



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FIRST/SECOND QUARTER 1996

VOLUME 19 NO. 1 & 2



Gibrail Yosip Sayad

***Patriotic Assyrian - Renowned Singer -
Lyricist - 1914-1995***

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FIRST/SECOND QUARTER 1996

VOLUME 19 NO. 1 & 2

Julius N. Shabbas Editor

Joel J. Elias Assistant Editor

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

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IN THIS ISSUE

- Letters to the Editor 2
- The Late Gibrail Yosip Sayad 4
by Ramsina J. Sayad
- Earlier Habbaniyans Celebrated 8
Weddings Under "Big-Top"
by Mikhael K. Pius
- Assyrian Aid Society Answers 19
Call of Assyrian Children from Homeland
by Lincoln E. Malik
- Assyrian Hospitality 21
by Youel A. Baaba
- Of Pennington, Persia & the Assyrians 23
by Solomon S. Solomon
- Profiles of Great Kings 26
by Ninos Isaac
- The Wisdom of Two Butterflies 28
by Oshana I. Beblis, M.D.
- Honoring the Retirement of Envia Warda 30
by Odisho Warda
- Assyrian Women's Group Participated 37
in NGO Forum on Women in China
by Sharokin Betgevargiz
- Assyrian Section 44

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LETTERS TO THE EDITOR

Dear Mr. Shabbas:

Many thanks for the third quarter edition of Nineveh 1995. I find Nineveh to be a very informative and professionally presented magazine. Your efforts as an editor in Nineveh publication not only help us Assyrians to learn more about our past and present, but most importantly it encourages our children who are the future of Assyrians to be interested in their heritage. Your work is very much appreciated by us because you are not only helping your fellow Assyrians today but also building for the future.

Enclosed is a check to renew my 1996 subscription. Thank you,

Easho & Morassa Yonan
Carol Stream, IL

Dear Mr. Shabbas:

Thank you so much for my very first copy of "Nineveh". I have read and reread it with the greatest of pleasure. And what a surprise it was, when on turning over the leaves, my own father's face suddenly leaped up at me out of the printed page! I am the eldest daughter of Dr. Yoel Yosep de Baz and, at the age of eighty one years, am the matriarch of the Yoel family.

You may be interested to hear that I have written a book about the life and times of my father with a brief history of our people- the great exodus in the aftermath of events at the Council of Ephesus in 431 AD, their great courage in the face of all odds, their extraordinary missionary zeal and the final settlement in Turkey and Iran in AD 489. I have also described the tragic events of the earlier parts of this century which, in one way or another, touched all our lives, as seen through the eyes and understood by the little girl I was in the immediate post Great War years.

I am looking forward to my next copy of "Nineveh". Enclosed please find a cheque for \$40 to defray costs, and thank you again.

With best wishes and regards to you and your readers with a special "hello" to the Yosep clan,

Elizabeth Y. Campbell
Traralgon, Vic., Australia

Dear Mr. Shabbas:

I wish there was a suitable word to express my appreciation to you and Nineveh magazine for publishing my late daughter Diana Bet Daniel's biography. It was done beautifully. And thank you for sending to me an extra copy of Nineveh. God bless you.

Carolyn Bet Daniel
Albuquerque, NM

Dear Mr. Shabbas:

Thank you for your gift - "The Unknown Assyrian and Baklava", by Basil K. Pius. I enjoyed the book as I remember Basil's brother Appy (Aprim) very well and Coronet Bookshop on Rashid Street, Baghdad.

Ets. Orosdi Back, a French Department Store, was near my work, and my girl friends and I, on our way home, would drop in and buy magazines from Appy. He was such a nice young man. I was so sorry to hear about his death. This morning, Marsha Yonan called me to tell me that they have received their copy of Nineveh too, and that Edward has written to you. Their children, Diana and Dan are doing very well in their studies.

The article "The Town of Dohuk" by you was very interesting. I used to go to Dohuk and stay with the family of Ezra Warda, my mother's cousin. He was a chief of police and they lived in Gari Basi - I think it is the large house on page 9 on the right.

Victoria Yohana
Skokie, IL

Dear Julius,

Enclosed is a check for \$50 to cover my one year subscription with the balance to go as a donation for needy Assyrians.

I enjoy reading Nineveh magazine very much.

Liza Malick
Newtown Square, PA

Dear Julius,

Enclosed is a check for \$25 to cover my subscription for 1996. My best wishes and regards to you and your family. Keep doing the excellent work in presenting Nineveh magazine to its readers.

Charles Ganja
Toronto, Canada

Dear Mr. Shabbas:

I just received the latest issue of Nineveh magazine, and as always enjoy reading it. You are really doing an excellent job of getting that magazine out, one issue after another for such a long time.

Enclosed is a check for \$100 as subscription to Nineveh for the year 1996, and also request you to continue sending the magazine to Mrs. Flora Ghajarian, Tehran, Iran.

I would like to take this opportunity to congratulate you and your staff for doing such a tremendous job. Thank you again, and wish you very good health, success and all the best in your life. May our good Lord bless you all.

Nina Johny Betseen
No. Hollywood, CA

Dear Mr. Shabbas:

Enclosed please find a check for \$50 to cover my 1996 subscription to Nineveh magazine as well as Aprim Harooni's in Tehran, Iran. I am also sending a photocopy of Aprim Harooni's printed poem which I found lately in my books.

I really cannot explain how proud I am of all of Nineveh staff for doing such a great job and accepting the very big responsibility for producing such a great work as Nineveh magazine, which is the voice of the Assyrian nation around the world. God bless you all and help you to continue the beautiful and wonderful job.

Thank you again, and best wishes for the year ahead and all years in your life.

Sima Yousefi
No. Hollywood, CA

Dear Editor:

Herewith please find a sum of US \$30 to cover my subscription renewal to Nineveh magazine for 1996.

Wishing you all a very Happy Easter and extending to you my sincere appreciations for the excellent work that still continues in Nineveh. God bless you all.

William Daniel
Sydney, Australia

Dear Mr. Shabbas:

I would like to take this opportunity to commend you on the excellent quality of work on Nineveh magazine.

Enclosed is my cheque for \$25 to cover my annual subscription for Nineveh magazine.

John Aghajan
Mississauga, Canada

Dear Mr. Shabbas:

First, I wish to extend my appreciation for the outstanding quality of Nineveh magazine, and especially your dedicated work as the editor. Last September, I attended the Non-Governmental Forum on Women in Beijing, China, as an Assyrian representative of the Assyrian American National Federation. I am submitting the enclosed report to your magazine as I believe it is important that it be made available to our community at large.

At your discretion you may either publish the entire report, parts of it or contact me for additional questions or suggestions you may have. I also will be sending you some photographs of the Assyrian Women's Workshop that was held at the NGO Forum.

Finally, at the November National Executive Committee meeting, upon presenting the enclosed report, the AANF voted to establish an Assyrian Women's Committee, which I was asked to chair. The purpose of this committee will be to create networking opportunities for Assyrian women, to come together, to begin to dialogue, to establish a mechanism for mutual support and to work together to plan and shape our own goals. At present I am shaping a proposal for "The First North American Assyrian Women's Conference" to be held during the September '96 Convention of Modesto, CA. I would like to have *Nineveh Magazine* be a means to disseminate information about these projects.

Thank you. I would be delighted to hear from you.

Sharokin Betgevargiz
New Britain, CT

Gibrail Yosip Sayad

Patriotic Assyrian - Renowned Singer - Lyricist

By: Ramsina J. Sayad

Gibrail Yosip Sayad passed away on December 29, 1995 at the Doctors Medical Center in Modesto, California at the age of 81. He was interned on January 3, 1996 at Turlock Memorial Park. The funeral service, in which several priests and deacons of the Assyrian churches participated, was officiated by Rev. Oushana Kanoon at Mar Zia Assyrian Church of the East, Modesto. The service was attended by a large gathering of Assyrians from all over California. A memorial lunch was given at the Mar Zia church hall where the late Gibrail Sayad was eulogized by Sargon Dadesho, Ramon Sayad and Paul Wedlake.

Gibrail was born September 10, 1914, in Urmia, Iran, to Yosip and Sonya Sayad. He was a member of the Assyrian Foundation of America, Bet-Nahrain Organization, Assyrian American Civic Club of Turlock and the Assyrian Church of the East in Modesto.

On July 17, 1993 Gibrail and his wife Khatoon (Kathy) celebrated their 50th Wedding Anniversary with their children, grandchildren and relatives in Hollywood, California. A write-up and pictures appeared in *Nineveh* magazine. As a result, Gibrail received a letter from John Joseph, Lewis Audenreid Professor of History, Emeritus, Franklin and Marshall College, Lancaster, PA. in which he states,

"I write to share with you an indelible memory that I have of you. It was indelible because of the magnetism of your personality, intensified by the fact that it was made on the impressionable mind of a lad aged twelve or thirteen; you must have been around twenty at the time. The picture taken by my mental camera is a close image of the 1935 photo printed in the current issue of *Nineveh*.

The place where I first saw you — have no recollection of any specific meeting or conversation between the two of us — was at the Hanaidi camp where our family was visiting an aunt who lived there. The occasion: a large crowd surrounding a League of Nations representative who was there to investigate the grievances of our people in those turbulent thirties. You were answering questions and interpreting to the League



Gibrail Yosip Sayad (1914-1995)



July 17, 1993 at Manor Hotel - Gibrail and Kathy Sayad on their 50th Wedding Anniversary day.

official what was being said by those around you. I must have pushed my way to the very center of this international fact-finding forum for I was no more than three or four feet away from the two main characters, watching you in wonderment.

You cannot imagine how delighted I was reading the *Nineveh* article about you and your family. Your photo leaped out of the page and spoke to me of that day in Hanaidi. Unlike your other admirers, who have very deservedly noted your many talents and artistic abilities, my esteem of you is based solely on your personality and performance on that soccer field across the road from Raabi Yacoub's school, where that clamoring crowd had gathered.

Of course I have for long known and enjoyed singing and listening to 'Ya Nishra Tkhumeh'; the song has come close to being the Assyrian national anthem. Until I read it in *Nineveh*, however, I never knew that its singer, who had so well captured the national dream of his generation, was none other than the young man whose personality and patriotism I had witnessed and admired during my very early teens"

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

commentary theater in keeping with his political activism. He played in 'Hamlet,' 'Merchant of Venice,' 'Arshin Mal-alan' and 'Darwoosh' under the direction of Raabi Yacoub Bet-Yacoub and in 'Doctor Without His Will' (Moliere) and 'Prohibition of Alcohol' under the direction of Raabi William Daniel. In 1952 his political activities gained him an elected post in the first Assyrian National Committee in Tehran, Iran.

In his letter to Gibrail, Mikhael (Minashi) K. Pius, says "I want you to know that I enjoyed the TV program about you and your songs, and my opinion is that you could, with justification, consider your songs . . . and especially *Ya Nishra Tkhumeh* — the first few Assyrian classics! Your songs can still hold their own against those of the top Assyrian singers of today! I feel your songs were born mostly out of a labor of love — rather than out of love of fame and gain." Furthermore, Philimon G. Darmo, in a letter to Gibrail says, "How much I value your contribution to Assyrian song and music. The few songs you recorded so many years ago have become immortal and shall continue to delight Assyrian listeners for many generations to come. The beauty of their lyrics and your sweet and highly professional voice and style shall retain their grandeur till the end of time."

Gibrail is a product of Union School (Hanaidi) and American High School (Baghdad). He worked with the RAF and Air Ministry Audit Office. He was the first Assyrian who joined the Civil Air Industry with the Imperial Airways/BOAC and helped other Assyrians join him. In Iran he continued this course and as a result many Assyrians followed suit. He created Iran Trans Company, Iran Express and Skyways Travel Ltd. It was through the latter firm that he helped *Gilgamish Magazine* financially.

Gibrail came to the United States in 1965 to rejoin his family in California. They first lived in Daly City, moved to Fremont in 1980 and to Modesto in 1989. Prior to his retirement in 1986, Gibrail worked with Morrison Knudson Construction, Bechtel Corporation and Mayflower Movers.

Gibrail, a devoted husband and father, is survived by his lovely wife, Katoon (Kathy); four children: Nineveh Wedlake (Redwood City, Calif.), Ramina Nunnelee (Los Angeles,



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



September 1942 - Kathy Sayad in Tehran, Iran.



November 1935 - Gibrail Sayad in Baghdad, Iraq.



Gibraïl Sayad (right) with William Daniel in 1994, Tehran, Iran.

Gibraïl Sayad - Folklore & Patriotic Songs

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Ya Nishra Tkhumeh
 B'Nate Doomya D'Malakhya
 Arabo
 Hawar D'Omta
 Hoy Vaso Vas
 N'Peelevin B'Hadkha Dard
 Beghdara B'Ganta D'Warde
 Moghebee Jvanka Rama
 Laqla Gesi
 Omta Sogoul Shmila Arzi

Dr. Freydoun Atouraya
 Raabi Yacoub Bet-Yacoub
 Gibraïl Sayad
 Raabi Yacoub Bet-Yacoub
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 Raabi Yacoub Bet-Yacoub
 Raabi Yacoub Bet-Yacoub
 Raabi Yacoub Bet-Yacoub
 Gibraïl Sayad
 Gibraïl Sayad

Calif.), Ramsina Sayad and Ramon Sayad (both of Modesto); four grandchildren: Chantel Benon, Natalie Wattle, Paul Wedlake and Janna Wedlake; and a great granddaughter Caitlyn Benon.

Many letters expressing sympathy and condolences were received, among them from Philimon Darmo and Romeo M. Hanna of Australia. Romeo writes that "ever since my childhood in the late forties in Baghdad I was very much inspired by Gibrail's songs particularly 'Arabo' and 'Ya Nishra Tkhumeh'. This inspiration was rekindled in me when by chance I rediscovered his songs in the mid sixties and brought them with me to Australia in 1969.

I have for many years been compiling an Assyrian Music Catalog which will contain songs released from 1930 up to the present time. It has always been my wish to include a dedication to Gibrail and I was full of hope that he was one of the first people to get a copy. Unfortunately he departed but his memory will be preserved through his songs and this book. I am happy to say that Gibrail was aware of this work because my friend Mikhail Pius had informed him sometime last year.

I am sending to you a cassette tape which Philimon and I prepared as a tribute to the late Gibrail Yosip Sayad and was broadcast in Sydney on January 26, 1996 and I believe that Philimon here delivers a very fitting and deserving tribute to Gibrail."

In tribute to Gibrail, his nephew Ramsey Joseph Sayad writes, "He was the keeper of the sacred words of our ancestors and traditions. He did give to our family the dignity and honor of being Assyrian. In his heart lived the strength that was Assyria. He empowered us all with his patriotic songs and his wisdom. He never lets us forget who and what we are and where we did come from. His light was blazingly bright and his vision clear to show us the path to travel. He was not only important to our family, he was important to the Assyrian nation. He was by the true definition of the word Assyrian always first and last the proud Assyrian. This is the legacy he has bestowed upon us.

Gibrail had to become the head of the Sayad family as a teenager when my grandfather died. He was responsible for the welfare of his mother Sonya and brother Ebrahim. He was

not only an older brother to my father Apo but also like a father. His dream of a better life for himself, his brother and mother had been born. Like a master architect he did give of himself the care, love, and determination of the vision to continue to build upon the family known as Sayad.

Another Assyrian Winged Lion has fallen and we pay tribute to the warrior he was in his life."

Gibrail's pleasant memories will be cherished by the family who respected and loved him dearly, as well as all who knew him. The family extend their appreciation to all who offered their condolences and kind thoughts on his loss.

A Thank You from Orah Paulus Orah

Oraha P. Oraha of Modesto, Calif., extends his appreciation to the many well-wishers who called and inquired about his health. A special thanks is given to the many members of the Assyrian Foundation and the Assyrian Church of the East in San Francisco for their prayers, concerns and expressions for a speedy recovery.

Oraha had brain surgery last November at the University of California Hospital in San Francisco. The surgery was successful and his recovery is proceeding extremely well. We all send Oraha, a long-time member of the Foundation and the Assyrian Church of the East, our very best wishes for continued return to good health.



Oraha P. Oraha with his wife, Georgette, at an Assyrian Foundation meeting.

Earlier Habbaniyans Celebrated Weddings Under “Big-Top”

By Mikhael K. Pius

Prologue

The estimated average population of the local “town” of the former Royal Air Force Station of Habbaniya in Iraq, consisting of Levy Camp and Civil Cantonment, was around 15 thousand people. About two-thirds of this number were Assyrians, and the rest were Kurds, Arabs, Armenians, Yezidis, Indians, Pakistanis and a negligible number of other nationalities.

The Assyrian community was a conglomeration of Assyrian “tribes”, with several different Church denominations. Members of the Church of the East were in the majority, followed by a substantial number of Chaldean Catholics and smaller numbers of Orthodox and others. (The word “tribe” is used here loosely to mean *Bne-Maa’ta*, meaning former residents, and offspring, of the same Assyrian village in *Urmi* region in Iran, or *Bne-Show’ta*, meaning former members, and offspring, of the same Assyrian tribe in the *Hakkari* region in Turkey.)

In Habbaniya—as in most Assyrian big communities in the Middle East at the time — there were as many shades of observing Assyrian marriage customs as the number of Assyrian tribes practicing them. But because of the similarity of the “melting-pot” nature of life in Habbaniya, the customs were basically the same, with various modifications. And since obviously it would be too involved to discuss all the various shades in a short article, we shall dwell only on the wedding celebration and the rituals in *common practice* during the two-decade Assyrian era of the town, that is from the late 1930s to the late 1950s.

This article does not pretend to be a scholarly work; it is merely a popular feature record of the most common wedding customs and the mode of celebrating weddings in a specific region, based mostly on the personal experience and reminiscences of the author, with corroboration and feedback from a few

other knowledgeable long-time residents of Habbaniya. And neither does the article make a *serious* attempt to trace the origin of such customs and rituals or to define their meaning. Assyrian customs and rituals have been practiced, preserved and handed down from generation to generation, in their individual tribal forms and shades, but they have been influenced to some extent by other nationalities among whom Assyrians have lived, and their origin and meaning is, therefore, often shrouded in the mist of centuries!

Choosing a Bride

Assyrian marriages were usually family arranged. But most of the time the prospective bridegroom himself made the choice of a bride before the marriage was actually arranged. Oftentimes an element of romance would exist, either “silent” or secretly expressed. Or sometimes *yaa’la* (the boy) would have “set his eye” beforehand on the *braa’ta* (the girl) he wanted. (The terms boy and girl, applied to marriageable man and woman, are used presumably Assyrians usually married at an early age, the girl in her early teens and the boy in his late teens or early twenties.)

The selection of a bride by the bridegroom’s family hinged on several factors: on the bride’s character and physical looks, her domestic dexterity, her origin, her family reputation, and so on, but sometimes with little thought to her educational background.

Marriage between first cousins was rare and was generally frowned upon by both the community and the Church. Usually an eligible second or third cousin, or someone within one’s own tribe, group, or religious sect was always preferable for the parents, though sometimes the prospective bridegroom, or even his parents, would select a *nikh’re’ta* (stranger) outside the extended family or tribal tree.

Family Marriage Proposal

When the prospective bride was "ear-marked", the boy's parents would send one or two *mash'mi'ya'neh* (emissaries), usually women, to "sound out" the girl's parents and obtain their consent to send in *el'chi'yeh* (proposal makers). In giving their response, the girl's family also would take the character, resourcefulness, and physical looks of their prospective son-in-law, as well as the social reputation and economic state of his family, into consideration. Marriage was not only a life-long bond between a man and a woman but also a union, called *kh'naa'mi'you'ta*, between two families. So they would consent to a *ta'li'boui'ta* (betrothal meeting) only if they were satisfied with the prospects—and sometimes not before some hedging, in order not to seem too anxious to marry off their daughter.

When the parents were not familiar with the prospective bridegroom or his family, however, they would ask for time to think about it, to enable them to make inquiries. And if what they found out did not satisfy them, they would reject the "approach" indirectly, by informing the messengers they have no daughter to give in marriage, or our daughter is not ready to get married. In some rare cases, parents decided they knew what was best for their daughter and made the decision regardless of their daughter's feelings. But normally parents ascertained their daughter's agreement to the match making before agreeing to receive the *el'chi'yeh*.

If they approved of the prospects, on an appointed day and time the *el'chi'yeh*, a "delegation" consisting of the boy's parents, with other extended family members and a few respected relatives or friends of the family, would visit the girl's parents' home to ask formally for their daughter's hand in marriage. One person, usually a shrewd elder, would be appointed beforehand as the spokesperson. However, before the girl's parents accepted the "proposal", the consent of the girl's elderly extended family members, such as uncles and aunts, etc., would be sought, as well as of the girl herself, even though her acquiescence was already known. At this time, the girl would usually be by herself in a separate room, waiting. A trusted member from each marrying family would go to her and ask her if she would accept her prospective fiancé's ring.

And when the marriage proposal was finally accepted by both the family and the girl, the boy's father or guardian would usually shake and kiss the hand of the girl's father or her guardian amid clapping and exclamations of joy!

Sometimes the girl's parents, for one reason or another, would decline to approve the match, even when their daughter loved the boy. Common reasons were dislike for, or unsuitability of, the boy or his family. In such cases, the boy and the girl would elope. But this seldom happened, because the girl would be wary of this mode of marriage. First, *Maj'nav'ta* (elopement) was looked upon as shameful to the girl and a dishonor to her family; secondly, it usually created a feud between *khna'mi'yeh* (members of the two inter-married families) that sometimes festered for a long time, before the two families would reconcile; and thirdly, the girl might be *be'qad'ra* (without worth), deprived of the full benefits, and the respect and honor, afforded to a normal wedding otherwise arranged through her family.

Bridal Jewelry, Dowry and Gifts

During *ta'li'boui'ta*, *zan'nat* (jewelry) and usually *nig'da* (the betrothal money to be paid by the boy's parents to the girls' parents), would be discussed and mutually agreed, oftentimes after some give and take. Where the girl's parents were well-off or were of a generous heart, however, *nig'da* would often not come into play, especially among the *Bne-Urmi* families. And nowadays among the Assyrian communities in the West *nig'da* is virtually a thing of the past.

But the girl's representatives, however, would demand from the boy's family *khal'at'teh* (honorary gifts) for the bride's family members. Such gifts were usually in the form of clothing, such as a suit for the bride's father and or brother or uncle, a dress or outfit or dress material or item of jewelry for the bride's mother and or sister or aunt, and so on, depending on what was demanded and agreed to. It was also customary for the bride's family to buy a shirt, necktie and handkerchief for *qa'ree'va* (best man) and a dress and shoes for *qa'riv'ta* (maid of honor). And to seal the marital agreement between the two families, a meal, or refreshments at least, would then be served.

Today, in addition to best man and maid of honor, *kaa'lu woo'khit'na* (bride and bridegroom) are often surrounded by a retinue of at least six pairs of bridesmaids and attendants. Usually, the bridesmaids buy their own outfits and the attendants hire their own tuxedos!

The most common amount of *nig'da* paid was between Iraqi Dinars 50 (equivalent to about \$200 then) and ID 100, but prices as low as ID 30 or as high as ID 300 were not unknown, the amount paid usually depending on the social and economic status of the bridegroom's family. Unless they were needy or greedy, the girls' parents would spend the *nig'da* on their daughter's engagement celebration, and on her *ji'yas*, the household and personal articles the bride took to her new home.

On an appointed day, the in-laws-to-be would take the bride-to-be on a shopping trip to buy her jewelry as well as shoes, a dress and other items for the engagement party. She would usually be accompanied by her mother and/or elder sister or aunt and one or two shrewd close female relatives to ensure that she got a "good deal" from her prospective in-laws. The jewelry consisted of a combination of some of the following: *qul'by* (gold bands), *shi'bir'ta* (gold bracelet), *gar'dam'bagh* (necklace), *si'va woo'shi'shil'ta* (gold cross and chain), *ee'saq'ya'teh* (rings), *sin'jaq* (brooch), *sa'at* (wrist watch), and *qi'nash'ya'teh* (earrings). But her wedding outfit was usually purchased later on, prior to the wedding.

Betrothal Ceremony

In the earlier years of Habbaniya (1937-45), *shi'rin'nagh* (engagement party) used to be a small affair, arranged and held at the girl's home and attended only by a small number of close relatives and friends of both families. The girl's family paid for the *shi'rin'nagh*, but when the girl's family wasn't well-off the boy's family, if generous, would lend a financial helping hand or assume the entire expense themselves.

The engagement party would begin with the blessing of the engagement rings in a religious ceremony, performed by the priest of the girl's family Church. A few sweets in new handkerchiefs, tied with a ribbon, would be distributed to the guests as a token of the

betrothal, followed by refreshments and merriment.

In later year (mid-1940s and onward) the *shi'rin'nagh* was expanded and became more elaborate, being held in a clubhouse with live music, dancing and refreshments. And today it is even more sophisticated, usually followed by the superfluous Western practice of a bridal shower party, entailing "bridal presents".

Between betrothal and the wedding day, the boy's mother or sister would take, every Sunday or holiday morning, a breakfast tray for the bride-to-be containing, among other delicacies, cakes and Assyrian pastries, such as *kaa'deh* and *kil'lai'chy*.

The engagement ceremony was a serious commitment, considered "half of the wedding". Because of the possibility of engagement break-up, especially in Assyrian communities of the West, the Assyrian Church of the East, in particular, nowadays does not bless the rings during *shi'rin'nagh* but on the wedding day.

In the earlier years an engaged couple would not be seen together in public, unless chaperoned by a relative of the girl. But later on, this restriction was gradually eased; often they would go out together, for a stroll or to a party or movie. And unlike today's liberal Assyrian "privileges" in Western countries, engaged couples could not display romantic affection to each other in public, or even in front of family members. And kissing between the bridal couple following marriage vows, or "smooching" coaxed by the clinking of glasses with spoons by guests during the wedding reception, was unknown. Such romantic endearments were confined to the privacy of the couple's home.

Preliminary Wedding Arrangements

The wedding date and the arrangements for the reception are discussed and decided a short time after the engagement ceremony. The boy's family would visit the girl's family for this purpose. The wedding date was usually set to take place several weeks, or maybe a few months, following the betrothal. It was considered improper to let the engagement drag on indefinitely, as is sometimes done today, for fear of a break up in the relationship that might cause heartbreak or tarnish the girl's reputation.

A week or two before the wedding day, a crowd, mostly the boy's relatives and friends, would gather in front of the boy's house to sing and dance *khig'ga* and other Assyrian dances for a few hours in joy of the approaching event. This was repeated every night until *lay'ly d'khin'na*, henna night, the day before the wedding.

On henna night the women kinfolk, and young friends, of the betrothed couple would gather at the home of the bride-to-be and hennaed her hands as well as those of her prospective maid of honor and other young girls, amid ululation, giggling and merry-making. The henna night, however, is a common Moslem custom, and was not, in fact, a popular practice at Habbaniya.

The wedding reception was, as a rule, held and financed by the bridegroom's family. But nowadays it is sometimes arranged and paid for by the girl's family, especially if the bridegroom is non-Assyrian. And in comparison, today's weddings are lavish "extravanzas", costing a lot of money. But most of the time the wedding presents and monetary gifts received by the newlyweds more than make up for the expenses incurred.

Celebration Facilities and Fare

In earlier years, before spacious club halls were available in Habbaniya, well-to-do families rented the Civic Hall for an evening wedding reception. The common wedding celebrations, however, took place during daytime under the shelter of a canvas roof between parallel rows of homes with sufficient room to hold two to three hundred guests. In later years they were held in the evening in a club hall in winter or in a club garden in summer.

For receptions under canvas roof the bridegroom's people borrowed chairs and tables, crockery and cutlery from the neighborhood homes. Bottles of *arak* and wine were set on the tables, and dinner, usually in the afternoon, consisted of aromatic steaming *riz'za woo'shir'wa* (rice and lamb stew), well cooked by women relatives or neighbors on open wood fire, in big pots.

At weddings held in rented club halls, however, all necessary chairs and tables, crockery and cutlery were either provided by the clubs or were rented from independent contractors, and the evening's menu was a

plate of cold cuts of roasted meat with vegetables, soda drinks, beer and hard liquor. All the necessary arrangements, preparations and service were made by the bridegroom's family members and close relatives and friends.

Colorful Costumes and Spirited Dancing

Dancing at the "modern" weddings is mostly Western, sometimes sandwiched by Assyrian dances. Like today, the dancing stage was opened by *kaa'lu woo'khit'na* (bride and bridegroom) with a tango or waltz to the tune of a live dance band and singer, with the relatives showering the bridal couple with sweets. In addition to opening the dance stage, today's *Khit'na*, brandishing a decorated and tasseled *ko'pa'la* (walking stick) or handkerchief in one hand and *Kaa'lu* holding his other hand, carry the *re'sha d'khig'ga* (lead the dancing line) as well-wishers plant mushy kisses on their cheeks in exchange for dollar bills sprinkled upon their heads. Sometimes, big garlands made of "green-backs" pinned together are hung upon their shoulders by family members, like royal sashes.

In earlier Habbaniya years, however, dancing as a whole was to Assyrian music, the booming tunes of *zour'na woo'da'wou'la* (horn and drum). If the weather was cold or rainy, there would be limited dancing under the tent. But if the weather was fair, *khig'ga*, *shai'kha'ni*, *tan'za'ra*, *bai'ri'yo*, *Bi'la'ti*, and other Assyrian dances took place in an open space, forming a huge semi-circle of dancers holding hands, bobbing, rocking, swaying, shimmying, and stomping in the sunshine. Well-wishers sometimes complemented the dancing newlyweds, or other dancers, by handing *shabaash* coins (tip) to the drummer, or licking a currency bill and sticking it upon the horn-player's forehead. The drummer would then walk to the complemented dancers and wave his stick over their heads and exclaim "*Sha'baaaash!*" Big Shakry Enviya, in ceremonial finery, was a frequent eye-catching feature in the dancing line, and Skandar "Zamara", a popular local wedding singer, sometimes led the dancing line with humorously romantic—and occasionally satiric!—songs he had composed, mostly about Habbaniya maidens!

Tiari tribal weddings, much like some of

today's, were usually highlighted by some dancers in colorful ceremonial costumes, the males called *Khul'qaa'neh* and the females called *bar'bi'yeh*. The men wore long white *la'wan'di'yeh* flowing down from their wrists, long hand-decorated *shaa'leh* wrapped around their necks and hanging down to their knees, pearl handled *khan'jaa'reh* (daggers) lodged in their *kam'ma'reh* (thick waist sashes) and colored feathers stuck in their conical felt hats, while the women would be in bright flowery dresses, wearing jewelry, and crowned with *pu'shi'yeh* (heavy head-dresses), bedecked with fine colored plumes, golden sequins, bangles and spangles that shined and shimmered in the brilliant sunshine as they danced round and round.

Often two male costumed dancers did a solo dance, either *riq'da d'sai'pa woo'ma 'ta'la* (sword and shield dance) or *riq'da d'khan'ja'reh* (daggers' dance) in the center of the semi-circle of dancers. They danced around each other, hopping, skipping and whirling around, brandishing and twirling their weapons and engaging each other in a "fight".

Jum'laa'na and Sa'bakh'ta for "King and Queen"

Khit'na woo'kaa'lu as *Mal'ka woo'Ma'lik'ta* ("King and Queen"), along with their *qa'ree'veh*, would be seated at *gnoi'na*, the bridal place of honor apart from the guests. They are "guarded" by a couple of the bridegroom's best friends, because sometimes "resourceful" persons try to usurp their seat left vacant unprotected, or someone would try to sneak under the bridal table and "steal" the bride's or the bridegroom's shoe. Retrieving the loss was the responsibility of the best man, who usually had to buy back the "occupied" seat or item.

Before the wedding cake became a common feature in Habbaniya after the mid-1940s, the bridal couple had a *Jum'laa'na*. It was provided by the bridegroom's family. This was a "tree" in the form of a wooden lattice frame, a couple of square feet in size. Symbolizing the Tree of Life it was "planted" and decorated with sweets and various fruits, such as apple, quince, pomegranate, orange, banana, etc., signifying a fruitful life, and was mounted onto the wall behind the bridal couple. Sometimes a bowl of candy, raisins and nuts

was also set on the bridal table. About the end of the celebration, the *Jum'laa'na* goodies were usually sold off at high prices, mostly to the newlyweds' relatives, to help raise some money for the young couple.

When a few-tiered wedding cake replaced *Jum'laa'na*, the cake was provided by the traditional *qa'ree'veh*, who were usually wife and husband, or brother and sister. Nowadays the expensive eight- or twelve-tiered wedding "castle", which is cut up in slices and distributed to the wedding guests late in the reception, is provided by the bridegroom's family.

The wedding present then was a sum of money called *sa'bakh'ta*, and the host would announce the name of the gift giver and amount donated. Microphones were not in common use at the time, but a popular announcer with a strong voice was the late Shimshon Shallou. Often the announcer would inject some humor, such as "(so and so) ate two plates of *riz'za* and two plates of *shir'wa* and drank half a bottle of arak and donated half a dinar. *Ha'veh raa'ba ba'see'ma! Alaa'ha maz'yid'leh!* (We thank him very much! May God replenish his resources!) Today the wedding gifts are either in money or in kind, accompanied by a congratulations card, offered and received—without the oral public announcement of course!—Either in the beginning or at the end of the reception.

Knotted Ribbons Tie, and Pins Stick the Evil-Eye!

The wedding celebration usually began in the afternoon and continued well into the night. But the marriage ceremony would be held on the morning of the wedding reception, and not, as today, in the evening a couple of hours preceding the reception.

Like today, the ceremony took place in a church, but it was more of a private nature, being held in the presence of only a selected group of close relatives and friends. It was performed by the pastor of the bridegroom's family church, or sometimes at the newlyweds' home. After the married couple received handshakes and blessings and kisses of congratulations, the bride would then be "separated" from the bridegroom and returned to her home until she was reunited with him during the wedding celebration.

During the religious marriage ceremony, the newlyweds had around their heads a *klee'la*, a crown of a multi-colored twisted cord, symbolizing the tying of the marriage knot, and the bridegroom would place his left foot lightly upon the bride's right foot, signifying authority over her. This custom was the privilege of both newlyweds, depending on who had the presence of mind or was quick enough to take advantage at the right moment. Oftentimes, the bride's mother would tell her daughter to take advantage of this custom or situation. And due to superstitious customs, ribbons were knotted around the bridegroom's sleeves and crossed pins stuck in the back of his jacket, to avert *ai'na bish'ta* (the evil eye), which was feared to cause harm, inability to love, or sterility. Also sometimes a close relative would stand behind the marrying couple, opening and closing a pair of scissors as protection from bewitching of evil-doers, while anyone standing with hands clasped together or arms folded across the chest was asked to unfold them during the ceremony. There were, *in fact*, cases when a bridegroom was "tied up" by an evil-doer, rendering him incapable of consummating the marriage for many days until a certain knowledgeable person lifted the curse by making an amulet or what was called "opening of The Book".

Kisses and Tears for "Ransomed" Bride

A popular team of *zour'na'chi woo'da'woul'chi* (horn and drum players) in the Civil Cantonment was Youkhanna Allaverdi and Amerkhan Khoudayan, but there were other wedding horn and drum players in the Levy Camp. On the dawn of the day of the marriage ceremony, the two Assyrian musicians would go up on a rooftop and play a special tune called *char'sa'boukh*. It was an *at'tra* (old country) symbolical announcement of the wedding to the community. Church bell would also be rung.

At the beginning of the wedding celebration *bar'boi'keh*, a group of dancers, mostly the bridegroom's friends and relations, would go "to bring the bride". If it was a Tiari wedding, especially in the Levy Camp, some of the dancers wore colorful ceremonial dresses described earlier. The men brandished in the air daggers and swords, hopped, skipped and twirled, and the women waved colored

handkerchiefs, and sang ditties called *lay'laa'na*. Accompanied by a crowd of onlookers, they would dance their way, to the accompanying tune of *zour'na woo'da'wou'la*, to the bride's home, usually not far away, milling around and dancing outside the house. Inside, the bride and her party of bridesmaids and girlfriends would be in a flurry of excitement, sprucing up the bride. When the bride was ready to leave, the musicians would switch to the "Bridal Farewell", a sad wailing tune. Inside the house, kisses mingled with tears as the bride bid her family members good-bye. The marriage of a daughter was considered a loss to her family.

It was customary for one of the bride's close blood relatives, usually a brother or cousin, to block the doorway and demand a "ransom" fee for the bride. The bridegroom's father or brother would pay an amount acceptable to the ransom taker for the "release" of the bride. But before leaving the bride's home, a few of the bridegroom's relatives would try to get even with their *khna'mi'yeh* by "stealing" a few personal things as mementos, such as framed pictures, handcrafted articles, or even a live rooster or chicken!

When the bride emerges from her home, the dancing women would ululate her, and shower her with candy. A scramble would ensue, especially among children, to snap it up. Then the crowd would dance the bride off towards the wedding reception.

Wine Sips and Apple "Shots"

Before the bridal party reaches the place of reception, the bridegroom, accompanied by his best man, his best friend, and a steward, would go up on a rooftop over-looking the approaching procession, for *ra'pay'ta d'kha'boui'sha* ("casting of the apple"). The steward would hold a tray containing four red apples, a bottle of red wine, and an empty glass. The best man pours *khit'na* some wine in the glass. He takes a sip and picks up an apple from the tray. Kissing it, he crosses himself three times and lifts his hand to throw the apple among the bridal crowd. His best friend snatches the apple from his hand for marital good luck. The ritual is repeated three more times. Symbolizing the cross, he throws the second apple in the center of the crowd, the third on the left and the fourth on the

right. A scramble follows for the coveted possession of each apple. The act of casting the apple signifies the bridegroom's choice of his bride and its possession was believed to bless the catcher, if single, with an early marriage.

When apples were not available, the bridegroom would cast pomegranates or oranges. Once a bridegroom named Agha used pomegranates. One of them burst in the grabbing hand, spraying the crowd with pomegranate "buckshot"!

Apple throwing over, *Khit'na* and his party then descend and are ushered toward the waiting bride and her bridesmaid. The bridegroom clasps the bride's hand and steps lightly upon her toe, signifying union with and power over her, or if she is fast enough she would step on his toe. The crowd would cheer and clap. He then takes his place next to her, with the best man on his other side, and the bridal procession moving on to the wedding reception, singing and dancing.

The tradition of throwing the apple is no



The Casting of the Wedding Apple - Best friend Adoniya snatching first apple as bridegroom Shidrakh Escopila Youav lifts his hand to throw it from the rooftop among the crowd surrounding his bride, Roda Shindu, during their wedding celebration in Levy Camp, Habbaniya, on December 1, 1946, while best man Youel Yonadam and steward Shmouel Darno look on, smiling.

longer in common use. Instead, in the countries of the West, according to the Western custom, during the reception the bridegroom unties and throws his bride's garter backwards among eager young men — a practice somewhat embarrassing to older Assyrians! — and the bride casts her flower bouquet among young ladies.

Bridal Ji'yas Vested Virtue

After the bride and bridegroom are seated at their bridal table, the musicians and the band of dancers would then return, dancing, to the bride's house. They would dance back the bride's family to a place of honor at the wedding and then deliver the accompanying bride's *ji'yas* to the bridegroom's house. Sometimes *ji'yas*, usually consisting of a new set of double bedding, with perhaps a carpet or samovar, a chest containing the bride's trousseau, her home decorative handwork, personal items, and so on, would be delivered on another day.

Home Blessing and Feast Invitations

Shortly after the wedding, usually a priest would visit and bless, on request, the home in which the newly married couple lived. And a week or two later, the bride's parents would invite the newlyweds, along with the bridegroom's family and *qareevah*, to a special dinner at their home. On this occasion, the bride's family would present the newlyweds



Pa'lat'ta D'Kaa'lu - Onlookers watching group of *bar'boi'ky* dancing around, waiting to take the bride from her parents' home, ceremoniously, to the wedding reception, during a wedding in C.C. Habbaniya in the late 1940s.

with a gift, usually a sum of money in an envelope. The bridegroom's family would then reciprocate the dinner invitation at a later date. These invitations were meant to pave the way for regular exchange of visits between the two *khna'mi'yeh* families.

And finally, when the bride gives birth to her first child, it was customary for her parents to present her with her firstborn's crib — complete with bundled bedding!

Epilogue

Although a few of the old rituals and practices are gradually disappearing, today's Assyrian weddings in this country and Europe, though lavish in quality, aren't very

different from those in Iraq, Iran, Syria, or even Russia. But *Assyrian marriages*, especially in this country, are, unfortunately, undergoing an unwholesome change: Divorce, though rare among Assyrians then, is common now, sometimes occurring soon after marriage, while many older couples are raising "un-Assyrian" children and losing their grip on their family unity and harmony.

These are the bitter fruits of our misused freedom and misguided child raising!

Note: The author is indebted to Fraidon Orahim Is'haq, Sargis Shimshon Shallou, and Dalaaly Yacoub Gewargis for corroborating some of the facts in this article, as well as for feedback.



Family & Friends Newlyweds - in front of St. George Church, R.A.F. Station, Habbaniya. Standing (L to R) Eshay and Judath David Mirza (groom's parents), Norman Khanishan, Albert Rasho, best man Baba Binyamin, Rev. S/Ldr. Davis, Newlyweds Davis and Liza David, Raabi Albert Babilla, maid of honor Lusania Binyamin, and Gladis Kambar. (Photo courtesy of Liza and Davis David, Modesto, CA.)

Armenian-Assyrian Wedding

Arshaweer Sultanian and his bride Helany Zodo, flanked by their best man and maid of honor, Younan and his sister Blandina, along with a group of relatives and friends, during their wedding at Habbaniya, on February 4, 1958. (Photo submitted by Helany Sultanian)





Family Members Surrounding Bride and Bridegroom - Shallou family members and relatives posing with newlyweds, Wilson Shimshon Shallou and Anita Shimshon Yacub at the R.A.F. Employees' Assyrian Club garden in July 1954. Front row l to r: Khanna Enviya, Daisy Shallou, Julia Awhrahim, bridegroom Wilson, Kaako G. Shallou, bride Anita, maid of honor Mable Awhrahim, Feona and mother Victoria S. Youkhanna, and Agnis Shallou. Back row: Albert E. Benjamin, Victoria Qambar, Melina Shmouel, Elizabeth Baba, Naano Shallou, John David, Shimshon and brother Gewargis Shallou, Shmouel Youkhanna, Raabi Victoria Aghajan, Mable Enviya, Nanajan David, Baaba G. Shallou, Qandap Shmouel Youkhanna, Johnson David, and Ammanuel Y. Patros. Head above Raabi Victoria is Aummo Samson. (Photo courtesy of Ben S. Shallou, Modesto, CA.)



Display of Daggers' Dance in Turlock, California - Toma Slivo (facing camera) and his son Alfred performing "Riq'da D'khan'ja'reh" during a Tiari-costumed Assyrian dance display at the Civic Club in 1987. (Photo courtesy of Dalaaly Yacoub Gewargis, Modesto, CA.)



Wedding Dancers in Ceremonial Dresses Assyrian dancers in Tiari ceremonial costumes during an outdoor wedding celebration at the Levy Camp in Habbaniya in the late 1940s.



Dancing "Quintuples" in Ceremonial Costumes - Left to right: Mirza Aummanuel, Yosip Shindu Yalda, Zaia Hormis, Shmouel Toma, and Binyamin Shindu Yalda. The Shindu twins were lively accomplished wedding dancers in Habbaniya during the late 1930s and early 1940s. (Photo courtesy of Bishwa Shindu Oshana, Modesto, CA.)



Zourna Woo Dawoula for Scouting Jambouree - Zournachi Youkhanna Allaverdi (left) and dawoulchi Amerkhan Khoudayan play for khigga-dancing Boy Scouts during 1948 Scouting Jambouree in Habbaniya. Dancers (l to r): Daniel Iskhaq, Aprim Mourad, _____(?), Aprim _____(?), Anwar Khoshaba, and George David. (Photo courtesy of Aramais A. Khoudayan, Modesto, CA)



Family members and friends surrounding the newlyweds Sheem Talia and Alice Yacob who were married in Baghdad, Iraq, in 1947. The reception was held at the Armenian Club in Gailani Camp. The photo features a number of familiar faces that many of our Niveveh magazine readers would recognize. (Photo courtesy of Lily Shabbas Neesan, Hercules, CA.)

The bridegroom William Badal and his bride Elaina, are flanked by the best man, Sami Neesan, and his wife Lily Shabbas Neesan as the maid of honor. The reception was held at Shadrezard hall in Baghdad, Iraq, on February 16, 1958. (Photo courtesy of Lily Neesan.)



Dancing to the music of Zourna Woo Dawoula (horn & drum) at the wedding of William Badal and Elaina. Behind the drum player is Shaba Talia, and to the right of the horn player is Davis Eshay. (Photo courtesy of Julius N. Shabbas, Benicia, CA.)

ASSYRIAN AID SOCIETY ANSWERS THE CALL OF ASSYRIAN CHILDREN FROM THE HOMELAND

by Dr. Lincoln E. Malik¹

Start with a bankrupt economy, add a brutal dictator, mix in the United Nations sanctions and you have a human tragedy known as present day Iraq. This tragedy is multiplied many fold in North Iraq due to the added burdens of the secondary blockade of the North by Saddam's government and the insane feuding between the two dominant Kurdish political parties.

Now, factor in centuries-old national and religious persecution, poor nutrition, a disintegrating medical care system and a barely functional infrastructure, and you have the picture of conditions many ill Assyrian children endure in North Iraq. I witnessed this on my two trips to the North of our homeland. Beautiful children pitted against killing diseases, struggling to survive. Mothers with sad eyes and aching hearts hoping against hope for deliverance for their precious ones. I was told the situation in the areas controlled by Saddam is not any better. Just larger numbers of Assyrians, and more children in need of critical health care.

Reports of these conditions set the Assyrian Aid Society of America on a crusade to help our children in need of life saving surgeries not available in the homeland. Our initial optimism gave way to despair as we found that securing such aid was not an easy task. Then in late 1994, our development director Dick Sargon and his wife Adrina reported the first break. Their friends Mr. Thomas Brotherton, President of Texas Children's Hospital (TCH), and his wife Anne, had offered to arrange treatment for two Assyrian children. We could hardly contain our excitement, but decided to keep this confidential until everything was confirmed.

Next, we asked the Assyrian Aid & Social Society-Iraq to select two children for this program and to send us the necessary medical reports. In about three months, we submitted the medical reports for Bernadit Jalal Shabo (8 years old and in need of heart surgery), and Yokhana Shmail Nano (6 years old and in



From left: Arbella Malik, Dr. Lincoln Malik, Bernadit Shabo, Dr. Khereya Hana, Yokhana Nano, Lydia Mesho and Mardin Malik.

need of reconstructive chest surgery). Following some clarifications, word came back that TCH doctors had indeed confirmed that the two children needed life saving surgeries.

This is when the difficult task really began for our dear friends, Tom and Anne Brotherton. They had to patiently shepherd the project through hospital committees . . . doctor's committees ... financial committees and then some more committees. Evidently, there is tremendous demand for the limited resources the hospital allocates for charity. We will always remember the help the Brothertons arranged for our children. During the AAS dinner honoring them, Tom Brotherton said it best ... *"As Christians, we praise God for our blessings by helping others who are in need."*

In December 1995, word came that deliberations were completed and the hospital was waiting for the two children. The focus now shifted to North Iraq and the AAS Headquarters in San Francisco. We had to arrange for visas (no small task these days), transportation from North Iraq for the children and their mothers, lodging and care in Houston where the hospital is located and much more. Our U.S. government was very

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helpful with the visa requirements. Sargon and Adrina came through again. They worked with another true friend of our Assyrian people, Rev. Woody Busse of the Community Presbyterian Church in Danville, California. The church arranged for a Christmas offering to pay for expenses while the children were in the U.S. They raised \$12,000. Narsai David (AAS President) got a \$2,500 donation from the Taylor Family Foundation of Lafayette, California, towards the airfare from Turkey to the U.S. Youel Baaba and Voltaire Warda (both Assyrian Foundation members) offered to help arrange care for the children and their mothers when in Houston.

All the hustle and bustle came to a screeching halt in North Iraq. In December 1995, conditions on the Iraqi-Turkish border had become tense and travel was all but stopped by the Turks. Also, Mrs. Khereya Hana (Bernadit's mother) is a pediatric doctor and the Kurdistan Government does not encourage doctors to leave the area for any reason. Thanks to the energetic intervention by the Assyrian Democratic Movement (Zowaa), the AASS, the director of Turkish Red Cross operations in North Iraq and others, the children finally left for Turkey in early February.

Enter new problems. They arrived in Istanbul at the start of the Muslim Eid and everything was closed, including the U.S. consulate. In the meantime, Yokhana had developed an infection of the mouth. Thanks to Dr. Khereya and the antibiotics she carried with her, he got the necessary treatment. Government offices finally opened in Turkey and we were able to get the U.S. visas (again thanks for the help from our State Department). We could now get the airline tickets and plan the welcome at Detroit airport. Well ... not quite.

The plan had been for the children to travel from Istanbul to Germany and then on to Detroit after a night's rest in Frankfurt. The Germans refused to issue a 24 hour transit visa for the travelers to sleep in a hotel. They would have had to spend 19 hours on benches in the airport. Canada and Britain also had similar restrictions. We finally realized that almost no country is willing to issue any kind of visa for travelers on Iraqi passports. In the meantime, their Turkish visas expired and we all got very tense. Finally, after more than

three weeks in Istanbul (an expense we had not anticipated), they left on a Turkish airliner for a long trip to New York, and then on to Detroit.

True to form, the flight to Detroit was delayed. By the time they arrived, the community children who were waiting to welcome them had gone home, the local TV news cameras had left and the travelers were exhausted. Yet, we could hardly believe they were here. That was the first night I slept right since they left North Iraq.

Within about two weeks the children were in Houston for their surgeries. Many thanks to our Assyrian community in Houston for the warmth and hospitality they showed for the children and their mothers. They became more than a second family for our guests (see article by Youel Baaba about the stay in Houston).

Finally the day for the operations came. First Yokhana and then Bernadit. Oh, the anxiety, the anticipation, the prayers and the fear. Then, one after the other the operations were a complete success. Thank God. The children had a new lease on life.

After the surgery and convalescence, the AAS arranged celebrations for the children and their mothers in Detroit, San Jose, Modesto, San Diego and Chicago. The response of our communities has been absolutely great. At every stop they showered the children with gifts and love, and donated generously to the Assyrian Aid Society "Save the Children Project". I can not cover that part of the story here. It will hopefully be detailed in the AAS report on this project. The last few weeks have been very exhilarating for all of us of the AAS.

The real heroes of this project have been the children and their mothers, Mrs. Lydia Mesho and Dr. Khereya Hana. The children went through their operations without any complaints or fuss. Their innocence, outgoing personalities, exuberance, comfort with using our mother tongue for all communications have indeed stolen the hearts of one and all. The mothers have also been a joy to be with. Both are dedicated, dignified and highly educated. Lydia is articulate and forceful when it comes to discussing the Assyrian cause. Dr. Khereya is quiet and reserved (I did get her to chuckle some at my jokes during a dinner my wife Emma prepared for

our guests). Seeing the children play and laugh was the greatest joy of all. We pray that God keeps them in His mercy and grace, that they grow to live full and happy lives and be a light for their families and nation.

For us in the AAS, this has been a unique experience. We have learned much and hope to expand our "Save the Children Project" to help other children still waiting to be cured. We now know that it can be done. The time has come for our community to rally together and help save our precious children. We especially need the participation of Assyrian doctors, nurses and health care providers in the U.S. We must fan out and knock on all doors in this blessed country, and find more Thomas and Anne Brothertons. Everyone must pitch in. There is nothing more satisfying than helping those in need, especially the children.

Privately, I always think of my late father, who was orphaned at the age of five during our Assyrian holocaust of 1917. Alas, there was no AAS at that time to lend a hand. For me, the promise of the Assyrian Aid Society is that it will grow and expand its work to help every Assyrian in need. Then we can all say "Never again will they be abandoned."

**Please Help - Send your tax-deductible donation to the:
Assyrian Aid Society of America
41 Sutter Street, Suite 1534
San Francisco, CA 94104**

ASSYRIAN HOSPITALITY

By: Youel A Baaba
Houston, Texas

The Assyrian Aid Society of America has succeeded in bringing two Assyrian children from North Iraq for life saving surgeries at Texas Children's Hospital in Houston, Texas. Bernadette J. Shabo was in need of heart surgery, and Youkhana E. Nanno needed corrective chest surgery. We are happy to report that both surgeries were successful and the two precious little children are recovering much better than expected.

I would like to take this opportunity to tell the readers of Nineveh magazine about this undertaking, the generous support received from many quarters, the two children and their mothers, and the response of the Assyrian community in Houston.

The Assyrian Aid Society of America is to be congratulated for sponsoring these children and obtaining free medical services from both The Texas Children's Hospital and Baylor College of Medicine. Particular thanks to Sargon D. Sargon of Danville, Calif. for making these arrangements. Additional thanks to Sargon and his wife Adrina for raising funds from the Community Presbyterian Church in Danville, California and the Taylor Family Foundation of Lafayette, California. All Assyrians are grateful for the generous contributions of these two entities.

I sincerely hope that other Assyrian



In Houston - left to right: Youel A. Baaba, Lydia Nano, Fiona Youash, Youkhana Nano, Yonathan Youash, Bernadette Jalal, Khairiya Jalal and Elsie Warda.



Voltaire Warda flanked by the two children, Bernadette (left) and Youkhana (right)

organizations in the United States will make a special effort to raise funds and sponsor other Assyrian children who are in need because of such life threatening conditions. It is imperative that we do not forget our people who are living in miserable conditions in North Iraq. They need our continuous and meaningful support.

Bernadette is seven years old, her father was killed in a car accident five months before her birth. Her mother, Khairiya is a medical doctor practicing at a hospital in Dohuk. She is one of nine children born to Zaya and Laya of Mangesh. She is a quiet and reserved lady. Before the operation she was very tense and sad, but after the operation her face clearly reflected happiness, relief and gratitude to the medical team headed by Dr. Charles Fraser and all others who made this possible.

Youkhana is six years old, both his father and mother are active members of ZOWAA. The family resides in Arbil and Youkhana has a younger brother and sister. The little handsome boy, who has a great sense of humor, and is ready to sing patriotic songs or respond to any question, has truly captured the hearts of all of our community. In return, the Assyrian community has responded positively to these two children and their mothers. They have been showered with gifts and toys, invited to homes, visited in the hospital, etc.

\$2100 have been raised and sent to the Assyrian Aid Society in San Francisco. Additionally, \$1500 have been contributed directly to the two mothers. Two individuals deserve special thanks from all of us for their efforts. George Hermiz, who arranged a \$1000 donation from the Assyrian Club and Voltaire Warda, who obtained \$1000 from his employer, H B Zachry.

A very special thank you goes to George Hermiz and his wife Violet. This couple have truly exemplified the genuine Assyrian hospitality. They have been with the two mothers during the operations, visited them regularly and have brought the children and their mothers to live in their house after they were discharged from the hospital. By these acts they have not only saved money for the Assyrian Aid Society but have provided a home with loving care to these two families.



Wedding bells rang for **Raymond Georgis** and **Vivian Orah** in Chicago on December 16th, 1995. The young couple was married at the Mar Gewargis Cathedral of the Holy Apostolic Catholic Assyrian Church of the East and the reception was held at Ted's Golden Fawn immediately following the church ceremony. A large number of guests attended the wedding and enjoyed an evening of feting, fun and dancing. Raymond is the son of Dr. Rouel and Welhelmina Georgis and his bride is the daughter of Patros and Helany Orah. Congratulations to the happy couple.

Submitted by Ben Yalda, Des Plaines IL.



A banquet of noblemen

OF PENNINGTON, PERSIA & THE ASSYRIANS, 1918

by Solomon (Sawa) Solomon

The advent of the Bolshevik Revolution in Russia in 1917 brought about the collapse of the Russian military effort in the Caucasus Front; before that they were victorious both in eastern Anatolia and in Persia. By the beginning of 1917 their forces in Persia were made up of the 7th Caucasus Corps, some 50,000 men under General Chernozubov deployed opposite the northern Iraqi border. This army had penetrated earlier all the way to Rowanduz but was pushed back later, as were the 20,000 men under General Baratoff around Kermanshah. It was the hope of the British Forces in Mesopotamia that these troops would assist them in destroying the Ottoman Army in Mesopotamia, made up of the 18th Corps in Baghdad, the 14th Division in Baquba, and the 13th Corps, under Ali Ihsan Pasha, in Khanaqin. Further north of this theatre, two Turkish armies were facing the Russians. The Third Army under Wehib Pasha, and the Second Army under Mustafa Kemal, just to the south of Wehib. Both armies were under the commander of this army group, Izzet Pasha. Of the 449 Battalions that the Turkish Army deployed in all the theatres of war, fully 112 Battalions were facing the Russian, Armenian and Assyrian forces in the Caucasus. By comparison only 85 Battalions were facing the British in Mesopotamia and 78 in Palestine.

With the virtual melting of the Tzarist Russian Army, the British decided to fill the vacuum with what forces they could spare from Mesopotamia. Others also stepped in to fill the vacuum. Some 35,000 Armenian soldiers who had been serving with Russian Forces in Europe returned home and were organized under General Nazarbekoff. These men were then joined by 20,000 volunteers under the command of Andranik Pasha. The Assyrians in the Urmia-Salamas area fielded some three Russian trained battalions augmented by thousands of armed tribesmen. They were commanded by Agha Patros and Dawid D'Mar Shimun. In the Black Sea Region, Georgian Troops held the front so that by late 1917 Christian Forces held a 600 mile continuous front from the Black Sea to Northern Persia. This line was finally destroyed in 1918 by the enemy due to many

factors and among them was the betrayal by the Georgians, who made a separate deal with the Germans; the total withdrawal of the remaining Russian forces, and the exhaustion of the ammunition of the Armenian and Assyrian forces. While major Turkish forces were advancing into the Caucasus, other forces under Nuri Pasha, the brother of Enver Pasha, had occupied Assyrian Timar and were moving in the direction of Urmia through Sara. Anticipating all this, the British extended their field of operations into the area held by the Russian General Baratoff in Central Persia. In January, 1918, the British were in Kermanshah, and by May they were in Hamadan, with small detachments occupying thinly the road to Enzli. It was at this juncture that "communications were opened with the Assyrians" to "supply them with ammunition and weapons." So here begins the story of Flight-Lieut K.M. Pennington and his solo flight to Urmia in July, 1918.

I explored several avenues to try to get information on Lt. Pennington to no avail until my old friend, Wing-Commander Routlege, was able to locate an article on the subject in a magazine and he graciously mailed me a



Flight-Lieut Kenneth Misson Pennington shown in this photo wearing the ribbon of the Air Force Cross (early type).

copy. From the article I learned that by 1918 the Royal Air Force was operating from four air strips in Persia, and they were located in: Hamadan, Zenjan, Kazuin and Enzeli. They were carrying out the work of bombing, photography and reconnaissance. The British wanted to deny the Turks the oil fields of Baku and to protect the northern borders of India against a projected Turkish advance. The imperial forces were commanded by Major General Lionel C. Dunsterville, an Indian Army Officer, and his force comprised: armored car units, an infantry brigade, a cavalry regiment, plus air units. The air strip in Hamadan was established in May, 1918. The aircraft came from Squadrons 30 and 72 in Mesopotamia; apparently Lt. Kenneth Misson Pennington was a pilot with the 72nd Squadron from Dec. 7, 1917, until March 7, 1919. He became something of a celebrity after his July 8th solo flight to Urmia where he landed his aircraft without being sure that Urmia was not under Turkish occupation. It is probable that his plane was a Martinsyde Elephant A 3973. In Urmia he delivered his now famous message for the Assyrians to trek south to pick up British supplied ammunition and weapons being escorted by the 14th Hussars in Saen Qala. The balance of the article talks in some detail about a bombing mission that Pennington took part in against Turkish targets in north Persia, accompanied by a Lt. William Thomas (later Sir Thomas the Chairman of B.O.A.C.) At Mianeh the Martinsyde was hit by ground fire and Pennington crash landed unhurt. Lt. Morgan, accompanied by Lt. Chacksfield, landed his B-3449 fifty yards away to rescue Pennington. However, the rescue plane was damaged on take-off by a boulder and all three had to walk for several days before they were picked up by a British patrol and taken to Zenjan. The story ends here without giving any further information on Lt. Pennington except a note in The London Gazette of December 3, 1918 that he was awarded the Air Force Cross for his epic flight to Urmia.

Back to our people. With the absence of Agha Patros and his 2,000 man army in Saen Qala, the Turks took advantage, attacked and eventually occupied Urmia on August 3rd, forcing in the process the 59,000 Assyrian and Armenian refugees to flee south to Sauj Bulaq where they picked up a trail road east to reach

the Saen Qala road. Beyond Saen Qala lay Bijar and then Hamadan. The collapse of the Assyrian front in Urmia had strategic implications for the British, for it exposed their thinly held lines from Qasr Shirin to Kermanshah to Hamadan and finally the Black Sea. Their entire left flank now lay exposed to Turkish moves from the north. Here the Turks formed the Ninth Army for the purpose of cutting British communications in Persia, but it was late 1918 and events in Europe had already dictated the outcome of the war. Bulgaria and Austria-Hungary were on the way out. Germany's final offensive had faltered. Their defeat was imminent. So, the Ninth Army abandoned its projected drive south. Ardebil was evacuated. The advance on Enzeli halted and a Turkish evacuation of Persia was ordered from Constantinople.

The British did not want to take steps to advance in pursuit beyond a few reconnaissance and bombing missions, and they abandoned the projected drive by the Urmia Brigade, now being called the Assyrian contingent to Urmia via Bijar.

On October 31st, 1918, the Armistice with Turkey came into force, and among the terms of the agreement, all Turkish troops were to evacuate North-West Persia.

On November 18, 1918, the British commander in Mesopotamia, Lieut-General Sir William R. Marshall, requested limiting his responsibility in northern Persia due not only to political and tactical considerations but also to the fact that famine conditions prevailed in and around Hamadan and Kermanshah. It was agreed that it would be much more expedient for the British Army to bring the Assyrian refugees to Iraq to be housed in a single camp than to truck food from Iraq to them in Persia. So this was the genesis of the Baquba Refugee Camp which was established by Major General H.H. Austin of the Indian Army, an engineer by trade. It is ironic that only in March of the year before that Baquba was occupied by the 14th Turkish Division. Of the 59,000 Assyrians and Armenians only 48,000 arrived in Baquba from Hamadan. This was a closing of one chapter in Assyrian history and the opening of a new chapter. The Assyrian was wounded but by the grace of God he had survived the calamity that history called The Great War.

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Cheryl Frazes Hill * Outstanding Assyrian Associate Conductor



Cheryl Frazes Hill is the Associate Conductor of the Chicago Symphony Chorus, appointed by Margaret Hillis to this position in 1991. She has been with the Chicago Symphony Chorus for seventeen years, first as a singer, and then as assistant conductor from 1987 to 1991. Ms. Frazes Hill has prepared the chorus for Daniel Barenboim, Pierre Boulez, James Levine, Christoph Franz Decker, Lorin Maazel, Zubin Mehta, Christoph Eschenbach, and Erich Kunzel. In addition, she has conducted the Chicago Symphony off-stage brass for Pierre Boulez in performances of Stravinsky's *Firebird*. Ms. Frazes Hill has

conducted the Chicago Symphony Chorus in performance for the Hillis Fellowship Fund concerts of recent years. She is on the faculty of Northwestern University and directs the University Singers.

Ms. Frazes Hill completed her doctorate in conducting from Northwestern University. She holds a master's degree from Northwestern University, as well as bachelor's degrees in voice and music education, both from the University of Illinois.

Cheryl is also an accomplished vocalist, featured on the 1986 Grammy-nominated CBS release "Mozart, Music for Bassett Horns." Among her vocal appearances was a recital of Mozart divertimenti in the Mostly Mozart series at Lincoln Center, in 1988. She also has performed on the Dame Myra Hess Concert Series. She is an active recitalist in the Chicagoland area.

Ms. Frazes Hill has received numerous awards for her fifteen years of public school teaching. Included are her most recently received Governor's Award from Illinois' Governor Jim Edgar, presented in 1993. In addition she has received the Commendation of Excellence in Teaching from the "Golden Apple Foundation for Excellence in Teaching" in 1987, the Outstanding Teaching Award from the University of Chicago, in 1988, and the Outstanding Music Educator Award, presented in 1991.

Ms. Frazes Hill is published nationally for her research on Hebrew phonetic pronunciation in the *American Choral Journal*, as well as in various state publications. She is a frequent guest clinician for choral festivals and a guest speaker for conferences throughout the country. Cheryl maintains an active role with the American Choral Directors Association, most recently the program chairman of the ACDA Regional Conference in 1992. She resides in Wilmette, Illinois with her husband Gary and her daughter, Carlyn Ann.

** This profile of Cheryl Frazes Hill appeared in the Chicago Symphony program, and was submitted to us by Sari Georges of Chicago, IL., who attended the Symphony. Cheryl is the daughter of Jerry Frazes and Clara Yonan. Clara's uncle is the late Marshall Yonan, M.D. of San Francisco.*

PROFILES OF GREAT KINGS

by Ninos Isaac*

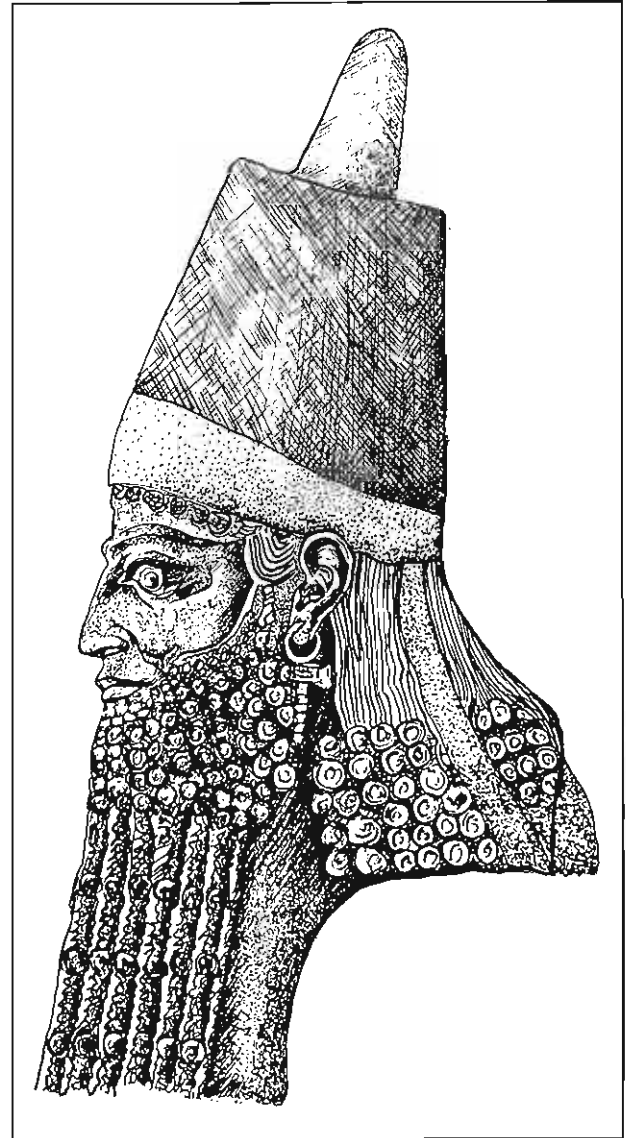
In Profiles of Great Kings, Ninos Isaac assesses the eclectic personalities of five kings of Neo-Assyria — Ashurnazirpal II, Tiglath-Pileser III, Sargon II, Sennacherib, and Esarhaddon. Each exhibited different characteristics of greatness and possessed different tastes and personalities. The author 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 THREE

Sargon II (721-705 BC.)

When Hosea, King of Samaria, revolted against Assyria, it led to a three year siege of Israel's capital city by Tiglath-Pileser's son, Shalmaneser V.¹ At the very time that Samaria fell, civil war broke out in Assyria. Shalmaneser V had precipitated the war when he imposed forced labor and taxation on the sacred city of Ashur. Such an act was contrary to all precedent and it led to an armed rebellion within that city. Skirmishes subsequently spread to other Assyrian cities.² At that time, Sargon, (who bore a different name) was the popular governor of Nineveh. He seized the moment. After a successful coup, Sargon II displaced Shalmaneser V as king of Assyria.³ Sargon's first royal act was to abolish the illegal obligations placed upon the city of Ashur. In his royal inscriptions Sargon says that he restored the special tax-exempt status not only for the city of Ashur, but also for the city of Harran in the northwest. The reference by Sargon to Harran suggests that the greater proportion of citizens from both of these cities (Ashur and Harran) sided with Sargon during the revolution. Sargon spent the first two years of his rule mopping up resistance from pro-Shalmaneser V forces. This can be deduced from the fact that Sargon was unable to conduct any foreign campaigns until the second year of his rule. Beyond these references, Sargon does not speak to the details of the civil war itself.

Sargon himself was not the next in the royal line after Tiglath-Pileser III. That distinction belonged to the man he had overthrown, namely Shalmaneser V. But did Sargon himself have a royal background? Was he



another son of Tiglath-Pileser III, or was he a usurper? The evidence indicates that Sargon II was a usurper. This conclusion is arrived at because although it was customary practice for kings to pay great respect to their predecessors in their royal letters, Sargon never did. That omission would make little sense if Tiglath-Pileser III was Sargon's father.

Any king would only enhance his position of authority if he asserted familial ties to such an illustrious figure. The 'usurper' theory is likewise affirmed when one understands the name "Sargon" (or "Sharrukin"). It means "legitimate king." It was surely no coincidence that Sargon chose a royal name which sought to remind all of his rightful station as ruler of Assyria.

As king of Assyria, Sargon proved himself to be both a brilliant military strategist and a mighty warrior. In his royal accounts he chronicles his battle plans with more specificity than any other Assyrian monarch. Moreover, numerous battlefield successes were accentuated by achievements in the areas of diplomatic relations and building projects.

Sargon II's Diplomatic Accomplishments

Sargon II was the first Assyrian king to establish long-lasting diplomatic ties with distant nations such as Egypt and Cyprus. The show of military force on the border of Egypt in 720 BC. prompted the Egyptian Pharaoh, Osorkan IV, to send gifts to Sargon II and seek friendly relations. Consequently, a strong rapport was established between Egypt and Assyria. This was typified by their first international free trade agreement.⁴ Likewise, Assyrian relations with Cyprus were such that Sargon records that he sent a stone monument of himself to be erected there.⁵ This stele was actually found in the 19th Century.

Sargon consolidated, then expanded, the empire on all fronts. In the north he quelled troublesome neighbors, while in the south he built strong diplomatic ties with Babylon. To accomplish this, he paid homage to the gods of Babylon and he protected Babylonian trade from the disruptive influence of Persian barbarians. He also dug a new canal from Borsippa to Babylon in 709 BC., to alleviate a water shortage in that country.

Like Ashurnazirpal, Sargon built a new city entirely from scratch. He called that city Dûr Sharrukin (or Fort Sargon). Dûr Sharrukin became the excavation site of Khorsabad, which was dug primarily by French archaeologists. That is why the Louvre Museum in Paris is home to Sargon II's extensive royal collection.

Sargon II was very different from both Ashurnazirpal II and Tiglath Pileser III. In contrast to the former of these two kings, he did not particularly care to hunt. In fact he refused to hunt large animals such as lions and bulls. He would only hunt smaller prey, such as rabbits and small birds. Neither was Sargon II a great hands-on administrator as Tiglath-Pileser III had been. He deferred the duties of running the government to his favorite son and Crown Prince of Assyria, Sennacherib. Numerous letters between Sargon II and Sennacherib attest to this.⁶

Sargon II's Military Prowess

Sargon was a man of great physical strength and stature who loved to lead his troops into the heat of battle. Yet his bravado was not blind; it was reinforced with wisdom. Sargon was extremely well-versed in military strategies. His inscriptions, more than any other king, are elaborate in their discussion of specific battles and the tactics that were employed in each military conflict. He always seemed to rise victorious in battle, even if the odds were stacked heavily against him. The swiftness with which Sargon II was able to defeat the numerically-superior forces of Shalmaneser V illustrates Sargon's effectiveness as both field-general and military strategist. A plethora of successful campaigns waged against the enemies of Assyria are further testimony to Sargon's military genius. A good example of Sargon's military adventures would be his 714 BC. campaign against the combined forces of southern Armenia.

A group of nations had overrun a province which was friendly to Assyria. The deposed king pleaded with Sargon to restore the independence of that nation. Sargon heard the plea of the king and mobilized his forces. The campaign began with a solar eclipse on the 24th day of October, 714 BC. An eclipse would normally be interpreted as a bad omen, but Sargon seized the opportunity. He gathered his troops and told them that the sign was not a bad omen for Assyria, but rather for the enemies of Assur. The Assyrians marched to battle. Reports then reached Sargon that a numerically-superior enemy force was lying in wait to ambush him.⁷ The outnumbered Assyrians were weary from

a long and arduous march and, as Sargon reports, were close to mutiny. They were further dismayed to find the combined armies of Urartu before them. Sargon assessed the situation and acted quickly. Without waiting for the rest of his army, he led an immediate attack with just a small unit of household cavalry. Having spotted Rusa, the king of Urartu, in his chariot, Sargon fearlessly rode straight at him. Rusa was completely shocked by the bravado of Sargon. He panicked and fled. The rest of the army, having witnessed the flight of their leader, also panicked and fled. This was a total rout of an army which vastly outnumbered the Assyrians. The triumph was directly attributable to the personal leadership of Sargon II. It is perhaps fitting that Sargon ultimately died not in Nineveh, or in his royal palace at Dûr Sharrukin, but on the battlefield.⁸

Notes:

1 During his Mediterranean campaign, Tiglath-Pileser III had established Hosea as the Israeli king in Samaria.

2 Shalmaneser V's policies of taxation were the primary reason why he became very unpopular throughout Assyria.

3 The consequences of Shalmaneser V's actions demonstrate that even the rule of an Assyrian monarch had its limits. The king, though powerful, was not a law unto himself. He was still under the law. When the king violated certain long-established principles, the citizens resorted to the 'right of revolution,' a political concept later popularized by contract theorists such as John Locke.

4 Prior to this, sour relations had existed between these nations, as illustrated by the famous Assyrian embargo of Lebanese timber, which precipitated an Egyptian conspiracy against Assyria, under Tiglath-Pileser III.

5 Daniel D. Luckenbill, *Ancient Records of Assyria and Babylonia*, Volume II, (Greenwood Press: New York, 1968), at 100.

6 See Simo Parpola, *Assyrian Royal Inscriptions and Neo-Assyrian Letters*, (Istituto per l'Oriente: Rome, 1981) or Leroy Waterman, *Royal Correspondence of the Assyrian Empire*, (University of Michigan Press: Ann Arbor, 1930-1936).

7 Assyrian spies within Armenia had rapidly relayed this information to Sargon II's camp via the military intelligence network instituted during the reign of Tiglath-Pileser III.

8 Legend has it that he was slain in the middle of the night by barbarians who had infiltrated the Assyrian camp.

The Wisdom of Two Butterflies

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

In one of my dreams, I met a frog who told me a story which may entertain you, and I hope may leave you with a moral message. Here is the story she told me:

I have lived in a beautiful valley north of Nineveh where the Tigris river runs. One side of this valley was limited by the Tigris river and the other side blended into some huge and rocky mountains with their peaks flirting with sky and clouds. The valley was populated by a multitude of animals, birds, insects. In one area where the valley was much wider, there was an old giant oak tree. Its body was so huge that hundreds of snakes could not cover the circumference of its trunk. In the last two hundred years, the roots of this tree had grown so thick and penetrated the ground so deeply, that no power could weaken it. The roots of this tree in one direction were close to the foot of the mountain and in the other direction they reached the river. The roots in the proximity of the river had already created many new oak trees. The strong branches with their thick foliage on this giant oak tree were the best refuge for any bird or insect.

At this time the frog ate whatever was left in her hand and continued:

One mid-summer day it was very hot, so I took refuge on one of the branches of this oak tree. It was sunny, the birds were singing and a large number of butterflies were hastily flying in every direction in preparation for spinning their cocoons, collecting their nectar, and doing other things necessary for their survival. There were two butterflies sitting on a leaf of the oak tree seriously conversing. I was sitting on the branch very close to them, so I could not help over-hearing them. Butterfly A said, "We butterflies have a very short span of life, and we have to work so hard just to survive." Butterfly B answered, "It is really a shame that we have to work so hard - just look at this oak tree. I bet it has been in this valley for more than 200 years." Butterfly A shook her head in an agreeable way and continued, "Ah-200 years of growing bigger and bigger and doing absolutely nothing." Butterfly B stretched and flapped her wings a couple of times, then continued, "Just imagine, this tree does not even walk or fly to collect its food. The far spread roots are

stealing any nutrient they desire in this valley and bringing it to the tree." Butterfly A was quite emotional and disturbed by nature's injustice and said, "nature is so unjust, blessing one with everything and neglecting the other completely." Butterfly B, said, "Well, this is the way that amoral nature functions."

Lucky frog, for at this moment a large insect flew by and the frog did not miss the chance; in one coordinated jump she grabbed the insect and enjoyed devouring it. The frog continued her story:

At this time a sudden and unexpected wild wind started up as a prelude to a big storm. The butterflies interrupted their conversation abruptly and started to secure their position between the leaves. Nature was becoming restless. The surface of the Tigris river, which was a mirror reflecting the beauty of this valley, suddenly broke into millions of smaller mirrors, each projecting the image of the storm. Leaves and dry bushes went flying in the air, while all the birds and insects rushed toward the oak tree for a safe haven. Suddenly, a huge, terrifying black cloud rose from behind the mountains. It resembled a wild black dragon. In no time it conquered the entire valley and left no spot for the sun to shine. As a huge dragon spreads its wings, the black cloud engulfed the entire valley, causing pitch darkness. The cloud spit fire as a dragon spits fire. The valley lit up as if it were daytime, as though the storm did not want any spot in this valley not to be seen and punished. After each bolt of lightening, the cloud would roar again like a dragon.

At this time the frog looked at me with a strange look and asked me if I could understand the story. She was not aware if humans have feelings like other animals to picture the suffering, loving, or feeling compassion for others. I assured her that the human is from the same stock that other animals are and he has the same feeling that other animals have, even though he usually does not practice it.

The frog shook her head with surprise and continued the story:

After each lightning bolt the cloud blew a very hot and strong wind that uprooted bushes, and broke limbs from large trees. The river cooperated with the storm in harming the valley. It organized huge waves which charged the bank flattening bushes and damaging trees.

After one line of waves was exhausted and retreated, the river organized another wall of high waves to charge the land again.

The frog looked at me and asked, "what would be the only thing in this valley untouched by that terrible storm?" I answered, "the oak tree." She was quite thrilled and said, "Yes, Yes." Then she continued with the story:

The only stable thing which could stand nature's punishment was the oak tree. This storm, for some reason was in a hurry and so moved on fast from the valley, carrying all of its shadow with it. A rainbow declared the normal state, and by now the sun had claimed the entire valley. The birds started singing. Droplets of water poured down the hills and the trees to join their kind in the river.

The frog paused, "Hah," she said, "you think I have forgotten those two butterflies. No, I have not." Then she continued:

When everything was fine and the weather calmed down I turned toward those two butterflies and told them, "Dear brothers in life (not in species), I could not help hearing your conversation prior to the storm. You were complaining of how short and difficult your life is, and you were stating that this oak tree has an easy and long life without any contribution to the environment. Why don't you concentrate on the blessings that amoral nature has bestowed upon you. You can walk and fly from place to place, while this tree can't even move. You can see, hear, and are adorned with the most beautiful colors, and when you fly, your wings show your beauty to the entire world. And do not forget that, if this tree did not have a strong trunk and branches, your life would have been in definite danger during the last storm.

This tree, during a normal day, gives refuge to millions of parasites, funguses, insects, birds, animals and people. This oak tree supplies food to those animals who have lost their taste buds and believe that oak is a delicious food. This tree takes millions of gallons of carbon dioxide, which is harmful to all of us, and emits millions of gallons of oxygen, which is vital for our survival. This same tree sheds its leaves in the fall which become the source of fertilizer utilized by vegetation and flowers in the valley, and they are the source of the nectar you so much desire.

At this time, one of the butterflies, who had her head down, with a remorseful look faced her friend and said, "Dear friend we are not only short lived but short sighted too."

IN HONOR OF THE RECENT RETIREMENT OF ENVIA "ENNO" WARDA THE FIRST ASSYRIAN WITH THE SCOTLAND YARD GREATER LONDON METROPOLITAN POLICE

by Odisho Warda

One would hardly imagine when forsaking home in the old country, Iraq, that one would find refuge, start and build a new life in far away England and amongst none other than the country's sovereign power establishment regulating the conduct of its citizens, namely the police. A very ironic reversal in the establishment's conduct, entity and behavior to its counter part in the country left behind. One such person is no other than Envia "Enno" Warda who, with his wife and two children, settled in Slade Green, Kent, England, in late 1962.

Enno and his wife Helen, still live in Slade Green, Kent, England. A number of Enno's old friends will recall his fishing enthusiasm when he was always seen cycling in searing July heat from the Levy Lines to the Canal in Habbaniya. Under some regulated (and definitely more expensive) conditions in England, Enno continued with and made fishing his hobby. He has accumulated a collection of some expensive professional fishing rods and gear. Envia's daughter Suzy, and son, Charles, both live not far away from them. They, too, have followed their father's footsteps and made fishing their hobby. Enno is now luring his two grandchildren, Jema, Suzy's 13 year old daughter, and Tobey, Charles' four year old son, as his future fishing companions.

Envia's family and friends wish him health, happiness and long life in his retirement. The following article appeared in "Metwork" magazine of the Metropolitan Police and was written by **Yvonne Docwra** of the editorial board who pays tribute to Envia's tenure and retirement:

I first met Envia about twenty five years ago, in a chance encounter while visiting a friend in another department, and saw him on this basis many times after that. He was a friendly chap, always immaculately dressed, polite and jovial. I never knew much else about him. Why should I? He was just another colleague in the Met. going about his daily business and I would never have assumed that his life was very different to others, except, perhaps, for



Envia Warda and his wife, Helen, with Ian Niven, Head of Alien Registration office of the New Scotland Yard Greater London Metropolitan Police, taken at Envia's Retirement Party



Envia Warda honored by the Commissioner of Police, Peter Harwood in recognition of his long and meritorious service to the Greater London Metropolitan Police.

the fact that he originated from another country.

More recently I was in his company on 'Comets' trips but as he invariably had relatives or friends with him we continued our friendship just passing the time of day, or maybe chatting about the holiday. I guess, on one such trip, I should have realized that here was not just an 'ordinary citizen' letting the world go by at its own pace and he with it. One morning, while all were taking a leisurely breakfast in a courtyard in Turkey, Envia suddenly leapt to his feet, said 'Oh my God! It's the results of the E.O. board today. I must telephone the office', and did, only to hear he had not been successful. Most others would have waited until they reached home, or indeed the office. He didn't seem too perturbed, and probably blotted out his disappointment with the thought of dancing the night away, yet again, with the glamorous belly dancers who always took a shine to him!

On 14 January 1994 Envia retired and, apart from being pleased to attend his leaving party to wish him and his family well, I was more than pleased to learn of other events in his life which reinforced my impression of him and his 'get up and go' attitude, that summer's morning.

He was naturalized in 1957, while working as an Administrative Officer with the RAF in Habbaniya, the largest base in the Middle East, and through that held two passports — one British and one Iraqi. When he arrived at Dover on 25 October 1962 with his then wife and two children he offered up his Iraqi passport which was duly stamped 'Not to remain in the U.K. for more than one month!' This puzzled Envia, being a British citizen, but he thought it would be easily sorted out if he went to Needham Market Police Station in Essex, where he was staying with a friend, and explained the situation. Not so. When the Constable on the Front Desk sought advice from his Sergeant on what to do with a man with an Iraqi and British passport, the instructions came back loud and clear. 'Send him to London to get rid of him!'

Good advice that turned out to be, since Envia migrated to London and in 1967 joined the Met. to work in the then B.4 Branch. On arrival at reception he was greeted by a messenger who, without thought or further ado, informed him that the Aliens Registration

Office had moved to Holborn! After explanation that he was coming to work there, as far as I am aware no 'nationality' problems have occurred since.

From 1980 until retirement Envia worked in ARO and, as in his previous departments, enjoyed every minute. I am pleased to say that during his reign in ARO he achieved his ambition, becoming an EO, the oldest person to be promoted to that grade. He is also honored by the fact that he was the first Assyrian to be employed by the Met.

Outside work Envia also made his mark. He was the founder of the Assyrian Society in the U.K., where there were originally four such families based in Kent and four in Ealing, and he served as Chairman at the HQ situated in Ealing. For 15 1/2 years he was a catering sergeant in the 71 Signals Regiment of the T.A.

The latter, I would suggest, had no influence whatsoever on the food supplied at Envia's leaving party, since the Forces are not renowned for flavor, originality and presentation, so I'm told by 'victims' of it!! Credit for this "banquet" goes to Helen, Envia's wife, who, with apparent ease, produced a selection of delicacies befitting Royalty, and transported them unblemished from Kent.

The party was attended by friends, colleagues and family making, for Envia, 'an end of an era — an evening to remember.'

He will be missed by the Met. not only for his loyalty, hard work and diplomacy, but also for his friendliness, humor and charm.

Already Envia and Helen have spent a holiday in Australia, and Envia may indulge himself in his hobby — fishing — a little more often now.

Every happiness and success is wished for you both on your retirement.





Baghdad Central Railway Station October 1962. Envia in the middle with our late father RQMS Warda, flanked from left Dinkha (in Australia), Odisho and far right Anwar (Illinois and California, USA) Behind is the famous Baghdad-Istanbul-Vienna (Orient Tours) Railway Train that Envia and wife with two young children travelled to London England.



Envia and Helen on the right, with brother Odisho, blessed by His Grace Mar Mellis Zaia, Bishop of the Diocese of Australia and New Zealand, in the Rabban Hormuzd Assyrian Church of the East in Sydney, Australia.



Helen and Envia on their well earned Australian holiday by an ocean going Cunard Liner, Sydney, Australia.

Envia, and Helen holiday in Australia at his brother, Dinkha's beach home. On the left is Oday, Ben Youkhana's wife. Ampolia next to her husband, Odisho Warda. Standing, Dinkha and wife, Florence, sitting on the porch.



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Honoring "1996 Mother of the Year"

On Mother's Day, May 12, 1996 at Mar Narsai parish of the Assyrian Church of the East, San Francisco, CA, Victoria Hermes was honored as the "1996 Mother of the Year" for her many years of dedicated work for her family and the church. The plaque that was awarded to her by Archdeacon Nenos Michael reads, "In appreciation of your invaluable support and dedication to our parish and your family."

Victoria and her husband, Younathan, who reside in Hercules, CA, have been members of this parish for several years. We extend our sincere congratulations to Victoria for the honor.



Victoria flanked by her husband, Younathan (left) and Archdeacon Nenos Michael (right).

**Land of our birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women with our race.

Father in Heaven who lovest all,
Oh, help Thy children when they call;
That they may build from age to age
An undefiled heritage.**

—Rudyard Kipling

Set Your Sights On One of Your Own

by: Edward Shimmon, Sr.

Ed Shimmon, merely 33 years old, is President, CEO and founder of Beeline Group, Inc. of Fremont, California, which has over 50 employees in the design and manufacture of displays and packaging. He is the son of Edward and Shamiran Shimmon of Takya-Ardishai, who presently resides in Los Altos, California. From early childhood his parents instilled in him the will to adapt and to put to use the word "Persistence", as associated with the old saying: "If a job is once begun never leave it till it's done. Be the labor great or small do it right or not at all." From a basic strong foundation, Ed performed tops in athletic endeavors and displayed endless determination and talent in whatever he attempted as a youngster.

At the age of 9 he started in the motorcycle arena - racing in moto-cross and received during a 10 year span of racing over 200 trophies. He raced in the 250cc Class sponsored by Kawasaki as a company rider.

After retiring from moto-cross racing, he graduated to the sport of jet-skiing. In 1992, having qualified in the Internationals, he received an award for finishing 7th in jet skiing.

Recently, he took up snow boarding during the winter season. He was approached by a sportcaster who asked him, "how does all this fit into the busy schedule of a CEO?". Shimmon laughed. "Trust me it doesn't fit! But I feel compelled to do this. It absolutely helps me to get away from the pressure of the job. Yet it also helps to bring me back to the competitive spirit of running a business. However, as time goes by, I'll probably have to move over to something with four wheels, supposedly safer".

Ed has been written-up by David Einstein in the San Francisco Chronicle on January 2nd, 1996 in the Personal Technology area.

"Shimmon's company," Einstein says, "is a pioneer and market leader in the design and manufacture of displays and packaging that companies use to attract shoppers in retail stores. Among the Fremont company's clients are Hewlett-Packard, Sony and Time Warner.

"The success of Beeline has mirrored the growth in point-of-purchase advertising, which has become a major focus as



*Ed Shimmon and his sister,
Therese Shimmon Houdek*

technology companies vie for shoppers' attention.

"For instance, a Beeline display for Hewlett-Packard Deskjet printers lets shopper actually print something. And displays for the Sony PlayStations give them the chance to play video game.

"He did work for Apple Macintosh, and started to branch out into other areas. Mirassou Winery liked his idea for a wine-by-the-glass sign board for restaurants and became a client. Other wineries came aboard, including Beringer, Napa Ridge and Sebastiani."

Ed Shimmon was also interviewed on TV with the top CEO's of Microsoft, Oracle and Sun Microsystems as one of the smallest and most successful companies in the Silicon area.



Left to Right:
Sharokin Betgevargiz - Assyrian
American National Federation

Edibe Younan - Assyrian
Women's Federation of Sweden

Pamela Saffer - United Nations
Director Liaison of Women's
International League for Peace
and Freedom

Sonya Aho - Assyrian Women's
Federation of Sweden

**Assyrian Women's Group Participated in
Non-governmental Organization Forum on Women**
in Beijing, China, August 31 - September 8, 1995
by Sharokin Betgevargiz

Introduction:

First and foremost I would like to thank members of the Assyrian American National Federation and especially the East Coast Regional Director, Education Committee and the San Jose Assyrian Association for their support in enabling me to attend the NGO Forum on Women as an Assyrian woman representative of the A.A.N.F. I am very honored to have been able to represent Assyrian women in the United States at a workshop organized by the Assyrian Women's Federation of Sweden. "The Assyrian Women's Workshop", although one in 5,000 workshops offered, was the first formal appearance of Assyrian women at an International Conference. This workshop was attended by about 30 women. We were delighted to have the presence of an Assyrian woman in the audience, Pamela Saffer, a UN delegate from the Women's International League on Peace and Freedom. This was our first step and we have a long way to go. It was clear to me as it was to the Assyrian women who were from Sweden that the International Women's Movement is a great means through which we

can make our Assyrian struggle visible. The challenge that lies ahead is to organize effective fact finding strategies that bring to light the situation of Assyrian women in the home countries. This means we must organize and build leadership among Assyrian women so that we can hold decision making positions in our Assyrian organizations both nationally and internationally. We must also network and be involved in the next set of regional, national and international women's conferences that will be held in preparation to the Fifth World Conference on Women.

NGO Forum on Women and the Fourth World Conference on Women:

The NGO Forum on Women was a parallel gathering held in conjunction with the United Nation's Fourth World Conference on Women (4WCW). The tradition of holding parallel NGO Forums began since the First World Conference on Women in Mexico City in 1975. Women from organizations around the world began this tradition due to the concern that their official UN government delegates would not adequately address their needs. The

Forum was held in Huairou, gathering close to 40,000 participants, while the 4WCW was held in Beijing with 15,000 participants, making this the largest UN event. The "Platform for Action" was the main document to be adopted by the UN member states at the 4WCW. The focus of the NGO Forum is 1) agenda setting for the global movement of women, 2) provide networking opportunities for international women's groups, and 3) influencing the adoption of "Platform for Action".

The Platform for Action:

This is a blueprint for women's advancement throughout the world. The Platform offers corresponding strategic objectives and actions to be taken by Governments, the international community, non-governmental organizations, and the private sector. It re-evaluates the progress of women made since the 1985 adoption of the Forward Looking Strategies for the Advancement of Women in Nairobi. Twelve critical areas of concern are identified as obstacles to the advancement of women. They cover: poverty, education, health, violence armed conflict, economic structures, decision making, mechanisms to improve advancement of women, human rights, the media, environment and the girl child.

The Assyrian Women's Workshop:

"The Assyrian Woman: from Ishtar 6000 BC. to Elishbah 1995", was the title of a workshop organized by the Assyrian Women's Federation of Sweden. The two Assyrian women who attended from this group were Sonya Aho and Edibe Younan. I was asked to be present at this workshop on behalf of the Assyrian American National Federation. The three of us took turns making presentations from a 27 page report which Sonya had written. This report covered an introduction to the Assyrian National League of Sweden, Assyrian immigration to Sweden, Assyrian history before and after 612 BC., the first Christian Churches, Assyrian massacres, post Gulf war Iraq, the Assyrian Diaspora, Assyrian women living in war-torn lands and as refugees or immigrants living in foreign countries, reverse side of immigration, labor market for Assyrians, education and the younger generation. Since Sonya is a journalist who has traveled to Turkey and Syria, she had also

prepared a slide show along with a photographic display of Assyrian villages, churches and artifacts. Also a handout, "The Assyrians: a Short Historical Summary of the Assyrian people, from the Time of Civilization to the Refugee Situation Today" was passed out.

I began my presentation with a brief autobiography, focusing on common issues that arise for young Assyrian women coming to the U.S. For many of us, school becomes the first place we identify as Assyrians. But this often requires further explanation since most people don't know who we are. While this is a learning process for Assyrians and non-Assyrians, it can also be alienating for Assyrians as it sets the ground for the creation of stereotypes. Often, for Assyrian women, gender becomes another addition to these stereotypes. As for Asian immigrants, achievements in math and sciences are often higher for Assyrians than in English or humanities. This results in a pattern among teachers and parents to encourage the students in math and not in English. For Assyrian women this means not fitting the stereotype that exists for average American women as being weak in sciences and math. On the other hand, for Assyrian women, socializing with American peers is feared and often not allowed by some parents. These confusing and contradicting messages from peer groups and cultural expectation from parents can at first result in rejection of identity and intense cycles of assimilation for young adults among Assyrians. The rise of multiculturalism in universities often inspires many Assyrians to search and understand their histories, struggles and identities. For Assyrian women, universities also offer an opportunity to define what women's issues are in their culture.

The most oppressive reality I believe for Assyrians is being invisible. Today, Assyrians are not known in the world. Scholars, Assyriologists and most ordinary people are under the impression that Assyrians were an ancient people who no longer exist. The reality is we do exist. We are the indigenous people of the Middle East whose history goes back to our homeland Bet-Nahrin. We are now existing in either genocidal situations in our home countries, or we are struggling against the forces of assimilation as displaced

indigenous people in foreign countries. In most Middle Eastern countries we are not recognized as a national or ethnic minority. Being given inadequate or false information about who Assyrians are, I believe, has been our greatest difficulty. Despite this, we are now in the process of defining our Assyrian struggle and history as Assyrians. Our oppression has gone beyond being a present social reality. It is historical. It is systematic layers of centuries of not having a land or country, always being second or third class citizens, and now being continuously displaced.

As eastern Christians living in Moslem countries we have been used in two ways. First, as allies of western countries, especially in WW I and WW II, to infiltrate or influence the regimes of Moslem countries we reside in. Secondly, despite our long history of being eastern Christians, we have been targeted as scapegoats of Muslim peoples' anger toward the West. This was especially true after the Gulf War.

The American myth of "opportunity, freedom and equality" is a seductive image for any war-torn indigenous people without countries of their own, as it is with Assyrians in the Middle East. In the United States especially, there is a great push for assimilation as the only means of survival. In extreme cases Assyrians do not speak their own language, isolate themselves from their ethnic community and even families. Today, with the rise of multiculturalism, there is an awareness that Middle Eastern people are people of color (not Anglo-European) who are targets of racism. The concept of race is not an essentialist construct of skin color, instead it is a political construct of being the "Other". In the United States, to identify as anything other than White or American is to be "Othered" and hence targeted. I believe it is essential that Assyrians understand how racism functions in the United States as we are being targeted for being Middle Eastern, if not Arab. There is a lot we can learn from the historical, social and political struggles of multicultural groups in this country. We need to learn what methods work for us as Assyrians and what methods we need to develop for our own survival. What has personally worked for myself in struggling against racism and assimilation is to remind myself that in every community I set foot in, I

belong precisely because I am Assyrian and especially to speak out on our present situation as Assyrians.

Assyrians in the United States:

The Assyrian American National Federation was established in 1933 with a commitment to the promotion of Assyrian culture and education. The AANF is a member of the Assyrian Universal Alliance which was established in 1967. The AUA promotes Assyrian welfare on an international scale. The General Secretary of the AUA, Senator John Nimrod, is also the Vice President of Unrepresented Nations and People's Organizations (UNPO) with a representative body for 250 million people. There are 250,000 Assyrians in the United States. Women make up 58% of this population. 15% of Assyrian women have a college degree. The mean income of an Assyrian household is above the average mean income in a U.S. household. Currently the AANF is launching a massive campaign to promote leadership within Assyrian Youth, especially among young Assyrian women.

Results from the Questionnaire:

The following statements are responses I have collected from Assyrian women through a questionnaire:

- Assyrian women take pride in their ancient history.
- For most young Assyrian women, coming to the United States provides an opportunity to further their academic interests which was often not possible to them as easily in the Middle East.
- Often, however, parents encourage their sons more than their daughters to further their academic careers.
- Today many Assyrian women move away from their parent's homes to attend college.
- While religious activities and attending church are important for some Assyrian women as a spiritual practice, for others its historical and cultural values are more important.
- In immigrant countries and in urban parts of their home countries, Assyrian women work as both homemakers and as wage earners.
- At present there are no effective women's support groups that relate the struggle of

Assyrian immigrant women to a larger and more global picture. This has resulted in the Assyrian woman blaming herself, her husband or family for her shortcomings and dilemmas while her situation is clearly a social, political and cultural phenomena.

- Traditional values taught to Assyrian women and those she is expected to teach to her family are dramatically different from those to which her children are being exposed in the mass media.
- A dialogue is necessary to address the changing roles and status of men and women in the Middle East and in North America.
- Assyrian women in universities should take advantage of doing research about the status of Assyrian women in their communities.

Questions and Comments at the Workshop:

During questions and comments, we were attacked by one Syrian woman who proclaimed that Assyrians are Syrian and that our language comes from Arabic. Interestingly, another Syrian woman corrected her own sister, stating that clearly Assyrian is older than Arabic. We then explained to her how the creation of Syria is a new development in history while our ancestor's history goes back to over 6000 years. Another question was, if Assyria existed which countries of today would it encompass. The front cover of our handout, "The Assyrians" had a map that answered this question. Also a comment was made by a woman who works with refugee groups in Sweden that it is very important for refugee groups to work together to advocate for their own rights along with other refugee groups in the countries they migrate to.

The Present Status of this Project:

The sponsorship of my trip to the NGO Forum on Women by the Assyrian American National Federation portrays an important message in support of the advancement of Assyrian women and their visibility in the international Women's community. In addition, I believe this sets a precedent for young Assyrian men and women to take charge of leading a bright future for Assyrian people.

I hope to revise my questionnaire and conduct a series of interviews with Assyrian

women across the United States. My purpose is to find ways to increase the visibility of Assyrian women and to promote their equal role both inside and outside the Assyrian community. I believe one way is to establish national or even international Assyrian women's groups. However, at first we must come together to begin to dialogue, to establish a mechanism for mutual support and to work together to plan and shape our own goals. Now is the time for Assyrian woman to organize themselves in their local communities, nationally and internationally for the Fifth World Conference on Women. We must plan now to make alliances with our sisters in Northern Iraq, Southeast Turkey, Iran, refugees in Jordan and other parts of the world. We must be visible in regional UN gatherings on women's issues such as those held in the Middle East. In short, the international women's movement is a medium through which the situation of Assyrian people can be made visible.

Networking and Lobbying:

The main groups I hoped to network with were women's groups from Middle East. There was an Arab Tent that provided information about different groups that attended. I went around and collected information from most of these groups and provided them with information about Assyrians. I also exchanged information with prominent refugee advocacy groups, Christian groups, campaigns in defense of women's rights in Iran, and organizations promoting young women's rights and leadership.

In addition to attending the Forum on behalf of the A.A.N.F, I was also a part of 300 women from the "No Limits for Women Project". This project was organized by the International Re-evaluation Counseling Community. This group focuses on building listening and communication skills, leadership, and effective community organizing skills. The "No Limits for Women Project" offered 35 workshops, and I worked on a lobbying project where we picked one individual who was a UN delegate to both support and inform about primary issues of concern at the NGO Forum. The individual I worked with was Pamela Saffer, an Assyrian woman who is the Director Liaison of WILPF (Women's International League for Peace and Freedom) to the United

Nations. I provided her with a series of position papers that our group had prepared on a variety of topics. Some of these topics, which were also followed by workshops were: Women and Leadership, Young Women, Eliminating White Racism, Women of Color, Women and health, Women and Disabilities, Peace and Disarmament, Men's Roles, Mother's Roles, and Building Women's Organizations, etc. I also brought to her attention (1) the negative effects of the globalization of markets on women and refugees; (2) increase of women's leadership and decision-making in any community results in increased effectiveness in that community; and (3) the importance for men and women to work together in achieving equality for women. I will also be speaking to her to create a list of NGO groups in Northern Iraq that focus on supporting women and children.

Recommendations:

- The medium of organizing within women's international groups is an effective means of making Assyrian issues visible.
- We must establish effective networks on an international level that deal with Human Rights and women's rights in the Middle East, especially by sending representatives to international and regional UN meetings.
- We must seek to increase Assyrian women's involvement in decision making and leadership in both national and international Assyrian groups.
- It is very important to invest in leadership development programs and strategies to get young Assyrians and especially young Assyrian women involved.
- We must begin now to prepare for the next World Conference on Women. To do this we must create fact finding strategies that reveal the existing status of Assyrian women in Northern Iraq, the Middle East and the Diaspora with specific demands and recommendations .
- We must encourage the establishment of Assyrian women's groups in our communities, nationally, in North America and especially the creation of an International Assyrian Women's Group.



From Ishtar 6000 B.C. to Elisbah 1995. Assyrian Women Workshop about the Assyrian people from the dawn of civilization to the refugee situation of today



Graduation - Sharokin Betgevargiz and her brother Henry George



Presentation at the Workshop. Left to right: Edibe Yonan, Sonya Aho and Sharokin Betgevargiz



Adibe Yonan of the Assyrian Women's Federation of Sweden



Left to right: Sharokin Betgevargiz and Sonya Aho at the Great Wall of China



At the Assyrian Women's Workshop. Sonya Aho had prepared a photo-journal display from her trip to Assyrian villages in Turkey and Syria.

IN MEMORIAM

Arshaweer Q. Sultanian



Arshaweer and his bride Helany Zodo on their Wedding day

Arshaweer Qahraman Sultanian, 62, died in Chicago on January 28, 1996, after a fatal heart attack, and was interred at Mount Olive Cemetery following funeral services conducted by Rev. Varoujan Kabarajian in St. James Church in Evanston. One hundred relatives and friends attended the funeral and a memorial luncheon served in the church basement.

Arshaweer, born in Hinaidi, Iraq, on June 1, 1933, grew up in Habbaniya, Iraq, where he received his elementary schooling in Union School Armenian class and in Iraqi Government schools. He was also married in Habbaniya, to Helany, daughter of Yosip Zado and Surma Khoshaba, on February 14, 1958, and where he worked for many years as R.A.F. telephone operator. He was a sportsman, a good boxer, and sang on the local R.A.F. radio station.

After living in Baghdad also, for 15 years, and shortly in Lebanon, Arshaweer and family came to the U.S. in 1975 and made Chicago their home.

Arshaweer is survived by his widow, Helany Sultanian; his only child, Armen, and wife Elizabeth and their two children; a brother, Arsin Sultanian, in Baghdad; and a sister, Beatrice Daryawosh, in Chicago.

Submitted by Mikhael K. Pius (Based on information supplied through Ben E. Yalda of Chicago).

Roumel Donabed

Roumel Donabed of Massachusetts died on January 27, 1996. Born in Harpoot, Turkey in 1910, she came to the United States after World War I. She was the devoted and loving wife of the late Youhanna Donabed who also was born in Harpoot. She leaves her son, George, daughter-in-law, Elsie (Youkhana), and grandsons, Sargon and Ninos. Her love and pride in her Assyrian heritage never ceased. She is greatly missed.

Submitted by George Donabed, Milton, MA.

Cynthia Elaine Wang

The sister of Foundation member Violet Shabbas, Cynthia Wang, passed away on April 30, 1996 in Tucson, Arizona. Cynthia was Violet's only sibling. They grew up in Northfield, Minnesota, and were very close throughout their lives. In July of 1995 Cynthia along with her son and his family came to Benicia, Calif. for Julius and Violet's 40th wedding anniversary even though she was very ill. She impressed everyone who met her there with her wonderful spirit and cheerfulness. She was predeceased by her husband and is survived by four children.

Two Assyrians Martyred

May 12, 1996, a lawless gang attacked a gathering of innocent Assyrians in the town of Ainkawa, a suburb of Arbil the capital of Iraqi Kurdistan. Neighborhood people had gathered to restrain this gang from an unprovoked beating of two members of the Assyrian Youth and Student's Union. Without notice the gang opened fire on the gathering wounding many, and killing Samir Moshi Murad, a member of the Assyrian Democratic Movement. May 14, 1996, the Assistant Director of the ADM Branch in Arbil, Peris Mirza Sliwa, died of severe wounds in the treacherous attack. Both ADM members were unarmed and had responded to pleas from the neighborhood to help stop the beating of the students with sticks and steel pipes. Others wounded in the attack, including a woman and some youths, remain in the hospital.

The criminal assailants are known to belong to the Kurdistan Student's Society, which is associated with the Patriotic Union of Kurdistan (PUK), the dominant political party in Arbil. Five of the criminals were immediately apprehended and are in police custody. The other two are still at large.

Release of the Assyrian Democratic Movement

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1996, 4, 18, مکتبہ المدینہ، لاہور، پاکستان

حیثیہ 3، قلم 66 دمبلکہ "بیمہ" دو تھم 18 میسہ 3، 1996
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خبرك كنه سنك في كنه قنك كن

مَدَنِي سَجْد تَصَدَّقْ، كَلَمْ مَسْرُكَمْ فَتَمْرُجُمْ

ذبحہ

تَبَّ: أَفْضَحَ د. مَهْكَ. مَدْبَبٌ، زُهْمَدُكَبٌ

خُتَبَاتُكُمْ بِمَقَالَةٍ لَكُمْ فِي
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خداوند را در میان مردم و در میان خود

المُتَّيِّدَاتِ تَرْجَمَ سَجْلٌ مِنْ عَشَائِرِ

مَلَبْ يَدِ كَوْنِ لَهِيَه دَجْدَكَا—

”فَتَجِدُ قَوْمًا يُدْعُونَ لِكُلِّ سُلْطَانٍ مُّنتَهَىٰ—؟“

[illegible]

فَبَعَثَ اللَّهُ نُوحًا إِذْ قَالَ لِقَوْمِهِ اصْطَفُوا لِي زَوْجًا
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[illegible][illegible]

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۱۰۰ عَمَّ يَكُنْ لَكُمْ قُدْرًا رُحْمًا يُضْطَرُّ لَهَا الْفِئَةُ
 لَمْ يَلْحَقْ بِتِجَارَتِهِمْ فِي الْغَنَى الَّذِينَ آمَنُوا لَوِ
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"**مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا**
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
وَمَا يُلْقِ الْأَعْيُنُ عَنَّا غَوَاةً

مَجْمُوعٌ تَسْمِيَةٍ، تَحِيَّةٌ .
 لِيُحْبِطُوا فِي مَوَاقِفِهِمْ خَيْرٌ مِنْ حُلَّتِمْ أَذْيَقُوا
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تَلَمَّتْ سَمْعًا لَّهْجَةً ، وَهَدَتْ لَهَا حِلَّتْ
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عَمْدَتِ لَهَا حِلَّتْ .

لَا تَكُنْ مِثْلَ نَارٍ تَلْقَىٰ سَمِيرًا

* * * * *

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَا لَهُ شَاكِرِينَ إِلَّا أَنْ هَدَانَا اللَّهُ لِهَذَا إِنَّهُ لَكَنُفِرٌ كَذِبٌ

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کتابخانه کتب خطی

مع قلته نعم، نعم، إليك، نعم، نعم.

لَمَنْ يَنْتَظِرْ يَأْتِهِ الْبُكَاءُ .

[illegible]

* * * * *

مِنْ دُتْبِ مَلِكِهِ هـ. اَلْمَلِكُ دُجْمَحِي، اَلْمَلِكُ
601، اَلْمَلِكُ دُجْمَحِي.

مجلسه سبب مناجات و دعا.

[illegible]

20 دۆڭەن ۋە ۱۹۹۶

[illegible][illegible]

مَجْ تَا دَ تَمَكَّ دَ دَ لَ لَ سَقَّ ، مَجْ
 تَا دَ تَمَكَّ دَ دَ لَ لَ سَقَّ ، مَجْ
 تَا دَ تَمَكَّ دَ Dَ Dَ Lَ Lَ Sَقَّ :

"تِلْ لَدِيْكَ هٰذَا مَعْجَسُكَ بِدِيْهِ
 كَمَ هٰذَا كَمَ هٰذَا. كَمَ هٰذَا كَمَ هٰذَا
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مَدَدٌ مِمَّا سَلَكْتُ فِيهِ. لَمْ يَجِدْ مَدَدًا
 فَجَدَّ بِحَدِّهِ حَتَّى تَمُوتَ، هَذَا حَدُّ
 أَهْلِ هَذِهِ الْبَلَدِ مَكَّةَ مِنْ بَنِي سُلَيْمٍ
 مَكَّةَ ثُمَّ حَتَّى بَنِي سُلَيْمٍ مَدَنًا مِنْ
 مَدَنٍ. مَدَنِي مَكَّةَ دَمْعِي مَكَّةَ مِنْ
 حَيْثُ كُنْتُ فِي كُنْفَةِ كَيْفَ لَمْ يَكُنْ
 مَدَدًا. يَوْمَئِذٍ مَدَدٌ مِنْ مَدَنِي
 دَمْعِي مَدَنِي مَدَنِي.

تَمَّ مِثْلُ دِيْدِ حَقِّكَ لَمْ يَكُنْ كَيْفَ
يُخَذُ سِدًّا لِمَا دُوِّنَ فِيهِ دِهْشَةً لِّكَ
فَمِثْلُ دِيْدِ حَقِّكَ يَجْتَ مِثْلُ

[illegible][illegible]

مَمْسُودٌ كَمَا هِيَ "مَسْبُودٌ كُلُّهُ سَبَّحَ
 هَسْبُوحٌ خَدَّوْهُ لِيَمَّكَهْ يَمَّحُ:

[illegible]

هَذِهِ لَكُم سِدَّةٌ يَصِلُ ذِكْرُكُمْ مَعَهُ
 مَعَهُ "لَمْ يَذْهَبْ يَصِلُ"، لَمْ يَذْهَبْ يَصِلُ
 شَيْءٌ جَدِّدٌ يَصِلُ شَيْءٌ يَصِلُ. لَمْ يَذْهَبْ
 لَمْ يَذْهَبْ لَمْ يَصِلْ يَصِلُ يَصِلُ يَصِلُ
 مَعَهُ، لَمْ يَذْهَبْ لَمْ يَصِلْ مَعَهُ مَعَهُ،
 يَصِلُ يَصِلُ يَصِلُ لَمْ يَصِلْ يَصِلُ. لَمْ يَذْهَبْ
 يَصِلُ يَصِلُ يَصِلُ يَصِلُ يَصِلُ يَصِلُ، لَمْ يَذْهَبْ
 يَصِلُ يَصِلُ يَصِلُ يَصِلُ يَصِلُ يَصِلُ
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 يَصِلُ. لَمْ يَصِلْ يَصِلُ يَصِلُ يَصِلُ يَصِلُ
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[illegible]

"هَذَا!" لَمَّا دَاخَلَ يَصْبُ: "لَمْ يَكُنْ سَجْدًا،
سَجْدًا لِي خِذْهُ لِي بِحَسْبِ حُجَّتِهِ لِي

کہے اندھت۔ اسے کہہ دیکھئے کہ وہ اندھ ہے۔
 کہے اندھت دیکھئے وہ خودیہ؟۔

يَسْجُدُ لَهُ فَذَٰلِكَ مَذْمُورٌ :

"۱۱۱. سَابِ مَذْمُومٌ ذَكَرَ بِكَسْبٍ فِي ذِكْرِكَ
مَذْمُومٌ لَكَ هَكَذَا دَجْدُكَ. ۱۱۲. مَذْمُومٌ
دَجْدُكَ فِي مَذْمُومٍ دَجْدُكَ لَكَ حَبِيبُكَ.
ذَكَرَ يَسْتَكْذِرُ لَكَ. تَمَّ مَذْمُومٌ فِي شَيْءٍ
كَذَلِكَ دَجْدُكَ. ذَمُّكَ لَكَ لَكَ خَبِيرٌ
مَذْمُومٌ لَكَ يَسْتَكْذِرُ لَكَ، ۱۱۳. فَذَمُّكَ لَكَ
مَذْمُومٌ فِي مَذْمُومٍ لَكَ."

تَحْمُكُمُ دِلِّي سِدَّتِ، مِی ب مِی دِگَه
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[illegible]

"اَکْثَرُ مُعِیْبٍ کَتَّجِدَ هَکِیْمُجِد!"
 بِهَکِیْمٍ هَکْثَلُ: "سَهَبٌ مُذْبِیْهُ! کَرِیْمُ
 تَدْبِیْهُ دَکْهُ یُجَدُّ دَبِّیْ کِهَ دُفَعْلُ. اَکْثَرُ
 تَحَبُّیْ حَمَلُ کِهَ. مَمْدَدُ قُتْلُ یَدِ سَهَبِ
 قَهْلُ قَلْ دُفَعْلُ. کَرِیْمُ یَسْتَحَبُّ
 دَهَسُ سَهْبُ مَهْ. حَمَّ کَدُّ اَکْثَرُ یَعْدُبُ
 اَکْثَرُ اَسْحَبُ اَحَدُ حَمَلُ سَهَبِ، تَحَبُّیْ هَکْثَلُ
 مَرَّ مَهْلُ."

کَرَجُ هَذَا عَمَّيْكَ كَأَنَّكَ تَمُوتُ بِهِ
وَمُتْ بِهِ

بہذا دیکھئے کہ وہ کس طرح ہے۔ مجھے تہذیب
میں دیکھئے کہ وہ کس طرح ہے، مجھے کہ
کون کون سے کام ہیں جو وہ کر رہا ہے
نکسب:

"مہذب! گے یوں کمی ہڈی میں ہڈی
 دیکھو وہ لڑکھن؟"

”كَلِّ، لَدِمَ لِي مِ، سِوَمَ سَكَّ هُذَّ
كَلِّ لِحِيكِي مَكَلِّ، لِمَ حَلَوُ ذَلَّ“.

63

فَذَلِكُمْ يُعْذَرُ لَكُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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"كَيْفَ تَعْبُدُونَ ۚ هَلْ تُكُونُونَ شُرَكَاءَ لِمَ تَدْعُونَ ۚ
 سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ

[illegible]

"أنا جيتي ليا في كوفي همدان
معه في كوفي"

مَذْحِجٌ كَحَسْبٍ مَّحْضٍ لَمَدًا
دُؤْمُنٌ، مَذْدَلٌ لَهُ كَقَمَصٍ مَحْلٌ لَهُ كُفَيْسٌ

وَبَعْدَ دِيَّانِ مَسْأَلَةٍ ۚ ذِكْرُكَ ذَهَابَكَ
لِخُذْكَ دَعَاكَ مِمَّ جَعَلَ مَسْأَلَةً تَسْتَعِيذُ دِيَّانِ ۚ
يَعْنِي دَوْدَكَ كَذَبُوا مَسْأَلَةً مِمَّ جَعَلَ
دِيَّانِ تَسْتَعِيذُ مِمَّ كَلِمَةٍ مَسْأَلَةٍ كَلِمَةٍ
مَعْنِي مَسْأَلَةٍ ۚ سَأَلَ كَبِيرُكَ تَكْلِيْفَكَ
كَلِمَةٍ ذَهَابَكَ ۚ مِمَّ دِيَّانِ مَعْنِي دِيَّانِ ۚ
مَسْأَلَةٍ تَجْعَلُ دَعَاكَ ۚ يَسْتَعِيذُ دِيَّانِ مَسْأَلَةٍ
كَلِمَةٍ مِمَّ جَعَلَ كَلِمَةٍ مَعْنِي ۚ
سَوَاءٌ تَجْعَلُ مَسْأَلَةٍ ۚ ذِكْرُكَ ذَهَابَكَ
مَسْأَلَةٍ ۚ كَلِمَةٍ دَعَاكَ دَعَاكَ
صَلَّى ۚ

كَذَبَ دَعَا ۖ هُوَ اَبْنُ دَعِيْلٍ
 مِّنْ خَلْقِ سِدِّ اَبَدٍ دَعِيْلٍ سِدِّ
 حَمْدُكَ سَيِّدَتِي مَجْدُكَ هَدْيُ سِدِّ
 اَبَدٍ مَجْدُ مَلِكِ مَجْدِهِ اَلْاَبَدِيَّةُ
 مَعَهُ اَبَدِيَّةُ اَبَدٍ اَبَدِيَّةُ اَبَدٍ دَعِيْلٍ
 كَلِّ حَيْثُكَ دَعَا ۖ هُوَ كَيْسُكَ اَبَدِيَّةُ
 دَعَا ۖ دَعَا ۖ هُوَ اَبَدِيَّةُ اَبَدِيَّةُ
 دَعِيْلٍ مَجْدُكَ اَبَدِيَّةُ اَبَدِيَّةُ
 هُوَ دَعَا ۖ اَبَدِيَّةُ اَبَدِيَّةُ اَبَدِيَّةُ
 دَعِيْلٍ اَبَدِيَّةُ اَبَدِيَّةُ اَبَدِيَّةُ
 هُوَ دَعَا ۖ اَبَدِيَّةُ اَبَدِيَّةُ اَبَدِيَّةُ
 دَعَا ۖ اَبَدِيَّةُ اَبَدِيَّةُ اَبَدِيَّةُ

[illegible]

3
ذٰلِكَ هُوَ الَّذِي يُدْعَىٰ بِجَدِّكَ

هه 22 به "هه 21" دیکه نه ده که سږمې د سږمې "هه 21".

[illegible]

¹ دہلی: دکن پبلشرز۔

2
سید ذہب سدید صبیحہ سید ذہب

[illegible]

11. מִדָּאֵי אֲפִלְפֵיבּ חֲסִידֵי רַבִּי יְהוֹשֻעַ בֶּן לֵוִי, דְּתָא תַּפְּלֵי מַמְדֻזְיָא
 תַּעֲמֵל עָלוֹל מֵהֶם. תַּר 100 לָם סִיגָא דְּרַחֲמֵי דְּרַחֲמֵי, וְהָדָא דְּסִלְתֵי
 תַּהֲבִידִימֵהֶם, מִשְׁתֵּי דְּתָא 100. אֲלֵי תַּר תַּדְּבִיל תַּסִּיגָא תַּדָּא, לְסֵהֲמָא
 מִסְלֵבָא, תַּעֲמֵל תַּבְּרָא, תַּדָּא תַּסִּיגָא דְּסִיב דְּתַלְתֵּי דְּתַב מִלֵּן קֵם מַדְדֵּה
 דְּמַמְדֻזְיָא. 100 לָם 100 תַּדְּבִיב אֲמַר דְּתַב מִלֵּן, אֲבִי תַּמְדֵּי מִן חֵלְב. תַּעֲמֵל
 1961 אֲפִלְפֵיבּ לְתַד וְהָב, תַּדְּבִיב דְּסִיב חֵד תַּד 61 תַּעֲמֵל. לָם מִיָּא לָב 100
 לְתַעֲמֵל קֵם תַּהֲבִידִימֵהֶם לְמַדְסֵי לְעִמְרֵי דְּחִמָּא תַּתֵּי תַּסְמֵר מִסֵּי 100
 100 לָב אֲלֵי (תַּהֲבִידֵי) לְתַדִּי לְחֵד מַעֲבֵי דִּיבֵי 100 לָם 100 לָם לְמַמְדֻזְיָא.
 אֲבִי דְּסִיגָא לָב תַּב תַּרְמֵי מִן מַעֲבֵי תַּסִּיגָא, אֲסִיב לָם 100 מִסְלֵבָא, תַּר
 תַּדָּא מִסְלֵבָא תַּתֵּיב תַּסִּיב תַּסִּיב דְּתַדָּא. אֲבִי דְּסִיב לָם 100 לָם 100 לָם
 מַעֲמֵלָא, אֲסִיב תַּרְלֵי מִן מַעֲבֵי תַּדָּא, תַּדְּבִיב, תַּסְמֵר מַעֲמֵר
 תַּסִּיבָא. תַּסִּיב לְמַדָּא מַדְדֻזְיָא קֵם תַּעֲמֵל תַּהֲבִידִימֵהֶם תַּחֲלֵי מַעֲמֵר דְּסִיבֵי
 מִן חֵד תַּדָּא דִּיב.

תַּסִּיב תַּסִּיב

תַּסִּיב : אֲפִלְפֵיבּ אֲפִלְפֵיבּ, אֲפִלְפֵיבּ.

תַּסִּיב : אֲפִלְפֵיבּ אֲפִלְפֵיבּ :
 אֲבִי תַּסִּיב לָם 100 לָם :
 מִן תַּסִּיב חֵלְב : אֲפִלְפֵיבּ :
 דְּתַסִּיב חֵלְפֵי, חֵלְפֵי מַעֲמֵר :
 לָם מַעֲבֵי מַעֲבֵי מִלֵּן :
 מִן מַעֲבֵי מִלֵּן מַעֲבֵי דְּתַסִּיב :
 לָם מַעֲבֵי מַעֲבֵי מִלֵּן :
 מִן מַעֲבֵי לָם 100 לָם :
 תַּסִּיב מִלֵּן מִלֵּן דְּתַסִּיב :
 תַּסִּיב ! תַּסִּיב דְּתַסִּיב :
 מִלֵּן דְּתַסִּיב לָם מַעֲמֵר :
 מִן 100 לָם 100 מַעֲמֵר :
 אֲפִלְפֵיבּ תַּסִּיב מִלֵּן :
 100 לָם מִלֵּן אֲפִלְפֵיבּ :
 מִן מִלֵּן לְמַדָּא דְּתַסִּיב :
 מִן מִלֵּן דְּתַסִּיב דְּתַסִּיב :

לְעִמְרֵי דְּתַסִּיב : אֲפִלְפֵיבּ :
 אֲבִי לְמַדְסֵי מַעֲבֵי דְּתַסִּיב :
 מִסְלֵבָא קְדָמָא לְמַעֲבֵי :
 אֲלֵי מַעֲבֵי תַּסִּיב :
 אֲלֵי לָם 100 לָם :
 מַעֲבֵי דְּסִיב קֵם מַעֲבֵי :
 תַּסִּיב מַעֲבֵי תַּסִּיב :
 תַּסִּיב דְּסִיב 100 לָם :
 תַּסִּיב מִלֵּן חֵד :
 מַעֲבֵי מַעֲבֵי 100 לָם :
 תַּסִּיב דְּתַסִּיב מִלֵּן :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :
 אֲפִלְפֵיבּ מַעֲבֵי :

سُجْدَ : مَلَأَ تَوَكَّدَ ، هَذَا ذِكْرُ

[illegible]

70



ASSYRIAN AMERICAN NATIONAL FEDERATION, INC.

ܐܡܝܪܝܐܢ ܐܡܝܪܝܐܢ ܢܐܬܝܢܐܝܝܐ ܢܐܬܝܢܐܝܝܐ

Dear Fellow Assyrians,

The time for the 63rd Assyrian American National Convention is upon us. The Convention will start on, Wednesday, August 27 and run through Monday, September 2, 1996. This year's Convention will be very exciting one. There's a large selection of entertainment, including many of our popular singers from all over the country.

The Conventions is an excellent time for the Assyrian community to come together and discover bonds that will help keep our community close and prosperous. It is an opportunity for you to introduce your businesses to other fellow Assyrians and to allow our children to meet each other on a social level.

Since the Convention is being held in Modesto/Turlock, where many of our Assyrian people reside, I hope there will be a significant turnout making the Convention a great success. The following is a list of available Hotels in the area that you may call to reserve rooms:

Red Lion Inn : 1-800-733-5466
209-526-9000

Best Western : 209-634-9351
The Gardens Motor Inn

Ramada Inn : 209-521-9000

Best Western : 1-800-294-4040
Mallards Inn 1-800-577-DUCK

I look forward to enjoying the Convention with all of you.

Respectfully,

George Zaia
Convention Chairman

FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA

P.O. Box 2620

Berkeley, CA 94702

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Carrying of the Cross - As is the tradition every year, on Good Friday, St. Joseph's Catholic Church in Pinole, Calif., initiates a "Cross Walk" where different denominations participate in carrying the cross from station to station, with hymns and prayers, ending at the Pinole United Methodist Church on top of the hill. This year, members of the Assyrian Church of the East participated with hymns and prayers in the Assyrian language.

Standing (l to r): Lily Neesan, Samira Hermes, Juliet Yonan, Alice George, Victoria and Yonathan Hermes. **Seated: (1 to r):** Mary Hermes, Donna Yelda and Juliet's grandson.

ܡܠܟܐ - ܡܠܟܐ - ܡܠܟܐ