



Established 1968
Dedicated to the
Advancement of Education
of Assyrians



NINEVEH

THIRD QUARTER 1991

VOLUME 18 NO. 3



Festival of Grapes - An Assyrian Celebration

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

THIRD QUARTER 1993

VOLUME 16 NO. 3

Julius N. Shabbas Editor

Joel J. Elias Ass't. Editor

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

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ADDRESS LETTERS TO

THE EDITOR

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LETTERS TO THE EDITOR

Dear Editor:

I am enclosing my subscription for the 1993 year. We all love *Nineveh*, a true national treasure.

I am also enclosing a check for Nadya Davidova's book *A Soviet Assyrian in India*. (It sounds like a wonderful book!)

Please keep up your good work. God bless you, and best regards.

S. Shabaz
Washington, D.C.

Dear Mr. Shabbas:

Thank you for sending us the beautiful magazine *Nineveh* and the excellent review of my life story, *Survivor*. That was very kind of you.

I am enclosing a check and if it is possible, please send me four more copies to give to my children.

Rev. Benjamin Urshan
Rio Rancho, New Mexico

Dear Editor:

Please accept the following contributions to the "Needy Assyrians" fund.

\$35.00 from Frank and Juanita Riolo in memory of Nicholas Baitoo who recently passed away at the age of 100 plus years.

\$100.00 from Beneta Baitoo Riolo in tribute to her grandfather Nicholas Baitoo, who was always ready to help Assyrians in time of need.

\$100.00 from Alexander Francesco Riolo in honor of his great grandfather Nicholas Baitoo, who lived a long, productive and healthy life.

As a side note, we will be trying to contribute regularly to this fund in order to continue the heroic effort Nicholas Baitoo began before the first World War and maintained his entire life.

Jeff and Beneta Riolo
College Prospects of America, Inc.
San Diego, CA

Dear Mr. Shabbas:

Enclosed is a check in the amount of \$15.00 for my subscription to *Nineveh* for 1993. I shall look forward to receiving the next issue.

Albert Koshaba
Daly City, CA

Dear Editor:

Enclosed is a check in the amount of \$30.00 for a subscription to *Nineveh* for 1993 and 1994. Keep up the good work. We enjoy the magazine.

Jack Bookie
San Jose, CA

Dear Julius:

Enclosed is a check for \$100.00, \$30.00 of which is to go toward two years subscription to *Nineveh* magazine, and the balance to the needy Assyrians.

Emanuel Warda
Redwood City, CA

Dear Mr. Shabbas:

I received today the latest issue of *Nineveh* and must apologize for not writing to you sooner.

The back issues of *Nineveh* arrived some time ago as well as the several books which you were so kind to send. The issues of *Nineveh* will be bound soon and made available to the University community. New issues will be located in our periodicals reading room.

Thank you for publishing my letter as well. I will be sure to let you know if there are positive results. I will be travelling to Spain, Morocco, Tunisia and Algeria from July 9-August 14, so you may not hear from me before then. Best wishes.

David G. Hirsch
Middle East/Judaica Bibliographer
University Research Library, UCLA
Los Angeles, CA

Dear Mr. Shabbas:

I hope you will be interested to have the enclosed short article on the Assyrian Relief Fund which answers a question posed in a previous issue of *Nineveh*.

May I also let you know that I am moving next month from Lancaster University in England to a new post at Harvard? I hope you, and any readers who wish to correspond on matters of Assyrian history, will use my new address:

Department of Near Eastern Languages
and Civilizations
6 Divinity Avenue
Cambridge, MA 02138

Dr. J. F. Coakley
Cambridge, MA

Dear Julius:

I received your letter and three copies of *Nineveh* magazine. In my opinion the magazine is of such a quality that it would make any Assyrian proud.

I am sending my donation check for the needy Assyrians. I am not a writer, but on and off I will be glad to send your magazine some appropriate articles.

I hope God Shamash with all his might will be always with you in your good work in Assyrianism.

Oshana Beblis, M.D.
Clearwater, FL

Dear Mr. Shabbas:

I should have sent this article to you as Shara d'Mart Maryam begins in 5 days (August 15th). In Degala, a village in Urmia, where my mother was born, it is known for hundreds of years for its celebration of this day. Even the Moslems come to Degala to celebrate it as they also revere Mart Maryam.

I thought you might like to put this into *Nineveh* as it is another great Assyrian holiday in Urmia. One woman here in Chicago who is the mother of three doctors and, from Degala, has thrown a great big Shara d'Mart Maryam every year since she arrived in this country, to which she invites hundreds of Assyrians. Just a little more Assyrian memorabilia.

Thanks for printing my father and his family's picture of 1912. I've received several complimentary phone calls on this picture, especially a call from New York, Maro Benjamin, the mother of Dr. Vallo Benjamin, who was thrilled with the beauty and quality of the picture on page 63. Emil Malick, whose mother and brother are on the left side of the picture, and whose grandfather is Kasha Mooshie of Geogtopa, has already requested a copy of this issue. He had tears in his eyes when I told him. He lives in Oklahoma.

Sarah Sayad Paz
Chicago, IL

Dear Julius:

We regret that we were not able to meet during our visit to California last month. We enclose a check for \$50.00 for subscriptions to *Nineveh* magazine. The first is a renewal of our "overseas" copy; and the second is a gift subscription to our son, Richard Sargon, and daughter-in-law, Angelina, now residents of the U.S.A.

We send you our best wishes for the continued success of your excellent magazine, and hope to see you again during our next visit.

Khawa Aboona Pearce
Leicester, England

Thank You For Your Contributions

Nineveh

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FASTING AND FEASTING DURING FESTIVAL OF GRAPES

Extract from Keyhan Newspaper of October 7, 1969. Translated from Persian by Shmuel Kanoon Gilyana.

Till the day of "Grapes Festival," Christians don't eat grapes. On the Festival Day, from early morning until sunset, men, women, old and young, together, play, dance and make merry in their green gardens.

In Urmia, one day in every year (15th August, Saint Mary's Day), all work and other exertions stop in order to celebrate an ancient and lovely custom called "Grapes Festival." The custom is as old as Assyrians themselves. It existed among them even before Christianity. In Urmia, Christians celebrate this festival with special ceremonies that are carried out at homes, in the churches and in their green and very beautiful vineyards.

Until the day of "Grapes Festival," no lips have touched grapes. Meanwhile, many women and young girls have vows, desires and wishes in their hearts of hearts, therefore they have fasted. On the Festival day they go to the Saint Mary's churches and, humbly tender their most fervent prayers, vows and supplications to the Almighty God, hoping for their desires and wishes to be fulfilled by Him, the only Fulfiller of wishes and desires.

The expectation is ended now. It is the 15th of August, the great "Grapes Festival Day," Saint Mary's Day. In every Christian village baskets of

grapes from vineyards are brought to the village's Saint Mary's Church where they are sanctified by the village pastor, then divided among those present. Every one who, not very easily because of the pressing congregation, has acquired a cluster of the sanctified grapes eats it with a craving appetite to the last grape.

All are joyful and happy. The sound of their merrymaking can be heard from a long distance. It is nearing midday, lunch time, but in the present circumstances, the only thing that is not thought of and has now no meaning for the young is food. They are head and feet dancing, and joyfully celebrating the year's great Grapes Festival Day, the sanctified grapes first fruits eating day.

However, to everything there is a limit, and shortly the heat of the warm August day, hunger and thirst and fatigue combined together, have tired even the young. After all, it is past noon and everyone would like to have some food and some rest.

A fire is made and a part of the meat from the sacrificed sheep is put on the skewers and roasted on the live coals. In order to roast the "Kebabs" well, the coal is fanned. The air is full of the good smell of kebabs, which make one's mouth water.

The kebabs are ready for eating. Though here there are no forks, knives and china plates, neither there are lemon juice, olive oil or other table formalities, but there is plenty of local wine and vodka to go with kebabs that are plentiful. Needless to say, the very young and women generally don't partake



of hot drinks, those are only for the men, although some women make free use of them, too.

An hour later all have filled their bellies. Ordinarily everyone should seek a place to get some rest, but today is grapes first fruits eating day, the Great Grapes Festival Day, Saint Mary's Day; it is a day for singing, dancing and enjoyment; it must not be wasted in rest. This is one of the rare days in each and every year when one has to forget all life's difficulties, all discontent, all work and exertion, but dance, sing and make merry. Dance, sing and make merry to heart's content. Tomorrow, you will have again to work and struggle and strive against life's many problems.

It is two o'clock in the afternoon, the sun shines the brightest, its rays are almost burning, however no one thinks of the heat. The folklore dancing and merrymaking is restarted, even the grandpas and grandmas join in it. What a happy day. The drummer beats on his drum with might producing a far reaching sound, the piper blows into his pipe with exertion and, the people dance frantically to the sound of the drum and pipe. All, young and old, men and women, dance together in a circle.

Now the celebration has reached its climax, everyone dances till out of breath, to the rhythm of the folklore dances, sometimes changing into western dances, foxtrot, cha-cha-cha and rock and roll.

While dancing, sometimes verses are sung which roughly translated mean:

Grapes, oh grapes, how delicious, how sweet you are.

How glossy and how beautiful you are.

Won't it be a pity if a single grape drops from my hand?

All my happiness, and merrymaking,

Is from you, oh grapes, oh grapes my life.

Near the dancing group is a circle of young boys and young birds playing an old game called "He/she fled, pursue him/her." This is a group play in which all players stand in a full circle holding each others hands. Each time one of the players is called to pursue another who leaves his place in the circle, running the circle around to reach his left place, while pursued to be caught. Generally the pursued and the pursuer are of the opposite sex.

It is nearing evening, but no one wants to leave the village of Degala, no one wants to accept the fact that night is approaching. It is a pity that such a pleasant day has come to an end. It is almost dark. By and by the people begin to ride the taxis that have arrived from Urmia city, and in a short time all are on their way to Urmia. The village of Degala, some three kilometers from the city, once a populated village but now living in it some five Christian families, is left in quietness until next year's "Grapes Festival Day."

Submitted by Sarah Sayad Paz

The Cartoonist Richard Avia Ewan

The Editor wishes to express his appreciation to Richard A. Ewan of Middlesex, England for the outstanding cartoon that accompanies the article (and on the cover page) on the Festival of Grapes. In one illustration, Richard was able to portray all the aspects of the Festival as described in the article.

Richard, who is an artist and a civil engineer by profession, is the youngest of the three children of Avia and Regina Ewan of Middlesex, England. He graduated from college in February 1989 and has won prizes for his art work in school.

Thank you, Richard, and my very best to you.

THE KIRKUK DISTURBANCE OF 1924

by Solomon S. Solomon

The self-styled "King of Kurdistan," Sheikh Mahmud of Sulaimaniya, started spreading anti-British and anti-Assyrian propaganda in Iraqi Kurdistan during the twenties in preparation for creating a separate state in alliance with Turkey. The effect of this was that the atmosphere in Kirkuk became highly charged. However, due to the presence of the second Assyrian battalion in the city, the Turkmen and Kurds were hesitant in starting problems. In May 1924, the battalion left Kirkuk to take action in Sulaimaniya, leaving only two companies to protect the Assyrian civilians. At 9:30 on the morning of May 4th, a Levy soldier was wounded in the Bazaar. At once Rab Khamshi Baijo took some military policemen and cleared the Bazaar of Assyrians. On their return they brought with them two Levies who were attacked by sticks (Mugwar). Captain P. P. King, the commander of one of the companies, secured the Kirkuk Bridge. At this time a fight broke out between Levy soldiers and natives in a coffee house (Chai Khana). The news of this fight spread all over Kirkuk and a general fire exchange took place between armed natives and Assyrian Levies.

British officers under Captain King attempted to gather all the Assyrians they could find and put them in the cavalry magazine. At this time the Assyrians had captured a prominent building across the bridge called The House of Tooma. They used the roof as a firing platform. Messages went out to the battalion headquarters to Mosul and to Baghdad. Captain Fry rushed to the area and under the

cover of fire managed to reach the House of Tooma and to bring back three Levy officers and 80 men. They made it safely to the Kirkuk fort. They found out that 100 Assyrian civilians had taken refuge there. The firing in the city continued until 5:00 p.m. At that time a British platoon arrived by plane and took over guards and patrolling. At once the Assyrian force was marched out of town. Then on the 6th, Colonel Cameron took the Levies and approximately 600 civilians on a forced march to Chem-Chemal. Five of the Levies were killed and seven were wounded. The Kirkuk people had about fifty casualties that were killed.

A court of inquiry found three Levy officers and two men innocent. However, nine Levy men were found guilty and put in Baghdad jail.

On January 16th, 1926, the British put a petition for their release after the defeat of Sheikh Mahmud and the conclusion of frontier negotiations with Turkey. The Iraq Prime-Minister Abdul Muhsin Al-Saadoon agreed, and the Assyrians were released on July 5th. The honorable David D'Mar Shimon, the commander of the Levies, sent a note of thanks to the Iraqi government, thus officially ending this incident.

Kurdistan Parliament Declares Assyrian and Christian National Holidays

The Kurdistan Parliament passed legislation on December 26 of last year declaring Christmas, Easter and Good Friday as national holidays for Christians. At the same time the Parliament declared April 1, Assyrian new year, August 7 Assyrian Martyrs' Day, and Nosardil, as Assyrian national holidays.

Elementary School Classes to be Conducted in Assyrian Language

Kurdistan Parliament passed a law guaranteeing the rights of Assyrians to teach elementary school classes in the Assyrian language, including such topics as history, mathematics, geography, etc.

Assyrian Athletics Club Organized

An Assyrian athletics club was formed in June 1992 in the city of Ainkawa, Northern Iraq, under the name of Akkad Athletics Club. Since its formation the club has been successful in forming many men and women's volleyball, basketball, handball, tennis, and table tennis teams. The club has already won many local tournaments.

Aghouna - 4/93



ILLINOIS STATE FAIR

Illinois State Fairgoers enjoyed 10 days in August of ethnic foods and continuous entertainment representing 16 different ethnic groups at the Ethnic Village. Gov. Jim Edgar was among those who sampled the tastes of the world in Springfield.

The Governor was welcomed at the Assyrian booth by (from left) Emmanuel Solomon, Adnan Shamoon and Pati Kohlbecker, Ethnic Village director. The Assyrian National Council of Illinois was the sponsor of the booth.

CAUSES THAT LED TO THE COLLAPSE OF THE AKKADIAN EMPIRE

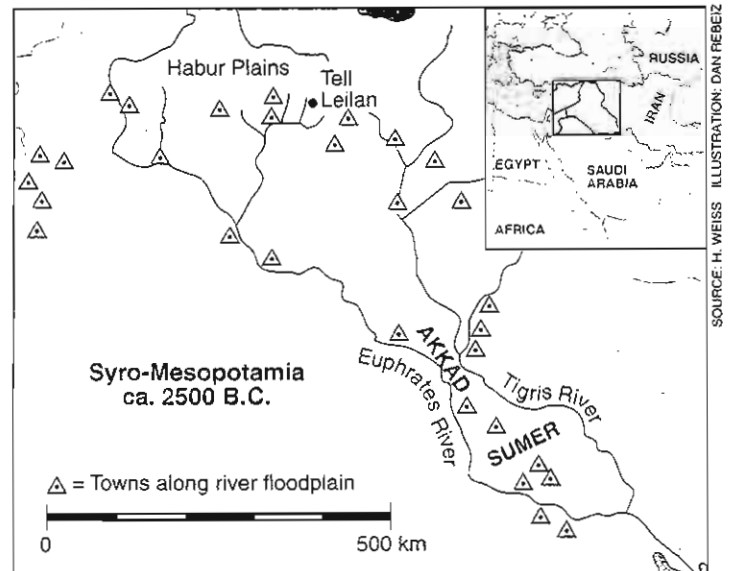
In the past century a major archaeological research work has been done into the origins and early history of Southern Mesopotamian civilization, the third millennium B.C. irrigation-based cities and the States of Sumer and Akkad.

More than four millennia ago, the first empire, the Akkadian Empire, rose along the banks of the Euphrates River in Southern Mesopotamia. There, under the rule of Sargon¹ of Akkad, the first imperiast,² and his four descendants,³ the Semitic Akkadians took control of a region extending several hundred miles from the Persian Gulf across Syria as far as the Mediterranean and the Amanus mountains and possibly beyond, deep into Asia Minor (Anatolia - Turkey). Within present-day Syria, he controlled the region called Subir (Shubur, Subartu), the northern lands of Syria (including Tell Leilan, Tell Brak and Tell Mozan), the affluent rain-fed cereal agriculture Habur (Khabur) Plains of northeastern Syria. Long-distance trade networks were established by land and waterways such that the harbor of the capital city of Akkad (Agade)⁴ was filled with vessels from distant shores.

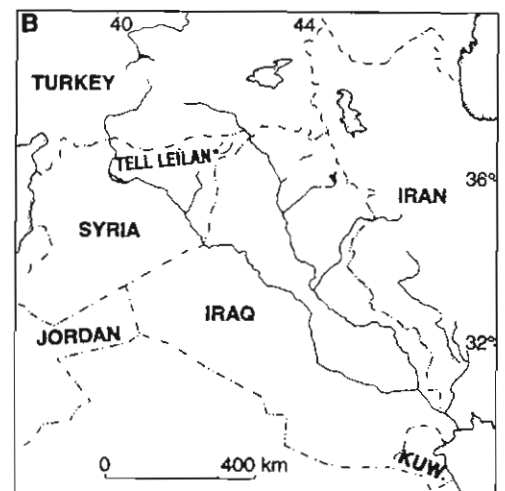
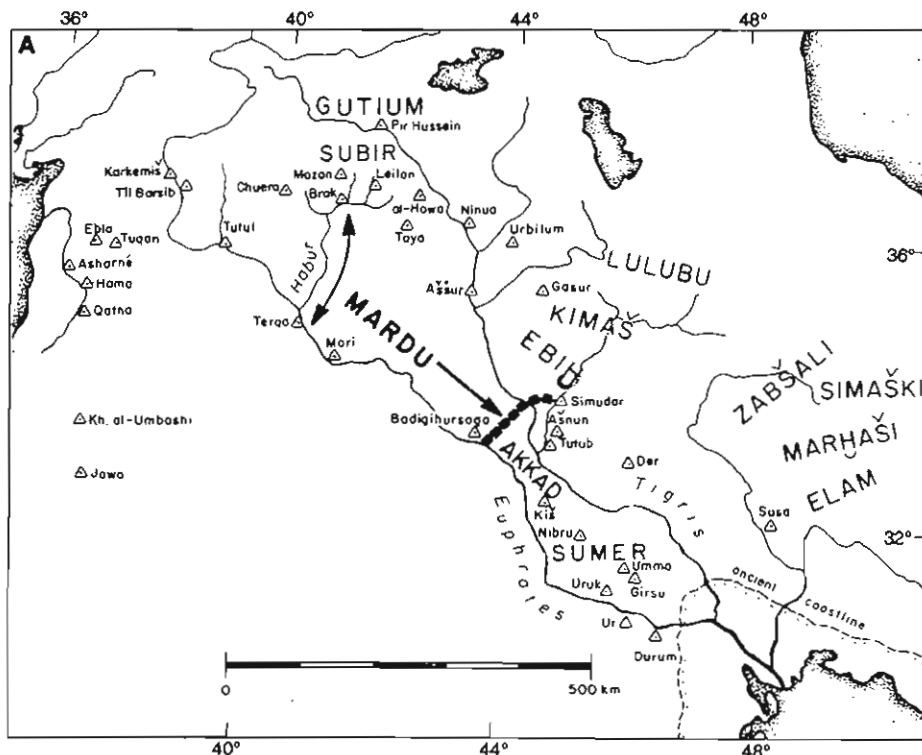
For a space of a century, from 2300-2200 B.C., there was a perfect blaze of civilization, first under Sargon and then under his successors, until suddenly all this activity collapsed.

In the journal *Science*, Vol. 261, August 20, 1993, Yale University archaeologist Harvey Weiss and

his colleagues from France and the United States state that the fall of the Akkadian Empire was caused by a combination of climatic catastrophes causing the collapse of Subir. As crops withered in the north, they say, the Akkadians lost their source of wheat, barley, and sheep that were the economic base for the empire. To escape the disaster, tens of thousands of northern settlers (Hurrians, Gutians and Amorites) migrated to the south and the unex-



The empire dries out. When drought hit northern towns such as Tell Leilan, people headed for southern towns near the Euphrates River.



pected influx of people so strained the region's water and food supplies⁵ that it caused the Akkadian Empire to fall to the neighboring hordes. "Similar abandonments," the researches say, "are evident at almost all excavated sites of this period across the Habur and Assyrian Plains, including the excavated sites of Chagar Bazar, Arbit, Garmayir, Mohammed Diyab, Tell B'deri, Kashkashuk, Abu Hgeira 1, Melebiya, Tell Taya, Tepe Gawra" and many others which were either reduced in population or abandoned.

Researchers believe the drought of 4000 years ago was part of a major shift in weather patterns that dealt a severe blow to agriculture from Egypt to India. Harvey Weiss says that "this set of climatic conditions is documented along the Nile, in eastern Africa, in the Indus River Valley (India and Pakistan) and in Palestine."

The collapse of the Akkadian Empire first attracted archaeological attention in the 1940's, when researchers uncovered signs of a mysterious gap in the occupation of sites on the Habur Plains in northern Mesopotamia, between 2200 and 1900 B.C. Until 2200 B.C. the whole area of several thousands of people had a thriving economy, and then for the next three centuries it was deserted. Scribes in the royal courts of the Third Dynasty of Ur, which succeeded the descendants of Sargon, described on clay tablets an influx of northern "barbarians" that strained food and water supplies in the south to the point of civic collapse.

Much of the data are derived from Tell Leilan, one of the three large third millennium cities on the Habur Plains, and other sites within a 50-kilometer radius. Marie-Agnes Courty, a geologist at the Centre National de Recherche Scientifique in Paris examined the sediments from the roofs of the abandoned buildings under a microscope. She identified a thin layer of volcanic ash, one quarter of an inch thick, under eight to twenty inches of silt. The layers showed no evidence of having been disturbed by earthworms and also indicating patterns characteristic of soil that has settled after a dust storm. It appears that a volcano had erupted, probably about 100 years earlier, followed by a long drought, and thus life in the Tell Leilan region stopped. After 300 years of abandonment of the sites, rains returned and so did the people.

Other archaeologists point out that Weiss hasn't absolutely nailed down the link between climate and the fall of the empire. Other contend that data is needed from the soil at northern sites further to show whether they, too, suddenly dried up. Weiss and Courty plan to investigate other possible causes such as a massive warming of the ocean currents that could disrupt local weather patterns. More research needs to be done to explain how a drought can persist for three centuries.

NOTES

1. The city of the birth or bringing-up of Sargon is given as Azupiranu, "The City of Saffron," located "on the banks of the Euphrates"; and the territory traveled by his ancestors on the father's side is called "The Mountain." This last may be understood as applying to the fringes of the desert, and "the banks of the Euphrates" is the name of a definite area around the mouth of the River Khabur or Balikh. In this period the area was occupied by Semites, most of them still seminomads leading a pastoral life, who from time to time would leave their semidesert plateaus and their wandering existence, either singly or in groups, to settle among the river towns, particularly among the rich cities of Babylonia. This had been going on since prehistoric times.

Jean Bottéro, Elena Cassin, Jean Vercoutter, 1967. *The Near East: The Early Civilizations. Delacorte World History*. Delacorte Press, New York, pg. 103. The article on the First Semitic Empire is written by Jean Bottéro.

2. Akkadian military power bolstered distant imperial fortresses and regularly repressed local rebellions. The imperialism of this period created the ideology of economic, ethnic, and regional unification that legitimized all subsequent Babylonian and Assyrian imperial structures.

J.-J. Glassner, *La Chute d'Akkade: L'Événement et sa Mémoire* (Reimer, Berlin, 1986); A. Westenholz, in *Power and Propaganda: A Symposium on Ancient Empires*, M. T. Larsen, Ed. (Akademish, Copenhagen, 1979), pp. 107-123.

3. The descendants of Sargon of Akkad: Rimush (son of Sargon); Manishtushu (elder brother of Rimush or twin brother); Naram-Sin (Manishtushu's son); Shar-kali-Sharri (Naram-Sin's son). Researchers designate different dates for their reigns, and therefore, no dates are indicated here.

4. The exact location of Agade (Akkad) is not known (neither have its ruins been found), but a contemporary document situates it near Kish, and the literary tradition places it not far from Babylon, so it could be inferred that it must have been somewhere in the territory of the ancient city of Sippar (to give one possibility), and probably on the banks of the Euphrates.

Jean Bottéro, Elena Cassin, Jean Vercoutter, 1967. *The Near East: The Early Civilizations. Delacorte World History*. Delacorte Press, New York, pg. 104.

5. The populations, however, continued to immigrate into southern villages at the same time that southern agriculture was suffering from reduced flow of the Euphrates River.

According to a Sumerian text, during Naram-Sin's reign, a barbarous race, the Gutians, came down from the hills to the fertile lands of Akkad, and that the savages disrupted communications and trade, upset and ruined the irrigation system, which always required careful, constant and centralized control, and produced famine and death throughout the land. Gutians alone were not a serious menace to disrupt the situation. There were other pressures from coalition of peoples, such as Lullu and Hurrians, who came in conflict with Naram-Sin and inflicted severe defeat. However, it was not until the time of Shar-kali-Sharri that the central authority broke down. (H. W. F. Saggs, 1962:52-53, *The Greatness That Was Babylon*).



This historic photo was taken in Myrtou, on the Island of Cyprus in 1946 during the visit of Metropolitan Mar Yosip Khnanisho to the Mar Shimun Patriarchal family. (Picture and names submitted by Solomon S. Solomon. Additional information by the editor.)

Standing, back row, left to right:

Rab Khaila David d'Mar Shimun (father of His Holiness Mar Eshai Shimun XXIII) — deceased.

Rev. Ishaq Rehana — Now resides in Turlock, CA.

Virginia Zia d'Mar Shimun (cousin of Mar Eshai Shimun, daughter of Zia and Elishwa) — deceased.

Theodore David d'Mar Shimun (brother of Mar Eshai Shimun) — presently resides in Turlock, CA.

Wardia David d'Mar Shimun (sister of Mar Eshai Shimun) — married to Fred Kelaita, now residing in Turlock, CA.

Eshaya Zia d'Mar Shimun (cousin of Mar Eshai Shimun, son of Zia and Elishwa) — presently residing in San Francisco, CA.

Helen David d'Mar Shimun (sister of Mar Eshai Shimun) — was married to Lewie Odisho (deceased). Helen now resides in Turlock, CA.

Sitting, middle row, left to right:

Elishwa Zia d'Mar Shimun (daughter of Zkharia d'Kelaita). Was married to Zia, uncle of Mar Eshai Shimun — deceased.

Lady Surma d'Mar Shimun (aunt of Mar Eshai Shimun, sister of Rab Khaila David and Zia d'Mar Shimun) — deceased.

Metropolitan Mar Yosip Khnanisho (uncle of Mar Eshai Shimun, brother of Lady Esther) — deceased.

Lady Esther d'Mar Shimun (wife of Rab Khaila David, mother of Mar Eshai Shimun, sister of Mar Yosip Khnanisho) — deceased.

Zia d'Mar Shimun (uncle of Mar Eshai Shimun, brother of Lady Surma and Rab Khaila David). Was married to Elishwa Zkharia d'Kelaita — deceased.

Sitting, front row, left to right:

Sulty Zia d'Mar Shimun (daughter of Zia and Elishwa) — now residing in London, England.

Sophia Zia d'Mar Shimun (daughter of Zia and Elishwa) — married to Alfred Mickaily. Now residing in Turlock, CA.

Sargina David d'Mar Shimun (sister of Mar Eshai Shimun) — married to John Yohanan. Now residing in Hillsborough, CA.

Mersina Zia d'Mar Shimun (daughter of Zia and Elishwa). Now residing in San Francisco, CA.

A SLICE OF HABBANIYA PIE

by Mikhael K. Pius

It's a night in August 1953, in the Civil Cantonment of the Royal Air Force Station of Habbaniya.¹ The night is one of those of 10 to 14 days in the month of August in Iraq called in Assyrian *chakh d'mtai-ta d'khour-mey* (the date-ripening period) when the summer rage is at its fiercest; when the days are scorchingly sultry and the nights suffocatingly humid, with daytime Fahrenheit temperatures in the 120s in the shade. It's the time when the sun is closest to the earth, beating down on the desert country with the blasting ferocity of a furnace, turning the ground and every unprotected inanimate object on it searingly hot to the touch; when the trees stand still and helplessly absorb the merciless rays of the sun — usually through hazy clouds — without a stir; when the ground releases its daytime agony in the evening in a wave of hot humidity that creeps up and clings to both clothes and body, soaking them with a sticky wetness; when the local inhabitants, work-weary and heat-restless, bear the day's soggy heat with the resignation of martyrs, in their cramped, uncooled and ill-ventilated mudbrick bungalow dwellings, and sometimes try to while away the oppressive discomfort of the stifling, breathless evening with distractions of community entertainment and other activities.

On this night, Gewargis² is lying in his bed, between clean but hot sheets, in the semi-darkness of the tiny garden of his K-Type quarters — trying to sleep away a splitting headache!

In two neighboring open-air clubs, two festivities are in progress, the noise from which is filtering down to him on a sluggish, warm air in the dark, still night. One is an Armenian dance party, and the other one is an Assyrian wedding celebration. At the wedding celebration, the bandmaster, a square-jawed, flamboyant entertainer — whom Gewargis recognizes from his voice — is feverishly singing the Wedding Samba in a loud voice, accompanied by the band, and at the dance party, a breezy young lady is virtually screaming an Armenian dance song. The wedding singer is making a hilarious racket, cat-calling and laughing his head off between the stanzas of the song, while at the dance party the guests are clapping and chanting wildly to the beat of the singing girl. Both entertainers are singing as though it is the last song they'll ever sing!

Gewargis usually enjoys his "evesdropping" on the weekend nocturnal festivities of the neighboring clubs, especially on cool, breezy evenings. But



tonight the depressing heat and the intermingling of music, songs, cheers, clapping and applause are producing a discordant hodge-podge of tunes, notes, beats, rhythms and noises that are pounding into his aching head and wrecking his nerves!

A gloomy pall of hazy clouds is shutting out the stars in the sky, but Gewargis sees bats crazily flying about overhead in and out of the beam of light from the dim street electric lamp, like faint shooting stars gone berserk! The chirping of crickets and the buzzing of other insects among the dark and silent plants surrounding his bed create an eerie music.

Suddenly the awesome atmosphere is broken as the branch of a sapling extending over his bed bobs up and down and shakes violently in a wierd rustling dance. Startled, Gewargis sits up in bed and stares pointedly into the dark tree. His gaze meets two glowing eyes of a kitten! He laughs dryly and curses under his breath as he eases his throbbing head back onto the pillow. As he looks and listens, his wild heart-beating gradually slows down, but a

train of disturbing thoughts passes through his befuddled mind.

Gewargis thinks of his baby daughter and her mother who have gone to the big city of Baghdad, 55 miles away, to visit the mother's family. He misses them both and feels their absence. He wonders how the tiny tot is bearing the ugly boils that covered her tiny body and about which the local doctor couldn't do much; whether the "big" doctors in the big city have been able to relieve her pain so that she could stop whimpering and also let her poor, over-worked mother have some peace of mind.

Then he thinks of his wretched retarded twelve-year-old youngest brother and the pathetic manner in which he tries to express himself with his mute impatient gestures and gyrations, and of the cruel way the neighborhood kids plaster him with mud or dust and sometimes even beat him up just for fun when he wanders out to play with them. *Why do children have to be thoughtless and unkind to each other sometimes?* he thinks. *Why do they have to ill-treat the poor wretch when he only wants to play with them, to laugh mirthfully with them in his tongue-less, incomprehensible innocence? Hasn't he already had more than his share of trouble?*

Then his heart goes out to his petite mother, his kind, gentle and haggard mother. What physical and mental anguish she has endured in giving birth to ten children, losing two in infancy and raising up the surviving eight; taking care of a "baby" for twelve years and doing all the household duties single-handed during most of her 28 years as a wife and mother, with some assistance from her teen-aged daughter in the latter years. *Couldn't her fate have been a little kinder to her?* asks Gewargis mentally.

He then remembers his over-worked, semi-literate father, who survived the trials and tribulations of the tragic Assyrian Exodus of the Great War as a young boy; who scratched and scrimped along with his widowed step-mother during his teenage years to help the family to survive; toiled for many years, alone, for the R.A.F. as a husband and father to feed and clothe ten hungry mouths till he, Gewargis, and later, his younger brother, were of age to come to his economic aid!

And then there was his best friend, his pal, who was shot and wounded, along with four others, by R.A.F. fire — without even being granted prompt and proper medical aid! — during the June 10, 1952 local impromptu labor strike against the R.A.F. for improved benefits, not to mention the eleven members of the Assyrian community only who were "sacked" by their R.A.F. employers and rounded up by the Iraqi Civil Authorities on orders from the British — to serve as scapegoats! — seven of whom were later dispatched to and cast into *Nugra d'Salman* ("Salman's Ditch") in Sulaimaniya to rot

away for over a year without a trial before they were released, because they were framed by other-ethnic elements and accused by the British as being master-minds of the strike; the detainees whose families were also cast outside the airbase fence, as a result of which some became homeless and destitute because their breadwinners' meager wages hadn't allowed them to save, over the many years of faithful service, a few pennies for such a rainy day!

Gewargis's next thought was of his cousin and bosom-buddy who had to abandon, in his mid-teens, the education his semi-literate father wanted him so much to have, in order to work as a junior clerk for the R.A.F. in his struggle to support his widowed mother and four younger siblings, after his father, along with a number of other Assyrians (and a few non-Assyrians) were killed on duty by German bombs during the Habbaniya battle, and whose families were each paid by the British Empire a gratuity barely more than the price of a work horse at the time in compensation of their lives and up to two decades of loyal service — not to mention thousands of other Assyrians who served the British faithfully for more than three decades, while their tiny nation of 70 thousand had been persuaded earlier — by empty assurances that they would be rewarded politically following the Allied victory — to throw their lot with the British, French, and the Russians during the Great War against overly outnumbering forces of the Ottoman Army and Kurdish and Persian irregulars and brigands, only to lose not only their lands and homes in the Hakkari Mountains of south-eastern Turkey and on the Urmia Plain in north-western Persia but also a third of their numbers through murder, starvation, and disease during their one-month trek to Iraq, fleeing from their pursuing enemies; loyal "Smallest Ally" who lived as paupers in Baaquba and Mandan Refugee Camps on their British "mentors'" charity for two years and then to be used, misused and abused as cheap labor and local military force for the next 35 years at Hinaidi and, later, Habbaniya air bases to help the British control Iraq and its oil resources!

Gewargis' disturbed memory then goes back to exactly 20 years earlier, to August 1933, the tragic Assyrian year of the Simmalé Massacres, whose gruesome memory is branded on the mind of every informed Assyrian: August 1933, the month in which almost one thousand unarmed men, women and children were brutally butchered in Simmalé and other Assyrian villages in North Iraq and their homes looted and destroyed by the Iraqi Army units, an army enraged by its humiliating defeat at the hands of a smaller number of armed Assyrian fighters; atrocities committed against defenseless Assyrians, with the connivance, it was alleged, of

the real policy-makers in Iraq at the time, the British Authorities (who often manipulated and played Assyrian leaders and factions one against the other and exploited their weaknesses), "to teach the Assyrians a lesson for their 'mutinous' movement against the R.A.F.," a "mutiny" by a malcontent segment of the Assyrian Levies who resigned from the Force and decided, with the consent of the French Mandatory Authority, to cross over into Syria, with their families, to settle in that country; atrocities perpetrated while the R.A.F. airplanes flew over the horrible massacre scenes to shoot pictures for their War Office files!

And yet, ironically enough, the same "mutinous" Assyrian Levies were the spearhead of the British defense of the R.A.F. base of Habbaniya eight years later when the airbase was besieged by tens of thousands of mechanized Iraqi soldiers; the same "disloyal" Assyrians who played a leading roll in the defeat of the May 1941 Nazi-inspired Iraqi Army coup-d'eta, and averted the colonization of the entire Middle East by Nazi Germany in the Second World War; the Assyrian roll which the knowledgeable British author A. M. Hamilton has aptly described:

"But for the Assyrians' historic stand at Habbaniyah, Rashid Ali and Nazis would certainly have controlled Iraq; the Allies would have been split at a critical phase of affairs before they had mustered their strength, and the vital oil region would have been lost — as probably would have been the war itself — for both India and Russia would have been isolated and the Mediterranean outflanked. Their loyalty and gallantry at Habbaniyah may well some day be claimed as their greatest contribution to mankind."

Then Gewargis' ghastly thoughts stray to the world news on the radio and in the papers: The world powers' suspicion and fear of each other; the struggle for power, the displacement, the famine and the restlessness in some parts of the world; the terrible crimes and the shedding of innocent blood; the phoney striving of the nations for a peaceful, secure world; and the pathetic tragedy and madness of it all!

Then . . . *Agh!* — runs Gewargis' thoughts — *this crazy noise waxing and waning on the stagnant and oppressive air will not let a man alone with his gruesome thoughts even in the isolated darkness of his own garden, in his own hot bed! There's that squeaky announcer at the dance party again piping, in a forced English accent, that the audience is going to hear "a lovely song from an Englishman"!*

"Ladies and Gentlemen," the English guest begins, and before he starts to sing he says a few ridiculously funny words about his song in the microphone and the fun-crazy guests roar with laughter.

"I wonder how can they laugh on a night like

this!" murmurs Gewargis to himself. "Aw!" . . . *Now it's the booming voice of the wedding bandmaster, announcing a khigga dance!* The band rushes into a deafening din, drowning the voice of the comic English singer.

"Lord what an awful night for singing and dancing!" Gewargis moans again to himself. He tries to picture, in his mind's eye, the hoopla: the revelling crowd holding hands in a wide, unjoined circle of men and women, swinging their sweaty hands and shaking their heated legs to the feverish pitch and pounding of a *shaikhani* tune, going round and round like a violently rocking but slow-motion merry-go-round! He can even "see" their strained, intoxicated smiles, "hear" their slurry chit-chat and "feel" their feverish, perspiring bodies!

Gewargis feels a prickly sensation on his limbs! It's the perspiration oozing out and trickling among the hairs on his legs and arms. Then he's conscious again of the revelry and the din. He presses his sweaty palms upon his flappy ears to shut out the noise. *Lord, won't the crazies let a miserable man sleep — or think?*

Then . . . "Oh, God! . . . of all the frightful things, it's a big spider now!" Gewargis cries out. He can just see it crawling on his mother's clothes line that passes a couple of feet above his bed! Now it stops . . . *probably scheming a surprise attack*, he imagines! Now it jumps onto the unused wooden T-support of his mosquito net! He leaps up and makes a frantic swipe at it! "Oh God, I've missed it!" he shouts in excitement. "The horrible creature has disappeared down my bedstead!"

Gewargis sits up in bed, eyes alert, heart thumping, waiting for *an avenging attack!* He waits and waits, tense and sweating in his hot and damp bed, but there's no sign of the "vicious crawler!" *Perhaps the night creature has more important things to do than biting a scared stiff human being*, he thinks. With some misgiving, he eases himself back onto the bed.

Annoyed, disgusted, terrified, sleepless, Gewargis turns and tosses about, pushing his throbbing head under the hot pillow, sticks it under the damp and suffocating bedsheet to shut out the hideous sights, sounds, and thoughts, frantic to fall asleep. But his head aches pounds harder and the elusive sleep never comes! And it's well past midnight!

Presently, one of the bands plays the National Anthem. Shortly thereafter, the other one follows suit. "Oh, what a relief!" Gewargis sighs. But his head is still aching! After a while, however, he begins to feel the stirring of a coolish breeze; it gradually grows in momentum, cooling his feverish, damp body and soggy bedclothes. Gewargis notices that the hazy cloudiness of the sky begins to clear, and there's a barely perceptible brightness on the horizon. The night is quiet and serene as the slum-

bering community silently breathes through its last few hours of the night's remaining sleep, while he stares up with wide-open eyes and envies even those snoring noisily!

Completely exhausted, Gewargis stretches his aching limbs and tries to relax his tense muscles on the cooling bedsheet, gazing at the now faintly dimming stars in the brightening darkness of the sky. As his eyelids presently grow heavy, he gratefully closes his tired eyes and lets the peace and quiet lull him away . . .

NOTES

1. *The Royal Air Force Base at Habbaniya is four square miles, surrounded by an eight-mile-long and seven-foot-high iron fence. Four-fifths of it is occupied by fifteen hundred British air force and civilian personnel and their privileged, well-equipped living quarters and working facilities and installations, and less than one square mile of this area is fenced off into two camps, crammed with fifteen thousand people! Two-thirds of this number is local civilian employees and their families, and the remainder is a local military guard force, called R.A.F. Levies, and their families. The majority of the inhabitants of both camps are Assyrians, with minority groups of Armenians, Kurds, Arabs, Yezidis, Indians, and a few other smaller groups.*
2. *Gewargis is none other than the writer of this article.*

60th ANNIVERSARY COMMEMORATION OF ASSYRIAN MARTYR'S DAY

As Governor of the state of Illinois, I would like to welcome everyone gathered for the 60th Anniversary Commemoration of Assyrian Martyr's Day. This observance honors the memory of Assyrians who fell victim during a dark period in human history. It also reminds us of the courage and determination of a nation to survive terrible persecutions. Such principles of human dignity continue to serve as examples in our world today.

I commend the dedicated efforts of the Assyrian American National Federation-Midwest Region in Illinois to assure that the holocaust remains a point in history that is never repeated. Please believe that my thoughts are with you as you come together in Washington, D.C. to observe this solemn occasion.

Jim Edgar
Governor



GOV. JIM EDGAR WELCOMES ASSYRIAN DELEGATION

As Governor of the State of Illinois, I would like to welcome the representatives of the Assyrian Democratic Movement to Illinois.

Your tour of the United States is a unique opportunity to exchange ideas and viewpoints on issues pertinent to the Assyrian people. While you are here, I also encourage you to explore Illinois and the bustling excitement of Chicago. This is a state rich in history and diversity, and I invite you to acquaint yourselves with the greatness of this state.

Please accept my personal welcome and best wishes for an enjoyable visit.

Left to right: Sargon Lewie, Assyrian American National Federation of Chicago; Patricia Michalski, Assistant to Gov. Edgar for Ethnic Affairs; Michael Jajo, The Assyrian Delegation; and Zaya J. Zaya, Assyrian American National Federation of Chicago.

Note: The Delegation visited Chicago as part of a nationwide tour.

Oral Tradition and Modern Assyrian Identity¹

by Joyce Bynum

The plight of the Kurds today [in the refugee camps] is startlingly like that of the Assyrians during the first World War: not only are the Kurdish refugees encamped in the same general area traditionally occupied by Assyrians, and wearing almost identical costumes, but they, like the Assyrians on numerous occasions, were forced to flee, and suffered from starvation, disease and death. Unfortunately, the world has taken little notice of the Assyrians' problems in the past, and even today few people know of their existence. Compared with the millions of Kurds, the Assyrians are a tiny group, numbering perhaps no more than two million worldwide, with half of them still living in Iraq and Iran.² Consequently, they are a small minority everywhere, and although there are some small recent Assyrian publications in various countries, there have been few if any formal classes in their language and history, forcing them to rely heavily on oral lore to transmit their history and to confirm their identity.

Until World War I, Assyrians lived in tribal villages on the plain west of Lake Urmia in northwest Persia under Persian or Kurdish landlordships, and among the Kurds in the Hakkari Mountains of southeastern Turkey under Ottoman rule; the two main divisions of Assyrians ("Urmijnaye" — people of Urmia, and "Turaye" — mountaineers) traditionally spoke a form of Aramaic usually called Syriac, each group having its own dialect. As members of the ancient Christian Assyrian Church of the East, wrongly called "Nestorian," they were led by their Patriarch, who was both a spiritual and political leader. Often called "the Church on Fire" because of its zealous missionary activity, the Church of the East began in the third or fourth century to send missionaries throughout Central Asia and to China, where priests erected in the 8th century the famous "Nestorian monument," with characters in both Chinese and Syriac. Gradually, because of Turko-Mongol invasions, the influence of the Assyrian church waned, and by the 14th or 15th century, the Assyrians in Kurdistan and northwestern Persia represented the main body of Assyrian Christianity.

Traditionally the Assyrians and the Kurdish Moslems lived together for many centuries in a fairly stable relationship, viewing each other with animosity but mutual respect; the Hakkari Assyrians on their part interacted with the Kurds by conducting raids on each other's villages. However, in the 19th century the Kurds became more aggressive toward the Assyrians, and during the 1840's, the Hakkari Assyrians were subject to a series of terrible massacres by a Kurdish chieftain.³ Follow-

ing this decade, there were many occasions of persecution of Assyrians by Kurds both in the Hakkari and in Urmia. In the second year of World War I, because of the joining of Turkish and Kurdish forces, large numbers of the Urmian Assyrians and their fellow Christians, the Armenians, were forced to flee northward, where many remain today. Meanwhile, the Hakkari Assyrians had somehow temporarily escaped the type of massacres suffered by the Armenians at the hands of the Turks, but were nevertheless subject to plunder and massacre by Kurds. In 1915 the Assyrians decided to declare war against Turkey, believing that their alliance with the Christian nations of Russia and Britain as the "Smallest Ally" would insure not only their protection during the war but an independent homeland for the Assyrians in the future. After months of fighting, all of the Hakkari Assyrians were forced to flee their traditional home in a group, eventually arriving in Urmia hungry and destitute, but continuing to fight against the Kurds.

Very unstable conditions persisted during the war, and huge numbers of Assyrians, having suffered yet another tragedy with the assassination of their Patriarch⁴ by a Kurdish chieftain, had to flee once again, this time toward the south. This very large group, numbering perhaps 70,000, including both Assyrians and Armenians, began a tragic trek from Urmia to Hamadan, during which unspeakable horrors were a daily occurrence. Small children sometimes had to be abandoned on the other side of a river, newborn babies and sick relatives were left at the roadside, thousands died daily from starvation and disease, while others were murdered or abducted during the frequent raids on the marchers.⁵

At the end of the war, the large group of demoralized and starving Assyrians at Hamadan, prevented from returning to their traditional homeland in Turkey and with no hope for the independent nation that had apparently been promised to them, presented a serious problem for the British, who put them into a refugee camp at Baqubah, Iraq. Although some of them were eventually given jobs by the British, others either returned to Urmia or were settled into villages in northern Iraq and eastern Syria; nevertheless thousands remained in camps for more than a decade. A further tragedy for the Assyrians happened in 1933, when fighting broke out between some Assyrians and Iraqi soldiers, culminating in the destruction of several Assyrian villages and the massacre of the inhabitants by Iraqi soldiers. This sad event called attention to the Assyrian problem, and eventually the camps were closed and all the Assyrians were either

resettled in Iraq and Syria or allowed to emigrate.

In their own language, the Assyrians, now as in the past, usually refer to themselves as "Suraye,"⁶ which to the Hakkari Assyrians in former times was used to mean "Christians," while the term "Qurdaye" (literally "Kurdish" or Kurds") was used to designate Muslims in general, since the Kurds were at that time the only Muslims in the area. The designation "Suraye" was confusing to the early English and American missionaries, who were less interested in the Assyrians' claims to the ancient ancestry than in their religious history, and were convinced they had found one of the "Lost Tribes."⁷ After all, the Assyrian church history dated back almost to the beginning of Christianity. Rev. Grant's premise was based on calling themselves "Beni Israel" (children of Israel). This missionary failed to realize that the Assyrians were intent upon establishing that they were not idolaters, as were the ancient Assyrians, and also that they had kept the Judaeo-Christian tradition, as opposed to the Muslims. Today Assyrians question the "Lost Tribes" hypothesis, as illustrated in these statements heard from California Assyrians: "That's just a recent story, made up by Jews themselves . . ." "That's what they say now, but they never said that when I was a child . . ." "I never heard that story until I came to this country . . ." "Yes, I've heard that but I don't believe it. Why should we be that when we can be something even greater and better?"

In addition to "Suraye" or "Nusrany Siriany" (Nazarean Christian), the Assyrians also sometimes told the first missionaries that they were "Assyrians" or "Chaldeans," causing a controversy even then. That the Assyrians were known as both "Syrians" and "Assyrians" was noted by Herodotus in the fifth century B.C.: "This people, whom the Greeks call Syrians, are called Assyrians by the barbarians."⁸ The term *Syrian* was invented by the Greeks. Nöldeke has long ago proven that the word Syria is merely a shortened form of Assyria. At least one of the early missionaries (1852) defended their right to call themselves Assyrians, but thought that many others might also be entitled to that claim:⁹

. . . the Nestorian proselytes to Rome, Jacobites, Sabeans, Yezedees, and many of the Coords of this district, may with equal right take to themselves the appellation ["Assyrian"], there being as much proof to establish their descent from the Chaldeans of old, or rather the Assyrians, as there is in the case of the Nestorians.¹⁰

Austen Layard, the famous English archeologist, referred to the Assyrians as either "Chaldeans" (for Catholic converts) or "Nestorian Christians," and he seemed to have no doubt that they were descended from the ancient group, since their appearance was so similar to the bas-relief faces in the

ruins.¹¹ Rev. W. A. Wigram in his book *The Assyrians and Their Neighbours* advocates the similarity of present Assyrians to the bas-relief faces in the ruins.

University scholars today are aware of the modern Assyrians, but refuse to refer to them by this name, calling them instead by various other names, including "Syrian Christians," "Nestorian Christians," "East Syrians," or "Syriac-speaking Christians," none of which is quite adequate for the late 20th century, since today not all Assyrians are Nestorians, nor do they all speak "Syriac."¹² Assyrians are extremely annoyed by the attitude of university professors frequently recounting yet another interaction with them, as illustrated in the following story:

One day I called the University of California in Berkeley and asked to speak to the professor who taught Assyriology. I got this man on the phone and I asked him if I could learn Assyriology. He said I would have to sign up with the University and then I could take courses. He asked me why I would want to study this, and I told him that I know something about the Assyrians who live here now. He said, "There are no more Assyrians. They died out a long time ago." I told him, "You son of a b——, you're talking to one right now, and I hung up the phone."

It is obvious the Assyrian Christians "discovered" by missionaries believed in their descent from the ancient Assyrians before 1850, long before the rise of nationalism in the late 19th century; today the belief is not only accepted by them but is considered an extremely important part of their identity. Many Assyrian families have at least one household decoration, whether a picture or a plate, featuring an ancient Assyrian animal or king, often inscribed not with cuneiform but with old Syriac characters. It is not unusual for Assyrians to proudly tell of the accomplishments of the ancient group: "Our ancestors invented the wheel, the chariot, and the umbrella . . ." "We invented medicine." "We invented writing."

While the Assyrians are proud of their ancient heritage, they value equally their history as an old Christian group, as illustrated in the following typical statements heard from Assyrian-Americans, who repeat them often to their children: "We were the original Christians . . ." "We were converted in the year 1 by Adai [Thaddeus] . . ." "We are the only ones who have kept the original faith . . ." They are aware that during the Middle Ages Assyrian Christians were renowned as scientists, physicians and philosophers, a fact also passed along orally. For many generations, Assyrians have proudly told their children of the accomplishments of Assyrian priests: of their having brought silk back from China by hiding the worms in their staffs, about the zealous Assyrian missionaries who went all the

way to China in the early centuries of the Christian era, and of the evangelists who converted many Mongols.¹³ Some also tell their children the story of the famous Assyrian physician who cured a young woman with a withered arm. (This version was told by an Assyrian man in Turlock, California.)¹⁴

A long time ago, the caliph married a beautiful girl and on their wedding night when she went into his room one of her arms became completely paralyzed. I guess she was afraid, since he was such an important person. The caliph called in an Assyrian doctor, and he asked to have the girl brought before the court. When she was there the doctor tied her good arm to her body, and then pulled down her veil, and she was so ashamed, because it was very bad in those days for men to see a woman's face, that she immediately covered herself again with her bad arm. She was cured of her paralysis in that moment.

Along with these stories about ancestry and religious history, Assyrian parents and grandparents transmit oral accounts of persecution in the old country. According to oral tradition, until World War I Assyrians and their neighbors, the Kurdish Moslems, mainly interacted by conducting raids on each other's villages; Assyrians from the Hakkari proudly tell of their ancestors' daring and ferociousness, and some say that Assyrians spoke to their dogs in Kurdish, while the Kurds spoke to theirs in Assyrian. In their oral tradition, Assyrians tell of the terrible massacres in the 19th century by the Kurds, but almost always blame outsiders, particularly the British and American missionaries, for stirring up the Kurds. Assyrian children grow up hearing frequently of the persecution of Assyrians by Kurds and Turks ("they cut and mutilated Assyrians, burned them, broke and smashed the heads of our women and children."). Typical of the more lengthy accounts is the following statement told to me in Turlock, California in 1971 by an immigrant from Urmia, Iran, who was born in 1895:

Still we had that [persecution] when I was a boy. We were like slaves, like colored people here. We couldn't touch anything — just had to stay far away, and hear "give me this and give me that," and when you went to court they judged differently between the Muslims and the Christians . . . The Mohammedans came to your house and took anything they liked, you couldn't say no . . . I remember in 1907 the Kurds came at night and robbed half the town; I was there. In the daytime also they used to come and take all the herds, cows, sheep, and horses, and everything, and killed anybody who was there . . . They would take women, rob everything, and you couldn't do anything, because they were Mohammedans . . .

A very important part of oral tradition among the Assyrians are stories of the flight of the mountain tribes into Iran during World War I, and the long, tragic march toward Iraq at the end of the war from

Urmia to Hamadan. Even today, Assyrians tell their children and grandchildren about this terrible, sad journey, and of one or more ancestors who died at that time. Although efforts have been made in recent years to collect and print personal accounts of this terrible event, oral accounts are still common, and even those who have not experienced it firsthand have passed along the pain: "When we were growing up, our parents told us often about the long march. My own grandmother died then. The people had nothing to eat — they were starving, and no place to sleep. Babies were being born in the ditch, and people were just dropping beside the road, or being killed. It was terrible how we suffered, and nobody seems to know about it!" Also passed along have been oral accounts about the Assyrians who were forced to live in refugee camps in Iraq after the end of World War I, and of the destruction of Assyrian villages and massacres of the inhabitants by Iraqi soldiers in 1933. Today both in oral lore and in Assyrian publications there are stories of more recent incidents of persecution, not only in Iran and Iraq but in the Soviet Union as well.

Assyrians feel neglected and sad that others are unaware of their long distinguished history and of their past sufferings, but they use an Assyrian proverb to help them accept the ignorance and the lack of interest in Assyrian problems:

"Kisa swita le yata khabra m'kisa spukta."
("A full stomach does not get word of an empty stomach.")

Although one would expect this small but interesting group to decline through intermarriage with outsiders, communication among them has been greatly aided by the media, particularly printed matter, and recent immigration from Iraq and Iran has swelled their numbers in communities throughout the world, resulting in a revitalization of their customs and language, and renewed pride in their identity.

Modern Assyrians are irritated almost daily when they meet strangers who have never heard of them, much less of their terrible suffering, and who usually respond, "Assyrian? I thought they died out a long time ago." They hope one day to be able to say, "I am an Assyrian" without having to explain.

NOTES

1. Published in the journal of the Internal Society of General Semantics, Summer 1991. This article was written before we knew that Assyrians were among the Kurdish refugees. This article is edited for *Nineveh* magazine.
2. Outside the Middle East, individual Assyrian communities usually consist of no more than a few thousand; sizable numbers, however, are to be found in Chicago-Gary (60,000), Turlock (California), Stockholm, Toronto, Australia and the former USSR.

3. *Editor's Note:* Badr Khan of Bohtan. Both Dr. Asahel Grant and Badger were around at the time. Grant states that the two chiefs (Badr Khan and Nurallah) had spoken freely in his presence about the massacre of the Hakkari Assyrians. One would think that a man of God who had scruples would interfere in averting the ensuing horrible massacre. He did not. He lacked conscience and moral integrity. It is stated that about 20,000 Assyrians were mercilessly butchered, and the ugliest massacre experienced by the Assyrians since the ravages of Timur Lane.
4. Patriarch Mar Benyamin Shimun was treacherously assassinated, together with some 45 of his escorts, by a fanatic Kurd named Simco Agha. Simco had invited Mar Shimun to a friendly meeting. Mar Shimun was only 27 years of age.
5. One source estimates that there were 70,000 Assyrians on the march, of whom 20,000 died along the way. (See Surma d'Bait Mar Shimun, *Assyrian Church Customs and the Murder of Mar Shimun*, London, 1920.) Another source estimates the number at 70,000 of whom only 42,000 survived, but includes Armenians in this number. (See R. von Strothmann, "Heutiges Orientschristentum und Schicksal der Assyrer," *Zeitschrift für Kirchengeschichte*, 55(1936), pp. 17-82.)
6. In reality they should be called Aturayi, that is Assyrian.
7. Grant, Asahel. *The Nestorians, or the lost Tribes*. New York: Harper & Brothers, 1841. His theory has been repudiated and invalidated by Assyrian and other western writers.
8. Herodotus, Book VII, Chapter Ixviii; cited in Hormuzd Rassam, *Asshur and the Land of Nimrod*, Cincinnati: Curts & Jennings; New York: Eaton & Maine, 1897, p. 170.
9. Badger, George Percy. *The Nestorians and Their Rituals*. London, 1852, p. 179.
10. Many modern Assyrians would agree with the missionary, since they include as members of their "nationality" any of the old groups who speak or spoke Syriac or who used it in their liturgy, including the "Chaldean" (Roman Catholic) Christians of the Baghdad area, the "Jacobites" and Syrian Catholics, and the Maronites of Lebanon, thus defining the word in linguistic, historical and religious terms. However, the "St. Thomas Christians" of India who were converted by Church of the East missionaries a thousand or more years ago, and who still use Syriac in their liturgy, are not considered "Assyrian."
11. Layard, Austen H. *Discoveries in the Ruins of Nineveh and Babylon*. London: John Murray, 1853. See also Henry Austen Layard, *Nineveh and its Remains*, I, p. 5. New York, 1849.
12. The refusal of university professors to acknowledge their right to call themselves "Assyrian" is an interesting topic in itself. These professors seem partial and prejudiced.
13. The Assyrian legend of the Assyrian priest named Serghis who wrote the Koran will not be reprinted here; although many Assyrians know the story, they are wary of repeating it, especially in the past couple of years, for fear of reprisals.
14. The story is known elsewhere in the world as an ordinary folk tale.

A LOOK AT THE HISTORIC CITY OF URMIA

by Sargon Yaldaei

Whenever we hear the name Urmia or read about it in books or magazines, we remember the long history behind it and the important things that happened to the Assyrians in this city. With a general population of hundreds of thousands, Urmia's best schools and universities were filled with Assyrian students. This city had a major role in reviving our language, as well as producing men of literature and a large number of medical doctors.

Today, there are less than five thousand Assyrians in Urmia. They have been instrumental in preserving our inheritance, and we commend them for it. Likewise, the government puts every effort into maintaining our historical sites such as churches, cemeteries, etc. It is imperative that we keep our communication open with our brothers and sisters in Urmia to let them know that we have not forgotten our city, Urmia, and that we appreciate their efforts in preserving our history.

At the onset of the Gulf War, a large number of Assyrian refugees from Iraq found their way to Urmia. The Assyrian Association there welcomed and helped these destitute people in every way possible. Thirty years ago there were fifty-four villages in the Urmia region that were filled with Assyrians. Nowadays, only six of those villages have Assyrian residents. Assyrians who have left their villages often visit them during the summer months. Wouldn't it be wonderful if we could help the Urmia Association to house these Assyrian refugees in those evacuated villages? This plan will require a commitment from all Assyrians in Urmia here in the United States, and all over the world.

The Cemetery in Charbash, Urmia

Charbash is located about 1.5 miles northeast of the city of Urmia. The cemetery here sits on a large hill and is an invaluable heritage of the Assyrian people. Some renowned people are buried here, such as Mar Shimun, Dr. David Daniel, father of the late William Daniel, and many others. Since the city of Urmia is growing drastically, this cemetery has become open to its surrounding non-Assyrian neighborhoods. The Assyrians of Urmia want to fence it to protect all the burial spots and other vacant acreage. The intent is to use the vacant areas on the hills to build houses for the Assyrian refugees coming from neighboring countries, and for stadiums and parks. To accomplish these tasks, the Assyrians of Urmia need our financial assistance. Donations to help these Assyrian refugees and to fence the cemetery may be sent to the:

Assyrian American Association of San Jose
P.O. Box 23412
San Jose, CA 95153



Five members of the Assyrian Association of Urmia and vicinity. Sargon Yaldaei 4th from left.

Assyrian hall in the city of Urmia. It is still under construction.



Cattle in a stall belonging to Nenos Betseen in the village of Shirabat in Urmia.

Members of the family of Youlyous Benyamin in the village of Arde-shai, Urmia.





The cemetery at Charbash, Urmia.

Members of the family of Ashur Neesan of Charbash. Picture taken at the village of Ada, Urmia. Sargon Yaldaei sitting in fore-front.



Part of Assyrian team that competes in football (soccer), basketball, and table tennis. Sargon Yaldaei in center.

This is one of the 14 new summer vacation homes built in the village of Mushawa. These homes are built by Assyrians who reside in Tehran, Abadan and the city of Urmia.





*Congratulations to **Sami** and **Lily Neesan** (right) on their 40th wedding anniversary celebration held in January 1993. Also congratulations to **David** and **Alice Henderson** (left) who celebrated their 25th wedding anniversary in May 1993. Lily and Alice are sisters of the editor and all four are members of the Assyrian Foundation of America.*



Sami and Lily Neesan on their fourth wedding anniversary.



David and Alice Henderson in May 1968.

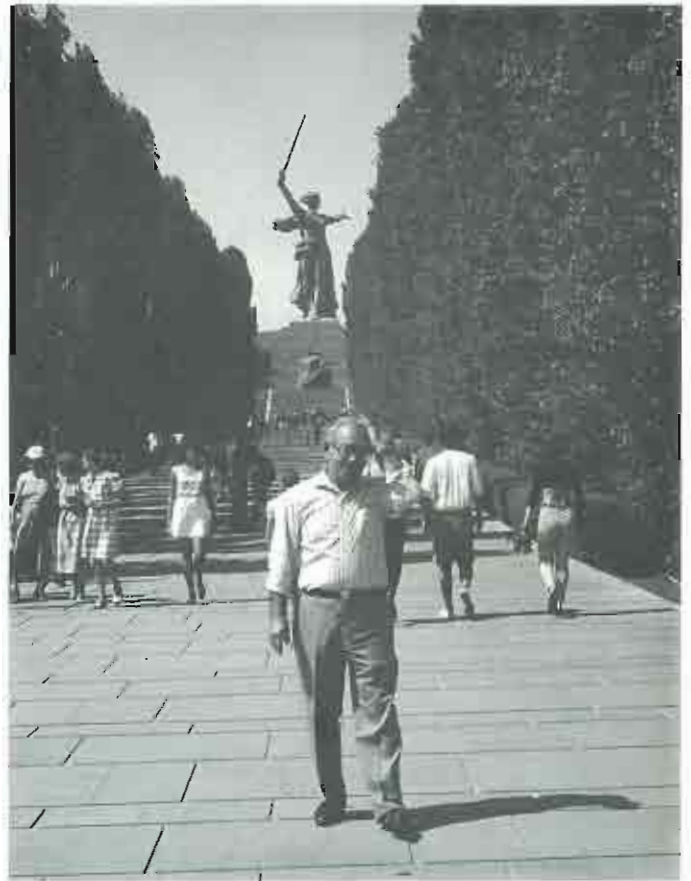
YOUEL A. BAABA'S ASSIGNMENT IN RUSSIA

Youel A. Baaba, Senior Project Manager with Bechtel Corp., has been assigned to manage a study for the U.S. on aid to Russia. The objective of the study is to review and evaluate the natural gas distribution system in four cities: Saratov, Volgograd (Stalingrad), Voronezh and Ryazan. Based on the results of the study, the World Bank will be making multimillion dollar loans to these cities to modernize their gas distribution systems and ultimately lead into privatization of each city gas utility entity.

For the last two months, a team of Bechtel engineers and specialists has been working in these cities. Mr. Baaba and his team have visited the cities for a period of over a month. Preliminary results of the survey were presented by Mr. Baaba to the World Bank in Washington, D.C. He will be making one final visit with selected members of his team to finalize the study and perform an in-depth analysis of the system in the city of Volgograd.

Mr. Baaba reports that while in Saratov, a city of almost one million population and situated on the Volga River, about 700 kilometers south of Moscow, he met a young man working as an electrician in the gas institute. It turned out that the young man was an Assyrian. Upon further inquiry it was discovered that there is an Assyrian community of about 150 persons in the city of Saratov. As reported by the young man, the Assyrians live in a tight community in a specific area of the town. The following day another young Assyrian appeared, inviting Mr. Baaba to visit the community which had already been informed of the presence of an Assyrian from

the United States. Unfortunately, time did not allow Mr. Baaba to accept the invitation, but on his next visit to Saratov he is determined to visit and learn more about these Assyrians.



Youel A. Baaba standing in front of "Mother Russia" statue in Volgograd. This monument and surrounding park commemorate Russia's victory over Nazi Germany.



Youel A. Baaba standing next to the mighty Volga River near the city of Marks about 70 kilometers north of Saratov.

THE WASHINGTON LOBBY GAME: PAY TO PLAY! WHY ARE THE ASSYRIANS NOT PLAYING?

by Francis Sarquis

"Why did they mention a 'basement' during their talk? I don't understand that."

This was the question asked of me by a member of the audience at the conclusion of an emotion-charged presentation by three Assyrian political leaders who had come from north Iraq. The visitors were describing to the Assyrian American Association of Southern California the sheer desperation of fellow Assyrians in the "safe haven" zone, north of the 36th parallel. Once again, our people are caught up in an epic battle of wills. Rather than emigrating to Western countries, thousands of Assyrians seek to rebuild villages which were their traditional homes. These villages were forcibly emptied, and then razed, by the Baghdad government during the Anfal campaign. With a measure of stabilization returning to the north, Assyrians have come back to claim their domiciles, but they have often found them occupied by Kurdish squatters.

Ninos Betyo is the Secretary-General of the Assyrian Democratic Movement (ADM), headquartered in Dohuk, Iraq. He and his two associates, Mikhael Jajo and Dr. Khoshaba Malco, summarized for their audience the harsh conditions experienced as a result of a double embargo. Presently, Iraq is under a U.N. embargo; this is applied over the whole country, including the north.

Moreover, the north is also burdened by a severe embargo inflicted by Baghdad. Once the Allies established the "protective zone" and the "air umbrella," Saddam Hussein withdrew his administration from the north; at the same time, he closed off the rest of the country from that region. As a result, the U.N. sanctions have made life very difficult throughout the entire country, but they are even worse in the north.

Unemployment in the north hovers well over 90%! Ironically, the only source of revenue to pay for public services in the north is derived from levies assessed on truck shipments of oil from Iraq to Turkey. Even though these shipments violate U.N. embargoes against Iraq, the U.N. seems willing to go along with the practice. These levies generate only a fraction of what is needed to pay for basic services (such as police protection, road maintenance, etc.). To make sure the north is completely barren of any financial reserves, Baghdad invalidated its 25-dinar bills in early May, completely wiping out any meager savings that may have been held.

As for the 3-man ADM travel delegation, it aims to visit most countries of the Assyrian diaspora in a consciousness-raising effort. It also hopes to raise

desperately needed funds targeted for homeland projects — these range from seed distribution to farmers, and food assistance to extremely needy families, to book purchases for students, and inoculation of the children and elderly against dread diseases. Looking beyond these immediate needs, efforts are underway to finance self-sustaining projects; beyond their economic impact, these will provide a greater sense of independence.

Under the new conditions prevailing in the north, Assyrian students are now attending schools where Assyrian is not merely a subject to be learned, but it can actually be the language of instruction! To take advantage of this new reality, Assyrians in Dohuk Province have established schools for Assyrians. In the first year of this new system, our own language is used exclusively in all first grade classes. Next year, the Assyrian language will be used exclusively in the second grade as well as the first. This graduated phasing contemplates a total Assyrian-language school environment in due course. It will occur in an orderly way meant to minimize disruption.

To date, the visiting ADM trio has met with various overseas Assyrian leaders, and with prominent public officials. Having already been to Sweden, Germany, France, Spain and the U.S., these three leaders are headed back to Europe (England, Italy, and even a papal audience at the Vatican), and then to Australia.

The question about the "basement" came from a sincere woman not entirely fluent with American idiom. Perhaps the question tells us more about our political naiveté than about anything else. The ADM speakers had described their visits with officials in Washington, and they were emphasizing to the audience the lesson they had quickly learned in D.C.:

"IF ANY HELP IS TO COME FROM THE U.S. GOVERNMENT, THERE NEEDS TO BE LOBBY WORK BY THE ASSYRIANS IN THIS COUNTRY."

The word "lobby" is apparently entirely foreign to many of the "leaders" of the Assyrian American community. This is perhaps the most severe indictment of "Assyrian leadership." The rank and file needs intelligent direction in order to make itself heard, yet it has never been offered the slightest clue from those claiming to "lead" them. Based on the personal observation of "Assyrian leaders"

in action, this writer is convinced that the "leaders" themselves have no clue what it takes to "lobby."

This writer likes to recall one particular Washington experience in late 1991. We were doing the Washington rounds, as representatives of the Assyrian American National Federation. Our purpose was to find a way to interest the U.S. Government in the plight of tens of thousands of Assyrians who had fled Iraq following the Gulf War and in the wake of the failed rebellion against the central government. Along with hundreds of thousands of Kurds, these Assyrian refugees were about to experience a disastrous winter in the mountains of Turkey. A member of our delegation implored the Counsel for a key Congressional committee to steer us in the right direction: *"Please, for the love of God, how can we get some help from the Government for these Assyrian people?"*

The pithy answer, evident to all but the utterly uninformed, can be paraphrased in the following exchange:

Congressional Counsel:

"Mr. _____, if I hear you correctly, you are describing this refugee crisis as a matter of life and death for the Assyrian refugees. How many Assyrians do you think there are in this country?"

AANF Representative:

"We have at least 200,000 Assyrians in the U.S., and all of us are very concerned."

Congressional Counsel:

"Fine. Then all that the Assyrians in the U.S. have to do is to raise \$10 per person. This will give your organization a \$2 million working fund. With that kind of a war chest, I guarantee you that Assyrians will be listened to in Washington."

I myself had a long discussion around that same time with a genial chap employed on the Hill. This man had once been a Washington lobbyist and he certainly knew the ways our government works. He recalled, for example, how the Estonian community in this country (probably much smaller than the Assyrian community) had rolled up its sleeves and organized as an effective voice when those in the homeland desperately needed U.S. support. Our exchange went something like the following:

Veteran of the Hill

"Francis, when your people can pay for a regular lobbyist in Washington, that's the only way you can expect to see any progress on your needs."

F.S.

"I know this. But Assyrians don't have the experience of paying for such services. I don't know if they can be made to understand the need for such an investment."

Veteran of the Hill

"Assyrians don't need a full-time lobbyist. But they have to have a part-time one; someone who is also representing some other clients. You cannot expect to get any results by having people visit Washington for a couple of days once in a while. You need someone who is here and constantly looking after your interests."

F.S.

"Believe me, we don't have the organization to raise the kind of money needed for this purpose. And such an expenditure would be severely questioned within the community."

Veteran of the Hill

"I'm not talking about the moon. \$50,000 would probably get you a good part-time lobby representation in D.C. Don't your leaders understand that?"

It is a fact of American political life that only the squeaky wheel will get the grease. There is never a guarantee that any special interest group (which is of course what Assyrians are) will receive favorable government consideration. On the other hand, it can be guaranteed that Assyrians will not receive any meaningful support so long as their interests are not properly presented in the corridors of power. This fact is so elementary that it is known to every high school sophomore who is studying our government, yet it seems to have escaped the attention of every Assyrian "leader" and every Assyrian "organization."

Washington is populated by 25,000 professional lobbyists competing for the attention of legislators and administration people on behalf of their clients. In such a setting, an occasional Washington visit by Assyrians will accomplish nothing, so long as it is not coupled with a rational lobbying effort. Yes, one can always arrange for interesting appointments with government officials, and one can always count on courtesy and "moral support" from these officials. But it is ludicrous for any Assyrian to pretend that such diplomatic niceties by themselves will ever amount to anything concrete.

There is only one game in town, and there is only one way to play it. Assyrians cannot realistically harbor any hope for meaningful support on the part of the U.S. government so long as they are represented by "Assyrian leaders" who lack this basic understanding. What is so complicated about offer-

ing a simple "how-to" lobbying seminar at annual conventions? This question has been asked, and never answered.

But herein lies the conundrum. It is up to the Assyrian rank-and-file to jettison second-rate leaders possessing third-grade sophistication; and to seek in their place visionaries with the intelligence and the courage to deal head-on with long-neglected verities. A progressive leader's mission would include the education of his people about the facts of political life. But because we generally lack a knowledgeable grassroots, and we are devoid of the necessary leadership, it is difficult to surmise the outcome of the present conundrum.

However, one thing can certainly be said to my fellow Assyrians: DO NOT BLAME THE GOVERNMENT FOR FAILING TO REPRESENT YOURSELVES.

Sample Reading for the Uninitiated

Alderson, George. *How You Can Influence Congress: The Complete Handbook for the Citizen Lobbyist* (1979, New York: Dutton).

Birnbaum, Jeffrey. *The Lobbyists: How Influence Peddlers Get Their Way in Washington* (1993, Times Books).

deKieffer, Donald. *How To Lobby Congress: A Guide for the Citizen Lobbyist* (1981, New York: Dodd, Mead).

Dexter, Lewis A. *How Organizations Are Represented in Washington* (1969: Dodds-Merrill).

Remmes, Harold. *Lobbying for Your Cause* (1986: Babylon, N.Y.).

Smith, Hedrick. *The Power Game: How Washington Works* (1988, New York: Random House).

VICTOR AVDISHEV: Wrestler and ex-Soviet Sportsman by Nadya Davidova Tbilisi, Georgia

Victor was born in Azerbaijan to the family of an engineer. After graduating from the Institute, Victor's father was sent to a far away village near Baku to work in the collective farm as an engineer. Far away from their ancestral homeland, their sisters and brothers, their own people, strangers among strangers in a strange land, they preserved their cultural habits, church habits and language. Victor's parents, raising a new wonderful family, moved to live in a village. They brought up four sons who are the pride of our nation and Victor is the youngest.

When Victor was of age to begin his schooling at a village school he also started playing football and wrestling with his schoolmates and the neighbor-

hood kids. The boy had much love and energy for the game and sport, and hardly was he into his teens when observant eyes began to notice him. He studied and went in for sport, and enjoyed wrestling. He was full of energy and worked hard for his country's victory.

Victor became a very popular wrestler in Azerbaijan while still in his teens. He was repeatedly champion of the country, the U.S.S.R., and Europe. He was then invited to Kiev, the Ukraine where he continued his training and made great progress.

Victor is a tall and handsome young Assyrian man of about 35 years of age. He is very shy, but he has a genuine warm smile, and is friendly with everyone and is well liked.

I have known Victor from his childhood. We met almost every year in Khanlar, when he came to see his grandparents and uncles. I was always happy to see this kind, handsome and strong fellow. I was proud of him. He is too kind to be true.

The idea to write about Victor came to me two weeks ago when I was at the funeral in Krimsk Kraznodar. An Assyrian family, refugees from Azerbaijan, lost their mother. At this difficult time, Victor and his friends made all the funeral arrangements and bore all the expenses.

Victor and his friends' noble act to help those in need is admirably appreciated. May God bless Victor and all kind people.



Masters of Business

Recent Discoveries in Ekron Reveal the Business Sophistication of the Assyrians

by Odisho Bet-Ashur

It has frequently been the perception of those who study ancient history that the Assyrians were mere ruthless warriors who had nothing to offer civilization other than military tactics. One author whose books were popular with American journalists some years ago, anthropologist Carleton Coon, contributed to the study of Assyrians in this way:

[The Assyrians] had access to supplies of metal, with which they made weapons and smote their enemies. Ancient history is full of accounts of the Assyrians killing thousands of one people and skinning others alive by the dozens, cutting off hands and impaling some bodies, while decapitating others by the hundreds . . . they were also the first experts at genocide and mass transfers to the Iron Age equivalent of Siberia. They ranged, robbed, and ravaged from the banks of the Nile to the snowy slopes of Demavend; from the deserts of Arabia to the forests of what is now Armenia and the shores of Lake Van. They have no direct linguistic or ethnic survivors, which is probably a mercy. [Coon, *Caravan, the Story of the Middle East*, 1958 p. 47-48]

Coon's lack of knowledge of Assyrian history, language and culture did not deter him from making such grand generalizations and simple-minded speculations. Coon, however, was not the first author, nor the last, to unabashedly attempt to demean a people he knew little of. Western authors, in particular those writing text books for schools, have taken such biased and unscientific notions of the Assyrians as scientific facts, branding ancient Assyrians as mere "cruel and barbaric warriors."

As archaeological sources continually surface, such views seem archaic and unscholarly — to modern Assyrians such scholarship is considered intentioned defamation.

According to an exposé on the Philistines, evidence brought to light through excavations at Ekron in present day Israel show the sophistication of the business practices and tactics of the ancient Assyrians. Through Assyrian financial ingenuity, the cities of Philistia, in particular Ekron, experienced unparalleled growth and prosperity.

"The economic basis for sudden expansion of commercial activity in seventh century Ekron," states Seymour Gitin, "is to be found in the ideology of the era's great superpower, the Neo-Assyrian empire. The Assyrians, like the Babylonians [ancient Chaldeans] who would arrive with their armies in the following century, conquered Philistia as a prelude to a direct attack on Egypt. Both the

Assyrians and Babylonians demanded tribute from Philistine cities, but the Assyrians had a more long-term approach based on effectively exploiting the existing political structure and economic potential of Philistia."

By turning Philistia's cities into vassal states and replacing traditional rulers with local leaders who owed their political power to the Assyrians, the land was effectively incorporated into the Assyrian empire.

"On an economic level," continues Gitin, "the Assyrians took control of the established commercial monopolies and greatly expanded international trade in the eastern Mediterranean basin, much of which came within their political sphere of influence."

Equipped with "administrative know-how, bureaucratic experience, and mastery of logistics, the Assyrians not only obtained secure and self-sustaining military and supply bases along the road to Egypt, but also reaped great economic benefits." Such an approach to the governing of an empire brought peace and stability to this region for 70 years, according to Gitin. "During this pax Assyriaca," states Gitin, "the cities of Philistia, in particular, experienced urban expansion and unparalleled commercial and industrial growth."

Ekron, in particular, became the largest known center for the production of olive oil in the Assyrian empire. In this city alone, archaeologists have discovered hundreds of olive oil producing installations, with an estimated 1,000 tons of oil production annually (290,000 gallons).

As the Assyrians withdrew and their empire fell, the fate of Philistia, and of Ekron, turned. Unlike the Assyrians, the Chaldeans mainly sought to control the land bridge to Egypt, and partly collect tribute. Due to what Gitin refers to as a short-sighted imperial policy on the part of the Chaldean empire, "the economic effect in both Philistia and Phoenicia was devastating; beyond the vast cost in human and material loss, the Babylonian empire . . . lost a rich source of taxes and tribute."

It is too bad anthropologist Carlton Coon did not live to see the increase in knowledge about the ancient Assyrians. His knowledge would have certainly profited.

BISHOP MAR ESHO SARGIS' VISIT TO HABBANIYA

by Solomon S. Solomon

On June 16, 1951, Bishop Mar Esho Sargis visited Habbaniya at the invitation of Motwa (Church Board) of Mar Giwargis Assyrian Church of the East. Upon his arrival he was greeted by the clergy, the Motwa and a very large crowd, and then was escorted to the Church by the Assyrian Boy Scouts and Girl Guides for evening prayers and a talk by his Grace.

That evening a reception was given at the Employees Club in his honor, and attended by, among others, *Rab Khaila* (Commander-in-Chief) Zia Gewargis of the Assyrian Levies, Civil Cantonment Squadron Leader Harris, Archdeacon Yousip D'Jelu (who had accompanied the Bishop), Archdeacon Akhiqar, pastor of the Church, and *Kasha* (Priest) Goriel Suleiman of Mar Qardakh parish in Baghdad.

Notes: On September 1, 1950 Kasha Esho Sargis was ordained Archdeacon for Habbaniya to replace Kasha Ablakhad Jargees who left the Assyrian Church of the East on August 1, 1950, to rejoin the Chaldean Church during the Patriarchate of Mar

Yusuf Ghanima (1948-1954). On May 1, 1951 Archdeacon Esho left for Baghdad to visit his ailing uncle, Bishop Mar Zia Sargis, who had been consecrated half a century earlier by Patriarch Ruwil Shimun (1860-1903) in Hakkari. Bishop Zia dies on May 12, 1951 of pneumonia aggravated by a long-standing diabetic condition. Metropolitan Mar Yousip Khananisho, who was in Kirkuk at this time, upon hearing of the news, left for Baghdad. The Metropolitan and other clergy administered the burial service of the departed, and was laid to rest in the presence of a great multitude.

It was only on November 18, in the previous year, that Bishop Mar Yawallaha of Barwar had died in Dure, thus leaving the Church of the East in Asia with only one Episcopate. (I wish to remind the reader that Metropolitan Mar Awimalk Timotheus had died in India on April 30, 1945.) This is a far cry from the days when our church had thirty Metropolitan Sees in the Middle and Far Eastern countries. Thus, it was decided to consecrate Archdeacon Esho Bet Mar Sargis on May 14, 1951, as Bishop of Jelu, Baz and Rekan. He served the Church until December 19, 1966 when he passed away in London of an illness, and was laid to rest in the Cathedral of Mar Zia in Baghdad.



1951. The clergy and Motwa (church Board) welcome Bishop Mar Esho Sargis.



1951. Large crowd of Assyrians welcome the Bishop.



1951. **Front row**, sitting, left to right: Deacon Hormiz Eshu, Sada Elia. **Second row**, sitting, left to right: Lazar Oshana, Rev. Goriel Suleiman, Archdeacon Yousip D'Jela, Bishop Mar Esho Sargis, Archdeacon Akhiqar Haji, Shawil Suleiman (President of Motwa). **Third row**, left

to right: Youshia Bet Kambar, Rais Elia, Sargis Michael, Deacon Sheem Michael, Emmanuel Shawil, David Kuryakos, Daniel Paris. **Back row**, left to right: Yousip Jitto, Deacon Warda Odisho, Rehana Gardin, Yacoub Aghakhan, Shmuel Yacoub, Raabi Zero Amro.

Number of Assyrians Residing in Urmia, Salamas, Targawar and Anzal in 1914 and 1942

Submitted by Issa M. Benyamin

Editor's Note: The following list appeared in the Assyrian section of *Nineveh* magazine First/Second Quarter 1993. In view of the valuable information and statistics contained herein, and for the benefit of those who do not read Assyrian, we felt best to translate it into English.

Mr. Issa Benyamin came across this comprehensive list among some unpublished manuscripts of his late father, Mirza Benyamin Kaldani. The list was compiled by Mr. Kaldani as a result of his visitation to each and every Assyrian village, town and city mentioned. According to Issa Benyamin there are now about 3,000 Assyrians living in these areas.

Names	— 1914 —		— 1942 —	
	No. of Houses	No. of Inhabitants	No. of Houses	No. of Inhabitants
1. Urmia (City)	472	2400	240	1200
2. Ardishai	283	1360	40	247
3. Alwach	92	357	9	53
4. Anhar	124	620	35	169
5. Armudaghaj	43	302	27	112
6. Alkai	20	100	5	28
7. Anbi (Targawar)	10	50	1	3
8. Ulah (Salamas)	15	70	2	11
9. Balulan	13	65	1	7
10. Badilbu			8	40
11. Balanoush	35	155	12	63
12. Balou	50	300	8	38
13. Baranduz	20	100	8	36
14. Badal Abad	12	65	0	0
15. Babarut	64	267	29	138
16. Geogtapa	400	2000	152	684
17. Gulpashan	255	1194	53	248
18. Gavilan	144	744	45	283
19. Goulizan (Salamas)	15	85	1	5
20. Jiniza			34	312
21. Jamalawa	56	298	13	70
22. Digala	210	1106	49	219
23. Dizataka	220	1050	69	345
24. Darbarud	27	121	9	51
25. Darband	7	35	0	0
26. Diza d'Agha Ali	78	390	0	0
27. Hassar	31	220	5	38
28. Hassar d'Babaganja	18	104	13	57
29. Haake	11	55	1	4
30. Wazirawa	70	300	25	185
31. Zaina	36	180	19	118
32. Zangilan	5	25	4	20
33. Zumalan	66	362	28	155
34. Khanishan	15	70	6	30
35. Yangija	72	350	30	170
36. Yaghmaralu			14	72
37. Kosi	49	280	27	141
38. Khosrabad	700	3500	80	350
39. Charbash	178	1026	34	193
40. Chamaki	74	424	33	192

Names	— 1914 —		— 1942 —	
	No. of Houses	No. of Inhabitants	No. of Houses	No. of Inhabitants
41. Charagushi	30	150	5	25
42. Loulpa			16	87
43. Mushawa	140	700	77	444
44. Mirishkari	22	132	2	10
45. Mawana	200	1000	18	85
46. Mar Sargis	15	90	6	30
47. Nazi	83	412	40	191
48. Sangar	60	359	33	178
d'Barzoukhan				
49. Sardarut	21	112	6	48
50. Satlui	65	345	30	150
51. Saralan	20	90	5	20
52. Seiri	50	250	20	100
53. Supurghan	220	1150	60	250
54. Abajalu	60	350	13	49
55. Ada	300	1500	103	425
56. Abdulakandi	90	450	45	245
57. Alyawa	45	200	3	18
58. Ali Kome	50	310	16	86
59. Pikabaglui	31	165	25	132
60. Patavur	70	350	30	145
61. Kurana	14	70	6	30
62. Kurtapa	30	150	1	6
63. Karajalu	140	700	40	152
64. Kizilashuk	28	128	16	84
65. Karaghach	12	50	4	20
66. Kashisha Awner	80	400	20	110
67. Karasanlu	26	128	1	1
68. Karagoz	56	285	16	21
69. Rayhan Abad	79	365	36	206
70. Shirabad	73	450	20	114
71. Shibani	6	30	0	0
72. Shimshajeyan	80	400	18	140
73. Shinabat	56	295	6	29
74. Tarmanie	25	128	4	32
75. Tazakand	50	300	3	25
76. Taka	120	600	30	182
77. Tullakie	8	40	0	0
78. Targawar	70	350	11	77
TOTALS	6,585	32,114	1,643	10,534

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

William B. Ziff
Author, Publisher and World Traveler

THE ASSYRIAN RELIEF FUND

by Dr. J. F. Coakley

In *Nineveh* 15:4 Mr. Shlimon Z. Gilliana made a reference to the Assyrian Relief Fund set up in Habbaniya by the British Royal Air Force. The editor asked in a footnote: what was the purpose of raising the money, and how was it finally spent? It happens that I can partly answer at least the latter question from information in some Anglican church archives.

The "Assyrian Relief Fund" first appears in the records of the Jerusalem and the East Mission (the organization supporting the Anglican bishopric in Jerusalem) in 1970. At that time it was recorded that the Fund had been started in 1942 at the request of Zaia Gewargis, the senior officer in the Levies at Habbaniya. Probably this fund was administered by the same committee of British R.A.F. officers and a few civilians who set themselves to work on the old project, abandoned by the League of Nations in 1937, of finding the Assyrians a new homeland. This committee was headed by the senior R.A.F. officer in Iraq. (The secretary was A. M. Hamilton, a friend of the Assyrians from his time as an engineer in Iraq in 1928-32, and well known from his book *Road Through Kurdistan*, 1937.) I cannot quite make out whether contributions to the fund came from Assyrians in the Levies themselves, or from the British: probably it was both. Nor is it clear exactly what use the money was intended to have. If it was to go toward the resettlement, then that would explain why it was not spent.

At all events, in 1970 the Ministry of Defense approached the Jerusalem and the East Mission about the fund, which stood at about £17,000. It was evidently embarrassing for the M.o.D. to be holding such a fund, and they hoped to hand it over quietly to an organization who would use it for something like its original purpose, the welfare of Assyrians in the Middle East. The J.E.M. committee accepted the money, and amalgamated it with its own smaller Assyrian fund. The J.E.M. had for some time been trying to dispose of this fund on church projects, but small legacies from old Assyrian-Mission supporters kept coming in and it refused to be liquidated. It seemed like a good opportunity now to fund a substantial project.

In 1971 a representative was sent to Baghdad to report on how the money might be used to the advantage of the Assyrian Church of the East in Iraq. He returned with a proposal for a priests' training college in Baghdad. This, however, ran into problems at once. There were evidently second thoughts about putting money into the church in Baghdad where the Mar Shimun - Mar Addai schism was rife and where really responsible trustees were not easy to identify. Some thought the

funds should go instead to Mar Dinkha in Tehran where the foundation of a seminary was a more realistic plan. As was proper, Mar Shimun was consulted too, but the Patriarch, who was in the process of mending fences with the Iraqi government, complained about the fund ever having been removed from Iraq to Britain in the first place. In August, that which the Ministry of Defense had wished to avoid, happened: the Iraqi government formally claimed the money from the Relief Fund for itself.

The Anglican authorities considered, whether on legal advice or simply from considerations of natural justice, that the claim had to be respected. They were not, however, going to hand over their own funds, and they re-divided the money into the Relief Fund and the Mission Fund. The plan was then to get the Iraqi government to agree that the Relief Fund should at least be directed to the Assyrian Church of the East in Iraq. Another Anglican official went to Baghdad in January 1973 and agreed a plan with the Foreign Ministry that a committee of Assyrians should be formed to receive the funds. In October, word was received through the Swedish embassy — there were at the time no diplomatic relations between Britain and Iraq — that a three-man committee had been formed, and that plans had been made to spend the fund on a residence and offices for the Patriarch. The Charity Commissioners, who had to be consulted to certify that this "Patriarchal Centre" conformed to the terms of the Relief Fund, approved the plan in November.

At last the transaction seemed ready to go ahead, although there were still doubts about the desirability of giving money to the government-sponsored committee. These doubts were strengthened by some protests received from Assyrians outside Iraq. When an Anglican official was expelled from Baghdad in January 1974 and at Easter the new Bishop of Cyprus and the Gulf was refused permission to enter the country, the whole project was again deferred. Only in March 1976 was the Bishop finally able to visit Iraq. He then found that the site for the Patriarchal Centre was still available and the government was still eager to support the project. The Archbishop of Canterbury approved his recommendation that the money should be transferred, and so it was in July 1976.

It was, no doubt, not a newsworthy incident, and nothing, as far as I can discover, appeared about it in the church press. Still, the whole episode has some interest, and it shows how the Anglican church remained sympathetically involved in Assyrian affairs long after the winding-up of its Assyrian Mission after the First World War. But what was the result? Although that is the end of the story on the British side, there seems to be no report of whether the building was ever built, or how the money was otherwise disposed of. Can any readers of *Nineveh* furnish this information?

INTERNATIONAL CONFERENCE ON HUMAN RIGHTS DIMENSIONS OF POPULATION TRANSFER

Unrepresented Nations and Peoples Organization

Tallinn, Estonia — January 10-13, 1992

Assyrian Presentation:

Senator John J. Nimrod Secretary General Daniel O. Crisby

Mr. Chairman, UNPO members and conference participants. First we want to thank and congratulate our chairman on the attainment of Independence by Estonia.

My name is Senator John J. Nimrod, a member representative along with Daniel O. Crisby, representing the Assyrian people.

The Assyrian nation of today is the remnant of the once great Assyrian Empire celebrating, in 1992, 6742 years of history. Living in an area known as the cradle of civilization, stretching out from the Tigris and Euphrates rivers, covering a large part of today's Middle East, down to the land of Assyria's Mesopotamia, and to the north including the Hakkiari Mountains, and from the Persian plains, west to the sea.

Then with a population of over 40 million people, it has today dwindled to about 3 million, as a result of numerous incidents of massacre and annihilation. About 1.5 million are living in Iraq and another 1.5 million scattered around the world. The following information is little known about the Assyrians. I suspect that some of you know little or nothing about we Assyrians and others of you would like additional information about the Assyrians. We are not outsiders living in an Arab community. It's really the other way around. We are not just a Christian minority as we have been characterized. We are a lot more. In fact we have all the ingredients that qualify us as a nation, which are as follows:

1. A people with customs, traditions and a history. The archeological diggings have revealed this in Iraq and confirmed these statements.

2. A people with a language that is the first written language, and a people who have made major contributions to civilization in medicine, mathematics, astrology, the first library, to name a few.

3. A people with a religion. The first nation to accept Christianity, with the continuous succession of a Patriarch of the Assyrian Apostolic Church of the East, from that day until now.

4. A people with territorial rights, who are the natives of the land known as Iraq.

The practice of Population Transfer over these many centuries has affected the basic human rights and freedom of the Assyrians and in all cases population transfer results in a violation of and denial of

basic rights.

We take part in this International Conference with the intention of briefly informing you of how the Assyrian nation has been affected by Population Transfer policies. We are obliged to do so, since we have found that the international community has been totally passive in respect to our grievances and tragedies.

We have experienced this with the payment of our flesh and bones resulting in pain, discrimination, persecution and violation of our human rights. We have faced the changing of the demographic structure of our people, our homeland, the infliction of change in our political, cultural and religious characteristics as a nation and finally with the threat of assimilation and total annihilation. We believe that the elements which have caused the population transfer of the Assyrians differs in respect to other affected countries, peoples or minorities.

We often consider that the governments concerned are the sole practitioners of Population Transfer policies, while in respect to the Assyrian nation, the impacts of International Politics have been very critical.

The Assyrian tragedies in the twentieth century begin with the outbreak of World War I. Through previous centuries we had experienced many disasters and still survived. At the time of World War I, the Assyrians were living in peace with their neighbors. When the war broke out, the Assyrians became the victims of horrible massacres. They fled from a part of their homeland, the Hakkiari province, in the south of Turkey, to Iran and Russia and sacrificed thousands of lives. This was the beginning of the Exodus of the Assyrians from Turkey with most of them joining the Assyrians in Iran. Later they all had to flee Iran to Baghdad and northern Iraq, losing two-thirds of their population on this forced displacement. The Assyrians in Southern Turkey, nominally subjects to the Turkish government, enjoyed a great measure of autonomy in those years and the Assyrians in Urmia, Iran Region had to provide for their personal safety.

The League of Nations was not diligent in prosecuting its charter in its attempt to find equitable and comprehensive solutions to the problems it was entrusted with. Instead, it sought partial solutions

and measures to establish temporary calm and tranquility in the Middle East. It failed to produce a comprehensive solution to the Assyrian national question which was their charge by the assembly. The present plight of the Assyrian people is the result of the failure of the League of Nations. It left this nation to the mercy of a government which until now never recognized and protected the human and national rights of the Assyrians. Iraq has deliberately proceeded by Population Transfer techniques to eliminate the Assyrian identity and has publicly stated that Assyrians do not exist in Iraq even though they are over 1.5 million citizens, or about 10% of the population.

After World War II the world was divided into two Super Powers and a Cold War emerged. The United Nations, like its predecessor, the League of Nations, became extremely ineffective in protecting the rights of people and small nations. Thus the governments of Iraq and Turkey, like other governments, were given a free hand in dealing with the affairs of their minorities. For example, history records several hundred Population Transfer practices. Some of those by Iraq follow:

- The forced displacements of the people of that region affecting hundreds of thousands of the Assyrians are no different from those of the Kurds and Turkomans.
- The census records of the Assyrians were burned and destroyed by the Iraq government to force the Assyrians to re-register the Arabic names, and all were told to accept a birthdate of July 1 (only this time).
- The closing and shuttering of all Assyrian schools in an attempt to eliminate their language.
- The closing of all churches, de-nationalized the Assyrian elected Patriarch and deported him from Iraq.
- Rewriting the constitution of Iraq to remove the recognition of Assyrians, and it presently indicates that only Arabs and Kurds exist in Iraq.
- The denial of the right to organize and assemble as an ethnic identity, and for all purposes they are presently treated as second-class citizens.
- Political persecution and forced membership into the Baath Party as a condition for education, employment and security.

The government of Turkey forced more than 150,000 Assyrians from the province of Turabdin to flee their homeland and seek safe haven in Europe and other countries. Even today, Assyrian families in Turkey are being massacred and are forced to leave their homes while government officials fail to intervene.

The Iraqi government since the sixties and until now has subjected the Assyrians, Kurds and other

minorities to insurmountable incidents of cruelty. Several hundred villages and churches, all agricultural lands and facilities in northern Iraq, have been plundered, demolished, and obliterated, forcing inhabitants to be displaced.

As a result of continuous Iraq government policy of violation of human rights, more than one-half million Assyrians have left everything behind and are scattered all around the world. Another half-million Assyrians have been displaced by force or fled their villages and towns in northern Iraq and have had to move to larger cities such as Mosul, Baghdad, etc.

Last but not least, we can refer to another recent incident of Population Transfer which comes as a result of the Gulf War. It is well-documented and still evident in our memory, the impact of this war on the Assyrians, Kurds, Turkomans and other Iraqi, causing suffering, displacement, denial of rights, massacres and all the other effects of Population Transfer techniques which have been employed by the Iraqi government.

The Iraq government has cleverly, through direct and indirect policies, systematically provided local ethnic and religious confrontations between Assyrians, Kurds and other minorities living as neighbors. Most unfortunately, these incidents have had and still have decisive negative effect on the Assyrian Christians who live among their Muslim neighbors. Such practices by government are of major concern to the Assyrians since they lead to further Population Transfer policies which ultimately threaten the survival of the Assyrian Nation.

We Assyrians believe we have a unique case in respect to the Population Transfer issue and therefore we plead that our case not only be discussed by the UNPO but also be considered by the United Nations and other international bodies acknowledging our concerns.

ANNOUNCEMENT

The Assyrians of the Commonwealth of Independent States (ex-Soviet Union) have established an Assyrian Publishing House under the name of Pras-Atra in St. Petersburg, Russia. The dedication ceremony was held on May 9, 1993. We congratulate them on their achievement.

Editor-in-Chief: Vasily Shumanov
Managing Director: Lyudmila Nissanova
Pras-Atra Publishing House, Ltd.
Stachek Square, 4
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WEDDING BELLS RANG FOR

Congratulations to **Emille Aboona** and **Sweetlana Paul** who were wed on July 24, 1993, at Mar Gewargis Cathedral of the Assyrian Church of the East in Chicago. Emille is the only son of Sargon and Almas Aboona and Sweetlana is the daughter of Paul and Nora Paul.

The marriage ceremony was conducted by Arch-deacon Aprim De Baz, Reverend Athanasios Yousif and Reverend Shlemon Heseqial.

The wedding reception took place on the same day in the beautiful Woodfield Hilton Hotel where Emille is employed as Catering Manager. Some 430 relatives and close friends of both families attended. Many came from outside Illinois, amongst them Emille's aunt Khawa and her husband Arnold from England, and aunt Catherine and her two sons, Andre and Piere, also from England. Also present was a close friend, Regina, daughter of Rab Tremma Gewargis Shabo, who was here from Tasmania, Australia.

Submitted by Ben E. Yalda



Hellene Yelda and **Perry Garcia**, who were married by Fr. Walsh at the Immaculate Heart of Mary Catholic Church in Belmont, CA, on Saturday, May 8, 1993. The best man was Steve Vega and the maid of honor was Rosa Vega. Hellene is the daughter of Foundation members Belles and Linda Yelda of San Francisco. The wedding reception was held at the Marriot Hotel in Burlingame where 400 well wishers attended. Dancing followed a sit-down dinner. The music was provided by Haroot Eskenian with Walter Aziz as the singer. Hellene and Perry currently reside in Belmont, CA.



CALIFORNIA HOLDS FIRST "ASSYRIO-LYMPICS," IN TURLOCK

by Mikhael K. Pius

In a fanfare of recorded Assyrian national music and song, bobbing balloons, fluttering flags, and clapping hands, Assyrian athletes from several California organizations, along with a group of school children, marched around the campus soccer field of the California State University, Stanislaus in Turlock, in the opening ceremony of a so-called "First Assyrian Olympics," on Friday afternoon, July 2, 1993. Two 1956 Assyrian ex-champions led the march, carrying the American and the Assyrian colors, and among the some 120 spectators were several invited Assyrian sports veterans.

Most of the competition games were held at the University's gym and sports grounds during the Independence Day weekend, July 3 and 4, and the event came to a close at the Assyrian American Civic Club at an indoor picnic on Monday evening, July 5, where speeches were made, names of known Assyrian outstanding sportsmen of the past were read, and winning and participating athletes' prizes were distributed.

The "Olympics" event was hosted by the Assyrian American Civic Club of Turlock and organized by the Assyrian United Organizations of California (A.U.O.C.) under the management of chairman Cyrus Amirfar and co-chairman Ammo Mansour Malik, both the Turlock club members, and program director and announcer Shimshon Warda, of the Assyrian National Association of Modesto, with assistance from other officials: Fraidoun Yonano, Ramin Odisho, Zaia Davidloo, C.C. coach Edison David, Jonathan Benjamin, Fedi Aram Karam, Edmond Shahbaz, and a few others.

Taking part in the competitions — soccer, basketball, volleyball, and table-tennis — were five of California's Assyrian Organizations affiliated with the Assyrian American National Federation of America. They were the Assyrian American Civic Club of Turlock, the Assyrian National Association of Modesto, the Assyrian American Association of San Jose, the Chaldean-Assyrian Association of San Diego, and the Assyrian American Association of Los Angeles.

All five clubs mentioned took part in the soccer competition; the Turlock team won the trophy by beating San Diego in the final. But only three clubs participated in the basketball contest, and San Jose came up on top, against Turlock, and Modesto placed third. The men's volleyball competition was fought out between Turlock, Los Angeles, San Jose and Modesto. The Los Angeles team took first place and Turlock second. In the women's contest, however, only two teams played; the Turlock girls thrashed the Modesto maidens! In the table-tennis

championship, the San Jose and San Diego players were eliminated and Turlock's Robert Sarkisian snatched the prize by defeating Modesto's Gilbert Yacoub in the final! The spectator turnout for the games — especially the soccer final — was much stronger than that for the opening ceremony!

The event, "First Assyrian Olympics 1993," could hardly be termed "Olympics," because it consisted of just a few kinds of games, and was also confined to only a few Assyrian organizations of California! Hastily arranged in a short time, it left much to be desired, in both form and content, but it was, nevertheless, a beginning of its kind. We could perhaps call it "The First California 'Assyriolympics'" (or "Assyriogames"). Or maybe just "Assyrio-lympics" with the hope that in future the sporting event could be expanded to embrace Assyrian athletes from all over and with a more extensive and elaborate program of athletic competitions, to help promote much-needed communication, friendship and unity among the Assyrian factions!

Shimshon Warda opened the "Olympics" with a march-past of the athletes to the tune of a recorded Assyrian national song. Former Iraqi champs Shimon Yosip Mirza (boxing) and Shmouel Escopila (running) lead, carrying the Stars and Stripes and the *Kokhva D'Atour*, respectively, fluttering in a strong breeze! They were followed by a small group of school children holding up colored balloons, led by Peronia Youkhanna. They, in turn, were followed by the various competing teams, including the two women's volleyball teams each carrying its name-sign placard.

On behalf of the A.U.O.C., chairman Cyrus Amirfar delivered the opening speech, and Shimshon Warda roll-called the veteran sportsmen present to stand out in line to be honored: Para Pius Abady, Benyamin Warda, John Isaac, Aram Karam, Kaaku Gewargis Shallou, William Shimshon Shallou, Shimon Mirza, Shmouel Escopila, Edison David, and Ashour Yonan.

Para Pius Abady, a renowned footballer with powerful long-range shots, and Benyamin Warda were two of the handful of Assyrians who laid the groundwork of Assyrian soccer in Iraq in the 1930s. John Isaac, a teenager in the late 1930s, attracted attention as a player and developed into a fast and tricky forward throughout the 1940s. Aram Karam became a footballer of note in the late 1940s, and his fame skyrocketed after he demonstrated his scoring power with his scheming tactics and rocket shots in a couple of games in Turkey in 1952, and his name became a household word throughout the 1950s. Kaaku Shallou, a fast for-

ward with short, nippy shots, and his cousin William Shallou, a solid defense player, both played during Aram's time. Edison David, a younger player (Civic Club coach for the last several years), joined the Iraqi Air Force team in the mid-1950s and attained international soccer stature during the 1950s and 1960s, playing in numerous international matches both in and outside Iraq, with such famous contemporaries as Ammo Baba and the late Youra Eshaya (and shortly with Aram Karam). Shimon Mirza was a fast two-fisted boxer who won the Iraqi featherweight crown and the "Best Boxer" title in 1955, in addition to several school and national championships. A 400- and 800-meter runner, Shmouel Escopila also was the winner of several championships in Iraq during the 1950s. His time of 1 minute 53 seconds flat for the 800 meters was a Middle East record. He won in Teheran, he says, and was slated to represent Iraq in the 1956 Melbourne Olympics, but when the British-French-Israelis attacked the Suez Canal, the angered Arab countries all withdrew from the Olympics and Shmouel lost his golden chance to attain higher stature! Ashour Yonan was not an athlete, but was, in the 1950s, the president of the Assyrian Sports Club of Baghdad.

Para Abady was also an excellent swimmer and dancer. Kaaku Shallou was a hockey player, and John Isaac and Aram Karam were both outstanding hockey and tennis players, according to the writer's knowledge.

After the veteran sportsmen were officially greeted by Cyrus Amirfar and Ammo Malik and, later, by Coach Edison David, recorded Star Spangled Banner and *Salma D'Shoubakhan* were played and a batch of colored balloons were released into the air amid cheers and applause. This was followed by a talk by Ammo Malik on the rules and ethics of the games, and Aram Karam read the athletic oath on behalf of all the athletes taking

part.

Opening ceremony over, both players and spectators walked into the gym where volleyball competition games took place, at the end of which a joyful bout of dancing and prancing took place on the campus grounds by the athletic youths in a spirit of love and unity as beaming spectators stood around and enjoyed the young, vigorous expression of joy!

During the indoor picnic, one moment of silence was observed to honor the known departed Assyrian sportsmen, namely the late Youra Eshaya Pera, Ammo Samson, Gilbert Sami Eshaya, Hormis Goriel and Benjamin Esho (from Iraq); and George Issabi, James Parsian, and Edmond Bet-Khuda (from Iran).

Then the veteran sportsmen honored during the opening ceremony were again called to line up, along with additional ex-athletes of younger years — Angel (nee Karam) Oshana (ping-pong), Nineveh Bet-Malik and Margaret (nee Sargiszadeh) Julien (volleyball), Avisha Hermiz (boxing), Benjamin Shallou and Esha Warda (soccer), Ninos Toma (karate), and Paul Solomon Hormis (current California weight-lifting champ) — to be singled out.

Brief speeches were then made by Paul Hormos, Ashour Yonan and the club president Odisho Y. Odisho, and the victors' prizes awarded. Shimshon Warda also spoke on the recent-decades' history of Assyrian sports and athletes, mentioning that basically the Assyrian athletes in Iraq excelled in soccer in particular, and in Iran in boxing. He called out some 100 names, known to him, of Assyrian sportsmen and athletes who had contributed to the Assyrian sports culture and reputation in both Iraq and Iran, and closed the "Olympics" by honoring the veteran athletes present with the privilege of presenting the badges of memento ribbons to the young athletes who had taken part in the concluded "Olympics."



Assyrian ex-champs lead the "Olympics" march. Boxing veteran Shimon Mirza, carrying American flag, and running veteran Shmouel Escopila (Assyrian flag), leading the groups of school children and athletes.



Running ex-champion with school children and athletes. Shmouel Escopila (holding Assyrian flag), with groups of children and athletes during Anthems playing.



Directing the program at the "Olympics." Shimshon Warda making announcements during the opening ceremony at the University grounds.

Assyrian soccer veterans at the "Olympics." Front row, sitting (l to r): Para Pius Abady, a spectator, John Isaac, Benyamin Warda, Kaaku Shallou, and (behind Benyamin) William Shallou.



Assyrian sports veterans during playing of anthems. (R to l): Ashour Yonan, Para Pius Abady, John Isaac, Aram Karam, Kaaku Shallou, William Shallou, Benyamin Warda, Cyrus Amirfar, and Ammo Malik.



San Jose volleyball team carrying Assyrian flag, marching during the "Olympics" opening ceremony.



Recital of the Athletic Oath at the "Olympics." Aram Karam reading Athletic Oath during opening ceremony. (Behind him Ramin Odisho and on front left Ammo Malik.)

"Olympics" participants listening to instructions. At the back: Modesto women's volleyball team. Front: Peronia Youkhanna with her group of school children, and other participants in the march-past.



Awaiting instructions at the opening ceremony. Shimon Mirza (flag) and school children and, on right, Coach Edison David with Turlock soccer team.

THE WANDERING ASSYRIANS

by Rev. John Booko

Today, the Kurds are in Northern Iraq. 100,000 Assyrians are in the same area. In 1933, many Assyrians were massacred by the Iraqis. Since World War II, their situation has changed for the worse in Iran, where they are suspected of collaborating with the Russians, and are now returning to Iraq.

For generations, the Assyrians had lived in the mountainous region in the vicinity of the Iranian, Iraqi, Syrian, and Turkish borders. They are the descendants from the ancient Assyrians. When Nineveh, the capital of the Assyrian Empire, fell in 606 B.C., many fled to the north, where their descendants continued to live for the next two-and-a-half millennia. Much like the Jews, for decades they have wandered throughout the world without a country.

The latter-day Assyrians are a small, veteran Christian community who pray in the same Syriac-Aramaic dialect spoken by the inhabitants of Babylonia in ages past. This small Christian sect is closed in on all sides by a sea of Muslims: Turks, Kurds, Persians, and Arabs — both Shiites and Sunnis — who are often in conflict among themselves but invariably are hostile to these unusual Christians.

Much like the Jews, the life of the Assyrians has therefore never been a blissful one: hardship, persecution, massacres and wars are their standard lot. They are often called "The wandering Assyrians."

For weeks in 1991, the anguish of Kurdish refugees was front-page news. Yet, among the Iraqi refugees is another, smaller ethnic group, one that has suffered Hussein's repression, but with much less attention from the press. An estimated 500,000 Assyrian Christians, the descendants of a religious community at least 1,500 years old, have also fled their homes. According to the Middle East Council of Churches, most of these Assyrians are active in their Christian faith. Like the Kurds, the Aramaic-speaking group long for autonomous rule of their own territory. They have suffered death and illness brought on by dehydration, hunger, and cold.

The Assyrians of Iraq, of whom their American cousins number about 300,000, are an oppressed minority — like the Kurds, only more so, because they are not even Muslims, so they are hated and despised for their religious beliefs. The ancient Assyrians ruled the Beth-Nahrain, the land between the Tigris and Euphrates rivers, from about 1100 B.C. to 612 B.C. when their empire fell to civil war and foreign invasion.

Converted to Christianity in the first century A.D., they have been persecuted ever since. Among Kurdish rebels killed in Saddam Hussein's notor-



ious chemical gas attacks during the Iran-Iraq War were several hundred Assyrian nationalists. There were reports of mass graves of Assyrian babies. Forty Assyrian men reportedly returned to their villages in late April, 1991, only to be buried alive by remnants of Iraq's army. Since 1988, over two hundred Assyrian villages have been destroyed by Hussein, says Albert Yelda, spokesman for the London-based Assyrian Cultural and Advice Center.

The Society for Threatened People, based in Germany, recently reported that over the past two decades, Hussein's regime killed 200,000 Kurds and 20,000 Assyrians. The numbers will jump much higher when the refugee death toll is finally added. In many ways, the Assyrians are the American Indians of Iraq — they were there first, yet they now are disenfranchised.

Their hope is that America and others will help them create an autonomous Assyrian state — the first in 2,600 years. A Christian presence in that region would be a stabilizing influence. They share a dream of independence, but fear a repeat of past betrayal, and cannot stomach war with a country in which friends and relatives still live.

Excerpt from the Book *Assyria — The Forgotten Nation in Prophecy*, by Rev. John Booko, 200 So. Hooker Ave., Three Rivers, MI 49093. \$7.95 + \$2.00 shipping and handling.

About the Author

John Booko, Sr. is an American born Assyrian whose parents were born in Northern Iraq. He speaks the Assyrian language. He holds a Bachelor of Theology degree from Northern Baptist Seminary in Oakbrook, Illinois, and a Master of Arts degree from Northwestern University Graduate School in Evanston, Illinois.

He is an ordained Baptist minister having served in Baptist Churches for 24 years. In 1975 he founded the Three Rivers Christian Fellowship, an interdenominational Church.

PARTY IN HONOR OF RAABI YONAN AND MARINA ORAHAM

by Odisho Warda

A great number of students of the early Habbaniya School days will remember Raabi Yonan Orahama as the handsome and youngest teacher of that era. Like the rest of others, Raabi Yonan moved to Baghdad and there he met and married Marina, daughter of our well-known and respected Raabi Regina Michael, presently of Turlock, CA.

Yonan and Marina very bravely ventured in achieving, through hard work and dedication, a successful life in Baghdad. Theirs was not always a rosy road. Like so many others amongst us at times, they treaded a thorny and uphill path. The Good Lord rewarded their patience by making it comparatively a very smooth departure from the old country and joining their loved ones and family in Chicago early last January.

Ben Yalda and myself pooled our resources and got the ball rolling towards a surprise dinner get-together in honor of Yonan and Marina. One cannot imagine how much such gatherings strengthen, heal and bind us in our memories. This party took place on Friday, June 18, 1993, at the Fireside Banquet Hall in Morton Grove, attended by about 140 friends and relatives.

Marina and Yonan were ushered in by Marina's brother, Nathan and his wife, Janet Michael. The dark hall suddenly lit up showing the happy and smiling faces and cheers of "Surprise" of all those present. It is very hard to describe the feelings of such cherished moments. This privilege very rightly belong to the honored guests, who could not conceal their emotions in such happy occasions.

After welcoming the guests, Ben Yalda announced that a mysterious Arab friend of the Yonans had somehow got wind of this evening and called to say that he is coming all the way from Dubai, The Gulf Emirates, to join the party. While this started a murmur among the guests, questioning each other as to who this guest might be, suddenly the doors opened and a short stocky man dressed complete with "Agala" and "Dashdasha," dark eye glasses, briskly walked in with his flowing gear and Dashdasha, revealing who else but the other loyal brother-in-law, Enwia "Enno" Warda, who came all the way from Kent, England, especially to see Yonan and Marina and share with all the guests the joy of the evening. Enno added further joy to the evening with a brief, jovial and emotional talk. The writer and his family had absolutely no knowledge of this and the happiness of such a moment was overwhelming.

During dinner and throughout the evening they



Yonan and Marina entering the hall welcomed by Ben and Odisho.



Ben Yalda welcoming the guests.

were serenaded by beautiful Assyrian songs sung by Betty Aiwaz, accompanied by pianist Sargon Ben Yalda.

Nathan Michael took the microphone and, on behalf of Yonan and Marina and all their families, thanked the organizers and the guests. He also thanked the guests of honor, namely Senator John Nimrud, Mr. John Younan and Dr. Freidoun Azizi, who had personally intervened and made possible Yonan and Marina's arrival in the United States. Further mention was also made of David and Mary Youash, who came from Mississauga, Canada, accompanied by the famous singer, Oshana, and last but not least "Enno" Warda.

William David Sheeno "Balalaika" and Zacharia Odisho, "the man with the Golden Sax," added to the evening the usual "nostalgic" songs from yesteryears, thus ending the beautiful evening.

The surprise party was then followed by a very joyful Sunday morning picnic, where everyone had a wonderful time.



Odisho Warda thanking the guests.



William D. Sheeno (Balalaika) singing "Roosh Jwanka." Sax by "The Man with the Golden Saxophone, Zkharia O. Zkharia, with Sargon B. Yalda at the piano, and Ben Yalda watching.

David Youash from Mississauga, Canada leading Shaikhani dance (left) followed by Sam Oshana, Sargon Aboona, Alice Madhi, Gloria Davidson and Ben Yalda.





Sitting on grass, l to r: Danis Mirza, Alice Madhi, Dorothy Ben Yalda, Nadia John Yalda (next to daughter Jenifer).

Second row, seated, l to r: Ampolia Odisho Warda, Lena Ben Yalda, Almas Sargon Aboona, Enwia "Enno" Warda, Aram Youkhana, Marina Yonan Oraham, Ben Yalda, Mary David Youash, David Youash, Raabi Yonan Oraham, Janet Nathan Michael.

Back row, standing: 7th from left is Regina Rab Trema Gewargis Shabo, and to her left is John Rehana. On extreme right is John Ben Yalda.



Enjoying Semawar Tea at the picnic on June 20, 1993 in Des Plaines woods



Ben Yalda and the "O'Grady Says" contestants



IN MEMORIAM

Nikola Baitoo ***1893 - 1993***



Nikola Baitoo passed away on June 7, 1993 in Simi Valley, CA at the venerable age of 100. He expired while his grandson, Dr. Andre, was holding his hands and comforting him.

Nikola Baitoo was born in the village of Gangachin in the plain of Urmia in 1893. After the exodus of Assyrians from their ancestral home during World War I, he and his wife settled in Baghdad where his only son William was born. In 1924 he moved to Tehran, Iran where he became a successful businessman in the area of transportation. His wife Doree passed away in Tehran in 1981.

Nikola is survived by his son William (Simi Valley) and daughter Blandina Michael (Montreal, Canada), nine grandchildren, nine great grandchildren and a large number of relatives. His grandchildren by his son William are: Niny Eyvazzadeh, Arbella, Edward, Robert, Baneta Riolo and Andre. By his daughter Blandina he has grandchildren Tom, Monica and Anita.

Nikola's primary objective in life was seeing his grandchildren succeed in higher education. Seven of his nine grandchildren are university trained professionals. His greatest pleasure was seeing his youngest grandson, Andre, finish medical school.

When his son William married Louis Michael in 1946, he remained with his parents following the Assyrian tradition. All his life, Nikola was loved,

respected and attended to by his family. He came to the United States in 1990 and continued to live with his son's family.

Nikola was a pleasant and loving person. At age 100 he still had complete control of his faculties. His memories about life in the village of Gangachin and his stories about relatives and events were always fascinating. Rest in peace, dear "Mama Niko" and we pray that the Almighty will grant you a place among his chosen. We will always remember you and your pleasant stories.

Submitted by Youel A. Baaba

Francis Yousef Shabo



Francis Y. Shabo, 42, a revered member of the Assyrian Democratic Movement, and a member of the Kurdistan Parliament was assassinated on the morning of June 1, 1993 in front of his home in the city of Dohuk, United Nations Protected Zone of North Iraq. "He is the latest martyr of the Assyrian people for the cause of democracy and legitimate national rights of the Assyrian people in Iraq," states the Assyrian Democratic Movement.

Francis Shabo was born in 1951 in Mangesh, Dohuk Province. He was a civil engineer by profession, and was elected to the Kurdistan Parliament in May 1992 on the Assyrian Democratic Movement's slate for Assyrian representation. He was married, and had four children. ADM states that "our people have lost a great Iraqi patriot, a committed Assyrian nationalist and a skilled parliamentarian."

Vladimir W. Yacobov



Vladimir (left) with his grandfather, William.

Vladimir W. Yacobov, a relative of the editor, was tragically killed in July 1992 in an airplane accident. He was twenty-five years of age and a graduate in aeronautical engineering from Georgia Technical Institute. He was flying the aircraft for a single day business trip to North Caucasia. The airplane was barely up in the air when a mishap occurred (unknown reason) and it tore into the buildings near the Tbilisi airport, blew up and burned. He had accepted an engineering position in a large aircraft plant in Ulianovsk, Russia.

Vladimir was the only child of Marina and George, and grandchild of William Yacobov. We received the sad news a few months ago and felt a deep sense of sadness at the untimely death of this young and ambitious man, and like all young men he was looking forward toward a good and successful life. On many occasions his grandfather, William, would write about the trips the two took together and enjoyed many brilliant days together. The last trip they took was to the world of White Nights, a region of Arkhangelsk and Murmansk. He was a good companion to his grandfather.

Vladimir was a handsome young man, and as related to me by another cousin, he was a kind, caring and loving person. On February 3, 1992, five months prior to the tragic accident, the families in Tbilisi were invited to celebrate Vova's (Vladimir's nickname) 25th birthday.

Vladimir will be remembered for a long, long time, and reflect on the many good times they all shared with him. The Shabbas families share their sorrow and pray that God will grant them comfort and peace during these difficult times. May he rest in peace. Vladimir was buried in Saburtalo cemetery in Tbilisi.

Assyriologist Thorkild Jacobsen

Thorkild Jacobsen, a former University of Chicago Assyriologist who was an expert on Sumerian and Assyrian clay tablets and conducted numerous excavations in Iraq, died on May 2, 1993, at the age of 88, in Bradford, New Hampshire.

Professor Jacobsen had recently retired as president of the American Oriental Society, an organization of scholars.

In his first field work, he directed the 1930s excavation of the 2,600-year-old Assyrian aqueduct at Jerwan, in north Iraq, which is the world's oldest known aqueduct. Along with archaeologist Seton Lloyd, Jacobsen published a book on the aqueduct in 1935.

In 1950, he helped to unearth Sumerian clay tablets and translate cuneiform symbols written 3,800 years ago. He compiled dictionaries, analyzed ancient hymns, poems and epics and edited professional journals.

In 1954, Jacobsen, through various discoveries of irrigation canals parallel to the Euphrates River, showed that ancient Mesopotamian farmers produced higher grain yields than modern Iraqis.

Before retiring as professor of Assyriology in 1974 at Harvard University, Jacobsen was Chairman of the Near Eastern Languages and Literature department at the University of Chicago, director of the Oriental Institute, and dean of humanities.

Assyrian Student and Youth Union Marks First Anniversary

The Assyrian Student and Youth Union, Iraq, celebrated its first anniversary in many cities throughout the liberated areas of Northern Iraq.

The largest such celebration was held on December 5, 1992 in the Popular Cultural Hall auditorium in the city of Dohuk, where members of the Assyrian community crowded the center as a sign of solidarity and support toward the Union. Representatives of Zowaa and other Iraqi political organizations attended the celebration and delivered speeches.

The Union publishes a newsletter called Nohadra (Assyrian name for Dohuk), and has over 1000 members.

Aghouna - 4/93



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(1952 – 1961)

An Assyrian literary magazine published
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- Just released from Harper Collins is *A History of Christianity in Asia*, by Samuel Moffett. This is a comprehensive history of the Church of the East and the environment in which the Church began, grew, and eventually endured persecution by the rulers of the ages. Harper's price is \$45.00. You may acquire it from Nabu Books for \$38.00.
- A collection of essays in honor of Professor Constantino Tsereteli, who has nearly fifty years of distinguished scholarly activity in Semitic studies (with a concentration on Assyrian dialects), has just been printed by Silvio Zamorani Editore of Torino, Italy. The book, *Serta Philologica Constantino Tsereteli Dicata*, has several essays which contribute to the scholarship on Aramaic and Assyrian history. Primary among these are Professor Edward Odisho's essay, entitled *Bilingualism and Multilingualism Among Assyrians: A Case of Language Erosion and Demise*; W. Heinrichs' *The Modern Assyrians - Name and Nation*; R.D. Hoberman's *The Christian Dialect of Zakho*; Solomon Sara's *Marked Gender in Modern Chaldean*; Y. Sabar's *A Folktale and Folk Songs in the Christian Neo-Aramaic Dialect of Tel-Kepe (Northern Iraq)*, among others. The book is available from the publisher at \$50.00. It is available from Nabu for \$42.00.
- Oxford University Press has recently released the *The Church of the East and the Church of England; A History of the Archbishop of Canterbury's Assyrian Mission*, by J.F. Coakley, who has produced a well written and scholarly contribution to the understanding of British-Assyrian relations. Oxford University Press offers the book at \$85.00. Nabu books has lowered the price to \$69.00.
- Finally, a reprint of *Nestorian Biography: Sketches of Pious Nestorians Who Have Died At Oroomiah, Persia* is now available. The original was published by the Massachusetts Sabbath School Society in 1857. It was, in part, written to justify American missionary activity among Assyrians in Urmia, and is thus overly opinionated. Nevertheless, it is a valuable and rare historical source for the period. It is available for \$15.00.

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Zowaa in Northern Iraq Identifies Four Critical Aid Projects

During the recent visit of U.S. and Canada branch's delegation to Northern Iraq, Zowaa leadership recommended four critical projects that they would like their members and supporters to work on in the U.S. and Canada. They are: 1) a mobile medical unit, to provide vaccinations, prenatal care, and other basic medical care necessities for the residents of the Assyrian villages throughout North Iraq, who have virtually no access to such basic and essential care, especially those whose villages are in remote rural areas; 2) a poultry farm to provide labor and food for the local residents; 3) a sewing workshop, to establish a factory that will provide labor and clothing for the local Assyrian residents; 4) a cellular communication system, to provide Assyrians in the homeland immediate communication via fax or telephone with the outside world.

The above projects have been welcomed in the U.S. and Canada, and systems to start raising funds are already in place. Please make your tax deductible check payable to: Assyrian Aid Society of America, 41 Sutter St., #1534, San Francisco, California 94104 U.S.A.

Note: The Assyrian Foundation of America has donated substantially to the Poultry Farm Project as well as to the general needs of the Assyrians in Northern Iraq.

Nothing can excuse the acts of savagery with which the Assyrians were visited in the summer of 1933, and the massacre which took place is a shameful blot on the pages of Arab history.

George Antonius,
Author of *The Arab Awakening*,
1946

The Assyrian Martyrs Day
August 7th

***They Shed Their Blood
On The Altar of Martyrdom For
The Assyrian Nation***

*Assyrian Foundation Picnic held on June 27, 1993
at the Lafayette Reservoir Park in Lafayette.*









Backgammon Tournament





مَدَنِي ۛ مَدَنِي

[illegible]

قُلْنَا، يَا كَذِبُ سَوْدِي، دَاوُدُ بْنُ كَثِيرٍ، "قُلْنَا، يَا كَذِبُ
 دَوْدِي، كَيْفَ جَعَلَهُ مَلِكًا، وَأَمَّا ذَلِكَ الْمَلِكُ الْمَذْكُورُ
 فِيهِ، فَهُوَ كَيْفَ لَمْ يَكُنْ. سَوْدِي، يَا كَثِيرُ
 سَوْدِي، كَيْفَ هُوَ، سَوْدِي، كَيْفَ هُوَ دَاوُدُ بْنُ كَثِيرٍ
 مِنْ هُنَا 6:30 إِلَى 6:30 سَوْدِي، مِنْ هُنَا 4:30
 إِلَى 5:30 سَوْدِي، دَاوُدُ بْنُ كَثِيرٍ، Community Channel 36 A
 كَيْفَ مَلِكُهُ، كَيْفَ دَاوُدُ بْنُ كَثِيرٍ مِنْ 6:30
 7:30 سَوْدِي، دَاوُدُ بْنُ كَثِيرٍ دَاوُدُ بْنُ كَثِيرٍ
 دَاوُدُ بْنُ كَثِيرٍ مِنْ 6:30 إِلَى 7:30، كَيْفَ كَذِبُ سَوْدِي،
 كَيْفَ دَاوُدُ بْنُ كَثِيرٍ مِنْ 3:30 إِلَى 4:30 سَوْدِي، كَيْفَ
 جَعَلَهُ، كَيْفَ دَاوُدُ بْنُ كَثِيرٍ مِنْ 8:30 إِلَى 9:30 سَوْدِي
 سَوْدِي، سَوْدِي، كَيْفَ جَعَلَهُ، دَاوُدُ بْنُ كَثِيرٍ
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7. تَمَكُّن دِيْمَة حَمَلَة لِيْزَة قَوْدَلِيْزَة .
8. لِيْزَة حَمَلَة مَسْكَة دَوْن دِيْمَة حَمَلَة .

كَيْفَ لَمْ يَكُنْ فِي الْخَلْقِ وَالْخَلْقِ وَالْخَلْقِ وَالْخَلْقِ
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وَلَقَدْ كَلَّمْنَا دَاوُدَ وَهَارُونَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَلَقَدْ كَانَ مِنْ دُونِ الْمُنَافِقِينَ



فَالْتَمَسَ قَوْمٌ مِّنْهُم مَّوَدَّةَ بَعْضِهِمْ بَعْضًا ۚ وَكَانُوا صُفْهُرًا مُّخَضَّرًا ۙ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا رَحْمَتُ اللَّهِ عَلَيْنَا لَكُنَّا مِنَ الْخَاسِرِينَ

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حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا هُشَيْبُ بْنُ سَالَمٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يُؤْتَى بِكُلِّ نَفْسٍ مَرَّةً يَوْمَ الْقِيَامَةِ فَتُؤْتَى بِهَا بِحَسَبِ مَا كَسَبَتْ".

تتم: كورس ت. م. م. م.

2

۱۰۱: دَوِیْهِ مَلِیْکَۃً ۖ مَلَّٰهُ مِنْ عَمَلِکَۃٍ وَدَمَیْهِ :
 ۱۰۲: تَدْمِیْهِ ۖ مَلَّٰهُ سَلَّ ۖ حَلَّ ۖ سَمَّ ۖ کَلَّ :
 ۱۰۳: تَحَلَّ ۖ حَلَّ ۖ دَمِیْهِ ۖ مَلَّ ۖ مِنْ سَمِّ دَمِیْهِ :
 ۱۰۴: قَلَّ ۖ لَدَمِیْهِ ۖ قَلَّ ۖ تَقَدَّ ۖ مَمَلَّ ۖ

5

حَتَّىٰ جَاءَ يُعَلِّمَ كِتَابَ اللَّهِ
 تِلْكَ جَاءَ بِكَ مَلَكٌ مِّنْ مَّوْجِبَةِ
 دُجَىٰكَ إِنَّكَ أَنتَ الْكَافِرُ
 وَلَٰكِن لَّا جُنْدَ لِّكَ وَلَا كَمَلَةَ

4

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9

مَجِسْ لِهَلْبَهْ دِلْبَتْ :
 دَمَسْ مَدَهْدِيْ دِصْمَا سَمِيْ :
 تَلْ حَمْدَا حَقَا مَدَوْلَا :
 حَهْ اَجَلَسْ كَهْ تَكَلَمَا مَهْمَا .

تَمِمْ دَلِمَ سَدَّ سَدَّ مَدَّ :
لَمِ مَدَّ مَدَّ مَدَّ :
دَمِ مَدَّ مَدَّ مَدَّ :
لَمِ مَدَّ مَدَّ مَدَّ :

•

۱. خُذْ لِحْيَتَكَ فِي الْوَدَّاعِ :
 ۲. ثُمَّ ادْخُلْ فِي الْبَابِ :
 ۳. وَخُذْ لِحْيَتَكَ فِي الْوَدَّاعِ :
 ۴. ثُمَّ ادْخُلْ فِي الْبَابِ :

مَحْدُومٌ دَقِيقٌ

تصنيفاً بعداً كان في 69، دونها 16، مئة
1 - 2 دقة 1993 تقويم (مئة) دقة من
معروفه دقة دقة المعرفه دقة،
كذلك كدته مع، إحصاء حدة 1946. ثم
هو انه كدته مع لإحصاء حدة 1964.



[illegible]

حَقَّقْنَا بِذَلِكَ سَوَاءً دُمِّيْلَا، "نَبِيَا" خَدَّ تَوْرِيْمِيْلَا، وَتَوْرِيْمِيْلَا، تَاْمَدِيْلَا
 دَاْبَابْ كِهْ كَدِيْمَا، مَسْمُومِيْلَا، مَلَا، خَلِجِيْلَا، اَهْدِيْمَا، هَقْدِيْلَا، مَوْجِيْلَا، اَبَا
 يَسَا، دَمَدِيْمَا، دَمَدِيْلَا، اَسَدِيْلَا، دَاْبَابْ مَقْدُوبْ، وَتَمَدِيْلَا، مَلَا، تَسَدِيْلَا، اَبِيْلَا
 دُمِّيْلَا، "نَبِيَا" كِهْ مَوْجِيْمَا، تَوْرِيْمَا، مَلَا، تَوْرِيْلَا، مَلَا، (خَاوِيْلَا) مَوْجِيْلَا
 تَاْمَدِيْلَا، كِهْ تَوْرِيْمَا، دَاْبَابْ مَقْدُوبْ، وَتَمَدِيْلَا، مَلَا، تَسَدِيْلَا، اَبَا
 مَلَا، دَاْبَابْ مَقْدُوبْ، وَتَمَدِيْلَا، مَلَا، تَسَدِيْلَا، اَبَا
 يَسَا، اَبَا، مَلَا، دَمَدِيْمَا، مَلَا، دَمَدِيْلَا، اَبَا، مَلَا، تَسَدِيْلَا، اَبَا
 دَمَدِيْلَا، اَبَا، مَلَا، دَمَدِيْمَا، مَلَا، دَمَدِيْلَا، اَبَا، مَلَا، تَسَدِيْلَا، اَبَا
 مَلَا، دَاْبَابْ مَقْدُوبْ، وَتَمَدِيْلَا، مَلَا، تَسَدِيْلَا، اَبَا
 مَلَا، دَاْبَابْ مَقْدُوبْ، وَتَمَدِيْلَا، مَلَا، تَسَدِيْلَا، اَبَا

[illegible][illegible][illegible]

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מנהל המשרד לביטחון המדינה, משה דיין, נואם בטקס

הוא הודיע כי ימשיך לכהן בתפקידו. "אני מאמין", אמר, "שהמדינה תמשיך להתקדם, ושהישראלים ימשיכו להיות גאים במדינתם".

הוא גם הודיע כי ימשיך לכהן בתפקידו Identity.



הוא גם הודיע כי ימשיך לכהן בתפקידו.

ב-1992, הודיע כי ימשיך לכהן בתפקידו. "אני מאמין", אמר, "שהמדינה תמשיך להתקדם, ושהישראלים ימשיכו להיות גאים במדינתם".

הוא גם הודיע כי ימשיך לכהן בתפקידו. "אני מאמין", אמר, "שהמדינה תמשיך להתקדם, ושהישראלים ימשיכו להיות גאים במדינתם".

ב-1992, הודיע כי ימשיך לכהן בתפקידו. "אני מאמין", אמר, "שהמדינה תמשיך להתקדם, ושהישראלים ימשיכו להיות גאים במדינתם".

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7. תְּחִלָּה, מִמָּוֶל דְּהַשְׁרָה לְהַשְׁרָה

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

سُبْحَانَكَ اللَّهُمَّ رَبَّ الْعَالَمِينَ
 تَعَالَى عَمَّا يُشْرِكُونَ
 آمِينَ يَا رَبَّ الْعَالَمِينَ

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[illegible][illegible]

جیل بعد ۵۰ سال تک :

"شَبَّ مُذْنِبًا، حَتَّىٰ كَانَتْ كُنْزُهُ ذِكْرًا سَجَدًا"

مَدِينَةُ دِيَارِ بَكْمَلِكْ مَدِينَةُ دِيَارِ بَكْمَلِكْ مَدِينَةُ دِيَارِ بَكْمَلِكْ

دینامیت. ۱متری ۲قلم سنگریز، ۱متر ۱متر ۱متر

عَجَبٌ ؟ اَتَمَنَّاهُ جِ اَتَمَّ يَحْتَلِ مِيرِ هَتَمِي

سیرہ دقیقہ ۱۰۱۲۱ محبہ ۱۰۱۲۱ دکن ہندوستان

دَلَّابٌ ذَكَاةٌ حَمْدُكَ مَعَهُ هَوْنُهُ هَبْ

لَتَذَكَّرَ، لِيَقْبَلَ، مَقْبُولٌ، دَعَا، لِيَقْبَلَ، مَقْبُولٌ، وَهَذِهِ.

٥٥٠ سَمَدًا حَمَلًا دَاكُوتًا مَضْمُولًا جَهَنَّمًا

نقد حجة دومین، موسف مدله کله بیوتی

مَذْمُومٌ حَتَّىٰ كَأَنَّكَ لَمِنَ الْمَذْمُومِينَ

دەخەلەت لای دەمە ک. ح تەنەب حەف

[illegible]

مداخله دقتت، مدقه ۲۵۰۰، ۱۳۹۲ مصدق له مجلس

فَتَحْمِلُ فِيهِ مَنَاقِبُ دَلَّامَاتٍ مَّ" .

میں تھوڑے دنوں میں، کل دیہیہ دھرم

دولتد ۲۰۵۲ قلم صحت لاس . شمس صحت

المسألة ١٥٠ : كذا في المتن

قُلْ حَقٌّ مِّمَّا يَمُنُّ مُلْكٌ مِنْ خُذْ :

"حَبِّمَ! لَنْ دَنْ تَكْدِمَ، تَشْعَلُ"

مُؤَمَّلَةٌ. رَفَّحَ تَدَكُّ حَقًّا هَبْلًا هَمًّا.

هـ حـ مـ مـ لـ نـ هـ ذـ حـ تـ حـ

فلسفه و ادب علمای ما، محمود و مبهر

مقدمه نبیهات دولت مشی تحلیلات

دخلفه دل بگفت ز سحر و صومعه دل

لَمْ يَكُنْ رَدِيًّا لِي لَمْ يَكُنْ رَدِيًّا لِي لَمْ يَكُنْ رَدِيًّا لِي

[illegible]

... ..

1. *Kingdom of the Netherlands* 1. *Kingdom of the Netherlands*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٠٨

دیکھو یہاں ۷۸، ۷۹، ۸۰ کے مسدود شدہ صفحات

٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢

[illegible]

"دکتر دہی، مہمان سہیل مہدی"، لکھنؤ

إِلْتِبَاسٌ، "أَمْعُ دَجَالٍ أَمْدَبُ: مُتَدَجِّجٌ دَسَّاسٌ،

لَبَّيْكَ يَا قَوْمِي لَبَّيْكَ يَا قَوْمِي لَبَّيْكَ يَا قَوْمِي

دَقِيسَ هَمِيْدًا . لَمَّا كَانَ فِيهِ قَدًا . حَتَّى زِلْزَلَتْ اِيَّاهُ

[illegible]

مَا مِنْ شَيْءٍ يُدْرِكُهُ الْبَصَرُ وَلَا يُمْسِكُهُ الذِّكْرُ وَلَا يَنْصُرُهُ الْقَلَمُ إِلَّا نَسِيتُهُ
إِلَّا مَا نَسِيتُ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَمِنْ أَيْمَانِي وَمِنْ شِمَالِي
وَمَا بَقِيَ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَمِنْ أَيْمَانِي وَمِنْ شِمَالِي
فَعَلَيْكُمْ بِتِلْكَ الْأَمْثَالِ لَعَلَّكُمْ تَتَّقُونَ

تَضَيُّعُكُمْ دَعَا، خُذْ مَعَكَ مَوْسَى
لَسَيِّدَةٌ لِي دَعَا، خُذْ مَعَكَ هَيْبَتَ
تَحِيَّتِ مَوْسَى خُذْ مَعَكَ، يَعْصِي مَوْسَى
هَلْجَرُ دَعَا مَ تَحِيَّتِ مَوْسَى :

"مَسْنَدُ رَجُلٍ مِنْ عَمَلِكَا دَنَا حَقًّا لِيَسْ
مُضِيقًا. لَمْ يَكُنْ يَلْمِزُ دَانِيًا رَجُلًا
مَعْنَاهُ، لَمْ يَكُنْ يَلْمِزُ سَهْمًا يَلْمِزُ
مُنَجِّمَهُ لِيَسْ كَمَا لَمْ يَكُنْ يَمُحِّتُ بِالْبَحْرِ،
لَمْ يَكُنْ دَانِيًا لَمْ يَكُنْ لِحَمَلٍ، يَنْجُو مَنْ دَانِيًا
دَهْرًا كَمَا قَابَ. يَنْتَصِبُ! يَدُلُّ شَيْئًا لَمْ
مُضِيقًا لِيَسْ دَانِيًا يَكُنْ مِنْ دَانِيًا سَهْمًا
حَقًّا."

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[illegible]

يجب ان يكون لك اصدقاء مستحقين
 ان يكونوا من اهل البيت، وصدقك بقول
 لك انهم من اهل البيت. قالوا له
 انهم من اهل البيت، وصدقك بقول
 انهم من اهل البيت.

مَحْ يَلِكِيَا ذِيْعَلَبْ تَسْلِيْلَا لَقَلَا دِيْجِيَا
 مَحْذِيْجِيَا. مَحْجِيْجْ لِيْلَا دِيْجِيَا مَحْجِيْجْ
 مَحْ، مَحْجِيْجْ لَبْ ذِيْعَلَبْ مَحْجِيْجْ مَحْ
 مَحْجِيْجْ مَحْجِيْجْ مَحْجِيْجْ. مَحْ مَحْجِيْجْ مَحْجِيْجْ
 مَحْجِيْجْ لَبْ، يَلِكِيَا مَحْجِيْجْ مَحْجِيْجْ
 [مَحْجِيْجْ] مَحْجِيْجْ مَحْجِيْجْ مَحْجِيْجْ.
 لَبْ مَحْجِيْجْ مَحْجِيْجْ مَحْجِيْجْ لَبْ لَبْ
 مَحْجِيْجْ لَبْ مَحْجِيْجْ مَحْجِيْجْ لَبْ
 مَحْجِيْجْ مَحْجِيْجْ مَحْجِيْجْ مَحْجِيْجْ
 مَحْجِيْجْ مَحْجِيْجْ، مَحْجِيْجْ مَحْجِيْجْ
 "مَحْجِيْجْ مَحْجِيْجْ، لَبْ، لَبْ، لَبْ
 مَحْجِيْجْ".

"مَنْ مَلَكَ يَحْيَى؟" مَقْبُولٌ مَعْنَى .
 تَلْبِثُهُ دَعَا يَصْبَحُ يَوْمَ هَذَا سَلَامٌ لَكَ
 لِيَذْهَبَ مَعَهُ دَعَا يَصْبَحُ يَوْمَ هَذَا سَلَامٌ لَكَ
 حَقَّ هَذَا مَعَهُ مَعْنَى :
 "لَا يَحْيَى مَلَكَ يَحْيَى، تَلْبِثُهُ دَعَا يَصْبَحُ يَوْمَ هَذَا سَلَامٌ لَكَ"

”مِنْ أَهْلِ قَبْرِ مَدِينَةِ الْحَبَشَةِ“

[illegible][illegible][illegible]

اَجَلِبْ تَجِبْ اَسَفْ اِجْتِ مَسْعُوتِ مَلْبُوتِ دَاوُودِ اِهْ تَوَدِ مَقَمِ
مَلِكِ مَهْ كُذِّبْ كَرِ اَوُودِ مَرِ سَوِ مَعْدُومِ لَمَدِ دَاوُدِ تَاكِلِ مَلِكِ
تَوَدِ دَوْدِ اَكِ اَوُودِ اِجْتِ اَسَفُودِ مَسْعُودِ مَلْبُودِ

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Mart Maryam (Saint Mary) Assyrian
Church in Urmia Prior to WWI

ܡܪܝܡ ܕܡܡܝܐ ܡܢ ܕܡܡܝܐ ܕܡܡܝܐ ܕܡܡܝܐ ܕܡܡܝܐ