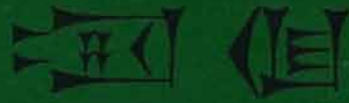




Established 1964

*Dedicated to the  
Advancement of Education  
of Assyrians*



# NINEVEH

FOURTH QUARTER 1993

VOLUME III NO. 4



*Wishing you a Merry Christmas  
and a Happy New Year*

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CULTURAL — EDUCATIONAL — SOCIAL

# NINEVEH

FOURTH QUARTER 1993

VOLUME 16 NO. 4

Julius N. Shabbas ..... Editor  
Joel J. Elias ..... Ass't. Editor

## POLICY

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

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

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## ADDRESS LETTERS TO

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

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## LETTERS TO THE EDITOR

Dear Editor:

Ashurbanipal Library of Turlock wishes to thank you for the extra copies of your exceptional publication *Nineveh*. We are proud to share it with Assyrians who are active in our library. Through your dedication, Assyrians world-wide are kept informed. God bless you and your staff.

Ashurbanipal Library Staff  
Assyrian-American Civic Club  
of Turlock, CA

Dear Mr. Shabbas:

I am very grateful to you for sending me your magazine *Nineveh*. I received Vol. 16 No. 1/2 1993. It is very interesting for me as I have studied and investigated the Assyrian language (the modern dialects) since 1942 (more than 50 years!). And not only I, but also my pupils. I also study the Syriac language.

If you so desire, I shall write about the study of Modern Assyrian (Aramaic) language in Georgia and about the Assyrians of Georgia, and send it to you for your magazine.

I hope to receive the magazine in the future.

Prof. Dr. Konstantin Tsereteli  
Tbilisi, Georgia

*Editor's Note: The editor responded in the affirmative. Prof. Tsereteli is a distinguished scholar in Semitic studies with a concentration on Assyrian dialects. A book (Collection of Essays), "Serta Philologica Constantino Tsereteli Dicata" was published in his honor by Silvio Zamorani Editore of Torino, Italy.*

Dear Mr. Shabbas:

My father encouraged me to share my impressions of Mrs. Anwar Sadat with our Assyrian community. If you are interested please feel free to use this as an article for *Nineveh*.

My family enjoyed sharing your big night with the Assyrian Foundation of America's dinner-dance in your honor. Unfortunately, there were so many people giving you hugs and kisses for your unbelievable contributions with the magazine, we didn't have our chance to say thank you and how much we greatly enjoy *Nineveh*. I know that my father enjoys working with you and is most proud of his friendship with you!

Judy George-Bretschneider, M.A.  
(Developmental Psychologist)  
Woodside, CA

Dear Julius:

Thank you very much for the extra copies of the last *Nineveh* you sent. I have handed them out to a few of the persons involved in my sports story.

I found a few features in this issue of special interest. Two were the pictures published with Solomon S. Solomon's article on the 1952 visit of the late Bishop Mar Esho Sargis to Habbaniya: one was the large group portrait of the Habbaniya church elders (Moutwa) of Mar Gewargis Church of the East; it is sad to realize that most of those familiar faces are no longer with us!

The other one was the small photo of the multitude of Habbaniya Assyrians welcoming the mentioned bishop, who was formerly the pastor of the above church. An especially interesting feature of this picture was the inclusion of the whole block of the C1-Type "bungalows" close to Mar Gewargis Church (where your family lived in the very early years?), as well as — on the upper right corner — the late Rev. Goriel Koda's St. Mary's Queen of Peace Catholic Church, built in the mid-1940s.

And Blandina and I enjoyed Odisho Warda's article and pictures on the shindig for Raabi Yonan Orahim and his wife Marina, as well as Lily and Sami's vintage portrait of "the days that were!"

Yonan doesn't seem to have changed much since I last saw him some 12 years ago! He still has most of his dark hair — maybe slightly peppered with gray! — and he's still slim as ever, even if, perhaps, a little too slim! Both Yonan and Marina are loveable people, and we wish them well.

Lily and Sami were a very handsome couple! We congratulate them — and Alice and her husband — on their wedding anniversaries, and wish them many, many more years of a happy married life!

Dr. J. F. Coakley's story on the Habbaniya Assyrians' "lost treasure" was an intriguing feature! I hope some knowledgeable reader can pick up Dr. Coakley's thread. It's amazing that with all the stinking wealth they had, the fat vultures coveted and clawed away the pauper's penny too!

I see Richard's sketch of the Festival of Grapes made your front cover! Richard is a fine artist, and I'm hoping he can grace my next story, too, with one or two of his enhancing sketches. I understand that Richard is now on the Editorial Board of the reappearing *The Assyrian* magazine of England and has done some impressive artistic work on its first issue published recently. I hope he will not be overtaxed by our increasing demands for his work!

Finally, we were very sorry to hear, on the local Assyrian teevee programs, of the passing away of William Raabi Jacob! It's a pity that he lost after the hard fight he put up! May his soul rest in peace. I suppose each one of us has to go when the time comes!

Mikhael K. Pius  
Modesto, CA

Dear Mr. Shabbas:

Hope all is well with you. Enclosed is my annual subscription fee for 1993. Thank you for all the good work you and your staff put toward this excellent publication.

Rowena d'Mar Shimun  
Burlingame, CA

Dear Mr. Shabbas:

Greetings from Victoria, B.C., Canada. Enclosed is a check for my subscription to *Nineveh* magazine. God bless you and our Assyrian people. It is a great educational and cultural magazine. Keep up the good work.

Dr. Simon F. Shamoun  
Victoria, B.C., Canada

Dear Julius:

I applaud your dedication to the cause of Assyrianism. It was my great pleasure meeting you and talking to you. Congratulations on well-deserved honor. Regards.

Pnoel Shamun  
Redwood Shores, CA

Dear Julius:

Greetings. I received your latest issue of *Nineveh* and it is magnificent. You and the staff of *Nineveh* should be commended for presenting us with such a treasure. Enclosed is my subscription along with an article and some photos. Keep up the good work and God bless.

Solomon (Sawa) Solomon  
Chicago, IL

Dear Julius:

In memory of my sister Anna Polus, I am enclosing a check for \$30.00 — \$15.00 for *Nineveh* magazine and \$15.00 for the needy Assyrians. Best regards from me and Eshaya. Keep up your good work and God bless you.

Abigail Isaac  
Skokie, IL

Dear Julius:

In memory of my beloved sister Anna Polus, I am enclosing a donation of \$100.00 for *Nineveh* magazine.

I hope God will always help you in your good work and bless you.

Margaret P. Jado  
Skokie, IL

Dear Youlyous:

Please accept the enclosed amount of \$100.00 as a contribution to the Needy Assyrians in Northern Iraq (Bet-Nahrain).

Fred Chalita  
Turlock, CA

Dear Julius:

It's that time of year when we at least stop and count our blessings and share the spirit of our Savior's birth with the rest of the world. So have a blessed Christmas.

Please find enclosed a check with my sincere thanks for a job so well done. *Nineveh*'s quality has greatly improved during the last several years. We thank you for your sincere efforts and dedication for such a great cause. I also wish to thank all your co-workers for their time. You have made *Nineveh* such an attractive publication.

Basil (Wiska) K. Pius  
Miles City, Montana

## Letters to the Assyrian Foundation

I appreciate your continued support of my educational endeavors. It is my belief that education is the greatest gift that can be given. I am grateful to have the support of my family and the people close to me. I have realized that my life-long pursuit of education is given to me by my family and their culture. Some of my earliest memories are of reading, and it has been encouraging to be praised for my studies.

I am in my first year of Graduate School at Cal State Long Beach and the work is both enjoyable and strenuous. Oftentimes I have memories of my grandfather talking to me about my studies. At the time I did not see the wisdom of what he told me, but now I find myself following his advice. He always told my sister and me to read books and, most importantly, to never stop learning.

He served as a role model not only in his words, but in his actions as well. I remember being inspired by his continual efforts in writing and thought. Education became a life-long activity for the betterment of oneself and one's community. Again I am amazed by the Assyrian community and its support of education. Pride is what I feel when I am asked about who Assyrians are and why they support me. I know you will continue to support other students, and when I leave college I hope to join your efforts.

Ben Ashour Kingsbury  
Clayton, CA

I would like to thank you for the scholarship I have received. I truly appreciate the Foundation's assistance to students such as myself, and I commend its endeavors.

I have sent a thank you card to the Editor of *Nineveh* acknowledging the receipt of the information he sent. Once again, thank you very much. The information is very helpful because it is about current issues. Moreover, my note editor has informed me that I can cite *Nineveh* magazine, and this makes the writing process much easier.

I will keep you informed on the progress, and will send you a copy upon its completion.

Rachelle Badal  
San Jose, CA

I would like to take this opportunity to thank the Assyrian Foundation of America for their generosity in presenting me with an educational assistance award for the 1993-94 academic year. As most of you are aware, the past few years since I have started my college career at the University of California at Santa Barbara, the UC system has seen a drastic increase in tuition and book prices. It's been an increase, quite frankly, no one was expecting. To say the least, this assistance is greatly appreciated and helps tremendously.

The award is of even greater importance to myself because of who it was presented from. Going away from home in order to attend college makes it very difficult to continue to stay close to the Assyrian people and the culture. But such an award shows me my culture has a genuine interest in my academic success and that it will continue to play a large part in my life. Thank you again.

Alen Krikorian  
Richmond, CA

My family and I appreciate the hard work you have been doing for the Assyrians since 1964. We pray for you and may the blessings of Almighty God be upon you all the time.

Please accept my donation for the Foundation.

Yousif Badal  
Chicago, IL

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"A cultural minority with a proud and ancient heritage is fighting today for its survival, but few seem to notice or to care. The Assyrians ... living in and around Mosul and other parts of Iraq are keeping alive a special Christian tradition using the very language today that was spoken by Jesus Christ. But the Assyrian heritage goes back much further than that, to the dawn of civilization of the year 3,000 B.C."

Dr. James J. Watkins  
Professor of International Law (1981)

# THE KURDISH ALLIANCE

*By: Youel A Baaba*

A small number of Assyrians believe that national objectives can be achieved through participation in the Kurdish armed struggle for independence. An objective analysis of this advocated alliance will clearly demonstrate that this is a perilous and hopeless course of action. The impartial analyst must appreciate Kurdish history and must have a clear understanding of the historical relations between Kurds and Assyrians.

Kurds are of Aryan stock. Their language with its various dialects is derived from Persian. Throughout history the Kurds have not been able to emerge from the tribal state and grow into a nation that developed a culture, literature, or art. Their contributions to the enhancement of civilization have been insignificant. Historically, they have been a marauding people living off raids and pillage of their settled neighbours. They have been used by various ruling nations in the region as soldiers of fortune to prey on the weak and to do the dirty work for their rulers.

Since Iraq gained independence, the government has managed to use one Kurdish tribe to fight against another. And many a Kurdish leader, as a paid agent of the government, has carried out aggression against his own people. The tribal structure has been a hindrance for Kurds to establish national unity. This structure has resulted in the manipulation and victimization of the Kurds by their own leaders as well as outsiders.

Over the centuries the Kurds have not been proven to be trustworthy neighbours. History is riddled with Kurdish massacres

and betrayals of Assyrians. The massacres of Badr Khan Beg in the middle of 19th century wiped out more than 10,000 Assyrians in the Hakkari mountains. Thousands of young girls and women were enslaved in the harems of his followers. The betrayal and assassination of the Patriarch Mar Benyamin and massacres of Assyrians in both the Hakkari and Urmia regions during the First World War are still fresh in the memory of many Assyrians.

The alliance of a minority of Assyrians in Urmia with the Kurdish uprising in 1946 proved disastrous to all Assyrians of Urmia. When the Shah of Iran sent his army with the backing of the United States government to crush the revolt in Azerbaijan, most of the Assyrian villages in Urmia were looted and people were indiscriminately murdered by the local Persians. The role of Assyrians in the independence movement of Azerbaijan was insignificant; yet, the loss of Assyrian lives and property in proportion to their numbers was significant.

Assyrians who associate themselves with the Kurdish armed struggle in northern Iraq are being used by the Kurds. These Assyrians are not accepted as equals. They have no say in the formulation of Kurdish policy nor do they have any guarantees that the Kurds will honour their promises. These Assyrians believe that when the Kurds succeed in the establishment of an autonomous or independent Kurdistan, Assyrians will secure their own civil and human rights within it. This is a false belief. Let us look at recent Kurdish policy and behaviour in Eastern Turkey toward the Assyrians. They have systematically taken over Assyrian property, infiltrating the villages by illegal means and finally pushing Assyrians out. Unfortunately, this confiscation has been further facilitated with the indifferent and often sympathetic attitude of the Turkish authorities.

The reality of the situation is that at present the Kurds don't need the Assyrians to participate in their armed struggle for autonomy or independence. In the last fifty years, the Kurds have made a great deal of progress in education and have developed a national awareness for a national home. They have the numbers, the land, and presently are better organized and equipped than the Assyrians. They have managed to attract attention and limited support from time to time from different countries. However, their prognosis for success is doubtful considering the policy and attitude of Turkey, Iran, Syria and Iraq - the countries from whose territories the anticipated Kurdistan will be carved out. Turkey does not even admit the existence of a Kurdish minority within its territory. Both Iran and Iraq have used all possible military means to squash the Kurdish revolts. The events in Iraq after the Gulf War clearly demonstrate the attitude of Iraq, its neighbours, and the western world. It is not in the interest of the United States, the western powers, and Iraq's neighbours to have the country divided into autonomous states for the various minorities.

Many of the Kurdish freedom fighters don't even acknowledge the Assyrians as a nation. Recently, at a social gathering in London a Kurd who is studying for his doctorate stated that he was a former member of the Pesh Marga and had a few Assyrians in his group. He spoke very enthusiastically about his cause and stated that all the Kurds including the "Kurdish Assyrians" are united in their objectives. When questioned on the use of the term Kurdish Assyrians, his explanation was that Assyrians are Kurds by origin and just happened to be Christian. When appraised of the historical facts and informed of his ignorance of Assyrian history, he was speechless. It was pointed out that the forced conversion has always been in one direction, from Christian to Moslem. He

was reminded that thousands of Assyrian girls and women have been captured and forced to marry Kurds and become Moslems. The more he was appraised of the historical facts the less adamant he became about his claim. He really got upset when told that there is a great possibility that he himself may be 25 to 50 % Assyrian!

The Assyrians living in Iraq are law-abiding and loyal citizens. During Kurdish uprisings, they are swept by the tide of events which they have no power to resist or control. During these situations it would be prudent for the Assyrians to resist involvement and be at the ready to protect their lives and property.

The greatest mistake that the Assyrians have made during the last hundred years is to put their trust into others to solve their problems and secure their freedom. Regrettably, the small number of Assyrians advocating an alliance with the Kurds are repeating the same mistake. In recent history the Kurds have also made the same mistake by responding twice to the agitation of outsiders to rise against the established authority in Iraq. Both times they were beaten, humiliated and massacred because the anticipated assistance from the foreign powers did not materialize.

The Assyrians must remain politically alert and involved with the democratic groups that are peacefully pursuing the improvement of the political system to ensure human rights and freedom of all the citizenry. Assyrians must cooperate with the progressive Kurdish elements and with other minorities in the Middle East in the arena of democratic reforms and human rights. They should resort to the use of force only when their own safety and security are being threatened.



SHOPPING WITH *DAYI* IN BAGHDAD

by Mikhael K. Pius

I'm 67 years old now, and I came to America from Baghdad 12 years ago.

When I was a little boy, one of my greatest thrills was going to Baghdad on a shopping trip with my stepgrandmother — God rest her soul! This was during the years 1932 through 1937, when our family lived in a camp in Iraq. The camp was a stone's throw away from a Royal Air Force base where my father and my two uncles worked. It was one of the four camps provided by the base for its local military guards, the Assyrian Levies, and its civilian employees and their families. The other three camps were called Kota Camp, Coolie Camp, and Levy Lines. They were all within a radius of about three miles.

The air base was called R.A.F. Station, Hinaidi, and was situated only seven miles east of Baghdad. It was established by the British, under a mandate agreement, after they liberated Mesopotamia for the Arabs from the Ottoman rule during the Great War.

Our camp was called Maharatha Lines. We had "inherited" it from the British colonial Indian troops that had fought alongside the British and who had been demobilized to India a few years earlier.

Our camp was a cluster of half a dozen baked-brick long bungalows roofed over by corrugated iron sheets. It had a six-unit common toilet- and bath-house for each gender, treated-water taps in different locations, and a makeshift soccer field. A Hindu temple was converted into a school for the camp children, and the older women had built, below ground surface, a few bread clay ovens (*tan-noureh*) for the community.

Because the Assyrian bread, *lawasheh*, kept for weeks, the bread-baking women would bake, by turn for each family, only once or twice a month. And as was customary, Assyrian pastry, *kaadeh*, and loaves, *girdaiyeh*, were baked only on special occasions, such as Christmas and Easter. My stepgrandmother also baked sometimes, in the bread oven, fresh fish my uncle Para caught in the Tigris River. She would spice the inside of the opened fish with red pepper powder and brown it crispy on the outside and juicy inside upon the glowing embers immediately following a bread-baking session. And after almost six decades, I can still recall the aroma and the taste of those soft and warm *girdaiyeh* (stuffed with spiced mashed potatoes or chili baked beans), and especially those spicy, crunchy and juicy grilled *shabbout* or *bunniya* that were even



*Dayi Murassa Pius in her early 50s in the mid-1930s.*

more delicious than the Iraqi *masgouf* fish!

The camp bungalows were occupied by about 50 families, totalling some 300 people. Eighty percent were Assyrians, refugees in our own original homeland, Mesopotamia, and the rest were civilian Indians, Pakistanis, and a few Armenians.

Each bungalow was partitioned off into "houses" by high rush or reed mats and shared by six, seven, or eight families, depending on their size. As the partitions were not soundproof, they made instant communication easier between immediate neighbors, particularly between housewives. But, oh boy, did unintended "instant communication" sometimes create instant problems!

Our family of 13 members lived in one of the bigger "houses": my stepgrandmother, her younger unmarried son, her older married son with his wife and two little children, an older stepson (my father) and his wife (my mother) and five children. I was the eldest of the bunch of kids!

The camp had two small grocery shops, but they carried only a limited number of items. So most of the families did their wholesale shopping in Baghdad once or twice a month. They especially stocked up on dry foods and household and clothing items.

My widowed stepgrandmother, then around 50,

was head of our household. Her name was Murassa, but she was called *Dayi* — an endearing term for mother — by all family members, and *Khaltu* (Aunt) or *Dayi* Murassa by all others.

*Dayi* Murassa, who was illiterate, was a local “doctor.” She had acquired her home-remedy knowledge from other “general practitioners” of her village, Mawana, before our people’s flight to Mesopotamia from Iran and Turkey en masse during the Great War. Her “practice” ranged from broken bones, dislocated joints, aches and bites of various kinds, eye-, nose-, mouth-, and throat-diseases, boils, sores, and other festering wounds, to delivering babies, including (down the years) most of her own 20 grand- and stepgrandchildren!

Among her many home medicines were lump sugar, *girmis* powder, and young mother’s fresh milk, tinged with “blue alum” (*shap milta*), for eyes, dough patches and several types of salves and powders she made from herbs and spices, for curing boils and wounds, and various other afflictions.

*Dayi* had a steady unscheduled flow of patients coming to our house from all over, and her home remedies and healing hands brought relief and cure to dozens, if not hundreds, of Assyrian, Armenian, and Moslem patients. She did not charge a fee, but neither did she refuse little voluntary donations from those who insisted on paying her!

*Dayi*, who held the family purse strings, also did the family shopping in Baghdad.

I often dreamed of going shopping with her, and I would beg her to take me along. Although she loved and pampered me, she usually declined! But every once in a long while, I managed to break down her barriers and arouse her pity.

Thinking about it now, I can’t blame the old lady for refusing to take me along. I was usually a nuisance to her, hampering her exhausting shopping task. Besides my bugging purchase demands, she had to watch me, afraid I might get hurt or lost in the crowds. Ogle-eyed with excitement and wonder, I’d sometimes stray away and cause her undue worry!

Holding firmly to *Dayi*’s skirt, I would tag along in a euphoric excitement, fascinated by the colorful and exotic sights and sounds, tantalized by the many Japanese-made toys, and tempted by the sight and smell of various sweets and pastries and steaming or sizzling food!

In those days the main street, Rasheed, was the business artery of the old Baghdad, and Shorja, a crudely canopied, unpaved, dark and dank marketplace off Rasheed Street, was the throbbing heart-beat of the wholesale consumer. Because there was no proper street drainage system then, even Rasheed Street would get so flooded and muddy after a rain that some husky Kurdish *hammals* (porters) would do a brisk trade carrying *effendis* (gentlemen) across the street piggy back for a fee! Both Shorja and Rasheed Street were as old as Caliph Haroun

Al-Rasheed himself, and even today Shorja hasn’t changed much since then.

I remember the seven-mile ride to Shorja Market on those old, creaky, locally converted buses called *Auntain* (two-anna fee), packed tight with a dozen passengers; the groves of countless, swaying, fruitful, date trees on the way; the noisily busy Rasheed Street with its unending rows of shops full of wonderful things; the flitting, veiled Arab women wrapped in their mysterious black *abaas*; the pathetic, ragged, blind street beggars singing passages from the Holy Koran; the advertising cries of the street hawkers; the frantic hustle and bustle of the over-crowded Shorja Market; and last, but not least, the much-patronized little *Hajji* in his Muslim clerical robe and green-banded headgear, with cropped grey beard and shrewd but friendly eyes, sitting in his low, damp, musty, crammed and disorderly shop.

As *Dayi* scurried from shop to shop, I would trot along to keep up with her, absent-mindedly stepping into muddy puddles or bumping into scurrying people; jostled by the crowd and irked by the big-basket-toteing *hammals*; deafened by the din or *Souk-al-Safafier* (Coppersmith Market); barely avoiding being overrun by tall and awesome pack horses and Sham asses “plowing” through the teeming multitude; nauseated by an occasional gruesome sight or nasty smell; sometimes almost overpowered by the close atmosphere of the marketplace; and yet loving every moment of my shopping trip in the “enchanted” City of One Thousand and One Nights.

The few hours of making the rounds of the shops with *Dayi* always left me tired and ravenously hungry! *Dayi* would buy me a cake or *simeet* (sesame bread) for a starter, followed later by either a cold *laffa* (roll of sliced boiled eggs, raw onions and pickles) or a roll of piping-hot ground-lamb *kebabs*, with trimmings, soured with *sammaq*, and washed down by a chilled bottle of *sifone* (lemonade).

*Dayi*’s shopping would usually end at the little *Hajji*’s shop, with two or three overloaded *hammals* and me in tow. She would sit on the shop’s low and narrow front counter to catch her breath, rest, and sip a tiny glass of strong, very sweet Arab tea hospitably ordered by *Hajji* (along with a glass of sherbet for me!). And while *Hajji* filled her order, she would chit-chat with him in her “Pidgin” Arabic.

After a creaking *Auntain* had dumped us and our load at our doorstep and *Dayi*’s pile of pregnant baskets and bulging sacks and bundles and odds and ends were hauled in and pried open by impatient family members, and the goodies and “presents” of cheap toys and clothes distributed to my excited siblings and my cousins, the end of the trip always found me tuckered out but happy and bubbling over with “tales of my adventures” in the Big City.

## JULIUS N. SHABBAS

*by Youel A. Baaba*

Recently, members of the Assyrian Foundation of America and many others from the Assyrian community in the San Francisco Bay Area celebrated the 29th anniversary of the establishment of the Foundation. To commemorate this occasion and honor Julius N. Shabbas, a dinner-dance party was hosted at the Marriot Hotel in Burlingame.

The main event of the evening was the formal and public recognition of Julius N. Shabbas, the editor of *Nineveh* magazine and a long time member and officer of the Foundation. This came as a complete surprise to him.

For this surprise party, the Foundation had asked Dr. Joel Elias and myself to speak and tell the guests about Julius. The central issue of the two speeches was Julius' devotion and hard work for the Foundation and the production of *Nineveh*, considered the best Assyrian magazine at present.

I have known Julius and his family since 1948 when we were both living in Baghdad. After we came to this country in the early fifties, we were roommates for one year in Berkeley and have remained close friends all these years.

Julius is a quiet man but determined in his actions and independent in his thinking. He is a loving husband, caring father, kind relative, loyal friend, and a concerned Assyrian. He takes his duties seriously and is committed to keeping *Nineveh* magazine the beacon of modern Assyrian journalism.

Julius and his wife, Violet, have a son, Raman, and two daughters, Semiramis and Dumarina.

Julius, a chemist by profession, is presently retired and devotes his time to his family and the affairs of the Assyrian Foundation and production of *Nineveh* magazine.



*Julius N. Shabbas being presented with a plaque by Foundation president Belles Yelda at the 29th anniversary party of the Foundation on September 25, 1993. This was in appreciation of his devoted work of many years for the Assyrian Foundation and as editor of Nineveh.*



*Joel J. Elias receiving a plaque from Foundation president Belles Yelda at the 29th anniversary party for his many years of contribution to the Foundation and as assistant editor of Nineveh.*

## A Brief Biography of the Editor and the Assistant Editor

The editors of *Nineveh* magazine have known each other since they were students in Berkeley in 1950. By chance, they were rooming in the same house — in fact, their rooms were across the hall from each other. As time went on, Joel introduced Julius to several Assyrians in Turlock. The two friends used to go out together frequently for late coffee and doughnuts and discussion of Assyrian matters. This was, of course, following a long evening of study in the library. Julius went on to get his degree in Chemistry and Joel his Ph.D. in Zoology. Joel then became a professor of Anatomy at the University of California Medical School in San Francisco. Upon graduating, Julius and his family returned to Baghdad. After a stay of three years, they returned to Berkeley where Julius worked as a chemist in a chemical company. Both Julius and Joel were introduced to the Foundation by Youel A. Baaba.

Joel and JoAnne have four children and recently celebrated their 40th wedding anniversary; Julius and Violet have been married for 38 years and have three children.

## CONGRATULATIONS TO MADLAINE & ROMEL DAVIS — MORADKHAN

We wish to congratulate Madlaine and Romel for getting their Ph.D. degrees. Madlaine got her M.Sc. in Operational Research (O.R.) from the London School of Economics and Political Science, a D.E.A. in Scientific Methods of Management (another name used in France for O.R.) from the University of Paris 9 (Paris — Dauphine), and a Ph.D. in Computer Science from the University of Paris 6 (Pierre et Marie Curie). For her thesis entitled "Partitioning Problems in VLSI Design," she applied Operational Research methods for optimization in the Design and Architecture of computer chips. These problems arise in the logic testing, placing and routing of Very Large Scale Integrated (VLSI) circuits. She defended her thesis on March 22, 1993. Four days later, her husband Romel defended his on March 26, 1993. He, too, obtained his Ph.D. in Computer Science but his field is very different from hers as he has worked on Image Analysis and Character Recognition in order to give "sight" to computers!

Last year, Romel and Madlaine were blessed with a son. They named him Tiglath Ashur which means "My Trust in Ashur." Over the years, Madlaine has been a regular contributor of articles to *Nineveh* in Assyrian and English. She is the niece of Dr. Ashur Moradkhan and Dr. Arian Ishaya of San Jose.

## A BRIEF HISTORY OF NINEVEH MAGAZINE

*Nineveh* magazine is published quarterly by the Assyrian Foundation of America in Berkeley, California. It first appeared in 1977 as a monthly newsletter and was called *Nineveh West* under the joint editorship of Julius N. Shabbas and Joel J. Elias. In 1978 Youel A. Baaba became editor and the name was changed to *Nineveh* in May of 1978, when it became a bound magazine. The following year, 1979, Sargon Michael took over the editorship and ran it for one year. For the next three years, 1980-82, Julius N. Shabbas became the editor with Joel J. Elias as the assistant editor. From 1983 through the 3rd Quarter 1985, George Bet-Shlimon and Ninos David were the editors. From the 4th Quarter 1985 to the present, Mr. Shabbas and Mr. Elias once again became the editors. In the past, *Nineveh* has been published monthly or bi-monthly and from 1981 on has been a quarterly magazine.

The essays and articles in *Nineveh* deal essentially with historical, educational and social topics. Community, national and international news, often accompanied by pictures, are presented. Over 500 copies of the magazine are distributed throughout the United States as well as Europe, Canada, Australia, Russia and other former states of the U.S.S.R., Iran and the Far East. Through 1993, 68 issues have been produced.

## A THANK YOU FROM ALL OF US

We would like to take this opportunity offered by this Christmas Season to extend our gracious thanks to the friends and supporters of the Assyrian Foundation whose gifts of support have made our progress possible this past year.

Since its establishment in 1964, the Assyrian Foundation has served the Assyrian people unselfishly, providing financial assistance to students, aid to needy Assyrians and refugees, and promoting Assyrian literature and writings. This continued actively throughout 1993 during which we contributed \$19,000 for these purposes.

Through our Magazine, *Nineveh*, we keep Assyrians and others throughout the world informed of our history, language and culture. The cost of publishing is high, but we feel it serves a valuable purpose in maintaining the Assyrian heritage and identity.

It is our sincere hope that you will help to continue these well-deserved programs in the coming year.

Thank you and have a blessed Christmas and happy New Year.

# ASSYRIA IN THE FACE OF HISTORY

by *Ninos Isaac, M.A., C. Phil.*  
*University of California, Santa Barbara*

No one felt sorry for the Assyrians. They were a violent people, and other nations despised them . . . Their last king, Ashurbanipal liked to hunt. Earlier kings had hunted for food, but Ashurbanipal hunted for fun . . . [The Assyrians] taxed the people they conquered. However, sometimes the Assyrians were so destructive there wasn't anyone left to tax . . . If a city was captured its people were treated mercilessly. Sometimes they were forced to become slaves. Other times they were murdered. The Assyrians also prided themselves on destroying the temples, tombs and holy places of their enemies. (*The Ancient World*, Chief Historical Advisor: Alvin Bernstein).

This passage is taken from a history textbook approved for use in the Turlock School District, although the book is used statewide. Clearly, it is biased. The author frequently utilizes value-laden statements which cannot be proven. He substitutes his own subjective viewpoint for that of a neutral description of historical events. This is apparent when he insists that the Assyrians were "despised," "violent," "so destructive," "merciless," "murderous," and that they "prided themselves on destroying." Equally offensive is the historical inaccuracy. For example, the author believes that Ashurbanipal was our last king! He is wrong. The kings Ashuretililani and Sinsharishkin consecutively ruled Assyria from 630 B.C. to 612 B.C. . . . after Ashurbanipal! After the fall of Nineveh to the Babylonians and Medes, there was also another Assyrian king, Ashurballit II. He ruled from Haran, which was west of Assyria, until 609 B.C. Allied with the Egyptians, he made a last stand against the Medes and Babylonians at Carchemish. There were actually later Assyrian kings too. However, Ashurballit II was the last king of the *ancient* Assyrian empire, not Ashurbanipal (which is the author's ignorant implication here!).

The remark about excessive taxation by the Assyrians is quite misleading. It is evident from the reports of later Assyrian kings that when the Assyrians conquered a particular peoples, they levied a tax on those inhabitants. **Interestingly, the tax levied on those people was most often the same amount as was levied on natives of Assyria.** Tiglath-Pileser III, for example, declares that "a tribute like that of the Assyrians I laid upon them [the Judeans]." An exception to this was when a serious revolt had taken place and the King wished to make an example of the rebel city or state by imposing a particularly burdensome level of tribute. Examples of both of these occurrences are witnessed throughout Assyrian royal inscriptions. Very rarely did Assyrians destroy entire populations, as is implied here. They most often pardoned rebellious people, sometimes deported them, but almost always cared for them.

Prejudiced and unscholarly textbooks such as the

one above serve to undermine our children's sense of cultural identity. Our national identity is preserved through our language and history. We need to have a strong appreciation (and sense of pride) for both. **When blatant mistruths are woven into the malleable minds of our youth, our cultural identity is being destroyed at the very root.** This propaganda must therefore stop, and it is we who must stop it. As an Assyrian scholar, I have attempted to play a small part in the defense of my history by investigating our ancient history and demonstrating that a close reading of the scholarly evidence clearly indicates that ancient Assyria was indeed a great civilization.

I have written a 30-page article in the Spring 1993 edition of the Journal of the Assyrian Academic Society. My paper insists that a major misinterpretation of history has occurred when the Assyrians are called barbarians. **The imperial policy of the Assyrians was not barbaric, but visionary.** Although the Assyrians were a militaristic nation who at certain times resorted to extreme measures, they were largely defenders, not destroyers, of civilization and culture. There were many facets of their political society which demonstrated this.

## **Assyrians were the Earliest Advocates of Free Trade**

Trade is a key attribute of any civilized society, and the Assyrians (more than any other nation of the region) had a distinct history of promoting free trade throughout the ancient Near East stretching as far back as 2000 B.C. First, Assyrian merchant colonies were at the forefront of international trading activity in ancient Mesopotamia. At least 14,000 cuneiform tablets indicate that businesses in Ashur retained commercial representatives in far-away places such as Turkey. Second, the earliest kings of Ashur, such as Illushuma and Erishum I, declared that one of their primary accomplishments had been the abolishment of inter-state taxation. Assyrian kings valued free trade, and were reluctant to intervene in the domestic economy as well. There is no record that any king ever instituted price controls. Rather, they sought to maintain a pure



market economy. Accordingly, Assyrian business contracts frequently make reference to the amount repayable to the creditor to be set at whatever happens to be “the current price in Nineveh.”

Assyrians were neither isolationist nor primitive in their understanding of economics. Inasmuch as we in the West today accept international trade as an essential element of life, so did they. **The Assyrians were the first known proponents of an international, free market system.** Their heavy emphasis on trading never stopped, and it comes as no surprise when a prophet of the Bible (in Nahum 3:16) declares (as a reason for the ultimate fall of Assyria) that “you increased your merchants more than the stars of the heavens.”

### Cultural Diversity: An Assyrian Invention

The Assyrian mindset, which sought to apply the principle of multiculturalism in ancient times, was visionary. Whereas the God of Israel had insisted that his people not mix with other peoples, Assur (Chief of the Assyrian pantheon) wanted all to share together in the richness of the empire, irrespective of the individual’s color, creed or national origin. **Racial purity was a conception which was immaterial, even hostile, to the Assyrians.** This is demonstrated quite lucidly in the commentaries of the Assyrian kings. For example, when Ashurnasirpal II built a new capital city at Nimrud he decided to populate that key city not with native Assyrians, but rather with “people which I had conquered from the lands over which I had gained dominion.” Likewise, when Sargon II sought to populate his new city at Dur Sharrukin, he tells us that he spent many long hours contemplating whom he should settle there. “To settle that city . . . day and night I planned,” says Sargon. Finally, he decided that this, his most prized Assyrian city, would be made home to a host of different nationalities:

Peoples of the four regions (of the world), of foreign tongue and divergent speech, dwellers of mountain and lowland . . . I unified them and settled them therein. Assyrians, fully competent to teach them how to fear god and the king, I dispatched to them.

There are few passages in the royal annals which illustrate (what one might call) the global consciousness of the Assyrians as succinctly as Sargon’s testimony here. The Assyrians took great pride in the fact that they were a nation, not a race. One could actually become an Assyrian. All one had to do was respect god and king.

The Assyrian deportation of the northern kingdom of Israel occurred between the reigns of Shalmaneser V and Sargon II (at around 720 B.C.). The Israelites were settled in north-western Mesopotamia. As the Bible intimates (and as history con-

firms), they were completely assimilated into Assyrian culture, effectively vanishing from history as a particularized ethnicity. Their successful absorption was partly a consequence of the fact that the Assyrians attempted to relocate the whole community to an environment which was similar to their original homeland. Their integration was made less difficult because **the Assyrians themselves were free of an ethnocentrism which typified other countries of the era.** It is worthwhile to briefly contrast the deportation policy of the Assyrian Empire with that of the later Babylonian Empire. The Babylonians, under Nebuchadnezzar were responsible for the exile of the Jews from Judah. It is interesting to note the failure of the Judeans (unlike the Israelites) to assimilate fully within the local community. Many eventually returned to Jerusalem. This comparison reflects kindly on the Assyrians, for it demonstrates that they were much more readily accepting of different cultures.

### The Assyrians: A Religious People

Not only were the Assyrians and their kings sensitive to ethnic diversity but they were also a pious people, who manifested a surprisingly unflappable belief in the importance of a freedom of religion. Although Assyrian religion was polytheistic, one should not therefore conclude that Assyrians worshipped graven images. The Assyrian gods were rarely portrayed in physical form. The Assyrian religious sculptures which we are most familiar with (such as winged bulls and eagle-headed men) were not gods, but protective genies. When gods, such as Assur, were portrayed, the Assyrians did not believe that the images were anything more than just that — images. **They understood their gods to exist in the spiritual realm.** The principal deity within the Assyrian pantheon was Assur. (In Assyrian sculpture, Assur is typically depicted in a winged disc, where he is equipped with a bow and arrow.)

**Unlike most kings of ancient civilizations, the Assyrian sovereign did not claim to be divine.** Rather, he viewed himself as the gods’ official representative on earth. This meant that Assur was actually the true regent while his steward, the secular ruler, was “vice-regent.” The ruler exercised religious authority over Assyria, on behalf of the deity. Kings of Assyria, therefore, gave themselves such titles as “prefect,” “shepherd,” and “high priest” of Assur. In fact, it was not until the reign of Ashur-Uballit I that Assyrian kings actually began to refer to themselves as “kings” in royal inscriptions! Prior to that date, each sovereign had held piously to the tradition of referring to himself only as a servant of the true king, Assur. The oldest records that we possess indicate that a great proportion of those kings’ energies were spent renovat-



ing the temples of Assur, Ishtar and other deities. The Assyrian rulers were both mindful and respectful of the will of the gods.

**Kings not only paid homage to their supernatural leaders, but actively sought guidance from them.** There are references by almost all kings for whom we have records that the gods were consulted on all important issues. For example, a king would typically request that the oracle gods indicate a favorable day for the deployment of the army. A more weighty question was laid before the gods when a king sought to determine his successor. The heir was always a son of the king, although it was not necessarily the eldest. The wisdom of the gods was solicited. Which of the royal princes was favored by the gods? The reply of the gods led to a decision which was binding. Esarhaddon (680-669), for example, was selected as heir to Sennacherib, in spite of the fact that he had two older brothers. He discusses his accession to the throne saying,

I was still a youth, when at the command of Assur, Shamash, Bêl and Nabû, Ishtar of Nineveh and Ishtar of Arbela, the father who begot me [Sennacherib] . . . solemnly lifted up my head and concerning my right to succession to rulership, he inquired of Shamash and Adad [the Oracle gods]. A positive answer they gave him, saying: "He is your successor." He honored their weighty word and gathered together the people of Assyria . . . my brothers . . . before . . . the gods of Assyria . . . [and] he made them take solemn oath, in their name, to guard my accession to power.

### The Religious Tolerance of Assyria

In spite of the fact that the Assyrian state itself espoused a certain set of polytheistic beliefs, it was completely willing to accommodate the religious predilections of others (which might include monotheists, polytheists who believed in a different pantheon). A good illustration of the respect afforded by the Assyrians for gods of other nations can be found in the Bible. Subsequent to the Israeli Deportation, the Samaritans (the mix of races now dwelling in the various cities of Samaria) had complained to the Assyrian King that: "The nations which thou has removed and placed in the cities of Samaria, know not the manner of the God of the land; [and] therefore he hath sent lions among them." Lions were a serious threat to people throughout the ancient Near East, so the king of Assyria reacted to the concern of the Samaritans by commanding his official to "carry thither one of the [Jewish] priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should

fear the LORD." (2 Kings 17: 26-28).

The Assyrian king here had not only exercised deference and respect for the will of the new inhabitants of Samaria, but he had demonstrated a pious regard for a God that was not even his own. This account indicates the incomparable civility of the Assyrians. **Would any other contemporary religious culture have accorded a foreign country such high consideration for the religious tradition of their land?**

### Conclusion

**The Assyrians then were neither barbarians nor barbaric;** first, the true barbarians of the age were the wandering nomads of the mountains and deserts, who plundered the lands of Mesopotamian states. Second, the so-called atrocities of the Assyrians should not be viewed through the lenses of modern society. War and the vices of war permeated the ancient world. Therefore, what we would now consider to be ruthless cruelty, such as the dismemberment of bodily parts, was common practice in ancient times. In reality, the old world was a cruel world. All nations, including the two kingdoms of Israel committed such acts. For example, the Bible informs us that Joshua and the Israelites hung the King of Ai from a tree until sundown, after which the carcass was taken down and cast at the gate of the city, prior to a heap of stones being raised on the rotting body. In fact, Joshua utterly destroyed all of the inhabitants of such cities as Jericho, Ai, Makkedah, Libnah, Lachish, Hebron and Debir. Even women and children were not spared.

Nicholas Postgate, Director of the British Archaeological Expedition to Iraq, maintains that there is **no evidence** to indicate that the Assyrians were any more cruel than their contemporaries; the **only difference**, he insists, is that the Assyrians thought fit to record their acts of cruelty.

At this juncture, it becomes worthwhile to note some specific contributions of Assyrian kings to civilized society. **When Ashurbanipal decided to gather together over 20,000 Mesopotamian tablets and fragments he established the first ever recorded library.** This systematically-organized library at Nineveh has become our chief source of knowledge for Mesopotamian art, literature, religion, history and culture. Assyrian monarchs also undertook major building projects. Ashurnasirpal II and Sargon II built entirely new cities at Nimrud and Dûr-Sharrukin respectively. Full accounts of each construction project are given by the kings in their inscriptions, including how they engineered canals to water the land around each of these cities. Sennacherib's extensive construction of canals and aqueducts around Nineveh is a marvel of civil engineering. Part of it is depicted on a bas-relief, and may be viewed today at the British

Museum. At Nineveh, Sennacherib used some of the available irrigation water for his botanical gardens, where he grew exotic trees and plants. Nature preserves and safari parks, in which rare species of animals were introduced, were not atypical creations. **The Assyrians, having conducted extensive developments of their natural resources, became masters of their environment.**

To determine the character of an entire empire then, without a thorough consideration for the policies of individual rulers is to make presumptuous claims to knowledge. Some monarchs could be quite rough, whereas others were comparatively merciful. This is nowhere more evident than in Assyro-Babylonian relations. Sennacherib devastated Babylon as revenge for the ransoming of his son to the Elamites. In turn, Esarhaddon rebuilt all of the Babylonian temples and cities which had been leveled by his father. While many other kings relied heavily on their own abilities and intuitions. **Esarhaddon and Ashurbanipal were both highly religious kings, who constantly sought the will of the gods.** They kept the diviners and priests very busy.

Given what has been said here about the advanced state of affairs with respect to international trade, ethnic diversity and religious tolerance, **why have the Assyrians received such negative reviews from the Judeo-Christian culture of the West?** There is no definitive answer without extensive methodological research. Here we may only speculate as to the cause. Perhaps it is a consequence of our predisposition to the biblical tradition which has sensitized us to the plight of 'God's chosen people,' the Jews. Consequently, it is the Assyrians who (as conquerors of the biblical lands) assume the role of villain. Add to this the depiction of war on the bas-reliefs, and we have the recipe for unfounded prejudice. One should also bear in mind that the kings of the Neo-Assyrian empire documented their exploits in great detail, whereas relatively speaking, their contemporaries recorded very little. In so doing, the Assyrians are the ones who allowed themselves to become vulnerable to criticism.

In the course of this essay, I have nowhere denied that the Assyrians were imperialistic. Neither have I denied that conquered peoples were abridged their freedom by being forced to relocate, nor do I refute the harsh treatment of enemy ringleaders. What I have explicitly rejected is the belief that the Assyrians were barbarians. The Assyrians were in fact the standard-bearers for civilization and culture in ancient times. **They administered vassal states with justice, fairness and firmness. They were remarkably tolerant of diverse nationalities and religions. Their use of direct military force was always circumspect, rather**

**than impetuous, always calculated, rather than mindless. And most of all, they tried to act not in their own interest but according to the will of the gods.** In summary, the Assyrian empire was a new world order, and it was guarded by a new model army.

The above is a summary of a 30-page article entitled *The Vilification of a Great Civilization: Assyria in the Face of History*. Those who wish to read the complete version should secure a copy of the Spring 1993 issue of *The Journal of Assyrian Academic Society*, (JAAS), in which the article appears. JAAS is the premier Assyrian academic journal. It contains researched articles (written in English and Assyrian) by noted Assyrian scholars. To subscribe, one should send \$20.00 to JAAS, Box 4102, Des Plaines, Illinois 60016. There are 2 issues per year.

*Editor's Note: Ninos Isaac is an Assyrian and was born in Derbyshire, England. For a number of years his parents, John and Mary Isaac, lived at the Royal Air Force Base in Habbaniya (Iraq) and eventually moved to England. Ninos was a teenager when the family emigrated to the United States in 1982 and settled in Turlock, Calif. His grandparents were among the thousands of Assyrians who fled Urmia, Iran in 1918, the site of the Assyrian massacre, famine and disease. Ninos received his B.A. degree in Political Science at California State University, Stanislaus, where he also served as Associated Student President in 1986. He possesses an M.A. degree and is currently a Ph.D. candidate in American Constitutional Law at the University of California, Santa Barbara.*

## 1994 BOARD OF DIRECTORS OF THE ASSYRIAN FOUNDATION

On December 19, 1993, at a membership meeting, the following were elected to the Board of Directors:

President .....	Martin Jacob
Vice-President .....	Charles Yonan
Secretary .....	Germaine Badal
Treasurer .....	Julius N. Shabbas
Chair, Membership .....	Linda Schwat
Chair, Education .....	Nathan T. Nasseri
Chair, Social .....	Sargon W. Shabbas

Following the dinner, which was attended by 94 members and guests, JoAnne Elias led the group in singing Christmas carols.

After this, Mr. David Esha, accompanied by a guitarist, sang several Assyrian national songs. The people were very moved by his beautiful voice and the power of the words and the emotions they expressed. The evening was greatly enjoyed by everyone.

## Senator John J. Nimrod and Dr. Emmanuel Kambar Visit to Australia

At the invitation of the Assyrian Universal Alliance, Australian Chapter, a delegation consisting of Senator John J. Nimrod (A.U.A.'s Deputy Secretary General of International Affairs) and Dr. Emmanuel Kambar (A.U.A. Secretary of Americas) visited Australia from August 7-13, 1993.

The intent of the visit was to meet the Assyrian public and Australian officials to explain and lobby the Assyrian case, their suffering and persecution in order to win the support of humanitarian and international organizations for their just cause and national aspirations. Also to celebrate the 25th Anniversary of the A.U.A. and the second anniversary of admitting the Assyrians to the Unrepresented Nations and Peoples Organization (U.N.P.O.).

At the Sydney International Airport they were met by representatives of eleven affiliate organizations and many Assyrians. They were interviewed by Assyrian radio programs, the Australian National Television (S.B.S.) Special Broadcasting Service, the Arab World newspaper, and extensively by the Greek newspaper Kosmos on the Assyrian question in Iraq and their legitimate rights in a democratic regime. They made reference to Assyrian history during the Ottoman Empire and their harsh conditions at present in Turkey where Assyrian villages in Southern Turkey are under evacuation.

At receptions in the Nineveh Club, Babylon Centre and Urmi Club, the delegates elaborated on the economic and political situation in the Middle East and other countries, activities within U.N.P.O. and the benefits that can be derived from this organization; and their visits to London, Washington, Denmark and Sweden to lobby the Assyrian case. At the Babylon Club Dr. Kambar spoke of the principles of the A.U.A. and its work to unite the Assyrian people of all denominations and persuasions stating that they are one Nation with one cause, and that the A.U.A. condemns the evacuation of Assyrian villages in Southern Turkey and all violations and assassinations against the Assyrians in Turkey.

At the gathering of the Assyrian Universal Alliance and the Assyrian National Committee, Dr. Emmanuel Kambar gave a detailed account of how the Americas Chapter of the A.U.A. in conjunction with U.N.P.O. representatives are working in cooperation with the Assyrian American National Federation towards the unity of all Assyrian political parties and the Assyrian people to build a collective leadership for the Assyrian nation to express the needs of the Assyrians in the international scene.

The delegates visited the Adult English Service School which gives lessons in the English language to new immigrants. Supported by the Australian government, there are about 500 Assyrians of all ages in all stages of study.

Senator John J. Nimrod and Dr. Emmanuel Kambar met with the Honorable Janice Crosio, MBD, Federal Member of Parliament, to express their thanks and appreciation for her valuable efforts in assisting the local Assyrians. They also met with Justice Michael Kirby, Chairman of the Court of Appeals in Australia, who also holds the position of United Nations Chairman for the Sub-committee on Nations for Self-Determination Regulations at the United Nations. Justice Kirby is well-informed on the Assyrians and their just cause through his attendance at the special U.N.P.O. meetings. He spoke about his role in the United Nations Committee on Human Rights and in developing the idea of self-determination to serve humanity and world peace and made reference on how Assyrians as a small nation can benefit. The exchange of ideas and the meeting were of great benefit to the Assyrian international affairs, stand and knowledge.

The delegation was invited by the Fairfield Council Chamber to meet with Councillors Bob Robinson and Deputy Mayor Anwar Khoshaba and other Chamber members. Senator Nimrod extended his appreciation to the local government for its continuous understanding and cooperation with the Assyrian community in the city of Fairfield.

In Canberra, the delegation met with John Hines, Director of the Arabian Peninsula, Iran and Iraq section in the department of Foreign Affairs and Trade. They reviewed with him the condition of Assyrians in the Middle East and their aspirations, and the Australian government's stand on international affairs for the support of the Assyrian cause. At meetings in Parliament house the delegation met with Australian senators Tierney and Bishop and ministers from the Foreign Affairs office to discuss how Australia can help the Assyrians in the light of international law, as well as the Australian government's support of Assyrian human rights, demands and their implementation in a future Iraq.

The Assyrians of Australia were informed of these meetings through representatives who accompanied the delegation at various times.

## 50TH WEDDING ANNIVERSARY GIBRAIL & KHATOON SAYAD

*by Ramsina Sayad*

On July 17, 1993 Gibrail and Khatoon Yosip Sayad celebrated their 50th Wedding Anniversary with their children, grandchildren and relatives at Manor Hotel (Chateau Elysee) in Hollywood, CA. On this occasion Gibrail addressed his audience in these moving words:

"Half a century ago Kathy and I entered into holy matrimony. This union has been a heavenly bliss for both of us. It has given us every happiness and complete understanding. The love of this happy union has produced our children and grandchildren. I hope we will live long enough to see our great-grandchildren. During this long period Kathy and I have seen ups and downs — nevertheless these have not affected our love and relationship. Such crises have actually fortified and enhanced our love and respect for each other. As far as I am concerned I could never have married someone else who could have matched Kathy's qualities, characteristics and beauty. She is not only an angel but a devoted wife . . . a sympathetic and kind person. She is charming to relatives, friends and the community in general.

"It is a heavenly blessing to be married to such a remarkable lady. Lady she is because her maiden name, Khatoon, simply means lady, and she actually has grown up to live like a lady. We sincerely hope our grandchildren will live as graciously and honorably as their

lovely grandmother has. I am bequeathing to my children and grandchildren my beloved Kathy. I bid them to treat her and look after her like a rose after I am gone. I request my heirs to love each other and always keep allied together.

"Kathy and I thank our children and grandchildren to have arranged this get-together. Our special thanks to all of you for attending this reunion."

Gibrail is a member of various organizations including The Assyrian Foundation of America, and is the brother of the late Aprim Sayad, one of the founders of the Foundation in 1964. Corroborating Mr. Philimon Darmo's commentary in February 1986 on Assyrian Radio Broadcasting from Sydney, Australia, concerning Gibrail's songs, Mr. Marduk Sayad says "many voices have cried out against the senseless disregard of human rights. In the Assyrian community in Iraq one voice was heard above all others during the 1930s. Gibrail was only a teenager when he was overwhelmed by the news of the 1933 Simmele Massacre of Assyrians at the hands of Iraqi military factions. Gibrail's patriotism did not drive him to take arms against the persecutors of his people, yet his choice of weapon was more powerful. The words and songs he chose united and compelled the Assyrian Community in Iraq to survive the Iraqi regime's merciless persecution of Gibrail's people. He dared to raise his rich tenor voice on stage and, finally, in recordings of ten songs, including four very patriotic songs written by famous composers: Dr. Freydoun Atouraya and Raabi Yacoub Bet Yacoub." In Iran Raabi William Daniel recruited Gibrail as the leading tenor and



*July 17, 1993 at Manor Hotel — Gibrail and Kathy Sayad on their 50th wedding anniversary day.*



*Gibrail and Kathy Sayad in September 1942 when they were engaged in Tehran, Iran.*



dramatist in the Assyrian Broadcasting Group. In tandem with his career as a vocalist, Gibrail pursued social commentary theater in keeping with his political activism. Gibrail has played in "Hamlet," "Merchant of Venice," "Arshin Mal-alan" and "Darwoosh" under the direction of Raabi Yacoub Bet Yacoub and in "Doctor Without His Will" (Moliere) and "Prohibition of Alcohol" under the direction of Raabi William Daniel. In 1952 Gibrail's political activities gained him an elected post in the first Assyrian National Committee in Tehran, Iran.

In a letter to Gibrail by the famous writer Mikhael (Minashi) K. Pius, he says "I want you to know that I enjoyed the TV program about you and your songs, and my opinion is that you could, with justification, consider your songs . . . and especially *Ya Nishra Tkhoumeh* — the first few Assyrian classics! And despite the intervening half a century that has changed a dashing, passionate and handsome young man into a wary, cool and collected — but still good looking — old man, and despite the advance sound technology, greatly expanded training and marketing opportunities, your songs can still hold their own against those of the top Assyrian singers of today! I feel your songs were born



*Gibrail Sayad in November 1935 in Baghdad, Iraq.*



*Gibrail and Kathy Sayad in the forefront with their children. Standing (l to r): Ramina Nunnelle, Raman Sayad, Nineveh Wedlake and Ramsina Sayad; and grandchildren — on the left: Natalie Eremian (kneeling) and Chantal Eremian (sitting), and on the right: Paul Wedlake and Jana Wedlake.*

mostly out of a labor of love — and perhaps half an eye on local popularity! — rather than out of love of fame and gain. Good wishes, good luck and good health to you and your family.” Furthermore, Philimon G. Darmo of the Assyrian Radio Program, Sydney, Australia, in a letter to Gibrail says, “This is a personal note from me to you simply to say how much I value your contribution to Assyrian song and music. The few songs you recorded so many years ago have become immortal and shall continue to delight Assyrian listeners for many generations to come. The beauty of their lyrics and your sweet and highly professional voice and style shall retain their grandeur till the end of time.”

Gibrail is a product of Union School (Hinaidi) and American High School (Baghdad). He worked with the RAF and Air Ministry Audit Office. He was the first Assyrian who joined the Civil Air Industry

with the Imperial Airways/BOAC and helped other Assyrians join him. In Iran he continued this course and as a result many Assyrians followed suit. He created Iran Trans Company, Iran Express and Skyways Travel Ltd. It was through the latter firm that he helped *Gilgamish Magazine* financially. Prior to his retirement in 1986, Gibrail worked with Morrison Knudsen Construction, Bechtel Corporation and Mayflower Movers.

The Sayads have four children: Nineveh Wedlake, Ramina Nunnelly, Ramsina Sayad and Raman Sayad; and four grandchildren: Chantal Eremian, Natalie Eremian, Paul Wedlake and Janna Wedlake.

Gibrail and Khatoon reside now in Modesto. They participate in the large Assyrian Community in Stanislaus County. Gibrail is still sought by young Assyrians to recount the tales of a majestic civilization.



*July 17, 1993 at Manor Hotel where Gibrail and Kathy celebrated their 50th wedding anniversary with relatives including the families of Begini, Sarkis, Dr. Eivazaddeh, Sayad and Eshay.*



## Ferdinand and Barbara Badal Celebrate Their 25th Wedding Anniversary

On August 21, 1993, Ferdinand and Barbara Badal celebrated their 25th Wedding Anniversary at New Pisa Restaurant in San Francisco, and were joined by their relatives and many friends who came from throughout California. Barbara's sister, Ruth Godfrey, traveled from Utah to be present at this commemorative occasion. Ferdinand and Barbara were married on August 19, 1968 in Reno, Nevada.

California State Senator Quentin L. Kopp, a personal friend of Ferdinand, was not able to attend the festivity, but in a letter he conveyed his hearty congratulations and warm best wishes to both Ferdinand and Barbara upon the auspicious occasion of their 25th Wedding Anniversary.

Ferdinand is very much involved in numerous charities in the Bay Area and, in commemoration of their 25th Wedding Anniversary, a Certificate of Honor was sent to them by the Board of Supervisors, City and County of San Francisco, in appreciative public recognition of distinction and merit for outstanding service to a significant portion of the people of the City and County of San Francisco.

At the reception a number of their friends, including the Editor of *Nineveh*, toasted them and extended their congratulations and best wishes. Others, like Dr. John Grimes, a close friend of Ferdinand of many years and the Master of Ceremonies, recalled many memorable experiences of their friendship.

Ferdinand and Barbara have been members of the Assyrian Foundation of America for many years. We wish them many lasting and happy years.



*Ferdinand and Barbara at the 25th Wedding Anniversary reception.*



*Ferdinand and Barbara on August 19, 1968.*



*At the reception. (L to r): Ruth Godfrey, Barbara, Ferdinand and John Grimes.*

## THE MESSENGER — NEWSLETTER

The *Messenger* is a monthly newsletter of the Diocese of Western United States Assyrian Church of the East, and is published in English and Assyrian by Bishop Mar Bawai Soro with the assistance of an editorial staff. The first issue appeared in September 1993 and it offers spiritual guidance and acquaints the congregation on what goes on in their sister parishes.

"The main objective of the *Messenger*," it states, "is to shed light on the path of religious and spiritual understanding of God and the Church," and aims to provide articles on the Christian faith and practice of the Assyrian Church of the East, book reviews and human interest stories relevant to the Church.

There are nine parishes within the jurisdiction of the Western Diocese and the "estimated unofficial membership is now over 3,000 households."

### LAND OF ASHUR

by Patricia Bryte Lynch

ABODE BETWEEN TWO RIVERS  
LAND OF ONE HEART  
UNIFIED SPIRIT  
A PEOPLE SET APART

COME COME COME  
DOWN FROM YOUR MOUNTAIN  
CIRCLE ROUND DECAYING FOUNTAIN  
LAY DOWN YOUR ARMS  
CEASE THE HOLY FIGHT  
THE PATTERN THAT WAS MADE . . .  
JOIN THE LIGHT BRIGADE

PASSION'S CRADLE OF HUMANKIND  
CREATION'S CHALICE OF GOD MIND  
LET NOT EARTH VIBRATION  
DESTROY YOUR SACRED NATION  
LIFT YOUR VOICE IN SUPPLICATION  
SEEK AND YE SHALL FIND  
FREEDOM THOUGHTS DO UNBIND

BOUND IN MIND ALONE  
THOU DIDST O'ER DECADES ATONE  
AN EPITAPH OF GRIEF  
BLOOD WRITTEN ON STONE

COME COME COME  
DOWN FROM YOUR MOUNTAIN STRIFE  
ONTO LUSH VALLEY LIFE  
ACKNOWLEDGE YOUR RISE AND FALL  
ON BENDED KNEE  
GIVE THANKS  
STAND TALL

THOU ART A PEOPLE OF PERFECTION  
SPIRIT'S ABIDING PURE AFFECTION  
WASHED FREE OF BATTLE'S PURGE  
PEACEFUL WATERS DO CONVERGE

## ASHURBANIPAL LIBRARY of the Assyrian-American Civic Club of Turlock

If you are looking for just the right book on Assyrian history, art, religion, language, architecture or politics, chances are you will find exactly what you are looking for at this library located on the Club's premises at 2618 N. Golden State Blvd. in Turlock. The library staff will be glad to assist you in finding specific information.

The library has a variety of books for sale. It also has available immigration and naturalization forms, and voter registration forms.

Library Hours:

Sun. 7 p.m. - 10 p.m.

Mon., Wed., Thurs. 7:30 p.m. - 9:30 p.m.

## ASSYRIAN MAGAZINE REVIVED

We wish to applaud the Editorial Board of the Assyrian Society of the United Kingdom, Ealing, for bringing back into circulation *The Assyrian* magazine. Discontinued in 1989 the first issue reappeared in October, 1993. Printed quarterly and in three languages, English, Assyrian and Arabic, the magazine is outstanding in its quality, scholarship and material contained therein. As in the past it aspires to promoting "the Assyrian culture and history by bringing the glory and the despair of the Assyrian nation to the readers"; and is dedicated to strengthening "the national spirit of the Assyrian society."

We wish them well in their endeavor.

## ASSYRIAN-AMERICAN ASSOCIATION OF SAN JOSE

At the September 1993 Assyrian American National Federation Convention held in Connecticut, the Assyrian-American Association of San Jose was elected "The Association of the Year" and was awarded a plaque. This honor was granted in recognition of the Association's diversified activities, achievements and accomplishments including especially the unity created among the two associations in San Jose.

On October 4th, this association started Assyrian language classes and are held every Monday for all ages and different levels. Sixty-four individuals registered for these classes. They held a graduation party in honor of graduates which was very well received by the community. In addition, a party was held on October 30 to promote athletic activities among Assyrians in the San Jose community and to honor the athletes. Furthermore, the Association is in the process of establishing Athletic and Art Committees in the near future.

# Prof. Lilli Oraham Tamraz (Teymourazi)

*Author — Educator — Mother of Assyrian Folk Dancing  
1900-1992*

*by Madlaine Davis Moradkhan*

Raabi Lilli was born in Urmia, Iran in 1900 to well-to-do and educated parents. Her father, Mister Yonan Oraham<sup>1</sup> of Siri, had studied theology in the U.S.A.; and her mother, Maryam Gewargis of Anhar, had graduated from Fiske Seminary (an American Girls School). Raabi Lilli,<sup>2</sup> too, graduated from the same school in 1917,<sup>3</sup> and married Dr. Benyamin Teymourazof,<sup>4</sup> an Army physician who worked in Sharifkhana.

Because of the Russian retreat in 1917, the Teymourazof couple, like thousands of other Assyrians, fled to Georgia. There, Raabi Lilli continued her studies at the Institute and graduated in History, Economics and Accounting. She also taught the Assyrian language to little boys and girls. Her daughter Ophelia, a gynecologist, and her two sons Tamraz and Sardanapal, both engineers, were born in the U.S.S.R.

When the Teymourazof family returned to Iran, Raabi Lilli became more active. On the one hand she helped her husband by taking care of his patients; on the other hand she was involved in Assyrian educational and cultural activities. At the same time she took courses at the Asian Free University. In particular she studied the human, historical and geographical aspects of the ancient Iranian relics and monuments. And in her dissertation she analyzed the homogeneity of cultures and concluded that uniform ecological and social conditions lead to homogeneity of cultures and civilizations of different peoples. She obtained her B.A. in Geography in 1939 from this University.

When Dr. Benyamin passed away in 1954, Raabi Lilli went to Tehran with her children and settled there. Soon thereafter, she founded the Assyrian Ladies Association to help the Assyrian Motva (Association). In a very short period of time she raised twelve thousand Tomans (nearly two thousand dollars, a considerable sum for that time), to help the "Shooshan" Assyrian school.

In 1957, the Asian Free University conferred on her an honorary Ph.D. degree for her studies of the geographical, historical and human aspects of the ancient Iranian relics. In the same year she was elected as honorary professor to teach at that university.

In 1960 she obtained a diploma from the International Federation of Scientific Research Societies. She also served as the vice president of "CONGRES MONDIAL DES SAVANTS," which convened every year in one of the major cities in Europe, Asia or



*Raabi Lilli Tamraz in 1939.*



*Raabi Lilli Tamraz's last picture.*

Africa. Raabi Lilli was also a member of the "CONSEIL ACADEMIQUE INTERNATIONAL JUBILAIRE" and of the "ACADEMIA ASIATICA." During these years of academic activities she obtained several diplomas, awards of merit and medals.

But her major activity which contributed to the Assyrian culture was with the Shamiram Folkloric Group, which she founded in 1957. It was comprised of dancers, singers, and musicians. Raabi Lilli personally trained the dancers and taught them many Assyrian dancing steps. The group was active and performed regularly until 1980 when, by the order of the Islamic Government, dancing and singing in public were forbidden; and the Shamiram Group was, as a consequence, dissolved.

During the 23 years of its active life, the Shamiram Group performed at major events, such as the Coronation of the Shah and the 2500-year celebrations, and obtained medals and awards from the government for its spectacular performances. The Assyrian Folk dances performed by this group were seen on television screens throughout the country. And the group was made a permanent member of the Iranian Ministry of Fine Arts.

Lilli's efforts were finally rewarded and her long-cherished dream of making Assyrian culture known to non-Assyrians came true when Mr. Rickey Holden, an American Folk Dance consultant, visited Iran to study various folk dances from different parts of the country. He watched the performance of various Iranian folk groups; and when he saw the Assyrian dances, in particular the Sheikhani, he was so impressed that he asked for permission to work with Raabi Lilli and the Shamiram Group more closely. The Iranian authorities consented, and the result of his work and collaboration with the Shamiram Group was the publication of two books in which he has carefully noted the steps of several Assyrian folk dances as performed by this group.

#### 1. Assyrian Folk Dances

By: Rickey Holden, Tehran, Iran, 1961.

#### 2. Assyrian Folk Dances as danced by the Shamiram Folklore Group of Tehran, Iran. Organized by Mrs. Lilli Teimourazi, and described by Rickey Holden, Folk Dance Consultant, International Recreation Association, Folkcraft Press, N.J., USA, 1962.

In the preface of his second book, Rickey Holden writes:

"The fourteen folk dances described here are among the most popular in Assyrian communities of Iran and Iraq. To non-Assyrian people, also, these dances have special appeal. We find these very useful in general recreation and education situations for reasons like the following:

The dances are almost all in line formation requiring no partner, so may be danced by groups



*Raabi Lilli Tamraz with her grandchildren, Ramina and Nahira Sarmicanic, taken at her home in Tehran in April 1992.*



*Shamiram Folkloric Group*

of all boys or all girls as well as by groups mixed in any proportion. This is particularly important in countries, areas or societies wherein co-educational participation is frowned upon.

The steps are easy to learn, so almost everyone may enjoy participating. Further, these dances "translate" easily; they can be greatly enjoyed by non-Assyrians, people who would otherwise have

no contact with any part of modern Assyrian culture.

Most important, these are happy dances; they are fun to do . . .”

Mr. Holden prepared LP's from the music performed by the Shamiram Group to accompany his books. For each dance step described, he has noted the LP song number so that the books and LP's can serve as self-teaching material for folk dance amateurs.

He also wrote an article for the magazine *Hope Viltis* (No. 4, Dec. 1962, Colorado, U.S.A.), in which he translated as well as transliterated two Assyrian folk songs, and described the Sheikhani dance steps.

Raabi Lilli was constantly active until her final days. Among other things she wrote a short autobiography in which she described her hardships during the world wars. She has also published several books in Assyrian, notably some books of stories and poems for children.

She was taken to the hospital with a heart attack where she passed away on the 16th of August, 1992. Her memory will remain with all those who knew her personally and with those who appreciate Assyrian culture. And she will always be remembered as the Mother of Assyrian Folk Dancing.

#### NOTES

1. When Lilli's father Yonan returned to Urmia from the United States in 1902, he brought with him a set of Assyrian press alphabets. Together with Youkhanna Mooshi, they started publishing a newspaper in 1906, entitled "A Lone Star in the Sky." Youkhanna was the editor and publisher and Yonan was the treasurer. 123 issues were published dating from 1906-1917. On his last trip from the U.S. he brought a piano which was a great treat for the whole family.

Mr. Justin Perkins, a tutor in Amherst College, was the head of the American Mission to Urmia in 1834. He opened the first school in the Assyrian village of Siri, Urmia, in 1835. Lilli's grandfather, Shamasha (Deacon) Yosip helped Perkins in this endeavor. On the opening day three boys and one girl registered. Other schools were opened in Hamadan, Tabriz and Tehran. Siri is located 6 miles from the city of Urmia.

2. Lilli was five years of age when she started her schooling under a disciplinarian teacher named Esther, and in the middle school she studied under Raabi Yosip Solomonof. She states that at Fiske Seminary most of the courses were in Assyrian and included history, chemistry, physics, grammar of Mar Toma Odu and arithmetic.

Lilli grew up during World War I in an area where it became a theatre of war, a war that tore into the very heart of the families and the nation; with Turks and Kurds on one side, the Russians, Assyrians and Armenians on the other. The horrors and upheaval that ensued are unspeakable. Thousands of Christians perished as a result of the savage onslaught of the invading hostile forces. At one point, the college compounds of the American mission and the French Catholic mission were jammed with thousands of people for protection during the on-and-off retreats of the Russian army. Typhoid, cholera and unsanitary conditions took their toll, and many thousands died due to atrocities perpetrated on the Christians still in their villages, and many

more thousands died and were killed during the exodus of 1918.

3. Lilli's father had died in 1915, and her brother left for the United States in 1916 to continue his studies, while the remaining family went to Tabriz where Lilli studied for one year at the American school. When the Russians returned to Urmia the people returned to their devastated homes including her family. Schools opened and Lilli was able to graduate from Fiske Seminary in 1917 as a teacher. "It was a day of rejoicing for the graduates as well as the parents," she says.
4. Just before graduation, a relative of the Czar of Russia had come to visit the Russian army. The graduating class was given an assignment to write an essay about the reception given to this dignitary. One evening as Lilli was working on this paper, some visitors came to the house. When she asked her mother about the purpose of this visit, she was told that they were here to express their condolences at the death of her father. "I was fooled," Lilli says. "They had come to ask for my hand for one of the visiting guests who happened to be Dr. Benyamin Teymourazof. A guest approached me and asked if I would be willing to marry this doctor. I had no inclination to get married, but had no choice. My father had just died, my brother was in the United States, and it was difficult for my mother to care for a 17-year-old girl during these difficult times. I left it up to my mother to decide as she knows best."

They had a small wedding in which Agha Mirza De Baz (brother of Agha Petros) was the best man. When they were departing, Agha Petros gave Lilli a peacock as a gift. Dr. Benyamin was in charge of a 400-bed hospital in Sharifk-hana. When they arrived at the house she saw an 8 or 10 year old boy whom Dr. Benyamin had cared for as a son. Zoumaya was his name and he was an orphan. During the



*Shamiram Folkloric Group*



*Shamiram Folkloric Group*



last Russian retreat in 1917 Russian and Georgian doctors and other high ranking personnel took with them many of these orphaned boys. While in Tbilisi Lilli learned that her mother, two sisters and a brother were killed in Sain Qala. Others said that her mother and one sister were abducted by the Kurds. When her son graduated as an engineer he went to Iran in an attempt to locate them, but it was in vain.

One of their regular visitors in Tbilisi was Dr. Freydoun Atouraya, Dr. Benyamin Teymourazi's nephew. According to Lilli, in 1927 he was accused of spying for the British, arrested, imprisoned and killed in the U.S.S.R. Later, his oldest uncle, Baba Tamraz, met the same fate; and in 1934 Lilli's husband was exiled to Iran. In 1938 Lilli herself was imprisoned for six months and soon exiled to Iran. Their daughter, Ophelia, a medical student in Moscow, was recalled and, together with her brother, were sent to Iran.

During her husband's absence (1934-38) Lilli taught Assyrian in Tbilisi. These classes were managed by Awraham Evanovich, an Assyrian from the village of Kuilasar, near Yerevan. Here she wrote a poem entitled "*Tiaraya*" which was published in the Assyrian journal "Star of the East," and in 1937 Lilli translated into Assyrian a story written by the renowned Russian poet Pushkin, and it was exhibited in the Tbilisi museum.

Lilli recalls some pleasant and memorable experiences: life in 1908 in the city of Urmia and its beauty at that time. During the summer her father would take her to Siri (or Seir), a village almost at the top of the 7,000 ft. Siri Mountain. The panoramic view is breathtaking, with hundreds of villages spread in the plains. The rivers of Barandez, City, and Nazlu wind through the plain, and the canals and small ditches carry the water everywhere for irrigation purposes.

The whole valley and the slopes are very fertile. Vineyards, orchards, trees and pastureland are in abundance. Many Assyrian families would go to Urmia Lake, rent tents or pitch their own, and have a great time, eating, drinking and dancing. Some boys and girls would climb to the top of the mountain, others would throw cucumbers to those floating in the very salty lake. Lilli states that occasionally they would go to the village of Balo and attend the Assyrian Church services. Sometimes they would enter a vineyard and steal some fruit, though she says they had lots in their own vineyards. The village of Balo was famous for its glazed clay plates, crocks and pots, and large water jugs (Kadalé).

When in Siri they went to the Snake spring. Upon her inquiry she was told that a *Tanina* (a large snake, Dragon, a winged serpent) had come to this location with his feet ringing, and drank water. Another spring above the village had a boulder next to it with an impression of *Charooke* (climbing shoes worn by Assyrians of Hakkiari mountains). She was told that *Rabban* (Monk) Barcha was escaping for his life, and he stepped on the boulder creating an impression of his shoe.

In Urmia it usually rains around the last of October. By that time the grape crop is harvested. Two methods are employed to make raisins: one, when bunches of grapes are put in hot water in a *Warazan* (slanting slope) to boil and then removed to dry. These raisins are called *Sawza*; the other is sun-dried and are called raisins. Sometimes during the drying process, clouds form, so the boys and girls would take *kebab* skewers and place them in the form of a cross wishing it would not rain in order not to spoil the *Sawza* or the raisins.



This rare photo taken in 1923 shows the pupils of **Raabi Andrious** school in Gailani camp in Baghdad, Iraq. Seated, second row (l to r): **Raabi Mishaal**; 4th: **Raabi Almas**, her husband **Raabi Andrious** **Odisho** of Degala, and **Qandab** (her sister).

This school lasted four years, 1922-26, during which Raabi Andrious was also the Mukhtar (head-

man or representative) of Assyrians in Gailani camp. In 1926 the four named moved to Kermanshah. Then in 1939 Raabi Andrious and his wife left for Tehran, where Raabi Almas died in 1944. Raabi Andrious emigrated to the United States in 1961 where he died a few months later.

Submitted by Solomon Sawa Solomon



## MY MORNING WITH MRS. ANWAR SADAT

by Judy George-Bretschneider

Last week I was privileged to be one of a few parents allowed to meet and hear the widow of Egyptian President Anwar Sadat speak to students at Castilleja School where my daughter, Sherene Melania, is a student. Mrs. Sadat had just flown to San Francisco after attending the historic signing ceremony at the White House between Israel and the PLO.

Mrs. Sadat addressed the 340 girls (an all girls school) with the theme "There is nothing impossible in this world. If there is a will, there is a way!" She told the girls about her early childhood, growing up as the daughter of an English mother and Egyptian father, and of her romance with Anwar Sadat (love at first sight when she was 17).

Jehan also told about her great accomplishment of completing her master's and doctoral degrees after the age of 40. Currently, she is a professor at the University of Maryland and also fundraises for a chair at UOM established in Anwar Sadat's name for Population, Development, and Peace studies.

At fifty-nine, Jehan Sadat is not only beautiful and charming, but deeply spiritual. Many times she reminded the students that God has a will for their lives, to trust in God, and to not have fear for God knows what He has planned for them and is with them always.

Mrs. Sadat is very proud of the laws which she worked boldly and tirelessly for, such as opportunities for women in the work force, divorce and custody reform, health care and education.

Mrs. Sadat gave a lot of credit to all the women who supported her efforts and worked alongside of her. She said that tolerance of each other and differences, whether religious or not, should not change respect of each person. She mentioned Christians in her country and in other Moslem countries and the hardships they have to overcome because of religious beliefs. She hopes these ways will change.

After Mr. Sadat's death, Mrs. Sadat received "notes that she treasures" from women who understood the importance of peace. "Peace cannot be made by force. It is achieved through understanding, openness, forgiveness, love, and courageousness," she tearfully explained.

Jehan Sadat is now finishing her second book about the past twelve years as a widow. Her first book, "Woman of Egypt," was a best seller. When asked what she likes best about the United States, Mrs. Sadat said, the opportunities to learn... about "standing in line at Safeway, shopping and cooking for herself, buying her own clothes and mowing her

lawn." She said that she enjoys it all. Mrs. Sadat says she has "only one thing to miss, and that is my dear husband."

After 45 minutes in the school chapel, Mrs. Sadat posed with Sherene and several other children for pictures, which appeared in newspapers and television. When the children were asked to go back to class, Mrs. Sadat asked if Sherene and her friends could stay a little longer and visit for tea, served in the director's office. My husband John and I had recently taken Sherene and our son Arthur to the Metropolitan Museum of Art in New York City. As a family "field trip" we closely examined the complete Assyrian exhibit and the Egyptian, also. Sherene had lots of fresh impressions to share with Mrs. Sadat during their "private audience." Mrs. Sadat told Sherene that she had Assyrian friends and that she loved Assyrian people.

We will not forget her inspirational message of peace.



*Sherene Melania Bretschneider (10 years old, a 6th grader at Castilleja School) with Jehan Sadat. At the school, October 1993, Palo Alto, CA. Sherene is the granddaughter of Abram and Melania George of Modesto, CA.*

# The Assyrian Levies, The Final Chapter

*by Solomon (Sawa) Solomon*

For the Assyrian Levies the crucial battle of Habbaniya, May 1941, was the climax of events that started with the creation of the force in Baquba in 1919. The final act was the disbandment of the Levies on May 2, 1955. The Habbaniya battle, which was a minor tactical victory, was nonetheless a major strategic triumph for the allies because it dampened Hitler's appetite for the oil fields of the Middle East. Air Vice-Marshal A. G. Dudgeon says, "It just might be that it saved us losing the war." Similar comments came from Churchill and Marshal of the R.A.F. Lord Tedder.

After the battle, the force expanded into several thousand men, and they fought in Italy, Yugoslavia, and Greece. They also performed guard duties at air bases, oil installations, and strategic points in the Middle East.

After the war, the political climate started to change. The British pulled out of the Indian subcontinent, they left Palestine, and after the arrival of Nasser in Egypt their position looked precarious in the Suez Canal. All these events changed the outlook for the Levies; but they stayed on somehow until 1955. So, the decade following the end of the war in 1945 could be considered the final chapter in history of the "Royal Air Force Levies - Iraq."

The following paragraphs deal briefly with the last two years of the Levies. The information and the photos came from the archives of the R.A.F. Regiment Museum in England, to whom I am indebted. I wish here to thank Squadron Leader Tucker. Also I extend my gratitude to my friend Wing Commander Jim Routledge who spent time, effort, and I am sure money, to help me obtain this material. The following is a chronology of events leading to the disbandment of the force.

Summer, 1953 — The Iraq Amnesty: Shortly

after King Faisal II was crowned, the Iraq government announced a general amnesty for all subjects who had evaded the draft. In the Levies, there were 600 men who had not carried out their conscription obligations. After consultations between the British Ambassador and the defense minister, these Levies were allowed to serve in the Iraqi army for three months and were paid fifty dinars on discharge. Also, in this summer, the Iraq interior minister, Saeed Qazzaz used his good offices to try to help any Assyrian to acquire nationality papers by removing all obstacles. Teams of police officers were sent to Habbaniya and Shaibah, and as a result, 1500 heads of households received the citizenship documents. Minister Qazzaz also made an offer in October 1953 to the Levies to join the Iraqi mobile police force, but this offer met with little response.

April, 1954 — Iraqi Flood Disaster: In April, disastrous floods ruined large areas of the country and the only thing that saved Baghdad was the breaching of the banks of the Tigris; allowing the water to be diverted over the countryside. The Levies in Habbaniya assisted in loading thousands of empty sandbags into trucks and aircraft. In Shaibah they mounted guards, filled sandbags and helped in trucking material. They also contributed 138 dinars toward the relief effort. The wives of the Levies made hundreds of "Jellabeya" for those people who had lost their clothing in the flood.

Ser Amadiya: During the summer of 1954, the Levies again manned and administered the R.A.F. Rest and Leave Camp in Northern Iraq. The camp being on the plateau of Ser Amadiya had many modern facilities such as a swimming pool, cinema, a tennis court, and a badminton court, and there was electricity. While the Levies went on with their



*Inspection Parade by a British Commander. The Levy officer at extreme left is Rab Khamshi David H. David of Nudiz who later became the Chaplain to the late Patriarch Mar Eshai Shimun in San Francisco, CA.*

normal duties there was a feeling that this would be their last summer in the North.

Winter, 1954: Toward the end of the year, the Iraqi prime minister announced that he intended to bring the Anglo-Iraqi Treaty to an end. This brought the Levies face to face with reality. They knew that the end was just around the corner so they started thinking about what was best to be done for them during the short remaining months. First it was essential to maintain a high state of morale and discipline. This could best be achieved by continuing with training and sports activities. Next was the question of the strength to which the force could be reduced. Here it was decided that recruitment would be stopped and that normal discharges would be allowed to take place. Another question was to determine what type of training should be undertaken. Here it was decided to help them train for future civilian jobs, and by January 1955 classes were organized in driver training, mechanic training, signals, and education in Arabic. It is worth mentioning here that these last few months saw much sporting activities. The Levies won both the Iraq-command, cross country, and athletic championship; football and hockey were played regularly. There was a major rifle competition in March.

Spring, 1955 — Disbandment Arrangements: By the end of March, both the British and Iraqi author-

ities had reached agreement on the broad principles of the Levy disbandment, and the Iraqis made their intention of forming a motorized infantry brigade to be based in Habbaniya, a location presently occupied by the Levies. On the last day of March it was announced mutually that the Anglo-Iraqi Treaty was hereby terminated; the next week every Levy unit was addressed and men informed as to what was going to happen; and the next two weeks, teams of Iraqi army officers visited the Levies to obtain names and details of all those volunteering for serving with the Iraqi army. By the time the teams had finished, 195 Assyrians had volunteered for service out of a force of 515. The Iraqi offer to these men was that no Levy on transfer would receive less pay than he was already getting. If N.C.O.'s transferred, they would be given corresponding ranks. As Levy officers it was decided that the Iraqis would run a special three month course at Habbaniya for those Levy officers who volunteered to join. On completion, those who were considered suitable would be commissioned. Seven Assyrians passed the course and were duly commissioned in the Iraqi army.

British terms to the Levies: The British offer to the Levies was threefold. There was to be a financial compensation, a trade training, and the issue of resettlement in civilian life. The Levies with 15



*King Faisal II of Iraq (1935-1958) inspecting an Assyrian Levy Guard of Honor. On his left the officer seems to be Shlimon Bukko, one of the Assyrian Officers who was commissioned in the Iraqi Army upon disbandment of the Levies in 1955.*



*Levy officers mounted horsemen. The officer in the forefront is Baijan Piko, another distinguished Assyrian Levy.*



*This photo shows a member of the Arab Legion of Jordan instructing Levy men in the use of bag pipes. The soldier second from right is Dawid of Barwar.*

years of service or more were to be given a pension. Those with less time were given a special gratuity of one month pay for each year of service. Also, the Levies were to receive full pay up to and including the second May. For those who were to be discharged on that day, they were to receive pay and ration allowance for 28 days terminal leave; in addition, they were to receive a civilian clothing allowance and a free railway warrant to their homes. For those Levies who were to undergo vocational training, their current rates of pay and allowances were to continue until the end of their training.

The Last Days: By May 2nd, all war-like stores and items on technical and Barrack inventories were returned to the maintenance units, and all that remained, apart from the buildings, were summer uniforms and bedding. In addition, each Levy still had his rifle, belt and side arms, as the force was required to take part in hand-over ceremonial parades. By the middle of July all the buildings were finally handed over.

May 2, 1955: The ceremonies marking the transfer of control of Habbaniya to the Iraqis took place on May 2nd. King Faisal II himself was present along with members of the government. Also present were special delegations and ambassadors from many countries. Speeches were exchanged and followed by a parade of Assyrian and Iraqi troops. In the end an Iraqi guard of honor raised the Iraqi flag after the Union Jack was lowered. Another ceremony was taking place at the same time in Shaibah which marked the handover of that base to the Iraqis. Finally at eight o'clock on the morning of the

3rd, the Levy quarter guards were relieved by a guard from the Iraqi Army. It was a minor and passing event but it did signify the end of an era. The Levies had ceased to exist.

The whole affair of the winding up of the Levies, a force that was in existence for 36 years, was commendably swift. From the date of the announcement of the new Anglo-Iraqi agreement to the final discharge of the remaining Levies attending resettlement course was only four months. In that time the whole force had been discharged, returned to the R.A.F., or transferred to the Iraqis.

Epilogue: May 3, 1955 was as I said a dawn of a new era. The Assyrian Levies suddenly realized that not only were they unable to hold on to the past but also that they were ill equipped to cope with the future. Any other people being presented with such a hopeless situation would have sunk in the quagmire of despair, but we Assyrians are a nation of survivors. Tamerlane, the Mongol, failed to uproot us and Badir Khan Bek, the Kurd, did not succeed in destroying us. Anwar and Talaat, the Turks, could not annihilate us. So we hung on, and in a short time, the sons of Habbaniya built beautiful communities in the suburbs of Baghdad. They had made the transition. Today Habbaniya Assyrians can be found in all the major Assyrian centers in the world, from London to Chicago, from Toronto to Sydney. While they are living the present, they are thinking of the future. But they will never forget their past. Names like Baquba, Rowanduz, Hanaidi, Ser Amadiya, Shaibah and Habbaniya will forever be embedded in their hearts.



*Mrs. Brenda Edgar (center) and Assyrian children in front of her singing God Bless America.*

Governor Jim Edgar of Illinois and Mrs. Brenda Edgar, recently honored the Ethnic Weekend Language Schools in Illinois. The Governor commended principals, parents and students in more than 20 ethnic communities for striving for a quality education while providing continued teachings in the language, tradition, culture and heritage of their ethnic origin.



# Moscow Meeting of the Assyrian National Congress

The Sixth General Assembly of the Assyrian National Congress took place in Moscow, Russia during the weekend of August 13-15, 1993. Assyrian delegates from fifteen countries attended the sessions of the proceedings. Among them were twenty people from California, including delegates and ANC guests. Among the many resolutions that were adopted:

- The delegates applauded the efforts of the ANC in helping the Assyrians in Northern Iraq to build their destroyed villages, and that such aid be on a continuous basis.
- The Congress reiterated its previous policy against encouraging Assyrians to leave their homelands, especially Iraq, and its stand to provide aid, financial and otherwise, to those seeking help to stay in their homelands.
- The Congress expressed its concern regarding the deplorable conditions of Assyrian refugees fleeing the Republics of Armenia and Georgia. Representations will be made to the governments of both Republics with the view of alleviating these conditions.
- The Congress strongly condemned the recent atrocities committed against the Assyrian population in Southern Turkey and urged the Government of Turkey to take necessary steps to put an end to the wave of killings against the innocent Assyrians residing in the region.

Other resolutions were discussed in the Political Committee of the Congress.

In this Congress, Sargon Dadesho was re-elected President, and Sargis Osipov as Vice-President. Bob Arsanis was elected as Chairman of the Advisory Council.

Among the Assyrians from California that travelled as visitors were Sargon and Nanajan Yelda (members of the Assyrian Foundation) and their two daughters. Besides Moscow the group visited the Assyrian village of Urmia, Russia, near the city of Krosnadar, and Rostov. The trips were arranged by Ashur, President of Nineveh Club of Rostov, and the Yelda family reported that they were enjoyable and memorable.



*In Moscow hotel lobby (l to r): Sargon Yelda, Sirojha (from Tbilisi), Donatella Yelda, Nanajan Yelda, Edward (from Holland) and Jackline Yelda.*



*The Yelda family in Moscow. Sargon and Nanajan flank their daughters Jackline and Donatella.*





*Jackline Yelda in Moscow at the Pushkin Museum in the room of Ancient Civilization strictly Assyrian Artifacts.*



*In Moscow at a banquet in honor of the 6th Assyrian National Congress. (L to r): Jackline Yelda, Janet Shimoon and Doris Givergis.*



*In the city of Rostov. Dinner party given by Mr. Yosip of Rostov in honor of the Assyrians of the Assyrian National Congress.*



*In Rostov at the home of an Assyrian lady named Raya Evanov. Sargon and Nanajan on the left, and Jackline second from right.*



*Assyrians gathered in the hotel lobby in Rostov enjoying Semavar tea.*

*Entrance to the Assyrian village of Urmia, Russia.*



*The Monument (gold in color) at the entrance to the Urmia village in Russia was sculpted in memory of those Assyrians who sacrificed their lives during World War II. Their names are engraved on the wall. (L to r): Alec Giwargisov (son of Raabi Enwiya Giwargisov), Jackline, Nanajan and Donatella Yelda.*



*The Sargon Yelda family among some Assyrian residents of Urmia.*

*Wall scenes of ancient Assyria at the Assyrian Hall in Urmia, Russia. Two Assyrian women of the village flanked by the Sargon Yelda family.*



*In the village of Urmia in front of the home of the late Raabi Enwiya Giwargisov. Sargon, Jackline and Donatella posing with Urmia residents. The woman on the left in the forefront is Alexandra Giwargisov, daughter of Raabi Enwiya, and sister of Alec and Eugene Giwargisov. The Yelda and Giwargisov families are related.*

## WEDDING BELLS RANG FOR

**Shameran Orah**a and **James Richard**, who were married by Archdeacon Nenos Michael of the Assyrian Church of the East and Father Datev Kaloustian at Saint Gregory's Church in San Francisco, CA on October 16, 1993. The best man was Paul Barbagelata and the maid of honor was Shannon McGinnis. Shameran is the daughter of the Assyrian Foundation members Orah and Georgette Orah of San Francisco.

The matrimonial service was conducted in Assyrian, Armenian and English, with the marriage vows read out in Assyrian and English. The wedding reception was held at the Armenian Center Hall in San Francisco and attended by 325 relatives and close friends. Dancing followed a sit-down dinner. The music was provided by Haroot Eskenian with Linda George and Albert Mansur as the singers. One of the guests of honor was Mrs. Dodie Rosekrans, Chairperson of the De Young Museum of San Francisco. Shameran and James currently reside in San Francisco.



*The bride and the bridegroom flanked by Shameran's parents.*



*Shameran with her parents, Orah and Georgette.*

## WEDDING BELLS RANG FOR . . .

. . . **Robert Avia Ewan** and **Lida Aprim Mansour** in London, England, June 12, 1993. Best man was Tommy David, and Diana David, his sister, was the maid of honor.

The young couple was married by Fr. Andraous Abouna at Ealing Abbey in Ealing, and the wedding reception was held at Excelsior Hotel in West Drayton immediately following the church ceremony. Some 300 guests attended the wedding and enjoyed an evening of feting and fun, and dancing to the songs of Augin Bet Saamo, a California singer.

Robert is the eldest child of Regina (nee Warda) and Avia Ewan, and his bride is the third daughter of Naano and Aprim Mansour, both families now residents of London. Avia and Regina both were formerly of Habbaniya and, later, Baghdad, and Naano and Aprim previously lived in Kirkuk and then in Baghdad.

*Submitted by Mikhael K. Pius*



*Avia Ewan with his daughter-in-law, Lida.*



## CONGRATULATIONS

A boy, **Michael**, was born on October 19, 1993 to Tanya and David Robertson of Richmond, CA. Tanya is the daughter of Daniel and Fatheala Shabbas, members of the Assyrian Foundation.





## CONGRATULATIONS

**Ben Ashour Kingsbury** graduated from California State University, Long Beach, CA in June 1993. He was conferred with a Bachelor of Arts degree in Philosophy. He is continuing his education as a graduate student at the same university leading to a Masters Degree in the same field. Ben Ashour is the son of Bob and Flora Kingsbury who are members of the Assyrian Foundation of America.



## YOUEL A. BAABA IN BEIJING

Youel A. Baaba, Senior Project Manager with Bechtel Corp., visited Beijing, China in the latter half of November. He was on a mission to negotiate forming a joint venture with a Chinese company to bid on a mega project for a grassroots refinery and petrochemical plant in China.

Youel reports three observations made during his one-week stay in the Chinese capital:

- The temperature was below zero during his entire one-week stay and the ground was covered with snow. Despite these conditions the majority of Chinese rode their bicycles very efficiently.
- The tour of the Forbidden City with its many palaces, temples and gardens, was truly exciting. He visited Mao's mausoleum but reports that Lenin looked much more natural than Mao.
- Youel was not able to locate any Assyrians in Beijing, but plans to continue his search on future trips.



*Youel standing in front of the first gate to the Forbidden City. The picture of Mao continues to dominate the entrance.*



*(L to r): Shmoney Malko, Pat Michalski and Linda Sargon.*

Governor Jim Edgar of Illinois proclaimed 1993 the Year of American Craft in Illinois (YOAC). "The Year" is a celebration of craft and craftsperson, focusing attention upon the broad spectrum of craft involvement throughout the Americas. On behalf of the Governor, Pat Michalski, Assistant to the Governor for Ethnic Affairs, congratulates the Assyrian artisans for their beautiful display of traditional dolls depicting household tasks. Mrs. Shmoney Malko received a testimonial letter from Gov. Edgar in which he wrote "Through your continuous hard work and unlimited dedication, you have earned the respect of your community. Your achievement will serve as an excellent example of commitment and inspiration for others to emulate."

# **Arshin Mal-Alan**

## **Libretto of Musical Comedy in Four Acts**

### **Composed by: Uzeir Hajibekov (1885-1949)**

*Summarized by Nathan Nasseri*

Azerbaijan has a rich tradition in musical folklore. Those of us born in the region who grew up in that culture would remember the many popular epic tales of love, those of Asli-Karam, Sheerin-Farhad, Shah Ismail, Kor Ogli (Oghli), Ashik Gharib and others that were narrated and sung by Ashiks (Minstrels) in local coffee and tea houses and social gatherings. This tradition had been passed on from one generation to another over the centuries thus keeping it vibrant among the people. Even among the Assyrians of Urmia and surroundings these folk tales were very popular and people often used to sing the tunes at weddings and social gatherings. The echo of the voice of a shephard singing a beautiful melody on a summer night while

tending his sheep still lingers in my memory.

However, at the turn of the twentieth century many renowned composers emerged in Soviet Azerbaijan. The most famous to note are Hikmat Amirov, Niyazi and Uzeir Hajibekov, whose compositions not only were loved in their own country but throughout the former republics of the Soviet Union, the Middle East and the world.

The composer of Arshin Mal-Alan, Uzeir Hajibekov, is known as the "father" of the Azerbaijan school of composition and professional music. He has to his credit scores of plays, cantatas, oratorios, musical comedies, instrumental pieces, songs of romance which constitute landmarks in the evolution of Azerbaijan's national music. In this respect



*This picture represents the play "Arshin Mal-Alan" presented by the Assyrian Club of Chicago in 1924. Picture submitted by Sarah Sayad Paz.*

his popular musical comedy "Arshin Mal-Alan" is noteworthy. The musical play has been translated into many languages in the Soviet Union and abroad; it has been filmed many times. The composer's masterful dramatization, vivid musical characterization, entertaining plot, and keen satiric features embody the finest models in the musical comedy. He challenges the strict social laws, morals and customs which crudely defy human dignity, and fights for freedom, happiness and equality of people.

The plot begins with Askar, the young merchant, rich and handsome. For some time now nothing gladdens his heart. A strange sadness has taken possession of him. His aunt, Jahan, cannot understand what has happened to her nephew. But his artful servant Valli has guessed what ails his master, but he is merely a servant and no one is interested in his opinion. Then his friend Suleiman comes to see him and is confronted with the problem. He attributes his friend's sadness to the lack of love of a woman and asks Askar to get married. However, there is a drawback in this approach, since according to ancient custom and Moslem law, the bridegroom must not see his bride before the wedding. But this custom does not suit young Askar; he wants to marry a maiden with whom he would be in love. This is the crust of the problem. Adroit as ever, Suleiman suggests that Askar should disguise himself as an "Arshin Malchi," the strolling seller of textile goods, and in this way he would gain access to all houses in the city. Askar enthusiastically agrees with the plan and becomes an "Arshin Malchi."

Gulchohra, the daughter of a well-born but impoverished man, Sultanbek, learns with dismay that her father is looking for a rich man for her to marry. She does not want to marry a stranger; she wants to see and know what kind of man is going to be her husband. She would even like to fall in love before she marries him, but the old custom forbids it. In the meantime her father is looking for a suitable widow to marry. Askar, however, has been pacing the streets for over a week and has not yet found his dream girl. He is disheartened until fate brings him to Gulchohra's house. When the peddler's cry of "Arshin Mal-Alan" is heard in the street, young maidens from every house in the neighborhood come running to feast their eyes on his wares while he is eyeing them. He is struck by Gulchohra's ("flower face") charm and beauty. Yes, she is the girl of his dreams. Gulchohra is also sensitive to the young peddler's looks. When all the girls leave the garden, the young couple manage to exchange their mutual affection. Then Askar sends his aunt Jahan as matchmaker to Sultanbek's house. When Sultanbek sees the widow he is smitten by her looks and proposes on the spot. When

Askar comes to find out of his aunt's success, he is faced with Sultanbek's proposal. He would agree on the condition that Sultanbek would reciprocate by giving his daughter to him as a wife. This suggestion infuriates Sultanbek who is filled with indignation and rejects the proposition that he should give his beautiful daughter to a street peddler and summarily dismisses both the nephew and the aunt.

It is then that Askar asks his friend Suleiman to go to Sultanbek's house as the matchmaker. When Suleiman makes the proposal on behalf of his young merchant friend, Sultanbek eagerly agrees, not knowing that the merchant is but the same street peddler. Suleiman, while at Sultanbek's house, runs into Asiya and is struck by her beauty. He thinks she is Gulchohra, not realizing she is Sultanbek's niece. When Gulchohra is told by her father of his decision she pleads with him to change his mind and let her marry Askar the peddler not knowing he is the young merchant. Her father furiously rejects her plea and she threatens to take her life instead of marrying the merchant. In order to overcome his daughter's resistance, Sultanbek arranges for her to be kidnapped and brought to the merchant's house.

While alone at the young merchant's house, Gulchohra decides to commit suicide. When Askar finds out about her state of mind he starts singing Arshin Arshin Mal-Alan in the far corner of his garden. When Gulchohra hears his voice she runs down to the garden thinking that Askar the peddler has come to rescue her. Then she learns of the whole truth and they both are very happy; but her father rages at having been duped so cleverly. However, he is happy when the widow Jahan agrees to become his wife. So there are already two happy couples. Then Suleiman gains Asiya's consent and announces his marriage. Valli, Askar's servant, sighs heavily. He has long been dreaming of Telli, Sultanbek's pert maid-servant. But there is no reason for his sighs, because Telli has agreed to marry this arch vagabond.

The musical comedy ends in a roar of four weddings.

*Editor's Note: I needed a write-up about the play Arshin Mal-Alan to accompany the picture. I asked Nathan Nâsseri, a member of the Assyrian Foundation, to do this because of his extensive knowledge of Middle East music, and particularly the music of Azerbaijan. Nathan is fluent in the Turkic language of Azerbaijan and therefore understands the play as written in its original form. He has heard Arshin Mal-Alan many times.*

# News From the Homeland

*From "Aghouna" August 1993 No. 6 issue The Official Organ of the Assyrian Democratic Movement (ZOWAA), U.S. and Canada Branch*

## Cornerstone Laid

Mr. Yaqoub Yousef, Housing and Public Works minister in the Iraqi Kurdistan Cabinet, laid the cornerstone for the Assyrian Cultural Center building in Dohuk in a festive ceremony held on March 28 of this year. The ceremony was attended by a large crowd including government officials, church leaders, and representatives of many political groups. The building will sit on a 27000 ft<sup>2</sup> area. In other news, the Center issued its second issue of its periodical the Star of Bet-Nahrain, and published an Assyrian New Year calendar. The Center is also taking an active role in establishing a new curriculum for teaching the Assyrian language in all public schools where there exists a substantial Assyrian student population.

## Assyrian New Year Celebrated

Arbil- The Assyrian Student and Youth Union sponsored a cultural night in celebration of the Assyrian New Year. The event was attended by a large number of Assyrians including representatives of Zowaa, and members of the clergy. The evening was kicked off with a speech from Yaqoub Yousef. The event included nationalist poems, a performance by children's group, a comedy play performed by a youth group, and an art exhibit held by the Assyrian Women Organization.

Dohuk- Approximately five thousands Assyrians participated in Assyrian New Year outdoor picnic in the village of Gonde Kosa. Buses and automobiles waving Assyrian and purple flags carried the participants to this remote and pure Assyrian village which lies on the great Khabor river. The attendants were entertained by live Assyrian music, folkloric dances, games, and nationalist poems. This historic event was organized by Zowaa, Assyrian Cultural Center, Assyrian Student and Youth Union, Nohadra Social Club, and Sennacharib Athletic Club.

## Assyrian Language Symposium in Arbil

A three week long symposium on the Assyrian language was held in the city of Arbil on February 22 of this year. The main objective of the symposium was to prepare cadre for teaching the Assyrian language. Opening ceremonies were attended by community and church leaders, clergymen, government officials, and teachers. Amongst the attendants were: His Excellency Estephan Babka, archbishop of Arbil; Dr. Naseh Ghafor, Education minister; Akram Ashur, Assyrian member of parliament and member of the Education and Culture committee in Iraqi Kurdistan parliament; Fr. Raphael archpriest of Arbil; and UNICEF's (United Nations Children's Fund) representative. Lecturers and organizers of the symposium included: Hanna Rofa, Youkhana Daniel, Salim Mansour, and John Thomas. The symposium was chaired by Sabah Boulos.

## Ashur Radio Station

A new Assyrian radio station, "Ashur Radio", started its transmission from north Iraq on April 1 of this year coinciding with the Assyrian New Year. Geographically, Ashur Radio will cover the city of Arbil and its surroundings.

## Hidyab Cultural Center Marks Anniversary

Hidyab Cultural Center marked its first anniversary, on April 10 of this year, by holding a cultural festival for a duration of one week. An art show, a musical evening, history lectures, poetic and literal evening, and sports activities were among the events scheduled during that week.

## Assyrian Aid and Social Society

The Assyrian Aid and Social Society recently distributed free of charge required text books and needed school supplies to many Assyrian students ranging from elementary to university students. The Assyrian Student and Youth Union supervised the distribution process.

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## CONGRATULATIONS

A daughter, **Amanda Melanie**, was born on September 16, 1993 to Laith and Elizabeth Neesan of Laguna Niguel, CA. Laith is the son of Sami and Lily Neesan, members of the Assyrian Foundation.



# IN MEMORIAM

*William J. Jacob*



William Jacob, son of Raabi Yacoub Bet Yacoub and Nuvart Khachaturian (known as Khata Mirvat), passed away on September 28, 1993, at the age of 63, in Santa Ana, Calif. Born on March 29, 1930 in Baghdad, Iraq, he grew up in Habbaniya and attended the Union School of which his late father was the principal. When the family moved to Baghdad in 1943 William continued his studies at the American School for Boys, and upon completion of his education he was employed by Bata Shoe Co.

In 1956 he married Shamiram Neesan and four children were born into the family. William left for Lebanon in 1964 where the family lived for seven months, and was then transferred to Sudan in the employ of the same company and stayed for five years. For the next four years they lived in Lagos, Nigeria, where Willie was the advertising and marketing manager. He was so proficient in window displays that he was sent to different countries in Europe and Canada to supervise grand openings of newly established Bata Shoe stores.

The family emigrated to the United States in 1973 and settled in Santa Ana where his father, his brother Emmanuel and his wife were residing. His initial business venture together with his family was so successful that he proceeded to become a real estate developer, specializing in shopping malls, and involving his sons Peter and Paul.

William was truly touched at the loss of his brother Emmanuel, and two years later on August 3, 1988 when his own wife, Shamiram, passed away after a long illness. Her loss was greatly felt by many and especially her immediate family. William was a devoted husband, a caring and loving father. He had great respect for his late father, Raabi Yacoub, who lived with the family for many years. As a member of the Assyrian Church of the East, he donated generously to the Church as well as to the needy and other Assyrian causes, through the Assyrian Foundation and other organizations. He

had utmost joy in being able to do these good deeds.

William is survived by his four children, Dina W. Powers (La Mirada, CA), Adaina and Paul (Santa Ana, CA) and Peter (Turlock, CA); two sisters: Arpik Sultanian (Pasadena, CA) and Samira Hermes (Pinole, CA); many nephews and nieces. William loved his family dearly and treasured relatives and lifelong friends. His kindness and gentle and good nature endeared him to everyone. His pleasant memories will be cherished by all.

## Memorial Service for Shamasha Gewargis Benyamin



On Saturday, November 27, 1993, a memorial service was conducted at Mar Zia Church in Modesto in memory of Shamasha Gewargis Benyamin who passed away in Chicago on October 18, 1993.

Kasha Auchana Kanoun celebrated Qurbana Kadisha on the occasion. A program was organized at the Church Hall to honor this great Assyrian writer. After breakfast, Kasha Auchana introduced the program and led the church choir with a song, the words of which were written by Shamasha. He then introduced the main speaker, Youel A. Baaba.

Mr. Baaba gave a biographical sketch of the life and works of Shamasha Gewargis. He outlined his literary achievements, activities in the areas of teaching and publishing and contributions to the church of his forefathers. His honesty, integrity and above all, devotion to the promotion of Assyrian language and literature were among the key characteristics of this venerated Assyrian.

Shamasha's daughter, Susan and her husband, Klamis Ganja, were present and received the condolences of Assyrians who had come to the memorial service to pay their respect to this great Assyrian writer.





فَكَوْنُكُمْ جَسَدًا مَّحْدُودًا

**خبر : فکرم - مصطفیٰ**

حَقِّكَ مَذْمُومًا لِمَا سَكَرَ لَكَ  
 رَجَا لِسَمَاءٍ مَّا كَانَ مِنْ دَعَا  
 دَعَاكَ مَعَا مَعَا لَدُنَّا دَعَاكَ مَعَا  
 حَتَّى لَبَّ لَمَعًا مَحْتَلَبًا لَحَنًا .

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مَدَدًا، بَلَدٌ مَدَنِيٌّ دَمَلَتْ دَمْعًا  
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مَلَأْتُ بِهِ سُبْحَةَ بَعْبَةٍ  
حَمْلًا بِمِثْلِهِ مِثْمُونًا لِّ مَلَّةٍ قَمِصَةٍ  
وَحَدَّ حَلَّتْ عَمَلُكَ لِي مَلَّةٍ سَدَجَةٍ  
نُصُورِي أَمَّوَنًا لِي سَحَابًا قَتَنًا .

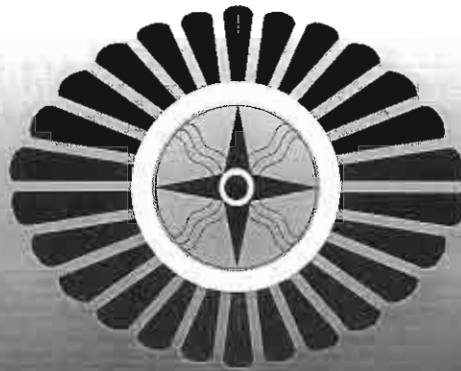
مَدَّوْنًا ۖ بَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ ۚ  
 ثُمَّ جَعَلَ نُصُلَهُ مِن مَّعْيَبٍ مَّكِينٍ ۚ  
 ثُمَّ عَلَّمَهُ سُبْحَانَ ۖ وَعَلَّمَهُ مُخُتَلَفًا رَّحِيمٍ ۚ  
 ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۖ

[illegible]

מִדְּבָרָא דְּדִינָא לְעִמְּיָא דְּבִינָא  
 חֲסִיפָא לִיבָא וְחֲסִיפָא לְחַיָּא  
 מִן דְּמִדְּבָרָא דְּבִינָא וְחֲסִיפָא  
 חֲסִיפָא לְחַיָּא וְחֲסִיפָא לְחַיָּא

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يُؤْتِيهِمْ مِنْ دُونِ الْكَافِرِينَ  
 إِنَّهُمْ لَهُمْ لِلْكَافِرِينَ  
 أَنْ يَضْلُوا فِي سُبُلِ الْكَافِرِينَ  
 فَتُؤْتِيهِمْ مِنْ دُونِ الْكَافِرِينَ



ASSYRIAN AID SOCIETY of AMERICA

San Jose Chapter

DEDICATED TO HELP ASSYRIANS IN NEED  
IN OUR HOMELAND

ASSYRIAN MEDICAL ASSISTANCE PROJECT (A.M.A.P.)

Please make your checks payable to:

Assyrian Aid Society of America, San Jose Chapter, 4718 Meridian Avenue, NO. 164,  
San Jose, CA 95118

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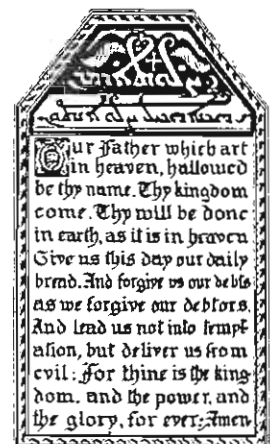
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۱. اَبَ مَوْتَت: حَقَّقَ مَوْتَهُ دَاوُدُ.  
 ۲. حَلَمَ دَاوُدُ: مَحَبَّةً تَوَصَّلَ بِهَا إِلَى حَلَمِ  
 ۳. حَلَمَ: مَوْتَهُ حَقَّقَ دَاوُدُ. حَقَّقَ مَوْتَهُ دَاوُدُ.  
 ۴. مَوْتَهُ حَقَّقَ دَاوُدُ؟ اَبَ لَعَلَّ دَاوُدَ مَوْتَهُ.  
 ۵. اَبَ لَعَلَّ مَوْتَهُ دَاوُدُ مَوْتَهُ حَقَّقَ دَاوُدُ.  
 ۶. مَوْتَهُ حَقَّقَ دَاوُدُ: مَوْتَهُ حَقَّقَ دَاوُدُ.  
 ۷. مَوْتَهُ حَقَّقَ دَاوُدُ: مَوْتَهُ حَقَّقَ دَاوُدُ.  
 ۸. مَوْتَهُ حَقَّقَ دَاوُدُ: مَوْتَهُ حَقَّقَ دَاوُدُ.  
 ۹. مَوْتَهُ حَقَّقَ دَاوُدُ: مَوْتَهُ حَقَّقَ دَاوُدُ.  
 ۱۰. مَوْتَهُ حَقَّقَ دَاوُدُ: مَوْتَهُ حَقَّقَ دَاوُدُ.

دَوْدَ لَهَوَكَا (دَوْدَ لَهَوَكَا) مَوْدَوْدَ لَهَوَكَا  
 دَوْدَ : مَوْدَوْدَ مَوْدَوْدَ مَوْدَوْدَ .  
 دَوْدَ لَهَوَكَا مَوْدَوْدَ دَوْدَ لَهَوَكَا مَوْدَوْدَ لَهَوَكَا  
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 دَوْدَ مَوْدَوْدَ مَوْدَوْدَ : مَوْدَوْدَ مَوْدَوْدَ مَوْدَوْدَ  
 مَوْدَوْدَ .

## 11

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**۵۰۵-تیمت.**

مَدَّة

كَلِّمْهُمْ

مَقَّةٌ وَتُفَّحٌ .

حق (ج)



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دَجَعَلْ جَا مَسْجِدَ دَجَعَلْ ، اَلَيْتَ جَافِيَتَ لَهْ :  
 وَدَعَلْ جَا تِي اَلَيْتَ ، اَلَيْتَ جَا هَبْ لَهْ :  
 مَعْدُوبْ كَلْ اَلَيْتَ مَعْدُوبْ مَعْدُوبْ :  
 تَلْ دَعَلْ لَهْ اَلَيْتَ دَعْدُوبْ مَعْدُوبْ .

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تَلْ تَوَّاهْ سَدْ دَجَعَلْ كَلْ اَلَيْتَ :  
 مَعْدُوبْ دَجَعَلْ تَوَّاهْ دَجَعَلْ :  
 اَلَيْتَ تَوَّاهْ مَعْدُوبْ مَعْدُوبْ :  
 كَلْ دَعْدُوبْ سَدْ لَهْ دَجَعَلْ مَعْدُوبْ لَهْ .

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سَوَّاهْ مَعْدُوبْ كَدَجَلْ مَلْ تَوَّاهْ :  
 اَلَيْتَ لَهْ مَعْدُوبْ مَعْدُوبْ :  
 تَوَّاهْ مَعْدُوبْ لَهْ :  
 مَعْدُوبْ مَلْ اَلَيْتَ مَعْدُوبْ .

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اَلَيْتَ اَلَيْتَ مَلْ مَعْدُوبْ مَعْدُوبْ :  
 دَجَعَلْ لَهْ . تَوَّاهْ مَعْدُوبْ :  
 تَلْ مَعْدُوبْ مَعْدُوبْ دَجَعَلْ :  
 مَعْدُوبْ مَلْ اَلَيْتَ مَعْدُوبْ .

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كَلْ مَعْدُوبْ اَلَيْتَ مَلْ دَجَعَلْ :  
 اَلَيْتَ اَلَيْتَ لَهْ :  
 " دَجَعَلْ ، اَلَيْتَ :  
 كَلْ دَجَعَلْ ، اَلَيْتَ : " .







لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

\* \* \* \* \*





הם יחזיקו את הים והסוף : תבונה .

מבטא זהו בן מלכא מלכא : מהו בן מלכא .

המלך בן מלכא מלכא . . . . .

המלך בן מלכא מלכא . . . . .

המלך בן מלכא מלכא . . . . .

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המלך בן מלכא מלכא . . . . .

המלך בן מלכא מלכא . . . . .

המלך בן מלכא מלכא . . . . .

المعجزة من المعجزات : المعجزة الخفية ؟

۵۱۰ هـ: هبة، حذیجہ!

۱۰۵۳ دج جگج ل فید .

مَدْحُوبُ زِي حَمْدًا، عَلَيْهِ!

כחול

مَنْعًا مَوْلَاهُ خَدَّاهُ وَشَدَّ يَدَيْهِ بِطَبَقٍ دَهَبٍ وَهَبَ لَهُ  
وَبَعَثَهُ!

لَبِّ دَاجِبٍ مَّيِّمٍ اِذْ تَدْعُوهُ . لَبِّ اَدْبَا تَلْبِكَا مَعِي .  
 سَعْيَا بَهْ لَمَّ مَعِي لَحْدًا جَبَّ دَمِيًّا مَعْدُو دَهْلًا .  
 هَقْدًا مَعْدُو هَبَّتِي دَمِيًّا وَلَكَّ دَبِيْلًا دَبِيْلًا .  
 تَجَبُّفٌ حَسْبُكَ مَنَ دَقْدَقِيْسٌ حَمَلٌ دِلْدَلِيْ .  
 عَبَّ مَلَسٌ مَّسَمَنٌ ذَبَبْتُكَ دَبَسَ دَاجِبٌ لَبِّ اَدْبَا .  
 اَمَّ مَلَسٌ حَقْدًا دَلْدَلًا .

[illegible]

تَكَلَّمَ فِي 7 سَاعَاتٍ لَبَّ تَحِيَّاتٍ ١٨٠٠٠ حِينَ دَخَلَ مَسْجِدَهُ  
 أَكْثَرُ دَعَا تَحِيَّاتٍ ١٨٠٠٠ سَاعَةً - مَدَّ يَدَيْهِ دَعَاكُمْ -  
 أَهْجَةً . أَهْجَةً حِينَ مَدَّ يَدَيْهِ مَدَّ يَدَيْهِ أَكْثَرُ  
 مَدَّ يَدَيْهِ ١٨٠٠٠ حِينَ أَكْثَرُ سَاعَةً . حَلَّصَ  
 تَكَلَّمَ فِي ٧ سَاعَاتٍ .

[illegible]

۱۹۸۵ء۔ حاجب دہود علی صاحب نے اپنے ایک کتاب میں  
 لکھا کہ ۱۹۸۵ء میں وہ ایک دفعہ اپنے ایک دوست کے ساتھ  
 ایک عمارت کے کمرے میں تھے۔ اس وقت وہ ایک کتاب  
 لکھ رہے تھے۔ اس وقت وہ ایک دفعہ اپنے ایک دوست کے ساتھ  
 تھے۔ (۱) اس کتاب میں لکھا ہے کہ ۱۹۸۵ء میں وہ  
 ایک دفعہ اپنے ایک دوست کے ساتھ تھے۔ ۱۹۹۲ء  
 میں وہ ایک دفعہ اپنے ایک دوست کے ساتھ تھے۔  
 اس وقت وہ ایک دفعہ اپنے ایک دوست کے ساتھ تھے۔  
 اس وقت وہ ایک دفعہ اپنے ایک دوست کے ساتھ تھے۔

77. ܠܥܕ ܕܥܪܥܐ ܡܠܟܐ :  
ܝܥܕܐ ܡܠܟܐ ܡܥܪܥܐ ܕܥܐܠܐ .

78. ܡܕܥܬ ܕܡܠܟܐ ܡܥܪܥܐ :  
ܡܕܥܬ ܡܠܟܐ ܡܥܪܥܐ .

79. ܝܥܕܐ ܕܡܠܟܐ ܡܥܪܥܐ :  
ܠܥܕ ܕܡܠܟܐ ܡܥܪܥܐ :

80. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܥܪܥܐ ܡܠܟܐ ܡܥܪܥܐ .

81. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

82. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

83. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

84. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :

85. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

86. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

87. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :

88. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

89. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :

90. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ ..

91. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

92. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ ...

93. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

94. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

95. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :

96. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ .

97. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :

98. ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :  
ܡܠܟܐ ܡܥܪܥܐ ܡܥܪܥܐ :



55. לַעֲבֹד וְלַעֲשֹׂת בְּיָדָיו :  
בְּזִמְלָה : תָּדָה בְּמִשְׁדָּה .

66. זֶה קִדְשֵׁי לְבִשְׁתָּהּ זֶה בִּשָּׁה :  
תַּחֲמוֹלְתוֹתָהּ כִּי בִשָּׁה : כִּי בִשָּׁה .

56. רָדַשְׁתָּהּ וַיַּחַד מִזְמִירָהּ תִּשְׁמָעָהּ :  
לְחִשְׁתָּהּ וְתִמְחַלְתָּהּ תִּבְרָחָהּ :

67. לַעֲבֹד מִלֵּךְ לֹא בְּיָדָיו :  
לְחִשְׁתָּהּ תִּבְרָחָהּ לְחִשְׁתָּהּ .

57. לְחִשְׁתָּהּ מִלֵּךְ לֹא :  
מִלֵּךְ תִּבְרָחָהּ מִלֵּךְ .

68. יַעֲבֹד קִבְּלָהּ וְיַעֲבֹד :  
דְּבִשְׁתָּהּ רָבָהּ וְיַעֲבֹד .

58. וְשִׁבְּתָהּ בְּיָדָיו : בְּיָדָיו :  
יַעֲבֹד לֹא דֹרָה : דֹּרָה ..

69. לַעֲבֹד מִלֵּךְ לֹא תִבְרָחָהּ :  
תִּבְרָחָהּ לֹא יִבְרָחָהּ תִּבְרָחָהּ .

59. לְחִשְׁתָּהּ מִלֵּךְ לֹא :  
לְחִשְׁתָּהּ מִלֵּךְ לֹא לֹא .

70. דְּבִשְׁתָּהּ וְיַעֲבֹד דְּבִשְׁתָּהּ :  
תִּבְרָחָהּ וְיַעֲבֹד דְּבִשְׁתָּהּ .

60. מִבְּרָחָהּ מִלֵּךְ לֹא :  
דְּבִשְׁתָּהּ מִלֵּךְ לֹא לֹא ! >>

71. לְחִשְׁתָּהּ מִלֵּךְ לֹא :  
תִּבְרָחָהּ מִלֵּךְ לֹא .

61. וְשִׁבְּתָהּ יַעֲבֹד תִּבְרָחָהּ :  
וְשִׁבְּתָהּ קִבְּלָהּ תִּבְרָחָהּ .

72. מִלֵּךְ יַעֲבֹד תִּבְרָחָהּ :  
תִּבְרָחָהּ מִלֵּךְ יַעֲבֹד .

62. דְּבִשְׁתָּהּ מִלֵּךְ לֹא תִבְרָחָהּ :  
יַעֲבֹד תִּבְרָחָהּ תִּבְרָחָהּ .

73. וְיַעֲבֹד לֹא דֹרָה תִבְרָחָהּ :  
וְיַעֲבֹד לֹא בְּיָדָיו יַעֲבֹד .

63. לְחִשְׁתָּהּ מִלֵּךְ לֹא :  
וְיַעֲבֹד מִלֵּךְ לֹא .

74. לַעֲבֹד מִלֵּךְ לֹא :  
יַעֲבֹד מִלֵּךְ לֹא .

64. לַעֲבֹד מִלֵּךְ לֹא :  
יַעֲבֹד מִלֵּךְ לֹא .

75. וְיַעֲבֹד מִלֵּךְ לֹא :  
יַעֲבֹד מִלֵּךְ לֹא .

65. יַעֲבֹד מִלֵּךְ לֹא :  
יַעֲבֹד מִלֵּךְ לֹא .

76. וְיַעֲבֹד מִלֵּךְ לֹא :  
יַעֲבֹד מִלֵּךְ לֹא .

33. ۵۱ و ۵۲ ذکری است :

حَمْدُكَ حَمْدُكَ حَمْدُكَ

34. موم بعد از تدفین :

[illegible]

35. اَمَّا حُجُّ الْجَدَّةِ فَهِيَ :

تَجِدُهُ لَقِيَهُ فِي مَمْنٍ مَحْنَةٍ .

36. لَعْنَةُ : لَعْنَةُ كَيْسٍ :

० त्रुल्लो म त्रुल्लो म त्रुल्लो म

37. ۞ مَسَلَسَ ۞ جَزَلٌ ۞ لَآءِ ۞

[illegible]

38. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى رَسُوْلِكَ وَآلِهِ وَكَتُبْ :

قَدْ مَلَكَ سَمْعٌ لَكَ، لَبَّيْكَ .

[illegible]

حَدَّثَنَا مُحَمَّدُ بْنُ قُسَيْبٍ ... عَنْ ... عَنْ ...

40. اِنَّا نَحْنُ حَفِيفٌ : حَفِيفٌ :

مَدَامْ دَم مَبْلَدَه هَضْمَلَه .

41 . هَلْ كُنْتُمْ مَعَهُ يَوْمَ بُعِثَ : ١

[illegible]

42. مَوْتٌ : زَمَنٌ وَدَلِيلٌ :

مَدَنِيَّةٌ تَبْلُغُ مَبْنِيَّةً :

43 - فـ ١٠٥ ٢٤٣ ١٠٦

وَمِنْهُمْ مَّنْ يَّهْدِي اللَّهُ سَبِيلَهُ وَمِنْهُمْ مَّنْ يَّضَلُّ اللَّهُ سَبِيلَهُ ۚ إِنَّ اللَّهَ ذُو الْقُدْرَةِ الْعَظِيمَةِ

44. ۱۰۴ : لا حُزْنَ نَحْنُ :

لَمْ يَكُنْ مِنْ عَادَاتِهِ تَلْبِيسُهُ :

45. هَفَعِمَا : فَعِمَا دَكْ هَفَعِمَا :

بِهَذَا كَيْفَ حَلَّلْتُمْ بِهِذَا .

46. تَبَيَّنَ خَدَّتِي خَمَكًا :

لحم من لحمك :

47. بعد ذلك قدس الله بابل :

سُبْحًا تَسْمَعُ حِكْمًا تَدْرُسُ وَتُعَلِّمُ :

48 . كِتَابُ : كِتَابُ : مَدِينَةُ :

ملک : ہندوستان

49. هَاتِيكُمْ مِنْ ذَاتِ صَدَقَةٍ :

من بعد الصلاة والسلام : **بسم الله الرحمن الرحيم**

50. حَقِّقْ حَقِّقْ : مَوْقِدٌ :

مَعْدِنِ مَمْلُوكٍ وَنَدَبِ

51. كَيْفَ حَيَّةٌ : وَفِيهِ :

٥٠٠ : ٥٠٠

52 - פרשת נח - ד'תשס"ג

11-11-11

"...and ... 53

" " "

: ז' ב' א' ס' ט'

— 54 —

«Судно, в котором я находился, было

11. אֵלֶּכֶם לְהַיְיבֶנּוּ וְלִשְׁכָּתֶם :  
וְהַיְיבֶנּוּ תִּבְּשׁוּ וְקִיַּם לָכֵן .

12. אֵלֶּכֶם אֲחֵיכֶם לְהַיְיבֶנּוּ :  
זֶה לְמַחְזֹקֵיכֶם וְלִפְלִלָּהֶם ...

13. חֲבִיבֵיכֶם לָכֵן יִחְדְּשׁוּ אֶתְכֶם :  
לְמַעַן אֲנִי יִשְׁמַחַתִּי בְּכֶם :

14. אֲכַדְוֶנּוּ אֶתְכֶם בְּחֵלְכֶם בְּחֵלְכֶם :  
לֵב הַיְיבֶנּוּ זֶה הוּא דָּקִילָה :

15. דָּוָל לָכֵן וְיָבֵא וְיִשְׁמַח :  
תִּשְׁמַח אֶתְכֶם יִשְׁמַח תִּשְׁמַח :

16. אֶתְכֶם יִשְׁמַח תִּשְׁמַח :  
בְּחֵלְכֶם וְיִשְׁמַח :

17. וְלִמְשָׁלְכֶם וְלִמְשָׁלְכֶם :  
לִיִּשְׁמַח אֶתְכֶם תִּשְׁמַח :

18. אֵלֶּכֶם מִיִּשְׁמַח מִיִּשְׁמַח :  
יִשְׁמַח מִיִּשְׁמַח וְיִשְׁמַח :

19. לְמַעַן אֲנִי דִּבְרִיתִיכֶם :  
לָכֵן יִשְׁמַח אֶתְכֶם אֶתְכֶם ...

20. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
וְיִשְׁמַח אֶתְכֶם אֶתְכֶם :

21. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
תִּשְׁמַח אֶתְכֶם אֶתְכֶם .

22. אֵלֶּכֶם מִיִּשְׁמַח מִיִּשְׁמַח :  
וְיִשְׁמַח אֶתְכֶם אֶתְכֶם :

23. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :

24. אֵלֶּכֶם מִיִּשְׁמַח מִיִּשְׁמַח :  
וְיִשְׁמַח אֶתְכֶם אֶתְכֶם :

25. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :

26. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :

27. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :

28. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :

29. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :

30. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם ...

31. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :

32. אֵלֶּכֶם אֶתְכֶם אֶתְכֶם :  
אֵלֶּכֶם אֶתְכֶם אֶתְכֶם .

مَحَبَّةً لِّرَبِّهِمْ مَوَاجِدَ تَوْفِيقٍ ! حَقَّقُوا - هَقَّقُوا بِحُبِّ ذِكْرِ مَا هُوَ ذِكْرٌ . لِمَا  
 لَمْ يَكُنْ لَكُمْ مَعَهُ تِلْكَ الْأَوْسَافُ . مَلِكُكُمْ لِقَائِهِمْ نَسْتَبْدِلُكُمْ بِمَوَاضِيَعِهِمْ  
 تَعْمَلُونَ دَائِمَةً دَائِمَةً دَائِمَةً ، هَذِهِ أَمْرٌ بِحَقِّهِمْ ، وَتَعْمَلُونَ لِمَذَلِّكُمْ ، أَلَمْ تَكُنْ ، أَلَمْ  
 تَكُنْ تَعْمَلُونَ ! حَقَّقُوا لَكُمْ مَعَهُ تِلْكَ الْأَوْسَافُ ، تَعْمَلُونَ دَائِمَةً دَائِمَةً دَائِمَةً .  
 وَتَكُنْ لَكُمْ مَعَهُ تِلْكَ الْأَوْسَافُ ، تَعْمَلُونَ دَائِمَةً دَائِمَةً دَائِمَةً .  
 مَحَبَّةً لِّرَبِّهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ،  
 لِقَائِهِمْ لِقَائِهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ، لِقَائِهِمْ لِقَائِهِمْ ،  
 دَائِمَةً دَائِمَةً دَائِمَةً . دَائِمَةً دَائِمَةً دَائِمَةً ، دَائِمَةً دَائِمَةً دَائِمَةً ، دَائِمَةً دَائِمَةً دَائِمَةً ،  
 دَائِمَةً دَائِمَةً دَائِمَةً .

سَوِّتْ دِي عَزَّ لِي عَزَّ

سَمْعٌ : دُتِبَ دُوهَجٌ ۱ كَم

مارچ، 1981 (جديد)

- 60











تَمَدٍ : لَدَدِهِ بِمُؤَنَّثَةٍ

فَبَعْدَ مَلَكٍ دَجْدٌ مَذْمُومٌ مَذْمُومٌ

**ملاحظة : مصلحتك ، معيشتك و عقبك**

الحمد لله رب العالمين

مَدِينَةُ الْمَدِينَةِ . اِنْ هِيَ كَمَا تَقُولُ

المصنف والمحقق

[illegible]

ت. كَمَّةٌ مِلَّتْ مِلَّتْ تَعْلِمُ

مكة مقدسة (1) في مكة

\* \* \*

١٥٠ : ١٤٩ . حلتك دعوتك

دو جملہ دلیقہ (2) جملہ دلیقہ

مَدَدٌ وَلَهُ ذَاكَ (3) خَبَرٌ وَحَمْدٌ (4)

تذکرہ دیہات مسک و حیدر (5)

١٤١٢ هـ : ١٣٣٦ م (٦) : ١٣٣٦ م : ١٣٣٦ م (٧).

... 2000 ... 2000 ... 2000 ... 2000 ... 2000 ...

\* \* \*

מחזור השלישי: חנוכה, חמשה עצים, חמשה ימים, חמשה עשרה

[illegible]

١٠٠ - ١٠١. سلطنة عمان، عمان، عمان

المؤلف رحمه الله . لعدم تجدده

مَدَامُ لَمْ يَكُنْ حَمْدًا تَهْدِي

مجلس كسب العلم في دار الحكمة

**SECRET**

خداوند ما را در این راه یاری کند.

✱                      ✱                      ✱

د. زکوة . مؤلف كتابه

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

خبر من ختم شد . خبر کند

[illegible][illegible]

קטליס סתבתו לחדש חנוכה דהבליס.  
 לילת מן תבית דשמואל, תל לילת יחמל,  
 תל לילת, חתבת תל דמל סתבתו לילת תל  
 תל :

"هل ليس معكم منكم من قبل فجل؟ لا  
 صحتك كلب مخلص قبله من دابة فجل  
 وقد عاب من بعد الله لا صدق؟ لا لا لا  
 مع هبلا لحدك لا دابة بد منهجه  
 كانه جمل لا مملوك له عجب لا لا لا  
 يستل ما لك لخدمه لا دابة سب  
 تخدمه لا مملوك."

[illegible]

"مَنْ قَاتَ مَوَدَّةَ سَلْبَةٍ حَبِيبَةٍ مَوَدَّةَ دِيَارَةٍ  
مَعْلُومَةٍ لَمْ يَلِدْ تِلْكَ تِلْكَ مَعْلُومَةٍ."

دَسْمَلِيں اے سِدھیاں جِجّی اے سَمبھِی سَمبھِی  
 یَحَبّی اے سَدّی سَوَدِی دُجّی .

مَیْلَکَیْ اَذْکَ دَیْکَ فِیْلِیْ فِیْلِیْ  
 مَیْلَکَیْ دَیْکَیْ لَکَیْ مَیْلَکَیْ مَیْلَکَیْ  
 مَیْلَکَیْ (مَیْلَکَیْ) لَکَیْ دَیْکَیْ مَیْلَکَیْ  
 مَیْلَکَیْ مَیْلَکَیْ : لَکَیْ دَیْکَیْ مَیْلَکَیْ  
 مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ  
 مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ  
 مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ  
 مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ مَیْلَکَیْ

[illegible]

مەنبەلەر دىگەندە، كۆزىدىن ئېقىپ چىققان قاننىڭ سۈيى،  
 ئۇنىڭ ئىچىدە دېگەن خىللىرىنىڭ بىر قىسمى، مەيدان  
 مەيدان :

"من اسفب هذلا هذوئس بعمد جيلاني  
 مع. دلتوب دسبلا هتجب سلكا ديصم.  
 دسمب ليس سلكا دصتجلا دلتوب. بعمد بد  
 دذلا جلا ليس هيه هوه تودحلا قا حل  
 جهمب لس دسبلا لس دذلا. بعمد هذلا هيه  
 هوه بصتبا حلفلس قا لاسلا دسبلا  
 سملصلا مدمبلس همدلس حلب قلا دسمب.



[illegible][illegible]

"مَعِيضَتُكَ مَا لَكَ لِي بِمَنْ دَلَّكَ يَسْأَلُ مَا  
يَلْكَ دَعَاكَ دَلَّكَ دَلَّكَ. لَيْتَ حَسْبَكَ  
دَلَّكَ، بَدَّ مِنْ دَلَّكَ تَمَكَّنْتَ يَصْلُحُ لَكَ مُتَحَبِّبُ  
سَدَّ كَدَّكَ كَعْبَدَكَ مَسْأَلَتُكَ مَا لَكَ حَسْبَكَ  
لَكَ".

[illegible]

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يَصْلَحُ لِقَابِهِ فِي مَعْنَى تَحْتَمِلُ  
 بِحَقِّ بِنْدَةِ اسْمِهِ مَعْنَى دَرْجَةٍ فِي الْمَلِكِ  
 "وَلَمْ" هِيَ وَاحِدَةٌ مَلِكٌ قَبْلَ يَمِينِ  
 بِحَقِّ بِنْدَةِ اسْمِهِ مَعْنَى دَرْجَةٍ فِي الْمَلِكِ  
 تَحْقِيقًا لِحَقِّهِ لِقَابِهِ فِي مَعْنَى تَحْتَمِلُ  
 تَحْقِيقًا لِحَقِّهِ لِقَابِهِ فِي مَعْنَى تَحْتَمِلُ

[illegible][illegible]



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[illegible]

يَجِدُكَ مِنْ تَحْتِ نَمْلٍ جَدِّكَ يَهْدِي  
 لِيَتَّبِعْكَ إِذْ دَخَلْتَ لَدَهُ نَمْلٌ يَلْعَنُ  
 هَقْدًا، يَمْلِكُ دَمًا لَكُودَ يَمْلِكُ مَا  
 تَمَّ لَهْمًا لَدَهُ يَسْ، هَشْدًا سَمْلًا لِي  
 سَمْلًا يَسْ :

[illegible]

کند مملکت از بدستش بکشد.

[illegible]

مینیس شە ئە یەملە، مەلقیش خە شە شە  
 یەھەکنە ئە یەدەکنە دەھەکنە تەدەکنە دەدەکنە  
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حِلَّةٌ دِيهْمَةٌ فَوَلِيَّتِي حِل  
 حَلَّتْ لِي حِلَّةٌ دِيهْمَةٌ حِلَّةٌ دِيهْمَةٌ  
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مَقْدَمٌ.

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۱۔ ہر ایک کے لئے ایک ایک کتاب ہے۔  
 ۲۔ ہر ایک کے لئے ایک ایک کتاب ہے۔  
 ۳۔ ہر ایک کے لئے ایک ایک کتاب ہے۔  
 ۴۔ ہر ایک کے لئے ایک ایک کتاب ہے۔

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١- مَجْدُودٌ لَمْ يَلِدْهُ شَيْءٌ مِنْ دُونِ اللَّهِ  
 وَلَمْ يَكُنْ لَهُ قَبْلَهُ قَدَمٌ فَتَقَدَّمَ عَلَيْهِ  
 لَمْ يَكُنْ لَهُ سَابِقٌ دَقِيقًا دَخَلَ دُبُّهُ  
 دَلَّاهُ فَالَسَّ لَمْ يَلِدْهُ شَيْءٌ مِنْ دُونِ اللَّهِ

١٠. لِيَعْتَبِرُوا يَوْمَئِذٍ الَّذِينَ كَانُوا مُشْرِكِينَ  
 ١١. لِيَعْتَبِرُوا يَوْمَئِذٍ الَّذِينَ كَانُوا مُشْرِكِينَ  
 ١٢. لِيَعْتَبِرُوا يَوْمَئِذٍ الَّذِينَ كَانُوا مُشْرِكِينَ  
 ١٣. لِيَعْتَبِرُوا يَوْمَئِذٍ الَّذِينَ كَانُوا مُشْرِكِينَ

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၁။ နေရာတော်၌ နေထိုင်၍  
 ၂။ နေရာတော်၌ နေထိုင်၍  
 ၃။ နေရာတော်၌ နေထိုင်၍  
 ၄။ နေရာတော်၌ နေထိုင်၍

مَدَن دَکُوت دَلَت دِهَمِي دِهَمِي دَهَقْد:  
مَخْلِدِ لَنْتِي مَي دِه سِي دَقِي قَبْت.  
مَحْمَدِي دِي مَخْلِدِ دَس مَنَوَك دَهَقْد:  
مَخْلِي مَدِي دَهَقْد دَهَقْد مَخْلِدِ دَقْد:

۱. که سبب از میان رفتن آنست که در آنجا که  
 در آنجا که در آنجا که در آنجا که در آنجا که  
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۱- کوه خضنه دره هفت دایه هیکله هیکله:  
 ۲- کوه لاسه خدیه هیکله و یکنه هیکله هیکله:  
 ۳- کوه کوه کوه هیکله هیکله هیکله:  
 ۴- کوه کوه کوه هیکله هیکله هیکله:

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خسرت! کہ لڑکی! حقارت و خوارگی کا مشہور ہے۔

جاء : كيف : تعلم

مەنە خەتە. ۋەلىيە سەپەرگەر، 18 ئايدا 1993، تەرجىمە.  
 دىخە، تەد 91 خەتە تەلىيە مەنە سەپەرگەر، ۋەلىيە سەپەرگەر.  
 سەپەرگەر، ۋەلىيە سەپەرگەر، تەلىيە سەپەرگەر، ۋەلىيە سەپەرگەر.  
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 تەلىيە سەپەرگەر، ۋەلىيە سەپەرگەر، تەلىيە سەپەرگەر، ۋەلىيە سەپەرگەر.

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