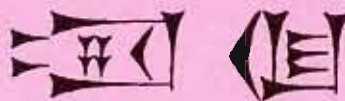




Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FIRST AND SECOND QUARTER 1990

VOLUME 13 NO. 1 & 2



Assyrian Women Helped Britain's War Effort
Assyrian Women Fabric Workers of Habbaniya - 1943

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FIRST AND SECOND QUARTER 1990

VOLUME 13 NO. 1 & 2

Julius N. Shabbas Editor
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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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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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LETTERS TO THE EDITOR

Dear Julius:

The day I read "The Assyrian Immigrant Family in the U.S.A. . . ." by Arian Ishaya, Ph.D., which appeared in *Nineveh* (Vol. 11, No. 2-3) I felt the urge to write you this letter but I put it off until now. I must congratulate Dr. Ishaya on her articulate work and for sharing her findings with us. The article is an eye opener because it explains some sensitive reasons for the cultural shock that most of us naturalized Assyrian parents have been experiencing in one way or another. I also know that living in a new environment means taking risks, and eventually paying a price in return for all the good fruits.

I have always enjoyed receiving *Nineveh* because it keeps me in touch with my own people. I also realize that it takes a great deal of work and dedication to prepare all that which has to be done in order to maintain the magazine's appeal. For that alone, and for your genuine Assyrian spirit, I salute you with admiration. I also commend your equally generous staff and the rest of the contributing men and women for their precious time.

The recent issue of *Nineveh* was another example of your good work. The sharp looking pictures of our old Habbaniya school were priceless by themselves. This is not to overlook the good articles, stories, news items, pages in our mother tongue, and "Letters to the Editor," which keep us informed. In short, there is that special heart-warming feeling associated with *Nineveh*, especially for a lone Assyrian guy who lives in "The Big Sky Country" where subzero temperatures, snow covered grounds, and real cowboys are common daily occurrences. Besides, there is no secret about the fact that not very many Assyrians would ever venture to visit this vast part of the country, except people like Julius and Violet Shabbas, or uncle Para and his deer-hunting companions from California, and a handful of close relatives. By the way, those were happy occasions for us, believe me.

Perhaps some curious readers may ask why did I choose Montana? The answer is simple. Miles City, Montana, a community of ten thousand friends, has been a safe, unsophisticated, and adventure-providing settlement for all seven members of my family. And strange as it may sound, I feel now that being away from my own people has created a strong sense of appreciation for that which I may have once taken for granted. However, I also realize that by coming to Montana I have paid a price which money cannot buy — I have minimized my children's opportunities to learn our Assyrian culture at close quarters. To put it poetically, "I took the one [road] less travelled by / And that has made all the difference." But then God must have a reason for it, at least this is what I have always believed.

Enclosed please find an article "A Special Mother from Iraq." I wrote it as a response to a student's question, "Why are most of the stories we read today so depressing and weird?" So here it is, a true event in the life of a happy Assyrian teacher of English. You may like

to consider it for possible publication in the future. The pen and ink sketch of my mother was done by Adele Knudsen, a dedicated nursing student, now in Klamath Falls, Oregon.

"Happy New Year, and Peace on Earth."

Wiska K. Pius
Miles City, Montana

Editor's Note: Mr. Pius' article is published in this issue.

Dear Editor:

Members of the CWN are interested in receiving your publication on a regular basis. In exchange the CWN offers its bimonthly newsletter *Nisibin*. Our library readers will also appreciate any number of your previous issues. Our youth group extends its best wishes for *Nineveh's* continued success in the future.

Wilfred Alkhass-Adeh
Nisibin Library
San Jose, CA

Dear Mr. Shabbas:

Thank you for your acknowledgement of my contribution. I am enclosing some material for *Nineveh*. Please consider them for publication in the future. Also, I would like to bring to your attention the March-April 1990 issue of *Archaeology* magazine, Boulder, CO, in which an article appears on "Assyrian Gold Treasures" written by Spencer P. M. Harrington.

I trust that some day your readers will honor us for a visit when in Worcester, and yourself.

Francis E. Hoyer, Jr.
Worcester, MA

Dear Editor:

I have just returned from a trip to Iraq, the birthplace of my parents, and have written the enclosed article, some of which may be of interest to the readers of *Nineveh*.

Enclosed is a biographical sketch and picture. I have been a missionary in Japan and Asia for 38 years.

God bless you all there on the staff.

Kenny Joseph
Tokyo, Japan

Dear Mr. Shabbas:

Please enroll my young nephew, William Odisho, who attends college in Fort Wayne, Indiana, as a subscriber to your fine publication *Nineveh*. Enclosed is some material for publication if you wish.

Always looking forward to receiving new issues of *Nineveh*. The enclosed photo of Assyrian school was taken in Dohuk, Iraq, in June 1933. The students are shown here with Rev. Abdul Ahad Jarjees and Raabi Sheem Michael.

Solomon S. Solomon
Chicago, IL

Dear Julius:

A good and glad day to you and to the son of my old Chicago friend, Dr. Joel Elias. Thank you for publishing my stories, and for the extra copies of *Nineveh*. It did me much good, though, I must work harder than ever to deserve the honor you bestowed upon me.

My good neighbor, one of our Councilmen, delivered a copy of my book, "Pearls From Paradise," to the Copyright Department. In June I will receive the Certificate of Copyright.

Psychologists tell us that at the age of 40 we begin to go downhill. Now at the age of 81 I am still climbing. I am working day and night on "Pearls," revising many of its passages. This happens because every new day I am growing "taller in thought." I "receive" new insights and new viewpoints in things.

When my mother was at the age of 100, she asked me, "Son, why is death staying away from me?" I said, "Yimee soghool (dear mother), death has a kind heart. He looks through the window and sees you talking, laughing, telling all kinds of jokes to your friends, and he says to himself, 'I'll leave this 'khanim' (lady) alone for a while longer.'" She laughed for five minutes.

Abram George
Modesto, CA

Dear Julius:

Enclosed is a donation for education. Thank you for publishing my articles, which appeared in *Christian Century* and *Numismatist* magazines, in *Nineveh* magazine. I find that American publications will publish letters of shorter length, such as fifty words or so, and would suggest that to your readers.

Thank you kindly for remembering Worcester, MA Assyrians who are very religious people and have nationalistic aspirations for a homeland for our people. I appreciate the many fine articles by Abram George, Solomon Solomon, Sargis Michael, Michael Pius, and others. I mourn to read of the passing of William Daniel, Joe Sargis, and others.

God bless *Nineveh* magazine and may it be a support for unity for the Assyrians.

Francis E. Hoyer, Jr.
Worcester, MA

Dear Julius:

Congratulations for your excellent *Nineveh* magazine and wish your magazine and the Assyrian Foundation and its members a Happy New Year. Enclosed is a check for \$50.00. Also I am enclosing a copy of the letter I received from *Time* magazine in regard to the article I sent to them.

Sargis R. Michael
Chicago, IL

Editor's Note: Time magazine's response appears in this issue.

Dear Julius:

This is to express my appreciation of the article *Raabi* Nanajan (nee Youkhanna) Badal wrote in your last issue about the late *Raabi* Yacoub Bet Yacoub and his Assyrian Union School. It was a biographical history in a nutshell and it painted a fairly clear picture of the man and his works, especially in the earlier years in Hinaidi (near Baghdad), Iraq.

Though belatedly, I'd also like to thank *Raabi* Youav Jacob for his fine speech on the life and times of *Raabi* Yacoub published in your first issue of last year.

And the former-students reunion held in Chicago last year honoring the memory of *Raabi* Yacoub was a grand idea! It's a pity that some of us missed the event, but I was fortunate to watch — by courtesy of *Shamasha* Hormis Shlimon visiting here from Chicago — an 85-minute video tape of the occasion. The event was a fitting tribute to the great teacher!

It was so good seeing — even if only on the TV screen — so many old friends. Of course, some of the unknowns were of the younger generation, but there must have been at least 100 of the old schoolmates! I hadn't set eyes on some of them since the Habbaniya days, which goes back almost four decades! And, God, what changes have the years brought upon some of us — in appearance, in health, in fortune!

It was such a joy watching all those wonderful people from the past, and yet at times so sentimental and touching! A warm feeling flooded over me and my eyes grew misty as I watched and listened to Juliet David, Habbaniya's live-wire singer, singing one of the school's favorites, *Braqaleh Khilyeh D'Mardouta*, with a touch of sadness in her eyes; or her older sister, *Raabi* Jenny shuffling to the podium, aided by her walker, and reading out her piece, with a slight quiver in her voice!

The video was a great memento of the occasion! But as much as I squinted my dimming eyes, I just couldn't recognize some of the older faces. I do wish the programmer and the producer had taken an extra 10 or 15 minutes to introduce to the viewer each of the participants by calling out their name and focusing the camera a few seconds on the person named. Unfortunately, this is a common shortcoming even with our Assyrian TV programs. Often a singer or speaker is flashed on without verbal or sub-title indication of the name of the person or song or subject discussed. And it is so frustrating at times!

Mikhael (Minashi) K. Pius
Modesto, CA

Dear Mr. Shabbas:

Thank you for your letter of February 21, 1990. Enclosed is a money order for \$15.00 to cover one year's subscription to *Nineveh* magazine. I am looking forward to reading news of our Assyrian community.

S. Shabaz
Washington, D.C.

Dear Julius,

As a subscriber to your Nineveh Magazine, I would like to mention that I am regularly receiving our prestigious magazine and enjoying reading it in both Assyrian and English languages.

I take this opportunity to express my sincere gratitude for your restless efforts in publishing and distributing this beautiful magazine to our Assyrian people all over the world.

We clearly see the progress it has made in the sphere of literature and nationalism.

I totally agree with Mr. Mikhael (Minashi) K. Pius that the pictures in the magazine should also show beneath them the names of the respective persons.

I also notice that most of the news and pictures are from readers in California. May I suggest that you appoint reporters in cities where our people are living in large numbers such as Chicago, New York, Michigan, Sydney, London, Toronto, etc., through whom the existence and activities of our people can be made known to us. This will also increase the number of magazine subscribers.

God bless you.

Benjamin Yalda
Des Plaines, Illinois.

"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."

A. T. Olmstead

DID YOU KNOW THAT?

by Solomon (Sawa) Solomon

- During the Middle Ages, more people belonged to the Church of the East than the entire population of Christian Europe.

- That Malik Kambar of Jeelu was called upon by Emperor Haile Selassie to command Ethiopian troops fighting the invading Italian army in 1934. He served with a rank of General.

- That Professor Albert Tater David, Ph.D, a senior lecturer at the University of N.S.W. in Australia, has authored several works that are being used as text books in the public schools of Australia.

- That during the Palestine war of 1948, several thousands of ex-Levy Assyrians volunteered to serve with the Iraqi army. They were formed into many battalions and sent to fight; however, upon marching toward the front, they were ordered back and disbanded.

- That Shlimon Gilliana of Jeelu, an official of the Iraqi railways, was appointed during World War II, to head the movement of war material by the Allies through Iraq to Russia. He was cited three times by the British.

- That Doctor Baba Parhad (Hakim Baba), an Assyrian physician and patriot, was the son of a doctor, also a brother of a doctor; of his five sons, four became doctors. They are all dead now.

- It is reported that there are at least seven Assyrians serving in the armed forces of Syria, Iraq, and the Soviet Union, with a rank of general.

- For twelve years (1950-1962), Raabi Koorish Shlemon of Chicago directed the Assyrian school (Kasha Khendo) in Baghdad while holding a full-time position with the Iraqi railways; truly a commendable feat.

- That in Sept., 1924, the late Bishop Mar Yoallaha of Barwar, advanced with a force of Assyrian tribesmen to lend support to Levy troops fighting Kurdish rebels in Ain D'nuni near Amadia. He took personal part in the shooting, after handing over his cassock to his deacon.

- That Malik Shedrak Aivazzadeh, a wealthy Assyrian contractor from Iran, contributed greatly to the Allied war effort by building great highways throughout the country. At one time, over a thousand Assyrians were employed by his firm. He was cited by the British army.



ASSYRIAN WOMEN HELPED BRITAIN'S WAR EFFORT

by Mikhael K. Pius

Tens of thousands of Assyrian Levies and civilians served the British in Iraq for almost four decades. The era ended on 2nd May 1955 when the Royal Air Force Stations of Habbaniya and Shaibah were officially handed over to the Royal Iraqi Air Force.

Among those who served was a small number of Assyrian women workers at Habbaniya. Of these, a handful worked in clerical positions, some toiled as domestic servants for British officers' families and a small group was employed in a semi-skilled capacity. This latter segment was the women fabric workers.

The group consisted of 32 ladies, all of them Assyrian except for a few Armenians. Several were housewives, a few of whom were widows of men killed in the May 1941 Battle of Habbaniya. But most of them were maidens.

They were employed at the Aircraft Depot Fabric Shop. Their main duty was patching up and repairing military tents used by the British and Indian troops stationed in Iraq during the Second World War. But they also operated heavy duty electric sewing machines to sew up flags, upholstery, curtains, pillow-, mattress-, and cushion-cases and a few other similar items used by the R.A.F. personnel and their families and by the Army units.

The group was hired in the spring of 1942 and worked until after the war was over. Most of them were dismissed at the end of 1946, but a few were retained till 1955 when the Iraqi Government took over Habbaniya.

The women were paid starting salaries of four Iraqi Dinars (equivalent to about \$16) per month, with paltry annual incre-

ments. Two of them, Beatrice Avraham Elyas and Lujiya Kakko Polous, as lead workers who spoke better English, had reached higher salaries of ID12 at the time of their dismissal in 1946. But the group as a whole was provided with free commutation — in an open lorry! — between the Civil Cantonment where they lived and the Fabric Shop, a round trip of several miles.

Working alongside the women were also ten Assyrian fabric and paint craftsmen, the main workforce of the shop. They and the ladies all worked under the local supervision of Baaba Mirza, their senior charge-hand. But the women were overseen by a woman assistant named Takou-hee Rubin Youkhanna. The shop was under the control of an R.A.F. non-commissioned officer.

The Assyrian craftsmen's job was to measure and cut airplane cloth from a silk fabric, "dress" the airplanes with the fabric, cover it up with red dope and then coat it with a silvery paint for both appearance and camouflage. The women machine-stitched the silk fabric covering and sometimes also helped the men in the fitting, fastening and painting jobs. And one of the men, Mishael Khnania, specialized in the repair and folding up of parachutes.

The airplanes were actually shipped in big wooden boxes from Britain in manufactured sections ready to be assembled at Habbaniya. First, the Assyrian artisans would fit the unmounted wings with the silk fabric casings, fasten them by airborne-stitches, brush-paint them three times with red dope and then paint them over in silver. Likewise, the fuselage and the tail of the airplane would also be sheathed by the

silk fabric and painted over with the red dope and the silver paint, after which operation the completed wings would then be installed onto the airplane at the hangar. And finally, after the engine had been tested at the Aero-Engine Shop — where, incidentally, about 15 other skilled and semi-skilled Assyrians worked with R.A.F. technicians — the block would be mounted on to the airplane, ready for flying when the markings were also painted on.

The women fabric workers were hired for the Fabric Shop as a supplementary workforce to help the British war effort after the developments in the Middle East and North Africa changed the pace of

World War II, necessitating the concentration of British troops in Iraq and generating heavier air traffic at the R.A.F. bases of Habbaniya and Shaibah. And this came about, to some extent, as a result of the 1941 Nazi-inspired rebellion in Iraq and the Battle of Habbaniya that followed on its heels.

In early April 1941 the pro-British Iraqi Monarchy and its government were toppled from power in a coup-d'eta by the radical, pro-German Premier Rashid Ali Al-Gailani and his Golden Square officers. And at the end of the month, in a dispute with the British Authorities on the landing and movement treaty rights of



Assyrian Women Fabric Workers of Habbaniya, 1943

1st row, kneeling (l to r): Wartanoush Krekorian, Sophia Yosip, Shamiram Elyas, Nina Baaba Mirza, Beatrice Avraham Elyas, Almas Cheechu Sheenu, Souriya Shumoun, Melina Sultan Enviya; 2nd row, standing (l to r): Simeenar Babaian, Yevnik Neeshanian, Najeeba Skharia Zaako, Mariam Yedgar, Lujiya Kakko Polous, Faheema Dawood Iskhaq, Beatrice Orahim, Nally Babajan, Malchekh Gindu, Parmaneh Gindu, Khoshibu Israel, Zakiya Petros Baaba, Battu Mammu; 2nd row, sitting (l to r): Christina (last name unknown), Layia Avraham, Nina Yacu, Vardia (last name unknown), name unknown; back row, standing (l to r): Takouhee Rubin Youkhanna, Khammeh Gamliel, Roomeh Eshay, Judat Ishmaiel, Naanu Drayawosh, Christina Aram.

their troops in Iraq, he dispatched a massive mechanized force to the plateau overlooking Habbaniya, laid siege to the air base and on May 2 started shelling the Station from one mile away after his troops were bombed by R.A.F. airplanes. But after a losing battle against Assyrian Levy and British Army sorties from the outnumbered defenders of the garrison, and as a last desperate stand, Al-Gailani called in German airplanes into Iraq to help. They bombed the Station at four different targets on May 16, doing considerable material damage and killing a number of R.A.F. personnel and Assyrian workers. But the siege was soon broken, the Al-Gailani forces defeated and the Monarchy restored to power.

Needless to say, the Assyrian Levies, who also lost some men in their daring onslaughts and mopping-up operations, played a gallant and vital role in this British military operation, saving the air base and preserving the Middle East and its oil resources from Nazi domination!

The Battle of Habbaniya and the Axis

air incursions into Iraq also jolted the Allies to the strategic importance of Iraq and its British-controlled oilfields as well as to other oil-rich regions in the Middle East. So in a short time, British forces swarmed all over Iraq and the small flock of wobbly R.A.F. airplanes at Habbaniya and Shaibah gave way to swarms of more efficient and powerful aircraft fit to handle bombing missions, troop movement and possible enemy air incursions like the ones that rattled Habbaniya to the teeth!

And this increase in British troop concentration and air traffic was probably what made the employment of the group of Assyrian women fabric workers necessary to patch up, sew and repair the British Forces' relevant needs and to help keep the fleets of R.A.F. war machines "dressed" and disguised during the war!

Note: The author is indebted to Fraidoun Orahim Is'hak and his wife Lujiya (nee Kakko Polous) of Calgary, Canada, for their assistance in supplying and verifying useful information and identifying most of the persons in the picture. Thanks are also due to Najiba (nee Skharia Zaako) Yonan of Turlock, CA, and another former Fabric Shop worker who wants to remain anonymous.

Appreciation

Joseph E. Benjamin, Certified Public Accountant, and a member of the Assyrian Foundation of America, was the guest speaker at the Foundation's meeting in February. Joseph spoke about pertinent 1989 tax laws and the tax changes for 1990. During the question period he responded to many relating to financial matters of various kinds, such as wills, trust funds, mortgages, tax shelters, capital gains taxes, etc. The members of the audience displayed great interest in the lecture and discussion. We wish to thank Joe for a very informative evening.





At the Assyrian Foundation Meeting



ESHAYA E. KHINOO

ASSYRIAN POET AND WRITER

By

Youel A Baaba

Today, there are many books written by Assyrian writers and poets that are not available to the reading public. This is due to lack of established publishing facilities, financial support and interest in Assyrian language and literature. Admittedly, the segment of the Assyrian society that has the capability to read and appreciate these literary works is small especially in these United States of America; however, there is still a need to promote the publication and distribution of these works.

Publishing a book of literary value has many benefits. In addition to providing the readers with new material, it rewards the writers and poets to see their works in print and encourages other aspiring writers to pursue their talent to create new works.

I consider myself a student of the Assyrian language and literature and in that respect have undertaken the task of collecting the works of many writers. My intent is to publish as many of these works as it is financially feasible. The first book contains selected poems of Mr. Eshaya E. Khinoo who is presently living in Sidney, Australia. Mr. Khinoo is a great Assyrian poet, writer and translator.

Mr. Khinoo's book will be available within the next few weeks. This book of 180 pages will contain some of the best

poems written by the Poet plus a brief biography of the poet written by Mr. Benyamin Gundelove, a well known Assyrian writer, and a short history of the Assyrian literature written by Youel A Baaba. The book will be printed on acid free paper to ensure its endurance and will be stitched and hard cover bound.

In my opinion, the Poet is a master of the Assyrian language and a creative poet. The clarity of his language, depth of his thoughts and variety of his topics are magnificent. His style is truly impressive and his unique expressions have captured the idioms that are slowly disappearing from our beloved language.

The Editor of Nineveh has expressed an interest in serializing the book. I am confident that readers of Nineveh magazine will find the book to be a source of pleasure and cherished reading experience.

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ܡܠܝܚܐ ܕܡܝܬܐ ܕܡܝܬܐ



Notions About Ancient Assyrian Music

by Ibrahim Gabriel Sawmy

The Assyrians, being descendants of Assur, Son of Shem, are therefore the most ancient Biblical nation surviving in Mesopotamia and other parts of the world, still maintaining their hereditary cultures. During their long reign, they invested their dialect with writing letters and embellished it with their musical arts, achieving many golden epochs which gave rise to their famous cultural golden epoch of the first seven centuries of the Christian Era. By this time the ancient Assyrian musical art was introduced into their early Christian churches by their great authors who had adopted Christianity, and played the most important part in the life of Christian Assyrian converts, whose national name was religiously abbreviated into Syrian or Syriac (Suryoye or Suroye), as may be mentioned frequently hereinafter.

After the seventh century B.C., Assyrian musical product has stopped, due to the continuous barbarian invasions from all directions. Of the three thousand Assyrian melodious hymns and homilies, apparently, only one thousand escaped from loss under the feet of the barbarian invaders and remained in use by the Assyrian Churches in Northern Mesopotamia and Syria. The use of this precious art of music still continues in national and religious life of the Assyrians, a fact which proves the continuous existence of the national Assyrian race up till now, in spite of continuous persecutions in the Middle East countries. Even then, Assyrian music continued influencing the life of the surrounding nations as well as the life of the invading nations.

With the discovery of Assur-bani-pal's famous library at the ruins of Nineveh, and other ruins of Assyrian cities, over a million cuneiform writing tablets were discovered bearing signs and figures of musical instruments, going back to the time of the fourth millenium BC.

The first musical tones expressed by man in Mesopotamia occurred when man still lived at the open bosom of Mother Nature, then by hunters and shepherds, until by and by they crept into his habitations, temples, and festival places, later on into churches and monasteries.

During my youth in the schools of Assyrian churches and monasteries of the Middle East, I learned about one thousand hymns, which I duly taught to my sons here in São Paulo, Brazil. To preserve this valuable and rich art of music from loss, I sang and recorded them all on cassettes and they are now being written in modern musical notes and signs to be read from right to left, as shown in this tenth volume of my book "Mardutho Dsuryoye" — The Assyrian Culture — in which are written musically two hundred and eighty four hymns. The other hundreds of hymns will be duly written in the eleventh volume of the same book. These 284 melodious Assyrian hymns represent the first part of the book of "Bet-Gazo" — Musical Treasure.

During milleniums B.C., the Assyrians of Mesopotamia succeeded in making many forms of musical instruments. Apparently the first instruments were flutes of bamboo and the ceramic Kuku (primitive clarinet) invented and made by Gilgamesh, the King of the city of Uruk or Erech, the Biblical city, mentioned in Genesis 10:10; Gilgamesh lived at the end of the fourth millenium and was the fifth King of Erech, after the great deluge. Another musical instrument made by Gilgamesh was a harp made of crane and horns of the Sacred Bull, which he heroically slayed at the city gate of Erech. He then clothed that harp with gold and dedicated it in memory of his father, Lugalbandu, the fourth King of Erech after the great deluge.

The music of those times, as in our times, attended to two desires of human life — religious and secular. The first was mostly celebrated in temples and churches, the second in public feasts and folk ceremonies, usually accompanied with musical instruments. The most important celebrations fulfilling both desires used to occur during the first fourteen days of the month of April of each year, which were considered the New Year and the establishment of the Assyrian kingdom of Assur on earth, by the Divine force of "Ea," the God of Life.

The Assyrian king usually participated in such yearly festivals, properly dressed with his royal garments, accompanied by the nobles of the state, supreme priests, clergy, and the great feasting multitudes and folks, all wearing their most attractive colorful attire, following singers, musicians and dancers. Those yearly festivals of the first fourteen days of April were known in Assyrian idiom by the name of "Carna-Baal," which we now call by the name of "Carnaval" or "Carnival," and which means "magnify the Divine Force." During such festivals, the festive musicians and singers also used to glorify the month of April with high esteemed hymns, as is similarly glorified until now in Assyrian churches, as may be noted from the meaning of the verse of this hymn "Ho-Naw-Yarho" — "This is the Month," and sung in eight different melodious tunes:

"This is the month that brings joyful felicities,
Liberty to the slaves,
Exaltations to nobles,
Decorations to habitations.
It also grants happiness to all persons,
and clads all with lovely purple colors,
Like kings' royal purple mantles."

Ea, the god of life, was venerated for many centuries at Ur. His son, Marduk, was adorned in Babylon, and Assur his spirit was worshipped in Assyria. Thus, together, those three gods formed the first Divine Trinity of Ancient Mesopotamia; Ea being father in the Southern region, and Marduk his son in the Central region, and Assur his spirit in the Northern region. With this

Divine Trinity was also venerated Ishtar, the goddess of love and beauty, by inhabitants of all the three regions of Mesopotamia, as well as by most Middle East countries, since very early times.

But Ea was also believed by the Assyrians to be the god of music, who spoke through the voice of the musical instruments, especially through the harp, which was supposed to be enriched with his divine voice. Such belief was transmitted to Christian Assyrian Churches, as may be noted from the meaning of this Syriac verse of a hymn sung at our churches till present days:

'I was perplexed when the Virgin invited me
To sing her miraculous episode,
O Son of God! do enrich my harp with your
Divine talent,
To enable me to trace beautifully the image of
your mother."

In ancient times, the Assyrians had successfully formed orchestras composed of about fifteen musical instruments accompanied by temple-singing groups or choirs of both sexes. There also existed a system of two groups of singers in the temples, which is now maintained in Assyrian churches.

Thus the ancient Assyrian instrumental and vocal musical art continued progressively developing until the advent of the Christian era, when it made its way into the churches during the first seven centuries of Christianity and was adopted in Hadiab, Nsebin, Edessa, Tur-Abdin, Antioch and Damascus. The united remnants of Assyrians, Arameans and Canaanites (or Phoenicians), known as Christian Syrians of Northern Mesopotamia and Syria, had arrived at the apex of their musical and cultural golden epoch. They were led by their religious leaders, poets and other ecclesiastical fathers who succeeded in composing over three thousand musical melodious hymns and homilies of different tunes based on the progressive airs of the pre-Christian era. Of these only about one thousand survived by hereditary use in the five churches of Syriac-speaking communities dispersed in Mesopotamia, Syria and in other Middle East countries.

This remnant of music of about one thousand hymns and homilies of the first seven centuries of Christianity is preserved in many Assyrian books of prayers, especially in the famous book of "Bet-Gazo," i.e., the Treasure of Chants. The period of those seven centuries is also considered by modern historians and Assyriologists as the "Golden Epoch of Syriac Literature."

After the seventh century A.D., Assyrian music production had stopped due to the barbarian invasion which resulted with the Dark Ages. In consequence of those continuous invasions, a great part of the ancient Assyrian music was lost forever. Yet in spite of that terrible situation of invasions and persecutions the influence of Assyrian music continued with its expansion to all countries and peoples of the civilized world. The inherited pre-Christian Assyrian music was converted

and transferred to Christendom by the early Assyrian converts and church leaders, such as:

1. Ignatius, the Syrian Patriarch of Antioch (107 A.D.) was a musician who introduced into the church the system of two groups of hymn singers.
2. Tatian, the Assyrian of Hadiab (110 A.D.), who together with his son, preached by singing the Evangelical readings (from his Diatessaron), in the streets of Hadiab, Nsebin, Edessa (Ur-hoy), Antioch, Damascus, Athens and Rome, where he was martyred. In the same melodious tune of Tatian's singing, the present day Assyrian priests still sing the Evangelical readings and the liturgy Mass readings in Syriac in their churches.
3. Bardaisan, also born in Hadiab (154-222 A.D.), was archdeacon, later bishop of Edessa, in 179 A.D. He is regarded as the father of Syriac hymnology. He composed a hundred and fifty "Madroshe" — dialogue church hymns, in equal number of the hundred and fifty Psalms. He composed the fourth Psalm in music, sung during Lent, i.e., the annual forty days of fasting. He also succeeded in dividing Psalms 91 and 121 into musical sentences with Halleluya in the middle of each sentence (called "Setoro"), sung in eight melodious tunes by two responding deacons. He assembled other Psalms in a system of a musical lever or a "seesaw" system called "Cucalyun," to be sung in eight different tunes, with one or two Halleluyas in the middle of each sentence to serve as the middle point of the lever or "seesaw." What the Assyrian Bardaisan had achieved in assembling the Psalms in that miraculous music, the Hebrew-Israelites never achieved during their musical glory.
4. St. Afrem (303-373 A.D.), born in Nsebin, was one of the most important music composers. He composed twelve thousand musical poems, perpetuated by the Syriac Churches. He was called the "Holy Spirit Harp."
5. Rabule D'Ur-hoy, the Bishop of Edessa (435 A.D.). He was converted to Christianity and composed and introduced into the Syrian Church hundreds of melodious solos and hymns bearing references to pre-Christian ideas, theories and stories.
6. Balay, of Balash city (460 A.D.), composed many hymns of five syllables of resolute and five syllables of respond or answer — (5 and 5).
7. St. Narsay, an Assyrian genius poet and musician was also called the "Holy Spirit Harp." He was martyred in Persia 489 A.D.
8. St. Yacoub Dasroug (521 A.D.) composed hundreds of musical religious and virtuous hymns, with more than twenty-four melodies, verses of 4 + 4 + 4 syllables.
9. Simon the Ceramist (ku-ko-yo) (585 A.D.) com-

posed about seventy hymns sung with various tunes. It is said that he used to compose his hymns in accordance with the movements of his arms and legs while preparing his ceramic pottery works.

10. During the sixth century a certain Andrew of Crete and other Syriac poets composed in Syriac some sixty hymns based on Byzantine-Greek music known as "Conune Yawnoye," i.e., Greek chants. But being of foreign and musical rhythm strange to the usual oriental Assyrian audience and taste, they fell out of use, leaving only a small number not exceeding seven hymns repeated on certain occasions, very irregularly, by the church chorus.
11. St. Yacoub of Edessa (633-708 A.D.), also composed hundreds of poems and hymns like those of St. Yacoub D'asroug. He was the second organizer of the Church musical activities after St. Afrem. Some are musical prayer books, "Shimo," and "Fankiyotho," i.e., daily and Sunday prayer books, composed and organized by St. Yacoub of Edessa.

By comparing the musical situation of the Syriac churches of the sixth century A.D. with that of the Roman Church of the West and the Byzantine Church of the East, it will be found that the Assyrian Church had achieved a more advanced musical situation than both of the other churches. For this reason, during 560 A.D., a certain Assyrian deacon of the Church of Beirut named Romanos, born in the city of Amadia, Northern Syria, translated about a thousand hymns of St. Afrem from Syriac to Greek and taught them in Constantinople schools and churches. From there, they extended to the Byzantine Churches in the Balkans and other churches of the countries of Oriental Europe of the Byzantine Rule.

The Arabs also transmitted, during the ninth century A.D., the Assyrian lyrical music known by the name of Al-Mu-Wash-Sha-Hat (in Arabic), Mush-Ho-Tho (in Syriac), composed by the Assyrian Ibrahim Al Mousalli (743-806 A.D.) and his son, Ishak Al Moussalli (767-850 A.D.), of Moussol, Iraq. Also, the famous melodies of Baghdad, "Maw-Walat," were of Syriac musical origin adopted from hymns of evangelical and Mass harmonious singing and reading. The influence of those songs of Al Mu-Wash-Sha-Hat and other musical arts of Assyrian origin were Arabized and, having been carried by the Arabs to the Iberian Peninsula of Spain and Portugal, were transmitted to western Europe. During the Middle Ages, the two branches of Assyrian music, having influenced Eastern and Western European music, met at Central and Northern Europe and gave birth to the magnificent classical music of modern and renaissance times.

In this volume are written musically, in Syriac, thirty-two "Seblotho" containing about two hundred and eighty-four hymns or songs, divided into groups of eight or more verses, sung in eight or more different melodies

of the same musical group and vice-versa. For instance, the same melody is being sung in Syriac churches without musical instruments, with the text words of any verse of the same musical group of eight verses. This musical success was achieved because of the perfect rhythm of the melodies of the same group and their musical combination.

For a better preservation of this sacred Assyrian music inherited from our ancient Assyrian ancestors, we have now written in modern musical notes and signs this first part of the Musical Treasure, "Bet-Gazo," for its transmission to future generations to maintain and enjoy its sweet melodious and fantastic airs and its natural logic. It may be sung in simple "solfejos" and with a simple sensibility of the meaning of the text words, which are so wonderfully introduced as to ask which of the two was first produced or composed — the text or the melodious music? For it may be observed that the melody reinforces the meaning of the text, while the text also corresponds, forcing the desired logic of the melodious music, thus creating highly pleasing musical emotions which satisfy the musician as well as the audience.

The texts of the eight-verse groups of music usually give the following meanings:

- 1st and 2nd verses are dedicated to the Virgin Mary, the Miraculous birth of Christ, the Divine Trinity, Creation of the World, and other Biblical events.
- 3rd and 4th verses are dedicated to the Prophets, Apostles, Saints, Martyrs, Great Theologians and other Church Leaders.
- 5th and 6th verses are dedicated to confession of sinners, the remission of sins, and love of thy neighbor.
- 7th and 8th verses are dedicated to the memory of the souls and alms of those who departed to Eternity, and hope in future life.

All the texts of the eight musical verses, shown here in this volume, were composed by various authors of the first seven centuries A.D. already mentioned, copied from the book of "Bet-Gazo," the Treasure of Chants.

As the Syriac music had started to diminish its production after the seventh century A.D., the Assyrian authors started to produce tens of thousands of poems to be sung in the style of the ancient music of the first seven centuries A.D., dealing with various topics and subjects such as love, exaltations, natural sciences, theology, history, novels of saints and martyrs, critics, friendship, enmity, ambition, betrayal, virtue, grammar and syntax. The most famous poets of the Middle Ages were these Syriac Church Fathers:

1. The Patriarch Bar Maadani (1263 A.D.),
2. The Maferian Bar Hebroyo (1286 A.D.),
3. Maferian Abd-Yeshu Suboyo (1318 A.D.),
4. Patriarch Nuh the Lebanese (1509 A.D.).

Presently no musical instruments are being used in Syriac church hymns for voice control purpose. The choral, surprisingly, can move the tone of a clause from great to small, and vice-versa, without loss of harmony of the song by the audience.

Only at the end of the Syriac Christian Golden Epoch of musical culture had the occidental world started with its creative epoch of music, while the Assyrians had already established the rules of their well-matured musical progress, having their verses already composed with their necessary meter and rhythm. These were well firmed and defined with four, five, seven, eight and twelve phonetic syllables. The tonalities were also defined by the ancient Assyrian musicians in the remote times preceeding the Christian Era.

The recent archeological discoveries in the mounds of the cities of ancient Assyria have met with some metallic and ceramic musical instruments, and also with figures and designs of various musical instruments on tablets and walls of royal palaces. The wooden and string instruments had naturally perished under the ruins. It has been proven that Sennacharib, King of Assyria, had an orchestra of fifteen musical instruments in his palace at Nineveh, such as flutes of various tones, drums and tambourines, lyres, harps, guitars, and cymbals.

The three important basic components of music and its estimations — rhythm, melody and harmony — whether vocal or instrumental, were already defined and established by the ancient pre-Christian Assyrians, and also those of the first seven centuries A.D., known as the Golden Assyrian Musical Epoch and as the Syriac Christian Musical Cultural Epoch.

A profound study of the history of the evolution of the Assyrian Musical Culture will prove that the Assyrian Nation became an inexhaustible, highly esteemed cultural source. Flowing out of it during many centuries were virtuous cultural benefits to all nations of the world, during and after their empire.

Recently, in the ruins of Nineveh, was discovered a harp of the ninth century B.C., on which the musician, owner of the harp, carved on it the following words:

“Musician should teach music to others
for the continuity of this precious art
to be handed over to future generations.”

In obedience to this historic order, our family, Sawmy, here in São Paulo, Brazil, resolved to guard and preserve a great part of our hereditary Assyrian Sacred Musical Melodies by putting them in modern occidental musical notes and signs, in this tenth volume of the book, “Mardutho Dsuryoye.”

There are no words to express our joy for the publication of this part of the harmonies contained in the treasure of the music book “Bet-Gazo” in São Paulo, Brazil. Such joy and happiness may naturally grant a good effect on musical composition. Yet the best words in this respect may only be a pale idea of musical emotions

which fulfill the musicians’ objective desire.

Let us now allow this extraordinary Assyrian musical verse to speak by itself eternally, as it has spoken for many centuries past. To the ears of the audience, to observe and feel the rich meaning and melodious musical imagination which contains this verse of Syriac music, sung at the end of the Liturgical Services and Masses in the Syriac speaking communities’ churches:

“Let our musical voices of prayers
be the keys that open the Celestial Vaults
to let pass through the Archangels’ ranks
who, admiring, may say, amongst themselves:
Oh! How joyous are the Terrestrial voices
to whom our Lord God may immediately
grant their fair supplications.”



At the Assyrian Foundation Meeting

At the Assyrian Foundation Meeting



Corrections to 4th Quarter, 1989 Issue of Nineveh

On page 12, Archdeacon Nenos Michael should have been identified as the uncle of the bride, Pauline Malik.

On page 6, Malik Kambar was born on May 15, 1888.

Assyrian Foundation's Donations for 1990 Will Be \$16,300

One hundred members and friends attended the February dinner meeting of the Assyrian Foundation of America. Those in attendance, both members and friends, voluntarily donated \$5,150 to help needy Assyrians. The Assyrian Foundation pledged to match whatever money was raised that evening. In addition, for the year 1990, the membership voted enthusiastically to donate \$6000 to go towards scholarships, educational assistance and needy Assyrians. To sum up, this year's donations by the Assyrian Foundation of America will be \$16,300.

Book for Sale

Assyrian Church Customs AND THE MURDER OF MAR SHIMUN

by Surma D'Bait Mar Shimun

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

CONGRATULATIONS



Shamiram Orah, daughter of Foundation members Orah and Georgette Orah of San Francisco, successfully passed the State of California examination for a Real Estate license. She is presently working as a licensed Real Estate Agent. She is also attending City College of San Francisco, majoring in Business Administration.



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Letters of Thanks Sent to the Assyrian Foundation of America

I would like to thank you again for being awarded the Assyrian Foundation educational assistance. I cannot express how much it was appreciated, especially towards helping me further my education. It makes me happy knowing that your organization is there to help assist students with their educational needs.

Olga D. Shabbas

I would like to open this letter by thanking you for your generosity in granting me your scholarship. It is with great pride that I accept this award. In addition, I would like to commend your efforts in helping Assyrian students gain an education. Oftentimes the atmosphere these students encounter in college is one of fear and loneliness. To know that organizations such as yours are there to support and help them through trying times is a source of great comfort. I thank you again for your generosity and concern and hope your efforts will promote a greater interest in education in the Assyrian society.

Bani P. Moradkhan

I received your check for educational assistance, which was very helpful to me this semester and went towards my tuition fee. I thank the Assyrian Foundation of America for giving me a chance to better myself and hopefully be able to contribute something good to the world we live in.

Thank you for your good wishes and encouragement.

Liliane Abi-Chahine

Upon his return from the Holy Synod in Baghdad his Grace Mar Aprim Khamis forwarded to the Mar Shimun Patriarchal Library your gracious contribution. It is only through the generous support of persons and organizations such as yours that our holy and ancient Church will be able to educate the Western World and her own young people in America concerning its illustrious Christian tradition.

It is with much gratitude and at the request of His Grace Mar Aprim Khamis that we acknowledge your gift of support. It will be used to purchase necessary volumes for our library. We have recently obtained over a thousand dollars worth of Syriac works from a European publisher and our funds are depleted. Your support therefore comes at a time of need.

Thank you.

*Rev. David H. Jolly, Deacon
Library Director*

On behalf of the Ashurbanipal Library Board and all of the members of the Library, I am happy to take this opportunity to thank the Assyrian Foundation of America for its recent award of \$250.00. We are well aware of the Foundation's role in supporting Assyrian cultural and educational efforts. We are very proud that you have deemed our efforts in this field to be worthy of such an award.

We assure you that your generous award will be put to good use in our work towards collecting, preserving, and making available the rich treasures of our history.

David G. Malick

I find myself in the wonderful position of thanking you for your generosity once again. The words "thank you" seem to be lacking the emotion and gratitude I want to express. Your contribution to my education is both needed and timely. My appreciation and thanks come from the bottom of my heart.

As you may know, the expenses of a college education are many. The generous contribution the Foundation has given me was put to use, buying books for my Winter quarter at the University of California, Riverside.

Thank you again for your continued support in my college education.

Lisa May Kingsbury

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I cannot thank you enough for the educational assistance award I received from you a few weeks ago. It has helped considerably toward paying my registration fees and for the seemingly endless stream of books I need for classes. I will try my best to deserve your support. Thank you once again.

Jenan Shabbas

I would like to thank you for the humanitarian gesture and help you extended me. I shall use the assistance provided me to improve upon my knowledge and skills so as to make positive contributions to the field of engineering, my work, and the people about me as an Assyrian.

I thank you and the Assyrian community for its support.

Atila Amiri

I am very pleased to receive your educational assistance award in recognition of both my educational achievements and my interest in the Assyrian people and culture. I see a strong cultural unity among the Assyrian people which many people cannot comprehend. This encourages me to explain the difference between an Assyrian and a Syrian to my peers. It is discouraging when people do not see the wonderful gifts the Assyrians have given the rest of the world. I will try to represent the Assyrians as best as possible and am encouraged by your dedication towards educational excellence. I once again praise you for your support of higher education and the Assyrian culture.

Ben Ashour Kingsbury

I received your letter and check to assist me in my education. I am grateful to you for encouraging me to reach my aim. I hope to reward your assistance and stay close to my Assyrian people.

I will never forget your kindness.

Milita Elia

On behalf of The Mar Shimun Memorial Foundation I wish to thank you for your generous contribution of \$250.00 towards our efforts. Best wishes for the new year.

Rowena d'Mar Shimun



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At the Assyrian Foundation meeting

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*Note: Contributions received after March 31, 1990
will appear in the next issue.*

"How did the Assyrians achieve, over many dark centuries, the miracle of survival in other lands in the face of total destruction of the decimated self-same Assyrians in their peoplehood? It was due to their unbeatable optimism, respect for their ancestral past, and faith. Because of such heroism. I wish to remain an Assyrian.

"It was that heroism that has been pivotal in the survival of the Assyrian people through the ages. It is that which has united each Assyrian with his ancestors from time immemorial. And it is that which, wherever he may have been originally, relates him with all whom we regard as Assyrians."

HERE AND THERE

FRANCE

Last year the Assyriophile Association of France, St. Jory, established a branch in the Paris region. In their November 26, 1989 meeting, Boris de Bardo was elected as Vice-President, Marguerite Davidoff as Treasurer and Madlaine Moradkhan as Secretary. Jean Paul Sliva was elected President for St. Jory in their Nov. 11, 1989 election meeting.

Among the many cultural activities of the Paris branch is the publication of a newsletter, "The Assyrian Herald," in three languages — Assyrian, French, and English. It was named "The Assyrian Herald" in memory of the late William Sarvas, the Assyrian author and linguist, who, from 1970-1975, published in Cannes, a magazine entitled "Mathebana" which, in Assyrian, means Herald. We applaud the Assyriophile Association of France for their dedication and active role in Assyrian matters.

CHICAGO, IL

The following is a response from Time magazine to Sargis Michaels' letter to them which we printed in the last issue of Nineveh:

"Dear Mr. Michaels:

We believe our October 30 Science story was balanced and evenhanded, and that it was clear about how archaeologists and historians are re-thinking the Assyrian civilization's legacy in light of the dazzling discoveries at Nimrud. We are sorry that you were not happy with the reporting, but we certainly appreciated the opportunity to consider your comments.

Best wishes."

Sincerely,

Elizabeth L. Wilson
Time, Inc. Magazines

WORCESTER, MA

The following is a response from the American Numismatic Association to Francis E. Hoyen's letter to them which we printed in the last issue of Nineveh:

"Dear Mr. Hoyen:

I regret that you disagree with the title given to your letter to the editor appearing in the November 1989 issue of The Numismatist ("Assyrians a Maligned People," p. 1741). We interpreted the thrust of your letter to be that although historians 'conclude that the Assyrians were a cruel race,' you find this not to be the case. The Assyrians, then, are 'maligned,' albeit unjustly, as your letter points out.

Thank you for sharing your thoughts about this."

Regards,

Barbara Gregory, Editor
The Numismatist

WORCESTER, MA

Francis E. Hoyen, Jr., of Worcester, Massachusetts, an active member of St. Mary's Assyrian Orthodox Church, Worcester, and an ardent and dedicated Assyrian, has recently sent us a number of his articles, which have appeared in the November & December 1989 issues of Whistleblower, a local Worcester newspaper. Among these is a three-part series on the Assyrian community there under the titles "Rich Culture Keeps Worcester's Assyrian Christians Strong," "Caught in the Crossfire, Assyrians Seek Homeland," and "Aramaic Translation of Bible Reveals Many Differences."

In July 1988 Mr. Hoyen sponsored a display at the main branch of the Worcester Public Library on the Assyrian Church, Dr. Lamsa's works and other national publications. He also donated to the library two Peshitta Bibles in English, which were translated directly from Aramaic by the late Dr. Lamsa.

SAN FRANCISCO

His Holiness Mar Dinkha IV Catholicos Patriarch of the Assyrian Church of the East conducted Mass at Mar Narsai parish in San Francisco on March 18, 1990. Following the sermon, His Holiness spoke about his six-month trip to Iran in 1989. During this period several priests and deacons were ordained to the Churches in Tehran and Urmia. In addition, he conducted a four-month crash program teaching and training clerics to fill the Church's needs.

CHICAGO, IL

A Church Synod of the Assyrian Church of the East was held in January 1990 in Baghdad, Iraq, under the auspices of His Holiness Mar Dinkha IV, Catholicos Patriarch of the church. Metropolitans, bishops and priests from all over the world attended. A major decision was made to transfer the Patriarchal See to Baghdad soon. Mar Giwargis, Metropolitan of Iraq, will be in charge of the construction of the Patriarchal home there. Steps were taken to bring about unification of the ranks of the Church (those celebrating Christmas on December 25 and January 7). In addition, a committee was formed to establish a dialogue with the Assyrian Chaldean Church regarding common grounds of interest. Mar Bawai, Bishop of the Assyrian Church of the East for the Western United States and Canada, reported on these developments in the latter part of February 1990 at the Assyrian Church of the East, San Francisco.

WORCESTER, MA

Francis E. Hoyen, Jr., of Worcester, Massachusetts, had written a letter to National Geographic Society, Washington, D.C. on the minority status of modern Assyrians. The National Geographic Society appreciated Hoyen's kind words on the origin of Middle Eastern people, and they will see that Hoyen's comments regarding the minority status of modern Assyrians are circulated among the senior editorial staff of the Society.

CHICAGO & MODESTO

During the month of March 1990, two Patriarchs of the Assyrian nation, Mar Dinkha IV of the Assyrian Church of the East and Mar Raphael I. Bidawid of the Chaldean Catholic Church met twice in the United States, namely in Chicago and Modesto. These were important meetings — meetings of minds. To all intents and purposes the dialogue between the two prelates relate to common grounds of interest.

In 1553 a segment of the Assyrian Church of the East united with Rome resulting in the formation of the Chaldean Catholic Church. This schism occurred with the election of John Sulaka, the rabban (monk) of Hurmizd Monastery.

As indicated in the Third Quarter 1989 issue of *Nineveh*, Mar Raphael Bidawid was elected Patriarch of the Chaldean Catholic Church on May 15, 1989 succeeding Mar Paulis Shikho. His Holiness' Patriarchal See is located in Baghdad, Iraq. He is on a visitation tour of the Chaldean Churches in the United States.

BERKELEY

The Editors of *Nineveh*, a number of Foundation members and other Assyrians, attended a public lecture by Professor David Stronach, Department of Near Eastern Studies, University of California, Berkeley, on the *Recent Discoveries at Nineveh and Other Sites in North Iraq: New Light on Royal Assyria*. The lecture, sponsored by the *Bade Institute of Biblical Archaeology*, was held at the *Pacific School of Religion* in Berkeley. Slide projection pictures accompanied the lecture.

Dr. Stronach discussed the capitals of Assyria, expansion of the empire, exploration of Nineveh and the beginning of excavations with Sir Henry Layard, Hormuz Rassam, Henry C. Rawlinson, Paul Emile Botta and many others. He also discussed other excavation teams from different countries and Universities who explored sites in North Iraq, such as Smith, King, Thompson, Max Mallowan, etc. Excavation work is still in progress in Nineveh and Nimrud where the most recent royal treasures were found by an Iraqi excavation team.

There is one in the world who feels for him who is sad a keener pang than he feels for himself; there is one to whom reflected joy is better than that which comes direct; there is one who rejoices in another's honor more than in any which is one's own; there is one who hides another's infirmities more faithfully than one's own; there is one who loses all sense of self in the sentiment of kindness, tenderness and devotion to another; that one is woman.

— Washington Irving



Left: Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East.

Right: Mar Raphael Bidawid, Patriarch of the Chaldean Catholic Church.

DAVID YONAN, THE YOUNG ASSYRIAN ARTIST FROM BERLIN, TO PLAY BACH VIOLIN CONCERTO IN E MAJOR WITH THE SYMPHONY ORCHESTRA OF CALIFORNIA STATE UNIVERSITY AT STANISLAUS, TURLOCK, CALIFORNIA

David, the son of Shlimon and Gabriel Yonan, was born on January 29, 1974. The highlights of David's career include three performances with the Berlin Philharmonic Orchestra, in June 1987, May 1988, and November 1988. The three events featured *Introduction and Tarantella* by Pablo Sarasate, the highly demanding *Max Bruch Violin Concerto*, and *Wieniawski's Violin Concerto*.

During the summer of 1989, with the help of a small grant from the Assyrian American National Federation and Assyrian Foundation of America, David attended a summer school of music in Switzerland where he studied violin with Professor Roland Vamos of Chicago. At the conclusion of that school he was awarded a six month scholarship to continue with his work under professor Roland Vamos who has been coaching him for the last two months at the Music Center of the North Shore in Winnetka, Illinois, U.S.A.

On April 23, 1990 he will be the guest artist playing the Bach Violin Concerto with the Symphony Orchestra of California State University at Stanislaus, Turlock. The concert will take place in the Main-Stage-Theatre at the University. The director of the orchestra is Professor James Klein.



At the Assyrian Foundation Meeting



A SPECIAL MOTHER FROM IRAQ

by *Baselious (Wiska) K. Pius*

It was a nippy Thursday morning in the spring of 1947. I was in the fifth grade, and so was my younger brother Rafael. This was Habbaniya Elementary School for Boys at our crowded camp. The school was the only learning place for boys of our ethnically mixed community of eight thousand Assyrians, Armenians, Arabs and Kurds.

The customary flag day was about to begin as all four hundred boys stood restlessly in the unpaved and dusty school courtyard. My brother Rafael was standing next to me; he was also my best friend.

There was always an atmosphere of excitement hovering over the ceremonial ritual conducted every Thursday morning, the day before our Sabbath. The supervising teacher monitored rows of students, just like inspection in the army. He would point his long willow stick at one of us, and when he did, it simply meant that the student was to march patriotically toward the colorful Iraqi flag, waving at full mast. Then the student recited a poem for the occasion.

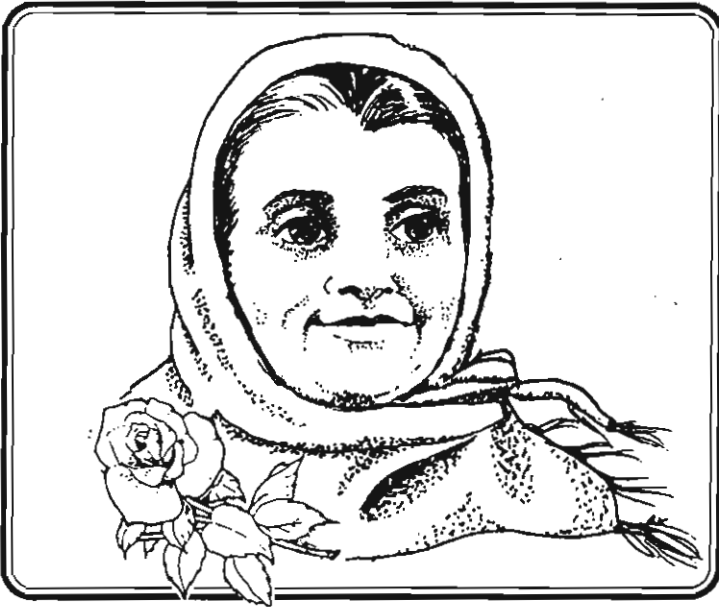
I always enjoyed the ceremony, particularly the recitation of poems by fellow students and the singing of the national anthem in unison. At the end of the activities, I felt a sense of personal gratification and pride because I was part of it all. There was yet another reason for my appreciation which I value to this day. I believe it is that mystical appeal which Arabic poetry generates in me: a sort of illumination generated by the richness of its language and the intuitive revelation of its rhymes. How I envied my fellow students who were always eager to stand in the limelight and recite their poems with fervor and pride.

Immersed in the ceremonial atmos-

phere, I suddenly realized that the supervising teacher, Raabi Khamis, had already worked his way up to where I was standing. He smiled as he pointed the stick at me. At that instant, my heart sank and my knees buckled. "O my God, not me!" I pleaded quietly. He commanded me again, this time in a sterner tone. It was evident that he did not want to waste time, so he moved in closer. "Would you like to recite your poem or take the punishment?" he asked curtly. It seemed like a long time before I was able to blurt out some incoherent words, but to no avail.

The next few moments that followed are still like a nightmare. I was whipped in front of a full courtyard. I felt the pain in the palms of my hands; they were swollen and burning, and so were my insides. The only consolation on that black Thursday morning was Rafael's presence. He was just as crushed, as were several of my loyal friends. They offered me their words of support and tried to cheer me up, but the rest of my day was a time of shame and anger. What was even more agonizing was the fact that the teacher who had carried out the punishment happened to be my favorite faculty member, my inspirational English teacher, and the only Christian educator in the system. Naturally, I was terribly disappointed in my hero, my "bne 'umta."

I went home for lunch that day as usual and poured out my heart to my mother. "Yemma," as I called her, listened to me and embraced me lovingly. And in her simple Assyrian idiom, she patiently explained to me that God had a reason in spite of my traumatic day. She gently recited some verse from the Bible, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."



"Yemma" Sooriya Pius

Young as I was, it was hard to absorb mother's spiritual sharing. In fact, I complained loudly about the "Cruel God." She looked at me calmly and then whispered something to me which I will never forget. Translated into English, it reads something like this: "You may despise a person as much as you want, my son, but that will not necessarily prepare you for a better tomorrow." And before I could say anything else, she explained to me how important it was to prepare myself for the inevitable challenges, whether I liked it or not. Then she held my hand and told me that she was going to ask God in her "sloota" (prayer) to give me courage. At that moment I felt that nothing could cool my heart, but I knew Yemma was a good Christian.

Weeks went by and I was recuperating from the emotional blow, but it was a slow process. My big struggle was how to forgive and forget, as Yemma expected me to. The result of this turmoil was that I began to dislike myself for being the way I was. More importantly, I felt that Raabi Khamis did not seem to care about the humiliation he had caused, though I was one of his top students.

Thursday morning, a month later, Raabi Khamis was supervising the flag day

activities again. I was feeling tense and did not want to look at my tormentor at all. Yet there he was, breathing in my face and pointing the same willow stick at me, just like he had done before. At that instant I remembered Yemma's words, and I felt a burning desire within me to change the horrible image I had created for myself the month before. So as soon as my English teacher had uttered his first command, I marched toward the waving flag. I stood there alone, glanced at the sea of curious faces, and began to recite my poem. It was the poem I had learned in my Arabic class the week before, a poem which will remain in my daily journal forever. Here is my translation of what I can remember of the lyrics:

Mother

We salute you, MOTHER:
Patient and generous,
Understanding and faithful,
Charitable and inspirational,
And all that is graceful and heavenly.
You nurture our young spirits,
And you build a great nation.
Quiet and unheralded,
You are a JOY forever.

There was a loud round of applause as I trotted back to my spot, and was warmly congratulated by Rafael and friends. At that moment I could hardly wait to tell Yemma about my heroic accomplishment.

All that was taking place some forty-three years ago in the land where once the great Assyrian Empire, "The Country of Atour," stood tall and mighty. Today I am a long way away from my native land, just like thousands of my fellow Assyrians are all over the globe, but I feel close in spirit. Here in southeastern Montana the winters are bone-chilling but the folks are warm and generous. I often reflect in appreciation and humility to hear Yemma's gentle whisper, "Alaha bit hiyerokh,

brooni'' (God will help you, my son), and I give thanks to God for gifting me with such loving Assyrian parents.

It has been an extraordinary experience teaching men and women of different backgrounds how to write English correctly. I often wonder how amused mother would have felt to know that today I teach ranchers, rodeo lovers, housewives, bartenders, perfectionists, procrastinators, Puritans, free-spirited, spirit-filled, and the shy too. And how delighted she would have felt to realize that Raabi Khamis is still my favorite teacher. I suspect that there was something heavenly about that willow stick the man carried around. He must have picked it straight from the GARDEN OF EDEN.

Editor's Note: Wiska has a Masters degree in English literature.



Scholarships and Educational Assistance Given by the Assyrian Foundation of America in 1989 Totalled \$5,500.00

The recipients are as follows:

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

William Daniel Memorial Fund, San Jose, CA.

Ashurbanipal Library, Chicago, IL.

Mar Shimun Patriarchal Library, Seattle, WA.

Mar Shimun Memorial Foundation, Burlingame, CA.

David Yonan, accomplished violinist, Berlin, W. Germany.

Atila Amiri, computer science, University of California, Berkeley.

Nadia Babella, senior, Rhetoric/Philosophy, University of California, Berkeley, CA.

Ben Kingsbury, sophomore, Management/Information Systems, California State University, Long Beach, CA.

Jenan Shabbas, junior, History, University of California, Davis, CA.

Bani Moradkhan, junior, University of California, Davis, CA.

Victor Youseph, sophomore, Social Sciences, City College of San Francisco, San Francisco, CA.

Olga Shabbas, junior, Government/Criminal Justice, California State University, Sacramento, CA.

Liliani Abi-Chahine, freshman, Modesto Junior College, Modesto, CA.

Lisa Kingsbury, sophomore, English, University of California, Riverside, CA.

Milita Elia, junior in high school, graduating in June, 1991. Plans to attend UCLA or Cal State Northridge.

Charlie Faramarzi, senior in high school, graduating in June, 1990. Will attend University of California, Davis, in the fall of 1990.

GENUINE STUFF OF LIFE

by Abram L. George

A famous chef of one of New York's hotels tells us that the prime dish of our world is the grape-leaf dolma of Azerbaijan. And the masters of cooking who have created this special dish are Assyrians, the descendants of the ancient people of Nineveh.

The ingredients that go into dolma are: Thompson seedless grape leaves, shoulder of lamb, nature-scented rice, green peppers, dry and green onions, garlic, leek, parsley, dill, celery, tomato paste, paprika, black pepper and salt.

Now, just exactly why does the New York chef extol this dish to high heaven? Here's why. The section of Azerbaijan that's occupied by the Assyrians is known as Urmia. The climate of Urmia is most salubrious and the soil most fertile. This means the crops that are grown in the region are of highest quality. And when the vegetables and herbs and spices fresh from the gardens are worked into the stuffing, they yield the Assyrian Azerbaijan grape-leaf dolma, the flavorful, the fragrant, and the aromatic dish that the New York chef is talking about.

Now this analogy: Our human life may be compared to the Azerbaijan dolma. Only when we grow the right kind of crops in the garden of our mind and heart and spirit will we be able to enjoy a high quality

life. Yes, only when we plant, cultivate and harvest high quality ingredients in our life will we be able to develop for ourselves a life of health, harmony and eternity.

Now the question: What are the elements that will give us a healthful, joyful and well-balanced life? Here they are: A well-cared-for body, a well-cultivated and alert mind, a clear and guilt-free conscience, a pure and loveful heart, self-esteem and honor, love and reverence for God, love and respect for our neighbor, love for life, love for learning, love for great books and music, love for work, love for nature, a noble goal, a smiling face, a sense of humor, sufficient income, a happy home and a well-knit extended family.

It's in the yield of the above ingredients that we find the basic, the genuine STUFF OF LIFE. And it's in our partaking of the STUFF that we become good and full and fulfilled human beings, exerting a Heavenly influence upon our environment and radiating the warmth and PRESENCE and joy of God upon all those whose lives touch ours. And then we'd know for certain that the wise old Socrates of Greece is talking about us when he says:

Be of good cheer . . . and know this TRUTH . . . no evil can happen to a good man, either in life or after death.



At the Assyrian Foundation Meeting

Assyrian Folkloric Group from Iraq Tours U.S. and the World

The Senhareeb Folk Ensemble, a group of young Assyrian men and women from Iraq, are on an international tour to present Assyrian folk dances and music to Assyrian communities. The travelling group of 25 started in Chicago in Feb. 1990, followed by performances in Turlock, San Diego, Los Angeles, and San Jose, California. Afterwards, they were scheduled to go to Detroit, Chicago, Washington, D.C., Canada, Australia, Egypt and Tunisia.

The group was established in Baghdad in 1974 by William Shawil and has about 75 performers there. They appeared in beautifully made old Assyrian costumes of exquisitely embroidered multi-colored fabrics. The men had conical-shaped hats with feathers in the old traditional fashion. Particularly impressive were the jewelled headbands that the women wore. *Nineveh* editor Julius Shabbas attended the San Jose performance. Zoorna (horn) dawoola (drum) opened the performance which was then followed by the dancing group. They showed impressive talent and professionalism in their Assyrian

dancing to the great delight of the audience of about 300. Several changes of costume were made during the evening. One dance was particularly delightful. It told a story in dance of the baking of bread in the old Assyrian way — around a Tanoora (clay oven). When the bread finished baking, the women performed a beautiful dance while holding the baskets in their hands, and were then joined by the men. At an international folk dancing festival in Babylon, where 66 countries participated, this Assyrian "bread dance" won first prize.

The group was accompanied by their leader, William Shawil; assistant group leader, Hubert Eshoo; designers and choreographers Ninveh William and Isaac Sheeba. Two others assisted in managing different matters. The group is self-sufficient, raising its own funds for all of its needs, both in Iraq and abroad.

The performance of the Assyrian Folklore Ensemble from Arzni — Dvine — Kuilasar, Soviet Union, which Julius N. Shabbas had seen in Arzni, was as beautiful as the Senhareeb Folk Ensemble. We applaud both groups.



At the Assyrian Foundation Meeting

A Rock In Iraq

by Kenny Joseph

Rev. Kenneth Joseph, an Assyrian born in Chicago, has been a missionary in Japan since 1951. He is married and has four sons. He received his bachelor's degree from Bob Jones University in 1950 and his master's degree from Fuller Theological Seminary in 1959. He has been with REAP (Reinforcing Evangelists and Aiding Pastors Mission), Tokyo, since 1966. Author of "Missionary Language Handbook," vols. 1 and 2, and "Evangelism — Theory and Practice, Personal Evangelism I and II," he has served as editor of a number of journals in Japan, and has been a professor at Tokyo Christian Seminary and the Japan Christian College of Tokyo. He is listed in Who's Who in the World.



Although my mother and father were born in Iraq and lived their young lives there, they were forced to flee to America and I was born in Chicago. Thus I had never seen Iraq until last year, sixty years later.

All I heard from relatives, all the books I read on "Nestorians" (Assyrian Church of the East) and Presbyterian church leaders and members being massacred by Turks and Kurds ill prepared me for modern-day Iraq.

I spent months trying to get the name and address of at least one relative, to no avail. Having taken ten Japanese groups to the Holy Land before, I thought, "why not visit the Bible land where Adam and Eve were created and lived in the Garden of Eden, see Ur where Abraham left, see Babylon and Nineveh to where Jonah came." All these are in Iraq.

The dream became a reality when Iraqi Airlines here in Tokyo favored me with a complimentary round-trip ticket, Tokyo-Baghdad-Tokyo, and then Tokyo Airways Travel gave me a 2-week, all expense paid room and board transportation voucher.

Flying into Baghdad I wondered if I could find my way to a hotel by myself, but after clearing customs and walking through the airport gate, I saw about 25 Assyrians coming toward me. A stately gentleman thrust out his hand, asking "Kenny Joseph?" To my "yes," he said, "I am George Khoshaba, your relative. Welcome to Baghdad. Now these people are all your relatives, too, and they want to meet you." As he went by introducing the Toma's and the Joseph's by name, my jet-lagged brain couldn't compute, especially when they didn't greet me with a Japanese-style greeting or an American handshake, but with two kisses on each cheek! Here was one aunt and the rest different cousins.

I agreed to come to some of their houses later and went on to my hotel for some quiet sleep. But before getting to the front desk, I was met by another group of about 25. This time a George Toma was the spokesman and introduced himself and the group with him. They

missed us at the airport because the plane was a little early. Thus began a two-week trip to my roots, my parents' homeland.

My first shock came the next day when the driver-interpreter said that the first thing on the program was to go see one of the oldest Churches in the world. We went to a beautiful, new building of the Assyrian Church of the East. I expected to see an old, broken-down brick building but here was a beautiful, stately church with marble interior. I greeted the Bishop and remarked about the gorgeous building. He told me that the government built it for them and gave them the land. It was probably worth one and a half million dollars.*

Wherever I went I saw young black men working. In answer to my question, they told me that there are at least three million young men from the Sudan and Egypt working in construction in Iraq.

I flew to Bagra and was warned not to drink the water or eat salads. Everything should be boiled and hot. The weather was hot, that was for sure. I had a little pocket thermometer and it got up to 55 celsius. That must be 140 fahrenheit. On the trip to Kornah, which means the corner of the world where the Tigris and the Euphrates rivers join; it is here where Adam and Eve were created. We saw the "Adam and Eve tree." The tree was dried up

**Editor's note: Mar Giwargis Church, near Dora, was built to compensate for the demolition by the government of Mar Zaya Assyrian Church of the East. Evidently the government needed the land. Mar Zaya, built in the early 1960's by Assyrian donations, was a large and beautiful church, located in a very expensive area in Baghdad. Mar Giwargis was built at a cost of about 250,000 Iraqi Dinars. All the Assyrian Churches of the East are built and financed by the members of the church.*

because some shells had hit it during the war. Even the sign proclaiming this as the Garden of Eden had bullet holes in it.

We went on to the famous marshes where people are still living in homes made completely of the tall grassy rush plants that were used for a crib for baby Moses and used to make houses, as well as little boats.

Getting back to the hotel after this very hot trip, I was glad to see in writing, "The water in this hotel is safe to drink." I gulped down two glasses for which I paid dearly the rest of the trip, for I got severe dysentery which weakened me as I went to see Ur of the Chaldees. It got progressively worse until we got to our hotel, halfway back to Baghdad. Then I was so sick that they decided to put me in a car and drive me back to Baghdad that night to get some medicine.

After a day's rest I had mixed emotions. "Please come to our home for dolma (an Assyrian delicacy of rice and lamb in grape leaves), while the doctor said to just drink soup and tea. Along with that invitation was also one that said, "Please come and preach in our church tonight." That was the Evangelical Presbyterian Church, to which some of my relatives go. The pastor is Egyptian and couldn't speak Japanese (!) or Assyrian, so they translated my message into Arabic, which everybody has to use as a standard language.

After giving my testimony, I gave an invitation to receive Christ and about 50 hands were raised. The pastor was happy as were the people. "You have to come back tomorrow night and do the same thing," they said. I was feeling so weak and yet got supernatural power when I spoke.

The preaching meetings were followed by meetings in relatives' homes where I tried to determine if these were Mom's or Dad's relatives. I preached the second night and had another big meal and they said I had to come back the next night and talk to the ladies. I thought maybe twenty or so would come and here was a church full of about 300 ladies, with the men way in the back. I gave a testimony here about my godly mother and how they should be.

Then we went to Ctesophon from which the early Assyrian missionaries went out after Saint Thomas came and preached the Gospel. All that is left there is ruins, but I challenged the church leaders to set up another seminary and do the same thing one thousand and some years later.

I was sorry, however, that there are nothing but ruins in Ctesophon to prove that there was once a great school there. There is a beautiful panorama telling the story of a big battle, but nothing of the seminary. I have documented in another article how those missionaries of the Assyrian Church of the East came to Japan 1000 years before Xavier.

Now we are on our way to the highlight of our trip to Iraq, the trip to Nineveh in the north, leaving behind the desert and heading to the green mountains. Along the way we saw hundreds of oil truck tankers with Turkish

license plates and we were told that the oil can't be pumped out fast enough using the pipes, and so the trucks come and fill up with 14,000 kilos of oil and take it back to meet the demands. My cousin George got permission to go along as the interpreter and guide, since this was his own territory, and we had a wonderful time talking about our visit to my father's sister, whom I was to address as Umti Khawa (Dear Aunt Eve), who was 96 and so elated that I came. She was even planning to go the 600 kilometers to Baghdad to meet me, but they told her I would come to see her.

We first checked in with Archbishop Toma of the Assyrian Church of the East, who welcomed us warmly and said that he would personally go with us because he used to live and work there and had many friends. So the three of us drove to my aunt's house in Akra where she and at least 60 other relatives were waiting, again with the famous cheek kisses! Giving them enough time to prepare lunch, we drove to a famous waterfall and they pointed out a place way on top of the mountain where an old church was located.

The Archbishop said, "You must come and preach in my new church and have all our relatives come," I did and they came. Even though he said he spoke English only poorly, he did a good job of interpreting.

I was shocked as the Archbishop showed me the mountains to the north in Turkey and Persia where 70 years ago thousands of Christians were massacred in a holy war. As I re-read the books on Assyrian history in that area it seemed to come alive to me, where many of my relatives not only died, but fled to neighboring countries and beyond the ocean.

Coming back after such a blessing was an anti-climax, but we drove all day to get back in time for Sunday evening where my relatives had invited me to come to speak in the main Assyrian Church, which is in Baghdad. On the way home to another reception and feast with other relatives, the lay leader said, "We men got together and decided to give you this money as a thank you offering. The only problem is that you have to use it in Iraq because it is not convertible outside and in fact it is illegal to take it out, so we will take you shopping tomorrow." We made a flurry of visits to shops that the men knew firsthand and I was able to get souvenirs and gifts for all of our church people in Japan, other friends, and the family. I was sure this would be the first souvenir they ever got from Iraq. Before I left Japan I bought 30 calculators at a reasonable price. They were worth ten times the amount over there. I passed them out to folks there.

My plane was two hours late in taking off and because of that I arrived in Tokyo after midnight, when no trains were running. I had met a Japanese friend in a hotel in Baghdad and as he saw my predicament, he said I could come home with him since he said he lives not far from our place. He wanted me to talk to his secretary about Iraq, so I went home with him. Thus another friendship was formed for the future of Bible-land trips to Iraq.

IN MEMORIAM

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

William Peera



William Peera passed away on January 29, 1990, in Chicago, IL, of a heart attack. He was born in Mosul, Iraq on November 15, 1927. In 1950 he married Martha, and four children were born into the family. In 1971 the family immigrated to the United States and settled in Chicago.

William was a dedicated family man and loved by them. He had a gentle personality and kind heart, and helped a number of Assyrians. William was an outstanding photographer, and remained in this field until he passed away. His talents as a photographer were well-known in Iraq as he was the only Assyrian in Baghdad to write a screenplay, photograph, produce and direct a motion picture. He worked for the United States Information Service as a cameraman until he came to the United States.

Survivors include his wife, Martha; two sons: James and David; two daughters: Jeani and Joyce; two grandchildren; one brother: Wilson Peera (Illinois); two sisters: Gladys Easa (Illinois) and Shamiran Malek (Florida). William's good memories will remain in the hearts of his family, his friends and all those who knew him.

Mariam A. Baaba



Mariam A. Baaba, mother of Assyrian Foundation member Youel A. Baaba, passed away on January 15, 1990, in Modesto, at the age of 82. Born in 1908 in Urmia, Iran, to Aghakhan and Khanna, Mariam was orphaned at the age of four when she lost her parents in a tragic and unexpected event. Her uncle and his family reared her for a few years. The tragedy of Assyrian exodus from Urmia in 1918 caused the death of her uncle and his family, leaving Mariam stranded. She was then taken to and cared for at the orphanage which was established by the American missionaries in Hamadan.

When part of the Assyrian nation returned to Urmia from Hamadan, the orphanage was transferred to Tabriz, Iran. Mariam stayed and studied there for a while and later received further education at the American missionary school in Urmia. In 1928, Mariam traveled to Baghdad to visit her relatives, and it was here that she met her future husband, Benyamin Baaba (also known as "Khoona"). In 1936 the Baaba family, along with several thousand Assyrians, emigrated to Syria with the hope of attaining greater freedom. After a stay of seven years, the Baaba family returned to Baghdad, Iraq.

In 1972, after her husband's death, Mariam immigrated to the United States and lived with her younger son, Emmanuel, and his family in El Sobrante, CA, and later in Modesto. Mariam was a devoted member of the Assyrian Church of the East. Her kind heart, gentle and cheerful nature endeared her to those she met. Her family respected and loved her dearly.

A memorial service, officiated by Rev. Badal S. Piro, was held at Mar Addai parish of the Assyrian Church of the East, Turlock, CA. Mariam is survived by two sons: Youel A. Baaba (El Sobrante, CA) and Emmanuel A. Baaba (Modesto, CA); two daughters: Almas Toma (Sydney, Australia) and Mabel Freier (W. Germany); twelve grandchildren and four great-grandchildren. The many beautiful memories of her will be cherished by her family and all those who knew her.



At the Assyrian Foundation Meeting





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At the Assyrian Foundation Meeting



לחלל מלך המלך...
מלך המלך...
מלך המלך...

3

דלל...
מלך המלך...
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[illegible][illegible]

منہذا، ہولیفہ جسنو: حکمت جلف۔

[illegible]

فرموده ام، کتابی که منجمان
 قبلی، دانستند که درین کتاب
 است، در آن مودید است، و منجمان
 ام، در آن کتاب که منجمان

مَنْدُوكَ سَوَنَ مِ مِ حَاقِا مَحَبَبِ،
دَمَاسَمَ دِيَا مِ مِ حَبِا مِ مِ مِ
خَلِوَمَ دِيَا مِ مِ مِ مِ مِ مِ
"فَتَرَمِ دَمَاسَمِ" مَحَبَبِ مِ مِ مِ
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"מחצית מן המעשרות, וכל המעשרות, וכל המעשרות."

[illegible][illegible][illegible]

هَذَا جَدُّكَ "مَوْلَا" فَكُنْ بِهَذَا اسْمًا جَدُّكَ وَهَذَا اسْمُكَ
 عَلَى مَوْلَاكَ وَهَذَا اسْمُكَ وَهَذَا اسْمُكَ وَهَذَا اسْمُكَ .
 فَكُنْ بِهَذَا اسْمًا وَهَذَا اسْمُكَ .

הענין הזה ידוע לכל.

[illegible]

4 - 89 62 جلد اول : جلد دوم : جلد سوم
جلد چہارم : جلد پنجم

[illegible]

١٢
لقد وصلنا الى الجرد من
الاحكام

جَلَّالِهِ وَجَبَّارِهِ، يَا وَلِيَّكَ هُوْدًا
وَمُؤْمِنًا دَعَاكَ هُوِيًّا جَبَّارًا دَلِيْلًا
مُجَبَّبًا جَدَّ قَسَمًا حَلِيْمًا مَا دَعَا عِيْلًا

2 - الْجَبَّ حَبَّحَتْهُ مِمَّ، وَهَذِهِ لَفْظُهُ دُفْعِي

[illegible]

حَبِطَ جَبَلُهُ وَهُوَ بَدِيعُ الْجَنَّةِ بَيْتُهُ، وَهُوَ مَعْبُدُ
(فَوَدَّ جَبَلُهُ مَعْبُدُ جَبَلُهُ الْإِسْلَامِ) حَبِطَ
عَلَيْهِ بَدِيعُ الْجَنَّةِ جَبَلُهُ، وَهُوَ بَدِيعُ مَعْبُدِ
جَبَلُهُ وَهُوَ جَبَلُهُ.

3 - הוצאת ביטול הכספים הם הם הם

၂။ ဝိသေသ

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל מִשְׁכָּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה' בְּקוֹל מִשְׁכָּנֵי יִשְׂרָאֵל
 וְיִשְׁמַע ה' בְּקוֹל מִשְׁכָּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה' בְּקוֹל מִשְׁכָּנֵי יִשְׂרָאֵל
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 וְיִשְׁמַע ה' בְּקוֹל מִשְׁכָּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה' בְּקוֹל מִשְׁכָּנֵי יִשְׂרָאֵל

[illegible]

: 2000 2000 2000 2000 2000 2000

تخلل، حلقه‌خیز، مخمل

[illegible][illegible]

1 - جِبْلُ جَعْبٍ • ذَهَبٌ دَقِيقٌ • لَبَنٌ

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بم نعبئ لىقئ - فلقئ نعبئ ءه ب ءه نعبئ. ءه ءه
 و ءه نعبئ ءه نعبئ.

لله ملك الله بسمه
 لا اله الا الله محمد

[illegible]

בְּחֵבְרֹן לְכַפֹּרֶת לְכַפֹּרֶת לְכַפֹּרֶת

حَبِجْ : خِدْمَتِ دُخْتِ دَوَسْتِ

[illegible]

• • • • •

[illegible]

وَمُضَىٰ ذُنُوبِهِ

خلیب "آب دج" قوی فمخیز ۵۰ غلاب جدول

• ٥٣٥ •

[illegible]



At the Assyrian Foundation Meeting

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[illegible][illegible]

تَبَيَّنَ لَكُمْ مَقَامُ الْوَلَدِ فِي بَيْتِ الْوَالِدَيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ :

[illegible][illegible]

١ - وَاِذَا لَقِيتُمْ فِئَةً فَاغْلُظْ
وَتِلْكَ اٰيَاتُ الْاِنشَاءِ

ج - وِزْدِ دِلِ مَلِ حَبِشَةُ لِمِ

[illegible][illegible]

3 - تَعْلَمُ. بِذَلِكَ جَلِيلٌ جَدُّهُ
مِنْ جَدِّهِمْ هَلْ جَدُّهُ تَعْلَمُ هَلْ
وَسَدُّ مَوْلَاهُ بِذَلِكَ لَيْسَ تَعْلَمُ : لَيْ

[illegible]

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[illegible]

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[illegible][illegible]

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دَعِيْمٌ كَيْسٌ بِنْدُوْسٌ مَسِيْحٌ مَلِكٌ قَلْبٌ دِيْسِيْدِي
 اِدُوْسٌ مَلِكٌ مَلِكٌ دِيْسِيْدِي دِيْسِيْدِي دِيْسِيْدِي
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دسپندہ	بلی	مہجیا	پھلی	پہلی
مہجیا	مہجیا	لہجیا	کلی	فلی
پشلی	محمی	دھجیا	دسلی	جلی
مہجیا	مہجیا	دھجیا	مہجیا	لہجیا *

دېجيتال سول، دېم لاسي دېل دې شخړه
 خپله خبر دېستل ميره هم پوهېږي
 دېجيتال لاسي دېر دېر دېر دېر دېر
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[illegible]

دَئِمِي اَصِيصَه يَدْب حِلِي ص دَلِي
 دَحْص لَحْصَدَا دَسَمَا لَلِاسَا يَلْدَا
 دَعَاب مَبَا رَهَبِي ص دَهَبَا دَلْعَا
 هَم بَلْعَا دَهْهَمِي دَسَمِي دَهْهَدِي *

دَجَلِيٌّ يَجْتَبِ هَؤُلَاءِ لَدُنَّكَ
 مَدِينَتُهُ يَجْتَبِ لَدُنَّكَ مَدِينَتُهُ لَدُنَّكَ
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 دَجَلِيٌّ لَدُنَّكَ لَدُنَّكَ لَدُنَّكَ لَدُنَّكَ

الحمد لله! يا سيد حمليش حقدنا حجتنا
 الحمد لله! يا كريم عذيرنا عفا
 يا كريم حبيبنا حقدنا حجتنا
 يا كريم حبيبنا حقدنا حجتنا

[illegible]

لجودتوس. اوب شيمه حمف جفبذك ديه تسيك
 تمهفك مبنومك شل بن جاكك مومبوسك شل اومك
 بكه: جفك مكمه مكمه مكمه، جك جاكك
 شل شل جفك.

... جفك شكم بنومك جفك لب كم مكمه
 د'اومك مومك' دك قفك فكمه كم جفك
 شل مكمه جفك د'اومك مكمه، مكمه
 جك مكمه جفك جفك مكمه. مكمه مكمه
 مكمه مكمه شل جك لب مكمه جفك
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مكمه جفك شل.
 اومك: جفك.

جفك مكمه

جفك مكمه ديه جفك مكمه كم
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העיתון "הארץ"

העיתון "הארץ"

העיתון "הארץ" יצא לאור לראשונה בשנת 1919, והוא אחד העיתונים העבריים הראשונים. העיתון נוסד על ידי משה שרת, והוא נחשב לאחד העיתונים החשובים ביותר בישראל. העיתון מכיל מידע רב, ונחשב לאחד העיתונים המובילים בישראל.

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

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

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

Therefore I suggest that if it is right and proper that there should be a solution finally to this long and crushing oppression of the Assyrian people. There must be an end finally to the wandering and homelessness. This is a problem which is at the very root of the Assyrian tragedy. A land of one's own is part of the dignity of man; it is part of the right a divine Providence has vouchsafed him. The creation of a free sovereign Assyria will be a tribute to the strength, endurance, faith and courage of one of a devoted and noble people who richly deserve this blessing: in bringing it to this resolution, it also will be a tribute to the wisdom, intelligence and decency of civilized mankind, which must settle this and other problems which press upon mankind if we are not all to perish.

*William B. Ziff
Author, Publisher and World Traveler*



An Assyrian Family 1880



MODERN ASSYRIAN



ANCIENT ASSYRIANS

(King Sargon and his Vizir.)

The Assyrians were monotheists before Christ and Christians after him, and the past therefore led on to the present without a break. Thus the history of Karkha de-Bet Selokh begins with the Assyrian kings and ends with the Assyrian martyrs: Sargon founded it and the martyrs made it 'a blessed field for Christianity.' Likewise in the seventh century before Christ all the world stood in awe of Sardanana, and in the seventh century after Christ the saints took his place as the 'sun of Athor' and the 'glory of Nineve.'

Dr. Patricia Crone
Oxford University
England

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ESHAYA E. KHINOO

ASSYRIAN POET AND WRITER

ܕܡܕܢܚܐ ܕܡܕܢܚܐ - ܕܡܕܢܚܐ ܕܡܕܢܚܐ - ܕܡܕܢܚܐ ܕܡܕܢܚܐ