



*Established 1964*

*Dedicated to the  
Advancement of Education  
of Assyrians*



# NINEVEH

FOURTH QUARTER 1997

VOLUME 20 NO. 4



***Benjamin Sayad Adams  
Philanthropist***

CULTURAL — EDUCATIONAL — SOCIAL

# NINEVEH

FOURTH QUARTER 1997  
VOLUME 20 NO. 4

Julius N. Shabbas ..... Editor

Joel J. Elias ..... Assistant Editor

## POLICY

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

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

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

## ADDRESS LETTERS TO:

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

## ANNUAL SUBSCRIPTION

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

Reproduction in whole or in part  
without permission is prohibited.

All materials submitted to  
*Nineveh* become the property  
of this magazine.

## Assyrian Periodicals

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

## IN THIS ISSUE

- Letters to the Editor ..... 2
- Benjamin Sayad Adams - Profile ..... 4
- Dispensation of Funds from the ..... 5  
Estate of Benjamin S. Adams
- Contributions of the Assyrian ..... 5  
Foundation of America
- Assyrian Aid and Social Society-Iraq ..... 6  
Summary of Aid Activities
- Significant Events in Assyrian History ..... 7  
during the 19th Century - by Youel A. Baaba
- Benyamin Teymourazof, M.D. .... 11  
by Daniel (Danik) Sarkisov
- Habbaniyans Danced to Zor'na W'da'wou'la ..... 13  
& Western Dance Music - by Mikhael K. Pius
- History of Diplomacy - International Politics ..... 19  
at the Apogee of Assyria - by George V. Yana
- Nineveh and Contributions ..... 24
- Anwar Khoshaba - Mayor of Fairfield; Australia ..... 26
- The Second Assyrian Retreat from Hakkari ..... 28  
by Solomon S. Solomon
- Esha Hermis A Gentleman - by Paul S. Hermis ..... 29
- Ex-Habbaniyans Celebrate in Canada Third ..... 31  
School Reunion - by Mikhael K. Pius
- Young Malik Khoshaba's Struggle with the Bear ..... 35  
by Elizabeth Y. Campbell
- Others: Weddings, Anniversary, Memorial Monument,  
In Memoriam, Romeo & Juliet on Stage, etc.
- Assyrian Section ..... 38

## SUBSCRIBE TO NINEVEH

We need your support to  
help defray the cost  
of publication

# Letters to the Editor

Dear Mr. Shabbas:

I want to thank you for publishing the piece about Harput's Church of the Virgin Mary in *Nineveh*. The entire manner in which you reproduced the text and photos shows not only careful attention to detail but also a caring reverence which bears particular notice. Your article with bibliography on the colonies around Cappadocia was a most fitting segue and extension.

It was especially satisfying to see the material offered this way on an international level. I grew up hearing my father talk about these matters quite regularly to anyone who would listen. Yet only recently have I come to appreciate their significance and a sense of connection to my ancestors on a deep and very personal level. Writing this piece was a stirring way of expressing my respect, love and appreciation ... for my dad, for all he has taught me about our ancestors, and for the parts of me I share with them on both the corporeal and spiritual planes.

I am very grateful to you for recognizing this material and my father in this way, Mr. Shabbas. Another pleasing outcome in this process has been connecting with you and your work. It's clear that *Nineveh* is for you a labor of love, just as preparing this piece for my father was thus a labor of love for me. Warm regards.

Leslie Saffer Thimmig  
New Haven, Connecticut

Dear Mr. Shabbas:

My husband and I wish to thank you for publishing the article on Harput, Turkey and the Church of the Virgin Mary. Our daughter's "labor of love" was well rewarded as a result of your hard work and your interest in Assyrian history.

We thought your article about Cappadocia was excellent. The map was especially interesting. The quote from David Perley's review was most welcome. It felt good to "hear" from a friend in this unexpected manner.

Our regards to you Mr. Shabbas. We applaud your dedication to *Nineveh*.

Phyllis Saffer (Mrs. Kasper Saffer)  
Worcester, MA

Dear Julius,

I am enclosing a check for \$50 to cover my subscription for *Nineveh* magazine as well as a small donation for the needy Assyrians.

We wish you and your family, as well as all the staff, a very merry Christmas and a happy New Year.

Davis & Liza David  
Modesto, CA

Dear Julius,

I hope these few lines will find you and all the family happy and in the best of health. Enclosed please find a check for \$100 to cover my subscription for *Nineveh* magazine and the balance for the needy Assyrians Fund.

Wishing you all a very happy Christmas and a very bright New Year. God bless you and your colleagues for the excellent work. Keep it up.

Shimshon L. Essa  
Modesto, CA

Dear Mr. Shabbas:

Enclosed herewith please find a check in the amount of \$50, of which \$20 are for the renewal of my subscription to *Nineveh* magazine and the other \$30 to go towards the needy Assyrians.

I congratulate you and your colleagues for the excellent work you are doing in publishing this very much liked magazine. Best wishes, good luck and God bless you.

David S. David  
Chicago, IL

Dear Friends:

Keep up the great work you are all doing. Have a beautiful and happy Holiday season. Love to all.

Irene Lazar  
Modesto, CA

Dear Friends:

May the happiness and peace of the Holiday Season be with you; and with gratitude for all that you do and with best wishes for the coming year.

Andy & Barbara Chiari  
Burlingame, CA

Dear Julius,

I was really very glad to read the article in *Assyrian* by Madlaine Davis Moradkhan of France about Prof. Lilli Oraham Tamraz (Teymourazi), which appeared in *Nineveh* magazine Third Quarter 1991 Vol. 14 No. 3. Not long ago in my family albums and records I found a photograph in which one of the persons is Dr. Benyamin Teymourazof, husband of Lilli Tamraz, who lived and worked in Tbilisi, together with his family from 1919 until 1934. He was one of the intellectual persons of Tbilisi and well-known among the Assyrians of the city. During their residence here, both were involved in Assyrian educational and cultural activities.

Raabi Lilli continued her studies at the Tbilisi Institute and graduated majoring in History, Economics and Accountancy. She also taught Assyrian language to little boys and girls, prior to and subsequent to her husband's absence (1934-1938). These classes were managed by Awraham Evanovich, an Assyrian from Kuilasar, an Assyrian village near Yerevan, Armenia. I am

enclosing the photograph and some information that I heard about Dr. Benyamin Teymourazof and other related material. [contained in this issue]

I am very grateful to you for sending me Nineveh magazine which I receive punctually. God bless you and your staff.

Daniel (Danik) Sarkisov  
Tbilisi, Republic of Georgia

Dear Mr. Shabbas:

I read Nineveh magazine with lots of joy. It keeps my hopes for our nation alive. Please keep the torch alive. I enclose a check for \$100 to cover my subscription and a new subscription for Fred Badal of Anaheim, CA, and use the \$60 remaining balance for the needy Assyrian fund.

Wilson Shirabad  
Anaheim, CA

Dear Julius,

Greetings. I hope the Nineveh staff is in excellent health. I enclose my annual subscription of \$20 and \$25 for needy Assyrians.

I have read and reread the wonderful tale of Ghozal told by her granddaughter Elizabeth Y. Campbell that appeared in the Fourth Quarter of 1996 Nineveh magazine under the heading "My Grandmother Ghozal". What a beautiful tale!

That heroic Assyrian group who outwitted the Shah-in-Shah Nassarudin Shah Qajar and saved Ghozal did an incredibly nice job and merit the highest medals for gallantry. Had it not been for the daring venture of that Assyrian group, Elizabeth would never have been born, and the tale of Ghozal would have been a quite different tale.

With best wishes for a Merry Christmas and a happy and prosperous New Year to all the staff and readers of Nineveh.

Aprim Y. Abraham  
No. Hollywood, CA

Dear Mr. Shabbas:

Enclosed please find a check for \$50 for the renewal of my subscription to Nineveh magazine for 1998. I read the magazine for the Third Quarter of 1997 with the greatest of interest, from today's newsy articles about Assyrians and Assyrian affairs through the most informative ones about our recent and ancient past. Of interest also are the little "oral" ones. I have one such story that I heard when I was growing up in Iran, which may be of interest to you. [Young *Malik* Khoshaba's Struggle with the Bear - story in this issue].

Through the address published in the Fourth Quarter issue of Nineveh for 1996, I have been in touch with Mr. Yosip Mirza of Sydney, Australia, a JP and promoter of Assyrian books. He very kindly sent me several Assyrian text books which are helping me greatly in re-learning the long forgotten script of my forebears.

With regards and best wishes for Christmas and the New Year to you, your family, staff and readers everywhere. I look forward to my next copy of Nineveh. Many thanks and best wishes.

Elizabeth Y. Campbell  
Traralgon, Vic., Australia

Dear Julius,

Hope all of you are doing well. Enclosed is a check for \$150, of which \$100 are for the needy Assyrians and \$50 for Nineveh magazine.

You and your colleagues are in my prayers for the beautiful work you are doing. May the Almighty lead you by His Holy Spirit and God bless you all.

Lena S. Lazar  
Bryn Mawr, PA

Dear Mr. Shabbas:

In appreciation of your good work and in the spirit of giving during this joyous season, enclosed please find my small donation to be used for all the good causes that your Foundation is known for. God bless you all.

Isaac Ramsini  
Anaheim Hills, CA

Dear Julius,

On the occasion of the one year memorial of the passing of my mother Lisa Jacob, I am reminded that she always remembered in her prayers the needy, the orphans and widows of our Assyrian nation. In her memory we are enclosing a check for \$150 for those Assyrians in need.

Ramona Moradkhan  
San Jose, CA

Dear Mr. Shabbas:

Please use the enclosed check in renewing our subscription to Nineveh magazine and in contributing to the Assyrian relief fund. My wife and I enjoy reading your magazine and wish to take this opportunity to commend you and your colleagues for excellent work. Best wishes to you and your staff for the Holidays.

Easho & Morassa Yonan  
Carol Stream, IL

Dear Youlyous,

I am enclosing a check for \$60, \$30 of it for Nineveh magazine and the balance for the Assyrian refugees in the Middle East. We applaud the Assyrian Foundation for their charitable work, and commend you and your colleagues in producing such an informative magazine. Cordial regards for the Holidays.

Hamlet & Jane Shabbas  
San Francisco, CA

# **Benjamin Sayad Adams**

## **Philanthropist**

*by Julius N. Shabbas*

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

In 1925 Benjamin was employed by Dr. Calvin Staudt at his school which had an enrollment of 25 boys and girls. As the number of students increased, it evolved into two schools, namely the American School for Boys under Dr. Staudt's direction, and the American School for Girls under the direction of an American lady. Ben worked at the boys school for fourteen and one half years in a variety of capacities, and lived on the premises.

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

In 1937, before her departure to the United States, Mrs. Allen asked Ben's mother, Elishwa, for her permission to take Ben with her to the United States to continue his education in Tucson, Arizona. He remained deeply grateful to her for her kindness for the rest of his life. In 1938 Ben emigrated to the U.S. and settled in Tucson where he took English courses. His studies were interrupted when he served in the U.S. Army during World War II, and took part in the invasion of Algeria, Sicily and Salerno, Italy during 1943 and 1944. In 1944 he was honorably discharged from active duty with the rank of sergeant. He was cited for valor and awarded medals.

Ben returned to Tucson and resumed his education under the G.I. Bill, graduating in 1945.



*Benjamin S. Adams in U.S. Army*

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

In December of 1965 Ben departed for Baghdad to see his brothers again. Upon his return he applied for them to come to the U.S. When they arrived in Tucson in 1968, Ben helped settle and provide for them until they were able to manage for themselves, and, in fact, he gave each one a home to live in.

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

Ben was a kind man, sincere, and had a pleasant nature. He never failed in his commitments to different charitable organizations, including the

Assyrian Foundation of America. Ben had great honor and respect for the House of Mar Shimun, particularly Lady Surma and Mar Benjamin Shimun.

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

Ben entered into rest on April 12, 1995. Mrs. Shabbas and I flew to Tucson to attend the memorial service which was officiated by Aaron Masonic Lodge. He was buried next to Mrs. Henriette H. Allen (who died in 1964), his long-time friend and mentor, as he wished.

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

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

### **Contributions of the Assyrian Foundation of America in 1997**

The Assyrian Foundation of America sent \$3,500 this Christmas to the Assyrian Aid and Social Society -Iraq to purchase a tractor for the village of Sarsang to double their cultivated communal lands.

In addition, this Christmas the Foundation sent \$2,000 for the Assyrian Arbailo Primary School in the city of Arbil to meet some of their educational needs.

Another Christmas season donation from the Foundation for \$6,000 went to the needy Assyrian refugees in Amman, Jordan.

These contributions from the Assyrian Foundation are in addition to the money we gave previously during 1997 for needy Assyrians and education; and for promoting Assyrian literature and writings. Our total contribution in 1997 for all these causes is \$33,908.

### **Dispensation of Funds from the Estate of Benjamin S. Adams**

At the end of December 1997, the Benjamin S. Adams Estate distributed money to the six Assyrian tax-exempt non-profit organizations that were designated in the will as residuary devisees. The will declares that this money is to be used for Assyrian children's schooling and education and Assyrian refugee assistance.

The selection of the six organizations and the percentage of the money designated for each were recommended by Julius N. Shabbas to Benjamin S. Adams.

**The total amount distributed was \$1,120,000 as follows:**

1. **Assyrian Foundation of America (Berkeley, CA) - 25% - \$280,000.**
2. **Assyrian Aid Society of America (San Francisco, CA) - 20% - \$224,000.**
3. **Assyrian American National Federation, Inc. (Chicago, IL) - 15% - \$168,000.**
4. **Assyrian National Council of Illinois (Chicago, IL) - 15% - \$168,000.**
5. **Assyrian American Welfare Council of Chicago (Chicago, IL) - 15% - \$168,000.**
6. **Assyrian American Association of Southern California (No. Hollywood, CA) - 10% - \$112,000.**

A much smaller additional amount will be distributed after the first of the year.

- \* The Assyrian Foundation of America has put these funds in a separate account named:  
"Assyrian Foundation of America  
- Benjamin S. Adams Memorial Fund."

### **To Our Contributors**

In this season of joy, sharing, hope and renewal, you have, with your contributions and support, inspired us to greater levels of effort to advance our humanitarian and educational goals. To merely say thank you for your generosity in this season of giving is not sufficient to express our appreciation. The deeds of charity that have been made possible by your donations are a living testament that you care about your fellow Assyrians.

Our best wishes for a blessed Christmas and a happy New Year from all of us at the Assyrian Foundation of America.

# **Report of the Assyrian Aid and Social Society - Iraq for Period of June 1, 1997 to November 30, 1997**

## **Submitted by the Assyrian Aid Society**

The Assyrian Aid and Social Society - Iraq (AASS) continues its charitable work to help our Assyrian people in need, and to support our nationalist institution built by our people at great effort and sacrifice. Besides continuing our established and ongoing charitable programs, the AASS accomplished the following in this reporting period:

### **I. Help for Needy Assyrians**

1. The AASS helped the displaced people of the village of Mullah Bruwan that numbered 23 families. The families were given tents, rations and medicine, and awaiting the opportunity to rebuild the village.
2. Gave money stipends to more than 140 needy families.
3. The pharmacy in Dohuk filled 5,352 prescriptions. These were either given to patients for free, or at nominal charges.
4. Helped needy Assyrians defray costs of 33 surgeries in Iraq, and 8 surgeries abroad.
5. Secured a wheel chair for a needy handicapped Assyrian.

### **II Village Rebuilding and Support**

1. The AASS built a meeting hall in the village of Bakhitmeh. (This village was built through a grant by the Office of Foreign Disaster Assistance (OFDA) to the Assyrian Aid Society of America). The hall is 20 meters (65.6 ft) long and 7 meters (23 ft) wide. It can accommodate 150 persons and has room for administrative and support functions.
2. Gave needed help for the families in the village of Tallan.
3. Donated needed beasts of burden (mules, donkeys, etc.) to the village of Bablo.

### **III. Support for Assyrian Education and Students**

1. The AASS participated in printing all sixth grade text books used in primary schools that teach in the Assyrian language. This included text books for teaching the Assyrian language, mathematics, agriculture, Christian education, science, geography, history and civics. Also printed were Assyrian language text books for the fourth, third and second grades of these Assyrian primary schools.
2. Pays cost of room and board for 86 male and female Assyrian students pursuing various specializations at colleges in the city of Arbil. The AASS also covers costs of tuition and transportation for these students. Last year 32 Assyrian students graduated from these colleges in various specializations.
3. Distributed stationery supplies to students, secured transportation for students and paid salaries of teachers and staff of the following primary schools that teach in the Assyrian language:

- a. Assyrian Arbaeilo School in the city of Arbil.
  - b. Assyrian Adai Shir School in Shaqlawah.
  - c. Assyrian AshorBan School in Diana.
  - d. 17 Assyrian Schools in the Governorate of Dohuk.
4. Paid tuition for five Assyrian students enrolled at the Private Law College.

### **IV. Support of Assyrian Cultural, Social and Religious Institutions**

1. The AASS paid costs of the first Congress of the Assyrian Woman's Union. Fifty two delegates participated in the Congress.
2. Paid for the following activities of the Assyrian Woman's Union:
  - a. Sewing classes for women.
  - b. Kindergarten summer school for 158 Assyrian boys and girls in the city of Shaqlawa.
  - c. A fund raising bazaar in the city of Ainkawah. Proceeds from this project were distributed to needy families in the Arbil province.
3. Continued its monetary support of the Assyrian Cultural Center in Dohuk, the Akad Athletic Club in Arbil and the Nohadra and Sanharib Clubs in Dohuk.
4. The AASS continued its support of Assyrian churches and monasteries.

Dr. Lincoln Malik, Vice-President of the Assyrian Aid Society of America, reported on his recent visit to Northern Iraq that there was considerable improvement in the conditions of the Assyrians compared to his previous visit in 1992. He says, "I remember the oddity that we would visit villages and not hear the sounds of roosters, sheep, or goats. Now all these villages are sporting flocks of sheep and goats, as well as chickens, ducks, and geese. They are planting fields seasonally and the new villages are planning to plant fruit trees to replace their orchards destroyed by the regime."

He goes on to say that "while their needs were primarily for shelter, reclaiming lands and irrigation networks and subsistence, they now are seeking tractors to expand their cultivated acreage, roads to tie them to the cities and electricity. A tractor costs \$3,500, a generator \$2,500, and water pumps about \$1,500. Electricity is particularly needed to run the water pumps, lighting for the villages and refrigeration for their dairy products before sending them to market in the cities. The village of Sarsang with 168 families has one operating tractor, and are asking for a second tractor to double their cultivated communal lands."

Should you wish to contribute to any of these projects, you may send your tax-deductible donation either to the **Assyrian Foundation of America** or to:

**Assyrian Aid Society  
41 Sutter Street  
Suite 1534  
San Francisco, CA 94104**



# Significant Events in Assyrian History during the 19th Century

by Youel A Baaba

History is a chronological record of significant events in the life of a nation. In reading history we learn the details of the events; however, what is more important is understanding the impact of a particular event on the future of the nation being studied.

My purpose this evening is to briefly outline some significant events in the history of the Assyrian nation in the 19th century and point out their impact. Some of these events were beneficial to our nation and others were devastating. Today we still feel the impact of these events and so far have not been able to correct the damage of the negative events.

To fully appreciate the significance of these events one needs to have a knowledge of our earlier history. Since we have a limited time this evening, I will only point out one devastating event that occurred during the 14th century. The Mongol invasion under Tamerlane wreaked havoc on Assyrians and others. Across the northern area of Bet-Nahrain, he perpetrated the greatest massacre of his bloody reign. This fanatic Moslem practically destroyed all educational, religious and economic enterprises of our people throughout Asia. The survivors of this holocaust fled their ancient homeland and sought refuge in the rugged mountains of Hakkari.

Truly the 19th century is a remarkable period in our history. There are many events of great interest that took place in this century. In my opinion only four events have had the greatest impact on our history, church, language and the lives of our people. They will be discussed not in order of their importance, because each one of us will have his or her own opinion as to the order of their significance.

The first significant event is the discovery of buried Assyrian cities and their treasures by Western archaeologists. The discovery of Nineveh and other great Assyrian cities drastically changed the western world's perception of Assyrians. Until that time the sources of information about Assyrians were limited to the Bible and to a few references in Greek and Roman writings. The ancient Assyrians were characterized by the Jewish prophets as a fierce and blood-thirsty nation bent on pillaging and destroying their neighbors. This biased view is understandable considering that Assyrians conquered the Jewish kingdom and destroyed it, and removed the majority of its inhabitants and settled them in Assyria proper. As late as the 1940's there were a few Jewish villages in northern Iraq whose inhabitants claimed that they were the descendants of the Jewish captives brought to Assyria. The spoken language of these Jews was Assyrian, not Hebrew.

The discovery of magnificent palaces, great libraries, vast treasures, temples, monuments and the



like has shed new light on Assyrians. Archaeologists and historians have found that the advancement and accomplishments of ancient Assyrians in the fields of literature, art, law, science, agriculture and architecture were as impressive as their military conquests. Will Durant, the great American historian, tells us that in ancient Assyria fields were cultivated, aqueducts were built, metal was mined and cast, glass was blown, textiles were dyed, pottery was enameled, and houses were as well equipped in Nineveh as in Europe before the Industrial Revolution. Industry and trade were financed by private bankers; copper, silver and gold served as currency.

The world in general and Assyrians in particular are grateful to the first archaeologists who made these astonishing discoveries in the 1840's. Four individuals played a key role in these early discoveries.

Paul Emile Botta, the French consul at Mosul, discovered at the mounds of Khorsabad the palace of King Sargon, considered the most perfect Assyrian building and an excellent example of Assyrian architecture. His splendid collection of sculptures and other antiquities ended up in the Louvre Museum, Paris.

Henry Austin Layard, an Englishman, who commenced his excavations at Nimroud, south of Mosul, and discovered many palaces and temples; later at Kouyunjik he found the palace of King Sennacherib, and at Nebbi Yunus a palace of King Esarhaddon. Nineveh was finally discovered. From Layard's labors and that of others who followed him, the British Museum received the best of the monuments and one of the richest collection of Assyrian antiquities.

Hourmiz Rassam, an Assyrian, who worked with Layard and later under Sir Henry Rawlinson, discovered the palace of King Ashurbanipal and its great library. This magnificent library contained all the known knowledge of



Assyrians and their predecessors up to that time. Over 60,000 tablets are in the British museum alone.

Greater gratitude is owed to Sir Henry Rawlinson who deciphered the Assyrian cuneiform, thus giving a clue to reading the inscriptions discovered in Assyria and Babylon. Thousands of these tablets have been translated and published in many languages. Today museums and universities all over the world are enriched with the treasures of our ancestors.

This event finally proved to the world that Assyrians were a civilized nation that contributed immensely to the advancement of human civilization.

The second significant event was the coming of foreign missionaries to Urmia, Iran. During the 19th century many American and European churches sent missionaries to the Assyrians in Urmia. There were American Presbyterians, Russian Orthodox, French Catholics, German and Norwegian Lutherans, and others. The American missionaries played the leading role in this event. Initially, the proclaimed objective of the Presbyterian mission was to assist the Church of the East to revitalize itself after centuries of isolation, oppression, and poverty. Most Assyrians welcomed the foreign missions with open arms because they looked at their Christian brothers as saviors who had come to deliver them from the oppression and discrimination of their Moslem neighbors.

Unfortunately, as soon as they were established, the missionaries began the process of conversion with determination and fervor. The sole exception to the conversion process was the Anglican Church of England. They truly believed in providing education and support to upgrade the quality of clergy of the Church of the East.

Many Assyrians responded to the converters' call. The benefits were obvious and enticing: free education, modern medical care, limited financial assistance and, above all, protection from the humiliating injustices experienced daily at the hands of their harsh oppressors. Given the opportunity, in time the new converts and others greatly improved their social, economical and educational standards.

It is a fact that foreign missions, especially the American Presbyterians, helped our people a great deal. Primary schools were established in most villages in Urmia. Two colleges, "Urmia College" and "Fisk Seminary", were established in the city of Urmia where, for the first time in the history of Persia, modern medical doctors were graduated. Hundreds of Assyrians graduated as doctors, educators and clergymen from Urmia College. The Fisk Seminary was established exclusively for Assyrian women. Great teachers graduated from this school. From the first graduating class of 1850, Sanam, Sarah and Mourassa became the first Assyrian women to have a college education. Mourassa was the first native woman to speak the English language in all of Persia. This lady and her husband, Kasha Yacoub Yavre toured Europe in 1879 and lived for two years in England where they were both presented to Queen Victoria.

Kasha Yacoub spoke very little English. Mourassa, his wife, did the interpretation for him while preaching and meeting many important people in England. Kasha Yacoub kept a journal in Assyrian in which he recorded their experience from the time they left Urmia in 1879 until their return two years later. I am glad to report that I have the original diary in my possession. His great granddaughter, who is 82 years of age and lives in New York, sent it to my library for safe keeping.

In addition to the educational institutions, a modern hospital was established which was staffed by both American and Assyrian doctors. Many of these Assyrian doctors had come to the United States to further their medical education. Until the First World War there were more medical doctors in Urmia than all of Iran. As a matter of fact the personal doctor of the Shah of Iran was an Assyrian.

As a result of these advances, the dormant Assyrian spirit flourished dynamically. As more Assyrians received higher education and traveled to America and Europe, they became increasingly discontented with the status quo. A new determination and urgency for a better life, equality, and freedom were evident. The western concepts of freedom, self-determination and justice became the goals of most of the educated people. The patriotic feelings that had been dormant for centuries began to stir in their hearts. Educated Assyrians began to think in terms of the Assyrian nation, freedom and autonomy. Assyrian patriotism was born in Urmia.

In addition to the educational facilities of foreign missions, there is another factor that contributed to the rapid improvement of Assyrian conditions. The stationing of Russian troops in Urmia brought peace and stability previously lacking under the local Persian authorities. The Russian army was a stabilizing factor in the area.

By the end of the 19th century, Assyrians in Urmia were a vigorous and functioning micro nation. With two colleges, schools in every village, newspapers, modern doctors and hospitals and a sense of community, the people were slowly laying the foundation of a state within the state. What was lacking then just as it is now was unification of Assyrians under a national leadership.

The negative impact of foreign missions was the division of our people along the lines of church affiliation. This division has been and continues to be a stumbling block for the development of a national leadership. The negative impact of the Russian troops was the inflaming of the hatred of local Moslems who eventually massacred and expelled our people from their ancestral home during the First World War.

The third significant event was the massacre of the mountain Assyrians of Tiya by Beder Khan Bey in 1843. This Kurdish chief attacked the districts of Tiya and massacred in cold blood over 10,000 Assyrians and carried away as slaves a large number of women and young girls. Assyrians fought valiantly but they were outnumbered and ill-equipped to stand against the

Kurds. When they ran out of ammunition for their primitive guns, it was hand to hand fighting with daggers. Hundreds of Kurds were slain during this massacre. It is recorded by many that hundreds of Assyrian women and girls hurled themselves into the valley to their deaths rather than be taken captive by the Kurds. They preferred death than slavery and forced conversion.

The provocation for this tragic event was the stubbornness of the American missionary, Dr. A. Grant who had erected near Asheeta a complex containing a school and his residence which resembled a fortress in appearance. The Kurds interpreted this to be a base from which the Assyrians would attack them. During construction, Dr. Grant was warned by the Kurds not to proceed with his project, but he continued and the tragic result was that the infuriated Kurds attacked Tiyari, killing people, burning fields and destroying churches and dwellings. To protect their valuable church manuscripts, the priests packed and buried these treasures to save them from the Kurdish torches. Sadly, many of the priests were killed and others could not figure out the location where the church manuscripts were buried.

A large number of girls taken as slaves were finally returned after the British authorities pressured the Ottoman officials and paid money to buy them back from their enslavers.

One important point that comes out of studying this incident is the lack of unity among Assyrian tribes and their trust of the Kurds. A number of writers believe that had other Assyrian tribes come to the aid of Tiyari people, Bader Khan Bey would have been defeated or at least his destruction could have been minimized.

The naive leaders of these other tribes trusted Beder Khan when he said that his dispute was only with the people of Tiyari and that he had nothing against them. Unfortunately for them, soon after the destruction of Tiyari, the Shiekh marched and inflicted the same agony on those who had stayed neutral while their brothers were being massacred.

Dr. Grant, a zealous missionary, failed to understand the mentality and attitude of the Kurds and their hatred of Assyrians. While believing that he was doing good for the people of Tiyari, he invited this dreadful tragedy. Finally, he became a victim of his own failure. While treating the victims of the massacre he also was infected with typhus and died in Mosul.

The fourth significant event was the introduction of the printing press to Assyrians in Urmia. This marked the birth of modern Assyrian literature. Until the beginning of the 19th century, the written language was the literary language used in church services, commonly known as "lishana atika" (the old language) or the Aramaic language. The vernacular or the spoken language was strictly that. Nothing of significance had been written in the spoken language. When Justin Perkins brought the press from New York to Urmia, they began printing prayers, verses and songs for church services. As years went by, other missions established printing presses - the Catholics, the Russians, Church of

England, etc. By the middle of the 19th century there were Assyrian books and newspapers being printed by different missions.

With the two colleges graduating educated Assyrians and printing presses available, modern Assyrian literature flourished. The 19th century produced a great number of Assyrians in the fields of medicine, education, literature, clergy, commerce, and missionary work.

Let me conclude by saying that the 19th century is a fascinating period in our history and deserves to be studied in depth by Assyrians. We need to develop better understanding and appreciation of our own history. Hopefully in the near future we will have educated Assyrians who will research and write our own history instead of depending on others who often distort the facts and project a harmful image. Thank you.

*Editor's Note: Youel A Baaba, long time active member of the Assyrian Foundation of America, was the guest speaker at the October 12, 1997 General Membership Meeting of the Foundation where he delivered this talk.*



**Germaine Badal and Paul Boucher** were united in marriage on December 17, 1996. The reception was held at H<sup>s</sup> Lordships Restaurant in Berkeley, CA, where family and close friends gathered to celebrate the joyous occasion.

We extend our heartfelt congratulations to Germaine and Paul and wish them a happy life together. Germaine has been a long time member of the Assyrian Foundation of America.

## CONGRATULATIONS

**Paul Neesan and Kelly Morris** were united in holy matrimony on April 5, 1997 by Father David Purdy at Saint Dominic's Catholic Church in San Francisco, CA. The reception was held at the old Federal Reserve Building in downtown San Francisco.

The bride is the daughter of Dr. Don and Sherrian Morris of Piedmont, CA, and the groom is the son of Sami and Lily Neesan of Hercules, CA. The maid of honor was Jenifer Muller, and Art Brown served as the best man.

Following the ceremony the bride and the groom were introduced and then waltzed their first dance to the tune of "Unforgettable". They were then joined by the guests to the music of the *Bravo String Quartet*. The father of the bride welcomed the guests, and a toast was given by the best man. After dinner the band *Pride and Joy* and Assyrian music by James Mikhael entertained.

Kelly is a graduate of the University of Southern California with a B.A. in Communications. She is currently a graduate student at the University of California, Los Angeles, School of Architecture and Design. Paul graduated from the University of California, Davis, with a B.S. in Biochemistry, and works as a movie producer for Universal Pictures in Hollywood, CA.

The newlyweds honeymooned in Italy and are making their home in West Hollywood. We congratulate Paul and Kelly and wish them a happy life together.



The bride and the groom are flanked by Dr. Don and Sherrian Morris (on the left), Sami and Lily Neesan (members of the Assyrian Foundation of America).

## Benyamin Teymourazof<sup>1</sup>, M.D.

By Daniel (Danik) Sarkisov

Dr. Benyamin Teymourazof was born in 1886 (?) in the village of Charbash, a prosperous village in Urmia, Iran. He graduated from the Therapeutic Department of the Imperial Moscow University in 1911 as a medical doctor. He then served as a medical officer in the Military Hospital in Kiev, Ukraine. On his return to Iran, he took charge of a 400-bed Hospital in Sharifkhana. [Editor's note: It was on this assignment that Dr. Benyamin married Lilli Oraham in 1917. She had just graduated from Fiske Seminary. When she was asked for her hand in marriage, she said, "I don't know; my mother knows best." Her father was already dead].

In 1917 when the Bolshevik Revolution forced the withdrawal of the Russian Army<sup>2</sup>, which had been in Urmia off-and-on for many years providing protection and security for Christian minorities<sup>3</sup>, the Teymourazof couple, like thousands of other Assyrians, followed the Russians, arrived in Georgia and settled in Tbilisi. As representative of the Red Cross, Dr. Benyamin took charge and cared for the refugees. On this withdrawal, he, along with Russian and Georgian doctors and high ranking personnel, took with them many orphaned Assyrian boys<sup>4</sup>.

In Tbilisi Dr. Benyamin proceeded with his work as a physician in Mikhail's Hospital which at that time was one of the well-known medical centers of the city. Later, he was in charge of the clinic in the provincial town of Shoolavery. His daughter, Ophelia graduated as a gynecologist in Moscow, and his two sons, Tamraz and Sardanapal, both engineers, were born in the ex-U.S.S.R.

Dr. Benyamin with his family and orphaned boy, Zoumaya<sup>5</sup>, whom Dr. Benyamin had cared for as a son, lived in Tbilisi at 7 Shanidze Street (formerly Matinovskaya). Their regular visitor was Dr. Freydoun (Oraham) Atouraya, nephew of Dr. B. Teymourazof, the martyred son of Assyria, poet and translator from Russian into Assyrian. In 1927, during the Soviet campaign of repression against intellectuals of different ethnic groups, Dr. Freydoun was arrested, imprisoned and killed<sup>6</sup>. Dr. Benyamin Teymourazof's close colleagues were well-known Georgian doctors, such as Gomertely and Sikharovlidze. As related to me by my parents, during his long stay in Tbilisi, many Assyrians resorted to him for medical aid. In 1934 Dr. Benyamin Teymourazof was exiled to Iran where he passed away in 1954.

### Notes:

1. I cite some data from Madlaine D. Moradkhan's article.
2. According to the Agreement at Saint Petersburg, signed between Russia and Britain on 31 August 1907, pursuing their economic and political interest, Iran was divided between the two colonial powers: Russia and Great Britain. The province of Azerbaijan



Dr. Benyamin Teymourazof flanked by Bejan ... (left), and Ilia Lachin, the maternal grandfather of Daniel Sarkisov.

became part of the Russian sphere of influence. As a result of this Agreement, detachments of Russian cavalry were present throughout the Azerbaijan province, and the government of Urmia region was in the hands of the Russian Consul who often made decisions without consulting the Iranian authorities. (I.M. Reysner and B.K. Rubtsov, *Modern History of the Countries of the Foreign (?) East*, Moscow University Press, 1952, page 330. In Russian).

3. As a result of the Turkish offensive that threatened Russian communications in Persia, on January 2, 1915 - at the intense battle of Sarikamish - the Russian army withdrew from Urmia and retreated towards Transcaucasia. There was panic in the whole province of Azerbaijan when Turks occupied it, aided by large numbers of Kurdish irregulars. Several thousand Assyrians followed the Russians, and many others, including Armenians, sought refuge in the compounds of the Missionaries. In May 1915 the Russians reoccupied Urmia following the defeat of the Turkish army at Sarikamish. During this and subsequent withdrawals of the Russians in July 1915, the fleeing of Hakkari Assyrians to Urmia and Salamas, and the withdrawal of the Russian troops as a result of the Russian Revolution in March 1917, and the exodus of 1918, the Assyrians and Armenians lost many thousands of lives due to murders, hideous atrocities, famine and disease. During this period the Assyrian army, trained by the Russians, fought bravely against the Turkish forces. (Phillip Knightly and Colin Simpson, *The Secret Lives of Lawrence of Arabia*, London 1969 page 57, in English; and other sources).
  4. I knew two of them personally: Awishak Osipov and Eshoo Teymourazof.
  5. Zoumaya is the same as Eshoo. Dr. Benyamin gave him his family name, and lived with the family in Tbilisi until he married Souriya of Kuilasar.
- Editor's Note:** In her handwritten autobiography -

January 1989 - in Assyrian, Raabi Lilli Tamraz states that Dr. Benyamin officially adopted Zoumaya, renamed him Eshoo with surname of Teymourazof. Eshoo was 8-10 years old when Lilli saw him in the hospital in Sharifkhana in 1917. He was from Tkuma and his mother's name was Maryam. He was separated from his parents during the fleeing of Assyrians in 1917, after the Russian Revolution. In Tbilisi, Eshoo was put to work to learn house painting. At that time many Assyrians needed their homes painted. Eshoo became successful, married to an Assyrian woman, moved into a rented home and raised a family. Lilli further states that "we used to hear from him occasionally when Eshoo and his family lived in the city of Samthereide. At that time they had four

sons. Correspondence discontinued when the Iranian government changed hands."

6. Freydoun Alouraya received his medical education in Saratov, Russia.

**Editor's Note:** In her autobiography, Lilli further states that the next one in line who was arrested was Baba Tamras, Freydoun's older maternal uncle, followed by the deportation in 1934 of Dr. Benyamin Teymourazof, Dr. Freydoun's younger maternal uncle. And then in 1938, Lilli says "it was my turn and my children's." Lilli was imprisoned for six months and then sent to Iran by way of Tabriz. At this time Ophelia was studying medicine in Moscow. Orders came from Tbilisi to collect her brothers, and they too were sent to Iran via Baku, Azerbaijan.

## CONGRATULATIONS

**Ben Pius and Casey Waugh** were united in holy matrimony on May 3, 1997 at the Immaculate Conception Catholic Church in Thornton, a suburb of Denver, Colorado. The reception was held at the Holiday Inn in Northglenn, near Denver, where some 100 guests - extended families of the bride and the groom and some friends who came from different parts of the country - attended and enjoyed an evening of feasting, fun and dancing to Assyrian and American music.

Ben is the son of Basil (Wiska) and Beatrice Pius of Miles City, Montana, and Casey is the daughter of Steve and Cookie Waugh. Following a honeymoon, the newlyweds are making their home in Thornton. We congratulate Ben and Casey and wish them a happy life together.



From left: Nina Lazar, Beatrice Pius, Shumon Pius, Basil Pius, Casey Waugh, Ben Pius, Melina Oshana, Sara Pius and Sam Pius.

**Editor's Note:** We were deeply saddened to learn that five months after his wedding, Ben Pius was diagnosed with cancer and is undergoing medical treatment. We pray for his recovery and ask our readers to remember him in their prayers and thoughts.



## **Habbaniyans Danced to Zor'na W'da'wou'la and Western Dance Music**

**By Mikhael K. Pius**

### **Introduction**

The local community of Habbaniya, Iraq, was basically known for its brave, sharp and smart Assyrian Levies and its famous sportsmen, especially on the soccer field, during its two-decade Royal Air Force era (late 1930s to late 1950s). But the place was also a beehive of other cultural and social activities, in the forefront being social celebration functions, such as engagements, weddings, feasts and festivals, dance parties and dance competitions. All of these required music, of course.

### **Early Traditional Music and Musicians**

The Assyrian community's primary source of music in the R.A.F. Station of Hinaidi, near Baghdad, in the 1920s and early 1930s, and during the earlier years-late thirties and early forties-of Habbaniya (55 miles to the west) was *zor'na w'da'wou'la* (horn and drum). But the traditional musical duet was often in demand even after organized Assyrian Western music bands were born and gradually dominated the scene in both local camps, the Civil Cantonment (C.C.) and the Levy Camp (L.C.), after the mid-1940s.

The prominent *zor'na w'da'wou'la* "band" was the C.C. team of the late Amerkhan Khoudikyan and Youkhanna Allaverdi, both of whom were proficient in both instruments. But there were lesser known team, as well as individual, players, such as the late Mishael "Meeshu" Akhko Oda of C.C. (drum), and Enviya \_\_\_ of L.C. (horn), both of whom often substituted for either Amerkhan or Youkhanna.

The horn-and-drum duo performed mostly at weddings. It also played sometimes at outdoor celebrations, such as feasts and festivals. The team was paid two (about \$8) or three Iraqi diners for each wedding. But the two musicians also made some extra money on the side from tips for *sha'baash*, big coins or small currency notes contributed and stuck, usually on the horn player's forehead, by enthusiastic spectators for bestowing requested compliments on specified dancers.

### **Assyrian Dancers and Singers**

The *zor'na w'da'wou'la* team played various Assyrian dance tunes during each performance to the tempo, beat, and lyrics of various *khig'ga* tunes. But the most popular dances were *khig'ga ya'qou'ra*, *shai'kha'ni*, *tan'za'ra*, *be'la'ti*, *bai'ri'yo*, and *taw'la'ma*. *Khig'ga* dancing usually took place

outdoors, in an open space. But if the weather was rainy, or the sun very hot in summer, it would be held between the bungalow lines, covered with tenting. Sometimes the big semi-circle of dancers would be highlighted by figures dressed in colorful Tiyari ceremonial costumes. The multi-colored egret feathers in men's cone felt hats and egret plumes in women's *pushiyeh* headdresses would be bobbing up and down while the women's golden sequins, bangles and spangles shined and shimmered as the dancers rocked, swayed, and stomped in the sunshine.

Oftentimes when the *zor'na'chi* and *da'woul'chi* took a break, to eat or have a drink, or just to rest (because they performed continuously for hours), the dancers would be led by a dancing singer, with the dancing line following him in chorus to the beat of the tune. And sometimes when Amerkhan took a drink with his cronies, one of them would pour a drink of *arak* into his *zo'rma* in jest and Amerkhan would gamely drink it up and then play a tune to humor his friends!

The most active and popular of *khig'ga* singers was Skander "Zamara" Haroun. He had some romantic *khig'ga* songs of his own, which were usually humorous. But some of his lyrics were satiric, teasing Habbaniya maidens. Other singers who occasionally led musicless wedding *khig'ga* lines, but usually sang at private parties or prewedding dancing sessions in front of the prospective bridegroom's house, were the late Eshaya Zaia, Wilson Oshana Dadisho, Mishael Akhko Oda and his uncle Gibrael Oda, and Hiro\_\_\_\_\_, among others. (Eshaya, jointly with his wife Elizabeth, had several of his romantic songs recorded on phonograph records later in Baghdad in the 1960s.)

Talented wedding guests, such as the famous recorded national singer, Gibrael Yosip Sayad ("Ya Nish'ra D'tkhou'mey"), and Shimshon Lazar Essa, a private singer of patriotic and romantic songs with a powerful voice, sometimes would be requested to sing at wedding feasts and special occasions. There were a number of other voluntary singers in the community who led *khigga* dances, among them the late Gewargis and Eesa Daniel, Shimshon Shallou, and Samson Moushul, who also sang, in Turkish, at weddings and private celebrations, while the late Kaplano Kannon sang in Kurdish to entertain friends at Christmas and Easter visits. Shimshon Shallou was also well-known as a *sa'bakh'ta* (monetary wedding gift) collector at the wedding feasts, announcing aloud each

contributor's name and the amount donated.

### Home Musicians and Tea Parties

During the Hinaidi days and early Habbaniya years, only *zor'na w'da'wou'la* music was provided at weddings. At tea parties and betrothals, however, other musical instruments were sometimes used by individuals possessing such instruments, such as banjo, mandolin, violin, *tab'la* (hand drum) etc. Sometimes the music would be accompanied by a single vocalist or encouraged by group clapping and singing to the beat of the tune.

Daniel "Danno" Khnania played the banjo, and Vania Sargis, Polous Dooman, Shawel Baba Orahim, and William Shmouel were all violinists. Dressed in dinner suits, oftentimes one or more of the first three gentlemen mentioned would come down (a few miles) from Gailani Camp to play at Hinaidi tea parties. At such parties, also, known good singers among the community, such as the late *Raa'bi* Elsie Orahim who had a beautiful voice and participated in dramas, would receive special requests to sing, and occasionally a short one- or two-act play would be presented. Of course, the late *Raa'bi* Yacoub Bet-Yacoub was the primary dramatist and translator of Shakespeare's plays into Assyrian. John Isaac says that his father, the late Iskhaq Youkhanna, was also one of the writers of Assyrian short plays. And Assyrian dance parties were actually initiated at Cota Camp's Social Club, to the tunes of phonograph records, in the later years of Hinaidi—when a sneaked view of Assyrian young men and women dancing in an embrace caused the outraged elderly Assyrian women to gape in shock.

Elisha "Barber" in the C.C. Bazaar was another amateur violinist. He usually played in his shop for personal enjoyment and, occasionally, to display to his clientele his talent, which, in fact, was taken with "a pinch of salt". He would often place a customer's half-done hairdressing on hold with the apron tied around his neck, while he stood at his window and played a short piece—with his cigarette smoke getting into his eyes and cigarette ash dropping upon his violin!

Although *zou'rna w'da'wou'la* never really lost their noise, their voice was heard less often after the late forties, as wedding celebrations assumed a "modern" trend and musical bands gradually took over to provide music for Western dancing at club weddings and dance parties. But there was still a steady demand for the "old fashioned" music, and no Western band could really work up the "heat wave" that *zor'na w'da'wou'la* generated in the blood of young *tan'za'ra*, *shai'kha'ni*, or *taw'la'ma* dancers!

### Habbaniya's First Western Dance Bands

According to *Raa'bi* Albert Babilla, the first

Western musical dance band to appear in the local camps of Habbaniya was formed by Shura (now Alexander), the late *Raa'bi* Mishael Sargis's son, a talented pianist, and the late *Raa'bi* Emmanuel ("Ammo") Jacob (Bet-Yacoub), a teacher at the Union School and the Boy Scout Master. It was organized in 1942 and was named *Blue Bird Band*. *Raa'bi* Ammo played violin, mandolin and occasionally Hawaiian guitar. Other members of the band were Shura's brothers, the late Sargon and Leonard (both drummers), *Raa'bi* Albert Babilla (violin and mandolin) and a South African named Steel who played guitar. Hrand Yasayel Sayadian (violin and accordion), a graduate of Union School working at the C.C. Office, joined the band later.

The band usually held its practice sessions at *Raa'bi* Mishael's house in F-Type quarters and performed at R.A.F. dance parties in Officers' Mess and Officers' Club and at parties in the Cantonment. Unfortunately, the band had a short life span; it faded away inside two years when Shura and his two brothers left Habbaniya.

But before that, *Raa'bi* Ammo had formed, in 1939, a marching band of bugles, cymbals, and bass and snare drums for the Union School's Boy Scout and Girl Guide troops. Initially, the band members were instructed and coached by a few Assyrian Levy military musicians. (The Levy Force had, of course, a magnificent marching band of more than two dozen members since the early 1920s.) This band served the Scouting movement for several years, until the Union School was taken over by the Iraqi Government in 1945.

Meanwhile, in 1943 or 1944 a group of very young men who, between them, had several musical instruments and enough enthusiasm and musical talent, got together to take over the community's musical responsibility. After a while of practice sessions, they formed a dance group, calling it Winged Disc Band.

"I started the band," says *Raa'bi* Albert Babilla, "and played for it violin until I gave up music in 1946. Other musicians came into the band. Among the earliest members that I can remember were: Daniel 'Danno' Khnania, Avshalim Gewargis Daniel and his brother Shlimon, and I believe Andrious Mama joined later on, and perhaps Jindo Odisho."

Under various names and peopled by various musicians, the band provided, during the years, Western dance music for wedding, engagement, festival, and dance parties. It usually charged two dinars (about \$8) or three—increasing it to five dinars in later years for weddings and club dance parties and rendered its services free of charge to annual *Kaa'qu Su'laa'qa* (Bride of Ascension) festivals and to weddings of the needy families. But it received a higher amount for playing at the community clubs' New Year's Eve and Christmas dance parties, and a much higher fee, plus round

trip transportation costs, for engagements outside Habbaniya, such as in Baghdad, Kirkuk and its IPC (Iraq Petroleum Company) Stations. Zakaria Odisho Zakaria alleges that in the 1950s the Assyrian club in Basra paid them ID.60, and, on one special occasion, Basra's Port Club paid as much as ID.130 for one evening's performance.

This band, however, changed its name several times during its course. In 1946 it assumed the name Assyrian Dance Band, under which it operated for almost ten years. And as its first public performance, according to Andrious Mama Jotyar, Assyrian Dance Band provided the music that summer at a party held to welcome Squadron Leader G.E. Lovett-Campbell to his appointment as the new officer-in-charge of the Civil Cantonment.

In 1955 the band was renamed Babylon Band, and in 1957, it changed its name for the last time, to Arabella Band, concluding its swan song performance with band members Shimshon Daniel, William Shallou, Ishmael "Ishmo" Orahim Zakaria Zakaria, and George Isaac, before it finally dissolved after 1960 when some of its members left the country.

During the early 1950s, a couple of members split from Assyrian Dance Band in Habbaniya and formed a new group, calling it Carmen Dance Band. One of its highlight performances was in August 1953, at a dance competition held at the C.C. Social Club emceed by the band's leader, William David Shino. But the band was short-lived, and the dissidents finally returned to their original fold.

### Western Band Players and Singers

William David Shino was a longtime vocalist for Assyrian, Babylon, Carmen, and Arabella Bands. Other singers who occasionally sang with bands were Juliet David Shino, Wardiya Youram, Margaret ("Maggo") Elisha, and Hormis Hasamo, among others, who volunteered their services to the band. John Isaac says that he composed the lyrics for some of their songs in Assyrian and set them to prerecorded popular Western tunes. Among his popular numbers were *"Ma'rim Ree'shakh Khlee'ti"* (Lift Up Your Head My Sweet) — which song John's vocalist-musician son Sargon sings nowadays in Assyrian parties — *"Zainat, Zainat"*, and *"Tpi'leh Mar'ra D'khou'ba B'lib'bi"* (Romantic Illness Infected My Heart).

John and his wife Mary were one of the several accomplished dancing couples of Habbaniya, swaying, rocking, gliding, and trotting to some of Habbaniya bands' popular waltz, tango, rumba, samba and foxtrot tunes, among them *"La Comporsita"*, *"Wedding Samba"*, *"Tennessee Waltz"*, *"Nagay, Nagay"*, *"Cherry Pink"*, *"Jamiela Tango"*, *"Good Night Irene"*, *"La Raspa"*, and *"Kiss Me Again"*.

Also, John Isaac was the pioneer of Assyrian

broadcasting. His was the first Assyrian voice heard on the air in Iraq.

The R.A.F. had a radio station called HBS (Habbaniya Broadcasting Station). In the early 1950s John Isaac obtained permission for a two-hour time on the radio (Monday and Thursday evenings) for the local residents of Habbaniya. Half an hour each was allotted in the name of Assyrian, Armenian, Arab, and Indian communities. John supervised the whole local program and was assisted by Emmanuel ("Ammo") Yosip and by William David Shino—who also sang on the program—in producing the Assyrian segment. A.B. Gregory presented the Armenians' share, on which Arshaweer Sultanian was one of the singers, and C.P. John and Kumaravello ran the Indian segment, while the Arabic half-an-hour was produced and presented by an Arab teacher. The program was musical and nonpolitical cultural talk in each community's ethnic language. The Armenians, Arabs and Indians—probably realizing the political implications—gave up the program after some weeks, but John and his assistants kept it up, filling the whole two hours, mostly with live and recorded music and songs. Occasionally, the program would receive listener's choice requests from the British community, too.

A few months later, however, the Iraqi Government heard of it. Alarmed by the prospect of Assyrian voice on the air, it pressured the Station Commander, through diplomatic channels, to put a stop to it. The Station Commander, however, let the program continue provided no Assyrian songs were sung or played, and that talk was confined to English only—nonnationalist! The program was still in operation, with phonograph records of music and listener's choice of American and Continental songs airing, when John Isaac relocated to England in 1956 and handed over its supervision to Emmanuel Yosip.

But to get back to musical bands, from mid-1940s till late 1950s, at one time or another, many local musicians performed for Habbaniya's dance bands. Among them were: Avshalim Gewargis Daniel (banjo, accordion), and his brothers Shlimon, (violin, saxophone), and Shimshon (drums, trumpet); Sargis Shimshon Shallou (clarinet), and brothers Wilson (trumpet), and William (accordion, piano); William David Shino (sax, vocalist), and his brother Wilson (sax); George "Kanna" Youkhanna (drums); the Jotyar brothers, Andrious Mama (guitar, accordion), and Esho (trumpet); Manuel Jibrael Kasparian and brother Vresh, Newton Elisha, and Vresh Karakin, (all drums); Jindo Odisho (violin, accordion); Shlimon Youkhanna (mandolin and accordion); *Raa'bi* Albert Babilla (violin and mandolin); George Isaac (guitar); Ishmael ("Ishmo") Orahim (sax); Khoshaba Cambar (violin); and Zakaria Odisho Zakaria (sax, clarinet); from Baghdad, Shmouel

Youel (violin) and Yosip Shlimon (drums), along with a few guest players. Zakaria also played for a British dance band called Mello Tones in R.A.F. Station, Habbaniya. And now—locally nick-named "*Mu'zi'qu'ra M'sham'ha*" (Famous Musician) — he still plays his sax at Assyrian parties as well as with the Jim Ingram Band in Turlock, California.

The performing band in Habbaniya was normally a quartet, quintet or sextet, but some of the members were proficient in more than one or two instruments, including piano, bass, maracas, tambourine, and Rumba sticks, and they often changed, or exchanged, instruments in rotation or for relief. The most constant members of the band were Zakaria Zakaria, Andrious Jotyar, William Shallou, William Shino, and Avshalim, Shlimon, and Shimshon Daniel, and for much of its life time after 1946 the Habbaniya band was lead by Avshalim G. Daniel. After 1953 Zakaria O. Zakaria assumed its leadership.

### **Popularity and Highlights of Assyrian Bands**

In addition to providing music at the two Habbaniya local camps, the Assyrian Band, with its other names, also performed in the Station for N.A.A.F.I. Imperial Club, and R.A.F. balls at Officers Club and Officers Mess. and in Ramadi, 15 miles away; for clubs in Baghdad, such as British, Alwiya, Mansoor, and *Na'di-Fa'qir* clubs; and for parties in Basra, Mosul, Khanaquin, Kirkuk, Baiji, Haditha, and IPC Stations of K2 and K3. But perhaps the highlights of the band were its engagements at some special events, such as at the five-day festivities on the coronation of King Faisal II, both at Habbaniya and at King Faisal II Hall in Baghdad, beginning of May 1953; at the American Embassy's 4th of July parties in 1958 and 1959; and at the party celebrating the opening of the new IPC's 30-inch pipeline at K3 Station in early 1950s.

### **Musical Resources of Other Races**

The smaller communities of Kurds and Arabs in Habbaniya also had a small joint club, but had no organized musical group of their own, and held no dance parties. Their weddings and special celebrations were celebrated in their own way. Oftentimes, the Kurds hired the duo of Amerkhan and Youkhanna to play Kurdish dance tunes on *zo'rma w'da'wou'la* at their weddings, while the Arabs brought in Arab musicians from outside Habbaniya to perform at their weddings and other celebrations. Once they brought a *Kaw'li'ya* (gypsy) troupe, complete with *rub'ba'ba* (tribal "violin"), Arab flutes and *dum'buk* (hand drum) and women gypsy dancers, that performed along with Assyrian, Kurdish and Armenian traditional dance troupes at a show held at the R.A.F. (Assyrian) Employees' Club on April 8, 1951, following a C.C. Arts and Crafts Exhibition.

The smaller community of Indians and Pakistanis jointly also had a club for their community, but had no organized musical band of their own. Some of them were also members of Social Club, with a racially mixed membership, and they depended on the Assyrian's Western dance music facilities for their dance parties. But the Armenians, although also a small community, were pretty active socially and had a club of their own. They had a number of musicians, such as Hrand Yesayel Sayadian (violin), Manuel Jibrael Kasparian and Cholak Onick Sanasarian (drums), Vartkes Setrakian (accordion), Vresh Karakin (drums), Vaggain Makarian (clarinet), and Souren Allaverdi (violin), among others. Hrand Sayadian was their leader and their most experienced musician, but I believe he left Habbaniya at the turn of the forties. With occasional cooperation from Assyrian musicians, however, the Armenians provided music for their own parties and weddings, occasionally hiring an Armenian band from Baghdad, such as Apollo Band, for their important socials. Most Armenians spoke Assyrian, and a few Assyrians spoke Armenian, and there were a few inter-marriages and some social intermingling between them. A few Armenians even sometimes played in the Assyrian bands.

Finally, although Habbaniya was famous for its Levies and sportsmen, the sound of the music and dancing at its community clubs also resounded in other communities. It often lured guests not only from Habbaniya's British community but also from Assyrian and Armenian communities of Baghdad and, farther away, of Kirkuk and Basra.

**Authors Note:** I am indebted to the following sources consulted: Modesto-Turlock's Ex-Habbaniya Community Group members Sargis S. Shallou, John Isaac, Shimshon F. Warda, Shlimon G. Daniel and Shimshon G. Daniel; and Zakaria O. Zakaria. *Raa'bi* Albert A. Babilla, Manuel J. Kasparian, Para Pius (Abady), Daniel L. Solomon, and the *Assyrian Observer* magazine.

**Special Note:** Like their maternal uncles the three Daniel Brothers of Habbaniya, three of the five Aghajan Brothers, John (keyboard), Johnson (sax) and Morris (guitar and vocalist) are now well-known Assyrian musicians in Toronto, Canada.



**1951: ASSYRIAN BAND & FRIENDS AFTER A DANCE PARTY AT SOCIAL CLUB IN C.C. HABBANIYA**

Squatting, l to r: Margaret Tattar, Sargis S. Shallou (clarinet), Youel Kanno, Naima Shmaiel, Shlimon G. Daniel (violin), Davis E. David (dancer); Standing: Awshalim G. Daniel (accordion), Baba Benyamin, Doris Israel, John Isaac, Arminak Shaul, Margaret Avisha, Eshay Avisha, Shimshon G. Daniel (drums), Shummon Oshana Maisu, Baba Yosip, Elia Isaac, Emmanuel Shanyou, Andrious Mama Jotyar (banjo and accordion), last two (unknown) (Photo courtesy Sargis S. Shallou)



**1952: ASSYRIAN BAND AT BAGHDAD PARTY**

in Nadi-Faqir, sponsored by Raabi Emmanuel Jacob (grey suit), a Blue Bird Band founder, Daniel L. Solomon (white jacket), Shlimon Youkhanna and other Ex-Habbaniyans. Band members are, right to left: William S. Shallou, Shlimon G. Daniel, Andrious M. Jotyar, and Awshalim G. Daniel's back (Photo Courtesy Peggie Jacob Hernandez)



**1952: HABBANIYA ZOR'NA W'DA'WOU'LA DUO**

in IPC. T.I Station. l to r: Youkhanna Allaverdi and Amerkhan Khoudikyan, with John Isaac, Social Club president (and photo contributor).





**1956: BABYLON BAND AT C.C. WEDDING**

at R.A.F. (Assyrian) Employees Club garden, Habbaniya. Front, l to r: Zakaria O. Zakaria, Esho M. Jotyar, George Isaac; Back, l to r: Wilson D. Shino, Newton Elisha, Andrious M. Jotyar. (Photo courtesy Zakaria Zakaria)



**LATE 1940s: LINE OF KHIGGA DANCERS**

in Tiari National Dress in Levy Camp. Habbaniya. (Photo contributed by M. K. Pius)



**1955: SAXOPHONIST ZAKARIA O. ZAKARIA**

with Vocalist Hormis Hassamo at a C.C. Social Club dance party. (Courtesy Zakaria Zakaria)



**1941: C.C. HABBANIYA BOY SCOUT BAND**

Front, left to r: Warda Peera (cymbals), Yalda Esho Yalda (bugle), William David Shino (snare drum), Pnouel Rouhan (bugle); Back row: Aramais Thomas (bugle), Raabi Yosip Amer (school teacher), Arsen Yasayel Sayadian (bass drum), Khammo Enviya (bugle). (Photo: MKP)



**1959: ARABELLA BAND AT AMERICAN PARTY**

celebrating 4th of July at Embassy in Baghdad. From left: William S. Shallou, Zakaria O. Zakaria, Shimshon G. Daniel, and Andrious M. Jotyar. (Photo courtesy of Zakaria Zakaria)



**1956: BABYLON BAND AT ALWIYA CLUB**

in Baghdad. L to r: William D. Shino (bass), Zakaria O. Zakaria (sax), Andrious M. Jotyar (drums), and guest players Stevenson, and Ivan Brown (guitars). (Photo courtesy Mr. Zakaria)

# History of Diplomacy<sup>1</sup>

## International Politics at the Apogee of Assyria (VIII-VII Centuries B.C.)

During the centuries that followed, Egypt and the kingdom of Hittites weakened, and little by little lost their leading role in the international relations of the Orient. Assyria, a State of the Near East of Asia, assumes first position, with its capital Assur along the middle of the course of the River Tigris in Mesopotamia. A small principality (patesi) in the beginning, made up of some agricultural and nomadic communities, its territory begins to grow gradually towards the XIV<sup>th</sup> century B.C. Already at the epoch of the letters of Tell-el-Amarna, the Assyrian kings sign as "Sovereign of the Universe", called upon by gods to rule over the "countries situated between the Tigris and the Euphrates."

Originally, Assyria was part of the Babylonian kingdom, its king being a subject of the sovereign of this kingdom. But this dependence disappeared progressively, and the Assyrian kings liberated themselves. It is in the correspondence of Tell-Amarna, at the arrival of the Assyrian ambassadors in Egypt, that the name of Assyria as an independent country, is found. The king of Babylon, Bournabourish, who considered himself the sovereign of Assur, formally protested the reception of these ambassadors by the pharaoh Amenophis IV. "Why", he asks his ally Amenophis, "have they come to your country? If you are well disposed towards me, you shouldn't enter into relationships with them. Let them go without having obtained anything. On my part, I am sending you, as present, five minas of blue stone, five pairs of horses and five chariots." The pharaoh, meanwhile, didn't think it is possible to satisfy the request of his friend, by sending back the Assyrian ambassadors.

The rise of Assyria very soon worried the most powerful states of the Orient, namely, Egypt and the Hittites. The anxiety of these states brought about the conclusion of the treaty of 1278 between Ramses II and Hattusil III, which was indirectly aimed against the Assyrian kingdom.

This is how the Assyrian kings made their entry into the international arena.

But it was with the Sargonids (VIII-VII B.C.), under the rule of the kings Sargon, Sennacherib and Assurbanipal that Assyria was going to reach the zenith of its might. Nineveh, located north of Assur, became the capital, while the Sargonids,

risen from among the ranks of military chiefs, were implementing important reforms in the political and military life of Assyria, bringing the number of Assyrian warriors to one hundred fifty thousand men- a high figure in that epoch- and initiating a vast policy of conquests.

The desire to take possession of fertile oases and lands rich in metals, the thirst for booty and of men, the will to secure the possession of the routes of communication the most important, such were the principal goals of the Assyrian politics. At this time there were two commercial arteries that were most important. One stretched from the Great Sea (the Mediterranean) towards Mesopotamia and the east, and the other was directed toward the South-West, to the coasts of Palestine, Syria, and Egypt.

Until the advent of Persia, Assyria remained the most important empire of the ancient Orient. Its geographic situation ought to provoke continuous differences with its neighbors, to lead to ceaseless wars and to compel its sovereigns to cultivate the spirit of inventiveness, as much in the domain of military technology, as in the art of diplomacy.

The states of near eastern Asia, alarmed by the aggressive politics of the Assyrian kings, were constrained to forget their mutual struggles in face of the common danger. Three great coalitions were formed against Assyria: the first in the south-west, the second in the south-east and the third at the north, led, respectively, by Egypt, by Elam and by Urartu. Being too diverse in their make-up, they were repelled without pain by the Assyrians. At the end of the VIII<sup>th</sup> century B.C., Sargon inflicted a defeat on the allies of the pharaoh, near Raphia in Palestine, then set up against the second coalition, the one between Elam and Chaldee. Cleverly using the discontent of the Chaldean cities against the king of Babylon, Mardouk-Beliddin, he put himself forward as the defender of their liberties violated by his adversary. The cities recovered their old privileges, and Sargon, victorious, proclaimed himself king of Babylon, thus uniting Assur and Chaldee in a personal alliance. Assyria, now, had the political hegemony, but Babylon, retained the cultural supremacy.

Another more menacing coalition was formed during the reign of Sennacherib, the son of Sargon (705-681 B.C.), comprising the cities of Palestine and Syria, Tyre, the king of Judea, Ezekias, the pharaoh of the Ethiopian dynasty, Taharka, and some more. Elam and Babylon were at the center. Sennacherib, using the ancient hostilities between the cities of Tyre and Sidon, succeeds in weakening his enemies considerably. He besieged Jerusalem in 701 B.C., and forced king Ezekias to pay a heavy tribute of thirty talents of gold and three hundred talents of silver. Simultaneously, he concluded a peace treaty with the pharaoh Chabaka, the seals of which, bearing the names of

<sup>1</sup>**Histoire De La Diplomatie, Publiee sous la Direction de Vladimir Potiemkin. Librairie De Medicis-Paris. Translated, from the French, by George V. Yana, July of 1997, Sarasota, Florida.**

the signatory kings, were discovered in the ruins of the palace in Nineveh. The documents clearly demonstrate the weakening of the international prestige of Egypt. During the negotiations with Jerusalem, the Assyrian ambassador was comparing Egypt to a fragile stick that would break and hurt the hand of the one who wanted to lean against it. The direct consequence of the defeat of the western coalition: Babylon, one of the most important cultural centers of the Orient, was conquered by Assyrians (689 B.C.).

The Babylonian chronicle relates that the king of Elam, who attempted to invade the kingdom of Babylon in order to rescue its king, "died in his bed, without being sick." This means that this king was removed from power by the supporters of the Assyrian sovereign.

At the head of the third coalition that Sargon had to fight, there was the kingdom of Urartu (Ararat) or the State of the Vans, situated in the territory of the present Soviet Armenia and Turkey. At the center of this State there was Lake Van, and its principal city was Touchpa. The growth of the State of the Vans takes place in the second half of the VIII<sup>th</sup> century B.C., under the reign of king Sardour (750-733 B.C.) and his successors.

Urartu, the original homeland of Georgians (Kolkhi, Iberes) and probably that of the Armenians, acquires a world fame thanks to its remarkable metal works, its irrigation canals, and the abundance of its livestock and fruits. The inhabitants, concentrated in small principalities in the mountains and valleys, and governed by indigenous princes, at times united in larger coalitions dangerous for Assyria. The foothills of the Caucasus provided, since distant times, iron of the highest quality, the use of which found wide application during the Assyrian preponderance, a preponderance which, however, is in direct relationship with the passage from bronze to iron: were not the Assyrians nicknamed "the iron men"? It is probable that most of the iron and copper discovered in the ruins of the palace of Sargon at Khorsabad came from Urartu. It is the work of Russian scholars, Nikolski, Marr, Orbeli and Mechtchaninov that has revealed to us the considerable importance of the kingdom of the Vans. The history of the people of the ancient Orient, thus, directly connects to the past of the peoples of the U.S.S.R., through Urartu.

### **The Diplomacy of King Assurbanipal (686-626 B.C.)**

The last great king of Assyria was Assurbanipal (668-626 B.C.), the personality and politics of whom are, at the present time, sufficiently well known thanks to the archives and the library of the Sargonids, discovered in the ruins of the royal palaces of Nineveh and Kuyunjik not far from

Nineveh. The cuneiform library of the Sargonids possesses a rich documentation on the political, social and diplomatic life of Assyria. Their archives regarding the wealth and the value of historic information are nothing less than those of Tell-el-Amarna. The majority of these documents relate to the period of King Assurbanipal.

The reign of Assurbanipal was entirely troubled by the continuous struggle against anti-Assyrian coalitions which were formed at its frontiers, but it was in Egypt that the situation attained its greatest complexity when the Assyrian politics ran against the stubborn opposition of the pharaohs of the Ethiopian dynasty. Like the Sargonids, these pharaohs, the greatest of whom was Taharka, were issued from the ranks of military chiefs, who commanded the Libyan detachments. In order to weaken the influence of Ethiopia in Egypt, Assurbanipal supported the Egyptian prince Nekho, who was then a prisoner of war in Assyria. In the Assyrian court, Nekho enjoyed very particular honors. The king gave him, as present, rich clothing, a sword with a sheath of gold, a chariot, horses and mules. Thanks to his Egyptian friends and the Assyrian troops, Nekho defeated Taharka and took hold of the Egyptian throne. Later, his son Psammetic betrayed the Assyrian sovereign. Leaning for support on the Libyan mercenaries and the Greeks who came from the sea, he separated himself from Assyria and proclaimed the independence of Egypt (645 B.C.)

The new dynasty founded by Psammetic, the XXVI<sup>th</sup>, had its capital at the city of Sais, and lasted until its conquest by the Persians (525 B.C.). The serious complications that exploded in Elam and Babylon, compelled Assurbanipal to resign himself to the loss of Egypt.

During the entire reign of the Sargonids, Babylon, the center of foreign alliances and political intrigues directed against Assyria, hindered the politics of centralizing the power pursued by the kings of Assyria. The complete submission of this ancient commercial and cultural center would have provided freedom of action to the kings of Assyria against the two hostile countries: Egypt and Elam. All this explains the long struggle that Assyria sustained against Babylon.

Under the rule of Assurbanipal, his younger brother, Shamash-Shum-Ukin, became "Viceroy of Bela" (Babylon). He betrayed Assurbanipal, proclaimed the independence of Babylon and declared himself king. Then he sent ambassadors in all countries, at the courts of all kings and all people, in order to attract them into a coalition against Assyria. From Egypt to the Persian Gulf, people and kings responded to the call in great numbers. In addition to Egypt, the Medes, Elam, Tyre and other Phoenician cities, Lydia and the Arab sheiks, in a word, all those who dreaded the

growth of the political hegemony of Assyria, joined this coalition. Warned of the military projects of his brother, Assurbanipal declared him an usurper and prepared for war.

His enemies being strong enough, he had to conduct the struggle with extreme prudence. Understanding that the fate of the whole campaign depended on the conduct of the rich and influential cities of Mesopotamia, such as Babylon and Nippur, and that of the neighboring kingdom of Elam, he sent them a diplomatic message the text of which has been preserved in the royal archives. The contents of this document, very important for the diplomatic history of the people of the ancient Orient merits special attention.

The king of Assyria addresses the Babylonians in these terms:

"I am in good health. Let this news fill your hearts with joy and happiness. I am addressing you on the occasion of the vain statements made by a liar who claims to be my brother. I know everything he told you. His words without substance are similar to the wind. Don't believe anything from him. I swear by Assur and Marduk, my gods, that all the words he has said against me deserve to be despised. Having meditated inside my conscience, I declare with my own mouth that he has acted in a treacherous and unworthy manner by telling you that I have the intention of 'dishonoring the glory of Babylonians who love me, thus my own name'. Such remarks are foreign to me. Your friendship with the Assyrians and your freedoms established by me, are greater than I ever thought. Do not listen one minute to his lies, do not tarnish your name which is spotless, before me and before the whole world. Do not commit such a grave sin before god...

"There is also something that, as I know, worries you strongly. 'As we already have revolted against him, you say, then by complying, he will again increase the tribute we are paying.' But this is a tribute only by name. As you already have taken the side of my enemy, it can be considered, both, as a tribute that has been imposed on you and as a sin: the oath taken before gods hasn't, in effect, been violated? Now be careful and, as I already have written it, do not dishonor your reputation by putting trust in the vain words of this criminal.

"In conclusion, I ask you to respond as soon as possible to my letter of the month of Aire, the 23rd day, the message delivered by the royal ambassador, Shamakh-Balat-Kouikbes."

This message to the people of Babylon and the promise to maintain, from now on, the liberties of the city, had a decisive importance on all the subsequent history of the relationships between the two countries. The cities, abandoning Shamash-Shum-Ukin, lined up alongside Assurbanipal. The preservation of the alliance between Babylon and the king of Assur, was going

to deal a terrible blow to the whole movement provoked by Shamash-Shum-Ukin, called an usurper by Assurbanipal.

We also possess another message by the same king to the inhabitants of Nippur, where, at the time, Belibni the representative of the king of Assyria was residing. Unfortunately, this document is in bad state, which makes it difficult to give an exact account of its contents. According to the customs of those days, the royal message opens with a solemn salutation.

"Message from the king of the universe to Belibni and the citizens of the city of Nippur, to all the people, young and old. I am in good health. Let this news fill your hearts with joy and happiness."

Next comes a statement of the concern. Quite evidently, it is about the arrest of the chief of the anti-Assyrian party, who had left Nippur after the fall of the city.

"You know", writes the king, "that all the country is ravaged by the iron sword of Assur and by my gods, it is consumed in fire, trampled by animals and prostrated before my face. You must capture all the rebels, who just now are seeking peace in flight. Such a man who sorts wheat at his door, you should<sup>2</sup> separate from the rest of the people. Each person must occupy the place that has been designated for him. The fugitive will now certainly change his plans... You should not permit anyone to cross the gates of the city without a thorough search to begin with. He must not escape from here. If he succeeds, in any way, to find a disguise, I will strike at the accomplice along with all his descendants. Whoever takes hold of him and delivers him to me, dead or alive, will receive a large reward. I will order him to be put on a scale and will give gold, the equivalent of his weight, to whoever delivers him to me.

"Leave behind all slowness and hesitations, leave them behind! I have already informed you in writing. You have received precise orders. See to it that he is put in chains before he leaves the city."

The dispatches of the representatives of the king provide another source of information concerning the Assyrian diplomacy. In all cities, the king of "the universe" maintained men that, in the correspondence, were usually designated under the title of slaves or servants of the king. These dispatches show how carefully these representatives of the king of Assyria watched over everything that took place in the regions near the borders and in the neighboring kingdoms. They immediately informed the king and his functionaries of all the changes that they perceived: war preparations, troop movements, secret alliances, receptions and vacations of the ambassadors, plots, mutiny, the construction of

<sup>2</sup>It is, without doubt, about the chief of the rebels.

fortresses, deserters, theft of cattle, harvests, etc.

The majority of the dispatches that have been preserved emanate from Belibni, the representative of the king, who, as we already saw, was in Babylon or Elam, during the military operations. After the defeat of Shamash-Shum-Ukin, many Babylonians fled their devastated city and took refuge in Elam; among them, there was the grandson of the old king of Babylon, Marduk-Belibiddin. Elam was, thus, becoming the center of groups hostile to Assyria and the source of new wars. Although he was anxious, Assurbanipal did not immediately venture against Elam; but, in order to gain time, he sent a mission to this country, attempted to instigate quarrels among the members of the ruling family, removed the governors he didn't like and replaced them with his supporters. At their arrival in Elam the ambassadors of the king of Assyria demanded, in very strong terms, the immediate delivery of the escapees.

"If you do not deliver these people to me, declared the king of Assyria, I will wage war against you. I will devastate your cities, I will take their inhabitants into captivity, and you, I will remove from the throne and put someone else in your place. I will crush you as I did crush the former king Teouman, your predecessor."

The king of Elam, Indabigas, while trying to hold discussions with the king of Assyria, refused to hand over the deserters. A little later, he was killed by one of his military chiefs, Oummalkhaldash, who succeeded him. Having betrayed the confidence of Assurbanipal, this one was ousted from the throne and Elam suffered a terrible devastation (642 B.C.).

"I destroyed my enemies, the inhabitants of Elam, because they didn't want to come into the bosom of the state of Assyria. I cut off their head, cut their lips and deported them to Assur."

This is how the king of Assyria describes his vengeance against the Elamites.

After the fall of Oummalkhaldash, a new king named Tammarit, acceded to the throne of Elam. For some time, Tammarit, supported by the Assyrian court, successfully obeyed the orders of the Assyrian king, but later, he betrayed him, organized a plot against Assurbanipal and massacred the Assyrian garrisons that were in Elam. This betrayal provoked new military operations between Elam and Assyria. During this war the king of Elam was killed and Oummalkhaldash reappeared on the political scene. He took hold of the city Madaktou and the fortress of Bet-Imbi, but his success ended there. With fresh forces, Assurbanipal took hold of the capital of Elam, Susa, "entered the palace of the Elamite kings and devoted himself to rest."

Meanwhile, the capture of the capital of Elam by the Assyrian force did not yet signify the complete

conquest of the country, and war continued. The elements hostile to Assyria gathered around Nabou-Bel-Shumat, a young Babylonian prince who was in Elam at the time. Assurbanipal put Oummalkhaldash, who was trying, by all means, to get close to him, in charge of the capture of the rebel. At the end, the rebellious movement was put down and Nabou-Bel-Shumat committed suicide. This was the end of Elam that lost its political independence and became an integral part of the Assyrian kingdom.

All the elements related to the conquest of Elam are reflected, in their smallest detail, in the dispatches of Belibni and other agents of the Assyrian influence in Elam. Letter 281 of Belibni (Edition of *Royal Correspondence of the Assyrian Empire* by L. Waterman) depicts the situation of Elam after the entry of Assyrian troops:

"To the king of kings, my master, your slave Belibni. Here are the news from Elam: Oummalkhaldash, the former king who had escaped, has returned, has taken hold of the throne and having started a mutiny, has abandoned the city of Madaktou. Bringing along his mother, wife, children, and all his servants, has crossed the river Oulai and is headed south. Now, he is before the city of Talakh, and his military chiefs Oummanshobar, Oundadou, and all his allies are marching against the city of Shoukharissoungour. They say they have the intention of establishing their residence between Khoukhou and Khaidalou.

"The arrival of the troops of the king of kings, my master, has plunged all the country in terror. Plague is decimating Elam. At the sight of such misfortune, the [rebels] are horrified. All the country is turning away from them. All the tribes of Takkhasharoua and Shalloukea are in revolt."

Oummalkhaldash returned to Madaktou, and having gathered his friends, he addressed them with the following reproach: "Didn't I tell you, before leaving the city, that my intention was to capture Nabou-Bel-Shumat, whom I had to deliver to the king of Assyria, so that he will not send his troops against you? Haven't you, therefore, understood my words? You are witness of what I said."

"Therefore" writes Belibni further down "at the moment, and if so desires the king of kings, my master, that he send me a charter sealed by the royal stamp, addressed in the name of Oummalkhaldash, regarding the capture of Nabou-Bel-Shumat, and ordering me to deliver it with my own hands to Oummalkhaldash. Evidently, my master thinks: "I will secretly send the order to capture him." But as soon as the king's messenger arrives, accompanied by armed men, Nabou-Bel-Shumat cursed by Baal will know it, and will bribe the king's satraps who will let him free. Therefore, let the gods of the king of kings



arrange the matter in such a way that the rebel is caught without bloodshed and sent to the king of kings."

The dispatch ends with the expression of Belibni's loyalty toward his master.

"I carried out exactly the order of the king of kings and I acted according to his will. I do not come to him, because my sovereign does not call me. I am like a dog that loves his master. The master says: "do not come close to my palace," and the dog doesn't go. And me, I do not do what has not been ordered by the king."

Assyrians used the same means towards the northern states, Urartu and others. Attracted to this country by the mines of iron and copper, by the abundance of cattle and the roads of communication that connected the north to the south and the west to the east, they inundated the kingdom of the Vans with Assyrian scouts and diplomats, who observed every movement of the king of Urartu and his allies.

Oupar-Baal, in one of his letters, informs the king of the activities of the governors of the Armenian cities, in these terms: "To the king of kings, my master, your slave Oupar-Baal. That the king be in good health. That his family and fortresses remain in a good state. That the king's heart be filled with joy. I sent a special agent to collect all the news concerning Armenia. He has already returned, and according to his habit, reports what follows. At the present, our enemies have gathered in the city of Harda. They carefully observe everything that takes place. In all cities, up to Touroushi itself, there are armed detachments... That my master would send an armed troop and give me permission to occupy the city of Shouroubu during the harvest."

We find a similar report on the situation in Urartu in the letter of Gabbouana-Assur: "To the king, my master, your servant Gabbouana-Assur. In carrying out your order to oversee the people of Urartu, I ask you this. My messengers have already arrived in the city of Kourban. Assurbaaldan and Assurissoua, who have to be in Nabouli, are about to leave. Nothing has been omitted, everything has been carried out. I possess the following data: The people of Urartu have not advanced beyond the city of Touroushie. We have to be particularly careful to what the king has ordered me. We shouldn't permit ourselves any negligence. The sixteenth day of the month of Tammouz I entered in the city of Kourban. The twelfth day of the month of Ab, I sent a letter to the king, my master..."

Another Assyrian agent reports from Urartu the arrival, in the city of Ouasi, of ambassadors coming from the countries of Andie and Zakariei. Charged with an important mission, they have to let the inhabitants know that the king of Assyria is contemplating war against Urartu that is why they

are offering a military alliance. Farther down it is reported that during a military conference, one of the chiefs went as far as proposing to kill the king of Assur. The struggle between Assyria and Urartu lasted a few centuries, but didn't bring about any decisive results. In spite of a series of defeats and the skillfulness of the Assyrian diplomacy, the people of Urartu kept their independence and survived their most powerful enemy, Assyria.

Under Assurbanipal, this country reached the highest point of its might, and included in its empire most of the countries of the Near East. Its frontiers extended from the snow covered peaks of Urartu to the thresholds of Nubia, Cyprus, and Sicily up to the eastern frontiers of Elam. The importance of Assyrian cities, the glitter of the court and the magnificence of the buildings, surpassed anything that had been seen until then. It was in a chariot driven by four kings made prisoners that the king of Assyria traveled through the city, and in the streets cages could be seen where defeated kings were locked in. And meanwhile, Assyria was approaching its decline. The symptoms of the weakening of its might were already beginning to manifest themselves under Assurbanipal. Exhausted by endless wars, it had to face ever increasing coalitions. A wave of Cimmerians, Scythes, Medes, and finally of Persians, unfurling from the north and the south, was making the situation critical. Assyria couldn't face it; little by little it lost its leading position in the international relations of the Orient and became the prey to new conquerors. In the VI<sup>th</sup> century B.C., Persia, who had become the most powerful empire of the old world, absorbed all the countries of the ancient Orient.

The entry of Persia in the world scene begins with a pompous proclamation by Cyrus "king of the world", addressed to the people of Babylon and the priests. The Persian conqueror presents himself as the liberator of Babylonians, who has delivered them from their odious king, Nabonid, tyrant and oppressor of the ancient religion. "I, Cyrus, king of the world, great king, mighty king, king of Babylon, king of Summerians and of Akkad, king of the four parts of the universe... descendent of the eternal kingdom, the dynasty and domination of whom are agreeable to the hearts of Baal and Nabu! When I peacefully entered Babylon, and when I occupied the royal residence amid acclamation and manifestations of joy at the palace of kings, Marduk, the great sovereign, inclined the hearts of the inhabitants of Babylon towards me, because I have promised to respect them..."

The Persian empire of the Achaemenids, whose influence extended beyond the limits of the classical Orient, as well to the east as to the west, represented, at the time, one of the most powerful formations of the antiquity.

## NINEVEH

Fred Kelaita, Turlock, CA . . . . .	\$40.00
Maryam Babilla, So. San Francisco, CA . . .	30.00
(for Youab Korkis, Australia)	
Joseph Y. Azar, Turlock, CA . . . . .	40.00
Rose Alexander, Skokie, IL . . . . .	20.00
Youhana B. Khosrowabadi, Indianapolis, IN .	30.00
Roeil Aghakhan, Turlock, CA . . . . .	20.00
Philip Jacob, Turlock, CA . . . . .	20.00
Albert Aslan, London, England . . . . .	60.00
Awigail Daryawish, Greystanes, Australia . .	50.00
Wilson Shirabad, Anaheim, CA . . . . .	40.00
(self & Fred Badal, Anaheim, CA)	
Albert Nissan, San Jose, CA . . . . .	20.00
Emanuel Bakus, San Jose, CA . . . . .	20.00
Nargis Cannon, Glendale, CA . . . . .	20.00
Cardelia Daniel, San Jose, CA . . . . .	20.00
Shameran O. Anderer, San Francisco, CA . . .	100.00
(in memory of her father Oraha O. Oraha)	
Elizabeth Campbell, Vic., Australia . . . . .	50.00
Dr. William Ramsini, Marysville, OH . . . . .	20.00
Mary D. Isaac, Skokie, IL . . . . .	25.00
Aprim K. Abraham, No. Hollywood, CA . . . .	20.00
David S. David, Chicago, IL . . . . .	20.00
Oshana I. Beblis, M.D., St. Petersburg, FL . .	100.00
Semiramis S. Huwe, Athens, OH . . . . .	20.00
Sargon Yelda, San Francisco, CA . . . . .	50.00
Dr. Lincoln Malik, Berkeley, CA . . . . .	20.00
Shalim S. Tatar, El Cerrito, CA . . . . .	20.00
Sargon Hermes, Pinole, CA . . . . .	20.00
Baba N. Shabbas, Berkeley, CA . . . . .	20.00
Irene Lazar, Modesto, CA . . . . .	20.00
Mikhael K. Pius, Modesto, CA . . . . .	20.00
Albert E. Benjamin, Modesto, CA . . . . .	50.00
James R. Daniels, Redding, CA . . . . .	25.00
Jonathan Isaac, San Jose, CA . . . . .	25.00
Andrew & Barbara Chiari, Burlingame, CA . .	20.00
Milton Khoobyarian, San Jose, CA . . . . .	20.00
Martha Yosiph, Turlock, CA . . . . .	20.00
Homar Samo, Turlock, CA . . . . .	20.00
David E. David, Modesto, CA . . . . .	20.00
Shimshon L. Essa, Modesto, CA . . . . .	20.00
Solomon S. Solomon, Ft. Wayne, IN . . . . .	20.00
Awisha Z. Lazar, Niles, IL . . . . .	20.00
Sargon Benjamin, Tehran, Iran . . . . .	30.00
Nathan Isaac, Skokie, IL . . . . .	20.00
Agustus & Esther Bruneman, San Jose, CA .	20.00
Alfred Badal, Chagrin Falls, OH . . . . .	25.00
Ashourbella Betoshana, San Jose, CA . . . .	30.00
Babajan Isaac, Modesto, CA . . . . .	25.00
Charles Warda, Newington, CT . . . . .	20.00
Betty Kingsbury, Creswell, OR . . . . .	25.00
Dr. Richard Pearce, San Jose, CA . . . . .	20.00
Mooshi Benjamin, Schaumburg, IL . . . . .	20.00
Rowena d'Mar Shimun, Burlingame, CA . . .	20.00
Dr. Dematour Betoushana, San Jose, CA . .	20.00
David Hurmis, Dallas, TX . . . . .	25.00
Rev. Benjamin Urshan, Rio Rancho, NM . . .	25.00
Eshaya H. Isaac, Skokie, IL . . . . .	20.00
Melina K. Oshana, Modesto, CA . . . . .	20.00
Lena S. Lazar, Bryn Mawr, PA . . . . .	50.00
Aida Arsanis, Van Nuys, CA . . . . .	20.00
Bailis Shamun, Charlotte, NC . . . . .	20.00

Nathan Michael, Skokie, IL . . . . .	25.00
Robert & Betinaz Baitoo, Fountain Valley, CA	100.00
Kasper A. Saffer, Worcester, MA . . . . .	45.00
Fred Rustam, Philadelphia, PA . . . . .	20.00
Blandina S. Dutra, Benicia, CA . . . . .	20.00
Juliette & Rouel Aboona, Morton Grove, IL .	20.00
Pius Haddad, Turlock, CA . . . . .	30.00
Youshia Kaaron, Phoenix, AZ . . . . .	20.00
Fred Chalita, Turlock, CA . . . . .	50.00
(self & John Chalita, Germany)	
Peter D. Kiryakos, D.D.S., San Jose, CA . . .	20.00
Vallo Benjamin, M.D., New York, N.Y. . . . .	20.00
Nellie & William Buxman, Reedley, CA . . . .	25.00
Malek Shimmom, San Francisco, CA . . . . .	20.00
Lazare J. Kianoun, Los Angeles, CA . . . . .	20.00
Sarkis Eyvazpoor, San Jose, CA . . . . .	30.00
William Yoel, Highland Heights, OH . . . . .	20.00
Shlimoon Youkhana, Rosemont, IL . . . . .	30.00
Juliette S. Atoorzadeh, Turlock, CA . . . . .	20.00
Sweetlana Yaldaei-Jamal, Bronxville, N.Y. .	50.00
(self & Sankhirop Yaldaei, Germany)	
Shushan S. Snippe, The Netherlands . . . . .	30.00
Saret Azizians, Anaheim, CA . . . . .	65.00
Ashur A. Toma, Houston, TX . . . . .	20.00
Stephen Sarhad, San Rafael, CA . . . . .	25.00
Timothy & Anita Sibthorpe, San Jose, CA . .	20.00
Samuel & Zoja Jacobs, Greenbrae, CA . . . .	20.00
Benyamin Yalda, Des Plaines, IL . . . . .	20.00
Laya Oshana, Morton Grove, IL . . . . .	25.00
George V. Yana, Sarasota, FL . . . . .	20.00
Victor Hamzaeff, Sonoma, CA . . . . .	20.00
Yoarish Darmoo, Kent, England . . . . .	30.00
Dr. Arian Ishaya, San Jose, CA . . . . .	50.00
(self & Arswick Moradkhan, Germany)	
Fenia Sarmast, Turlock, CA . . . . .	20.00
Dr. John Joseph, Lancaster, PA . . . . .	25.00
Amly Khan, Park Ridge, IL . . . . .	25.00
Noel Youcefi, No. Hollywood, CA . . . . .	35.00
Isaac Ramsini, Anaheim Hills, CA . . . . .	20.00
Sargon Malik, Arlington Heights, IL . . . . .	50.00
(self & Shalim Malik, England)	
Abraham David, Skokie, IL . . . . .	20.00
Maro Benjamin, New York, N.Y. . . . .	50.00
Yoel S. Adams, Tucson, AZ . . . . .	100.00
Phillip B. Malik, Jr., San Francisco, CA . . .	20.00
Wilfred Alkhas, San Jose, CA . . . . .	25.00
Jane Antar Phelps, Fairfax, VA . . . . .	30.00
Edward E. Yonan, Carol Stream, IL . . . . .	20.00
Hamlet N. Shabbas, San Francisco, CA . . .	30.00

## CONTRIBUTIONS

### Needy Assyrians, Education and other Donations

Youhana B. Khosrowabadi, Indianapolis, IN	\$140.00
Albert Aslan, London, England . . . . .	40.00
Aprim K. Abraham, No. Hollywood, CA . . . .	25.00
Wilson Shirabad, Anaheim, CA . . . . .	60.00
David S. David, Chicago, IL . . . . .	30.00
Semiramis S. Huwe, Athens, OH (Education) .	30.00
Judith Samo, San Rafael, CA . . . . .	50.00
Akram & Shalim Tatar, El Cerrito, CA . . . .	45.00
Charles Yonan, Pleasanton, CA . . . . .	100.00
Fredrick B. Ashouri, Danville, CA . . . . .	60.00
Sargon Hermes, Pinole, CA . . . . .	25.00

Belles Yelda, San Francisco, CA . . . . .	48.00
Baba N. Shabbas, Berkeley, CA . . . . .	40.00
Irene Lazar, Modesto, CA . . . . .	30.00
Mikhael K. Pius, Modesto, CA . . . . .	30.00
Albert E. Benjamin, Modesto, CA . . . . .	50.00
Andrew & Barbara Chiari, Burlingame, CA . .	40.00
Milton Khoobyarian, San Jose, CA . . . . .	30.00
Martha Yosiph, Turlock, CA . . . . .	80.00
Homer Samo, Turlock, CA . . . . .	30.00
Davis E. David, Modesto, CA . . . . .	30.00
Shimshon L. Essa, Modesto, CA . . . . .	80.00
Emanuel Warda, Redwood City, CA . . . . .	80.00
Hubert Babilla, Napa, CA . . . . .	200.00
Nathan Nasser, Fremont, CA . . . . .	50.00
Agustius & Esther Bruneman, San Jose, CA .	30.00
Charles Warda, Newington, CT . . . . .	30.00
Dr. Richard Pearce, San Jose, CA . . . . .	20.00
Mooshi Benjamin, Schaumburg, IL . . . . .	30.00
Rowena d'Mar Shimun, Burlingame, CA . . .	30.00
Sargon Shabbas, Hercules, CA . . . . .	75.00
Dr. Dematour Betoushana, San Jose, CA . .	30.00
Eshaya H. Isaac, Skokie, IL . . . . .	30.00
Dr. William Ramsini, Marysville, OH . . . .	70.00
George V. Yana, Sarasota, FL . . . . .	50.00
Lena S. Lazar, Bryn Mawr, PA . . . . .	100.00
Aida Arsanis, Van Nuys, CA . . . . .	55.00
Pnoel & Nelly Shamun, Redwood Shores, CA.	200.00
(in memory of Nelly's mother, Helen Sharayha)	
Bailis Shamun Charlotte, N.C. . . . .	30.00
Nathan Michael, Skokie, IL . . . . .	75.00
In memory of Raabi Regina Michael . . . .	150.00
from her entire family	
Fred Rustam, Philadelphia, PA . . . . .	30.00
Joe Kurial, Tampa, FL . . . . .	100.00
Blandina S. Dutra, Benicia, CA . . . . .	80.00
Juliette & Rouel Aboona, Morton Grove, IL .	80.00
Youshia Kaanon, Phoenix, AZ . . . . .	80.00
Dr. Ashour & Ramona Moradkhan, San Jose, CA.	150.00
(in memory of Ramona's mother, Lisa Jacob)	
S. Dick Sargon, Danville, CA . . . . .	250.00
Fred Chalita, Turlock, CA . . . . .	100.00
Peter D. Kiryakos, D.D.S., San Jose, CA . .	180.00
Vallo Benjamin, M.D., New York, N.Y. . . .	480.00
Malek Shimmmon, San Francisco, CA . . . .	180.00
Lazare J. Kianoun, Los Angeles, CA . . . .	50.00
Daniel D. Benjamin, Des Plaines, IL . . . .	50.00
Janet Yonan, Hercules, CA . . . . .	30.00
Samrida Sargoni, San Francisco, CA . . . .	30.00
William Yoel, Highland Heights, OH . . . .	30.00
Juliette S. Atoorzadeh, Turlock, CA . . . .	100.00
Sweetlana Yaldaei-Jamal, Bronxville, N.Y. .	50.00
Odisho Y. Odisho, Skokie, IL . . . . .	20.00
Ashur A. Toma, Houston, TX . . . . .	80.00
Timothy & Anita Sibthorpe, San Jose, CA .	130.00
Samuel & Zoja Jacobs, Greenbrae, CA . . .	180.00
Benjamin Yalda, Des Plaines, IL . . . . .	30.00
Victor Hamzaeff, Sonoma, CA . . . . .	30.00
Dr. John Joseph, Lancaster, PA . . . . .	100.00
Dr. Lincoln Malik, Berkeley, CA . . . . .	100.00
Sabrina J. Badal, Sunnyvale, CA . . . . .	25.00
Sabrina J. Badal, Sunnyvale, CA (Education)	25.00
Isaac Ramsini, Anaheim Hills, CA . . . . .	180.00
Sargon Malik, Arlington Heights, IL . . . .	150.00

Maro Benjamin, New York, N.Y. . . . .	250.00
Nelson Younan, San Rafael, CA . . . . .	45.00
Youel A. Baaba, Alamo, CA . . . . .	250.00
Phillip B. Malik, Jr., San Francisco, CA . .	180.00
Shimshon Antar, Millbrae, CA . . . . .	200.00
Edward E. Yonan, Carol Stream, IL . . . . .	30.00
Hamlet N. Shabbas, San Francisco, CA . . .	30.00
Semiramis A. Shabbas, Oakland, CA . . . .	50.00

## CONGRATULATIONS



### **Harriet Azizians and Roumel Gologhlan**

were united in holy matrimony by Kasha Shmouil Denkha at the Mar Yosip parish of the Assyrian Church of the East in San Jose, California on Saturday, November 29, 1997. Their wedding was joyously celebrated at the beautiful Flamingo Palace where about 400 guests enjoyed themselves, wining and dancing to the music of Walter Aziz.

Harriet is the daughter of William and Helin Azizians who reside in Anaheim, California; and Roumel is the son of Fuodoor and Shemiran Gologhlan of San Jose. Jennifer Roundtree, a close friend of the bride, was the maid of honor, and Hermes Shmouil, a longtime friend of the groom, was the best man. Lilya Ramsini, the bride's cousin, was the flower girl and Ramon Oushana, the groom's cousin, was the ring bearer.

We wish the newly married couple a wonderful life together. May God be with them and bring them love and happiness.

*-Submitted by the Azizians family*



## **Anwar Khoshaba Elected Mayor of Fairfield, Australia**

**by the Editor Julius N. Shabbas**

The City Council of Fairfield, Australia, recently elected their 17th Mayor, Councillor Anwar Khoshaba, JP the first Assyrian in Australia to achieve this distinction. He will be Mayor for the next twelve months. "This Council is not representing the ALP (Australian Labor Party) or the Liberal Party or the Independents," he said. "This Council is representing the people of Fairfield," with a population of over 180,000, and where the majority of the over 20,000 Assyrians reside. "I envisage," he says "a just society where all residents, particularly our young people, can reach their potential and contribute to our community's future. To achieve this, I will encourage Council to continue the fight against drugs and unemployment which undermine the family's well being." Anwar Khoshaba urges the Council to stay away from political debate and remain a "people government", and wants the residents of Fairfield to know that his office door is always open. He was congratulated by many well wishers, and thanked his many friends among the Assyrian community and other Fairfield residents for their support and confidence. At the installation, a member of the Assyrian community sought special permission to video the proceedings.

**Family** — Anwar Khoshaba was born in Kirkuk, Iraq, on September 21, 1939 to Eshaya and Maryam Khoshaba. In 1963 he graduated from Baghdad's Technical College and for seven years worked as a foreman for a construction company. In 1969 he married Atour Youkhanna Kallu in Daura, Baghdad, and in 1970 emigrated to Australia with his wife and four-month-old son, Ninos. Since then two other children were born to them, Rhonda in 1971 and Frank in 1972.

**Political Life** — Through his work, Anwar Khoshaba joined the Australian Labor Party in 1974 and has been Smithfield party branch senior vice-president for the past ten years. He is a State and Federal delegate and also a campaign manager for Smithfield MP Carl Scully, Minister for Public Works Roads & Ports. Anwar also assisted Janice Crosio, MP, (Federal Member for Prospect, Parliament of Australia House of Representatives) pre-Selection which was very challenging but rewarding in the end; as well as the pre-Selection of Joe Tripodi, MP. In 1989 Anwar obtained his Certificate as a Justice of the Peace.

**On the Council** — Since his election in 1991 as a Councillor (Alderman) for Fairfield City Council, Anwar has served in nearly all the committees on the Council — Community Development & Recreation, Public Works, Traffic, Environmental Management, Priority and Direction. In 1992 and 1994 he was elected as a Deputy Mayor;



1995-1997 re-elected to the Council; and in 1996 elected President of the State Electoral Council.

**Activity within the Assyrian Community** — Since his arrival in Australia, Anwar Khoshaba has helped and contributed to the general welfare of the Assyrian community in matters of housing, immigration and health needs. He is a member of the Assyrian Australian Association and Nineveh Club; served as an advisor to the Assyrian Church of the East; and an advisor to the Assyrian Australian National Federation in issues relating to the local government.

Anwar Khoshaba, through the good offices of Mrs. Janice Crosio, MP, has been instrumental in leading good will delegations of the Assyrian Australian National Federation and the Assyrian Churches to meet with the former Prime Minister of Australia, Paul J. Keating, and other local and State officials, as well as Federal government officials relating mainly to the Assyrian refugee problem.

About three years ago when then United Nations Secretary-General, Boutros Boutros-Ghali, went to Australia for the International Festival of Nations in Sydney, Anwar Khoshaba spoke with the Secretary-General and presented him with a petition on behalf of the Assyrian Universal Alliance, and the Assyrian people in Iraq concerning their political, economic and social situation in Iraq and the Middle East.

We congratulate Anwar Khoshaba for his election to Mayorship of the City of Fairfield, and wish him success in his endeavor to help the people of Fairfield in general and the Assyrian community in particular. -Information submitted by Jacob E. Yohanan, St. Pauls, Australia

## Shakespeare's Romeo and Juliet on Stage

**Background: by the Editor, Julius N. Shabbas**

In 1924 Raabi Yacoub Bet-Yacoub (1896-1988) was requested to attend a meeting of Assyrians and Armenians in Hanaidi Camp (British Air Force Base near Baghdad, Iraq). Mr. J.J. Ingram was the superintendent of the civilian camp. At this meeting Raabi Yacoub was offered the position of principal of the R.A.F. Union School, which he accepted. He remained school principal in Hanaidi until 1937 when this Base was closed down and a new one was established at Habbaniya (55 miles from Baghdad). Raabi Yacoub resumed his position in the new location where he remained until 1945 when the school was nationalized.

During these years Raabi Yacoub was instrumental in providing exceptional education to thousands of Assyrian and Armenian students, now scattered throughout the world. A prolific writer-poet, he has written extensively on many subjects. In addition, he had translated into Assyrian several Shakespearean plays, among them Hamlet, Othello, Romeo and Juliet, The Merchant of Venice, A Midsummer Night's Dream. These plays and others that he translated, such as Arshin Mal-alan, Darwoosh, were staged by the students (sometimes including himself) to large audiences under his directorship. The photos and names, submitted by Baba Yuxhanna of Chicago, IL, represent the cast of Romeo and Juliet staged in 1935 in Hanaidi.



Back row 1 to r: Esha Oraham (Raabi Elsie's brother), Esha (laundryman), Hatam Sarkis, Elisha (Barber), Yousip, unknown, Raabi Espania Shimshun and Para Pius. Second row (standing) 1 to r: Baba Yuxhanna (as Tybalt), William Shabbas (as Capulet), unknown, Levi, Arshak, Baba Mirza, unknown, and Francis Darmoo. Third row (standing): on the left is Raabi Youkhanna Shimshun and on the extreme right are John Youkhanna and Ando Mama. Third row (seated) 1 to r: Hawel Lazar, Jane David, Raabi Yacoub Bet-Yacoub, Lena Soski, Italiuous Shawol, Emmanuel Jacob (son of Raabi Yacoub) and Avimalk Yonan. Forefront (seated) 1 to r: Arshaloos and Haykanoosh.





Baba Yukhanna (as Tybalt) is flanked by John Youkhanna (left) and Avimalk Yonan (right).

## THE SECOND ASSYRIAN RETREAT FROM HAKKIARI, 1924

*By Solomon (Sawa) Solomon*

On June 9, 1924, the Mosul conference, being held in Constantinople, broke down and from that date on reports of Turkish military movements near the Iraqi administrative border reached the British who then put forward their case about the Mosul Wilayat to the League of Nations. While a full-fledged invasion of northern Iraq was unlikely, there was the possibility of a joint Kurdish-Turkish military operation just inside the Iraqi border to further Turkish interests in Mosul.

Following the Baquba Refugee Camp, a large number of Assyrian tribesmen had moved back to their ancestral lands in Hakkari. On August 7, 1924, the Turkish governor of Julamerk, along with his escort, clashed with a group of Assyrians at Hani, which lies ten miles north of the Iraq border, and this gave the Turks the excuse to evict the Hakkari Assyrians and also lay claim to Mosul. Over the next few weeks they reinforced their garrisons along the frontiers north of Amadia and Zakho. General Jaafar Tayar Pasha, commanding the VII Turkish Corps, moved his

headquarters to Jazira. On September 11, small parties of Turkish troops were seen just inside Iraq. The British assessed the situation as follows:

- That the Turks deployed their VII Corps on the Iraqi border
- That they had determined to retake Mosul Wilayat
- That now they have the excuse to expel Hakkari Assyrians
- That they can now destroy the Pan Kurdish movement
- That the British have to act early, with force, to convince the Turks that they cannot violate the border with impunity

On September 13th, nine British Bristol fighters from No. 6 Squadron arrived in Zakho. Next morning they attacked a large force of Turkish cavalry six miles north of Zakho. An hour later the same aircraft inflicted casualties on a smaller cavalry force near Birkar. At this juncture, Colonel H. T. Dobbin, the commander of the Levies, gathered a small army to protect the northern border. Also No. 6 Squadron was reinforced by No. 55 Squadron from Hanadi. Armored cars and cavalry troops joined the Levies. Also arriving were units of the Iraqi army on orders from King Faisal.

Starting on September 15 clashes took place all along the frontiers. On the 16th, Hakkari Assyrians started retreating toward the border after the VII Turkish Corps commenced military operations against them. Here the Royal Air Force sustained an air offensive against Turkish lines of communication which were disrupted as a result.

On the Amadia Sector, units of the Third Assyrian Battalion, under command of Colonel C. R. Barke, were augmented by 70 Assyrian tribesmen; together they occupied Banavi. On the 18th, Levy troops from Dayana were dispatched to reinforce Barke; however the latter, under pressure, retired to Ser Amadia awaiting his reinforcement.

### The Battle for Hakkari

Turkish Corps Commander, General Jaafar Taya Pasha sent three columns against the Assyrians in Hakkari. The first column, which comprised the First Cavalry Division under General Mursal Pasha, moved against Hauris on the 12th of September. Forward units reached Challek on the 16th. Along with the second column, they formed a pincer movement against Ashita, which was occupied on the 20th. The second column, with a force of one brigade, had proceeded from Shernakh to Beit-Esshebab and then Ashita, attacking Assyrian villages on its line of march. The third column, also with a strength of a brigade, marched down the Zab from Julamerk to Darawa. At the end of these operations all of the Hakkari Assyrians had retreated under the weight of the advance of the Seventh Corps.

On the 22nd the British Command made the following assessment of the situation:

- That the Turks had formed a line within Iraq and were not retiring.
- That they were spreading propaganda among the Kurds to rise against the government.
- That most of the Seventh Corps were poised at the Iraqi border with Headquarters in Besbin just 10 miles north of Zakho.

Here the British decided to take action to prevent a further advance into Iraq, to discourage Kurdish insurrection and to hamper troop movements in and out of Ashita.

Intensive air attacks were launched against Turkish troops inside Iraq and against their lines of communication. On September 22nd Ashita was bombed. Next day, Lizan, Shiranis and Banik were attacked. On the 24th, Challek was devastated. On the same day, the Kurds deserted their Turkish allies and headed home.

### **The Battle for Barwar**

All along, the Hakkari Assyrians had been retreating into the Amadia sector in a very sorry condition. It was their second one in nine years, so the British decided to settle them in Barwar, a large fertile valley with many villages. Colonel Barke moved forward against the Turks on September 24. He was joined by a force of several hundred Assyrian tribesmen under the command of Bishop Mar Youalah of Barwar. The Turkish line of Benawi-Mai-Ain D'nuni was penetrated by the Assyrians after a fierce battle. The Turks, using heavy machine guns, put up gallant resistance but were no match for the Levies. They fled leaving their positions to be claimed by the Assyrians. It was a sweet victory. Soon the government was established in Ain D'Nuni. Here the Levies established a series of forward posts to protect the newly occupied area. On October 2nd the British decided to attack the Turks in revenge for evicting the Hakkari Assyrians from their lands. Aircraft of the Royal Air Force dropped 114 bombs on Ashita causing 50 Turkish casualties. On the same day word arrived in Iraq that the British and Turkish delegations in Geneva had agreed to maintain a status quo pending a final settlement of the border. However by the 8th it was apparent that the Seventh Corps was not retiring to the original line, so the British command in Iraq under A.O.C. Sir J.A. Higgins sent Colonel W. Dent by air to Zakho with a letter to the Turkish Corps Commander. Colonel Dent met Jaafar Tayar Pasha at Rubabi Kale on October 11 and told him to retire to the original line or else. Next day the Seventh Corps started withdrawing. This action was completed on November 20; on that date British aircraft were pulled to normal stations, and the Assyrian Levies then moved to their winter quarters.

The current Iraqi-Turkish border, now known as

the Brussels Line, was approved by the League of Nations on October 30, 1924 and came into effect on November 15, 1924. Thirteen days later the new frontiers were manned with Iraqi police posts and the crisis at hand came to pass.

## **Esha "Ed" Hermis A Gentleman**

**June 20, 1934 - October 16, 1996**

***By Paul Solomon Hermis, Ed.D. (c)***

I still find myself saying "Oh, I should ask my Dad about this." Or, when in conversations with other people I would catch myself thinking "I wonder what my Dad would think right now?" The reason I do this is clear to me. Throughout my life I have always relied very heavily on my father and mother. They guided me in all aspects of life, and were always there for me.

My Dad was a great example to all fathers everywhere. He was the strong silent pillar in our family that ensured that we got everything we wanted and needed. Our Dad helped my brother, Andrew and me with our homework every night from grammar school through high school. Even in my first years of college, Dad helped me type my papers when I was close to the due dates (always the night before they were due). He took us to sporting events and comic book conventions. He even took us to rock concerts when we were too young to attend by ourselves. In Cub Scouts, Dad built my pine wood derby car (which won) and used his engineering genius to make sure that our school science fair projects always stood out. He always enjoyed the company of my friends when they would visit and found great humor in listening to their stories about our exploits in the world.

Dad was a great guy and a real gentleman. In conversations with my Dad about social/political issues, he had a real sympathetic understanding for the racial ill wills in this country and understood why certain groups of people reacted to society the way they did. It was because he, as a young person, experienced the same feelings of oppression in his home country which prompted him to seek better opportunities here in America. In my life, I do not recall him ever saying anything ill about any person or group.

Now that Dad is gone, I really appreciate the big and little things he would do for us that I took for granted. I have made a major transformation in my life. I use the values he impressed on me to create new values to live my life by and to stretch my own personal wings. Our Dad provided us with a great foundation in life and now is the time for me to come into my own and use my mighty wings to go beyond where my parents have gone. The lesson here to all parents reading this article, help your children so they will do **better** than you. Thanks Dad!!!!

## **Memorial Monument to Assyrian-Americans who served in the U.S. Armed Forces**

The Assyrian American AMVETS (American Veterans of World War I & II, Korea and Vietnam) Post 5 of Chicago, Illinois Memorial Committee has completed installation of the Memorial Monument honoring Assyrian-Americans who gave their lives in the service of our country and the Assyrian men and women who served in the Wars of the United States of America. The following words are inscribed on the monument:

**"Dedicated to the Honor and Memory of all the  
Brave Assyrian-Americans whose Patriotic  
Service was Instrumental in Preserving our  
Freedom".**

The Memorial, a center tablet and two wings may be seen in Section 45 of Elmwood Park Cemetery located in the Chicago suburb of River Grove, Illinois.

You can participate in the Memorial by making a tax deductible contribution to the Memorial Fund. Your generous contribution is needed to complete the Memorial which will cost over \$90,000. All contributors will be honored by having their names included in the time capsule to be entombed at the dedication.

You may wish to acquire a Memorial Brick on the walkway in front of the Monument. A contribution of at least \$500 is required to place the name of a loved one(s) on the Memorial Brick. The number of Bricks are limited and will be assigned on a first come basis.

The dedication will be in the spring of 1998 prior to Memorial Day, with the date set for May 16, 1998, which will also include celebration of the AMVET Post 5, Fiftieth Anniversary. A banquet is set for May 17, 1998.

The AMVET Post 5 Memorial Committee:

Cyrus A. Alexander	Albert Miglioratti
John Hasanna	John Nimrod
Edward E. Joseph	Lincoln Peters
Marshall Joseph*	Lincoln S. Tamraz*

\*For further information please call  
(773) 264-2786 or (773) 463- 0990

**Please make your checks payable to:**

**Assyrian American AMVET Post 5  
Memorial Fund**

**% Ms. Margaret Cumming**

**First Bank & Trust of Evanston**

**820 Church Street**

**Evanston, IL 60201**

**All contributions are tax deductible**

*- submitted by Marshall Joseph*



# EX-HABBANIYANS CELEBRATE IN CANADA THIRD SCHOOL REUNION

By Mikhael K. Pius

The Third Ex-Habbaniya Union School Reunion took place in Toronto, Canada, during the weekend of August 22-24, 1997. It was held by a Canadian organizing committee made up of John Aghajan and his daughter Rita Aghajan Youssef, Joe Aslan and Charles Ganja, assisted by Lowas Aghajan, Emily Aslan and Doris Ganja, and consisted of a get-acquainted reception, a dinner-dance party, a trip to Niagara Falls, and an outdoor picnic.

The Reunion got underway with the get-acquainted reception held at the Assyrian Society of Canada's Semiramis Banquet Hall in Mississauga, Ontario, on Friday, August 22. Old comrades converging together from all over met, chatted, and renewed old friendships over complimentary refreshments provided by the Ladies Auxiliary of the Reunion Organizing Committee.

On the morning of the second day, August 23, a tour was made to visit the thundering, cascading wonder of Niagara Falls and to view the surrounding scenic beauty.

This was followed, in the evening, by the main feature, a banquet-dance party, also at the Semiramis Banquet Hall. The party was attended by 268 guests, former Habbaniya residents, their families and friends. They came from Chicago (70), California (14), Australia (8), England (7), Michigan (3), North Carolina (2), Wisconsin (2), Virginia (1), Alabama (1) and 160 from Toronto and its surroundings.

The dance party was enlivened by both Assyrian *khigga* and Western dancing to old Habbaniya nostalgic songs played by the Assyrian Kings Band - Johnson Aghajan on alto and soprano sax, Maurice Aghajan guitar and vocal, and Donald Ganja on the keyboard, assisted by big brother John Aghajan. Guest veteran Zakaria O. Zakaria also played a few *khigga* tunes on alto sax along with Johnson.

The highlight of the evening was the presentation of honorary trophies and plaques to a number of former Habbaniya individuals supposedly for their achievements in Boy Scouting and sports, and the exchange of presents between the Canadian Organizing Committee and the Reunion Founding Committee; an ardently-applauded three-song rendition—that rumbled the hall!—by the famous former Baghdad vocalist, Oshana Youel Mirza; and a surprise feature, a three-numbers live music performance of Scottish bagpipes and snare drum by a three-man group of Canadian Metropolitan Police Bag Pipers Band, dressed in Scottish regalia, which was received and "sent off" with resounding applause.

Chairman-host John Aghajan gave the welcome

speech, followed by a one-minute silence for the deceased Habbaniya comrades. Then Maurice Aghajan sang the Canadian anthem, "O, Canada", followed by the stirring song "*Ya A'khouni Qa'toukh Bai'dakh*" (O Brother, To Thee The Flag!), accompanied by his twanging guitar and the guests' clapping to the beat. Various speeches then followed by: John Aghajan on behalf of the Organizing Committee; *Qaasha* Yosip Yacoub Sarmast, the Mississauga's *Mart* Mariam parish priest; Dinkha Warda representative from Australia; Ben Yalda, representing the Reunion Founding Committee of Chicago; Andrious Mama Jotyar, England's representative; Davis Eshay David on behalf of Central California representatives, whose theme was the school plays and the inherent Habbaniya values, such as equality of living standard, hospitality, and absence of tribalism; and *Raabi* Albert Babilla, the only former Habbaniya teacher present, who gave a brief sketch of the school.

Dinkha Warda announced that the next Reunion is to be hosted by the Assyrians of Australia (discussed and approved previously) around September when the Olympic games and the Assyrian Australian National Federation convention are also scheduled to be held in Sydney in the year 2000. John Aghajan then passed the "torch" (Habbaniya Union School flag) over to Dinkha to carry to Australia and Ben Yalda suggested that "everyone of us should start saving a dollar a day for his trip to Sydney in the year 2000." [An excellent suggestion for lean purses, like mine, Ben!]

The evening closed with a more passionate rendition of *Ya A'khouni Qa'toukh Bai'dakh*, preceded by a group picture of the persons receiving the honorary trophies and plaques. An additional present was given to John Aghajan and a wedding present to newly-wedded committee member Rita (at the time on her honeymoon with bridegroom Joseph Youssef). And a *special* 1997 Man of the Year trophy awarded by the Assyrian Society of Canada to the Ex-Habbaniya and Iraqi International soccer player, Sargis Shimshon Shallou of Modesto, California, was presented to Modestan proxy, Davis E. David, to deliver to Sargis.

The final Reunion curtain came down at the end of an outdoor picnic on Sunday, August 24, at Bronte Creek Provisional Park. There was food and refreshments on sale, but some hospitable Assyrian Torontonians had also provided a combined Assyrian traditional breakfast and lunch, with tea in steaming samovars, to treat their visiting guests. There was also music and *khigga* dancing and a



*tawli* (backgammon) contest won by John B. Rehana.

The Reunion seemed to be very well organized and carried out, and I heard some glowing words about it from people who had attended it.



**Reunion Organizing Committee of Canada**

From left: Joe Aslan, Charles Ganja, Rita Aghajan Youssef, and John Aghajan, the chairman.

**The Surprise Feature of the Banquet Night**

Three of the members of the Canadian Metropolitan Police Bagpipers Band being led, playing, into the hall by the Habbaniya Union School flag and followed by the group of trophy recipients.



**Reunion Founding Members March for Plaques**

From left: Sargon Abouna, Ben Yalda, Zakaria Zakaria, John Rehana, and Odisho Warda walk jubilantly to receive the plaques they were presented with.





#### **Reunion Organizing and Sub Committees**

From left: John Aghajan, Lowas Aghajan, Doris Ganja, Charles Ganja, Emily Aslan, and Joe Aslan.



#### **Trophy and Plaque Recipients at the Reunion**

Sitting from left: John Aghajan, Ben Yalda, Zakaria Zakaria, Odisho Warda, John Rehana, George Isaac, and Sargon Abouna; **1st Row** from left: Lowas Aghajan, Parmany Landi, Mary Mirza, Roza Simon, Davis David, Albert Babilla, Youel Babilla, Doris Ganja, Envia Warda, Nano Ganja, Emily Aslan, and Mirza Shmouel; **2nd Row** from left: Avia Khammo, Yacoub Y. Yacoub, Eshaya Hormis, George Yonan, Joe Aslan, Yacoub T. Yacoub; **3rd Row** from left: William D. Shino, Mishael Solomon, and Shamasha Moshi Sargis; **4th Row** from left: Charles Ganja, Oshana Mirza, Andrious Jotyar, Dinkha Warda, Rev. Yosip Sarmast, Daniel Solomon, John Michael, Khuna Arsanis, and Yonathan Aghajan.

## Former Soccer Player and Wife Observe Golden Wedding Anniversary

By Mikhael K. Pius

Due to a recent family bereavement, Sargis and Daisy Shallou observed their Golden Wedding Anniversary *quietly*, on April 27, 1997, with a dinner at home with three of their daughters and families in Modesto, California.

Sargis and Daisy were married on April 27, 1947, in the Civil Cantonment of the Royal Air Force Station of Habbaniya, Iraq. They lived there for eight years before moving, with their children, to Baghdad in December 1955. He worked in various clerical capacities, 14 years for the R.A.F. and another 14 years in Baghdad for two concerns and a family hotel business. They then emigrated to London, England, in April 1974.

In London, he was employed for another 14 years as senior technical clerk by two different companies before retiring on December 30, 1990. He also served as president of the Assyrian Society of the United Kingdom for six years.

Sargis and Daisy, who immigrated to the United States in March 1994, have a son and four daughters, all married, and nine grandchildren. Two of their children live in London and three in Modesto.

In Habbaniya, Sargis was a hockey player and a top soccer player for the R.A.F. Employees (Assyrian) Club and the C.C. Select teams for seven years before relocating to Baghdad, where he also played soccer for *Muslaha* (Bus Transport), Assyrian National, and Iraq Select teams. He took part in several international matches in the late 1950s and early 1960s.

In his early soccer days Sargis was placed on the wing. But during most of his other years he played at center-half. Because of his speed, he was dubbed "Jet" at Habbaniya, and in Baghdad his long strong shots earned him the nick-name "*Chakouch*" (hammer).

A hard-working "watchdog", Sargis was the backbone of his team's defense and one of the best center-half backs in Iraq. His assets were sprinting, swerving, tackling, ball anticipation, heading, and strong long shots, just the right combination for the defense position. When dueling in a sprint for the ball, he had the skill to swerve suddenly, leaving his opponent off-balance and completely beaten while he triumphantly carried away the ball or sent it flying to his forwards. He wasn't a noted dribbler, but he was a hard and persistent tackler. Although only 5-foot-5, he was a good header, too, leaping high to clear the ball. He had an uncanny sense of anticipation, being on the spot where a high ball was heading by quickly rushing forward or scurrying sideways or backward to meet it.

Of the five Shallou soccer players, Sargis was the best known. In addition to the many trophies he has earned in the decades past, Sargis was among the former Assyrian players honored by the United Assyrian Organizations of California in 1994 and by the Ex-Habbaniya Community Group in 1996. And this year he was chosen the 1997 Man of the Year by the Assyrian Society of Canada and awarded, by proxy, a memorial trophy at the Ex-Habbaniya School Reunion in Toronto, Canada, on August 23, 1997.

But his most memorable soccer event was, Sargis says, his first of two matches played against Teheran's Taj Club team, which Assyrian National team won 5-4, at Scouts Ground, Baghdad, in May 1956.



Sargis and Daisy at their Wedding, in 1947



Sargis and Daisy several years ago, in 1990

## Young Malik Khoshaba's Struggle with the Bear

by Elizabeth Y. Campbell

When my father Yoel was a boy of 12-13 years of age in Baz, Turkey, youths from nearby Assyrian villages would sometimes get together to play "war" games or hunt the smaller game which abounded in the hills. One such day they came upon a cave they knew to be the den of a "big, bad bear". Khoshaba of the Tkhumî, always the leader because of his great size and strength, who had earlier been boasting that he could wrestle a bear with his bare hands, had to accept a dare from his friends to enter the bear's cave or lose face and besmirch Tkhumî honor forever. Fearsome noises were soon heard from within the cave. Grunts and groans, bang and crash, until the very ground seemed to shake under the boys' feet. In what seemed an eternity youth and bear came tumbling out of the cave and came to rest at the bottom of a small hillock, with the boys whooping wildly in hot pursuit. The bear was dead, bleeding from several deep dagger wounds. Khoshaba now astride the bear, though somewhat the worse for wear, was well enough to raise his dagger in victory with his own whoopie. And the hills rang with the blood curdling battle cry of the Tkhumî!

Young Khoshaba went on to become *Malik* of the Tkhumî and with the great courage and fortitude he had shown in the bear's den, led the remnants of his people out of the Turko-Kurdish holocaust into the comparative safety of the British lines.

It may interest you to know that I saw *Malik* Khoshaba when I was just four years old. He came to our house for help when he and his people were hiding in the mountains outside Maragha. My brother Bill Yoel has written in *Nineveh* magazine about the suffering of our people at the time, the headache, the tragedy of death from starvation and exposure, so I have nothing new to add to it. It has been seventy nine years since I saw the *Malik*, yet I still remember him in a shadowy way and thinking "My, he is so very big, he must be a giant, a very sad giant!" And wondered what made him so tragic looking. It was some years before the answer to my question fully dawned on me.

## 1998 Board of Directors of the Assyrian Foundation of America

At a general membership meeting on December 9, 1997 the following officers were elected to the Board of Directors:

President . . . . .	Pnoel Shamun
Vice-President . . . . .	Belles Yelda
Secretary . . . . .	Mariana S. Samo
Treasurer . . . . .	Julius N. Shabbas
Chair, Membership . . . . .	Sargon Warda
Chair, Education . . . . .	Martin Jacob
Chair, Social . . . . .	Flora Kingsbury

## IN MEMORIAM

Oraha Paulos Oraha



Oraha Paulos Oraha passed away on October 30, 1997, in Modesto, CA at age 68. He was laid to rest in the Assyrian section of South Hyland Garden, Lakewood Memorial Park in Hughson, CA. The funeral service presided over by Father Auchana Kanoun, assisted by four priests of the Assyrian Church of the East and deacons, was held at

Modesto's Mar Zaia parish of the Assyrian Church of the East. A memorial lunch, attended by several hundred admirers, was given at the Church hall where a life sketch of Oraha was read and he was eulogized by family and friends.

Oraha was born September 13, 1929 in Deyana, Iraq to Paulos Oraham Paulos and Penna Khamo. He grew up at the Royal Air Force Base in Habbaniya and Baghdad, and received his formative education in the Assyrian schools. As a youth he excelled in the field of high jump and soccer. He worked in the Department of Agriculture at Habbaniya, and the Iraqi Airways in Baghdad.

In 1954 Oraha and Georgette Alajaji were joined in holy matrimony, and were blessed with four sons and one daughter. He worked hard and sacrificed to educate and provide well for his family. In 1973, along with his family, Oraha emigrated to the United States and settled in San Francisco where he worked in different capacities, including Bechtel Corporation as a librarian. His goal for his children was to see them married, raise a family and be happy in their lives. Oraha always wanted to set a positive example for his family by participating in church activities. The family were dedicated members of the Assyrian Church of the East in San Francisco, and Oraha became an active member of the Church Committee (Motwa) for 22 years. And for many years both Oraha and Georgette were devoted members of the Assyrian Foundation of America, and faithfully participated in its functions.

In 1995 Oraha retired and relocated to Modesto to be close to his grandchildren that he loved. Four months later he was diagnosed with brain cancer. Despite several surgical and medical procedures he passed away two years later with his wife at his side. Oraha was a gentle and friendly person, kind and thoughtful, devoted to his family and admired by all.



Loved and respected by his family, the late Orahah is survived by his wife of 43 years, Georgette Orahah; four sons: Khalil, Banepal and Salem along with their families in Modesto; and son Ashor (San Francisco); daughter Shameran Orahah Anderer (San Francisco); two brothers: Zaia (Chicago) and Georges (Modesto); three sisters: Shoshan (Kirkuk, Iraq), Sophia (Modesto) and Tamara (Marin, CA); and by grandchildren, many cousins, nephews and nieces. Orahah's pleasant memories will be cherished by the family and friends who loved him dearly. May God grant him His eternal love and rest in peace.

- Information submitted by Shameran O. Anderer

#### **Orahah's Family Background by Julius N. Shabbas**

In the 19th century Orahah's grandfather, Awraham Shimon of Alwach (Urmia, Iran) fought along with the Russians against the Turks. The Russians brought the family, as well as many other Assyrian families, to Arznie (a town near Yerevan, present Republic of Armenia) where they were settled under their protection. Awraham married in Arznie and had ten children - seven sons and three daughters. One of the sons was Orahah's father. We met two of the other sons, Ivan Abramovich Simonoff (born 1899) and Babeko (who was in his 90's) in mid-1987 when a group of ten of us, including Orahah, travelled to the then Soviet Union for three weeks. Orahah was pleasantly happy to see and visit with his uncles and their large families. We were entertained generously by the Assyrians of the three towns: Arznie, Dwine and Kuilasas.

Orahah's father eventually emigrated from Russia to Mosul, Iraq, where he met and married Penna Khamo. He then joined the Assyrian Army under Agha Petros and was a three-time decorated corporal. Orahah's father then volunteered in the Royal Air Force Assyrian Levies and was transferred to Deyana where Orahah was born in 1929.

#### **Baba S. Adam**



Baba S. Adam passed away on September 30, 1997, at Sequoia Hospital in Redwood City, CA at age 75. He was laid to rest at Olivet Cemetery in Colma, CA. The funeral service, presided over by Archdeacon Nenos Michael, was held at Mar Narsai parish of the Assyrian Church of the East, San Francisco, CA. A memorial lunch

attended by a large number of admirers, was given at the Basque Cultural Center in South San Francisco where a life sketch of Baba was read and was eulogized by family and friends.

Baba was born in 1922 in Baghdad, Iraq, to Shmoel and Nanajan Adam. After completing his formative education, he attended and graduated from Dr. Calvin K. Staudt's American High School. He relocated to the Royal Air Force Base at Habbaniya where a community of some ten thousand Assyrians lived. After working in Habbaniya for a short time, Baba subsequently moved to the northern city of Kirkuk, and worked for the Iraq Petroleum Company for many years. He had a wide spectrum of interest. He became very active in the Assyrian community there, participated in plays and dramas such as Diman & Petius and Shakespeare's Hamlet, both in Assyrian. Baba was instrumental in establishing the first musical band in Kirkuk in the 1940's, played banjo and violin as well as coordinating many activities for children at Christmas time. He enjoyed sports, social club activities, church functions and singing. His knowledge of Assyrian was exceptional. His articles and poems for different occasions have appeared in Nineveh magazine.

In 1950 Baba married Florence Badal and three sons were born into the family. They emigrated to the United States in 1970, and eventually settled in San Mateo, CA. He worked for Bechtel Corporation and S.P. Communications, and later owned and operated his own businesses. The family were members of the Assyrian Church of the East in San Francisco, and for many years Baba and Florence were dedicated members of the Assyrian Foundation of America, and he also served on the Board of Directors.

Born and raised into a devout Christian family, Baba was a good man, loving and caring father, kind and considerate, deeply devoted to his family. He was admired and respected by all who knew him. Baba had yearned for the day he could bring his parents to the United States. However, it was not to be — they passed away before he could do it.

In 1989 Baba was afflicted with an incurable medical condition that affected his nervous and muscular system and eventually rendered him helpless. Florence's meticulous care during these eight years allowed him to live at home in comfort. The love and devotion she gave under such extremely difficult circumstances was an inspiration to everyone. Likewise, his children shared in keeping their father as comfortable as possible.

The late Baba, a devoted husband and an affectionate father, is survived by his wife Florence (San Mateo); three sons: Gilbert (San Mateo), Robert (Scottsdale, AZ) and Raman (San Mateo); three grandchildren: Christopher, Andrew and Catherine; his brother Pnoel Adam (Kirkuk, Iraq); three sisters: Alice Sanasarian (Los Angeles, CA), Gladys Aprim (Hayward, CA) and Agnes Adam (Foster City, CA); and by many cousins, nephews and nieces. His pleasant memories will remain in the hearts of his family and friends who loved him

dearly. May God rest his soul in peace.

*Information submitted by Gilbert Adam*

### **Fraidoon Orahim Is'hak**



Fraidoon Orahim Is'hak passed away on October 23, 1997, and was interred in Edenbrook Cemetery in Calgary, Alberta, Canada, on October 27. His funeral mass was celebrated by Fr. Timothy Boyle at the Holy Spirit Catholic Church, followed by a memorial lunch, contributed by his parish, at the church basement for the

handful of Assyrian mourners living in Calgary and for some Canadian parishioners and friends.

The late Fraidoon was born on February 25, 1922, in Kermanshah, Iran, and his family emigrated to Iraq when he was three years old. He lived 53 years in Iraq and the last 19 years in Calgary. He received his elementary education in *Raabi Elisha Qaasha Oshana's* Assyrian Evangelical School in Gailani Camp, Baghdad, and had his last year of schooling at *Raabi Yacoub Bet-Yacoub's* Union School in Habbaniya. He lived in Habbaniya for 24 years, 15 of which he worked as a clerk for the Royal Air Force, and five for the Iraqi Works Department. He also lived and worked 17 years in Baghdad and eight years in Canada, retiring in 1986.

An avid sports fan, the late Fraidoon was a soccer goalkeeper from 1939 to 1951 for top Assyrian teams in Habbaniya, such as Tigers, Arsenals, C.C. (Civil Cantonment), and R.A.F. Employees (Assyrian) Club, and coached young players for three years after he "hung up his boots". He was also a tennis, basketball, and volleyball player, as well as a winner of the Habbaniya *towli* (backgammon) championship for 1939. He served as sports secretary for the Employees Club in 1945 and was its treasurer during 1946-51.

Fraidoon was married on November 29, 1947. He and his wife Lujiya had been looking forward to celebrating their Golden Anniversary. Fraidoon was a very honest and conscientious man, loyal to his family and friends. He worked hard and, helped by his saintly wife, raised four intelligent children, putting all of them through higher education. A witty man with a dry sense of humor, he had a remarkable memory. He could remember faces, names, and dates from bygone decades and relate events in detail like a story teller, especially about

the Habbaniya era. He assisted me in corroboration and feedback on some of my articles on Habbaniya, published in *Nineveh* magazine during the last eight years. I called and chatted with him often during his last few months. Although his long illness was terminal, he maintained an upbeat attitude, clung to Jesus and Mary for comfort and hope, and received full support from his caring and closely-knit family, his relatives and friends.

He is survived by his wife, Lucy (Lujiya) Poloss Is'hak; daughter Bernadette Ibrahim; three sons and three daughters-in-law: Zaia Abraham and Romy Tittel, Francis and Brenda Is'hak (in Calgary) and Serkes & Isabel Ibrahim (in Brompton, Ont.); three grandchildren, Daniel, Justin, and Rebecca Is'hak; niece Marlene Is'hak Athniel in Baghdad, Iraq; nephew Gewargis Peyous Is'haq in Amman, Jordan; and several cousins elsewhere.

A 40th Day mass, too, was celebrated in Fraidoon's memory at St. Thomas Church in Turlock, California, on November 30, followed by a lunch offered by his family - Lujiya, Bernadette, and Zaia, who were also present on the occasion - at the Assyrian American Association of Modesto Club in Ceres. Zakaria O. Zakaria played two sentimental hymnal tunes on the saxophone. *Shamasha* Albert Benjamin read a sketch of the late Fraidoon's life and Shimshon Warda, program host, and Sargis Shallou eulogized him, while Fr. Kamal Bidawid spoke of life, death, and faith in our lives.

*-- Submitted by Mikhael K. Pius*



**Jacob E. Yohanan** of St. Pauls, Australia (on the left) with **Julius N. Shabbas**. Our paths crossed in San Francisco during the first week of November 1997. With his lovely wife, Penny, they visited relatives and friends in the United States, and attended the Assyrian American National Federation convention in Detroit.





مِنْ مَعْبَدٍ لَهُمْ : ذَبَّ إِلَهُتَ مَعْبُدِي  
 مَعْبُدِي مَعْبُدِي . ذَبَّ خَدْمِي كُنُوزِ  
 سُلُوكِ مَعْبُدِي مَعْبُدِي . مَعْبُدِي مَعْبُدِي  
 مَعْبُدِي خَلَا . مَعْبُدِي دَسَا وَدَسَا مَعْبُدِي  
 دَسَا دَسَا دَسَا دَسَا دَسَا دَسَا .



מן משה למשה: וְכִתְבֵּי יְהוֹשֻׁעַ מִיְּהוֹשֻׁעַ -  
 מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ - מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ . מִיְּהוֹשֻׁעַ  
 מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ . מִיְּהוֹשֻׁעַ  
 מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ , מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ , מִיְּהוֹשֻׁעַ  
 350 מִיְּהוֹשֻׁעַ . 17 מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ . 15  
 מִיְּהוֹשֻׁעַ ( מִיְּהוֹשֻׁעַ ) מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ 7  
 מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ מִיְּהוֹשֻׁעַ .



هفتاد و دو (۷۲) صفحه  
۶۰۰ فقره درج شده

[illegible]





דפוס קדמון מלך קדמון מלך SBS Radio , מן תאריך שנת 1976 ,  
 מלכותו מלכותו מלכותו מלכותו . מלכותו מלכותו מלכותו מלכותו  
 מלכותו 21 מלכותו 1976 . מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו 8  
 9 מלכותו .

7 - מלכותו 1976 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו .

8 - מלכותו 4 מלכותו 1977 מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו 14  
 מלכותו .

9 - מלכותו 17 מלכותו 1979 מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו 4  
 מלכותו .

10 - מלכותו 22 מלכותו 1980 מלכותו מלכותו מלכותו מלכותו מלכותו

11 - מלכותו 1984 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו [מלכותו]  
 Assyrian Welfare Officer מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו .

12 - מלכותו 1985 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו

1 - מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו .  
 2 - מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו .  
 3 - מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו .

מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו

13 - מלכותו 1986 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 Rabi Nemrod Simono Scholarship . מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו

14 - מלכותו 1992 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו  
 מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו מלכותו











# "הַתּוֹרָה בִּלְבָב" (Torah Bilvav)

חֲבֵרַת הַיְיָדֻת הַיִּשְׂרָאֵלִית

הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית

הַתּוֹרָה בִּלְבָב 170 שָׁנָה בְּכֹהֵן הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית

הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית

הַתּוֹרָה בִּלְבָב 170 שָׁנָה בְּכֹהֵן הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית \$8.00

Published and Distributed by  
Youel A Baaba Library  
720 Evelyn Court  
Alamo, CA 94507

הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית

הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית



הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית

הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית  
הַתּוֹרָה בִּלְבָב יִשְׂרָאֵלִית הַיִּשְׂרָאֵלִית הַיִּשְׂרָאֵלִית





سَمِ مَلَايَ لَحْمَ مَدَّ كَهَلَا مَعْدُونَا :

3

وَمَجَلَسَ فَلَحَّ دَمَلَقَ حَلَسَ مَمَلَّ هَلَمَّ :

[illegible]

4

**ملک ملک مستحق درود و درود درود :**

تَدْرِبُ الْمَدِينَةَ أَيْ مَلِكًا لِمَهْدِيٍّ مَتَّبِعًا .

5

دَلَّ مَحَبَّةً، فَبَعَثَ فِيهِ عَبْدَهُ مَدِينَةً :

مَسْجِدُ قَا، مَسْجِدُ دَلَّادِ لَحْمِ قَا .

6

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

جَعَلَهُ دَسِيقًا لِّمَا جَنَّتْهُ مَوَاسِمُ لَيْلٍ .

7

وَاللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْجُبْنِ وَالْخِلَّةِ وَالْخِلَّةِ وَالْخِلَّةِ :

ಪ್ರತಿಭಾವಂತರಾದವರನ್ನು ಕೂಡಿಸಿ ಕೆಲಸ ಮಾಡುವುದು.

8

الْحَبِيبُ الْوَدَّ مِنْ سَهْبٍ مَعَهُ كَقَدْحٍ :

تَاكُوْهُ دِلَّاهُ كَيْفَ هُوَ مِنْ قَبْلِ مَحَبَّتِهِ .

47





**פּאַרעם און אַרבעט**

حَدَّثَنَا : مُحَمَّدٌ بْنُ إِسْمَاعِيلَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ

١٥٤ : ٥٣٥١

[illegible]

משה לא ידע 14 כ. מ. , ואלה הם הדברים אשר פלעם "אבות" מן  
הדברים אשר ידעו ויבדלו , ויבדלו , ויבדלו , ויבדלו , ויבדלו , ויבדלו ,  
לפלעם , כל "הדברים" אשר פלעם , ואלה הם , ואלה הם , ואלה הם ,  
אלה הם , ואלה הם , ואלה הם , ואלה הם , ואלה הם , ואלה הם ,

[illegible]

۱۰۱۰ "مَلِكًا مَعَهُ" مَلِكٌ سَيِّدٌ لِّدَسْتِهِمْ وَهُوَ يُعْطِيهِمْ مِمَّا يَشَاءُونَ لِيُحْكَمَ مِنْهُمُ وَيُقْضَىٰ لَهُمُ الدِّينُ (۲) وَلَقَدْ عَلِمْنَا لَمَنِ اتَّخَذَ أَدْنَاهُ مَثَلًا خَلَقْنَا لَهُ مَا يَشَاءُ مِنْ شَيْءٍ إِنَّهُمْ فِي أَعْيُنِنَا  
 وَلَقَدْ عَلِمْنَا لَمَنِ اتَّخَذَ أَدْنَاهُ مَثَلًا خَلَقْنَا لَهُ مَا يَشَاءُ مِنْ شَيْءٍ إِنَّهُمْ فِي أَعْيُنِنَا  
 وَلَقَدْ عَلِمْنَا لَمَنِ اتَّخَذَ أَدْنَاهُ مَثَلًا خَلَقْنَا لَهُ مَا يَشَاءُ مِنْ شَيْءٍ إِنَّهُمْ فِي أَعْيُنِنَا  
 وَلَقَدْ عَلِمْنَا لَمَنِ اتَّخَذَ أَدْنَاهُ مَثَلًا خَلَقْنَا لَهُ مَا يَشَاءُ مِنْ شَيْءٍ إِنَّهُمْ فِي أَعْيُنِنَا

[illegible]

"מִתְּחִלָּה עָלָה מִן הַיָּם הַיָּבֵשׁ, כִּי שָׁם הָיָה לֵיל מִוֶּלְדָּתָהּ עֲבִידָהּ דְּמִלְחָה  
 לִבְנֵיהֶּם שֶׁבָּרָא לְחֻמְתָּהּ דְּהִקְדָּמָה וְהִלְחָה, וְהָיָה לָהּ דְּוִסְמָהּ שֶׁ  
 מִשְׁתָּהּ וְהָיָה דְּחִלְתָּהּ (מִתְּחִלָּה) דְּשִׁשְׁתֵּי עָשָׂר יָמִים מִוֶּלְדָּתָהּ לְמִשְׁתָּהּ,  
 וְהָיָה לָהּ מִתְּחִלָּה דְּהִקְדָּמָה כִּי שָׁם הָיָה לֵיל מִוֶּלְדָּתָהּ לִבְנֵיהֶּם  
 וְהָיָה, וְהָיָה שֶׁבָּרָא לִמְשָׁלָהּ: הָיָה לָהּ מִתְּחִלָּה... מִתְּחִלָּה שֶׁ  
 דְּמִשְׁתָּהּ שֶׁבָּרָא לִמְשָׁלָהּ... לִבְנֵיהֶּם דְּהִקְדָּמָה, וְהָיָה דְּוִסְמָהּ...  
 לִבְנֵיהֶּם דְּוִסְמָהּ, וְהָיָה כִּי... הָיָה לֵיל מִוֶּלְדָּתָהּ דְּמִלְחָה



[illegible]

تم: فذبحه فصلى ركعتين. ثم دعا.

51

الحمد لله رب العالمين

**تم : قدم : تقدم : تدبر : تدبّر**

[illegible]

1. **התאחדות המורים** - התאחדות המורים הישראלית, שהוקמה בשנת 1977, היא ארגון המייצג את המורים והתלמידים בישראל.

2. **התאחדות התלמידים** - התאחדות התלמידים הישראלית, שהוקמה בשנת 1977, היא ארגון המייצג את התלמידים בישראל.

3. **התאחדות ההורים** - התאחדות ההורים הישראלית, שהוקמה בשנת 1977, היא ארגון המייצג את ההורים בישראל.

4. **התאחדות המורים והתלמידים וההורים** - התאחדות המורים והתלמידים וההורים הישראלית, שהוקמה בשנת 1977, היא ארגון המייצג את המורים, התלמידים וההורים בישראל.

5. **התאחדות המורים והתלמידים וההורים וההורים** - התאחדות המורים והתלמידים וההורים וההורים הישראלית, שהוקמה בשנת 1977, היא ארגון המייצג את המורים, התלמידים וההורים בישראל.



ਸਿੰਘਾਂ ਨੇ ਆਪਣੇ ਆਪਣੇ ਘਰਾਂ ਵਿਚ ਬੈਠੇ ਹੋਏ ਸਨ।

[illegible]

**- جَدِّمُ لِهَمْ دِيَا دِيَا هَ حَقْدِ مِمَّ دَوْمَلْ  
هَلْ ذَكْبْ مُوَمْتَبْ كَسَرْ سَهْلْ بِلْعَامْ اِسْرَاهِيلْ .**

٤ - حَقِّقْ تَهْنِئَةً سَائِبَةً مُبْفِقَةً دَلِيلًا مُبْهِقًا —  
دَهْلِبْ صَنْجَبًا حَلَّتْ لَيْبُكَلَّتْ دَهْشَةً مُبْهِقَةً —

١٠ - حَلْفُ قَوْمٍ عَلَى شَيْءٍ يَكُونُ أَهْلَ الْحَدِيثِ  
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ يَحْيَى بْنِ زَيْدٍ عَنْ

١٠ - اَللّٰهُمَّ رَدِّدْهُ رَدًّا حَقًّا لَا يَفْصِدُ  
عِلْمَهُ وَلَا يَنْقُصُ قَلْبَهُ تَسْمَعُهُ لَا تَعْلَمُ.

מת. - חַמֵּל מִלִּי מִלִּי מִלִּי דְּדָבָר  
אֲמַר לִי דְּחַמֵּל מִלִּי מִלִּי דְּדָבָר.

[illegible]

مذ - دَلَّعَ لَكَ مَجْدُكَ الْهَيْفَةَ دَلَّعَكَ دَوَّجًا  
تَمَّهَ دَوَّجًا تَمَّهَ لَكَ مَلِكًا دَوَّجًا .

۴ - وکیل دیکھو کہ وہ جہاں جہاں جا رہے ہیں وہیں  
میں دلچسپی لیتا ہوں۔

م. - اَمَّا اَنْتَ يَا اِبْرَاهِيْمَ فَقَدْ سَمِعْتَ نَادِيَ اِلٰهِكَ فَهَلْ كُنْتَ لِقَائِهِ .  
وَقَدْ رَجَعْتَ فَاَنْتَ لِقَائِهِ .

١ - تَلَبَّ دَوْمًا ، وَتَعَذَّبْ صَفَدًا وَحَلَاةً ،  
تَاهَةً قَدِيمًا تَهْبُوبًا ، تَلَبَّابًا صَفَدًا وَحَلَاةً .

سب - تَغْلِبْ لَهُ، وَقَدْ كَمَ سِتِّ تَغْلِبْ لَهُ،  
وَتَغْلِبْ لَهُ، كَمَ مَقَالِكُ خَلِّ لَمْ يَدَّ وَاسْمُهُ

۱۰۰ - اے اللہ! یہ تیرے لیے ہے جو ہم نے تجھے سونپ دیا ہے اور جو ہم نے تجھے سونپ دیا ہے۔

[illegible]

د - عَجَبًا يَكْفِي حَقِيقَةً دَحْتًا اَمَامَهُ عَجَبًا  
دَلِيلًا كَمَدَّيْتُمْ اِلَيْكَ دَعْوَةً دَسْمَةً اَمَامَهُ.

\* \* \* \* \*

موسىٰ بن جعفر، ملك في عهده  
توفي في 30 ربيع 1997. ملك في  
عهد في ملكه. ملك في عهد في عهد.

حَسْبُكَ وَحَسْبُكَ

سید : حاصلہ سے بعد تصدیق (تحقیق)

- [illegible]



[illegible][illegible]

تلمب مویک تسوت دند. مدهسه. . تهنه  
هت مدهسه. تسوت. دهنه. . تهنه  
حم تسوت. تسوت. . تهنه. . تهنه.

موسسات مالیہ کی طرف سے 1990ء کے دور میں جاری کیے گئے۔  
جس میں Arab Bank نے ایک دور میں ایک دور میں  
کے دور میں ایک دور میں ایک دور میں

[illegible][illegible][illegible]

۱۵۵۵۱ سیدنا محمد بن عبد الله بن عبد المطلب  
 ۱۵۵۵۲ سیدنا محمد بن عبد الله بن عبد المطلب  
 ۱۵۵۵۳ سیدنا محمد بن عبد الله بن عبد المطلب

دېو جدي، زېږېدنه تېم. ۱۹ صديتې ۱۱۰۰  
دېو جدي : ۱۹ صديتې ۱۱۰۰، ۱۱۰۰ صديتې  
دېو جدي ۱۱۰۰ صديتې ۱۱۰۰، ۱۱۰۰ صديتې ۱۱۰۰.

تعمدہ ۱۷ تا ۱۹۹۷ میں جاری  
 انجمن تہذیب و ۱۰۰۰ دین  
 دین ۱۹۹۷ میں جاری

في هبة، تحت اسماء، فديته في مديته  
 في مديته في اسماء، في مديته في مديته  
 هبة (مديته) في مديته.

[illegible]

کتابت و تصحیف

مَرْحُومَاتُ هَذِهِ تِلْكَ تِلْكَ تِلْكَ تِلْكَ  
 دَعَاءُكُمْ دَعَاءُكُمْ دَعَاءُكُمْ دَعَاءُكُمْ  
 مَرْحُومَاتُ هَذِهِ تِلْكَ تِلْكَ تِلْكَ  
 دَعَاءُكُمْ دَعَاءُكُمْ دَعَاءُكُمْ دَعَاءُكُمْ

۱۹۶۹ ۱۹۷۰ ۱۹۷۱ ۱۹۷۲ ۱۹۷۳ ۱۹۷۴ ۱۹۷۵ ۱۹۷۶ ۱۹۷۷ ۱۹۷۸ ۱۹۷۹ ۱۹۸۰ ۱۹۸۱ ۱۹۸۲ ۱۹۸۳ ۱۹۸۴ ۱۹۸۵ ۱۹۸۶ ۱۹۸۷ ۱۹۸۸ ۱۹۸۹ ۱۹۹۰ ۱۹۹۱ ۱۹۹۲ ۱۹۹۳ ۱۹۹۴ ۱۹۹۵ ۱۹۹۶ ۱۹۹۷ ۱۹۹۸ ۱۹۹۹ ۲۰۰۰ ۲۰۰۱ ۲۰۰۲ ۲۰۰۳ ۲۰۰۴ ۲۰۰۵ ۲۰۰۶ ۲۰۰۷ ۲۰۰۸ ۲۰۰۹ ۲۰۱۰ ۲۰۱۱ ۲۰۱۲ ۲۰۱۳ ۲۰۱۴ ۲۰۱۵ ۲۰۱۶ ۲۰۱۷ ۲۰۱۸ ۲۰۱۹ ۲۰۲۰ ۲۰۲۱ ۲۰۲۲ ۲۰۲۳ ۲۰۲۴ ۲۰۲۵ ۲۰۲۶ ۲۰۲۷ ۲۰۲۸ ۲۰۲۹ ۲۰۳۰ ۲۰۳۱ ۲۰۳۲ ۲۰۳۳ ۲۰۳۴ ۲۰۳۵ ۲۰۳۶ ۲۰۳۷ ۲۰۳۸ ۲۰۳۹ ۲۰۴۰ ۲۰۴۱ ۲۰۴۲ ۲۰۴۳ ۲۰۴۴ ۲۰۴۵ ۲۰۴۶ ۲۰۴۷ ۲۰۴۸ ۲۰۴۹ ۲۰۵۰ ۲۰۵۱ ۲۰۵۲ ۲۰۵۳ ۲۰۵۴ ۲۰۵۵ ۲۰۵۶ ۲۰۵۷ ۲۰۵۸ ۲۰۵۹ ۲۰۶۰ ۲۰۶۱ ۲۰۶۲ ۲۰۶۳ ۲۰۶۴ ۲۰۶۵ ۲۰۶۶ ۲۰۶۷ ۲۰۶۸ ۲۰۶۹ ۲۰۷۰ ۲۰۷۱ ۲۰۷۲ ۲۰۷۳ ۲۰۷۴ ۲۰۷۵ ۲۰۷۶ ۲۰۷۷ ۲۰۷۸ ۲۰۷۹ ۲۰۸۰ ۲۰۸۱ ۲۰۸۲ ۲۰۸۳ ۲۰۸۴ ۲۰۸۵ ۲۰۸۶ ۲۰۸۷ ۲۰۸۸ ۲۰۸۹ ۲۰۹۰ ۲۰۹۱ ۲۰۹۲ ۲۰۹۳ ۲۰۹۴ ۲۰۹۵ ۲۰۹۶ ۲۰۹۷ ۲۰۹۸ ۲۰۹۹ ۲۱۰۰ ۲۱۰۱ ۲۱۰۲ ۲۱۰۳ ۲۱۰۴ ۲۱۰۵ ۲۱۰۶ ۲۱۰۷ ۲۱۰۸ ۲۱۰۹ ۲۱۱۰ ۲۱۱۱ ۲۱۱۲ ۲۱۱۳ ۲۱۱۴ ۲۱۱۵ ۲۱۱۶ ۲۱۱۷ ۲۱۱۸ ۲۱۱۹ ۲۱۲۰ ۲۱۲۱ ۲۱۲۲ ۲۱۲۳ ۲۱۲۴ ۲۱۲۵ ۲۱۲۶ ۲۱۲۷ ۲۱۲۸ ۲۱۲۹ ۲۱۳۰ ۲۱۳۱ ۲۱۳۲ ۲۱۳۳ ۲۱۳۴ ۲۱۳۵ ۲۱۳۶ ۲۱۳۷ ۲۱۳۸ ۲۱۳۹ ۲۱۴۰ ۲۱۴۱ ۲۱۴۲ ۲۱۴۳ ۲۱۴۴ ۲۱۴۵ ۲۱۴۶ ۲۱۴۷ ۲۱۴۸ ۲۱۴۹ ۲۱۵۰ ۲۱۵۱ ۲۱۵۲ ۲۱۵۳ ۲۱۵۴ ۲۱۵۵ ۲۱۵۶ ۲۱۵۷ ۲۱۵۸ ۲۱۵۹ ۲۱۶۰ ۲۱۶۱ ۲۱۶۲ ۲۱۶۳ ۲۱۶۴ ۲۱۶۵ ۲۱۶۶ ۲۱۶۷ ۲۱۶۸ ۲۱۶۹ ۲۱۷۰ ۲۱۷۱ ۲۱۷۲ ۲۱۷۳ ۲۱۷۴ ۲۱۷۵ ۲۱۷۶ ۲۱۷۷ ۲۱۷۸ ۲۱۷۹ ۲۱۸۰ ۲۱۸۱ ۲۱۸۲ ۲۱۸۳ ۲۱۸۴ ۲۱۸۵ ۲۱۸۶ ۲۱۸۷ ۲۱۸۸ ۲۱۸۹ ۲۱۹۰ ۲۱۹۱ ۲۱۹۲ ۲۱۹۳ ۲۱۹۴ ۲۱۹۵ ۲۱۹۶ ۲۱۹۷ ۲۱۹۸ ۲۱۹۹ ۲۲۰۰ ۲۲۰۱ ۲۲۰۲ ۲۲۰۳ ۲۲۰۴ ۲۲۰۵ ۲۲۰۶ ۲۲۰۷ ۲۲۰۸ ۲۲۰۹ ۲۲۱۰ ۲۲۱۱ ۲۲۱۲ ۲۲۱۳ ۲۲۱۴ ۲۲۱۵ ۲۲۱۶ ۲۲۱۷ ۲۲۱۸ ۲۲۱۹ ۲۲۲۰ ۲۲۲۱ ۲۲۲۲ ۲۲۲۳ ۲۲۲۴ ۲۲۲۵ ۲۲۲۶ ۲۲۲۷ ۲۲۲۸ ۲۲۲۹ ۲۲۳۰ ۲۲۳۱ ۲۲۳۲ ۲۲۳۳ ۲۲۳۴ ۲۲۳۵ ۲۲۳۶ ۲۲۳۷ ۲۲۳۸ ۲۲۳۹ ۲۲۴۰ ۲۲۴۱ ۲۲۴۲ ۲۲۴۳ ۲۲۴۴ ۲۲۴۵ ۲۲۴۶ ۲۲۴۷ ۲۲۴۸ ۲۲۴۹ ۲۲۵۰ ۲۲۵۱ ۲۲۵۲ ۲۲۵۳ ۲۲۵۴ ۲۲۵۵ ۲۲۵۶ ۲۲۵۷ ۲۲۵۸ ۲۲۵۹ ۲۲۶۰ ۲۲۶۱ ۲۲۶۲ ۲۲۶۳ ۲۲۶۴ ۲۲۶۵ ۲۲۶۶ ۲۲۶۷ ۲۲۶۸ ۲۲۶۹ ۲۲۷۰ ۲۲۷۱ ۲۲۷۲ ۲۲۷۳ ۲۲۷۴ ۲۲۷۵ ۲۲۷۶ ۲۲۷۷ ۲۲۷۸ ۲۲۷۹ ۲۲۸۰ ۲۲۸۱ ۲۲۸۲ ۲۲۸۳ ۲۲۸۴ ۲۲۸۵ ۲۲۸۶ ۲۲۸۷ ۲۲۸۸ ۲۲۸۹ ۲۲۹۰ ۲۲۹۱ ۲۲۹۲ ۲۲۹۳ ۲۲۹۴ ۲۲۹۵ ۲۲۹۶ ۲۲۹۷ ۲۲۹۸ ۲۲۹۹ ۲۳۰۰ ۲۳۰۱ ۲۳۰۲ ۲۳۰۳ ۲۳۰۴ ۲۳۰۵ ۲۳۰۶ ۲۳۰۷ ۲۳۰۸ ۲۳۰۹ ۲۳۱۰ ۲۳۱۱ ۲۳۱۲ ۲۳۱۳ ۲۳۱۴ ۲۳۱۵ ۲۳۱۶ ۲۳۱۷ ۲۳۱۸ ۲۳۱۹ ۲۳۲۰ ۲۳۲۱ ۲۳۲۲ ۲۳۲۳ ۲۳۲۴ ۲۳۲۵ ۲۳۲۶ ۲۳۲۷ ۲۳۲۸ ۲۳۲۹ ۲۳۳۰ ۲۳۳۱ ۲۳۳۲ ۲۳۳۳ ۲۳۳۴ ۲۳۳۵ ۲۳۳۶ ۲۳۳۷ ۲۳۳۸ ۲۳۳۹ ۲۳۴۰ ۲۳۴۱ ۲۳۴۲ ۲۳۴۳ ۲۳۴۴ ۲۳۴۵ ۲۳۴۶ ۲۳۴۷ ۲۳۴۸ ۲۳۴۹ ۲۳۵۰ ۲۳۵۱ ۲۳۵۲ ۲۳۵۳ ۲۳۵۴ ۲۳۵۵ ۲۳۵۶ ۲۳۵۷ ۲۳۵۸ ۲۳۵۹ ۲۳۶۰ ۲۳۶۱ ۲۳۶۲ ۲۳۶۳ ۲۳۶۴ ۲۳۶۵ ۲۳۶۶ ۲۳۶۷ ۲۳۶۸ ۲۳۶۹ ۲۳۷۰ ۲۳۷۱ ۲۳۷۲ ۲۳۷۳ ۲۳۷۴ ۲۳۷۵ ۲۳۷۶ ۲۳۷۷ ۲۳۷۸ ۲۳۷۹ ۲۳۸۰ ۲۳۸۱ ۲۳۸۲ ۲۳۸۳ ۲۳۸۴ ۲۳۸۵ ۲۳۸۶ ۲۳۸۷ ۲۳۸۸ ۲۳۸۹ ۲۳۹۰ ۲۳۹۱ ۲۳۹۲ ۲۳۹۳ ۲۳۹۴ ۲۳۹۵ ۲۳۹۶ ۲۳۹۷ ۲۳۹۸ ۲۳۹۹ ۲۴۰۰ ۲۴۰۱ ۲۴۰۲ ۲۴۰۳ ۲۴۰۴ ۲۴۰۵ ۲۴۰۶ ۲۴۰۷ ۲۴۰۸ ۲۴۰۹ ۲۴۱۰ ۲۴۱۱ ۲۴۱۲ ۲۴۱۳ ۲۴۱۴ ۲۴۱۵ ۲۴۱۶ ۲۴۱۷ ۲۴۱۸ ۲۴۱۹ ۲۴۲۰ ۲۴۲۱ ۲۴۲۲ ۲۴

[illegible]

۱۲۱. مکتبہ تحفہ مہاراجہ  
 لکھنؤ، ۱۹۰۶ء، ۱۲۱ صفحہ -  
 ۱۲۲. مکتبہ مہاراجہ، لکھنؤ، ۱۹۰۶ء -  
 ۱۲۳. مکتبہ مہاراجہ، لکھنؤ، ۱۹۰۶ء -  
 (مکتبہ مہاراجہ)

\* \* \* \* \*

من يومنا د. سفيان، ههههه.

الحمد لله الذي هدانا لهذا

מִזְבֵּיָּהּ מִשְׁבָּתָהּ וּמִשְׁבָּתָהּ. תִּלְכַּבּ וּמִשְׁבָּתָהּ  
 מִשְׁבָּתָהּ וּמִשְׁבָּתָהּ חֲלָהּ חֲלָהּ דָּחָהּ, וּמִשְׁבָּתָהּ  
 מִשְׁבָּתָהּ וּמִשְׁבָּתָהּ תִּלְכַּבּ וּמִשְׁבָּתָהּ דָּחָהּ,  
 וּמִשְׁבָּתָהּ וּמִשְׁבָּתָהּ, וּמִשְׁבָּתָהּ וּמִשְׁבָּתָהּ.

١٥٤ وَاِذَا طَلَبْتُمْ فَذَكِّرْهُمْ بِاَيِّ يَوْمٍ ذُكِّرُوا  
 وَلَقَدْ فَتَنَّا كَثِيْرًا مِنْهُمْ بِرُءُوسِهِمْ  
 وَبِخَنَابِهِمْ وَبِأَمْوَالِهِمْ اَلَمْ يَكُنْ لَهُمْ  
 اَلْاَنْفُسُ الَّتِي اُولَئِكَ يَمْلِكُوْنَ  
 فَذَكِّرْهُمْ اِنْ هُمْ لَا يَذْكُرُوْنَ

[illegible]

أَجَلُكَ تَجِبُ إِلَيَّ مَتَوَسَّعٌ وَخَفِيفٌ تَوَسَّعَ تَسَاجُدُكَ  
مَقْدَمُهُ مَسْتَعِيبُهُ كُنْ مَا لَكَ فَهَوِّهِ  
تَعَبْتُ دَمِيلَكَ عَيْتُهُ مَا لَكَ دَسَهِ لَكَ.

\* \* \* \* \*

من مکتبہ حبہ تہذیب و تمدن .

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمِنْ فَضْلِهِ يُغْنِيهِ إِنَّ اللَّهَ وَاسِعٌ عَالِمٌ

[illegible]

\* \* \* \* \*

من ذممت من ذممت . . . ها . . . حلفت ذممت .

[illegible][illegible]

✱   ✱   ✱   ✱   ✱   ✱   ✱

**وَمَذَلَّ عَلَىٰ مَن، يَسْأَلُ عَنِ السُّؤَالِ**

تَنْمُ : مِمَّنْ حَمَّ تَوَكُّدٌ مِمَّنْ هَذَانِ

حَدَّثَنَا: دِيْمَاسُ بْنُ سُلَيْمٍ عَنْ كَثْمَةَ ————— : مَوْلَانِ بْنِ أَبِي عَمْرٍاءَ : مَوْلَانِ عَبْدِ اللَّهِ بْنِ مَرْثَدَةَ :

هَمْزٌ عَلَى نُونٍ مَعْقُوتَةٍ : حَالَتُهَا كَقَوْلِهِمْ :

[illegible][illegible]

٥٧ : **كَلِمَاتُ الْحُسَيْنِ دَعَا مَجْدًا** : **مَجْدِي لَمْ يَخْبِ لِي** ، **مَجْدِي لَمْ يَخْبِ لِي** .

حَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

من اتي بالمعصية فليعصها من اجل اني قد علمت اني لم اجد فيكم من يعصى امر الله تعالى .

سَبَّهِ هَكَذَا جَبَّ تَعَلَّجَ جَبَّ هَكَذَا جَبَّ : مَجَّ طَلَسَ جَبَّ يَجْتَبِ بِهَذَا لَمْ يَجْ هَكَذَا جَبَّ :

ذُجَبَ ذَهَبًا ۖ فَجَاءَ قَائِلًا ۖ

مُتَجِبًا ۖ لَمْ يَقْبَلُوا ۚ فَجَاءَ قَائِلًا ۖ

مُتَجِبًا ۚ فَجَاءَ قَائِلًا ۚ فَجَاءَ قَائِلًا ۚ

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : دَلِيلُ الْخَجَّاجِ الْخَصْبُ وَدَلِيلُ الْبَيْتِ الْوَقْفُ وَدَلِيلُ الْبَيْتِ الْوَقْفُ :

إِذَا هُوَ مُلَاجِبٌ وَأُنْتَبِهُ : مُلَاجِبٌ لَمْ يَنْصَبْ لَهُ مَقْعِدٌ . مُلَاجِبٌ لَمْ يَنْصَبْ لَهُ مَقْعِدٌ .

جواب سوال دہندے کے نام : \_\_\_\_\_

فَلَمَّا أَتَى الْمَدِينَةَ وَجَدَ مِنْهَا جُنُودًا كَثِيرًا وَمِنْهَا كَيْدٌ لَكُمْ فَكَرِهَ أَنْ يَدْخُلَهَا

هَذِهِ خُصْمُكَ يَا لَتَّاهُ خَقْ : جَوَلْتُكَ يَا لَتَّاهُ خَقْ :

تَمَّ لَفْتُ مَجْدِ طَائِفِ دَهْجَتِ خَلْقِهَا : مَجْدُ لَمْ يَطْبِقْ لَمْ يَطْبِقْ مَجْدُ مَجْدُ

١٤٦ : سَنَاقَا حَقَّاقَا دَعَّاقَا مَلَّاقَا : ١٤٧ : تَمَّاقَا كَدَّاقَا مَلَّاقَا :

دا تَدْمِشْتُمْ مَطْرًا، حَطَا دَقَّوْجْ تَدْمِشْتُمْ : مَطْعِنًا لَمْ يَطْعِنَ، مَطْعِنًا مَطْعِنًا مَطْرًا.

لَمْ يَكُنْ مِنْهُمْ شَيْءٌ لَمْ يَكُنْ شَيْءٌ : اَوْ لَمْ يَكُنْ شَيْءٌ لَمْ يَكُنْ شَيْءٌ

مَلِكٌ ذُو قُوَّةٍ، عِندَهُ مِثْقَالُ ذَرَّةٍ مِّنَ الشَّيْءِ لَا يُغْنِي عَنْهُ كِبَاقُ .

[illegible]

تجربہ لکھو، اس کے لیے لکھنا ہے کہ : میں نے \_\_\_\_\_ کو \_\_\_\_\_ پر \_\_\_\_\_

ॐ नमो भगवते वासुदेवाय ॥

أَعْلَمُ بِأَجْمَلٍ وَأَحْمَدُ بِمَعْنَى أَحْمَدُ لَكُمْ دَرَجَاتُ دَرَجَاتٍ  
مَعَكُمْ وَأَنَا أَنزِلُهُ دَسْمُهُمْ

[illegible]





## הלכה הלכה ב הלכה

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

[illegible][illegible][illegible]

۱۰ دَلَالَةُ قَوْلِهِ اِنَّمَا اَرْسَلْتُ مُحَمَّدًا وَكَانَ خَدِيْعًا . قَوْلُهُ  
 اَلَمْ يَكُنْ لَكَ مَعَهُ مَبْعُوثًا مِمَّنْ فَسَّرَ هُدُوْدَ مَعَهُ . وَنَبِيُّ مَعَهُ  
 يُدْعَى بِكَلِمَاتِهِ مَعَهُ . وَنَبِيُّ مَعَهُ . وَنَبِيُّ مَعَهُ . وَنَبِيُّ مَعَهُ .

لَا تُدْعَى كِبَالُهُ مَسْمًى، وَدِمَسْحِيَّةٌ، وَأَسْمَى طَلَبًا. وَأَسْمَى دَلَمًا وَهَشَمًا  
وَأَسْمَى حَمًا وَطَلَبًا وَأَسْمَى لَدَمًا، وَدَمَلًا، وَأَسْمَى لَقَمًا. وَأَسْمَى تَلَحُّمًا  
مَسْمًى، وَأَسْمَى بَلَمًا وَأَسْمَى دَحِيَّةً لِبَلَمًا، هَتَّ بَقَمًا وَأَسْمَى دَلَمًا وَطَلَبًا. هَشَمًا  
وَحَمًا وَأَسْمَى مَحْمَلًا، مَحْمًا، وَأَسْمَى تَلَقًا وَأَسْمَى مَسْمَلًا، مَسْمًا.

[illegible][illegible]

مَدْرَسَةُ مَنَ تَتَجَدَّدُونَ؟ مَدْرَسَتُنَا مَدْرَسَةُ الْيَوْمِ، جَمَّ تَدْرُسُ 16 قَتْلَ مَن  
هَدَمَتِ تَبْنِيَت !

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

*Estrangelo* - designed by Assurbanipal Graphics

॥ श्रीगणेशाय नमः ॥  
 ॥ श्रीगणेशाय नमः ॥





١٥ ڏيڻ، ٻيڻ  
 ١٦ ڏيڻ، ٻيڻ  
 ١٧ ڏيڻ، ٻيڻ  
 ١٨ ڏيڻ، ٻيڻ  
 ١٩ ڏيڻ، ٻيڻ  
 ٢٠ ڏيڻ، ٻيڻ  
 ٢١ ڏيڻ، ٻيڻ  
 ٢٢ ڏيڻ، ٻيڻ  
 ٢٣ ڏيڻ، ٻيڻ  
 ٢٤ ڏيڻ، ٻيڻ  
 ٢٥ ڏيڻ، ٻيڻ  
 ٢٦ ڏيڻ، ٻيڻ  
 ٢٧ ڏيڻ، ٻيڻ  
 ٢٨ ڏيڻ، ٻيڻ  
 ٢٩ ڏيڻ، ٻيڻ  
 ٣٠ ڏيڻ، ٻيڻ

١٠  
 ١١  
 ١٢  
 ١٣  
 ١٤  
 ١٥  
 ١٦  
 ١٧  
 ١٨  
 ١٩  
 ٢٠  
 ٢١  
 ٢٢  
 ٢٣  
 ٢٤  
 ٢٥  
 ٢٦  
 ٢٧  
 ٢٨  
 ٢٩  
 ٣٠  
 ٣١  
 ٣٢  
 ٣٣  
 ٣٤  
 ٣٥  
 ٣٦  
 ٣٧  
 ٣٨  
 ٣٩  
 ٤٠  
 ٤١  
 ٤٢  
 ٤٣  
 ٤٤  
 ٤٥  
 ٤٦  
 ٤٧  
 ٤٨  
 ٤٩  
 ٥٠  
 ٥١  
 ٥٢  
 ٥٣  
 ٥٤  
 ٥٥  
 ٥٦  
 ٥٧  
 ٥٨  
 ٥٩  
 ٦٠  
 ٦١  
 ٦٢  
 ٦٣  
 ٦٤  
 ٦٥  
 ٦٦  
 ٦٧  
 ٦٨  
 ٦٩  
 ٧٠  
 ٧١  
 ٧٢  
 ٧٣  
 ٧٤  
 ٧٥  
 ٧٦  
 ٧٧  
 ٧٨  
 ٧٩  
 ٨٠  
 ٨١  
 ٨٢  
 ٨٣  
 ٨٤  
 ٨٥  
 ٨٦  
 ٨٧  
 ٨٨  
 ٨٩  
 ٩٠  
 ٩١  
 ٩٢  
 ٩٣  
 ٩٤  
 ٩٥  
 ٩٦  
 ٩٧  
 ٩٨  
 ٩٩  
 ١٠٠

[illegible]

ܬܝܕܡܢܐ ܕܝܫܐ ܕܝܕܝܐ ܕܝܕܝܐ "ܬܝܕܡܢܐ ܕܝܫܐ ܕܝܕܝܐ"  
 Syriac communities ܟܠܐ ܕܝܕܝܐ ܕܝܕܝܐ. ܕܝܕܝܐ  
 ܫܡܝܐ ܕܝܕܝܐ, ܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ  
 ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ  
 ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ  
 ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ

مَدِينَةُ مَكَّةَ الْمُكَرَّمَةِ

مِنْكُمْ فِي جَدِّهِمْ كَتَبَ.

[illegible][illegible]

عِيَّتْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ  
 دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ  
 دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ  
 دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ دِيَّكْ

2. عَدَدٌ كَثِيرٌ مِمَّنْ كَانُوا سَمْعًا وَبَصَرًا  
 وَهَدًى مِّنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (هم المفلحون)

د. احمد بن محمد بن اسحاق بن عمار، قمیہ  
(خلجی).

۱. اے اللہ کے رسولؐ! جس نے حق سے ہٹ گیا وہ حق سے دور ہو گیا۔

۳۔ منجانبہ سے کہ ہو گزرتا ہے ہوتا ہے نہ  
تو بہت سے لوگوں نے اسے سمجھ لیا ہے۔

[illegible][illegible]

يَكُونُ مَقْدَمٌ عَلَى سَجْنَةٍ دَعْوَتُهُ قَدْ بَلَغَ كَم  
 ٥٥٦٦، 11 ص ١١٤٦، 1994، دَعْوَتُهُ ٥٥٦٦ مَقْدَمٌ  
 دَعْوَتُهُ دَعْوَتُهُ ٥٥٦٦ قَدْ بَلَغَ دَعْوَتُهُ  
 دَعْوَتُهُ ٥٥٦٦ مَقْدَمٌ دَعْوَتُهُ ٥٥٦٦  
 ٥٥٦٦ قَدْ دَعْوَتُهُ ٥٥٦٦ مَقْدَمٌ  
 ٥٥٦٦ مَقْدَمٌ دَعْوَتُهُ ٥٥٦٦ مَقْدَمٌ  
 دَعْوَتُهُ ٥٥٦٦ مَقْدَمٌ دَعْوَتُهُ ٥٥٦٦  
 مَقْدَمٌ دَعْوَتُهُ ٥٥٦٦ مَقْدَمٌ

[illegible]

١. دہائی دے بند و بست میں دقت ہے۔  
 ۲. دہائی دے بند و بست میں دقت ہے۔  
 ۳. دہائی دے بند و بست میں دقت ہے۔  
 ۴. دہائی دے بند و بست میں دقت ہے۔  
 ۵. دہائی دے بند و بست میں دقت ہے۔  
 ۶. دہائی دے بند و بست میں دقت ہے۔  
 ۷. دہائی دے بند و بست میں دقت ہے۔  
 ۸. دہائی دے بند و بست میں دقت ہے۔  
 ۹. دہائی دے بند و بست میں دقت ہے۔  
 ۱۰. دہائی دے بند و بست میں دقت ہے۔

١. عِدَّةٌ دَجَّتِي دَهْهَ كَبَّتِي عِدَّةٌ  
دَجَّتِي دَهْهَ دِي كَبَّتِي دَهْهَ دِي  
دَهْهَ دِي دَهْهَ دِي دَهْهَ دِي دَهْهَ دِي

عَقْدُ دِيْنِ دِيْمَتِ تَحِيَّ حِفْ

**حَدِّدْ : نَذِيرٌ قَبْلُ خَلْفٍ ، مُبَقَّدٌ وَهَتَّابٌ**

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



TWO

Berkeley, CA 94702

Non-Profit  
Organization  
VET FORTAGE  
P A I D  
Berkeley, CA  
Form No. 33

[illegible]

কক-সক-সক - কক-সক-সক - কক-সক-সক