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*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FIRST/SECOND QUARTER 1997

VOLUME 20 NO. 1 & 2



The Picturesque Village of Ma'alula, Syria - built in a vast and superbly grandiose crevice in the rocks of the Qalamun Mountains where the Christian inhabitants still speak Aramaic.

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FIRST/SECOND QUARTER 1997

VOLUME 20 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.

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

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Assyrian Periodicals

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

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of publication**

LETTERS TO THE EDITOR

Dear Julius,

Many thanks for Nineveh magazine. I enclose a check for \$150, of which \$100 I donate to the needy Assyrians in memory of my beloved husband, Nimrud R. Lazar, and \$50 for my subscription to Nineveh magazine. I thank you and Mikhael K. Pius for all the trouble to make room for Nimrud's biography which we were late in sending. I know that both of you were very good friends of Nimrud. With best wishes, and God's blessings.

Lena S. Lazar
Bryn Mawr, PA

Dear Mr. Shabbas:

Enclosed please find my check for the yearly subscription to Nineveh magazine. My sons, Paul and Andrew Hermis, and I wish to thank you for including the Memories article on our beloved father and husband, Esha Hermis, in the last issue of Nineveh. Remembrances were made to the needy Assyrians of Iraq through Mar Zaia Assyrian Church of the East in Modesto, CA and a chalice for the Church in Esha's name by many friends and relatives.

Thank you and your staff for the outstanding journalism and dedication you all give to the Assyrians. A very happy and prosperous 1997.

Lorraine Solomon Hermis
Modesto, CA

Dear Mr. Shabbas:

I find Nineveh to be very informative and professionally presented magazine. Your work is appreciated by the Yonan family and we pray that the Lord will keep you in good health and full of energy. Enclosed is a check to renew our 1997 subscription. God bless.

Easho and Marsha Yonan
Carol Stream, IL

Dear Mr. Shabbas:

Enclosed please find a \$20 check for my yearly subscription to Nineveh magazine. I am very grateful to you for this informative Assyrian publication that has been mailed to me so regularly for the past three years. Keep up the good work. May the Almighty bless you and the staff of Nineveh.

Robert Gabriel
Modesto, CA

Dear Sir:

It is with great pleasure that we receive your Nineveh publication, which my parents and I read with keen interest. My family emigrated to Australia from Iran in 1970 - and we appreciate keeping in touch with the Assyrians via all means including your informative magazine.

Of particular interest in your recent issue Vol. 19 No.4, was an article about my late uncle, John Samo. The article was well written, and we extend our appreciation to Mrs. Mariana Samo for contributing the article and Nineveh for publishing it. Many people would remember my uncle from various activities related to employment, social and cultural functions. I remember him as a very devoted family man, and I thank you for publicizing that fact.

In late January our Presbyterian Assyrian priest Gevargis Gevargizian passed away in Melbourne as a result of a heart attack. He was a well-known and respected member of the Assyrian community in Australia. He used to take great delight in reading your publication, and would comment on many names or people he used to recognize through their names and photographs. Enclosed is his biography written by his family to be published in a future issue.

Please find enclosed our cheque for U.S. \$30 for one year's subscription to be mailed to my parents, Julia and George Samo. We wish you strength and patience in continuing the effort to compile and publish this magazine which is enjoyed the world over. We congratulate you on your effort and dedication which are commendable.

Edward Samo
Victoria, Australia

Dear Mr. Shabbas:

The purpose of this letter is to share with you a pleasant experience I had last week. At the home of my dear friend, Pauline Yonan, I met Gabriele Yonan, who is married to Pauline's cousin. Gabriele is a beautiful red-haired, fair-skinned woman who was born and raised in Germany. She has a Ph.D. and is a University professor in Germany. She has done research and written extensively about Assyrians, and speaks Assyrian fluently.

Pauline, Gabriele and I went to the University Research Library of the University

of California, Los Angeles, to meet David Hirsch who works there. David was born and raised in the U.S.A. and speaks French, Italian, Turkish, Arabic, Farsi, Armenian, Hebrew and some Assyrian. He showed us Assyrian books and periodicals. Gabriele was pleasantly surprised to find there a rare book for which she had been searching a long time. Later, for lunch, we met Yona Sabar, a UCLA professor who is Jewish and was born in Zakho, Iraq. He teaches Hebrew, and once every three years teaches Assyrian. He spoke Assyrian. It was an honor and a pleasure to meet Gabriele, David and Yona. David requested help in getting more Assyrian books and periodicals. He currently receives Nineveh magazine and was very thankful to you. He said that Youel Baaba had helped him, but that he had lost contact with him.

Dear Assyrians, please help David Hirsch by informing him of the availability of any written material in Assyrian, Armenian and Kurdish. Feel free to drop him a line at the following address:

David Hirsch
University Research Library, UCLA
405 Hilgard Avenue
Los Angeles, CA 90095

Julius, David Hirsch said that he is looking for a copy of the video "Assyrians - The Forgotten Victims of the Gulf War". Can you help him? Please subscribe us to Nineveh magazine. Thanks.

Robert & Betinaz Baitoo
Fountain Valley, CA

Editor's Note:

I sent this video to David Hirsch, for which he thanked us. In the past we have sent him a number of books in Assyrian, as well as a complete set of Nineveh magazine since its inception.

I met Dr. Gabriele Yonan in 1993 or 1994 at the Federation's convention in San Jose, and in Turlock where her son, David, a very talented young man, gave a violin recital. Gabriele is a very intelligent and educated person, of pleasant nature, petite and beautiful. I had a very pleasant conversation with her at the time. She receives Nineveh magazine regularly.

I recall on at least two occasions the Assyrian Foundation of America gave David student financial assistance, and last year, in appreciation Gabriele sent us a CD of David playing violin, which was very admirable of her. Dr. Arian Ishaya informed me of Gabriele's scheduled visit and talk in San Jose, but unfortunately I couldn't go due to

a prior commitment. When Gabriele needed money for the translation of her book, "A Forgotten Holocaust -The Extermination of the Christian Assyrians in Turkey", from German to English, the Assyrian Foundation of America was the first to respond and send \$1000 to start the project. Thenceforth, the Assyrian United Organizations of California, a consortium of eight Assyrian affiliates, assumed full financial responsibility in translating and publishing this book. Gabriele sent me a copy of her book in German for which I am grateful.

Dear Yulius,

Please find enclosed my subscription to Nineveh. Thanks again for your tireless efforts and dedication for the Assyrian journalism. Basima Raba.

Abdulmesih Aktas
Sunnyvale, CA

Dear Julius,

I punctually receive the Nineveh magazine. Thank you very much. I really enjoy reading it, and look forward to the next issue. Enclosed is a check for \$50, \$20 for the magazine and \$30 for the needy Assyrians. Thank you again, and may God bless you.

Lisa S. Malick
Newtown Square, PA

Dear Julius,

To renew my subscription for Nineveh magazine for the year 1997, I enclose a check for \$50. This is for me and my daughter in San Diego, CA.

Our best regards to you and your family and to all the staff of the Assyrian Foundation of America, and wish you all a Happy Easter and also a Happy Assyrian New Year. May God bless you all and give you wisdom, good health, success and prosperity to continue for many years to come.

Baba Yukhanna
Chicago, IL

Dear Mr. Shabbas:

Thank you for reminding me of my subscription to the wonderful Nineveh magazine. Enclosed is my check for \$20. Keep up the good work and God bless you.

Carolyn BetDaniel
Albuquerque, NM

Dear Julius,

Enclosed is a check for \$50 to cover my

subscription to Nineveh magazine for 1997, with the balance to go as a donation to needy Assyrians.

Margaret Xuereb
Fresno, CA

Dear Mr. Shabbas:

Enclosed please find a cheque for the renewal of my subscription to Nineveh magazine for 1997. Thanks again to you and your staff for a most beautifully presented magazine. I am looking forward with the greatest anticipation to my next copy of Nineveh. With best wishes and kind regards to you and your readers everywhere.

Elizabeth (Bess) Y. Campbell
Traralgon, Australia

Dear Julius,

Greetings. I received the magazine, material and the photos. Thanks. I believe that Nineveh is the only publication that returns all the photos to the owners. The growth of Nineveh from an average Assyrian magazine over ten years ago to the finest Assyrian publication today is a testimony to your dedication and hard work as well as Joel's. I say bravo. On my part I take great pride in participating, even in a very small way, in your major effort in reviving Assyrian journalism. It was truly encouraging to read Aprim K. Abraham's letter in "Letters to the Editor" section, as it is your continued support over the past decade.

Enclosed is my subscription for 1997, with some material for publication, if you deem it worthy. Good luck, God's blessings and keep up the good work.

Solomon (Sawa) Solomon
Fort Wayne, IN

Dear Julius,

I am happy to tell you that I am thoroughly enjoying my full retirement this year, thank God. The college wants me to teach one class on the Middle East next semester, which I have enjoyed doing for many years. The class is quite popular. It gives me the opportunity to teach (normally 40-45 students) about the geography, history, religion and culture of the Arabs, the Assyrians, the Armenians, the Jews, the Kurds and other area ethnic groups. It is fun as well as a great learning experience for me and for most of my serious students.

It's also an opportunity to spread the word among the uninformed and the ill-informed that the Assyrians are devoted Christians and are very much in existence today; they are proud of their culture and history. By the way, among my brave mixed-culture students, there are always those who are not afraid to actually try our *khigga* folk dance, prepare *dolma* and *baklava* and express their reaction to any differences freely and intelligently.

Julius, please accept my small gift for the needy Assyrians. We pray every day for our brothers and sisters of northern Iraq, and elsewhere too for their safety and survival, and most importantly for their unwavering faith in God. We realize how difficult life must be for too many of them.

Also, let me thank you for the book titled *The Baqubah Refugee Camp* by Brig-Gen. Austin. It certainly gives the reader a deep insight into so much history that is part of our struggling forefathers. It's a wonderful book to keep. A \$20 check is enclosed for it.

My former colleagues are still finding out more about our culture through Basil. Last month I loaned a copy of our beloved Nineveh magazine to Sandra (Sandy) Sonneborn, the spouse of Syd, a long time friend and art instructor at Miles Community College. The lady instantly fell in love with the magazine. She told me that she read it from cover to cover, except for the Assyrian pages. I have been giving them as much as they want of the rich Assyrian culture, and Sandy has requested to borrow additional copies of Nineveh magazine to be "devoured" by the Sonneborns. In fact she wants to read Minashi's *Bil Khizmaany W'dosty* as well, which I received recently. It's the heartwarming issue in memory of our late cousin Avia. Sandy also asked me to forward her \$25 check to you on their behalf. She wants to help the needy Assyrians.

I shall keep in touch but for now we send you and Violet and your family our best wishes, and also we commend you and your colleagues for the excellent work.

Basil (Wiska) K. Pius
Miles City, MT

Dear Julius,

We are just about to set off to London for the next few days to meet our sons whose paths are crossing, so to speak, when travelling on

business. I shall take advantage of the opportunity when meeting Richard, by asking him to pass on to you our subscription dues to Nineveh magazine, and a small contribution to needy Assyrians.

As usual, both Arnold and I enjoyed reading the articles in the last issue of your splendid magazine, especially the personal history by Youarish Darmoo, who was Arnold's colleague in the Levies M.T. Section.

We intend to visit California again this year, but are uncertain of the date, as we are currently in the process of moving home to an area south of London. These operations are somewhat unpredictable, given the difficulties of the current property market.

We hope that you and your family are in good health and look forward to meeting you later in the year. With our very best wishes.

Khawa Pearce
Lutterworth, Leics., England

Dear Mr. Shabbas:

I wish to thank you and the editorial staff for producing such a wonderful, interesting and well written publication. I really admire Nineveh magazine.

Enclosed is a check for \$100 to cover my subscription for 1997. I also request that you continue sending the magazine to Mrs Flora Ghajarian, Tehran, Iran. Thank you very much again, and wish you good health, all the best in your life and great success.

Nina Johnny Betseen
No. Hollywood, CA

Dear Julius,

I enclose a check for \$50, of which \$20 is for my subscription to Nineveh magazine for 1997, and \$30 as a donation in memory of my beloved sister, Anna Paulis Jado. We enjoy reading the magazine. Thank you and may God bless you. Best regards.

Margaret Jado
Skokie, IL

Dear Julius,

Enclosed is a check for \$50 to cover my renewal of Nineveh magazine, and the rest for the needy Assyrians in the Middle East. Thank you very much for the outstanding work you and your staff do in publishing Nineveh.

Jane Antar Phelps
Fairfax, VA

Dear Mr. Shabbas:

I am enclosing a money order cheque in the amount of \$30 on behalf of my sister, Regina G. Jones, for the renewal of her subscription. While I was visiting with her for six months in Australia, I read the previous issues of Nineveh magazine and found them very interesting, especially when I would recognize some of the names of people I used to know. Through this magazine you are uniting the Assyrians in all parts of the world by keeping us informed of our history and reminding us of our roots. My prayer is that every Assyrian will be faithful to his/her heritage and will endeavour to pass this on to the next generation.

Madeleine Shabo
Willowdale, Ont., Canada

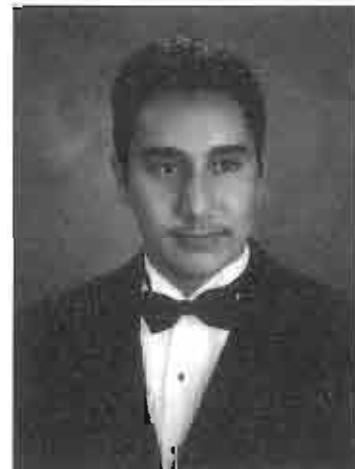
Additional Correspondence:

I want it to be known that through your Nineveh magazine you are doing a great service to all Assyrians alike. May the Lord Jesus Christ give you strength and perseverance to continue with your good work.

Jack Bookie
San Jose, CA

Thank you all for the wonderful magazine you offer us. Your contribution of time and energy is very much appreciated. May God give you strength and stamina to continue this noble and precious deed. Best to all of you.

Arpine Hovasapian
Glendale, CA



Rami Warda, son of Sargon and Sonia Warda of Millbrae, CA. graduated in June 1997 from Mills High School, and will be attending San Francisco State University. He plans to major in the field of Engineering.

An Assyrian at Oxford

by: Lucrece De Matran

Oxford University enjoys an incomparable reputation and it attracts top-class students and teachers from all over the world. No small wonder that Dr. Eprime Eshag ('Aprim' to Assyrians) was drawn to this eminent centre of learning. He arrived to teach and conduct research in 1962 and has never left except for brief work assignments. Yet it may surprise readers to learn that Aprim is also a Cambridge man, where he graduated and completed his Ph.D research in Economics. Thus connected to the two premier universities in England, it is fair to say that he is not merely an "Oxonian", but an "Oxbridgean".

I first met Aprim when I took a group of young Assyrians on a tour of Oxford. We looked around the city and some of the university colleges before going to Wadham College, where we met Aprim according to a previous arrangement. This college is like home to him, and he personally guided us through it speaking perfect Assyrian (Urmia dialect). Meanwhile, I was translating all that to an English friend who had accompanied us. Amused and indulged, we sauntered from the group, leading Aprim to call out to me: "Khanum aat eeka brikhshaivat?", in a certain intonation that meant: "Madam, where do you think you are going?". Was it his smile, or was it the ring in his voice, suggesting a typical Assyrian sense of humour, that made me feel a warmth towards the man? We all had a good laugh.

When our tour took place in 1986 Aprim was a Fellow and Tutor in Economics at Wadham College as well as a Senior Research Officer at the Oxford University Institute of Economics and Statistics. Because it turned out that we have mutual friends, I have come to know Aprim better during the ten intervening years. It was with one of those friends that I paid a more recent visit to Oxford, for the purpose of the interview which forms the basis of this article.

Aprim Yaqu Eshag was born in the city of Urmia, Iran, in 1918; his parents (Yaqu and Shakar) came from the village of Qaradjalu. He was but a few months old when his family, along with thousands of other Assyrian families, abandoned their homes and villages and fled to Russia and to Iraq, escaping the horrendous atrocities committed against them following the



This portrait hangs in the Wadham College Library, and is captioned:
Eprime Eshag
Fellow and Tutor in Economics
1962-1986
who arranged the major benefaction for the building of this library.

The drawing is by Odile Crick, the artist, wife of Francis Crick, the world-famous Nobel winner in genetics who was Eprime's contemporary at Cambridge, after the war-1950/53.



assassination of the Patriarch Mar Benyamin Shimun, head of the Assyrian Church of the East and the nation. The Eshags went to Russia.

Having lost their mother early on in Russia, Aprim and his older brother Vania, who passed away recently, were raised in that foreign country by their stepmother Anna, also an

Assyrian. It was here that Aprim learned Russian. In 1926 the family was able to return to Urmia where Aprim acquired a half-sister, Nellie, and a half-brother, David, both now living in San Jose, California.

Aprim received his elementary education at the American Mission School in the city of Urmia, and his subsequent education at the State secondary schools (modelled on the French baccalaureate) in Urmia and Tehran, maintaining throughout an exceptional performance, especially in Mathematics and Sciences. In the final baccalaureate examinations, he came first in the whole of Tehran. The leading Tehran newspaper *Ettela-at* published an account of his school career under the heading 'The Successful School Career of an Assyrian Student' accompanied by his picture.

Soon after, the Bank Melli of Iran announced that it was holding a competitive examination, i.e., 'concourse', for the award of scholarships to exceptional students, to study accountancy in England. Several hundred students, including Aprim, participated in the examination. He was one of the twelve, and the only Christian, chosen by the bank.

Aprim arrived in London at the end of 1936. Having passed the University of London Matriculation examinations, he started his five-year training course in Accountancy in 1938. But, owing to his keen interest in political economy, he enrolled at the same time with the University of London as an external student for a degree in Economics. He received his B.Sc. Honours degree in Economics in June 1942, and six months later passed the Final Examinations of the Institute of Chartered Accountants, becoming the first person from Iran to qualify as a Chartered Accountant. The Institute awarded him its Walter Knox Scholarship, as well as the Second Certificate of Merit among some 600 candidates who sat for the Final Examinations in December 1943.

The absence of travel facilities to Iran during the Second World War meant that Aprim's Bank Melli scholarship had to continue. Since he had been studying for some time at the London School of Economics at Cambridge, he took the opportunity to enroll and research for a Ph.D degree in Economics. (London School of Economics had, at that time, been evacuated to Cambridge and integrated into the Economics Faculty of the University).

But, Aprim had to return to Tehran in May 1945, a few days after the end of World War II in Europe. He went back to the Bank Melli where he was appointed to a responsible position. He then worked for the Ministry of Commerce and for private firms, eventually opening his own office as a Business Consultant and Chartered Accountant.

In 1950 Aprim returned to Cambridge. By the end of 1952 he completed his research for the Ph.D. degree on the Monetary Theory of the "Cambridge School of Economics." This was the subject he had partly covered in his wartime research at the London School of Economics. Almost immediately he was offered a position as Economic Affairs Officer at the United Nations' Secretariat in New York. For the next nine years he was primarily involved in applied economics research preparing reports for publication.

In 1960 his worldwide travels began. During the Congo crisis, he was sent to Leopoldville (now Kinshasa), to serve with the U.N. Civilian Mission. He later spent three months with the U.N. Economic Commission for Africa in Addis Ababa in Ethiopia. During this time he wrote two articles on the Congo (Zaire) situation, which were published in the U.N. Economic Bulletin for Africa -1961.

Having got disillusioned with the U.N. performance in the Congo, Aprim decided to leave the U.N. Secretariat and return to England to resume his academic career. In 1962 he applied and was elected to a vacant position at Oxford. Later that year, he started his work as Fellow and Tutor in Economics at Wadham College and as Senior Research Officer at the Oxford University's Institute of Economics and Statistics. But this did not end his travels and his work for the U.N.

In 1964, with Ford Foundation sponsorship, he went to Buenos Aires as a University visiting Professor. Two years later he was invited to Canberra, Australia, as a visiting Fellow at the Institute of Advanced Studies of the Australian National University. During this trip he also managed to do three months of field work in India, Pakistan, Sri Lanka, Thailand and the Phillipines.

Aprim's connections with Tehran never ceased. From 1973 until 1978 he spent his annual Easter vacations there, working as consultant to the Industrial and Mining Development Bank of Iran. This gave him an opportunity to see his

family, friends and his ex-colleagues.

Aprim, being a workaholic, spent most of his University vacations fulfilling assignments for the United Nations with which he never ceased to be associated. His longest service for the U.N. was during the 1980/81 academic year, for which he obtained a sabbatical leave. He became the Senior Consultant to the Director General of the U.N. in the preparation of the agenda and the background documents on the North South Dialogue - negotiations between developed countries and the Third World countries.

After living at Wadham College for 24 years, Aprim retired in September 1986, and now lives in a house, north of Oxford, which he has named "Urmia". In 1992 he also succumbed to marriage, tying the knot with the lovely Linda Lewis, a friend of long standing whom he had met some twenty years earlier in Cambridge.



While visiting him at "Urmia", Aprim gave me and my friend a tour of the house, pointing out items of interest, among them a mosaic relief of an Assyrian Winged Bull. But, most cherished of all, a portrait of his mother done by an Assyrian artist Daryawosh Ayubkhani in Iran. It was evident from the look in his eyes that Aprim still yearned for the mother who died all too young. (The portrait was published on the cover of Ayee/SHE Assyrian women's magazine, London, Issue No. 5 June 1996).

Aprim has never lost touch with his roots. He is enthusiastic about his mother tongue and the traditions that go with it. He speaks, reads and writes excellent Assyrian. Good host that he is, he offers his Assyrian and other guests the traditional Assyrian dishes, *Kiptee* and

Yakhnee, which he cooks himself. During the years 1945-48 Aprim had written four Assyrian songs lamenting the atrocities suffered by Assyrians at the hands of Turks, Kurds and Iraqis. He has put these songs on a tape. Two of them are sung by Olga Arsanis, a family friend. The other two, added later, are sung by Aprim himself with an apology saying, "I could not find anyone else in Oxford to sing them." Aprim is not a church goer, yet when I asked about his religious affiliations he answered without hesitation, "Nestorian", by which he meant The Assyrian Church of the East.

In assessing the measure of the man, we cannot overemphasize the stellar achievements of this "Assyrian at Oxford", and his continuous love of our *Umta* (nation).

To the world Aprim is known as an economist and an author. He is listed in The Writers' Directory 1974/76, and in three Who is Who directories: The Academic, second edition 1975; Authors and Writers 6th edition, 1971; and Who is Who in Education, 1975/76.

Aprim has published extensively in the course of his work. In addition to the books and pamphlets listed below, his publications include several contributions to learned economic journals on such topical macroeconomic subjects as: development and growth policies; agrarian reforms; employment, balance of payments and inflation; criticism of the Chicago School, i.e. Monetarism, in general and the policies of the I.M.F. in particular; and conditions for a successful manipulation of market forces.

BOOKS AND PAMPHLETS:

- 1963 *From Marshall to Keynes: An Essay on the Monetary Theory of the Cambridge School*. B. Blackwell, Oxford. (This book was a revised version of the Cambridge Ph.D. thesis and has been translated into Japanese).
- 1966 *Present System of Trade and Payments Versus Full Employment and Welfare State*. B. Blackwell, Oxford.
- 1983 *Fiscal and Monetary Policies and Problems in Developing Countries*. Cambridge University Press. (This book is under translation into Chinese).
- 1946-1947 Two political pamphlets were published in Persian while Aprim was still in Tehran: *What is to be Done?*, 1946. *Tudeh Party at the Crossroads*, 1947. Both pamphlets which were highly critical of the Tudeh Party leadership, had rendered him persona non grata with that party.

THE ASSYRIAN YOUTH EXCELLENCE PAGEANT: A STEP FORWARD

by Dr. Arian Ishaya

A permanent feature of the Assyrian national conventions henceforth will be the Assyrian Youth Excellence Pageant, a program which the executive board of the Assyrian American National Federation officially incorporated into the convention's regular agenda following the 63rd convention which took place in Modesto, California, in 1996. The Assyrian Youth Excellence Pageant (AYEP) replaces the beauty pageants that had found their way into the AANF conventions. It places emphasis where it counts, not on physical beauty in the female, but on inner beauty: on achievement, character and education in all Assyrian youth, both men and women. This is a step forward in promoting and rewarding excellence among Assyrian youth, and guiding them in the right direction.

In America this pageant was first introduced at the 61st AANF convention in 1994 which took place in San Jose, California. The mastermind behind it was Henry Hormozian, the convention chair for that year. He organized a committee of like-minded professionals to lay the foundation for such a program and all its details. In discussing the program and its purpose, he stated:

The future of our nation, unlike many others who have their own homeland and governing bodies, rests first on the Assyrian individuals' ability and ambitions, as well as their love and sense of belonging to their nation. Based on this belief, self advancement becomes a vital and effective goal in securing and developing the future of our nation, which lies in the hands of our youth. At the same time, effective steps need to be taken to establish a strong bond between our youth and their Assyrian heritage. This is the basis for introducing Assyrian Youth Excellence Pageant. The program is aimed and structured to encourage and reward our youth's advancements in the areas of character, education, talent, and knowledge of Assyrian language and history. By organizing the program as part of the Assyrian National Convention, the largest gathering of Assyrians throughout the world, our youth's achievements are acknowledged and honored by their nation. This will plant the seed of Assyrian love in their hearts and minds.

In order to link AYEP to its Assyrian heritage, the Assyrian Youth Excellence

Pageant award is named "Ashurbanipal Award". This was designed by Jan Thomas, the well-known Assyrian artist and sculptor. The logo of the pageant contains the first four letters of the program's name in Assyrian inscribed in a calligraphic style. This was designed by the famous Assyrian calligrapher, Essa Benyamin.



The Assyrian Youth Excellence Pageant is open to all Assyrian youth from all countries or continents. So far in both pageants Canada has been represented. In fact during the 1994 pageant, Firaz Jatou from Toronto, Canada became the Assyrian Young Man of the Year. Nineveh Bet-Shliemoun from San Jose, CA came in first among the young women. The Runner-Ups were David Eshoo and Helena Chanko. The winners were picked from among 10 finalists. These finalists were: Caroline Allahwardi (Turlock, CA), Sharokin Betgevargiz (Burlington, VT), Nineveh Bet Shliemoun, Helena N. Chanko (San Jose), David Eshoo (Turlock), Roula Evanoff (Turlock), Firaz Jatou, Ramsin Ovrahim (Turlock), and Samuel D. Yonan (Flint, MI). Awards and prizes included the Ashurbanipal Award and a total of \$1,300 cash prizes.

In the 1996 AANF convention, there were 8 finalists including two young men and six young women. They were: Laura Aghajan (Ontario, Canada), Helena Chanko (San Jose), Anna M. Eshoo (Turlock), Elizabeth D. George

(San Jose), Natasha Hermis (Turlock), Bana Hermis (Turlock), James Petros (San Jose), Ashur Peyour (San Jose). In order to familiarize the reader with the content and the procedures of the AYEP program, let us take a glimpse at the most recent pageantry activities.

In the 2nd Assyrian Youth Excellence Pageant in 1996 held in Modesto, California during the AANF 63rd annual convention, Ashur Peyour, one of the finalists, delivered a poem composed by himself in front of approximately 300 guests and AANF delegates at a luncheon which was held on Sunday as part of a two day event. The first part of the pageant had taken place a day earlier during which the contestants presented their scholastic records, together with certificates of achievement, and letters of recommendation, for which they were given points. The point values were assigned according to a scale devised by a seven member judging panel. The contestants were also given tests on Assyrian language (speaking fluency and beginning reading and writing skills) plus a multiple choice type general knowledge test on Assyrian history, culture, and traditions. The scores obtained on the first day were added to the scores from the second part obtained in the Sunday luncheon program. The luncheon program was composed of an 8 minute presentation or talent show and an answer to a question chosen randomly from a basket. While Ashur chose to compose and recite a poem, others chose a variety of other activities. Helena Chanko showed great stage presence and brought the audience to tears with her beautiful voice and charming songs. She also presented two of her paintings to the audience. Laura Aghajan played an Assyrian favorite, "Nishra d'Tkhumi", on her saxophone. She also recited a short soliloquy from Shakespeare's Hamlet. Elizabeth George discussed the craft of needlepoint and demonstrated a few pieces of her artwork. Natasha presented a fable familiar to Assyrians who went to school in the Middle East. It is about the crow who wanted to walk like the partridge. In its attempt to imitate the partridge, it not only failed, but also lost its own natural gait. It ended up by making a mockery of itself. The point was to draw an analogy to the Assyrian youth who discard their own heritage in an attempt to be

accepted as "Americans" but end up losing on both accounts. Anna began with the story of a poor man who was on his way to buy a loaf of bread with the few pennies he had. On the way he comes across two boys who are viciously fighting over a large pebble. The man is disturbed by the animosity between the two boys. He offers them his money to divide between themselves in exchange for the pebble if they promise to stop fighting. When he returns home empty-handed, his wife is greatly annoyed because not only is there no bread to eat, but also there is no oil in the lamp, and they must spend the evening in total darkness. The man consoles his wife and promises that at daybreak he will go and earn some money. As the evening approaches, something very strange happens. A bright light illuminates their hut so much so that neighbors from far and near come to visit. As the night advances, they beg the couple to turn off the light because neither the people nor farm animals can fall asleep. In bewilderment the man pulls the pebble out of his pocket and discovers that it glows like a hundred stars! People hear about the magical pebble and he is offered millions for his precious stone. The moral of the story is obvious: he becomes the richest person on earth because of his generosity, positive outlook, and his peace-loving nature.

This is a sample of work that our youth are capable of producing and presenting live in public when they are given a chance to participate in educational programs such as the Assyrian Youth Excellence Pageant. Because there were only two male finalists in the 1996 pageant, it was impractical to separate male-female contestants into two groups. Consequently winners were drawn from a combined pool. Interestingly enough, two people, a male and a female tied as first runner ups. The winners of the second Assyrian Youth Excellence Pageant are:

First Place:	Cash Prize:
Natasha Hermis	\$1,000.00
nominee of Assyrian American Civic Club, Turlock	
First Runner Ups:	
Bana Hermis	\$700.00
nominee of AACC of Turlock	
James Petros	\$700.00
nominee of AAA of San Jose	

Second Runner Up:

Elizabeth George
nominee of AAA of San Jose

\$500.00

The seven member judging panel was composed of Dr. Arian Ishaya (Chairperson), Dr. Sam Haddad, (San Jose), Sana Isho (Detroit), Evelyn Odisho (Turlock), Victor Simon (San Jose), Jan Thomas (San Jose), Dr. Joseph Vardayo (Los Angeles). A remarkable event which indicates the support of Assyrians towards youth programs was the establishment of an educational fund by Dr. Vardayo, to which Ms. Rameena Khachi also volunteered to donate. All Pageantry activities were videotaped by Edward Hasso from the Assyrians Around The World Television program, and are available to whoever is interested. He has also prepared a picture album of the participants.

The 64th AANF convention will be held in Detroit, Michigan. Hopefully a larger pool of applicants from diverse states in America and from different countries will participate in this

worthy event. Not only are the awards noteworthy, but the program also provides a rare opportunity for Assyrian youth from different areas to come together, to get to know one another, and to participate in an educational program. Most of all it is an opportunity to establish friendships that will hopefully endure a lifetime.

The youth who participated in the first and second pageants have truly appreciated the opportunity to be in such a program, as indicated in the following thank you note from one of the contestants:

Dear Mr. & Mrs. Hormozian:

I thank you very much for encouraging me to enter the Youth Excellence Pageant. If it was not for your determination and faith, I would not have had the chance to exhibit my talents and achievements. I am really glad I participated because I met new people and I gained experience. I hope you continue this pageant at every Assyrian Convention because it is the best memory an Assyrian youth can have.

Elizabeth George



Contestants of the second Assyrian Youth Excellence Pageant, Turlock/Modesto 1996. L to R: Laura Aghajan, Bana Hermis, Anna M Eshoo, James Petros, Nineveh Bet-Shliemoun winner of the first Excellence Pageant, San Jose, 1994, Ashur Peyour, Natasha Hermis winner of the second Excellence Pageant, Helena N Chanko, Elizabeth D George.

HABBANIYA UNION SCHOOL STUDENTS' REUNION

The Founding Committee of the Habbaniya Union School Students' Reunion have made a decision to hold its 3rd Reunion during the last week of August, 1997, in Toronto, Canada.

Further information will be forthcoming to you from the Organizing Committee of Canada. In the meantime, this notice will help you in your planning ahead.

Benyamin Yalda

Assyrian Dictionary Project Seeks Help

Dr. Alexander J. Oraham, the author and printer of Oraham's "Assyrian-English Dictionary" (Chicago, Illinois 1943), states in the preface, that a companion English-Assyrian dictionary, which has been compiled will be printed soon after this; as well as an All-Assyrian dictionary also ready for printing.

Evidently, these two dictionaries are still unpublished. Anyone who has copies of these compiled but unpublished dictionaries can bring them to us and we will print them and sell them with profit to the owner of the books.

Sargis Michael
Tel. (773) 973-3745

My Assyrian History, As I Lived It

(Part 2)

By Youarish Darmoo

**(As translated into English and condensed, by a friend, from
Youarish's notes and audiotape narration in Assyrian)**

The story so far: In the first installment Youarish Darmoo described: our people's flight from Targawer and Margawer to Urmia in 1914 and their persecution by the majority Moslems following the departure of the Russian army; the brave fight and subsequent flight of our Hakkari tribes from Turkey to Urmia when thousands perished; relief aid from foreign missionaries; our desperate stand against overwhelming enemy forces and subsequent mass retreat through Hamadan to the safety of the British refugee camps in Baquba, Iraq, when many more thousands perished on the way, following the withdrawal of Russian army from Persia after the Russian Revolution; recruitment of Assyrians by the British for military service to contain Kurdish rebels in Sapna and Barwer; and, finally, the danger facing our depleted, ill-equipped people in Baquba after half of the camps had been relocated to Mandan camps near Mosul in preparation for a campaign to liberate our former lands. Now read on...

Defense Of Baquba Camps

When Arab tribesmen surrounded our remaining people in Baquba camps, the British realized that we did not have proper arms and ammunition to defend ourselves, because they had disarmed and disbanded our troops. And when they hastily dispatched a supply wagon of arms for the camp defense, the train was derailed by the Arabs just before reaching its destination. But the Assyrian men were not discouraged. They soon sent out a selected rescue group of fighters. Though lightly armed, they managed to rescue the arms, attacked and chased away the Arabs, thus saving the camps.

Thwarted Liberation Campaign

On our arrival in Mandan in the spring of 1920, Agha Patros, Malik Khoshaba, Agha Ezaria, Awo Shmoel Khan and Agha Mirza, and a few other leaders began recruiting soldiers for the liberation campaign. They recruited some 5,000 men. The British gave our people rifles and ammunition, a few

cannons, about 2,500 pack mules and rations and other supplies, along with three British officers as advisers.

The campaign was to begin right away, but the British delayed it several months because of the Arab revolt, and other reasons. So the Assyrian military contingent left Mandan in the cold weather of October and arrived in Joujar. Surchi Kurds of the city of Aqra had blocked their way. The Assyrian force attacked and dispersed them in one day, killing many of them. The force then advanced to Zaibar and captured it too, putting the Zibari Kurds to flight. The expedition then moved into the Barzan territory. At that time Barzan Kurdish fighters had concentrated their force by the Greater Zab River, since Barzan is located on the other side of the river. Notwithstanding the cold, the snow and the freezing wind, the Assyrians attacked from several places and crossed the Zab and captured Barzan, burning down the village. Unfortunately, in Barzan a heavy snow storm checked the Assyrian advance, cutting off their supply route. Many of the mules died in the freezing cold, and Bne-Urmia in particular, lost many men due to cold, illness and other causes. Also the disagreement between the leaders of the two Assyrian factions and the mixed instructions the force received caused confusion among the ranks. As a result, the campaign failed and all the men finally returned to the camps in Mandan.

Agha Patros, who had assumed responsibility for the military movement, was condemned by the British and by some of our people, and was exiled. He left for France and died there several years later.

Assyrian Dispersal After Mandan

The Mandan Camps were closed down during May 1921. The Assyrians of Persian origin were each given 122 1/2 Indian rupees and a "letter of freedom" by the British. The letter stated that they could travel with the document to any country they liked. The

Hakkiari Assyrians of Turkey were given 70 Rupees each, a bull and four goats per family and were settled in the various areas of the province of Mosul and told to work and earn their living. These areas have been described by some as derelict and malaria infected. And so we, the Persian subject Assyrians, left Mandan and went down to Mosul and on to Baghdad.

Kalak Float To Baghdad

We left Mandan Camps in stages. Each day the British would select a number of families from each tribal group and give them the gratuity money and the travel certificate. The families would then hire mules or other beasts of burden and move with their belongings to Mosul, 30 miles away.

The majority of our people decided to go down to Baghdad. At that time there were no automobiles and the railway line had not reached the city of Mosul. So in Mosul each few families would live for a few days or a few weeks in rented houses until they could arrange with Arab *kalak* owners to float them down the Tigris River to Baghdad.

A *kalak* was made of 50 or 60 long logs, crossed over each other on the water and tied together securely with ropes. A quantity of inflated sheep or goat skins were tied under the logs for higher floating support, and the upper surface of the logs was covered with *hassireh* (reed mats), which accommodated four or five families with their belongings.

They floated down the river during the daytime, and at sunset the *kalaks* would be moored to the river bank. The families then disembarked to buy and prepare food for supper and for the next day's trip, and to sleep and rest during the night. They rose up before sunrise, again boarded the *kalak* and continued floating down the river. The trip from Mosul to Baghdad would last 12 to 15 days, depending on how the wind was blowing.

Gailani Camp and Hinaidi

Most of the families who decided to stay in Baghdad settled in Gailani Camp. But some families, among them Bne-Mawana, Bne-Gangachin and a few Bne-Urmia, lived for a while in the West Bank or Karradah districts of Baghdad in *darateh*, family-shared houses, rented from Arab landlords, before moving to other areas, such as Minas and Khatoun

Camps, and eventually to the Royal Air Force Station of Hinaidi, several miles east of Baghdad.

At that time (in the early 1920s) Mesopotamia was a depressed country. There was little or no employment and our people could not speak the Arabic language. So some families either rented or bought themselves horse- or mule-carts and gradually filtered back to Persia. A few others took advantage of the "Freedom Letter" and the gratuity received from the British and left, through Marseilles, France, on ships to America, while the rest chose to remain in Baghdad.

Some of those who stayed in Baghdad, among them Bne-Mawana and Bne-Gangachin, obtained employment with the British as carpenters and guards in hangars, and others as hospital orderlies, or doing laundry, cleaning or other menial jobs in Hinaidi. Also, a few of them engaged in the trade of buying and selling used clothes and *abriyeh*, women's silken head kerchiefs, which were widely used by our women along with, in the case of older women, *poushiyeh* (old country head dresses).

Kota Camp and Maharatha Lines

When the number of workers in Hinaidi increased, the British employed some Assyrians as *chokidars* (guards) to guard the R.A.F. Station, and a camp was also established for the civilian employees and their families. It was supervised by a former British Army quartermaster named J.J.Ingram who was nicknamed *Kota* by the Assyrians. His camp was also dubbed Kota Camp.

Some Bne-Urmia, among them a smaller number of Armenian refugees, also found work in Hinaidi and moved from Gailani Camp to Kota Camp, while some of the Bne-Targawer, such as Bne-Darband, Bne-Toulloun, Bne-Toullakky, etc., stayed on in Gailani Camp and got into the *arabaana* (horse-cart) transportation business.

The British had a regiment of Indians, called the Maharatha Regiment, that guarded the R.A.F. installations in Hinaidi. It was billeted in several long military bungalows within the R.A.F. Station site. After the British replaced the Indians by the local *chokidars*, the regiment was repatriated to India. The British then urged some of their civilian employees to move into the vacant military bungalows to be

near their work. Bne-Mawana, Bne-Gangachin and the families of various other Assyrian clans, some 50 families, moved and settled in the camp in 1932. The camp was called Maharatha Lines and was also supervised by "Mr. Kota", with Mr. William Shabbas, *Nineveh* Editor's uncle, as his representative.

Our "Gold Mine" in Mosul

Meanwhile, after our people left Mandan Camps in 1921, our family, with some other families, chose to remain in Mosul, rather than go down to Baghdad. My father started working as caretaker for 60 rupees a month and I, aged 14, got a job in a British club as a tennis ball boy for fifteen rupees per month. A few of our relatives also worked at the club. The club was situated on the banks of the Tigris River, in which we young boys enjoyed a cool swim—and discovered a "gold mine" in the process!

While diving to the bottom, we found ammunition and military equipment, dumped by the retreating Ottoman Army. So every day we youngsters would come to work an hour or two before time and dive and retrieve ammunition from the bottom of the river and take it home. My father would sell each batch of five bullets for one rupee, or 12 batches for one gold coin. There were days when he would make three or four gold coins.

Enlisting in the Assyrian Levies and Fighting Kurds

On 12th February 1922, my father enlisted in the Assyrian Levies and was sent to Aqra. Our family moved there with him, living each two families in one tent. I had little to do in Aqra. So to chase away my boredom, I would sit by the parade ground during the mornings and watch the Levy soldiers training and marching. I learned as much about military training as a soldier did.

In March 1923, the Levy companies in the provinces of Aqra and Dohuk were consolidated together in Mosul into one brigade and were sent—among them my father—to liberate Rawanduz, because the Turks had still not vacated the province. A fierce battle took place. The Turks were soundly beaten. They retreated into their own country, and the Kurds scattered away. The Levy army was then dispatched to various borders in Iraq, such as Aqra, Zakhu, Dohuk,

Kirkuk and Rawanduz. After every tribal uprising was put down, my father's battalion was returned to Mosul.

When my father had left to fight in Rawanduz, our family moved from Aqra to Mosul, where I went to Qaasha Yosip Bet-Kelaita's school to learn to read and write English and Assyrian. After four months, in September 1923, I enlisted in the Assyrian Levies. I was 16 only and was accepted as "half a private", for one pound and a half a month, paid in Indian rupees. But because I had previously watched military training and parade and was quick to learn, they made me a full private within one month. And after I left the Depot—the recruiting camp in Mosul—I was linked up with my father in the Third Battalion.

One of our conditions of enlisting then was that after serving two years in the Levies, the British would reward a dischargée with a rifle and 200 rounds of ammunition, because at that time a rifle was very necessary for us in the village.

In August 1924 two companies were transferred to Aqra, which included my father and me, and I was then selected for the Levy Military Band. In the same year, a part of the Hakkari tribesmen, (about 8,000) such as Tiarayeh, Tkhumnayeh, etc., began to leave the Levy service, moving with their families to their former lands in Turkey without informing the Turkish Government. The Turks opposed the move. They sent in the army and drove them out of the country and back into Iraq, killing some of them.

When our companies were transferred between Aqra, Rawanduz, and Sulaimaniya between May 1925 and April 1926, trouble was brewing in Kanimangy Mountain. So our Third Battalion was sent to Sulaimaniya to relieve the First Battalion. We marched from Aqra to Sulaimaniya, through Arbil and Kirkuk, in 13 days, resting two days on the way. After staying in Sulaimaniya six days we pushed on to Kanimangy Mountain. We fought the Kurds and captured the mountain. Many Kurds were killed, but our losses were only two wounded.

After capturing the mountain, we then pushed on toward the city of Penjween that lies on the border of Iraq and Iran. We occupied that too, without any losses. We remained in those mountains for 27 days and

then returned to Sulaimaniya and stayed for a year, because every once in a while a skirmish would erupt here and there.

During our movements on those roads our food was dry rations. Every soldier received one pound flour, half a pound rice, one ounce sugar, one quarter of an ounce each tea and salt, six ounces meat, two pounds firewood, six ounces vegetables, and four ounces fresh or dry fruit, one cup of cooked rice, and one pound of *lawasha* bread per day. Each company had two men to knead dough and bake bread, and six other men were assigned to gather firewood for the quartermasters or cooks, who received the cooking rations from the contractors.

My Father Retires, I Get Married

My father resigned from the Levies on 12th of February 1928 and relocated the family to Sharmen near Aqra. On the 19th of June I went to Sharmen on a twelve-day leave and was married to Almas, daughter of *Malik Diryawish* of our tribe. After the wedding, I was transferred back to my company in Mosul, and nineteen days later, we moved again from Mosul to Sulaimaniya.

In the year 1930, our Levy Band was required to take a three-month first course in first aid. I was awarded a certificate after completion of the course, along with a medal for the Penjween battle. In the same year I was promoted to the rank of corporal, and I underwent a second first-aid course and was awarded another certificate the following year. I served a total of five years in Sulaimaniya.

In 1932 Iraq gained its independence, and its army took over from the Assyrian Levies the protection of the country, assuming itself the responsibility of guarding the border posts. The bulk of the Levy Force was then disbanded, leaving only 600 men for the guarding of the R.A.F. Station and its installations in Hinaidi.

Levy Lines in Hinaidi

The Levies with their families were housed by the R.A.F. in a camp near Maharatha Lines called Levy Lines. It consisted of several long military bungalows, each one holding eight to ten families. Our company soon moved from Sulaimaniya to Kirkuk and then to the Levy Lines in Hinaidi. Shortly thereafter my father sold all our household goods, sheep and cattle in Sharmen and moved down with the family

and joined me in Levy Lines.

In the early 1930's livelihood was inexpensive, though wages were also very low. For instance, a man's suit, custom made of British material, was two and a half Iraqi Dinars; leather shoes from England half a diner; sugar 20 fils a kilo; meat 28 fils a kilo; and flour 30 fils a *charak* (six kilos). Women's calico material was 10 fils a yard, Ghazi cigarettes 10 fils a packet of 20, China plates 20 fils each, and all other goods were also very cheap. Our economic condition was always good.

In 1934 the British policy changed when they made a new treaty agreement with the Iraqi Government. They decided to move their air base far away from Baghdad. So they began to build a new air base called Habbaniya, 55 miles west of Baghdad.

Thank God For His Blessings!

In Hinaidi on February 16, 1935, my wife and I were blessed with our first child, a baby daughter, Lucia. In the following year I was promoted to the rank of drum-major and took over the leadership of the Third Battalion Levy Military Marching Band. That year the construction of the new R.A.F. Station of Habbaniya was almost completed and the R.A.F. began to move its installations, including the Levy and civilian employees and their families, to the new air base. We thought we would be in paradise to be living in small separate houses and be rid of the long *qizdirmeh* (military bungalows) at last!

In Hinaidi, eight or ten families lived in one *qizdirma*, some families on one side and others on the opposite side. Each bungalow had two windows and two doors only. When you entered you would think you were in "cinamma" (cinema) because some would be eating, some sewing, some sweeping, some singing, some quarreling, and children crying and screaming.

In 1937 Hinaidi was vacated and handed over to the Iraqi Government. The last person to leave the R.A.F. Station and "surrender the key" to the Iraqis was Sergeant Paddel of the Levy Signals Unit.

Schools, Clubs, and Clerks

During the Hinaidi years, the bulk of Assyrian and Armenian boys and girls used to study in the late *Raabie* Yacoub's school, established in Kota Camp. There was also an

elementary school in Maharatha Lines run by one of his graduates, *Raabie* Espania Shimshon Barkho, and another one in Levy Lines run by *Raabie* Sargis Shimon. Some Hinaidi older boys went to *Qaasha* Khandu Yonan's school in Gailani Camp and to Dr. Calvin K. Staudt's American High School for Boys in Baghdad city, several miles away.

When we went to Habbaniya in 1936-37, some of the educated Assyrian young men got jobs as clerks in the R.A.F. offices and stores, alongside British airmen and Indian clerks. After that, each year the Assyrian employees and families increased in Habbaniya. These men also established clubs. Some of the founders were: Benyamin Gandalo, Roovil Mikhael, *Raabie* Yacoub Bet-Yacoub, *Raabie* Mishael [Sargis] of Eroovan, Philip Malik Nimrod, Haido Patros, Etalius Shawel, Havil Lazar, Para Pius, Shmouel Eshaya, William Shabbas, Avimalk Yonan, and a few others.

Euphrates River Flooding Threat

In 1940, my wife gave birth to our first son, Fraidon, thank God for His blessings. But that spring, the river water threatened to overflow in the Station and all the families were moved to the nearby hills. Our work, as Levies, was filling up sandbags and stacking them up on the bund (levee) against the rising water. The R.A.F. distributed water by mobile water tankers, as well as dry rations, to the encampment. Fortunately, the danger was over without flooding after three weeks and the people returned to their homes in the Station camps.

Battle of Habbaniya

Following the revolt against the Monarchy and the taking over of the Government by Prime Minister Rasheed Ali Al-Gailani in April 1941, war broke out between the British and the Iraqi Government on 2nd May after the Iraqi Army laid siege to the air base and occupied the hills surrounding Habbaniya at the end of April. The few airplanes the R.A.F. had bombed the Iraqi Forces who were firing down on Habbaniya from all sides, with rifle and machine gun bullets and cannon balls. Iraqi military airplanes also tried to fly over and attack the Station, but the few old airplanes the R.A.F. had intercepted those that did and chased them away.

We the military people had no rest, struggling from this side to that side of the

Station, because the R.A.F. Levies' strength was only 600 soldiers, some of them Kurds and Arabs, and there were only 800 British personnel and some fifty Ex-Levy civilian volunteers. But a few days later three Hurricane airplanes came from Egypt to the Station's aid and a battalion of British King's Own Regiment was also flown in from India through Basra.

The Regiment made the first open ground attack, from Falluja Gate, against the entrenched Iraqis, but suffered a heavy number of casualties and was ordered back. Then the Assyrian Levy Company No. 1 was ordered to attack. As the few R.A.F. aircraft bombed and strafed the enemy, the Assyrian Levies, made a ground attack and repulsed the Iraqis, who retreated towards Falluja, 15 miles to the east, with the Assyrian Levies in pursuit. Our soldiers fought a fierce battle at Falluja Bridge, where Pte. Jallu Akhtiyar D'Belata was killed after a heroic stand. Suffering only a handful of casualties, they captured the bridge and the town, and the Iraqi Army finally surrendered to them. But the British ordered the Force to stop from proceeding to Baghdad, and instead occupied the Capital themselves shortly after two thousand of their own troops arrived from Transjordan.

The enemy strength dug in on the hills overlooking Habbaniya was 50 to 60 thousand soldiers. They could have occupied Habbaniya by the sheer strength of their numbers, but they were afraid to make a ground assault. So they could not capture the Station from us and suffered more than one thousand killed and wounded and many prisoners. Not with our might but with God's might we stood against the fire that was descending upon our heads, and prevailed! The Iraqis, however, succeeded in hurting us when they let three German bombers drop incendiary bombs upon Habbaniya's military installations on May 16, killing about one dozen people, including several Assyrians.

After the Habbaniya battle, the British once again began recruiting soldiers from among us Assyrians. They increased the strength of the Force by several thousand. At one time there were more than ten thousand Levies, some of whom were sent and fought with distinction in Europe. But when the Second World War was over, they dismissed most of the Force, leaving



1930: The Third Battalion R.A.F. (Iraq) Assyrian Levies Military Marching Band, Hinaidi Iraq.

Sitting left to right: Cpl. Youarish Darmoo (Targawer), Havil Avdisho (Tiari Takhtaita), Drum-Major Gilyaana Tamraz (Targawer), Baba Yosip (Gawer), Nado Barkho (Nochiya), Qoryaqos Khoshaba (Baz), Avdisho Youkhannan (Tiari Takhtaita), Absantos Sawa (Jeelo); 2nd Row (l to r): Avraham Avdisho (Barwer), Jotyar Shummon (Gargan), Toma Slivo (Barwer), Yosip Avdisho (Tiari Takhtaita), Eshaya Khilpo (Urmia), Avdisho Eshaya (Tiari Takhtaita), Arsanis Adam (Mawana), Baba Rasho (Gawer); 3rd Row (l to r): Sulaaqa Gowro (Tiari Ellaita), Pithyou Narsai (Tiari Takhtaita), Youarish Youkhannan (Eil), Youkhannan Yosip (Tiari Takhtaita), Shummon Pithyou (Tiari Takhtaita), Ezaria Roovil (Sarra). A few other members of band were absent on guard duty. This photo was taken by Babajan Bne-Urmia in Hinaidi, Iraq. (Photo courtesy of Ex-Rab Khamshi Youarish Darmoo of Kent, England, 1996.)

once again only the original 600 men, which included Kurds and Arabs.

Serving in Palestine and Lebanon as Officer

In October 1941, I was selected for an officers' cadet course. After I completed it, I was commissioned *Rab-Khamshi* (2nd Lieutenant). I was then transferred to the 12th Company, which shortly thereafter was moved to Yarimja, a village near Nineveh opposite Mosul, where the contractors were constructing an R.A.F. landing ground. From there I was sent to Guiyarah to another course to train in various military war weapons. Nine months later our company was sent to guard the oil installations at K1 Station in Kirkuk, where there were also some Australian and Indian troops.

On 1st March 1943, our company was returned to Habbaniya. A week later, we were dispatched to Palestine at Ras-Al-Ain and were attached to the 120th Maintenance Unit, guarding ammunition, maintenance stores and equipment. This was a big supply unit. It would dispatch every day a British convoy to carry supplies to a certain country such as Iraq, Iran, Syria, Jordan, and other countries. On April 2, 1944, our company moved from Palestine to Beirut, where we guarded military dumps of weapons and ammunition and other war supplies needed by maintenance units around Lebanon. I remained there for six months.

War Is Over!

When I returned to Habbaniya the British formed a Mobile Battalion, consisting of four companies, for which they hand-picked the best and most loyal men among the Levies. I was one of the four officers selected to lead Company A of the Battalion. The battalion was trained at Majarra, near Lake Habbaniya.

In January 1945 my father passed away in Habbaniya and after a few months, our Mobile Battalion was sent to Qirind near Kermanshah in Iran to take part in war maneuvers against British, Indian and American units. Soon after that, Almas and I were blessed with another son, Yatron.

In August 1945 we heard that the war was over and that the Germans had surrendered, and in October our Mobile Battalion was returned from Qirind to Habbaniya. The battalion was later disbanded without having had the opportunity to take any active part in

the larger war.

During 1946 and 1947 our company was stationed in Ser Amadiya summer camp, and at Margil in Basra to guard the airdrome there, before being returned to Habbaniya in November 1947. That winter we worked in military training at Majarra, near Ramadi, and in spring I was sent to Ser Amadiya to oversee a DDT project for four months, with a repeat assignment the following year. In April 1948, Almas and I were blessed with yet another son, Andrious.

End of My Military Career

In 1953, I was transferred to the MT Section, in charge of drivers, and on February 8, 1955, I resigned from the Levy Force because Habbaniya air base was being handed over to the Iraqi Government and the R.A.F. personnel were being moved to Cyprus.

In addition to the Penjween's Active Service Medal, I was awarded three more medals: a Long Service and Good Conduct Medal, a Second World War Medal and a 1939-45 Star medal. After that I was employed by the British Officers' Mess, in charge of the staff and overseer of drinks and food supplies. But in 1957 the club was also surrendered to the Iraqi officers, and I resigned my job and relocated with the family to Baghdad.

I owned and ran a grocery shop in the suburb of Tel Mohammed for the next nine years. Then I sold my business and property, and on 13th October 1966, my family and I left Baghdad and settled in England.

Happiness in Habbaniya

Truly, our most pleasant years were the twenty years we lived in Habbaniya, along with a few thousand Armenians, Kurds, Arabs, and Indians. Some ten thousand of our people, mostly relatives and acquaintances, had gathered together there. We lived in sincere love like Christians: during funerals, weddings, feasts and festivals visiting in groups during Christmas and Easter holidays; playing or watching sports events, or just sharing with each other as friends and neighbors. Those were days of happiness. Also our young men and women were gentle, and respectful to old men and women and to their parents. There was fasting on Wednesdays and Fridays, praying and Rogation, just like our forefathers did. This was the case not only with the Habbaniya

Assyrians, but with almost all the Assyrians of the Middle East. We all lived just like members of one family, with sincere love for each other.

The Semaily Massacre

Some people might ask why I have not spoken about the Semaily Massacre. In my opinion, the Semaily Massacre was deep politics between great empires which none of us could understand at the time. On the other hand, that battle in August 1933 took place between the Iraqi Army and our people. If the British and the French had wanted they could have prevented it. At that time many Assyrians had crossed into Syria, which was under the French mandate. When the Assyrians threw themselves on the mercy of the French flag, they could have kept them in Syria, by the Khabour River, most likely preventing the Semaily tragedy. Instead the French took away the rifles from the Assyrians and locked them up in storage, thus chasing off the unarmed, helpless people, under the Iraqi fire. The guilt for allowing the massacre to take place is on the heads of the imperialist powers. This was the reason for the Semaily Massacre. We cannot fathom the things they had in mind.

Final Comment

Respected readers, at the time of this narration (1992) I am 85 years old. So I apologize if my story did not sustain your attention. This is the best I can do. This history is not only about myself. Mostly it is about all of us Assyrians who fled from our old homeland, Attra, in 1918 under tragic conditions and arrived in Baquba and Mandan refugee camps in Iraq, and consequently ended up serving loyally, for almost four decades, the British in Hinaidi and, finally, in Habbaniya - a landmark and a milestone in Assyrian history. Goodbye and God bless you all.

Editor's Note:

With respect to the Semaily Massacre, the French notified the Assyrians that they had to leave. This was a result of the discussions that transpired between the British and the French representatives in Paris. Also the French authorities at the Syria-Iraq frontier were deceived by the Iraqi authorities assuring them that the Assyrians would be allowed entry without being further persecuted or massacred. The French were not

fully aware of the extent of persecution of the Assyrians by the Iraqi Government.

To prove to the French the foul intentions of the Iraqi Army, a small group of Assyrians re-crossed the river, and were attacked by a barrage of fire. Hoisting white flags, the Assyrians shouted to each other, "Do not retaliate for the sake of our women and children left behind in Iraq". The Assyrians fired back only when the cries of their dying comrades convinced them that unless a defence was made, the entire group would be killed. Fierce fighting ensued. On the following day the Assyrians counterattacked inflicting heavy casualties on the retreating Iraqi Army. Due to shortage of ammunition, water and food, and the fact that the Iraqi Army was receiving reinforcements, the Assyrians found that they can no longer hold their positions and decided to withdraw, many returning to their villages to protect their families. Subsequently, the Iraqi Army massacred the Assyrians in their villages, including the village of Semaily, in no way connected with the combat. These events have since become known as the Semaily Massacre.

Lt.-Col. Sir Arnold Wilson, an ex-British Civil Commissioner of Iraq, in *The Crisis In Iraq, 19th Century and After*, October 1933, p.422 makes the following statement:

But the position in which the British Government has placed itself today in Iraq is as intolerable as it is unparalleled. British advisers, whose advice is not asked; a British Military Mission forced to be silent spectators of foul deeds, four squadrons of the British Air Force, whose intervention has been confined of recent months to dropping leaflets on the Assyrians telling them to surrender. They did so, and were massacred a day or two in cold blood.

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

George Antonius
Author of *The Arab Awakening*
1946

WILLIAM DANIEL FOUNDATION A BRIEF HISTORY

by: Dr. Arian Ishaya

The William Daniel Foundation was established by William Daniel himself in 1988, the year he passed away. The circumstances that led to its establishment were as follows: For several years William had continued to teach Assyrian language and literature to a small group of devotees in Beta, the name by which he referred to the small residence which housed the Assyrian American Association of San Jose. During the last year of his life, a series of accidents had sapped William's strength, and his diet was so poor that he was losing weight and was becoming noticeably weak. It was at this point that his students decided that the whole class should get together on a weekly basis for a home-cooked meal. As William was a very proud person, and would not accept "help", this was the only way to provide him with a healthy diet which would last him from week to week. It was during one of these meals that William suggested that the group should not spend time together just to share food, but start an establishment to look after the publication of his works lest they perish after his death. His suggestion affected his students deeply since William loved life and would never talk about old age and death, particularly his own. Thus the William Daniel Foundation was established by a small group of his students. William's wish was that the Foundation should start its debut with a public presentation of his play, **Kismat**. **Kismat** is a critical comedy which portrays the dilemma of Assyrian immigrant families as the younger generation becomes progressively estranged from its own language and ethnic heritage and is incapable of appreciating parental guidance, or communicating with relatives back in the homeland. Unfortunately, William's dream did not materialize as he died due to a car accident two months later. But the Foundation managed to publish the play and have it ready for distribution at the commemoration of his birthday on March 17, 1989, the year after his death. A copy of the printed play was placed on his grave on that occasion.

At William Daniel's death the Assyrian American Association of San Jose became the sole and official custodian of all of his belongings. The Association earmarked \$5,000 of his funds as seed money for the Foundation. Since his death the Foundation has reprinted a new edition of **Kateeny Epic**, as well as **The Assyrians of Today, Their Problems, and a Solution**. Moreover, it has commemorated William Daniel's birthday annually with programs during which his hitherto unheard musical pieces have been presented to the public, and the popular pieces in music and poetry have been kept alive through repeat performances. The most notable accomplishment of the Foundation thus far has been the collection of his poems from private as well as public sources, their compilation and publication under the title of **Tapestry**. The collection in **Tapestry** is both in Assyrian and English. It is representative of William Daniel's complex character: nationalist, humanist, romantic and humorous. The sample below titled **You and I**, indicates William's romantic side, and his ability to write verses in English.

YOU AND I

I may be a flower,
But you are the scent.
My root's in the ground
But you are heaven-sent.

II

I may show my petals,
You radiate perfume.
I'm only a body,
You're the soul I presume.

III

Let the two elements
Join thought and action.
Alone both are helpless,
together, perfection!

The 1992 Gulf War struck a hard blow on the Foundation, as its members, who did not exceed six individuals, had to divert their attention and energy to the situation of Assyrian refugees, and became dispersed in various charitable or political organizations. Today the Foundation's immediate goal is to complete a project it had started a few years

ago. This was the collection and compilation of William Daniel's many speeches and lectures in Assyrian and English. At present this project is at a standstill because, although a considerable number of essays have been collected, some of William's original essays are in private possession. The Foundation has requested a copy to complete its own collection, and proceed with the publication. But so far, despite verbal assurances, the Foundation has not yet received a copy of the essays in question.

William Daniel belongs to all Assyrians, so does his Foundation. Any Assyrian who can read (or write) the Assyrian language or has competence in editorial work and/or data processing in English and wishes to join and work on the various projects at hand, is urged to do so. Interested individuals may contact Ramen Daniel, at the Assyrian American Association of San Jose, California.

IN SEARCH OF THE ROYAL HUNTING PARKS by David E. Stenger

I am currently working on a novel that takes place in ancient Assyria and Babylonia. The climax of the story takes inside a royal hunting park. The decision to write a book about Assyria and Babylonia comes from my passion and love for its history and culture, and a desire to share this background and civilization with others. The Ashurbanipal Library (located at 7055 N. Clark Street, Chicago, Illinois) has been a godsend in helping me to achieve this goal. One of the most significant things about this library is how it exposes people to Assyrian and Babylonian history and culture, who might otherwise never have a chance to learn about it. Another significant thing about the library is that it gives people a chance to learn about the positive qualities of Assyria and Babylonia. A lot of our knowledge comes from the writers of the Old Testament who portrayed these people as cruel and ruthless barbarians. Misinformation such as this can lead to prejudice and persecution. When I tried to do research on Assyria and Babylonia in public libraries I found that most of the history books have been written about Greece and Rome. The reason for this is simple; Greece and

Rome won out over their Near Eastern neighbors, and spread their influence over the West. This is why I believe that the story of the greatness of Assyria and Babylonia must be told.

In the spring of 1990, I found a photograph of a bas-relief from the palace of Assurbanipal from the book *Great Ages of Man, A History of the World's Cultures - Cradle of Civilization*, by Samuel Noah Kramer and the Editors of Time-Life Books, Revised 1969. The caption states that though the king often pursued wild animals in the plains near the city, the panel showed the king hunting lions while a throng of spectators standing on a hilltop cheered him. For example, in the same panel we see one woman who has jostled forward too eagerly thrust back into her proper place by her husband. Up until this time I had decided to locate the lion hunt in my novel in the open country side, while spectators sent the hunter off with a great fanfare. However, this relief



Ashurbanipal in a lion-hunting scene

showed me that the royal hunts had been conducted in specifically built structures. My imagination stirred. What a break for my story; a royal hunt, held in a stadium, would equal in spectacle the chariot race from the novel *Ben-Hur*, by General Lew Wallace. The lion hunt in my novel might increase the popular appeal of my story just as the chariot race did for *Ben-Hur*. That was the beginning of my search for the physical description of the royal hunting parks.

I was living in Indianapolis, Indiana from the spring of 1991 to the winter of 1992. I had put my search for the hunting parks aside

while I concentrated on the characters and plot of my novel. That winter, however, I picked up the search where I had left off almost one year ago. The first place I had decided to dig was the Indianapolis Public Library. I looked through all of the books I could find on Assyria and Babylonia, but could only find detailed information on the hunting techniques. I then decided to direct my search into areas indirectly connected to the hunting parks. My first choice was the Book of Daniel from the Old Testament. I remembered well the story of Daniel being cast into the den of lions by the king of Persia, in the city of Babylon. Had the den been part of a hunting park? If so, could a description of the hunting parks be found by researching the den of lions? The first thing I did was gather together all of the illustrations I could find on Daniel in the lions' den, from children's versions of the Bible to famous paintings, to see if hunting grounds could be seen in the background. In one of the illustrations I spotted something which at first I thought was insignificant. Next to the mouth of the den was the king's palace. In this case the palace would have been the royal residence of King Nebuchadnezzar of Babylon. Had the artist included the palace in the picture simply to fill up space, or had they been aware that the den was part of the palace complex? And if the den had been part of a hunting park, had a hunting park been adjacent to the palace? My muse had pointed me in a new direction; by researching the royal residences maybe I would find what I was looking for.

But my efforts turned out to be fruitless; after months of searching I could find no information that linked the palaces with the hunting grounds. However, not all was lost. In the book *The civilization of Babylon and Assyria*, by Morris Jastrow, 1915, I came across a passage which stated lions were hunted in what sounded like a garden. I became excited about the idea of a royal garden as the setting of the lion hunt in my novel, and saw how this could enhance the novel's popular appeal by giving it the oriental mystique I so desperately wanted it to have. I decided to get a calendar with pictures in it of famous gardens from around the world, and compile an element from each garden; for example a bed of flowers, statues, and a fountain. What I eventually came up with was

the first composite sketch of the hunting grounds as I saw them. During the same time that I was researching gardens, I came across another important discovery; while reading a chapter on lion hunting in the *Cultural Atlas of Mesopotamia and the Ancient Near East*, an Equinox Book, 1990, I discovered the word for hunting park is "paradise." The word seemed to jump out at me from the page. Paradise! Immediately I was seized by a brainstorm; maybe the hunting parks resembled the Garden of Eden. The idea was not groundless. Possessing some knowledge of Bible history, I knew that the author of the Book of Genesis had based one of the stories on an ancient Sumerian myth, the Epic of Gilgamesh. This story resembles the story of Noah and the flood. Had the author of Genesis based the garden into which God had placed Adam and Eve on the hunting parks? Furthermore, the Garden of Eden, a combination of a large game reserve and a botanical garden, was fashioned by the hand of God. The hunting parks were likewise fashioned by the rulers of Assyria and Babylonia. And one source states that Assyrians were probably also the inventors of the parks or paradises. In addition, the Persian Empire, from which the word paradise is derived, borrowed most of its culture from Assyria and Babylonia.

There is plenty of documented proof that the cultures of Assyria and Babylonia had influenced one another and this gave further credence to the fact that the idea for the Garden of Eden came from the hunting parks. I set about gathering every illustration I could find of the Garden of Eden and compiled the various elements in the pictures into a composite sketch of a hunting park, especially since the description of the garden in Genesis is vague. However, I was only able to come up with a sketch of a few fruit trees, flowers, and a stream. Hardly enough to reconstruct a hunting park from. In the spring of 1993, I moved to Chicago in search of more fertile ground to do the research for my novel. Once again I turned my attention to the Book of Daniel and the possible location of a hunting park inside Babylon. To my surprise the public libraries in Chicago had yielded about as much information on Assyria and Babylonia as the libraries in Indianapolis had. Discouraged by the failure to find anything of any value concerning the location of a hunting

park inside Babylon, I sat down and began leafing through a book on ancient China, in order to relax. Suddenly the words "royal hunting parks" grabbed my attention. Again, I sensed my muse had led me to the book. Eagerly I read the passage. The book *Great Ages of man, A History of the World's Cultures, Ancient China*, by Edward H. Schafer and The Editors of Time-Life Books, 1976 informed me that the Chinese emperors had built hunting parks for themselves inside the ancient Chinese capitals. These hunting parks were modeled after the elements of the cosmos; for example the sun, moon, and stars; rivers, plants, trees, and mountains. This was fascinating! I had been given my first glimpse into what the hunting parks looked like, at least in China. But I had to find proof that Assyria and Babylonia and China had contact with each other. After several months of searching for the proof I needed, I finally had to face the fact that the two cultures had no contact with each other. The source which made this fact conclusive was the book *Cyrus the Great*, by Harold Lamb, Bantam Edition, 1963, which describes the Persian king's military expedition eastward, but had never reached China. My next and only step was to come up with a composite sketch of a hunting park based upon everything I knew about sports stadiums, both past and present.

I was not terribly bothered by this because I figured that sports stadiums had not changed much over the centuries. However, I still clung to the idea of the hunting parks as gardens. What prompted this decision was another passage from Harold Lamb's biographical novel. Cyrus, escaping the anger of the king of Persia, fled from the palace, ran through the royal garden, and hid in the hunting park. The hunting park, according to the novel, was separated from the garden by a wall. I believed that the garden and the park were the same place, except that the park was a specific place in the garden set aside for hunting purposes. I was troubled, nevertheless, by one thing. Why would rulers plant beautiful flowers and trees of all kinds, and go through the trouble of irrigating them only to have them trampled by the hooves of speeding horses or ground down by the wheels of heavy chariots? Then one day, while strolling through a city park, the answer hit me like a bolt of lightning. I felt as though my

muse had come through for me once again. The park and the gardens were two separate places. The gardens provided rulers with a place for leisure and relaxation. The parks were wide open spaces with a few trees, statues, altars for burnt offerings to the god of the chase, and artificial streams and waterfalls.

My search over the past three years had yielded nothing as far as what the hunting field looked like. If I could not come up with the proof I needed to meet the demands of authenticity, I decided to use my imagination to come up with a layout that would make the lion hunt in my novel exciting to potential readers. By the winter of 1996 I had decided to continue my research at the Ashurbanipal Library. This decision turned out to be the most important one in my search for the hunting parks.

In the *Pelican History of Art, The Art and Architecture of the Ancient Orient*, by Henri Frankfort, 1970, I found a photograph of an Assyrian bas-relief which showed a lion and a lioness in an "offing" area shaded by trees and vines and stated that the lions were hunted by the Assyrian king in wide open spaces because obstacles would have provided cover for the lions; an arrow shot by the king could easily have been deflected by a tree, statue, or fountain. I also saw the reason why I had mistaken the hunting parks for gardens; I had seen the bas-relief of the lion in the offing area before and had thought this to be a portrait of a hunting park. However, this revelation was not exactly pleasing to me; I was stuck with a wide open space for a hunting field.

The important thing now was to make sure that the hunting park was as large as the Circus Maximus. *Nebuchadnezzar and Babylon*, by D.J. Wiseman, F.B.A., The Schweich Lectures of the British Academy 1983, gave me the opportunity. In the book is a diagram of the city of Babylon drawn by archaeologists after they had excavated the city. The diagram shows the location of the various buildings and their proximity to one another. On the north side of the ruins of the Northern Palace is an area marked "parkland." I took this to mean hunting park. This was a significant discovery, because I now saw where the hunting park had resided within Babylon. The drawing also confirmed my theory that the hunting parks were adjacent

to the palaces. What was also significant was that by using the scale at the bottom of the map I could use the metric system to determine the length and width of the park.

I consulted *Wonders of Man, The Colosseum*, by Peter Quennell and the Editors of the Newsweek Book Division, 1971, and found the Circus to be 1,800 feet in length and 600 feet in width. When I measured the area marked parkland it was 900 feet wide. The shape of the parkland was an irregular rectangle, measuring 50 feet at the shortest point and 250 feet at the widest point. Obviously the hunting park was considerably smaller than the Circus. I was bothered by this fact. There was no way I could enlarge the park and make the enlargement believable to my readers. Then I remembered how in Hollywood whenever the director needed to exaggerate authenticity for the sake of commercialism, they would. So for popularity purposes I would add several hundred feet to the hunting park so that it would be the same size as the Circus in Rome. However, one problem remained. In order for my hunting park to equal in size and grandeur of the Circus, I must have stands rising hundreds of feet into the air and jammed with thousands of spectators. But was there any historical evidence to prove that such structures existed in Assyria and Babylonia. My first thought was to research amphitheaters and see if any had existed in Assyria and Babylonia. I had recalled seeing a photograph of the ruins of an amphitheater in *Babylon*, by Joan Oates, Revised Edition. I looked up the book in the Ashurbanipal Library, but discovered that the amphitheater had been built in Babylon after the fall of the last Babylonian Empire. My hopes that this theater would be my key to adding stands to the hunting parks was dashed. I knew of no other place to turn for evidence. All of a sudden an idea hit me like a ton of bricks. Terraces! Terraces had been an architectural style in Assyria and Babylonia for centuries. The Hanging Gardens at Nineveh (built first) and the Hanging Gardens of Babylon, both built by the Assyrian king Sennacherib (704-681 B.C.), are described as terraced gardens. In addition, common sense told me that rulers would not have built huge hunting parks without providing a place for the spectators to sit.

The puzzle was nearly complete. Only one

question remained unanswered. What material did the hunting field consist of? Had the field been made of sand like the Roman arenas, grass, or hard ground? Where was I going to find the answer? I knew that I probably would not find it among the books on Assyria and Babylonia. So I decided to use common sense - sand seemed to be the only logical conclusion. The soft loose substance would have cushioned the fall of a ruler or courtier. I began to realize that the picture I had painted of a royal hunting park, after years of research, was one that resembled a combination of the Roman Colosseum and the Circus Maximus.

I was satisfied with the information I had found. My search was over. However, everything I had found and put together would have to be confirmed and approved by Professor Brinkman of the Oriental Institute of the University of Chicago. Professor Brinkman is one of the foremost authorities on Assyrian and Babylonian history and culture in the world. Mr. Homer Ashurian, curator of the Ashurbanipal Library, was kind enough to set me up with an appointment to see him. While I sat by the phone waiting for Mr. Ashurian to call me and let me know when my appointment would be, I thought about all the years of research I had done on the hunting parks. I reflected on all of the obstacles I had overcome, and how my muse always seemed to be there to light the way. I thought about the enormous amount of time, energy, and money I had invested in this undertaking. Now all of this work may have to be thrown out the window if what I had discovered failed to pan out with Professor Brinkman. Suddenly the phone rang. Mr. Ashurian was on the other end of the line. He told me that he had just spoken to the professor. I held my breath. He told me that the professor had said that there was probably no other information other than what I had concerning the physical description of the hunting parks. I breathed a sigh of relief. I told Homer that I believed my findings were hardly conclusive. But he assured me that they probably were.

Editor's Note:

This article was edited and condensed.



Michael Zaia and **Linda Sarkis** were united in holy matrimony by Kasha Samuel Dinkha at Mar Yosip parish of the Assyrian Church of the East in San Jose on January 25, 1997. The reception was held at the Red Lion Hotel in San Jose, where some 600 guests attended and enjoyed an evening of feting, fun and

dancing to the songs of Juliana Jando, with Haroot Eskenian at the organ, and Johnson Aghajian of Canada with his saxophone.

Michael is the son of George and Daisy Zaia of Milpitas, CA. Linda is the daughter of Wilson Sarkis and Nazi N. Zia of Modesto, CA. Maid of honor was Valentina Zia, aunt of the bride; and Sargon Benjamin served as best man. Joseph Peera, Michael's cousin, was the ring bearer. The flower girls were Susan Peera (Michael's cousin) and Zina Mikhail. Groomsmen and bridesmaids were: Moshe and Jehan Zaia, Rony and Shada Gewargis, Ray Dinkha with Alda Quintinello, and Tony Zaia with Ninveh Joseph.

Michael is now running Babylon Printing along with his father. Linda graduated from the University of San Francisco with a Bachelor of Science degree in Biology, and plans to pursue her studies at Santa Clara University majoring in Business law.

Following a honeymoon in Hawaii, the newlyweds are making their home in Milpitas. We congratulate Michael and Linda and wish them a happy life together.

On this day, along with the newlyweds, **George** and **Daisy Zaia** celebrated their 25th Wedding Anniversary.



Left to right: Zia Zia (bride's uncle), Daisy Zaia (groom's mother), newlyweds Linda and Michael, George Zaia (groom's father) and Nazi N. Zia (bride's mother).

Golden Wedding Anniversary

Albert A. and Jane Babilla of Turlock, California, had no idea of a number of surprises awaiting them for their 50th Wedding Anniversary. In July and August 1996, they visited their four daughters in England - Doreen Holmes, Julia Kemp, Ruth-Nadia Bowe and Lydia Babilla - (a fifth daughter, June Babilla, lives in California). While at the residence of Ruth-Nadia and her family, the other three daughters and their families also came for the weekend. On Sunday morning at the Church meeting, Julia's husband, Derek Kemp, preached on surprises in the Bible. In the middle of the service, their grandsons and daughters surprised them with recitations and presented them with a bouquet of flowers and an envelop containing tickets for a round trip to Russia. Their daughters had arranged for them an eleven day cruising holiday from St. Petersburg to Moscow. During the three days in St. Petersburg the tour guide took them to many places of interest and a river trip through the canals of the "Venice of the North". Then the cruiser moved east through different waterways, sightseeing and visiting places of interest, until they arrived in Moscow where they spent three days visiting museums, art galleries, circuses, theatres, churches and squares. Then back to England for a fortnight of more surprises.

However, their final surprise was yet to come when they returned from England. A dinner reception was given in their honor by Albert's brothers and sisters in San Jose at his sister's home, Anita Sibthorpe. His sister Jane and brother Joel and his wife Adaina came from Chicago; his brother Hubert and family from Napa, and the family of his older deceased brother Charles from South San Francisco, and a number of friends and relations including myself and Violet. When Albert and Jane got married on November 16, 1946 in Habbaniya, Iraq, I was the best man (substituting in the absence of my brother-in-law, Emmanuel Jacob), and my late sister Nina Shabbas Jacob was the maid of honor. However, unknown to them, the reception was highlighted by the arrival from England of their daughters, Doreen, Julia and Ruth-Nadia. It was the greatest surprise of the evening, and a true joy of life and



*Albert and Jane Babilla on their Wedding day,
November 16, 1946*



*Albert and Jane Babilla on their 50th Wedding
Anniversary*

...My First Best Friend

by Mikhael K. Pius

William Avia Ewan, who died in London last February, was my second cousin and the *first* best friend of my youth. I also married his sister.

Everyone called him Avia. But I called him Willy and he nicknamed me Minny. We were very close friends, especially during the first 25 years of our lives. Both of us were born in the same place and in the same year, and grew up together in the same towns; we went to the same schools, played the same games, swam in the same irrigation ditch and fire-station pond, and climbed the same trees; we read the same magazines, watched the same movies, and, together, we grazed our knees learning to ride a hired bike. We both loved America, ice cream and cream soda, and often went to Baghdad's Saadun Park together to relax, sneak a smoke, and to confide our heartaches and our dreams to each other. We did one hundred and one other things together.

Willy was more intelligent, capable, clever and popular than I. But he never lorded it over me. We truly cared for and loved each other, just as our fathers loved each other. He and I were in the same class throughout our elementary schooling. But he was so bright that *Raabi* Yacoub "jumped" him one class during our first year of secondary classes, and he graduated one year ahead of me, the youngest student in his class!

I have many fond memories of our close friendship in Hinaidi, Habbaniya and Baghdad. But I shall mention only a couple, in Habbaniya, that I cherish most: When we were thirteen, one day a group of us boys were playing behind the school. Some one brought two pairs of boxing gloves, and we held a boxing "competition" right then and there. Willy and I decided to box against each other. I had had a few scrapes as a younger boy, but I had never boxed before. And I was a rather scrawny guy then. Hardly had we started sparring, when Willy stung me with a right cross to the chin. It buckled my knees and gave me double vision! Willy grew so pale with fright and concern, that he took me to the "Casino" for an ice cream cone and pampered



At the reception - front: Doreen Holmes; 2nd row: Albert and Jane Babilla; 3rd row: L to R: Adaina Babilla, Julia Kemp, Anita Sibthorpe, Jane B. Paulus, Maryam Babilla, Ruth-Nadia Bowie; Back row: Joel Babilla, Tim Sibthorpe, Nancy Babilla, and Hubert Babilla.

contentment. Short talks and congratulations and remembrances were offered by Timothy Sibthorpe, Albert's brothers and myself, on this memorable occasion. Albert and Jane responded by expressing their deep appreciation to all those present for this wonderful event. Albert thanked the Lord for such a lovely wife who had always been a pillar of strength and joy of life, and for his children, grandchildren and great grandchild.

Albert graduated in 1941 from the American School for Boys in Baghdad, Iraq. Relocated to Habbaniya, he taught Mathematics and Sciences at the R.A.F. Union School for one year. He then worked in the R.A.F. Meteorological Office until 1956. Albert was involved in sports and was an active member of the R.A.F. Assyrian Employees Club, and its president for four years (1951-1955), and was a scoutmaster for one year. In 1956 the family left for England where Albert worked as a Scientific Officer in the Meteorological Office. While working here he was assigned to Cyprus for seven years in the same capacity. He retired in 1984 and, in 1993, Albert and Jane emigrated to the United States.

Julius N. Shabbas

Photos taken in Spring 1948 at Saadun Park, Baghdad, Iraq.



The late William Avia Ewan flanked by Mikhael K. Pius (left) - no longer a scrawny guy - and Julius N. Shabbas



Mikhael K. Pius (left) with William A. Ewan



Julius N. Shabbas (left) with William A. Ewan

me the rest of the day to make up for hurting me!

Another time we had climbed up into a Station road mulberry tree. We were munching away the sweet, juicy fruit like two hungry monkeys when an R.A.F. police car screeched to a stop under the tree. I slithered down straight into the hands of one of the two military policemen. But Willy was so agile and fast that he leapt off and the other policeman had to sprint after him to catch him. We were carted off and locked up in the Civil Cantonment guardroom. We crouched down on the floor like two scared rabbits for three hours till my uncle, Para Pius, finally came and got us out. But not before Willy's father, normally an affectionate person, had given us a lecture, along with a light slap each, to make sure that we did not act like monkeys again!

Willy and I had been apart these past 15 years. But Blandina and I were fortunate to see him again and be with him a short time last summer, even though our brief daily meetings were in the subdued and depressive atmosphere of a hospital. There he lay in his sickbed, helplessly tangled up in machine wires and hoses, suffering and praying in silence, for eight whole months, in the hope of eventual recovery—recovery that never came! But it was the will of God.

It's hard to realize that you're really gone, Willy! I shall miss you! But rest easy, old pal, for although gone, you're not forgotten! And I have many fond memories of you to sustain my spirit!

Editor's Note:

Avia was also a very good friend of my youth. We grew up together and received our formative education in the same schools. We also shared many activities together, including the Boy Scouts. After a long period of separation we re-established communication with each other about four years ago. Avia was an avid reader, a good writer and his knowledge of English was exceptional. His pleasant memory will stay on in my heart.

NOTES ON THE ASSYRIANS OF SHAMIZDIN

by Solomon (Sawa) Solomon

The land of Shamizdin lies in southeast Turkey in the Assyrian Hakkiari, and canvasses the southern side of the Sat Dagh mountain range which separates Shamizdin from Gawar. Some sixteen villages were scattered in the fertile plain of Gawar, and among them were Diza, Karmil, Kirdiwar, Gagawran, Kirzallan, Shwawoota, Mannunan, Bashirga, Ein D'Kandil, and Darawa. To the east of Shamizdin are the lands of Targawar and Margawar which lie just across the Persian border. To the northwest are the ancestral tribal lands of Jeelu and Baz.

The Assyrian inhabitants of Shamizdin are more commonly called the Nauchea. Nauchea is a Kurdish word meaning "between the mountains". In the old days this country used to be called Rustaka, meaning "black mountains", which picturesquely describes the dark forests of Sat Dagh. Nauchea contained both Assyrian and Kurdish villages and according to Kasha Yousip D'Kalaita, the Assyrian villages were Neri, Mar Ishu, Bet Diwe, Shabatan, Tis, Halana, Dariyan, De Rayi and Deri Bend.

The spiritual leader of the Shamizdin Assyrians was Metropolitan Mar Yosip Khnanisho of the Assyrian Church of the East, who, in the old days was styled as the Metropolitan of Rustaka. His Diocese in 1914 included Shamizdin, Targawar and Margawar. Under him were Bishop Mar Dinkha in the village of Tis, an ancestor of the present Patriarch of the Assyrian Church of the East, Mar Dinkha IV; Bishop Mar Youkhana of the village of Tulaki in Targawar, and after 1914 his own nephew Bishop Mar Yosip who was ordained on the eve of World War I in Qudchanis by Patriarch Mar Benjamin Shimun.

The people of Nauchea (Naucheyaye) were simple farmers, they owned cattle and grew food, but were particularly known for their fine tobacco. They were greatly oppressed by their Kurdish neighbors. In June 1896, Mar Goriel, Assyrian Church Bishop in Urmia, along with an Archdeacon, two priests, three deacons, and others, fourteen persons in all, were murdered brutally on orders of a certain

Kurdish Sheikh Sadik. The group was returning from a visit to Mar Yosip Khnanisho. This Kurd would confiscate Assyrian property at will, and would prevent the Metropolitan from visiting the Patriarch in Qudchanis. An Englishman visiting the land a hundred years ago noted that "there is perhaps no Assyrian district where simple piety and loyal devotion to the church of their fathers is more beautifully seen than Nauchea". Prayers and fasting were strictly observed in the villages. Metropolitan Mar Ishaq lived in the monastery of Mar Ishu which contained a church, a house, and the school of Deacons. He taught in the school and was helped by his father and uncle. The main subjects were old Syriac (Aramaic) and church liturgy.

During the First World War the people of Shamizdin fled to Urmia. In 1918 Metropolitan Mar Khnanisho consecrated Mar Polus Shimun as Patriarch of the Assyrian Church after the murder of Mar Benjamin Shimun at the hands of the Kurdish leader Simco in Koni Shahar. Mar Ishak died during the trek from Hamadan to Baquba in 1918 and was buried in Kermanshah.

Following the Baquba Refugee Camps, most of the Nauchea Assyrians settled in the village of Simail near Dohuk in northern Iraq while a small group stayed on in Gailani Camp in Baghdad. In 1928 they moved to Dashti Harir in Arbil Province and established the following five villages: Harir, Batas, Darbandoki, Qalata and Hinari. These villages were under the following *Mukhtars* (village headmen) respectively: Zaro, Breemo, Lazar, and Khidero. The first four villages named had the following churches and priests respectively: Mar Youkhana served by Kasha Youil, Mar Yonan served by Kasha Akhiqar, Mar Quryakos served by Kasha Benjamin and Mar Youkhana served by Kasha Youil. A further three Assyrian households lived in the village of Cubau, and half of the population of the Kurdish village of Almandan was Assyrian.

In nearby Rowanduz, the people of Shamizdin established a further three villages, namely, Dayana, Hawdiyan and Seerishmi. This group was the Diocese of Bishop Mar Philipos Youkhana, who was ordained in Baghdad on April 19, 1953 by Metropolitan Mar Yosip Khnanisho. The latter lived in the village of Harir. Bishop Mar Youkhana served in the church of Mar Giwargis in Dayana and

the church of Mar Awrahim in Hawdiyan. Tooma was the *Mukhtar* of the first village and Rehana of the second one. The present Patriarch of the Assyrian Church of the East, Mar Dinkha IV, was born in Darbandoki and baptized in the church of Mar Quryakos. Later on he was ordained a deacon by Metropolitan Mar Yosip in the church of Mar Youkhana in Harir.

Changes did not come to Nauchea until the Kurds started their rebellion in northern Iraq in the 1960's. Many Assyrians then moved to the big cities and later on they became part of the great migration to the west.

One last footnote to this story is that when part of the Assyrian nation migrated to Syria following the tragic events of 1933, a group from Nauchea established the village of Tal Faitha on the banks of the Khabur river. They built the church of Mar Quryakos which was served by Kasha Oraham. At one time Chitto Bado was the *Mukhtar* of the village.

The Features of Basrah *by Eshaya H. Isaac*

Basrah is one of the largest cities in Iraq and is located to the Southeast, bordering Iran on the east and Kuwait on the south. It stands along the Shatt-Al-Arab, a waterway that connects the Tigris and the Euphrates rivers and links Basrah with the Persian Gulf about 55 miles away. Basrah had been a key transit point for seaborne commerce. The Port of Basrah is the commercial gateway to Iraq, connected by various ocean routes with all parts of the world, and constitutes the natural distributing center for overseas supplies. Because of its greater exposure to Westerners, which encouraged the nationalists, it became the center from which Iraqis began to demand a measure of autonomy, after nearly 400 years under Ottoman rule.

Basrah was a pleasant city to live in. I worked there from 1972-1976. The people were very friendly and always eager to help newcomers. The city had been famous for the different varieties of dates which were exported to many countries. Other products included wheat, wool and barley.

A large number of Assyrians used to live in Basrah. They were employed at the Royal Air Force Station until the Air Base was closed down in the 1950's. Others found work in the

oil industry, port directorate and various commercial companies. The Christian community was represented by churches of different denominations. Social life and entertainment were at their peak and the scenery of Jasira Sindibad and the Corniche at Ashar was beautiful. This was the place of Sinbad the Sailor!

The alluvial plain begins north of Baghdad and extends to the Persian Gulf. Here the Tigris and the Euphrates rivers lie above the level of the plain in many places, and the whole area is a delta interlaced by the channels of the two rivers and by irrigation canals. A fairly large area just above the confluence of the two rivers at Al-Qurnah and extending east of the Tigris beyond the Iranian border is marshland, known as Hawr Al-Hammar, the result of centuries of flooding and inadequate drainage. Much of it is permanent marsh, but some parts dry out in early winter, and other parts become marshland only in years of great flood. The marsh Arabs (the Madan) of the south usually live in small clusters of two or three houses kept above water by rushes that are constantly replenished. Such clusters often are close together, but access from one to another is possible only by small boats. Here and there a few natural islands permit slightly larger clusters. Some of these people are



primarily water buffalo herders, and they lead a semi-nomadic life.

The Euphrates originates in Turkey, is augmented by the Al Khabur river in Syria, and enters Iraq in the northwest, continuing to flow and join the Tigris at Al-Qurnah. The Tigris also arises in Turkey, but is significantly increased by several rivers in Iraq, the most important of which are the Khabur, the Greater Zab, the Little Zab and the Uzaym - all of which join the Tigris above Baghdad. Throughout history the twin rivers have occasionally changed their courses, and at one time they entered the Gulf in separate channels. It was from "Nara Marira" (Bitter River), i.e. the Gulf, that Sargon of Akkad "reached the lower seas to the setting of the sun", and so did "the Divine Naram-Sin" his grandson; and so did Semiramis, Queen of Assyria.

Basrah was founded by the Arabs in A.D. 636 as a military post. It became an important trading center, but declined in importance when it was ruled by the Ottoman Empire from 1534 to 1918. Britain gained control of the city in 1918, at the end of World War I. The city served as a military center under British rule until Iraq gained independence in 1932. Basrah became the main port for exporting Iraqi oil and other products.

A war took place between Iraq and Iran from 1980 until 1988, when the two countries agreed to a cease-fire. During that time, much of Basrah was destroyed, but was quickly rebuilt. However, in 1991, the city was again heavily damaged by bombing during the Persian Gulf War. Later that same year Basrah suffered additional damage during fighting between Shia rebels and the government forces.

Today there is a scarcity of commodities necessary to sustain life. What a pity and tragedy facing the people of Iraq whose plentiful water resources and lush river valleys allowed for the production of surplus food that served as the basis for the civilizing trend which began at Sumer. Excess food production and joint irrigation and flood control efforts facilitated the growth of a powerful and expanding state - that was to be known as Assyria - whose descendants are scattered all over the world.

Hunting King

by Oshana Beblis, M.D., F.A.C.S.

We cannot discredit our ancestors for not knowing what we know now; we should credit them for what they accomplished at their time. And at the present time, not all nations or societies are on the same civil and cultural levels. Some great nations who were leaders in their time are at the present time lagging markedly behind. But this does not mean that today these ancient people should abandon their culture and adopt the most popular nation's customs and ways of life. I think that they should appreciate their artists, musicians, writers, scientists, etc., for what they accomplished in their antiquity and for what they are struggling to do at the present time under the most hostile, poverty stricken conditions. Most Assyrians are not lucky enough to be living in unbiased countries. So, it is almost impossible for these writers, musicians, etc., to do what they are capable of doing under a free environment and with the help of financial support. We may never be able to remedy their problem, but at least by taking into account the difficulty they go through to produce their creations, we may appreciate their work in that context.

I will tell a story.

Assyrian kings, contrary to Egyptian Pharaohs who were living gods, were humans occupying the throne, which belonged to the gods. The king's duty was to protect the nation and serve the gods. So, when there was no war, to keep up with their war skills, the kings would hunt wild beasts, especially lions. One day, one of the Assyrian kings, while chasing a lion, lost his companions and fell from his horse, sustaining a bad wound. A mountain man, while passing by, noticed a seriously wounded hunter, and without knowing his social status, he put the king on the horse and brought him to his hut. The mountain man lived a lonely and very modest life in his small cave on top of the mountain, surrounded by a hostile environment: cold weather, rocks, soil incapable of sustaining crops, and many wild animals. After several weeks, the king recovered from his injuries. Before departing for the city, the king, without disclosing his identity, invited the mountain

man to visit him, since he had never been to a city in his entire life. Years passed by, and the mountain man realized he was getting old, so he decided to visit his friend while he could. As it was the tradition, he wanted to take a gift to the urban man. His first thought was fruit, but unfortunately, he did not have any as his area could not support planting of trees, and hunted meat could spoil before it got there. And so in a very small area behind his cave, he managed to gather some soil and plant a small wild bush. Luckily, the bush germinated a small rose. The mountaineer picked it up, wrapped it in a wet cloth to keep it fresh, and descended for the city which was several days journey.

At his arrival to one of the gates of the city, he was directed to the address he had at his disposal. He was quite overwhelmed when he realized the residence of his friend was a king's palace. Hesitantly he knocked at the door, two guards directed him to a huge and impressive ballroom. While he was waiting for his friend, he looked through the large windows, and to his surprise, he saw hundreds of lines of rose bushes, a large variety of other flowers and plants; and many gardeners busy watering, fertilizing and pruning them. Here, he had brought a small rose which was the only precious thing he had to offer to his friend. The situation embarrassed him, so he quickly hid his flower behind his back. After exchange of greetings, the king noticed that his friend was hiding something behind his back. Upon inquiry, the mountain man produced the small and practically wilted rose and presented it to the king. The king laughed and said, "my friend, among all those beautiful roses you picked up this one, go and pick up hundreds of them." The mountaineer was compelled to tell the story to the king. "My dear friend," the king then said, "the rows of rose bushes you see in my garden are among the best and came to reality with the use of high quality soil and fertilizer, as well as constant care by specialists in gardening, among other factors. For you to raise this one rose in spite of the cold mountain, no soil, and no fertilizer was an extremely difficult task." The king was deeply touched by his friend's gesture and sacrifice when he understood that that rose was the most precious belonging of this poor and proud mountain man.

These days, there is an abundance of cultural and technological gardens in the progressed countries, while our Assyrians in many areas are still struggling as the mountaineer did in an arid soil. Their task to produce, create, invent is almost close to an impossible margin. So what our people create in hostile and unproductive environments should be appreciated by all of us. If we do so, then the encouragement and financial support will give them the right incentive to progress more and perpetuate our culture. It may even be as a medicine to their shattered spirit.

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IN MEMORIAM

Rijina Younathan Michael



Raabi Rijina Y. Michael passed away in Chicago, Illinois, on December 8, 1996, at the age of 87. She was laid to rest at Montrose Cemetery. The funeral service was conducted by Rev. William Badal at Carter Westminister Church in Skokie and a memorial luncheon attended by over 200 people was given at the Eden's Banquet Social Hall in Chicago.

Raabi Rijina was born in Sangar, Urmia, Iran, in 1909 of parents Yonan and Khanna Elia. When she was 7 years old, her mother passed away and Rijina was taken under the guardianship of the Presbyterian missionaries. She completed her studies at the American Fiske Seminary for Girls in Urmia in 1928 and later became a teacher in the same school. In 1932 she left for Baghdad, Iraq and resumed her teaching profession in various schools in Baghdad, Habbaniya and Kirkuk.

She married Younathan Michael of Sherabad in 1933, and they were blessed with four children. Younathan passed away on December 8, 1970, in Kuwait, 26 years earlier, on the same day and month and hour of her death. Raabi Rijina emigrated to the United States in 1971. She lived in Boston, Chicago and California and then in September 1995 she returned to Chicago to be close to her family.

Raabi Rijina was a devoted mother, a true Christian, a poet and a good speaker. Her writings have appeared in many Assyrian publications, including *Nineveh* magazine. She is survived by her sons, Nathan and Nenif and her daughters Leena and Marina; her daughters-in-law, Janet and Vivian and her sons-in-law, Benyamin Yalda and Raabi Yonan Oraham Odisho. She also leaves behind 8 grandchildren and 5 great grandchildren, along with her motherly blessings.

Intelligent and kind, Raabi Rijina left a profound



Governor Jim Edgar of the State of Illinois sponsored an exhibit honoring the Assyrian New Year in the James R. Thompson Center. L. to R.: Maysoon Deeb, Administrative Assistant for Ethnic Affairs; John Khamis, Midwest Regional Director of the Assyrian American National Federation; Dr. Norman Solhkah, Mesopotamia Museum; and Pat Michalski, Asst. to Gov. Edgar for Ethnic Affairs.

State of Illinois - Executive Department Proclamation

WHEREAS, on April 1, 1997, the first day of Nissan, 6,747 B.C., the Assyrian community will celebrate their New Year of revival and renewal of nature; and
WHEREAS, the color green will dominate the New Year festivities, as it symbolizes new life; and
WHEREAS, John Khamis, the Midwest Regional Director for the Assyrian American National Federation and Assyrian American New Year Committee; has planned many days of cultural activities to mark the New Year, including the Assyrian New Year Parade and Banquet; and
WHEREAS, the Assyrian New Year Parade will be held Sunday, April 6, 1997, on King Sargon Boulevard in Chicago, Illinois, with Mr. Sargon Lewie acting as the 1997 Chairman of the Parade; and
WHEREAS, the Mesopotamian Museum will co-sponsor a cultural exhibit with Governor Jim Edgar in the James R. Thompson Center; and
WHEREAS, the Assyrian community has made significant contributions in all areas including education, medicine, science, business, arts, government and public service; and
WHEREAS, the Assyrian New Year is one of the most important religious and celebrated holidays of the Assyrian community;
THEREFORE, I, Jim Edgar, Governor of the State of Illinois, proclaim
April 1, 1997, as ASSYRIAN NEW YEAR DAY in Illinois,

Signed: Jim Edgar, Governor

George Ryan, Secretary of State

This 21st day of March 1997, and the State of Illinois 179th.

imprint upon people who knew her. She will be deeply missed by her family and friends whose love she cherished. Her legacy and memory will live on in their hearts. May God grant her His eternal love and rest in peace. —Submitted by *Benyamin Yalda*

William Avia Ewan



William Avia Ewan was born on June 26, 1926, in Minas Camp, near Baghdad, Iraq. His parents were the late Ewan Shaul and Panna Shimoun, both originally from the village of Mawana in Iran.

Beginning in 1932, William, better known as Avia, received his earlier education at Raabi Espania Shimshon's school in Maharatha Lines in Royal

Air Force Station of Hinaidi, Iraq, where his father worked. And after 1936 he studied at Raabi Yacoub's Union School in R.A.F. Station of Habbaniya, graduating from junior high in June 1940.

Avia's father, a skilled worker, was not an educated man. But his dream was to afford his son the best education he could. He sent him to a Jesuit Fathers' boarding high school in Baghdad called Baghdad College. But his schooling came to an abrupt end when his father was killed, along with several other Assyrians, when three German airplanes bombarded Habbaniya's military installations on May 16, 1941.

At the young age of 15 Avia had to start working, at first as an office boy in Habbaniya, to support his widowed mother and four siblings. Two years later, he found clerical work with the British Army in Baghdad, and continued working for the next fifty years, in various, mostly senior, clerical positions for British military and for commercial employers. A hardworking, skilled office administrator, he was always his superior's right-hand man.

Avia married Regina, daughter of Mishmisha and Warda Khammo, in Baghdad in 1959. They were blessed with two sons and a daughter. He always provided well for his own family, made sure that his children had a good education, kept a protective eye over his mother and siblings, and was always ready to help others, whenever necessary. Though not without his short-comings, Avia was basically a good man, admired and loved by many. An affectionate person, he was both a father and a playmate to his children. In fact he had a special way with all children. He bounced, teased and tickled them into tears of laughter and

delight, and they enjoyed his lavish affection and loved him in return.

Avia's family left Iraq for London in 1980. Unluckily, he himself could not leave Iraq till the spring of 1990, when he finally shared with his family the joy of reunion. His most happy and proud moments in London were the wedding of his eldest son, Robert, in 1993 and the birth of his first grandson. And only a few months before his long illness he enjoyed, with his wife and two younger children, a two-month visit to his sister Nina and family and other relatives in Australia, which country he came to appreciate.

Avia passed away, at age 70, in London on Sunday, February 16, 1997. He was laid to rest after funeral services at Our Lady of Grace & St. Edward Catholic Church in Chesick, followed by a memorial lunch at the Assyrian Society of U.K. club in Ealing, attended by 200 mourners. Third Day mass and lunch were also offered in his memory by his sisters, Blandina Pius in Modesto, California, and Nina Joseph in Sydney, Australia.

The late Avia is survived by his wife Regina Ewan and his three children, Robert, Richard and Linda Ewan and little grandson Daniel, all in London; four younger siblings, Blandina Pius in Modesto, Nina Joseph in Sydney, and Avisha and Victoria Ewan in Baghdad, Iraq; two maternal uncles, Avimalk Shaul in Iran and Shinou Shaul in Canada; and by many cousins, nephews and nieces. —Submitted by *Mikhael K. Pius*

Khona Mirza



Khona Mirza passed away on December 7, 1996, in Skokie, IL at age 79. The funeral service, presided over by Father Mathew McDonald, was held at St. Joan of Arc Catholic Church in Skokie, and was interred at St. Peters Cemetery.

Khona was born in Urmia, Iran, in 1917 into a devout Christian family, and at six months of age, his parents Kakou and Elishwa Mirza fled from Urmia to the safety of Baquba, Iraq, along with thousands of Assyrians, to escape the ravages of war. They settled in Baghdad, Iraq where Khona grew up, received his formative education in the Assyrian school in this city, eventually completing his high school education at Baghdad College (an American Jesuit High School). He then worked for his degree in Electrical Engineering, and was employed at the Ministry of Industry in Baghdad and worked his way to the position of Head of the

Electrical Engineering Department.

In 1944 Khona and Mary Gewargis Shabou were joined in holy matrimony, and were blessed with four children. Khona worked hard to educate his children, who acquired their higher education in Baghdad and abroad. At different times the family moved to the United States.

Khona, a devoted husband and an affectionate father, is survived by his wife, Mary; two sons: Tony and Michael; two daughters: Violet and Elizabeth; three grandchildren; two sister: Anna Kasha (Baghdad), and Lillo Tamras (Kansas, Missouri) and their families.

Khona, a gentle and kind-hearted person, was loved and respected by family and friends. His pleasant memories will always remain in their hearts. May he rest in peace. —Submitted by the family

Arshak Karoukian



Arshak Karoukian was born 26 May 1920 in Hamadan, Iran, to Karaikin, a survivor of the massacres in Turkey, and Shalim, daughter of Shamasha Avshalim Varda of the village of Sangar near Urmia, Iran. The family moved to Sangar where he lived with his parents and six sisters until about 14 years old.

At that time he left home to work and help support his family.

In 1948 he married Tamara Eyvazova in Hamadan and had four children. And in 1963 they moved back to Urmia where they lived until 1975 when they left for the United States. In San Francisco, he worked in the shipyards until 1985 when he retired, following heart operation, after more than fifty years of hard work. In the past year his health started deteriorating and he passed away on 2 December 1996.

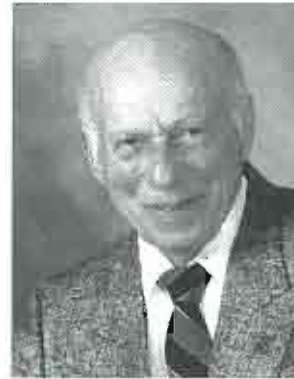
The funeral service, presided over by Archdeacon Nenos Michael, assisted by Fathers Oshana Kanoun and Jamil E. Warda, was held at Mar Addai Assyrian Church of the East in Turlock, CA. He was laid to rest in Turlock Memorial Park, followed by a memorial luncheon. Arshak is survived by his wife of 48 years, Tamara; to sons: Edward Karoukian and Robert Karoukian, M.D.; two daughters: Mariam and Margaret, all of San Francisco; three sisters: Ester (Texas), Mariam (Russia) and Almas (Iran); and grandchildren.

Arshak was an active member of the Assyrian Church of the East in San Francisco. He was a loving man and that is how he will be remembered

by his family, friends, and all who knew him.

—Submitted by the family

Abram L. George



Abram L. George, 87, passed away November 24, 1996, "his heart smiling", as the *Modesto Bee* headlined in its special story. He was laid to rest in Turlock Memorial Park in Turlock, California, with military honors by the Turlock Post of Veterans of Foreign Wars, following funeral services at Allan Mortuary, and was eulogized at a memorial luncheon held at the Bet-Nahrain Organization, whose member he was.

Abram was nine when, in 1918, his family fled from Urmia, Iran, to Baquba, Iraq, along with multitudes of Assyrians, to escape the massacre of Christians by Turks, Kurds and Persians. Assisted by an older brother in Chicago, he arrived in 1921 in San Francisco, California, from the Mandan Refugee camps, accompanied by his widowed mother, eldest brother and a cousin.

Linking up with his brother in Chicago, he went to school and worked as a grocer for 10 years. He then returned, during the depression, and established himself in San Francisco. He worked for another ten years in a Jewish market, and ran a successful corner grocery store of his own for ten months before he was drafted into the United States Army in 1942. He served for 40 months, mostly in icy Iceland, obtained a college education under the G.I. Bill of Rights after discharge and worked for San Francisco City Hall for 22 years. He got married in 1953, raising a family. He self-published a book titled *Thoughts To Live By* in 1992 and over the years has had many of his essays, letters, and stories published in local newspapers, Assyrian magazines -including *Nineveh* magazine— and a few American periodicals.

Abram, who was a resident of Turlock and Modesto for 25 years following his retirement in 1971, is survived by his wife of 43 years, Melania; daughters Judy Bretschneider, and Julianne Van Leeuwen; three nephews and four grandchildren.

Abram George was a dear friend of mine. I called him *Khuna* (Brother) Abram, because he was like an older brother to me, a mentor. I knew him only for five years, but it was five years of a sincere friendship well established.

In 1991, I wrote a paragraph about his stories in *Nineveh* magazine, describing them as "delightfully delicious morsels of reading with tasteful doses of

wisdom". Abram called me up one day, introduced himself, and we became friends thereafter. He did me the honor of quoting my paragraph in his 1992 book, and his family made me an honorary pall-bearer to him.

Abram was a patriotic American and a true Assyrian—a cheerful, lovable, wise and pious patriarch. But above all, he was a good man. He served his country in war and in peace, tutored Assyrian children in the English language, served his Church and community and dispensed counsel where needed. His stories and essays were like thought-provoking parables of knowledge, wisdom, and humor.

In person, Abram was like a welling spring, always bubbling over with intelligent conversation, blending Assyrian and Christian convictions. He was such an absorbing conversationalist that one would lose sense of time in his company. With his shining ruddy face and animated crinkling eyes, he was a happy man who always smiled and never frowned, showing no signs of worry or fear, even when the end was near. He had faith in his Maker who, he said on his sickbed, "has already prepared what is His will for me."

His family will miss Abram. So will I and many others. But he made his mark in this world, and gained a place in the other, I am sure. May God rest his soul in peace, and may his cherished memory bring comfort to the hearts of all those who loved him. —Submitted by Mikhael K. Pius

Hilani Lewi Antar



Hilani Lewi Antar passed away in Chicago, Illinois, on December 9, 1996, at age 86. The funeral service presided over by His Grace Mar Aprim Khamis, assisted by Archdeacon Aprim DeBaz and Rev. Shlaimon Khazkiel, was held at Mar Gewargis Assyrian Church

of the East in Chicago, and she was laid to rest in Montrose Cemetery.

Hilani was born on January 29, 1910 in Qudchanis, Turkey, of parents Lewi and Nazie Shlimoon. She had three brothers, Gamliel, Atto and Stephen, all deceased. Hilani was very young when her father died, and the siblings were raised by their mother who was proficient in herbal medicine. Qudchanis was the Patriarchal See of the Assyrian Church of the East. At age five, in 1915, the Shlimoon family along with the Patriarchal family and thousands of Assyrians living in the Hakkari mountains were forced to abandon their villages to flee (but not without six

long months of forceful stand to defend their mountain homes) the onslaught from the overwhelming strength and armed hostility of Turks and Kurds. Eventually, they made their way to the safety of the plains of Persia where they joined their brethren in Urmia, Iran.

In 1918 the family fled again in mass exodus of Assyrians and this time from Urmia, to escape the ravages of war, and to the safety of Baquba, Iraq. When Hilani was ten years of age, her family moved to Mosul, Iraq, where she attended the American Mission School. In 1931 she married Goliet Antar (who was later ordained Shamasha-Deacon- by Mar Eshai Shimun XXIII, the then Patriarch of the Assyrian Church of the East) and were blessed with four children. The family relocated to Baghdad, Iraq, in 1943.

In 1976, a year after her husband passed away, she emigrated to the United States with her son David and his family. She continued to reside with them in Skokie, IL until she passed away peacefully in her home due to a stroke. Hilani was a loving and caring mother, intelligent, compassionate, kind-hearted, and greatly devoted to her church. Well-known, she left a deep impression upon people who knew her. Hilani is survived by two sons: Shimshon Antar (Millbrae, CA) and David Antar (Skokie, IL); two daughters: Jane Phelps (Fairfax, VA) and Almas Aboona (Skokie, IL); 8 grandchildren and 3 great grandchildren. Her pleasant memories will remain in the hearts of her family who loved her dearly. May God grant her His eternal love and rest in peace.

Dr. Darrell Huwe



Dr. Darrell Huwe, professor of physics at Ohio University in Athens, died unexpectedly in Columbus, Ohio, on November 27, 1996. He was 64. Born September 22, 1932, in Lemmon, South Dakota, to the late Otto and Ida Olson Huwe, Darrell grew up and attended a one-room school in Lemmon and was a graduate of Lemmon

High School. He received a Bachelor of Science degree in physics with highest honors in 1954 from the South Dakota School of Mines and Technology and was in "Who's Who Among Students in American Universities." He was an Air Force captain from 1954 to 1960 and was one of the original meteorologists at Cape Canaveral. He won the Williams Award for Air Weather Service.

In 1960 Darrell was invited to join the Luis Alvarez High Energy Physics Group at the University of California in Berkeley, CA, and received a Ph.D. in high energy physics in 1964. It was at St. Michael's Lutheran Church in Berkeley where Darrell was an active member that he met and married Semiramis W. Shabbas. Soon thereafter, they relocated to Boulder, Colorado, where Darrell did post-graduate work at the University of Colorado with the late Frank Oppenheimer. He then joined the physics faculty at Ohio University until his retirement in July 1996 after 30 years of teaching. From 1975 to 1977 he taught at the American University in Cairo, Egypt.

Following his retirement in July, Darrell and Semiramis drove to California to visit relatives and friends. Darrell was a member and past president of Sigma Xi science society and was an active member of Christ Lutheran Church. He was a gentle, kind-hearted and friendly person, devoted to his family, admired by all those who knew him.

He is survived by his wife of 32 years, Semiramis S. Huwe; two daughters: Marie Huwe of San Jose, CA, and Janice Huwe Holm of Columbus, OH; a son, David Huwe of Athens, OH; and a sister, Julia Huwe of Sacramento, CA. The funeral service was held at Christ Lutheran Church in Athens with Pastor Patricia Lull officiating. He was laid to rest at West Union Street Cemetery where military services were conducted. Darrell will be deeply missed by his family and friends and his memory will always live on in their hearts. May God grant him His eternal love and rest in peace.

Leslie B. Jones



Leslie Jones, beloved husband of Regina Gewargis Shabou, was born in Liverpool, England, the eldest of five children, to Anne and Thomas Jones. When he was ten years old, his father died and his mother was left with five children to bring up during the Depression years of the 1930's. He

left school at a young age to help provide for his family.

In 1938 Leslie joined the British Royal Navy and fought in several campaigns of World War II. He served on battleships, submarines and was shipwrecked three times. He was rescued by friendly ships. His worst experience at such a tender age was when he was on escort battleships guiding a convoy of 120 merchant ships full of food, medicine and machinery from the United Kingdom to Russia (called Russian Convoys), whereby only a quarter of the convoy made it back to the United Kingdom. When the war in Europe ended, Leslie was sent to the Pacific waters to help fight the war there. It was on this mission that his ship docked twice in Australia.

When the Pacific Victory was declared in 1946, Leslie was discharged with full honors and awarded medals for his war services of eight years to his country. He returned home with a wide vision of the world and a man who had seen so much death and destruction to the world and the human race that he was not able to settle in his home town. Trained as a Telecommunications Engineer, the company he worked for sent him abroad on assignments. It was on such an assignment to Iraq when Leslie met Regina, daughter of Rab Tremma (Captain) Gewargis Shabou of the Assyrian Levies. Leslie was fascinated with the Middle East and the Assyrian culture. He followed Assyrian tradition and asked Regina's father for her hand which was refused as he didn't trust the British. In 1957 when Regina was in England visiting her childhood friend Khawa, that she and Leslie met again and this time they married. Khawa was the maid of honor and her husband, Arnold Pearce, gave her away. Regina's family finally accepted Leslie into the Assyrian family.

Leslie and Regina were always together. She travelled with him wherever his job took him all over the United Kingdom. In 1979 they decided to move on to a warmer climate and emigrated to Australia and settled in Tasmania. In 1992 they had their dream retirement home built on a 5-acre block in a little village near Launceston where they retired and lived happily in their tranquil surroundings until Leslie's sudden death on October 17, 1996.

"Nearly half a year ago you left my side, without goodbye. Still the tears keep flowing. In my heart I hold you near. In my dreams I see you clear. In spirit I know you're still here. You will walk with me forever. Your loving memory is my greatest treasure. Loving you always". ---Regina

ذَکَب ذَکَبَتُ . مَجَانِد

کَب : لَمَّا ک . مَعَد

1

مَوَدِبَ اُنْسَب مَوَدِبَ اَمَدِبَ مِم دَاو لَکِب مَلَبَ مَنَبَ :
مِم مَوَدِبَ دَاو لَکِب دَوَنَب لَبَ مِم مَوَدِبَ مَلَبَ کَتَبَ :
مَسَوَنَب مَلَب اِنَب مَلَبَنَب اِنَب مَوَدِبَ مَلَبَ دَسَبَ :
لَبَ مِم دَوَنَب مَلَبَ لَبَ دَوَنَب مَلَبَ مَلَبَ مَلَبَ .

2

دَوَنَب مَوَدِبَ مَلَب مَلَب مَلَب مَلَب مَلَب :
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لَبَ مَلَب مَلَب مَلَب مَلَب مَلَب .

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مَلَب مَلَب مَلَب مَلَب مَلَب .

سَوَاتِ دَدَه مَبَّاهْ، لَحْمِ دِه مَسْهَوَه ت مِجْ

حسبہ دین احمد علیہ السلام

[illegible]

آمده، دیگر به این لحظه، و منتهی:

تَلَّيْتُ مِمَّ مَذَّيْبٍ مِمَّ لَعْدِهِ لَهُ ٥ ذَمُّهُ بَيِّنٌ :

وَقَدْ خُتِّمَ مِنْ تَحْتِهِ كَلِمَتُ اللَّهِ ذُكْرُهُ :

مُتَقَبِّلٌ مَّا هُوَ خَيْرٌ لِّكَ مُتَقَبِّلٌ ، ذَوُّوهُ :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨٤ لب لعللى دةقلىب لىلى حةقلى دةقلىب لىلى :

مَنْ لَمْ يَكُنْ فِي مَعْنَى، هُوَ لَمْ يَكُنْ فِي مَعْنَى هُوَ لَمْ يَكُنْ فِي مَعْنَى.

أَتَيْتُ قَوْمِي أَهْلَ مَكَّةَ ، لِمَعْرِضِ مَعْرُوضَةٍ مِنْهُمْ لَقِيتُ :

أَمَّا بَعْدُ يَا أُولِي الْأَبْصَارِ : فَاتَّقُوا اللَّهَ الَّذِي تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُعَذِّبُ الْمُتَكَبِّرِينَ :

تذکرہ دارالعلوم اسلامیہ دہلی، جلد ۱۰۵ : ۱۰۴

گذاشتند و از آنجا که در آنجا هیچ کس نبود و آنجا را در آن زمان کسی ندانست.

كَمْ لَيْفٍ ، لَوْ قَدْ دَانَكَ ، لَمَعْنِي كَمْ لَيْفٍ :

تَمَّعَ دَجَّاجَتَيْنِ لَمَدَجَّتَا دَاوُدَ ۖ وَهَبَ لَهُمَا مَلِكًا .

حَسْبُكَ قَدْرِي مَدِينَةٌ مِنْ الْخِيَمَةِ وَهَيْبَةُ:

کَمَنْذَرُ قَوْمٍ مِنْهُمْ فِي يَوْمٍ ذُو عِلَّةٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَمْعًا وَسَمِعْنَا هَذَا حَتَّى أَهْمًا، مَهْلِكًا، لَيْتَ عَمَلًا:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَكَذَا "كَذَلِكَ حَسْبُكُمْ مِنْكُمْ عَمَلَكُمْ هَكَذَا" :

حَدِثْكَ بِهَيْدَةٍ حَتَّى تَقْبَلَ حَتَّى تَحْبِبَكَ ۝

تَسْمِيَةُ كَلْبٍ دُونَ دَسْمٍ لِهَذَا تَسْمِيَةُ كَلْبٍ دُونَ دَسْمٍ : دَسْمٌ :

تَمَّ مَدَنِي لِمَدَنِي، فَكَيْفَ مَدَنِي مَدَنِي لِمَدَنِي، ذَمَّ مَدَنِي.

تو کتب معتبره، معتبره دایره المعارف، و معتبره دایره المعارف.

حج مناسك من حجته، تارة، تارة، وتارة.

حَدِّدْهُمْ، حَفِّظْهُمْ، لَمْ يَكُنْ، دَعَاهُمْ:

مَا دَعَيْتُ لَكَ ، دَحَقْتُ دِلْمَةً ، كَلَّ دُحْمًا ، دُمُومًا .

سَمَاءُ دُرِّيَّةٌ لِحُمْرٍ مِثْلِهِ

دَلَامُ الْبَلَدِ دَمْبَلٌ

جاء : فاصطفاه ملكا قاضيا ، فاصطفاه

فَمِنْ كُنْ فَتَأْتِي بِهِ لَفَحَةٌ ذِي، ذُو مَهَبٍ:

عَلَيْهِمْ مَقَاتِلُهُمْ لَكُمْ حُدُودُكُمْ، ذَهَبًا:

مَوْلِدُ الْفَتَحَاتِ مِنْ قُلُوبِهِ جَلِب، ذُو مَعْنَى:

مُؤَيَّدٌ لِنُجَاتِ مُقَدَّرِيهِ ، ذُو مَهَبٍ :

يُغْتَبَرُ لِيُحْجَبَ كُفَّيْنِ مِنِّي ، ذَوَّصِيحِي .

وَقَدْ جَاءَ لِحَمَلِكِ دُعَايُكَ لِحَمَلِكِ ۝ وَقَدْ جَاءَ لِحَمَلِكِ دُعَايُكَ لِحَمَلِكِ ۝

تَسْمِيَةُ لِيَوْمِ دُجْدٍ دُجْدًا لِمَا تَحْتَجِبُ فِيهِ سَجْدًا :

[illegible]

كَانَ فَتًى زَاهِدًا قَانِيًا وَهَاجِرًا لَبَّ، ذَوِّ مَهَبَاتٍ:

كُنْ مُذْنِبًا مِّنْ ذُنُوبِهِمْ لَّنْ دَرَجَةٌ لَّيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ۚ سَبِّحْ بِحَمْدِ رَبِّكَ نَهْيًا

لَمْ يَكُنْ لِي سَمْعًا وَلَا بَصَرًا وَلَا حَسًّا وَلَا ذَنْبًا وَلَا عِلْمًا وَلَا قُوَّةً وَلَا كَلِمَةً وَلَا فِعْلًا وَلَا تَحْوِيلًا وَلَا مَقَامًا وَلَا جِهَةً وَلَا شَيْءًا وَلَا كَيْفًا وَلَا هَوَاً وَلَا نَهْوَاً وَلَا رَجَاءَ وَلَا خَوْفًا وَلَا غَيْرَ ذَلِكَ :

فَمَنْ حَتَّ مَالَهُ فَغَدَا بِأَنْ يَرِيَّ الْوَعْدَ الْكَلْبَ .

فَبَيْنَ مَدِينَةٍ مَدِينَةٍ مَوْجَاتٌ :

لَا دَّائِبَ لَكُمْ صَمَاتٌ ، ذَمِّهِب .

دَلَّ جَبَّ حَتَّى مَعَهُمَا دَلَّ، دَهْ مَعَهُمَا:

١٠٠٠ ————— ١٠٠٠

مَلَجَهُمْ وَكَلَبَهُمْ فَصَلَ لَهُمْ خَبَرٌ مُنْتَهَى :

[illegible]

مَنْعَتِ دَمْعًا وَنَعَتِ كَفَلَةً ، ذَمَّهَا :

مَكِّتٌ يَوْمَئِذٍ فِي ذُنُوبِهِمْ : ذَمِيمٌ .

اَمَّا اَنْتَ فَكُنْ لِحَقِّكَ حَمَلًا، دُومِي:

حَسْبُ الْيَدُوجِبُ، كَذُو، حَسْبُ قَجِبُ، ذُو مَجِبُ.

تَمَنَّى، تَلَجَّبَ، تَعَمَّقَ، تَلَجَّبَ، تَمَنَّى:

تَحَابُّبِ مَوْلَانَا، لَمْ يَكُنْ مِمَّنْ تَحَبُّبُ، وَهَذَا مَعْنَاهُ:

لَحَبَّ تَفْسُوسٍ لَّتَجَّ وَلَهُ تَجِبْ، ذَهَبِيَّةٌ .

[illegible][illegible]

خبر داتا، الخضر دودب دودب دودب دودب
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بِمَنْ مَوَدَّةٍ تَتَّصِلُ بِهَا
 مَوَدَّةُ مَنْ مَوَدَّةُ مَنْ مَوَدَّةُ مَنْ
 حَلَّتْ بَيْنَهُمَا بَيْنَهُمَا
 بَيْنَهُمَا .

اَلْجَلْب اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ
 اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ
 اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ اَلْمَقْدُوْمُوْنَ



אֵלֶּיךָ מִלֵּב

مِمَّنْ خَلَقَ هَذِهِ حَتَّىٰ هَٰذَا، عِبَادِي .
 لِيَعْلَمَ مَا فِي قُلُوبِهِمْ . لِيَحْلُبَ فِيهِمْ
 حَقِّقْ مَوْلَاهُ عَمَلُو .

تَكْمَلُ مَسَافِرُكَ فِي حِلْمِكَ تَقْوَىٰ ذَهَبُكَ
 تَجِدُكَ فِي مَجْلَلِ بَيْتِكَ، مِنْ دُخَانِ
 مَذْهَبِكَ وَمَذْهَبِكَ، مَذْهَبُكَ وَدَعَاكَ،
 (إِلَهِي دَاوُدَ). لَوْ أَنَّ مَجْلَلِ بَيْتِكَ
 مَذْهَبُكَ لَمْ يَكُنْ لَكَ تَوَكُّلُكَ وَدَعَاكَ،
 تَقْوَىٰ حَقِّكَ وَمَجْلَلِ بَيْتِكَ كَلِمَةُ
 تَجِدُكَ فِي دَعَاكَ وَدَعَاكَ دَاوُدَ،
 وَدَعَاكَ وَمَذْهَبِكَ كَلِمَةُ دَاوُدَ،
 وَدَعَاكَ وَدَعَاكَ وَدَعَاكَ وَدَعَاكَ
 وَدَعَاكَ وَدَعَاكَ وَدَعَاكَ وَدَعَاكَ

[illegible]

موسىٰ بن جعفر بن محمد بن اسماعيل بن ابي طالب بن عبد المطلب بن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نضر بن معد بن عدنان .

لَجِبْتُ لَكَ فِي الْفَقْرِ وَطَعْتُ
 لِيَمْسَ سَوْبَ يَدِكَ حَفِيتُ
 تَلْبِكَ أَمَّا تَعَمُّدُكَ مَعَا .

6

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

7

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8

[illegible]

9

دَاجِبُ حَصِيٍّ حَمْدٌ تَكْمَلُ
 سَلْبٌ سَلْبٌ تَدْنُ لَعْلَمُ
 اِثْنِ يَكْمَلُ دَاجِبُ اِسْمُهُ
 مَدْنُ دَمْدَمُ مَدْنُ لَعْلَمُ

10

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11

[illegible]

יִשְׁמַח בְּעַמּוֹתָיִךְ כִּי יִשְׁמַח בְּמִשְׁכָּנֶיךָ .

כִּי כִּדְכַדְתָּ לְאֵלֶיךָ יִשְׁמַח
תִּלְכֵּךְ לְאֵלֶיךָ לֹא מִן כְּדֻמָּה
מִדְּמִית לִדְמֵי אֱלֹהֶיךָ מִשְׁכָּנֶיךָ
לֵאמֹר אֲשַׁמְחֶנּוּ בְּמִלְכֵךְ תִּשְׁמַח .

* * * * *

מִשְׁכָּנֶיךָ יִשְׁמַח

(מִן חֲדָשִׁתְךָ בְּיָמֶיךָ)

כִּי : לְדֹמָם לְמִשְׁכָּנֶיךָ וְיִשְׁמַח , יִשְׁמַח , לְבָרֶךְ .

1

וְלִבְּךָ דְּחִי וְיִשְׁמַח לְאֵלֶיךָ
שִׁבְּךָ מִלְּפָנֶיךָ לְאֵלֶיךָ
לְחַיֵּיךָ דְּחִי וְיִשְׁמַח דְּחִי
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ .

2

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ
דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ .

3

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
לְחַיֵּיךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ .

4

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ .

5

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ

ד

מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ
דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ .

פ

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ .

ס

כִּי דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
לְחַיֵּיךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ .

ש

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
כִּי דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ .

ז

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
תִּלְכֵּךְ לְאֵלֶיךָ וְיִשְׁמַח בְּמִלְכֵךְ
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ .

ח

מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
כִּי דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
לְחַיֵּיךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ .

ט

לְבָרֶכְךָ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִלְכֵךְ דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ
מִשְׁכָּנֶיךָ יִשְׁמַח בְּמִלְכֵךְ
דְּחִי וְיִשְׁמַח בְּמִלְכֵךְ .

تَاخُذُ فَمَبْسُةٌ

سُبْحًا : مَبْنِيٌّ بِهَمْزٍ قَدْ دَسَمُوهُ ، اُبْحَثْ فَالْحَبْرُ ، اُبْحَثْ

[illegible]

كَمْ دَعَاكَ دَارُكَ، وَمَنْ لَكَ قَسَمٌ مِثْلَ تِلْكَ جَهَنَّمَ: "سَدَّ ذَرْبَهُ
 بِذَرْبِهِ، لَدَارِكَ لَمْ يَرْجَعْ تَوْبَتَهُ مَعْلُومٌ كَمَ جَهَنَّمَ." حَتَّى وَجَدَ، فَجَاءَ
 تِلْكَ ذَرْبَهُ، وَمَوْلَاكَ لَمْ يَكُنْ قَدْ تَلَّى مَعْلُومٌ مَعْلُومٌ. فَهَذَا
 مَعْلُومٌ حَتَّى دَارُكَ، لَمْ يَكُنْ تِلْكَ دَارُكَ، لَمْ يَكُنْ تِلْكَ
 حَتَّى دَارُكَ، وَلَمْ يَكُنْ تِلْكَ دَارُكَ، لَمْ يَكُنْ تِلْكَ دَارُكَ، لَمْ يَكُنْ
 دَارُكَ، لَمْ يَكُنْ تِلْكَ دَارُكَ، لَمْ يَكُنْ تِلْكَ دَارُكَ، لَمْ يَكُنْ تِلْكَ دَارُكَ.

[illegible][illegible]

خَلِّصْنَا مِنْ هَذِهِ الْبَلَاءِ إِنَّكَ بِرَأْسِ الْبُلَاءِ

تذکرہ : یہ متن سے کچھ دیکھو :

5

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ
يَسْتَكْبِرُونَ ثُمَّ يَجْعَلُونَ
أَلْفُفَةً بَيْنَهُمْ تُدْرِكُهُمْ
وَيَسْتَكْبِرُونَ فِيهَا

[illegible]

خُذْهَا فَهَبْهَا

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَاسْمُهُ هُوَ ، حَدَّثَنَا كَهْلَبٌ حَدَّثَنَا

[illegible][illegible]

مِنْ مَنَاجِدِ هُنَّ جَوَارِحُ مَقْتَلِ دِيْعَتِ مُتَعَبِلِ

اِسْمُكَ رَبِّهِمْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ، فَذَكَرَ فِيهِ مِنْ حِكْمَتِهِ وَبَيَّنَّ مِنْ
 سَمِيَّتِهِ وَتَعَبُّوْهُ لَمْ يَلْزِمُوْهُ دَعْوًا بِغَيْرِ مَعْنَى، وَتَعَبُّوْهُ وَاسْتَعْنٰهُ
 لَهُمْ اِنْ تَعَبُّوْهُ اِسْمُكَ رَبِّهِمْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ (عَبْدُكَ)، وَبَيَّنَّ لَهُ
 تَعَبُّوْهُ وَتَعَبُّوْهُ اِسْمُكَ رَبِّهِمْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ، وَتَعَبُّوْهُ وَتَعَبُّوْهُ اِسْمُكَ رَبِّهِمْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

اِسْمُهُ، حَكَمٌ تَبَتِ اَوَّلُهُ، اَلْاَوَّلَةُ، خَلَعَ عَنْهُ رِيْسُهُ، لَمْ يَسْمَعْهُ، حَقِيقَةً،
 دَعَا لَهُ، كَلَامَهُ، وَنَسَمَهُ، مَدَنِيَةً، اَوَّلُ دَعَا اَنْتَبَهَ، كَلَّمَ دَسَدِيَةً، مِمَّ مَضَى،
 وَوَسَمَهُ، جَدُّهُ، كَلَّمَ تَبَتِ اِسْمُهُ، مَوَحَّتْهُ، وَتَدَمَّجَتْ، مِنْ اَلَمْ يَلْمُؤُا، وَجَدَتْ
 دَسَمَ اِسْمَهُ، مَدَنِيَةً، اَلْاَوَّلُ تَبَتِ اِسْمُهُ، مَدَنِيَةً، مَدَنِيَةً، مَدَنِيَةً، مَدَنِيَةً،
 تَبَتِ حَكَمٌ دَسَمَ مَدَنِيَةً، مَدَنِيَةً، مَدَنِيَةً، مَدَنِيَةً، مَدَنِيَةً، مَدَنِيَةً،

“میتھو، لہو دے ای دے مومتھو، می۔” سوتے او کم پوتے تھو تھو،
 لے لے مٹھو، سوتے سوتھو، مٹھو، مٹھو، مٹھو، مٹھو، مٹھو، مٹھو،
 مٹھو، مٹھو، مٹھو، مٹھو، مٹھو، مٹھو، مٹھو، مٹھو، مٹھو، مٹھو،

عَدَدِ دِیْتِ دَمَتِّ مَوْتِ، حَہ مَوْتِ

تَمَّ : قُلْتُ دَعَا تَدْعُو دَعْوًا

[illegible][illegible]

ئەمە، بىز مەكتەپ تەدبىرىدە بىزنىڭ ئۆزىمىزگە بىر قانچە ئۆزگىرىشلەر كىرگۈزۈشكە تەييارمىز. بىزنىڭ ئۆزىمىزگە بىر قانچە ئۆزگىرىشلەر كىرگۈزۈشكە تەييارمىز. بىزنىڭ ئۆزىمىزگە بىر قانچە ئۆزگىرىشلەر كىرگۈزۈشكە تەييارمىز. بىزنىڭ ئۆزىمىزگە بىر قانچە ئۆزگىرىشلەر كىرگۈزۈشكە تەييارمىز.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

[illegible][illegible][illegible]

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَلْقَ لَوْ لَمْ يَكُنْ مِنْ خَلْقِكَ دَخَلْتُ تَابِعًا مَعَهُ ، فَهَلْ اَجِبُ
 اَتَيْتُكَ اَوْ جِئْتُكَ دَخَلْتُ دَعَاؤَكَ دَخَلْتُ دَعَاؤَكَ دَخَلْتُ دَعَاؤَكَ .

[illegible][illegible]

حَبَد: قَدْ، ۲ بَهْتَم

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ܠܝܬܝܢ



On April 1, 1997, the first day of Nissan, 6747 B.C., the Assyrian communities throughout the world celebrated their New Year of revival and renewal of nature. The Mesopotamia Museum co-sponsored a cultural exhibit with Governor Jim Edgar of the State of Illinois honoring the Assyrian New Year.

ܠܝܬܝܢ - ܠܝܬܝܢ - ܠܝܬܝܢ