



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

THIRD QUARTER 1995

VOLUME 18 NO. 3



*Benjamin Sayad Adams
Philanthropist*

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

THIRD QUARTER 1995
VOLUME 18 NO. 3

Julius N. Shabbas Editor
Joel J. Elias Assistant Editor

POLICY

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

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

ASSYRIAN FOUNDATION OF AMERICA ESTABLISHED IN JUNE 1964 AND INCORPORATED IN THE STATE OF CALIFORNIA AS A NON-PROFIT, TAX EXEMPT ORGANIZATION DEDICATED TO THE ADVANCEMENT OF EDUCATION OF ASSYRIANS.

ADDRESS LETTERS TO:

THE EDITOR
NINEVEH
P.O. BOX 2620
BERKELEY, CALIFORNIA 94702

ANNUAL SUBSCRIPTION

U.S.A. \$20.00
CANADA \$25.00
OVERSEAS \$30.00

Reproduction in whole or in part without permission is prohibited.
All materials submitted to *Nineveh* become the property of this magazine.

Assyrian Periodicals

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

IN THIS ISSUE

- Letters to the Editor and the Foundation 2
- Benjamin Sayad Adams — Profile 4
- Activities and Programs of the Assyrian Foundation of America 7
- Assyrian Aid and Social Society — Iraq Summary of Aid Activities 10
- Roving Ambassador of the Assyrian Church of the East 12
- Profiles of Great Kings by Ninos Isaac 14
- The Village of Mar Bhisu by Eshaya H. Isaac 17
- Notes on Assyrian Population Trends by Solomon S. Solomon 19
- A Beautiful Ibis by Oshana I. Beblis, M.D. 21
- I'm a Movie Junkie by Mikhael K. Pius 22
- Klodette Khoshaba Stroh — Profile 24
- Dr. Yoel Yoseph, M.D. — Profile by William Yoel 26
- Assyrian Section 36

SUBSCRIBE TO NINEVEH

We need your support to help defray the cost of publication

LETTERS TO THE EDITOR

Dear Julius:

I hope that all is well with you and your family.

Enclosed is a check for \$100.00 to cover our subscriptions to *Nineveh* magazine for myself and also for Esther Malik, and the balance to go to the Needy Assyrians Fund.

It gives me great pleasure to receive the magazine, and I wish to thank you for doing such a wonderful job.

William K. Kanon
Modesto, CA

Dear Mr. Shabbas:

I find *Nineveh* to be extremely informative, professionally presented, and beautifully designed. It is a magazine all Assyrians should be proud of.

Just about two years ago, I had a furtive brush with *Nineveh*. I had hoped right then to obtain a subscription to it. Unfortunately, under pressure of heavy commitments, I temporarily lost site of it. Through gracious assistance from Rabbi Daniel Binyamin, Assyrian Language Editor of the Journal of the Assyrian Academic Society, I was able to obtain, on loan, a few issues of your great magazine.

Publications such as *Nineveh*, especially when containing unadulterated facts, not only help us Assyrians to know more about our past and our present, but it also enlightens and edifies both, the spouses of those who have married Americans and our many other American friends.

Enclosed find a personal check for \$40.00 to cover 1995-1996 subscriptions.

Keep up the good work! May the Lord bless you and your staff richly in your service to your people, the Assyrians.

Zomaya S. Solomon
Columbia, Maryland

Dear Mr. Shabbas:

Thank you for the July 1, 1995 gift of *Nineveh* magazine issues 1990 to date (16 issues) and a continuing subscription to the University of Arizona Library.

Your donation benefits library users by providing valuable historical and cultural information that would otherwise be unavailable to our scholars and readers.

I appreciate your generosity to the University Library.

Robert Hershoff
Gifts and Exchanges
University of Arizona Library
Tucson, AZ

Dear Mr. Shabbas:

Thank you for publishing my essay in *Nineveh* magazine. I am sending another essay and if you think it is proper to be published in your magazine, I would appreciate it.

At the present time, I am a graduate student in the religion mythology department at Southern Florida University. At my retirement I started to enjoy writing essays, so if you are interested, I could send you an essay for each edition of *Nineveh*.

Oshana Beblis, M.D., FACS
St. Petersburg, FL

Dear Julius:

Many thanks for the recent copy of *Nineveh*. It reminds me that I owe you for my subscription, which I enclose.

Our vacation in the USA last autumn seems a long time ago, due perhaps to the fact that we travelled so extensively and met so many people. Our attendance at the various Assyrian functions were most enjoyable; it was a great pleasure to meet you again and to meet Violet at long last, in San Jose. It is indeed fortunate that my son and his wife live there now, as it gives us the opportunity to see all our California friends and relatives fairly regularly.

Arnold and I look forward to the receipt of *Nineveh* magazine. We are still of the opinion that it sets very high standards, both in its articles and general presentation.

During our various travels, I never fail to be impressed by the achievements of our people; it is heartening to observe how well they have done in their chosen professions. This is clearly reflected in the pages of your journal.

We are not certain whether we will be able to attend the second Habbaniya reunion in Chicago on September 1. If we do not, we send our very best wishes to all of those who will make it.

Arnold joins me in sending our kindest regards to you and your family and all the best for your continued success.

Khawa (Kay) Pearce
Leics., England

Dear Mr. Shabbas:

I would like to take this opportunity to congratulate you for the informative and beautiful *Nineveh* magazine. Enclosed is a check for \$20.00 to cover my annual subscription. I came to Chicago recently from Iraq.

Dr. Rouel Georgis
Skokie, IL

Dear Sir:

Enclosed is my annual subscription to *Nineveh* magazine. Please forward it to my son, Ashur F. Isaac, at the address indicated. *Nineveh* magazine is popular and is regarded very highly among its readers here in Australia.

We wish it continuous success. May it grow stronger still and attract more contributors in the interest and for the benefit of all the Assyrians and supporters of the noble Assyrian cause. It is a pleasure to read.

Fred P. Isaac
Sydney, Australia

Editor's Note:

Mr. Isaac's first article under the title "Leadership" appeared in the last issue of Nineveh. His second article entitled "Pleas of a Suffering Nation" will be published in the next issue.

Dear Julius:

I thank you for the copies of the last *Nineveh* you sent to me.

I am always very glad to get your magazine, which is the most interesting and informative one. Please accept my condolences on your loss. I am very sorry for presenting my condolences too late. There were too many problems during this year. Thanks to Our Great Lord. He has mercy on us. My mother had a heart attack. My sister and I stayed day and night with her in the hospital. Again, more thanks to God because she is well now. The second problem was a good one. My sister has got a new flat. Now we live in a new two-room flat with all conveniences. We have just moved in.

I also thank God for giving us, Assyrians, many clever and kind sons and daughters. Reading a human interest story, "Please Help Me Heal My Heart!" by Mikhail K. Pius, I couldn't stop crying. I am sure that our brothers and sons like Dr. Vallo Benjamin, neurosurgeon, in your country, Dr. Osipov, the surgeon, and the famous oncologist Dr. Davidov (director of the Institute) here will not leave our children in trouble. I am happy that I have a chance to thank Dr. Vallo Benjamin for being so kind and willing to help those who need his help. I was happy, too, to meet Dr. Davidov. He is really great. He helps all Assyrians from all over the country. It is a great problem to put people in the hospitals from former Soviet Republics; however he does.

One day one Assyrian woman asked me to go and thank Dr. Davidov for his help. She was from the village of Urmia. She didn't know him; even without seeing her, simply knowing that she was Assyrian, he hospitalized her and asked the best specialists to save her life. They did. So I want to thank him for being so kind to his people. I was happy to meet him. I could write more about him but I am

short of time. Our relatives will go to the U.S. and I want to give them my letter to post.

Please send your magazine to my new address. Remember me to all the members of your Assyrian Foundation and your family.

Nadya Davidova
Moscow, Russia

THANKS TO THE ASSYRIAN FOUNDATION OF AMERICA

I am enclosing a check to the Scholarship Fund of the Assyrian Foundation of America as a token of my appreciation for helping me as well as other students accomplish their goals. I hope to be able to send more financial support in the future, so that other students will be able to pursue their dreams of a bright future.

Once again, thank you for the support that was given to me during this time.

Sabrina J. Badal
Sunnyvale, CA

I would like to thank you for your kindness in assisting me with furthering my education. Thank you for the scholarship which will go towards my costs at the University of California, Berkeley. It means a lot to me that an Assyrian organization cares enough to assist students with their college costs.

Lynnette Farhadian
Berkeley, CA

With utmost gratitude I have received your assistance of financial aid for my school.

I thank you for helping me continue my education at San Jose City College as a full time student.

Mark N. Shamoon
San Jose, CA

I thank you for the educational assistance award from the Assyrian Foundation of America. I am very grateful for the support to continue my education at the City College of San Jose.

Ramen N. Shamoon
San Jose, CA

I thank you for the financial aid that I received from this Foundation to continue my education in this country. I sincerely appreciate your help of valuable motivation. I wish you every success and advancement to lead this Foundation into a brighter future for our entire community.

Noel E. Shamoon
San Jose, CA

Benjamin Sayad Adams

Philanthropist

by Julius N. Shabbas

Benjamin S. Adams, the second of four sons of Sayad and Elishwa Adams, was born on December 28, 1913, in the village of Ada, Urmia, Iran. He was barely five in 1918 when the family, along with thousands of Assyrians and Armenians, fled for their lives from Urmia, Iran, in the mass exodus of political persecution. On the flight to Hamadan his father died and it was Ben and his oldest brother, Babassi, who wrapped him up and buried him along with a baby girl who was dead and left by the roadside. Alone with four small children, in an emergency situation, their mother wrapped three-month-old Yoel in her scarf and grasped him with her teeth, with Joseph on her back, and held on to Ben and Babassi with each hand. She did not want to risk losing them among the crowds. They stayed in Baquba, Iraq for two years, then one year in Mandan, and in 1921 relocated to Baghdad. Orphaned boys and girls, as well as those who had lost one parent, were cared for by the British in the British Quarters which was managed by Kasha (priest) Pera Mirza and Kasha Khandu Younan. Later this building was converted into the YMCA. Kasha Pera was very popular among the Assyrians and would find employment for the men and women and defend their rights. He had good relations with the high officials including the British High Commissioner, the American Consul and Dr. and Mrs. Calvin K. Staudt among others.

In 1925 Benjamin was employed by Dr. Staudt at his school which had an enrollment of 25 boys and girls. As the number of students increased, the school no longer became co-ed. It evolved into two schools, namely the American School for Boys under Dr. Staudt's direction, and the American School for Girls under the direction of an American lady. Ben worked at the boys school for fourteen and one half years in a variety of capacities, and lived on the premises.

In 1931 Mrs. Henriette H. Allen, who was a teacher in Turkey, was hired for one year by Dr. Staudt to teach English but stayed on for six years. She was very much interested in the welfare of Assyrian children, donated money and her services, as well as holding Christmas parties and plays for the children.

In 1937, before her departure to the United States, Mrs. Allen asked Ben's mother, Elishwa, for her permission to take Ben with her to the United States to continue his education in Tucson, Arizona. He remained deeply grateful to her for her kindness for the rest of his life. In 1938 Ben emi-



grated to the U.S. and settled in Tucson where he took English courses. His studies were interrupted when he served in the U.S. Army during World War II, and took part in the invasion of Algeria, Sicily and Salerno, Italy during 1943 and 1944. In 1944 he was honorably discharged from active duty with the rank of sergeant. He was cited for valor and awarded medals.

Ben returned to Tucson and resumed his education under the G.I. Bill, graduating in 1945. He then went to Los Angeles for training as a diesel mechanic. Upon completion of his courses in 1946, he worked for three years and then departed for Baghdad to visit his family. While in Baghdad he approached the U.S. Embassy to work under the Marshall Plan and was sent to Greece as an instructor and mechanic of diesel engines. When he returned to the U.S., he resumed his work with his former employer and was sent to Okinawa to work on diesel trucks. For the next two years he was employed by American Aircraft, followed by a one year course in radio and television. When he heard that Mrs. Allen was sick and disabled in Tucson he returned there to help take care of her and find employment. He was employed by Hughes Aircraft in Tucson and eventually owned his own mechanics business.

In December of 1965 Ben departed for Baghdad to see his brothers again. Upon his return he applied for them to come to the U.S. Arriving in Tucson in 1968, Ben helped settle and provide for them until



Benjamin S. Adams in U.S. Army.

they were able to manage for themselves, and, in fact, he gave each one a home to live in.

Benjamin Adams joined the Masonic Order in 1956 and continued to be active in it for the next 39 years. He was a Shriner when he passed away, and regularly took part in activities. For 31 years Ben volunteered his services to hospitals in Tucson, and had life memberships in the American Legion, Veterans of Foreign Wars and Disabled American Veterans.

Ben was a kind man, sincere, and had a pleasant nature. He never failed in his commitments to different charitable organizations, including the Assyrian Foundation of America. Ben had great honor and respect for the House of Mar Shimun, particularly Lady Surma and Mar Benyamin Shimun.

I have known Ben since the arrival of his brothers in 1968 and we became good friends. When Benjamin's health was failing, he contacted me in August 1994 to assist him in the assignment of the major portion of his estate. The last two times I stayed with Ben to discuss his will, we dwelled on the Assyrian situation in the recent past, and the present problems and struggles facing the nation, i.e., deprivation of human rights, persecution, suffering, abandonment of their ancestral lands while seeking safe havens in various European countries, the refugee problem in Turkey, Jordan, Greece and some other European countries; their struggle to survive in these countries and in Iraq. All these disruptions have caused severe impediment to the furtherance of education of Assyrian children, and created cultural and economic suffering of the Assyrian people. He was deeply influenced by articles in *Nineveh* magazine regarding the Assyrian situation in the world and it became his desire to help his people.



*Henriette H. Allen,
Ben's long-time friend and mentor.*

Benjamin S. Adams left a substantial monetary legacy to six non-profit Assyrian organizations, including the Assyrian Foundation of America, to be used exclusively for Assyrian children's schooling and education, and Assyrian refugee assistance.

Ben entered into rest on April 12, 1995. Mrs. Shabbas and I flew to Tucson to attend the memorial service which was officiated by Aaron Masonic Lodge #49 F & M. Interment was at the Tucson Memorial Park South Lawn, Tucson, Arizona, next to Mrs. Henriette H. Allen (who died in 1964), his long-time friend and mentor, as he wished. Ben is survived by a brother, Yoel S. Adams (Tucson, AZ); two nephews: Henry B. Adams (Sydney, Australia) and Yoel B. Adams (Baghdad, Iraq); and a step-niece, Miriam Adams Schaus (Tucson, AZ); and cousins. May he rest in peace.

Mr. Adams' bequest to the Assyrian Foundation will provide a strong base upon which to expand its existing educational and charitable programs.

We deeply appreciate Benjamin S. Adams' generosity and philanthropy which will always be remembered by all of us.



This photo was taken in 1927-1928. Elishwa Sayad Adams (seated) with her four boys (l to r): Babassi, Yoel, Joseph and Benjamin.



Benjamin S. Adams as a young man.



Benjamin S. Adams in U.S. Army.





Benjamin S. Adams as a young man.



This picture was taken when Ben (on the right) was working at the American School for Boys along with Dawood (left) and Yacoub (middle).

Activities and Programs of the Assyrian Foundation of America

The Assyrian Foundation of America was established in San Francisco, Calif. in 1964 to fulfill specific needs of Assyrians. The organization is registered with the State of California and the Internal Revenue Service as a non-profit tax-exempt, charitable organization. The objectives of the Foundation are clearly stated in the Articles of Incorporation: "The specific and primary purposes are to operate for the advancement of education of Assyrians and for charitable purposes to aid needy Assyrians."

Since its inception, the Assyrian Foundation has made substantial grants to Assyrian schools — Shushan School in Tehran, Iran; Assyrian School in Kamishly, Syria; Assyrian School in Beirut, Lebanon; grants to students based on consideration of both academic merit and financial need; loans to students; contributions to the Assyrian Youth Cultural Society, Tehran, Iran; Assyrian Clinic, Tehran, Iran; Assyrian Society in Urmia, Iran; held classes for the teaching of the Assyrian language to Assyrian students to improve their grammatical and writing skills; has consistently held lectures by guest speakers on Assyrian topics, as well as seminars; has aided newly arrived Assyrians with jobs and housing; and has promoted Assyrian literature and writings. Finally, in 1978, the Assyrian Foundation began the publication of *Nineveh* magazine to keep Assyrians and others throughout the world informed of our history, language and culture. The essays and articles contained deal essentially with historical, educational and social topics. Community, national and international news, often accompanied by pictures, are presented. About 600 copies are distributed throughout the United States as well as Europe, Canada, Australia, Russia and other Commonwealth of Independent States, Iran and the Far East.

As a result of the Assyrian refugee crisis that has existed during the last few years caused by the Iran-Iraq War, the Gulf War, and the economic embargo on Iraq, the Assyrian Foundation has expanded its program to assist impoverished Assyrian refugees. Several thousand dollars have been expended for this specific purpose. This year's commitment is \$11,000 and there was an additional amount of \$950 in matching funds. Through September of 1995 a major portion of this amount has been distributed to meet some of the needs of the desperate refugees in the north of Iraq, Baghdad, Jordan (and previously Turkey). A concerted effort has been made to help the Assyrians in Baghdad, especially, where it has been reported poverty in great magnitude has stricken. Funds are channelled to a source in Baghdad who purchases essential commodities for distribution to the destitute.

The problem of the Assyrian refugees will take several years before it is resolved.

The Assyrian Foundation is doing what it can within its limited means, and will continue in this dedicated task. Our support comes from our kind and generous patrons, as well as from the budget of the Foundation.

The educational program budget for 1995 is \$5,000 and to date \$5,150 has been awarded to thirteen students. The budgeted amount is already exceeded and can be increased to accommodate future applicants.

NINEVEH

Narmella E. Elissa, Astoria, NY	\$30.00
Sargon Nona, Turlock, CA	20.00
Ashour Shamoun, Mississauga, Canada	25.00
Lydia J. Babilla, London, England	40.00
Fahima Aywaz, West Hill, Canada	20.00
Gabriel Kenoun, Glenview, IL	26.00
Hubert Benjamin, Hermalle, Belgium	200.00
Towana Yonan, Glendale, AZ	20.00
Anonymous	30.00
Charles Samo, Huntington Beach, CA	15.00
Henry David, Skokie, IL	25.00
Margaret Krikorian, Richmond, CA	20.00
Nino Tamras, San Jose, CA	20.00
Yulius Yadegar, San Jose, CA	20.00
Joseph Jingo Sarkis, San Jose, CA	20.00
Edward Khamo, Kent, England	30.00
John Trelawny, Sidney, B.C., Canada	25.00
Ingrid Yacoob, West Hills, CA	20.00
Noel Yousefi, Hollywood, CA	20.00
Stephen Missick, Cleveland, TX	20.00
Dr. Emanuel Kamar, Kalamazoo, MI	20.00
Daniel Wolk, Chicago, IL	20.00
Sima Yousefi, No. Hollywood, CA	20.00
(Gift subscription to Emil Yousefi, Arleta, CA)	
Abraham and Odette Panossian, San Francisco, CA	20.00
Emmanuel Baaba, Modesto, CA	20.00
William K. Kanon, Modesto, CA	40.00
(for self and Esther Malik, Modesto, CA)	
Solomon S. Solomon, Chicago, IL	50.00
(for self and Susan Snippe, The Netherlands)	
Arnold and Kay Pearce, Leics., England	30.00
Dr. Oshana Beblis, M.D., FACS, St. Petersburg, FL	20.00
Zomaya S. Solomon, Columbia, MD	40.00
Dr. Audisho Khoshaba, M.D., Chicago, IL	20.00
Albert Betbadal, Lagrange, IL	20.00
(Gift subscription to Youhana Khosrowabadi, Indianapolis, IN)	
David Gelyana, Buffalo Grove, IL	20.00
Arpine O. Hovasapian, Glendale, CA	25.00
Cardelia Benjamin, W. Vancouver, Canada	30.00

Shemon E. Benjamin, Richmond, B.C., Canada	30.00
Nancy Yohannan, San Jose, CA	40.00
(Gift subscription to Homer Shlimon, Turlock, CA)	
Maryam Pirayou, San Jose, CA	40.00
(for self and Shomshon Yousef)	
George and Daisy Zaia, Milpitas, CA	50.00
Rebecca Davis, Santa Rosa, CA	50.00
Walter Yawri, Turlock, CA	20.00
Dr. Rouel S. Georgis, Skokie, IL	20.00
Rose Riskalla, Palmer, MA	20.00
Michael Younan, San Jose, CA	25.00
Dr. Peter D. Kiryakos, D.D.S., San Jose, CA	100.00
Bill Lazar, So. San Francisco, CA	20.00
Fraidoon Ishak, Calgary, Canada	50.00
(for self and son Zaia Ibrahim, Canada)	
Regina Gewargis Jones, Tasmania, Australia	30.00
Para P. Abady, Turlock, CA	20.00
Fred Isaac, Sydney, Australia	50.00
Sweetlana Y. Jamal, Bronxville, NY	60.00
(Gift subscription to Sankhirop Yaldaei and Dr. Sarkhatoon Yaldai, Germany)	
Mariam Babilla, So. San Francisco, CA	20.00
Bill Lazar, So. San Francisco, CA	40.00
(Gift subscription to Bill Lazar, Jr., and John Lazar)	
Sliwo Saumo, Modesto, CA	20.00
Lily B. Doving, Schaumburg, IL	25.00
(Gift subscription to Nanajan Ebrahim, Canada)	
Dr. Youbert Karalian, M.D., San Jose, CA	20.00

CONTRIBUTIONS

Needy Assyrians, Education and Other Donations

George Daniel, San Rafael, CA	\$15.00
Maro Benjamin, New York, NY	300.00
Dr. Vallo Benjamin, M.D., P.C., New York, NY	1,000.00
Walter Benjamin, Manalapan, NJ	200.00
Abraham and Odette Panossian, San Francisco, CA	130.00
William K. Kanon, Modesto, CA	60.00
Dr. Oshana Beblis, M.D., FACS, St. Petersburg, FL	230.00
Dr. Howard, M.D. and Linda Schwat, Berkeley, CA	300.00
Sabrina J. Badal, Sunnyvale, CA	50.00
Akram and Shalim Shabbas Tatar, El Cerrito, CA (In memory of Maria Badal)	25.00
The George Family, Modesto, CA (In memory of Maria Badal)	100.00
Irene Lazar and Mary Stewart, Modesto, CA (In memory of Maria Badal)	25.00

Michael Younan, San Jose, CA	30.00
Fraidoon Ishaq, Calgary, Canada	20.00
The Nwyia Shabbas Family, Calif.	50.00
(In memory of Maria Badal)	
Joseph Benjamin, San Leandro, CA.....	50.00
(In memory of Maria Badal)	
Joseph Benjamin, San Leandro, CA	50.00
(In memory of Shirin Shabbas)	
Park Elementary School, Hayward, CA.....	25.00
(In memory of Maria Badal)	
Jennie M. Eshoo, Turlock, CA	25.00
(In memory of Maria Badal)	
David & Shelley Malham, Mundelein, IL ...	20.00
(In memory of Maria Badal)	
Philip & Ronda Babakhan, San Jose, CA	50.00
(In memory of Maria Badal)	

- Volleyball (Men)**
San Jose A, San Jose B, Los Angeles
- Volleyball (Women)**
Los Angeles, Turlock, Modesto
- Billiards**
Andre Porbabaei, Emil Faridi, David Eshaq
- Tennis**
Edmond Oushanazad, David Daniali, Alex
- Table Tennis**
Douglas Younan, Bellos Nisan, Ramin Daniels
- Table Tennis (Youth)**
Edison Nazloo, Bernard David, Sharil Bet Polous
- Swimming**
Sam Farhadzadeh, Tony Benjamin, Harriet Azizi
- Racquetball**
Lincoln Bejan, Ramsin BitMansour, John Pirayo

Information extracted from newsletter of San Jose Association.

ASSYRIAN "OLYMPIC" GAMES IN SAN JOSE

The 1995 Assyrian "Olympic" event, sponsored by the Assyrian United Organizations of California (A.U.O.C.), was hosted by the Assyrian American Association of San Jose under the management of chairman Homer Benjamin and co-chairperson Helen Abdal with assistance from other officials. The games were held in the Athletic Complex of the Willow Glen Educational Center during the Fourth of July weekend. Over 400 athletes, coaches and assistants from several California organizations participated in the activities. The athletes competed in basketball, soccer, volleyball, billiards, tennis, table tennis, swimming and racquetball games.

The opening ceremonies started on Saturday with a spirited parade around the campus. This was followed by the traditional lighting of the "Olympic" torch inside the complex, where welcome speeches were given, and honored guests acknowledged among whom were Assyrian athletes who were champions of national teams in the Middle East. This was succeeded by martial arts exhibitions, and performance of colorful Assyrian folk dances by the Association's dance group.

The games ran through Sunday, followed by the championships the following day. That evening a reception was held to present medals and trophies to the winners. Tuesday, July 4th was the picnic day. The event was a success and everyone had a wonderful time.

The winners in each category, in order of rank (first, second and third place) are:

Soccer

Turlock, San Diego, Modesto

Soccer (Youth)

Turlock, San Jose

Basketball

San Diego, Orange County, Los Angeles

Assyrian Recipe

DOLMA (Grape Leaves)

- 2 lbs. (boned) shoulder lamb or
- 2lbs. chuck steak (diced)
- 1 onion (chopped fine)
- 1 green pepper
- ½ bunch dill
- 3 stalks leek
- ½ cup rice or pirda (raw)
- 1 clove garlic (optional)
- 1 cup cilantro & parsley (chopped fine)
- salt and black pepper to taste
- 2 stacks grape leaves
- If lamb meat is used, use ¼ lb. butter;
- if chuck steak is used, use ½ lb. butter
- 2½ cups cold water

Bone and dice meat. Rinse with cold water; place in saucepan and cover. Bring to a boil. When water has evaporated, add diced onion and cook until brown.

Cut up green pepper, dill and leek fine; add rice, garlic and mix together with meat, salt and black pepper.

Wash grape leaves with cold water; take 1 teaspoonful of mixture and place in center of leaf. Fold in corners of leaf. Arrange in large saucepan in layers. Add butter (cut in small chunks). Pour in 2½ cups of cold water and cook over low flame until leaves are soft and tender. Add water as needed until leaves are cooked.

DOLMA (Swisschard)

Use same recipe as for grape leaves dolma using swisschard in place of grape leaves.

ASSYRIAN AID & SOCIAL SOCIETY - IRAQ
Summary of Aid Activities
January to April 1995

Following is a summary of aid that the Assyrian Aid and Social Society - Iraq (AASS) distributed to our people in the homeland in the period of January through April of 1995. The Society is in the process of reorganizing its operations to be based on specific programs, such as a medical aid project, an educational aid project, a village resettlement project and an agricultural support project. This report primarily covers the activities of the medical, educational and village resettlement projects.

Other ongoing programs, such as individual cash stipends for needy families, distribution of food and clothing and distribution of agricultural tools and seed, is continuing regularly throughout North Iraq, but is not included in this report. Also, help to our people in areas controlled by the Baghdad regime is not included for obvious security reasons.

Medical Project

The medical project of the AASS distributes medical aid to needy patients, including arranging for volunteer physicians to treat patients at AASS offices, and in remote villages. The project also makes cash contributions for patients in need of hospital and surgical care and medicine. The AASS operates two Pharmacies in Dohuk and Arbil for needy patients. Following is a summary of the principal activities of the medical project:

1. The medical project helped cover medical costs for 486 poor patients in this reporting period, including costs of surgeries for 69 patients, as follows:

- ✦ January aid included 113 patients and 27 surgeries.
- ✦ February aid covered 96 patients and 12 surgeries.
- ✦ March aid included 121 patients and 17 surgeries.
- ✦ April aid included 87 patients and 13 surgeries.

2. AASS pharmacies filled 3,222 prescriptions in the districts of Dohuk and Arbil free of charge. This included 1,201 prescriptions in January, 889 prescriptions in February, 607 prescriptions in March and 425 prescriptions in April.

3. Necessary medicine were donated in January to the Ashti secondary school, to the Bukhtiar high school and to the Roh Rei school.

4. Medicines were donated in February to the Nohadra Club, the Conservatives Organization, the Health Department in Dohuk and the Central Teachers Institute.

5. Medicines were donated in April to the Civil Defense Agency in North Iraq.

Educational Project

Our educational aid program is directed at helping schools, educational institutions and students. The following aid was distributed within this program:

1. The AASS participated in defraying the costs of preparing Syriac text books for the coming year. This included costs of preparing the books, and also preparing the documents for printing.
2. Monthly donations were made to the Assyrian Youth & Students Union.
3. Donations were offered in January for the Amad School for girls.
4. Donations were offered in February to the 11th of July school and the Zozik elementary school.
5. Donations were offered in March to the Assyrian Cultural Center and to students in the College of Medicine.
6. Donations were offered in April to the Assyrian Students Union, and to students in the College of Agriculture.

Village Resettlement Project

The AASS continued to donate construction materials and cash to help Assyrians build homes in their villages destroyed in the past by the government of Saddam Hussein. This help is decided by the need, available funds and the willingness of villagers to build the homes and return to the village.

The AASS helped villagers reclaim roads and irrigation ditches, and also helped

return the villages to habitable conditions.

The AASS and the Assyrian Aid Society of America have dedicated much effort in this period to prepare proposals and seek grants from international relief agencies to rebuild Assyrian villages destroyed in the past by the regime of Saddam Hussein. One major proposal to resettle six villages in the region of Simel has been completed and forwarded to the U.S. Agency for International Development. This project includes the building of 350 homes, 13.5 kilometers of roads, potable water projects, two medical clinics, two homes for nurses and three months' rations of food, planting seeds and animals to help the villagers get started with the village resettlement.

Similar proposals have been prepared for grants to build schools in the region of Nahle and resettlement projects in regions of Barwari Bala and Sapanah.

**PLEASE HELP
SEND YOUR TAX DEDUCTIBLE
DONATIONS**

to

**ASSYRIAN FOUNDATION
OF AMERICA**

or to

**ASSYRIAN AID SOCIETY
41 Sutter Street
Suite 1534
San Francisco, CA 94104**

Roving Ambassador of the Assyrian Church of the East

Inspirational speeches of Bishop Mar Bawai Soro within the United States and the world have fostered Christian understanding among the Apostolic Churches.

It was in the Fifth Holy Synod of the Patriarchate of His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, held on July 18-29, 1994 in Sydney, Australia that twenty-one decrees were adopted. Among these was the establishment of a new ecclesiastical department under the name "Commission on Inter-Church Relations and Education Development." Bishop Mar Bawai Soro was appointed Secretary General of this department and commissioned to develop ecumenical relations with the Apostolic Churches and to clarify the misunderstanding that has been created over the many centuries. There already existed Christian charity and understanding between the Assyrian Church and a number of churches.

Bishop Mar Bawai Soro is 40 years of age and for ten years was the Bishop of the Western Diocese of the U.S. He has a Masters Degree in Theology from Catholic University in Washington, D.C. and this year plans to continue his studies in Rome towards a doctorate degree.

He has participated in:

- The "Middle East Council of Churches' Committee for Dialogue with the Assyrian Church" in Limassol, Cyprus on September 5-7, 1991, whose aim was the commitment of the Assyrian Church of the East to inter-church cooperation, especially in the Arab world.
- The "Mesopotamian Light" Seminar in Modesto, CA on May 15-17, 1992 where three groups of the Assyrian tradition, the Chaldean Church linked with Rome, the Assyrian Church of the East (New Calendarian — celebrating Christmas on December 25th), and the Ancient Church of the East (Old Calendarian — celebrating Christmas on January 7th), met for a consideration of their common historical and cultural heritage.
- The proceedings of the signing of the historic "Common Christological Declaration" between the Catholic Church and the Assyrian Church of the East last November.
- The Pro Oriente Consultation held in Vienna from June 24-29, 1994 where Bishop Mar Bawai/J.M.Birne presented two papers, namely, "The Vienna Christological Formula in an Assyrian Perspective," and "Is the Theology of the Church of the East Nestorian?" In addition, the meetings produced a number of important publications. Full texts of all papers presented at this regional symposia along with the proceedings are pub-



Bishop Mar Bawai Soro.

lished by the Pro Oriente Foundation.

It was at this meeting that a follow-up Commission was to be formed, consisting of one representative from each church tradition to plan future consultations, symposia, publications, etc., and to develop the appropriate procedures and methods. At the first meeting of the Syriac Commission (Unofficial Pro Oriente Commission on Dialogue within the Syriac Tradition) which was held at the Holy Spirit University, Kaslik, Lebanon, on September 28, 1994, Bishop Mar Bawai Soro was one of the three co-chairmen. The other two were Metropolitan Mar Gregorios Yohanna Ibrahim of the Diocese of Aleppo, Syria, representing the Syrian Orthodox Church under Patriarch Mar Ignatius Zakka Iwas, Damascus, Syria; and Bishop Boulos Youssef Matar — Catholic — who is the Vicar General of the Maronite Patriarchate, Bkirki, Lebanon. Representatives from all the Catholic and non-Catholic (the Coptic, Armenian and Ethiopian) Churches were invited on a consultative basis and it was decided that specialists like Professor Sebastian Brock of Oxford University, England, be consulted for expert advice. Cardinal Alfred Konig¹ was present at this meeting.

The first Pro Oriente meeting in 1995 on the Assyrian Church was held on February 24-March 3. Part of the meeting was held in Vienna and concluded at the University of Salzburg. The Salzburg meeting was arranged by Professor Peter Hofrichter who is a professor of Church History at the University, and is an active and expert member of the Pro Oriente in Vienna.

In addition to his presentation at the Pro Oriente

meeting in Salzburg, Bishop Mar Bawai Soro was requested by Prof. Hofrichter to give a talk at the University on the Assyrian Church. The lecture hall was well attended. A number of questions were asked including some by two professors, namely Fr. Ansgar Paus, O.S.B., Professor of Philosophy and Fr. Gerhardt Winkler, Cistercian, Professor of Church History. Other meetings have been scheduled for this year and 1996.

Bishop Mar Bawai is highly respected by his peers. There is politeness and graciousness in his address and his conversation. He is dedicated, and is seasoned in his knowledge of the dogma of the Assyrian Church of the East, and has extensive knowledge of Christianity in general.

Bishop Mar Bawai has travelled extensively in the United States and elsewhere in the world, lecturing on the Christology of the Assyrian Church, clarification of the Common Christological Declaration, the need for unity, love and understanding among the Assyrians of different denominations. In one of his talks to an Assyrian audience, he indicated that the walls that separated the Assyrian Church of the East from the rest of the Churches are gradually crumbling.

We applaud the mission that Bishop Mar Bawai Soro has undertaken and wish him good health and all the best in his endeavors. We hope to publish some of the presentations in the future issues of *Nineveh* magazine.

NOTE:

1. Cardinal Alfred Konig, at age 80 plus, former Archbishop of Vienna, is the founder of Pro Oriente. Founded thirty years ago, the Foundation seeks to promote theological understanding and ecumenical relations among the Apostolic Churches. Under his guidance it has promoted numerous unofficial dialogues and consultations between theologians of the Roman Catholic Church and those of the Eastern Churches, Orthodox, Oriental Orthodox (five consultations were held between 1971 and 1988), and last year the Assyrian Church of the East.

INFLUENCES IN MY LIFE

by *Diane M. Yonan*

The biggest influence in my life has been my family and my unique nationality. I am a first-generation Assyrian-American. Assyrians are very unique in that they established their civilization seven thousand years ago, and have contributed greatly to world civilization. The Assyrians were among the first to accept Christianity and over the centuries have maintained their national identity, language, culture, and religion at great suffering and sacrifice. The Assyrian language (Aramaic), which I learned to speak, is the language Jesus and his disciples spoke.

My father's story has made an impact on me also. He came to the United States with one suitcase and the idea that America is the "Land of Opportunity." My father worked two jobs, learned the English language in one year, and attended the University of Wisconsin on a scholarship program. He worked his way from there to becoming a successful scientist and, most importantly, a caring father.



His story has instilled in me the idea that you can be anything you want to be if you work hard and put forth the effort. His success story has been my motivation throughout high school. I've learned from his accomplishments that your education is your own initiative. I believe it's important to bring it upon yourself to achieve your goals and aspirations. In my experience, it meant coming before or after school to discuss with my teacher what it is that I needed to improve on and solidify. For instance, in English class if there was ever an option or opportunity to rewrite an essay, I would take advantage of that opportunity. Even though the grade was good I would still want to rewrite that essay because not only did I want a better grade, but, most importantly, I wanted to further improve my writing skills.

My goal in life is to become a licensed nurse-practitioner, which is a 5-year college program. Nursing, I feel, is an exciting, challenging, and rewarding profession. Not only do you provide care for the ill and injured, but it's also very rewarding to know that you are instrumental in helping prevent illnesses and promote good health. I have chosen and been accepted at the University of Illinois Urbana-Champaign. My main reason for choosing the University of Illinois was because of its highly competitive nursing program.

PROFILES OF GREAT KINGS

by Ninos Isaac*

In Profiles of Great Kings, Ninos Isaac assesses the eclectic personalities of five kings of Neo-Assyria — Ashurnazirpal II, Tiglath-Pileser III, Sargon II, Sennacherib, and Esarhaddon. Each exhibited different characteristics of greatness and possessed different tastes and personalities. The author wishes to bring these personalities to the attention of the Assyrian reader so that he or she might appreciate them just as other nationalities take pride in their own national heroes. It is important to personally identify not only with recent Assyrian leaders, but also with those Assyrian kings who, after all, were human beings, proud Assyrians.

PART ONE

Ashurnazirpal II (883-859 B.C.)

If we measure the effectiveness of a particular king by the volume of records in our possession, Ashurnazirpal II ranks as one of Assyria's greatest kings. The pride of the British museum are steles, statues, and bas-reliefs from Ashurnazirpal II's palace at Nimrud (Calah). In fact, over fifty percent of their Assyrian artifacts are from Henry Austin Layard's excavation at Nimrud.¹

The reign of Ashurnazirpal II marks the beginning of the period for which Assyria is most remembered. He ushered in Assyria's most powerful era at around 890 B.C. The period which has come to be known as the Neo-Assyrian empire lasted approximately 250 years beyond that date. Ashurnazirpal's decision to move the capital of Assyria from the ill-sited city of Ashur in the south to the more northern city of Nimrud was a primary factor in the rise of Assyrian hegemony in Mesopotamia.

Ashurnazirpal was a hunter and a builder. These two characteristics feature extensively in his royal annals.

Ashurnazirpal II: The Hunter

Many Assyrian households and social clubs today bear testimony to Assyria's greatest hunter-king. Leaning over the back of his chariot, Ashurnazirpal is shooting a lion. Behind the lion are two foot soldiers. A charioteer steers the galloping horses over a second lion trapped beneath. The king through this depiction proudly demonstrates the dominion of man and God over the king of the beasts. In his royal annals, Ashurnazirpal II recounts his most enjoyable hunting excursions, such as the time in Syria where he hunted wild bulls, ostriches, and elephants:

Ninurta and Palil, who love me as high priest, handed over to me all the wild animals and ordered me to hunt [them]. I killed 450 big lions; I killed 390 wild bulls from my open



chariots in direct assault as befits a ruler; I cut off the heads of 200 ostriches as if they were caged birds; I caught 30 elephants in pitfalls.²

Not to be overlooked was Ashurnazirpal's taste for foreign plants and animals. He brought back many unusual mammals, trees, and plants, in an attempt to acclimatize them in Assyria. He tells us:

"I caught animals alive. I collected in my city Calah herds of wild oxen, elephants, lions, ostriches, male and female monkeys, wild asses, gazelles, deer, bears, panthers . . . all the

beasts of plain and mountain, and displayed them to all the people of my land.”³

On a bas-relief in the British museum, one can see Ashurnazirpal on a wild bull hunt. For those who have only seen the lion-hunt scenes, this appears as quite a fascinating change. This bas-relief is beautiful. It is reminiscent of the Spanish bullfight, in that behind the bull a mounted Assyrian, rather like a Spanish picador, spears the bull so as to weaken it.

Ashurnazirpal II: The Builder

Ashurnazirpal II continued the legacy of his predecessors through traditional restorations of temples at Nineveh, Ashur and Arbela. Yet unlike those who had gone before him, he began an entirely new project. He undertook a daunting and innovative challenge when he built a large, new capital city, twenty-two (22) miles south-east of Nineveh. Nimrud (or Calah) was a small town founded by the Assyrian king, Shalmaneser I, in the 13th century B.C. It had fallen into ruins. Ashurnazirpal converted these ruins into a thriving metropolis. According to his own accounts, he first leveled the old town, then built houses, a royal palace, and city walls which were five miles in perimeter. He diverted water from the Tigris river through an aqueduct into a moat which encircled the city. This moat further served as a source for the city’s water needs.

The decision to establish Nimrud as the Assyrian capital, in lieu of Ashur, was a brilliant strategic move. Nimrud was better protected. The River Tigris was a natural barrier against the barbarians of the West, and the Upper Zab river secured the city from incursions from the south. The city was also better sited for possible expansion to the North and North-West. Consequently, one must pause to salute the leadership of Ashurnazirpal. Such a decision must have been quite unpopular at the time. Ashur was the old religious capital and had been so for almost one thousand years. Many Assyrians, particularly those in Ashur, would have been reluctant to endorse such a radical change. Ashurnazirpal did not succumb to the opposition and as a result of his ambitious maneuver, Assyria was to dominate world affairs for the next three hundred years. Accordingly, most ancient historians have come to regard Ashurnazirpal II as the founder of the Neo-Assyrian empire, in spite of the turbulent years that immediately followed his rule.

As a corollary, Ashurnazirpal’s opening ceremony at Nimrud reveals that Assyrian kings, such as Ashurnazirpal II, knew how to throw a party. Ashurnazirpal invited 69,574 guests for a ten day celebration.⁴ The king of Assyria provided all types of food and drink from various territories. What is

particularly fascinating here is the decision about whom he chose to invite. Where today’s heads of state would invite foreign diplomats, the wealthy and, perhaps, the famous to such a function, Ashurnazirpal chose to invite 16,000 local citizens from differing walks of life, as well as 47,074 other Assyrian men and women.⁵ The Assyrian king proudly reports that he was a splendid host:

The happy people of all those lands, together with the people of Nimrud, for 10 days I feasted, wine, bathed, anointed and honored them; and sent them back to their lands in peace and joy.⁶

This banquet became known through the monumental inscription on a limestone stele found in 1951 in front of the entrance to the throne-room in the North-West Palace. Here Ashurnazirpal gives an account of his activity as a builder, mentions the royal gardens, his hunting, and the establishment of a zoological garden, and finally describes in great detail the festivities accompanying the inauguration of the new palace.⁷

Ashurnazirpal’s reign was not without its share of successful foreign campaigns. He initiated marches to the west and to the east. In 877 B.C., he conducted “the Great Syrian Expedition” where his troops marched to the Mediterranean and in Lebanon symbolically “washed their weapons in the deep sea, and performed [religious] offerings.”⁸ In the east, Ashurnazirpal moved into the Sulaimaniya region near Kirkuk. He tells us that “no king among my forefathers had been there.”⁹ He also makes an interesting reference to the local natives about whom he expresses astonishment regarding their adornment:

The men do their hair like women.¹⁰

Approximately one hundred years of relative non-activity followed the kingship of Ashurnazirpal II. This was in part due to a civil war between two of Ashurnazirpal’s grandsons. One of his grandchildren, Shamshi-Adad V, is of particular interest because of his marriage to a legend. She was the remarkable Queen, Lady Semiramis, who ruled Assyria for five years while her son was too young to assume the throne.

*Ninos Isaac was born in Derby, England. He came to the United States in 1982 and settled in California. He has a Masters degree in Political Science and is currently a Ph.D. candidate in American Constitution Law at the University of California, Santa Barbara. Ninos is a visiting Lecturer in Political Science at the California State University, Hayward. His parents, John and Mary Isaac of Turlock, CA, were originally from Karajalu, Urmia, Iran, although for many years they lived at the Royal Air Force Base, Habbaniya, Iraq.



Ninos Isaac

It is unfortunate that even well-informed Assyrians have so little knowledge of the remarkable history of their people. It is not a record which can be stilled . . . This is a record in which the Assyrian remnants can find a bright gleam of hope for the future; for the sacred fire of this great creative genius is buried in the wombs of their women and will one day burst forth again in the persons of children perhaps yet unborn.

William B. Ziff
Political Scientist

NOTES:

1. Julian Meade, *Assyrian Sculpture*, (British Museum Press: London, 1983), pp. 24-30.
2. Quoted in James B. Pritchard, *The Ancient Near East, Volume II*, (Princeton University Press: Princeton, 1975), p. 102.
3. Quoted in H. W. F. Saggs, *The Might That Was Assyria*, (Sidgwick and Jackson: London, 1984), p. 267.
4. Consider that this was approximately fourteen times larger than the 1994 Assyrian National Convention in San Jose.
5. Such an act demonstrates that Assyrian monarchs believed their personal involvement with the common citizen to be an essential component of kingship. The same type of action occurs within a different context, under the reign of Esarhaddon, who assumes the role of a common laborer.
6. Pritchard, *op. cit.*, p. 104.
7. Jorgen Laessoe, *People of Ancient Assyria*, (Routledge & Kegan Paul: London, 1963), p. 103.
8. Quoted in James B. Pritchard, *The Ancient Near East, Volume I*, (Princeton University Press: Princeton, 1954), p. 188.
9. Quoted in H. W. F. Saggs, *The Might That Was Assyria*, (Sidgwick and Jackson: London, 1984), p. 73.
10. *Ibid.*

The Assyrians, who have acquired an evil reputation on account of their propaganda extolling the cruel treatment of their enemies, were, however, very intelligent and understood the quality of mercy which they often judiciously exercised. They have thus acquired a reputation which does them discredit but is unfair inasmuch as they were no more cruel than the peoples of their time, and doubtless no more cruel than many great nations of our own day.

Sir Max Mallowan (1904-1978)
"Nimrud and Its Remains"



THE VILLAGE OF MAR BHISHU

by Eshaya H. Isaac

The village of Mar Bhishu was located in south-east Turkey, bordering Persia (Iran). The inhabitants were Assyrians. The two neighboring villages were Pagi and Eyil. The three sister villages were on good terms due to intermarriage and other cultural aspects.

Mar Bhishu had a glorious view and air like that of nectar. The village was in a narrow, deep valley with high mountains on all sides, and a beautiful clear river that dashed down through the center.

Mar Bhishu (Saint Jesus) was named after a very ancient church and monastery. As in all of the regions, arable land is scarce and very valuable, so every inch was well fertilized and cultivated.

The houses were built on terraces up the sides of the mountain, so that the roof of one house formed the yard of the one behind it. The houses were open to the front in order that the occupants might have a good view and be warned of the approach of any party, friendly or enemy.

The whole family used to live in one room. There were no separate bathrooms. The people used to bathe every Saturday along the edges of a stream or in the street in front of their houses or just over the wall in their small fields. The bath was a family affair where the women scrubbed the men. A couple of incidents will illustrate the simplicity and habits of the people.

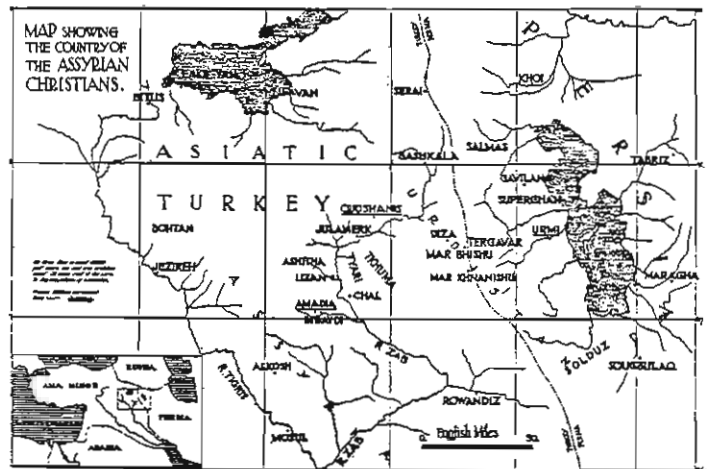
On one of his visits to Mar Bhishu, Dr. Frederick G. Coan needed a bath. He asked his hostess how she would manage the bath. She said, "I have a large copper tub and will give you the bath in front of the door," adding, "I will give you a better scrubbing than your wife, the *Khanum*, ever did." When Dr. Coan asked how private the bath would be, she said, "Oh, the whole village will be watching to see that the job is well done." He decided to do without a bath.

Another incident was experienced by an Anglican missionary. As he was walking in one of the mountain valleys, he was suddenly surprised to see a maiden sitting innocently in her bath. The Englishman averted his gaze as far as the narrow path would permit. The damsel, however, had been strictly brought up never to let a priest pass by without kissing his hand as a mark of respect. So., jumping out of her bath, she ran up saying, "Oh Rabbi, let me kiss your hand." The cleric made a hasty retreat, with the young lady following him and saying plaintively, "Rabbi, Rabbi, what have I done that you will not let me kiss your hand?"

In Mar Bhishu there were four large clans, followed by smaller related families. The head of the village was a *Kokha*, who was elected in a democratic way and for a limited term. All matters

between the villagers and the local authorities were the responsibility of the *Kokha*.

Large families had quite a number of children. One such family was Beta D'Kelaita who was connected to the Patriarchal family. Due to its ecclesiastical connection, government officials and travelers would go to his home to be welcomed and entertained. When Dr. Frederick Coan was there along with Dr. Joseph Cochran, this family numbered seventy-two persons, including one Assyrian Church of the East priest, one Roman Catholic and one Protestant, and all got along quite well and were "very lovable men," Coan says. He counted over twenty cradles and says, "Imagine what a symphony orchestra must have been there if one baby started all the others crying."¹

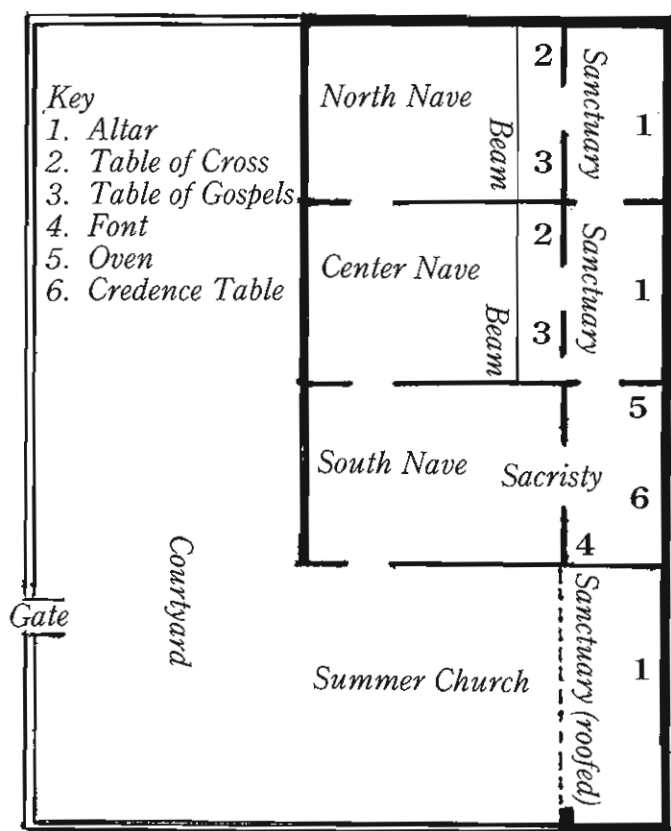


For the most part, villagers used to subsist on their livestock of sheep and goats. These mammals were kept in barns during the winter season and in the warm weather herded to the summer encampment, Zumi, just at the time of milking.

The Church of Mar Bhishu was one of the most famous of the Assyrian Churches, commemorating a hermit whose cell a monastery subsequently gathered. The monastery no longer existed, but a group of three Assyrian villages filled the valley (a small side gorge just off the main road). Here the church stood, an unusually elaborate specimen of Assyrian Church architecture.

Externally it is like all the mountain churches, a mere cube of masonry; but larger than usual, for in this case the external dimensions are approximately eighty feet square. The building has a stone vault, the flat mud roof superimposed as an outer covering. An arch of eighty feet span was too difficult for the mountain builders, hence twenty feet being as much as they could achieve. Thus, the interior of the building is divided into a multitude of separate chapels and vestibules, sacristies and baptistries.

There are no windows in the mountain churches and the sanctuary is pitch dark at all times. The door is seldom more than three feet in height to avoid the risk of desecration.² Close by the church is the cell in the cliff (a small natural cavern) that was the hermitage of Mar B'Ishu, the Rabban. And here a freakish water-drip has formed a stalactite which has a rude resemblance to the human figure; and which is accordingly revered as a statue of the saint formed by angels' hands.



Church of Mar Bishu

Considered a work of art, the statue does not do any great credit to its supernatural artists, but it is most exceptional to find an image of any sort, or of any origin, revered by any member of the Assyrian Church. Even pictures are rigorously forbidden in Assyrian churches. Curtains were used to separate different rooms. A plain cross, in wood or metal, with no figure upon it, is permitted. This is placed on a table at the entry of the sanctuary and is kissed by every worshipper entering and leaving. There are no other sacred symbols.

One Assyrian custom was the rite of animal sacrifice. People used to bring goats, sheep and oxen to be solemnly sacrificed at the church door. Descendants of the village celebrate the feast of Mar Bishu once a year during the month of September. Other customs and traditions were observed by the people of Mar Bishu.

The gorge narrows below Mar Bishu, passing the only freshwater lake in Assyria, which was brought into being by a great landslide. In the ravine is a curious series of springs charged so heavily with iron that the water looks almost blood color as it wells out of a rock and leaves deep crimson stains on the cliffs. Its taste is curiously acrid and it is freely used as a tonic and is very good for that purpose.

Local legend declared that it was by this road that the victorious Persians brought away the True Cross from Jerusalem, when Chosroes, after his capture of that city, sent the relic as a gift to his Christian queen, Shirin; and that healing waters sprang up wherever the bearers put down their sacred load.

It is worthy of mention that a number of literary and ecclesiastic persons, widely known by the Assyrians, were from the village of Mar Bishu. Mar Bishu was nick-named Kuchuk (small) Istanbul by the Turkish authorities.

NOTES:

1. Around the 1870s there was one church in Mar Bishu under the diocese of Mar Sleewa of Gawar. This church was served by three priests of the Assyrian Church of the East. There were 200 Assyrian families, each family consisting of more than five persons. Ainsworth figures seven or eight persons per family. At seven, the total number of persons living in Mar Bishu would be 1,400.
2. by Kurds driving cattle into the building. This outrage is exceptional, but not unknown.

Ancient Christian Relics Found Near Abu Dhabi

An archaeological group from the University of London School of Oriental and African Studies, headed by field director Geoffrey King, found five small intricately carved crosses near a collapsed wall in the island of Sir Bani Yas, off of the coast of Abu Dhabi, in the Persian Gulf. They speculate that these may have been part of a doorway of a fifth-century church. They state that a once-flourishing Christian community had existed on this island. It is established that by the 5th century, five bishoprics of the Assyrian Church of the East had been established in what is now Kuwait, Qatar, and Saudi Arabia.

The excavations will continue throughout this year.

Notes on Assyrian Population Trends

by *Solomon (Sawa) Solomon*

While large towns appear on Mesopotamian maps before 2300 B.C. it is not until seven centuries before the fall of Nineveh that the first of the large cities appear in Assyria proper, that being Assur and its population was about 15,000. In the lands of Akkad and Sumer four other Mesopotamian towns appear that were equal to Assur. In the ninth century B.C., super cities began to appear. These were capitals of nations which became swollen by the presence of courts and administration. Their population averaged 30,000; two of them, Nimrud and Nineveh, were Assyrian Metropoli. They eventually overshadowed the religious capital of Assur. The new Assyrian empire was an administrated empire as opposed to a tributary empire. These capitals became the first to achieve a truly great magnitude. Nineveh, in the seventh century B.C., stood at 100,000 people, thus becoming the greatest city in the ancient world. While no traces of Assyrian cities appear on subsequent maps following 605 B.C., the eminent Assyriologist H. W. Saggs reports that the population of rural Assyria was not destroyed as a result of the fall of the empire.

The Assyrians were the first people to accept the Christian faith. Their National Church, the Assyrian Church of the East, spread the faith all the way to Japan. At one time the church numbered 80 million with 19 archbishops and numerous bishops. The great historian Edward Gibbon reports that it was greater than the church of Rome. The church survived until the arrival of the Mongol conqueror Tamerlane, who nearly destroyed Christianity in Asia. Around 1400 A.D., the remnants of the Assyrians escaped out of the plains to the Hakkiari mountain heights extending between Lake Urmia and Lake Van.

Over a hundred years ago, an Englishman by the name of E. L. Cutts wrote a travelogue of his trips to Hakkiari and Urmia in which he included statistics of the Assyrians (Assyrian Church of the East). He stated that there were a total of 10,638 families which he computed to mean 74,466 people. Also, he mentions that they were served by 248 priests attached to 290 churches. They were under the spiritual leadership of a patriarch, a metropolitan, and five bishops. It is interesting to note that of the 290 churches, 63 were named Mar Giwargis and 61 Mart Mariam. The town of Ashita in lower Tiyari was the largest, with 300 families, 20 priests, and 50 deacons. Assyrian Chaldeans and Assyrian Jacobites are not included in these statistics.

Toward the end of the last century, the Assyrians of Urmia were the largest non-moslem minority in the area, numbering some 44,000.

World War I was the greatest calamity to befall the Assyrian nation since the devastating invasion of Badr Khan Beg the Kurd, when in 1843 over twenty thousand Assyrians were massacred. In the great war it is hard to find accurate figures on Assyrian casualties; however, we do know the following:

- The total destruction of Assyrian Timar in Southeast Turkey — 14 villages.
- The full retreat of Hakkiari Assyrians after some hard fighting to Northwest Persia — 253 villages.
- The fleeing of Assyrians to the relative safety of Russia — approximately 40,000.
- Because of killing, famine, exposure, sickness and other causes, the number of Assyrians in the Urmia-Salamas area in 1918 is recorded as 95,000, excluding those who fled to Russia.

During the summer of 1918, Assyrians of all persuasions had to flee Urmia-Salamas to escape attacks by Turks, Kurds, and Persians, eventually reaching the British army outposts in Hamadan. It was a most terrible experience they had to endure, followed by another journey through famine-destroyed, typhus-infested country to reach the refugee camp of Baquba in Iraq. It was the end of the ordeal. The great war ended soon. It is estimated that the total number of Assyrians and Armenians who passed through the camp was 48,927. If the Armenian population is taken out of the equation, the remaining Assyrians are less than half of those who started the trek from Urmia. What happened to the rest?

Following the closing of the Baquba Camp, the majority of Persian Assyrians returned to their villages in Northwest Iran. The Barwari Bala Assyrians went home, also. The Hakkiari Assyrians, estimated to be about 15,000 were settled in northern Iraq after the closing of the Mandan Refugee camp in the summer of 1921. A large number of them joined the Assyrian levies. The Timar Assyrians settled in the North.

Following the 1933 crisis, the upper Tiyari and the Tkhumia Tribes moved into French controlled Syria and settled as farmers on the banks of the Khabur river. They were followed by other Assyrians. They established 35 villages between Qamishli and Hassaka. In an article written in 1961, the late Malik Yaco of upper Tiyari, estimated the number of Assyrians in Syria to be 20,000.

During the thirties many Iraqi Assyrians moved to the newly created centers of Hinaidi, Habbaniya,

and Shaiba; while thousands joined British oil companies in Kirkuk, Mosul and Basra. Urban enclaves rose up in Baghdad, Kirkuk and Mosul.

According to one source, today Iraqi Assyrians, excluding Chaldean Assyrians, number some 125,000. The breakdown is as follows:

100,000 members of the Assyrian Church of the East with one metropolitan and five bishops serving some 35 churches, while the 1964 established group of the Ancient Church of the East has a patriarch, three bishops or metropolitans, and 14 churches. The membership is about 24,000. However, another source states that the total number of the members of the Assyrian Church of the East in Iraq is 250,000, with another 50,000 in the group which follows the Julian calendar. There are a few thousand Protestants.

In the last quarter century, and for many reasons, Assyrians have been leaving Iraq, Iran, Syria and Lebanon in large numbers to settle in the United States, Australia, Britain, Canada, Sweden and, to a lesser extent, other places. Accurate numbers are hard to come by but most estimates put the number at six digits, certainly not less than a hundred thousand.

What does the future hold for the Assyrian nation? Only God knows. But it certainly seems that the long trek, which began with the retreat from the Hakkari mountains in 1915, has not ended yet.

Sources Consulted

Austin, H. H., *The Baqubah Refugee Camp* (London, 1920).

McEvedy, C., *The Penguin Atlas of Ancient History* (Middlesex, England, 1967).

Cutts, Rev. E. L., *Christians Under the Crescent in Asia* (London).

Hannona, Habib, *The Church of the East in the Nineveh Plain* (1992).

Alichoran, Joseph, "Assyro-Chaldeans in the 20th Century: From Genocide to Diaspora," *The Journal of the Assyrian Academic Society*, Vol. VIII, No. 2 (1994).

Solomon, Solomon S., "The Establishment and the Abandonment of Assyrian Timar," *Nineveh Magazine*, Vol. 17, No. 1 & 2 (1994).

Editor's Notes

Assyrian population figures prior to and during World War I are hard to come by. The range stated is 70,000 - 190,000:

- J. J. Herzog and D. A. Hauck 70,000
- A. R. Vine 100,000
- V. Cuinet (Hakkari around 1870) 97,000
- Silbernagl 150,000
- Abraham Yohannan (around 1915) 190,000
 - Urmia: 30,000
 - Hakkari: 90,000
 - Around Nineveh: 70,000
- E. L. Cutts 74,466

This figure consists only of the members of the Assyrian Church of the East. What about the Assyrians of other denominations who were converted by the Protestant, Catholic, Russian Orthodox, Evangelical and Baptist missionaries?
- Lt. Col. F. Cunliffe-Owen states that 45,000 refugees arrived at Baquba. Some were Armenians and the majority were Assyrians.
- Frederick G. Coan states that on July 30, 1918 80,000 refugees fled from Urmia. About 15,000 perished on the way. The ragged remnant finally reached Baquba where the British cared for them in a great camp of over 60,000. About 5,000 people remained in Urmia. In Urmia over 300 villages lay desolate, looted and empty. Some others state that about 50,000 to 70,000 refugees left Urmia.
- Sir Arnold T. Wilson, M.P. reports that the Christian refugees number 50,000 (2/3 were Assyrians and 1/3 Armenians). Total number that arrived at Baquba was 40,000; of this 25,000 were Assyrians and the rest Armenians.
- According to Dr. McDowell, in November 1915 20,000 Assyrians from the Hakkari mountains arrived in Urmia. Another estimate was 25,000 from Hakkari.
- Another source states that towards the end of November 1915, some 50,000-60,000 Assyrians from Hakkari reached the Russian lines at Salamas (Persia) and settled there.
- With the first evacuation of the Russian troops on January 2, 1915, some 15,000 Assyrians and many thousand Armenians followed the Russians in their retreat from Urmia. During the second evacuation in 1917 several thousand more Assyrians followed the Russians.
- Assyrian population worldwide: Arian Ishaya, Ph.D. in her article in the last issue of *Nineveh* magazine states that "The total population of Assyrians worldwide in the 1990's was estimated at three million, with the greatest concentration in Iraq (1,200,000) and the U.S.A. (300,000)."

A BEAUTIFUL IBIS

by *Oshana I. Beblis, M.D., FACS*

It was time for me to retire from the hectic life of the big city and a very busy surgical practice.

I moved to Clearwater, Florida — what a beautiful place it is. My house faces north on the intercoastal waterway where there are several small islands that are wildlife refuge .

In the last two months there have been many days where I have not talked to a single person. But I am privileged to have a beautiful ibis (bird) as a friend. She is a very delicate bird. Her movements are dignified and her walk is very graceful. Her silky white feathers, light brown eyes, long and delicate beak, and tall, extremely thin legs, are a marvel of nature's evolution.

When I watch her standing in front of my sliding glass door, with the intercoastal water and the islands in the background, I am convinced that nature has freely put most of its beauty at our disposal.

Every day around ten in the morning, she approaches the sliding glass door and stands there for several minutes. If I ignore her, she will gently knock on the window with her beak. If she gets no reaction from me, she waits for several minutes and then turns and disappears into the wilderness.

In the last two months, our friendship has grown stronger and we usually communicate silently. By now, I know that she does not like bread, cheese, grains, vegetables, or even fresh, uncooked meat. But she is crazy for smoked polish sausage. I have to break the sausage into very small pieces, otherwise she runs to the pool with the food in her mouth to swallow it with a couple sips of water.

I wish she could be my pet, but then she would lose her freedom and that would ruin our friendship. I try hard to make her understand that she is welcome into my home; that she can enter any time she desires, but that is only my wish.

She is a very cautious and smart bird. I try to feed her, but she never comes close enough to be caught. I drop sausage indoors within two feet of the sliding glass door. Very carefully, she runs in, picks up the sausage, and in a flash runs out of the room. There is a limit to her trusting people, which I can understand. On several occasions I have placed the sausage pieces further than three feet inside the room. Eagerly looking at the sausage, the strong power of temptation would be obvious in her movements and her eyes. She would move inside the room, but when she reaches two or three feet distance from the door, an electrifying force grabs her and pulls her out of the room. It seems that, regardless how strong the power of temptation is, her logic and common sense prevail.

I cannot help but compare this delicate and fragile bird with the human being. This bird, who

usually lives alone, has limited ability to communicate, and unlike humans, she has never been exposed to the educational machinery: kindergarten-school-university-TV, etc., yet shows more willpower and more common sense than people do.

People will be practically suffocating from advanced emphysema and other complications of smoking, but still smoke. If they are asked why they continue to smoke, they will reply with blue lips and gasping for air, "I wish I could stop it before it kills me." Or if someone asks an alcoholic, who is financially broke and has several drunk driving violations, and his liver inflicted with cirrhosis, which soon will kill him, why are you drinking, he will reply, "I wish I had the power to stop. It would solve most of my problems." Or, if a gambler is asked why he is losing all his money while his wife and children live below the poverty level, he will have nothing to say but to admit that he does not have as much willpower and good judgment as a small ibis!

What a big difference there is between a beautiful and smart ibis and a human who believes that he is created in God's image.

Historian Places Hanging Gardens at Nineveh

In a short paragraph in the Third Quarter 1994 issue of *Nineveh* we reported that the Oxford University historian Stephanie Dalley had said that the Hanging Gardens of Babylon, one of the Seven Wonders of the Ancient World, were not in Babylon after all, but were about 300 miles north in the ancient Assyrian capital of *Nineveh*, in what is now Iraq.

In a more detailed report, it is stated that the famous gardens were substantially older than previously thought, and were not built in Babylon by King Nebuchadnezzar, but in the capital of Assyria by the Assyrian king Sennacherib (704-681 B.C.), an experienced administrator and soldier, in the early seventh century B.C. Sennacherib was responsible for expanding and rebuilding Nineveh to unparalleled splendor, including building his own gardens designing a system of canals to bring water to his city from mountain streams and springs up to thirty miles away, from at least three directions. He channelled these waters by means of canals and aqueducts into the Khosr tributary, where dams and weirs were built to permit control of the level as the Khosr approached Nineveh.

The British Museum possesses a bas-relief sculpture depicting the gardens, immodestly described by the Assyrian king as "a wonder for all the world."

The gardens have been described as being quite literally hanging — trees and other plants clinging

I'm a Movie Junkie

by *Mikhael K. Pius*

I've been a movie junkie ever since I first experienced the movie magic some 60 years ago. I was hooked the night I saw the silent film *King of Kings* in Levy Lines in R.A.F. Station of Hinaidi, Iraq. I was nine years old.

Sitting all alone on a hard wooden bench, in a long military bungalow, among a hundred other ogle-eyed "first-timers," I was aglow with excitement, and hypnotized by the wonder and suspense of the "magic" as I watched in the semi-darkness the flickering images on a white sheet on the wall. But as I saw our Lord, Jesus Christ, being persecuted by the Jews and finally killed on the cross, I was filled with anguish, and cried my eyes out! (I still have a soft spot for a tear-jerker!) But my distress soon turned to dismay when I realized that I had to walk back, all alone, more than a mile to my home in Maharatha Lines — on a dark and windy night!

I picked my way along in the darkness, past the closed A-Kareem shops, and had to cut across a foreboding patch of plants between me and the main road. As I scurried through, the thistles pricked my bare legs, the bushes scratched my arms, and wind, howling in the shaking and rustling trees, struck terror in my heart! My fear was doubled when I recalled the stormy weather in the movie and Judas' body swinging up on the tree!



to an artificial mountainside with streams filled with water by an Archimedes-style water screw — four centuries before Archimedes' invention. Sennacherib prides himself on having designed this water screw system.

Dr. Dalley believes that the earliest references to the hanging gardens being in Babylon must be regarded as thoroughly unreliable. She states:

1. That contemporary commentators in ancient Babylon did not mention any gardens.
2. That King Nebuchadnezzar proudly listed all his achievements — but no gardens.
3. The oldest source — a third century B.C. Greco-Babylonian writer called Berosus — wrote his account three centuries after any Babylonian hanging garden would have fallen into disuse after the diversion of Babylon's royal palace water supply by the Persians, who conquered the city in 539 B.C.
4. The second century B.C. Levantine writer Antipater, one of the first to list the seven wonders, lived long after the gardens — whether in Babylon or Nineveh — were destroyed. Nineveh itself was destroyed by the Babylonians and the Medes in 612 B.C.

The seven ancient wonders, as recorded by Antipater, were the Pyramids of Egypt, the Hanging Gardens of Babylon, the Statue of Zeus at Olympia, the Temple of Artemis at Ephesus, the Mausoleum of Halicarnassus, the Colossus of Rhodes and the Great Lighthouse of Alexandria.

5. The first century B.C. Graeco-Sicilian historian, Diodorus Siculus, stated that the hanging gardens of Babylon were built by an Assyrian king who conquered the city. The first century A.D. Roman historian, Quintus Curtius Rufus, also maintained that the hanging gardens were built by an Assyrian king.
6. Strabo, the first century B.C. Greek geographer, described the gardens in virtually the same terms used by Sennacherib to record his own gardens at Nineveh, and also described a screw system for raising water.

Dr. Stephanie Dalley's discovery will have considerable implications for archaeological reconstruction work going on amid the ruins of ancient Babylon.

Corrections and Clarification

First/Second Quarter 1995, page 29 column 1, paragraph 2, Mar Eshai Shimun XXIII was consecrated Patriarch of the Assyrian Church of the East, in Baquba, near Baghdad, Iraq, and **not** in Karadat Mariam, Baghdad.

Like a terrified yearling, I leapt over the road-side irrigation ditch and raced across the main road, a vacant lot, and our camp's soccer field, my breath and heart pumping like pistons, until I reached the safety of home — and the “unsafety” of the tirade of my worried and angry father!

This was my first encounter with movies. It was a painfully wonderful experience! It started an addiction that stretched like a long “trip” from one end of the world to the other! My “love affair” took me from the makeshift cinema in Hinaidi to a string of indoor and outdoor cinema houses in the Civil Cantonment of the R.A.F. Station of Habbaniya and in Baghdad City, twice over, and then across the ocean to my video store VCR, and, finally, to my home TV screen in Modesto, California.

My main pastime has always been movies, and I'm still enamored with the “oldies.” During my early years in Baghdad (1942-1946), I would see at least two movies a week. Those were the Second World War days of war newsreels and serious movies — war, gangland, romance, Westerns — when Clark Gable, Gary Cooper, Betty Grable, Rita Heyworth, Tyrone Power, Leslie Howard, Barbara Stanwyck, Charles Boyer, Marlene Dietrich, Humphrey Bogart, James Cagney, George Raft, Bing Crosby, Dorothy Lamour, and my favorite, Deanna Durbin, and many others, were the rage, with some humor and slapstick thrown in by the kings of comedy, including Laurel and Hardy.

I usually went alone to a weekday matinee and then teamed up during weekend nights with my then best friend and present brother-in-law, Avia Ewan (now living in London). Together we made, during the years, the rounds of all the Baghdad cinema houses over and over — Roxy Rafidain, Rasheed, Hollywood, King Ghazi, King Faisal, Zawra, the lot. We went not only to escape from the monotony of our everyday adolescent life and into the make-believe world of the movies, but also . . . to enjoy, on the sly, a few Players, or Gold Flakes — usually “fumigated” by sips of lemonade or cream soda — in the quiet anonymity of the cinema semi-darkness!

From Baghdad I was back in Habbaniya in 1946 for another “round” of C.C. cinemas before I returned, in 1954, for a second and much longer period of movie-going in the capital. During my second sojourns in both towns, my movie mate was my former classmate and close friend, Eshay Orahim Baba, now in Chicago, and for a shirt stint, the late Niku “Darzi” Lazar in the Cantonment.

When I came over to California, I had, for many years, the movie convenience of my Corner Video store in Modesto. And in my retirement now, thanks to the American Movie Classics channel, I still watch some of the favorites I've seen in the early years of yore in Habbaniya and Baghdad that make me feel like a “screen-struck” kid again! But

my most memorable movie days were by far my first sojourn in Habbaniya (1937-41), what I'd call my golden age of silver screen. It was then when I also saw for the first time — by sneaking in! — the glory of a Technicolor movie, one titled *Ramona*, starring Warner Baxter and Dolores Del Rio.

Those were the times when for 25 fils (equivalent to 7.5¢ then, but less than 0.0015 of a cent now!) a kid could enjoy the thrill of an action-packed movie as well as wet his excitement-parched mouth and throat with a cold *sifon* or an ice cream cone, during “halftime,” at the Casino next door. Then there were the special long shows when all the chapters of a Flash Gordon outer space adventure, or the daredevil exploits of a Tom Mix, or the thundering, fast-riding-and-shooting feats of either a Johnny MacBrown or the Lone Ranger, would be shown as a double feature for the price of a single ticket. They were the much anticipated nights, when I would usually go with “the gang.” We all would chip in and buy a tin of bully beef and pack it into *Sam-moun* sandwiches to be munched away during the high points of drama, washed down with a cold drink. The suspense those thrillers generated was so intense that I would be glued throughout to the edge of my seat! At other times Stan and Olie's bumbling antics would tickle my funny bone so much that even the blob of my chewing gum sticking to my pant-seat — previously “deposited” on the edge of my chair-seat! — couldn't stop me from jumping up and down for joy . . . like the over-amused Bonzo the chimp!

APPEAL TO OUR READERS

An article is scheduled to be published in our next issue on the history of the *Hinaidi and Habbaniya clubs*. We need some vintage photos *with a background of any one of the following clubs*: Union Club of Hinaidi, and Arsenals, Armenian Homenetmen, Oriental, A.M.W.D., Social, Indian, Levy C. and Employees clubs of Habbaniya.

We also need vintage photos of any one of the *soccer teams* of Hinaidi and Habbaniya for a subsequent article on the history of soccer in these two R.A.F. Stations in Iraq.

We promise to take care of the contributor's photos and return them all safely, in time, to their owners.

Please mail your photos to the Editor. Thanks for your assistance.

Profile

Klodette Khoshabeh Stroh Farmer & Lobbyist

Klodette is an Assyrian woman who lives in Powell, Wyoming, with her husband, Rick Stroh, and their three children. On 700 acres of land they grow sugar beets, as well as barley and alfalfa. Klodette is the national sugar chairwoman for Women Involved in Farm Economics (WIFE). Prior to the establishment of WIFE, Klodette was very much involved with laws that affected agriculture and was in constant communication with Senator Alan Simpson of Wyoming, a member of the Senate Finance and Judiciary Committees, and Senator Craig Thomas.

At a recent American Sugar Alliance conference in Washington, D.C., she represented 100,000 sugar beet farmers and workers and lobbied on their behalf to prevent the elimination of federal sugar price supports. She states that any change in the sugar program by a reduction or elimination of loan rates of the sugar program itself would seriously threaten continued sugar production in the United States. Support from Senator Alan Simpson continues as well as from the chairman of the House Agriculture Committee, Rep. E. (Kika) de la Garza and other economists.

Klodette has attended other conferences and symposiums and has taken courses in lobbying. Her writings, including an extensive and interesting article on the history of the sugar commodity, have appeared in local and other newspapers. In addition, she wrote an 11 page biography for the Wyoming Centennial.

Klodette was born in Tehran, Iran, and was raised Catholic by her parents, Atour¹ and Nellie² Khoshabeh. The family relocated to Kermanshah, which she loved, and returned to Tehran when she was six years of age. When Klodette was 14 and her sister Atourina 10, their father died at 52 years of age. "It was a great loss to the family," she says, adding, "We were very close; he was a loving father, devoted husband and, most of all, a humble servant of the Lord. My mother fell to pieces, and never wore anything but black from that day until her own death four years later when she was in her early 40's." As the oldest child, her father made her aware of her responsibilities to her mother and little sister, and when she graduated from high school in 1977 her mother told her that her papa had wished that she continue with her education. Klodette found it difficult to get into a university in Iran. She worked for one year and about this time the Shah of Iran started losing his power and throne to an exiled Moslem religious leader. Meanwhile, she had sent applications to several colleges in the United States, and was accepted at a college in Miami, Oklahoma. She had saved enough money to pay for the plane



Klodette with her husband Rick and their children: (standing l to r) Rick Atour, Karry Nellie. On Klodette's lap Kyrre Esther.



(Sitting l to r): Lanyth (Atourina's daughter), Rick, Klodette, Paul (Atourina's son). (Standing l to r): Rick Atour, Atourina, Kyrre, Karry, Patricia (Atourina's daughter).

ticket and the college expenses. Klodette says that "At the Tehran airport, her face wet from crying, Mom pressed her cheek to mine and whispered, 'God be with you, Kody. Make me and your father proud of you.' Saying goodbye to her was the most difficult moment in my life." This was the last time she saw her mother.

Six months later while Klodette was at school and concerned about not hearing from her mother, she had a dream. In the dream she says that her "Mom looked very happy. She said that she had seen a shining cross early in the morning and followed it. Now, she and papa were together and watching over us. I woke up crying, my clothes and sheets soaking wet. The dorm-keeper was a nice lady, so I rushed to her room. She calmed me down and we tried to call Tehran. All the phone lines were disconnected because of the political situation.

"Hours later, still trying her best to convince me that my dream was a result of my worries, she took me shopping. By the time we got back to the dorm in the afternoon I had almost forgotten about my dream. We had just sat down to watch an old movie when the telephone rang. My heart pounded so hard I could hear it. I was the only one left in the dorm, so it had to be for me." The telephone call was from Klodette's aunt in California who told her that her mother had passed away a few days before. "Numbness crept all over me; my mind was paralyzed. This meant my little sister was all alone. My aunt promised to look after her," she says.

Meanwhile, Klodette had applied to transfer to another college and was accepted at Northwest Community College in Powell, Wyoming. At the airport she was met by the NWCC student body president and a couple of other students. "From the moment I arrived, everyone was so kind to me," she says, adding, "When we got to Bridger Hall Mrs. Parsons, the dorm parent and foreign student adviser, kindly introduced me to her family and some other girls who had already arrived. She took me to a nice room where I started unpacking my suitcases. Out in the hallway I could hear more girls arriving. My room had a big window; outside it, a beautiful lilac shrub with orange leaves announced fall's approach.

"One of the girls out in the yard caught my attention. She was excitedly showing the campus to her parents. The proud expressions on their faces as they listened to their daughter are impossible to describe. Tears started rolling down my cheeks. I got out my little Bible, sat on the bed and opened to the story of Job. Job's life had helped me face my own sorrow. I could understand his struggle to trust God and keep praying for an answer."

The following day Klodette signed up for her favorite classes: math, plant and animal biology, chemistry and English. As her funds were depleting, she got a job helping the dorm cleaning lady as a

work-study student. In the 'Who's Who' section of the dorm newsletter, "Bridger Hall Briefs," a write-up appeared stating that "A gal has traveled a long distance to attend NWCC, and enjoys reading, and has a pleasant personality." She was interviewed by *The Powell Tribune* on the hostage situation that was going on in Iran. As a result, the people of Powell offered their help and friendship to her and "Through their care and compassion," she says, "they put a smile back on my face. The Lord had truly brought me among His people." Powell became her home town.

In her second year of college she took calculus, more biology and chemistry, and anthropology. In anthropology class she met Linda, whose German parents, Esther and Reuben, and younger brother, Rick, lived near the college. "She invited me to meet her family several times, but I was shy," Klodette says, adding, "When Easter came Linda insisted that I shouldn't be alone and demanded that I spend it with her family." Klodette enjoyed her visit so much that she spent all her free time with them. "Linda's mother, Esther, reminded me a lot of my mother, and then there was Rick, a quite handsome fellow, and despite our different backgrounds, Rick and I fell in love, and Esther started making me a hope chest at once."

Klodette continued her education and became a medical technician. In 1981 she and Rick married and they now have three children: Rick Atour 13, and 9 year old twin daughters, Kyrre Esther and Karry Nellie. "My husband Rick is a very loving and caring person," she says.

In the meantime, her sister Atourina, with her three children, also moved to Powell. Both are active in St. Barbara Catholic Church where they teach catechism. Klodette also teaches summer Bible school and is a counselor on the board of St. Barbara Church. In addition, Klodette and Atourina have a catering business and cook a variety of food, including Assyrian.

Klodette says that, "Once, I felt alone in the middle of ocean waves that tossed me in every direction. I found a branch; I hung on and followed it. The branch took me to Powell, Wyoming, which became my home. Thank God, He is always in charge."

NOTES

1. Atour was the son of Hawel and Shakar Khoshaba of Supurghan, Urmia, Iran; grandson of Kasha (Priest) Khan Baba; and paternal nephew of Raabi (teacher) Horre, a Catholic nun.
2. Nellie was the daughter of Yoel and Julia Kaldany of Sangar, Urmia, Iran; and granddaughter of shamasha (Deacon) Awshalem, who was buried in the church yard in the village of Sangar.

DR. YOEL YOSEPH, M.D.

1878 — 1923

by William Yoel

Dr. Yoel Yoseph was born to Yoseph and Bassa in 1878 in Baz, Turkey. His father was from an old well-known Assyrian family of priests, and Bassa was born into a large family. Her parents were having only daughters and she was the twelfth one and so they named her Bassa (meaning Enough). One of her sisters was the mother of General Agha Petros, the renowned commander of the Assyrian forces in Persia during World War I.

At that time there was an American boarding school and college in Urmia, Iran. Yoel and his older brother Daniel were sent there for their education. This was not an easy trip. They traveled on horseback across high mountains infested with Kurdish brigands. It took a week each way and had to be made twice a year.

Daniel finished divinity school and continued the tradition of the family by becoming a Reverend while Yoel graduated in liberal arts. This was in 1897. For a while Yoel stayed in Baz copying the poems of Bar Kardihai from an older book, as was the custom then. Bar Kardihai was an illiterate genius who had lived several centuries before. He had been a blacksmith making up his poems as he pounded iron on his anvil. This book still exists and soon will be one hundred years old.

Yoel then decided to emigrate to America with the purpose of becoming a doctor and then return to serve his people. With fifty tomans (\$100.00) in his pocket he traveled through Russia to Germany where he embarked on a ship to America. Like thousands of others before him he landed at Ellis Island, and being healthy, was allowed to enter the country. He soon found a job as a gardener with a wealthy family.

Yoel's hard work was soon noticed by his employers, and when they found out that he was educated and wanted to be a doctor, they arranged for him to enter Wooster University in Ohio in 1898. He worked in the kitchen to pay for his education and graduated in 1900 with top honors as Valedictorian Academic Department.

In 1901 he enrolled at the Medical College of Ohio in Cincinnati, Ohio (now part of Cincinnati University), graduating with a medical degree in 1905. He was then naturalized as an American citizen.

After finishing his residency specializing in surgery, Dr. Yoel returned to Istanbul, Turkey with the intent of becoming a medical missionary in Kurdistan. For that he needed to pass the Turkish examinations which were held only in Istanbul. At this time the Armenian persecution was still going on and Dr. Yoel was immediately arrested and jailed. Claiming that he was an Assyrian and a



member of an independent tribe, he was allowed to send a message to Mar Shimun to inform him of his predicament. Mar Shimun immediately dispatched a personal envoy to Istanbul and Dr. Yoel was freed.

He passed his Turkish examinations and was licensed to practice medicine in Turkey. However, he was constantly shadowed by the Turkish secret police who monitored his movements. He therefore gave up the idea of starting a practice in Turkey and moved to Iran. He selected Maragha, located at the southeastern tip of Lake Urmia, as his headquarters. Maragha was an old Assyrian city (Mar Akha) but had no Assyrian population any more, barring one Chaldean family. It was a walled city and at that time had a population of about 50,000.

Maragha had a Presbyterian mission operating a primary school for the Christian Armenian community. The head of the mission was Qasha (Priest) Moshie Moorhodge, a graduate of Urmia Divinity College. Dr. Yoel fell in love with Shushan, one of the Reverend's daughters, who was a graduate of the American School for Girls in Tabriz, and was a teacher at the Armenian school of Tabriz at the time. Being a pretty girl, her Armenian school friends had nicknamed her Dsov-Nar (Sea Nymph). This name had stuck, but only the Assyrians knew that her real name was Shushan.

Around that time civil war broke out in Iran. Iranians were waking up and wanted a constitutional government. Tabriz was a center of the constitutionalists while Maragha was in the monarchist camp. The latter, commanded by Shoja-Ed-Dowleh, surrounded Tabriz and Dr. Yoel was impressed into their army as a surgeon. He was given the title of "Khan" which approximates the title of "Sir" in English. The monarchists were eventually defeated.

In 1909 Yoel and Shushan were married, the wedding taking place at the American Consulate of Tabriz. The Consul acted as the best man and Shushan was granted American citizenship as a gift from the Consul. From the very beginning Yoel's practice in Maragha was a great success. Kurdistan was near and the tribes were constantly feuding, and so there was a great need for a surgeon. Everybody loved and respected him as he was a true Christian treating the poor free of charge. The rich showered him with money and expensive gifts for saving their loved ones. So life was good.

When Qasha Mooshie died the American mission decided to close the school as there was no one to run it. Dr. Yoel interceded on behalf of the Christian community to keep the school open. The mission agreed on the condition that Dr. Yoel manage the school himself. The day-to-day running of the school, of course, fell on the shoulders of his wife, Shushan, and Gozal Khanim (graduate of American Girls' School of Urmia), Qasha Mooshie's widow.

When World War I started in 1914, Dr. Yoel was extremely useful to the Assyrian and allied cause by regularly sending intelligence reports to his first cousin General Agha Petros with whom he was very close. He was given the rank of Lieutenant Colonel in the Assyrian army for his services. With the collapse of Russia in late 1917, the Turkish army occupied Maragha and Dr. Yoel's services were again needed by the occupation forces. But when America entered the war on the side of the allies, he was again arrested as an enemy alien. This arrangement was loose as they let him free when they needed his services.

About that time Malik Khoshaba of Tiyari had a falling out with Agha Petros. With sixteen of his men he decides to leave Urmia and join the British in Hamadan. Running out of money and food and knowing that Yoel lived in Maragha, Malik Khoshaba decides to go there for assistance.

In the mountains south of Maragha the group met a local Turk. The latter begged them not to kill him, assuming correctly that they were dangerous men. In turn, Malik Khoshaba told him that he would not be harmed provided he take a written message to Maragha and deliver it to Dr. Yoseph Khan, a name he was locally known by. They promised the messenger that he would be adequately rewarded when he delivered the message.

On reaching Maragha the messenger went to the Armenian quarter and got drunk first and then, strolling into the street with the message in his hand, started shouting that he has a message for Dr. Yoseph Khan. Some young Armenian men heard him and immediately pulled him aside and took him to Raabi Shushan; Dr. Yoel was in custody at that time. Shushan paid the messenger off to keep him quiet while the Armenians organized a

team to smuggle the Malik and his men into town. They took local clothes to disguise the men and a large sack called "*khasha*" to bring the rifles in. "*Khashas*" were used in Maragha to haul dried leaves and twigs for burning in *tanoora* (clay ovens) to bake bread.

The messenger led the Armenians to the Malik's hideout, was compensated adequately and then went about his business quietly. The Assyrians were disguised and one by one brought into Maragha past the gate guarded by a Turk, and housed in various Armenian homes. Malik Khoshaba was taken to Dr. Yoel's house.

One of the Armenians loaded the rifles into the "*khasha*" among the leaves and twigs and flung them on his back. As he stopped to rest before reaching the gate, he noticed one of the rifles sticking out. He took his jacket off and covered it. Fortunately, the Turkish guard didn't notice anything unusual and the guns were taken to Dr. Yoel's house.

Malik Khoshaba and his party could not be hidden for long for fear of eventual discovery. So it was decided to smuggle them out again. With supplies funded by Raabi Shushan, one *Batman* of bread (5 lbs.) was secretly purchased by various Armenian families for each person in the party. Each person was also given five majidiehs (gold) again by Raabi Shushan. They were then smuggled out one by one at different times and from different gates and directed toward the British lines. Malik Khoshaba and his party of sixteen stayed in Maragha for seven days. The rifles were burned in the *tanoora* (oven). The young men were afraid to smuggle them out again. Their discovery would have been disastrous to all concerned.

The Turks continued playing a cat and mouse game with Dr. Yoel, arresting and freeing him as the need arose. One day Dr. Yoel received a message from Agha Petros, his cousin, to the effect that some close relatives were wounded and that his surgical skills were required. This was just a scheme to get Dr. Yoel out of the clutches of the Turks. Immediately Dr. Yoel, accompanied by his trusted Muslim servant and bodyguard, set out on horseback to Sayn Qala. On arrival he learned the truth, and not wanting to abandon his family to the tender mercies of the Turks, decided to return to Maragha.

On the way back he was nearly killed by bands of armed Armenians and Assyrians bent on revenge on the Turks for the massacre of their loved ones. Dr. Yoel was dressed as a Muslim. He was stopped several times, but was freed when he made the sign of the cross, and donned his European felt hat. Some bands did not care who he was. They just wanted the horses and the equipment. In such a case Dr. Yoel would signal his bodyguard and they would gallop away. They were fired at but fortunately got to the bend of the road and escaped.

On his return to Maragha Dr. Yoel was re-arrested. There was talk of massacre, as the Turks were losing. Dr. Yoel's family took refuge in the Iranian Governor's house who was a patient and a friend.

The war ended and nobody was aware of it except the Turkish commander who had been notified by wire. He charged Dr. Yoel with cooperating with the enemy and threatened to have him shot unless one thousand majidiehs (gold) were paid in ransom. One midnight Gozal Khanim, with the gold mounted on a donkey and accompanied by a trusted Turkish (Azeri) bodyguard, delivered the ransom money and Dr. Yoel was freed. Since Dr. Yoel was an American citizen, the American Embassy lodged a protest with the Turkish Government, and as a result the ransom money was recovered and returned to its rightful owner.

After the war, during his trips to Kurdistan to treat the wounded, Dr. Yoel with his personal funds ransomed numerous abandoned Assyrian children picked up on the roadside by the Kurds. These children were sent to the orphanages maintained by the American missionaries.

Due to numerous refugees, Dr. Yoel applied to the American Near East Relief Agency for help. He included the local Christian poor among the number. They agreed to help on condition that he run the effort. The work again fell on Raabi Shushan and Gozal Khanim.

In August of 1923 Dr. Yoel accidentally shot himself with a shotgun in the stomach while trying to clobber the king of snakes, a giant red snake which was claimed to be the master of the vineyard (karma) owned by the Yoel family. The snake escaped and Dr. Yoel was badly wounded. Being the only surgeon in Maragha, an American surgeon was summoned from Tabriz. Due to flooding and other reasons, the surgeon did not show up for three days, by which time Dr. Yoel had blood poisoning and died.

After his death the entire American mission was closed in Maragha which was left without a school. Dr. Yoel Yoseph's body was taken to be buried in the Protestant cemetery of Tabriz. The whole city of Maragha came out, Christian and Muslim alike, to mourn for him as the body was taken by carriage through the streets.

Dr. Yoel Yoseph held the rank of Lieutenant Colonel in the Assyrian army and was made a member of Academie Francaise for his services to the allied cause during the war. He left his widow, Raabi Shushan, with six children aged three months to twelve years. Four of them survive: Elizabeth (Bassa) Campbell of Melbourne, Australia; William Yoel of Cleveland, Ohio; Angela Vartanian of New York; and Robert Yoseph of Seattle, Washington.

Assyrian National Council of Illinois Purchases Pre-School

In their newsletter, the Assyrian National Council of Illinois reported that after an effort of over nine years, they purchased the "Kiddie Kollege" pre-school in Chicago, and plans to convert it into an entirely Assyrian school, "to implant the basics of the Christian faith, Assyrian culture and family values." This is the first school of its kind that has ever been established in the United States. It is indeed a great accomplishment and much needed institution for the education of Assyrian children. We congratulate them for their effort and dedication.

BUDDHIST SECT BUYS ASSYRIAN RELIEF

In the Third Quarter 1994 issue of *Nineveh* magazine we reported that an Assyrian sculptured relief from the palace of King Ashurnasirpal II (883-859 B.C.) was auctioned by Christie's auctioneers in London, and fetched \$11.9 million.

The piece was excavated by Sir Henry Layard between 1845 and 1851. Layard gave several items from the site to his friend, Sir John Guest, then owner of Canford Manor in Dorset, southern England, who had helped pay the cost of transporting the treasures to England. Many of the items were sold in 1919, but the main sculpture had been built into a wall. Canford Manor became a school in 1923, and the sculpture had been covered by layers of whitewash.

London's *Daily Telegraph* recently reported that a Japanese Buddhist sect, Shinji Shumei Kai, founded ten years ago by Mihoko Koyama, bought the Assyrian relief. M. Koyama plans to form a finer art collection than the sect he split from (Seki Kyusei Ko) and he is building a rival museum in Western Japan to house these and his oriental antiquities.

The *London Times* reported that Canfield School is planning to spend the money on a scholarship program, a sports center and a theatre.

SCRIPTURES REACH IRAQ

After a wait of eight months to enter Iraq, Salim Qubain and Nabil Omaish of the Bible Society in Jordan began their journey through Iraq in a truck filled to capacity with Scriptures. These two men were able to visit 65 churches in about ten cities and villages throughout Iraq, and distribute 15,000 Arabic Bibles, 9,000 Assyrian Bibles and 11,200 Assyrian New Testaments.

Assyrian Bibles can be purchased from the Bible Society of Lebanon or on special order from the American Bible Society.

CONGRATULATIONS



Sabrina Julie Badal, daughter of Victor and Freida Badal of Sunnyvale, graduated from San Jose State University in December 1994. She received her Bachelor of Science degree in Occupational Therapy upon completion of her internship in June 1995 at UCLA Medical Center in the Rehabilitation Unit. Plans for the future include working in hand therapy with people who have had work-related injuries.



Deacon Morris Younathan, an Assyrian, at age 90 graduated from Modesto Junior College in May 1995 with an Associate in the Arts Degree in General Education. He graduated from Dr. Calvin K. Staudt's American High School for Boys, Baghdad, Iraq, in 1935. He was the oldest graduate at Modesto JC and one of the oldest in the state and the nation. For this he received a congratulatory letter from United States president, Bill Clinton, and the Blue Ribbon Award from the college. He plans to continue his education at Stanislaus State University in Turlock.

Deacon Morris was born in 1905 in the village of Hawshesur, Van region, Turkey. He worked many years for the British Royal Air Force in various capacities in Mosul, Hinaidi and Habbaniya, Iraq, retiring in 1968 as the Fueling Superintendent for British Petrol.

He was ordained a deacon of the Assyrian Church of the East by the late Bishop Mar Sargis Esho in 1962.

He emigrated to the U.S. in 1976 and resides with his wife, Sarah, in Modesto. He has three sons and four daughters and numerous grandchildren.

Deacon Morris does not believe in wasting his time, even at this stage of his life, and preaches the same for everyone. We take pride in his achievement. His example is a definite inspiration to us all.

Submitted by Joe Kurial, Tampa, FL

Editor's Note: Deacon Morris Younathan is the uncle of Joe Kurial (Tampa, FL) and Solomon S. Solomon (Chicago, IL).

Deacon Morris received the following letter from United States president Bill Clinton:

The White House
Washington, D.C.
April 28, 1995

Dear Deacon Younathan:

Congratulations on your graduation.

Going back to school requires great sacrifices, and I am proud to commend you on your achievement. Your commitment and perseverance have allowed you to reach your goal. Whatever path you have chosen, I know you will continue your pursuit of knowledge and will use your talents to serve your fellow citizens.

America needs your energy, creativity, and determination. I hope you will commit yourself to making this country greater than ever. Working together, we can improve our world.

Hillary and I send you our best wishes for your continued success.

Sincerely,
Bill Clinton



Curtis R. Drake, son of Dale and Ingrid Drake of Hercules, CA, graduated in June 1995 from Salesian High School, and plans to attend Diablo Valley Junior College. Curtis is the grandson of Assyrian Foundation members Sami and Lily Neesan.



Nuha Badal, daughter of Yousif and Basso Badal of Chicago, was married on May 7, 1995 to **Aliden Safer**, son of Khayou and Maria Khayou, also of Chicago, at Mar Giwargis Assyrian Church of the East. A dinner reception followed at the Thirteen Colonies, which was attended by over 700 relatives and friends of the couple, some coming as far away as Australia and The Netherlands.



This picture was sent to us from Tbilisi, Georgia by Marina Bit-Wardi. She is trying to find their grandfather (marked X above) named Havel Bet Bakus — nicknamed Rustama. This picture was taken in Chicago, IL possibly in the late 20's or early 30's. Should any of our readers have any information, please write to the editor of Nineveh.

CONGRATULATIONS

On July 9, 1995 **Julius** and **Violet Shabbas** of Benicia, Calif., celebrated their 40th Wedding Anniversary at a reception given in their honor by their three children: Semiramis, Raman and Dumarina.

The reception was held at Rancho Benicia Clubhouse and attended by family and friends, including Violet's sister Cynthia Wang and her family from Tucson, Arizona. Julius and Violet are longstanding members of the Assyrian Foundation of America.



Julius and Violet as newlyweds in 1955.



Julius and Violet on their 40th Wedding Anniversary in 1995.



Julius and Violet with their children: (l to r) Semiramis, Raman, Julius, Violet and Dumarina.

Christian Endeavor Group

In mid-1953, a Christian Endeavor group (ܥܗܕܝܘܬܐ ܕܝܚܝܘܬܐ) was established by the Assyrian Presbyterian Church in Tehran, Iran. Some fifty Assyrian young men and women of different Assyrian Church denominations participated in social, cultural and educational activities, particularly instruction in the Assyrian language.

The founders who brought these youths together were former members of the Board of Directors of the Presbyterian Church, the late:

Rev. Polous Saadeh, pastor
 Raabi Youav Oshana
 Youel Badalian
 Raabi Youel Davis
 Raabi Youshia Amrikhas



Submitted by Dr. Samuel Ayoubkhani.



*Seated on chair (l to r):
 Raabi Youav Oshana
 Rev. Polous Saadeh
 Youel Badalian
 Raabi Youel Davis*

*Back row — 3rd from left: Raabi Youshia Amrikhas.
 Middle row — right: Raabi Youel Davis.*





Assyrian Presbyterian Church Christian Endeavor Group.



This photo was taken on February 14, 1944, a few months before D-Day, June 6, 1944, on which the Allies began the invasion of France in World War II. The picture represents the staff of Air Ministry Audit Office, located at Air Headquarters, Habbaniya, British Forces in Iraq. The Office was responsible for the audit examination and control of public accounts maintained by the R.A.F. (Royal Air Force) in Iraq, Jordan, Syria, Palestine, Iran and Turkey. Most of the local clerical staff were Assyrians.

Back row (l to r): Sargis Michael, Ando Avakian, Eramia Gabriel, Eshaya Hormis Isaac, Fraidoun Abraham Is'haq, Nissan Petros, William Shmouel, Benyamin Menashi.

Middle row (l to r): An Indian (name unknown), William Shabbas (the Editor's uncle), Shmouel Abraham, Levi Gabriel, D. J. Pole, Vahan Sultanian, N. G. Vellal, and office peon.

Sitting: 4th from left is Group Captain J. F. May, the Financial Advisor and his British assistants.

Submitted by Eshaya Isaac.

ILLINOIS STATE FAIR

Jim Edgar, Illinois Governor, greeted ethnic food vendors in Ethnic Village at the 1995 Illinois State Fair in Springfield. Throughout the week, there was also a continuous program of ethnic performances for the visitors.

The Governor was welcomed at the Assyrian booth and commended the participants for sharing their culture, tradition and heritage. Left to right: Sami and Therese Azzo, Gov. Edgar and Tony Azzo.



At the Assyrian booth — Pat Michalski, Special Asst. to the Gov. for Ethnic Affairs/Media (second left) holding the Assyrian flag; with the Azzo family.



Senator Bob Dole (right) with Saliba Ayo, president of the Assyrian National Council of Illinois, at the State Fair.



Gov. Edgar (middle) with Saliba Ayo (right), president of the Assyrian National Council of Illinois, at the State Fair.

IN MEMORIAM

Maria Badal



The funeral service which Archdeacon Nenos Michael of the Assyrian Church of the East, assisted by other clergy, conducted for our dear friend Maria Badal echoes with special significance and depth in my heart, as well as in the hearts and minds of many relatives and friends, because she has, indeed, left a profound imprint upon people who knew her, and had communications with her.

Maria Badal was born August 1, 1901 in the city of Urmia, Iran, and passed away July 31, 1995 in Hayward, CA. She was the daughter of Osta Sargis and Anna Quosquoqui who were originally from the village of Shimshajiyān, Urmia, Iran. Her paternal uncle, Shamasha (Deacon) Baboo Milat-Bashi was a prominent civic leader in the city of Urmia.

She was married to the late Eramia Badal of Shirabad, and emigrated to the United States in 1966. During World War I, the Badal family joined other Assyrians fleeing from Iran to Mesopotamia, which was then under British occupation, to escape the ravages of war. After many hardships they eventually settled in the northern city of Mosul, Iraq, where they raised five children. Her eldest son, Phrydon Badal, in his book "The Constant Endeavor," has described extensively this part of their lives and their subsequent movements.

Maria finished her early education at the French Mission Catholic School in Urmia, Iran. During her long and active life, Maria developed certain virtues, such as love, sacrifice, compassion, kindness, sincerity, and devotion to family and to church. She

remained true to these principles until the end, although she saw much suffering and heart-break through the loss of her husband and other relatives, and a lingering illness.

We give little when we give of our possessions, but when we give of ourselves with love without expecting any reward, then we truly give, as Maria did.

Everyone has experienced the agony, the bitterness and the grief, when a loved one has passed on. The burden can be unbearable. But we are also reminded that the Almighty God in His own time, will lift that bitterness and sorrow from all of our hearts, and so it will be for the family of Maria, and for all those who knew, loved and respected this lady.

Maria Badal is survived by three sons: Phrydon Badal (San Mateo, CA), Alfred Badal (Chagrin Falls, OH) and Ferdinand Badal (Hayward, CA); two daughters: Florence Adam (San Mateo, CA) and Germaine Badal (Hayward, CA); seven grandchildren and five great-grandchildren; six sisters: Almas Malham, Lisa Solomon, Najiba George, Clara Badal, Emily Kindroo, and Mabel Mesih; and many nephews and nieces; to whom we extend our heartfelt sympathy and condolences.

May God bless her soul and give her eternal rest and peace in His Kingdom of Heaven. This is the cycle of life and everyone will taste this bitter cup, the same as our Lord Jesus Christ did. The value of a person's life is not measured by length of years, but by the quality and excellence of his/her life.

Submitted by a friend of the family.



On May 14, 1995 Maria Badal was honored as the "Mother of the Year" at Mar Narsai Parish, Assyrian Church of the East. (L to r): Archdeacon Nenos Michael, Maria Badal and her daughter Germaine.

ביום ארבעה עשר יום ארבעה עשר יום

אשר יצא מן מצרים... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

* * * * *

ביום ארבעה עשר יום ארבעה עשר יום

אשר יצא מן מצרים... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

* * * * *

ביום ארבעה עשר יום ארבעה עשר יום

אשר יצא מן מצרים... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

* * * * *

ביום ארבעה עשר יום ארבעה עשר יום

אשר יצא מן מצרים... ויהי ביום...

ויהי ביום... ויהי ביום... ויהי ביום...

- 56 . صِلْ كَيْفَ تَشَاءُ لِحَبِيْبِكَ ، اِنْجِنَا صَوْرَتَ سُوْدَانِ كَيْفَ ؟
 57 . تَحِيَّاتُكَ تَهْدِيكَ اِلَى صَوْنِ اِيْمَانِكَ :
 58 . هَيْجَمَةُ رَجُلٍ بِحَدِّ اَهْلِهِ هَيْجَمَةٌ :
 59 . رَجْعَتُهُ اَهْلِيَّةٌ ، تَحِيَّاتُهُ لَيْسَ كَيْفَ :
 60 . اِيْمَانُ ، اِيْمَانٌ ! صَوْنٌ مَعَهُ اَنْتَ تَهْتَمُّ :
 61 . حَقٌّ قَائِلٌ اِيْمَانٌ لَوْ اَنَّكَ تَهْتَمُّوْنَ :
 62 . مَدْرَبٌ ! اَنْتَ ، هَلْكَمُ دَلِيْلَتِي بَكَ :
 63 . اِنْجِنَا تَحِيَّاتُكَ اِيْمَانٌ لِي كَيْفَ :
 64 . اَصُوْدُ سُوْدَانِ اِيْمَانٌ كَيْفَ رَجُلٌ ؟
 65 . رَجُلٌ اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ :
 66 . اَنْتَ ، رَجُلٌ صَدِيْقٌ - صَوْنٌ مَعَهُ :
 67 . اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ :
 68 . اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ :
 69 . اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ :
 70 . اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ :
 71 . اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ :
 (اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ اِيْمَانٌ)

- 41 . دَوَّوْءِ دَسْتِ حَكْسَبِ هَكْحَبِ هَوَّوْ :
 عَكْبِ لَكْتَبِ دَوَّوْءِ حَوَّوْ .
 42 . لَقِبِ حَاطِبِ هَوَّوْ ، لَقِبِ حَوَّوْ :
 لَوَّوْ مَلِكِ لَوَّوْ دَوَّوْ حَكْحَبِ هَوَّوْ .
 43 . مَلِكِ لَوَّوْ لَوَّوْ لَوَّوْ لَوَّوْ :
 لَوَّوْ لَوَّوْ لَوَّوْ لَوَّوْ .
 44 . لَوَّوْ حَوَّوْ لَوَّوْ حَوَّوْ :
 لَوَّوْ لَوَّوْ لَوَّوْ حَوَّوْ .
 45 . لَوَّوْ لَوَّوْ لَوَّوْ لَوَّوْ :
 لَوَّوْ لَوَّوْ لَوَّوْ لَوَّوْ .
 46 . مَلِكِ لَوَّوْ لَوَّوْ لَوَّوْ :
 لَوَّوْ لَوَّوْ لَوَّوْ لَوَّوْ .
 47 . لَوَّوْ لَوَّوْ لَوَّوْ :
 لَوَّوْ لَوَّوْ لَوَّوْ .
 48 . لَوَّوْ لَوَّوْ لَوَّوْ :
 لَوَّوْ لَوَّوْ لَوَّوْ .

* * * * *

هَقْدِ اَدْتِ

كَلْبِ دَوَّوْءِ لَوَّوْ - مَلِكِ كَدَّوْءِ

- 49 . مَلِكِ لَوَّوْ لَوَّوْ :
 كَلْبِ لَوَّوْ لَوَّوْ .
 50 . مَلِكِ لَوَّوْ لَوَّوْ :
 مَلِكِ لَوَّوْ لَوَّوْ .
 51 . لَوَّوْ لَوَّوْ ، لَوَّوْ لَوَّوْ :
 مَلِكِ لَوَّوْ لَوَّوْ .
 52 . مَلِكِ لَوَّوْ لَوَّوْ ، لَوَّوْ لَوَّوْ :
 مَلِكِ لَوَّوْ لَوَّوْ .
 53 . لَوَّوْ لَوَّوْ :
 مَلِكِ لَوَّوْ لَوَّوْ .
 54 . مَلِكِ لَوَّوْ لَوَّوْ :
 مَلِكِ لَوَّوْ لَوَّوْ .
 55 . مَلِكِ لَوَّوْ لَوَّوْ :
 مَلِكِ لَوَّوْ لَوَّوْ .

- 24 . 24 . תָּחַל וְשָׁחַט וְשָׁחַט וְשָׁחַט וְשָׁחַט :
- 25 . 25 . יִמְצָא כִּפְאוֹ וְשָׁחַט וְשָׁחַט וְשָׁחַט וְשָׁחַט :
- 26 . 26 . חֹן וְשָׁחַט וְשָׁחַט וְשָׁחַט וְשָׁחַט :
- 27 . 27 . אֵהָרַם וְשָׁחַט וְשָׁחַט וְשָׁחַט וְשָׁחַט :
- 28 . 28 . חֹן וְשָׁחַט וְשָׁחַט וְשָׁחַט וְשָׁחַט :
- 29 . 29 . אִלְמֵהָ , יָלָה , יִמְצָא וְשָׁחַט וְשָׁחַט :
- 30 . 30 . אֶבֶן אֶבֶן , לֹמֶד , וְשָׁחַט וְשָׁחַט :
- 31 . 31 . אֶבֶן , אֶבֶן , לֹמֶד , וְשָׁחַט וְשָׁחַט :
- 32 . 32 . יִמְצָא אֵהָרַם וְשָׁחַט וְשָׁחַט וְשָׁחַט וְשָׁחַט :
- 33 . 33 . אֵהָרַם , אֵהָרַם , לֹמֶד , וְשָׁחַט וְשָׁחַט :
- 34 . 34 . אֵהָרַם - רָחַק , אֵהָרַם - אֵהָרַם :
- 35 . 35 . אֵהָרַם - אֵהָרַם , אֵהָרַם - אֵהָרַם :
- 36 . 36 . אֵהָרַם - אֵהָרַם , אֵהָרַם - אֵהָרַם :
- 37 . 37 . אֵהָרַם וְשָׁחַט , אֵהָרַם - אֵהָרַם וְשָׁחַט :
- 38 . 38 . אֵהָרַם וְשָׁחַט - אֵהָרַם וְשָׁחַט וְשָׁחַט :
- 39 . 39 . יִמְצָא וְשָׁחַט וְשָׁחַט וְשָׁחַט וְשָׁחַט :
- 40 . 40 . אֵהָרַם וְשָׁחַט , אֵהָרַם וְשָׁחַט וְשָׁחַט :

10 . דָּגַל מִן תְּשֵׁה אֶהְיֶה , לֵב חַיִּל וְהָיִיתִי
וְכִבְיָהּ , דָּגַל אֶהְיֶה , דָּגַל יָמִים וְיָמִים

11 . כִּבְיָהּ , אֶהְיֶה יָמִים יָמִים , אֶהְיֶה יָמִים יָמִים
דָּיֵק דְּמִשְׁבָּהּ , אֶהְיֶה מִשְׁבָּהּ , אֶהְיֶה מִשְׁבָּהּ .

12 . יָמִים , תִּכְתְּבֵנִי , תִּכְתְּבֵנִי דְּחֵקֶיךָ , אֶהְיֶה
אֶהְיֶה מִשְׁבָּהּ , תִּכְתְּבֵנִי מִשְׁבָּהּ , אֶהְיֶה מִשְׁבָּהּ .

* * * * *

הַדָּגַל מִשְׁבָּהּ

הַדָּגַל מִשְׁבָּהּ

13 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

14 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

15 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

16 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

17 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

18 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

19 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

20 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

21 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

22 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

23 . אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .
אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ , אֶהְיֶה דְּחֵקֶיךָ .

بِرِّدْجَتُّنْ

کتاب : دُوب دُوب یکن

(فہرست) اکتوبر 1947

بہر دُوب

1. اِنَا مہو، اِنَا؟ مہوتن دُوب لُوب!
تا دُوب جا تہو تہو دُوب، تہو تہو؟
2. لُوب دُوب، مہو دُوب لُوب لُوب لُوب لُوب
لُوب لُوب، مہو لُوب، لُوب لُوب لُوب لُوب
3. تہو لُوب تہو، تہو لُوب لُوب لُوب
تہو تہو دُوب، تہو تہو تہو
4. تہو، تہو، تہو تہو تہو تہو
تہو تہو تہو تہو تہو تہو
5. تہو تہو تہو، تہو تہو تہو
تہو تہو تہو تہو تہو تہو
6. تہو تہو تہو، تہو تہو تہو
تہو تہو تہو تہو تہو تہو
7. تہو تہو تہو، تہو تہو تہو
تہو تہو تہو تہو تہو تہو
8. تہو تہو تہو، تہو تہو تہو
تہو تہو تہو تہو تہو تہو
9. تہو تہو تہو، تہو تہو تہو
تہو تہو تہو تہو تہو تہو

چه كودكنا . پندار 1946 ، اندر او كه فديا له مومتاز ، دلتمون چا كه پندار
 داورانان ، ايمان ديانان دامت . هره نتت كه دك . اهي له زكتان دامت
 وديا ، مامت پندار ، هكلا پندار .
 اندر او كه كود خورا له چا ستا و پندار دامت (ايت) 1995 كه
 مومتاز دامت دامت دامت . پندار له دامت . و اهي ايمان ، كود ، مامت
 پندار ، مامت ، پندار ، مامت ، اهي ، و اهي . هكلا پندار كود ، اهو دامت ،
 و اهي . و اهي دامت له ، اهي ، و اهي . و اهي پندار دامت .
 اهي مومتاز مومتاز كه مومتاز دامت دامت اهي اهي اهي .

كود پندار نه هودن دامت و اهي مومتاز و اهي - پندار دامت

چا : اهو دامت دامت

پندار هودن و اهي دامت دامت اهي دامت مومتاز چا حلت مومتاز پندار چا مومتاز دامت و اهي مومتاز و اهي دامت دامت مومتاز و اهي دامت دامت دامت مومتاز چا و اهي دامت دامت مومتاز دامت دامت دامت و اهي دامت دامت دامت دامت دامت دامت دامت دامت دامت دامت دامت دامت دامت دامت	اهو دامت دامت دامت اهي دامت دامت دامت مومتاز دامت مومتاز دامت اهي مومتاز دامت
--	---

דנלכעס; זיך צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן; זיך צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן.

מיטן צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן.

און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן, און צו צייטן מיטן צייטן.

3 - תשובה און תשובה
 לילך דעם צייטן
 תוך שנה אחת
 להשיב את הלב

1 - לילך שנה אהבת
 לילך תוך שנה אחת
 משהו אהבת תוך שנה אחת
 מהו אהבת תוך שנה אחת

4 - זיך צו צייטן מיטן צייטן
 דיין און צו צייטן מיטן צייטן
 משהו אהבת תוך שנה אחת
 משהו אהבת תוך שנה אחת

2 - דיין און צו צייטן מיטן צייטן
 לילך דעם צייטן מיטן צייטן
 תשובה און תשובה
 תשובה און תשובה

און צו צייטן מיטן צייטן: דאס איז דאס
 גליק: דאס איז דאס גליק: דאס איז דאס
 זיך צו צייטן מיטן צייטן: זיך צו צייטן מיטן צייטן.

זיך צו צייטן מיטן צייטן: דאס איז דאס
 דאס איז דאס גליק: דאס איז דאס גליק
 זיך צו צייטן מיטן צייטן: דאס איז דאס
 דאס איז דאס גליק: דאס איז דאס גליק.

זיך צו צייטן מיטן צייטן: דאס איז דאס

لِه گه رته له شه تښتې ډولونه
 زېږېدنه پدې ډولونو کې
 زېږېدنه پدې ډولونو کې
 زېږېدنه پدې ډولونو کې
 زېږېدنه پدې ډولونو کې
 زېږېدنه پدې ډولونو کې
 زېږېدنه پدې ډولونو کې
 زېږېدنه پدې ډولونو کې

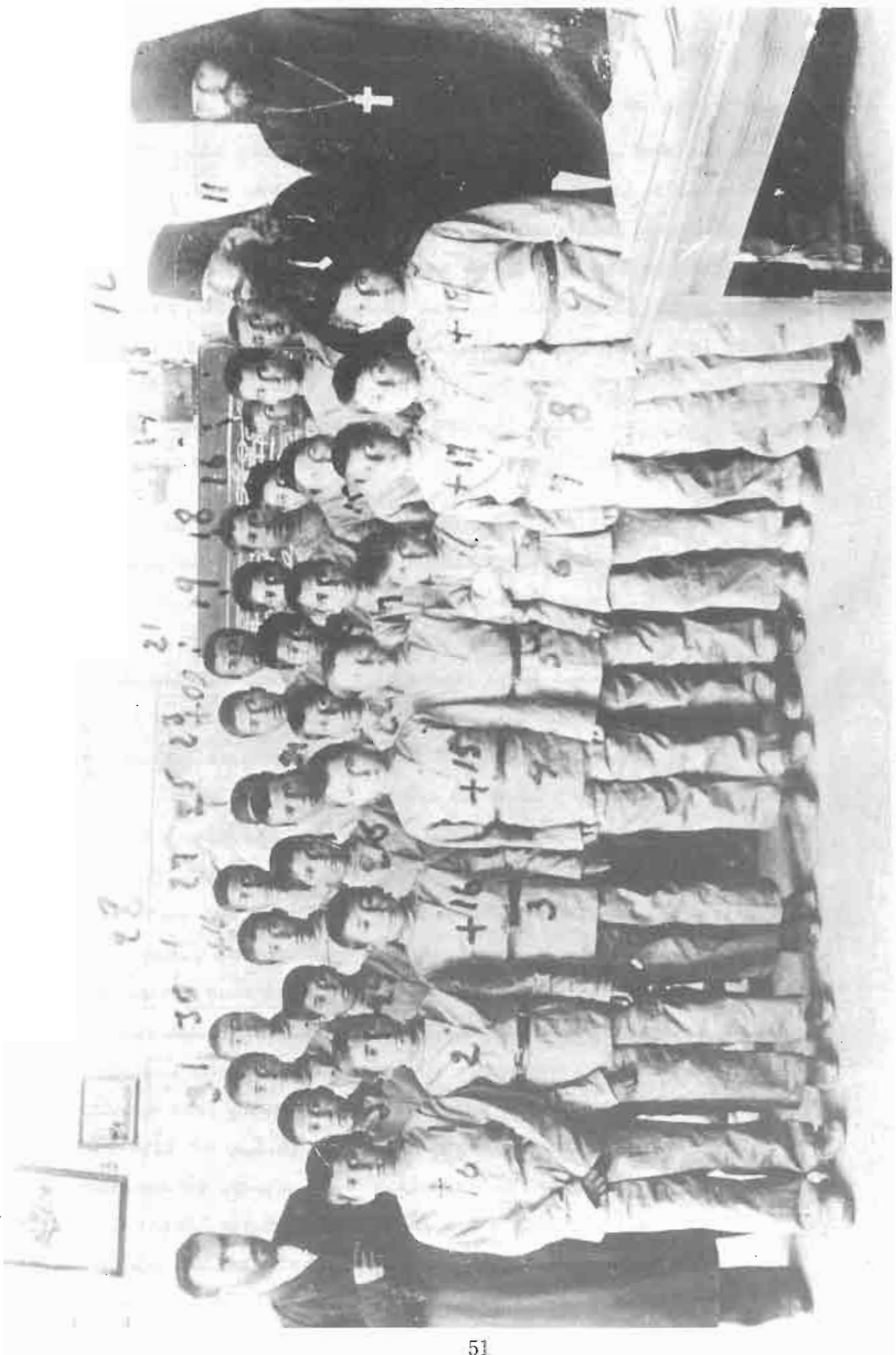
۱۹۷۲ مې د جګړې په دوران کې په زېږېدنو کې ډېر کمښت راغلی و. په ۱۹۷۲ مې د جګړې په دوران کې په زېږېدنو کې ډېر کمښت راغلی و. په ۱۹۷۲ مې د جګړې په دوران کې په زېږېدنو کې ډېر کمښت راغلی و.

زېږېدنه په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې

له زېږېدنو نه مخکې د زېږېدنو په زېږېدنو کې
 له زېږېدنو نه مخکې د زېږېدنو په زېږېدنو کې

د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې

د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې
 د زېږېدنو په زېږېدنو کې د زېږېدنو په زېږېدنو کې



گھوڑا پھیرنے والے جوانوں کی تصویر، ۱۹۱۸ء

... 1910 1910 1910 ...

... 1905 1905 1905 ...

... 1915 1915 1915 ...

... 1910 1910 1910 ...

مکتبہ مولانا:

مکتبہ مولانا کے لیے 185 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

مکتبہ مولانا کے لیے 200 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

مکتبہ مولانا کے لیے 200 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

مکتبہ مولانا کے لیے 200 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

مکتبہ مولانا: کتبہ تنظیم

مکتبہ مولانا کے لیے 200 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

تاریخ: 15 جنوری، 1994

مکتبہ مولانا کے لیے 200 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

مکتبہ مولانا کے لیے 200 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

مکتبہ مولانا کے لیے 200 روپے کی رقم جمع کرنے کے لیے ایک
پروگرام کیلئے درخواست کی جا رہی ہے۔

مکتبہ مولانا: کتبہ تنظیم



تَقَرُّوا بِذَلِكَ وَكَلِمَةً وَكَلِمَةً
 وَكَلِمَةً وَكَلِمَةً تَأْتِيهِمْ مِنْ
 يَمِينِهِمْ يَلْتَمِسُونَ عَلَيْهِمْ
 تَدْفَعُهُمْ وَيَتَوَكَّلُونَ عَلَيْهِمْ
 مِنْهُمْ فَذَلِكَ أَمْرُهُمْ

كَلِمَةً وَكَلِمَةً تَأْتِيهِمْ مِنْ
 يَمِينِهِمْ يَلْتَمِسُونَ عَلَيْهِمْ
 تَدْفَعُهُمْ وَيَتَوَكَّلُونَ عَلَيْهِمْ



قَدْ تَرَكْنَا تَمَامَ تَعْبَاتِنَا
 وَكَلِمَةً وَكَلِمَةً تَأْتِيهِمْ
 مِنْ يَمِينِهِمْ يَلْتَمِسُونَ
 عَلَيْهِمْ تَدْفَعُهُمْ وَيَتَوَكَّلُونَ
 عَلَيْهِمْ

مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے

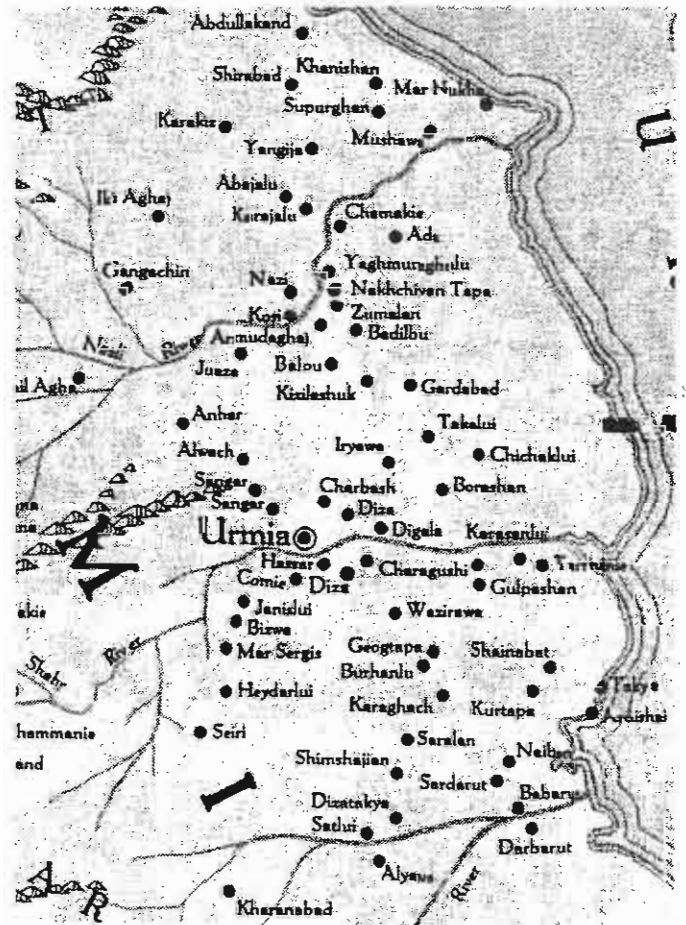
مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے

ایک ایسے ہی 10 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے

مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے



مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے
 مکتبہ دہلی، دیکھیں کہ وہ کتنے



לנה תוך לה רג שגור הזמן דחילה בידור חבוח תסיבת מני
אם שגור הזמן מלח דוח מפורטת לחלות לעב לתוך קיבת מני
ען תח אודן תח מדסתני; עי לה לה אודן דילק לעס אהל חידן חלה הזמן
קצותה יום ויום אהל מני דחייס ויום קצותה רג הזמן
אמה לה לה מליען 30 תגור 1926 לה זושני.

יעל דימעות יום יליעני; שגור חגלה מליעני לה רחן מליען לה יום יליעני.
יעל דחיות יום יליעני, אף יום יליעני לה יליעני (מחנה) דייעני.
6 מליעני יום יליעני דחילתו, לליעני.

תחילתה יום יליעני לה יליעני.

1947 לה לה יליעני דחיות אה וליען לה יליעני.

מח יליעני דחיות יום יליעני, 7 יליעני. 4 חילתו 3 יליעני.

חך תד, וליעני וליעני מליעני יליעני דחיות יום יליעני לה יליעני.
אמה לה יליעני מליעני לליעני, וליעני יליעני לה יליעני, וליעני יליעני יליעני.

תחילתה יום יליעני מליעני לה יליעני, וליעני יליעני.

אף לה יליעני לה יליעני, וליעני יליעני מליעני יליעני.

מליעני וליעני יליעני מליעני יליעני, וליעני יליעני.

אף לה יליעני לה יליעני, וליעני יליעני.

אמה לה יליעני לה יליעני, וליעני יליעני.

אמה לה יליעני לה יליעני, וליעני יליעני.

אמה לה יליעני לה יליעני, וליעני יליעני.

אמה לה יליעני לה יליעני, וליעני יליעני.

אף לה יליעני לה יליעני, וליעני יליעני.

חך לעס יליעני לה יליעני, וליעני יליעני.

אמה לה יליעני לה יליעני, וליעני יליעני.

חך וליעני וליעני יליעני מליעני יליעני, וליעני יליעני.

אמה לה יליעני לה יליעני, וליעני יליעני.

מליעני וליעני יליעני מליעני יליעני, וליעני יליעני.

"חך לה חך וליעני יליעני, וליעני יליעני, וליעני יליעני.

אמה לה יליעני לה יליעני, וליעני יליעני.

לני תחילת יליעני יליעני דחיות יליעני יליעני
חילתו יליעני: דחיות יליעני דחיות יליעני דחיות יליעני
אמה לה יליעני לה יליעני, וליעני יליעני.

ז

תמלסו דדקסוס קמ סוקט : אוקוס תכס מלסוסו ס אק סו אכלת
תכס אדסו סדס סדס יכס יכס : מיכדס ללכלססוס אכסב תכס
סמלסו ללסו ללסו אכס : מלססו אוק ללסו אק דסדו דלסו .

ח

תמססו דללסו ללסו דלסו אב : סדדב סמלסו תכססו דלסו אכס
תללסו סוקטו אכסב חכסב : סו אכס ללסו אכס סמססו אב
ללסו ססדסו דלסו יכסו קכס : ססדסו ללסו דלסו אכס
ללסו יכסו אכסב סמלסו : סמלסו דלסו אכסב סמלסו .

ט

מלסב סמלסו סכ סל דסו אכס : אכס סדדב סל סכב סכס
ללסו חכס ללסו אכס סל אכסב סל : אכסב סמלסו סמלסו דלסו
דכס סכסו אכסב אכסב סמלסו : מלסו ללסו אכס סמלסו
סכס סוקטו מלסו דלסו : אכס דלסו סדו אכס
סכס סכס סל סל סל סל אכס : סכס ללסו סכס ללסו
סכס סכס סל אכס אכסב : סכס סכס ללסו אכסב סמלסו
סכס ללסו אכסב סכס סכס : אכסב סכס סכס סכס סכס .

י

סכס סכס סכס סכס סכס : סכס אכסב סכס סכס סכס
סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס
סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס
סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס
סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס
סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס
סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס

יא

סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס
סכס סכס סכס סכס סכס : סכס סכס סכס סכס סכס .

* * * * *

د

صَحْبًا وَتَوَلَّى مَسْجِدًا كَثِيرًا : أَيْ وَسَمَّ دَلَّ وَدَلَّكَ تَسْمُوتُ خَفِيَّةً
وَيَسَّ نَفْعٌ وَهَاتَا أَسْمٌ خَفِيَّةٌ : أَيْ لَكِنَّمْ يَنْتَبِ لَهْ لَبَّامٌ وَشَبَّ
أَيْ دَخَلَ لَصِيْقًا تَالِيَةً خَفِيَّةً : لَبَّامٌ وَشَبَّامٌ وَتَبَّ أَسْمٌ خَفِيَّةٌ

ذ

سَوَّى لَبَّ لَبَّ خَفِيَّةٌ ذَاتَا مَعْنَى : لَبَّامٌ خَفِيَّةٌ تَبَّامٌ وَهَاتَا
كَبَّامٌ ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ : تَبَّامٌ ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ
ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ : ذَاتَا مَعْنَى مَدَّامٌ وَهَاتَا مَعْنَى مَدَّامٌ

ذ

وَلَبَّامٌ وَهَاتَا وَهَاتَا مَعْنَى : مَدَّامٌ ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ
مَدَّامٌ مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ : مَدَّامٌ مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ

ذ

تَوَلَّى مَسْجِدًا كَثِيرًا : أَيْ وَسَمَّ دَلَّ وَدَلَّكَ تَسْمُوتُ خَفِيَّةً
وَيَسَّ نَفْعٌ وَهَاتَا أَسْمٌ خَفِيَّةٌ : أَيْ لَكِنَّمْ يَنْتَبِ لَهْ لَبَّامٌ وَشَبَّ
أَيْ دَخَلَ لَصِيْقًا تَالِيَةً خَفِيَّةً : لَبَّامٌ وَشَبَّامٌ وَتَبَّ أَسْمٌ خَفِيَّةٌ

ذ

أَيْ مَسَّ كَثِيرًا وَهَاتَا مَعْنَى : تَبَّامٌ ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ
ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ : مَدَّامٌ مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ

ذ

تَوَلَّى مَسْجِدًا كَثِيرًا : أَيْ وَسَمَّ دَلَّ وَدَلَّكَ تَسْمُوتُ خَفِيَّةً
وَيَسَّ نَفْعٌ وَهَاتَا أَسْمٌ خَفِيَّةٌ : أَيْ لَكِنَّمْ يَنْتَبِ لَهْ لَبَّامٌ وَشَبَّ
أَيْ دَخَلَ لَصِيْقًا تَالِيَةً خَفِيَّةً : لَبَّامٌ وَشَبَّامٌ وَتَبَّ أَسْمٌ خَفِيَّةٌ

ذ

لَبَّ كَثِيرًا وَهَاتَا مَعْنَى : لَبَّامٌ ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ
ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ : مَدَّامٌ مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ

ذ

لَبَّ كَثِيرًا وَهَاتَا مَعْنَى : لَبَّامٌ ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ
ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ : مَدَّامٌ مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ

ذ

لَبَّ كَثِيرًا وَهَاتَا مَعْنَى : لَبَّامٌ ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ
ذَاتَا وَهَاتَا مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ : مَدَّامٌ مَعْنَى مَدَّامٌ مَعْنَى مَدَّامٌ

מחנכת ד"ר ליהל גוט

ליהל גוט, מורה מברוקלין, נולדה ב-1889, והיא אחת מחנכות המערכת המרכזית. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין.

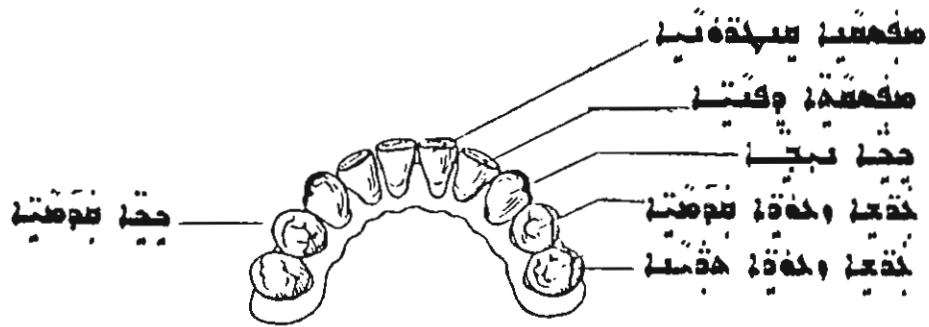


היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין.

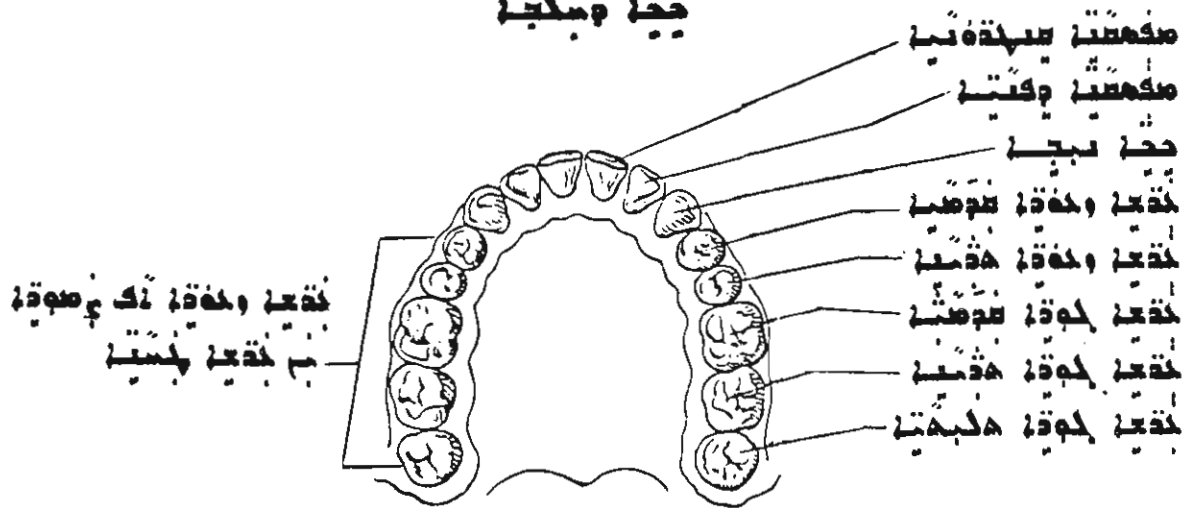
ד"ר ליהל גוט מחנכת
1954

ד"ר ליהל גוט, מורה מברוקלין, נולדה ב-1889, והיא אחת מחנכות המערכת המרכזית. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין. היא נשואה לרבי יצחק גוט, מנהל בית המדרש "תורת אברהם" בברוקלין.

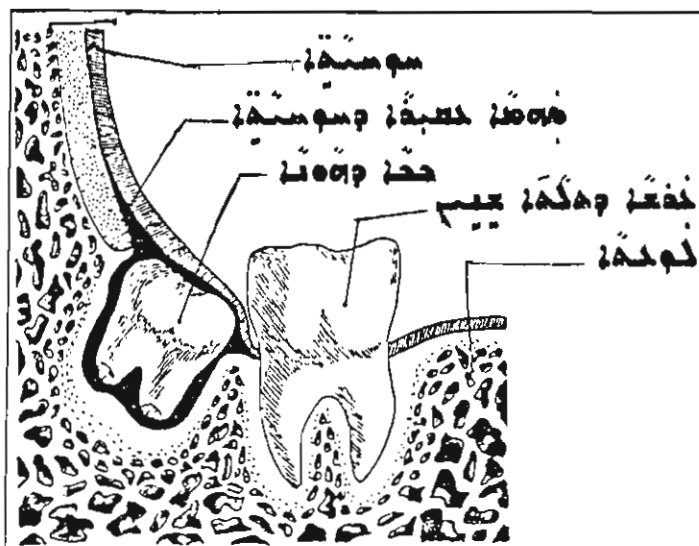
مردود جبهه دجا هجته



جنا دجتها

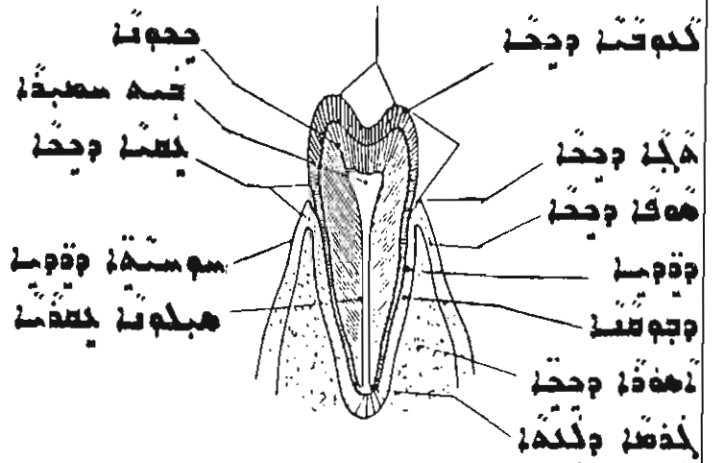


كوكبا هجتبا دجتها



جنا ددوتبا

كوكبا دكيتا دجتها



كوكبا دكيتا دجتها

جنا: اجتهه كوكبا

FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA
P.O. Box 2620
Berkeley, CA 94702

Non-Profit
Organization
U.S. Postage
PAID
Berkeley, CA
Permit No. 552



ܩܠܘܬܐ



Behold this vast tent village of refuge encompassed and surrounded with His protection — our gracious and eternal God is our refuge — We survive in the shadow of His wings.

ܩܠܘܬܐ - ܩܠܘܬܐ - ܩܠܘܬܐ