

Dedicated to the
Advancement of Education
of Assyrians

NINEAEH

FIRST AND SECOND QUARTER 1990

VOLUME 13 NO. 1 & 2



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

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VOLUME 13 NO. 1 & 2

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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.

IN THIS ISSUE:

•	Letters to the Editor
•	Did You Know That4 by Solomon S. Sołomon
•	Assyrian Women Helped Britain's War Effort 6 by Mikhael K. Pius
•	Eshaya E. Khinoo — Assyrian Writer & Poet
•	Notions About Ancient Assyrian Music
•	Letters of Thanks to the Assyrian Foundation
•	Thank You for Your Contributions
•	Here and There
•	David Yonan, Young Assyrian Violinist from Berlin, 22 to Play in Turlock
•	A Special Mother from Iraq
•	Donations by the Assyrian Foundation 26
•	Genuine Stuff of Life
•	Assyrian Folkloric Group from Iraq
•	A Rock in Iraq
•	In Memoriam
•	Assyrian Section

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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. Hoyen, 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. Hoyen, 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.

Benyamin 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."

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.

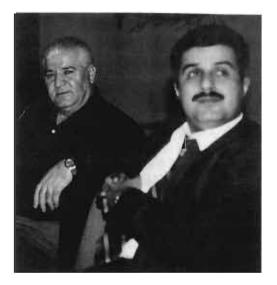
• For twelve years (1950-1962), Raabi Koorish Shlemon of Chicago directed the Assyrian school (Kasha Khendo) in Baghdad while holding a full-time position with the Iraqi railways; truly a commendable feat.

• 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.









At the Assyrian Foundation meeting

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 semiskilled 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 Avrahim 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 Takouhee 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 machinestitched 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 airbornestitches, 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

Ist row, kneeling (l to r): Wartanoush Krekorian, Sophia Yosip, Shamiram Elyas, Nina Baaba Mirza, Beatrice Avrahim 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, Malcheh Gindu, Parmaneh Gindu, Khoshibu Israel, Zakiya Petros Baaba, Battu Mammu; 2nd row, sitting (l to r): Christina (last name unknown), Layia Avrahim, 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 Iraa, 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 bower.

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 annonymous.

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

Вy

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.

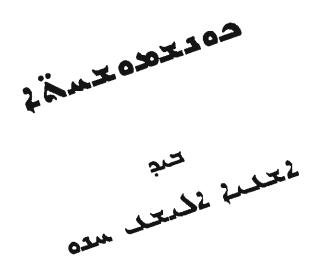
I consider myself a student of the Assyrian language and literature and in that respect have undertaken the task of collecting the works of many writers. My intent is to publish as many of these works as it is financially feasible. The first book contains selected poems of Mr. Eshaya E. Khinoo who is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















At the Assyrian Foundation Meeting

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 invastions 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 humn 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 Haleluya 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 Haleluyas 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'Urhoy, 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.
- 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 Moussalli (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 rennaissance times.

In this volume are written musically, in Syriac, thirtytwo "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 "solfegios" 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

To order write to:

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

\$8.00 per copy includes shipping & handling

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

CONGRATULATIONS



Shamiram Oraha, daughter of Foundation members Oraha and Georgette Oraha 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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17

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

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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

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 Assyrophile 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 Sarmas, the Assyrian author and linguist, who, from 1970-1975, published in Cannes, a magazine entitled "Mathebana" which, in Assyrian, means Herald. We applaed the Assyrophile 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 Numimsmatic Association to Francis E. Hoyen's letter to them which we printed in the last issue of Nineveh:

"Dear Mr. Hoven:

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 fourmonth 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.





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.

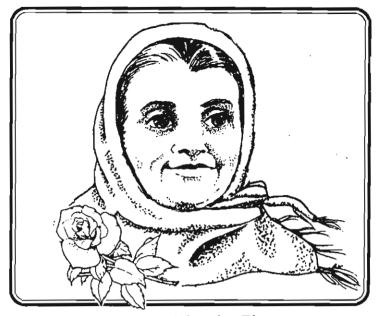
I always enjoyed the ceremony, particularly the recitation of poems by fellow students and the singing of the national anthem in unison. At the end of the activities, I felt a sense of personal gratification and pride because I was part of it all. There was yet another reason for my appreciation which 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 bride.

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 iust 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 boem. 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 Californa, 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 — Dwine — Kuilasar, Soviet Union, which Julius N. Shabbas had seen in Arzni, was as beautiful as the Senhareeb Folk Ensemble. We applaed 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 driverinterpreter 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 grand-children; 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



תוים א. נבא

مودهه، فونه يتبقل شه التوودون توجير مودهد، ويونه المعدود . بهتولا ويوالين ويولين ويودون المودون المو

ضدنت ۱ بند مدد مواهد موسطة ومولكة موسطة وهم معافد مدد مدد المنا المنا

بَاهُم جُنيسَة مَنْعِينَة جُهُمَا تَجْدُب لَيَمَهُمَا چِنَةِمُهُمُ مَنْدَبُعُهُمُ الْمُحَدِّدُ جَدَب لَيَمَهُمَا چُعِيمَةً،









At the Assyrian Foundation Meeting

اَبِنُهُ مِنْ الْمِيهُ وَلَيْ الْمِنْ وَمُومِ الْمِنْ عُودُ اللَّهِ وَمُومِ الْمِنْ عَوْدُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّا الللَّا اللَّهُ الللَّا اللَّهُ اللَّا اللَّالِيلَا اللَّا اللَّهُ اللَّا اللَّاللَّ

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خ در معب جعب الله معتبيء المعام و معام المعام المع

﴿ مَا مَا مُونِ مَهُونِ مَهُونِ عَلَىٰ دِنَا مِهُوهُ، يَ دُونِي مَهْمَانَلْيا دِنْسِب قَدِب خِتْدَهُا، وَالْدِب عَهْدَنَا دِدْسِب للبِتّاء دَمْسَدَهُا،

بَسِحَتَ وَبَجْلَ حَدُولِلَ وَلَوْجًا وَجُلَّا مَوْدٍ مِنْ

وعومن بولم وهولم حجوبيه حقضحومه.

فه فيرم بعوف فهود معيد؟ الموردي؟ الموردي؟ الموردية المورد

درسبة حفرة الأو لاماسيك مع مبيانه مع

بيع، دهني بنيا بغر ما وغير عام دينا. د ماه هني، بنيا بغر ما وغير، دينا،

מינת א. בבא



تدبرته به دباته الموهد المنهد المنهد

دښتهٔ د ۱۹۶۵، ښځنج جد مولسې لښېده جښتهٔ ملاه لاهدنه، محشته مله به حدهنه ولاه د ۱۹۶۵، ښځنولار محلهموه په

عجنهم مخلب يمنيه بيب حجَنجُذ.

حوذؤع وجنتمه نجمه عبنه وجنتيه فبجه بنع مومع قع تعوذب جديه وديه فع مود منعبوهم حجميج بوذئم غموذي جدلبوهدئي توب للمفتيء غصدي جيمن فبخدم علبتمه ب جهمُذُنَّه.

مفعيية عفدته

ئەەردى، فرورى خىرەت خىم ئىمەد. ردندى دەرىي فرورى جىرى بەردىيىئى دەرىيى فرورى جىرى

يه فرونه دوده جديه عمد باعبه د

چه خزه خنا دخمات هذبه خرج عدی:

پرد بنعود بنعود ددونه عود تهود.

وه مولهنا دغنه هوه دخنوی دخت بعصوص مواند و بنده دها ا

ض فِحْدِهِ مِنْ حِنْهُ مِهِ لِللَّهِ حِنْدَهُ سُنَّهُ: د كنخته دخة بمونع خود معكنه دي

عَدِيمَ بَهِجَ مِعَجَدِ مِعَاجِدِي مِعَاجِدِهِ حَجَهِمُ عَمَوُخُتُ عَامِهُمُ عَمَوُخُتُمُ عَامِهُمُ عَلَيْهُمُ

قع جَمَجَعهُم حِمْه عَمِلَقُتُم مِهِكُمُم حِكْمُهُمْ حِكْمُهُمْ

٥٥ من معبه مع من من من المناه قه عوجب بند شبه عبهه معبه شبه دلا عەختى:

برجة به فجه حوه مع دخم مه دخم : سَعُوْمِدُ

عومه بغنه جعمه جليه ها جعيدًا وبعه موجيه

دِي خدمت مِم جِعمري فَوقَع مَعِم لَغُمْ عَدِيكَ :

لِهُ عَلَىٰ غِيدِب حَبْدِ بَعِبْ عَمْهُ وَلَهُ وَهُ يَعِبُلُمُهُ خمجنجتجت ١

عبت، دښند مه عوميند مع مونهند متد بندده ۱۲۸۵ :

قوقع دلونه ود ما عجدت دبله جعبته: ەفلىك لخەردى حىوبى ەحنى ، قى جىنىنى،

جه سوب معنجه حنيه ياهيمه عُمونيهه: چه نوینې عوهموي دولمه جلع ښېنهه : خند بليه لوم كنيه جنديب ليعمَعَليهم، نسيب معيد بمد عوقدًا وعوف قاء عضلها دختيه ٢٥٠:

نَعْبِ مُخِي مُع جَمَدُني دِيَّهُ عَدَدَي، نت حد فعود ده د منوعه دد ددند

عر عبده

المرتبع مع مجتجع

نسوب هوستا نم نسخب:

عجدة عدائه جهههه نمونه جهدند.

عجدة عدائه جهههه نمونه جهدند.

عجمند خدم خدم عدم عدم حدد المحمد خدم المحمد خدم عصب خدم عدم عدم عدم عدم المحمد خدم المحمد خدم المحمد خدم المحمد خدم المحمد خدم المحمد خدم المحمد ال

لِهِ يُلِهُ يُسِيِ قَلِهُمْ هَوَجَهُمْ جَعْلِهُمْ جنبیهٔ جسَهَ بُلِهُ بَهِ بَهْ بَهْ عَهْدَهُمْ جَمْهُمْ ج عَهْمُمُمْ لِيَلَمْ عَهْدَ بَهْ عَجْدَهُمُمْ بَهْ هُنِدُهُمْ لِيَلْهِ فِي جَنِمْ يُهْجِمْ بَعْجَهُمْ بَيْمَ لِخَبْعُمْ تُعههُمْ جَعْبَ عَهِمْيُهُمْ فِي لِيَهْ لِيَهْ بَيْمُ لِخَبْعُمْ عُدْمُ جَبِيْم هُمْ خَهْمُ مُوْمِ لِيَهْ لِيَهْ مَنْ يُمْهُمْ بُعُمْ فَيْمَ غُنْمُ حَبِيْم هُمْ خَهْمُ مَنْ مُوْمِ بُعُمْ مُنْهُمْ مُوْمَ بُعُمْ فَيْمُ لِمُعْمَلِهُمْ بُعُمْهُمْ مُومَ بُعْمَ الْمُعْمَ الْمُعْمَ الْمُعْمَى الْمُعْمِيمَ الْمُعْمَى الْمُعْمِعْمَى الْمُعْمَى الْمُعْمِعِيمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِى الْمُعْمِى الْمُعْمَى الْمُعْمَى الْمُعْمِعِمْ الْمُعْمِعِيمُ الْمُعْمَى الْمُعْمِعِيمُ الْمُعْمِعِمِ الْمُعْمِعِمْ الْمُعْمِعِمْ الْمُعْمِعُمْ الْمُعْمِعِمْ الْمُعْمِعِمْ الْمُعْمِعِمْ الْمُعْمِعِمْ الْمُعْمِعُمْ الْمُعْمِعُمُ الْمُعْمِعُمْ الْمُعْمِعُمْ الْمُعْمِعُمْ الْمُعْمِعُمْ الْمُعْمِعُمْ الْمُعْمُعُمْ الْمُعْمِعُمُ الْمُعْمِعُمْ الْمُعْمِعُمْ الْمُعْمِعُمُ الْمُعْمُ الْمُعْمُعُمْ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْ

نَهُم نِيم دِ50 دُلُدِه جَعدِهِ ذَه عَمْ جِهوَتُلَامِهِمَ جِهمَ جَمَعُ جِهمَ بِهِم بِهِمَا يُومِ بِهِمَا يُومِ

قِي قولسَّهُ جَفَلِيهُ عَدَبِتُهُ مِي بَعْلَهُ وَلَيْعُهُ مِ بَعْلَهُ وَلَيْعُهُ مِي بَعْلَهُ وَلَيْعُهُ مِي الْعَلَامُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْكُمُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلِيكُمُ عَلَيْكُمُ عَلِيكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَّاكُمُ عَلَيْكُمُ عَلَيْكُ

حتوجت غضجت

المنا (خجنه تجمع)

عنودی جباب بخوی مختی وختی وختی به دختی به دختی وختی کمونی کمونی و بهندی وختی و بهندی و بهندی

ورود والمعند والما والم

جريد مع ديبري ديغم دغيم باغيه رښاد

. 232

جوعه عَجه خوده بيد بعد الله بدا "عَوْمُهُمْ" وَمِع عَبِدُمْ لِي الْعَوْمُ الْمُعْ مِهِلِمُهُمْ الْمُعْ الْمُعْ الْمُعْلِمُ الْمُعْلِمِ الْمُعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمِ الْمُعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمِ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمِعِلَمِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلْمُ الْمُعِلِمُ الْمِعِلَمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِمِي مِلْمِ الْمُعِلِمُ الْمُعِلْمُ الْمُعِلْمُ الْمُعِلْمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِ

ۻٷڝۿڮ

عنفذهٔ دُجب ذِيبً عبديد :

ودوی دهبشه صوحهه عبه لص بنیه دههه ی دبنیت وحمیته عبه لص بنیه فه. دهنشه دچهشه یه فیعب لجبید.

بَرْنَهُ مَوْءَ بَعْجِهِ مَمْوَجُهِهِ مَهُ عَبْجُهِ جَرْنُهُ عَفِي شَجِوهُ مَسُولَعُنَا فَهُجِه وَقَا جَهِهِ جَنْهُجِه .

منعدًا مولية ه خصور: علمت فحلة ..

مباه بخ به فه مباه دمیکی در دبیودر، سیدیه دروندرم، مخدمهم مهر مهر کشتیه رفید دروندرمه درهند عمودی مهرکی در درودر دروندرمه درهند عمودی مهرکی در دبیودر

حيور دهود والمحمد المحور والمحرور المحرور الم

مِنَدَوْتُ يَسَوْتُهُ مِنِ مِنْ مِنْ مِنْ الْبَدِهِ، فَيْدَوْتُ يَسُوْتُهُ مِنْ حَبْتُ الْمِمْ الْدُوهُ الْمُحْ مُنْ مُوهُوهُ الْمُنْ الْمِنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْفَدُوهُوهُ وَمِنْ الْمُنْ الْمُنْ

ە خدخل، ە حاودسە قى ئىلىنى ئىجتىب ماك ئىجەدةتىنى دىلىك كى كىلىكى كىلىكى كىلىك ئەھىكى، ە كىلىك كىلىكى كىلىكى كىلىكى كىلىكى دىكىنى دىلىدىمەلىكى ئىمەدى ئەمۇدا ئەھىكىتىدا.

بُنْدُة تَهْدُهُ مِوْمَهُم بِعُبِيدًا.

منعقتمجن جنبير چم علامه: البدن ده علامه:

هر عبده: نهدیده هر عبده نهدیده منعده شهه دهداده دسیده حنددلب - دلیوه دنیه خنددلب - دلیوه دنیه خنفر مهدیه هضده .:

غجنده من دند معهد على دغير والله على الله والله الله ولله ولا من والله ولا الله ولا الله والله الله والله والله

نَنْ جِهِ بَعْجَبِ جَهْمَ عَلِلْمَهُ بَلْهُ سَجَهُ غِدِدْتِمَهُ وَمُومَكِمُ وَلُولِكِمْ وَحَلَ نِبِدُ ثَمُودُنَهُ هَبِهُمْ عِلْهُ لِتَنْسَهِمَا لِحَقَلَهُ مِهْدُنْهُ هِمُ سَجِبَةُمُ مُرْهُمُ مِنْدُونُهُنِيهُ عَنْهُدُهُ .

وقع منجهٔ جعوبی بهنده جهنده دهمه میدهٔ دهمه میدهٔ دهرده رهه میدهٔ دهردهٔ دهردهٔ میدهٔ دهردهٔ دهردهٔ

بَخْدِضَ بَصَوْت مِنْمِدِتُونَ مِنْمِدِينَ مِنْمِدِتُونَ مِنْمِدِينَ مِنْمِدِتُونَ بِيَعِبَدُهُ مِنْدُونِهِ مُنْمِدِتُونَ مِنْمُونِهِ

جَعْنَى عَبَهُ ، وَحَدِّى سَدِّه حَعْنَهُ مَا وَ مَهُ دَهُ : هُتَيَهِ أَمْهُ جَبِّعِتِ (50) تَرْلَدِهِ . فِينَالِمَهُ جَنَدُه مُتَع عَبِيْهُ الْعَجْنِهِ ، لَه ، وه وع جَادَعِلْهُ عَلَيْهِ جَدِیْنَ جَذِهُ نَه .

سوند: فعنده عود عنده دند حجملنده جفعه فجلب شعره یافه : چه خجبه هدیم بفیه عاده " وجلب شعره یافه : چه خجبه همیه عاده " وجلب شعره یافه : چه خجبه همیه عاده ، وجلب شعره یافه : چه خجبه همیه عاده ، وجلب شعره یافه : چه خجبه همیه عاده ، وجلب به همیه یافه : چه خجبه همیه عاده ، وجلب به همیه یافه : چه خجبه همیه بخه عاده یافه ا

بابا رومد دیموغم، رومد دیمون دیمون دخن دجن خدن دجن خدن در دیمون مید دیموند دیمو

ثميم لب ثلب الله وهوخب و هخدنم، مختم مختم الب عبيده مختف مختف مختف مختف و مختف مختف و مختف و

. ذرینه خونه خنیه

بنفريء خربنه بخخبه بعرب علو حام

مەدەرد مەلىم بىر داب تەذبىد ئىندىد دېدەرەرد بەدبىد بەدبى

مهردولی دولیه کجید کنی 80 بید به ، شبحه کم هموید خله لعوسی عبه جبه هم درول ، هوسی جوب جهدر چه قیل همه پر قالعی ، عبید کجید به همه خلم. تمند عبه لب شددتا بردد بر بالبعتی داید مهدی به شددتا بردد بر بالبعتی داید مهدی خور ، عبیا کجید به همه خلم و حمیدی خور ، عبیا کجید به همه خلم و حدیده خود همویو همه خور به توهده خود دروده

ئىن يۇب . ئەبئى يۇب لىنبى بىلىدى يۇب دىندىدى. ئىدى يۇب لىندى سىبدى يۇر دىندىدى. ئىدى بىرى بودى يۇب دۇر.

عبهلب شخخت حمبجتم، خلب هجمله به رب عهر، خب تمقع یا هجنت جمتع یاه مجمله به رب لیملب چه فیوتعهر.

عَذِبُك جَمْع لِه جَلْدٌ قد جَبْهُ لِ مَهْم لِه جُدُك مَهْم لِه جَلْدُه قد عَجْد لَا مَهْم لِه

حسب مقدم جالت من قده به بعد مده مده بقد مد نقد مد بقد مد بقد مده مده به بقد در بالد مده مده به بالد در بالد مده مده بالد مده مده بالد مده

يَسهِ به جهر حين قعه عبديب حد قعه

عبَدبه بنه المباهدة بالمباهدة المباهدة المباهدة

> Michael Mammoo Box 5028 S-561 05 Huskvama SWEDEN

> > ب البيعيد دومت

مَ تَعبَذِه. وَهُمَ دَغِعبَذِه.

خورلاره، معنجره، دخمنه، جمنره، معنوره، مورلاره، معنوره، خضنه جمنره، معنوره،

حدببة، بعن عنده به بنجة، ويدن بالخس قده بعن معبسه حدبت بله جه اللخس قد جده جه ، هدت بالقد بسجه اللخس تده بالم بحد بعد بالقد المحمة،

دنىنەدە ، محتەركىنەدە ، ئەشىنى ، ئەشىنى ، ئەدەكىيى ، ئەدەكىيى ،

بر بنت جعبنج خمبب جم بعدن،

فَحَوْدِينَ كُمْ :

رمخومير سفي لاغه حممة بعض جموعيه مخاصينين به ديست ديمني بي بدد

بر موذلف دلبوه دب

بر منفذه، ذربت، نهنه، مبتعبد ،

حذونه جبتده معوقةته بعد خبس جوهم

فحلمن ليوربون ها سفحفس يه ودجه وربه ومله ومربع المعارف المعربين من سفحف المعربية . منها ومربع المعربية المعربي

دومن عُدودِ بر بولن خضيمه جده

جدّے فخدشد.

نَهُ، عَبِلَهُ، حجل ضَا جَعِثَاهِ عَجَعْثَا عِلَهُ: عَبِنَا هُجْ، قَبِعَهُ، ثَلَهُ عَوَدَاهِ هَا جَعَثُانًا ثُلُهُ لَدُلُا عَمِيهِ مَوْدًا مَةِدًا مَةِدَا أَوْقِنَا يُثَلِّلُا.

دود عن دغرمه درمة ديمة عنه عنه عنه دمود عنه دعوة عنه دعوة عنه دعوة عنه دعوة عنه عنه عنه عنه عنه دولت عنه عنه د

Association Assyrophile de France, section Ile-de-France 15 bd Jacques Copeau 95200 SARCELLES- France

مرتوني ووديغ

من بعضه جوشه حوسه م

رهبُعدَى مِعَوْمَهُ دَمِرُلِهِ، دَحَبُوهِ:

تحودع نائبه دغالته، جد معوبه مه حلب

منقذنه دمب رمعفنه

فِحِجْدَمْ، ـ يَهْدَمْ، هِنَنَا جَ9 حَهْدِمَ، حَعْدِلْمَ، حَمْدِمْ، مِنْ لَا مُعِدْ لَاهُومِهِ، حِمْدِمُ مَهْدُمْ، لَا مُعِدْ لَاهُومِهِ، حِمْدِمُ مَهْدُمْ، حَهْدُمْ، حِهْدُمْ، مِهْدُدْمَ، حَهْدُمْ، حِهْدُدُهُ، حَهْدُمْ، حَهْمُ، حَهْدُمْ، حَهْمُ، حَهْمُ، حَهْدُمْ، حَهْمُ، حَهْمُ حَهْمُ، حَهْمُ، حَهْمُ حَهْمُ، حَهْمُ، حَهْمُ حَهْمُ، حَهْمُ، حَهْمُ، حَهْمُ حَهْمُ، حَهْمُ، حَهْمُ، حَهْمُ، حَهْمُ حَهْمُ، حَهْمُ، حَهْمُ حَهْمُ حَهْمُ، حَهْمُ حَهُمْ حَهْمُ حَهْمُ حَهُمْ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهُمْ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهْمُ حَهُمْ حَهْمُ حَهْمُ حَهْمُ حُهُمْ حَهْمُ حَهْمُ حَهُمْ حَهْمُ حَهْمُ حَهُمْ حَهُمْ حَهْمُ حَهُمْ حَهْمُ حَهُمْ حَمْمُ حَمُ حَمْمُ حَمْمُ حَمْمُ حَمْمُ حَمْمُ حَمْمُ حَمْمُ حَمْمُ حَمْمُ

م موند مخنیه خمومحودی

ها منصده منجهها ما قمه علمه مودبه عدلها...

حبره من خدم بخده دورته ما مده مدنه دورته ما دورته ما دورته بخده دورته به المده دورته به المده دورته ما المده دورته ما المده دورته دورته به المده دورته ما المده دورته د

وبه جه و قدیمه هوهی بلت جذمههمی فنی بل حسن تبیت هم جیده دیلیسه، ملبقه جدل شده تنیسه در نهنه جیلده (ده همه) جمونه عله (۲) خجته جُلْده جنفیده د.

خۈەخ،

آجَاء به قمّا شَخَا دَبَا دَبَا دَبَا بَهُمْ الْمَا الْمَ

أَمْوَدُهُ وَهِدِبُهُمْ وَمُودُهُ دِهُوْمِدُ مُدْمِهُ وَدُ دُوهِ مُومِ : عبده و : عوده به : مُحلب الله نهيم ميلاه . حيّه مَعْيِه دَبْدَيْهُ : دِهُ وَهُمْ : سَلْهُ لِيهُ مَهِ بِهِ دِهِ لِهُ هِمَ عَدِبْتُهُمْ دِهُ عَمْبِ جِهُ وَهُمْ عُهُ مُومِ بِهُ مِعْدِبْتُهُمْ دِهُ عَمْبِ جِهُ وَهُمْ عَلَى عُومِ مَعْدِبْتُهُمْ دِهُ عَمْبِ عُهُ وَمُودُمِهُ مِهُ مِعْدِبْتُهُمْ دِهُ عَمْبِ عُهُ وَمُودُمِهُ مِعْدِبْتُهُمْ وَعُودُمْ حِمْدُونُهُمْ عَمْبِ عُهُ وَمُودُمِهُ مِعْدَبِهُمْ وَمُودُمْ عَمْبِ عُهُ وَمُودُمْ مِعْدَبِهُمْ وَمُعْدِهِ عَمْبِ عُهُ وَمُودُمْ مِنْهُ مِعْدَبُهُمْ وَمُودُمْ عَلَى مَا عَدِبُهُمْ وَمُودُمُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ

ور محمد ۲۰۰۰ روده 10 محمد ۲۰۰۰ روده

يعتو هو يُح

بردن بدوری در فست الدامی در برای در ب

••••••

عَيدًا مِن حَبِي الْمُولِينَا

تموضع حعمه جهودهب

ئېچ جومدع

م فجيت موتد

خونمنا ، حمِه مختِيمَه عبه مختِمَع عبه منه منه

حَلِّم جِهْ جَذِبِهِ لهُوفعب جَلْبَ جَدَّتُهُ مِنْهُ عُنِهِ جَعْدِدِهِ مِنْهُ عَنْهُ عَنْهُ عَنْهُ عَنِهُ مِنْهُ حَبْدِ خِلْتُهُ نُهُوْدَتْهُ نَعْهِ دُ تَنِهُ عُلْهُ عَنِهُ مِهْمُهُ عَنْ خَلْدُهُ عَنْهُ مَنْهُ مِنْهُ مِنْهُ لَهُ غُمْدُهُ دِهْبَةً حَهْمَ مِنْدُهُ مِنْهُ مِنْ مُنْهُ مِنْهُ مِنْهُ مِنْ مُنْهُ مِنْهُ مِن

حَدِبِهِ مَجُعْنَا عِنَمْ، جَ250 بُه هَ هُوَهُ ، دِعِدِلِه حَدِمِتَ، فَجُعْنَا جَنْمَةُ خِعْدَبِهِ بُهُ نُمَدُّ، عَهُمْجِنَّ، حَوْقَدُّ، كَنْتَ، مَوْنَ عَوْمَتِّ، جَهِ

المهروب وجنوته وفلته فذفته مجبلته مدر مِع مُوْه مِع عَبِدُ مِعْوِدِت : نِعِيب جِدُودُوع مُوْه له مجندي فخبج جذه مناهه ولعد مُوه يَعْنِيمَ ، حَمْدِمْ عَمْد ؛ عَدُوع ذِعْوْ عَمَا جَعِيدُم ـ عوميمه ، بي العجب دوهجية كه فيمهم بد ـ مُدْع چه فِيعَه مرِدَمُع عِلْمُمهِمِعهم . تُع فِذَيْه مَع يعننيه جنموني فبعمه وفع معومهمة عُومُومُ،" سُنْجِمُ،" قَاءَ فِحَوْجِمُ، جَنْمُورُخِينَ . فنتن مود موستسمد نهدد وهمد حدودهند نب موج، دنجه مَوْء بَعِنه مَوْء بَعِبت ميوب دُونِ عَدِيدٍ قَاء نِسِومُهِ. قَاء جِعَمْء جِ1930 لِنُجِّه دمِدلم على 200 دمد نم جلقمد عبعمد منه متوماهم مذله و ملحوم نوفع دهما هوه بجله ول 2000 كبقمذ، له جبع فيعد من د مبت عخبجه (credit) معبته د تعد جمذيمة دخمة مِن قد مَوْن جمنيد. عوف عُه ـ مُلُومًا جِنْنُجِمًا صَوِدًا صَفًا عَا شَمًا. كَنْعُمْ مَوْه مومذيع مِدَدُمِه: ملوجٍه: منابع، جيضًا.

حَبِيْمْ، جِابِودَ عَهِ فِي قَالَمْ مِجِبْلَيْهِ وَلَتْهُ مِجِبْلَيْهِ جَبِلْنَهُ جَ مَخْبِ : هِمْ قَمْهُ جِهْوَهُمْ، خُسِيْهِ ، لِهِلْتُهُ 92 بَهْبِهِ، جِهْجُمْهُ جَفِّيْهُ كَمْ جَذْهِ ، لَجْبَمْهُ 53 بُنْمِهُ، بُلُهُ وَبِيْدُهِ ، جُعْمْهُ فَهْجَمْهُ يَلْهُ هُوسُعِمْهُ فَيْهُمْهُ بُلُهُ وَبُعْمَهُ فَهُجْتُهُ عَبْدَهُ يَنْهُ هُوسُعُمْهُ بَعْنِهُ عَفْدِهُ جَمْدَهُ فَهُجُمْهُ فَهُجُنْهِ فَيْتُهُ يَنْهُ بِلَيْهُمْهُ وَمُعْمَا وَيُعْمَلُهُ ، لِبْنِهُمِ قَهُ جَدْدُهُ جِلْتُهُمْهُمَا : قَمْمِهِ مَا مُغْمُزُمِهِ مَا جَدَدُهُ جِلْتُهُمْهُمَا : قَمْمِهِمَا وَغُمْوَمِهِ مَا يُدُذِهِ











ممررح وخدح فمعور حمور دوعم

تُجبَعُ جَدِيهُ جَنِهُمْ جِنَهُمْ جَنَهُمْ حَدَهُمُ حَدَيْمُ حَدَهُمُ حَدُمُ حَدَهُمُ حَدَهُمُ حَدَهُمُ حَدَهُ حَدَهُمُ حَدَهُمُ حَدَهُمُ

قاع هناهذا تحتب ولنع بُدنبالم حفودها جبوقت المجروب وهو عوسه موسم وعودها وتدورهم معقدته وموهبهم جبوها وتدورهم المجروبا المجروبا المجروبا المجروبا المجروبا المجروبا المجروبات المحتب المح

عەد مىمە دىسمىر مەدە دەلىد جىسىر

ومسا : دوولها : واحد ع، جساله

المجتمع عوديده : مجد

لتجذفننا : كوليلا، موهنموذا، مكذبا،

70 mor



" عبسدن بعده د مسعوب ، همد ، ليد ، ...

عوبيب عنود جينه (يعب و دود جغوديه و جعبوس بوقعب ودسعب جه قدبلب ا) علعب وهمولاه به المنته خالم فيدبه هنده حموم داع موله له المعاهدة حموم داع موله له تحديده المعاهدة تا موله له تحديده المعاهدة قليمه حديده موله له تحديده المعاهدة قليمه حديده مقال المعاهدة قليمه حديده مقال المعاهدة

جتدمب لعوقدًا جهلتقه بن حديثه على بلب المحدد المحد

بل دوهوع فخبته جهلشه جهر مسلاء

تُعذبُ عُذِب المجهَّ مِم لِحِب .

عذعنه ملح جساعك ."

4 ـ قه 62 مُلقبهُ جَلِيْتُ : جُهْ جَلِيْتَ ـ عَهُ مُعْدَدً عَلَيْهُ جَلِيْتَ ـ عَهُ مُعْدَدً عَلَيْهُ عَلَيْهُ مُعْدَدً عَلَيْهُ مُعْدَدً عَلَيْهُ عَلِيْهُ عَلَيْهُ عَلِي عَلَيْهُ عَلِي عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُ عَلَيْهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلَيْكُ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلِيكُمُ عَلِيكُمُ عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلِي عَلَ

(بسبه عنده وه وه وه وه وه وه المحدد المحدد

مر مر مرد مرد المعرب معمور المعرب معمور المعرب المع

حمد المجال معا

محمد معرود معموده محدد

معدد، موجد، دميوهه جديده: حددك، دليهوذيك، عجديد،

فعدودی مه حابقت خده دوقن لعوقات برده دو درست دوقت برده دو درست دورس جمبت دورس جمبت دورس جمبت دورس جمبت دورس دورست دورست دورس دورست دورست

جَنَتَهُم فَجَبِّهُ، خِلَ فَوَلَتُنَا هِفَدَّتَـــــهُ وهوهبقت جُدُحبْ هوبِدَا جَبْعُا جَبْلُعهِ لاه محبِخُهٔ جِج قَبِعًا عَلْمَةُهُم عَا تَدْتَا عِباً!

2 - لِجُهُ حبُدِمة مِي فوذهه للمهمَّة جغِمرَديل المتعبه للموجب معوقلهمجميس الخنعب بعبده ماوست همبده مد حيما بعسوب حفه مُبْدَهِ حِودتُه وغِعبتُه جَمعت : جسب موملا علم جمعيموم غوبدكم مودتك لحلب حميقمب وهذ بع عبد 1974 وجيفته جدمحب جعِلله جلِعت عمه خش، حدمجه جعّه جيعًا جدّميًا، ومومّله عليه جعبّدا لحمدة عن المناه عنه المناه مع المناه عنه المناه الماه تحديد وع لمودوع عدلت نبده محموب جنب وموعشة جنعة ذب جعيدة عنى المسلي جعثه بير مُلبِت منهونده جبيم، جبيد هجيد دَخُ كَبِدُوهُ مَمْبِيِّهُ سَدِّنِي وَجِبِهِ. غُدِبُي وعُ جر غلقه غمدة جعشموهم وجعتم مبهد چه تعلیه لحل قدونه دنسخت قمومت کسه جَيْمُهُ خِصُكِ، جِحبِهُ لِبِملِهِ جَوِعتِهِ وَجَعتَكِ، عُلَمَا يُعِدِم جُم عب جبم لذِدهِ لَهُ دِعلِي. عبقه جبله وع بد جمعًا سُلُعًا مُعب متعب (قور في في خير مبية المبير المبيرة الم عله خد معدد جموده، مد غبي متعب جحةم ولنح جُعبِيك .

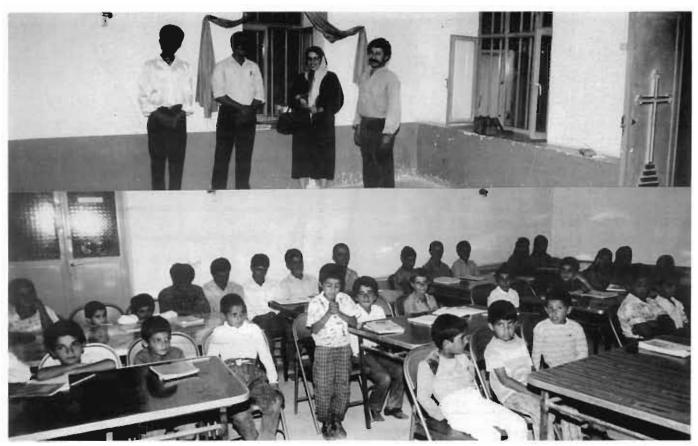
عجود: على مجمعوه به حسم حساس على - 3





مِ بَعِبْ لَمِعُلْهِ لَ فِلْقُنَّ بَعْمَ دُوبِدِ وَعَبْطِدَ مُحْدَدِ وَخِذَنَا عَذِدَدُنَا دِفِدِذِعَهُا،

الم مد عدم المعاد عمام المعاد المعاد



م بعبت لمِعْن _ عدددِن عَهدَ دَفِي مَهٰد وَفِي وَهموم عُميم تحذه لِس غِنْج همذِب فِلْفَيْء جِعْدِذِعَمْء.



مَجُعَ مُحُونِكُم يُعُونُكُم الْمُعَامِعُ الْمُعْمِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعُمِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعِمِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعَامِعِ الْمُعَامِعُ الْمُعْمِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعَامِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعُمِعُ الْمُعِمِعُ الْمُعِمِعُ الْمُعُمِعُ الْمُعُمِعُ الْمُعُمِعُ الْمُعُمِعُ الْمُعُمِعُ الْمُعِمِعُ الْمُعُمِعُ الْمُعُمُ الْمُعُمُ الْمُعُمُ الْمُعُمِعُ الْمُعُمِعُ الْمُعُمُ الْمُعِمُ الْمُعُمُ الْمُعُمُ الْمُعُمِعُ الْمُعُمُ الْمُعُمُ الْمُعُمُ

لَّهُ الْحَدِ دُوْدَ جَهُ وَيَا جَهُ الْحَدِهُ الْحَدِهُ الْحَدِهُ الْحَدِهُ الْحَدِهُ الْحَدِهُ الْحَدِهُ الْ قَا الْحَدِهُ الْمِنْ الْحَدِهُ الْحَدِهُ اللهِ حَدِلًا الْحَدَاءُ الْحَدَاءُ الْحَدَاءُ الْحَدَاءُ الْحَدَاء 25 مُونَّدِي فُخْدُس قَا الْجَدَاءُ الْحَدَاءُ الْحَدَاءُ الْحَدَاءُ الْحَدَاءُ الْحَدَاءُ الْحَدَاءُ الْحَدَاءُ

شبوهومة

فيموذ، على حيحوث، دفوذغي، مصبح،،،هم، فيوب دفوهودي، بل يت، مدوي، دفوذغي، فيوب دفوهودي، فيوب دفوهودي،

مَامِهُمْ جَمْدِيْمَهُ جَسِيمَهُ عَبِهُ أَمْهُمْ جَمْدِيمَهُ مِنْ عَبِهُمْ جَمْدِيمَهُ مِنْ عَبِهُمْ جَمْدِيمَهُ مِنْجَدَتُهُ مِنْجَدُتُهُ مِنْجَدَتُهُ مِنْجَدَتُهُ مِنْجَدَتُهُ مِنْجَدُتُهُ مِنْجَدَتُهُ مِنْجَدُتُهُ مِنْجَدَتُهُ مِنْجَدَتُهُ مِنْجَدُتُهُ مِنْجَدُتُهُ مِنْجَدُتُهُ مِنْجَدُتُهُ مِنْجَدُتُهُ مِنْجَدُتُهُ مِنْجَدُتُهُ مِنْجَدُدُ وَحَدُيْتُ مِنْجُدُدُ وَمُعْدُمُ مِنْجَدُدُ وَمُعْدُمُ مِنْجُدُدُ وَحَدُيْتُ مِنْجُدُدُ وَمُعْدُمُ مِنْجُدُدُ وَمُعْدُمُ مِنْجُدُدُ وَمُعْدُمُ مِنْجُدُدُ وَمُعْدُمُ وَالْعُمُ مُعْدُمُ وَمُعْدُمُ وَمُعْدُمُ وَمُعْدُمُ وَمُعْدُمُ وَنْعُمُ مُعْدُمُ وَمُعْدُمُ وَمُعْدُمُ وَمُعْدُمُ وَالْعُمُ مُعْدُمُ وَالْعُمُ مُنْكُمُ وَالْعُمُ مُنْكُمُ وَالْمُ مُنْكُمُ مِنْكُمُ وَالْعُمُ مُعِدُمُ وَالْعُمُ مُعِدُمُ وَالْعُمُ مُنْكُمُ وَالْعُمُ مُنْكُمُ وَالْعُمُ مُنْكُمُ وَالْعُمُ مُعِدُمُ وَالْعُمُ مُعْدِمُ وَالْعُمُ مُنْ مُعِدُمُ وَالْعُمُ مُنْكُمُ مُنْ مُعْدُمُ وَالْعُمُ مُنْكُمُ وَالْعُمُ مُعْدِمُ وَالْعُمُ مُنْ مُعْدِمُ مُنْعُونُ مُنْ مُعْدُمُ وَالْعُمُ مُنْ مُعْدُمُ وَالْعُمُ مُنْ مُعْمِعُ مُعُمُ مُنْعُمُ وَالْعُمُ مُنْ مُعْمُونُ مُنْ مُعْمُونُ مُعْمُونُ مُنْ مُعْمُونُ مُنْ مُعْمُونُ مُنْعُمُ مُنْ مُعْمُونُ مُنْ مُعْمُونُ مُنْ مُنْعُمُ مُنْ مُعْمِعُ مُنْ مُعْمِعُ مُنْ مُعْمُ مُنْ مُعْمُعُمُ مُنْ مُعْمُونُ مُنْ مُنْعُمُ مُنْ مُعُمُونُ مُنْ مُعْمُعُ مُنْ مُعْمُعُ مُنْ مُعْمُعُمُ مُنْ مُعْمُعُ مُنْ مُعْمُعُمُ مُعُمُ مُنْ مُعْمُعُمُ مُنْ مُعْمُونُ مُنْ مُعْمِعُ مُعُمُ مُعُمُ مُعُمُ مُنْ مُعْمُعُ مُنْ مُعْمُعُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُنْ مُعْمُعُمُ مُ مُعْمُعُ مُ مُعْمُعُ مُ مُعُمُ مُ مُعُمُ مُعُمُ مُ مُعْمُ مُ مُعُمُ مُعُمُ مُ مُعْمُ مُ مُعُمُ مُع

<u>ئىدەدەن</u>

حدل مَن جَنْبِهِ بَحْنَهِ مِنْ فَخْدَهُ فِحْدَهُ مِنْ مُنْ فَخْدَهُ مِنْ فَحْدَهُ فِحْدَهُ فِحْدَهُ فِحْدَهُ فَمْ فَحْدَهُ فَعْدَهُ فِحْدَهُ فَمْ فَحْدَهُ فَمْ فَحْدَهُ فَمْ فَحْدَهُ فَمْ فَحْدَهُ فَمْ مُنْ فَحْدَهُ فَمْ مُنْ فَحْدَهُ فَمْ مُنْ فَحْدَهُ فَعْ مُنْ فَحْدَهُ فَمْ مُنْ فَحْدَهُ فَحْدَهُ فَحْدَهُ فَحْدَهُ فَحْدَهُ فَحَدُهُ فَحْدَهُ فَحَدُهُ فَحْدَهُ فَحَدُهُ فَحْدَهُ فَحَدُهُ فَحْدَهُ فَحْدُهُ فَحْدَهُ فَعُمْ فَحْدَهُ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُونُهُ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَالْكُمُ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَالْكُمُ فَعُمُ فَعُمْ فَعُولُهُ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَا

حقم جفها دوسته المنه ودرسه فاه حب فهده دارسه المنهد حب فهده دارسه المنهد المنه

قولسَّنَا لِبَعْنَا جَعَنِقَوْءَ يَجَوْجُو وَجُوْتُهَا لِجَنَّهُ حَبِيْقَاءَ يَجْوُجُو وَجُوْتُهُا لِجَنَّهُ حَبِيْقَاءً فَعَا مِبْعَنَا عَلِيهِ فَعَيْمَا فَعَيْمَا فَعَيْمَا فَعَيْمَا فَعَا مُجْبَعَهُا فَعَا مُجْبَعُهُا فَعَا مُجْبَعَهُا فَعَا مُجْبَعَهُا فَعَا مُجْبَعَهُا فَعَا مُجْبَعَهُا فَعَا مُجْبَعَهُا فَعَا مُحْبَعُهُا فَعَا مُحْبَعُهُمُا فَعَا مُحْبَعُهُمُا فَعَا مُحْبَعُهُمُا فَعَالِهُمُا فَعَالِمُ مُحْبَعُهُمُا فَعَالِمُ مُحْبَعُهُمُا فَعَالِمُ مُحْبَعُهُمُا فَعَالِمُ مُحْبَعُهُمُا فَعَالِمُ مُحْبَعُهُمُا فَعَالِمُ مُحْبَعُهُمُا فَعَلَيْكُمُ مُحْبَعُهُمُ فَعَالِمُ مُحْبُعُهُمُ مُحْبُعُهُمُ فَعَالِمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ فَعَالِمُ مُحْبُعُهُمُ مُعُمُعُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُحْبُعُهُمُ مُعُمُعُ مُحْبُعُمُ مُحْبُعُمُ مُحْبُعُهُمُ مُحْبُعُمُ مُحْبُعُمُ مُحْبُعُمُ مُحْبُعُهُمُ مُحْبُعُمُ مُعُمِعُهُمُ مُحْبُعُهُمُ مُعُمُ مُحْبُعُمُ مُعُمُ مُحْبُعُمُ مُعُمُومُ مُعُمُعُمُ مُعُمُعُمُ مُحْبُعُمُ مُحْبُعُمُ مُعُمُ مُعُمُ مُحْبُعُمُ مُعُمُ مُحْبُعُمُ مُعُمُعُمُ مُعُمُ مُحْمُمُ مُحْبُعُمُ مُحْبُعُمُ مُعُمُمُ مُعُمُومُ مُعُمُومُ مُعُمُومُ مُعُمُمُ مُعُمُ

حِبْء مِنْ مَنْدُه دِهُوسَهُ ، يَعِيدِ سِبِ لِنَامِ مُدِدُه لابيجاد فإده عفجها فعنعونها مغودفها دعوهمم دِه مَنه صِمْدُه مِحِم مِنجب ذَهْب ، مَنفُذه يُحَوْجُدُ بُكُ فِعَا مُنْكُومُ سَعِم المُحَدِّعِ عَمِيْمِ المُحَدِّعِ عَمِيْمِ" نَنْكَ دُدِّكَ بِجِنَّا مِنْ حَنَّمُ لَهُ وَ لَمُنْكَ وَمُدِّكُ شَاءُ عُوسِمَا ؛ عُجُنُومَ ثُلُنَّا فَجُفِيمًا جِهُ مُسِفِيمٍ بد تعلِقهٔ جَنْدِه حبه قد تبد معتمد ج مِنْمِهِ عَنْدُمُهُ بِل سِمِهُهُ ذِهِبٍ. ثَنْهُ خِمَدَ جنيخمب دهم عض بغبد سعفود سمعنع لتجذب تعدد تدوم بل فجذعده وفعضه جَلِعْتُ جِيْعَا: غَعِدُهِ ﴿ وَهُدِّعَ عِبْ خِصْبَ عِبْ ا نده دغمه يد شده موجه، دحب دليِّت دلبِّ ، نسيب بندهد مر شل دهمه دعبمده ماسمه حصية على المجانية مهمود على محب عوف لِعْتَ عُمودُت. عُدِي دِدَهَا يُحِي فيعمُا عُلَّهُ البِحَدُةُ مُنْخَدُةً مِنْ ذِعْبِ مُعْمِجِةٍ دِ عوضعه بينه وعقد به ميم جعيف

عر تدهمته دعودهم الله المبحد بند المبحد الله المحتلفة المباده الله المبحدة المبحدة

جسده می فجدد ایم جدد المهدم ا

دېدزعم، دهم، دومی، دومیک، دغدزعم، دهم، دغدزعم، دغرم، دغرم، دغرم، دغرم، دغرم، دخوم، دخوم، دخوم، دخوم، دخوم، دخوم،

حود فه فَدَفِيهَ عَنَا فِعِيمَا عَنَا عَنِهَ عِهِمَ ـ مِهِ عَلَمَ عَهِمَ مِهُمَ عَلَمَ عَنَا فَعِيمَا يَقَمَا جَهُمَ ـ مِهُمَ عَلَمَ عَلَمَا حَلَمَا مَلِكُمْ مِدْدِعَهُا فِلْ عَنَا مِكْمَا فَكُمَا مُلِكُمَا فَكُمَا فَكُمْ فَكُمَا فَكُمْ فَكُمُ فَكُمْ فَكُم

حينهم د 1923 عموديم مضيع وحووجهم مِ جِعَمْء جِهُورَمِب وَشَلْفِهِم يَجِنْذُهُ عَنْ لَغِم ـ هُمْ نِدِ فِيهُمُ مليدٍ معمِيدِدٍ مخدَفُنِ معقمة بيره معالمة م المومية معمومة جنينه دِي يُعجبهِ موطنيه بِعَجزِكَ خَذُوبِ سُم ير عِبْدُ وحب بند فونست بعث حلال سند حب فِدنِيمَه دِجْمَهُمْ وَفِدَيُومُه دِنِيهِمُ و فِينَهُ دِمِهِ لَكُنِي . حَنْهُ لَا يَعْدُبِ جِعْدُنِي جَمِلْكُ اللَّهُ اللَّالِي اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل نسيب 30 فمي مَنْه . بندِ جِي دِهُ دَيد دِغِمدِد دِ لبمبع حبنجم حيقه جموة وخدعه مبد سوموم عومته مغموم عدم سجع فجزعهم حقمًا قا فِمَخِمَا جِلِعْنَا بِلِنَا جِيعًا وَفِي عَلٰهِ عِنْمُ لِعُنْ جِيْدِيم . حَعِنْمُ ج 1949 يَعْتُهُ عَبُهُ خِذِ بُعِنَ يَجْتُعُنُ عَلِم جَوْدُهُ حَدَيْهُ خ وخِذِيَّ مِلِد مَعِد 1955 عِد مُعْتِد مَامِر دُيَّةُ وَ فولسَنْ فجيئة مع جنة، ج 1960 أول 1964 فِدِذِعَمْ لِمَبِدِهُ لِمُتَا لِمُعَالِمُ مُولِدِدُهُ لِي مِل مِ سننساء أعود فخد معر خدد سنساء مجدديه موه جِعَفُدًا عَلَمْ حَابِجًا جَعَبِمُذًا يَجِهُ وَجَدَّا وَ عِدْنَا وَ عِدْنَا اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّالِي اللَّا اللَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا مِنْمُهُ دِ 1985 حِب شَنْدُمْهُ دِهِ . عَمْدِ فِلْهِ فَدُمْ بِعِرْمُ عِبْدِجِعَ عَدْمِيهِ عِنْ 22 بعدة ليه مغمده بيه ليعنه جنبي .

حَبَدُهُ وَ جُدُنِهُ عَبُودُ الْمِدُهُ الْمِدُاءُ الْمُعُ الْمُدُاءُ الْمُدَاءُ الْمُحْدُاءُ الْمُع

مُن هَبُعِرَى (لايونوره كيمبُع خين بَنْ عَمِره (لايونوره) يَصِيْعه

قع فعيه؟ دعود عود المعادة المعادة المعلادة المعادة الم

چه تمب " حب فجنهه دحك فجزعته، جِمُلْتُ عَبِد بِنَدِ جِنه - حجوعيا: عَبِد بَسِم تمؤذي هند پښود ليم لر چنه ه عوندند ذَلب ولي تعنيس ذهوع له جمم سجوعتم ذلب أروح أهنيس " فِيمُنْ لعبمه مِع حل سَجْع فِجَرَع ـ مَع لَا غِيرِب دنيت عوممَ ، قدوفيت عفِس جِع حه دُوله مَا معبده مَا يَل عوم الله عنه المام عنه منه وموة مف عبمومًا جاوهم.". عبقا فحقيا غب بع : مبد خِيْغَذَع حِيْمُغِ غِبْ ر ضم مبد ومسَّا لِن مُونِ جَمه مبتميا"؛ غَيِه بَجِدُم فِجَدَ ــ عَيْمِهُ جَجِبُم وِهُ حَجَوَعَنَهُ جَبْجُحُقُهُ فِصِيهُ عَنْدَهُ بن بعدد دوسته دهفوسه ، مرد سد جمد قَعْ لَوْصَمُعْ حِسْدُعْ عَوْمُمْعْ مِنْ الْمُمْوَمِّةِ : وَيُصِعْ الْمُعْرِفِينَ دٍ، تعيب تهمب نِجُدَف، ذِذَفْي، فِعلبُي، دِفِدْتَ، مد فلد جمُّن جم دَهُدَ من : حِمْ عَمْد علام عالم جنججيب سجع بمنعدة عميمية منج موذيع قع ووضن ذبني.

حقه الموهده خود موده المحتد والمتدرم المحتدد المحتدد







At the Assyrian Foundation Meeting

كُلِمَة بُعُمَامُ

مُلِبِ لِنَحْدَ ١:١٤

بُدِهُ دَمَجِتُمْ فَبَحَهُ نَدَهُ دَمَجَهُ دَلُهُ فَهُمْ عَشِدُمُهُ دَبْدُ جِهْفَهُ حَبِدُكَهُ دَنْهُ فَهُمْ عَشِدُمُهُ دَعَهُ لِإِذْلِيْهُ هِمْ وَهُدُمُّهُ دَنِيْتُهُ فَيْهِ عَشِدُمُهُ عَلَيْهُ بَدِهُ هِمْ وَهُدُمُّهُ دَنِيْتِهُ فَمَثِيرُ مَنْهُ

د . يَجَ هِمَدُدُ مِم حَمْدٍ فَجِيدٍ :

نَدُهُ مِنْ جَمِيْهُ مَبْدِهُ عَبْدُ 11: 25 نَامِ عَبْدُهُ جَمِيْدُ عَبْدُهُ عَبْدُهُ عَبْدُهُ عَبْدُهُ عَبْدُهُ عَبْدُهُ عَرْدُهُ عَرْدُوهُ عَرْدُهُ عَرْدُهُ عَرْدُهُ عَرْدُهُ عَرْدُهُ عَرْدُهُ عَرْدُوهُ عَرَدُوهُ عَرَدُوهُ عَرْدُوهُ عَرْدُوهُ عَرْدُوهُ عَرَدُوهُ عِنْ خُواهُ عَرَدُوهُ عَرَاهُ عَرَدُوهُ عَلَا عَرَاهُ عَرَاهُ عَرَاهُ عَلَاهُ عَرَاهُ عَرَاهُ عَلَا عَمُوا عَلَا عَمُ عَلَا عَمُوا عَلَا عَلَ

چىم شقى جېسېدت دۇجنى واند يا، دىيلى

مُعِهَٰعَ.. تَعَمِيَّا.. هَمِ مَبِعَهِ دَعَ.. هَفِلْكَ جَهُوعِمْعَ غُمُونِيْمَعَ.

عَلَمَدُهُ مَهُوَجُهُ : هَبُدُ - 17 مَهُدُو 1903 عَوْمَنَهُ مَعْلَمُهُودَنَهُ : 18 مَدْبِهِ مِ. 1888 د. حمیدهٔ مُهْدِنْهُ دِیْهِکِهُ مِوْمَقُهُ جدل مَو جداِئِنْهُ غُمْوُدْهُ عِلْهِ.

تَابَعْبَمْ، ثَلَهُ لَعْجَمِهِ فِي جَدْهِ مَا جَهِ الْبِعِ آدِيهِ بِلِهِ الْمُعِيدِ فَكِيمِ الْمُعِيدِ الْمُعِيدِ فَعِيدِ الْمُعِيدِ الْمُعِيدِ الْمُعِيدِ الْمُعِيدِ الْمُعِيدِ الْمُعِيدِ اللّهِ عَلَيْهِ الْمُعِيدِ اللّهِ عَلَيْهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَيْهِع







حل جهبه حاحفجه ، فستسهه مه بنه مهمه حدل بخده درس الماسه ورسم المحدد بخدخه بنده مبهه مهم المحدد بخد المحدد بخده المحدد ال

مَا كَجُلَّا حَمْوِي حَكُمْ الْمُعْلَمِ عَنْمُ اللَّهُ اللَّالِمُ اللَّا اللَّا اللَّا اللَّالَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللل

Ashour Moradkhan 6280 Desert Flame Dr. San Jose, Calif. 95120

سَدِع طِبخِدُمُع مِن جِمه مَنْ جَمِلِمِد جُمبعبِك

الموهدة بجديم من وهدند لبهمود فخبه دجه مندند وخبه مجبته: 1 - فيعدد خدد عديده دوليط فيعدد موزي - فيعدد خدد عديده دوليط فيدهد موزي -

2 ـ جَيعمُّهُ فَيعمُّهُ عَلَّهُ مُومُجمُّهُ بِلَ بَدُ يِلْكَهُ جُهُمْ جِيهِنَّذِهِ مِجبِلْتُ يُموُذِّكُ فَيعمُهُ خَلَّهُ بِخَيعَهُمْ بِلُوهِي .

دبد بددخرا معمد معمقع دستدع علم ممرية ع

ك عودكرد عوددة له قدودوس غميميد ج عميد سنع دين من د دون عبد دون درن جيدًا، دُلْنَا، يُمَا مِنْ دُمِع جَمَّا جَقَيْت مُوْء حوزند بد نجد مجانب فخميد دُد مع به خد عودلي فرسب موه ، نجمه موتدع مجبلت كافردت ومتعه عله مله وموقيمه وبخوجه سلِه دَمْيِمَه عمشلهِم دمِذِم كِه ذِعْهُم ذِسِمهموهم. عَمْدَ عَمْهُ مِعِيمُ عَبْدِ غِنْ سِهُ مَبِدُ عَنْدُ عَبْد عله وحمل ض وبد بعدت تنجيجه علته عيد كون ما حد عدد المجودة مع المعرفة المعادد المناهدة دَدِبِعَهُ مِنْ جَبْدُ تُومَّهُ بِدُ وَجَبُهُ حَوْقَدُهُ سِم ُ دَبَدٌ دَمَدُ مَمِت دَفَ . سِبعِ دَجْبِت عَدِم ُ مَع بعد حُقع بْجُدُونْ بِعِمْنَا يُحْبِيْ مَوْسِي عَمْنَا مُوسِ مُدِمِ بُل مل من دوستيد مندن يُدُدِّ بُدُ عُبه نَا عَمِيْمَتْ عَمِيكِ عَمْد تَصْبِح لِبَعْبِه لِبَعْبِه هِم بُدِيعِه نُهُوَدِيه ويودِّدِيه. عودلِه عوب ُذَفَع فِسَجْسُمِي بَخَعَشِيهِ هِم فِخَوهِ قِحْه ج بضن حد من بمن بهديد من حل سجه تهزيمن فغلمون وفلعبدونون فيته مجبديه سوبة، فجدود به حد الله وتنبيضة كالماء قيع مَوْع مجبدع فيع مره مجبدًا. عجبًا مو منونع جميرمن جعسمجع بمر حمه جموس حلِعْنَا يُمَوْدُنَا فَبْعَا عِلْمَ مُودِدًا وَلَمْنِا ا غَجبُ حليدٍ بأه بقعهمهم خِل لِعُنَّ د يدليه . حل عبغر دوبعله موذده همونتمه السومة حم فعدت عصبك لفعماه بموس بد

عَوْدُونًا دِدنِت عُومِكُمْ مُومِحِمْ. تُعْدِيم عور دِ

غسمه حمد موع دفيه بند مصمد دوده دم

تهزيمه مفخنه في الله فيتسم ومد بين بين فيتي وفرتي في الميا فيتسم ومد دروجه وفيي الميا في الميا ومدال ما المال دروجه والمال المال ال

فِلْكَ مِبَجَذِعَ بِجِذِبِ لِنِعِمْ، جَمِيمُ، ه حدمت، جمعیه.

۲۷٬۵۳۵

حيّن يُعتَ يُعَادِد مورَجت مؤس المني وهياء هِم يُعتَد يُعود مورَجت وهوموج الموليور فعلال من فورَجت وهزائه، وبالله بودوري مؤس وهيفور يعد يهي فعلال بودوري المهاب بد فيرفي ها بلقا يموري وفريه الموردي المهاب ما ما بلقا يموري وفريا الموردي

وفجيت موشحة

بنه حبت به عمله هابنه فحنت هوبت به خدده حبت فهوت به فحدت به فه حبت به خدمه والمناه به به به والماه والمحتمد و

ڊخلمه.

بعدية خبخ مبد مبد حبح رفيد معمق - يُعدِ دَوْمِهُ جُنِ سِجِدِعُ سِعِجِ سِعِجُ مِعِفِيهِ ع دم من عبد ديه دم دم دم دي دي دي دي ه بَدِ بِلَقِعِ، جِهِ قِي مَبِي بِمِ عِبِ مَبِهِ عِولَقِي مِي الم ومبدومًا وبمنت بد بيد بدي خدّ مبد مله، بند هستند دسميع درهمب تعبقها مخذع بره شهوره حدثت عومضمت ويوهب دبېه بد منسني، مختوم، دخلتم دمينية دخوستنك سباة كيرس سرمةه دفين بنك فنجت مبنك ججمه تت مغدد فجد موديد، دُت فعبية، جم مُوت مُمنم بعدي دهني دهني من عومد دمومد تمويمة داميقا دغنغ منه جيدب جذنه تعليه مند دمُنفِيدُ دبلعاء مودد بهد جمعودته بد سجبته وفيين مفضيه بيعه ففجيه بهدفه دمَدٌ. سبنه دغم مصب د بيم د بيم د بنه بنه مستبغ غن عن متنعيد منه ملن دمِثْ عِلْمَ دَمْعُ عَمْدُ عَمْوَمُ عَمْدُ حَلِمْ سُوع

فَعَمَّهُ وَلِهُ فِسِوعٌ وَحَوْدُومُهُ وَلِيمَ حَبِمُ تَعْسَوْمُهُ.

حسن المنتاع فجدود المناه فه المناه فه المناه فه المناه فه المناه المناه

لنَبِّه فِدَّه جَدِّنه عِهِ عَمَّه مِهِ عَمْه مِهِ عَمْهِ حَدِیْه جَدِیْه جَدِیْه حَدِیْه جَدِیْه حَدِیْه حَدِیْه جَدِیْه حَدِیْه جَدِیْه حَدِیْه جَدِیْه حَدِیْه جَدِیْه حَدِیْه جَدِیْه حَدِیْه حَدِیْه جَدِیْه حَدِیْه حَدِیْه جَدِیْه جَدِیْه حَدِیْه جَدِیْه جَدِیْد جَد

حوقق فجقت هود یا حوفت بخد خبک عَنهُ: جَنْجِهِ بَخَ خَجْجَه عَنْعَتْهُمْ جَبَدُ عَههُ: جَنْجِهِ بَحُ خَجْجَه عَنْعَتْهُمْ جَحْدَهِهُ عهه: جَنْجِه بَحَدِهِ عَنْهَا عَجْدَ عَهْمُهُمْ عهم: جَنْجِه بَحْدَهُمْ عَنْهُمْ عَنْهُمْ عَنْهُمْ عَنْهُمْ عَنْهُمْ عَنْهُمْ عَنْهُمْ عَنْهُمْ عَنْهُمْ عَنْ

جُسَبُ نَا جَمِیْمَنَا سَنا، حل هَه جَلَا عَلِمَ لَنَهُا قَبَمَنَا هَه جَم قَبْعَ مَنِه لَعَا، حل نَابِثَا ج مَنهَا جَمِیْمَنَا مُحِمِعِا عِلِم مُعَا إلَام نَنبَهُما هَنهُا مُنهَا مُنهُ مُحِمْدِا عِنهُ مُعَا إلَى نَنبَهُما مَنهُا مُنهَا مُنهُا جَلَوْلِا عَلْمُ فَمَا جَدَتَهُما خُوسًا جَدِلْقَا عَلَم لِلْ قَدَم، جَدَتَهُم هِا مُنهَا مُحَمَّا مُنها مُحَمِعِا.

حوقدًا جميعًا به " دا قدونا جميعًا به ودمًا المحدومة ال

مي كابَّه دغيها منعت سه كنه دِمخ دامِية عَبْ تعرودومًا عله جموع مياء تبع خلب قدةما ه منونتي ويلقد يه بند قيوند جميقت يت موسى فِيدًا مويدُدِهُ بِل منِيهُ دِدُونَا ميد ديشيخ ميد دخلت هن دخليم دختيره حريمة محسب مند . ثب منهنيم مخدة دنيد بلقه عبه به عليهمه شد فقع بجبع حقيمة بع ديمه سجع دي بتقذمخ داصقع يع نبيه من خلِمه م معده منبه د وه بلكه . بنوة، قولبطيفية، ويُتونيوه، دوجه، مطبخ، وهومخم عبه لمور فيحددونه بودوي به بجبتي جبْدَ قبوت جميقت. جمجيب معضويه جقدونه غميشة كنعينة عندة من مع د عجدته دوء دوشمع دنلقه وصعوهم وجبلتموهم دُل تعب چه شد منسمه وقدهه، مدنه لا قيعا ججيَّد، بد بلقه جنهيج جنتيهما ه

وسوعتوم دمسغ

هُمِم فِجُم قومًا جَيْدَي ويعذِ قَدُولِي. عود _ تبت ونیند جنعوقه که نیمه دیعقه حنید ـ حوَّسَدَّه بَبُ عَمَّدَ عَجَدِّه وَخَهُ مَحِدِّه جَهُدُهُ عَبِّدَ حَبَّعَ حَمَّدً عَبَ عوجب يه محمودي. يى منس فخيو خسم يسلله مؤس : بى تمنى جده دن مدوست جميع مِنجِدِت بِسُلَك عَمِي مُدَّت جِد تُمْ عَمْد عَمْد متوجع بين تعونه جهوشنه من تعوضه حيمدة سوب دَيْجِب فَدِيوِ دِينِهِ بِيمَة مِنْ مُعِدِي عَنْ 13(فعجب) جُنعوهَ، جنهدًا، دُدَّ، بِهُ مُوْء فَيْعَا دون نحم درك وع قيد من عمون منامع عَوْلِهُ يَعِيقُنَهُ جُنعُوهُ عُمُذُنَّهُ. خِدَمَّهُ مُلْهُ بل یعقه یا شد تعده محمود خدد با فخیوجسم وني جَدُهُ وَدِهِ وَمِ حَدِمِهِ عَدِمُ حِثْمُ وَدِهِ الْعَالَةِ عُلَامُ وَالْمُعَالِمُ الْمُعْلَمُ ا كُو نِهَدُّهُ عِي مُوسِمِينِ. بَنْ نِهُ خَهُ مُوسِمِينَ عِلْمَ دفيتع عله هدودده صعه ثابته جهعه مهد خميميد. قبوته خميشة عده جفجموعة علم إنبائت مشقع محبجه جمه فتع شه معه -لعِد. ُذُده منه شهودٍ وقبوع جميونه ج عجبلومت عند بتعني جميوند جميريند دبمدد. جديد به عبر فللم بع مسام عوثيث د تعوفه ذرنيم حض حصية، بموقه ميولعه، نيتُهم وفِيعُم له تعيب ثله خِلعب لتعوقه جنبو نجمت دفت جيم تعوب جهولمه جنخب وبعدد، حل من جرب به منهما عونيت دُيعوه، فه بلبق، ووديت، جده.

نبند بخشه دار مراده کنید جمید بخشه می در بدر بخشه می می کنی جمید بخشه جسم شده می می می می کنی

ئسمه ، داسعه به دار جهام دره به المهم ، المهم المهم

غربه، حوم وديه جعيد : غربه، تعمه وديه جعيد :

د ـ بخریم دخیمت دخیمت دخیرت : بخریم دخیمت دخیمت : بخریم : بخر

د ـ بخوند دیمید دیمید : بخوند بخوید . به میم

و ـ هخرا دلا شا وهتسته المهما المهما المحدد المحد

و ـ يحمونه، بَخ بَلِهَا جَلَيْهَا وَلَمْهُا، لَهَ يَعْوَلِهِا فَعَلَمُا فَ عَلَمُهُا فَعَلَمُا فَ الْعَلَمُ و مُنَّا الْافتانِيَّا بَحْ بَلِهُا خَلِمْهُا فَتَعَلَّمُا فَعَلَّمُا فَعَلَّمُا فَعَلَّمُا فَعَلَّمُا فَعَلَّمُ عَلَّمُ الْعَلَّمُ وَفَعِهُا فَعْلَمُ فَعَلَّمُا فَلَمْ الْعَلَّمُ فَعَلَّمُا فَعَلَّمُا فَعَلَّمُا فَعَلَّمُ

قیع هوی جدمیدی دوهن حدوده هوی دانه که شده دهوی که سیدهن دید هشکت در کده هوینه خده کهدهده کسوها هر عبده عوهدانماس کن .

النجع بعتجدا عله نما حواهدا باجا به مواهدا النجا بعد المعادد المعادد

لبَدِنا سِهُمَّا دِاهِدَتا بِل هَهِدِبِ مُثَنَّهِ وَ هُوَدِبُ مُدِّتَهِ وَ مُحْدِبُ مُدِّتَهِ وَ مُحْدِبُهُ مُدِبُهُ مُدِبُهُ عَلَى عَهْدُنا دِاهِدُنَا فَعِيلَهُ عَلَى مَا الْحَبْلُ مُعْ عَلَى مُعْدِبُهُ عَلَى مُحْدِبُهُ اللهِ مُحْدُنا دِاهِمُ فَحَادِبُ اللهُ مُوالِمُ لِلهُ مُوالِمُ فِي اللهِ فِي فِي عَلَى مُحْدُنا دِاهِمُ فَعَلَى مُحْدُنا اللهُ مُ

جَا فَجُع جَيْجَ عَنْهُ مُرْسَمُ عَبِه صِبِصِهُمْ يتسموهم ونع هموموهم حنيثلمهم عبيع ند: بلجنه جنن چه فنته حجيه، يحلك حعمه مند دودده عنا المسعوب ردِ. دهن من جنب بن ديمومه دهد فعه ما نجذب که ښموهٔ دعومه، چه شغ سه جدلېدهٔ ع ئىلە دېمەنىگە دۈددەردى. ئەنى بە قەلئىنى سېھ جِهِ مُهِمْ مُدِهِ مِنْ مَخِهُ . خِجَ فَلِهُمْ مُلْهُ مِم عودشَّه خِدْبِدُمْه مسَّدِه لَبِيمُه شَلَقُ لَلْبِحِ فِد ـ بْدِدُهُ دِرْجُنَا: مجببهِ مْهُ مَبْلِجْمُهُ دَبْنَا. نُهُ سَجَه مِعِمَّه عُلْمُ (دُمُنَّهُ) تُعَ فِعَلِمُه دِيْنِه. دېښېدن د جب حل الله فولست دله تووه عُميدُه فيلِعمَه جيسيه عبيه جهوعمَه: بلِعمَه جمموب هنجيد؛ يه جيه خج مونشت عهمدنت يُذُ بَحُولُنَا وَفِعَلَمْنَا ، مُسِعِبُ بِي بُدُ فِحُنَّا فَجُم مُنْ مُ مَا مِنْ مِن مِنْ مُن مُعَمِّدًا مُعَمِّدًا مُعْمِدًا مُؤْمِدًا دلبه دخدفدنه دبنج وذكيه ومفدع دبك عدبه ب جبه جدّ حولتن ببند (بیانه)؟.

جِمْلُسُم سَد : عجبتُم جِمِفُم مَد : بيدوني فِذَفِهِ مِن حَنْد فِي فَدُه عِنْ مَن مِن مِن وَ عُعِنْكِيم مُوع بُو فَيُدِّع وَمُودُكُم يَدُ يُوعِع فِم قَضِ " وَهُ دِع مِع 2500 عِبِ لَم فَيْدَع مَا مُعَدِّثُ ع سف سفد من المراجع ال قىم تى دەخد كى مەنى محمود بنب ، بنجمود وَتِنَا غِيمِ عِعْنَا دِفِعِيْدُه لَمُلَّا مُدِّا مُعَمِدًا عله للمهمم، فه له عله تعده مد فلخ خ نيدوي علِه لِحَيثِ ؛ لخِتُهُ ، دِعِملِهِ ، مُنْعِثُمُ ديمون جيمن عُومُون معوممنن موب جُهجِب لِعُنْهُ جِيْعِم جِكُدوهِمت لِه عَبِك لِعَتْهُ جعوفِي . حوفقه علم حيَّة غنتنيه مع حقوب دلبد حودشن عههفت بوجدنن والم قهدُلْتُ، غُدِبْ، نَجْت، جعنِته، جوجع، عُلَّه، حَجْدُ جَنِلِيمَهُ جِحِيثُمِهُ معمومِهِ عُلْمُ. جِهُ مُعِي وجفد لا تعيم حومجد جد تعيد عميدد. تثد بنديشي سِندُ رمِيضِينِ مع رمِعِمَهُ مسيكي مدويد جنبه دوجم يمثث شده تبسه م نُعب سهُمُعُهُ جِمْت عهِ حَسْنَ عِد جِعِيمِ خِخبِخ حصومته دبعبه چه شب خلبه بدنه دبه محدث جُنيب أنه جوهيج عند بد بنشيه م عوهمه وبع مته يحتث جلاب مجته عضويمه جفحجوون.

دميم جيئ قد بنجه ديمونه ميمود شعوه عين ميلومي غين معود عينه

1 ـ بعثىبەن، بعدەت، جدل بحداد جبدد، بعدبت، جىبمەت، قەلبىلىنىت، مەرەتىنىت، بعدت حقى جدەد، ئىج تىج، قىلەت دقى بىم بعدب يە حقى جامتى، تەن، تعون، تىج،

حضّا پونور حضا بعن بعا الها مجدده وربيع دعال جي معربع عمدر حبور مع معربه غمربه

مِع و حَمْد الله و

حبودت مبعده ذهعبك بلذع بجبعهم

منولقنونون. فخبته يور لعنعدة د" مِن ويدِّه

أول و دِقع" غِيم غِذت دومو ممي .

نَهُ نَجُدِهُ اللّهُ خَدَهُ اللّهُ خَدَهُ اللّهُ خَدَهُ هُ اللّهُ خَدَهُ اللّهُ خَدَهُ اللّهُ خَدَهُ اللّه خُدُهُ اللّهُ الللّهُ اللّهُ اللّه

- 1 مُدِعِمْ، مَنِسَبِعُمْ، مُورِ، عَوْدَعْ، دِفَولَسَاء حل جَمُومِ،
- 2 مُخِدَمُ، جعله بي معيني، حمل عظم د مُنجه جميد . برمة مُخِدَمُ، له محوده بالمحدة بي محودة بي محدودة بي
- ۵ ـ هِم خَمَدَ مُخِيمٌ عَمْدِدَمٌ لَسَبِعِمْ عُلَى حَمْلُ عُمْدِمٌ عَدْنُت مَذْنُت لَقَدَهُ .

دم محبد د معرب د در به دم محب دم

*12½m7 /3g 130fm 18g7 19g2 13m2 12045 18975 74 18937 hazr /00mga 18054 12mm 12mm 12gam 24 1807 44 4454 1807 4454

* بَحْدِيْ مَعْدَى مَنْدِهُ الْمَدْدِينِ الْمَدْدِينِ الْمَدِينِ الْمَدْدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ مُنْ فِحْدُ مُعَنِينَ الْمُدِينَ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ مُنْهُمُ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدِينِ الْمُدَانِ ا

מלא בנמלק

جەۋھلەن، كە ھىلىك ئىلىنى، ئىلىنىنى دەمىتىلىنى

حسووهب هيب يددنين وهي ليهب حننسة

اودسب چلبه لله لموزا، وهذبك حصد لله لموزا*

ض هَدُم دَجُعَمُ لَب يَعِب، جَهُ يُعلب هُمُعَب لَيْعَب عُرَادِي مُعَلَّد لَيُعَب عُرِد المُعَادِ المُعَادِ المُ

مَ يِهِو مِعْبَسِيْ دَجُوحِت، حَا مِعَرَّ رَسَمَهُ وَفُوحِت دَمُحَمَّ وَيُورِ مِعْبَسِيْ دَجُومِت، حَا مِعَوْتَهُ يَسَهُ مُورُووِيَّ عَنَا مِهُومِيَّ وَيُورِيَّ مُحَنِيَةِ، يَهِمُ وَيُورِيَّ مُحَرُووِيَّ عَنَا مِعَوْدِيَ وَيُورِيَّ مِحَنِيَةِ، يَهُمُ وَيُورِيَّ مُحَرِقًا مُعُونًا مُحَرِقًا مُحَرِقًا مُحَرِقًا مُحَرِقًا مُحَرِقًا مُحَرِقًا مُحَرِقًا مُحَرِقًا مُعِلَّا مُحَرِقًا مُحَرِقًا مُعِلَّا مُحَرِقًا مُعَالِمًا مُعِلِقًا مُعِلَّا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعَالِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مِعِلَمًا مُعِلِمًا مُعِيلًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلًا مُعِلًا مُعِلًا مُعِلًا مُعِلِمًا مُعِلًا مُعِلِمًا مُعِلِمًا مُعِمِلًا مُعِلًا مُ

حود ما دبعة بعبت، بد عود بعبت، ديد ماعي عدل يتيا، حدده لنقا ماديا،

ەدبىنى كدەلىب حتىتى، دىرەپى سوددى كغودىيى

« بَحَدُ بَحِدُ اللَّهُ وَمَالًا، لَيَا دُومُو اللَّهُ اللَّه

جُمَم ابدًا دَهُلَمًا لَعِيب، وَكَا وَا دَيْدَيَّا دَهُنَا* ضِيب ضِيدًا دَمْنَا حَدِيثًا الْعُنْ حَدْثًا الْعُنْ

فعير عد موسيا

حبد يسيد ومبد ديس يستعب

البيعة الميا استار البور، ديرا والبه المار البورة المارون الم

كاي دائيًا بعبل، وقتب ويعب هذبباب ادمة تبعثا ها ديانس، بد بعنا دباها هابد وقيدت لعوقت عدبي، وهمجنت دعب لعقدبي وقيدت لعوقتب عدبي، وهمجنت دعب لعقدبي والمدت به عدما عليها، عياقا دمية عليها،

ترديد مهرور دمهنور بير ديهمت متمييه حكوجت خم چذيها لعتق، مجتهاسه كبم قئل ضويتن مبسي قئا دوازا حمح خصفا مله كتمب مقتل دميمونه

هُقد جُد مولمِليٌ مَعْدُم لِنَيْ دِيْهُ مُ حدَجِفِس اودشا اشدَعَ والعلا كِي كوها البضر وقليك شكذ ذوهنا وعد دستا والا حيدن وههوي يتحل حبس حشر عبره

لِلجِنْ جِهُ هُذَهِب يِتَجِنْ دَاجِنَفِسُ وَ اوَدُهُمُنَا ا هذب للله حمد شنطته دجه خلف هظه مع قهد سدًا هفدها حدبه حميب جديا طع حك يددية حشلجب هذب هله شديد *

دِيْدَهُ لِل هَذِيجِيْنُ حَمِدَ عَمِدَتُمْ حَبُّهُ مَا يم الزكس بهود بوقد كديمكر ويجتر هُمَّا تَضِيبُسُ شِكِيًّا مَعْتَكِسُ يَصِينًا حدِّه و الله ب جمعه لده م مبته

خِدِ هِذَهِٰ دِهِبِيدٍ عَمِدَتِ لَهُضِيمَ يَهِكُدُا نِدُدِّة دِهْمِيْسِهِ جِعَبِ مِعْتِهِسِلِهِ نِهِدَا*

المناه بيد قلي ميدهب شكدها يدويا دِيْجِينَهُ مِدْبِدُ دِسْلِيْ دِيْجِينَ مِنْ سُيْدٍ

متهذ هذا تقيد لا يودره وتدسيب مدوره ابع لهف عنفي استدا هدبيا لخدمورا یہ کیڈچۂ شمجہ ٹٹا موجہ حدم کنیس ذير يح بريد منه بهور دوورسناه*

البخع جشوع الماف، بعديد الله يحدث سلبهم القرامة حضية شخ كشة محقيد لحمات السدة جشيلب مقبعب تخشيد ملا فعيس معلية ♦ك ډګړ شپېدکۀ، حومقډ دنیس مزب څکر∗

حوب مودكني حوح عمير دومخم حجربوها*

احمدا واحمدا شمقها ومهم كفدهورا حضيكة ميضيع اخلينا بع شديده احوريا اذحدودهم كح دودل جا اهذب دهها

مشكم لمولي التدره عضمت دوديا بمها هلك بدخك يود كيب دكد قبعب هيههد ابض دفدوق عدد عدد ومد * تدبب لا سله هنبذ جلته هم حوهه حرف ديد هي دهميته متهد دعبدد مازكد حكعها حدومي دهمويا معجد تكذر دجؤا دِقِدَيْ مَا مِنْ خِيلُودَيْكُ مَنْدَا تُمُدُ قُيْا حسدًا فِحَفِحَمُ هُذَهُمُ وَخُدْمُا وَخُدْمًا

دخيت كه شجده مقيد عهد فق دنوده

هِذَهُم ماهِ دَيْد جهد حيد مدغة دخجيدة في ليباه قنب مص هم قيد

حسدًا كَيْعِيْ الشَّدَيْرُ حَمِدَ دُسْتُا سُندُ،* دِيْودَهُ بِيدِ مِيْجِيدِ يُعديد كِنَاهُ لِللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الله

محمكنا مهمة الهمة التعدد فلمدر دشلهب هجوبها دبنتده دسوا لاهف جاهتا

ەقسىتى متەدد دەمەك مەدچا جەيدا «

وظلت له موت لموت بالم وقد بالم من مناهم الم

غيوه جد دسته ميه مجر ببجه دهشي

وخيسك بحوقا مؤبؤ حسنا ابنا هعبهم

*كنفية دوذشة دونيه كيمتيه مكبعث

لتبير ححوووا دارووتا معمدكين بلتب

بديد بله دبجي ليلغم حيبدهم بع حتب

حتميير شخ ذرير مق مفرور مسفعتها

حوب حدبي حوب محبجي دحيه سنه١٠٠

دهمي يعيده في يقدب جليم بع دعده

دِحْمَةِ دِمَهُ وَمَا الْمُعَامِلُ لِالْجُسِمُ لِيَلِدُمُا

دغمب عبًا بومعريا هم وهيّا دلتيا

وهَا بُعِينٌ لافوهنا حدِّسهَا داروينا *

دخمل جدبدب مقيا هذه بدختا

ەدۈدىكە بىدىب كامدشا مشكم دىجدا بدتا

دَضِدَيتِي 'كَوَدُرُهُ' هَ' يَدُرُهُ' دَهُنظب ضِ يَتِيرُ

دِهُيْس مِن يُعَدِّدُ مَدِّمِتُ لِيُذِيْدُ عَمِد عَبِيرٌ *

الموذرة الم توك حويله حقود يتجتر

احدرها لا هلت عقبه سعتا لعكتا

بنع عدم حبددب ليدجه وتعلب حبيه كذكه

البور المبقل الله المكانية بهال عاددتا الخذيلة *

عِي مُعَدُ لَغِدَوْدُ وَعَبْدُ لَهِدُمُ دُوسِمُ عُلَهُ

لعُحِيْمًا وْهَوْدُ دِجُلَيْدُ صِيقَ هَعِيمًا لِلْ مُلَّهُ

يدوي حبنه يه قدمب معمد مع بهده

هج فهُد دَهِيسِب سُدُيِّ عَقَيْضِت لِدِيْدُا *

لَدِهِجَةُنِيهِ، هَـ قَيهِ حَهِ جَهَبُوهُ، خِدِ جَهُبُيهِ حَهْمُوا مَبْدِهِهُا مَا بَحُ جَهُبًا مَحَهِبَوْدًا مَا اَمِمَا بِنُهُ: هِنَفِيهُ مَا تَحْهُ مَا جَدِ جُهُبُيّاهِ شِيا مِنْا لِمُعْمِ.

من شرح شرحها يتيا سنا لب كه ميلا د المهديد مودويد ديد فيد فديمير كه جليدد سدِّد محمِسمٌ حجمًا د الإذكا دهمالدبا، موليممّ حند هنعدًا لِجُلنَا لِلْبِعْلِ سِنهُ. حدوه ١٨٥١ معوسة عجدته دهه خد بلب ميوديب دهعجير مقذِ حفت زَمدًا هِع هنشًا دِاهُا فَمَرَكِا. حَبْدٍا بديد اشديد مهدلب حسبلت واقد شوقه دهومستر جُعبدِد وهومنتِد كدر كا قبد المحبير، المنا كوم بكن وقيدا موسوبي قا حنت اومير عَا دَاوِفَ يُبِ جُذِحِبِ حَيْهُا هُمَهُجِيًا هِفَدِّسُ وَمُحَهِمِب בחבת הבאנו בונן בובו בחבו: سمثيן: معَد المعمود ا وقذا لذر بيت مله وحلية المؤدَّد بي هذا ومحمح وغبث حودةدا حجوقدا وبدها داءم كو لِتُنَا دِيمًا. حَسِٰنًا دِيَكُمُا، مَمُنَدُمُا دِدِهُمَ، حهُدًا لَسِدَيا هِم قَسِب لِجبيا وقدنها هَا مهددتا محوقظ دالمنديا. كه كند وللفذها دهدود به المهورين معمر والجديد بدا سوا حومهُمْ دودُور جُعبون ميهديد.

> ىمۇنىك ئېتۇم تىتە. ئلھەتتىمىد: ئىلبۇددىئە.

اللم عست الألكم

* بغرنه من الإفاد منه منه منه بغرن بابا بعد الافاد منه باها منه بغرن بابا بير بيرويي بير الأفاد بابا بير بيرويي بير بيرة

*باعد البيدية ديارة ماية ماية المايدة الماية الماي

مرح جافي دنديا محمد المديد المعدد ال

جُرِيْنَ مَمْنَا مُسَاءً رَضِيْنِهِ عَمْدًا دَخُوسَ لِهُمَ عَدُوهُا عَدِبُهُمْ بُهُ وَدَا دَهُودًا الْعَيْدُ مَهُمُ مَنْ الْعَالِمُ الْعَادِيَةِ وَيَعْدُ الْعُنْدُ مِنْدُونَا الْعُنْدُ وَيَعْدُ مَنْدُونَا الْعُنْدُاءِ الْعُنْدُاءِ الْعُنْدُاءِ الْعُنْدُاءِ الْعُن

*التَّرُامِ الْمُنَاءِ مُنْ الْمُنَاءُ الْمُنَاءُ الْمُنَاءُ الْمُنَاءُ الْمُنَاءُ الْمُنَاءُ الْمُنَاءُ الْمُن الْمُنَاءُ ال

خد عضيرا رتيدن دفوهن ديها وهبيرارا* دَوَرَسَ يَعَنَيُّا يَرَدُوا رَبُرَنِيْ دَتَهَا دَوَدِسَ مِعَنَيْا دَبُرَوا رِبُرِنِيْ دَيْهَا عَبُنَ هُمُ يِمِهِيَّا دَفِيرُا رِبُ يَبِا سَهَا

* التَّلِمَةِ عَمِّهِ عَلَيْهُ عَمِّهُ عَمِّهُ الْكِلَّمُ عَمِّهُ الْكِلَّمُ عَمِّهُ الْكِلَّمُ عَمِّهُ الْكِلْ التَّلِمُ الْكِلَّمُ الْكُلِّمُ الْكُلِّمُ الْكُلِّمُ الْكُلِّمُ الْكُلِّمُ الْكُلِّمُ الْكُلِّمُ الْكُلْمُ الْكُلُمُ الْكُلْمُ الْكُلِمُ الْكُلِمُ الْكُلْمُ الْكُلِمُ الْكُلْمُ الْكُلْمُ الْكُلْمُ الْكُلْمُ الْكُلِمُ الْكُلْمُ الْمُلْمُ الْلِمُ الْمُلْمِ الْمُلْمِلِمُ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْكُلِمُ الْمُلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمُ الْمُلْمُ الْمُلْمِ الْمُلْمُ الْمُلْمِ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمُ الْمُلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْل

* ψ_{α} ψ

بُورُ بُره منفور دَبُعتْر معِودِهِ دَدِمُورِهِ میری دعمن هِذِ معزِّم بَنَارِي سَونَهُرُاهِ وَمِرْدِهُرُهُ لِعَيْمُلُمُ هِذِ مَنْدُهُا مَنْدُهُا دَفْدِهُمُ بُعِيْمُ مِنْدُ لِدِعَنُا عَدَبُورُ مِنْدُورُاهُ

هِيمُيَا دَهُدُدُهُمُ دِلَاهُمُ مِولَقَتُمُ مَا حَبْتَ مَوْكِ.

حزجتا دصعبت المهدي خيد خيددا مدودا مدا سدًا مدود المعدد المهدي المهددا مدودا مدودا

كه دبيه بندنه دية بدهيه دهنه دهنها دهنها، مهنها مهنها دبده بحده دبيه بخده دهنها دهنها دهنها درهما المحدد بحده المحدد ال

المحودثا وزدا وهناهد، الهالف المودهب عليسا ديدةا المعدديا ممودونيا حيها دابندها دهدها دِضِدِسَا حِيهِ لِقِتا مُن دِهِدِذِا جُعَلَا دِهِدِهُ٥ كُه جُعدبيً يدِمُتَيِّ. هِم شَمْدُ هَيِّهُ دِيتِهُ دِسْتِهُ سِعيا مسفه ولوطئا وحبَّبُته، المفاتيا عويلف، كسفية محبشتا حسوشا وهوطقمنا ودقلنيا قميتل حل لاقل حوجب دليل محسني فدديدا تُم بودن وفوييا يوضم مضحفها دفيديا معبديا قل اوهما مميلما. إلى حقا دكلوا علينا محوه الما المناه ببني المالية حكره كلكا. حجمه ب حلسه الما داوهه فيا، حكره علىسونى ليقيل، سبنس مكجة دوماه مؤذها دىمەدتى كى نەسىدەپ، دېچىپىس جۇسىدە، دەس سلسمهد المفديد فسيد فريطته وقور وعصنك ومورقتا حجينيم موقرو بهيء بسووي ديده، مع موتدونه، وه معدد دهوهما كه اوذهب حدِّدًا دهجُدهٔد، سُورًا يعتنا هدِّننا داوهم، عود ديمتنا بغوهنا دهن البض دحلبينا ديدداد دِدْهُهُ مِنْ حِلْبِكُلْهُ لِيدِمُا تَدِّدُنَا دِعَمُنْهُدْ كُه كِدْتَنَا ديده نهةب معلشتن كه هلهم.

مات حيا جندفها يعويها النيا بود حوم حييا وأحفتها دافعها يعويها، اليا بود حوم حييا بود حوم المادية

دِجَدِهُمْ مِدَا جُمُقِا دَاهِهُمْ دَفَلَسِا مِنَا تَجْعَبَدُهُمُا وَجُدُدِهُمُ وَيَعْبَى هُدُنَا. كِلْجُا يَم هُدُودُ يَهُوَا وَجُدُدِهُمُ وَيَدْبُهُ مِنْ الْفُولُانِمُ بَى تَاهُونُمُا

متشا دُوبد لِبفِدَلِيم مَلِي: كَوَيْهَا وَهُنوَمَا دِمُحَلِيمًا لِوَهُمُتِيمًا

ميسًا دَفِيهُ ، مُودَيْعُهُ ، مَالِيْهُا ، مَدَيْهُا ، مَدَيْهُا ، مَدَيْهُا ، مَدَيْهُا ، مَدَيْهُا ، مَدَيْع مُعَامِهُا بُهُ مُدَدِّعُهُا ، مُعَامِعًا ، وَمُعْمَعُا ، وَمُعْمَعُا ، مُعْمَعُا ، مُعْمَا ، مُعْمَا ، مُعْمَ

صتشا وقحب بَدِب بَلْمَاءِ هَدهُ وهِكَتَامَا. ديلائعبت، جَدْبدَابه مَرَ يعودُنا بِلْنَا دِهِكَتَامِهَا.

هتشا دهدت ماهها اهده هبهدههایها داودهب قا هنقا ههنقا هبهتا هدبکتابه قا جمعیهه، حیقا داهبها دیکتا هودندا.

منعور در المرابع في معود مرابع المرابع المراب

منعقر جهقر مدريد المدرد المد

مُويَمِدِيًّ عَيْنَ دِيْمَةِ بَوَيْنَ بَوَيْنَ بَجُدِيَا وَلِيمَ لَنُ مِودَيْنَ اللَّهِ الْهِيَّ الْهُيَّ الْهُيَّ الْهُيِّيَّ الْهُيْنَ الْهُيْنَ الْهُيْنَ الْهُيْن وَلِيمَ لَنُ مِودَيْنَ اللَّهُ الْهُومُ اللَّهُ الْهُيْنَ الْهُيْنَ الْهُيْنَ الْهُيْنِ الْهُيْنِ الْهُيْنِ مَوْرِ الْمَيْنَ اللَّهُ اللَّهُ الْمُومُ اللَّهُ الْمُعْمَانِيِّ الْمُعْمَانِيِّ الْمُعْمَانِيِّ الْمُعْمَانِيِ الْمُعْمَانِيِ الْمُعْمَانِيِ الْمُعْمَانِيِ الْمُعْمَانِي الْمُعْمِعِي الْمُعْمِعِي الْمُعْمَانِي الْمُعْمَانِي الْمُعْمِعِي الْمُعْمَانِي الْمُعْمَانِي الْمُعْمَانِي الْمُعْمِعِي الْمُعْمِعِمِع

حىد

المحديث المحدد سده

M. GLOSTAND TO THE

المُتُلِ لِجُلِيْدُ لِلْجُدِ سِيْدِهِ، هَنْهُمْ دِيُرُهُمْ حَمُتُمْ حَمُتُمْ وصوحتية حديثة مقتل الموديا، حريبية مورية دَحيًا هِم يُدْدِجِنُا مِهِيمُ يُحدُونُ حِيْدٍ، هُهُ دِهِم سوچه خددوهنن وختندوهه دوهننش سعمه حوهَمًا محومنجله مولجوها عا يحدي ووتعير وأوا حمديد، وجهلتا مور ومنعدد موليك غريد نيك سجيئي حد ماعدًا له معالل دمست دخمت هيئيت سوقا دشقتيا كضعفش دالموها دلغنا وكضوندها دِهِفَيْدُ حُنْهُمُ لِكُتُمُ دُهُمُ مَدْمَمِمُ دِيْتُهُمْ مِنْ

هديا: المهدمليا.

يجنئ يلبجد سنه عجر 22 جره 1990



מפביבטשה השטביבם

حك سدِّد هِلَم ديمُلُهُ لِعُنَّةِ مِلْدَةٍ فَدَيِحٍةٍ، ابتا حد سبِّد دوهم لبه له هددوه، مجمله. ەھەقدەۋد دُكا لائىيىن بېھ كە ئىئا ەقىدىن دسترى اومير، حوب دين بند ييير خا ورحه حديها حكموله، الله الموالية المعمِّدُ عِدْ اللَّهُ اللَّ مىملىقىمە دىلم كە ھەتلىمىدا. ئىتىتدا ئىلە دىددەلىد دسدًا امعير ما قبير مبلي معدد مهمة مامضيمه ف.

المحكر المكرة عرفي المكرة المحرورة المح حَاهِ مُعَدِهُ ١ دِحُمُجِهُ ١ دُمُعَنَّ : ١٥ ١٠ كَانَ لَبِيتِهُمُمُ [لِمُؤْتُم] لِلهُوْدُ: دِيْجُهُمْ مَجْمِقٍ لِمُؤْتِم الْمُؤْتِمُ الْمُؤْتِمُ ٨٠٥٥ مُعُحِمْتِهِ وَمَجْهِدِيهِ دِاوَهُدُومُهُ دِحَمُجِمٌ فِكُمْسُمُ دومها گهٔ هُدُونُنا دِهَدْدِهِهُا هَدِيشَيْ هَعَنَدُتِينَا. صِ معلىظ كمبعظ وخذتعومه حبكقه بؤس ولامةقيه لإهبتابه هوسويا بتا سوشا دهوقدوها ودبلتابه ومعوسيًا. لوينا وقبيرا سنا موعدسا بده شدحيا دييوا ومديين اسيما ديمود، حمودا سيا رديوا حدّدٌ١. محوسم د "پلاهبت"، بله بند مع بدودٍ١ ئەكتى، ئا بسجب كە شوئا دھەقسەم، لمەقىل، التلا كه هدديه لا ديائيلا.

المعادد شبيقك هلكه كتشقا والمادد، معومالعلام لهُ م يَدُولُ فِدُهُمُ لِلهُ مُحَدِيثًا. حَدُومُونُ طَلَحُمْ اللَّهِ عَلَمُمْ اللَّهُ اللَّاللَّا اللَّهُ اللَّا اللَّا اللَّهُ اللّلْمُ اللَّالِي اللَّاللَّا اللَّهُ اللَّالِمُ اللَّهُ الللَّهُ ال هُدَدًا وهُلِقَيَّا دِيْمَوْدُ لِوَهِيْلُوْ لِحَلِّيهِ حَمَيْتِيَّ همتقد كا بسجب دخمق دحدة بسم، دبته دقته وجقه مِع عَدُم مِنِيم. يُدِيهُم حِسْرُتُهُ مِنْ حَيُلَةٍ دِلْهِ بَلَّا وَكُمْ اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ ال ارت تدموها المحمدة واجتمع بله سابقها وبوجقيا يكي وحوجة د مكن لا بسجب عني المؤديد، ابتا علا حله جنتحوها دايمته سوخا ديولقتا ويبخا ەدىمەشىد شەكتىد.

ص خرد بهلي ديرود وغجري دفيمتوري محبسي المهدير مددر مرحويلا بنا بنا دوه سوخا دادههاسم الم هُوَا لَمْ مِنْ هِوَدُمِهُا، هُنْ شَيْرُ هُوَا يُهُ لَجُمِهِ حقب دهر حوديد دهستسومه وفل دُدًا واذخِدهُد، حبت اوهم المؤديم وويا بدا لا لمحب عليها عا قدّه من دوسمنه محبست که قبید شعید درهیا، ابيًا جُرِيدًا صمنةً! ومجَرُدًا جَعَنَةً! دَجُدُوهُ! يَا كيقِا دِكَفِيهِ ضِعَسِودِا هُدُه وَصِرضِ دِقَدَهُمْا. ضِدِدَعَتُمْا محممتها فددوهنيا دتموديا مهوه فحميا بمولقنا وضددوهم فكرشيش شع فدهيا والإصنيا، وحاشدها شع تُدَخِيرُ مَجْجَيْدُ أَسِدَيدُ. مَوْلَقَنْدُ دَحِنْتُدُ، والعَبْهُدُ ەقىئھوقوڭ، جتەتتا قىتا ئەۋە تىلىۋ، تاھەتى وهولقا قال شقتيا، المن جداشةمه الموالم

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



An Assyrian Family

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

Therefore I suggest that if it is right and proper that there should be a solution finally to homelessness. This is a phyression of the Assyrian people: Therefore I suggest that if it is right and proper that there should be a solution finally to this long and crushing and homelessness, it is bart of the wandering and homelessness, it is bart of the wanderi problem which is at the very root of the Assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the to the interpretation of the Assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the interpretation of the assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the interpretation of the assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the interpretation of the assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the interpretation of the assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the the interpretation of the assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the interpretation of the assyrian tragedy. A land of one is own is bart of the dignity of man; it is part of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the interpretation of the assyrian tragedy. A land of one is own is bart of the assyrian tragedy. A land of one is own is bart of the assyrian tragedy. A land of one is own is bart of the assyrian tragedy. A land of one is own is bart of the assyrian tragedy. A land of one is own is bart of the assyrian tragedy. A land of one is own is bart of the assyrian tragedy. A land of one is own is own is own. A land of one is own is own is own is own. A land of one is own is own is own is own. A land of one is own is own. A land of one the right a divine Providence has vouchsafed him. a devoted and noble people who richly deserve is not a devence and decency of civilized mankind, intelligence and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, intelligence and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, intelligence and decency of civilized mankind, intelligence and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, and the richly decence and decency of civilized mankind, a devoted and noble people who richly deserve and decency of civilized mankind, and courage of one of a devoted and noble people who richly deserve and decency of civilized mankind. strength, endurance, faith and courage of one of a tribute to the wisdom, intelligence and all to perish.

Strength, endurance, faith and courage which press upon mankind if we are not all to perish. bringing it to this resolution, it also will be a tribute to the wisdom, intelligence and decency of civil bringing it to this resolution, it also will be a tribute to the wisdom, intelligence and decency of civil we are not all to perish.



ASSYRIANS ANCIENT

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 Sardana, 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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ده د حده حسم ۲

المحكدة المحك سده

ESHAYA E. KHINOO

ASSYRIAN POET AND WRITER