iulius N. Shabbas with Babajan Ashouri

John Eashu

John Eashu, 85, of Turlock, Calif., passed away on May 22, 1989, and was buried in Turlock's Memorial Park following funeral services at St. John's Assyrian Presbyterian Church.

The deceased is survived by his wife, Margaret, and by his only child, Lois Perry, and her two children of Sebastapol, Calif.; his older sister Panna Youkhanna of San Francisco; and by two younger brothers, Bob Shaw of Modesto and Jerry Eashu of Portland, Ore.

John was born in the village of Garajalu, Iran, in 1903, to Eshaia Eashu and his wife Nana, daughter of Vartan. When John was only two years old, his father emigrated to America, hoping his family could rejoin him shortly after. But things did not quite work out as expected. It took 15 years before he could bring his family over!

While John's father worked hard in New York to provide for his family back in Iran, his wife struggled alone to take care of her three children as well as to cope with the turmoil, the untold hardships, the desperation and eventual mass exodus to Baquba, Iraq, that the First World War brought upon the Assyrians of Turkey and Iran.

When the family did finally manage to reach New York in 1920, John was 17. At this time, he had learned to read and write his mother tongue and had gained a general elementary education. So, while he worked to earn a living he also studied and obtained his high school diploma. And in 1936 John met and married Naomi Youkhanna, which union produced their only child Lois. Three years later, the family moved from New York to San Francisco, where John experienced the joy of watching his daughter grow up and get married and, in 1962, the sorrow at the death of his wife. But John continued to live and work in San Francisco as a carpenter specializing in cabinet-making until his retirement in 1968.

Before he retired, however, John made a trip to Teheran during the 1967 Coronation of the late Mohammed Reza Shah Pahlavi of Iran. There he met and married his

present wife, Margaret, widow of the late Nimroud Alexander. A year later, Margaret rejoined her husband in Turlock where the couple settled in their house which John had himself built 20 years earlier.

John was a dedicated family man. He was deeply religious and read the Bible often. During his retirement years, he confined himself mostly to his home, doing various chores, indulging in his hobbies and tending to his home orchard, from which he usually harvested a sizeable crop of fine grapes. He also did free carpentry and maintenance work for Assyrian churches and taught the Assyrian language at the Assyrian Evangelical Church, Mar Addai Church of the East, and at Turlock Adult School.

One of his hobbies was oil painting. He has painted a number of portraits, among them those of the late General Agha Petros and of Margaret, the Assyrian revolutionary fighter of Kurdistan.

John also wrote poetry and toiled for many years to create a wire-mesh and plaster statue of a half-size replica of the colossal winged bull of Assyria. The sculpture is six feet tall and weighs 800 pounds. It is set in a sheltered spot in his home backyard. John and his creation were the subject of an illustrated article in the Modesto Bee some nine years ago.

Editor's Note: The above was submitted by Mikhael K. Pius.





John Eashu with his sculpture

Mar Paulis Shikho

Mar Paulis Shikho, Patriarch of the Chaldean Catholic Church, passed away in Baghdad, Iraq, on April 14, 1989. Born in 1906 in Alqosh, Iraq, he studied in the Patriarchal Seminary in Mosul (1921-1930), and was ordained to the priesthood in 1930. In 1939 he received his Ph.D. degree from Rome. Mar Paulis then returned to Mosul and was assigned to administer the Patriarchal Seminary. He did that until 1947 when he was consecrated Bishop to the Diocese of Aqra and Zebar. In 1957 he served in the Diocese of Aleppo in Syria. Upon the death of Patriarch Yousif Ghanima, Mar Paulis was elected as the successor, and became Patriarch of the Chaldean Church on December 14, 1958.

During his Patriarchate, many new churches and schools were established in Baghdad. Also a number of monasteries remodelled.

At the funeral service held in Baghdad, His Grace Mar Gewargis Sliwa, Metropolitan of Baghdad, represented His Holiness Mar Dinkha, Patriarch of the Assyrian Church of the East.

On May 15, 1989, a church synod was convened and elected Mar Rafael Bidawid as the new Patriarch.



Florence Daniel Shlemon

Florence Shlemon passed away on February 17, 1989, in Chicago, Illinois. She was born in Sherabat, Urmia, Iran, on October 12, 1912, to Yoel Daniel and Ester Shmuel Khoshaba. At age 8 Florence attended a school which was administered by the Board of American Presbyterian Missions in Urmia.

In 1930 she graduated from high school, and taught in the same mission school for two years. She also taught needlework for one year in a public school.

In 1934 Florence was engaged to Koorish Shlemon, who was residing in Baghdad, Iraq, at that time. That same year, accompanied by Koorish's brother, she went to Baghdad and was married to Koorish by the late Rev. Khendo Yonan, in the Presbyterian Church. A son and three daughters were born into the family.

While both Koorish and Florence were members of the Assyrian Evangelical Church, Florence participated in the League of Mothers of that church, helping different charities and serving the Assyrian community. Florence's kind heart and gentle and cheerful nature endeared her to those she met. She was respected and loved dearly by her family. Monica Sargon (a granddaughter), says that "never an unkind thought translated into harsh words came from her, only actions of love, since love is what she was filled with."

In 1973 the family immigrated to the United States and settled in Chicago. A memorial service, officiated by Rev. Alfred S. Ibraham, was held on February 20, 1989 at the Assyrian Evangelical Church, Chicago, Illinois. Florence is survived by her husband, Rabi Koorish Shlemon (Chicago, Ill.); a son, Edwin Shlemon (Chicago, Ill.); three daughters: Adaina Babilla (Morton Grove, Ill.), Adrina Sargon (Danville, CA) and Anita Ludwig (Chicago, Ill.); four granddaughters and two grandsons; four sisters: Dolly Malik (Chicago, Ill.), Joan and Caroline (Modesto, CA) and Paula (Tehran, Iran).

At the memorial service Monica Sargon read a poem in which she said:

You are in my thoughts and my memories and you are in my heart filling it with your never-ending love. You must be at peace now, resting in Heaven with God.

The many beautiful memories of her will be cherished by all her family and many friends.



Samir Zaia Oraha

Samir Zaia Oraha, son of Zaia and Alice Oraha, age 19, was killed in a car accident on July 23, 1989, in Iraq. The tragic accident happened while he was returning to army duty after having spent a leave with his parents in Baghdad. He was riding in a car with several other soldiers when it overturned, causing his death and that of others in the car. He was the nephew of Foundation member Oraha P. Oraha. Samir is survived by both parents and two sisters, Souham and Souhir. How tragic it is to lose someone whose life was just beginning. May God give comfort to his family and friends.

Eliene Moushipour Ovro

Eliene Ovro passed away on May 10, 1989, at the age of 44 folowing an eleven month battle against a severe illness. She was born in Kermanshah, Iran, on May 22, 1944, to Youkhana and Samrida Moushipour. Eliene graduated from high school in Kermanshah in 1962, at which time the family moved to Tehran. For the next four years she taught in a private school while pursuing further education in the Teachers College of Tehran. She graduated in 1966 and began a career as a teacher in the public school system of Tehran. Being resourceful and capable she also worked at the Tehran Clinic Hospital.

On a visit to the United States with her mother Eliene met Ninof Ovro and they were married in Turlock, California in November 1978. They then took up residence in the Los Angeles area where a son, Christopher, was born into the family.

Though Eliene passed away at a young age she left much to remember her by. To her parents she brought great joy and happiness. She was compassionate and self-giving. After her father passed away she rose to fill the needs of her mother, brother and sister to shield them from the pain of their loss. She was a loving wife and caring mother and her home was a place of warm hospitality for relatives and friends.

A memorial service, officiated by Rev. Piro Badal was held on May 13, 1989 at The Assyrian Church of the East in Turlock, Calif. Besides her husband and son, Eliene is also survived by her mother Samrida (Modesto, CA); brother Edison (Modesto, CA); two sisters — Emma Malik (Berkeley, CA) and Edna Paulus (W. Germany). Her father preceded her in death. Her loss is deeply mourned by her family, relatives and many friends. The many pleasant memories of her will be cherished by all.



Eliene with her husband

Joe Sargis

Joe Sargis, 62, an award-winning editor and writer at United Press International for 38 years, died Wednesday after a two-year battle with cancer.

Mr. Sargis attended New York University and began his career with United Press in 1951 as a copy boy in UP's New York City national sports headquarters.

He moved up to editing, writing and coverage of a wide range of sports events, from championship boxing at Madison Square Garden to the World Series.

In 1963, Mr. Sargis followed the New York Giants and the Brooklyn Dodgers westward and set up operations first as a newsman and later as the West Coast sports editor in San Francisco. The Giants settled in San Francisco and the Dodgers went to Los Angeles in 1957.

"He was one of the most conscientious, persevering journalists I've ever met," said Murray Olderman, long-time syndicated sports columnist for Newspaper Enterprise Association. "Joe had a sincere love of his craft."

During a 20-year period, Mr. Sargis covered almost every major sporting event on the West Coast from the historic U.S.-Soviet Track and Field meet at Stanford Stadium to the 1984 Summer Olympics in Los Angeles.

It was his golf coverage that perhaps won him widest acclaim, and he was selected Northern California Golf Writer of the Year in 1986.

In 1983, Mr. Sargis shifted to news as an editor and reporter. In his last five years with United Press International, he covered many of the major stories in Northern California and the West.

"He possessed qualities that are absolute musts in the newsroom," said Pacific Division editor Jacques Clafin. "He was feisty, irreverent. He was also fast, thorough and extremely knowledgeable about the region."

A native of New Britain, Conn., he is survived by his wife, Sandy, of Menlo Park; a son Paul; a daughter Julie; and his mother, Shirley Sargis of New Britain.

A memorial service was held at the Menlo Park Presbyterian Church, Menlo Park.

Mr. Sargis was related to Foundation members Voltaire and Sargon Warda of Millbrae, Calif.

Editor's Note: The above appeared in San Francisco Chronicle June 23, 1989.

"May we be the Messenger And symbol of Assyrian Memory And a Vessel of Continuity And the creatures lending meaning To the Soul of Assyria."

Murassa Adams

Murassa Adams passed away on May 23, 1989, at the age of 78 after a long illness. She was born in Urmia, Iran, on January 1, 1911, to Ismael (of the village of Bazloove) and Laili (of the village of Gugtapa). She came to Baghdad, Iraq, in the late thirties and settled there. In 1946 Murassa married Joseph Adams. In 1969 the family immigrated to the United States and settled in Tucson, Arizona. Four months prior to her death she lost her brother, Amijan, and his wife in Baghdad. She was unaware of this loss.

Murassa was a faithful member of her Church. Besides being a kind-hearted person, her gentle and delightful nature gained her the admiration of those she met. Murassa is survived by her husband of 43 years, Joseph Adams; daughter Miriam Schaus; brother-inlaws Benjamin and Youel; all of Tucson, Arizona. Her many pleasant memories will long be cherised by her family who respected and loved her dearly, as well as many friends who knew her.







At the Assyrian Foundation Meeting















At the Assyrian Foundation Meeting

منعود ومنعودي ، موسعت اهجوكول.

حم المعرض شكحها شعدًا عمل معتشا دعب بنعفب دننعفت.

دُحِب بَنِعِمْتِ شِكِ لِنَجْلِ مِهُمْ دُخْلِ سِمِحْتِلِ وطَدِا دِارِسَدُا لِمِوْدُ عَلَا حَلْمُورُ مِنْكُ طِلْقُدُا مِعْدُا مِنْكُ مِلْكُمُا مِعْدُا دير مخمور، ١٠٤ ١٥٩ جن مخرور، مجرير، حيَّى وفيده. ليم رُول لي سوكا لجم ولحيدة إلا، قل اوهموس لبم صُوّل لي سُدُ صُودًا سوتًا، جا يتر بهور خفيه بوري مربه موجوده دائم اهُمُا فِي عَلَم يَفِيقِا مشَعْبَر دِحَنِت طِيْمُواهِ. دُحِت بِنَعَمْدِ بِهُمْ بِنُمُ مُمُثِّلًا، شِكَ طِلْسِطُنْا دِهُمِلِكِلِ مِعِندِنَا مِرْهُدُنَّمُا مِامِكُ الْمُمَّالِ. بِالْمُمَّا سَدُ التَّا مُدَّا دِهِيْمَا. حِلْ هِيمِ دِيْدِا أَوْهَا لِي مِنْ مُعْرِ ١٥٥ لِي وَلَنْ وَقِ حَلْمُ مِنْ

تحب ننسوت سودا به سعيدي دينددها تَكِيدُ كُه جُني ولوهدًا ولهُدًا كُه "وقيدي" دِجِهِ عُدْبِ مُوْهِ فِي "جُعَفِهِ دِحَهُمَهِ" عَلَم شِدُ هِمسًا بَدْبِجًا محيئنًا د 1928، مُهَيِّدُتَا دِجُعَفًا، منعدة "يعلده"، بالعرب من ميسا ديمتدري سدِّد هُودَتِيْ دُوتِهُيْنَ. أَمْنِيُهُ مُودِيوِلُهُ وَتِيلُهُ إِنْ سدِّد طَودُكِيْ دُكِّا كِلَاهُمْ مَسَدِّد دُدُهُمْ دُكِّا لموديد، محمولة، تركيد بعر حنير جريعيد مر حلب لِيُدِيِّا بُنِي هِم جُعَقِا دِبُعَجُدَ [. وها "هِدِهِ المُدِهِ فِي الْمِينَاتِ، وهود كِلَمُ سَدِّدًا مددتين دخا مديده ودويمين

تَتُب بِسَهٰجِ هُول لِم هُلِيتُنْ، مَعَذِيبُ لتقموه حثقى بيع سدن فلقين مذله لعنفدها تحب تنكي منشني بسي بهيددي فل حدّه والا، معتريه ريد (ع) كويشا يت ديرينه مومدنا الموادة الموادقة الموادية الما وسب عِقْدَا، قَدِب مَمْنَى، قَدْل مَمْنَى، وَدُلْ مومج دوف هه كم بيره تاهد دميد. والب المنظ البلايا عقت لا تدبعه الإيا مكئلا هَمْنِيًا [8] كِتَمُ عَوْسَوْلُهُ بِي دُبِي دُبِي يُعَالِمُ بِي مُعْنِياً تكنواه كه اقتيدب حدّث بعدميلا.

خددتي دستكه كشوها بده الاتبداء مر يتنا د 1924 بُول 1938. مع شَمْدَ بُودُ يَمِذِكُمُ يُحُو وتدير والها مدددي والما مودية ەەدھا دىلىقت تېئى د 1944.

تحك ذارًا محك المِدْسُلِ الرَّالِيَّ الْمُرَالِيِّ مُعْرِيِّ الْمُرْكِيِّ مودياته، مقتت دُتب نسمت تبولقبوام وقيب، ويرومون دير كوديا، محسودون بر مركونه، وملختتموره حججة مرا خورة المعارب المعاربة كسوفيا، كوحكا ملِه كشكفنا لمرا فدوحيًا شا مِميّا دِدُكُا كِيّا حَبْدُ ذِارًا، وحَسَدًا مُعَمِّيًا دوي لا تمنا لضبحوبا حدّثا من ولصبيا مَهُمَ كِلَدِّا. لَكِم دِجْدُدهُا هِنِي لَجَبَدًا تَكِيًّا، ابنا الألا جا زجب لنهميّا جمبعًا دموسيدًا مفس که دیروا خددیا داوهیا کا جایا جَجِيدُهُ؛ بُحِ مُكِيدُنَهُ مُنْسُهُ وَحَبِ بُنَعِهُ جِي



At the Assyrian Foundation picnic



At the Assyrian Foundation meeting

٠٠٠ عددبت كا قوب وو تولاد وجدبت خودن ودد ياد الموا الم

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٠٠٠ هَوْ هُوهِ مِيْ جَرِيرِي مَدْدِينِ يَا سَجَدُ هُوهِ وَخُولِيَا : هِوْ رَحَا بَدُهُ هُمَا كُوهِ يَيْ كَا جُودُو : بَنْيَا هُمَ هُمَا يَحَالِمُ يَا يَعَ كُمَا بُدُهُ فَهُ وَهُوهِ مِيْ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ فَعَالَمُ اللّهِ عَلَيْهِ عَنْهُ اللّهِ عَنْهُ وَعَل هُهُ وَهُوهُ وَهُوهُ مِيْهُ فَا كُمُوهُ وَمُوالِي اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ عَلَيْهِ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُمُ عَلَيْهُ عَلَيْكُمُ عَلَيْهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُولُكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلِيهُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُوعُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلًا عِلْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلْكُمُ عَلَيْكُمُ عَلِيكُمُ عَلَيْكُمُ عَلِيكُمُ عَلَيْ

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٠٠٠ مُوه هُود كِب سِجْدِي دَيْهُوتِ حِنْدٍ: قَدْ هِجَ هُدُونِ دِسْرُكُونِ هُهُدُنْدٍ وَبِهُ تُودُهُ وَيْهُوتِ حِنْدٍ: قَدْ هُجَا هُوهِ٠٠

٠٠٠ مَّوهُ مُوَّهُ كِيا مُوكَفِّدُ عَمِيمٌ : مِحِدَمٌ دُومِسَمِّ :

ەدەشد دروست جشد قەدبىكد (خدرد) ھندهدهد شد شد

حب يهدي ورحب لهرح موء هدب جوح بووء بدحجاء

حامية المراجعة عند المراجعة ال

٠٠٠ موحكا وقيئانا باس حجوب مراده فرق ومدهو

كَوْدُيْمُ مِنْ سَوْهِكُمْ كَنْ يَكْجِدُ بُورُهُ •

ومِح فِسفر تَجْور مُورَد حَوْد مُوسَدَع جُودًا: عُرَ حدك هُجك،

क्षे क्षे

سَدُ كُرِدُتُ سِوْدُ لَا لَهُمْ لَا فَرَمْ لِهُوا دَهُمْ فَكُمْ فَوَا مُوافِعًا هَا فَكُمْ فَوَا مُوافِعًا هَا وَارْسَا : هَا دَرَا فِهُمُنِيْ فَلْمُنْ لَهُوا فَوَا فَوَا فَيْمًا هَافِهُمْ مِسْفِكُ مُنْ يُكُمُ اللَّهُ ال

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٠٠٠ وَوَا هُوا حَبِّ هُوا مِنْ مَدِّدَهُ الْمُوالِمِ اللَّهِ الْمُؤالِمِ اللَّهِ الْمُؤالِمِ اللَّهِ الْمُؤْلِمِ اللَّهِ الْمُؤْلِمِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّهِ اللَّهِ اللَّلِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّلَّالِمِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّالِمِي اللَّالِمِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِي

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٠٠٠ هُوه هُوه کِد شَةِ کَودهِ بِعَالَ بُوسِتِه کِدِبَدُه : هُه هُدَنَهُ

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كَ مُحَوِدِهُ : هَمْ هُوهَ كِهُ خَدِيَةٍ فَوَحَدُونِيَا . . . كَا هُو َ هُمَ فَهُمْ حَدُدُ فَرَدُ لَا فَوْدَ بُكُمُ كُمُ مُوهِ اللَّهُ الْمُمَا الْمُسْوَالِينَا فَهُدَاتُ فَيْ الْمُمَا الْمُسْوَالِينَا فَهُدَاتُ اللَّهُ الْمُمَا الْمُسْوَالِينَا فَهُدَاتُ اللَّهُ اللَّالِمُ اللَّهُ اللَّا اللَّهُ اللَّا لَاللَّا اللَّا اللَّالِمُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا لَا لَا اللَّهُ الل



At the Assyrian Foundation meeting.



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حذذه

حقه فهبها ودلمود مته پلته هند سنته دهندوه بهنه شته هندوه مته

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معن چىن خانى دىنوسلان بەرىكى يوسىزى دىرىكىدەن دەرىكى دىنى ئىسىدى دەرىكى دىنىدى يى ئىسىدى

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دەد؛؛ ﺟﻪﻧﯩﺮﻯ؛ ﺧﯩﺪﯨﺪ؛ ە‹ﻧﯧﺮﺩﻩ؛ ﺩﻩﺑﯩﺮﻯ؛ ﻳﯩﭽﻪ؛ ﺩﻩﺳﯩﺮﻯ؛ ﺩﻩﻧﯩﺮﻯ؛ ﻣﻐﺎ ﭘﻮﭼﻪﺳﯩﺪﯗ، ﻳﻮﻩ؛ ﺗﯩﺨﯩﺮﻯ؛ ﻳﯩﭽﻪ؛ ﺩﻩﺳﯩﺮﻯ؛ ﺩﻩﻧﯩﺪﻩ؛ ﻣﻐﺎ ﭘﻮﭼﻪﺳﯩﺪﯗ، ﻳﻮﻩ؛ ﺩﻩﺗﯩﺪﻯ؛ ﻳﯩﭽﻪ؛ ﺩﻩﺳﯩﺮﻯ؛

‡ ‡ ‡

كَبَجُورْ: فِرْ حِنِ وَكِمْ كِنْ نُعِيْرُ بِهِ رَفِهِ رَفِي كُو جَنَيْمً لِي وَمِرْهُو ﴾ وضحَّتِهِ فَمَا رَقِهُ كُوهُ وَمَا يُومُ وَمَا يُومُ وَمِيْ الْمُسْتَمِيْرُ وَمُرْمُونٍ ﴾ وضحَّتِهِ

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٠٠٠ وَوَ رَوْدُ هُورُورُدُ الْمُورُدُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

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وقوق قوس مُور كِي مِن حَدَيدُونِي: هِرَ حَدَمُ الْمُورِيَّ عَلَيْهِ وَمُونَا عَدَيْهِ الْمُورِيِّ عَدَيْهِ الْمُؤْمِي عَدَيْهِ الْمُؤْمِي عَدَيْهِ الْمُؤْمِي عَدَيْهِ الْمُؤْمِي عَدَيْهِ الْمُؤْمِي عَدَيْهِ اللَّهُ الْمُؤْمِي عَدَيْهِ اللَّهُ الْمُؤْمِي عَدَيْهِ الْمُؤْمِي عَدَيْهِ اللَّهُ الْمُؤْمِي عَدَيْهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِي عَدَيْهِ اللَّهُ ال

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٠٠٠ شود صُود کب سَهُ صَود وکبک چبخدیک : شد کد شور صَوْد حالم دِند خدد خدد نصد دخد کادکسک دِد ددد: المبند حالم دوند دِند ـ کیدک دِددسک هیر ۱۵۵۰

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٠٠٠ وَوَا وَوَا كِمَ الْمُسِيِّدُ وَوَلَا: قَا سُمَ دَعَاهُ وَهِا كُمَا لَجَكِمَ وَمُوا وَهِا كُمَا لَجَكِمَ وَمُ

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٠٠٠ مُوا هُوَا كِبْ سُهُ دِوْكُنَا الْمُسِيِّا سَكُنَا: شَا كُو مُوْمَكِبُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّا اللَّالِمُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّا اللَّاللَّا

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٠٠٠ قود هُوَ هُوَ كُبِ سَدِّهُ عُكْمَ الْمِسَدُّةُ سَكَّمَ مَسَوْدُ مَسْكُورُهُ وَهُوَ الْجُدِهُ الْمُوْمِ الْمُورُ اللّهُ اللّهُ

٠٠٠ قود ١٩٥٥ کې يومتنه کوفه د کدوند دودوه (کحب) هد هيي ۱۹۵۸ کحب دښيه حکوه د که کوته جکېچته دهڅه حسبتي حقوميته مکخه همها کو کوته دودوه (کحب)



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لمنا مع چند المعاد المعاد موهد بن بن بن المدول المعاد ال

فِدِدُهُوهِ يَعَوْهُ بِهُوْلِ "مُونِيْ [Union]، بَدَيِا هُدِدُهُا يَسَبُتُا هِمْ دُثَا بُبِيًا، ابِنَا هُودَنْيِا اوسِیًا بِلِنَا وَهُدُهُا لِتُنَا، دِدُلَا بُجِبِلِا مِلْبِقُوهِ مُوْهُا.

حكىم قدر وقد جا توك شهدندا دودهد مدكد كرابكة به المدوك به المرابع به المدوك به المرابع به المدوك به المدو

قسدًا لمدِدًا البضِ دِسْنَا المَاهُ، علالِهُ الْمِدَهِ دَلِمُ هَمِّا مِنْ الْمُدَهِ الْمِدَهِ الْمِدَةِ الْمُعَالِقِ الْمُدَةِ الْمُعَالِقِ الْمُدَاءِ الْمُعَالِقِ الْمُعَلِيقِ الْمُعَالِقِ الْمُعِيلِقِ الْمُعِلِقِ الْمُعَلِقِ الْمُعِلِقِ الْمُعِلَّقِ الْمُعِلَّالِقِ الْمُعِلِقِ الْمُعِلَّالِي الْمُعِلِقِ الْمُعِلَّالِي الْمُعِلِقِ الْمُعِلَّالِي الْمُعِلَّالِمِ الْمُعِلِقِ الْمُعِلِقِ الْمُعِلِقِ الْمُعِلَّالِمِي الْمُعِلِقِ الْمُعِلَّالِمِ الْمُعِلَّالِمِي الْمُعِلَّالِي الْمُعِلَّالِمِي الْمُعِلِي الْمُعِلِي الْمُعِلَّالِمِي الْمُعِلَّالِمِي الْمُعِلَّالِمِي الْمُعِلَّالِمِي الْمُعِلَّالِمِي الْمُعِلِي الْمُعِلَّالِمِي الْمُعِلَّالِمِي الْمُعِلْمِي الْمُعِلَّالِمِي الْمُعِلِي الْمُعِلَّالِمِي الْمُعِلَّالِمِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلَّالِمِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلَّالِمِي الْمُعِلِي الْمُعِلِي الْعِلْمِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي ال

ابتا هي قاد المجدد ال

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دلا المودر معم موجود وسلا معدسه، دلا المودر معدد معدد المعدد وسلام معدد المعدد المعدد

حَمْدِدُمْ مَجْنَا هَمْدِجُا نَهُ فِيَا جَبِينَا عَدْبِنَا الْأَبِينَا عَدْبِنَا الْأَبِينَا عَدْبِيْنِا الْأَبِينَا عَدْبِيْنِا الْأَبِينِيْنِ عَلَيْهِ فَلَمْ مُهُ جَنِيْنِيْنَا الْأَبِينِيْنِ عَدْبُورِهِ عَمْدِينَا الْمُعْبَلِيْنِ عِمْدِينًا لِمُعْبَلِيْنِ عِلْمُ عَلَيْنِ اللَّهُ عَلَيْكِا لِمُعْلِمُ عَلَيْنِ اللَّهُ عَلَيْنِي اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِي اللَّهِ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِ لِيعِيْنِ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْكُمُ عَلَيْنِ اللَّهُ عَلَيْكُوا عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمْ عِلْمُ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عِلْمُ عَلَيْكُمْ عَلَيْكُمْ عِلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمُ عِلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَل

وُقَدِمَ وَمَبِدُمُ وَعِلْمًا عِلْمُنَا مَنْ دِبِهِضَا اللهِ عِلْمُنَا مُنْ دِبِهُضَا الْمُحِدِمِ دِبِهُمْ وَعُدُولُمُ اللهِ عِلْمُنَا مِنْ دِبُومُ مُنْ وَعُدُولُمُ اللهِ عِلْمُولِمُ عِنْدُولُمُ اللهُ عِلْمُولِمُ عِلْدُولُمُ اللهُ عِلْمُولِمُ عِلْدُولُمُ اللهُ عِلْمُولُمُ عِلْدُولُمُ اللهُ عِلْمُولُمُ عِلْدُولُمُ اللّهُ عِلْمُولُمُ عِلْدُولُمُ اللّهُ عِلْمُولُمُ عِلْمُولُمُ عِلْدُولُمُ اللّهُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ اللّهُ عِلْمُولُمُ اللّهُ عِلْمُولُمُ اللّهُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ اللّهُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُولُمُ اللّهُ عِلْمُولُمُ عِلْمُولُمُ عِلْمُ عِلْمِعُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْ

عُتَم مَا لِجَا عَدِقًا جِمِنَا عُمَّدَ مِنْ مَا لِجَاءِ وَمِنْ عُمُونَ مِنْ مَا لِجَاءِ وَمِنْ عَامِدَ مُنْ ع دُو جومُتونِ عَمَى عِلْفُدًا سَوْمَ عَمَدَ عَانَا عَالَا فَيْمَا عَوْمُعُومِ لِلْقُومِ عُمُدَ مِنْ عَالَمُ الْ

لِحْم معدها عَنَى عَلَقُدْا: وغَنَى فَيَهُ فَلَا اللَّهُ عَلَيْهُ وَعَنَى فَيَهُ فَلَا اللَّهُ عَلَيْهُ وَعَنَا اللَّهُ عَلَيْهُ اللَّهُ عَلَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَّا عَلَاهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّ

خجرًى: • يَعْوَدِهُ دِحُومُكُودُ

دهمت دست المن الفدّ العبد و مرفسا المحرب مله المدر العالم دارا المالم المالم المحدد المالم المالم المحدد المالم المالم المحدد المالم ا

عَمْلُهُ دِهِ رَفْعَ خِعْمَ حِمْوَهِ مِنْ مَنْ مُحِمِّعَ ـــا، هِمْ خُلُهُ لِنَا، وَهِمْ سُهُ فَيْ حَوْفِيْ قَدَبِعَ ـــا، قُوعَ سَمْبُهُ فَيْ عَوْجُدُهِ مِنْ مُحَمِّعًا قَدَبِعُ ـــا، دِلِيا مَوْمُ قَدْهِمْ فِي قُوضُنِيْ دِيْلَةً مِ قَرْجَعُمْ:

جَمْعُ لَيْجَنَّ عَجْمًا مَلْتَهُ مَهِمَ مُهِمَ مُهِمَا الْمُعَنَّ الْمُعَالَ الْمُعَمَّ مُعِمَّا الْمُعَنَّ ا خَمْعُ لَيْجَنِّ حَجْمٌ جَهُمَةً جَهِمَةً عَجْمٌ مَهِمَّ الْمُعَنَّ الْمُعَنَّ الْمُعَنِّ الْمُعَنِّ الْمُعَنَ خَمْعُ لَمُومَةً مُعْمَا الْمُعَنَّ الْمُعَنِّ الْمُعَنِّ الْمُعَنِّ الْمُعَنِّ الْمُعَنِّ الْمُعَنِّ الْمُعَن

ئسنى جَلَى بَيَىَ بَدَ فَذِخَا، وَبَيَىَ سَدُا خَوِشًا، فِهُ وَلِمْ يَفْسَ دَلِمْ فُسُولُسَ سَنَهَجُا دِحِسَّا، فِلَ دِسْوِس مَلْهُ لَالْهُ جَلَيْهُ وَبِعِهُ فَعُوجِسًا، مُلَ فَضِولُهُ لِلَافًا دِلْوَقِيْ عَدِيتُهُ فَوْمُسَانِ،

عَجْفًى جِمُورِيَا، وَفُسِعًا جَضِمًا فِيفَنَّ مِينَا الْمُعَلِينَ عُبِينَا فَيْعَا مِينَا فَيْعَا فِيكَا مِينَا فَيْمَا فِيكَا فِيكَا فِيكَا فَيْمَا فِيكُا فِيكَا فِيكَا فَيْمَا فِيكُا فِيكَا فَيْمَا فِيكُا فِيكُا فَيْمَا فِيكُا فَيْمَا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فَيْمَا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فَيْمَا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فِيكُا فَيْمَا فِيكُا فِيكُوا فِيكُا فِيكُا فِيكُا فِيكُوا فِيكُا فِيكُمْ فِيكُوا فِي فَالْمُوا فِيكُوا فِيكُوا فِيكُوا فِيكُوا فِي فَالْمُوا فِيكُوا فِي فَالْمُوا فِيكُوا فِيكُوا فِيكُوا فِيكُوا فِي فَالْمُوا فِيكُوا فِ

مُعْنَا نَبِحْنَا جَوْمُوهُ مَثِنَا لَوْتِنَا جَمَلَاقُلَلِمِ الْمُعْنَا نَامِعُنَا جَمَلُكُ الْمُعْنَا الْمُعْنَا لَلْمُعْنَا الْمُعْنَا الْمُعْنَا الْمُعْنَا الْمُعْنَا الْمُعْنَا الْمُعْنَانُ مَعْنَا فَلَقِنَا لِلْمُعْنَانُ الْمُعْنَانُ وَحِيسَانُ الْمُعْنَانُ الْمُعْنَانُ وَحِيسَانُ الْمُعْنَانُ الْمُعْنَانُ وَحِيسَانُ الْمُعْنَانُ الْمُعْنَانُ الْمُعْنَانُ وَحِيسَانُ الْمُعْنَانُ وَمِعْنَانُ الْمُعْنَانُ الْمُعْمِعِينَانُ الْمُعْلَانُ الْمُعْلَانُ الْمُعْلَالُمُ الْمُعْلَالُونُ الْمُعْلَالُمُ الْمُعْلَالُونُ الْمُعْلَالُمُ الْمُعْلَالُونُ الْمُعْلَالُمُ الْمُعْلَالُمُ الْمُعْلَالُونُ الْمُعْلَالُونُ الْمُعْلَالُمُ الْمُعْلَالُونُ الْمُعْلَالُمُ الْمُعْلَالُونُ الْمُعْلِقُلْمُ الْمُعْلَالُونُ الْمُعْلَالُمُ الْمُعْلِقُلْمُ الْمُعْلِقُلْمُ الْمُعْلِمُ الْمُعِ

حبد ذلانيا بميه حنيات ديم بعوب دنهون تبد ذلانيا بميه

. 2

يعدية منه عباد حبّ لنبية بهدوي على منهدة منهدة

۳.

خبته بَيه بهويا مقه، يا يعوديا* كالمنيا بيم من حير المناها كالمنيا بيم منه بيا يعود مندوهان من منها المالية

بد.

جبتهِ بَيْهِ هِمِنْ مِنْ يَهُ يُعُودِيَا* حبّ هجهٰذِرًا حسفیر بَاقِّ دَيْهُودَّا مُحَدِهُ فِيْهُ مِعُونُونًا بِعَدِ بَيْهُودِيَّا هُعَدُونَا، هَفُونُونًا، مِهُونِيًا

ڊ .

جبيعت بنم ١٤٥٤ موم، تا المهديد بديداء تعليم معمودتنا المعدمكيا جلقياء تعليم عبد المعدمكيا جلقياء

. ന

عِدَيْنِهُوي عَمِدَكُم حَدَّدَ دَابِدَا كَى فَدُمْتِهُ كُه عَمِلْتِهُ هِم حَلْد سَعَبَدِّهُ عَنْ فَدُمْتِهُ كُه عَمِلْتِهُ هِم حَلْد سَعَبَدِّهُ خليف لاكم أمُونَةُ مِهِم، ثَنْ الْمُودَدَةِ



حلب قلد ودقعم 23315 تبوي مذره ستققد ديندوو غنتة حبه وهتنموو ومذيا حبوو بيلىمة * LÃÔAÎ لِنَم المُوتِلِ حوم، تل خلىقى

جَدِيم بِيْنِ دَبُرَهُ مِنْ مَنِيْ كُمْنَ عَيْنِ كَنْكُمْ لِيْنِ دَهُمُوهُ عِيْرٌ بُمْنَ عَسْدَهَا فَنْكُمْ بُنُونَ فَهُمُ عِيْرٌ بُمْنَ عَسْدَهَا هُوْمُ بُنُونُ وَهُمُونُ عَنْدًا بُمُنَ عَبْدُهُا عَنْدُا الْ

ئتا نهووا ضجورها وشها هودوه موسومان با ساروه تحمها، فهونوه باروه با وقعرو با ساروه تحمها، فهونوه باروه با وقعروب

قعَ رَرَ وَرَكُم مَنُ چَهِ، يَرُ بِهِوَيَرَ* فَعِيمُ مُومَنِي قِرُ رِشَوْتُا يُونُس دَبْعُنَّ فَعِيرُا مُومِيْنِ قِرِ بِهِوَيْرُ يُونِ رَحْوَمُهُا فَعِدِهُونُ رِسُومِيْ قِرِهُ بُونِ يُحَوَمُهُا

یا ذہہ، جم ضعتم ما مرتفا الاہویا ہہ ریا ہمات ومردن ماردیا با مرتبر ریا ہمات ورزم عاددیا با مرتبر ہا



At the Assyrian Foundation meeting.

فِحْدِهِ يُوْدِهِ وَهُ يُوهِهِ هَهُ يُوهَهُ حَوْدَ وَوَدُهُ فِحْدُونِهِ مِنْهُ بِلَ لِلْكَهُ. جِعْ خِوْدِهُمْ مِنْهُ سَجْهُ هُوهُمْ حِوْدَيْهُ بِهُ بِخَدْهُ جَوْدِيْهُ حِوْدِهِ فِحْدُنَا فِحْدِهُمْ حِوْدَيْهُ عِدْمُهُ وَبُحْدِهُمْ مِعْلِمُهُ بِلَ عَوْمَهُمُ حِمْوَمُهُ حَبْ حَجْمَهُ جَوْدَيْهُ مِعْلِمُهُ مِعْلِمِهُمْ عَوْمَهُمُ حِمْوَمُهُ حَبْ حَجْمَهُ جَوْدَيْهُ مَا فِعْلِمُهُمْ عُومِيْهُ وَحِدَيْهُ وَجِهُمُ مَعْلِمُهُمْ مُعْلِمُهُمْ اللّهُ فِعْدَيْهُ جَهُومُهُمْ وَفِعْ اللّهُ فَعَيْمُ وَحُومُ مَوْلَامُ مُعْلِمُ جَهُومُهُمُ وَلِيهِ وَعَدْيَهُ مِعْمِدًا مُخْلِمُهُمْ مُعْلِمُ اللّهُ اللّهُ اللّهُ فَعَيْمُ وَمُومَا مُحْلَمُ وَالْمُعُمْ وَمُومَا مُحْلَمُ اللّهُ الْمُعْلِمُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ اللّه

ين عبد عود عبره مبدع عبره وكان عبره وكان عبره جعة لب أله حيك ه وهو شني أله لمبسه. عُقد. خدة المناهدة، جعوشنا لا ينجت ولا حجوجة، ەجھەندنى مەجچنى، عبتى بىنجچك يە مەس سفِ دِيْكُمْ دِمْ عِجْدِ دِجْمِهُ دِجْهُ مِدْ يَعْمُم كِن قَعَمْع جِعْمِعِمْ مِحِجُدَثُهُ عَلِي مُفَجِع عَمْ عَجَلَمُهُمْ جبيدة مُعا بِعِلِم مُحِجِّه فِعَمْ سَمِع قَه خَلِم خَدْه طِيجِيْدٍ، عَنْهُ مُدِّف مُودَ جِم يُعِي جِمُوبِ جِحْدُفُهُ هر بَتْ جَنْل : بِهِ فِعُجِب عَهِ شُجُ غُمُوَتَهِ عِ خ د بخرجهٔ د م بخرجهٔ خد ه د برمه د م د کرمهٔ د کرم د مع ذِخر ، عبقه مهبحب حل عهد عبد لم دوده عي 'له تعمي خدته جرخه تد شجمته مر تسود _ وَهُم غَسِمِ فَيْتُعَ عِنْهُ مُوقِيعَ حِبِ قَوْسٌ وسيعِع إله وه مورد المعلم المع ديع عضية وفعيدة دفوجه لنوديد

لغِدَدِهِمْ، مَلْنِيدَ بِجِيدٍ، نَهُذَنَّهُ جِيدِ فِعَالِبُلِ كم باوتدوم دستت مي ديون موسي وحدل نِمَذَّ تَجُودِع مَهُمِينِ جِنُومِهُ بَمُجِب عِنُودُلِم وهِدِيهِ بِ شَجُ هِدِّدَ وَذِهِ حَلَيْدٍ مِي غَنْدُنْ بِهُمْ جَمْن عُمَدُّه بيع فِعَلِيمَّه لِسُجُ دِّمَيْج جُمِّدُتْ، مِنْكِمْ قَيْتِ مِمِخِيَّةٍ، مُنْكِمْ قَيْتِ مِمِحِتْ، خُلْتُ، هر كُب موجومتيء تموَّذيه تَجْدُيه حنَّقه تَجو ــ جوهَّا فِجِيدُمُ وهُفِي غِيدُ حِجْدًا وعَوْدُمُ وَمُعِيدًا تججيد مومسيد معوهليد لشدّ ولائد مدّثيد: عَبْدَهُ عُمَّا ذِعْهُ عَ غِنْمِ شَجُ حَمَّدُ عُجِبَتِهِ قَبِيتِ يحجّد من حبت عومُضِ حجوبيد وغيب ود مُص جيد قد جفري حموي بياغ، دقد بيري يْسِب عومنى يج فِخَفْلَهُ مِن لِلْقَعْ عوف يج ذذك له به عجله جعوه عبد معاثله لتك نبتك وحدوما جو مؤته فع بعدة مع فحفلة، و كس ببغر عومةنيد.

جِلْلَدُهُ بِهِ مِلْ حَلَى عَهِمُ مُهِمُ عَهِمُ مُعَمَّدُهُمْ مُسِعِبِهُمْ مُهِمُ عَهُمْ عَهُمُ مُكُمْ مُسْخِيمُهُمُ مُهُمْ مُهُمْ مُهُمُ حَلَّهُ حَمْدَ مُنْكُمْ حَبْرُهُ حَبْرُهُ حَبْرُهُ حَبْرُهُ حَبْرُهُ مَنْكُمْ مِنْهُمُ عَلْمُ مَجْدِ مُجْدَمُ مُنْهُمُ مِنْهُمُ مُنْهُمُ مُنْ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْمُ مُنْهُمُ مُنْكُمُ مُنْ مُنْكُمُ مُنْهُمُ مُنْ مُنْمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْكُمُ مُنْهُمُ مُنْ

جد فذښسگرة ده بېگ مر مکشد ميد مملسکرة کنده مخد مخد مخد فگد محبند مخد فکست

عَوْدِيْهُ فَهُمُ يَسِمُ

حسد بعدة كونية بمود وجيد ، لعَجْمُدِي، لِعَجْمِيهِ وِع، لَمَبُدي ولِعِهِ مُعْمِع عوهم نيد جديم بر يجمع به جوسيد: حسونيد عن جدك تبدّ عوه كُمْ عند جعده ه وخعده م وخعده ذَلِعهما هودذبنهم مزدوذع وبالموذع سلاه لنَجودَوهوم عوهَنيا. عُفِي جدوثعوها ج غَيِه عهمنْهِ وولسَّنِي كَانِهُ وعُويدًّهُ عِلْم عَبْهُ تَهْمَا قَا تُهُمَّا عَهُ مُعَهِم حَمِد وُهُمَّا عَلَيْهِ عَلَمْ مِن قُولِكِمْ وَجَلْتُمِعْ فِيجِدُنِيهُ وَجِنْهُ لَمْ عَلَمْ: مَّهُ مِوجِب وَجَدِّع جِمُونَهُ عُلَاهُ ؟ مُعْ عِوجِب حب بغُمدٌ بي مجدع دينيه من دعيه دغيم خيّه نَمْدَ عِلِم اللهِ عَبِيهِ مِينَةُ دِعِيم الله على عِنْب جِهِ هَيِهِ مُوهِ سُجَ هَمِعُنَا وَهَوَجَنَا حِنْجًا الْوَقَامَ. موجد دفع دمسة عملة دغيرد عند كود عوجت غَدَّهُ ع بِي تُخْعِومُ ع ثلَمْ مُع جِعَجُدِع حوملِي مؤس لمووما الأشاء عوجب فججّا جِمَوْنَا شده؟ چنتجه چې چنه خمينه دغت دغت غَذِيدًا لِجِبُعالِم فِجَبِهِ جِهِ مُونِهِ فِيمَوذِهِ: لَيَعْمِ ذلبه سدِّع بسطخونسومًا بم ذخسهمًا مخلعومًا سُدُ لَهُ عَبِدُنَا فَلَهُا جِعُولَسُنَا مُوْنَا عِلِم جِع ذخصوبك جمه يعبب جيمتندوس منه كبد 'ىجەدەھ، خوبىيە چىمىتىلەھ چە ھىنس ھجھىلەھ، يسدد مبعه مندخيم عندخيم ديس عمونين محل حقد عم مُجْعوه مُم شد تدب عَجُهُ وَهُدَمَّهُ فَجَعَمْهُ بِعِنْنَهُ: نُبُولِكُمْهُ عِي

نِيهِ مِن بَجُدِهُم مِن عَهُ فِي ، بَجُدَهُم مِن جِهد ـ حة يعجد مغيديد بعر تعميد حودهده جكم يع وقوند فقت الله فيتومم، فوقع فيعب معه جب که سُجه عهد که فلیکه مذته بیله مهاه بنجيد معفدمه دهليه تلاهيه مجمع . چنو ته کمه عدد دهد دهد د مخدد د عوذجيهمذه جعشته سنه صندي مجموع ميثبه جعومين عبن كم لاعد بعر عن خبر سمومة چخنُف عِبه شَدُ قُلُك لِمِيدُةِ تَكُ وَعَيْوُ تُكَ. فِدَ جِم جُذِبُ عَنْ عِهِمُ مِهْمُ مِهِمُ مِنْ اللهِ حَمِيمَ اللهِ عَلَمُ مِعَ اللهِ عَلَمُ مِنْ اللهِ عَلَم مِنْ اللهِ نيسيب نند بند من عيدت بده منهب عه مُذَنَّه قَع عِنْم عِنْد حمِن وَهُ وَع وِع فالمسوله لاعميه عند مونميا مولوميا چنفند حند بكرت دون دار معده با معد معد م جَايِمَهِ وَخِلِعِيْمِهِ وَقُلْلِهِ مَوْثَهُ عِلِم جُذَذِيِهُهُ جهومة مغسفهم ليهم فخبده فجبه حد عهمناها المعمدية والم يتسامه المسافية نخ مِمنَا جِعرمت جِعنَمُا مِلِه لجِنْف مَرومت تُذَبِّع بُلُه فِيهِجِهِمْ وَقُلْمِهِ عَبِدُمِم يِحَفِيْهِ عِنْهُ وَلِجْبَ يَعِيْجُهُ , نَجِهُ فِي عَهِمْتَهِمْ چمنی کے کہ جیمے موت کے مقتریا قد تُقود لَنُذْيِد جدوهمَا.

عَوْدِيْهُ فَهُمُ يَسِمُ

حسد بعدة كونية بمود وجيد ، لعَجْمُدِي، لِعَجْمِيهِ وِع، لَمَبُدي ولِعِهِ مُعْمِع عوهم نيد جديم بر يجمع به جوسيد: حسونيد عن جدك تبدّ عوه كُمْ عند جعده ه وخعده م وخعده ذَلِعهما هودذبنهم مزدوذع وبالموذع سلاه لنَجودَوهوم عوهَنيا. عُفِي جدوثعوها ج غَيِه عهمنْهِ وولسَّنِي كَانِهُ وعُويدًّهُ عِلْم عَبْهُ تَهْمَا قَا تُهُمَّا عَهُ مُعَهِم حَمِد وُهُمَّا عَلَيْهِ عَلَمْ مِن قُولِكِمْ وَجَلْتُمِعْ فِيجِدُنِيهُ وَجِنْهُ لَمْ عَلَمْ: مَّهُ مِوجِب وَجَدِّع جِمُونَهُ عُلَاهُ ؟ مُعْ عِوجِب حب بغُمدٌ بي مجدع دينيه من دعيه دغيم خيّه نَمْدَ عِلِم اللهِ عَبِيهِ مِينَةُ دِعِيم الله على عِنْب جِهِ هَيِهِ مُوهِ سُجَ هَمِعُنَا وَهَوَجَنَا حِنْجًا الْوَقَامَ. موجد دفع دمسة عملة دغيرد عند كود عوجت غَدَّهُ ع بِي تُخْعِومُ ع ثلَمْ مُع جِعَجُدِع حوملِي مؤس لمووما الأشاء عوجب فججّا جِمَوْنَا شده؟ چنتجه چې چنه خمينه دغت دغت غَذِيدًا لِجِبُعالِم فِجَبِهِ جِهِ مُونِهِ فِيمَوذِهِ: لَيَعْمِ ذلبه سدِّع بسطخونسومًا بم ذخسهمًا مخلعومًا سُدُ لَهُ عَبِدُنَا فَلَهُا جِعُولَسُنَا مُوْنَا عِلِم جِع ذخصوبك جمه يعبب جيمتندوس منه كبد 'ىجەدەھ، خوبىيە چىمىتىلەھ چە ھىنس ھجھىلەھ، يسدد مبعه مندخيم عندخيم ديس عمونين محل حقد عم مُجْعوه مُم شد تدب عَجُهُ وَهُدَمَّهُ فَجَعَمْهُ بِعِنْنَهُ: نُبُولِكُمْهُ عِي

نِيهِ مِن بَجُدِهُم مِن عَهُ فِي ، بَجُدَهُم مِن جِهد ـ حة يعجد مغيديد بعر تعميد حودهده جكم يع وقوند فقت الله فيتومم، فوقع فيعب معه جب که سُجه عهد که فلیکه مذته بیله مهاه بنجيد معفدمه دهليه تلاهيه مجمع . چنو ته کمه عدد دهد دهد د مخدد د عوذجيهمذه جعشته سنه صندي مجموع ميثبه جعومين عبن كم لاعد بعر عن خبر سمومة چخنُف عِبه شَدُ قُلُك لِمِيدُةِ تَكُ وَعَيْوُ تُكَ. فِدَ جِم جُذِبُ عَنْ عِهِمُ مِهْمُ مِهِمُ مِنْ اللهِ حَمِيمَ اللهِ عَلَمُ مِعَ اللهِ عَلَمُ مِنْ اللهِ عَلَم مِنْ اللهِ نيسيب نند بند من عيدت بده منهب عه مُذَنَّه قَع عِنْم عِنْد حمِن وَهُ وَع وِع فالمسوله لاعميه عند مونميا مولوميا چنفند حند بكرت دون دار معده با معد معد م جَايِمَهِ وَخِلِعِيْمِهِ وَقُلْلِهِ مَوْثَهُ عِلِم جُذَذِيِهُهُ جهومة مغسفهم ليهم فخبده فجبه حد عهمناها المعمدية والم يتسامه المسافية نخ مِمنَا جِعرمت جِعنَمُا مِلِه لجِنْف مَرومت تُذَبِّع بُلُه فِيهِجِهِمْ وَقُلْمِهِ عَبِدُمِم يِحَفِيْهِ عِنْهُ وَلِجْبَ يَعِيْجُهُ , نَجِهُ فِي عَهِمْتَهِمْ چمنی کے کہ جیمے موت کے مقتریا قد تُقود لَنُذْيِد جدوهمَا.





Assyrian Foundation Picnic





At the Assyrian Foundation Meeting

حَمَّونَ بِنَ بَنِهُ فِمُونِی، حَمِّ هَنِمَهُمْ ، خَمِّ مُنْمُهُمْ ، خَمْ مُنْمُهُمْ ، خُمْ مُنْمُ ، بُنُهُ فِمُونِی ، خَمْ مُنْمُ بُمْ ، بُنُهُ فِمُونِی مُنْمُ بُمْ ، بُنِهِ بُنِهِ مُنْمُ بُمْ ، بُنِهِ مُنْمُ بُمْ ، بُنِهُ مُنْمُ بُمْ ، بُنِهِ مُنْمُ بُمْ مُنْمُ بُمْ مُنْمُ ، بُنُهُ مُنْمُ بُمْ مُنْمُ ، بُنُهُ مُنْمُ مُن

حوم خلعوني: نحديثه دنجيه دخلحوني : ضِوهِ بِنَا جُنْجُهُم مُجَمِّين مَويد بِنَا خِلْعَيِد هموهنا؛ فجرته ويحبه المفعية والمستسيكة جغلجمه وجغلبهم : وجغنمه وشد لمه غَيِدَتْك. عُبِي مِنْ وَمُن لِمِنْ حَوِيتُك جَعْنَتُومُك . مُجَدِد وِد بُسِيْم كُمْوَدْسِد: وَلَ تَبَدُ مَلْبِمُنَد جَدِّدُد جيعدب جعمبتسمة٤: ٥٥٠٠ مفيد حفيظ٤: بعقته مجمقته دهومجته منفسنستم جرغنب ه جده د بنب حجد نه به و م حبد منه م كعبدة بنيب جمويد عند جيس نوتد تد دِعُنِيمِ دَوِيْنِي وَيُوهِمُنَي، لَكِتِهُ مِنْدِدِيَ حنوف عند به وهذه بع المنته (فنده) عود ـ نَتُ دِفَعِتُلُهُ مِو بَمُ ٤ مُخْدِمُيهُ (قُلْعِهُ) فَحْدِيْ دغُمهُ دَيِه : بُه قَلَعْه مجبِّلتْه عُدُفْته، مَدِجّه: عينها جنزت يستعب يعدن الفاجنددة جددة تَجِبِتُهُ عَلَيْنِيمُهُ عُمُولَبِقِي جَفِدِينَهُ: بُعِد جعيدها ديمودي فعدمور الجندة فتوموها مر غَدْتَهُم مَعْهُ مُعِم جَبُلُنيه : حَبْدِ شِنْلةُ مِه جَ

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تا صوبا وحتما جنهن كمبعو بل عرا به جُرِبا وتند الموقف التيا بالجاء وحدد وتندا خذبذا نيجس لموقف التيا بي حدولتا بوساله عجبلا فخبيا هوديا توهديا و فولبلبقيا بنهم وحديث المرابع حدالتها وولبلبقيا به بنه حديث المرابع وحبالتها وحدوفه الجها وحبده مجبله وحبالتها وحدوفه الجها وحيده محبلتها وعبدا بلنا وحبده المهند الموقد العبدا بلنا وحبده المهند الموقد المهندا المهند المهند المهند المهندا والمهندا عليله وقبا المجدد المهندا بالمحددة المهادة المهندا عليله وقبا المهند المهندا المحددة المهادة المه

كُنْسَهُمْ: فَيَعَمْ ثَلَهُ سَهِ بِهُمْ ثِهِ وَهُمْ فِي مَعْهُ فِيلَمُمْ فَيْمَ بِهُمْ ثَلِهُ وَفِيكِمْ وَمِعَ فَهُمْ فَيْمَ بَعْمِهُ فَيْدُمْ فَيْدُمْ فَيْمَ لَيْجِهُمْ يَعْمَ لَيْجِهُمْ يَعْمَ لَيْجِهُمْ يَعْمَ لَيْجِهُمْ يَعْمَ لَيْجِهُمْ يَعْمَ لَيْجَهُمْ يَعْمَ لَيْجَهُمْ يَعْمَ لَيْجَهُمْ يَعْمَ لَيْجَهُمْ يَعْمَ لَيْجَهُمْ يَعْمَ لَيْمَ فَيْمَ فَيْمَ يَعْمَ لَيْهُ فِي عَيْمَ فَيْمَ يَعْمَ يَعْمَ لَيْهُ فِي عَيْمَ فَيْمَ يَعْمَ يَعْمِ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمِ يَعْمَ يَعْمِ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمَ يَعْمِ يَعْمِ يَعْمِ يَعْمِ يَعْمِ يَعْمَ يَعْمِ يَعْمُ يَعْمِ يَعْمُ يَعْمِ يَعْمِ يَعْمُ يَعْمِ يَعْمُ يَعْمُ يَعْمُ يَعْمِ يَعْمِ يَعْمُ يَعْمِ يَعْمُ يَا يَعْمُ يَعْمُ يَعْمُ يَعْمُ يَعْمُ يَعْمُ يَعْمُ يَعْمُ يَعْمُ

لَافِحْ: حَنِهُ عَنْهُ مِحْدِهْ مِحْدِهْ عَنْهُ بِعِهْ لَا عَالَمُ حَمْدِهُ عَلَيْهُ وَلَاهُ مُحْدِهْ مُحْدِهْ مُحْدِهْ عَنْهُ عَنْهُ عَنْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَنْهُ عَنْهُ

دُمْوَمْ دِرِمْدُهُمْ دِمِوْمَ : مِلْدُ دَمْوَمْ دِرِمْوَمْ الْمِدْمُ مِرْدُ الْمُوْمِ دِمُوْمَ الْمُوْمُ لِلْمُ وَمِدْمُ مِرَمُ الْمُوْمُ لِلْمُومُ الْمُومُ اللّهُ اللّهُ

شَحَدُهُ نَنْهُ جَبِلُهُ مِهَدُهُ جَنَّتُهُمُ هَجَسَبُهُمُهُ عَهِ بَلِهُ بُهُ نُهُ عَبِهُهُمْ : هَذَّلَا عَنَهُ مَا جَعَيْهُ عَلَى عَهِ وَلِيْهُ حَمْلُ شَجُ هِنْمٍ . عَجَهِمَا هِمْ يَحِبُهُ : نَلِنَهُ مَهْدُجِهِنْم . خَنْهَ فَلَ عَسَبُهِ (فُحَهُنُم) .

فيم محودٍ، حجمت جهودل مجد مُمب مخبيم

ئىونۇچى جۇيۇپىغى جىتىچىلى.

بهدئه بنه دب

دُمْع كم عَبْدَهُ ع دِمنِعد ع عودي ا

دبيقد د ولمنعدد منهمه د منعدد عامده دبيود.

ضِحلههٔ لِخُلْعِب فَخَنْبِ: ملمِحب صِحْدَنْ، عُهَمُّدُنْهُ مِهِمُثَنْهُ.

عر مُحَد دَمِعَجْدِ دُمهِ المحبخُومَهُ وَ : فَدُوكُهُ مِهِ الْعَلْلِمُوهِ بَعِبْدُهُ "لبيهِ هِ" حَدْهُ يَعْهُ جَعْدَبُهُ دِلبيهِ عُ : غَيْتِدُهُ عُ الْبِيهِ عُ " حَدْهُ غُمُونُ مِهِ : مُنْجَعْدِهُ عُ دِنْجُتَدِيهُ عَنْجُهُ وَبُعْفِ وَدِيْعَهُ مِ حَهْدُ اللهُ : مَاهِ جَهْدُ اللهُ اللهُ عَبْدُلِهِ الْجِهِ وَفِيجُدِ مُوكَ لَهُ : مَعْمَدُ مِنْ اللهُ اللهِ عَبْدُلِهِ الْجِهِ وَفِيجُدِ مُوكَ لَهُ : مَعْمَدُ مِنْ اللهُ اللهِ عَلْمُوهُ وَفِيجَدِ عَدْدُ اللهُ عُمُونُ مِنْ اللهُ اللهُ اللهِ عَلْمُوهُ وَالْجِهِ عَدْدُ اللهُ عُمُونُ مِنْ اللهُ اللهُ عَلَيْهُ عَلَيْهُ وَلَيْهِ اللهِ اللهُ عَلْمُوهُ وَالْجِهِ عَدْدُ اللهُ عَمْهُ وَمِنْ اللهِ اللهِ اللهُ اللهُ عَلَيْهُ وَلِي اللهِ اللهُ اللهُولِي اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

مبغ بن بخنگ مبدغ به مبدغ به دیم مبه عُدُدَ 14 حبیم 1989

دينهم سفدين مسميد

تنج لموتد لجم تموذب

وه في ثنوه في المحتدد الله موذبه في عبد الله عفي فخوه فجعت المجتدد المدرد المحتدد المحتدد المحتدد والمحتدد المحتدد ال

ئد، قوودي، مندندند سندند جوفده،

دند دیشه چشعب ، نعیمه دندنیه جلثه جندونه خلاة جيثوثه عفت عبلتهم جيبوع غييب حميعتم يد عومذتع جدوهم دُن تجمد بن بن قندبند بمقب ه چونچې الم فخوه بجيد، محمونده شده رميد سممد شي ديدٌ دم ؟ سِمة ميد دينامه دغم خُتُم بِهُدَا وَهُدًا جِكَادَ هُدِت حِيث عُمَّا مُعْدَا عُمَّا خلناته موهده شن مدوعوده خدناه عة مُعومَ بنه عبد . ذلا عوست عجمه وع فتعد حدد والمام المبلغ فحنيد جعة الأبد معهدة يُه سُجَمعُه مِي لِموقِه تُه مومذِيه جهومهُم. غِيه سُجَ هِم رُخِيْت جُوجِتُنَه! جَيْبِي مَبِعْهُ جِه فِعِيجِب بدمب له علم حنب عوهمب " نه حل جله علم عنى جَتَعِنى عِلِه.

جدبد مهوداه ، جدد مهما مهود مهوده مهدد المعدد مهوداه مهوده المعدد المعد

جُلِع بِي هَهُونُدُهُ هُنَدُهُ هُكُنُهُ دِيْمُهُ مَهُدُهُ مِلْنُهُ بِلَهُ لَصَّهُمُهُمَ قَعْ يُحَهُ سَلِيهُهُمَ جَهْدُهُ. نَلْهُهُ ذُلِهُ نَجْدِ يُحَهُ مِسْئِسَهُ تَعْبَدُهُ جَهْدُهُ جَنِيهُ مُهِنَهُ يُحَدِ يُحَدِ تَمُخِ هُونِهُ لَاخِدُ ـ حَهْدُهُ مِسْمِهُ مُهِنَهُ لَهُ يُسِحِ فَهُولِكُ لَهُ سَجِّهُ فَوْجَهُ لِخَذْ ـ حَبْقَدُهُ يَعْدُهُ مِبْعُونِهِ لَهُ يُسِحِ فَهُولِبُقُنَهُ عَبْقَدُهُ يَعْدُهُ مِبْعُونِهِ لَهُ يُسِحِ فَهُولِبُقُنَهُ عِبْقَدُهُ يَعْدُهُ مِبْعُونِهِ لَهُ يُسِحِ فَهُولِبُقُنَهُ عَبْدُهُ مِنْهُ يَهُ يَعْمُهُ مِنْهُ لَهُ يُسْعِيهِ فَهُ عَلَيْهِ عَلَيْهِ عَنْهُ عَلَيْهُ وَلِي الْمُعْمِيةِ لَهُ الْمُعْمِيةِ لَهُ الْمُعْمِيةِ عَلَيْهُ وَلِي الْمُعْمِيةِ لَهُ اللّهُ الْمُعْمِيةِ عَلَيْهِ الْمُعْمِيةِ لَهُ الْمُعْمِيةِ عَلَيْهُ وَلَا الْمُعْمِيةِ لَهُ الْمُعْمِيةِ لَهُ اللّهُ الْمُعْمِيةِ عَلَيْهُ اللّهُ الْمُعْمِيةِ لَهُ الْمُعْمِيةُ لَهُ الْمُعْمِيةُ لَهُ اللّهُ الْمُعْمِيةُ لَهُ اللّهُ الْمُعْمِيةُ لَهُ اللّهُ الْمُعْمِيةُ اللّهُ الْمُعْمِيةُ لَكُمْ الْمُعْمِينَا لَا الْمُعْمِينَا لَهُهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُعْمِينَا لَهُ اللّهُ الْمُعْمِينَا اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُل

حبرب جنه توقع جنه تا تهميم ميده في ميده في ميده في ميده في في ميده في في ميده في الميده والميد الميد في الميده والميد الميد الميد

تُنَهُ هَبُلُ مَوْتِ قَهُ كَوْهُمِ لِلْبُدُهُ مِنْ مُوهِمُ مِنْ فَهُ لَوْهُمُ مِنْ فَلَكُمْ مِنْ فَلِكُمْ مِنْ فَلَكُمْ مِنْ فَلَكُمْ مِنْ فَلَكُمْ مِنْ فَلَكُمْ مِنْ فَلَكُمْ مِنْ فَلَكُمْ مُنْ فَلِكُمْ مِنْ فَلْكُمْ مُنْ فَلْكُمْ مِنْ فَلْمُ فَلْمُ فَلْمُ فَلْكُمْ مِنْ فَلْكُمْ مُنْ فَلْلِكُمْ مُنْ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْمُ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مُلِكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مُنْ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مِنْ فَلْكُمْ مُنْ فَلْكُمْ مِنْ فَلْلِكُمْ مُنْ فَلْكُمْ مِنْ فَلْكُمْ مُنْ مُنْ فَلْمُ فَلِكُمْ فَلْمُ فَلِكُمْ فَلِكُمْ فَلِكُمْ فَلِكُمْ فَلْمُ فَلِكُمْ فَلِكُمْ فَلْمُ فَلِكُمْ فَلِكُمُ فَلِكُمُ فِلْمُ فَلِكُمُ فِمْ فَلْمُ فَلِكُمُ فَلْمُ فَلْمُ فَلْمُ فَلْمُ فَلْمُ فَلْمُ فَلْ

بُبِعْتِ لِهُ مِنْ حِمِدُدَة جَنِعِية مِن قَدِم دِيْتِه تَبْع مَعَدُد.

جَمْعَ عَبِدَنَا مَعِلَدُا جَعْرَدِا: هَوَجَنَبَ مُوْبِ بَلُودِيا: جُمْعَ عَبِدَنَا مَعْ عَبِدَنَا مَا جَبْدُا: جِم فَلِنب بُوْبِ بِمودِدِا: جُمْعَ عَبِدَنَا نِمَعِي حَفَرَدَا: مُعِمِب بَنِي عَدُودِي.

خِسْء نُمُود هَنِي حَدْم يَلِقَع بُن سَعْم عَدِيجَمَّه خِدَهُ وَدِهُ وَدِهِ.

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قد مونعر دوهمنته: حوند جده قدقد دهبده:

قع منجمة جيبموني حدودي يغنى بيره همته محبد، فخدني مخدد، مندوني، موكفي جيه هدوني بعيد،

ثعد بسته فلجلجومه: جنه طبعني بليه عمومت عميدد.

جح

خَدِنَا بِلَهُ دِوْمِتُ مِجِدِهُ وَسُوْسَ الْجَوْدِيِ وَغَيْجِكُهُ وَالْمُونَ : عنهذِنِس عِمَوسَّلِيَا دِوْجِنَا قَاءَ هَذِهِمْ دِعْمِهُمْ وَعُمْونَ : دَمِدِدُا بُعِمِا دِنْعِدُدِيْهُ وَمَذْسَ حَلَيْكَ دَوْدَدِيْ قَمُونَهُ :

حل یَخ حدودهم به فعمد حمدری مودخزی مودخزی مودخزی

- 1 عَنِصَدُعُ مَوْمُكُمُ ضِمَ حَوِجُتُ مِن فِخُدِهُمْ.
 - 2 ـ عنعدد عُليده بهذبه م وذيف،
 - 3 ـ عَبْمَدُع يَعِينِ جَنِيم قَلْعَ مِم عِدُلهُ.
 - 4 ـ منعدً عليه خدلده و حومته.
 - 5 ـ تعت مودعبه د عاني مي جدلان.

Casbah Restaurant
North African Cuisine

1920 San Pablo Ave. Berkeley, CA 94702 Phone: (415) 540-0784

که حجب مصح

دد حجب شد برخم کهوفشدهد: ددونجب استجاء اقد صختصهد: ددونجب استجاء اقد صختصهد: ددبسوات سند کنب دمی دودوقید دوسوار کیمکر شد دیسید دخوفرنس کیادید دسید.

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وجبتره دکنه دکبره دندنی کک مجموده ددنه دهمدها کوهم دمیکه کهنده دخیدنی کوهمه دمیکه محمودها: کهده، محددها

ومدفعت جمه سوجه

حَوِمُ : حَهَدُهُ : وَدَبُهُ وَهُوهُ وَهُمُ جَلِهُ مُوهُ الْوَدَعُ هِم هَدَدِهُمْ : وَلَهُم مُوهُ لِمَوْ حَلَهُ جَلِه مُوهَ لِمَوْ حَلَيْهِ عَلَيْهُ جَلَيْب : وَلَه جِللْه لَهُ مَعْدِهُمْ : يُجِهُمُ هُوجِهُ هُوجٍ هُوجًا مُهِجَدِّهُ نِعِمُ عَنْهُ جَنِعُدُ بِمُخْدِهِ :

عبقه بُسِنِم بنيم قسودٍ، لخبدي مخبية حدلبه بخدية، :

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﴿ وَيْكَ وَهُولُونَ وَيُمَا كُلِمِنَ وَكَبِي وَكِيهِ لَمُنَ يُعَبِّخُورَ هُمَا دَفِيدِهُ : حُلَّ عَنْهُمَا مَلِحَبِّتُنَا : بَعَدَ ذِعْبِي جَمَّلَ الْمَوْرِ هُمُونِي خَمْ الْمُحْدِينَ عَا الْمُحْدِينَ لِهُوذِنِي وَ مَوْذِي دِيْمًا كِيْفِي وَنِينِي لِمَوْرٍ هُمُونِي خِينَ الْمُحْدِينَ عَالَمُ الْمُحْدِينَ عَالَ

خَدْنَا بِلَهُ شَا فَوَضَنَّا فِيسَلِّمَا جَمَوْمُا لَيْقَا مَدْنِهُا!.

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؟، ثمة دَبْهَ، دَبْهَ، دَبْهَ، حَلَ عُمد عَمد عَمد عَبِه مِينَ، عَلَى مَوْدَ، بَمْ مُنْهَ، عَلَى مُوْد، لِهُ مُ ٤) لَكَ مُوْد، لِهُ عَوْد، لِهَ غُمْدَ، دَلَهُ عَدْد عَمد عَمد عَود عَبْهَ، ٤) لَكَ مُوْد، لِهِ عَوْد، لِهِ غُمْد، حَل عُود عِم عَبُول لِيْعَبْ، وَلَا يُحَود عِم عَبُول لِيْعَبْ، وَلَا مُعْفِي اللّهِ عَلَى مُوْدِنْهِ، وَلَا عُمْد عِمْ اللّهِ اللّه عَوْد اللّه عَلَى اللّه عَلَ

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فِل حَقَدَ لَهِذِبِ قَيْهِ بَعْلِهِ مِنهُم جَدَمَّدَ ثَلَيْهِ تَعْمِدِهِ ؟ فِل حَقَدُ لَهِنِهِ بَيْهِ عِيْهِ بَيْهِ عِيْهِ يَلْهِ تَعْمِ عِيْدِ تَعْمَدِيْ؟ فِل حَقْدُ لَهِنمَّدُ مِنْهِ بَيْهَ لَيْدُهُ مُقَدَ لَيْهِ سَدِهِ ذِيْهِ مُل حَقْدُ لَهِنمَّدُ مِنْهِ مِنْهِ الْمُنْهُ مُقَدَ لَيْهِ عَلَيْهِ الْمُنْهُ عَلَيْهِ الْمُنْهِ عَلَيْهِ الْمُنْهُ الْمُنْهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ الْمُنْهُ عَلَيْهِ اللَّهِ الْمُنْهُ عَلَيْهِ اللَّهِ اللَّهُ عَلَيْهِ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللّ

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حَهُ جَنْهُ جَمَعُم وَلَهُمْ حَمَونَكُمْ لَنَهُ مَ مَوْدُنَّهُ: عَبِنَهُ غُسِهُ وَلَهُمُ حَمُودُ لِجَعُولِهُ حَمُودُهُ حَدِدَهُمْ يَعَ مَوْدُدُهُ: وَلَا عَبِنِهُ لِنَهُ فِمَنِسَ نِعِبُ مَنْهُ مَا لَعَوْمِهُ حَدَوْدُهُ خَدْدُهُ: دِعَہ بَمہِدُع حَبْدِ عَجْدِمُع لَقِيمِع فَطْعِيم جَعِعْت بُعَدَّمِهِ، غِيرِب عَبْم لَب عَوْدَعِ فَطْعِي فَعْ حَبْث عَوْمِمِ عُمُوْدَيِعٍ.

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مخلب غَيْدَيْ قَوْضِ جُمِدُهُ بِهِ لَمُومِدُلُ خُمِلُهِ مِنْ عَلَهُ فِي : مغنب جَيْدَيْ قَوْضِيْ جُمْرُكُ حَجْبَه ـ فَلْسِيْ غَمْيْهُ عَمْبَدِيْ عَمْهِ عُلْهُ فِي: مخلب غَيْدَيْهُ قَوْضِيْهُ جُمْرُكُ بِهِيْءِ لَمُومِدُلُ غُمْلِهِ فِي اللّهِ فِي اللّهِ فِي اللّهِ فِي اللّه

مَا كَجِبُ وَجِنْدَ فِعِدِهِ لَا جَفِيهِ لِ لِعَيْدَهُمَ مَا جَبُلُهُ فِي.

حَجْنَا هَذِه بُه مِعْرِا مَارِيَا جَبِعَدُانِهُ مَا مِنْ جَبِا الله عَوْمُدُانِ جَعْدِا مِنْ جَبِا الله عَمْمُدُانِ عَالَمُ عَلَيْهِ مِنْ فَجَدِا الله عَوْمُدُانِ

دوه قودهن فع حبِّب عوهمه هر سوهدنه وهر دودده:

مَوْهُمُ دِنِيتُهُ كِمِبِ حَدِيبَهُمْ هِي قَدُم دِيْلِتُمْ دَلِقُمْ جَفِدُهُ:

4

سَجُ بَوهُدُا جَهُورِا مَوبَهُا فَبْحَدُا سَجُهُا: وَفَعَيْبُا سَمَعُا: قوم فَوضَنَا جَاهِمِا سَلِهُا: فِيسَا عَدَبُهُا عَدَبِهُا عَدَبِهُا بُسِب جَبِّلَهُ نَهِم سَجُ فِيصَا خَلِيم لَهُ فَيْنَا مَلَا وِلَا لِمِقَا: چِع فِيجَنَا بُلُ يُوبُا ذَلَا لَيْتُهِا وَلَا الْمُولِانِ ضَيْعَا:

هم تدومب نجعب همیجهٔ بهاگه: هوهه : حضهٔ مهلکه: بههٔ حدودشه تخویب تالب و دودهٔ جعابی مختد ه: که دلیعومب حضم بهیدهٔ بهاگه: هوهٔ دهندهٔ جعابی

وكو ضحومب معبقة حمدون مخبعة مسوعية وذراع مدمة.

2

تَدَهُثُم هِم نَهُ فَعُ لَنُهُ هُمُ عَلِمَ جَعِلَهِ مُوْهُ فَهِ يَصَدِّلُمُ: جَلِيْنَ هِم خَدِّنَهُ لِنَدِّتُهُ عَلِمَ جَبِيْمٍ مَنْهُ فَهِ جَنِيْمٍ مَنْهُ فَهِ جَنْهُ لَهُ: هُلَهُمْ جَعْبِهُ 'لِم قَمْ جَهُمْ بَعْمِ بَنِيْمُ حَبِيتُهُ قَلَهُمْ عَدَلُم : قَمْ جَذِيهُمْ يَهْ حَدِلَتُلَم.

عه وخت حفدت

هم أُذُدِب تُدُي غُعه دِع

مِيعِلمُبِ فَخِدُلُهُ عِيمِت : فَمِيلُو لِبُنْتِ وَهَذِيلُهُ خِيبٍ :

سَدِّهُ كُن كُن دِمْكُ مِيقُلُمُ لِلْهِ جَذِبِ لَجُنجُدُ وَوَجَلِمُ شِعْبٍ :

عبعي جنولب لغندته بخصول عتد خضوجا جبيب:

سيد جعوميد عله لسوردد مد دنت جعب جميد باحتب،

مَقَدِه موعدُس خبي ذريع عُموذ صوبة عدم ـ موذذك:

هِم قُجُم دِهِم عَلِمًا جَنِعَدُا تَمِم عَعِيم عَمِم عَمِم مِمُحَمَّا:

جر مُجَم جُميم لَجِميد عَمْمُهُ سُولِ سُجُ جُميدِ فَمُدُثُ :

عَبْعِي جَنُّو ﴾ وَ ذَنَّا جَنُمُودَ لَنْ وَعُوهِ وَعِنْ حَلِحْ بَيْعُنْ :

عبع جنيم فلبك مرة بمختموس عند حنب حجك،

عبعًا جهُوم حدليه - هُذبيهُ، جَمُعُهِ منه غيالًا حيفًا:

حسمه بلب دليه قيل فهج الله جمهة الجدّه الفطّ الد

بْسَدُهُ يُولُمِ؟ : هُدب سُوح وهوجب تُميم؟ : صَفَعُهُ وَدُولَهُ:

نَحْ دِهُ حِهْدُهُ دِهِمِهُ عَجِدًا دِهِمِهُ عَبِيهُ عَدِهُ عَدَهُ عَا عَدَهُ عَا عَدَهُ عَدُهُ عَا عَدَهُ عَدَهُ عَدَهُ عَدَهُ عَدَهُ عَدَهُ عَدَهُ عَدَهُ عَدَهُ

غُمَّه دِلْهِم لَهُ حَمَّه دُلِيهِهُ: لَلِدِّه دُلِيهِهُ عَوِدُهُ مِحْوَلَهُ:

فعَجِنَا لِه المِنْدُونَ مَلِيفًا: هِم قَدِم دَلِيمَونَ صَبِيمًا خُدُوالا.

الله لب فلمَّه عوممُه وَلِيبٍ ؛ لموس خوسي عليهمُه بِلله:

لِيه لِي عَيْدُهُ وَجُيلِهِيْنُ لِدِّهِ وَشِيبِ حَمْيَةُ لِلْهِشَاءُ:

ليه لب شند دفدوهنه تصوفليب سعيقه ددشه:

ألبه لب بلقة وفرحيليلب عدِّفيه مميدٍ، فدَّه جعهدِسُه. :

لِهُ مِن مَعْمِهُمْ مُن قِلْسُبِ وَمُنْ مَوْدُوبِ كُنب مِحْدَبِهِ:

ن مينيام ديني يود دينيد بوتيد دينيد رود دي

مُوهِ لَغِيدِونِ مَنْلُونِ مِنْ مُو جَسِليوهُ مُهُ مُوَّدٍ: من يصوف مثلث جيوهيوه من . كعب المعرف من هُدِيدَ وَفَعَ مُعَ عَنِي فِيهُومِي جَمُوهِي وَلَيْمِي لجما يوقيع موذقه ني جنقه: حهودتم كنومه، لِهُ عَلِي مَوْهُ وَلَ دِلِيهِ مَوْهُ عِدْتُهُ جِمْدُهُ جِسْمِهُمْ جِنْجَ سِوقَة جِعِهِبِنَّة هُوَّة بُوه مِعْمُهُ،

3 ـ تَبَدِ عَوْمَمُنَاءُ مِعُومِتِاءِ وَخُرِبُوعِ مِحْرَدُهِ مُوهِ. حل عَجْع موسيمٌ عن حميجيّموها حيينالسومَع غيوه عند لذِّبتُموهد . مُه دُدِّد دُود عودجذُد عيه ننهُم يُذِذُه " حَسُومُه جِه ضِعِير يَمُنُع : ٥٥٠ . " سمعود دة دخمة محمد ي دخيد كَتُمْ عِسُومِيْنَ سُوْمٍ مِنْ عُمُوسِي وَمُوثِيْنِ فِي فَيِي

4 ـ عبه مَدْ دُمْ شَجُ حَنْثَ جَغِيوبُكُ جِهِدُهُكُ جذوعومت من د من نجد من عبد من عبد من عبد من عبد لاه شيه لام جَهُدُه جَدِيمه منها يه شيه ميا عادي دِهُمْ دَهُمْ دُهُمْ عِدُمْ دَهُدُ عَدُهُ عَدُمُ حَدُمُ مُومَ حِدُهُمْ حَدُهُمْ حَدُهُمْ حِدُهُمْ حَدُهُمْ مَا عَدْدِي جُودِيمُ، جَدِيمومِ مِيو عَيومي . مَم قويدًا قوعا كَحَدْثُ فجوين جِنْجِدُهُ لَوَمَا وَجَلِيعُومُا. شَدَ فَحْيَوْفَعَ فَجَجَّعُ فَجَحِوْدًا عَلِمَا جَجَّعُ مَوْعَ حَجْوِشًا ونميدًا موم حجونجا ججيد.

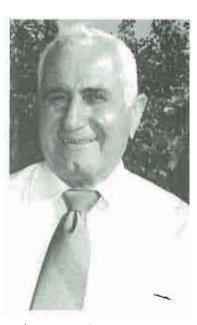
5 ـ الله عَجْ حُمُتُهُ سُلَائِهِ وَعَيِنَتُهُ صَوْءٍ. عَبِم اللهُ عَلَيْ مُوْءٍ به دوشم، بود، وذبعتم، بنعب، حضيت، هذه فِيهِذِ مَنْ عِيدُيهِ عِيدُيهِ مَدْمِيعِ فَعَ فِحْنَيهِ. حميدتموما خلقيه معمونيه لنه. فخرتيه ه هُلِيهِ هِي يَبِعِمُهُ يَقِيهِ، هُوجِيْمُومِ عِودَيهِ وَدُدِّيهِ ښکيه حهوقتومه جکمچومه لته. خصيمه ضه تُمْء وهِمينيد جذونه بند. ججنِثه بيره نُجُ عَوْفَه ينت به يخب جنمي غموني.

مَن عَلِيم مُذِب حَمَّتِه عَدَ جَعْد جَدِيه

٥٥٥ نُسِذُنْ حِيمَة جِيدِن. لِه من سُجَ صِيدَة جغبه حميتهم يوم شوم بيلية ه وهيخوه، جغبه جذبحتمي مئتك جهلعتمي مغلبعتمي عبم لِه همېده مُه لِحمُدِّه هوعتسم حدّلت حدوليه فخبيد، فعللهما يخيع يُليع منه فكخفعابهب ه معجمه ۲۵۰

٥٥ حميق علي دُدي طعليه معمسمي به عَدِلنَّمِي فَخَيِي جِهُومِهِ . ﴿ وَمُ يُخِدُ حميجتم، دلاء عنه فيجه لمجيدٍ، عُلَى دِدِه نجنس حبب جمومت الجوجع على جهجوب لمور فه خفد.

ا تُحَدِّد عهم شد حمَّقِ مهم تُحب مُحَدِّد عُمودِد جعوفة، به خدفت دمن بنه فوذوع غيديد.



سيع بع ديس سيد معمد معمود با جُهمٌ، جعيشه تحب خفي عموذ، جعيشه علم لمجيدة، حيديهم جؤذئية خجيب الذَّبْعثمومت المنعينية وسنك جميجموم

1985 که موذلت کلیهادید. چه که ر لعتوسمَه بُو فِيميَ جَرِيمَتُه سُه.

رُخت تَحَرِّ يَعَوْدَ جَعَوْتُهُمَ 1911 ــ 1989

حَنَّمْ عِنَمْ مُومِهُ مُلُومِهِ عُلَّهُ لِمَلَّمُ مِ بَنَدَذِهُ دِمِفَدْعَهِمْهُ. 1 ـ "فتب والبَع دُببيل 2 ـ تُحب عبموت جُنه نجموت .3 ـ تُحب تُدُلِ غَمَوذِهِ.

مراحب ففي تعوذ وهوقه دو وسبه 1989 والله هدور والله وا

خصب خفی تَعهج مینمٔ د 1911 فنته علِه علیجه که قمّه جعهنهٔ علیه حدهنه جعنیه عیمنه عهنج چهند.

صدَنههم فَجَعَبِ عَدَهِ مِن عَنْ حَعَمْ جَعِهُ عَهُ هُ وَحَمَّهُ وَعَهُ عُهُ هُ وَحَمَّهُ وَكُمُ وَكُمُ وَكُمُ وَكُمُ وَكُمُ وَكُمُ وَكُمُ وَكُمُ وَكُمْ وكُمْ وَكُمْ والْمُعْمُ وَكُمْ وَكُمْ وَكُمْ وَكُمْ وَكُمْ وَكُمْ وَكُمْ وَكُمْ

يَجُمهِه خيْرِيعَة جَختُه معتبَّهُ جَمِيهُ هِ مِي يَجُمهِه خيْرِيعَه جَعَنَهُ عَبُه هِوهَ لَهُ

1 ـ تحل مَا جَدَنُهُ الْبِهُ مَنْ لِهِ مَنْ لِهِ مَنْ لِهِ مَنْ لِهِ مَنْ لِهِ مَنْ لِهِ مَنْ مَا لَكُمْ لِهِ مَنْ لِهِ مَنْ الْمَا لِهِ مَنْ لِهُ مَنْ لِهِ مَنْ لِهُ مَنْ لِهِ مَنْ لِهُ مَنْ مَنْ لِهُ مَنْ مَنْ لِهُ مَنْ لِمُنْ لِهُ مَنْ لِهُ مَنْ لِهُ مَنْ لِهُ مَنْ لِهُ مَنْ لِهُ مَنْ لِمُنْ لِهُ مَنْ لِهُ مَنْ لِهُ مَنْ لِمُنْ لِمُنْ لِهُ مَنْ لِمُنْ لِهُ مَنْ لِهُ مَنْ لِمُنْ لِمُنْ لِهُ مُنْ لِمِنْ لِمُنْ لِهُ مَنْ لِمُنْ لِمُ

2 ـ عَجْنَعُتُ وَدُخَّه خُدِوجُه مَوْهُ. مَجِنْدُهُ





مدرسه نعرب مراهم معرب: به جاهب مراهب هرسه معدد : مخمس مر





حده مدهد جديد مليح جيسين له حيد جيمده معمده 28.2.82



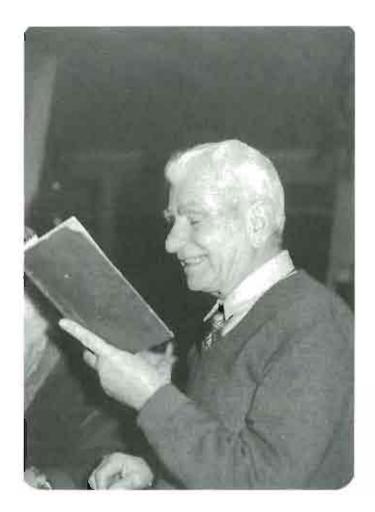


At the Assyrian Foundation picnic



DEDICATED TO THE
ADVANCEMENT OF EDUCATION
OF ASSYRIANS





8 دهنه خورسد خوسبه عربه سخ ها



و حذه مخمع جهه ل دين \$4.2.1985



🐠 حذه محضد جثاب علسلم عبد 1981



عومد بعده بعده درجه العده درجه العده درجه العده العدم العدم



وقعده جمعوب عدمه عدم الله



"كشوب مَجْب عِمْقلِ عَمْه جِعْبِهِ مُخْب حِدَي اللهُ عَدَا اللهُ عَالِمُ عَدَا اللهُ عَدَا اللهُ عَدَا اللهُ عَدَا

و _ تُحب قولوه جوفره فيموذه خد لعوميهه عُموذَ منه في في المامة في

10 ـ ﴿ وَ وَ مِنْ عِنْ فَيْلِي : طَبِهُ دَدُّودُ لَا عَصَبُدُلا : عُلْلَا عَدُمُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلِيهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْكُ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَاهِ عَلَاهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْ

12 ـ حيدهم موجيدة حجمية ورودة وخدب وليح وبالمنطقة والمنطقة والمنطقة والمنطقة والمنطقة والمنطقة والمنطقة المنطقة المنط



و معمد جعد المعدد معمده عدده معمده



بعدود معوده

3 حدومحمد جهجت علسهم معمر ع 1979

ا جنبل مبعوده : حوجمه يعه جنبلة " « تنبلت مبعوده : حوجمه يعه جنبلة "

هُ عَقَدَ فِ ذَخْتُ لِل غَبِيمَ قَدْ جَعَيْمَ (2. 10) 2 ـ ـ مولـمِ هُمَدِّدَ (حَوَدَعَبْدَ مُعَامِدٌ لِمَ يَوْدَمُّدُ 10 ـ نُنْتُدُ قُدُعَتْدَ مِن مِعْلَدَ لِمَ يَوْدَمُّدُ 11): عبو لَجْدَ جَعْلِي مِدَوْعَا:

قبله قبله بجذوبي قور

خطب عبب بالله بنجب . دفعه حدبت، عبب بلقه مختن. دفعه حدبت، عبب بلقه، مختن،

چوت چې کا مېغا دقيم. (۲۰۰۲)

د بجنب جعلی ذوبد: علی معوقه: دو جداست! دو جداست!

". سِنصِدَ عَبَى مَارِيَهُ مِهِ عَمِهَدُ (45 . 45)

4 ـ بُلَوْجَد بَعَهُو : مُلِيهِ دُنْهُ:

"جعبعب مَنْهُ عُمَ هُدُنَهُ

جنبِعْتُهُ بَهِ مُنْهُ ؟

حنبِعْتُهُ بَهِ مُعْدِهِ عِنْهُ.

لغِذَه عَيْدُ لِهُ تَحِلْهُ صِد،

لغِذَه عَيْدُ لِهُ تَحِلْتُهُ" (2. 25)

عرفود مبعوده : لِلنَّنْهُ

5 ـ يعذوج هبعه به درائين احدة به بالتند و بقد هر و بيد دراه بالتند المحدد مين بالقد بيد المحدد المحد

> همد جيم حيد عن من دينه مند عنه مينه من دينه

جيئية عليه المعينية عنى (حا . 6) 7 ـ لوني نيجه : يعد المنهدة ـ أوهدة : "جود مر دونيم عليه المند المند ميله ميله جيم

بوع جنجذب چپه غيرکيه، دو دخه جوع دود خججه."

عوليه هُمَدُع (دودَهبَع هعبَهُه. عوب يودَهُع 11):

بالكمو طبح خنفه:

دلست، مِونِي مَنهِ عَمِيهِ عَمِيهِ مِن سَبِسَهِ!" دلِستِ، مُونِي مُناعِمُهُ بِحِيهِ مُن سَبِسَهِ!" (۱. 37)

الْمُقَعُ يُخِوْمِنِهُ مِنْهُ: فَلَمِيهِ بَعُدُدُهُ خُحَوْمِنَهُ عَبُولًا قُحُومِنَهُ عَبْدُهُ

فعالك وتدودون كيخيا عفةأفي ووفادي

٠٥٤٠، وورسته دينها، وبرهيء دنيونه وعدو، هونيد، بابه وفعوهه هوياته مغمه دبيد د عمن بيه مفروهه موريه دبنوده، بابه بابه بهوه بريه مورد، دبمبار) بابه بابه بابه مورد، بابه مورد، دبنوده، بابه بابه دبنه هريه مورد، بابه بابه،

سَعَبُ بَيْبَهُ وَبِعَوْهُ ﴿ كُلُّ لِلَّهُ وَهُ فَخُنُهُ مِ الْحَدِّ وَلَا اللَّهِ الْعَلَى اللَّهِ وَفِحْنُهُ مِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ وَلَمْ اللَّهِ مَا لَمْ اللَّهِ اللَّهُ اللَّلَّا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُل

جعوه لمبعث فذكبته

کی خب عَمْد جبه جو شد غیردُهُد 'که طب عَمْد حدیث

به حلب تمه حدبه عدوقه الموقع منه عدود حب حوس فخدمه الموقع منه عدومه الموقع الم

، موجمودي، فجرديي، الله المردية،

دَسَدَ نِعدهِ مِن عَسِلَمْهُ عَلَمُ مَنِهُ عَلَيْهُ عَلَى الْمَهُ مِن عَبِهُ عَلَى الْمَهُ الْمَهُ الْمَهُ الْم حَمْدِه مِن مَهُونَا دِفَه لِسُمِهِ عَلَى عَمْدُم فَهِ لَهُ مِنْهُ دِمَهِ مُهُونًا دِفَه لَسُمِهِ عَلَى مَفْدَم فَهِ عَهْمُ دِمَهُ مُهُونًا عُهُ مَنِهِ الْهُ لَهُمْ الْهُ عُفِلِسِ لِمَنْهُ مُهُونًا عُهُمُ الْمُعْمِ الْمُلْمِ مَن الْمُعْمِ الْمُلْمِ الْمُلْمِ الْمُلِمِ الْمُلْمِ الْمُلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمُ الْمُلْمُ

بَلِعِبَ لِمَ لِعَنْ حِيْفٍهِ. مَنْ عَمْمُعُمْهِ.

عجان می دِنُهُ دُدب بعده هوئ بلاه دِنْهِ موئ بله مُهْدُنْه مُهْدُنْه مِنْدُنْه مُعْدُنْه مُعْدُنْه مُعْدُنْه مُعْدُنْه مُعْدُنْه مِعْدُنْه مُعْدُنْه مِعْدُنْه مِعْدُنه مُعْدُنه مِعْدُنه مِعْدُنه مِعْدُنه مِعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مِعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مُعْدُنه مِعْدُنه مُعْدُنه مُعْدُنه مِعْدُنه مُعْدُنّه مِعْدُنه مُعْدُنّه مُعْدُنه مُعْدُنّه مُعْدُنه مُعْدُنّه مُعْدُنّه

سودِد، عمودَهُمْ دَفِدُدیّ دِببدهٔ - مُحَودُهُ دَالْمُوْ -

___ حُعَا مِاعِدِا بَل الْمِسْمِا تَمْمِيا دِدُمُدِا فِدِجِا دَلِعُنَا مِعَدَّنَا.

حَوَدَدُدُهُ جَهِٰدِهِهُ مَا حَمِهُ مَاهُ عَدِهُمُ جَمْهُ الْعَاهِ عَمْهُ الْعَاهِ الْعَاهِ الْعَاهُ الْعَاهُ ا حَوَدَدُهُ مَاهُ عَلَيْهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْع حَوَدُهُ مُا عَلَيْهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَاهُ الْعَا

رُدب بعدود عبه لِن هَنْهِ غَيْرَبَع دَهِد لِهِ مَنْهِ غَيْرَبَع دَهِد لِهِ مَنْهِ غَيْرَ بَعْ مَنْه لِهِ مَنْه لِهِ مَنْه بَعْ مَنْه مَدِه لِه مَنْه بَعْ مَنْه مَدِه بَعْ مَنْه مَدْه بَعْ مَنْه بَعْ مَنْه مَدْه بَعْ مَنْه مَنْه مُنْه مُنْهُمُنْهُ مُنْه مُنْه مُنْه مُنْهُمُنْهُمُ مُنْه مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْه مُنْهُمُ مُ

٤ - حَمْجَع جَل بَنِي معوعتُمِع جعومبل بوَدع
 ٤٠ غلب حدوة بَهُ نَنِي مجتَلِقبِ : بُحم
 ٤٠٥ فِمَهُ مِهِ عَنْ مُعَالِبُ الْمُ نَنْ عَلَيْ الْمُ الْمُلْمُ الْمُ الْمُ الْمُعْلِيمُ الْمُعْمِ الْمُعْمِ الْمُعْلِيمُ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمُ الْمُعْمِ ال

نُهُمْ مُنْذَنَّ حِدِ هُومُ مَجَبَّدُهُ لِجَيِفِيمُهُ جَلَّ فَجُعَمُهُ جَعِيْمُهُ 1988 وَنِي وِلَا يَخْبِلُ فَجُعْبِهِ جَ1989 م.د. عُجِبُهُ فَخَيْفُهُ مَعْجَبُدُهُ لِلْمُ قَدْ لِجُنْهُ.

11 _ فِعَلَلِهُ بُلُ فِلْنِعِمْهُ دِغْمَةُمِهُ: عَوْمَوْهُ عُكُمُ عُهُ لَا لِمُ لَا لِمُعَلِّمُ عُلِهُ مُعَالِمًا مُعَلِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعَلِمًا مُعَلِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعَلِمًا مُعَلِمًا مُعَلِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعِلِمًا مُعِمِلًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا

أ تُحب يعذه دِ تَحْدَ بِعِنْ مِعِنْ مِنْ قَلِم حمل مَم

المحوجة مع هجنج

دُمْ جَنْهُ الْ الْمُ اللَّهُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ اللَّهُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ اللَّهُ اللَّهُ الْمُ اللَّهُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ الْمُ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ اللّهُ ال

حَبِنَمْهُ 1969 تُحَبِ بِعِجُودِ وَتَحَبِ حَوَجِع چَنْهُمْ عَجِيلُو لِمِهَجِّعَ : مُوجِع لِ فِعِللَّهُ دِلْجَنْهُ هَوْجُنْهُ: هَنْعُهُ لِجُعِعْلَمِهُنَا جِسِبْدُنْهُ جَوِعِنْهُ حَابُد لِهُمْ فِي خَمُدَ فَلَغْهُ مَجِبْلِنْهُ فَجُعْنَا.

حَيَنَاءُ 1974 ثُحَب يَعِدُهِ لِجَيْلِهُ لِحَهُدِهِ عَلَيْهُ لِحَهُدِهِ عَلَيْهُ لِحَهُدِهِ عِلْمُعُ حَنْفُا مِيْفُا مِيْفَا مِيْفُا مِيْفُا مِيْفُا مِيْفُونُو مِيْفِيْفِ مِيْفُونُو مِيْفُونُو مِيْفِيْفِ مِيْفِيْفِي مِيْفِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِي مِيْفِيْفِيْفِي مِيْفِيْفِي م

كخب يعذود مبعة به وتشد

سِبه مَمْ هَهُ لَسُنَا دِدُهُ فِي مَهْلُقُفِي حَمْدُهُ دُوب یعذه ج هبعه فه هاه نام دلِنُتنا یُمهٔ دُتا دَجْدُهُ دِ 20 شعه لِهُ حَمْدُ عِلْهُ مَا حَبْلَهُ حِبْدِهُ . مُهُ مَدَ عَبْدُ عَبْقَدُ الْهُمُهُ مِا حَبْلَهُ حِبْلِهُ اللّهُ عَدِبْنَا قام حبات المُهُمَّ اللّهُ مُحَدِّهُ فَحَيْهُ اللّهُ عَدِبْنَا قام حبات المُهمُّ اللّه مُحَدِّهُ فَحَيْهُ اللّهُ عَدِبْنَا قام حبات المُهمُّ اللّه مُحَدِّهُ فَحَيْهُ اللّهُ عَدِبْنَا جابقَدُا،

عبه نه لمبنه جينه، بم عنبخه، بحزلم عبد عبد لمبدي، حمويخه، خدنه حققه عنه جمويخه،

خجب یعجوب مبعوده مردید دروسی کموند مبعوده مردید دروسی کموندی دروسی کموند مردی دروسی کمتید دروسی کمتید کریده کریده

(NEMROD SIMONO SAINT VINCENT) حُمْدُن خِلْقُنْهُ وَعَلَلْهُ عِنْعِتْهُ : لِنَتْدُهُ دِصِّدَنِهُمْ نَهُودُنَهُمْ مَوْعُ لِمَ عَيْعُهُ حَيِّنَهُمُ 1908 لِمَ شَلْغِمَ حَيْدُ.

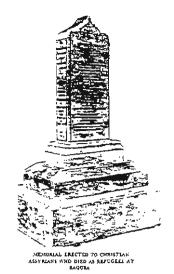
حبِكَمْ، د 1988 دُقَّ، هِم حبَ بِمِهِم، وَهُمْدُهُ، وَهُمُدُهُ، وَهُمُدُهُ، وَهُمُدُهُ، وَهُمُدُهُ، وَهُمُرُهُ عَدْبِهِم، وَهُمُنَا فَا فَوَهُدُهُ، وَهُمُ بَعْمِ وَمَا يَعْمُونُ وَهُمُ اللّهِ وَاللّهِ وَاللّهُ ولَا اللّهُ وَاللّهُ وَالل

بِعْقَاءَ جِمْ قَبْدِءَ مَوْءَ ، ﴿ وَخُمْءَ لِيَ عَبِدِ مَوْءَ . بِ سَفِلْمَاءُ مَوْتَا مُوْءَ بِ ، لَمُعَونِد دُلْب آلِب . (٤. 22 عَلَمِينَ بِغَتْدُء)

عفِ حمد بنبه موس حد مه جنب جندد: حبد مه جنب جندد:

خصب يعذه ج محند بله كه هدفتند د مدر المنه بله كه منه بله المنه ال

عي قمَدَ عومُقَع جمَدُنُموس وجندهوس

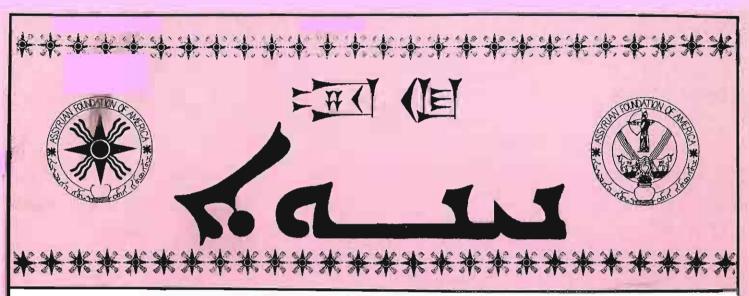


They Shed Their Blood They Shed They She





٨٦ ٤ عُنْمُونَدُ عُنْمُ الْمُعَالَّمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَا ١٠ معالم المُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِم ١٤ عَنْمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَال





Lieso, je oriose je jejseri.

Nemrod Simono Saint Vincent Assyrian Writer — Educator — Orator