



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FIRST/SECOND QUARTER 1998

VOLUME 21 NO. 1 & 2



***The Assyrian Foundation of America
Establishes a Book Endowment Fund at the
University of California, Berkeley***

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FIRST/SECOND QUARTER 1998
VOLUME 21 NO. 1 & 2

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.

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Assyrian Periodicals

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

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of publication**

LETTERS TO THE EDITOR

Dear Mr Shabbas:

The Mar Shimun Memorial Foundation would like to make this donation towards your magazine for its continued success and future contributions.

Nineveh magazine has for many years educated, informed and kept alive our rich history for all Assyrians throughout the world.

Thank you and your staff for your continuous work on this fine publication. Best wishes to you and your family for a healthy and happy New Year.

Rowena d'Mar Shimun
Burlingame, CA

Dear Julius:

Nineveh continues to draw comments of praise, not only for its objectivity and the quality of its contents, but also for the excellence of its editing and character vis-a-vis other Assyrian periodicals.

May I also take this opportunity to congratulate Anwar Khoshaba of Australia, for his assumption of the mayorship of the city of Fairfield. This is quite a personal achievement as well as a source of pride to all Assyrians. May he prove to be an asset not only to his fair city but also to his noble Assyrian community.

It was also heart-warming to read Farida Benyamin Adam's open letter regarding teaching Assyrian children their mother language in Amman, Jordan, as well as the organizing of the handsome singing choir as illustrated in your last issue. This admirable voluntary work by her and others in a foreign country where our stranded people's primary concern is to survive under harsh conditions, as well as the facilities offered by the Syrian Orthodox Education Center for such work along with the use of their church for Assyrian Church of the East services, deserves the gratitude of every concerned Assyrian.

And finally, I'd also like to fill in some of the missing names in the picture caption of your story on the *Romeo and Juliet* drama played in Hinaidi, Iraq, in 1935:

The full name of the fourth person standing in the second row beside Arshak is Levi Gabriel Oda; the pretty young lady standing between Baba Mirza and Francis Darmoo is Zaripa David, the older sister of Avigil David who used to work at the C.C. Office; and the name of the person named as "Ando Mama", standing beside John Youkhanna, is, in fact, Ando "Dada" Avakian.

According to Lida Hermis, Elisha "Barber's" family name is Tamraz, and Shimshon L. Essa says that the last name of Arshak (NAAFI driver) was Mekurdjian, and believes the young lady standing between Levi Gabriel Oda and William Shabbas is Esther Shimshon Barkhu (*Raa'bi* Espania and *Raa'bi* Youkhanna's younger sister). Though somewhat doubtful, Shimshon also thinks

the gentleman standing on the left of *Raa'bi* Espania is Gewargis, brother of *Raa'bi* Sargis Shummon, a teacher in Levy Lines.

I hope the above information will enlighten some of your interested readers. Sorry, I could not find out the family names of Esha "Laundryman" and Yousip. But perhaps some other reader might come up with the information.

Mikhael K. Pius
Modesto, CA

Dear Julius,

I enclose a check for \$50, of which \$20 is for my subscription to *Nineveh* magazine for 1998, and \$30 as a donation in memory of my beloved sister, Anna Paulis Jado. We enjoy reading the magazine. Thank you and may God bless you. Best regards.

Margaret Jado
Skokie, IL.

Dear Mr Shabbas:

Let me start by saying "Qowat Haweelokh" [may you have energy]. Indeed you are doing a tremendous job, and I personally thank you for all the sweet efforts that you invest in it. Not just publishing the beautiful "*Nineveh*" but the most professional cast and frame that you produce it in. This is the kind of journalism, Sir, that I lift my hat for.

May the Almighty "Marya Alaha" bless you and your colleagues and prolong the gift that you possess to better serve our "Umta" and the Assyrian nation everywhere.

Best regards to you, your crew and your families. Please find enclosed my subscription for 1998.

Shamasha John Kaninya
Fresno, CA

Dear Julius,

Hope you and your family are keeping well. Enclosed is a check for \$60, of which \$20 is for *Nineveh* magazine, and \$40 for needy Assyrians. Your publication is indeed appreciated by many. God bless you.

Liza Malick
Newtown Square, PA

Dear Sir:

I would like to subscribe to *Nineveh* magazine. Could you kindly send me copies of last year's edition if possible? I've just started working on improving my knowledge of Assyrian and would like to have material for daily reading. My teacher gave me a copy of *Nineveh*, and I read every word of it. It was wonderful, especially the poetry. Enclosed is a check for \$50. Keep up with the good work. Thank you and God's blessings.

Germaine Merza
San Jose, CA

Dear Mr. Shabbas:

Please find a cheque for the renewal of my subscription to Nineveh magazine for 1998. Thanks again to you and your staff for the excellent work you are doing.

You bring so much joy and pleasure for the old folks like me; it brings back old memories. Of special interest was the issue of First/Second Quarter 1997 about "An Assyrian at Oxford", Dr. Aprim Eshaq. A while ago he came to see me and said that he would like to visit Assyrians, especially those who came from Qarajalu [Urmia, Iran]. My parents were from the same village.

I also enjoyed reading the article "My Assyrian History, As I Lived It" by Youarish Darmoo [Kent, England], including the Battle of Habbaniya. I remember it very well. I was only eleven years old. We lived in K-54. From our home the R.A.F Airmen, with the help of my brother, John, [now in Turlock, CA] distributed food rations to most Assyrian families. Thank you again. With best wishes and kind regards to you and all your readers everywhere. God bless you. "*Poosh Pshaina Akhoonee*" [Goodbye my brother]

Jane Isaac Taylor
Nottingham, England

Editor's Note:

Jane, we too lived in Habbaniya during that period in 1941. Our home was also in K-type on the same street not far from yours. At that time I was a Boy Scout and we were assigned to some duties, among which was to go from house to house to ensure that the residents' doors were locked. During air raids and especially during heavy artillery shelling by the Iraqi army which had surrounded the plateau overlooking Habbaniya, the families would sprint for the trenches for protection.

One incident that stands out in my mind, among others, was the time in mid-May when I was practicing my violin lesson in our yard on a quiet sunny day in the absence of shelling. I stopped momentarily and looked towards the sky and saw three black airplanes that had just dropped their bombs which were whistling through the air and descending at an angle. German Heinkels had appeared over Habbaniya, and their targets were the British military installations, a distance away from the Civil Cantonment. A number of Assyrians who were working that day were killed, including Ewan, the father of my good friend, William Avia Ewan.

The force of the explosions at these installations was so powerful that the wind generated was felt in close proximity to the Civil Cantonment. On another day one of the German Heinkels was flying so low over the Civil Cantonment that we were able to see the pilot waving his hand at us. Our fear was not from the German bombers, but from the Iraqi heavy shell-fire and sniper bullets from across the plateau during the first week of the battle. A large shelter was dug in my uncle William's J-type home garden and covered with corrugated sheet metal. When we would be in the trench, my grandmother would literally stretch her body and arms over the children to protect them. During this period, one of the Iraqi artillery shells barely missed our shelter by about

30 feet hitting the neighbor's adjoining home. Seventeen of us (my uncle's family and ours) were huddled in the trench.

Dear Sir:

Please find enclosed a cheque for U.S. \$30 as requested. My parents, Julia and George Samo, enjoy your magazine, and I will be happy to send subscription every year upon your notification. Thank you for an excellent service to all Assyrians. Regards.

Edward Samo
Victoria, Australia

Dear Mr. Shabbas:

You are doing an excellent job in publishing Nineveh magazine. Keep up the great work. I wish to subscribe to your publication. I am enclosing a check for \$20. Please let me know if the prices are changed. I will be more than glad to forward you the difference.

Albert B. Danielzadeh, Ph.D.
Gilroy, CA

Dear Mr Shabbas:

It is such a great delight whenever I come home from a long day's work to find Nineveh magazine waiting for me. The latest issue (Fourth Quarter 1997 Volume 20 No. 4) was as rich with its contents as the previous issues. I particularly like everything written by Mikhael K. Pius. Mikhael has a bottomless treasure of memories, so beautifully written and professionally backed up by photographs and well conducted research. Whenever I write to him, I urge him to keep writing and recording our history; so much happened during those short twenty years of life in Habbaniya. Those of you who were lucky enough to have shared in and experienced that life must help Mikhael and others in documenting our most recent history.

I am enclosing U.S. \$100 to cover two years subscription, with the balance going into your fund to help Assyrians in Iraq. Regards and best wishes.

Philimon Darmo
Elderslie, Australia

Dear Julius,

I hope that all is well with you and your family. Enclosed please find a money order of \$50 - \$25 to Nineveh magazine and \$25 to the needy Assyrians.

Thank you for all the good work you and your staff put toward this educational and cultural magazine. God bless you all. Thank you.

George Younan
Rexdale, Canada

Dear Mr Shabbas:

I would like to thank you for the extraordinary magazine, "Nineveh", in which we enjoy reading

interesting news about our Assyrian people from all over the world. I congratulate you and your colleagues for the great work you are doing. Keep it up. God bless you all. Enclosed please find my subscription for two years 1998, 1999.

John Y. Aghajan
Mississauga, Canada

Dear Julius,

Please find enclosed a cheque for \$50 to renew my subscription and my brother David's for the year 1998. We thank you for the excellent and hard work you do to publish a nationally acclaimed publication for Assyrians all over the world. God bless and good luck.

Charles Ganja
North York, Canada

Dear Julius,

I am enclosing a check for \$50 to cover my subscription to Nineveh magazine for 1998 as well as a small donation for the needy Assyrians. Our regards to you and to your family as well as all the staff.

Margaret Xuereb
Fresno, CA

Dear Mr Shabbas:

I am enclosing a check for \$30, of which \$20 is for our renewal subscription to Nineveh and \$10 for the Assyrian Aid Society. We thoroughly enjoy this magazine especially the articles on Assyrian history. Keep up the great work all of you are doing.

Sydney & Sandra Sonneborn
Miles City, MT

Dear Mr Shabbas:

Enclosed is my check for \$50 to cover my 1998 subscription to Nineveh magazine, with the balance to go to the needy Assyrians in Iraq. I enjoy your magazine very much.

Janet Michael
Turlock, CA

Dear Mr Shabbas:

I hope this communication finds you and yours in good health. Thank you very much for sending the additional copies of Nineveh, and also a copy of the subsequent issue (it looks great!) which included letters from my mother and me. It was interesting to learn about the Australian Assyrian mayor and also about the music -near Baghdad- in the article written by Mikhael K. Pius. It was very sad, though, to read about young Ben Pius' illness, so close on the heels of his marriage. I join you in praying for his recovery.

I have received permission from HarperSan Francisco, a division of HarperCollins Publishers, Inc., to use the excerpts from their published book

"Prayers of the Cosmos" in the article I prepared. Kindly use the enclosed revised copy. I realize the nature of this material is different from the kinds of things you usually carry. I very much appreciate your openness to publishing it and I hope it may prove not only interesting, but moving, for your readers. Warm regards.

Leslie Saffer Thimmig
New Haven, CT

Dear Julius,

Trusting all is well with you, Violet and the rest of your family members. I am enclosing my 1998 subscription to Nineveh, with the balance to go for needy Assyrians. Helen joins me in sending you and your family our regards, and wishing you health and happiness throughout this year and always. Keep up the excellent work. God's blessings.

Zacharia O. Zacharia
Modesto, CA

Dear Sirs:

Enclosed please find a check for \$20 for my subscription renewal to Nineveh magazine for 1998. What you are doing is greatly appreciated. You take us back 40-50 years, and fond memories of old days come back and nostalgia takes over. May you continue this noble work with good health and stamina.

Arpine Onnick Hovasapian
Glendale, CA

Dear Mr Shabbas:

I would like to thank you and your co-workers for publishing Nineveh magazine. As a subscriber I would like to ask you, if it is possible, to report more about our Assyrian brothers and sisters in Iraq, particularly those who are living in northern Bet Nahrain. They are our only hope of keeping our language and customs alive.

Andrei Bit Badal, DVM
San Jose, CA

Dear Julius,

Greetings. Happy New Year to you and your family. Thank you for your beautiful Nineveh magazine. We enjoy very much reading it. Enclosed is my check for the annual subscription.

Sargis Michaels
Chicago, IL

Dear Mr Shabbas:

Please find a check for \$100 to cover the cost of my subscription to Nineveh with the balance to be given to the Assyrian Aid Society.

Being a new subscriber, I am looking forward to seeing your magazine presenting articles that cover the concerns of all Assyrians, in all their denominations whether followers of the [Assyrian]

Church of the East or the Chaldean rite [Chaldean Catholic Church]. Thank you.

Ghassan Hanna
Union City, CA

Dear Mr Shabbas:

I am enclosing \$30 for the renewal of my subscription to Nineveh magazine for the year 1998. May God bless you all, and wishing you all the best of health and continuous success.

Leos Atto Shlaimoun
Ealing, London, England

Dear Mr. Shabbas:

First, I apologize for not having written to you earlier, and secondly, I would like to deeply thank you for all the issues of "Nineveh" magazine. I am really proud of all of *Nineveh* staff for doing a great job to produce such a professionally presented magazine which is helping Assyrians all around the world to learn about their past and also the present.

Your articles in the Third Quarter 1995 (Vol. 18 No. 3) and Fourth Quarter 1997 (Vol. 20 No. 4) about the late Benjamin Sayad Adams were very interesting and informative, and they helped me very much to put together what I needed.

Please accept the enclosed check to cover my subscription and donation. I am also enclosing Assyrian National Council of Illinois' planner for you. Please keep up the excellent work you and your colleagues are doing.

Angel Kindo
Chicago, IL

Dear Julius Shabbas,

Greetings to you and all the folks at Nineveh. On February 7, 1998, Betinaz and I had the pleasure of attending a slide-illustrated lecture presented by Dr. Samuel M. Paley of the State University of New York. The presentation on "An Assyrian Palace of the 9th Century B.C." took place at the City of Mission Viejo's beautiful library, and was sponsored by Mission Viejo Cultural Arts Committee whose chairperson is our dear sister-in-law Hilda Baitoo.

Dr. Paley has been searching the world for reliefs and relief fragments removed from the Northwest Palace of Ashurnasirpal II at Nimrud, and using computer technology, recreating the palace images as they appeared in the actual palace. According to Dr. Paley, the removal of the relief was destructive to our understanding of the total composition of the art on the palace walls, and impeded scholarly work on a variety of details that would have helped us understand the nature of Assyrian relief at the very beginning of the phenomenon: the relationship between inscription and relief, the creation of the relief, and the identification of various hands that produced both the design and

its execution, perhaps even the origin of the sculptors.

Enclosed is a copy of Dr. Samuel M. Paley's resume. He indicated his willingness to present lectures, which I believe Assyrians will find interesting. Keep up the good work. God bless you.

Robert Baitoo
Fountain Valley, CA

Dear Julius,

I receive *Nineveh* magazine regularly and as usual the articles are very interesting. As soon as I get it I begin reading one article after another. I congratulate you on the article "Proposed Unity Discussions between the Assyrian Church of the East and the Chaldean Catholic Church." Well done, very informative, with a balanced analysis.

I am enclosing some material in English, and another one in Assyrian that I received from Syria for publication in *Nineveh*.

I wish to thank you and the Assyrian Foundation of America for all you do to help our poor people in Iraq and elsewhere. May God bless you all. Best regards.

Victoria Yohana
Skokie, IL

Dear Mr Shabbas:

My father, Eshoo Bahribek Eshoo, and I would truly appreciate it if you would publish the enclosed obituary, picture, and the poetic tribute to my late mother, Romee Wali Youel in the next issue of *Nineveh* magazine. Please find enclosed a check of \$200 donated in memory of my late mother to the Needy Assyrians Fund.

Thank you very much and may our Lord bless you and your colleagues at *Nineveh* with renewed inspiration and success towards achieving your goals and objectives.

Leo E. Bahribek
San Mateo, CA

Shalim Shabbas Tatar is a registered pharmacist with a Pharm. D. degree from Colorado University. She just obtained a Masters Degree in Public Health Administration and Health Care Services from the University of San Francisco.

Note on Cover:

Pnoel Shamun (left), president of the Assyrian Foundation of America, presenting a check for \$10,000 to James Spohrer, University of California Librarian for Humanities and Area Studies, for the purchase of books and other materials about Assyrians from 1500 A.D. to the present. To the right is Joel Elias of the Education Committee of the Foundation.

BOOK ENDOWMENT FUND

On May 1, 1998, the Center for Middle Eastern Studies of the University of California, Berkeley, co-sponsored a lecture at the Alumni House of the University by Dr. Arian Ishaya on "Assyrian-Americans at the Threshold of the 21st Century." Dr. Ishaya's lecture was very well received by the audience of about 120 people, mostly Assyrians from the San Francisco / San Jose areas. She spoke about the characteristics of the Assyrians in the United States, their relation with those abroad, and the future of Assyrian-American communities. The text of the lecture will appear in the next (Third Quarter 1998) issue of Nineveh.

This also coincided with the Assyrian Foundation presenting a check for \$10,000 to the University of California Library for the establishment of a Book Endowment Fund. The money will remain in the Library in perpetuity with the annual earnings from the principal to be used to purchase books and other materials about Assyrians from 1500 A.D. to the present.

In his remarks following Dr. Ishaya's lecture, Dr. Joel J. Elias of the Assyrian Foundation's Education Committee, thanked her for the excellent presentation, and also expressed appreciation to Dr. Laurence Michalak, Vice Chairman of the Center for Middle Eastern Studies of the University for making this event possible. He stated that throughout their history Assyrians have always accorded the highest honor to education, a characteristic that is as true today as ever. Assyrian universities and schools of medicine in the first several centuries A.D. became centers of intellectual discourse and work, attracting scholars of many nationalities. In 1964, a group of Assyrians in the San Francisco Bay Area met to discuss how they could promote education of Assyrians and aid needy Assyrians. The result was the establishment of the Assyrian Foundation of America, a tax-exempt, non-profit, charitable organization. Since its inception, the Foundation has made substantial grants to Assyrian schools in various Middle East locations and, most recently, substantially greater aid to northern Iraq and Amman, Jordan. Large numbers of Assyrian students in the United States have been aided with scholarships based on academic merit and



Dr. Laurence Michalak, Vice Chairman of the Center for Middle Eastern Studies of the University, introduces Dr. Arian Ishaya and presided over the discussion period that followed the lecture.



Dr. Arian Ishaya presenting her lecture.

financial need. As in the past, a number of Assyrians are currently enrolled in Foundation-sponsored classes to learn to read and write Assyrian. Throughout the year, the Assyrian Foundation of America presents lectures by learned speakers on Assyrian topics. A

considerable financial effort has been made to support and promote Assyrian authors and their publications. The quarterly journal of the Foundation, *Nineveh* has now been in continuous publication for 20 years.

Dr. Elias concluded by thanking the members of the Foundation for their unfailing support of education as well as assistance to needy Assyrians. The check for the Book Endowment Fund was then presented by Pnoel Shamun, president of the Foundation to James Spohrer, University Librarian for Humanities and Area Studies. He accepted the check on behalf of the Library and expressed the thanks of the University. In his remarks, Mr. Spohrer expressed his admiration for the Assyrian King Ashurbanipal, who established the world's first great library. He said that the Endowment will be very important in helping the Library to build its collection of books on modern Assyrian studies.



Dr. Joel Elias of the Assyrian Foundation's Education Committee.



At Dr. Arian Ishaya's lecture.



At Dr. Arian Ishaya's lecture.



Left to right: Martin Jacob, Dr. Arian Ishaya, Dr. Joel Elias, Julius N. Shabbas and Pnoel Shamun.



Pnoel Shamun (left) presenting check to James Spohrer of the University.

Reem Regina

Tatar, daughter of Akram and Shalim Tatar of El Cerrito, CA, graduated from El Cerrito High School in January 1998, and enrolled in Russian and Computer Graphics courses at the University of California, Berkeley, in the Spring Semester of 1998. She will be

attending Boston University in September and plans to study Computer Science and Psychology.



Marganita

Hernandez, daughter of Carlos and Peggie Hernandez of Turlock, CA graduated from Turlock High School in June 1998. She will be attending Modesto Junior College and then continue her studies at California State University, Stanislaus, in Turlock, where she plans to study music and computer science.



Nineveh Shabbas

, daughter of Sargon and Jermaine Shabbas of Hercules, CA graduated in June 1998 from Salesian High School in Richmond. She plans to attend Diablo Valley Junior College in Concord and to continue her education in the medical field at the University of California, Los Angeles.



Assyrian Artist - My Story

Although I was asked to write about myself and my art, I would like to use this opportunity to express pride in my Assyrian heritage, and gratitude toward my parents who gave me the foundation to further my career.

"You can do anything you put your mind to,"... words my father, Charles Warda, instilled in me as a child. He had survived many hardships; while only an infant, he and his family escaped from the Turkish genocide in Chamakie, Urmia, Iran, in 1917. His sister Sarah (for whom I'm named) had married a Russian soldier who helped my father and grandmother escape safely to a refugee camp in Iraq. Sarah and her husband Dimitri left for Russia, never to be heard from again. One of my father's brothers, Melchisdic, was already in Russia; his whereabouts are also unknown. Another brother, Pera, died helping the English occupying the area. His father, Odishoo, also died in the war. His sister, Shalim, had married an Assyrian-American soldier and immigrated to the United States. She then sent for my father and his mother, Esther, and they arrived without a penny in 1927. My father worked very hard, eventually attended college to study engineering and created an invention which was patented and used for the company where he worked. He married Barbara, an American school teacher, who also paints and plays the piano, and they had two children. I believe that because my parents are creative they allowed both myself and my brother, a musician, the freedom to express ourselves in our art.

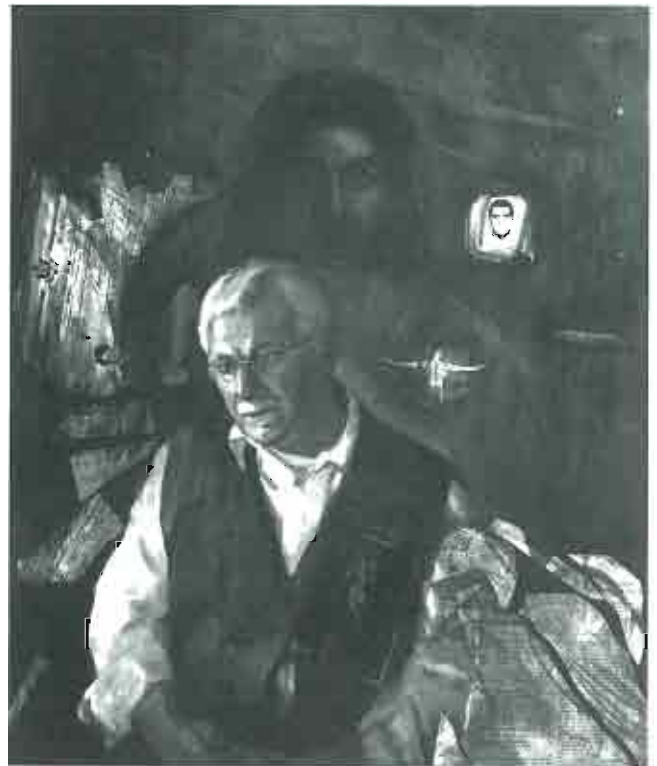
For as long as I can remember I have had a desire to create. Having a deep appreciation and fascination with the beauty of nature and my surroundings, I found the vehicle of my expression through drawing and creating images that communicated my ideas and thoughts.

I enrolled in my first drawing classes at a local school and soon realized that it was more than a small impulse to create. I was determined to learn to paint full time, and was fortunate enough to find an art school that could teach me the basics and fundamentals of art. I then received a full scholarship to study for four years. During this period I learned anatomy, perspective, color, light and form, and studied the old masters by sketching and copying their works in museums. I spent a summer in Paris and traveled to Spain. There I made copies of the great works in the Louvre, the Musee D'Orsay and the Prado. After college I had the opportunity to go on a spiritual retreat to Israel and then to Rome, Italy.

I now live and work in my studio in New London, Connecticut, where I am sculpting and painting,

infusing all that I have learned with my own inner vision. Always pushing to go beyond the physical, I use my soul as well as my eyes. The medium I use most in my paintings is oils. I like the buttery quality and smooth transitions that oils allow, yet, as my experiences expand, I find myself experimenting more with other mediums, such as combining ink, pencil, collage and acrylics. I paint landscapes, still-lives, figures and portraits, using my imagination as well as direct observations. I find the human subject the most interesting, as I believe it to be the highest form of true expression and feeling, and I am challenged to represent the complexities of the spirit and the inner world with compassion and sensitivity.

I have had many exhibitions and one-person shows in galleries and local museums. I am currently working on my own as well as selling and taking on commissions for murals and portraiture. God has blessed me with these abilities and opportunities, and I hope to use them to His glory.



The Immigrant - This painting depicts Charles Warda reflecting on his life. The collage shows his immigration papers (top left) and pictures of his youth, his invention ideas and his patent papers (lower right)

Sarah E. Warda is the daughter of Charles (of Chamakie, Urmia, Iran) and Barbara Warda. She is a graduate of Lyme Academy of Fine Arts, Old Lyme, Connecticut (1989-1993), where she received scholarships for all four years and was given high honors. She also attended Connecticut College, New London (1996) and the Arts Students League in New York (1997).

Her portraits and sculpture have been on view in the Assyrian Memorial Parlor of the South Congregational Church, New Britain, CT, which she has attended all her life. She also has exhibits at St. Thomas Assyrian Church of



Sarah with her father, Charles

the East, New Britain, CT. Sarah has exhibited, among other places, at the Connecticut Artists Show, Slater Memorial Museum in Norwich, CT, Meriden Arts and Crafts Association, Lyme Art Association, New Britain Museum of American Art, The Emporium Gallery of Mystic, CT, etc. Some of her paintings and sculptures are in private collections.

Charles Warda is related to Assyrian Foundation members Voltaire and Sargon Warda. We would like to

express our great pride in Sarah's artistic accomplishments and wish her continued success in her endeavors.



Charles Warda's Portrait



Sarah - Self-Portrait



Girl with Braids



The Red Shawl - a self-portrait



Landscape - Exhibit at So. Congregational Church



Sculpture of "The Stoning of St. Steven."



**Portrait - Emporium Gallery
Mystic show**



Leila



Painting - Exhibit at St. Thomas Assyrian Church of the East.

News from Bet Nahrain

There is encouraging news from our people in Northern Iraq since the last issue of Nineveh. Thankfully, conditions are returning to normal since the threat of a new confrontation between the U.S. and Iraqi governments was averted.

This year's Assyrian New year (Kha B'Nissan) celebrations surpassed those of last year. More than twelve thousand Assyrians marched in celebration through the city of Dohuk and eight thousand more through Arbil. Both marches ended with huge celebrations where speeches were followed by dancing, singing and picnics. People of all ages joined the celebrations with thousands of Assyrian flags and banners. Besides the local Assyrians, many more joined from Baghdad, Kirkuk, Mosul and villages from the plain of Nineveh. Assyrians from the U.S., Europe and Australia were also represented.

This year, for the first time in modern memory, primary school graduation ceremonies were held at schools teaching in Assyrian. This is the first group of students to have studied the entire curriculum in Assyrian. In agreement with the Ministry of Education in Kurdistan Province, the official government test, the baccalaureate exams, required of all students graduating from primary

school, were administered in Arabic, Kurdish and Assyrian this year. All are awaiting the results to see how our students fared in comparison with those that have studied these six years in Kurdish or Arabic. Translation of text books for the first year of secondary school was completed, which will allow the graduating students to continue their education in our mother tongue.

Professor Abdul Hamid Yaqoub Gabriel, head of the English Department in the College of Letters at Salah E'Din University in Kurdistan Province, announced that Assyrian studies will be introduced as thesis subjects for Masters and Doctoral students. Thesis topics offered will include comparative studies between Syriac and other languages, as well as Assyrian Phonetics. Professor Gabriel, along with several other professors at Salah E'Din University are prepared to become thesis advisors for students choosing Assyrian studies for their thesis.

Ashor radio, operating from Northern Iraq, has increased its reach. New equipment installed in the past few months allows the broadcast to reach southern Turkey, Urmia, Khabor and Baghdad. This is the first time that Assyrians in Bet Nahrain can listen to Assyrian broadcasts that are not controlled by others.

- Submitted by the Assyrian Aid Society

National Unity Above All

By Youel A Baaba

A declaration issued by the Vatican on November 11, 1994 states that His Holiness Mar Dinkha IV, Catholicos-Patriarch of the Church of the East and His Holiness John Paul II, Pope of the Catholic Church have reached an agreement to proclaim together their common faith in the mystery of the Incarnation. Their declaration also includes these four significant points:

a. Both recognize the legitimacy and rightness of these expressions concerning reference to the Virgin Mary as "Mother of God" and "Mother of Jesus", as they are expressions of the same faith.

b. The controversies of the past led to anathemas, bearing on persons and on formulas and that these divisions were brought about in this way due in large part to misunderstandings.

c. Living by this faith and these sacraments, it follows as a consequence that the particular Catholic churches and the particular Assyrian churches can recognize each other as sister Churches.

d. The unanimity concerning the content of the faith, the sacraments and the constitution of the Church has not yet been attained.

As Assyrians and members of the Church of the East, we are grateful to His Holiness Mar Dinkha and to the Church leaders who have labored long and hard to create communion between these two apostolic churches. The success of the Patriarch in bringing these two churches closer signifies his love for the unity of Christianity. We are hopeful that in the near future this communion will be perfected, but also that other significant issues having a great impact on our national identity will be discussed and accepted by the Catholic Church and others affiliated with it. Concerning reconciliation between the Church of the East and other Eastern Churches, it is imperative that reconciliation efforts be prioritized to advance Assyrian national unity.

a. Achieve reconciliation with our Assyrian brothers and sisters, adherents of our faith, followers of the old calendar.

b. Achieve reconciliation and unite with our Assyrian brothers' adherents of the Catholic Church (Chaldeans).

c. Achieve reconciliation and unite with our Assyrian brothers' adherents of the Syrian Orthodox Church of Antioch.

d. Finally, develop an affiliation and mutual

support with other Eastern Churches, Copts of Egypt and others.

Now that the Catholic Church has acknowledged that past anathemas were the results of misunderstanding, then it is appropriate that they be formally rescinded. It should be declared that the anathemas had no historical or logical basis. It is time that the Catholic Church demonstrates its courage and good faith by formally removing the anathema that it placed on Assyrians 1500 years ago when it declared that we are Nestorians. In removing this anathema, the Catholic Church should instruct all of its adherents that we are Assyrians and that from now on all should use the correct national identity. If the Catholic Church truly seeks peace and unity in the Christian Church, then it must resolve this fundamental issue which is primary for the unity of the Assyrian nation. We strongly believe that Rome will show its love and support for the unification of the Christian church by removing these anathemas that have been the cause of division and unnecessary hostility.

Let us remember that Mar Nestorius was a Greek Patriarch in the city of Constantinople and that he had no contact with the Church of the East. He was excommunicated for his interpretation of certain theological issues. It happens that the Church of the East had similar interpretations; therefore, the anathema was placed not only on Nestorius but also on the Church of the East and its adherents who had no active role in the debate. Formal recognition of our national identity will be the corner stone on which a new unity can be created between all Assyrians, adherents of the Catholic Church and the Church of the East.

Some people claim that this point was acknowledged in the declaration. This writer does not believe that such recognition has taken place. In His speech welcoming Patriarch Mar Dinkha, the Pope referred to us as "Syriac communities"¹ and not as Assyrians. This writer believes that a communion between the Catholic Church and the Church of the East will not be significantly beneficial to Assyrians if they are not acknowledged by their true national name.

Eradicating the anathema "Nestorians" removes half of the cause of our division. It is imperative that the church hierarchy concentrate on removing the

other half, the name "Chaldean" given to Assyrians who abandoned their ancestral church and affiliated with the church in Rome.

It is a historical fact that after the death of Mar Shimun VII in the year 1551, a dispute arose in the Church of the East. Southerners, Assyrians living in the plain of Assyria supported selection of the Patriarch based on heredity, as had been the case for the previous 140 years. Northerners, Assyrians living in the Hakkari mountains and the plains of Urmia and Salmas advocated a return to a general election, as had been the practice from the apostolic days to 1448. At the time, the Northerners represented the majority and they elected Bar Mama who became Mar Shimun VIII. Southerners did not recognize this election and elected their own candidate, Youkhanan Sulaka. With the aid of the Franciscan missionaries at Mosul, Sulaka was sent to Jerusalem and thence to Rome where he was accepted as Catholic and ordained as the first Uniat patriarch.² In exchange for his recognition by Rome, Sulaka surrendered his national identity and accepted the newly coined name "Chaldean"³ for himself and for his followers.

Rome snatched this historical opportunity and created a new identity for the Assyrian converts who did not accept the results of the general election. Instantaneously, Assyrians who were living in the heart of Assyria and in the neighborhood of Nineveh became Chaldeans. It is truly amazing how these Assyrians who had retained their national identity for sixteen centuries could lose it by accepting the ordination of one individual in Rome. Today we see Assyrians who were born and raised in the villages of Hakkari, Urmia and Salmas identified as Chaldeans merely because they have chosen to adhere to the Catholic Church.

If a genuine agreement is reached between the Church of the East and the Catholic Church in Rome, the most beneficial outcome of this agreement will be the national unification of Assyrians. Union between Assyrians and those who presently call themselves Chaldeans will not materialize by the creation of a church communion. This unity will come into existence only when Rome acknowledges that the name Chaldean has no historical basis or justification and that it was applied strictly to segregate its new converts from the rest of the Assyrian people. Rome should advise those who have accepted the Catholic Church that henceforth they will be known as the Assyrian Catholic Church. Only when this happens can we achieve true national unity. If Rome does not take this step, the Patriarch and the leaders of the Chaldeans will have no justification or support for

advocating to their followers acceptance of their original national identity.

Assyrians, just like others, are free to join any church of their choice. However, accepting another church affiliation does not change one's national identity. Assyrians and Chaldeans are one people having the same language, history, culture and heritage. They are and always will remain Assyrians.

It is expected that there will always be people on both sides who will oppose unity. There are some Assyrians who believe that this is the first step to the subordination of our church to the Catholic Church and that ultimately we will lose the freedom of our church and our national identity. This writer firmly believes that there is no truth in this allegation. His Holiness Mar Dinkha has declared on many occasions and to different audiences that it is not his intention to subordinate to the Catholic Church. There are those among the Chaldeans who fear that their unity with Assyrians may bring reprisals from the Arab countries or their leaders, since until now they have formally declared themselves as Arab Christians.⁴ This unity will not occur by words and declarations. It will take time and a great deal of labor on both sides. We need to approach it with love and patience to reach an understanding and appreciation of different points of view. Using historical truths, we can all return to one name and become a united nation.

To succeed and achieve our objective, it is imperative that every Assyrian irrespective of his church affiliation supports those who are working to bring about a national unification. With God's help and honest and sincere work, we hope that we will achieve this objective.

Notes:

1. *The Messenger*, published by the Church of the East. The March 1995 issue was wholly dedicated to record the events of this historic meeting. The Pope's speech appears on page 12.

2. John Joseph, *The Nestorians and their Muslim Neighbors*, Princeton University Press, 1961, page 30.

3. David Gewargis Malik, *Outlines of Assyrian History*, Chicago, 1933 (In Assyrian)

4. At the January 1990 conference held in Baghdad where religious leaders from different churches were appealing to Saddam to release the hostages, Mar Rafael Bet David publicly stated that he and his followers are Arab Christians. See *The Middle East Council of Churches*, Vol. 4/1 (Limasol, Cyprus January 1991). Patriarch Bet David stated the same at the ceremony celebrating his ordination in May 1989 in Baghdad. His speech was published in the *Church Magazine* (No. 6), Beirut, Lebanon.

Editor's Note on the Preceding Article:

The Common Christological Declaration signed on November 11, 1994, was between the Roman Catholic Church and the **Assyrian** Church of the East. The *Messenger*, referred to in Note 1, is the Official Publication of the Holy Apostolic Catholic Assyrian Church of the East, more commonly called the **Assyrian Church of the East**.

Golden Wedding Anniversary

By Victoria M. Yohana

A surprise party was held on December 7, 1997, at Marriott Hotel Resorts in Lincolnshire, Illinois on the occasion of the 50th Wedding Anniversary of Eshaya and Abigail Isaac. The dinner reception was given in their honor by their three children, Florence, Franco and Feodor; daughter-in-law Shamiran and some close friends.

Eshaya and Abigail were married on December 6, 1947 in the Civil Cantonment of the Royal Air Force Station of Habbaniya, Iraq. Eshaya worked for the R.A.F. for fourteen years, of which thirteen had been served in the office of the Financial Adviser and Chief Auditor. When the British Air Base was handed over to the Iraqi government in 1955, the office was relocated to Cyprus. Eshaya and his family left Habbaniya for Baghdad, where he was initially employed by the American Embassy from January 1956 to March 1957, when he resigned of his own accord. He then joined Whinney Murray & Co., a British Firm of chartered accountants, and worked with them for twenty years (March 1957 to January 1977), as a senior local accountant, covering locations in Baghdad, Kirkuk, Mosul, Basrah and the London office.

In 1976, Eshaya and Abigail left Iraq for London, England, to join their children. They stayed there



Ishaya and Abigail Isaac on December 6, 1947

for two years and finally decided to emigrate to the United States, settling and working in Chicago, Illinois. They retired some years ago, and now spend much of the time with their grandchildren. Their two sons, Franco and Feodor, are both architects; and their daughter, Florence, is an accountant with a prestigious bank in Chicago.

Eshaya and Abigail are very thankful to their children for the surprise reception, and also very grateful to all the relatives and friends who took part and attended this memorable event.



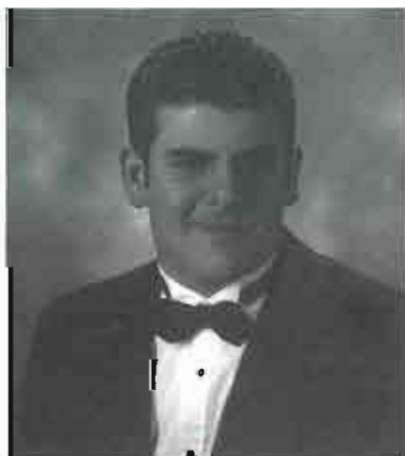
The Isaac Family. December 7, 1997. Left to right: Feodor, Florence, Abigail, Eshaya, Franco, and Shamiran (Franco's wife); and grandchildren: Paul, Claire and Peter.



Family, relatives and friends of Eshaya and Abigail Isaac at the 50th Wedding Anniversary reception.



Family, relatives and friends of Ishaya and Abigail Isaac at the 50th Wedding Anniversary reception.



Andre Elia, son of Amjad and Josephine Elia of Richmond, CA graduated in June 1998 from De Anza High School, and will be attending Diablo Valley Junior College. Eventually, he plans to major in the field of Computer Graphics.



Helen David, daughter of Abraham and Dolphine David of Skokie, IL graduated in June 1998 from Niles North High School. She will be attending Harrington Institute of Interior Design in the Fall of 1998. Helen is the niece of Josephine Elia.

PRAYERS OF THE COSMOS MEDITATIONS ON THE ARAMAIC WORDS OF JESUS*

Translated and with commentary by Neil Douglas-Klotz

HarperSanFrancisco, a division of HarperCollins Publishers, Inc.

For many years, I have actively pursued aspects of my spiritual development with ardent focus. While I've always held my Assyrian heritage in high regard, forging a deeper connection with my ancestral inheritance has come about only relatively recently in my life.

These two paths met and melded in a moving way when a non-Assyrian friend introduced me to *Prayers of the Cosmos, Meditations on the Aramaic Words of Jesus* by Neil Douglas-Klotz, a faculty member at the Institute for Culture and Creation Spirituality in Oakland, California.

A small volume spanning less than 100 pages, *Prayers of the Cosmos* first captured my attention with its powerfully poetical and stirring translation of *Abwoon d'bwashmaya*. Douglas-Klotz's version of what we know as the *Our Father* or *The Lord's Prayer* departs dramatically from the familiar King James English version which borrows heavily from the patriarchal Greek interpretation applied to the Gospels.

Instead, *Our Birth in Unity* communicates with primal reverence through Douglas-Klotz's translation, paying homage to the true nature and intent of the words of the Aramaic (Assyrian), the language of Christ.

In this way, it unfolds a more encompassing, accurate and penetrating reading of the words of Jesus, says Douglas-Klotz. Indeed, a reading of one of Douglas-Klotz's versions strikes deep at the core of being in a uniquely engaging way and imbues the reader with a vibrant sense of placement in relation to the Universe.

O Birther! Father-Mother of the Cosmos,
you create all that moves
in light.

O Thou! Breathing Life of all,
Creator of the Shimmering Sound that
touches us.

Respiration of all worlds,
we hear you breathing -in and out-
in silence.

Source of Sound: in the roar and the whisper,
in the breeze and the whirlwind, we
hear your Name.

Radiant One: You shine within us
outside us --even darkness shines -- when
we remember.

Name of names, our small identity
unravels in you, you give it back
as a lesson.

Wordless Action, Silent Potency-
where ears and eyes awaken, there
heaven comes.

O Birther! Father-Mother of the Cosmos!

"Aramaic can express many layers of meaning," says Douglas-Klotz. "Words are organized and defined based on a poetic root-and-pattern system, so that each word may have several meanings, at first seemingly unrelated, but upon contemplation revealing an inner connection."

Another Douglas-Klotz translation of the same text offers a useful comparison by retaining the authentic spirit and meaning of the Aramaic within a more contemporary framework.

O Birther! Father-Mother of the Cosmos,
Focus your light within us --make it useful;
Create your reign of unity now -
Your one desire then acts with ours,
as in all light, so in all forms.
Grant what we need each day in bread and insight.
Loose the cords of mistakes binding us,
as we release the strands we hold
of others' guilt.
Don't let surface things delude us,
But free us from what holds us back.
From you is born all ruling will,
the power and the life to do,
the song that beautifies all,
from age to age it renews.
Truly power to these statements--
may they be the ground from which all
my actions grow: Amen.

With more than 15 years experience teaching movement, music, voice, and body awareness throughout the world, Douglas-Klotz presents a thorough and fascinating analysis of the text that likely satisfies academic scrutiny and pays tribute to respected Assyrian scholars, including Dr. George M. Lamsa, and Dr. Rocco Errico. In fact, a dozen volumes are listed at the end of the book under "Further Resources for Study."

At the same time, the author refers to mystics such as medieval nun and composer Hildegard of Bingen; in addition, he offers practical yet sensitive ways of addressing the material and opening the heart through step-by-step meditations under each "Body Prayers" section. Indeed, Douglas-Klotz's insightful translations bring home his claim that, "Aramaic is rich in sound-meaning; that is, one can feel direction, color, movement and other sensations as certain sacred words resonate in the body."

As a performer, I'm inclined to call the author's translations "tasty." Fellow musicians and writers

recognize this as a term frequently used to describe dimensionally rich passages that satisfy the listener's experience quite deeply and thoroughly; the nature of the material prompts it to be inhaled with great admiration and vigor and savored fully throughout the body.

The author also addresses ***The Seven Beatitudes*** in this tiny gem of a volume. Consider the following excerpts from his translations of this frequently-quoted biblical text:

- Blessed are the gentle; they shall inherit the earth. Healthy are those who have softened what is rigid within, they shall receive physical vigor and strength from the universe.
- Blessed are the constant in heart; they shall contemplate the One. Healthy are those whose passion is electrified by deep, abiding purpose; they shall regard the power that moves and shows itself in all things.
- Blessed are those who plant peace each season; they shall be named the children of God. Healthy are those who strike the note that unites; they shall be remembered as rays of the One Unity. Aligned with the One are those who prepare the ground for all tranquil gatherings; they shall become fountains of Livingness.

In each presentation, the author precedes his translations with a rendering of the English King James version followed by the phonetic Aramaic. This allows even the uninitiated reader to experience the essence of the prayer first-hand through sound.

For those who choose to experience the material through assisted sound, tape cassettes featuring the pronunciation of the Lord's Prayer and Beatitudes "with musical settings suitable for chanting and meditation" are available through the International Center for the Dances of Universal Peace as indicated at the end of the volume.

In the *Foreward*, **Matthew Fox**, Founding Director of the Institute of Culture and Creation Spirituality, points out, "This is a book which allows us to experience the Scriptures once again through the heart, which means through the body, which means on earth, the source and origin of our bodies ... [Douglas-Klotz] teaches us truly to pray the Scriptures anew, to understand prayer as more than reading or talking."

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Leslie Saffer Thimmig is a writer, musician, mediator and Reiki Master who teaches and practices this ancient healing art in Connecticut.

The Assyrian School in Kirkuk

by Awisha Z. Lazar

The Assyrian School in Kirkuk was established in 1928 by the late Rev. Ishaq Rehana. In 1933 Rev. Rehana was deported to Cyprus where he joined the late Mar Eshai Shimun's family, and was succeeded by the late Rev. Khoshaba Zia who took over the administration of the Assyrian School and the Church of the East as well.

The school was not officially registered with the authorities till 1948, when it was found necessary to register it with the Ministry of Education. As from the date of its registration and until it was nationalized in 1974, the school had to abide by the rules and regulations of the Ministry, one of which was to hire teachers with a Teachers Institute Diploma or at least be graduates of Secondary (High) School. The school's local affairs were administered by a President and his committee of several members, consisting of a V/President, Secretary, Accountant, Cashier, plus a couple of regular members. The committee was elected annually from among the parents of the school children. The President used to have direct contacts with the local Educational authorities, and also became involved, when necessary, in the affairs of the school's Principal and the teachers.

As the fees paid by the students never covered the teachers' salaries and other expenses, so there was always a deficit in the school budget. One of the reasons was that there were about 30-40 non-paying students every year, and most of them were refugees from the North. The Committee used to find ways and means in raising money to cover the deficit and some of these were: (1) A group of well-to-do Assyrians were kindly requested to sponsor and pay the annual tuition fees for those non-paying students - this was a very successful way, (2) hold fun-fares/bazaars, parties, picnics, plays, etc. The most successful way in raising funds was by holding an annual 2-day fun-fare/bazaar.

Assyrian Community School in Kirkuk (1968-1969 School Year)

- (a) Names of the Committee: Istapanos Yousif, Awisha Z. Lazar, Sargon M. Youkhana, Seron Michael, Freidon Mirza.
- (b) Names of Teachers: Rifat Bakir (Principal), Younan Gewargis, Henry Shimon, William Shlimon, Sh. Hormiz Youkhana, Youlia Elia Baroota (later on succeeding Rifat Bakir, as Principal and until the School's nationalization), Sharlet George, Madiha Hussain, Gulsar Hasib and Jalila Moshi.
- (c) Total number of students for 1968-1969: 246 students.
- (d) Number of classes: Six Elementary classes, plus 1 Pre-school.

Brief Notes on *Malik Daniel D'Malik Ismael of Upper Tiyari*

Malik Daniel was the son of the legendary Assyrian hero *Malik Ismael* of Upper Tiyari and a brother to another modern day Assyrian hero *Malik Yacu D'Malik Ismael*. *Malik Ismael* had four sons: *Shlimon*, *Dinkha*, *Daniel* and *Yacu*; and three daughters: *Delal*, *Esther*, and *Helen*. *Malik Yacu* was to follow his father in the leadership of the Upper Tiyari tribe and was to die of natural causes in Baghdad, Iraq, in 1974 while on official visit as guest of the government. *Malik Ismael* died in Hanaidi, near Baghdad, in 1936. His remains were later moved to the courtyard of the Church of Mart Maryam in New Baghdad. That church was consecrated in 1971.

Early on, in the Baquba Refugee Camp, *Daniel* enrolled in the newly formed Levies. Brigadier-General H. H. Austin had raised two battalions of Hakkari Assyrians. *Daniel* took part in quelling of a Kurdish uprising in Amadia. By September 1919, the Barwari Kurds were pacified and the *Malik* was decorated. He had shown his mantle early on; courage and leadership became his trademark.

In June 1920, the British appointed Assyrian officers to the Levies. *Daniel* became the first officer to be named. He took command in Aqra on the same day *Rab Khamshi Yousip Youkhana* received his commission. Soon *Malik Yacu* and *Shemoel Tiya* were appointed in Mosul. It is reported that Rev. W. A. Wigram was instrumental in convincing the Assyrians to enroll in the Levies. At first they were hesitant but during a major conference that was held in Dohuk in 1922, the British offered the Assyrians more favorable terms; here, *David D'Mar Shimun* threw his influence behind the Levy idea and the *Maliks* bought it. *David D'Mar Shimun* became the *Rab Khaila* (Assyrian Commander-in-Chief) of the Levies. *Rab Tremma Yacu* became the commander of the Second Battalion while *Rab Tremma Daniel* took the command of the Third Battalion.

Now, I would like to say a word about Levy ranks. The Levy force had a British commander who was styled in the early days as Colonel-Commandant. The first to hold that position was H. T. Dobbin; the last one was to be Group Captain A. B. Riall, who organized the last Levy parade in Habbaniya in May 1955. Riall's title was Levy Force Commander. The *Rab Khaila* was



the most Senior Assyrian Officer in the Levies. The last one to hold that rank was *Zia Giwarges* who had distinguished himself in 1924 in action against the invading Turkish troops in Northern Iraq. He participated in the victory parade in London in 1946. For his service, he was awarded O.B.E. The *Rab Tremmas* were simply the Senior Assyrian Officers in the Battalion, but it was always a British officer who commanded the battalion. The Assyrians never held a royal commission, as in the case with British officers; rather they held an A.O.C. commission.

In late March 1923, Levy troops marched against the combined Turkish-Kurdish forces holding Rowanduz, in all 2500 men under the command of Colonel Dobbin. By April 20th, the Turks had fled. Four days later, *Rab Tremma Daniel* led a Recon Force in the vicinity of Rowanduz. Kurdish tribesmen were put to flight and some cattle were confiscated. When the British troops left, the Levies established a campsite nearby. An airstrip was prepared in near-by

Dayana. It was during this time that my father, *Sliwoo Solomon*, joined the Third Battalion. He was to spend four years with *Malik Daniel*. Being next door neighbors in Dohuk, a bond developed between the two, which lasted until the Upper Tiyaris left Iraq for Syria. It is said that prayer and fasting were strictly observed in the household of *Malik Ismael* at all times.

In 1927, the British started reducing the size of the Levy Force. The First Battalion, which was made up of Arabs, joined the Iraq Army as the Seventh Infantry. The artillery and the cavalry were disbanded. Three infantry battalions remained: Second, Third and Fourth. They were under the command of *Maliks Yacu*, *Daniel* and *Zia D'Malik Shamisdin* respectively. Now, the British decided, for some reason of their own, to disband the Fourth Battalion, which was commanded by *Rab Tremma Zia D'Malik Shamisdin*, a son of the *Malik* of Lower Tiyari. At the same time, they decided to keep the Second and Third under Upper Tiyari command. This event caused much friction between Upper and Lower Tiyari. Nevertheless, the British went ahead and disbanded the Fourth on March 1st, 1928. The Second and Third were renamed the First and the Second Battalions.

These events were to be overshadowed by greater events in the coming years that were to shape the destiny of the Assyrian nation.

Following the tragic events of 1933, the Upper Tiyari and Tkhuma tribes moved to Syria to live on the banks of the Khabur River, soon to be followed by other Assyrians. They were to establish 37 villages all told, with 27 villages on the North Bank and 10 villages on the South Bank. The Upper Tiyari dwelled in 8 settlements. The Tkhuma tribe inhabited 11 villages. Quchanis, Gawar, Baz, Jeeloo, Dizen and Sara each built two settlements; while Timar, Leon, Barwar, Nawcheea, Eiel and Mar Bishoo had one village each.

The following is the breakdown of the said villages: **Tiyari:** Tal Taweel, Um Waghfa, Tal Jumaa, Tal Shenan Sharqi, Tal Shenan Gharbi, Tal Ahmar, Tal Tammor, Tal Nasri. **Tkhuma:** Tal Rumman Tahtani, Tal Shamiya, Tal Wardiat, Tal Sakra, Tal Barbeech, Tal Arbroosh, Um Ghargan, Tal Kharita, Tal Mek-hatha, Tal Taal and Tal Hermiz. **Other Assyrian Residences:** Tal Hifian, Tal Dam Sheech (Quchanis), Tal Meghas, Tal Jedaya (Gawar), Tal Baz, Tal Rumman Fuqani (Baz), Abu Tina, Tal Quran (Jeeloo), Qabir Shamiya, Tal Balooaa (Dizen), Tal Najma, Tal Talaa (Sara), Um Keif (Timar), Tal Keifchi (Lewon), Tal Mesas (Barwar), Tal Faitha (Nawcheea), Tal Jazira (Eiel), Tal Shamiran (Mar Bisho).

The family of Malik Ismael of Upper Tiyari: Malik Ismael was married to a Tiyari woman by the name of Toris who was from the village of Chumba. As stated before, they had four sons and three daughters. **Shlimon** was the oldest of the sons. In 1903 he married Romi D'Mar Shimun, a sister to Patriarchs Mar Benjamin and Mar Paulos. She was to die in 1941. They had three sons: Atto, Yousip, and Melchezdik; and three daughters: Soriya, Ameena, and Youniya. Atto married Aslie D'Mar Shimun, and Youniya was the wife of Kasha Saduk D'Mar Shimun. **Deacon Dinkha**, the second son, was married twice. First to Miriam of Aradin,

and then to Asyat of Balola. Altogether he had four sons: Youshiya, Youab, Rev. Hermiz, and Deacon George; and six daughters: Salte, Youlia, Neemo, Khanna, Elishwa and Berishwa. Deacon George married Youniya Barkho Samano, a sister of *Mukhtar* Mirza Samano of Tal Tammor. Youlia was the wife of *Kasha* Kako Lazar. **Malik Daniel**, the third son, was married to Batto, the sister of Metropolitan Mar Yousip Khnanisho, and he fathered four sons: Benyamin, Yatron, Lawand, and Tooma; and three daughters: Shmonie, Helene and Rebecca. The fourth son was **Malik Yacu**. He married Mariam, a Tiyari woman from the village of Qalata, and they had three sons: Zia, Dawid and Awiya. Of the three daughters of *Malik* Ismael: **Delal** married *Malik* Chikkoo, **Ester** was married to Odisho of Ashita, and **Helene** who married Sawroo. Of the four sons of *Malik* Ismael, Shlimon and *Malik* Daniel died in Syria early on, while *Malik* Yacu died in Iraq and Deacon Dinkha died in Canada.

I was fortunate to locate the following information in a book by *Malik* Yacu *D'Malik* Ismael of Upper Tiyari which I believe would make a most useful contribution to my article:

That *Malik* Hermiz was the first *Malik* in the long line of *Maliks* of Upper Tiyari that could be identified. After his death, his grandson Benyamin I was declared *Malik*; after that, Kano his uncle took over. And after Kano, Yonan became the *Malik* of Upper Tiyari (1800 - 1834). A grandson of *Malik* Benyamin I followed Yonan by the name of Ismael I (1834 - 1843). Ismael I, along with five of his sons, were killed in the invasion of Badir Khan Beg. On his death, his first cousin *Malik* Benyamin II became regent for three years (1843 - 1846) until Yacu I, the son of Ismael I, became the *Malik* in 1846. Yacu I did not leave any sons, and was to be followed in 1885 by *Malik* Ismael II who was the nephew of Yacu I, being a son of Shlimon. *Malik* Ismael died in Baghdad in 1936. May they all rest in peace.



Photo taken in 1948 shows faculty members and students of the Assyrian school in Tal Tammor, Khabur, Syria. Seated L to R: future Archdeacon Kako Lazar, Deacon Dinkha *D'Malik* Ismael, principal Samuel and his son, Raabi Elia De Baz and Raabi George. Standing L to R: Lawand *D'Malik* Daniel, Saduk Barrota, Abdoo Oshana, Deacon Atniel Barkho, Awiya *D'Malik* Yacu, Talia Giwargis, Deacon Baitoo, Esha Shlimon and Yatron *D'Malik* Daniel.

DISTINCTIVE PLUMES OF VARIOUS LEVY UNITS, 1926

Levy Unit	Color of Plume	Senior Officer
Second Battalion	Red	Rab Tremma Yacu Malik Ismael
Third Battalion	White	Rab Tremma Daniel Malik Ismael
Fourth Battalion	Black	Rab Tremma Zia Malik Shamzidin
Depot	Yellow	
Machine Gunners	Blue	

LOCATION OF LEVY BASES IN IRAQ, 1925

Unit	Location	
Second Battalion	Chemchemal-One Company	Koi Sanjak
Third Battalion	Agra -Two Companies	Bebadi
Fourth Battalion	Kani Utman - One Company	Rowanduz
Pack Battery	Mosul	
Levy Head Quarters	Mosul	
Machine Gun Company	Mosul - Sections: Chemchemal	Bebadi, Kani Utma
Depot & Transport	Mosul	
Cavalry Regiments	Arbil & Kirkuk	

COMPARISON OF RANKS IN THE BRITISH SYSTEM

Description of Insignia	Levies	R.A.F.	British Army
4 Stripes	Rab Khaila	Group Captain	Colonel
3 Stripes	Rab Tremma	Wing Commander	Lieutenant-Colonel
2 Stripes	Rab Emma	Flight Lieutenant	Captain
1 Stripe	Rab Khamshi	Flying Officer	Lieutenant

Corrections and Clarification

- Corrections to the names that appeared under the play 'Dimon & Pitias' on page 24 Vol. 20 No. 3. - Submitted by Awisha Z. Lazar, Niles, IL.
Left to Right - **Kneeling:** Natniael (Khona) Daniel, Albert David and Youab T. Kanna; **Seated:** Romie....., (kid) Wilson Paul Odha, Baba (Bob) Adams; **1st Row:** Ruswaina Yousip, Shawil Khzeran, Maria Yousip, Awisha Z. Lazar, Tedy Shmoiel, Raabi Jibrail Babilla (Director,) Siron Michael; **2nd Row:** Raabi Brimon Abraham (Assyrian School Committee Chairman) and Shlimon K. Abraham; **Last Row:** Koryakos (Kirk) Esho, Youab Baijan and Matti Petros.
- We have been informed that Malik Khoshaba is from Tiyari

HABBANIYA UNION SCHOOL STUDENTS' FOURTH REUNION

The Founding Committee is pleased to announce that its fourth Reunion will be held in Sydney, Australia in the year 2000. This will coincide with the World Olympic Games to be held in Australia for the first time and also the Australian Assyrian National Federation Convention.

Our Australian representative, Mr. Dinkha Warda, at a meeting held in Canada during our 3rd Reunion in August 1997 suggested the Reunion in Australia. This was approved by the Founding Committee and unanimously agreed upon by all those present in the meeting, including members of the Organizing Committee from Canada, our representatives from California and the United Kingdom.

Further information will be forthcoming to you from our Australian Organizing Committee. In the meantime this notice will help you in your planning ahead. - **Submitted by Benjamin Yalda**

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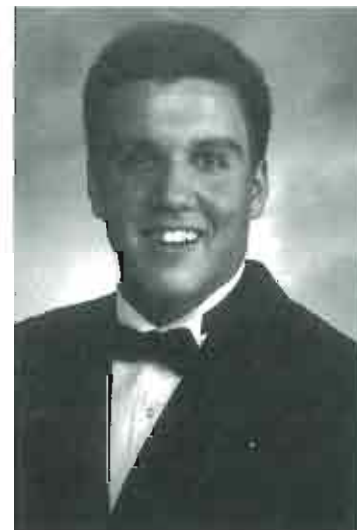
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(Youav-John, the husband of the late Raabi Nanajan, sent this check, with a cover letter in Assyrian, a week before his accidental death. He was one of the finest Assyrians I have known - gentle, friendly, kind and thoughtful. May he rest in peace. His obituary will appear in next issue)	
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Laith Shabbas, son of Baba and Audrey Shabbas of Berkeley, CA graduated in June 1998 from St. Mary's College High School in Albany, CA. He plans to attend a local college in the Bay Area.

Why Is Baa'bi Sad?

It's late afternoon. I just came back from work. I've had a hard day at the office. I look in through the open door of my father's room. He is sitting in his rocking chair, facing the open window, smoking and looking out. He's all alone in the house.

It's an unusually warm and sunny May day for the Chicago area. The sunshine pours over Baa'bi through the window. It's gilding his gray, balding head and the white stubble on his cleaved chin and creased cheeks.

Baa'bi is gazing down at our American neighbor across the street puttering in his home garden. He heaves a sigh and takes a long drag on his cigarette, lazily blowing out of the corner of his sagging mouth a blue column of smoke into the sunbeam. There's no draft from the window. The smoke hangs in the sunshine. Baa'bi sits in the chair, gently rocking it as he stares out and smokes. Though normally a cheerful person, he has a sad and pensive look on his rugged but somewhat sallow face.

Why is Baa'bi sad, I wonder. Perhaps our neighbor's garden brings to his mind nostalgic memories of his own back garden, of beautiful flowers and pregnant fruit trees, in the days of yore, and he longs for an opportunity to use his gardening skill again. Or is he still grieving for my mother? (She died last year.) I know sometimes he must be missing her very much; her companionship, her tasty home-cooked meals, and even her occasional testy arguments!

But Baa'bi is a practical man. He accepts death as a natural phenomenon without question. He knew my mother's death was a natural process, the will of God. He mourned her, but soon accepted the situation with: "Praised be the name of God. Be it as His will," and got on with his life. When home he would try to keep busy and when idle he often went out to while away his time and to keep from moping around the house.

My father doesn't drive, and we are not close enough to Chicago where the majority of our own people are clustered with their churches and clubs. We live in Schaumburg, a beautiful but distant suburb of Chicago town. I'm not sure if we have any Assyrians living here. In any case, my wife and children have no interest in the Assyrian community, and they've rarely had contact with them. And I'm afraid I've been too absorbed in my own work—and play—all these years to think much of my ethnic responsibility or of putting my parents in touch with their own kind.

But a few years ago Baa'bi ran into an old friend from At'tra.² He was living nearby. It was a very happy event for Baa'bi, a promising discovery. For my mother also, for she, too, craved such indigenous

company. Sometimes Baa'bi would go to his home, while at other times his friend would come over to visit him. Yim'mi³ would serve them tea and biscuits or Assyrian pastry she made, like a slice of *ka'da*⁴ or a *kel'lai'cha*,⁵ and sometimes fruit, while the two played chess, and she would join them whenever they sat and chatted about the old times. On sunny days Baa'bi and his friend would walk together to the park, or sit in a cafe to chat over a cup of coffee.

Baa'bi's friend was a widower, living with his son's family. Because he wasn't getting along too well with his daughter-in-law and her eldest daughter he finally moved to California to live with a married daughter. His departure, coming only months after my mother's death, was a hard blow for Baa'bi. But he soon got over it and got on with his life.

I walk now into my father's room. "*Shla'ma'loukh*,⁶ Baa'bi," I greet him in Assyrian. He turns and looks at me for a long moment as though he isn't sure it is I his *brou'na*.⁷ He has a faraway look in his dark piercing eyes, under his still-dark bushy eyebrows. "*Pshai'na te'loukh, Brou'ni*,"⁸ he replies. "Why are you sitting here alone, Baa'bi?"

He smiles whimsically and sighs. With his right elbow on the chair arm rest and his chin and cheek cupped in his palm he says: "I don't know, *Brou'ni*. Where can I go?... What can I do?" "Why aren't you amusing yourself with TV...or why haven't you gone out to walk in this beautiful sunshine or to sit in the park where you will be among people and not alone?" "Among people?" he asks in a soft dream-like voice. "What people?" he adds, "The people in the park, Baa'bi." "The people in the park, *Brou'ni*, are not my people," he replies. "They are strangers, and there, too, I will still be alone."

I can't understand it! He hasn't talked like this before. Could he be missing his old friend and their get-togethers so much? Maybe. But I don't think so, for Baa'bi is a practical man. He can't be missing his friend more than he does my mother. Besides, it's been several months since his friend left him, and until now he hadn't shown any pronounced sense of loss. Why is he moping around in his room now? "Are you all right, Baa'bi?" I ask. "Yes, *Brou'ni*, I am all right," he says, giving me a blank look.

Baa'bi is not the reticent type. He is out-going, and he always has something to say. Normally, he would have engaged me in a long bubbly chat, about some domestic matter, or about our earlier life in Baghdad, or about one thing or another. And even with his limited English, he often carries on a lively conversation with my wife Joanie—when she is home—and he gets along with her quite well, even though I know he wishes she could chat in her own language. But today he has very little to say,

anyway. He just sits in his room, smoking and thinking.

My father's room is a small one, and he shares the bathroom with me, with my wife and our son, in our second-floor four-bedroom flat. He has a double bed in it, a small table, two chairs, and a chest of drawers, with a framed old family group picture upon it and a small mirror above it. The double bed, which is covered with my mother's colorful hand-knitted bedspread, crowned with two crocheted pillows, occupies much of the space, giving the room a crammed look. The room also has a wall closet in which are stored among other things, an old English checkered peaked cap and an American dark "cylinder" hat he wears on special occasions. And of course he has his rocking chair, the chair he's sitting in now, smoking and rocking himself into silent thoughts!

Baa'bi has always been an active man. He can take care of himself. He does his own laundry, brews tea, coffee, and prepares breakfast, and even light meals, puts his clothes in order—and his room and bed, following my mother's death—and often does the dish-washing, too, although such chores are a woman's work back in *At'tra*. He often did things for my mother, for my wife and for the children, too. Now that *Yim'mi* is no longer with us, our children have drifted away and Joanie is often out, he has much less to occupy his time. I wonder if he isn't bored, or is feeling useless?

I'm worried about my father! What is the matter with him? What's going on in his head? Could he be sick and he's not telling me? Is he worried about his health, or about me, or is his mind wandering? My father is only seventy years old. He's not a big and powerful man, but he is energetic and lively. Of course his health is not what it used to be. The arthritis in his elbow bothers him sometimes and he has to watch his blood pressure and cholesterol. But he's strong on his feet, is still alert and quick-witted, and he's never at a loss for words.

"You are not ill, *Baa'bi*?" I ask him, pressing my probe. "No, *Brou'ni*, I am not ill," he replies curtly. Puzzled, I bow my head and walk out. I go to the kitchen. Although we all miss some of *Yim'mi*'s delicious old-country dishes, such as *dol'ma d'tar'peh*,⁹ or *dol'ma d'ka'la'ma*,¹⁰ *kip'ty*,¹¹ chicken curry with rice, or other specialties, normally *Baa'bi* would have a simple meal prepared, such as *riz'za smoo'qa*,¹² or *sherwa*,¹³ when I come from work. But

today the pots and pans are still clean and unused. Apparently he, too, hasn't had dinner. Is he so unhappy or worried that he has lost his appetite?

I begin to prepare a quick meal of cold ham and mayonnaise sandwiches, with salad and coffee or Pepsi, for him and myself.

My pretty wife, Joanie, is out—probably at the hair-dresser, or at a movie matinee, or is shopping, or perhaps visiting her American girl friends. Our 18-year-old daughter, Jenny, recently left us to live with her American boy friend. Her 16-year-old brother, Johnny, is also out. He's probably hanging around with the neighborhood gang or has gone to Elgin, several miles away, to see his sweetheart.

I wonder if my father is worried about my family; about the wifely liberties Joanie is taking, about my kid's loss of ethnic identity and the permissive

freedom they're exercising; about our family's vanishing ethnic customs and tradition. But this has been going on for a while, and he knows that neither he nor I can do much about it now!

Actually, this is my responsibility. I should have thought of this and taken care of these things in the very beginning, when the kids were young and impressionable and easier to mold. My father and mother did try to correct the situation to some extent after they joined my family. And they made a little progress in the early years. But I guess they were out of their ethnic element and were unable to enforce the same elderly authority they could exercise back in the old country, especially after my kids grew up.

In *At'tra* my father was the undisputed head of his home. He had authority over the whole family, and—when he became a grandfather—over grandchildren and daughters-in-law, too, living in his household. He was autocratic, but also kind and just. He had a good life there. He owned a prosperous small grocery business for many years and lived in a large house with a sizable garden at the back, in the Assyrian township of Dora near Baghdad. He was surrounded by his family, and ruled his "castle" like a king. His wife was a loyal mate, a loving mother, and a dedicated homemaker, also sharing with him the privilege of overseeing the family. Sometimes he and *Yim'mi* locked horns over domestic issues, but the differences were never irreconcilable to cause a festering matrimonial grudge or split, as is so common here, leaving children disillusioned and



My father stared at the old family picture intently... his face mirroring a mixture of many emotions rolled up into one!

adrift. His children—even in adulthood—lived in parental obedience and in accepted norms of Christian family values within his own community, automatically absorbing their mother tongue and culture. True, sometimes the children got out of hand, but parents were never afraid of being branded abusive if they used strong parental discipline to restore them to rhyme and reason.

Baa'bi knew almost everyone in the township and most people knew and respected him. Everyone, except the Arab shopkeepers and government officials, spoke with him in his own language. He visited with relatives and friends, entertained visitors at home, played chess and *taw'li*¹⁴ with cronies, and went fishing in the Tigris River. He attended Sunday mass in his own liturgy, and weddings and socials at the community club. Notwithstanding occasional cases of religious or racial intolerance or discrimination, or even persecution, suffered by his people at the hands of a despotic government, or hateful officials or individuals, he was contented with his life. He clung to his own lifestyle, even when I and a few of my grownup siblings left the country. He resisted our appeals to pack up and rejoin one of us. He relented, sold his business and left only when the last of his seven children had "deserted" him, the country's economic and political conditions had gone from bad to worse, and he realized that he was approaching old age and needed to be with at least one of his children in his last days, finally choosing to live with me, his *brou'na boukh'ra*.¹⁵

Actually, his family began to scatter in the early 1970s, and it started with me. In 1968 I graduated from college in Baghdad as an electrical engineer. But only a month after I was employed by the Government, the Baath Party toppled the legal government and took over power. It didn't take it long to establish itself and infiltrate every aspect of Iraqi life. At work I was constantly pressured to join the Baathists. I resisted because I detested the Party. But the pressure continued. So after two years of oppressive work I finally could no longer stand the political pressure. I secured an acceptance from a university in Chicago and a few months later managed to obtain a passport, an exit visa, and a student entry visa. I slipped out of the country and came here to pursue higher studies.

I lived and studied for three years by supporting myself on part time work and small occasional smuggled-out remittances from my family in Baghdad. I worked as a dishwasher, waiter, and supermarket check-out clerk, and just before obtaining my equivalency B.Sc., I met Joanie. She was pretty and I fell in love with her. After several dates, I married her and acquired permanent residency status. Soon after, I landed a job as an electrical engineer with a reputable firm. Our daughter Jenny was born a few months later, in 1974. Johnny came two years after that.

Meantime, in 1975 a married brother and married sister and their families emigrated to Australia, through the Council of Churches in Beirut, during a mass exodus of Assyrians and Armenians from Iraq. An unmarried brother who was jailed for several weeks on suspicion of being a communist sympathizer, tortured and then released, and a sister who left her office job due to harassment from her supervisor, left for London; and shortly before the Iraqi-Irani war started in September 1980, another sister with family reached Sweden, and, soon after, our youngest brother was accepted as an immigrant to Canada. Like seeds blown by the winds of time, my father's family scattered to all corners of the earth, leaving him and my mother all alone in the big house.

Perhaps *Baa'bi* is now remembering his other children, far away from him, and is worried about how they are getting along, whether they are well and happy. Maybe he has a longing to see them once more, to see what kind of spouses the then-unmarried ones have chosen and how they have raised their children. A good parent's main concern is always for his or her children. But living so far apart as they are, which one of them can *Baa'bi* visit? Who is he thinking of in particular? Can he afford to visit them all? Or is he planning to go and live with one of them?

Of course *Baa'bi* receives now and then a letter, sometimes with family snapshots, from one or the other of his children, or a telephone call on special days, such as Christmas or Easter. That helps to reassure him and brighten his day. But this is not exactly like seeing them constantly in the flesh, touching them, communicating with them in person, being close to them, is it?

Perhaps he's concerned and worried about his own younger brother and sister and their families still back in Iraq? By scrimping and saving from his monthly check, he sends them a few hundred dollars every now and then to tide them over. But with the incredible inflation and atrocious political and economic conditions prevailing following the Gulf War, he can never be sure how they're faring. He gets little news from them. Reaching them on the phone is virtually impossible, and letters are slow, uncertain, few, and far between. Even when letters do come, it's small comfort, for they dare not write him about their true situation for fear of the Iraqi censors.

At first *Baa'bi* was fairly contented and happy when I brought him and mother here a year after I acquired American citizenship in 1980. He had the company of *Yim'mi* and they both loved our two small children and doted over them. The novelty of life here intrigued him, and he constantly blessed this country for its political and religious freedom and economic abundance. He could speak passable English, but didn't have a special skill. I found him a part time job as a storeman at a local supply

company. He didn't make much but it was enough for his and my mother's frugal needs. He worked for four years, but the company ran out of business. It wasn't easy, at his age, to find another job. I was making good money, and so I asked him to stay home.

When my parents joined my family, Jenny was in first grade and Johnny was in kindergarten. Both my father and mother were kind and gentle persons. They were fond of our children and they, too, loved them in return, especially during the first few years. My mother took care of them at home and did most of the home chores, making sure that we all had decent home-cooked hot meals instead of the fast food or the refrigerated fare we were used to. My father often took Jenny and Johnny for walks or to the park to play or to the shopping mall. He spent some of his change on them, buying them candy and refreshments or small inexpensive gifts.

My wife's Assyrian speaking left much to be desired, and I hadn't taken the time and trouble to teach our children our mother tongue and to instill in them the love of their people and culture. But my parents gradually taught them to communicate in Assyrian and sometimes narrated to them Assyrian folk tales and told them about the good things their ancestors had given the world. When they approached their teens, however, they got more absorbed in their lessons, school friends, sports, and TV, and affected by peer pressure, and started losing interest in both my parents and their language. When my parents spoke to them in Assyrian, they replied in English. They even became indifferent and rude to them sometimes. This naturally perplexed, hurt, and worried my parents. And when I told my children about this, their reply was that they were Americans and that it was not "cool" to be Assyrian or speak the language. And they did not want to be "bossed around by a couple of old folks from the old country!" Johnny also told me that their history teacher had said once that the ancient Assyrians were a cruel people who persecuted and tortured other people, and as a result a few school-mates had teased him about it when they knew he was Assyrian. I discussed this with Joanie, but she didn't take it seriously. In fact she agreed with our children's approach.

Joanie is a pretty woman and a friendly type. She was born in America. Her father was an Assyrian from Iran, and her mother was American. Her father had died when she was ten. She was raised by a working mother in an American lifestyle and knew nothing about her Assyrianism. Although she didn't work after our marriage, at first she leaned heavily on me for domestic chores, and later on my parents. She had a language problem with my mother.

I have now prepared the dinner, if it can be called such! I call *Baa'bi* to the kitchen. After we've eaten, mostly in silence, I get out to see a friend. When I return two hours later, Joanie is home in her room,

watching a soap opera.

Passing by my father's open door, I see him sitting again in his rocking chair, smoking. He is holding the old framed family picture on his lap and staring at it. The picture was taken more than 24 year ago, just before I came to this country. Although I've seen it many times before, I take it from him and look at it closely. It contains my parents and all their seven children, including a son-in-law, and two grandchildren. Surrounded by the whole family, *Baa'bi* and *Yim'mi* are sitting in the center like a king and queen. Both of them have a beaming smile on their faces, a smile that radiates pride, contentment, and happiness.

I hand the picture back to *Baa'bi*. He continues to look at it intently, with a smile on his face. But I observe that his smile now is not the same smile as in the picture. It's different. It's pensive, nostalgic, forlorn, yearning, sad...a mixture of many emotions all rolled up into one; a smile that I can't quite describe, but which brings to my mind the longing way he was watching our neighbor in his garden through the window and his remark that the people in the park are strangers and that there, too, he is alone! And I suddenly begin to understand his recent mood!

"Those were happy days, *Baa'bi*," I say, hoping to cheer him up. "Yes, they were, *Brou'ni*," he says, still smiling and shaking his head. "Very happy days! Days that will never come back!" he adds with a sigh. "No, those days will never come back, *Baa'bi*," I say. "But I promise you that very soon you're going to live in a house with a garden and you and I will be going fishing, playing chess, and having some happy days together—among our own people!"

¹ My father

² Old country or Homeland (Iraq)

³ My mother

⁴ A large inch-thick round or oval Assyrian pastry baked from a mixture of flour dough, butter and egg yoke and stuffed with mirtukha, another mixture of fried flour and butter, sometimes sweetened with sugar.

⁵ Assyrian pastry baked in small round, oblong or oval shapes made from a mixture of flour dough, egg-yoke and butter and sugar and stuffed with nuts or pitted dates.

⁶ Peace be unto you.

⁷ Son

⁸ In peace you came, my son.

⁹ Grape leaves stuffed with rice and spiced minced meat

¹⁰ Cabbage leaves stuffed with rice and spiced minced meat

¹¹ Spicy meat balls

¹² Red rice (rice cooked in tomato juice)

¹³ Meat and vegetable stew

¹⁴ Backgammon

¹⁵ First born son

Author's Note: This is a work of fiction, and any resemblance to any person, living or dead is purely coincidental.

PROFILES OF GREAT KINGS

by Ninos Isaac

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

PART FIVE

Esarhaddon (681-669 BC.)

René Labat once maintained that Esarhaddon was “by nature a delayer” a king who was “indecisive, superstitious, anxious, and often a toy in the hands of his advisers.”¹ Labat’s assessment was naive. Although Esarhaddon was indeed a pious man, he was certainly not indecisive. Rather he was an opportunist of the highest caliber. This determination is based not only upon his impressive ascent to power but also upon the diplomatic methods by which he was able to retain control of a restless empire, and upon his own unique personality.²

Esarhaddon’s Rise to Power

If there is one story that each Assyrian should know, it is how Esarhaddon became king of Assyria. Esarhaddon’s rise to power is nostalgic because it is the classic story of legendary hero: a prince-regent (Esarhaddon) falls into disfavor with the king, his father, (Sennacherib) as a consequence of the slander of three wicked brothers (Arda-Mulissi, Assur-Suma-usabsi, and Assur-ilu-muballitsu). Esarhaddon, the youngest of all the brothers, is banished but returns to Assyria with his small following of fiercely loyal troops after his father is ignominiously murdered by his brothers. Against all odds Esarhaddon wins the day in battle and triumphantly assumes his rightful place on the throne. This is the legend of Esarhaddon. It is a story which parallels several other stories from history which have captured our imagination.³ The account of Esarhaddon’s rise to power is attested to by the King himself in his royal



inscriptions.⁴

The Political Astuteness of Esarhaddon

Esarhaddon’s ability to retain power, given the precariousness of his position at the time of accession, speaks to his political astuteness. Within just five years he had achieved a considerable degree of acceptance

in both Assyria and Babylonia. There were remarkably few uprisings during his reign and Assyria prospered greatly. In the words of Barbara Nevling Porter:

[Esarhaddon] succeeded in establishing a period of relatively peaceful relations between the two nations that was to last for almost thirty years and he did so without invading Babylonia -- a remarkable success achieved against high odds and one that marks him as a ruler of considerable political skill.⁵

To examine Esarhaddon's political skills, we can look at how he impressed upon the Babylonians the legitimacy of his rule in southern Mesopotamia. Esarhaddon's conciliatory position towards Babylon contrasted markedly with the ravages of Sennacherib. Esarhaddon attempted to win the confidence of the Babylonians. He rebuilt the city which Sennacherib had destroyed.⁶ He returned the statue of Marduk (which had been carried away by his father), and he guaranteed freedom from taxation with respect to international trade.⁷ He also skillfully employed the use of images and symbols which helped both reaffirm Babylonian cultural identity and affirm Babylonian faith in the rule of an Assyrian monarch.⁸

There were also the extensive building programs of Esarhaddon. These "tangible benefits" to Assyrian rule were an attempt to resurrect the national pride of the Babylonians.⁹ The Babylonians subsequently regained confidence in Assyrian rule, and acquired a personal faith in Esarhaddon himself. Esarhaddon certainly understood that to be esteemed in the eyes of the locals, he would have to win over the community through positive deeds befitting a local, Babylonian king. His building programs and the manner in which he undertook them were carefully crafted to replicate the customs of the old Babylonian kings. This was to great effect. Esarhaddon however went even further. The magnitude of his building projects by far outstripped any other earlier undertakings in Babylon.¹⁰

The Assyrian king not only appealed to Babylonians through tangible benefits, he also won their trust via the skillful employment of a public relations program. First, he revived royal Babylonian titles which had been dormant for decades. He declared himself to

be king of Sumer and Akkad, which presumably would have resonated well with Babylonians. Esarhaddon was essentially styling himself in the mold of these popular, local heroes, whose titles recalled to memory the glory of Babylonia's past.¹¹ One particular act that seems to have represented the political shrewdness of Esarhaddon quite well was his participation in a basket-bearing ceremony. Esarhaddon ceremonially carried a laborer's basket upon his head. He speaks to this in his royal letters, when he says:

That his exalted deity might be revealed to the people ... I raised the headpad to my own head, and carried it myself. With a brick mold of ivory, maple, boxwood, mulberry, which had writing fixed against the wood, I fashioned bricks.¹²

This ceremony presented the king as the religious leader of the nation, linking him to Babylonian kings of generations past. This certainly must have impressed the locals because the practice was an exclusive tradition of Babylonian royalty. What is doubly interesting is that Esarhaddon chose to adopt a variation of the practice by carrying a "kudurru" (or common laborer's basket). This was emblematic of menial physical labor. Such an act of humility by Esarhaddon was certain to endear him to the average Babylonian. Esarhaddon was however careful not to give the Assyrians back home the impression that he had forgotten them. He instituted a "multifaceted public relations effort" in both nations.¹³

Within the Assyrian court of the Sargonid period (721-669 BC.) there seems to have been two very powerful political elements advocating polarized policy preferences. The pro-Babylonian faction advocated appeasement and was countered by an anti-Babylonian faction which demanded tough, militaristic policies. Esarhaddon appears to have been the darling of the first faction, while Sennacherib embraced the position of the latter group. This ideological clash manifested itself in Esarhaddon's early unpopularity as prince-regent and the explosive nature of Assyro-Babylonian relations throughout the entire Sargonid period. Esarhaddon's final solution was to place each of his two sons, Ashurbanipal and Shammash-sumu-ukin, on the respective thrones of Assyria and Babylonia.

Final Remarks on the Five Neo-Assyrian Kings

The story of Esarhaddon is indeed a remarkable one. Consider, for example, the rather atypical piety of Esarhaddon, who did not embark on any campaign before he had first received word to do so from God. Furthermore, the Assyrian Empire under Esarhaddon was the largest the world had ever seen. He extended Assyrian hegemony as far west as Egypt.¹⁴ Sennacherib had reigned during turbulent times, and had become the victim of unrest throughout Mesopotamia. He was certainly tough and vengeful when circumstances dictated such a course of action.¹⁵ Sennacherib was also a perfectionist. He did everything thoroughly and well. His campaigns were pursued as vigorously as his innovative building projects. Sennacherib constantly looked to new ideas, which led him to develop new techniques in both engineering and war. Sargon II's legacy was as a great military strategist, and as a ferocious warrior. He was a true military hero for the young men of Assyria. He was Assyria's Julius Caesar, its Napoleon Bonaparte, or its Erwin Rommel. His diplomatic accomplishments were also significant. Tiglath-Pileser III wholeheartedly believed in the principle that information was power. He therefore developed an international intelligence system the likes of which the world had never seen. He brought a network of international spies into his service. Ultimately, the power of Tiglath-Pileser rested in the fact that he knew practically every political and military move the enemy would make before they made it. Tiglath-Pileser also successfully revamped the entire infrastructure of the Assyrian Empire. His changes established Assyria as the greatest nation the world had ever seen. Finally,

Ashurnazirpal II gave to the Assyrian people a sense of national pride never before witnessed. He changed the center of power within Assyria proper from Ashur to Nimrud, and it was this bold decision which led Assyria onto a course of unmatched greatness.

Notes:

- 1 Quoted in Barbara N. Porter, *Images, Power and Politics: Figurative Aspects of Esarhaddon's Babylonian Policy*, (American Philosophical Society: Philadelphia, 1993), at 26.
- 2 B. Porter's recent study confirms this. *Ibid.*

- 3 In the recent past, for example, audiences fell in love with the Disney blockbuster, *The Lion King*, which tells a similar story of a royal exile and a triumphant return. Such are the stuff of dreams and legends, and Esarhaddon's story represents a very early real-life manifestation of this.
- 4 See Daniel D. Luckenbill, *Ancient Records of Assyria and Babylonia, Volume II*, (Greenwood Press: New York, 1968), at 199-203.
- 5 Porter, *op. cit.*, at 6.
- 6 It was widely believed that Babylon was under a 70-year curse. Esarhaddon managed to remove the curse by manipulating the cuneiform symbols. The curse was thereby reduced to eleven years, allowing Esarhaddon to begin his rebuilding program.
- 7 Ninos Isaac, *The Vilification of a Great Civilization: Assyria in the Face of History*, *Journal of the Assyrian Academic Society*, Spring, 1993, Volume VII, No.1, at 7-10, for a lengthier discussion of how the Assyrians more, than any other nation of the ancient world, sought to promote international free trade.
- 8 This is one of Porter's main theses, as I noted in my book review which appeared in the *Journal of the Assyrian Academic Society*, Volume VIII, No. 2, 1994, at 123-127.
- 9 Porter, *op. cit.*, at 41.
- 10 See Porter, *op. cit.*, at 45. Via an examination of archaeological evidence, Porter confirms that Esarhaddon undertook major restorations not only in Babylon but also in smaller Babylonian cities such as Uruk, Nippur, Borsippa and Akkad.
- 11 He also introduced other titles which were essentially Babylonian, such as "Sakkanak Babili" and "Sakkanak ilani." Porter, *op. cit.*, at 80-81.
- 12 Luckenbill, *op. cit.*, at 256.
- 13 Porter, *op. cit.*, at 117. With all this attention being paid to Babylonia, was Esarhaddon neglecting his duties to his motherland, Assyria? Not at all. In fact, his projects in Assyria were equally extensive. In Porter's words, "Esarhaddon's construction of massive military and administrative centers in the north ... makes it clear where the king's priorities lay." (at 71). Of particular importance were two massive military arsenals in Nineveh and Nimrud -- a testimony to his unparalleled loyalty to Assyria proper.
- 14 The Egyptian campaign was quite remarkable. Esarhaddon tells a most engrossing story of how he recruited the services of Arabs and crossed the Sinai Desert with his massive army.
- 15 When the Elamites took his son, Ashur-Nadinshumee, Sennacherib held both the Elamites and the Chaldeo-Babylonians personally responsible.

KIRKUK REMEMBERED

by: Dr. Esho S. Marcus, DMD

In a small town in Northern Iraq, children played around ancient olive trees, infinite stars shone over dreamers lying on their rooftop beds, black skies glittered with shooting stars, seasons were cooled by gentle streams from the far north, and people welcomed and embraced one another with a warmth and genuineness that is specific to Assyrians in Kirkuk.

The origin of the name Kirkuk is Assyrian. Kirkuk is a derivative of the Assyrian word "Karkha Dbeth Slokh" meaning "house". The area is hilly with several oil fields. Of its 200,000 inhabitants in the 1950s to 1970s, 90% were agriculturally employed. They worked on vegetable farms, producing lettuce, pepper, tomato, parsley, okra, beet, and carrot crops. Around these farmlands, wild animals roamed: deer, pheasants, rabbits, jackals and wolves. Kirkuk is also the site of the tragic fourth century massacre of Mar Shimon Bar Sabai. Christians still mourn this holy day and hold an oblation (*Dokhrana*). The site of the massacre is preserved by the Church, known to the people of Kirkuk as *Kirmizi Kalisa* (Red Church). In the western suburb of Kirkuk lies Arrapha (New Kirkuk), a name which descended from the ancient Assyrian city "Arapkha". On the outskirts of Kirkuk, fire bursts since eternal times through cracks in the ground from the oil and gas deep in the earth.

After the discovery of oil in the early 30s, numerous Assyrians returned to Kirkuk as employment opportunities increased in the booming oil industry. Many Assyrians held prestigious positions in these companies. The 40s and 50s were a time of growth in Kirkuk. Four major cultural groups coexisted in this city which included Turkmen, Arabs, Kurds, as well as the Assyrians. They lived in harmony sharing the wealth of Kirkuk. In fact, every ethnic group in Iraq was represented in this small town of Kirkuk. This was a city where four distinct languages were spoken on a daily basis. As a result of the continuous clustering and gathering of Assyrians in the 40s and 50s and on through the 70s, a rich culture formed. In this unique culture, peacefulness, loving, the sharing of happiness and sadness were commonplace. This was the Golden Era of the Assyrians in Kirkuk. The community grew and theater groups were founded which presented many nights of musical performances inspiring laughter, joy, and a common ground all Assyrians shared. A stage was built in the School upon which many people became actors. *Raabi Gibraiel Babilla*, in addition to being a teacher at the Assyrian School, directed classic

Shakespearean plays as well as mysteries at the newly formed theater in Kirkuk. In 1964 the Assyrian Athletic Club was founded. This became the center for the gathering of Assyrian youth. They played such sports as soccer, basketball, tennis, hockey and table tennis on intramural teams. Even State teams would come to compete with our Kirkuk Assyrian teams.

This was a well-organized club. Through it, people would hold family events, including weekends spent with the family playing a game of Lotto (much like Bingo is played, today) in the outdoors with the fresh scent of flowers in the air. The club sponsored the Assyrian Youth Band, which played once a month while people danced under the moonlight. In these parties, all ages mixed, as is the Assyrian custom. It is quite common to attend a party with parents, relatives, even grandparents, and socialize with varying age groups. This was among many advancements.

The people established churches and schools. Assyrians are very dedicated Christians and in Kirkuk they built their church themselves. On special Christian holidays, especially Christmas and Easter, the day was spent visiting one another to bless the special holy day. Besides observing traditional customs including exchanging gifts and donning new clothes, they had their own customs. Among these was the special egg breaking reserved for Easter in which, after many days of vegan fasting, they would challenge one another in an attempt to break their opponent's egg shell with their own egg. In addition to the church, an entire school was bought merely through contributions. It was rebuilt by the Assyrians, who, regardless of age, carried heavy bricks and stones on their backs, poured concrete flooring, proving their dedication to their community. Central to the school's curriculum was the teaching of the Assyrian language throughout all classes. More than 400 students attended this school. Education was strongly encouraged and many students went on to become professionals. This school grew to become one of the top primary education institutions of Iraq.

Sadly, political turmoil caused this community to separate and scatter to all parts of the world. It was susceptible to such disturbances due to its location in the unstable area of northern Iraq. The people are dispersed to all areas of the world, including Australia, England, Canada, and the United States, and continue to keep the spirit of Kirkuk alive among each other.

A recent celebration, gathering the residents of Kirkuk, gave respect and honor to those who had contributed to the Assyrian School in Kirkuk, living and deceased. Many tears of happiness were shed at this most deserved reunion. At this ceremony, families received awards for the deceased and old friends met after years, renewing their friendships.

In a crowded room, black and white pictures of Kirkuk Assyrian youth activities and school were enlarged and put on display. Memories glowed in people's mind as they looked longingly upon the days they spent in Kirkuk with one another. In one incident, as an attendant was looking at a picture of himself in his youth, another man stood by him and pointed out that he, too, was in the same picture. They immediately recognized each other as old friends and hugged excitedly in cheerful nostalgia. Old songs were sung, including one of the oldest nationalistic songs - *Roosh Jwanqa* - translated as "Rise, Youth", a song of empowerment. As the Master of Ceremony made his announcements, even he became choked up with the memories. People came from as far as England, Canada and California for this occasion that took place in Chicago. The event was well organized and successful in bringing together the memories and the people. There were over 350 in attendance at this gathering. Plaques were presented to *Raabi Akhtiyar Benyamin Moshe*,

Raabi Shmouel Baba, the late *Raabi Gibrael Babilla* and the late *Raabi Atto Paris*, honoring their dedicated services towards the Assyrian School in Kirkuk. Plaques given to the latter two were received by their respective wives. The band members, musicians and singers, including the saxophonist, *Johnson Babilla*, were all originally from Kirkuk. We applaud the members of the Organizing Committee, chaired by *Ben Yalda*, including *Awisha Lazar* and *Romeo Mirza*, for their tireless efforts in organizing this first Kirkuk reunion. Without them, this cherished event would not have been possible.

Editor's Note: According to *Benyamin E. Yalda*, two years ago a committee chaired by *Dr. Esho S. Marcus* raised over \$13,000 from Assyrians of Kirkuk and other Assyrians residing in the Chicago area. This money was distributed to the needy Assyrians of Kirkuk by *Mar Geevargis*, Metropolitan of Iraq, Assyrian Church of the East. At a party held on October 24, 1997, the balance of \$1,000 from the event was also sent to Kirkuk.

Presentation of Plaques and flowers by *Benyamin Yalda*, Chairman of the Organizing Committee.



Mrs Sabiha Babilla, wife of the late
Raabi Gibrael Babilla



Raabi Gibrael
Babilla
(Deceased)



Mrs Khanam Paris, wife of the late
Raabi Atto Paris



Raabi Atto
Paris
(Deceased)



Raabi Akhtiar B. Moshe



Raabi Shmouel Baba



Raabi Youlia Younan receiving a
bouquet of flowers from *Ben Yalda*. To
the right is *Awisha Lazar*



Assyrian School Kirkuk - Dramatic Society - late 1950



Raabi Mebel Awdeshe (second from left) at the recent Kirkuk Reunion party with some of her students of the old Assyrian School Kirkuk



Assyrian School Kirkuk Administrative Committee Members - 1970



Assyrian School Kirkuk 5th Elementary Class Students with their Teacher, Miss Julia Mishael



Assyrian School Kirkuk 6th Elementary Class Students with their Teacher, Miss Madeha - 1968



Assyrian School Kirkuk - Teachers and Students
May 19, 1972



Assyrian School Kirkuk 4th Elementary Class Students with their Teacher, Miss Youlia Elia - 1968

Former Tennis Champion and Wife Celebrate Golden Wedding Anniversary

William and Maro Daniel of Prairiewood, Australia, celebrated their 50th Wedding Anniversary in a special dinner given in their honor by their children and spouses in Sydney. The reception was attended by the couple's extended family members.

On May 3, 1948, William and Maro became one of the youngest couples to be married in the Civil Cantonment of the Royal Air Force Station, Habbaniya, Iraq. This was followed by a reception held at the R.A.F. (Assyrian) Employees Club. They lived in Habbaniya where they raised part of their family until they relocated to Baghdad in December 1955.

In Habbaniya William worked as a chief clerk for the Air Ministry Works Directorate (AMWD), and later as a superintendent with Khanaquin Oil Company in Baghdad. In November 1973 the family emigrated to Sydney, Australia where he worked for P.D.S. Co-op, as an export supervisor. William and Maro have five sons and three daughters, all married in Australia, and have seventeen grandchildren.

William was born in Mosul and was the second of the seven children of Paro and Daniel Oraham Malik Zada of Dezin. Maro, the last of the ten children of Rehanta and Odisho Envira Nona of Gawar, was born in Gailani Camp, Baghdad.

In the Fourth Quarter 1990 issue of Nineveh, Mikhael K. Pius had written extensively about William's achievements in tennis and field hockey. The article also covered William's partner in tennis, Andrew Simon. "In Habbaniya," Mikhael says, "the

two dominated the tennis court for a decade in the 1940's and 1950's and were star players on the hockey field. Between them, they picked off many of Habbaniya's Civil Cantonment and the R.A.F. Station tennis championship trophies, and in Baghdad and elsewhere the best top Iraqi and British, American, Lebanese, Indonesian, Egyptian and other foreign players, crowning their victories with several national championship titles. In tennis, William excelled in the singles game, while Andrew was a strong partner in the doubles. William grabbed many singles titles." In Australia, William played "for Nineveh, an Assyrian club, and for an Italian club called Marconi." During the first "16 years in Australia, he has bagged 12 cups in tennis tournaments - three in singles and nine in doubles. He has won more than 150 trophies in Iraq."

In 1990, William volunteered his services as a "coach and manager for tennis and soccer teams of the Assyrian Sports and Cultural Club of Sydney; was the club's secretary for two years (1982-84) and its president for three years (1985-88)." He was also "the Assyrian Church of the East's secretary for welfare and immigration matters."

In his early teens, William also played soccer and table tennis and participated in track and field games.

Although sports was in the family blood, William says, none of his children picked up tennis. Their eldest son, Raymond played soccer for the Iraqi Army from 1973 to 1975; Rennie, a talented soccer player in high school, is now a top Assyrian guitar player, musician and music arranger. Zia (John), a bodybuilder, has won many Australian body building titles. (write-up about Zia in this issue).



William and Maro on June 5, 1948 - four weeks after their wedding.



Left to right: Tony, Raymond, Maro, John (Zia), William, Rony and Rennie in their home garden.

IN MEMORIAM

Johnson Jacob 1933-1998



The Assyrian community of the greater Chicago area was deeply saddened to learn of the untimely death of Johnson Jacob, one of its beloved and respected compatriots who passed away on Friday the 13th of March 1998, after a bitter and unsuccessful battle against the fatal disease of cancer.

The horrible disease struck unexpectedly like a wild fire that, within a very short period of only three months, extinguished the kindling life of this strong-bodied man who had, hitherto, all the characteristics of an agile person who could have lived healthily to an old age like his father, who lived to be almost one hundred years old.

Johnson was born, raised and educated in the land of ancient Mesopotamia. As a young man his first job was wireless operator with the British Royal Air Force based in Habbaniya. After a dedicated service of some years with this military entity, he was attracted to the banking industry in which he excelled as a proficient accountant with an inclination to broaden his entrepreneurial horizon. He next shifted to Airline business where he worked for over nine years as a traffic officer in London, England, for the once conglomerate Middle East Airline. In 1970 he decided on a change of scenery by immigrating to Chicago to work in the freight section of Pan American Airways operating from O'Hare airport.

Having gained the aptitude and qualifications of a freight forwarding agent, he climbed the ladder of success by joining the distinguished German freight firm of Shankers, who were operating a branch in the Chicago area. His next move, before establishing his own freight forwarding business - Tanya International, was the large British firm of M.S.A.S, where he was appointed to be the operating manager of their business in Chicago.

Johnson was a loving and understanding husband to his beloved lifelong wife Janet, a very kind and supportive father to his three children - Olivia, Homer and Tanya. He was a wonderful father-in-law to his daughter-in-law, Christine. He loved to spoil his two grandchildren - Nathan and Rachel. He was a conscientious worker and had the virtues of a true Christian believer. He had a

friendly demeanor and attitude toward all he worked with. He was ethical and honest in all his dealings, whether as a hired employee or a businessman.

His family will miss him deeply. His relatives and friends will mourn his untimely departure from this life. His community and church will be deprived of his staunch support.

More importantly, Johnson left a legacy of meekness, friendliness, amiability, goodness of heart, integrity, and devotedness to the principle of fairness and his love for God and Church. Our great grief is lessened with the realization that, because of his good deeds, his eternal place in the kingdom of God in heaven will be secured.

Janet Jacob wishes to offer her thanks to all who participated in the funeral services, those who conveyed their condolences by sending flowers, cards, or calling by telephone. — **Submitted by Shimshoon Rasho.**

My Letter on behalf of Dad

by Homer Johnson Jacob

My father being one of the most unselfish and most generous men I know wouldn't want me to brag about how great he was. His life was never about himself; it was always about others. In the last days of my father's life, his battle against cancer left him motionless and unable to speak. He was, however, very conscious and alert of his surroundings. I struggled deeply wondering what my father would be thinking and what he was trying to tell us. I believe I was able to capture what his final words would have been to his family.

To all my friends and relatives -

I thank you for the precious times we had together and for your close friendship. The meals we shared, the many card games played and the joyous laughter will always be treasured.

To Jack (Jacko) and to Jean -

It was my pleasure to become your father. I love you as my own children and hope that I helped fill the emptiness left when your father was taken. Please remember me as your father and not just as your uncle.

To Steve my future son-in-law -

I welcome you to my family and give my daughter Tania to you with all my blessings. I wish I had the chance to call you son, and wish you could have known me as your father. Take care of my precious gem Tania for me.

To Chris my daughter-in-law -

Yes, I call you daughter because that is what you are to me. I love you for all that you are and all that you have been to my family and me. Thank you for all the cakes and soups you made for me. I will always treasure your love for my son and me.

To Tania my daughter -

My precious Tania, my sweet little girl. What a beautiful woman you grew to be. I am sorry I can't walk down the aisle at your wedding, but please know that I will be there. I proudly give you away to Steve to be your husband who I know will take good care of you now. I love you my precious little girl.

To Homer my son -

I need you to be strong for mom. I pass on all my knowledge and wisdom to you so you may be the husband and father you must be. I hope I have taught you well as to what it means to be a man. Let your actions always be unselfish and generous so people can see me through you. Continue to strengthen your faith in God and be the spiritual leader of the family. Remember that we will be together again.

To Olivia my first born -

I wish I could have told you how proud I am of you. I gave all my strength to wait for you on my last day so that I could say good-bye. My love for you is greater than I could ever express, and I will always have a special place in my heart for you. Please be strong until we are together again.

To Nathan, Rachel and all future grandchildren who lit and light up my life -

Baba will always love and cherish you. Baba will always be there for you, and Baba will always watch over you. My heart could never be big enough to hold all my love for you, until now.

To Wilson my young brother -

Please don't feel alone because you're not. Cherish the time you have with your wife and children. Be the best godly man, husband and father you can be.

To Janet my love -

I thank you for sharing your life and your love with me. I thank you for being more than I could have ever asked for. Please forgive me for leaving you sooner than we ever expected. But our God has bigger plans than we can understand. And as I had to leave you and the children to prepare a place from Iraq to England, I must also leave this earth to prepare our time in Heaven. I know you will weep over me, but please take care of yourself for me. Take comfort in knowing that we will all be together with our Lord Jesus for eternity, and the joy we will experience will erase all the pain you now feel.

My love forever, your grateful husband, Johnson.

To my Lord Jesus Christ -

I thank you for my life.

I thank you for my family and the people I knew.

You truly are the Son of God and I know that I was a sinner.

I thank you Jesus for dying for me and I thank you for accepting me into your glorious Kingdom.

I ask Jesus that you watch over my family and comfort them until we are all together again.

I ask Jesus that you send your Holy Spirit in strength to my family, and I ask that you win the

hearts of those who have not given their lives over to you. Jesus I ask that you gather your people soon so we may live forever in your presence, in your strength, and in your infinite love. Amen

In Memory of a Friend

When we assemble at a funeral, we not only mourn the loss, and pay our respects to the family of the deceased, but we also note the passing of a loved one to eternal life. As Christians we believe in the resurrection of souls and life everlasting. Indeed, except for the non-religious, people of most religions see death as the passing on to another reward. We mourn our loss, we pray for the departed soul, and we sympathize with the sorrow of the bereaved. We then search for the good things to remember about the deceased to honor his or her memory and thereby to console the bereaved.

It is the memory of the good things about the deceased that remains when the final curtain falls. Each one of us, who knew the deceased well, recalls something special, something worth remembering, about him or her. Generally what we choose to remember is the best about the deceased's past life. For me, all of Johnson's life was of the best to remember.

I knew Johnson and his wife, Janet, through our School Reunion gatherings. I liked them and gradually came to love them both. Johnson was respected and admired by all those who knew him. He was a very kind and loving father and a devoted husband.

On behalf of the R.A.F. Habbaniya Union School Reunion Founding Committee, including myself, I offer my sincere condolences to you, dear Janet, and to your family, praying that God may rest your beloved husband's soul in peace in His Kingdom. We cannot eliminate your sorrow, but rest assured that you and your family are in the prayers and thoughts of many friends. And with God's comfort and love you will find new strength with each passing day until peace and happiness return to you and your children's hearts once again.

- Submitted by Benjamin Yalda

Katrina Aghajan Shahban

Katrina Aghajan Shahban passed away in Fairfield, Australia on November 10, 1997 at age 95. The funeral service was held at Rabban Hormiz parish of the Assyrian Church of the East and presided over by Kasha Ashour. A memorial

service was celebrated in her memory in San Francisco at Mar Narsai parish of the Assyrian Church of the East followed by a lunch offered by the deceased's daughter, Victoria Hermes, and son Victor Joseph.

The late Katrina was born in Sherabad, Urmia, Iran, in 1902 of parents Elia and Nanase Elia. She was 16 years of age when she, along with her parents, fled from Urmia to the safety of Baquba, Iraq, during the Assyrian exodus to escape the ravages of war. She married Aghajan Shahban in Baghdad in 1923, and had seven children. In 1971 they emigrated to Australia along with some of their children and settled in Fairfield. Aghajan passed away in 1988. Katrina was living with her son, Andrew, when she died.

Katrina was a loving and caring mother, kind-hearted, and greatly devoted to her family. Her home was always open to the many gatherings of the family in Australia. She is survived by her sons: Henry Daniel and Andrew Shahban, both of Fairfield, Australia, and Victor Joseph of Modesto, CA; three daughters: Victoria Hermes (Hercules, CA), Agnes Youshia (Los Angeles, CA), and Gladys Yalda (Fairfield, Australia); 23 grandchildren and 33 great grandchildren. Katrina's pleasant memories will be cherished by the family and friends who loved her dearly. May God grant her His eternal love and rest in peace.

Francis Rowel Warda



Francis Warda in his mid-fifties

Francis Rowel Warda, one of Iraq's earliest Assyrian sportsmen and oldest known Assyrian long-distance bicyclist, died of pneumonia on February 10, 1998, in Modesto, California, aged 93. He was laid to rest at Turlock Memorial Park after funeral services conducted by Pastor Jamiel Warda at Mar Addai Assyrian Church

of the East in Turlock, followed by a memorial luncheon attended by 250 mourners.

An only child, Francis lost his father eight years after his birth in 1905 in Moushawa, Urmia, Persia. He also got lost, as a young boy, during the chaotic mass flight of the Assyrians from Urmia in 1918, but found and reunited with his mother in the refugee camps of Baquba in Mesopotamia. Unfortunately, soon after his mother died, too, Francis started working as a "boy" for a British captain who had taken care of him during the

exodus. While Francis learned to read and write Assyrian, the officer taught him to read and write English as well as trained him to play soccer and hockey. When the officer was leaving for England, he offered to take Francis with him and make him an adopted son to his childless aunt. But Francis decided to stay with his uncle, and after learning to drive, he worked as a driver, and then a supervisor, in Works & Buildings in R.A.F. Stations of Hinaidi and, later, Habbaniya, Iraq, for the next 33 years.

Francis played soccer from 1925 to 1938 and hockey from 1936 to 1946. He was one of the players on the first Assyrian national soccer team in Iraq in the early 1930s. He was especially known as one of the two earliest Assyrian hockey players (the other one was Nimrod Babona) on British and Indian teams, when he also learned a spattering of spoken Hindi. He played hockey mostly for the Works & Buildings (later named Air Ministry Works Directorate), which team won several championships. Francis was also a cycling enthusiast, retaining his love for the pedaling machine into his old age, when, in his early eighties, he cycled, more than once, the 35-mile round trip between Modesto and Turlock.

After living 40 years in Iraq, Francis with his family returned to his native country Iran, in 1959 where they lived until 1978 when they immigrated to this country. While in Teheran, he worked for less than three years in his mid-fifties when his second son, Shimshon, asked him to retire and take it easy.

Francis was first married in 1928. After his wife Sandra died, he remarried in 1938 to Shushan Lazar of Qarajalu. She passed away only two years ago. He is now survived by his children: Rowel (Bob) Warda in Australia, Shimshon Warda in Modesto, Mariam Ibrahim in Australia, and Yosip Warda in Bakersfield, Calif. He also leaves behind eight grandsons, eight granddaughters and 14 great-grandchildren.

In eulogizing him, his youngest son Yosip expressed gratitude to his brother Shimshon and wife Lena for taking good care of his parents and paid special tribute to his sister-in-law for caring for them in their old age. His father, he added, who had unconditional love for his family, was a truthful and very hard-working man, always proud of being Assyrian and Bne-Moushawa. Shimshon, who is currently president of the Assyrian American Association of Modesto and has been directing the Association's one-hour weekly TV program for the last ten years, fighting back his tears, said that his goal as a boy was always to grow up, work and take care of his parents, in the traditional Assyrian way. — **Submitted by Mikhael K. Pius**

Dolly Edgar Malik



Dolly Edgar Malik, a devoted wife and mother, well respected member of our Assyrian community in Baghdad and Chicago, passed away to eternal life April 24, 1998.

Dolly was born June 8, 1918 in the city of Urmia, Iran to Youel Daniel of Mar Noukha, and Ester, daughter of Shamasha Shmouel Khoushaba of

Shirabat. During this time of great crisis for our people and their forced exodus from their homes, Dolly as an infant was obliged to flee with her family to Hamadan. Later, as many of our people returned to their homes, she came back with her parents to Urmia and enrolled in Fiske Seminary, which was run by the Presbyterian missionaries.

Upon graduation from Fiske Seminary, Dolly traveled to Baghdad to be with her older sister Florence, who was expecting her first child. There she was married to Younatan Edgar Malik in 1936, and God blessed them with five children. Dolly nurtured her family with love and self-sacrifice, and in Baghdad, she and her husband were dedicated members of the Assyrian Evangelical Church. She was also an active member of the Church's charitable organization known as *Seita d'Yimateh* (Mothers' Committee).

In 1963, Dolly moved with her husband and family to Chicago, where she continued to nurture her family. Younatan and Dolly became active members of the Assyrian Evangelical Church of Chicago, and once again she shouldered many duties in the Church.

In 1979, as her children had left home to start their own families, Dolly moved with her husband to Turlock, California. However, soon thereafter, it was God's will that her husband of 43 years passed to eternity August 29, 1979. Heartbroken, Dolly moved back to Chicago to be close to her two daughters, her sister, many friends and relatives.

God blessed Dolly with good health until the beginning of this year when she developed heart problems. She entered the hospital twice for several days each time. Doctors gave her good care and were not alarmed by her condition. However, while convalescing with her daughter in Chicago, God called her to His Kingdom on April 24, 1998.

She leaves behind a son, Dr. Lincoln Malik and his wife Emma of Berkeley, California, daughter Hilda and her husband John Savrah of Chicago,

Illinois, and daughter Susan and her husband John Toofan, also of Chicago. She is survived by nine grandchildren and three sisters.

We wish her family, relatives and friends solace and God's grace, and ask our Lord to enter her into his heavenly Kingdom.

-Information submitted by Dr. Lincoln Malik

Romee Wali Youel Eshoo



Romee Wali Youel Eshoo passed away on April 20, 1998 in San Mateo, California at the age of 76, and was laid to rest at Saint John's Cemetery in San Mateo. The funeral mass was conducted by Archdeacon Nenos Michael assisted by Rev. Samuel Dinkha and deacon Odisho

Baba at the Assyrian Church of the East of Mar Yousip in San Jose, CA.

Romee was born in Baghdad, Iraq on February 22, 1922 to Wali Youel and Victoria Marcus. Two years later the young family, including Romee's sisters, Heeleeneh and Helaneh emigrated to France and settled in Toulouse where they became neighbors and friends of the Assyrian hero Agha Petros and his family. Later another sister, Rebecca was born, however, she passed away at the tender age of 14.

In France, Romee attended Catholic schools run by nuns until the 8th grade, and was fluent in both Assyrian and French. When Romee's parents passed away at young ages, her late uncle, Paul Youel decided to take his nieces back to Iraq. Romee was 15 years old.

In 1943 and at the age of 22, Romee and Eshoo Bahribek Eshoo were united in holy matrimony. A year later Shamiran was born only to pass away when she was about one year. Six more children were born into the family: Mariam, Zia, Joseph, Antoine, Mary and Leo.

In December of 1981, Romee and her daughter Mary emigrated to the United States and settled with her sons Joseph, Antoine and Leo in San Mateo, CA.

Romee's journey of religious life began at an early age. Her belief and faith in our Lord grew stronger as she traveled through life's painful and joyous avenues. Her deeds were always greatly influenced by her strong faith. She unceasingly endeavored to instill Christian values in her children and encouraged them to be benevolent to the needy, regardless of their race or religion. Among her

relatives and acquaintances Romee was known for her Christian virtues; some would call her an angel, others a devout Christian, and some would even call her a saint.

Throughout most of her life, Romee suffered from terminal diseases of heart, diabetes, anemia and Parkinson's. In the last four years of her life, the debilitating Parkinson's took its toll and severely limited her physical movements. Nevertheless, in spite of all her ailments, Romee's strong faith in the Lord, Virgin Mary, and all the Saints never wavered for a moment. Indeed, she would say "if the 'Gabbara' (Lord Jesus) had suffered on the cross for our sake, then who are we to complain about our sufferings." Eventually, on April 15, 1998, Romee lost her balance, fell and fractured her hip. One day later she underwent a hip-repair surgery and consequently suffered an acute bout of anemia that on April 20, 1998 caused a cardiac arrest of which she passed on to eternal life.

Romee is survived by her husband, Eshoo Bahribek Eshoo; four sons: Zia and his wife Mary and children Jean, Wali, Joleen, Sargon, Eelie, Romee and Eshoo; Joseph and his wife Romia and daughter Lilian; Antoine and his wife Juliet; and the youngest son Leo; two daughters: Mariam; Mary and her husband Sargon and their children Mariam and Emmanuel; two sister: Heeleeneh and Helaneh; and a cousin John Paul.

Today, the family is truly thankful and grateful to the Lord to be blessed with such a wife, mother, and grandmother whose greatest gift and inheritance she bestowed upon them is the gift of strong faith in the Lord and Savior Jesus Christ.

-Submitted by Leo Eshoo Bahribek

Tribute to my Beloved Wife Romee Wali Youel

Solemnly I pay my tribute and I vow,
Before your grave reverently I stand and bow
Since youth your character grew high and high,
That gradually to Jesus and Mary drew you nigh
For whom your cherished unwavering faith,
That to them was linked your heart straight
Though of late crippled you've been like old cot,
But weariness and agony couldn't your faith blot
Like waxing moon when becoming full bright,
In wintry dark nights sheds brilliant light
So your faith grew stronger and didn't wear,
Senility from your heart that faith didn't tear
A smoldering faith kept a flaming glow,
Until death its light in your heart didn't blow
After three score and sixteen years of age,
Faithfully you reach end of your pilgrimage
And your soul was freed from temporal cage,
To fly and enter realm of eternal stage
Where resting with immortals you await,
With righteous to share a blissful fate,
For among His devoted friends you rate

In fleshy body you did demise,
In eternal blissful light to rise
To inherit the place prepared for like thee,
Who all your life faithful was to me
My promise Divine your services won't go in vain,
For sake of like you on cross was I slain.

-by Eshoo B. Eshoo

IRAQ EXECUTES 10 IN THEFT OF ANTIQUITIES

By Leon Barkho The Associated Press

BAGHDAD, Iraq — Iraq has executed 10 people for stealing the massive, bearded head of a huge winged-bull sculpture dating from 700 B.C., a senior Iraqi archaeologist said Friday.

It was the first time Iraq publicly admitted executing smugglers for stealing archaeological treasures, a growing problem because the country cannot afford to protect its ancient sites.

"The government considers smuggling of artifacts tantamount to national treason, hence the harsh penalty," said Dony Youhanna, deputy head of the Iraq Antiquities Department.

Youhanna said the thieves hacked off the head, which weighs more than a ton. They then cut it into pieces and were on their way to ship it abroad, he added.

The 10 pieces were recovered last year in the area of ancient Nineveh, located inside the modern city of Mosul, 250 miles north of Baghdad.

Youhanna said two of the smugglers were still at large. He said the 10 were executed last year but would not give an exact date.

The statue was an artifact from the Assyrian Empire, which flourished in northern Iraq during the first millennium. The sculpture, weighing more than 10 tons, was carved from an immense piece of stone.

It has the head of a human, the wings of an eagle, the torso of a horse, and the legs of a bull.

About 100 winged bulls have been discovered since the first digs were conducted in Assyria by British archaeologist Austen Layard in the late 19th century.

But the one pilfered by the smugglers from the Assyrian city of Dur Sharrukin, 31 miles north of Nineveh, was the best-preserved statue of its kind unearthed in Iraq, Youhanna said.

Assyrian center found, shows signs of bribery

DAMASCUS, Syria—Dutch archaeologists have unearthed a sprawling 3,400-year-old administrative center of the Assyrian civilization—and found evidence that bribery was thriving at the time.

The 13th-century B.C. site comprises a 15-foot-high, two-story building with two bathrooms, two toilets and a tiled floor, the official SANA news agency said Monday.

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تَمَّ : بِمَنْزِلَةِ حَبِ ذِكْرِهِ

1971 10th Annual Meeting of the American Psychological Association (APA). In this meeting, the author presented a paper on the role of the family in the development of the individual. The paper was published in the Journal of the American Psychological Association, 76(1), 1-10.

The author's research has been published in several journals, including the Journal of the American Psychological Association, the Journal of the American Academy of Child and Adolescent Psychiatry, and the Journal of the American Psychiatric Association. The author has also published several books, including "The Role of the Family in the Development of the Individual" (1971), "The Role of the Family in the Development of the Individual" (1971), and "The Role of the Family in the Development of the Individual" (1971).

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مَجْلَدٌ رَّابِعٌ

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|---------------------------------------|--------------------------------------|
| 1 - מִלְכָּה נִיבָה דָּתִי מִלְכָּה : | 2 - תַּבְּרָא מִלְכָּה דְּתַבְּרָא : |
| 3 - מִלְכָּה נִיבָה דְּתַבְּרָא : | 4 - מִלְכָּה נִיבָה דְּתַבְּרָא : |
| 5 - מִלְכָּה נִיבָה דְּתַבְּרָא : | 6 - מִלְכָּה נִיבָה דְּתַבְּרָא : |
| 7 - מִלְכָּה נִיבָה דְּתַבְּרָא : | 8 - מִלְכָּה נִיבָה דְּתַבְּרָא : |
| 9 - מִלְכָּה נִיבָה דְּתַבְּרָא : | 10 - מִלְכָּה נִיבָה דְּתַבְּרָא : |
| 11 - מִלְכָּה נִיבָה דְּתַבְּרָא : | 12 - מִלְכָּה נִיבָה דְּתַבְּרָא : |
| 13 - מִלְכָּה נִיבָה דְּתַבְּרָא : | 14 - מִלְכָּה נִיבָה דְּתַבְּרָא : |

* * * * *

حکم : ملاقات کے بعد ملاقاتی کا جواب دینا

* * * * *

* * * * *

אָבֿיבֿ דֿאַלֿבֿ פֿון ווֿאַטֿא
 מוֿסֿה אִיֿצֿקֿאָוֿוֿיֿ
 זיך טעגלעכע אַלס טאָג
 אַיֿנע זאָגט אַלס זיכֿטֿא.

אַללֿבֿ אַבֿיבֿ מוֿנֿיֿטֿאָר
 טאָגֿמאָנֿטֿאָר מוֿנֿיֿטֿאָר
 לֿיֿלֿיֿטֿאָר דאָס מוֿנֿיֿטֿאָר
 זיכֿטֿא אַללֿבֿ מוֿנֿיֿטֿאָר.

אַלס זאָגט דאָס אַבֿיבֿ
 אַלס טעגלעכע דאָס מוֿנֿיֿטֿאָר
 אַלס טאָג אַלס זיכֿטֿא
 דאָס מוֿנֿיֿטֿאָר מוֿנֿיֿטֿאָר אַללֿבֿ.

אַללֿבֿ אַבֿיבֿ טעגלעכע
 מוֿנֿיֿטֿאָר דאָס אַללֿבֿ אַבֿיבֿ
 דאָס מוֿנֿיֿטֿאָר אַללֿבֿ אַבֿיבֿ
 דאָס מוֿנֿיֿטֿאָר אַללֿבֿ אַבֿיבֿ.

1 - אַללֿבֿ. 2 - אַללֿבֿ. 3 - אַללֿבֿ. 4 - אַללֿבֿ.



מוֿנֿיֿטֿאָר דאָס דאָס אַבֿיבֿ אַללֿבֿ דאָס אַללֿבֿ 6705 אַללֿבֿ אַללֿבֿ
 מוֿנֿיֿטֿאָר 1955. מוֿנֿיֿטֿאָר דאָס אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ
 אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ.
 מוֿנֿיֿטֿאָר דאָס אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ אַללֿבֿ
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۱۔ گنہگار ۲۔ گنہگار ۳۔ گنہگار
 ۴۔ گنہگار ۵۔ گنہگار ۶۔ گنہگار
 ۷۔ گنہگار ۸۔ گنہگار ۹۔ گنہگار
 ۱۰۔ گنہگار ۱۱۔ گنہگار ۱۲۔ گنہگار

14

كَلِمَةٌ لَكَ لَكَ لَكَ لَكَ لَكَ
 كَلِمَةٌ لَكَ لَكَ لَكَ لَكَ لَكَ
 كَلِمَةٌ لَكَ لَكَ لَكَ لَكَ لَكَ
 كَلِمَةٌ لَكَ لَكَ لَكَ لَكَ لَكَ

15

١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠
 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠
 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠
 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

16

[illegible]

17

[illegible]

18

[illegible]

19

أَعْلَمُ بِمَا فِي قُلُوبِهِمْ
وَمَا يَدْعُونَ إِلَى الْفِتْنَةِ

[illegible]

20

عَجَبٌ مَرْمُومًا اَوْ كَسَمْتًا
عَجَبٌ لَمَعًا دَانِيَةً لَهَا
لَتَمَّ سَمَوَاتُكَ حَبِيْبًا
لَهَا تَلْمِيزًا حَسْبًا

21

فَتَمَّ لِي مَعَهُ مِائَتَانِ دِينَارًا
 لِي فِي حَقِّكَ فَتَمَّ لِي مِائَتَانِ
 دِينَارًا مَعَهُ فَتَمَّ لِي مِائَتَانِ
 دِينَارًا مَعَهُ فَتَمَّ لِي مِائَتَانِ

22

١٥٠ مائة
 ١٥١ مائة
 ١٥٢ مائة
 ١٥٣ مائة

23

تَحِيَّاتُكَ مَسْجُودٌ
 تَحِيَّاتُكَ مَسْجُودٌ
 تَحِيَّاتُكَ مَسْجُودٌ
 تَحِيَّاتُكَ مَسْجُودٌ

24

[illegible]

25

تَعْلَمُ مَا لَكُمْ مِنَ الْعَمَلِ الْمَذْمُومِ
 فَمَاذَا مَنَعَكَ أَنْ تَقُولَ لِمَنْ لَمْ يَكُنْ
 لَكَ عَلَيْهِ حَقٌّ مَتَّعْتُكَ بِعَيْنِي
 وَمَا كُنْتُ بِمُتَّعٍ عَلَيْهِ

حَدَّثَنَا دَيْمٌ ۙ هُوَ لَجَلٌ لَمَّعَ فِي دَعْوَاهُ

تم : آمَنَ هَذِهِ لِبَنِي إِسْرَءِيلَ ، آمَنَ

1

ॐ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥

2

לְהוֹמֵד: דְּמִלֵּךְ לִי יְהוָה
 אֶת-חַבְלֵי הַמָּוֶל, שֶׁלִּי
 בְּמִתְּחִיל: וְהָיָה כִּי
 תִּפְּלֶנּוּ, בְּחַבְלֵי הַמָּוֶל.

3

تِلْكَ اَنْبِيَاؤُكَ (مَجْدًا) هَلْ لَكَ لِهَذَا
 عَمَلًا دِيْمًا يَسْتَحْسِنُ لَكَ
 ذِيْلًا مَعْلَمًا مَذْمُومًا
 مَدًا لَكَ دَمْدَمًا دَدَدًا عَجَبًا

4

مَنْزِلَةُ سَمِيحٍ لِيَبْرَحَ
 حَقًّا (دَهْلِي) دَهْلِي حَقًّا
 وَلَمْ يَكُنْ حَقًّا
 لَدَهْلِي دَهْلِي حَقًّا

5

مِثْلُ لَبِّ لَيْفَةٍ جِجْ جَدَّوْ
 دَدَّ لَبِّ لَكَلْبَ جِجْ جَدَّوْ
 جَدَّوْ جَدَّوْ جَدَّوْ جَدَّوْ
 جَدَّوْ جَدَّوْ جَدَّوْ جَدَّوْ

6

تَمَّ تَمَّ تَمَّ تَمَّ تَمَّ
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 تَمَّ تَمَّ تَمَّ تَمَّ تَمَّ

7

۱. مَدَّ يَدَيْهِ خَبَلًا
 تَمَّ حَلَبًا لَأَنَّهُ خَبَلًا؟
 ۲. دَجَبًا فَذَلِكُمْ مَوَاقِفُ سَلَبًا؟
 لَأَنَّهُ فَذَلِكَ لَمْ يَدْفَعْ؟

8

مَجْزِيَةً مِّنَ مَّوَدَّةِ اللَّهِ
 فَتُؤْتَىٰ بِهَا زَكَوٰتُهَا
 وَتُزَكَّىٰ بِهَا زَكَاةُهَا
 فَتَكُونُ سَكَنًا لَّكَ

9

ॐ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥

10

[illegible]

11

[illegible]

12

رَبِّ لَكَ لَدَدًا قَدِيمًا
 لَكَ دَمْعًا لَسَدًا
 لَكَ كَفٌّ حَقْدًا
 لَكَ لَمَسًا لَذِيذًا

بِسْمِ ذِيْكَرٍ دَعَا۟هُ جَهَنَّمَ ۚ فَخُتِلَ اَصْحٰبُهَا ؕ سَيَكُوْنُ لَكَ رَاجِعٌ ۙ

حَبْرٌ : لَوْنٌ هَذَا ، حَبْرٌ ذَا بِيضٍ ، ذَا سَوَادٍ ، ذَا قَهْقَرَةٍ .

[illegible][illegible]

تَذَكُّرًا لِّقُدْرَةِ مَعْنَا : وَتَذَكُّرًا لِّقُدْرَةِ مَعْنَا :
تَذَكُّرًا لِّقُدْرَةِ مَعْنَا : وَتَذَكُّرًا لِّقُدْرَةِ مَعْنَا :

॥ तद्भिर्वाचं तद्भिर्वाचं ॥ तद्भिर्वाचं तद्भिर्वाचं ॥
 तद्भिर्वाचं तद्भिर्वाचं ॥ तद्भिर्वाचं तद्भिर्वाचं ॥

[illegible]

لِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى نَبِيِّكَ مُحَمَّدٍ :
وَعَلَىٰ اٰلِهِ الطَّيِّبِينَ الطَّاهِرِينَ : وَبَارِكْ وَسَلِّمْ

[illegible]

لَقَدْ عَلِمْتُمْ : لَعَلَّكُمْ تَكُونُونَ
مِمَّا حَقَّتْ عَلَيْهِمْ سَعِيرَاتُ : لَعَلَّكُمْ تَكُونُونَ

[illegible]

حَقُّ نَفْسِهِ فِي ذَلِكَ دَعَاءٌ

حَدِّ : حَمَلٌ مَّاءٌ إِجْدِثَ مَاءً ، هَكَذَا مَاءٌ حَسَنٌ ، هَذَا

1

لَذِكَا فَتَحْنَاهُ يَوْمَ تَكُونُ الْأَشْيَاءُ كَالْعِهْدِ الْعَلِيِّ : هَلْ تَجِبُ لَكَ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ :
مَدْنَاهُ كَيْفَ دَلِيلٌ وَتَكُونُ الْحَقُّ دَلِيلٌ : مَجْهُدٌ كَيْفَ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ دَلِيلٌ

2

[illegible]

3

تَبَارَكَ الَّذِي فِي يَدَيْهِ الْمَصِيرُ : الَّذِي فِي يَدَيْهِ الْمَصِيرُ : الَّذِي فِي يَدَيْهِ الْمَصِيرُ :
مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا : مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا : مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا :

4

تَبَيَّنَ ذَاكَ لَهُ أَن سَبَقَهُ خَيْرٌ مِنْهُ : وَتَبَيَّنَ لَهُ أَنَّهُ خَيْرٌ مِنْهُ : وَتَبَيَّنَ لَهُ أَنَّهُ خَيْرٌ مِنْهُ : وَتَبَيَّنَ لَهُ أَنَّهُ خَيْرٌ مِنْهُ .

5

١- اَفْعَالُ ذَاتِ : اَفْعَالُ تَائِبَاتٍ دَوْدَوِيَّةٌ : اَفْعَالُ مَعْقُولَةٍ لَامِلَةٍ مَمْلُوكَةٍ دَلَّةٌ مَعْنَوِيَّةٌ :
 سَمْعٌ لَمَعَانٌ مَعْلُومٌ دَهْدَمٌ : حَقٌّ حَقٌّ لَمَعَانٌ مَحْمُودٌ وَجِبٌّ دَلَّةٌ دَلَّةٌ

هَذِهِ هِيَ مَدِينَةُ دَاوُدَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ هَارُونَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ نُوْحٍ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ آدَمَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ هَاطِلَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ قَايِنَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ يَاقَانَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ هَاطِلَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ نُوْحٍ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ هَارُونَ عَلَيْهِ السَّلَامُ : هَذِهِ مَدِينَةُ دَاوُدَ عَلَيْهِ السَّلَامُ : هَذِهِ هِيَ مَدِينَةُ دَاوُدَ عَلَيْهِ السَّلَامُ :

[illegible]

۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.

* * * * *

উদ্দেশ্য

جستار دُستِ مَوَدَّهٔ مِلّی دُختِ Medals لَو مَوَدَّهٔ اَسَدِی اِهٖ مَوَدَّهٔ 4 دُختِ
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Patriarchs Mar Dinkha IV of the Assyrian Church of the East and Mar Raphaël I Bidawid of the Chaldean Catholic Church, and their prelates met in 1997 to work together in an effort to achieve greater understanding and enhancement of relationship between their Churches

ܠܠܝܠܬܝܢ - ܠܠܝܠܬܝܢ - ܠܠܝܠܬܝܢ