



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

FOURTH QUARTER 1995



NINEVEH

VOLUME 18 NO. 4



*The Holy Cross of the
Assyrian Church of the East*

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FOURTH QUARTER 1995
VOLUME 18 NO. 4

Julius N. Shabbas Editor

Joel J. Elias Assistant Editor

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LETTERS TO THE EDITOR

Dear Julius:

Your cover story on Benjamin Sayad Adams in the last *Nineveh* was a typical American success story of "from rags to riches", but with a heart-warming ending; a story of an apparently noble soul who never lost sight of either the hand that fed him or of the rags he once wore; an Assyrian who eventually appreciated his racial heritage and decided, just in time, to enrich it with his own contribution. My hope is that the legacy Benjamin Adams has left to your and to the other five Assyrian charitable organizations will be used wisely—as it apparently has been the practice of your Foundation—in order to justify the philanthropist's faith in "those who serve" and also to serve as a shining example of care and concern by those who have for those who have not!

We have a number of "rich and famous" Assyrians in this country—a few of them multi-millionaires—who could follow Adams' example through their wealth, influence or talents. Such Assyrians could do a lot to improve their people's lot as a whole, and especially to alleviate some of the misery of the ravaged and impoverished segment of our persecuted people, simultaneously gaining for themselves, while still alive, credit in heaven and the gratitude of their nation on earth, now and hereafter. But instead most of them choose to remain indifferent towards their people's plight.

In your Letters page Nadya Davidova of Moscow wrote that she couldn't stop crying when she read my appeal about Nahrain Sanharib—the little Assyrian girl in North Iraq in need of corrective heart surgery—and about whom my brother, Basil Pius, also wrote. Nadya also expressed her pride in, and appreciation of, a few charitable Assyrian physicians, namely neurosurgeon Vallo Benjamin in the U.S. and surgeon Osipov and oncologist Davidov in Russia, who are helping needy people in need of their services. Such Assyrians certainly deserve the pride and accolade of all of us!

Of course such cases as Nahrain's and others sometimes take a long time to resolve. So let's keep our fingers crossed, Nadya, and hope that my appeal, your tears, Nahrain's prospective benefactors' efforts, and,

especially, the sick little girl's faith in "*Nashan Atourayeh*", will not be in vain!

Mikhael K. Pius
Modesto, Calif.

Dear Mr. Shabbas:

I recently read a publication not available in the United States which I know you would find interesting: "Syria - A Historical & Architectural Guide." In particular, I refer you to a sentence in the introduction/background, page 1 of chapter one: "The name 'Syria' was originally Greek deriving from Ashur (Assyria), from the semitic root of shryn in Ugaritic, Siryon in Hebrew and Su-Ri in Babylonian." Yes! We are Assyrians.

Kasper "K" Saffer
Worcester, MA.

Dear Julius:

I wish there was a suitable word that could express my appreciation to you and *Nineveh*. The profile about my life was done beautifully. My husband Rick and also Atourina are sending you their regards.

We just finished harvesting our sugar beets for this year. God has blessed us. I am still working on and praying for the 1995 Farm Bill to be farmer friendly. Rick and I will be attending the 19th annual WIFE (Women Involvement in Farm Economics) convention in Dodge City, Kansas in November of this year. U.S. Congressman Pat Roberts of Dodge City and also Chairman of the Agriculture Committee will be the key note speaker. Farmers are the backbone of this country. God bless you.

Klodette Khoshabeh Stroh
Powell, Wyoming

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 \$50 to cover my annual subscription as well as my brother's who lives in Athens, Greece. I wish you continuous success.

Wilson Shirabad
Anaheim, Calif.

Dear Editor:

I would like to subscribe to Nineveh magazine. I am sending my subscription dues for 1995 and 1996.

Thanks for all your marvelous achievements and efforts that show in every page of the magazine.

Dr. Sargon Gandilo
Nepean, Ont., Canada

Dear Julius:

I trust you and your colleagues are in excellent health. I enclose my subscription renewal for one year. I enjoy immensely reading Nineveh magazine and am eagerly looking forward to the next issue.

Nineveh magazines contain a sea of information about our proud history and heritage and other subjects. You are truly doing a marvelous job for which you and your colleagues deserve the gratitude and appreciation of all Assyrians in general and subscribers in particular. With best wishes.

Aprim K. Abraham
No. Hollywood, Calif.

Dear Julius,

Miles City, Montana, is flooded with life-giving sunshine this morning - and in late November too! As I began my leisurly walk a few moments ago, I thought of our struggling fellow Assyrians, those in Iraq and elsewhere, and my heart ached.

It must be extremely hard for thousands of our brothers and sisters who are the victims of repression and heartless dictators! But the Assyrians have great faith and perseverance. Here is a small gift from your Assyrian friends in Montana to be added to your general fund for the needy Assyrians. We also offer our prayers for all of them.

Geographically speaking, it's obvious that we are far away from our Assyrian brothers and sisters, but I feel that there is a call for us to be here, at least for now. Being the only Assyrian family in the state of Montana, we have become a source of good public relations in southeastern part of the state, particularly for those who seem to get us confused with the Syrians; and for others the term "Assyrians" is synonymous with the idol worshipping and cruel warring armies of the Biblical times. I try to straighten them out the best I can whenever they invite me to share with them at civic clubs, schools or religious

gatherings. For example, on Monday, November 27, I will be speaking to a group of teachers, administrators, students, and community people. My wife Babs will serve them Assyrian "chai" and "kada" and with a smile too. I imagine some of them will buy a copy of my book too.

Admittedly, there are times when we regret the fact that there are vast distances between us and our Assyrian people. Like I wrote to my uncle Youshiya of Los Angeles recently, "Babs and I realize that one day we will eventually have to convince ourselves and reunite with our Assyrian relatives...." It will certainly be nice to be closer to brother Mikhael and uncle Para, Jibrael, Petros, and the rest of our extended family and friends in California, God willing. And again quoting from my letter to uncle Youshiya:

"Maybe by then I would have accomplished one of my dreams, namely, leaving a keepsake in this town where we have lived for thirty years. [The cowboy and the Indian community will appreciate it, I suspect]. Perhaps it would be in the form of a not-so-large brick wall standing erect on a narrow strip of our private property and facing the main thoroughfare in Miles City. On top of the little brick monument, three colorful flags will be honorably flying high side by side - the US, the Assyrian and the Montana flags. Down below, on the brick wall, these words will be deeply inscribed:

THANK YOU MILES CITY, MONTANA, FOR
YOUR PEOPLE, YOUR HOSPITALITY AND
YOUR CHRISTIAN SPIRIT. YOU HAVE
BEEN AN INSPIRING HOME FOR THE
LONE ASSYRIAN FAMILY IN THIS STATE.
MAY THE GOOD LORD BLESS YOU
FOREVER.

Who knows, perhaps by then the word would have spread around and consequently some of our venturing Assyrians would honor us with their surprising visit just like you and Violet did many years ago. They will come to witness the spectacle, enjoy the visit and also to see a piece of the Old Wild West territory.

For now I thank you for keeping us informed through your very unique and much appreciated *Nineveh*. We send you our best wishes and to your good wife Violet and children too.

HAPPY THANKSGIVING ...AND HAVE A SAFE
HOLIDAY SEASON.

Basil (Wiska) K. Pius
Miles City, MT

Dear Editor:

I would like to continue my subscription to the Nineveh magazine and also give a gift subscription to my brother, Pera Daniels of McLean, VA. I have enclosed a check for \$100 to cover the cost of the two subscriptions and the remainder to wherever it is needed.

Thank you for sharing information on Assyrians.

Esther Bruneman
San Jose, CA.

Dear Mr. Shabbas:

I recently received your wonderful Nineveh magazine from a friend. I found that it is the best gift from you to all Assyrians. I appreciate it and thank you. Enclosed is a check for \$30 to cover my subscription for 1996 and the balance to go to the needy Assyrian fund.

Enclosed is the biography of my daughter, Diana, who was an active member of the Assyrian Association in Tehran, Iran, and a caring member of the Assyrian Christian Endeavor group.

I hope you will publish it in Nineveh in remembrance of her.

Carolyn BetDaniel
Albuquerque, NM

Dear Julius,

Enclosed is a check for \$60 to cover my one year subscription, and the balance to go as a donation to the Needy Assyrian Fund.

Please give my kind regards to your wife Violet, Dr. Joel Elias and to all the Foundation members.

David Warda
Wetherill Park, Australia

Dear Mr. Shabbas,

I like to extend my sincere congratulations for the great job you, your assistant Mr. Joel Elias and your staff are doing for Nineveh magazine.

Wishing you all a Merry Christmas and a very happy, healthy and prosperous 1996.

Enclosed is a \$100 check for needy Assyrians in loving memory of Mrs. Emilia Moushoulof who recently passed away in Australia. I wish you continued success. With warmest regards.

Sweetlana Yaldaei Jamal
Bronxville, N.Y.

Assyrians of Central Ohio Participate at the UN Festival

By Renata Ramsini

On November 4-5th, 1995 my family and I participated in Columbus' annual international festival at the Veterans Memorial in Columbus, Ohio. The festival was sponsored by the United Nations association. This year, the festival celebrated its 40th anniversary. Each year the festival has a different and special theme. This year's theme was "Reaching Out for Peace".

The goal of this festival was to bring together people from different ethnic groups to promote harmony and understanding of different cultures. The festival was divided up into commercial and ethnic/cultural displays. Commercial displays included items for sale that represent that culture or ethnic group. Ethnic/cultural displays included educational information and displays intended to highlight the special contribution of the ethnic group sponsoring the booth.

The main attractions included delicious food offered by various groups, cultural events such as music and dances and childrens' activities. Upon entering the hall, passports were given to all children and encouraged to "Travel" from country to country to receive a "Visa" from the consular section of each booth.

Our booth was sponsored by the Assyrians of Central Ohio. The booth included educational material entitled; "Assyrians", "The Breadth Of Eastern Christianity", "Assyrians Past And Present", "A Brief History of The Assyrian Nation."

Also on display were statues of some of our Assyrian symbols such as the Assyrian Winged Bull, and an Assyrian lion weight. Also we had a stone slab that had a replica of Gilgamesh the king as well as a poster showing the Assyrian contribution to the world civilization.

The Assyrian booth was visited by a large number of people including the mayor of Columbus, Greg Lashutka.

Note: Renata is a sixth grade student at Marysville Middle School in Ohio.



*Assyrians of Central Ohio
participate at the UN Festival*

IN REMEMBRANCE

Diana BetDaniel Library

The memory of Diana BetDaniel was honored by the Assyrian Association in Tehran, Iran, when they named the library after her. She managed this library as well as actively participating in the Assyrian Association Motwa and the Assyrian Christian Endeavor group. Diana cared so much for education that she conducted classes for those students who needed tutoring assistance in order to pass their examinations.

While supervising the Christmas sale for Motwa, she contracted pneumonia and died within 48 hours on December 22, 1986 at the age of 25, and in the prime of her life. Diana was born in the city of Abadan, Iran, to Elisha and Carolyn BetDaniel. "She was a very happy and cheerful child," her mother says, adding, "she was smart, intelligent, kind, and caring;" and was blessed with having kind, faithful and loving friends and relatives. Diana was an honor student during her schooling, and graduated from Law School of the University of Milly in Tehran. She worked as an attorney at the Bank of Millat in Tehran for about nine months after graduation, then "she left forever to be with the Lord, and the short span of life that Diana lived, she lived



virtuously, and in the service of her fellow Assyrians," her mother says.

Note:

Carolyn is the daughter of Raabi Frances Abdishoo of the village of Shirabad, Urmia, Iran. The above information was submitted by her.

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MERRY CHRISTMAS AND A HAPPY NEW YEAR

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ܕܡܝܪܐ ܕܡܝܪܐ ܕܡܝܪܐ

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The Church of Mart Mariam of Dohuk

by Solomon (Sawa) Solomon

During the late forties it became apparent that a new church building was needed for the Assyrian Church of the East community in the northern Iraqi town of Dohuk. While the number of Assyrians had dwindled since the tragic events of 1933 when hundreds of Assyrian families had lived there, many of them dependents of police and the Royal Air Force Assyrian Levies, there still remained a large Assyrian community in the area. A local prominent Assyrian by the name of Lawand Mikhail organized a committee to work on this project. Kasha (priest) Goriel Suleiman of the Assyrian Church of Mar Gardagh in Baghdad donated a parcel of land that he owned near the hill-top neighborhood of Gari Basi. Funds were collected locally and from abroad, including a donation of twenty Iraqi dinars in 1950 from the Habbaniya Assyrian Church of Mar Gewargis. The parish though modest in appearance, was nevertheless adequate and was completed in 1952, and consecrated on August 31, 1952, by the late Metropolitan Mar Yousip Khnanisho. Present were the Assyrian Chaldean Metropolitan of Zakho, Rev. Goriel Suleiman, Deacon Warda Odisho, and the prominent Assyrian Chaldean Deacon Shimoni. For the official ribbon cutting, present were the governor of Dohuk, the judge, and the *maliks* of local Assyrian tribes.

The first priest to serve the parish was Kasha Khoshaba Al Bazi. He was paid seven dinars a month. At times Kasha Odisho of Sarsenk would visit and conduct services. Rev. Khoshaba was then followed by Kasha Adam (a teacher at one time) who was transferred from the Assyrian Church of Mar Gewargis of Kirkuk. Kasha Polus of Timar was to serve the community later.

When the British vacated the air base at Habbaniya in May 1955 many items were sold at auction, and so Rev. Goriel asked Mukhtar Murad (Habloo) Murad to purchase a bell for the Church of Mart Mariam. He was able to acquire a beautiful silver bell from the R.A.F. for the amount of five dinars. He brought the bell to Rev. Goriel in Baghdad who took it to Dohuk to be installed in the Church.

During the seventies the church saw much construction work when it was enlarged and refurbished, thanks mainly to the efforts of a wealthy Assyrian contractor from Cha Qala by the name of Shlemon Brikha.

One of the frequent visitors to Dohuk and the Church was the late bishop Mar Andrious Youalaha of Barwar. He had been consecrated a bishop on July 14, 1957, by Metropolitan Mar Yousip Khnanisho. He had come to fill the seat of his late uncle, the legendary Bishop Mar Yalda Youalaha who had died in Duri on November 18, 1951. At one time in 1924 Mar Youalaha personally led a force of 500 Barwari Assyrians against an invading Turkish army; the Turks were stopped, and with the help of the Assyrian Levies and the Royal Air Force they were pushed back across the Turkish border.

Bishop Mar Andrious would stop in Dohuk to get medical supplies from the hospital for the treatment of Barwari Assyrians. In 1973, the bishop came down with a case of tonsillitis, and was given massive doses of antibiotics that destroyed his kidneys. The Assyrian doctors in Dohuk realized this upon examination and they sent him promptly to Mosul for treatment, but it was too late. He passed away on June 17, 1973. Bishop Mar Andrious Youalaha was tall, handsome, and full of life. He was dedicated to his people and the church. His death came at the age of 38. May he rest in peace.

During the early eighties, the government declared the Gari Basi area a security base, the church was expropriated and funds were made available to build a new church. The new church was built just west of Gari Basi near the local high school.

The Holy Cross on the cover page was designed by the late Metropolitan Mar Yousip Khnanisho of the Assyrian Church of the East.



The hill top Assyrian neighborhood of Gari Basi in Dohuk. Behind lies the white mountain.



The facade of the Church of Mart Maryam in Dohuk. The author, Solomon (Sawa) Solomon, is seen second from left in front of the entrance. Photo taken in 1953.



His Grace Bishop Mar Andrious Youalaha of Barwar (1935 - 1973).

Thanks to the Assyrian Foundation

During 1995 the Assyrian Foundation of America gave \$6,250 in financial assistance to 15 Assyrian students. Letters and notes of appreciation for the support were received from the following:

Noel Shamoon
 Mark Shamoon
 Ramen Shamoon
 Lynnette Farhadian
 Robert DeKelaita
 Ninos Isaac
 Julie Nasser
 Ilbra Aleihemooshabad
 Milita Aleihemooshabad
 Diane Yonan
 Juliet Benjamin
 Linda Michaels
 Jilbert Washten



Congratulations to **Cheryl Marie Gabrielson** and **Sankho William Shabbas**, who were married on August 30, 1995 at Lake Tahoe resort area. Best man was Dr. Hector Ruiz and Maid of Honor was the sister of the bride, Victoria Gabrielson.

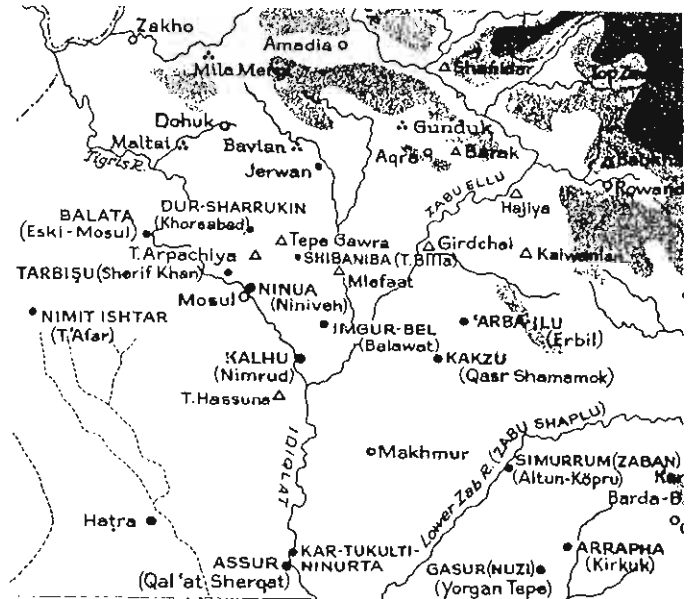
The Town of Dohuk by the Editor

Dohuk is a town and center of the Dohuk Qadha (governorate), and is situated about 44 miles to the north of Nineveh, the Ancient capital of the Assyrian Empire, and is about 875 feet above sea level. Medium height mountains surround the town from the north and the south. Three sides of it are surrounded by water from the two small rivers that flow around it. The region is rich for its fruits (grapes, apricots, pomegranates, figs, etc.) and forests. The vineyards are in abundance and area's cultivated grapes cover the whole slopes of the two mountains overlooking the town. Prior to the Gulf War in 1991, Dohuk just like many other areas in the north of Iraq was a place for vacationers to enjoy nature's beauty, temperate climate and attractive surroundings.

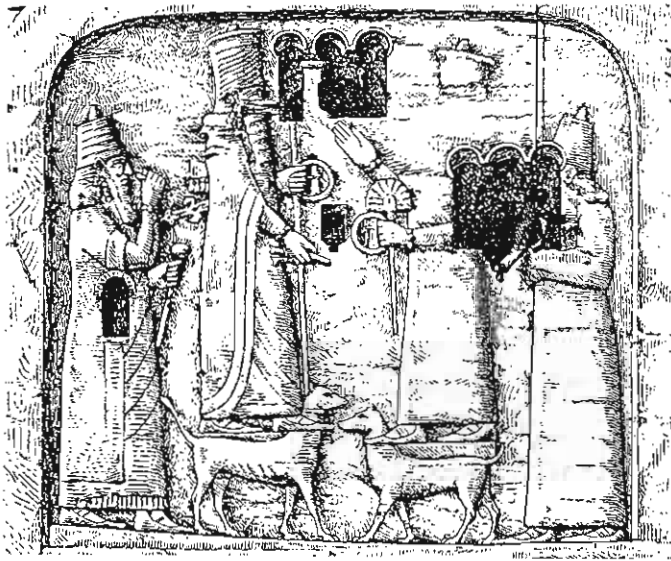
Man has inhabited this region for millennia, sometimes living in the open-air sites, sometimes finding refuge in caves in the mountains. In this general area are found King Sennacherib's most remarkable accomplishments in the building of a system of canals and stone aqueducts which brought water forty or fifty miles to the parks, orchards, and allotments of Nineveh, the courses for which are still marked by royal stelae—as at Maltai, Bavian, and Faida—and by spectacular feats of engineering such as the aqueduct at Jerwana.

Adjacent to a tributary of the Tigris River and about three miles to the southwest of Dohuk is Maltai (Ma'alithia). This used to be a

military fortress of strategic importance during the Assyrian Empire. On the vertical faces of the rock formation at Maltai are four large Assyrian relief-carvings to commemorate historical events. These are attributed to Sennacherib (704-681 BC). Unlike reliefs of battle or hunting, these depict processions of seven Assyrian deities standing on various kinds of animals with the figure of the king in



Procession of Assyrian Gods



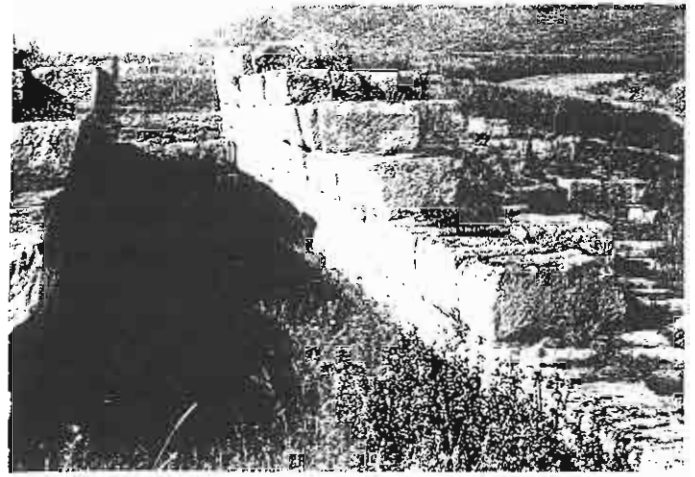
The great bas-relief at Bavian - from Layard

the act of adoration at either end of each panel. At the head is Ashur and his consort followed by Enlil, Sin, Shamash, Adad and Ishtar. The symbol of Adad is the forked lightning which he is holding in his hand. Among the animals that serve to raise the gods above the level of mere humanity are dog, lion, horse, and the winged bull. The tiaras bear a star, the Assyrian ideogram for God.

There are also inscriptions and reliefs carved in the rock at Bavian — on the east side of Maltai, southeast of Dohuk, near the ancient town of Jerwana. This also is simple expression of monumentality to commemorate historical events. H.W.F. Saggs in his book *"The Might That Was Assyria"* states this area "makes a delightful picnic spot; the presence of the reliefs suggests that it was a spot Sennacherib himself enjoyed visiting to escape the summer heat of the Nineveh plains."

Dohuk and Surroundings Since 1991

In a conversation I had with Ninos Betyo (General Secretary of the Assyrian Democratic Movement of Iraq - "ZOWAA") and Salem Kako (a ZOWAA official — administrator of the Ministry of Housing and Public Works in North Iraq, who works with Yaqoub Yosep, Minister of Housing and Public Works in the Kurdistan government) at Lincoln Malik's residence and at a dinner reception given for them on October 1st at the International House, both in Berkeley, Calif., I had the



Remains of one of Sennachrib's aqueducts

opportunity to discuss some specific subjects and the following observations are a result of those discussions:

- The "safe haven" area in the North is enjoying democracy and freedom and it is hoped that in the future the whole country of Iraq will pursue this path for the good and happiness of the people.
- ZOWAA, which was established in Iraq (Bet-Nahrain) in 1979, was the foremost Assyrian organization that came to the rescue of the Assyrian people when they were dislodged as a result of the Gulf War. Hungry, the young and old fled on foot leaving their towns and villages. Indeed, they endured economic and social hardships. Gradually, the continued assistance of Assyrians in diaspora, the Assyrian Democratic Movement in the U.S., the Assyrian Aid Society and many other organizations and churches throughout the world, including shelter, food and other supplies from the United Nations agencies, provided a great relief. There was also a spirit of cohesiveness among the community, people helping each other in unimagineable ways. During the last four years many have been martyred for democracy and national rights of Assyrians. ZOWAA has four representatives in the democratic parliament in North Iraq. The Assyrian inhabitants depend on ZOWAA to protect their lives and to safeguard their rights. It is also involved in other aspects of

Assyrian life, including political, social, economic, cultural and educational. ZOWAA established a humanitarian and charitable institution in the North of Iraq under the name of Assyrian Aid & Social Society-Iraq to handle those projects relating to education, cultural and social life, economic well-being, rebuilding Assyrian villages, churches, etc.

- During the last four years, there has been considerable growth and development of the Assyrian language and progress has been made in the field of education. Pursuant to legislation in the Kurdistan Parliament that decreed Assyrian to be the language of education for Assyrian students, today 25 schools have been transformed to educating in the Assyrian language, 17 of which are in Dohuk alone, for children up to the fourth grade. In addition to Assyrian language, courses such as history, geography, science and Math are also taught in Assyrian. This is the fourth year of teaching the Assyrian language. Every school year students take a foreign language such as Arabic and Kurdish, and in the 5th grade they will be taking English. UNESCO provides all educational support, including teachers' salaries for all the liberated zone.

Subsequent to our conversation, a report from the Dohuk Branch of the Union of Assyrian Students and Youth shows the following figures for the 1995-1996 school year:

1294 students enrolled in Assyrian classes where all the subjects are taught in Assyrian.

1373 students in Primary school

665 students in Secondary school

530 students in High school

74 students in University

The report also lists the total requirement of these students, including pencils and notebooks with the amounts given in U.S. Dollars.

There is established an independent committee, recognized by the Ministry of Education, to translate text books to Assyrian. The cost of printing these books is borne by the Assyrian Aid & Social Society—Iraq, because of lack of funds from the Ministry of Education. There is a shortage of books, paper and other school supplies.

- A number of cultural centers have been established in northern Iraq where people can gather and have cultural, educational and social programs. A very large building is now under construction for the Assyrian Cultural Center in Dohuk which will also provide space for a library and a computer room, in addition to other social, cultural and educational activities.

In addition, the centers and ZOWAA put out publications to provide communication and information to the population. Such publications include monthly journal of Bahra (Light); quarterly of Zakhoota (Victory), Ata (Flag) and Kokhwa D'Bet-Nahrain (Star of Mesopotamia). Also the Assyrian radio programs are broadcast regularly in Arbil. Recently, we have also learned that a television program has been added which is limited to the Arbil area, and a short wave radio program that reaches throughout most of Iraq.

- The Assyrian Aid & Social Society-Iraq operates two pharmacies in Dohuk and Arbil for needy patients. The Society also has a medical aid program where it arranges for Assyrian volunteer physicians to treat patients. (see the last issue of *Nineveh* for details). The pharmacies are stocked by medications purchased by the Assyrian Aid Society of America, San Francisco. These are sent regularly, the funds collected by the Assyrian Aid Society, its branches, other organizations and individuals.
- The Assyrian Aid & Social Society-Iraq has additional duties of building and resettling the homeless Assyrians whose homes were destroyed by the Iraqi government. A number of Assyrians are employed on different projects. In the last issue of *Nineveh*, we indicated that, with the assistance of the Assyrian Aid Society of America, a proposal was submitted to the U.S. Agency for International Development to build 350 homes in 6 villages in the region of Simel with infrastructure, two medical clinics, two homes for nurses and other provisions to sustain them and become self-sufficient. This project is now approved and under construction. The project will cost about \$450,000, which has been funded primarily by the U.S. Agency for International Development, with contributions from the Assyrian Aid

Society of America, The Assyrian Aid Society of Canada and the Presbyterian Church U.S.A. Other proposals have been prepared for grants to build schools in the region of Nahle and settlement projects in the regions of Barwari Bala and Sapna.

- Within the liberated area a number of Assyrian National Holidays are recognized by the administration, such as:
Kha B'Neesan - April 1 Assyrian New Year
Martyrs' Day - August 7
Easter
Christmas
New Year
Nusardil
- Assyrian inhabitants within the 'safe haven' zone number about 100,000, and in the immediate environs another 100,000.
- With respect to Assyrian Churches, there are a number of them in the 'safe haven' zone. These belong to the Assyrian Church of the East, the Assyrian Chaldean (Catholic) Church and the Ancient Church of the East.
- The United Nations representatives meet every fortnight in Dohuk, Arbil and Zakho with NGO (Non-Governmental Organization) and the Kurdistan government to determine the needs of the people of North Iraq.
- The Assyrian Aid & Social Society-Iraq undertakes many other ongoing projects including, but not limited to, the distribution of food, clothing, agricultural supplies, cash money etc., to the Assyrian villagers.
- ZOWAA representatives met with officials of the U.S. State Department and members of Congress in Washington D.C. to discuss Iraqi and Assyrian concerns in Iraq. In the State Department they met with Robert Deutch (director of North Gulf Affairs), David Bame (the Iraqi desk officer), and Jim Soriano (in charge of the Human Rights Desk for the Middle East). In the U.S. Senate they met with Senators Carol Mausly Braun and Paul Simon, both of Illinois; the chiefs of Staff of Senators Barbara Boxer and Diane Feinstein of California; and staff members of the Senate Foreign Relations Committee. In the House of Representatives they met with Congressmen Luis Gutierrez and John Porter, both of Illinois; Gary Condit of the

Modesto area of California; the staff of Norman Mineta of California; and Assyrian-American Congresswoman Anna Eshoo of California. After a lengthy meeting with Congresswoman Eshoo, she issued a statement regarding Assyrian concerns which was distributed, along with documents from the ZOWAA delegation, to various House Committees.

Patriarch Mar Dinkha IV Visits California

His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, visited the California parishes during the month of October 1995. A dinner reception was held on October 14th at Mar Narsai Church hall in San Francisco to honor the Patriarch's 19th Anniversary of his election as the spiritual leader of the Assyrian Church of the East. A large number of people attended the reception. Because the majority of the members of the Assyrian Church have re-settled outside the traditional geographical boundaries of the Church, namely, the Middle East, the Patriarchal See is now headquartered in Chicago. This decision was made during the Fifth Holy Synod of his Patriarchate which was held on July 18-29, 1994, in Sydney, Australia.



The Patriarch extended his appreciation for the honor given to him and thanked the choir and the solo singer for the beautiful songs they sang on this memorable occasion. He then related in general the situation of the Church as well as the Assyrian nation. Among some issues his talk covered:

1. He strongly emphasized the need for love, respect, unity and understanding among the Assyrians of different denominations. He said that we are one people, one Assyrian nation.
2. That it is important for us to retain our Assyrian language, our customs and traditions as these are essential elements of our identity. He was concerned, in particular, of the diminution of the language among Assyrians in diaspora, which is caused by external societal influences. Mar Dinkha is fluent in English, yet during the signing of the Common Christological Declaration on November 9, 1994 between the Catholic Church and the Assyrian Church, he said that he purposely delivered his talk in Assyrian so that the world at large would hear the language we speak. He stated that this Christological agreement or reconciliation opened new horizons of religious cooperation between the Catholic Church and our Assyrian Church as well as with the other Apostolic Churches. [See Editor's note at end of article for background information on this subject].
3. Mar Dinkha stated that he is proud to be the Patriarch of this glorious Assyrian Church. It is precious to us, he said, adding that we should protect it, preserve it, and be faithful to it like our forefathers before us who shed their blood for their Christian faith. The Assyrian Church stands on its doctrinal ground as formulated by our ancestors, and that the restoration of unity is not in the sense of coming under the umbrella of one church but to work together to the best interest of all of us.
4. He called on all Assyrians to be loyal to their country of residence.
5. He called on all Assyrian organizations, federations and parties to unite under one secular leadership, one main organization, to focus and speak out on the critical issues that face our Assyrian nation. We

must preserve our national identity, he said, and the clergy will in no way involve themselves in politics, but can support such an organization morally and spiritually. Today, he said, our people are scattered throughout the world, and those in the Middle East and some parts of Europe have reached a stage of economic deprivation, political tensions, starvation and malnutrition. There is a great need to help them overcome their desperate situation.

6. Mar Dinkha stated that the Assyrian Church of the East has a theological school in Baghdad, Iraq, and they are thinking of establishing a second one in the West in the future for the training of clergy.
7. His Holiness concluded his talk with an enumeration of the number of Dioceses and parishes of the Assyrian Church in the world.

Editors's Note:

Mar Dinkha made two official visits to the Vatican to see Pope John Paul II to discuss restoration of the full communion between their churches. During this time dialogues transpired between representatives of the Catholic Church and the Assyrian Church of the East. Some of the discussions on Christological matters took place during the meetings of the Pro Oriente Foundation. Subsequent to his second visit, and according to Pope John Paul II (see Nineveh, 4th Quarter 1994, "historians and theologians immediately set about examining very carefully the Christological consequences of the Council of Ephesus. In an atmosphere of fraternity and mutual confidence, a fruitful dialogue has enabled us to overcome the ambiguities and misunderstandings of the past." And on his third meeting, accompanied by a delegation of Bishops, Mar Dinkha IV met with Pope John Paul II when both signed the Common Christological Declaration.



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.

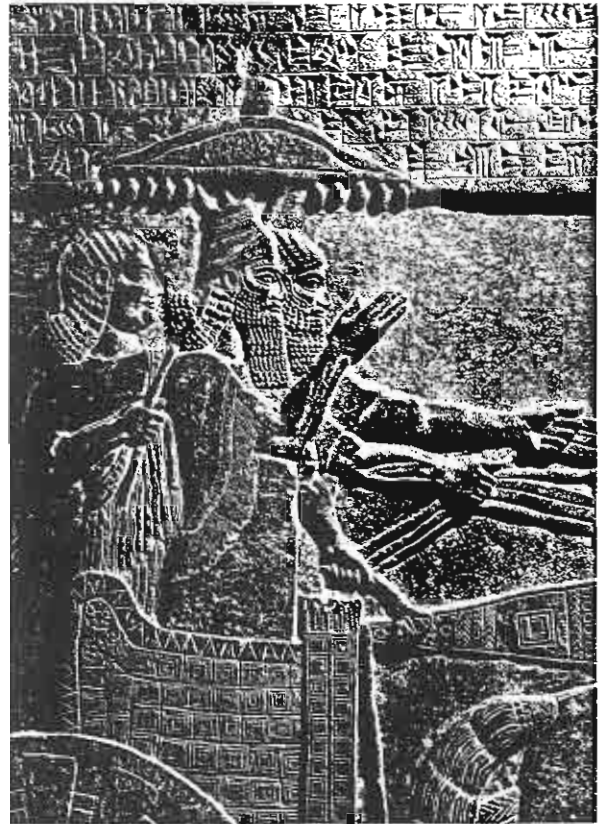
PART TWO

Tiglath-Pileser III (745 - 727 BC.)

Some historians insist that Tiglath-Pileser III, not Ashurnazirpal II, was the "true" founder of the Neo-Assyrian empire. Such a proposition is not as difficult to maintain as one might think. It implies that to build an empire one has to revitalize its infrastructure. Tiglath-Pileser III achieved this goal and so his contributions to the rise of empire cannot be overstated. If the reign of Tiglath-Pileser III could be summed up in one word, that word would be "reform." Tiglath-Pileser instituted two types of reform; administrative (or government) reform, and reform of the military (or army).

The Administrative Reforms of Tiglath-Pileser III

The goal of Tiglath-Pileser's administrative reform was to centralize royal power. His first action was to equalize taxation throughout the empire. Only the religious capitals of Ashur and Babylon continued to enjoy tax-exempt status. Tiglath-Pileser also sought to reduce the excessive power of Assyrian lords and provincial governors who had grown increasingly powerful as a consequence of the domestic strife that followed Ashurnazirpal II. Within Assyria, districts were made smaller and more numerous. This decreased the influence of local land barons. Allied states which bordered Assyria were declared provinces of Assyria. Local kings were replaced by governors directly accountable to Tiglath-Pileser. Nations allied to Assyria and yet too far away to be incorporated, retained their royalty but were placed under an



Assyrian overseer. Efficient systems of communication were established between the king and his provincial governors and overseers. These officials were then required to send regular reports to the king via a newly-created series of staging posts.¹

The Military Reforms of Tiglath-Pileser III

Prior to the reign of Tiglath-Pileser III conscription had been the method by which a standing army was raised. When a crisis arose, Assyrian peasants were supplied to the king by an Assyrian landlord. Tiglath-Pileser III realized the precariousness of this situation. He was determined not to allow the throne to be held hostage or intimidated by

capricious Assyrian noblemen. So he changed the means of conscription. He established a permanent army by levying units from various parts of the Assyrian empire. Cavalry units were imported from one province while engineers, charioteers, and archer units came from other countries. The Assyrian army was quickly transformed. It became larger, more specialized, and more ethnically-diverse. These changes can actually be seen on bas-reliefs which hang in the European museums. If you carefully examine the characteristics of Assyrian soldiers prior to the reign of Tiglath-Pileser III you will see little difference in their physical features. They were Assyrian heartlanders. But if you look at Assyrian soldiers from the post-Tiglath-Pileser III period you will see that their physical features and their attire are noticeably different. They reflect a new ethnic diversity. The immediate benefit of Tiglath-Pileser's changes was a lesser reliance on Assyrian nobles and a larger pool from which to draw army personnel. In spite of the obvious advantages of these changes one could make a strong case that the long-term repercussions of such a change were actually negative. A professional fighting force which was made up of assorted contingents of foreigners was arguably inferior to native Assyrians in endurance, courage, and patriotism. After all, they were fighting for the empire, rather than for their own personal homeland. Perhaps that is why when Nineveh fell in 612 BC., the Babylonians and Persians were simply able to substitute their high command for the Assyrian high command and assume control of the whole Assyrian empire. Despite this, Tiglath-Pileser knew that if Assyria wanted to become an unrivaled world power, he would have to use foreign resources in terms of personnel.

Like Ashurnazirpal, Tiglath-Pileser conducted campaigns in the east and west. His eastern campaigns led him to an area south-west of modern-day Tehran. In the west, he ventured to the Mediterranean. One particular campaign is documented in the Bible. The Philistine rulers of Ascalon and Gaza, backed primarily by Egypt and a coalition of Palestinians, threatened to attack Judah. It was at the urging of the Egyptians that these nations had united together in an attempt to break an Assyrian embargo of

timber exports from Lebanon to Egypt. The Jewish king, Ahaz, called upon the services of Tiglath-Pileser III, the ruler of the most powerful nation in the world, to save Judah. The events are documented in the Old Testament of the Bible:

So Ahaz sent messengers to Tiglath-Pileser, king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of [those] which rise up against me ... [A]nd the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it.²

To the south of Assyria, Tiglath-Pileser liberated the Babylonians from the nomadic Chaldeans of the Shatt-Al-Arab in 729 BC.³ The Babylonian high priests ceremoniously recognized Tiglath-Pileser III as their god's lawful representative in Babylonia and he was offered the kingship of Babylon. Ancient accounts document that as confirmation of his new title, "Tiglath Pileser took the hand of the god Marduk [chief god of the Babylonians] in the New Year ceremony at Babylon."⁴ Tiglath-Pileser was thus the first Assyrian king to play such an esteemed part in the Babylonian New Year's Day Parade. When he passed away just two years later, he left in his wake a much stronger imperial infrastructure.

Notes:

1. The Persian and Roman empires later borrowed this concept as a means of control over their distant imperial interests.
2. II Kings 16: 7-9.
3. The ancient Chaldeans are not to be confused with modern Chaldeans, who are essentially Catholic Assyrians.
4. Quoted in H.W.F. Saggs, *The Might That Was Assyria*, (Sidgwick and Jackson: London, 1984), p.91

*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.

The Second Habbaniya School Reunion

by Solomon (Sawa) Solomon

Old friends and colleagues from the Habbaniya, Iraq, days were gathered again in Chicago at a dinner/dance evening that will long be remembered. The event was the second Reunion of the Royal Air Force Habbaniya Union School held at the Radisson Hotel in Lincolnwood Illinois, on September 1, 1995. The gathering was hosted by Ben Yalda, Sargon Aboona, John Baijo Rehana, Odisho Warda and Zacharia O. Zacharia, along with their families who participated actively in organizing this event. At this special occasion, the veterans of the Assyrian Levies were also honored.

This is the fourth in a series of related events that have taken place in Chicago since 1989, when a remembrance gathering was held to honor the memory of *Raabi* Yacoub Bet Yacoub, scholar, poet, writer and dramatist; the First Habbaniya Union School Reunion in 1992; and the program in October, 1994, in honor of the surviving teachers of the school.

Ben Yalda welcomed the audience of 431 guests and acknowledged that many had come from other countries. Rachel Mark Thomas sang the American National Anthem, followed by the Assyrian National Anthem sung by Betty Aiwaz. As a guest of honor, his Grace Mar Gewargis Slewa¹, Metropolitan of the Assyrian Church of the East of Iraq and Russia addressed the gathering, acknowledging that he had lived and taught in Habbaniya and that the old church of Mar Gewargis at the Base is still standing and still serving the Assyrian community. The Metropolitan then blessed a new Union School flag.

During the evening, short talks on early Habbaniya life and activities were given by Dinkha Warda of Australia, Andrious Mama Jotyar of Great Britain, Rab Emma Nadirsha Gorgu of the Assyrian Levies, Captain John Trelawny of Vancouver, Canada (who had served with the Levies in 1940-1942), John Aghajan of Canada and John Isaac of California.

The presentation of awards was made by the spouses of the organizing committee to the veterans of the Royal Air Force Assyrian

Levies, namely, Rab Emma Nadirsha Gorgu, Quartermaster-Sergeant Khamis Daniel, Captain John Trelawny, Sergeant Odisho Latchin, Sergeant Eshaya Moshi, Nurse Mariam (Uropa) Jado, Lance Corporal Oshana Soro, Private Moshi Moshi and Rab Khamshi Moshi Sargis.

In the interim, Betty Aiwaz sang Assyrian national songs, accompanied by Sargon Yalda on the organ. The evening ended with music by Night Star, and dancing well into the night. It was a memorable and enjoyable evening and one has to thank the organizing committee for a job well done. We look forward to our Third Reunion in the future with great enthusiasm.

A good sum of money was raised in connection with his event and turned over to His Grace Metropolitan Mar Gewargis, to be delivered to needy Assyrians in Iraq (at the suggestion of Julius Shabbas, Editor of *Nineveh Magazine*).

Editor's Note:

1. In the Fifth Synod of the Patriarchate of His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, which was held on July 18-29, 1994 in Sydney, Australia, Metropolitan Mar Gewargis Slewo, in addition to being the head of the Diocese of Iraq, was also appointed to assume the responsibility for the Assyrian communities in the Republic of Russia and the other Republics that were within the orbit of the Soviet Union.

In May 1994, prior to the Synod meeting, Mar Gewargis visited the Assyrians of the Commonwealth of Independent States and committed to consider seriously the revival of the Assyrian Church of the East and the training of priests. On his second visit in January 1995, accompanied by Kasha (Priest) Khamis Hormis of Iraq, they visited the Assyrian communities in Krasnodar, Georgia (Tbilisi, Kanda, Gardabani), Rostov-on-the-Don, and St. Petersburg. When they returned to Moscow, they celebrated Qurbana Qaddisha (Holy Communion) for hundreds of people. At the service, the Moscow Assyrian Children's choir, headed by the Educator Valentina Isopov, sang religious songs in the Assyrian

language which was quite impressive. In 1993 the Assyrian Church of the East was registered in Moscow. It is stated that Kasha Khamis will continue his theological studies at the Moscow Humanities University, and concurrently

conduct services and train clergy. His Holiness Mar Dinkha IV, Bishop Mar Aprim Khamis and Bishop Mar Bawai Soro have also visited Russia and the other Republics.



Organizing committee - L to R: Odisho Warda, John Baijo Rehana, Ben Yalda, Sargon Aboona, Zacharia O. Zacharia.



His Grace Mar Gewargis Slewo, Metropolitan of the Assyrian Church of the East of Iraq and Russia addressing the gathering.



*Spouses of Organizing committee ready to present trophies.
L to R: Leena Yalda, Almas Aboona, Helen Zacharia, Ampolia Warda and Paro Rehana.*



**HABBANIYA UNION SCHOOL STUDENTS' ORGANIZING COMMITTEE HONORING THE
SURVIVING SOLDIERS OF THE R.A.F. ASSYRIAN LEVIES (IRAQ) ON SEPTEMBER 1, 1995
AT RADISSON HOTEL, LINCOLNWOOD, ILLINOIS, U.S.A**

Sitting (Left to Right) Sargeant Odisho Latchin, Sargeant Eshaya Moshi, Nurse Mariam (Uropa) Jado
Lance Corporal Budakh Soro, Captain John Trelawny, Rab-Khamshi Moshi Sargis
Standing: Odisho Warda, Rab Emma Nadirsha Gurgu, Quartermaster Sargeant Khamis Daniel,
John Baijo Rehana, Sargon Aboona, Private Moshi Moshi, Ben Yalda, Zacharia Zacharia

Clubs were Hub of Habbaniya Social Life

by Mikhael K. Pius

People's Primary Recreation

Sports and athletics in general, and soccer in particular, were the main diversion of the general population of Habbaniya during its two decades as a Royal Air Force base before it was surrendered to the Royal Iraqi Air Force in May, 1955. But the general social life of the local residents of Habbaniya was centered primarily around clubs.

The population of both Civil Cantonment (C.C.) and Levy Camp (L.C.) was around 15 thousand, comprising several nationalities, the majority of which were Assyrian. The primary social life of a substantial portion of that multi-cultural community was served, one way or another, by clubs.

Today an increasing number of Assyrian women are active club members and share, both with Assyrian clubs and churches, their community's social functions, whether religious, cultural, or athletic. Although some women were involved in club activities then, unlike today, club membership was, as a whole, made up of adult males.

Also unlike today's externally sophisticated—and internally complicated!—Assyrian clubs and organizations, clubs then were simple and modest, and almost devoid of Assyrian national politics! But, like the present Assyrian institutions, clubs were a place where members got involved in sports activities—whether as players or fans—during the daytime, as well as enjoyed relaxation and recreation in the evening with their families and friends. It was also where memorials, wedding celebrations, New Year's Eve, *Kaalu Sulaqa*, regular dance parties and religious feasts and festivals were held.

Clubs and Competition

Clubs were the source of sports and athletic competition. They also sponsored indoor games, local bazaars, arts and crafts exhibitions, dance competition, cycling, swimming, and picnic trips, and staged dramas.

Although the R.A.F. Levies had inter-unit sports and athletic competitions, the Levy Camp had no real club, but had a community

hall for social functions and a swimming pool in which all local swimming competitions were held. But from mid-1940s until early 1950s the camp had a sort of club, which was the Levy Civilians. The club membership was mostly Assyrian, with a few Indians. The "club's" activities were confined to sports and athletics, in which it fielded some star players and put out strong competition. But during the few years before it was dissolved and some of its members joined the R.A.F. Assyrian Employees' Club in 1952, the Levy Civilians used the Levy Hall for their social functions.

In the Civil Cantonment, however, there were half a dozen clubs, with their own club buildings. All but Oriental Club were located on the street beginning from the southern corner of the C.C. Superintendents garden near C.C. Cinema, running north along the front of the B and E-Type blocks, right-angling (at Employees Club) like an L and ending at the western corner that connected with the street between the J&K-Types and D-Type blocks. Oriental Clubhouse was situated farther west, the rear blocks of D-Type Quarter.

The British section of Habbaniya, called Station, also had a few clubs, including NAAFI Club, which had a mixed membership of British civilian and local employees. But we shall not dwell on these, because this article is concerned only with those in the two local camps.

Composition of Clubs

The membership of Oriental Club was made up of Kurds and Arabs; Indian Club of Indians and Pakistanis; Homenetmen of Armenians; and Employees' Club of Assyrians. But A.M.W.D. (Air Ministry Works Directorate) and Social Clubs both had a multi-cultural membership.

Since this article is only a *brief* history of clubs, their activities will not be discussed in detail here, but will be the subject of separate articles in future. Suffice it to mention now that all of the clubs were active to some degree, especially in sports and athletics.

Oriental, A.M.W.D., and Social clubs

produced, during the years, some noted individual sportsmen, among them Indians, and a few Armenians. Social Club which had a lawned garden with an elevated stage organized a couple of dancing and boxing competitions, and its twin courts were sometimes the focus of tennis championship matches.

Leader of the Pack

Employees Club was the leader among the clubs, particularly in soccer. It had not only the largest membership, about 500—more than that of all the other five clubs combined—but was also more socially active and competitive in sports and athletics, capturing the “lion’s share” of the championships and trophies.

The Employees’ Club began in 1942 and lasted until the Iraqi takeover of the air base in 1955, when the name was changed to Employees’ Sporting Club. During this period, seven presidents presided over it, with the late Avimalk Yonan Orahim holding office five of the 13 years.

The Employees’ Club clubhouse building was constructed in 1946, mostly through voluntary work and “donated” material, and had the largest hall, with the capacity to hold several hundred guests. It had an outdoor lawn surrounded by rose bushes, shrubbery and small trees, and an elevated, tiled, and well-lighted square dance-stage in the center. The club played host to the majority of Assyrian weddings and other celebrations. And the club’s New Year’s Eve party, as well as its periodic dance parties, both indoor and outdoor—served by a skillful, independent Assyrian music band—often attracted British guests, as well as guests from far-off Assyrian communities, such as Baghdad, Kirkuk, and Basrah.

Hinaidi Parent Club

Habbaniya clubs were the offspring of the first Assyrian and Armenian organized club, the Union Club, founded in the early thirties (or late twenties?) in Kota Camp, adjoining the previous R.A.F. Station of Hinaidi, near Baghdad. The pioneers were the late *Raabi* Yacoub Bet-Yacoub, a few of the camp’s senior residents, and the first batch of *Raabi* Yacoub’s Assyrian and Armenian Union School graduates, some living in California now: Para Pius Abady (Turlock), Gibrail Yosip

Sayad (Modesto), and Philip Nimrod Malik (Ceres).

The club’s home base was the Union School building where it held, for the first time—and much to the outrage of “face-scratching” Assyrian grandmothers!—Western dance parties, as well as Shakespearean dramas, translated into Assyrian, and directed, by *Raabi* Yacoub himself. The club also fielded a soccer team, and held picnics and summer moonlight swimming parties by the Tigris.

Habbaniya’s Earlier Clubs

In 1936 the RAF vacated its air base at Hinaidi, and relocated, its military installations and personnel, its Levy Force and local civilian employees and their families, to a bigger one, Habbaniya, 55 miles west of Baghdad. Two years later, two major local soccer teams, Tigers and Lions, combined and formed the Assyrian Sports Club, while another team, the United Eagles, joined the Union Club team, forming Arsenal Sports Club. There was fierce competition between the two clubs. In 1940 the two clubs merged under the name Arsenal Sports Club. Two years later, however, Arsenal Sports Club was renamed R.A.F. Assyrian Employees’ Club and housed in a small building, which was replaced in 1946 by the larger facility described above.

The Social and the A.M.W.D. Clubs—both of which had tennis courts—and the Armenian Homenetmen Club, were established in the first few years of Habbaniya, but the Indian Club was set up in the mid 1940s. The Kurds and Arabs had no club until 1948 when Oriental Club was established in a small building. Prior to 1942, they had a strong soccer team called Blackpool that competed against top Assyrian teams. The team was dissolved, and during the years 1942 to 1948, a few of its best players joined Assyrians and Armenians in an independent team called Civil Cantonment.

End of An Assyrian Era

When the Anglo-Iraqi Treaty was terminated in May 1955, the Levy Force was disbanded, the British personnel flew away to Blighty, and almost all of the several-thousand-strong R.A.F. civilian work force of Habbaniya, with their families, gradually

dispersed, except for a handful of Assyrians and a larger number of Kurds and Arabs who chose to stay on and work for the Iraqis. As a result, all the local clubs closed, except the Assyrian Employees and A.M.W.D. clubs, both of which continued under their new Arabic names, *Naadi Al-Riyadhi Lil-Mouwadhfaeen* (Employees Sporting Club) and *Naadi Al-Ashghaal* (Works Club), respectively.

So with the R.A.F. Levies' final parade march over and the R.A.F. Assyrian Employees' and other C.C. clubs no more, Habbaniya's name and fame as the bastion of the "*Abu Reesh*" (feather-hatted) Assyrian Levies and the turf of the C.C. sports stars—except for a handful who made the transition to Iraqi national and international teams—became another closed chapter of modern Assyrian history!

Notes:

1. The author expresses his indebtedness primarily to Fraidon Orahim Iskhaq, and also to Para Pius Abady, Gibrail Yosip Sayad,

Kaako S. Shallou and Eshaya H. Isaac for their verification or feedback of some of the facts in this article.

2. Regrettably, clubs other than Employees' Club are not represented in this article pictorially due to lack of relevant pictures!

3. Another article will be published later on the history of the Assyrian organized soccer in Hinaidi and Habbaniya. We already have pictures of the following teams: NAAFI Staff 1935/36, United Eagles 1935/36, Arsenal 1938/39 and 1941-42, and Employees' Club 1949-50, 1950-51, and 1952-53. Editor would appreciate receiving from readers vintage photos of other teams—Union Club, Tigers, Blackpool, A.M.W.D., Oriental, C.C., Levy C, Homenetmen, etc. Published credit will be given to photo contributors, and photos will be taken care of and returned to owners safely after publication. Previously, an appeal was made for contribution (on loan) for vintage Habbaniya photos but without response. So come on, *Bne-Habbaniya*, let your vintage photos grace the pages of *Nineveh*!



Kaalu Sulaaga Festival, May 1952, Held at Assyrian Employees' Club

A group of young beauties of the Civil Cantonment and the Levy Camp posing for a picture during their annual celebration of the festival at the club. In the picture are also members (six) of the

Assyrian Dance Band that provided the music for the ladies' entertainment. (Photo courtesy of M. K. Pius, Modesto)



**1953: R.A.F. Assyrian Employees Club, Civil Cantonment, Habbaniya:
All-Around Champions, Soccer, Hockey, Tennis, Basketball, Volleyball.**

Squatting (left to right): Ammo Baba, Edison Eshay David, Front row: William David, John Isaac Hormis Goriel (Soccer Capt.), Raabi Albert A. Babilla (Club President), Andrews J. Simon (Hockey Capt.), Youra Eshaya, Davis Eshay David (Sports Secretary); Second row: Binyamin Shimshon Shallou, Ammanuel Yosip (Basketball Capt) Avimalk "Chich-choo" Haidar, Albert Philip Rasho, William Daniel, Binyamin Esho, Babajan Eramia Benjamin, Sargis Shimshon Shallou; Back row: Etalious "John" Shawel, Wilson Polous Rasho, Yacoub Youkhanna, Baba Esho, William Shimshon Shallou. (Photo courtesy of Raabi Albert A. Babilla)



**Habbaniya Wedding
Celebration, May 1957, at
Naa'di Al-Ri'yaa'dhi
Lil-Mou'wadha'feen**

Beaming bridegroom Francis Shawel David and his pretty bride Alina Elisha being "ushered" to their special table in the club garden by singing and dancing celebrants.

(Photo courtesy of Francis David, Modesto, CA)



***Managing Committee, 1952-54, of R.A.F. Assyrian
Employees' Club, Civil Cantonment Habbaniya***

Front row (left to right): Baba Mirza (C. Member), David Joseph (Vice-President), Raabi Albert A. Babilla (President), Hormis Yosip (Secretary), Paul N. Benjamin (C. Member); Back row l to r): Wilson K. Isaac (Treasurer), Shimshon L. Essa (C.Member) Enviya Simon (C. Member), Davis E. David (Sports Secretary) (Photo courtesy of Raabi Albert Babilla, Turlock)



***New Year's Eve
Dance Party, 1953
at Assyrian
Employees's Club***
Happy Smiling Faces
of Bygone Days
(Photo courtesy of M.
K. Pius, Modesto)



Nwyia Shabbas and his daughter Nina N. Jacob at the Assyrian New Year Eve party at Habbaniya, Iraq in 1940.



Julius Shabbas at the Assyrian New Year Eve party at Habbaniya, Iraq in 1942.



1950: A Group of Club Members in front of R.A.F. Assyrian Employees' Club House

Sitting (left to right): Wilson David, Ben Yalda, (Unknown), Envia Warda, Lazar Youkhanna; 1st row: William "Colonel" Shaul, George Youkhanna, Zaia Esho, Albert Aviqam, William David; 2nd row: David _____, Gitton Enviya, Mama _____; 3rd row: Youash _____, Avisha _____, Raabi Youkhanna Shimshon(?), Babajan Eramia Benjamin, Ben Y. Khoshaba, Andrews J. Simon; 4th row: (Unknown), Sargis S. Shallou, Shlimon _____, Homer Soski, Patros Francis; Top: Youkhanna Yacoub, Youel "Millionaire" Bahram, Aram Karam. (Photo courtesy of Fraidon Orahim Ishak, Canada)

PLEAS OF A SUFFERING NATION

by Fred P. Isaac — Australia

In the First World War, Ottoman Empire carried out its infamous ethnic cleansing against the Greeks, the Armenians and the Assyrians. Over a million indigenous ethnics perished as a result of their savagery. They drove the Assyrians out of part of their ancestral lands, the Hakkari highlands of south eastern Turkey. In the name of *Jihad* (Holy War) against the *Kafir* (infidel) Christians, the Turks and Kurds descended upon the Assyrian villages in hordes, killing and looting in the name of Allah. The Assyrians lost practically all their villages within the borders of modern Turkey. They also lost some of their best arable lands and beautiful meadows.

The Hakkari territory that the Assyrians lost to the Turks and Kurds is situated right on the tip of north west of present-day Iraq. The Assyrians, considering themselves still subjects of the Ottoman Empire, and north Iraq as an extension of their Hakkari territory, re-grouped and settled among their old kinfolks and Christian villages in south of Hakkari, in vilayet Mosul. At that time, the fate of Mosul district, which had been a territory of the collapsed Ottoman Empire had been decided by the Allies. The Hashemite Kingdom of Iraq had not yet been created either.

The British, discovering exploratory oil wells which the Germans had earlier drilled and abandoned, realized the importance of the territory. The Mosul territory was rich with oil deposits and mineral resources.

In 1922, during the period when the disputed territory of the Mosul district in the north was under the British mandate, power play gave precedence to the security of oil and protection of their interests over the right of resettlement of the Assyrian people in their own region. At the time, the British Empire was all powerful and mighty, and its word was unwritten law. They disappointed the hopes of the Assyrians. Again the Assyrians became the victims. Great Britain annexed the Mosul district to the newly created Hashemite Kingdom of Iraq. They imported Emir Faisal from Saudi Arabia and crowned him King over Iraq. Their attempt to install him King over Syria earlier had failed dismally. The

Assyrians became subservient to the British and as a result are suffering to this day.

The Assyrians are the native inhabitants and original dwellers of Iraq. They have survived for centuries. Yet, they live in their own land without any say in the government. Their human rights are denied. The government strongly suppresses their attempts to open schools to teach their own language, to promote their own culture and preserve their heritage. They have no official representation in the government to protect their basic rights. They are not recognized as the indigenous people of the country, and no provisions are made to guarantee their rights in the current (temporary) constitution.¹

Assyrians have suffered terribly at the hands of the past and present Iraqi regimes. The current despotic regime has broken every civil code and has denied the Assyrians their human right to exist as a people. They have dragged them from their homes in the middle of the night and drafted them forcibly into the army. They have denied them equal employment opportunity and freedom of expression by suppression and closing their schools and all their cultural centres.

Many Assyrians have at times been harassed, beaten, imprisoned and driven to near starvation. With little prospect of improving their lot and of survival under such harsh treatment, the Assyrians' only hope is to either resist, fight and die on their soil, or escape the bleak future and emigrate to a western country. During the Iraq-Iran war of the 80s over forty thousand Assyrians were killed or lost in action. This number of casualties for such a small nation is high indeed.

One of the main objectives of the government of Iraq is to Arabise the indigenous Assyrians. Its aim is to rid Iraq of the "Assyrian problem" and omit their name from the forthcoming permanent constitution without resistance. The regime's feverish attempt is to Arabise the Assyrians before its barbaric rule ends to gain credence among its radical advocates.

Being subjected to continuous oppression and humiliation, they live in total anxiety. They are in constant fear of losing their jobs,

their properties and their lives. They live in discomfort, seeing their culture and identity being gradually eroded by the domineering rulers.

Such repressive measures and inhumane actions have played havoc with the Assyrian way of life and have led to the dislodgment and disintegration of the Assyrian family. Thousands have already lost their jobs, their properties and parted from their loved ones and live in destitution. And thousands more are stranded all around the neighboring countries, and in more than twenty other countries throughout the world, extending from Iran to Thailand; from Turkey to Balkan States; from Syria to Armenia and Russia, and from Cyprus and Lebanon to Greece and many other European countries. In Jordan alone there are over thirty thousand Assyrians. They have gathered there, seeking a way out of their affliction.

Many have been trapped in world bureaucratic entanglements, uncertain of their future. Many have lost nearly everything and live miserably. Many depend on donations from their overseas relatives and friends. They are stuck there, awaiting the result of their applications for an entry visa to a western country.

Have any of the world charity organizations made an effort to visit them to show some concern? Have any of the relief agencies of the United Nations checked to see how they are coping to extend to them a hand of assistance as a gesture of goodwill? Are they not entitled to be rescued as any other minority and individual human being? And if not, why not? Or is it that the Assyrian issue is somewhat foreign to them - out of their daily routine task. Though the name '**Assyrian**' strikes a cord occasionally, they seem to dismiss it, since the world community has not yet seriously looked at the Assyrian issue to sponsor it officially.

While the Assyrian tragedy remains unresolved, the international community, as an onlooker, watches passively. It is a tragedy, and what a tragedy of human conduct to the upholders of morality.

Several small nations such as Cyprus and East Timor, and minority groups like the Basques in France and Spain, and natives of South America, including the Assyrians in the Middle East, who have been wronged and

oppressed for so long, have lost confidence in the international communities. They are dismayed with them because their sufferings have been dragging on for decades, while the aggressor is consolidating his hold and ignoring the international communities without any fear of reprisal.

Since the Assyrians have no official representation in their own usurped country or in world bodies, their individual appeals to the international communities seem to fall on deaf ears. The unrelenting effort of certain small Assyrian groups, though impressive in exposing the atrocities of the aggressor, is not enough to draw the attention of the world media and the right agencies to gain their support and condemn the atrocious acts of such a belligerent.

While the world is in turmoil, the Assyrian case is buried under a pile of unresolved problems of the world. Sitting there at the bottom of the tray, or shelved somewhere in the archives accumulating dust since the days of the defunct League of Nations, the Assyrian file is forgotten under an ever increasing number of new cases. Most of them are marked **High Priority** with little chance of the Assyrian legal documents ever being located and the Assyrian issue raised, offered for discussion and given a fair hearing. When will the turn of the Assyrian issue ever come up?

Some western countries such as the United States of America, Canada, Australia and New Zealand have recognized several aboriginal groups and indigenous people, restored to them part of their native land, extended official apologies to them for the atrocities committed against them and compensated them for their sufferings. What has the belligerent state of Iraq done other than suppress the native Assyrians and deny their existence as an indigenous people?

The rights of the Assyrians have been ignored by the world community for decades - since the outbreak of the First World War. It is high time that the free world turned its attention towards the forgotten people - the Assyrian people - the smallest ally of the free world. The Assyrians have, like the rest of the nations, contributed effectively to the war effort in World War II and paid their share in blood to free the world from fascism so that democracy may live and thrive. The Assyrian war effort, though small, is likened to the

Sling of David. It was effective. With the timely operation of conveying materiel to Russia through the Iraqi Seaport of Basrah, and the Persian Seaport of Bandar Abbas in the south, the tide turned against fascism and the giant enemy was crippled. Strategically, it was the turning point that led to the defeat of the Axis. The Russian counter attack against the invading troops that followed later was the decisive turning point in the ultimate victory of World War II.

Being Christians and of good endurance, and having survived for centuries, does not mean that the Assyrians should accept being dispossessed of their homes and be denied of their human rights cruelly and unjustly.

They shall strive and continue unwaveringly in their struggle to resurrect their demand for the rehabilitation of the Assyrian people under the Charter of the United Nations. They will continue to demand the restitution of their human rights relentlessly and unabated. It is their legitimate right.

May the pleas of this suffering nation reach the ears of the world community leaders, prick their conscience and touch their hearts that they may care and rescue the Assyrian people and ease their chronic plight.

Editor's Note:

1. *Iraq has been operating on the basis of a temporary constitution since the Baath Party rule started in the late sixties. Promises for plebiscite to install a permanent constitution have not materialized.*

1996 Board of Directors of The Assyrian Foundation of America

At a general membership meeting on December 17, 1995 the following officers were reelected to the Board of Directors:

PresidentMartin Jacob
 Vice-PresidentCharles Yonan
 SecretaryGermaine Badal
 TreasurerJulius N. Shabbas
 Chair, MembershipLinda Schwat
 Chair, EducationNathan T. Nasser
 Chair, SocialSargon W. Shabbas

CONGRATULATIONS



Sargon R. Michael has been named executive vice president and general manager for **Allied Mechanical**, a San Rafael-based company that specializes in design, installation and service of HVAC systems throughout the Bay Area. In making the announcement, Mark Barger, president/CEO of Allied Mechanical, said Sargon has contributed significant enhancements to Allied's HVAC design-build and plans and specifications business for new construction and retrofit projects since joining the company in February.

Prior to joining Allied, Sargon held management positions with major general contracting firms, including 18 years with Bechtel in San Francisco.

Editor's Note:

We applaud Sargon for this well-deserved promotion, and wish him continued success. Sargon and his wife, Marlene, are longstanding members of the Assyrian Foundation of America.

Notes on the Second Assyrian School of Mosul

by Solomon (Sawa) Solomon

For reasons discussed elsewhere, Kasha (priest) Yousip D'Kalaita, (1869-1952) left the Assyrian School of Mosul in 1927 and established the second Assyrian School in Mosul in his own place of residence. He was to run the school until 1934 when the government took it over and renamed it "AL Falah" school. Kasha Yousip then became instructor in religion. The following are some notes that I have gathered on the new school. I believe that they would be of interest to the Assyrian reader.

- The school was open six days a week with Sunday being a day of holiday. Classes included instruction in the modern and classical dialects of Assyrian, English, Arabic, Math, Geography and Estrangily writing.
- A new printing press was purchased from Germany and was placed in one of the rooms. Printing letters were acquired from an Assyrian Chaldean place in Mosul. Kasha Yousip resumed the publication of Assyrian books.
- Everyday, prior to resumption of classes, pupils would gather in the hall for a short prayer.
- On Sundays, church services would be held in one of the rooms of the house. The sermon was a major part of the service.
- There was a half hour march for all pupils outside the school premises everyday led by Kasha Yousip.
- For pupils who came from the villages outside Mosul there was a boarding place in the building. They numbered about 15 boys.
- During the summer months, every pupil who did not miss church services for 30 consecutive days received a reward from the school.
- The school had an annual picnic, and among the places visited were: Nineveh, Mar Elia, Tel Keif, and others.
- A frequent visitor to the school was Deacon Nimrud Rassam from the famed Rassam family.
- During the summer months there was a church service every afternoon. Afterwards the Kasha would read aloud from the Daily

English Language newspaper.

- Government officials from the Department of Education would stop frequently to inspect the school.
- In 1933 a soccer team was established by the schools that took part in games against other teams. In one game our team defeated the Tel Keif team.
- In 1933, and for a period of one year, the school was moved to a new building in the Dawasa neighborhood. A new teacher joined the faculty to give instruction in Arabic and sports.
- Shortly after the death of King George V of England on January 20, 1936, a special program for the departed king was arranged in the school with Kasha Yousip and the pupils participating.
- And finally, on the day Metropolitan Mar Awimalk Timotheos left Mosul for his seat in India, Rev. Yousip took a choir of twenty pupils to bid farewell to him. Songs were sung and the prelate gave a short talk whereupon they all kissed his hand. The metropolitan was a frequent visitor to the school. He left never to return again. Mar Timotheos passed away on April 15, 1945.

Kasha Yousip D'Kalaita was ordained a priest by Mar Timotheos on September 13, 1927. He died on February 23, 1952. On April 29, 1955, a memorial service was held at Mosul Cemetery during which a monument dedicated by the Alumni in memory of Kasha Yousip was unveiled by Metropolitan Mar Yousip Khnanishou. Present were church leaders from other Christian denominations. A fitting tribute, in the opinion of many, to a great Assyrian educator of modern times. May he rest in peace.

Editor's Note:

For a biography of Kasha Yousip D'Kalaita see the article by Youel A. Baaba in the Journal of the Assyrian Academic Society Vol. V No. 2 Fall 1991.



Faculty and students of Kasha Yousip's Assyrian schools of Mosul. Seated in front row: Center is Kasha Yousip; to his left: Raabi Shmuel; to his right: Raabi Aziz. Seated in front of Kasha Yousip is his son Barnwa. Last back row: in the center is Mukhtar Murad of Habbaniya; second back row: third right is Archdeacon Kako Lazar.

Photo taken on April 29, 1955 at the memorial service held at the Mosul cemetery during the unveiling of the monument dedicated to Kasha Yousip D'Kalaita by the alumni of the school. At extreme right is Metropolitan Mar Yousip Khnanishou of the Assyrian Church of the East, along with hierarchy of other christian denominations, such as Armenians, Jacobites, Syrians and Chaldeans.



Michael Yalda, son of Sargon and Janine Yalda of Morton Grove, Illinois, was awarded First Place Honors in his age group for having the best Painting of "Morton Grove 100 years ago", in the Centennial Celebrations in that town in June, 1995. Michael, now six years old, was presented with a Blue Ribbon Certificate and a US Savings Bond by a representative of the Mayor of Morton Grove and the President of First National Bank of Morton Grove, which sponsored the competition. Michael was also offered a special ride on the Banks Float during the July 4th Celebration in the town. Needless to say, Grandpa Ben Yalda and Grandma Leena were probably the proudest grandparents around all summer!



Modesto Couple Celebrate Wedding Anniversary on Minnesota Steamboat

Davis and Liza David of Modesto, California, celebrated their 40th Wedding Anniversary on October 15, 1995 with a dinner with their daughter Pat Kleis and family on a steamboat. This took place during a ten-day visit they paid their daughter's family in Hastings, Minnesota. Davis and Liza have three younger children, in Modesto: Ronnie, 38 (married with two children) and twins Frankie and Jessie, 26.

Liza and Davis were married October 15, 1955 in Habbaniya, Iraq, where both lived from 1937 through 1957. Before coming, with their children, to this country in 1973, they lived in the Assyrian township of Daura in Baghdad. Davis worked for K.O.C. (Accts. Dept.) for 16 years.

Earlier in 1995, Davis was chosen Father of the Year by the Assyrian American Association of Modesto and Liza was named Mother of the Year by Daughters of Mar Zaia Assyrian Church of the East in Modesto. Liza is the Assyrian secretary for the mentioned church group since 1989.

An active member of Assyrian church and social organizations in the Turlock-Modesto area, Davis, 66, is retiring at the end of 1995 from Tri-Valley Growers (Container Division), where he has been employed for 21 years. Liza, 61, has also worked for the same company for 20 years and has been taking care of her aged mother-in-law for several years.

In Habbaniya, Davis was a Boy Scout troop leader and Rover and acted in several school and community dramas; he was the sports secretary for the R.A.F. Assyrian Employees' Club for two years; and worked for the R.A.F. Meteorological Office for 10 years. Liza was a Girl Guide, and taught an Assyrian elementary class in Mar Gewargis Assyrian Church of the East for five years.

Submitted by Mikhael K. Pius



Liza Aziz David and Davis Eshay David as newly-weds in Oct. 1955.



Davis and Liza David 40 years later.



Liza and Davis David celebrating 40th Wedding Anniversary, with daughter Pat and family (r to l): Krystal, Lindsey and Jim Kleis, on Oct. 15, 1995.

Dowry-Requirement in Assyrian Law

During excavations in the old royal Assyrian capitals of Nineveh and Calah (Nimrud) thousands of documents have been found, most of them between the king and his provincial officials.

H.W.F. Saggs - in his book "The Greatness That Was Babylon" writes that:

"These letters cover a wide range of subjects and serve in general to show that the officials we meet in them, whether great or small, were actively administering their territories and not merely grinding wealth from the subjects of the king by a system of tax-farming. Unexpected consideration is sometimes shown to the people governed, and though this was certainly in the first instance in the interests of efficiency rather than of humanity, can any better claim be made for modern philanthropy in industry? In one instance an official named Ashur-matka-gur had received a royal inquiry about some Aramaeans whom he was responsible for re-settling. In his reply he reported: 'They will shortly take the road; I have given them their provisions, clothes, shoes and oil'. But food and equipment did not exhaust the king's arrangements for the settlers: apparently he had also planned to provide wives for them. In this matter, however, the king's project did not meet with immediate success, for in another letter Ashur-matka-gur mentioned

that trouble had arisen, apparently because the marriage customs of the Aramaeans differed from those of the ladies. He reported:

About the Aramaeans of whom the king said 'They are to be married off', the women say, 'We find that the Aramaean men are unwilling to give us money', and 'Not until they give us money!'

It seems that the ladies insisted, in accordance with what is known to have been the normal requirement in Assyrian law, upon receiving money before marriage, as a kind of bride-price, which the Aramaeans were apparently unwilling or unable to pay. Ashur-matka-gur's solution of the problem was to suggest that the ladies' demand should be met and that the Aramaeans should be given the necessary money to enable them to find favour with the ladies. Such details were doubtless planned not for abstract humanitarian considerations but with a view to ensuring the stability of the re-settled populations: none the less, attention to such details must have alleviated many hardships."



IN MEMORIAM

Eramia S. Benjamin



Eramia and his wife on their Golden Wedding Anniversary in 1982

Eramia Shemmon Benjamin, 93, passed on in Modesto, California, on Sunday, December 3, 1995. He was laid to rest December 7 at Turlock Memorial Park, beside his wife Maria ("Baajy"), who died on September 13, 1989. A beautiful funeral service, in which seven priests and a dozen deacons of various Assyrian churches participated, was conducted by pastor Fr. Kamal Bidawid at Turlock's St. Thomas Catholic Church, and a memorial lunch attended by 500 people, was given at the Civic Club, where a life sketch of the deceased was read out by Malcolm Eddy, a close friend of the family and son of Eramia's youth mentor, Gewargis Eddy.

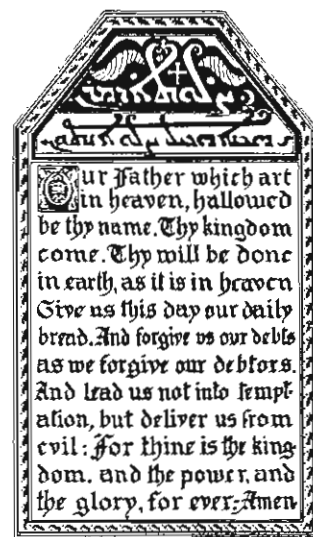
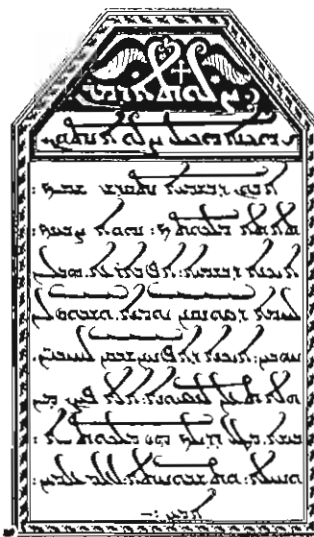
The late Eramia was born in Shumlabat, Iran, in 1902 of parents Shemmon Benjamin of Gavilan and Sarra Parhat of Shumlabat. Eramia's father was murdered by Kurds in 1910, his wife remarried, and two of their children, Enviya and Khawa, also died during 1918 Assyrian exodus. Under the guardianship of their uncle Goriel Benjamin, Eramia and his younger brother, Eliya (who died in Baghdad in 1957), reached Baquba Refugee Camp in Iraq in 1918. After the closing down of Baquba, and later, Mandan Assyrian Refugee

Camp, Eramia, now 20, and his brother moved back with Goriel's family to Iran, where Eramia worked in Hamadan for a while. In 1922 they returned to Iraq, and Eramia started working for the British, finally establishing himself with N.A.A.F.I., a British Forces supply corporation, at the R.A.F. Station of Hinaidi. In December 1932 he married Maria, daughter of Gewargis Shallou of Dizataka, and five years later relocated with his own family to the new R.A.F. air base of Habbaniya. Like all Assyrian employees, Eramia served the British loyally for three decades before retiring in 1955. He learned not only to speak but also to read and write English, attaining the position of a manager.

Eramia and his whole family left Habbaniya and settled in Baghdad in 1955. And in 1971, Eramia followed and lived with their son Yosip [an Assyrian Foundation member] and family in the Bay Area for two years before moving in back with son Albert and family and his wife Maria in Modesto on their immigration from Baghdad in 1973.

Eramia, a devoted husband and father and a devout Christian, is survived by his sons Shemmon (Babajan) Benjamin of Vancouver, Canada, and Yosip and Albert Benjamin of Modesto, Calif.; and daughters Cardelia (Mrs) Benjamin of Vancouver, and Aglantine Shallou of Modesto. He also leaves behind 15 grandchildren along with his fatherly blessings, particularly to a dedicated son and daughter-in-law, Shamasha Albert and Gladis, for their special care and concern for him and his late wife, especially in their last years of need.

Submitted by Mikhael K. Pius



مَنْزِلَةُ الْإِسْلَامِ فِي دَارِ الْجَنَّةِ

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تَبَدَّلَ عِلْمُهُ جَعُمِي

ذَٰلِكَ يَدْعُ إِلَىٰ طَرَفٍ مِّنَ الْأَمْرِ هُوَ لَا خَفِيَّ عَلَيْهِ شَيْءٌ مِّنَ الْأَمْرِ هُوَ لَا خَفِيَّ عَلَيْهِ شَيْءٌ

سَمِعْتُ دُجْعَةَ بْنَ حِجْلٍ قَالًا صَعْبًا مُخْبِرًا بِدَيْكَةِ

- [illegible]

حَقِّ دَانِسَبْ اَنَسْ لَكْ مَلِكْتَهْ تَهْ شَهْ دِيَقْ
 هَلْ خَهْ عَهْدْ هَلْ هَلْ مَهْ عَهْدْ سَبْ تَالَقْ هَلْ
 لَهْ سَبْ تَهْ هَلْ مَهْ لَهْ اَهْ تَهْ مَهْ دِيَقْ
 هَلْ كَبْ مَلِكْتَهْ تَهْ مَهْ اَهْ تَهْ اَهْ

اَهْ مَلِكْ مَهْ دِيَقْ هَلْ مَلِكْ دِهْ هَلْ هَلْ مَهْ
 مَهْ سَبْ اَهْ تَهْ مَهْ اَهْ تَهْ مَهْ اَهْ تَهْ
 اَهْ تَهْ مَهْ اَهْ تَهْ مَهْ اَهْ تَهْ
 لَهْ تَهْ مَهْ اَهْ تَهْ مَهْ اَهْ تَهْ

هَلْ سَبْ مَهْ دِيَقْ دَهْ مَهْ مَلِكْ مَهْ
 مَهْ مَهْ دِهْ مَهْ مَهْ مَهْ مَهْ
 دَهْ مَهْ مَهْ مَهْ مَهْ مَهْ
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یض سلبة مکة

لی می ای صوب له دتو ده یی سلبة ای یض
 جذعتن تم جلیک وایک مه من وایک تذک و میمن
 تم جذعتن و میمن دتو لی صوب وایک مذک و یض
 مذک و میمن وایک فذکلیک بد جلیک وایک

یض جذعتن تم جلیک وایک وایک دتو وایک
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 تم وایک یض وایک وایک وایک وایک وایک

ایض تب مه دتو وایک وایک وایک وایک
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مه ایض ایض وایک وایک وایک وایک
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 ایض دتو وایک وایک وایک وایک وایک
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یض دتو وایک وایک وایک وایک وایک
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یض جذعتن وایک وایک وایک وایک وایک
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[illegible]

لە هەڵبەختی دینداران

[illegible][illegible]

مُحَلِّكَة دَعْمَقْدَل

تَبَدُّ عِبْرَتِ يَتَمِيمِ

حَكَتْ بِهٖ ، عَمَقْدَل مِلَّكَل دَسْمَقْدَل
 مِلَّهٖ . لَجَبَتْ خُفْبَذَل ، خَبَاهَقْدَل
 خُفْبَذَل هَحَك مِعْدَب خُفْبَذَل ، مُسَلَبَتَل
 هَمُتْ تَبَتَل دَسْمَقْدَل مِلَّهٖ ، لَبَتَل عَمَقْدَل
 دَلَهٗ مَلَّ لِكَل بِلَّهٖ مِج حَك لَبَتَل .

تَحِيَّ لَسَّيَل ، كَم هَمُتْ مَلَّ وَهَدَل
 دَحْمَقْدَل هَلْ مَلَّكَل تَحَكَّتَل دَلَهٗ مَلَّهٖ ،
 سَبَد مِج سَمَقْدَل قَتِيَّ هَمُتْ مِلَّهٖ خُفْبَذَل
 دَمُحَلِّكَة دَعْمَقْدَل . تَمُتْدَل لَشَ مِلَّهٖ :
 سُوَس مَمَدَب مَمَقْدَل لَبَهٗ لَشَ لَشَ لَشَ
 هَمُتْدَل تَلَّ عَمَقْمَلَّهٖ ، دَحَك تَحَكَّتَل
 مَعْمَك مِلَّهٖ خُفْبَذَل سَمَقْدَل نَعْمَقْدَل
 بَسْمَقْدَل ؟ هَحَقَل تَحَكَّتَل مِلَّهٖ لَشَ
 لَبَتْلَمَقْدَل حَكَتْ دَسْمَقْدَل دَحْمَقْدَل
 دَلَهٗ مَلَّهٖ ؟

لَجَبَقْدَل ، لَبَدَهٗ لَبَتْلَمَقْدَل
 حَكَتْ دَلَهٗ مَلَّهٖ لَشَ دَجَل مَكَّ : لَقِيَل
 دِيَقَل عَجَبَل مَلَّ لَشَ مِج دَلَهٗ ذَرَّ قَبَتَل
 سَمَقْدَل وَهَتْلَتَل هَحْمَقْدَل مَلَّهٖ قَبَتَل
 سَمَقْدَل تَمُتْلَتَل تَحَكَّتَل دَحْمَقْدَل
 هَمُتْلَتَل تَلَّ ذَخَد قَبَتَل دَحْمَقْدَل . لَهٗ
 لَبَتَل لَبَق دَلَهٗ سَبَد دَلَهٗ يَمُتْلَتَل مَمُتْ
 تَحَبَّهٖ ، يَذَهٗ كَلَّ مَمُتْ لَشَ دَكَل
 دَلَسَّيَل : تَمُتْلَمَقْدَل مَمُتْلَمَقْدَل مَكَّ
 لَبَتْلَمَقْدَل هَلَّ مَمُتْ يَسْمَقْدَل لَهٗ دَلَهٗ

خُفْبَذَل دَسْمَقْدَل : هَمُتْلَتَل يَمُتْلَتَل
 هَمُتْلَتَل يَمُتْلَتَل مَمُتْ مَمُتْ مَمُتْ
 هَمُتْلَمَقْدَل مَمُتْ مَمُتْ مَمُتْ مَمُتْ
 لَبَتْلَمَقْدَل لَقِيَل¹ دَكَل مَكَّ² لَبَد قَبَتَل
 دَسْمَقْدَل عَجَبَتَل : لَبَتْلَمَقْدَل كَلَّ سَمُتْلَتَل لَبَد
 لَبَهٗ مَلَّ دَكَّتَل ، هَمُتْلَتَل هَمُتْلَتَل مِج
 سَمَقْدَل دَلَهٗ مَلَّهٖ ، لَبَتْلَمَقْدَل دَبَلَّهٖ هَمُتْلَتَل
 دَلَهٗ مَلَّهٖ ، دَحْمَقْمَلَّهٖ مَمُتْ مَمُتْ مَمُتْ
 يَمُتْلَمَقْدَل دَحْمَقْمَلَّهٖ : تَحَكَّتَل مِج
 تَحَكَّتَل هَمُتْلَتَل دَلَهٗ مَلَّهٖ هَمُتْلَتَل مَمُتْ
 تَحَكَّتَل مَمُتْلَتَل هَمُتْلَتَل مَمُتْ مَمُتْلَمَقْدَل
 هَمُتْلَمَقْدَل مَمُتْ مَمُتْلَمَقْدَل .
 لَجَبَقْدَل مَمُتْ مَمُتْ مَمُتْ دَلَهٗ مَلَّهٖ
 مَمُتْ لَشَ دَلَهٗ مَمُتْلَمَقْدَل³ مَمُتْلَمَقْدَل
 هَمُتْلَمَقْدَل مَمُتْ لَشَ لَبَتْلَمَقْدَل .

لَشَ مَكَّ مَمُتْلَمَقْدَل مَمُتْلَمَقْدَل مَمُتْلَمَقْدَل
 دَلَهٗ مَمُتْلَمَقْدَل تَحَكَّتَل . لَبَتْلَمَقْدَل لَجَبَقْدَل
 دَحْمَقْدَل هَمُتْلَمَقْدَل مَمُتْلَمَقْدَل مَمُتْلَمَقْدَل
 مَمُتْ تَلَّ مَمُتْلَمَقْدَل مَمُتْلَمَقْدَل تَحَكَّتَل
 دَمُحَلِّكَة دَعْمَقْدَل ؟ تَمُتْدَل مِلَّهٖ : تَلَّ
 ذَا ! تَحَكَّتَل دَسْمَقْدَل خُفْبَذَل يَمُتْلَتَل
 مَمُتْ دَكَلْ دَسْمَقْدَل لَبَد دَلَهٗ مَلَّهٖ ، لَبَتْلَمَقْدَل

1 كَعَب ، لَهٗ مَمُتْلَمَقْدَل
 2 مَمُتْلَمَقْدَل دَحْمَقْدَل
 3 مَمُتْلَمَقْدَل

مَعَهُ هَلْجَتُهُنَّ، بِمِ مَعْتَنَ دَلْهَذْمَب

تجد: کمز د. سفیت

[illegible]

تَعْلِيْقٌ عَلَيْهِ : حَرْفُ تِلْكَ الْخَفِيفَةِ فِي سَلَامَةٍ .

[illegible]

گوتہ حق، تک اور مسافہ حاتم : تا بعد از صد سال از آمدن حضرت محمد.

فِيهِ مَعْنَى: فِي كُلِّ مَقَامٍ مِنْ مَقَامَاتِهِ : مِنْ غَيْرِ تَعَدُّلٍ لَهُ وَبِحُجَّتِهِ تَلْجِبُ :

[illegible]

حَسَّ! حَسَّ! حَسَّ! حَقًّا سَلَبَ يَتَجَبَّرُ : حَا تَهْلِكُ حَذُّ خَدِّ حَنْسٌ :

কাজে মনোযোগ সহকারে পড়ুন : **কাজে মনোযোগ** : **কাজে মনোযোগ**

[illegible]

اِسْمُكَ اَللّٰهُ ذُو الْجَلَالِ وَالْاِزْدِجَارِ : اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَسْمَائِكَ الَّتِيْ لَا تَعْلَمُهَا الْمَلَائِكَةُ وَلاَ الْعُلَمَاءُ .

فَلْيَكُنْ مِنْكُمْ رَجُلٌ فَقَدْ كُنْتُ مِنْكُمْ : فَكُنْ مِنْكُمْ رَجُلٌ فَقَدْ كُنْتُ مِنْكُمْ :

الحمد لله الذي هدانا لهذا : ما كنا لنهتدي لولا أن هدانا الله .

حَمْدٌ كَسَمْعٍ مَلَكٍ اَوْ كَسَمْعٍ : نَحْبُذُ هَمَلٌ دَجَمٌ مَدَّةٌ :

حکمت مہاجر کی بات : "محرکتِ حق" سے

دَکْا : اِستِـمِعْ دَفْـطَـرَ کَـلِّ : اِجْمَعْ مَعَهُ حَمَلُکَ اَوَّلَ حَقِّکَ :

[illegible]

خَدِّمْ مَوْلَاكَ فِي سَبْعَةِ أَهْوَاكَ : خَدِّمْ مَوْلَاكَ فِي سَبْعَةِ أَهْوَاكَ :

اَلَمْ يَمْدِدْ - دَعَا۟هُمُ رَبُّهُمْ - : مَدَّ يَدَهُ لِيُقَاتِلَ .

فَمِنْ هَٰؤُلَاءِ مَن لَّمْ يَرْجِعْ إِلَىٰ آلِهِ لِيُخَبِّرَهُمْ بِمَا وَكُنَّا بِهِمْ فَلَقِيَ رَبَّهُ ۚ يَسْأَلُ عَنِ السَّاعَةِ ۖ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ : تِلْكَ حَقِّكَ بِمَلَكُوتِهِ هُوَ لَكَ مَذْهَبُ .

۱۰۶ ۱۰۷ ۱۰۸ ۱۰۹ ۱۱۰ ۱۱۱ ۱۱۲ ۱۱۳ ۱۱۴ ۱۱۵ ۱۱۶ ۱۱۷ ۱۱۸ ۱۱۹ ۱۲۰ ۱۲۱ ۱۲۲ ۱۲۳ ۱۲۴ ۱۲۵ ۱۲۶ ۱۲۷ ۱۲۸ ۱۲۹ ۱۳۰ ۱۳۱ ۱۳۲ ۱۳۳ ۱۳۴ ۱۳۵ ۱۳۶ ۱۳۷ ۱۳۸ ۱۳۹ ۱۴۰ ۱۴۱ ۱۴۲ ۱۴۳ ۱۴۴ ۱۴۵ ۱۴۶ ۱۴۷ ۱۴۸ ۱۴۹ ۱۵۰ ۱۵۱ ۱۵۲ ۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰ ۱۶۱ ۱۶۲ ۱۶۳ ۱۶۴ ۱۶۵ ۱۶۶ ۱۶۷ ۱۶۸ ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰ ۱۸۱ ۱۸۲ ۱۸۳ ۱۸۴ ۱۸۵ ۱۸۶ ۱۸۷ ۱۸۸ ۱۸۹ ۱۹۰ ۱۹۱ ۱۹۲ ۱۹۳ ۱۹۴ ۱۹۵ ۱۹۶ ۱۹۷ ۱۹۸ ۱۹۹ ۲۰۰ ۲۰۱ ۲۰۲ ۲۰۳ ۲۰۴ ۲۰۵ ۲۰۶ ۲۰۷ ۲۰۸ ۲۰۹ ۲۱۰ ۲۱۱ ۲۱۲ ۲۱۳ ۲۱۴ ۲۱۵ ۲۱۶ ۲۱۷ ۲۱۸ ۲۱۹ ۲۲۰ ۲۲۱ ۲۲۲ ۲۲۳ ۲۲۴ ۲۲۵ ۲۲۶ ۲۲۷ ۲۲۸ ۲۲۹ ۲۳۰ ۲۳۱ ۲۳۲ ۲۳۳ ۲۳۴ ۲۳۵ ۲۳۶ ۲۳۷ ۲۳۸ ۲۳۹ ۲۴۰ ۲۴۱ ۲۴۲ ۲۴۳ ۲۴۴ ۲۴۵ ۲۴۶ ۲۴۷ ۲۴۸ ۲۴۹ ۲۵۰ ۲۵۱ ۲۵۲ ۲۵۳ ۲۵۴ ۲۵۵ ۲۵۶ ۲۵۷ ۲۵۸ ۲۵۹ ۲۶۰ ۲۶۱ ۲۶۲ ۲۶۳ ۲۶۴ ۲۶۵ ۲۶۶ ۲۶۷ ۲۶۸ ۲۶۹ ۲۷۰ ۲۷۱ ۲۷۲ ۲۷۳ ۲۷۴ ۲۷۵ ۲۷۶ ۲۷۷ ۲۷۸ ۲۷۹ ۲۸۰ ۲۸۱ ۲۸۲ ۲۸۳ ۲۸۴ ۲۸۵ ۲۸۶ ۲۸۷ ۲۸۸ ۲۸۹ ۲۹۰ ۲۹۱ ۲۹۲ ۲۹۳ ۲۹۴ ۲۹۵ ۲۹۶ ۲۹۷ ۲۹۸ ۲۹۹ ۳۰۰ ۳۰۱ ۳۰۲ ۳۰۳ ۳۰۴ ۳۰۵ ۳۰۶ ۳۰۷ ۳۰۸ ۳۰۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۲۰ ۳۲۱ ۳۲۲ ۳۲۳ ۳۲۴ ۳۲۵ ۳۲۶ ۳۲۷ ۳۲۸ ۳۲۹ ۳۳۰ ۳۳۱ ۳۳۲ ۳۳۳ ۳۳۴ ۳۳۵ ۳۳۶ ۳۳۷ ۳۳۸ ۳۳۹ ۳۴۰ ۳۴۱ ۳۴۲ ۳۴۳ ۳۴۴ ۳۴۵ ۳۴۶ ۳۴۷ ۳۴۸ ۳۴۹ ۳۵۰ ۳۵۱ ۳۵۲ ۳۵۳ ۳۵۴ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۸ ۳۵۹ ۳۶۰ ۳۶۱ ۳۶۲ ۳۶۳ ۳۶۴ ۳۶۵ ۳۶۶ ۳۶۷ ۳۶۸ ۳۶۹ ۳۷۰ ۳۷۱ ۳۷۲ ۳۷۳ ۳۷۴ ۳۷۵ ۳۷۶ ۳۷۷ ۳۷۸ ۳۷۹ ۳۸۰ ۳۸۱ ۳۸۲ ۳۸۳ ۳۸۴ ۳۸۵ ۳۸۶ ۳۸۷ ۳۸۸ ۳۸۹ ۳۹۰ ۳۹۱ ۳۹۲ ۳۹۳ ۳۹۴ ۳۹۵ ۳۹۶ ۳۹۷ ۳۹۸ ۳۹۹ ۴۰۰ ۴۰۱ ۴۰۲ ۴۰۳ ۴۰۴ ۴۰۵ ۴۰۶ ۴۰۷ ۴۰۸ ۴۰۹ ۴۱۰ ۴۱۱ ۴۱۲ ۴۱۳ ۴۱۴ ۴۱۵ ۴۱۶ ۴۱۷ ۴۱۸ ۴۱۹ ۴۲۰ ۴۲۱ ۴۲۲ ۴۲۳ ۴۲۴ ۴۲۵ ۴۲۶ ۴۲۷ ۴۲۸ ۴۲۹ ۴۳۰ ۴۳۱ ۴۳۲ ۴۳۳ ۴۳۴ ۴۳۵ ۴۳۶ ۴۳۷ ۴۳۸ ۴۳۹ ۴۴۰ ۴۴۱ ۴۴۲ ۴۴۳ ۴۴۴ ۴۴۵ ۴۴۶ ۴۴۷ ۴۴۸ ۴۴۹ ۴۵۰ ۴۵۱ ۴۵۲ ۴۵۳ ۴۵۴ ۴۵۵ ۴۵۶ ۴۵۷ ۴۵۸ ۴۵۹ ۴۶۰ ۴۶۱ ۴۶۲ ۴۶۳ ۴۶۴ ۴۶۵ ۴۶۶ ۴۶۷ ۴۶۸ ۴۶۹ ۴۷۰ ۴۷۱ ۴۷۲ ۴۷۳ ۴۷۴ ۴۷۵ ۴۷۶ ۴۷۷ ۴۷۸ ۴۷۹ ۴۸۰ ۴۸۱ ۴۸۲ ۴۸۳ ۴۸۴ ۴۸۵ ۴۸۶ ۴۸۷ ۴۸۸ ۴۸۹ ۴۹۰ ۴۹۱ ۴۹۲ ۴۹۳ ۴۹۴ ۴۹۵ ۴۹۶ ۴۹۷ ۴۹۸ ۴۹۹ ۵۰۰ ۵۰۱ ۵۰۲ ۵۰۳ ۵۰۴ ۵۰۵ ۵۰۶ ۵۰۷ ۵۰۸ ۵۰۹ ۵۱۰ ۵۱۱ ۵۱۲ ۵۱۳ ۵۱۴ ۵۱۵ ۵۱۶ ۵۱۷ ۵۱۸ ۵۱۹ ۵۲۰ ۵۲۱ ۵۲۲ ۵۲۳ ۵۲۴ ۵۲۵ ۵۲۶ ۵۲۷ ۵۲۸ ۵۲۹ ۵۳۰ ۵۳۱ ۵۳۲ ۵۳۳ ۵۳۴ ۵۳۵ ۵۳۶ ۵۳۷ ۵۳۸ ۵۳۹ ۵۴۰ ۵۴۱ ۵۴۲ ۵۴۳ ۵۴۴ ۵۴۵ ۵۴۶ ۵۴۷ ۵۴۸ ۵۴۹ ۵۵۰ ۵۵۱ ۵۵۲ ۵۵۳ ۵۵۴ ۵۵۵ ۵۵۶ ۵۵۷ ۵۵۸ ۵۵۹ ۵۶۰ ۵۶۱ ۵۶۲ ۵۶۳ ۵۶۴ ۵۶۵ ۵۶۶ ۵۶۷ ۵۶۸ ۵۶۹ ۵۷۰ ۵۷۱ ۵۷۲ ۵۷۳ ۵۷۴ ۵۷۵ ۵۷۶ ۵۷۷ ۵۷۸ ۵۷۹ ۵۸۰ ۵۸۱ ۵۸۲ ۵۸۳ ۵۸۴ ۵۸۵ ۵۸۶ ۵۸۷ ۵۸۸ ۵۸۹ ۵۹۰ ۵۹۱ ۵۹۲ ۵۹۳ ۵۹۴ ۵۹۵ ۵۹۶ ۵۹۷ ۵۹۸ ۵۹۹ ۶۰۰ ۶۰۱ ۶۰۲ ۶۰۳ ۶۰۴ ۶۰۵ ۶۰۶ ۶۰۷ ۶۰۸ ۶۰۹ ۶۱۰ ۶۱۱ ۶۱۲ ۶۱۳ ۶۱۴ ۶۱۵ ۶۱۶ ۶۱۷ ۶۱۸ ۶۱۹ ۶۲۰ ۶۲۱ ۶۲۲ ۶۲۳ ۶۲۴ ۶۲۵ ۶۲۶ ۶۲۷ ۶۲۸ ۶۲۹ ۶۳۰ ۶۳۱ ۶۳۲ ۶۳۳ ۶۳۴ ۶۳۵ ۶۳۶ ۶۳۷ ۶۳۸ ۶۳۹ ۶۴۰ ۶۴۱ ۶۴۲ ۶۴۳ ۶۴۴ ۶۴۵ ۶۴۶ ۶۴۷ ۶۴۸ ۶۴۹ ۶۵۰ ۶۵۱ ۶۵۲ ۶۵۳ ۶۵۴ ۶۵۵ ۶۵۶ ۶۵۷ ۶۵۸ ۶۵۹ ۶۶۰ ۶۶۱ ۶۶۲ ۶۶۳ ۶۶۴ ۶۶۵ ۶۶۶ ۶۶۷ ۶۶۸ ۶۶۹ ۶۷۰ ۶۷۱ ۶۷۲ ۶۷۳ ۶۷۴ ۶۷۵ ۶۷۶ ۶۷۷ ۶۷۸ ۶۷۹ ۶۸۰ ۶۸۱ ۶۸۲ ۶۸۳ ۶۸۴ ۶۸۵ ۶۸۶ ۶۸۷ ۶۸۸ ۶۸۹ ۶

مع حم . ٨ . نوله . انه ذهب ، انظر .

[illegible]

تِلْكَ اَنْذَارُكُمْ ۚ وَذُرِّيَّتُكُمْ يَلْبَسُ مِنْكُمْ
 وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ
 تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ
 وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ
 تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ
 وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ
 تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ
 وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ
 تَحْمِلُ مِنْكُمْ ۚ وَذُرِّيَّتُكُمْ تَحْمِلُ مِنْكُمْ

[illegible]

مع هبة كذا مع هبة، ٥٠٠٠٠.

[illegible][illegible]

47

دَوْن ، سَكَن دَنَقَتَا .	كَم هَمَلَا	مَهَلَا .
كَلَا عَتَا ، رَسِي مَتَا .	لَم دَاكَا	هَلَاكَا .
نَكَم هَمَلَا ، دَجَم هَمَلَا .	لَعَلَا	مَدَدَو ، رَسَمَا .
خَدَمَلَا .	لَم دَا	وَمَدَا دَمَلَا مَلَا مَلَا .
لَم دَاكَا ، لَم لَمَلَا .	مَلَمَلَا	مَمَلَا ، لَم عَمَلَا .
دَلَمَعَمَلَا ، مَعَدَمَلَا .	لَم دَا	كَم عَمَلَا .
مَلَكَمَلَا .	مَمَلَا	مَمَلَا ، مَمَلَا .
عَمَلَا .	لَمَلَا	مَمَلَا .
لَم دَا سَمَلَا ، مَمَلَا .	مَمَلَا	مَمَلَا .
مَمَلَا ، مَمَلَا .	مَمَلَا	مَمَلَا .
لَم دَا سَمَلَا ، مَمَلَا .	مَمَلَا	مَمَلَا .
مَمَلَا .	مَمَلَا	مَمَلَا .

هَلَاكَا لَم كَم عَمَلَا دَجَمَلَا دَلَمَلَا

تَم : مَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا .

لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا .

لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا .

لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا .

لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا ، لَم دَلَمَلَا .

* * * * *

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا

- 1 -

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

- 2 -

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

لَم دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا دَلَمَلَا .

[illegible]

[illegible]

(فہمۃ دینۃ حق)

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- 135 - 136 - 137 - 138 - 139 - 140 - 141 - 142 - 143 - 144 - 145 - 146 - 147 - 148 - 149

- 119 - טַעַם דִּשְׁתִּי לִפְנֵי הַמֶּלֶךְ וְעַתָּה מִלִּפְנֵי הַמֶּלֶךְ :
 כֹּה אָמַר הַמֶּלֶךְ דָּוִד לְשֹׁנֵי הַמֶּלֶךְ :
 120 - הַמֶּלֶךְ לִמְנוּחָיו " הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 121 - מִלִּפְנֵי הַמֶּלֶךְ לִמְנוּחָיו " לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 122 - הַמֶּלֶךְ לִמְנוּחָיו לְמִלִּפְנֵי הַמֶּלֶךְ :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 123 - לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 124 - הַמֶּלֶךְ לִמְנוּחָיו לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 125 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 126 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 127 - לְמִלִּפְנֵי הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 128 - הַמֶּלֶךְ לִמְנוּחָיו לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 129 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 130 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 131 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 132 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 133 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :
 134 - הַמֶּלֶךְ לִמְנוּחָיו הַמֶּלֶךְ לִמְנוּחָיו :
 לְדָוִד וְלִבְנָיו וְלִבְנֵי בְתֻלָּתוֹ :

105 - "أَبِى وَابْنُ أُمِّهِ، "مَنْ كَفَّ مَنًّا !
دَمِي دَعَاكَ، لَوْ أَنِّي كَفَّزْتُكَ مَنًّا."

* * * * *

مَقْدُونِيَّةٌ

فَتَمَّ دَوَّتْ

106 - مَجْدُ عِلْمٍ طَلَبُ حَقِّهِ - قَسَمٌ :

— ۱۰۰ —

107 - ١٠٧ - ١٠٧ - ١٠٧ - ١٠٧

صَدَقَ اللهُ ، ذَلَمَ دَاوُدَ ، لَكُمُ حَقٌّ بِـ ٥٥٧ .

108 - عَمَّا ذُكِّرُوا بِهِ فَحَمَلْتُ عَلَيْهِمْ مَا يَكُونُ لَكُنْهٖ اِلَّا كَآفَ اُكْحَالٍ

مَنْ قَبِلَ مِنْ هَؤُلَاءِ فَهُوَ مِنْهُمْ .

109 - حدیث سے ذیل کے نتیجے ہیں :

ἡμεῖς οὖν ἡμεῖς οὖν

110 - لَمَذَّكَ فَبِصْلًا مَسَّ مَذَّكَ مَجْدًا :

[illegible]

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111 - مِنْ مَعَاذِ قُدُّسٍ مَجِيدٍ :

مَدَامُ لَيْسَ فِيهِ دُمْلُجَةٌ مُدْعِيَةٌ مَعَهُ لَدَهُ .

112 - ۱۰۵ : ۱۰۴، فیه کلام و تفسیر : ۱۰۳

၂၀၁၆ ခုနှစ် ဇူလိုင်လ ၁ ရက်နေ့

113 - اَبْـكُ فَعْبُـكُ تَكُ مَدْمُـكُ :

لَا تَكُنْ مِثْلَ الْقَوْمِ الَّذِينَ كَذَبُوا عَصَاكَ ۚ

114 - مَجْلَدُ لَمْلَمَ - أَمَدُ خَدِيسَةٍ :

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

115 - مَذْمُومٌ لَبَّيْكَ يَا تَسْلِيَةُ سَعْدِهَا :

חַמְסַת־בַּיִת לַעֲשֵׂה לְמַעַן דְּחַמְסֵהוּ.

116 - اَجَبْتَ تَاةَ لَمَلٍ دَائِمٍ كَفِيَّةٍ لَمَلٍ :

مَتَلَب لِحَاكٍ أَحْمَدُ بْنُ حَبِيبٍ لَسْتُ .

117 - جَعَدَ لَكَ سِدَّ حَذًى - فَلَحَّ جَعْدًا :

فَذَرِ الْآنَ مَا تَعْلَمُ مِنْ مَدَائِنِ الْبَنِي إِسْرَءِيلَ

118 - مَلِكٌ قَوْمِهِ لَهُ دَرَجَتَانِ فَتُؤْتَاهُ اللَّهُ مَا يَشَاءُ :

حک عمیگے حوٹے خبیثے نے ہی قہقہے.

קִטְנָה, דָּפֶה אֶחָד בְּיָדָא דְּחֵלְדָּא . חַבֵּד : דָּחַב דֶּה בְּ יָדָא . אֶפְלֵיח 1947

72 - לִימָא רִיחָא אֶחָדָא דְּאֶמָּא :

וּלְמַבְד - מוֹשֵׁל מִן חֲבִילָא דְּלִי מִמֶּנָּה וּמִשְׁמָלָא .

73 «אֶפְלֵיח אֶפְלֵיחֵנָּה מִן אֶמָּא דְּאֶמָּא מִן אֶמָּא :

לִי אֶחָד אֶחָדָא דְּאֶמָּא דְּאֶמָּא .

74 - וְאֶמָּא וְאֶמָּא מִן אֶמָּא :

לִי אֶחָד מִן אֶמָּא דְּאֶמָּא מִן אֶמָּא .

75 - חַבֵּד דְּאֶמָּא מִן אֶמָּא מִן אֶמָּא :

לִי אֶחָד מִן אֶמָּא דְּאֶמָּא מִן אֶמָּא .

76 - אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא :

מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא !

77 - אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא :

לִי אֶחָד מִן אֶמָּא דְּאֶמָּא מִן אֶמָּא .

78 - אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא :

וְאֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

79 - מִבְּד - מוֹשֵׁל מִן חֲבִילָא , מִן מוֹשֵׁל מִן אֶמָּא :

לִי אֶחָד מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

80 - אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא :

מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

81 «אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא :

מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

82 - מִבְּד - מוֹשֵׁל מִן חֲבִילָא מִן אֶמָּא מִן אֶמָּא :

לִי אֶחָד מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

83 «אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא :

מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

84 - אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא :

מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

85 - "מִבְּד ! מִבְּד ! חֲבִילָא מִן אֶמָּא מִן אֶמָּא :

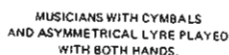
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86 - אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא :

מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

87 - אֶפְלֵיח אֶמָּא מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא :

לִי אֶחָד מִן אֶמָּא מִן אֶמָּא מִן אֶמָּא .

[illegible]

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دَجَفَّكَ دَنُوزَجَّكَ

جَد : اَفْضَلُ د . مَعَهُ . مَدِيْب ، اَوْ مَدِيْبًا

تِلْ جَجْجَكْ مَجْجَكْ لِبْ كَسَمَكْ، تِلْ
 جَجْجَلِبْ مَجْجَكْ لِبْ كَوَجْجَمَكْ جِرْجَمَكْ
 imagination، تِلْ جَجْجَلِبْ مَجْجَكْ لِبْ
 مَجْجَكْ لِبْ جَجْجَكْ لِبْ جَجْجَكْ لِبْ
 مَجْجَكْ لِبْ جَجْجَكْ لِبْ جَجْجَكْ لِبْ
 لِبْ جَجْجَكْ لِبْ جَجْجَكْ لِبْ
 جَجْجَكْ لِبْ جَجْجَكْ لِبْ جَجْجَكْ لِبْ

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مَسْتَعِدَّ دَجَّةً فِي الْجِلْدِ دَجَّةً. مَسْتَعِدَّ
مَسْتَعِدَّ دَجَّةً فِي الْجِلْدِ دَجَّةً. مَسْتَعِدَّ
مَسْتَعِدَّ دَجَّةً فِي الْجِلْدِ دَجَّةً. مَسْتَعِدَّ
مَسْتَعِدَّ دَجَّةً فِي الْجِلْدِ دَجَّةً. مَسْتَعِدَّ
مَسْتَعِدَّ دَجَّةً فِي الْجِلْدِ دَجَّةً. مَسْتَعِدَّ

جَنَاحُ لَبِ لِه لَاحِيَةً تَقِيحُ مِ جَمَلُ.
مِ كَوْنُ، مِ لَتَفِيحُ، مِ لَحْلُ دَسْبَانُ.
لَبْجَانُ لِي قَسْلَب تَوَت سَوْدُ مِ تَقْدُ، مِ
دَفْعَوَانُ. مِ كَدَمَانُ جِرَوَكَانُ تَصِيحُ لِي
تِلُ رِنُجُ جَنُحُ لِي دَلَب تَقْطَعُحُ دَلُ سَو
لَو، لِي لَوُحُ دَمَلُ حَفْطُحُ. لَبُحُ دَجَلُحُ
لَوْدُحُحُ مِي دَبُحُ حَلُحُ لَوْدُحُحُ لِي سَو
لَانِي مِرَوِي حَلَوِي، لِي سَوِي قَدَمِيحُ لِي
تُحُحُ مِ رَو سَلُ دَجَبُحُ.

[illegible][illegible][illegible][illegible]

Patrice Lumumba
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مہتاب 19 جت دھم - لہجہ دہجیہ مڈب دس
 دجیہ لہجہ دھم لہجہ دھم دہجہ
 دہجہ لہجہ دہجہ دہجہ دہجہ

[illegible]

לִבְּךָ שֶׁהוּא אֶחָד מֵעֵצֵי הַיָּדָיִם .

۱. اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ :
 ۲. اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ :
 ۳. اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ :
 ۴. اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ :

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