



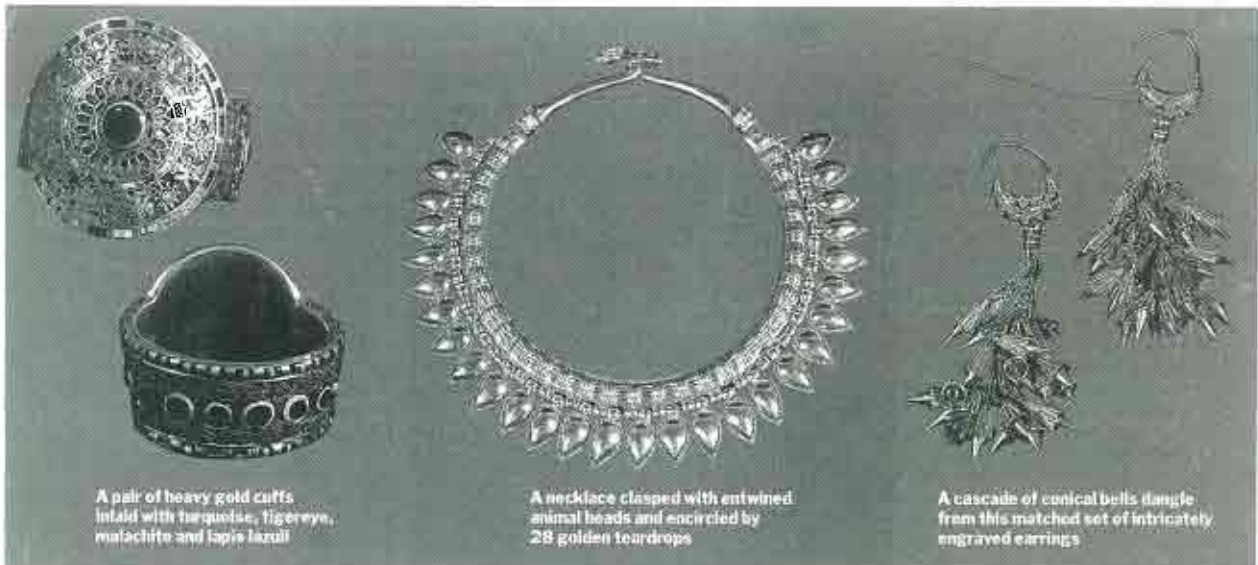
Established 1964  
Dedicated to the  
Advancement of Education  
of Assyrians



# NINEVEH

FOURTH QUARTER 1989

VOLUME 12 NO. 4



A pair of heavy gold cuffs  
inlaid with turquoise, tiger's eye,  
malachite and lapis lazuli

A necklace clasped with entwined  
animal heads and encircled by  
28 golden teardrops

A cascade of conical bells dangle  
from this matched set of intricately  
engraved earrings



These strands of herringbone-  
patterned gold mesh fashion  
an elegant royal crown

A pair of bracelets decorated  
in a familiar Assyrian motif:  
abutting lions' heads

Gold rosettes that were scattered  
over the body of a princess just  
before her tomb was closed

*Discovery of Great Assyrian Treasure at Nimrud*

CULTURAL — EDUCATIONAL — SOCIAL

# NINEVEH

FOURTH QUARTER 1989

VOLUME 12 NO. 4

Julius N. Shabbas ..... Editor  
 Joel J. Elias ..... Ass't. Editor  
 Ashour Mouradkhan ..... Ass't. Editor  
 Assyrian Section  
 Peggie J. Hernandez ..... Circulation

## POLICY

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

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

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## ADDRESS LETTERS TO

THE EDITOR  
 NINEVEH

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## Assyrian Periodicals

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

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 of publication**

## LETTERS TO THE EDITOR

Dear Julius:

I have been reading your last two issues of *Nineveh* magazine through my friend Sargon Aboona. First I would like to commend you and your staff for a job well done. I know how expensive and difficult it is to publish a magazine of this caliber, as I was involved a few years back, for a short time, with the publication of the *Assyrian Star* magazine in Chicago.

Enclosed is a check to cover my annual subscription. Please add my name to your list of subscribers.

Albert P. Rasho  
Chicago, IL

Dear Julius:

The following is my letter to the editor which was printed in the *Modesto Bee*. "Prayer Breakfast . . . The Stanislaus County Prayer Breakfast was, for my wife Melanie and me, a shining, inspiring, unforgettable experience.

Within the walls of the Centre Plaza we felt a spirit of unity, brotherliness, of tolerance. What if this same spirit is promoted and finds acceptance by all the diverse peoples of our world? If that happens, "Peace on earth, good will toward men" will become reality. This is an annual affair at Modesto. It is attended by mayors of different towns, ministers, priests, rabbis, teachers, students and speakers from different churches and schools plus the general public. Seven hundred attended this year at the new Modesto Centre Plaza. My wife Melanie and I were in the company of Modesto's mayor. People enjoyed my Assyrian jokes.

Abram George  
Modesto, CA

Dear Julius:

Thank you very much for publishing the article I sent to you concerning my cousin Joe Sargis.

I am sending this check for a *Nineveh* subscription for my cousin Charles Warda, who is Joe's uncle, and he would like to have a copy of that edition if possible.

Thank you again and give my best to Violet and the family.

Voltaire Warda  
Millbrae, CA

Dear Julius:

Enclosed is a check for \$50.00. Of this amount \$30.00 is for two years' subscription to *Nineveh* magazine, and \$20.00 towards your educational purposes. I enjoy reading the magazine.

Rachel Yohanan  
Turlock, CA

Dear Julius:

I received your letter of October 12 and thank you for the three copies of the last *Nineveh* you mailed me. They arrived on the 11th.

No, thanks, I don't need additional copies, but I'd sure appreciate it if you could send a sample copy to each of the few persons listed on the enclosed paper. (I'm enclosing herewith \$20 to help in defraying postage.) Most of them are Raabi Yacoub's former students who, I hope, will eventually become paying *Nineveh* subscribers.

May I say I'm very pleased with the setting and editing of the four pieces — especially the short story — I contributed. You've done a pretty good job! Thanks!

I'd also like to add that I really enjoyed this issue of *Nineveh*, not only because it includes my material — though seeing one's name and writing in print is always elating even though I've experienced the feeling literally hundreds of times! — but also because it is a "bumper" issue! The historical group pictures of students of our former school in Habbaniya, Iraq, are a memorable treasure! Each picture is worth 1001 words! And the speech by Raabi Jane (David) Rizk and the poem and speech by Raabi Regina Shmouel Mikhael about the school and its legendary principal enhances interest! It's always good to enjoy material by and about people and places one is familiar with.

Likewise, I'm sure the articles about, and pictures and poems of Raabi Nemrod Simono and the late Raabi Babajan Ashouri, two other cultural pillars of our tiny nation, should be of special interest to those of your readers who knew them personally.

However, may I humbly make a couple of, what I consider, constructive suggestions? I'd love to see all pictures in *Nineveh* captioned, and each caption — except, of course, of the mass-group pictures — bearing the name of every person pictured, even if some of the persons may be unknown to some readers. Also, I believe it would avoid possible confusion if each obituary picture is reproduced in the space between the name title and its text rather than at the end of the story and, sometimes, above the name title of the obituary following.

I know it's not an easy task editing and publishing a magazine four times a year, year in and year out, to the entire satisfaction of every one of the readers. But you apparently have been doing commendable work for many years. I congratulate you and wish you continued success!

Mikhael (Minashi) K. Pius  
Modesto, Calif.

*Editor's Note:*

*Your comments are well received — you will note the suggested changes in this issue.*

Dear Julius:

Thank you for the copy of *Nineveh* (Vol. 12 No. 3) which you mailed courtesy of M. K. Pius. I was very pleased to receive it.

Especially poignant were the photos and news items on the passing away of Raabi Yacoub Bet Yacoub. This man was truly unique among our people. He was a great teacher, scholar, writer and leader. As school principal at Habbaniya, he was the driving force that propelled students to higher levels of achievement. When the story of the Assyrian renaissance is written, Raabi Yacoub's name will be among the giants of our nation.

I loved the articles by Sargis Michael, Abram George, Solomon S. Solomon and M. K. Pius. Also an interesting feature of your magazine is the liberal use of photographs appearing almost on every page. The people portrayed reflect in a special way both recent and current history of the Assyrians. I deeply appreciate the Habbaniya school and graduation photos. And the 1927 photo of Hinaidi people, some of whom we associated with, is a treasure.

Congratulations for putting out an excellent publication. Enclosed is a check towards the cost of a subscription. I look forward to reading *Nineveh* regularly.

Yooshia K. Poloss  
Hollywood, CA

Dear Mr. Shabbas:

Please share your illustrious publication *Nineveh* with my brother who is a resident of the state of Florida. I am sure that he will enjoy it as much as I do.

Enclosed is a check and an article prepared by me for publication in your magazine if you wish so.

Take care and keep up the good work.

Solomon S. Solomon  
Chicago, Ill.

Dear Julius:

Enclosed is a check for \$20.00 to represent a *Nineveh* gift subscription to my cousin, Yousif P. Odisho of Canada.

On my recent trip to Toronto, I was fortunate enough to see him, his lovely wife Olga, and the large family after well over one quarter of a century.

God bless all Assyrians, and this magazine should be in the home of every fellow Assyrian.

George H. Joseph  
El Sobrante, CA

Dear Sir:

Enclosed is a check for *Nineveh* for \$15.00. I enjoyed reading my first *Nineveh* magazine and look forward to receiving future issues. Thank you.

Raymond Malko  
Chicago, Ill.

Dear Sir:

Quite by chance I got your magazine for a very short time to read. I got a great pleasure reading it and was very happy to find out that our Assyrians have their own magazines. Maybe some time we shall have one too, but at present no magazines and newspapers are published. There is a poet in Tbilisi, Raby David Ilyan. His poems are translated into many languages.

In Tbilisi now we have Assyrian association and amateur ensemble. Our young people study at school. After finishing school those who want to enter the Institutes or Universities take their examinations and, if they pass them, they enter the higher schools and study free of charge. During all five years of study they get a scholarship. Those who don't want to study or fail their exams enter trades and begin to work.

We all have jobs. I am a teacher and live with my family. We want to know everything about you, our Assyrians who live abroad. We shall be very happy indeed if any of you have a wish to come to our country and meet our Assyrians. You are welcome. We can invite anybody who wants to see us.

I shall be very happy, dear editor, if you come to our place. For inviting you we must know your address, name, surname, the date when you were born, and your job. You may send it to my sister's address in Moscow. I have two sisters who live in Moscow. When you come we shall meet you in Moscow. Here also you will meet many Assyrians. When Mar Dinkha IV was here we were so happy to find our father. We were like orphans who quite by chance found their father. We shall also be happy to see you and make friends with you and other Assyrians who live abroad.

Do please excuse me for addressing you "sir" or "editor." I don't know your name. I hope in my next letter I shall address you by your name. I am sure you will get my letter and answer it. Remember me to all our Assyrians and family.

With love 'from Tbilisi,' yours,

Nadya  
Tbilisi, Georgia, U.S.S.R.

Dear Julius:

Thank you for the last issue of *Nineveh*. As usual it contains very interesting information, particularly the photo where your late uncle and I stand shoulder to shoulder when he was the President and I the Secretary of the Assyrian Union Club (Iraq). Gone are the old days and also the brave ones of that era. God rest their souls in peace. Enclosed is my check for \$20.00 as a gift subscription to Hubert Daniel of Turlock.

Thank you for the effective manner in serving the Assyrian nation.

Gabriel Sayad  
Modesto, CA



Dear Mr. Shabbas:

Greetings and God's Blessings. I am very happy to receive my copy of *Nineveh*. It is a joy to see and read some of the articles. It makes me feel once more as being in our home when my father Sargis would read to us some letters written in Assyrian. Also my mother would read from God's Word and would explain some of the difficult passages. My father would have to go to San Francisco to work and we boys would assume the tasks on the little farm in Delhi, Calif. We lived in Delhi five years, then moved to Turlock. In May of 1911 there were just two Assyrian families in California.

My father immigrated to the United States from Iran in 1905. Four years later my mother accomplished the hazardous task of bringing four sons to the United States to be with my father. I was 9 years old and my brothers ranged in age from 2 to 8 years.

Some time ago I sent a letter to the American Bible Society in New York requesting a Bible in Modern Syriac. They sent me one in Old Syriac which I cannot understand. I am sending it to you as I am sure you are able to use it. Thank you again for my copy of *Nineveh*.

Rev. Robert Hoobyar  
Redondo Beach, CA

*Editor's Note:*

*Rev. Robert Hoobyar was born in 1900 in the village of Sieri, Urmia, Iran. He was baptized at age 3 by Dr. William Shedd, pastor of the Assyrian Presbyterian Church in Urmia. Rev. Hoobyar sent us a biographical sketch describing his life in church and music activities. He also sent an interesting heart-shaped sketch entitled "The Love of God for the World." In addition, Rev. Hoobyar sent the following interesting Christmas message: "Have you ever thought that this Earth is decorated two times each year? Once in the Springtime when the Creator Himself does the decorating, once in the Wintertime when Man does the decorating at this Christmas Season of the year we are now experiencing." Rev. Hoobyar, thank you and it is a pleasure hearing from you.*

Dear Julius,

I was heading out of town for a few days, and wanted to send you a copy of the enclosed, which appeared in yesterday's *Los Angeles Times*. I don't know if this item got the same coverage in the Bay Area papers, but if not, there might perhaps be something extractable for one of your issues? I don't know.

I assume you've already seen the *Time* magazine issue (Oct. 30, 1989) which had the nifty 2-page article on the recently discovered treasures at Nimrud. I guess the two articles are interrelated.

Hope all is well with you and the family.

Francis Sarguis  
Santa Barbara, CA

Dear Julius:

Please accept my check for \$200.00 for helping needy Assyrians.

Thank you for your letter and beautiful magazine with all those pictures marked to help me know most of them. It has been 24 years since I left Baghdad. Most of them were only kids and now they are all grown and married. They are very beautiful, each one of them. God bless you all.

I have lived in Toronto for 23 years. I work in the Canadian National Railway as a Data Entry person for 17 years. My two brothers, Joseph and Benjamin, live in Toronto. My youngest brother Phenuel is in Chicago. My mother Khawa lives with my brother Benjamin, and is in perfect health.

Elizabeth Philip Odisho  
Toronto, Canada

Dear friend Julius:

A good day to you and to your staff. Thank you for the publication of my essay on education. God bless you all. "Knowledge, the Light of Mind" is one of the 52 essays that compose my manuscript that I have just completed — "Pearls from Paradise." My daughter is typing it over — in its finished form. Three different English professors have gone over it, and have been deeply impressed by its message. Many of the chapters have appeared in different publications.

Abram George  
Modesto, CA

*Editor's Note:*

*The introduction to Abram George's forthcoming book, "Pearls from Paradise," written by Prof. Robert Knighton, Ph.D., professor of English and Literature at the University of Pacific, Stockton, Calif., appears in this issue. A number of Mr. George's essays have been published in Nineveh.*

Dear Julius:

Enclosed is a check for \$200 (Canadian) to help with the publication of *Nineveh* magazine. I enjoyed reading it.

Benjamin Philip Odisho  
Toronto, Canada

Dear Julius:

Enclosed is an article replying to the one that appeared in *Time* magazine of October 30, 1989, unjustly accusing the Assyrians. I sent a copy to *Time*, to the *Chicago Tribune*, to the *Chicago Sun-Times*, on November 14, 1989, and note that none of them have published it.

I am therefore asking you to publish it in your esteemed *Nineveh* magazine, and will be very grateful.

Sargis Michael  
Chicago, Ill.

Dear Julius:

Thank you for the addresses you sent me of Assyrians in France. Enclosed is a donation to *Nineveh* in memory of my mother, Elizabeth Donabed Hoyen, an advocate of a free Assyria and Assyrian rights in the Middle East; my father, Francis Emmanuel Hoyen, Sr., a social worker, lecturer on ancient Assyria, and one of the founders of the Assyrian Federation in Worcester, Mass.; my brother, Nimrod Ashur Hoyen, an artist for the *Assyrian Star*, who drew the first cover of the magazine.

Best wishes, good health, success to you.

Francis Emmanuel Hoyen, Jr.  
Worcester, Mass.

Dear Julius:

Thank you very much for sending me Issue No. 3 (Third Quarter 1989) of *Nineveh*. I really enjoyed reading this magazine and found the contents very interesting and sentimental. I wish you all the success in this good work.

Please continue sending me other issues of the magazine. I enclose a check for \$15.00 being the annual subscription.

I have an old picture of the students of the late Raabi Yacoub. It was taken in Hinaidi (Iraq) — Maratha Lines during 1936. I will send you a copy and would appreciate its inclusion in the *Nineveh* magazine.

This is in memory of the late Raabi Youkhana and Rabi Espania Shimshoun who were in the picture. Both had been the favorite teachers of our principal, the late Raabi Yacoub.

Rabbi Youkhana was one of my teachers and as the years passed became my best friend.

Eshaya Hormis Isaac  
Skokie, Illinois

Dear Mr. Shabbas:

I am enclosing a check for \$50.00 toward *Nineveh* magazine subscription for two years.

Bruno Poizat  
Lyon, France

2028 W. Orangeburg Avenue  
Modesto, CA 95350  
OFFICE: (209) 524-5544



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*At the Assyrian Foundation Meeting*

# Discovery of Great Assyrian Treasure at Nimrud

***“Greatest discovery since King Tut’s tomb,” says British Museum archaeologist.***

The recent discovery by Iraqi archaeologists of two royal tombs of the ancient Assyrians in Nimrud was carried as a major news article in *Time* magazine, October 30, 1989, and as an international news story which appeared in newspapers throughout the United States and Europe. The find, which was made by Muza-him Mahmoud Hussein, head of the Iraqi team at Nimrud, has turned out to be, by all accounts, one of the most important in modern times. John Curtis, an archaeologist from the British Museum, describes the treasure of Nimrud as the most significant archaeological discovery since King Tutankhamen’s tomb was uncovered in Egypt in 1922. David Stronach, professor of Near Eastern archaeology at the University of California at Berkeley, says that “this is the single richest royal tomb ever excavated — absolutely invaluable.”

Some 175 pounds of gold jewelry of the most exquisite quality and craftsmanship were unearthed. Beyond its scientific importance the jewelry is stunning in its own right. “Some of it displays craftsmanship that puts even Van Cleef’s to shame,” says *Time* magazine. “The workmanship would be difficult to duplicate today,” says Georgina Herrmann, an archaeologist at the British Institute of Archaeology. “What is surprising is the amazing variety. It is not just the gold, but the different colors and the use of polychromatic stones.” The find includes an intricate crown woven from fine gold

strands; a flask carved flawlessly from a solid block of crystal; a pair of heavy cuffs set with stones that look like large eyes; a playful necklace festooned with tear-drop pendants. “It revolutionizes the idea we have of the Assyrian court. No one knew they possessed this kind of wealth or that the craftsmanship could be so fine,” says John Curtis of the British Museum.

Much of the gold discovered in April, 1989, turned out to be priceless jewelry draped around the skeleton of a young princess named Yabahya, tentatively identified as the daughter of one of Assyria’s most renowned kings, Sargon II. Dozens of delicately sculpted gold rosettes were scattered like flowers around the body of the dead princess. A second tomb contained the remains of a young girl named Taliya. The jewelry discovered in July is believed to be the private collection of the Assyrian Queen Ninli Shomi Marmani, the wife of King Ashurnasirpal II, who ruled from 884-858 B.C.

There are certain dangers to being an archaeologist. An inscription in cuneiform on Princess Yabahya’s tomb places a curse on anyone who opens 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 (sleeplessness) take hold of him forever and ever.”

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## MEMORABLE DATES IN MODERN ASSYRIAN HISTORY

*Submitted by Solomon S. Solomon*

*May 15, 1988: Malik Kambar of Jeeloo is born in Turkey.*

*March 21, 1893: Metropolitan Mar Yousip Khnanishou is born in Turkey.*

*April 12, 1903: Patriarch Mar Binyamin Shimun is consecrated in Turkey.*

*December 15, 1907: Metropolitan Mar Timotheos is consecrated in Turkey.*

*Feb. 26, 1908: Patriarch Mar Ishai Shimun is born in Turkey.*

*June 11, 1915: Assyrian tribes attacked by Turks and Kurds in Hakary.*

*March 3, 1918: Patriarch Mar Binyamin Shimun is assassinated by the Kurdish chief Simco in Koni-Shahr, Persia.*

*April 15, 1918: Mar Polus Shimun consecrated Patriarch in Urmiah, Persia.*

*June 20, 1920: Mar Ishai Shimun consecrated Patriarch in Baquba, Iraq.*

*Sept. 15, 1935: Patriarch Mar Dinkha IV is born in Iraq.*

*March 15, 1943: Iraq Levies are renamed the Royal Air Force Levies, Iraq.*

*April 30, 1945: Metropolitan Mar Timotheos dies in India.*

*August 9, 1948: The Famous Epistle of Patriarch Mar Eshai Shimun is sent to the Iraqi government.*

*March 11, 1970: Iraq issues Manifesto of rights for the Assyrians.*

*April 24, 1970: Patriarch Mar Ishai Shimun arrives in Baghdad, Iraq.*

*Jan. 25, 1974: Malik Yaco D'Malik Ismail of upper Tiari dies of natural causes in Iraq.*

*October 17, 1976: Patriarch Mar Khnania Dinkha is consecrated.*

*July 3, 1977: The death of the Sainly Metropolitan Mar Yousip Khnanisho in Baghdad.*







## WHEN ASSYRIANS VISITED IN GROUPS AT CHRISTMASTIME

*by Mikhael K. Pius*

*The spirit of Christmas is joy —  
joy in the birth of one small child,  
the Son of God and King of Kings.  
The spirit of Christmas is love —  
the love that gave the waiting world  
its King and true Redeemer.  
The spirit of Christmas is peace —  
the peace that came in a lowly manger  
on that night so long ago!  
(a verse on a Christmas card)*

Christmas is the time of the year to go to **Shaharta** (Midnight Mass), to sing hymns and Christmas carols; it's the season to forgive and forget, to give and receive, to call and communicate and to come together as a family and as a community. Christmas is also the occasion to feast and drink and make merry, and to bask in the warmth of kinship, friendship and intimacy and to rejoice in the general feeling of well-being, contentment and goodwill.

Today, to some people the spirit of Christmas is still well and alive. They go to church, play and listen to Christmas music and songs, send and receive Christmas cards, exchange gifts, light up their homes, drink and dine and be merry, and enjoy the shared closeness of friends and relations and the peaceful afterglow of the holy occasion. There are a few compassionate souls who even share material and moral kindness with strangers less fortunate than themselves!

But there are many more, including Assyrians in this wonderful materialistic country, who are gradually losing touch with the true spirit of the Holiday! They are the victims of commercialism, which is getting the better of them!

The Christmas spirit is being used and abused for selfish motives and greedy gain. We are caught up and swept away by the tidal wave of the commercial puff and peal of the season. We buy and give like crazy, but neglect the real gift of giving of ourselves, of sharing joy and renewing love, faith, hope and charity! Some of us hardly visit relations even though sometimes living only a stone's throw away, and most neighbors are barely more

than on a nodding basis, let alone visiting each other's homes! Christmas should be, basically, a social and religious festival. Instead, it has become a commercial revelry!

In former days, Assyrian Christmas was simple and uncomplicated. It was a modest family and community-oriented holiday, joyful and peaceful. There was little or none of today's clamor and materialistic sophistication, exploitation and showmanship!

Most people were poor then by today's economic standards, but they were rich in moral values, family relations and religious and social traditions. Few had private cars, elegant homes, plush furniture or personal bank accounts. Most people cycled, while a few walked, to work, and some slept half-a-dozen to a small room and couldn't afford chicken even on Sundays. But they related to each other more strongly, had a sounder moral base and a keener sense of awareness and belonging. Family members were closely knit together, elders were respected and the aged were cared for with personal family love and concern rather than by isolated professional indifference. Although parents' lives centered around their children, spanking was the surest way of straightening out a wayward child.

I remember some of the Christmases of the time, especially those of the thirties and forties at the Royal Air Force Base of Habbaniya, Iraq, where the majority of the several-thousand-strong community was Assyrian.

At that time the Assyrians hadn't made the acquaintance of Santa, and very few of us knew what a Christmas tree was, let alone owning one. The custom of exchanging Christmas cards was a foreign one, and the only people who got Christmas presents were children.

As a rule, the gifts were bought by the parents. They were things to wear, such as clothes, hats, shoes, and so on. And for a lucky few kids whose parents could afford the luxury, there was a "Made-in-Japan" toy car or gun or a doll each worth the equivalent of a few quarters.

In addition to the toys and presents and the

*A clip from the local history of Habbaniya . . .*

delicacies and special foods prepared for the occasion to enjoy, for us young ones there was also the electrifying excitement and the delicious anticipation of the approaching holidays! No early rising, no school, no homework! Only days of carefree time for fun and frolic and to use as we pleased!

For me the most exciting time was Christmas Eve. I'd flicker and glow with anticipation during the whole evening, impatient for the coming morning when I'd not only be able to put on my brand new clothes — and be compelled to go to church and receive Holy Communion! — but I'd also see the interior of our modest, cramped, live-in abode of eight people, with its two tiny all-purpose rooms, transformed overnight, as though by magic, into a spic-and-span “dream home!”

My mother's and my pre-teenaged sister's handicrafts would be “on show”: pillow shams, bedspreads, bed ruffles, table covers, chair cushion cases, wall decorative handiwork — in embroidery, crochet, knitted and quilt-patch work — all mounted in their proper places. And the ceiling and walls would be adorned with colored paper streamers, bells, and bunting my father had “scrounged” from NAAFI where he worked! The paper ornaments would sparkle and twinkle in the oil-lamp light and twist and twirl at the slightest whiff of air! In the middle of the room would be a table heaped with platefuls of “**boochy-moochy**” (seeds and nuts) and a bowlful of fruit, with a few bottles of **arak** and home-made wine for the guests set in the center. And all this used to be arranged, usually, between the time we children fell asleep and time our parents went to bed which, I suppose, was well past midnight.

A good proportion of the Assyrian men in Habbaniya were employed by the Royal Air Force as a local military force called R.A.F. (Iraq) Levies. Their basic duty was to guard the air base and its installations, but they were used on many occasions in various military operations in the interest of the British Government. And the rest of the Assyrians, including a handful of women, worked in clerical and skilled and unskilled and domestic-service capacities. All were paid subsistence wages and were accommodated, for a rent, in scanty, mudbrick bungalow-type uniform attached houses of several classes, the majority without electricity and with commune-like common bathing, toilet and water-supply facilities.

The community as a whole had, basically, the same standard of living and led a simple frugal

life. So Christmas and Easter were two of the few occasions when not only children but also adults had the opportunity to enjoy the luxury of special foods and delicacies.

For Christmas breakfast there were the home-baked **Kaadey** and **Kellaichey**; the inch-thick cream of milk of **gamishyateh** (water buffalo cows); the pungent Kurdish cheese and **jajik** (strong cottage cheese); date molasses and **takheen** (sesame butter); fried or boiled eggs and hot, strong, sweetened semovar tea with — a recipe acquired from our British employers — canned or fresh milk. And for Christmas lunch (and supper) most families had piping-hot **harrisa** (wheat porridge) of chicken or lamb — cooked, by a few cookery-wise housewives, in **tannura** (clay oven) or on **ojakhta** (coal stove) rather than on the common Primus stove — with each plateful crowned by a pat of butter. Then there were Persian Sadri rice cooked in **dihinhoor** (ghee) with curried chicken (or lamb) and potatoes; lamb roast; **kepte'h** (meatballs); lamb cutlets and fried chicken pieces with potato fries; and **dolma** of grapeleaves, cabbage, chard or “colors” (stuffed onions, tomatoes, zucchini and eggplant). Lamb was more commonly used than beef because it was cheap, tender, tasty and didn't have the unpleasant odor American mutton has.

Among the snacks were walnut-stuffed dates, **boochey-moochy**, toffees and sweets and, of course, various fruits, mostly oranges and apples.

It was more customary then for us Assyrians to exchange social visits to wish each other a Merry Christmas. Neighbors would visit neighbors, relatives visited relations, and sometimes even strangers would drop in — to chat, smoke a cigarette, munch an apple or orange or nibble on **mazza** or **boochy-moochy**, and to “toss a toast” to Christmas (“*Bkhoubbokhoun whaveh Eidokhoun brikha!*”).

Very few women, either singly or accompanied, visited during Christmas or Easter. They usually stayed home to take care of the children and to ensure hospitality to the stream of holiday well-wishers.

Some men made the visiting rounds in **dasta** (groups), and one would see group after group of Christmas visitors roaming the community. Usually, each group would originate at about noontime with one or two men. The visitors would pick up the man of each family they visited,

*A clip from the local history of Habbaniya . . .*

*so that by evening the group would have snow-balled into a dozen or more men, having visited as many homes also. The more homes visited the larger the group became, so that sometimes the last host home had a hard time accommodating the crowd in the tight seating space. But we Assyrians say "let your heart be big!"*

*The larger the group grew the merrier and noisier it became, and usually each **dasta** would have one or two "singers" amongst it. So stimulated by the **peky** they had tossed and the excitement of the occasion, the singers would be challenged to singing "duels." Most of the old and middle-aged generations were World War I refugees from Kurdistan and Turkey and so Kurdish and Turkish songs were the favorite entertainment.*

*The snacks the men consumed with their drinks at the various homes visited were more than enough to stave their hunger. But it wasn't unusual for a whole group to have a meal at the home where it happened to be at mealtime, or at any other home whose family was hospitable enough to invite the visitors to eat.*

*It was customary for each man to have at least one small drink at each home he visited. So you can imagine what a bunch of "merry men" the group was at the time it broke up. My father usually staggered home mumbling and smiling, more "pickled" than a pickled cucumber — of which he probably had munched quite a few along with his drinks. But, then, what the heck, Christmas was only once a year! — even though Christmas visiting period usually lasted till New Year's Day!*

*A Merry Christmas and a Happy New Year to you and yours!*



## Assyrian Recipe

### KADA (Holiday Pastry)

#### Filling:

- 2 pounds butter
- 8 cups flour (about 2 pounds)
- 1 teaspoon salt

#### Dough:

- 5 pounds flour
- 1 tablespoon salt
- 1 pound butter
- 7 eggs
- 1 cup sugar
- 4 cups milk
- 1 large cake compressed yeast

For filling, allow butter to boil over medium heat for about 15 minutes. Let stand for 5 minutes, then strain to render clear. Pour into a large saucepan, add the 8 cups of flour and salt. Mix thoroughly. Cook over low heat for about one hour, stirring occasionally to avoid burning. Separate into seven portions and allow to cool to lukewarm.

For the dough, thoroughly mix the flour, salt and butter. Beat sugar and eggs in a separate bowl. Scald milk and cool to lukewarm. Crumble yeast in about  $\frac{1}{2}$  cup of lukewarm milk; stir until dissolved. If using active dry yeast, use water. Slowly add remaining milk to egg mixture, stirring constantly. Add dissolved yeast to egg mixture and mix. Add to flour mixture and mix by hand until dough does not stick to your hands. Knead until smooth and elastic, about 8 minutes. Place in greased bowl. Cover and let rise in a warm place, free from draft, about  $1\frac{1}{2}$  hours, or until almost doubled in bulk. Separate into seven equal portions and form each portion into a ball (*Kunde*). Cover and let stand for 10 minutes.

Using first ball, roll out on lightly floured board or pastry canvas until about 18 inches square. Add filling. Pinch corners together and seal dough over filling tightly. With edge of hand, press dough so that filling spreads evenly inside. Carefully roll with rolling pin until smooth and round shaped. Brush with slightly beaten eggs. You will need about 3 eggs.

Place on ungreased baking sheet and bake in a 350-degree oven 12 to 15 minutes. Place baking sheet on top rack for 8 minutes, then move to bottom rack for 5 minutes or until golden brown. If desired, place in broiler for 1 or 2 minutes to brown. Repeat with remaining dough and filling.





*At the Assyrian Foundation Meeting*

## WEDDING BELLS RANG FOR

**Pauline Malik**, daughter of Mikhael and Rachel Waranso Malik of Santa Clara, Calif., was married on November 24, 1989, to Sargon Kanja, son of Daniel Kanja of North Hollywood, Calif.

The wedding ceremony was conducted by Archdeacon Nenos Michael (who is also the bridegroom's uncle) at Mar Narsai parish of the Assyrian Church of the East, San Francisco. A dinner reception followed at the Holiday Inn in Foster City, Calif., attended by about 350 relatives and friends of the couple.



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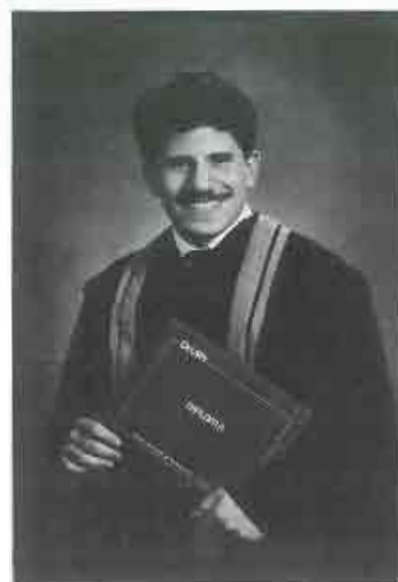
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## CONGRATULATIONS

**Tony Benjamin Odisho**, son of Benjamin and Madlaine Odisho of Toronto, Canada, graduated in June, 1989, as an electronics engineering Technician. Tony is the grandson of Khawa Odisho and nephew of Joseph and Elizabeth Odisho, all of Toronto. The family had lived in Baghdad before going to Canada.



## A CHRISTMAS STORY

### One Christmas Morning

by Mikhael K. Pius

Gewargis returned, with his family, home from church. On entering, he turned, smiled and sheepishly kissed his wife and embraced and kissed his 12-year-old son and three younger daughters. They all, in turn, embraced and kissed each other. Then the family presently sat down to an Assyrian traditional breakfast of **Kaadeh**, and **Killaichey** baked by his wife, and cheese, **takheen** and boiled eggs and bread, washed down with glassfuls of sweet tea.

Breakfast over, Gewargis quietly slipped out of the house and started walking slowly down the street.

It was Christmas morning! — a perfect day for a holiday, chilly but sunny and bright. It was a day for rejoicing in the birth of one small child, for dispensing love and goodwill to all men, for feeling at peace with oneself and the world.

A trace of a contented smile played upon Gewargis's handsome benign face as he ambled toward a big house farther down the coarsely-paved narrow street. But mixed with his fine feeling was another emotion — one that he couldn't quite fathom — a certain disquiet that nibbled gently at his heart, like a tiny fish, as he walked and thought.

It was only a few years ago when he and his growing family lived in the big house in the big northern town of Mosul close to the ruins of his ancestors' city of Nineveh. They lived amongst a dozen kin — his father and mother, a younger brother and his wife and their three children, and three sisters and the youngest brother, all unmarried. They all lived together as one family in the two-story, burnt-brick structure with its several rooms and halls and corridors that sometimes rumbled with sharp resounding noises and lusty voices but usually hummed and vibrated with murmurings and laughter. It had been like that for many years while the family gradually grew from eight to sixteen members. And then suddenly . . . things began to change!

Gewargis made the first change himself. While his tall and slim father stood around awkwardly, tense and sad, and his petite mother wrung her hands and watched with misty eyes, Gewargis moved his family and a few personal belongings

out and into a place of their own up the street. He was their first-born and although his parents had no real need for material support from him, they thought he should have stayed with them. But Gewargis argued that the house had become too crowded and that he felt it was up to him to ease the situation. Besides, he realized his father had been leaning more toward his younger brother as their "guardian."

But much to his parents' dismay, a year later his younger brother took his family and emigrated to America! The eldest of his sisters got married after two years, and later in the year war broke out between his country and neighboring Iran, and, soon after, his youngest brother was called up and dispatched to serve at the southern city of Basra, an area prone to enemy rocket shelling. Although the Iraqi army was on the offensive, it sustained many casualties. This caused the whole family much worry!

But the most poignant change of all struck a few months later! Gewargis's mother became ill with a mysterious disease which, aggravated by her constant worry about the safety of her soldier son, wore her down rapidly. She passed away suddenly, stunning the whole family and leaving her aging husband and her two young daughters to cope with the echoing emptiness of the big house and the haunting memories its chambers held!

Gewargis loved his mother very much. She was a kind and gentle person and a devoted wife and mother — and she was barely out of her middle-age! Losing her hit him hard! Perhaps more so than the rest of the family!

Although both of his parents were devoted and loving, they were rather shy, which trait Gewargis himself and all his siblings had inherited. His parents were not given to open display of affection for each other and their children, but — barring inter-family tiffs and squabbles — they both cared for each other and their children and grandchildren very much. The only time they embraced and kissed their children was on special occasions such as Christmas and Easter, usually after returning home from church. Gewargis also learned and practiced this custom.

Although he visited his folks almost daily and took care of most of their errands, he had made it a ritual, ever since he moved out, to visit them first thing after breakfast on every Christmas and Easter Day to wish them a happy holiday. And so this was the first Christmas visit he was making to his father and sisters following his mother's death three months earlier.



Gewargis recalled all this while he strolled toward the big house. But as he approached the door, his train of thought was interrupted when he spotted his aging father standing behind the window, staring out. He looked much older, stooped and forlorn!

Gewargis mounted the six familiar steps he had so often used, and was about to knock when the door squeaked open. His father stood in the doorway, smiling wistfully. They looked at each other for a moment and then moved forward hesitantly and embraced. In their mutual awkwardness, Gewargis's kiss landed on his father's nose instead of his cheek and his father kissed him on the eyebrow. Then his two sisters approached. Hastily, he kissed them lightly on their cheeks.

In his emotional confusion, Gewargis turned as though to meet and embrace a third person. His gaze fell on the family-room sofa upon which is mother used to sit. It was vacant and his mother was not in sight. She was no longer there to rise up from the sofa and meet and greet him with a gentle shy smile and a warm kiss on each cheek, as she had done on previous Christmas and Easter mornings! She was gone! . . . snatched away! . . . lost forever.

Gewargis felt very sad and lonely, like a little boy who had lost his favorite toy on Christmas Day. He stood and stared at the empty seat for a long moment. Then he felt his throat tickle and the sofa swam before his eyes!

The following letter to the editor appeared in the November 1989 issue of the *Numismatist*, a magazine for collectors of coins:

### ASSYRIANS A MALIGNED PEOPLE

I read with interest the article "The Origin and Development of a Greco-Persian Numismatic Motif" by Dr. Richard H. Wilkinson (June 1989, p. 887). The article points out that Sennacherib, King of the Assyrians, points the bow away from the captives at Lachish. This proves that the ancient Assyrians were not cruel kings, but used the instruments of war (bows and arrows) as tokens of their regency.

When the bow is pointed toward the captive it is used as an instrument of healing. The Assyrian kings not only held titles of monarch but were masters in the art of healing. Therefore, the Assyrian king personally heals the captive with his crozier, and does not use it as an instrument for pulling out teeth or eyes, as some Western historians surmise.

How can historians conclude that the Assyrians were a cruel race? Certainly they were not as barbarous as Western races who fed Christians to lions. Assyria, or Beth-Nahreen, was the cradle of all human civilization and spread to Greece and Rome. Western scholars stop at Greece and use the King James translation as the original version of the Bible; the Latins use the Douay. No mention is made of the Peshitta Bible translated from Aramaic, the language of Christ, by the Assyrian scholar Dr. George M. Lamsa.

Again, congratulations to Wilkinson for his observation of the origin of the Greco-Persian coin from Assyrian sources.

Francis E. Hoyer Jr.  
Worcester, Mass.

The following letter to the editor appeared in the August 30-September 6, 1989 issue of *Christian Century* magazine:

### QUR'AN TRANSLATION

I read with interest the Events and People item "Qu'ran Translation" (July 5-12) on the forthcoming translation of the Moslem Scriptures, Eastern Orthodox Christian Bible and other Scriptures into English.

The project is commendable. I assume that the financial contributors are unaware that George M. Lamsa has already made the one and only English translation of the Eastern Orthodox Christian Bible, the Peshitta or Aramaic Bible. Lamsa also edited the Koran using George Sale's translation (called the *Short Koran Designed for Easy Reading*).

I trust that this new effort will take advantage of Lamsa's work.

Francis E. Hoyer, Jr.  
Worcester, Mass.



# Thank You For Your Contributions

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*Note: Contributions received after Dec. 31st will appear in the next issue.*





*At the Assyrian Foundation Meeting*



# The Golden Treasures of Nimrud:

*Time Magazine of October 30, 1989*

*by Sargis Michael*

In the article published in *Time* magazine captioned above, there is a description of about 200 articles of gold and jewelry of superb beauty and art, discovered in and around the tomb of an Assyrian princess named Yabahiya, in Nimrud, the second capital of the Assyrian Empire, near Nineveh, in the present day Iraq. This probably is the greatest and the most valuable discovery made in the annals of archaeology.

The author of the article, as has been the trend of the media, instead of dwelling at length on the beauty, the art, the historical importance of the discovery, and giving a little credit to the Assyrians and their supreme glory, goes on and lashes out at the Assyrians with the same old stereotyped false accusations, such as: "history's fiercest empire," "booty captured during Assyrian raids," "they were known for their ferocious cruelty in addition to their biblical role as the oppressors of Israel," "the jewelry uncovered this year gives a new perspective to the Assyrian empire's brutish reputation," and so on.

Now these corrosive anti-Assyrian statements are all lies, falsifications. Assyrians were a sturdy race and honest farmers. They worked hard, tilled their soil in the fertile valleys of the Tigris and Euphrates rivers; they became rich and powerful, and the envy of their neighboring nations. Then they were attacked out of jealousy and greed. The Assyrians crushed their attackers and annexed their lands. This continued until they grew into an empire, the greatest empire since the dawn of history. Then the Babylonian treachery intrigued all the other kingdoms and they together attacked the Assyrians unaware and caused their fall in 612 B.C.

The Assyrians never raided for booty. They had all they wanted or needed. They went to war to keep out the barbarian invaders or the other kingdoms who were intrigued into plotting to destroy them because they were rich and superior.

The Assyrians were a highly civilized nation. Their arts and crafts, their monuments, engravings, bas-reliefs, articles of gold and jewelry of unmatched beauty, their laws, their literature in the more than quarter of a million written clay tablets discovered in the library of their Scholar King, Ashur-bani-apal in Nineveh, etc., all are solid proof of this.

Articles of gold and jewelry and other valuables are always hidden away during wars. So it is not possible that these highly valuable articles of gold and jewelry found in Nimrud were booty obtained in wars. Maybe some of them were presents given to the kings of Assyria by other kings, such as the kings of Greece who were always very friendly with the Assyrians.

The maxim is, Cowards are cruel. Assyrians were not

cowards — Assyria was called "The Den of Lions."

The author of the article in *Time* magazine dilates on Assyrian cruelty. Now let us turn to a great historian. In his famous book, "History of Assyria," A. T. Olmstead states:

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

"But we wrong the Assyrian when we derive our ideas of his ethics from his imperialist propaganda . . .

"Turning to the letters, the laws, and business documents, we are in exactly the same moral atmosphere which we find in the earlier parts of the Bible . . . The kindly treatment of the slaves, the advance of funds to the serfs without interest, the care of the orphan and the widow, the regulations for the woman deserted by her husband, the provision that sons shall take their mother to their homes to be cherished as the bride that one loves, all this shows humanity we should never suspect from the war annals . . .

"Assyria produced the first literary historians . . . Now and then they lapse into pure literature, as in the case of the gorgeous purple patches of the Tablet inscription of Sargon.

"Would we deny literary value to the descriptions of the millenium which ensued when Ashur-bani-apal became king, we must deny it to the millennial prophecies of the Hebrew, so modelled on the Assyrian."

Last year The Church Of The East (Assyrian) was buying the Butera old building located on Touhy/Rockwell, Chicago. Our priests went over to inspect it. When they arrived there, a few neighboring Jews came out and expressed their prejudice by saying, "You Assyrians . . . ! We don't want you here. You destroyed the Temple of Jerusalem." (*Editor's note: Other Jewish people were outraged by this behavior against the Assyrians and expressed their strong feelings in the area newspapers.*)

Now who taught these people to do that? This was another historical falsehood. Assyrians did not destroy the Temple of Jerusalem: "The Temple was destroyed by Babylonians (enemies of the Assyrians) in 587 B.C., later rebuilt twice, and then utterly demolished in 70 A.D. by the Romans, who also exiled the Jews."

Assyrians were a civilized nation. They gave the world

# Pearls from Paradise

by Abram George

*Introduction by Robert Knighton, Ph.D.*

The author of these "Pearls from Paradise," Mr. Abram "Abe" George, has been a U.S. citizen for almost 60 of his nearly 80 years. A native of Urmia, Azerbaijan, Iran, he traces his family to the Assyrians of antiquity whose original home in Bet-Nahrain (Mesopotamia) is known as "the Cradle of Civilization."

This illustrious heritage is beautifully embodied in the wide range of topics of the tales in this volume, and in their deep knowledge of world literature, history, theology, and philosophy. More importantly, these "Pearls" incorporate seamlessly the folklore from every area — Eastern and Western — of Abe George's multiple mind.

For Abram is much more than the retailer of folklore qua folklore. He is nothing less than the creator of new folk-tales! His unique gift, evident in tale after tale, is his ability to cast the experiences of his everyday life into the timeless mold of the fable. Hence, these tales meld with their profound sentience a palpable personal passion in a masterful English style.

The drive to create such "new folktales" doubtless stems from the acute sense of estrangement and displacement through whose anguish Abram has patiently forged his precious drops of wisdom. Yet he is not only a survivor but an entrepreneur; and in publishing his "Pearls" he vocalizes the multifarious song he has generated to accompany and record his progress through that world. That journey is distinctively his own, yet exemplary of that of many another denizen of our great country.

Forced to flee the Turkish ravages of his homeland during World War I, Abram settled for over a decade in Chicago before moving to "Baghdad-by-the-Bay" where he became a proud citizen in early Depression days. He buoyantly flourished as the owner of his own store until drafted at the outbreak of World War II. After his honorable discharge from the Army, Abram took a liberal-arts degree from the University of San Francisco, and thereafter was employed until retirement for some 22 years by the City and County of San Francisco. During those productive years he married a wonderful wife and fathered two darling daughters.

Retired to the pleasant City of Modesto in the Great Central San Joaquin Valley, Abram enjoys his family — now including grandchildren — his many friends, and his avid readers. His growing regional fame through newspaper, journal, and television publication has encouraged him to polish and display his "Pearls" to a greater audience.

And truly the appeal of these tales is universal, not least because the "Paradise" from which these tales emerge defines the home of Abram George. Yet they simultaneously constitute the fable of good-natured identity of Abram George himself. The questing reader is invited to open the door to this treasury, to enter into the rest of the "Paradise" of Abram George, and to share his generous wealth.

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## The Golden Treasures of Nimrud: by Sargis Michael

the alphabet, a library of more than a quarter million written clay tablets. The wheel, considered to be one of the great milestones in human history, was invented in Assyria and not in Egypt, etc. Civilization came from Assyria to Greece, from Greece to Rome, and from Rome to the present world.

The Son of God, Jesus Christ, said: "This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet . . . The men of Nineveh shall rise up in judgment with this generation, and shall condemn it for they repented at the preaching of Jonah and behold a greater than Jonah is here." (Luke 11:29, 32)



George Geevargis (left) with his cousin, Slavic (right). Slavic came recently to the United States from Moscow, U.S.S.R. on a business and pleasure trip. He also visited relatives in the Los Angeles area.



**NAMES OF THE PEOPLE WHO APPEARED IN  
THE PICTURES PUBLISHED IN THE LAST IS-  
SUE OF *NINEVEH* (3rd QUARTER 1989).**

**Graduation Class of 1940, p. 26**

Sitting (left to right):

1. Avia Ewan (Baghdad, Iraq)
2. Eshaya Hormis Isaac (Skokie, IL)
3. Raabi Yacoub Bet Yacoub (Principal, deceased)
4. Nina Nwyia Shabbas (Menlo Park, CA)
5. Khoshaba Kambar (Kirkuk, Iraq)

Standing (left to right):

1. Hrand Yasayil Sayadian (London, England)
2. Avisha Yonan Orahim (Sydney, Australia)
3. Khoshaba Odisho (deceased?)
4. John David (Baghdad, Iraq?)

**Graduation Class of 1941 & 1942, p. 26**

Sitting (left to right):

1. Mikhael Waransu Malik (Santa Clara, CA)
2. Mary Giwargis (residence unknown)
3. Mr. Jack Ingram (Civil Cantonment Superintendent, deceased)
4. Raabi Yacoub Bet Yacoub (Principal, deceased)
5. Lujiya Kakko Polous (1941, Calgary, Canada)
6. Andrious Attoo (Chicago, IL)

Standing (left to right):

1. Mirza Shmoil (Ontario, Canada)
2. Julius Nwyia Shabbas (Benicia, CA)
3. Eshay Orahim Baba (1941, Skokie, IL)
4. Leonard Mishael (1941, residence unknown)
5. Mattai Sogoul (Baghdad, Iraq?)
6. William Kaplanoo Kanon (1941, Modesto, CA)
7. Davis Eshay David (Modesto, CA)
8. Shidrakh Iskopila Youav (deceased)

**Graduation Class of 1942 (should read 1943), p. 27**

Sitting (left to right):

1. Alice Roovil (El Sobrante, CA)
2. Regina Gewargis (England)
3. Raabi Yacoub Bet Yacoub (Principal)
4. Mr. Jack Ingram (Civil Cantonment Superintendent)
5. Khava Yacoub Aboona (England)
6. Arpenek Onick Sanasarian (Los Angeles, CA).

Standing (left to right):

1. Qoryaqueous Eshoo (deceased)
2. Daniel Lazar Solomon (Modesto, CA)
3. William David (Baghdad, Iraq)
4. Ewan Sando (deceased)

**Graduation Class of 1943 (should read 1944), p. 27**

Leaning on elbow (left to right):

1. Homer Soski (Philadelphia, PA?)
2. Ashour Gamliel (London, England)

Sitting (left to right):

1. Lily Nwyia Shabbas (Hercules, CA)
2. Lois Roovil (Los Angeles, CA)
3. Raabi Yacoub Bet Yacoub (Principal)

4. Roza Aziz (Sydney, Australia)
5. Peeda Eshaya Pera (Baghdad, Iraq)

Standing (left to right):

1. Ezaria Yosip (residence unknown)
2. Pnoil Rouhan (Kirkuk, Iraq)
3. Eshoo Gewargis (London, England)
4. Sargon Yacoub Aboona (Skokie, IL)
5. Yosip Yousipous (Modesto, CA)
6. Zaia Raabi Aprim (residence unknown)
7. Wilson Khoshaba (England)
8. Allan Vincent (England)
9. Odisho Adam (residence unknown)

**Assyrian & Armenian Union School  
Established August 7, 1927 Picture  
Taken in 1931, p. 28**

**Organizing Committee & Teachers**

Squatting (left to right):

1. Shmouel Orahim Badal
2. Youel Patros
3. Havil Lazar Polous
4. Italius Shawel
5. Yacoub Patros

Sitting (left to right):

1. Shosho Shinoo
2. Mr. J. G. Dawson
3. Mrs. (Mariam) Dawson
4. Mrs. (Minania) Ingram
5. Yacoub Farhat
6. Mr. Jack Ingram (Kota Camp Superintendent)
7. Raabi Yacoub Bet Yacoub (Principal)
8. Mrs. (Mirvat) Bet Yacoub with son William
9. Raabi Elsie Orahim Badal
10. Name unknown
11. Dr. Emmanuel Lazar

Standing (left to right):

1. Leon Youkhanna
2. Atam Sargis
3. Mansour Nimrod Malik
4. Phillip Nimrod Malik (Ceres, CA)
5. Raabi Mishael Sargis
6. William Shabbas
7. Jibrael Yosip Sayad (Modesto, CA)
8. Name unknown

Back Row (left to right):

1. Name unknown
2. "John" (a Moslem)
3. Mishael Ismaiel Azgoo
4. Polous Dooman
5. Israel Davida
6. Polous "Karoo" Gewargis
7. Name unknown
8. Hindoo Gewargis

Note: The editor wishes to thank Mikhael (Minashi) K. Pius (Modesto, CA), Phillip Malik (Ceres, CA) and Fraidoun Orahim Is'hak (Calgary, Canada) for identifying the people in the picture.



### Teachers at Habbaniya, p. 15

#### Back Row (left to right):

1. Virgin Patros Baba
2. Youlia Schmouel
3. Jane David
4. Emmanuel Jacob
5. Nathan Yosip
6. Aprim Zaia De Baz
- 7., 8., 9., 10. Arabic teachers

#### Middle Row (left to right):

1. Arshalous Onick Sanasarian
2. Raabi Yacoub Bet Yacoub (Principal)
3. Eileen Hickman
4. Yosip Amer
5. Youel Baba Ruben
6. "Tikin" —————? (Armenian teacher)

#### Front Row (left to right):

1. Iskhaq Davod Saor
2. "Paroun" Herant (Armenian teacher)
3. Arabic teacher

Note: For the names of the graduates and the teachers at Habbaniya, the editor wishes to thank Mikhael (Minashi) K. Pius (Modesto, CA), Lily Shabbas Neesan (Hercules, CA), Lujiya K. Polous Is'haq (Calgary, Canada) and Fraidoun Orahim Is'haq (Calgary, Canada).

## Appreciation

*We wish to thank the following authors who have sent us copies of their books. We commend them for their contribution to Assyrian literature and culture:*

**Ibrahim Gabriel Sowmy** of Sao Paulo, Brazil sent us two copies of his book Volume X 1989 "Mardutho Dsuryoye" (Assyrian Culture). This volume relates to the achievements of the Assyrians, ancient and modern, in the field of music, including the article "Notions About Ancient Assyrian Music." This article will appear in the next issue of Nineveh magazine. The book authored by Ibrahim Gabriel Sowmy and Basim Ibrahim Gabriel Sowmy contains 139 pages of musical notes and accompanying words. To order write to:

Ibrahim G. Sowmy  
P.O. Box 5946  
Sao Paulo, Brazil

**Tobia Giwargis'** book entitled "Our Smallest Ally" written in Assyrian. This is a translation of the works by Canon W. A. Wigram, D.D. about the role of Assyrians in World War I. To order write to:

Tobia Giwargis  
5699 Tucson No. 4  
San Jose, CA 95118

**Benyamin M. Bet Benyamin** of Australia. His book, entitled "Australian Assyrians" is written in Assyrian and published in 1989. The book describes the life of Assyrians in Australia, including their societies, churches, social life, schools, radio programs, etc. To order write to:

Benyamin M. Bet Benyamin  
Lot 15 Westwood  
St. Bossley Park  
N.S.W. 2176, Australia

### Book for Sale

#### Assyrian Church Customs AND THE MURDER OF MAR SHIMUN

by Surma D'Bait Mar Shimun

To order write to:

Mar Shimun Memorial Foundation  
P.O. Box 1275  
Burlingame, CA 94011

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includes shipping & handling

Reference is made to Mar Benyamin's assassination in 1918.



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## GOLDEN ANNIVERSARY

**John and Judith Samo** of San Rafael, Calif. recently celebrated their 50th wedding anniversary. A surprise party was given them by their children, Charles and Romeo Samo and Shamiran Khofri.

The former Judith Giwargis Ivano met her future husband in Sultanabad, Iran and they were married on September 16, 1939. In 1965 the Samos emigrated to the United States and settled in San Francisco for seven years, then moved to San Rafael.

The Assyrian Foundation of America and Nineveh Magazine extend their congratulations to John and Judith, devoted members of the Assyrian Foundation for many years. In the last meeting of the Foundation John and Judith were honored by the organization for their loyal support and contributions. It is people like John and Judith who have made the Foundation a strong organization. We wish them the best of everything in the days to come.





*John and Judith Samo with grandchildren*



*The Samo children: left to right — Romeo Samo, Shamiran Khofri, Charles Samo.*



# THE MOST WONDERFUL THING IN THE WORLD!

by Abram George

*The family of ten-year-old Zaya traced its roots to the Assyrians of antiquity who, following the downfall of their mighty empire, by the thousands found refuge in the vastness of the mountains near their capital Nineveh.*

*Malik Youkhenna was the elder of the family. One day he said to his youngest son, Neesan, "Your son, my grandson Zaya, now is old enough to go down the mountains to see the world that lies below and around us. With his own young eyes let him see the many scenes and sights. With his own young mind let him learn of the many wonderful things that man has fashioned with his head and hand for his own pleasure and delight. Yes, let our Zaya watch men and women walking on the streets, buying and selling in the bazaars; let him see and hear children running and playing and shouting."*

*"Yes, father," said Neesan.*

*Next morning in the golden light of the ascending sun, Neesan and his son, clad in their homespun jackets and pantaloons, brown cone-shaped felt hats, leather sandals, and armed with their khanchars (daggers), set out upon their sight-seeing safari.*

*Walking, crawling, leaping and sliding, they made their way to the base of their home mountain. They passed many vineyards, orchards, fields and grasslands; they saw water buffalo, cows, donkeys, mules and horses grazing; they watched storks, magpies and doves winging their way from tree to tree. As they journeyed along, Neesan named all the things they looked at. Zaya listened and learned in silence.*

*At last they arrived in the proud city of Mosul, built in the vicinity of the ancient Nineveh. They walked over the famous cobble-stone streets, and visited its many famous bazaars. In the numerous shops they saw Kashan rugs from Iran, highly decorated saddles from Bokhara, hand-wrought brass trays from the golden Samarkand, silver samovars from the land of the Czars, and hundreds of other items from many far and near lands.*

*Weary from travel, and famished and thirsty, father and son entered one of the many cafes that faced the River Tigris. They dined on grapeleaf dolma, roasted lamb, and Ajamistan nature-scented rice pilau. Little Zaya had his first cup of tea, his first slice of Persian melon, and his first puff of a water-pipe.*

*When they came out of the cafe, they heard sounds of saz, drum, and tambourine; and shouting and clapping of hands. In a hurry they came and joined the crowd. A belly-dancer, her head thrown back and her black and shining hair cascading all the way down to her ankles, was performing. What fluttering of bejewelled fingers! What motions of languorous grace! What arching of loins! What gyrations of a shapely body!*

*Little Zaya was fascinated. Whenever the dancer lifted her dark eyelids and rolled her big dark eyes, he felt inside of him the moving and rolling and somersaulting of his own young heart.*

*"Let's go, son," said the parent. "Let's return home."*

*Zaya did not hear. Instead, pointing to the dancing girl, he asked, with excitement, "What's that, father?"*

*"Shut your eyes to that, son," said Neesan. "Pay no attention. That's . . . what we call . . . satanta (a she-devil). Come. Let's go."*

*Zaya didn't budge. He was paying attention!*

*"Let's go, I say!" said the father, losing his patience. He grabbed his offspring by the shoulder and dragged him away from the "she-devil."*

*At the close of the same day, in the light of the setting sun, Zaya and his sire arrived home. The ancient grandfather had been waiting most anxiously for the arrival of his son and grandson. Wrapping his loving arms around his grandson, he asked, "Now little Zaya, tell your old grandfather what was the most wonderful thing your young eyes saw in the world that surrounds us?"*

*Without any hesitation or thought Zaya yelled out: "Satanta, grandfather, satanta is the most wonderful thing in the whole world!"*



## HERE AND THERE

### SAN FRANCISCO

The yearly memorial service for the late Raabi Yacoub Bet Yacoub, given by his children, was held on December 10, 1989, at the Mar Narsai Parish of the Assyrian Church of the East. The service was officiated by Archdeacon Nenos Michael. It was attended by a large number of people. Following the luncheon, two eulogies to Raabi Yacoub were delivered. One was written by Raabi Nanajan Badal of Turlock and read by Julius Shabbas. The other, written by Raabi Yoab Jacob of Daly City, CA, was read by Shimshon Antar. Afterwards, the immediate family went with Archdeacon Nenos Michael to the cemetery for a brief service.

Raabi Yacoub was the well known principal of the Assyrian and Armenian Union School in Iraq for over a quarter century. He achieved great distinction as an educator and scholar who, among other things, translated a number of Shakespeare plays into Assyrian and staged them in Iraq.

### MOSCOW

In July of this year (1989) Bishop Ashur Mar Bawai of the Assyrian Church of the East of the Western United States and Canada was in Moscow for an Ecumenical Council. He had this picture taken with a number of Assyrians including Professor K. Matveyev, Slavic, Boria, Tamara, who the editor had met in Moscow in June, 1987.

Mar Bawai also travelled to Yerevan where he had an audience with His Holiness Vazken I, Supreme Patriarch and Catholicos of all Armenians, at his ecclesiastical center in Etchmiadzin.

Professor K. Matveyev, through Mar Bawai, sent the editor a copy of his book "The Land of Mesopotamia" written in Russian, for which we are thankful.

### SAN FRANCISCO

Archdeacon Nenos Michael was invited by the Coptic Orthodox Church of Hayward, California, to greet His Holiness Pope Shenouda the Third, Pope of Alexandria and Patriarch of the Coptic Church. His Holiness arrived in San Francisco on October 25, 1989. The invitation was extended for a meeting and luncheon of religious bodies with His Holiness at the Egyptian consulate in San Francisco. Archdeacon Nenos Michael and Rev. Fr. Mark Brown represented the Assyrian Church of the East. Among the attendants were Archbishop John Quinn of the Roman Catholic Church. Also Moslems' and Jews' religious representatives were present.

The Coptic Church is the largest Christian body in the Middle East. It is interesting to know that the Coptic Church observes the rogation of Nineveh (three days fast).

A symbolic gift was given by His Holiness to every attendant. The Coptic Church was founded by St. Mark, one of the four evangelists.



Bruno Poizat, a French, is a visiting research mathematician at the Mathematical Sciences Research Institute in Berkeley. He speaks and writes Assyrian. The editor met Bruno at the Assyrian Church of the East, San Francisco. He also attended the Foundation's December membership meeting.



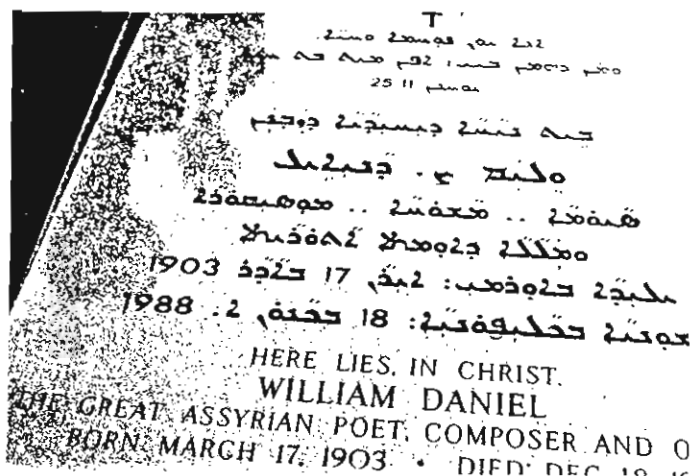
***SAN JOSE***

*The Assyrian American Association of San Jose, along with the Cultural Wave of Nisibin, held a special program in honor of Raabi William Daniel on the occasion of his one year memorial service on December 17, 1989. The late William Daniel was an eminent writer, poet, composer and violinist.*

*In the afternoon there was a ceremony at his gravesite to unveil a monument in his honor. In the evening the Assyrian Philharmonic and Fine Arts Society presented a concert honoring him, conducted by Maestro Nebu Issabey, at San Jose State University Concert Hall. Many Assyrians attended the events honoring this great man.*



ولهم جـمـل





*Introducing the Board of Directors for 1990 —  
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# MEDALS AWARDED TO ASSYRIANS

by Solomon S. Solomon

In this century many Assyrians received decorations and medals from Europeans and Middle Eastern powers for services rendered to the host country.

This article deals in some detail with the many types of awards, and how they come to be bestowed on Assyrians.

**The Ottoman Empire:** The Patriarch Mar Rowil Shimon was awarded the second and third classes of the Order of Mejidie; his nephew, the Patriarch Mar Binyamin Shimon, was given both decorations and, later on, was honored with the third class of the Order of Osmanie.

**Russian Empire:** Many Assyrians serving with the Tzarist army in Northern Persia were given the Cross of Saint George.

**France:** Some Assyrians, like General Agha Patrus of Baz, and General Malik Kambar of Jeeloo, were awarded France's highest honor, that of the Order of the Legion of Honor.

**Iraq:** Assyrian Levy officers were given Iraq's Active Service Medal for taking part in military operations against Kurdish rebels in Northern Iraq.

**Great Britain:** Prior to World War II, most Levy officers and men received the General Service Medal with clasp for service in North Iraq. During the war, the Levies were eligible for the British war medal, the 1939-45 Star, and the Italy Star.

As for Gallantry, the highest decoration ever given to an Assyrian was the Order of British Empire; at least four times, this honor was bestowed on Assyrians. Many officers received the Military Cross; and many enlisted personnel received the Military Medal.

After the war, the Levies were awarded the Royal Air Force Long Service and Good Conduct Medal with the clasp, Royal Air Force Levies, Iraq. It was this clasp that made this decoration a uniquely Assyrian one. A total of 302 medals were awarded by the time the force was disbanded in 1955.

**United States:** Very little is documented about Assyrians in the armed forces of the United States. However, it is known that a certain Assyrian by the name of Captain William Joseph was the most decorated individual from Chicago during World War II. Also, it is worthy to note that

Col. John Shahbaz received many high honors while serving in the U.S. Air Force.

**The Soviet Union:** It was learned recently that an Assyrian was given the Gold Star of the Hero of the Soviet Union, that nation's highest award. Many Assyrians were decorated during the war fighting the Germans.

At present, thousands of Assyrians are serving in the armed forces of many nations. And many have attained high rank and many have received decorations for gallantry and merit.

## Decorations Awarded to Assyrian Levy Personnel Prior to 1932

RAB Emma Daniel Ismail	1922	Medal of O.B.E.
RAB Emma Shain Giwargis	1926	Medal of O.B.E.
RAB Khamshi Zia Giwargis	1926	Medal of O.B.E.
RAB Emma Ozario Tamras	1926	Military Cross
RAB Khamshi Shlimon Sliwo	1926	Military Cross
L/COL Misho Miro	1927	Military Medal
RAB Khamshi Eshu Saper	1928	Military Cross
C.Q.M.S. Baitu Markus	1928	Military Medal
RAB Khaila David D'Mar Shimun	1928	Honorary M.B.E.

## Awards After 1949

RAB Khamshi Eshu Hamzo	1951	M.B.E.
RAB Khaila Zaia Giwargis	1953	O.B.E.
RAB Tremma Yacub Khoshaba	1954	M.B.E.
RAB Emma S. Bukko	1956	M.B.E.
RAB Tremma Abood Karim	1956	M.B.E.

## Awards with Dates Unknown

RAB Emma Staiphan Neasan	Military Cross
RAB Tremma Odisho Natan	M.B.E.
RAB Emma Baijan Peko	Military Cross
Nikola Dinkha	Military Medal

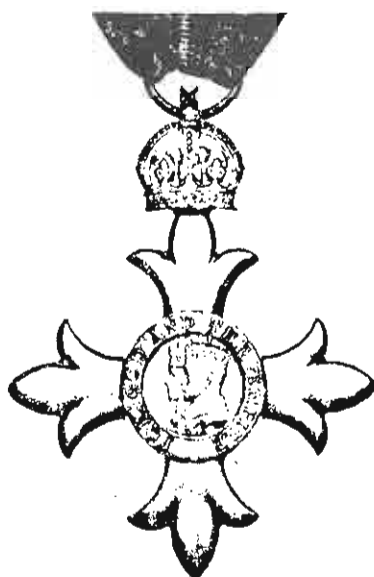
Notes: O.B.E. - This is the 4th Class (Officer) of the Order of the British Empire.

M.B.E. - This is the 5th Class (Member) of the Order of the British Empire.

**Editor's note:** We know of Col. Calvin Shahbaz of the U.S. Air Force who received many honors in World War II and became a career officer afterwards. He is now retired and living in Sacramento, CA.



*ORDER OF MEJIDIE*



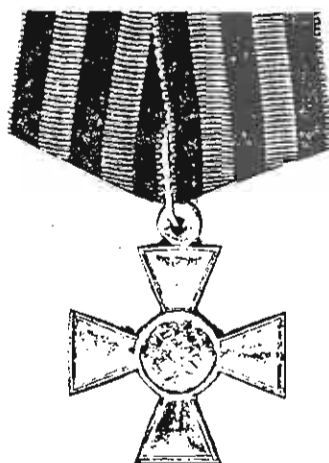
*ORDER OF BRITISH EMPIRE*



*R.A.F. L.S.  
AND G.C. MEDAL*



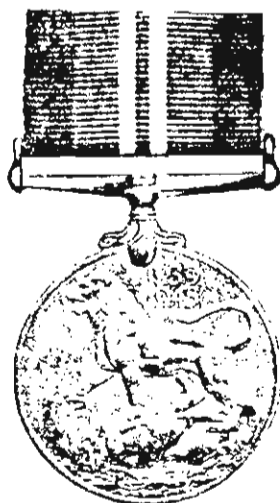
*ACTIVE SERVICE MEDAL*



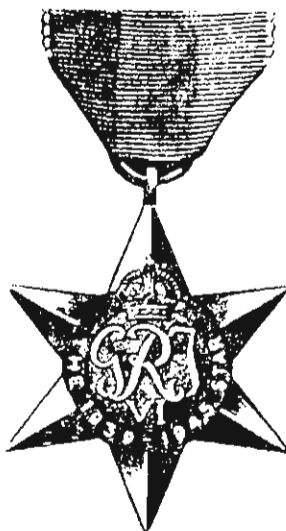
*ST. GEORGE CROSS*



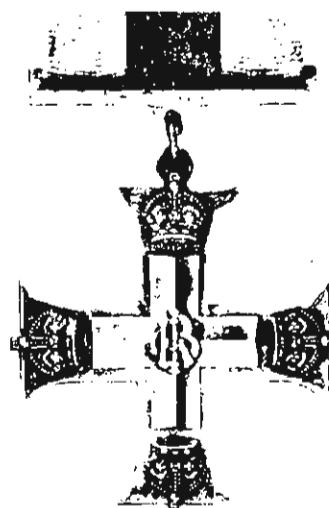
*LEGION OF HONOR*



*BRITISH WAR MEDAL*



*1939-45 STAR*



*MILITARY CROSS*



*At the Assyrian Foundation Meeting*



# A Visit to the Soviet Union

Germaine Badal, a member of the Assyrian Foundation, recently returned from a most enjoyable and informative four week vacation in the Soviet Union. She was met at the airport in Moscow by Edward Badaloff and his wife, who had invited her for a visit. After meeting with friends in Moscow and touring the city, Germaine travelled to Leningrad, Tbilisi, and the Assyrian village of Kanda, which is about 20 miles from Tbilisi. At Tbilisi she visited two Assyrian Churches from the 5th century A.D. — Baba David (Mama David in Georgian) and Mar Gewargis. She was invited for dinner to the home of chief of police of Tbilisi, an Assyrian named Boris, as well as to other Assyrian homes including Nineveh editor Julius N. Shabbas' relatives. In Leningrad, she was invited to the home of Mikhail and Zena Sada. Germaine found the Assyrians in the Soviet Union to be very hospitable and friendly, as well as the Soviet people in general. This made for a very enjoyable trip.



*Germaine with some friends in front of the bell located in the Kremlin by the Square of Cathedrals in Moscow. Cast in the Kremlin in 1733-1735, it is the biggest bell in the world.*



*in Moscow*

*Germaine Badal and Edward Badaloff*



*Germaine with some friends in front of Mar Gewargis Assyrian Church. Thirteen Assyrian Bishops and Fathers from Nisibin, Edessa and other Assyrian Christian centers went to Georgia during the 5th and 6th centuries A.D. They brought the Christian faith and teachings, ascetical, monastic life and ideals to Georgians and other nations of the western Caucasus. They founded some great and well-known churches and monasteries in Georgia. This is one of them, located two hours drive from Tbilisi.*



*Germaine with Edward's  
in-laws in Moscow.*



*In Tbilisi — Germaine at the home of Boris and his  
family. Seated to the right is Edward's wife.*



*In Leningrad — Germaine with Mikhail and Zena  
Sada (standing and seated to the right), with Edward  
Badaloff (left), Sargon Sada (middle) and a friend  
(seated to the left).*





*Germaine with Julius N. Shabbas' relatives in Tbilisi. Thanks to Edward Badaloff for locating them. Standing left to right: Julia (John's wife), William (my mother's cousin), and Germaine. Seated left to right: Liana (Shushan's niece); John, my cousin.*



*Julius N. Shabbas' relatives in Tbilisi. Shushan and Baba with their son John (in the middle). Baba is first cousin to my mother. The last time my parents corresponded with them was in 1935.*



*In Tbilisi — Germaine with Edward's parents (left) and wife (right).*





*John (to the right)  
with his family and  
two sons-in-law.  
Julius' relatives.*

*Edward Badaloff  
with his parents and  
wife at their home in  
Tbilisi.*



*Germaine with Edward  
and a friend at a restaurant  
in Moscow.*

## IN MEMORIUM

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

### *Maria Benjamin*



Maria G. Benjamin, mother of Foundation member Joseph Benjamin, passed away on September 13, 1989, in Modesto, Calif. after a long illness. She was born in the village of Dizataka, Urmia, Iran, on April 10, 1915, to Gewargis Shallou and his wife Nargis. Maria was only three years of age during the mass exodus of Assyrians from Urmia in 1918, when the family experienced hardships brought upon the Assyrians of Iran and Turkey during World War I. It took over one month and over 25,000 dead, before the exhausted and starved masses reached Baquba, Iraq. As conditions calmed down, the family decided to return to Hamadan, Iran, where they stayed until 1926. It was during this year that the family proceeded to Hanaidi (near Baghdad), Iraq, a British Air Force Base where hundreds of Assyrians and Armenians were settled and employed. For the next five years Maria attended the Assyrian and Armenian School under the principalship of Raabi Yacoub Bet Yacoub. She participated in the many activities that the school and the community offered. In 1932 Maria met and married Eramia Shemon Benjamin of Gawilan. Five children were born into the family. In 1937 the family moved to Habbaniya (about 50 miles from Baghdad) where a new Air Force Base was established after Hanaidi Base was dismantled. They moved to Baghdad in 1954, then immigrated to the United States in 1973, and settled in Modesto, CA.

Maria was a devoted wife and caring mother, loved dearly by all of her family. She was a dedicated and active member of her Church. A kind hearted and gentle person, Maria was always willing to help others. During her sixteen years residence in Modesto she made many friends.

A memorial service, officiated by Rev. Father Youshia Sana, was held on September 16, 1989, at Saint Thomas the Apostle Assyrian Chaldean Catholic Church in Turlock, Calif. Maria is survived by her husband of 57 years, Eramia S. Benjamin (Modesto, CA); three sons: Shemon Benjamin (Canada), Joseph Benjamin (Lafayette, CA) and Albert Benjamin (Modesto, CA); two daughters: Cardelia Malik (Canada) and Eglentine Shallou (Modesto, CA); fifteen grandchildren; two brothers: Kako and Baba Shallou, both of Baghdad, Iraq.

## Letters to the Assyrian Foundation

Please find enclosed a check for \$100.00. Carry on with the good work. God bless all of you. Have a happy Christmas and a very prosperous New Year.

Vladimir & Turan Tuman  
Turlock, CA

Please accept this small check towards the valuable efforts you are taking for young people.

Anonymous  
Turlock, CA

The Mar Shimun Memorial Foundation is enclosing a check for the amount of \$250.00 to be put towards the Assyrian Foundation's scholarship fund. We hope that your goal of \$5,000.00 will be met. Wishing you much continued success towards your educational efforts for all Assyrians.

Best wishes for the New Year.

Mar Shimun Memorial Foundation  
Burlingame, CA

On behalf of the Assyrian Student Union and the Assyrian community of Los Angeles I extend sincerest sympathies in regards to the earthquake of October 17, 1989. There is hope that there was no damage to the Assyrians who reside throughout San Francisco and the neighboring areas. The Assyrian Student Union will be very glad to support the Assyrian Foundation of America if in quest for any help.

For your convenience, I will soon be mailing a letter regarding the activities that ASU is organizing for the near future. I would also appreciate your cooperation in keeping ASU informed about any upcoming activities arranged by the Assyrian Foundation of America.

Maryam Garia  
Calif. State University  
Northridge, CA









ܠܐ ܡܡ ܡܥܡܐ ܡܥܡܐ  
 ܕܕܝܢܐ ܡܡ ܕܝܢܐ.

ܕܕ

ܡܡܡܐ ܡܡ ܡܡܡܐ :  
 ܡܡ ܡܡ ܡܡܡܐ :  
 ܕܝܢܐ ܡܡ ܡܡܐ :  
 ܡܡܐ ܡܡ ܡܡܐ.



ܕܕܕܕܕܕ

ܡܡܐ ܡܡܐ



وَلَمْ يَجْعَلْ لَكُمْ فِيهَا مَوَاطِنَ :

בְּיָמֵינוּ מִשְׁלָל מִלִּשְׁמֵי שָׁמַיִם:

**\_\_\_\_\_**

**پہلے لکھو پھر سنو : دیکھو :**

תשובה - פליטת דג'ש'ס':

பொது நன்மைக்கு உதவியாக :

ایک جینڈر ٹیمپل .

4

: ٢٠٥٧

”کہ میں نے اسے بچے:

مَنْ جَاءَهُ قَدْرٌ مِّنْ قَدْرٍ جَاءَهُ جَنَّةٌ :

لَقَدْ خَلَقْنَاكَ ذَكَرًا وَأُنْثَىٰ

حی

بِهِ دِهِيْدٌ مِّنْ لَّنَا :

لَهُ جَمْعٌ مِمَّا رَفِيعٌ مَعْدَنُهُ ۚ

جہ دے ہے وہ خلیفہ :

لله يوم حاسب

22

مَدَّ عَصَاهُ تَحْتَ حَبِيبِ

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ

دَعَاكَ فَتَبَّحَ : تَبَّحَ

בְּשֵׁם ה' חַסְדֵּךְ דָּלִיד.

## حکمت

٥٤٤

ج: فَصَحِيحٌ ۞ لَعَلَّكُمْ :

٥٨٥ ذى الحجة : جمادى :

حَبْلًا ۞ لِّصَدِّ دَعْوَاهُ .

حد

ḥayy al-ḥayy : 250

من تولى ذلك :







[illegible]

فَتَعَالَى ذِكْرُ اللَّهِ عَالَمٌ لِّمَا فِي سَمَاءٍ مُّسْتَقَرَّةٍ وَمَا أُغْشِيَ لَهُ الْفُجُورُ  
وَالْعُنُفُورُ ۚ إِنَّ إِلَٰهَهُمْ عَلِيمٌ ذُو الْعَرْشِ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۚ

خَلْبٌ مُّجَدِّدٌ سَدٌّ مِّنْ رَّغَمٍ هَوَّاسٌ مَّ  
 مَعْدَلٌ دَوَّاسٌ مَّوَلَّاسٌ مَّوَلَّاسٌ مَّوَلَّاسٌ مَّوَلَّاسٌ  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَمْعٌ ذُكِرَ دَهْدٌ لِي

حقہ ایسے : قصہ : خفیہ ؟

فَمَنْ عَلَيْهِ ذَنْبٌ : ذَنْبٌ : ذَنْبٌ : ذَنْبٌ ؟

تَمَّ مَلَفٌ دُنَى حَذِيحٍ :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ :

سَلَفٌ دُنَى حَتَّابٍ : حَمِيدٌ :

پہلے، دیکھ، جیسے :

حاجے دکنڈہ ہجریہ.

تَبَّ سَلَفُ دُنِي دَعِي :

مەلۇماتىيە مەنبەسى :

מחציתו בדבריו :

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فَإِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ مِنْ غَيْرِ عِلَّةٍ خفيةٍ  
 سَأَلْنَا عَنْهُ صِلَاهُ الْأَقْرَبِينَ أَتَى عَلَى الْكَافِرِ ثَلَاثُ أَلْفِ سَنَةٍ  
 مِنْ ذَلِكَ الْيَوْمِ

[illegible]

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה  
 מִבְּנֵי יִשְׂרָאֵל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה  
 מִבְּנֵי יִשְׂרָאֵל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

45











بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بہ نیکوئی سے لے کر :

מִכְּזֶה מִשְׁפָּחָהּ מֵיְצֵי דְּמִלְּהָ דְּבִישׁ  
 לֵב לִּבְנֵיהָ דְּעִילָהּ בִּשְׁחָהּ מִשְׁפָּחָהּ  
 דְּמִכְּזֶה מִשְׁפָּחָהּ מֵיְצֵי דְּמִלְּהָ דְּבִישׁ  
 לֵב לִּבְנֵיהָ דְּעִילָהּ בִּשְׁחָהּ מִשְׁפָּחָהּ

[illegible]

مِلِّمَ، تَلِّمَ، مَلِّمَ

مَنْزِلَةُ الْعَالَمِ الْخَالِدِ

۞ وَذُكِّرْ ۞

من مَنبَغٍ حَسْبٍ حَسْبٍ حَسْبٍ :

مِنْهُمْ هُوَ الَّذِي تَدْعُوهُ قُلُوبُهُمْ وَيَتَّبِعُ  
الْعُلَمَاءُ وَبَنَاتُ الْمَوَالِمِ وَالْبُلُغَاءُ  
وَالْمُتَمَنِّعَاتُ وَالْمُتَمَنِّعَاتُ وَالْمُتَمَنِّعَاتُ  
وَالْمُتَمَنِّعَاتُ وَالْمُتَمَنِّعَاتُ وَالْمُتَمَنِّعَاتُ

[illegible]

جہاز، فضائیہ

$\frac{1}{2}$        $\frac{1}{2}$   
 $\frac{1}{2}$        $\frac{1}{2}$











[illegible]

مِنْكُمْ ذَوَاتُ أَنْفُسٍ خَالِيَةٍ بِمَوْتِ. ذَلَّ تَهْمًا مَلَّ  
 حَالِيَةٍ خَالِيَةٍ مَلَّ. فَذَلَّ تَهْمًا مَلَّ  
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تَحْتِیْهِ مَعْنٰی .

لِيَقْدَرَ دَعْوَتُهُ لِيُؤْتِيَ جَمْعَ دَعْوَتِهِ (مَنْ يَدْعُ  
 نَحْمَدُكَ) سُبْحَانَكَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى  
 نَبِيِّكَ مُحَمَّدٍ دَعْوَتِي دَعْوَتِي يَا ذَا الْجَلَالِ  
 وَالْإِكْرَامِ يَا ذَا الْكَرَمِ وَالْعِزِّ وَالْمَجْدِ  
 صَلِّ وَسَلِّمْ عَلَى نَبِيِّكَ مُحَمَّدٍ

چوتے

[illegible]

تَجِبُ تَجِبُ عَلَيْهِ عَلَيْهِ عَلَيْهِ  
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تَبَّ نَجَبٍ لِحَبِّ ذَاكَ فَخَذِي  
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الْبَيْتُ بِمَذَلٍّ خَلَّ بِمَوَدَّةٍ  
مَنْعَ مَوَدَّةٍ مَدَّ بِمَوَدَّةٍ مَدَّ بِمَوَدَّةٍ.



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حل نہ جہاں کہ لے جاؤ گے جہاں چاہو  
خاک کا کھنڈ ہے یہ صفتِ حیات :

بِهٖ اِلٰہِ سَوَاحِلُجُوۡدَاۃً جُوۡدَاۃً بِہٖ مَبْدُوۡذٌ  
مُنْتَسِبٌ دَعْوَدٌ عَلٰی یَحْضَرُوۡتِ مَا فَلَکُلَاۃً  
دَسُوۡذٌ.

حَلْ فَمِ جَبْجِبْ، لِهْ تَتْلُ حَقْبْ حَبْ مَ  
مَنْعَدْ، يَهْ تَتْلُ هَسْتَعْمَلْ

مَعْمُودٌ دَعِيلٌ دَبِيحٌ بَهْدٌ  
 مَعْلُوبٌ مَعْدٌ مَعْدٌ مَعْدٌ مَعْدٌ  
 مَعْدٌ مَعْدٌ مَعْدٌ مَعْدٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 - مَحَلِّهِ خَفِ سَعْدًا تَنْفَعًا بِمَحَلِّهِ جَدِّهِ  
مَنْعًا لَمَنْعًا تَعَدُّ لَمَنْعًا.

[illegible]

*Mnashi Amir  
Shahr Ara — Mojtahe Kooshk  
Block 18 3rd Floor No. 483  
Code 14449, Tehran, Iran*

[illegible][illegible]

سَمْعًا وَبَصَرًا







9 - اَلْحَمْدُ



8 - اَلْحَمْدُ



7 - اَلْحَمْدُ



15 - اَلْحَمْدُ



20 - اَلْحَمْدُ



10 - اَلْحَمْدُ



1 - نجيلة فضيلة ما  
حاجتة جنة



2 - نجيلة حبيبة جب  
حبيب حبيبة



3 - نجيلة حبيبة حبيبة  
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4 - نجيلة حبيبة حبيبة  
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5 - نجيلة حبيبة حبيبة



6 - نجيلة حبيبة حبيبة

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ԳԵՂԱՅԻՆ ԵՍ ԼԵՃԵՐ ԻՆԿԻ ՀԱՅԻ ՀԵՃ  
 ՄԵՃԻ ՓԵՃԻ ԴԵՃԻՆ (Pascal Tchakmakian)

عَبْدُ اللَّهِ وَخِيَلَهُ : نَبِيٌّ دَجَسَتْهُ قُلُوبُ الْبَشَرِ  
دِيْعُجْنِي يَهْجُو لَوْ لَسْتُ لَهْ قَتَلْتُ جَبِيْهًا يَنْتَهَبُ .

" لَبِثَ دَلْعَمًا مَوَسًى يَشْعِبُ دَجْعَدُ - حَمْبَلُ  
 دَهْجَمُ دَبْشُ دَبْعُ دَبْعَبُ : لُ قَبِثُ دَلُ قَبْلَهُ  
 مَبْعُ دَهْقِي دَلْبُ. مَهْقُ مَ نَدُ بَلُ يَنْوُ  
 دَهْشَدُ دَلُ مَوَسًى دَعْدُ دَحْمَبَلُ دَلْشُ دَهْشُ  
 دَهْشَبُ دَبْشُ دَبْشُ دَعْدُ دَهْشُ دَلْشُ دَلْشُ  
 حَمْبَلُ مَ مَ دَلْشُ دَعْدُ دَلْشُ دَلْشُ  
 حَمْبَلُ دَبْشُ دَعْدُ. حَمْبَلُ دَبْشُ.....  
 دَبْشُ دَحْمَبَلُ دَحْمَبَلُ نَدُ قَبْلُ دَعْدُ دَلْشُ  
 حَمْبَلُ ) : نَحْ دَلْشُ حَمْبَلُ "

تَمَّ بِهَذَا دَوْلَتُهُ ذِي نَدْوٍ خَلَفَهُ دَاوُدُ رَجُلًا  
مِنْ خِصْمَتِهِ هَارِبًا جَلَسَ.

[illegible]

۱. تَبَعِيَّةً لِّهٖ جَمْعِيَّةٌ مُّطْبَعَةٌ لِّمَنْ قَبْلَہٗ  
 ۲. مَعْقُولٌ قَبْلَ حَبِطٍ ..... بِمِثْلِ لَيْدَةٍ  
 ۳. قَوْلَانِیَّہٗ جَمْعٌ لِّقَوْلٍ مُّجْتَمِعٍ مِّنْ قَوْلِ تَعْبُوہِ  
 ۴. لِّیَسْجِبَ لَہٗ جَمْعٌ لِّیَسَّہٗ مَعًا مِّنْ مَّضْمُونِہٖ  
 ۵. جَمْعٌ جَمْعٌ جَمْعٌ - جَمْعٌ : لَیْسَ لَہٗ مَعًا -  
 ۶. تَعْبُوہُ ذَلِیْلٌ ( *Mystical meaning* ) جَمْعٌ  
 ۷. مِمَّنْ مَّضْمُونِہٖ مَعًا لَیْسَ مَعًا لَہٗ جَمْعٌ  
 ۸. مَعْلُومٌ : لَہٗ مَعْلُومٌ لَہٗ مَعْلُومٌ مَعْلُومٌ  
 ۹. مِمَّنْ مَّضْمُونِہٖ مَعًا لَیْسَ مَعًا لَہٗ جَمْعٌ جَمْعٌ

*Balance of the mass and the movements of calligraphy in a defined space; or the different versions of a single word. (Des equilibrations de masses et mouvements calligraphiques dans un espace defini; ou des versions differentes d'un seul mot.)*

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# الكتاب الاول



منهذله حبهه جيعهه



# ܣܠܐ



ܝܝܫܐ ܒܝܢܝܡܝܢ

*Issa Benjamin*  
*Scholar — Outstanding Artistic Calligraphy*  
*in Assyrian*