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Dedicated to the  
Advancement of Education  
of Assyrians*



# NINEVEH

THIRD QUARTER 1998

VOLUME 21 NO. 3



***1935 Assyrian Ensemble of Folk Singing and  
Dancing of the City of Leningrad (now St.  
Petersburg), Russia***

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# ***Assyrian-Americans at The Threshold of The 21st Century***

**Lecture by Dr Arian Ishaya, given on May 1, 1998 at the Center for Middle Eastern Studies of the University of California at Berkeley**

When I first began to work on this lecture, the name of "Ishi" kept flashing in my mind. Ishi was a native American, or American Indian. What is special about him is that Ishi was the very last person left alive from his tribe. He was found in 1910, and was brought to the museum here as a live relic from the Stone Age. He passed his last years of life working at the museum at Berkeley. Like most of us, Ishi was a man of two worlds. But the worlds that he combined stood at the opposite ends of the spectrum of human cultural evolution. From a hunting-gathering mode of life he was thrust overnight into the heart of 20th century America. Yet in a matter of a few years, he was able to learn enough English to get by, kept a job, and was self-supportive. At the same time he kept his own cultural identity, and taught his Anglo-American friends a thing or two about his notions of humanity and morality. In some ways Ishi reflects the experiences of many immigrants into this country. I often wonder how he must have felt knowing that after him his tribe would cease to exist. Today, Assyrian-Americans of my generation, as we stand at the threshold of the 21st century, often wonder, like Ishi must have done, what will happen after our generation has passed on. Who will speak our language, sing our songs, and carry on the centuries-old heritage encapsulated in our way of life.

I have heard Assyrian-Americans often asking how come, as a minority, Assyrians in the Middle East have been able to maintain their identity and traditions for thousands of years, but in America, they become assimilated within 2-3 generations. They say this because they observe the younger generation in America speaking English rather than Assyrian, not frequenting Assyrian churches and events, and more and more of them marrying non-Assyrians.

As an anthropologist, I think differently. What surprises me is not the extent of assimilation, but, on the contrary, the persistence of social arrangements and cultural values in the Assyrian-American communities. I began to observe this when I was doing research on the Assyrian-American community of the Turlock-Modesto area in the early 1980's. What surprised me was that even though Assyrians at that time constituted only 2% of the Turlock population, yet unlike other ethnic groups in that area, such as the Swedes and the Portuguese, and even to some extent Mexican-Americans, Assyrians

were highly organized in terms of having churches which conducted services in Assyrian and according to the ancient rites, they had a substantial civic club where, besides the regular local meetings and bingo sessions where Assyrians and non-Assyrians participated in large numbers, they also held annual conventions which brought Assyrians together from all over the country. I also noticed that the Assyrians had their own radio and TV programs. These are things that Assyrians themselves took for granted, but were unique and needed to be explained.

As I began my research, I was aware that I could not treat the Assyrian community in Turlock-Modesto as an isolated entity. I had to study it in a larger social context: a national and even an international one. In other words, I had to see if there was any connection between the Assyrian colonies in the U.S.A., and between them and the communities they had left behind in the Middle East. When I did this, I came up with a very interesting finding which I would like to share with you.

The following map shows the traditional geographical location of Assyrian communities in the Middle East. As you notice, the Assyrians inhabit a single geographical area even though they are divided by political boundaries across four countries: Iran, Iraq, Turkey and Syria. Even during the early Christian period, this area was divided between two rival powers: the Persians and the Romans. Caught between two antagonistic powers, the Assyrians found it expedient to limit their contact across political boundaries, and eventually even embraced different religious factions. So at the turn of this century we find the Assyrians, known as "Nestorians", concentrated in what is presently known as Iran and Iraq (locations 1 & 5 on the map). The Assyrians known as "Jacobite" lived in Turkey and Syria (location 3). The Chaldean Assyrians occupied distinct cities and villages in Iran and Iraq. But most were concentrated in Baghdad and the plain of Mosul (marked 2 on the map).

What is interesting is that the same pattern is replicated in the immigrant communities established in the U.S.A. That is, even though the Assyrians were uprooted from their home base during World War I, and arrived in the U.S.A. in the aftermath of the War as refugees, nevertheless the communities they established in the U.S.A. were not a mere conglomeration of displaced people; rather, there was a conscious effort on their part to transplant and reconstitute the old communities, or remnants

thereof, here on American soil. Consequently, the Jacobite Assyrians settled in New York and Massachusetts, Chaldeans in Michigan (particularly Detroit), and villagers from Gogtapa and Taka Ardishay in northwestern Iran settled in Connecticut and New Jersey, while Assyrians from other villages in northwestern Iran became attracted to Turlock in California. Due to this, the Assyrian ethnicity and cultural traditions survived the horrendous geographical and economic dislocations suffered only a decade previous to their settlement in this country. It must be noted that during World War I the Assyrians lost two thirds of their population. In fact the historian Gabriele Yonan contends that the first Twentieth Century holocaust was not the Jewish holocaust during World War II: it was the Assyrian and Armenian holocaust inflicted by the Turks with the instigation of Germans during World War I. But that is an altogether different story. The point is that the Assyrian immigrant communities in America are a partial reconstitution of older communities in the Middle East. I would attribute this to two factors: first, the American immigration laws whereby immigrants in the U.S.A. were allowed to sponsor and bring close relatives over to this country. This helped families which were separated to rejoin. But the American immigration laws do not explain why the Assyrian immigrants settled on a regional and community-wide scale. This brings us to the second explanation which I think is found in the Assyrian kinship system. In anthropology it is referred to as patrilineal descent system. This type of kinship structure creates cohesive, self-sustaining patrilineages (large extended families who trace their descent through the male line). They extend over several generations and constitute endogamous regional communities. As it appears from this case, they can transcend geographical dislocations and economic disruptions. This is not unique to Assyrians; other old-world cultures with similar kinship structure show the same type of resilience in their immigrant communities.

From the very beginning, Assyrians became part of America in the workplace and the marketplace only. Their family and social life was spent with other Assyrians in cohesive face-to-face communities, best described as a "gemeinschaft" in sociological terms. In the 1930's, only a decade after settling in the U.S.A., the Assyrian-American communities had their own churches, Assyrian language newspapers, and had established civic associations. Then in 1933 the Assyrian National Federation, now called the Assyrian American National Federation, was formed to unite all regional associations throughout the country.

### **The Internal Structure of the Assyrian American Community**

What makes the Assyrian-American community distinctive, aside from the existence of formal ethnic

organizations mentioned above, are the informal cultural features. The most crucial is the tight-knit kinship network that extends beyond the nuclear family, and creates a cooperative social unit. The Assyrian household today, in addition to the nuclear family, periodically contains additional close relatives. This is basically due to the pattern of chain migration whereby relatives in America sponsor their close kin to bring them over from the Middle East. Such relatives are housed and supported until they can establish independent households.

Another special feature of the Assyrian-American family is that children are the most cherished possession, and the parents feel obligated to support them until they graduate from college. Unless they move out to another city, it is common for unmarried sons and daughters in their twenties and thirties to live at home with their parents. Another way that keeps the nuclear family embedded in the larger kinship group is the effort for married siblings to choose their residence close to one another and to their parents, sometimes within the same building complex, or the same neighborhood. Another area of clear distinction is in the economic sphere. Although Assyrian-Americans are fully integrated into the American market economy, yet, internally, they have maintained their traditional system of economic exchange which is based on reciprocity. Services are exchanged with no money payments among relatives, close friends, and even for community affairs. In addition, they seem to have an informal welfare system which operates through the kinship and church network. Whenever a family faces unemployment or any other kind of economic setback, the relatives feel obligated to help out. Unlike the government-sponsored welfare programs where the recipient feels degraded, the Assyrian-American welfare system has the opposite effect. First, the donor(s) consider it a duty, and would be chastised by community members if help is withheld, or superiority (*minta mateta*) is expressed. The receiver does not feel denigrated, because help is channeled through kin, and is taken as an act of love. At the same time the recipient feels responsible to become self-supportive soon to relieve relatives of the extra burden. If not, criticism from relatives and community members will bear upon freeloaders.

As to the way reciprocity operates with respect to community service, I will give you an example of a very recent event: On April 18, 1998 the Assyrian American Association (AAA) of San Jose sponsored an educational program. The association runs on volunteer work to begin with. For this program, professional speakers and musicians were involved. Yet no one was offered a monetary compensation, and none was expected. The association published a book, but the people who worked on the book, even though they put at least four hours a day for three months in the preparation of the book, were not

compensated. No compensation was expected. This is considered a civic duty, a labor of love for one's own people.

Another distinguishing feature of the Assyrian-Americans is constant social contact that is expected to be maintained among the members. Relatives and close friends are constantly visiting one another; if the distance is prohibitive, then contact is maintained through telephone. During Christmas and Easter, visiting rounds at least among close kin and friends are maintained. When someone is sick, again visiting is in order. In short, in the evenings and on the weekends there are usually visitors in an Assyrian-American family. As Americans are becoming more and more private in their lifestyle, the search for community and sociability is on the increase among the Assyrians. For example, in recent years, to the disappointment of nationalist minded Assyrians, organizations based on village origins have sprung up among Assyrian Americans such as "The Chamakiy Society"; "The Mouyshava Society" and so on. Such organizations strengthen old country local ties among their members, and function as potential cooperative groups from which future business partnerships or political alliances are drawn. Sociability is higher among women than men. The morning coffee sessions are often criticized as "gossip sessions". But it is during such times that vital news is exchanged. Women find out who is unemployed, who is sick, who is getting married, who needs to get married, who is having family problems, etc. All this news is brought to the men. Consequently, references are made, contacts are established, mediators are found, and people get involved in each other's life for better or for worse. I could go on about other distinctive features. But what I have pointed out so far is sufficient to establish that the Assyrian-Americans lead a double existence in America. They live by two separate sets of norms, as they move in and out of their own ethnic community.

At the same time, Assyrian-Americans have not remained culturally static. They have adopted many cultural features that make them American. For example, they have become involved in American politics on all levels of government. Some have occupied government posts on the national, state and local level. In the area of gender relations we also find a remarkable change. Assyrian-American women have moved into educational and occupational fields that used to be dominated by men only, and are integrated into the American workforce side by side with men. In the last decade Assyrian-American women have attained leadership positions in the ethnic formal organizations. For example, currently, the presidents of the Assyrian American Association of San Jose and the Assyrian American Association of Southern California in Los Angeles, are women. Substantial changes are also

observable in family relations. Among the younger generation men are likely to participate in housework, and the interaction between parents and children is more democratic.

### **Dynamics of Inter-Ethnic Relations**

Because of their apparent non-involvement in the affairs of the larger community around them, the Assyrian-Americans are often criticized for being "clannish". When I was doing research in Turlock, I would often hear this criticism when I was interviewing politicians or other non-Assyrian Turlock community leaders or members. So I made it my task to examine the history of intercommunity relations, that is, Assyrians and Anglo-Americans. I wondered if the non-involvement was conditioned by their past history in the Middle East, where they experienced segregation as Christians in Islamic states. But I found out that the early Assyrian immigrants felt very different about America. Actually, what had attracted Assyrians to the United States as a place of permanent residence was not the "gold mountain", or material prosperity; rather the idea that this was a Christian country, and a place where they would be welcome as equals. In the case of Assyrians who settled in Turlock, right away they began to attend a Swedish church called the Beulah Covenant Church. They were accepted until the Assyrian young men began to date Swedish girls and one of them, who was a well-off professional, married a Swedish woman. It was at this point that they were expelled from the church. According to my interviews with the local people, the reason they were expelled was because "the elders of the church had resolved that they could not accept Blacks as members". This prompted the Assyrians to establish their first ethnic church known as the *Assyrian Evangelical Church* back in 1924. The organization of the Assyrian Civic Club in Turlock had a similar precedence. According to my informants, no club would rent a hall to the Assyrians for weddings or other community affairs. They were told that Assyrian parties are "too noisy".

So the reason why the Assyrian-Americans became "clannish", is because they experienced rejection. That was not a uniquely Assyrian experience. The existence of Chinatowns, Japantowns, and the Mexican-American Barrio, attests to this.

A contributing factor in the so called "clannishness" of the Assyrian-Americans was the nature of neighborhoods in America. Unlike the Middle East, in urban America a neighborhood is no more than a locality with adjacent residences. There is no relationship among neighbors. In fact one can live in a neighborhood for years without knowing anyone there. The isolated or private lifestyle of the Americans has contributed to the cohesiveness of ethnic communities. And the fact that there is freedom of speech and organization in this country



has prompted ethnic minorities to fill the gap of sociability with their own religious and civic organizations. This has led to the preservation of ethnic boundaries. So while the cultural make-up of the Assyrian community has changed by incorporating traits from the outside, nevertheless the ethnic boundary is maintained through time.

### The Role of Assyrian-Americans in the Assyrian Nation Worldwide

Assyrian-Americans have played a very important role among Assyrians on a worldwide basis. Geographical distance and span of time has not isolated the Assyrian-American immigrant communities from the communities in the Middle East. On the contrary, from the very beginning, a symbiotic relationship has existed between them. Assyrian Americans have sustained the Assyrian communities in the Middle East by regular remittances of money through both kinship networks and through ethnic charity organizations. And the Assyrians in the Middle East, through an ongoing process of chain migration, have injected new blood into Assyrian immigrant communities and rejuvenated them. So the Assyrian-Americans who are becoming assimilated are replaced by new arrivals some of whom take over the culturally diluted ethnic organizations and revive them.

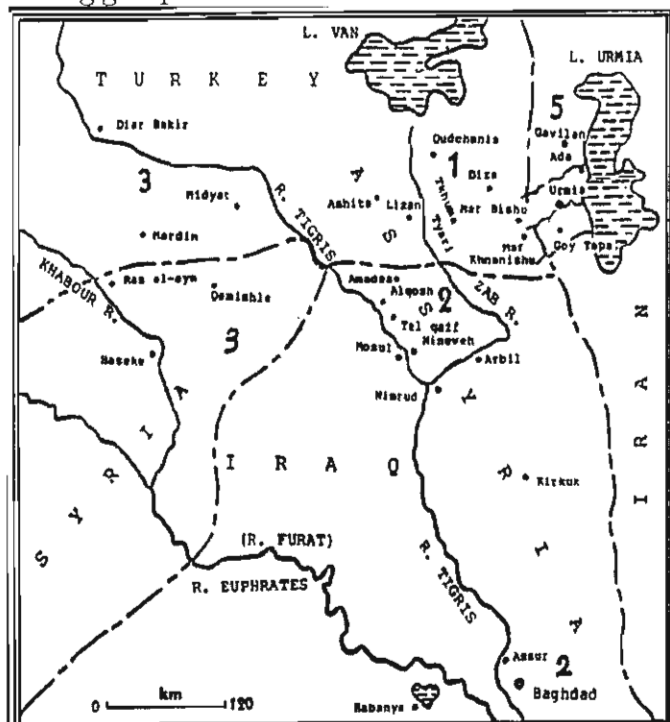
Another important role that Assyrian-Americans have played is that they have achieved a degree of national reunification impossible in the Middle East. As mentioned earlier, due to political antagonism between the countries where Assyrians have lived, the Assyrians in Turkey, Syria, Iran and Iraq have had little or no contact with one another. But in the United States, such barriers were removed and there has been an increasing rapprochement among the "Jacobite", "Chaldean", and "Nestorians" on a national level, with consequences on a worldwide scale.

Since the Second World War Assyrian-Americans have come to occupy a more important role nationally. The seat of the Patriarch of the Assyrian Church of the East has been moved to Chicago, and a number of Assyrian political organizations have been headquartered in this country as well, basically because of freedom of organization in this country. Also, with the removal of the quota system from immigration laws, and continual turmoil in the Middle East, larger number of Assyrians have been seeking refuge in the United States in recent decades. Consequently, with an estimated number of 150,000 Assyrians now living in this country, the United States has become the largest immigrant outpost of Assyrians in the world.

The forecast for the 21st Century, as I see it, is that Assyrian-Americans will maintain their important role in preserving the Assyrian national identity, as long as they maintain the cyclical pattern whereby they sustain and support Assyrian

communities in the Middle East, and in return, get periodically replenished by them in terms of cultural and human resources. Particularly now, with the communication superhighway open, it has become feasible to maintain instantaneous contact with Assyrians all over the world.

But in forecasting the future, again we cannot treat the Assyrian immigrant community in the United States as an isolated entity. The American society is changing too. There is a general malaise in America about the growing gang violence, drug addiction, the Aids virus, and so on. In April of 1998, a shocking incident really alarmed all the nation when a number of armed teenagers in a town in Arkansas opened fire on school children and killed four students and one teacher before they were chased off. Much of this is attributed to the breakup of the traditional American family, and a sense of anomie or not belonging. The advent of computerized entertainment has exacerbated the isolation of the American individual from other fellow human beings. Now, instead of going to a bar or out with friends, increasing numbers of Americans are hooked to the Internet which offers entertainment and sociability without the risks of emotional investment into a real relationship. To counter that, in America now there is a growing search for the family and the community. Who knows, maybe in the 21st Century, Americans will be more like Assyrians. And the Assyrian-Americans will not feel pressured to change. On the contrary, they will be among groups who will serve as role models.



Assyrian Settlements in the Middle East at the Turn of the Twentieth Century indicating Christian Denominational Divisions.

- 1,5: Church of the East ("Nestorians")
- 2: Chaldeans
- 3: Syrian Orthodox Church (Jacobite)

# ***From Holy Mountain: A Journey Among the Christians of the Middle East***

**Book Review**

**by William Dalrymple**

**publisher: Henry Holt and Company, New York, 1998, 483 pages**

**Reviewed by Dr. William Ramsini**

William Dalrymple, a Scottish journalist, details his visit to the dwindling Christians in the Middle East. The author follows the steps of John Moschos, a sixth century Christian monk, who visited the entire Byzantine world during a time when Christianity was the dominant religion of the region. The author discovered the remnants of ancient monasteries and churches which have survived despite hostile environments. Dalrymple's journey takes him to the Suriani (author's term for the Assyrians of Turkey) of eastern Turkey, the ruins of Beirut, as well as the Christians of Israel and Egypt. The book is a fascinating story of the struggle in the Middle East to keep the ancient Christian flame alive. A blend of history, spirituality and politics provides a perspective for understanding the stories of persecution, intolerance, devotion and love.

The visit to Turkey records the extreme hardship that Assyrian Christians face in this hostile land. The Suriani are fearful and reluctant to speak with Dalrymple. The visit to Edessa (Urfā), the first city outside Palestine to accept Christianity, reveals that there are no functioning churches. In Diyarbakir, there are reportedly only a handful of Christian Armenians left. The author notes that from 200,000 Assyrians in the last century only nine hundred remain including a dozen monks and nuns in five monasteries in Tur Abdin in eastern Turkey. One village with an astonishing seventeen churches now has only one inhabitant, its elderly priest. The people are caught in the crossfire between the government and the Kurdish fighters of PKK.

The journey to Syria reveals a more tolerant society compared with the hostile atmosphere in Eastern Turkey. Many Christians, both Assyrians and Armenians, who were driven out of Turkey and Iraq, have found a safe sanctuary in Syria. Even in Syria, there have been periods of anti-Christian sentiment. According to the author, during the 1960's a quarter of a million Christians left Syria for other lands. The country under president Asad has been very tolerant of its Christians. It is noted that Qamishli is 75 percent Christian; and Turoyo, the modern Aramaic of Western Assyrians, is the primary language. The focus of the author is definitely on Orthodox Syrians. There are only brief references to recent Assyrian refugees from Iraq. The large Assyrian settlements of the 1930's in the Khabur and Qamishli areas are not mentioned at all. A comprehensive account should have included the plight of all Assyrians in the Middle East.

The chapter on Lebanon details attempts by Maronite Christians to maintain their status as dominant players in the country despite the increasing population of Moslems and other groups, and the internal, violent feuds between Christian political rivals. Despite the end of civil war, Christians still appear to emigrate due to anxiety over their future. A noted Lebanese professor put it this way "they are weary... there is discrimination - sometimes very subtle - against them in almost all Middle Eastern countries."

The Christians in Israel are also a dwindling minority, Dalrymple notes. In 1922, fifty-two percent of the population of the Old City of Jerusalem was Christian. Now Christians comprise a mere 2.5 percent of the city's population. There are now more Jerusalem-born Christians in Sydney, Australia than in Jerusalem. The Christians now make up less than one quarter of one percent of the population of Israel and the West Bank, in contrast to a population of about ten percent in 1922. What will happen to Christian shrines without the indigenous Christian population? As the Archbishop of Canterbury recently warned, the area, "once a center of strong Christian presence", risks becoming "a theme park", devoid of any Christians at all within fifteen years.

The author concludes his trip by visiting the Coptic community of Egypt. Rising Islamic fundamentalism and violent attacks on local churches have intensified, causing an increased feeling of insecurity among the Christian population. They believe the government has ignored past attacks on Christians by Moslem fanatics until Moslems started attacking foreign tourists. Despite the large population (Copts make up at least 17 percent of the Egyptian population), there are few Christians in high positions within the government. As a result of this discrimination, it is estimated that about half a million Christians have left the country in the last ten years.

It is ironic that Christians are disappearing from the area where Christianity first began about two thousand years ago. The only way to stop this migration is to address the causes of a decline in the Christian population. Christians will not stop leaving until discrimination against them is halted and they are no longer fearful of their future in the area. It is probably too late for the Christians of Turkey and Israel, but future changes will determine whether or not other Christian communities in the Middle East will survive.

## Congratulations



**Frances Yonan and David Hoge** were married on March 21, 1998 at St. Stephens Episcopal Church in Orinda, CA. Father Thomas Trutner of St. Stephens and Archdeacon Nenos Michael of the Assyrian Church of the East presided. The reception was held at Castlewood Country Club in Pleasanton, CA and was attended by over 350 guests.

The bride is the daughter of Charles and Bela Yonan of Pleasanton, and the groom is the son of Stuart and Aphrodite Hoge of Concord, CA. David and Frances met while at the University of California, Los Angeles, where both received their B.A. degrees in Communications in 1988. Later, Frances continued her studies and received an MBA from Wharton at the University of Pennsylvania.

The maid of honor was Lisa Kingsbury, cousin of the bride, and the best man was the groom's brother, Peter Hoge. The highlights of the wedding service were the Westminster Bell Choir and the dual Assyrian and American ceremony. During the reception, guests enjoyed Assyrian, Greek and American dancing, and were entertained by the renowned Assyrian singer, Shamiram.

Following the reception, the newlyweds honeymooned in Zihautenejo, Mexico. Currently, they live in Los Angeles where David is a television writer/ producer for Warner Brothers, and Frances is vice-president of Marketing for Walt Disney.

The bride and the groom flanked: on the left by Stuart and Aphrodite Hoge, and on the right by Charles and Bela Yonan (Assyrian Foundation members).







# IN SEARCH OF OUR PAST AFTER NINEVEH

By: George V. Yana

## Introduction

Some believe that after the fall of Nineveh, Assyrians dispersed. But is it believable that a whole nation will move out of its country? Especially those living in the countryside? In the article titled "Assyria Is Older Than Archaeologists Estimated", printed in Vol 3, Issue 1, 1997 of the Nabu Quarterly magazine, a 1987 report by Reuters states: "The new evidence shows that rather than dispersing, surviving Assyrians formed small societies some distance away from their main cities." The new evidence that Reuters is mentioning refers to Assyrian *tells* (mounds) in Iraq dating to the third century B.C.

According to an Assyriologist :

"The Assyrian population cannot have disappeared overnight, and there is in fact evidence from Kalhu [an Assyrian city south of Nineveh] to suggest that some of the inhabitants of the city returned after its sack in 612 B.C. to seek shelter in its ruins."<sup>1-p58</sup> This conclusion agrees with what I have always believed, based on my common sense, that the Assyrians now living in Northern Mesopotamia are the descendants of the original Assyrians who have been there from pre-historic times. But, I have to back up this conviction with historical evidence in order for it to acquire the status of an acceptable proposition.

Therefore, I decided to study this subject of Assyrian continuity after the fall of Nineveh down to our times. First, I had to see if there is historical evidence that would throw some light on this subject. I came up with a few sources available to me. Also, Julius N. Shabbas, the dedicated Editor of Nineveh magazine provided me with additional sources: a free book, many photocopies from the relevant pages of several books and articles from previous issues of Nineveh magazine. One of these articles is the one excellently written by Odisho Bet Ashur (pen name), which has been used in this article, and I would recommend its reading by all those interested in the subject. In addition, I would also recommend another article written by William Warda, titled: "Heritage of the Contemporary Assyrians, Setting the Record Straight" which was printed in the Journal of The Assyrian Academic Society, Vol. VIII, No.1 and No.2, 1994. This is a powerful article, extensively researched, which indeed sets the record straight.

This revised version of the present article incorporates these additional sources, (with the exception of William Warda's, due to space) all listed at the end of this article. This article is more

in the form of an outline of history, a profile in time, rather than a detailed account, with the exception of an analysis inserted within the article to shed light on the general path of Assyrian Christianity.

Before setting out on our mission, in addition to assembling the required references, I would like to choose the criteria that will serve as a thread linking our existence from 612 B.C. to this day. The first criterion, which plays the role of a thread, is our language, Syriac (Aramaic or Neo-Aramaic), which is synonymous with Assyrian.

We know that during the late Assyrian period, the Aramaic language replaced the Akkadian language and became its everyday language.<sup>2-p7</sup> This is our starting point in the search of ourselves throughout history. Those people speaking Aramaic, or its modern version, Syriac or Assyrian, have a good chance of being emanated from that starting point in Assyria. The Arab majority for example, even if they have descendants of the old Assyrians among them, have lost their old identity and have embraced a new one.

The other criterion is location, that is the lands of Assyria and its surroundings. If we can prove that we have been in that area throughout history, then, together with language, we can assert with a high degree of certainty that we are the descendants of the ancient Assyrians. It does not matter if we became mixed with other nationalities, or if during the Christian era, Christianity became our dominant identity, overshadowing our ancient linkage. Christian Assyrians would naturally distance themselves from pagan Assyrians, so, if we don't see many references to Assyria by Christian Assyrians, it shouldn't be interpreted as lack of evidence, but rather, a passionate attachment to Christianity resulting in overshadowing the link to Assyria. Iran's Azarbaijani Turks prefer to call themselves "Musulman", even though they know they are Turk. All that is important is that we have been there and we speak the same language. Other criteria, such as traditions, features, costumes, will not be considered since this article is intended to be an outline only. Exception will be given to Christianity, which since the beginning of the Christian era, has been an attribute of Assyrians, known in the literature as "Nestorians", or Church of the East (now Assyrian Church of the East), Syrian Orthodox, or Jacobites, and Maronites. I used it as a beacon, or torch, in my searches. From the Christian era onward, the search for Assyrians begins with the search for Nestorians (or other

designations referred to above), because using the name Assyrian alone, leads to the ancient history. At this point I would like to add that the insistence on finding **Perfect** documentation proving a continuous and uninterrupted existence of Assyrians in Mesopotamia is unjustifiable. This is because in the course of more than two and a half millennia, wars, fires and destructions have wiped out most of the documentation. Simply showing that modern Assyrians speak the same language and live on the same land as ancient Assyrians did, together with what documents that can be assembled pointing to the existence of Assyrians during the different historical periods should suffice.

## History

As many of us know, Nineveh was conquered by an alliance of Medes (from Iran), Scythians (Called Ishkuzai by Assyrians, they were Iranian-speaking nomads who originated in Central Asia or Siberia.<sup>13</sup>), and Babylonians. The king of Babylon was Nabopolassar, an Aramaean of the Kaldu tribe, and the king of the Medes was Cyaxares [Uvakhshatra]. The alliance was reinforced by the marriage of the daughter of Cyaxares, Amytis, and the son of Nabopolassar, Nabu-kudurri-usur (Nebuchadrezzar). From then on, the Medes and Babylonians would fight hand in hand.

Without going into too much detail, let me mention here that, at this time, even from the last years of Ashurbanipal's reign, Assyria was in decline, strife and revolts were happening. The son of Ashurbanipal, Ashur-etil-ilani [meaning Ashur, hero of the gods], had to crush one revolt in order to ascend the throne and yet another before his short reign ended. Sin-shar-ishkun [meaning god Sin has appointed the king], the other son of Ashurbanipal, who sat on the throne, probably, in 629 B.C., met with strong opposition from his own countrymen. The mere fact that the Scythian army could ride across the entire Assyrian empire and return home safely, is vivid proof of the abnormal state of exhaustion into which the Assyrian Army had fallen.<sup>4-p339</sup>

At the end of 615 B.C., the Medes, acting independently, suddenly invaded Assyria and took Arrapha. During the following winter they marched toward Nineveh, but did not attack it; they went south toward Assur and captured it in 614 B.C. Nabopolassar arrived too late to take part in the capture of Assur, but he met with Cyaxares at the walls of Assur and made friendship. In the summer of 612 B.C., the Babylonians and the Medes proceeded with the final assault on Nineveh. Since Nineveh was strongly defended, the allies made very slow progress. But, after two to three months of siege, the city was attacked by the Babylonians and its allies, and in the month of Ab (July-

August), the capture of the city was made possible by flooding, probably not by the Tigris but by the tributary known as the Khosr. On that day the city was sacked and looted and Sin-shar-ishkun, the Assyrian king, died in the destruction.<sup>5-p120</sup> By the end of 612 B.C. Nineveh, Assur and probably Nimrud, as well as the main Assyrian towns had been destroyed.<sup>4-p342</sup>

According to a Babylonian Chronicle, Sin-shar-ishkun, king of Assyria fled, without mentioning his fate. H.W.F. Saggs says that the Assyrians were not finished. Those of the Assyrian army who could escape from Nineveh fled a hundred miles westward to Harran, where Ashur-uballit of the Assyrian royal family was proclaimed king of Assyria.<sup>5-p120 & 6-p139</sup>

In 610 B.C. the Medes and the Babylonians marched against Harran to uproot the Assyrian threat. Assyrians, aided by a small number of Egyptian troops, sent upon request but too late, abandoned Harran to take refuge beyond the Euphrates. The city was captured by the Medes. The following year, Assyrians attempted to recapture Harran and they failed. After that Assur-Uballit disappeared.<sup>4-p342</sup>

The same Babylonian Chronicle mentioned above says something that is very interesting: after the fall of Nineveh, Nabopolassar marched as far as Nisibis and then returned to Nineveh and received booty. Farther down we read: "Till the month of ... [the king of Akkad stayed] in **Nineveh**"<sup>6-p202,203</sup> Here, my focus is on two things: first, "Till the month of..." which is an indication of several months; second, "the king of Akkad [Nabopolassar] stayed in Nineveh." Putting it together, Nabopolassar, after having 'destroyed' Nineveh, stays there for several months. This is after Nineveh was 'completely' destroyed. My point here is that, it was not completely destroyed, it was fit enough to accommodate Nabopolassar and his army, and, as we shall see later, Nineveh continued to be inhabited for many centuries.

It is understandable that those citizens who survived the massacre fled the cities being attacked, but where did they go? Here is what a well known authority, H.W.F. Saggs, has to say about this:

"The destruction of the Assyrian empire did not wipe out its population. They were predominantly peasant farmers, and since Assyria contains some of the best wheat land in the Near East, descendants of the Assyrian peasants would, as opportunity permitted, build new villages over the old cities and carry on with agricultural life, remembering traditions of the former cities."<sup>5-p290</sup>

The Medes did not lay claim to the land they contributed to overthrow; they returned to Iran. The Babylonians remained in possession of Assyria, but as Georges Roux says, they "did not occupy it; nor did they repair the damage they had

caused. All their efforts were devoted to the religious and cultural revival of southern Mesopotamia,...".<sup>4-p343</sup>

Some 73 years after the fall of Nineveh, that is in 539 B.C., the Persians under king Cyrus (Kurosh), attacked Babylonia and overthrew Nabonidus the king of Babylon.

He treated Babylon with the utmost respect. ... and even the **gods of Assyria**, once taken captive by the Medes, **were returned and their temples rebuilt.**"<sup>4-p352 & 353</sup> This confirms the continuity of Assyrians in their homeland, as far back as 539 B.C., because, if there were no Assyrians, if they had fled their country, why would they rebuild their temples and bring their gods back?

In 401 B.C., with the exception of Erbil, all the cities of Assyria lay in ruins or had become small villages.<sup>4-p374</sup>

Three historical periods are considered by Georges Roux, beyond the fateful date of 539 B.C., when Babylonia lost its independence forever, namely:

the Achaemenian period (539-331 B.C.)

the Hellenistic (Greek) period (331-126 B.C.)

the Parthian period (126 B.C.-A.D. 227)<sup>4-p370</sup>

After the Parthians succumbed to the Sassanian dynasty of Persia, Assyria, and Mesopotamia in general, was dominated by the Sassanians of Iran. After the rise of Islam to power in the seventh century A.D., Arabs dominated all the land. Mongols, Ottoman Turks and the British were the latest. In Iran the Achaemenians are known as the Hankhamaneshi.

The Parthians, a branch of the Scythians, were in Khorassan, Iran, and in southern Turkmenistan. Between 160 and 140 B.C., the Parthians conquered the Iranian plateau in its entirety.<sup>4-p382</sup>

During the Achaemenian period: "...life between the Tigris and the Euphrates resumed its normal course and business was carried as usual,..."<sup>4-p370</sup> "Babylonia and Assyria, forming together the ninth satrapy, were grossly overtaxed: they paid to the Crown an annual tribute of one thousand talents of silver and supplied the Persian court with food during four months of the year."<sup>4-p374</sup>

**Thus, Assyria as a country, the people and the small villages scattered throughout Assyria, were recognized until the end of the Achaemenian period.**

Based on my sources, the Hellenistic period does not offer anything remarkable for our purpose.

Parthians encouraged "the development of Hellenistic cities and tolerated the formation of independent vassal kingdoms, such as Osrhoene (around Edessa-Urfa), Adiabene (corresponding to ancient Assyria)..."<sup>4-p382</sup> The significance of this lies in the fact that there was an **independent vassal kingdom in Assyria, proof of Assyrian continuity.** I should add here that, the capital of Adiabene, according to *Encyclopedia Britannica* CD

98<sup>14</sup>, and the map at the end of the book *Ancient Iraq*, was Arba-ilu (Arbela; modern Irbil). What was the ethnic composition of this kingdom? We have a clear answer from Patricia Crone and Michael Cook, the authors of the book *Hagarism*:

"Assyria, which had neither the fabled wealth nor the strategic importance of Babylon, had been left virtually alone by the Achaemenids and Seleucids; condemned to oblivion by the outside world, it could recollect its own glorious past in a certain tranquility. Consequently when the region came back into the focus of history under the Parthians, it was with an Assyrian, not a Persian let alone Greek, self-identification: the temple of Ashur was restored, the city was rebuilt, and an Assyrian successor state returned in the shape of the client kingdom of Adiabene."<sup>3-p55</sup>

As we can see from the above, the people of Adiabene [Assyria] had an Assyrian self-identification.. And all this, has happened in the time span between 126 B.C. and 227 A.D. It would be safe to conclude that Adiabene, our independent vassal kingdom in Assyria, has lasted at least until 227 A.D., which is the period of Parthian dominance, after which it survived under the Sassanians.

Still in the Parthian period we read:

"Not only were Seleucia, Dura-Europus [Seleucia is on the banks of the Tigris River and Dura-Europus on the Euphrates River] and, presumably, other prosperous market-places provided with a large number of new monuments, but towns and villages which had been lying in ruins for hundreds of years were re-occupied. In Southern Iraq traces of Parthian occupation were found on almost every site excavated, in particular Babylon, Kish, Nippur, Uruk and even forgotten Lagash. In the north Assyria was literally resurrected: Nuzi, Kakzy, Shibanniba were inhabited again, and Assur, rebuilt anew, became at least as large a city as it had been in the heyday of the Assyrian empire."<sup>4-p382,383</sup>

Parthian occupation seems to have been mostly in the south, in Babylonia, according to the book *Hagarism*<sup>3-p56</sup>, although the newly rebuilt cities of the north, too, may have seen influxes of foreign population. Continuing the Parthian period Georges Roux says:

"These archaeological data, combined with textual evidence, point to a massive influx of foreign population. The Greek and Macedonian settlers, probably not very numerous at the beginning, had lived side by side with the Babylonians with relatively few social contacts; they had preserved their nationality, their institutions, their art, their language, their 'Greekhood' in a word, and were still keeping it under the protection of enlightened monarchs who called themselves 'philhellen'. But the newcomers - mostly Aramaeans, Arabs and Iranians - settled in Mesopotamia in very large numbers, and mixed with the native population

more easily since they were of Oriental, often Semitic stock and spoke the same language. Each city, old or new, gave shelter to several foreign gods. At Dura-Europus, for instance, were brought to light two Greek temples, an Aramaean sanctuary, a Christian chapel, a synagogue and a Mithreum, let alone the shrines of local deities and of the gods of Palmyra.<sup>"4-p383</sup>

Above, we have two important events, the large influx of foreign people, and the presence of Christianity on the Euphrates. The mixing of people has happened, and is still happening, everywhere in the world, and we are not the exception, in fact, even the Assyrian kings themselves brought prisoners of war into Assyria, settled them, and treated them as regular Assyrians, and this is something well documented<sup>5-p126</sup>. All this means that the local Assyrians of Assyria got mixed more with the Aramaeans, because the language so indicates, and less with the Parthians, Iranians or Arabs. If the latter people had adopted our language they would have lost their identity. The other important point is the presence of Christianity in Dura-Europus, which is on the Euphrates, north of Mari, in an early stage of Christianity, which brings us to the question of the origin of our Christianity.

Now that we have come to the Christian era, here is what Saggs says about Assyrians in this respect: "The destruction of the Assyrian empire did not wipe out its population. They were predominantly peasant farmers,... After seven or eight centuries and various vicissitudes, these people became Christians. These Christians, and the Jewish communities scattered among them, not only kept alive the memory of the sites of their Assyrian predecessors but also combined them with traditions from the Bible. The Bible, indeed, came to be a powerful factor [but not the sole connection to the past as some claim] in keeping alive the memory of Assyria and particularly of Nineveh. Nineveh was at the center of one of the most fascinating of the Old Testament legends, the story of the prophet Jonah [Yonan Nvia] who attempted in vain to escape the God-given duty of preaching to the great pagan capital [see Jonah in the Old Testament]. On part of the ruins of Nineveh there was a sacred mound, and this - probably originally an Assyrian temple - Christians and Jews came to identify with the spot where Jonah preached. A church was built on the site. When the Muslims conquered Mesopotamia in the seventh century A.D., they adopted the local traditions of the Christians and Jews amongst whom they lived, and Jonah (Yunus) became significant to Muslims no less than to Jews and Christians. A mosque replaced the church but retained - and retains to this day - the association with Jonah."<sup>5-p290</sup>

Further elaborating on this subject, that is how "the Bible, indeed, came to be a powerful factor in keeping alive the memory of Assyria and

particularly of Nineveh," thus demonstrating the fact that Assyrians were conscious of their glorious past. Here is a quote from the book *Hagarism*:

"In this connection two timely conversions served to clear the Assyrian kings of their Biblical disrepute. Firstly, Sardana the son of Sennacherib, thirty-second king of Assyria after Belos and ruler of a third of the inhabited world, submitted to the monotheistic message of Jonah and instituted the Ninivite fast which saved Ninive from destruction; and the fast having saved the Assyrians from the wrath of God in the past, it was re-instituted by Sabrisho of Karkha de-Bet Selokh [Kirkuk] to save them from a plague a thousand years later. Secondly, the conversion of Izates II of Adiabene to Judaism was reedited as the conversion of Narsai of Assyria to Christianity. In other words the Assyrians were monotheists before Christ and Christians after him, and the past therefore led on to the present without a break. Thus the history of Karkha de-Bet Selokh begins with the Assyrian kings and ends with the Assyrian martyrs: Sargon founded it and the martyrs made it 'a blessed field for Christianity'. Likewise in the seventh century before Christ all the world stood in awe of Sardana, and in the seventh century after Christ all the saints took his place as the 'sun of Athor' and the 'glory of Ninive'.<sup>"3-p57,58</sup>

This reminds me of a discussion I once had with our late great author, Benjamin Arsanis. He said that we accepted Christianity at the time of Jesus and that we had sent a delegation to meet with Jesus.

The words of Benjamin Arsanis remained etched in my mind until many years later, here in the United States, I read the article written about the city of Edessa, also known by the ancient name of Urhai, in the book titled *A Guide to the Ancient World* where it says: "... But the latter's church [Bar-Daisan's], which possessed an episcopal see of far-reaching importance, claimed as its founder one of the seventy-two disciples of Jesus named Addai, believed to have been sent to Edessa in response to a letter written by King Abgar the Black (c 9-46) to Jesus himself, whose alleged reply promising the city freedom from conquest was widely circulated."<sup>7-p229</sup>

An Assyrian article, by Givarguis Avdishoo Shimon, from Amman, Jordan, printed in the *Nineveh* magazine (Vol. 20, No. 3, 1997), deals with the same story described above about King Abgar, and the letter to Jesus, but with more interesting detail.

Now, I will turn to the book *The Death of a Nation* by Abraham Yohannan, a book which I think should be read by every Assyrian, as it introduces us to the greatness of our people, to their great spirit, courage, devotion and noble suffering. Under the title "Edessa The Starting Point", Yohannan says: "It is believed by the Assyrian Christians that Christianity was planted in Edessa

in the first century, by Addai or Thaddeus (who is variously considered as either the Apostle Thaddeus or one of the "seventy"), who had been commissioned to go there, in response to a letter from King Abgar Ukama or Abgar the Black, one of the kings of the native dynasty, who died in 50 A.D., sent an embassy to Sabinus, the deputy of the Emperor Tiberius in Palestine. The embassy consisted of the nobles Mariyable and Shamshagram, with a scribe called Hannan..."<sup>8-p32-37</sup>

Aziz S. Atiya, a historian and professor of history, discusses the origins of our Christianity under the heading of "Age of Legend", thus: "Assyrian or Syriac traditions link the establishment of Syrian Christianity with the earliest Apostolic age. Some even assert that the evangelization of Edessa occurred within the lifetime of Jesus Christ himself. Accordingly, the Nestorians promoted three legends in support of that contention while relating them to Assyrian origins, namely the episode of the three Magi and their visit to the infant Jesus, the story of King Abgar of Edessa, and the Acts of St. Thomas the Apostle....Whatever the historicity of those legends may be, the moral is that the roots of Assyrian Christianity are deep in antiquity. Though it may be hard to accept the hypothesis of Abgar V's conversion around the middle of the first century A.D., Abgar VIII (176-213) is known to have been a Christian from the testimony of Sextus Julius Africanus, who visited his court."<sup>9-p242,245</sup>

There is still another historian who discusses the origins of Christianity, but this time in Arbela of Adiabene, which is Assyria. Samuel Hugh Moffet (Henry W. Luce Professor of Ecumenics and Mission Emeritus at Princeton Theological Seminary) in his book, *A History of Christianity*, under the title: "The Assyrian Christians of Arbela"<sup>7-p70</sup>, discusses the arguments of some scholars who think that even Edessa may have received its Christianity from Arbela, the capital of Adiabene, one of the earliest Christian centers. This argument is based on the conversion to Judaism of King Ezad of Arbela and his mother, Queen Helena, around A.D. 36., and making Arbela a natural center for a Jewish Christian mission that was the earliest pattern of Christian expansion into Asia.

But the three Christian traditions about the evangelization of Adiabene do not mention such a Jewish link. The first tradition, the *Syriac Doctrine of the Apostles*, credits the evangelization of Adiabene to Aggai, the successor of Addai; the second, the *Acts of St. Mari*, credits it to a missionary named Mari, and the third, the sixth century *History of the Church of Adiabene*, also known as *The Chronicle of Arbela*, states that Addai himself confirmed the first bishop of Adiabene, a man named Pkidha, in 104 A.D.

The author, Hugh Moffet, advises to view all

three traditions with caution, but adds that there is nothing unreasonable about placing the beginning of the evangelization of Adiabene at the turn of the first century or accepting Pkidha as its first convert.<sup>7-p70,71</sup>

Discussing the Assyrian homeland, "the district between the two Zab rivers", Michael Grant, in his book *A Guide To The Ancient World* says that at about 216 A.D. "...Syriac speaking Christianity was introduced into the country."<sup>7-p77,78</sup>

According to an article by Leslie Saffer Thimmig, titled *The Assyrian People and the Legacy of the City of Harput's Church of the Virgin Mary*, printed in the 1997 Third Quarter edition of *Nineveh* magazine, the above named church was consecrated in 179 A.D.

Furthermore, quoting from Aziz S. Atiya: "...Another contemporary of Bardaisan was Tatian, who, like him, made a monumental contribution to Syriac religious literature and also like him was accused of heresy. A native of Assyria of pagan birth, Tatian went to Rome after 150 A.D. where he was converted to Christianity before 165."<sup>9-p247</sup>

Tatian considered himself an Assyrian simply by saying: "I was born in the land of the Assyrians", and I believe in Tatian, not in those who after more than 1800 years want to correct him. Furthermore, Samuel Hugh Moffett under the heading "Tatian the Assyrian" says: "The first verifiable historical evidence of Christianity as far east in Persia as Adiabene comes to light only after the middle of the second century with the life and work of Tatian (ca. 110-180). This remarkable biblical scholar, linguist, and ascetic was born of pagan parents in the ancient Assyrian territory of northern Mesopotamia (modern Iraq)."<sup>12-p72</sup>

Here we have disagreement between Grant and the other sources as to the date when Assyrians adopted Christianity, but this doesn't change the course of our study. Once they had embraced Christianity, these Syriac speaking Assyrian Christians began spreading the Gospel to far away lands, like Persia, Central Asia, India, Mongolia, and China. These pioneers of Christianity suffered torture and massacres at the hands of Persians, Arabs, Turks and others. But their spirit prevailed over all odds.

Now, after the introduction of Christianity into Assyria, the following observations from the author of *Ancient Iraq* are clarifying: "We know that some of the ancient temples were restored, that Ashur was worshiped in his home town, that a cult was rendered to Nabu in Barsippa until, perhaps, the fourth century A.D."<sup>4-p384</sup>

Here we see that some time in the early years A.D., **Ashur was worshiped in his home town**. This is proof that **Assyrians existed**, because, who else would worship Ashur?. From my source the exact date is not indicated, but as we shall see later, Assur was destroyed in A.D. 256, which, we



could assume as the indicative date. From the book *Ancient Iraq* we read:

"Very little is known of the administrative, social and economic status of Mesopotamia under the Sassanians (A.D.227-636). We learn from Greek and Latin authors that the northern part of the country was ravaged by four centuries of almost uninterrupted war between Romans (or Byzantines) and Persians, and that Assur was destroyed by Shapur I in A.D. 256 as radically as it had been destroyed by the Medes."<sup>4-p384</sup>

What we see here is that the Assyrians of Assur worshiped Ashur. Therefore, whether we accept the date given by Abraham Yohannan about the beginning of Christianity in the first century A.D., or the date given by M. Grant, that is 216 A.D., as the date Syriac speaking Christianity was introduced into the country, we still see that not all Assyrians had yet been converted to Christianity.

For the third century A.D., Odisho Bet Ashur, in his article on Assyrian continuity says: Even with Christianity's entry into Mesopotamia, however, the ancient religion of Ashur continued to survive, albeit in a much diminished way, into the third century A.D. Unlike the natives of lower Mesopotamia, who left no trace of their ethnicity after the advent of Christianity, W.W. Tarn states of the Assyrians in Ashur: "The Aramaic inscriptions found there, largely of the Christian era, show a little body of people, among them perhaps a family of temple priests, still carrying on the worship of Ashur... at the accustomed spot, though the old Ashur temple had been replaced by a Parthian building; they worship no other god; their names are purely Assyrian, and Greece and Iran have left them untouched; in the third century A.D. there appears among them the name Essarhaddon."<sup>10-p597</sup>

Therefore, we see that as far as the third century A.D. Assyrians kept alive their memory of Assyria and continued to use ancient names such as Essarhaddon.

A reference from *Encyclopedia Britannica* CD 98 will take us to the fourth century A.D. of Assyrian Christianity: "Aphraates became a convert to Christianity during the reign of the anti-Christian Persian king Shapur II (309-379), after which he led a monastic life, possibly at the monastery of St. Matthew near Mosul, Iraq...Insulated from the intellectual currents traversing the Greco-Roman ecclesiastical world, the "Homilies" manifest a teaching indigenous to early Assyrian Judeo-Christianity."

It's very important to note the confirmation of an Assyrian Christian existence in the fourth century A.D. by the *Encyclopedia Britannica*, confirming Assyrian existence at that period. To reinforce this statement, we will refer, once more, to Samuel Hugh Moffett, where he says that like Tatian, Aphrahat was an Assyrian, a northern

Mesopotamian from the regions around Adiabene."<sup>12-p125</sup>

At this juncture, I would like to elaborate, in generalized terms quoted from the book *Hagarism*, on the nature and direction taken by our newly adopted Christianity. This shall prove useful, as we are at the initial stages of Christianity, to get an overall picture of what's ahead.

Faced with pressure from the Persians and anxious to preserve their ethnic identity, native Assyrians needed a religion that would be different from both the Persian Zoroastrianism and the Greeks' Orthodox Christianity. "Nestorianism" was the outcome. The following quoted analysis will clarify the process:

"Unlike Egypt, Iraq accommodated two provincial identities, the Assyrian and the Babylonian. Both cultures had of course suffered violent destruction on their fall a thousand years before the Arab conquests: as Nabopolassar and the Medes turned Assyria into 'heaps and ruins' in 612 B.C. so Xerxes razed the walls of Babylon, expropriated its citizens and turned its god into bullion after the revolt of 482. Both identities nonetheless survived, the first under a Christian aegis, the second under a pagan. This division of labour between Christianity and paganism was a result of the differing impact of foreign rule on the two provinces. Assyria, which had neither the fabled wealth nor the strategic importance of Babylon, had been left virtually alone by the Achamenids and Seleucids; condemned to oblivion by the outside world, it could recollect its own glorious past in a certain tranquility. Consequently when the region came back into the focus of history under the Parthians, it was with an Assyrian, not a Persian let alone Greek, self-identification: the temple of Ashur was restored, the city was rebuilt, and an Assyrian successor state returned in the shape of the client kingdom of Adiabene."<sup>3-p55</sup>

Before we continue further with this subject I would like to draw attention to the important conclusion that can be drawn from the above quote, namely that even in the years A.D., during Parthian domination, Assyrians were aware of their origins, past and glorious history.

Returning back to our analysis: "The Sasanids put an end to the autonomy of this kingdom, [Adiabene] but they did not replace the local rulers with a Persian bureaucracy: though reduced to obedient servants of the Shahanshah, a native aristocracy therefore survived. . . .Like the provincials of the west, the Assyrians stuck to their genealogy, but unlike them they could not merely go heretical: even a heretical Zoroastrian was still conceptually a Persian, and vis-a-vis the Persians the Assyrians therefore needed a different religion altogether. On the other hand, even an orthodox Christian was still only a Greek by association; vis-a-vis the Greeks a heresy therefore sufficed.

Consequently, after a detour via Judaism, the Assyrians adopted Christianity and found their heresy in Nestorianism."<sup>3-p55,56</sup>

Samuel Hugh Moffet says that "If I speak of Nestorians before the fifth century it should be born in mind that this name was not used by the Nestorian Church until early medieval times. Their own name was the Church of the East," and "it seems best after the fifth century to use the less accurate but more prevalent name Nestorian."<sup>12-Intro., P. xiv</sup>

Thus, judging from the above source, in a way, "Nestorianism" started as a reflection or crystallization of Assyrian nationalism [Strictly speaking, nationalism is a more modern phenomenon]. Continuing our analysis from the book *Hagarism*, we read:

"There were thus two distinct versions of Christianity within the Nestorian church: on the one hand the local church of Assyria, a chauvinist assertion of a provincial identity; and on the other the metropolitan church of Persia with its centre in Babylonia, a cosmopolitan assertion of a gentile truth...". The chauvinism "of Assyria turned on the memory of a glorious past."<sup>3-p57</sup>

"The Assyrians had accordingly taken advantage of Yahveh's Christian gentility to sanctify the after-image of their own Assyrian polity, and though the Aramean ethnicity was in itself both weak and diffuse, as Assyrians the Christians of northern Mesopotamia enjoyed an ethnic, social and historical solidarity which was both worldly and transcendental... and although they refused to vanish altogether from the earth, it was a sorry remnant of Assyria the Europeans were to excavate along with the ruins of their past."<sup>3-p83,84</sup>

Concluding this analysis we read: "Although Iraq thus became a predominantly Muslim country, its fate was still not an unrelenting Hagarisation. In the first place, the surviving Christians remained 'Syrians': despite the early adoption of Arabic and the ultimate disappearance of Syriac as a literary language, Syriac survived as the liturgical language throughout the province and as a vernacular in the rural strongholds of the Assyrians; similarly, despite the total ignorance to which the Nestorians had been reduced, they were in no doubt as to their own non-Arab identity. The coming of the Europeans thus meant the revival of the *Suryane*, and not as in Syria their final disappearance among the Arabs. Where the Christians of Syria were to turn down the label of Arabised Greeks, those of Iraq readily accepted identification as Chaldeans and Assyrians; where the Christians of Syria were to lead the way in creating a modern Arab culture, those of northern Iraq adopted modern Syriac; and where the Christians of Syria were to provide the theorists of Arab nationalism, the Assyrians yearned once more for a polity in Ninive's fair city and Mosul's fertile plain."<sup>3-p87</sup>

Having analyzed the path of Assyrian

Christianity down to the Islamic stage, we shall continue now with our history as a profile in time using excerpts from Aubrey R. Vine's book *The Nestorian Churches*, thus invoking the search torch mentioned in the Introduction.

With time Christianity spread all over Mesopotamia and in the period between 497-502 A.D.,: "By far the greater number of the churches in the Nestorian patriarchate were situated in and near the valleys of the Tigris and Euphrates, that is, in the western part of the Persian Empire."<sup>11-p55</sup> Needless to say that these Christians of Mesopotamia (here referred to as "Nestorians") spoke Syriac (Assyrian) and fit within our definition of criteria, namely language and location, and, therefore, are Assyrians and demonstrate Assyrian continuity.

We shall continue our quest, now on religious ground, by identifying the metropolitan provinces in Assyria. **As long as we find patriarchs and bishops in Assyria, we have confirmation of Assyrian continuity.**

### The period 497-502 A.D.

During this period and with the seat of the Patriarch at Seleucia-Ctesiphon, Aubrey R. Vine lists metropolitan provinces with their dependent bishoprics:

- (1) Province of Patriarchalis. Metropolitan at Kaskar, a bishop at Hira.
- (2) Province of Nisibis. Metropolitan at Nisibis, a bishop at Bakerda.
- (3) Province of Terephon. Metropolitan at Basrah, a bishop probably at Destesana, and a church, if not a bishopric, at Nahar-al-Marah.
- (4) Province of Adiabene. Metropolitan at Erbil, bishops at Honita and Maalta.
- (5) Province of Garamaea. Metropolitan at Karkha, bishops at Sciaarchadata and Dakuka.
- (6) Province of Khurasan. Metropolitan at Merv.
- (7) Province of Atropatene. Metropolitan at Taurisium.<sup>11-p57</sup> [This is Tabriz, Iran]

A little after 522 A.D., "Other bishoprics not yet under metropolitans included Maiperkat, **Nineveh**, Singara, Drangerda, Ispahan and Nishapur."<sup>11-p57</sup>

Here we find Nineveh alive and Christianized, and the language is **Syriac (Assyrian)**. This is important, because here we are at the heart of Assyria, so far as location is concerned, and the language is a variation of the Aramaic spoken by the ancient Assyrians, thus meeting our criteria for Assyrian continuity. Aramaic is closely related to the ancient Assyrian language.

### The Period 651-1258 A.D.

- (5) Province of Mosul.

This, as already mentioned, was one of the regions of advance. It became a province in 651, with the seat of the metropolitan at Mosul. The bishopric of **Nineveh**, already in existence,

was taken into this province,...<sup>11-p114,115</sup> The Nestorian Church in Persia, A.D. 1000: Seat of the Patriarch: Baghdad.<sup>11-p123</sup> ;

- (5) Province of Mosul. Metropolitan at Mosul, bishops at **Nineveh**, Beth-Bagas, Haditha, Dasena, Nuhadra, **Ormia** (modern Urmi).<sup>11-p123</sup> Note that Urmi enters the picture in 1000 A.D.
- (6) Province of Adiabene. Metropolitan at Erbil, bishops at Maalta, Zuabia, Caftoun.<sup>11-p123</sup> The above list is only two of the fifteen provinces not all mentioned to keep the article as short as possible.

**So far, that is until 1000 A.D., Assyria and Nineveh are inhabited by people who are Christian, and speak Aramaic, Syriac, hence proof of Assyrian continuity.**

In connection with Nineveh, the following quote, from the 1996 *Grolier Multimedia Encyclopedia*, confirms the occupation of Nineveh until the middle ages: "Sacked (612 BC) by the Medes, Nineveh declined, although occupation of the site continued through the Seleucid and Parthian periods until medieval times."

### **The Nestorian [Assyrian] Church under the Mongols and Timur [Teimur Lang, or Tamerlane], 1258-1405 A.D.**<sup>11-p141</sup>

"While the Caliphate had been declining, a new power had been arising on its northern and eastern borders. The Mongols, first clearly emerging into history in the seventh century, had by the twelfth century become the greatest power in Asia."<sup>11-p141</sup>

After Gaikhatu (1291-1295), Ghazan, a converted Muslim, sat on the throne.

"It was therefore to be expected that now their Mongol rulers had embraced their own faith the pent-up antipathy of forty years would find expression. It did so, and as much from popular pressure as from his own desire, Ghazan began a fierce persecution of all Christians within his domains. Nauraz, one of his generals, appears to have been an enthusiastic leader of this persecution, and many of the edicts were issued in his name. One reads thus: 'The churches shall be uprooted, and the altars overturned, and the celebrations of the Eucharist shall cease, and the hymns of praise, and the sounds of calls to prayer shall be abolished; and the heads of the Christians, and the heads of the congregations of the Jews, and the great men among them, shall be killed.' In many places these orders were literally carried out."<sup>11-p154</sup>

"When, therefore, Timur i Leng (Tamerlane) began the conquest of Persia about 1380, it is improbable that Nestorian churches were to be found in many centres. Indeed, we can only say with certainty that there were churches at Baghdad, Mosul, Erbil, Nisibis, Bakerda (Gezira), Taurisium (Tabriz), and Maragha. There may have

been others, particularly in the regions just north of Mosul and Nisibis; perhaps we might safely add to this list Amadia, Ormia (Urmi), Mardis, Amida (Diarbekr), and Maiperkat....but after Timur's devastation of Persia and the adjoining countries at the end of the fourteenth century, Nestorian Christianity as a force of any consequence ceased to exist."<sup>11-p159,161</sup>

Looking beyond the historic events of the foregoing paragraph, we see that during the period covered, 1258-1405 A.D., Assyrians were in Assyria.

### **The Nestorian [Assyrian] Church in Kurdistan 1405-1914**

"After the death of Timur, the modern states of Turkey and Persia gradually consolidated themselves, and Islam has remained the official religion of the authorities ever since. Nestorian [Assyrian] churches lingered on for some time in a few of the towns of Mesopotamia, but the region of their real strength tended more and more to become restricted to the parts of Kurdistan between the Tigris and Lakes Van and Urmi, partly in Turkey and partly in Persia. Here they remained for the next five hundred years. The other centres died out at dates which cannot be exactly fixed, but an idea may be gained from their last mentions: Taurisium (Tabriz), 1551; Baghdad, 1553; Nisibis, 1556; Erbil, sixteenth century; Bakerda (Gezira), seventeenth century. But even in their Kurdistan retreat the Nestorians did not remain free from either external or internal trouble. There were persecutions from time to time, and there have been disputes as to the succession to the patriarchate, such disputes sometimes leading to schisms."<sup>11-p171</sup>

"Apart from this matter of the rival patriarchs, there is little to record in the history of the Nestorian Church between the end of the fifteenth and the beginning of the nineteenth centuries. They simply continued to exist, their sphere of influence reduced to a triangle whose corners were Lake Van, Lake Urmi, and Mosul, with a few scattered churches elsewhere in Kurdistan and Mesopotamia."<sup>11-p176</sup>

### **The Nestorian [Assyrian] Church in Exile, 1914-1936.**

"Once again the Nestorians have been the victims of an international upheaval for which they were in no way responsible. In 1914 the outlook seemed encouraging. The various missionary societies, notably the Archbishop of Canterbury's Mission to Assyrian Christians, were doing valuable work, so that the standard of education among the clergy was being raised, general conditions were being improved, and it might have been hoped that better days and increased spiritual power were before this ancient Church. But the Sarajevo assassination,

which shattered the peace of Europe, led also to the uprooting of the Nestorians from Kurdistan. Turkey became involved in the Great War in November 1914, and, as with the wars between the Persian and Roman empires, between the Caliphate and the Roman empire, and between Yaman and Najran, religious differences increased the bitterness of the struggle; Christian minorities in the Turkish Empire had a terrible ten years before them. Orthodox, Uniate, Armenian, Jacobite, and Nestorian all alike endured privation, contumely, and periodic outbursts of violence. Massacres occurred in various parts of the Turkish Empire in which hundreds of Christians were slaughtered at a time, and the total death roll must have aggregated tens of thousands. The Nestorians were in as unfortunate a position as any, because their country was in the theatre of war between the Russians and Turks"<sup>11-p194</sup>

The author recounts the events of World War I and its devastating effects on Assyrians in considerable detail, but the purpose of this article is to demonstrate Assyrian continuity in Assyria and the areas in its immediate vicinity. This segment showed that during the time span of 1914 to 1936 A.D. there was Assyrian continuity.

Unfortunately, the persecutions, destruction and massacres of Assyrians have continued down to our times. As a result of the Gulf War in 1991, the Assyrians living in the lands of Assyria became refugees. In the process the Iraqi regime destroyed hundreds of Assyrian villages and churches. Many fled to Turkey and other neighboring countries. The area north of 36<sup>th</sup> parallel, established by the United Nations, became a safe haven not only to the Kurds but also to the Assyrians. The Assyrians started rebuilding their homes, villages and churches. The language is flourishing and more than 30,000 books in Assyrian on different subjects have been published. In addition, a large number of Assyrians also live in Baghdad and adjacent towns, Kirkuk and Mosul. Other Christian and non-Christians are scattered in different parts of the country.

## Conclusion

From the above study we see that, after the fall of Nineveh, Mesopotamia in general has been the scene of conflicts and wars between Medes, Persians, Greeks, Parthians (based in Iran), Romans, Sassanians (Iran), post Islamic Arabs, Ottoman Turks, and the British. We, also, see that there have been many migrations of peoples in and out of Mesopotamia, mostly in the south less in the north, conversions of religion and adoption of the Arabic language. But, with all these changes, people coming and going, and changing their language to Arabic, we see one stable and permanent **jewel** in the fabric of Mesopotamia, namely, the **Assyrians**.

**The Assyrians are the only people in the land**

**of Assyria who speak the Aramaic language, the language spoken by the ancient Assyrians, who, in the beginning of the Christian era, made their appearance as Syriac speaking Christians. "Nestorians", Jacobites, Chaldeans, carried their cross throughout the centuries, who consciously consider themselves Assyrians, and are the only visible link to Ancient Assyria, even if mixed with Aramaeans or others. Everyone else, the Arabs, Kurds, Turks, Greeks or Persians, are visibly not Assyrians. Even if they have assimilated some Assyrian elements among them, the language and the conscious link to Assyria are lost.**

**The conclusion is that, according to this study, we did not abandon Assyria and leave the country, as some may believe, but that we had a continued existence in Assyria and its immediate surroundings.**

**It is very important, therefore, that we support those Assyrians now living in Assyria. Without them, all we have is a memory that will fade away with time.**

**I shall end my article by quoting from Dr. Georges Roux:**

**"...and history tells us that a nation which forgets its language forgets its past and soon loses its identity."**<sup>4-p375</sup>

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## Congratulations



**Mary Hermes and Jamil Alkhoury** were united in holy matrimony on July 18, 1998 by Archdeacon Nenos Michael and Father Oshana Kanoun at Mar Narsai Assyrian Church of the East in San Francisco, CA. Jacklin Yelda was the maid of honor and Paul Aziz served as the best man. The dinner reception was held at H<sup>s</sup> Lordships Restaurant in Berkeley, CA where a large number of family and friends gathered to celebrate the joyous occasion.

Mary is the daughter of Yonathan and Victoria Hermes of Hercules, CA. She is a Medical Doctor, and will be finishing her Internal Medicine residency at the University of Nevada in Reno. She plans to join a primary care practice in the Bay Area.

Jamil is the son of Mary and George Alkhoury of Damascus, Syria. He is a Dental Surgeon (D.D.S.) and is now in Oral Surgery residency at the University of California, San Francisco. He plans to stay with UCSF for the maxillofacial surgery program.



The bride and groom flanked from left to right by: Semiramis Hermes, Victoria Hermes, Elizabeth Hermes, Yonathan Hermes and Fred Hermes.



## **The Assyrian Levies Move to Hinaidi, 1928**

### **The Assyrian Levies and the 1933 Crisis**

### **The Assyrian Refugees of 1933**

#### **The Levies Move to Hinaidi, 1928:**

By 1928 Great Britain had withdrawn all the British and Indian Army troops from Iraq but they still maintained three Air Bases in the country: Mosul, Shaiba and Hinaidi. To them Hinaidi was by far the most important. It was the biggest base in the country, with more accommodations for aircraft and personnel, and better maintenance facilities. The War Office had spent a lot of money on it before 1922 when the Air Ministry took it over and spent another £600,000. Hinaidi was only five miles from Baghdad and thus in close contact with the High Commissioner; it was linked by railway and river transport to Basra. In view of all this the Air Ministry declared that it would vacate the Mosul Base and move to Hinaidi. About this time Levy troop level was: two battalions, headquarters, two machine gun sections, transport and remounts. Now the Air Vice-Marshal ordered the Levy headquarters to leave Mosul for Baghdad. Levy troops were to replace the last of the Indian Army Battalions in Iraq. The Assyrians were to take over guard duties at the High Commissioner's house, the Air Vice-Marshal's house, the aerodrome, as well as to perform numerous other duties.

The Levy Pay Office went to Baghdad on June 29th. Three months later the Iraqi Army received from the Assyrians the Mosul Air Base and took over guard duties. On October 13th, the machine gun section, the depot, ambulance, and transport left for Hinaidi via Kirkuk. Part of the Second Assyrian Battalion took over guard duties in Baghdad from the 5th Mahrattas Battalion on October 18th, and finally on October 30th, the Levy Headquarters opened up in Hinaidi after spending six years in Mosul. It is noteworthy that other Levy forces were still in Northern Iraq, and in November of that year a combined force of Iraqi army troops and Assyrian Levies stopped a major Kurdish advance from Iran aimed at the border town of Penjwin. It was led by Shiekh Mahmud of Suleimaniya.

In view of the terms of the new Anglo-Iraqi Treaty, a gradual reduction of Levy Troop strength was to take place. On April 1, 1933, the effective Levy strength was to level off at 1250 men. On February 16, 1932, one company of the Second Assyrian Battalion moved to Basra to take over guard duties at Margil and Shaiba. The R.A.F. Air Base at Shaiba was about 10 miles from Basra. It had a satellite seaplane anchorage base in Basra. Shaiba was important because it was on the air

route to India; it was a secure place because the Royal Navy could protect it from the Persian Gulf. Later on many Assyrians moved to Shaiba and the Church of Mar Benyamin was constructed in the 1940's. Shaiba was to play a crucial role during the Rashid Ali Al-Gailani revolt in 1941.

The Iraqis were never comfortable with the presence of a British Military Base so close to Baghdad. So it was agreed by the British High Commissioner, Sir Francis Humphrys, that the British could vacate Hinaidi to a new Air Base that would be built near Lake Habbaniya about 50 miles west of Baghdad. The A.O.C., Sir Robert Brooke-Popham, concurred with the idea declaring Habbaniya a desirable location. The building of the Base was to cost the British some £2,000,000. The Assyrians were to stay in Hinaidi for a number of years until the new Royal Air Base in Habbaniya was to be completed.

#### **Author's Note:**

During World War II both Habbaniya and Shaiba proved crucial to the allied war effort. They served to protect the British position in the Middle East. After the Habbaniya campaign of May 1941 the Levy force was expanded. Some three thousand additional Assyrians were recruited, many coming from Khabur area in Syria. For the remainder of the war the Levies protected vital allied installations in Iraq, Iran, Syria, Lebanon, Palestine and Cyprus. In September 1944, Assyrian paratroopers fought German Panzers in Arnhem, Holland. In 1946, they took part in the great victory parade in London. Half a century later Levy veterans could be found in all the major Assyrian centers in the world, from Baghdad to London and from Chicago to Sydney, Australia.

#### **The Levies and the 1933 Crisis:**

In a recent article, I had written in some detail about the failed Assyrian coup of June 1932, which was a last ditch effort by the Levies to force some settlement before the termination of the British mandate. However, early in 1933, it became increasingly apparent that Assyrian aspirations regarding their settlement as an enclave within Iraq, with their Patriarch Mar Eshai Shimun XXIII as their temporal head, would never be fulfilled. Also, it began to be realized, that Britain would not attempt to compel Iraq to accept Assyrian demands, and for the first time, the Assyrian leaders began to explore the possibility of

migration to Syria.

In the summer of 1933, an Assyrian military force was created around Dohuk. It was largely made up of ex-Levy soldiers and officers. It was commanded by Malik Yacu D'Malik Ismael of Upper Tiyari and Malik Lawco of Tkhuma. This force crossed the border into Syria but after attempting to recross it back into Iraq, it clashed with units of the Iraqi army in what became known as the battle of Dairabun. The following is a brief account of that engagement:

Dairabun is a small Assyrian village just east of the Tigris river separating Iraq from Syria. It is also south of the Khabur river on the Turkish border. The Iraqis had deployed in this theater some four battalions of infantry backed up by artillery, cavalry and police. On the afternoon of August 4th, an Assyrian force numbering some 550 riflemen crossed the Tigris river. On recrossing, the Iraqi commander immediately launched an attack with infantry and cavalry, but after a fierce clash this force had to retreat under the weight of the Assyrian advance. They made it to the main base in Dairabun. Later on during the night, the Assyrians launched an offensive against this base. Malik Yacu led the Tiyaris on a right flanking move, while Malik Lawco launched a frontal assault. One Iraqi position fell to Lawco. Heavy fighting ensued until the morning of the fifth when Iraqi aircraft, operating from Mosul, attacked Assyrian positions with bombs and machine gun fire. Iraqi reinforcements began to arrive on the scene in large numbers. The Iraqis opened up with a massive artillery barrage to be followed by an infantry assault. Here Malik Lawco was wounded, and with ammunition running low, the Assyrian command decided on a retreat across the river into French controlled Syria. This was accomplished with no casualties and this engagement was over. The Assyrians had lost ten men and thirteen were wounded. The Iraqi casualties were 33 dead and 40 wounded.

The Levies during the Crisis: Just before the disturbances, the British made each soldier of the Levies take a solemn oath that he would not take any part in politics but will confine his allegiance entirely to the A.O.C. and the British officers of the Levies (as events were to show) and each Assyrian kept his oath. A British confidential paper reports on this matter by the following statement. "The staunchness and loyalty of the Levy company at Mosul during all this trying time cannot be too highly praised, although constantly receiving news of the deaths of their friends and relations. And, without news of their own wives and children, owing to the situation in Mosul, they loyally carried out orders of their officers. Even to the guarding of Iraqi aircraft actually being employed in action against their countrymen." Though from early August pressure had been brought to bear by the

Iraqi government for the Assyrian company to be moved from Mosul and be replaced by the newly raised Kurdish company from Hinaidi. This demand was resisted until November as the retention of the Assyrian company at Mosul gave a feeling of some security to the whole Christian community. During this period the remaining Assyrian companies in Hinaidi, too, acted with exemplary restraint even when the life of their spiritual leader, Mar Eshai Shimun was thought to be in danger in Baghdad.

#### **Author's Note:**

Over the next few years, Upper Tiyari and Tkhuma tribes, along with many other Assyrians, migrated to French controlled Syria. In Iraq, the dust settled gradually. In 1936 a new British Base was built in Habbaniya. It was to become the new home of the Levies for the next 19 years, along with thousands of Assyrian civilians. It soon became the major Assyrian center in Iraq. The story of the Levies came to an abrupt end on May 2, 1955, when the Union Jack was lowered for the last time, marking the official disbandment of the Assyrian Levies.

#### **The Assyrian Refugees of 1933:**

The Assyrian situation in Iraq reached a tragic climax in early August 1933 when hundreds of Assyrians, men, women and children, in Northern Iraq were killed in clashes and massacres involving the Iraqi army and Kurdish tribesmen. The British, anticipating trouble, dispatched armored cars and Air Commodore A. D. Cunningham to Mosul. On August 7th, the Levy Summer Training Camp in Ser-Amadia was closed, and the Levy detachment was then evacuated. My mother watched from the window of her house while Levy trucks, with cover down, moved through Dohuk heading South. On August 10th aircraft of No. 30 Squadron were ordered to reconnoitre further afield for burning Assyrian villages, supposedly to discourage the Kurds from further depredation. On August 17, the government ordered Patriarch Mar Eshai Shimun and his family deported from Iraq. The British Commander in Iraq, Air Vice-Marshal C.S. Burnett, assured the Patriarch that as soon as he left the country the British would establish a refugee camp for the Assyrian widows and orphans. On August 18th, Mar Shimun, along with members of his family were flown in a Victoria Aircraft of No. 70 Squadron to Cyprus via Palestine. Later, on August 31 Lady Surma D'Mar Shimun left by air to Palestine with 13 members of her family. Then they took a ship to Larnaca, Cyprus.

The Assyrian refugees in August 1933 belonged to three categories: 1-Families of men who fought in the Dairabun battle and subsequently moved into Syria. 2-Families of Men who had been killed in the massacres of 1933. 3-Dependents of the

Assyrian Levies. On August 17, a written authorization was received by the British to inquire about the fate of the refugees, and a Commission composed of R.A.F. and Levy officers was established. This Commission developed into an organization to arrange for the collection and evacuation of destitute dependents to Hinaidi. However, the real work did not begin until September 16, when a refugee camp was established by the government in Mosul for the dependents of those Assyrians who had moved to Syria, and of the widows and orphans of the men who had been killed during the disorders. The Iraqi representative in Geneva explained the Mosul refugee camp as part of a relief arrangement by Iraq, and that Iraq was prepared to assist the Assyrians while they remained in Iraq and to help them move to a new country when one was found for them by the League of Nations.

The new refugee camp was supervised by Major D. B. Thomson who had arrived in Iraq in early 1933 to assist the government with the settlement of Assyrians in Iraq. The average population of the camp was about 1,550 at any one time, all women and children with the exception of a few old men. According to Col. R.S. Stafford the camp was costing the Iraq government about 200 pounds a week. The food was ample, blankets and clothes were provided, tents were erected. Some of the young children did die because of ill health, and an outbreak of diphtheria was quickly checked by Lieutenant Dixon, a doctor on loan from the R.A.F.

The tragic story of the Assyrian Refugees of 1933 could not be complete without mentioning the name of a great Assyrian patriot woman by the name of Shereni. She was the daughter of *Shamasha* Dawid of Tal and wife of Goriel Younadow of Tkhuma. Shereni personally led a women's demonstration in front of the Iraqi police

force that had come to the residence of Surma Khanim to enforce her deportation. She also carried messages from Lady Surma to the Mutasarrif and to Col. Stafford. Later she led two more demonstrations in front of the British and French consulates in Mosul. Shereni helped the panic-stricken refugees who were pouring into Mosul from the outlying villages. She gave them food and clothing. Also she helped settle some 40 Assyrians in a church.

The R.A.F. started flying dependents of the Assyrian Levies to the Air Base of Hinaidi in September 1933. Victoria aircraft flew four sorties a day by October 23. No fewer than 790 refugees, mostly women and children, were carried south. Among them were two sisters of the author who remember the flight till this day. A further 1,500 women and children, who were dependents of the 550 Assyrian men, veterans of the battle of Dairabun, were accepted by the French authorities in Syria after Iraq made a payment of £10,000. By the end of 1936, Assyrians of all persuasions, totaling some 8,500, were relocated to Syria after France was paid a sum of money by Britain, Iraq and the League of Nations. The French authorities settled the Assyrians on the banks of the Khabur River about 40 miles from the Iraq border. Assyrians were given material to build houses, irrigation machinery, and in some cases rifles. Eventually a total of 35 villages were to be built on both banks of the Khabur River. The rest of the Assyrians remained in Iraq. All efforts to settle them outside Iraq failed mainly because the world was in the grips of economic depression; and by 1937 the British government abandoned hope of placing Assyrians elsewhere and decided, all on its own, that the best chance for a secure future would be for the Assyrians to settle down as Iraqi citizens.



Governor Jim Edgar of Illinois met with the representatives of the Assyrian American AMVET Post 5. They presented him with a replica of the Veterans Monument dedicated to the Assyrian American soldiers who gave their lives and to those who served in World War II, Korea, Vietnam and the Gulf Wars. The monument was recently constructed and placed in Elmwood Cemetery in River Grove, Illinois. The Governor commended the Assyrian American AMVET 5 for their dedication and commitment to the Assyrian American veterans. Left to right: Albert Peters, Albert Miglioratti, Lincoln S. Tamraz, Governor Jim Edgar, Senator John J. Nimrod and Edward D. Joseph.

## A SYDNEY AIRMAN AND THE ASSYRIAN PATRIARCH

by Philimon Darmo

Assyrians around the world will soon be observing Assyrian Martyrs Day on 7 August 1998. This day was chosen as the remembrance day to commemorate the massacres in 1933 in the Assyrian village of Simel and surrounding villages situated to the north of the city of Mosul in Northern Iraq. 7 August is of course not confined to the events of 1933 but encompasses all of Assyrian martyrs throughout our long history.

The events of 1933 were well recorded in the world press on a daily basis, especially the English speaking press. My dear friend Romeo Hanna has spent endless hours, since his arrival in this country in the early seventies, searching the archives of central libraries in Australia looking for anything written about Assyrians for as far back as the archival records go. The fruit of his invaluable work has been close to 3000 pages of photocopied material going back to the first half of nineteenth century. The background information given in this flashback to August 1933 is extracted from some of the pages Romeo has managed to dig up.

One of the events which soon followed the massacres in Simel and surrounding villages was the detention and subsequent deportation of the Assyrian hero and leader, His Holiness Patriarch Mar Eshai Shimun XXIII to the island of Cyprus after the Iraqi authorities had decided to strip him of his Iraqi citizenship.

The **New York Times** of 19 August 1933 writes:

"The Nestorian Patriarch Mar Shimun, Ethnarch of the Assyrians, who has been under detention for some time for having declined to sign a declaration of loyalty to King Feisal and agree not to thwart the scheme of the League of Nations for the settlement of the Assyrians, was deported by the order of the government today (18 August 1933) and deprived of Iraqi nationality.

The British air officer commanding in Iraq was present at the Hinaidi airdrome when Mar Shimun left in a British machine for Jerusalem en route to Cyprus.... "

The **Argus** newspaper (published in Melbourne, Australia) of 21 August 1933 wrote about the same event:

"In accordance with the Iraq Government's deportation order the Patriarch Mar Shimun left to-day (19 August 1933) in a Royal Air Force airplane, by way of Palestine, for Cyprus, where his father and brother have also been given asylum.. " The same news item appeared in the **Sydney Morning Herald** of 21 August 1933.

The press reports quoted above say that His

Holiness left Hinaidi airdrome in a British aircraft for Cyprus *by way of Palestine*. But, did the British Royal Air Force plane fly His Holiness (and those with him) direct to Cyprus after stopping in Palestine? Material dug up by Romeo Hanna tells us it did not. It tells that His Holiness disembarked in Palestine and was flown to Cyprus in another British RAF machine several days later. What we Assyrians of Australia find interesting about the material is that this second British RAF machine was piloted by an Australian pilot who at the time was stationed in Basra.

The **Sydney Morning Herald** of 1 February 1934 published an article under the title **A Sydney Airmen and the Assyrian Patriarch**. The article contained a letter received from Basra from Flying Officer Normand Berry Littlejohn, in which he described his involvement in getting Mar Eshai Shimun from Palestine to Cyprus.

At the time, Mr. Littlejohn's parents lived in Strathfield, one of the western suburbs of Sydney, not far from downtown Sydney. In his letter Mr. Littlejohn described how he flew his flying boat from Basra to Alexandretta (presently Iskendarun in Turkey) at the extreme northeast corner of the Mediterranean and then to Lake Tiberias (Sea of Galilee) where he received the Assyrian Patriarch and others accompanying him and flew them to the port of Famagosta in Cyprus.

Mr. Littlejohn described the aircraft which he flew as the **Short Rangoon**, which was the service adaptation of the **Calcutta** which was used by the Imperial Airways. The aircraft had three engines, each giving 525 horsepower, and carried a normal crew of seven. Flying Officer Littlejohn was one of the three Australian members of the Royal Australian Air Force selected by the Australian authorities for commissions offered by the British authorities in the British Royal Air Force. He was the navigation officer of the squadron based at Basra.

The following is an extract from Flying Officer Littlejohn's letter in which he tells how he flew the Patriarch Mar Eshai Shimun to Cyprus:

"I had gone down to Ras al-Khaimah to take a wireless set to one of the sloops, and was expecting to go back slowly, inspecting native villages on the way, but just after handing over the set to the sloop concerned I received an urgent signal to return to Basra. I immediately left Ras al-Khaimah and flew direct to Bahrain where I had to refuel. I then left again and set a course direct for Basra.



However, the dust got thicker and thicker till finally, just as I reached the head of the gulf, it was so thick that I could not continue, and I had to alight and anchor. At dawn next day I flew on to Basra where I was told that I would be leaving immediately for Cyprus.

"I had some breakfast, put more food on board and an hour later left for Hinaidi, via the Tigris, that being the first stage of the trip. We had a rotten trip up, as dust was thick and the wind strong. However, we reached Hinaidi after six hours flying and then crossed to Lake al-Habbaniya where we alighted, refueled and anchored for the night. The next day we left for Alexandretta, which was the second stage, but owing to the strong head wind had to return to Habbaniya. The following day the wind continued, but the day after that the wind had dropped and we left Habbaniya at 0400 local time, and flew in darkness for an hour. The course was up the Euphrates to Meskine, and across the desert, over Aleppo and Alexandretta.

"It was a little worrying as the Euphrates is too shallow to alight in and an engine failure meant a broken aircraft. But the real worry started after leaving Meskine, when we had only sand under us, and just after passing Aleppo the oil pressure in my centre engine dropped and the engine commenced to die out. I throttled it back and opened the other two and managed to reach Lake Bahra, which is 25 miles short of Alexandretta. If the lake had not been there, it would have meant a crash, as the mountains between Lake Bahra and Alexandretta are 5000 feet high. We anchored in the lake and the two fitters got to work on the engine, the trouble being the losing of a drain plug from the oil tank. A new one was fitted and the tank refilled. We then took off, climbed up, and after crossing the mountains, alighted at Alexandretta. It was a marvelous change just to

cross the mountains, for on the eastern side, Syria looks very much like Iraq, dried up brown and barren but on the western side, that is the Mediterranean side, everything was green and smiling. As we glided over the white houses and red roof tops of the town, I was struck by the complete contrast effected in a distance of only 20 miles. We moored up in front of the town. Almost the first boat to reach us contained the Mayor and the British Agent, and we were invited to lunch and to be guests of the Mayor for the night.

"We went ashore and had a meal, and then refueled the aircraft, a job that took some time. All was finished at last, and we went ashore, the crew to stay in the town, and my second pilot and self to be taken up the mountain to the Mayor's summer residence. That night we attended an official dinner and met, among others, the commandant of the French Air Force in Aleppo. Next morning we bid a sorrowful farewell to Alexandretta and flew down the coast towards Haifa. Just flying down the coast was pure joy, the dark green of the vegetation resting one's eyes.

"On reaching Acre we turned inland, and flew across Lake Tiberias, where we alighted, anchoring off Semakh, at the south end of the lake. After refueling, we went by car to Tiberias, where we stayed in the hotel. The following morning, we returned to Semakh, received the Assyrian Patriarch and various satellites, and embarked them. We then took off, flew overland to the coast, and set a course for Famagosta, Cyprus. We arrived at Famagosta after an uneventful trip and moored up inside the artificial harbour. An official boat then came alongside and removed the Patriarch.... "

It appears from the above account by the Sydney urman Normand Berry Littlejohn that His Holiness Mar Eshai Shimun spent about one week in Palestine before being flown to Cyprus.



**Lisa May Kingsbury**, daughter of Assyrian Foundation members Bob and Flora Kingsbury, shown here receiving her Master's Degree in English Literature from Holy Names College, Oakland, CA, in May 1998.

For the last six years Lisa has been a 12th grade English teacher at the Antioch High School in Antioch, CA. She is also: • a Trainer for CFIER (California Federation for the Improvement of Employee/Employer Relations) • English Department Chairperson at Antioch High School. • a member of the school Leadership Team. She has also been: • a nominee for Contra Costa Teacher of the Year for the 1997-1998 school year. • Impact II award winner for the integration of technology in the curriculum. • and a Finalist for the Warren J. Euckel Trust Teacher Grant for the 1998-99 school year. Every summer, Lisa May chaperones a group of students to Europe. In June 1998 she took 18 students to London and Paris for two weeks.



# Congratulations

**Rose Esho and Ted A. Lazar** were united in holy matrimony by Father Shlemon P. Heseqial at Mar Giwargis parish of the Assyrian Church of the East in Chicago, Illinois on May 9, 1998. Archdeacon Aprim De Baz, Father Afram Athneil and deacon David Royal participated in the matrimonial liturgy.

The dinner reception was held at Cotillion Banquets in Palatine, IL, where about 650 relatives and friends, some coming from California and Canada, attended and enjoyed an evening of Khigga dancing, music and songs.



**Ted and Rose Lazar**



Ted is the youngest son of Joan Lazar of Skokie, IL and the late Andre Lazar. Rose is the daughter of Shlimon and Samira Esho. Maid of honor was Jackie Youkhana, and Martin Youkhana served as best man. In addition, the bridal party consisted of two flower girls, a ring bearer, eight groomsmen and bridesmaids.

Ted is a store manager at Dominick's. Rose is a graduate of Northeastern University with a B.A. in Human Resource Development. The day after their wedding, the bride and the groom left for Italy and Greece for three weeks. We wish Ted and Rose a happy life together.

*-Submitted by Victoria Yohana*



**Edward Lazar (Ted's older brother) and wife Helen wearing Tiyari costumes for the wedding**

**Front: Ted and Rose Lazar; standing from left: Joan Lazar (groom's mother), Shamiran (groom's sister) and Francis Sando (groom's uncle)**

# When A Hindu Temple Was Our Christian School

By Mikhael K. Pius

The end of the relatively cooler and drier August in the sunny golden Modesto-Turlock area reminds me, strangely enough, of the blazingly hot and humid month in central Iraq. September in the old country was still summery hot, and cool relief often loitered about till the end of October. But September here is the beginning of fall when the heat lets up and nature breaks out in the splendor of the autumn foliage; leaves that turn yellow, orange and crimson before the blustery winds and drenching rains of November shake and beat them down, leaving the trees stripped bare of their grace and glory for the Christmas month, except in California's colder areas where their nakedness is clothed with the beauty of snow.

End of August is the summer "swan song" and also the end of summer school recess. It ushers in yet another traditional scholastic year, when our children (or grandchildren) return to school. This reminds me of our preteen school days in Iraq in the mid-1930s. And regardless of time and place, most of us treasure our school-day memories.

Our school was in a camp [called Maharatha Lines] adjoining the Royal Air Force Station, Hinaidi, where my father worked. It was several miles southeast of Baghdad. The camp had been a military barracks for Indian soldiers who fought with the British Expeditionary Forces that occupied Mesopotamia (now Iraq) in the Great War, after driving out the Ottoman Turks.

Some years after the British recruited the Levies— a local military force of able-bodied Assyrian war refugees— to replace the Indian soldiers and to guard the RAF installations and the defenseless borders of Mesopotamia, some 40 families of Assyrian civilians working for the R.A.F. were moved into the vacant military bungalows to be closer to their work. Each bungalow was partitioned with rush mats to hold six or eight families, each family paying a monthly rent of 100 fils (40¢).

The camp had a dirt soccer ground, a couple of small makeshift grocery shops, and a six-unit each communal toilet house and bath house for each gender, with water taps. And between each two bungalows there was an additional water tap and, below ground surface, older Assyrian women had built clay ovens in which they baked *la'wa'sheh* or *maz'ra'qeh* (large thin sheets of whole wheat bread), two-inch thick oblong loaves called *gir'dai'yeh*, and, for special occasions, one-inch thick round pastry cakes called *ka'deh*. And on the remainder glowing coals they also cooked special dishes, such as *ha'ri'sa*, baked beans, fish. That, of course, is history now, but after more than 60 years I can still recall the aroma and the taste of those soft and warm *gir'dai'yeh* stuffed with spiced mashed potatoes or chilli beans, or of the spiced *shab'boot* and *bun'ni'ya*

fish my grandmother broiled crispy in those ovens!

Our Christian mixed school consisted of a kindergarten class and the first three grades. It was one large classroom in a shorter bungalow that was formerly used as a Hindu temple. Except for the teacher, no one had a chair or desk. We sat on rush mats on the floor, cross-legged like Hindus, in our stockings, socks, or bare feet, leaving our shoes on a sheltered walkway just outside the school door. But to be more warm and comfortable in winter some of us sat on *do'shak'ya'teh*, personal homemade cushions. School tuition was a mere 50 fils (20¢) a month.

Our lone teacher, *Raa'bi* Espania Shimshon Barkhu, schooled all three classes himself, by turns, in morning and afternoon shifts. He taught us the rudiments of the Assyrian and English languages, arithmetic and simple prayers.

The school started out with some three dozen children, but eventually grew into a hundred pupils. Some of the pupils came from the Assyrian Levy camp, a mile northwest of us. Besides reading and writing, we had spelling competition when, standing in line, correct spellers gently slapped misspellers' cheeks and advanced in the line. The teacher also meted out punishment for other learning infractions, or mischief, by switch lashes on open palms or enforced kneeling-down for a specified time. Unlike today, the teacher stood for authority, discipline, and respect. Both pupils and parents accepted his decisions without question.

During the daily recess, the children played in the school's mud-brick walled courtyard. There were no organized children's games and play things like today. Boys and girls played games of their own, such as *chin'na d'go-zy* (walnut holing or goaling), *shaq'qa w'pal'la* (stick and striker), *maz'rai'ta*, (top spinning), *goom'bul'ya'teh* (marbles), *khoo'ny* *troo'ny* (hop-scotch), *pat'tu* *pat'tu* (hide and seek), *riq'da d'kho'la* (rope skipping), *zaq'ra biz'za'zy* (weaving through holes) [or in-and-out the window] or just chased each other around, yelling, squealing and laughing.

And, boy, what a rowdy and noisy lot we were when school let out! We streamed out of the doorway to get to our shoes of various sizes, makes and shapes. We pushed and jostled each other and squealed like piglets. And sometimes we really got into each other's hair!

The beginning of the three-month summer recess was a joy to look forward to, to use —and to "abuse"— as we pleased. It was the time to be free from classes and homework; to be outdoors most of the time, despite the sizzling heat. A time to play all sorts of children's games; to swim in the fire-station mud pond or in the concrete irrigation canal; to fish in the river; to go sling-shot sparrow hunting; to sneak up

into the R.A.F. forbidden trees lining the main roads and munch sweet and juicy mulberries and blackberries; to make and fly kites, or go on picnic and devour homemade *dur'mak'keh* (rolls) of cheese and *mir'too'kha* (a mixture of fried flour, ghee and sugar or molasses), washed down with gulps of honey-sweet tea, brewed in tin cans over outdoor fire.

School days were indeed happy days of our youth. We cherish and remember them with fondness. They will always stay in our hearts and minds.

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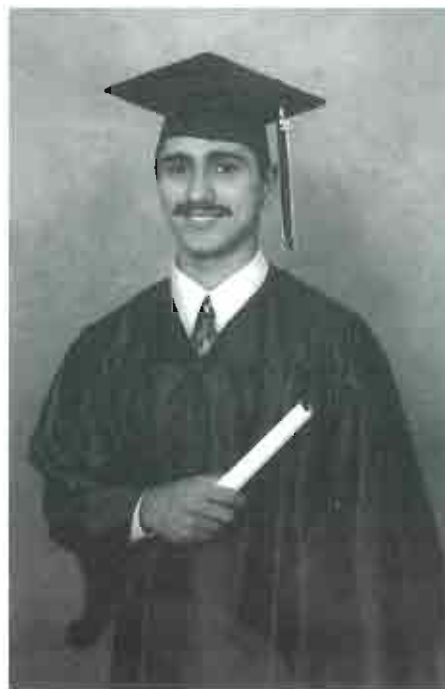
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#### Donations in Memory of Benjamin B. Pius

The Assyrian Foundation of America has received a total sum of \$370 so far from several generous contributors, through Mikhael K. Pius, in memory of his nephew, Benjamin B. Pius. Mikhael expects to receive many more donations from a number of relatives and friends to whom he has sent the Newsletter about his nephew. These funds are designated to needy Assyrian families in Amman, Jordan. The names of the contributors will appear in the next issue of Nineveh.



**Remon Daniel**, son of Daniel I. and Wilma Daniel of San Jose, CA, graduated from Delmar High School, San Jose, in June 1998. He is now employed at I.B.M. Company and plans to continue his studies in the field of computer sciences.





In July 1998, Jacob E. Yohanan and his wife Penny of St. Pauls, Australia, along with many other members of the Assyrian community, attended the 1998 Fairfield City Mayoral Charity Ball at Nineveh Club. The dinner and dance event was in support of the City Lord Mayor Councillor, Anwar Khoshaba. It was very successful. During the course of the evening, speeches were given, sponsors acknowledged, and funds were raised. "The Assyrian community is very proud of Mayor Anwar Khoshaba, as he is the first Assyrian to be honored to fulfill such a position in Australia," says Jacob E. Yohanan.

Left to right: Jacob E. Yohanan, Atour Khoshaba (the Mayor's wife), Mayor Anwar Khoshaba, Mrs. Carl Scully, Minister Carl Scully (Secretary for Transport and Roads), and Penny Yohanan



**Monica Mansouri and Ramsin Sheeno**, law partners in Encino, CA. She is a graduate of La Verne School of Law and Ramsin is a graduate of Pepperdine School of Law. Both attorneys are currently active Committee Members on the Assyrian American Association of Southern California's Paul Youhanian Scholarship Fund. The Committee is dedicated to raising funds for the annual scholarships that it awards to deserving Assyrian students.



**Jacklin Yelda**, daughter of Assyrian Foundation members Sargon and Nanajan Yelda of San Francisco, CA, received her Master's Degree in Business Administration (MBA) from the University of Phoenix, San Francisco, on July 12, 1998. Jacklin is currently working as a Fashion Merchandiser at Koret of California.

# ***Former Assyrian Soccer Player is Noted California Coach***

***By Mikhael K. Pius***

Edison Eshay David was a top soccer player in Habbaniya, Iraq, during the mid 1950s. He then became one of the Assyrian Iraqi International players up to the middle of the 1960s. And following his retirement from playing in 1966, he took up coaching for ten years in Iraq, and has pursued this career vigorously after immigrating to this country in 1977.

Other Assyrian Iraqi International players of Habbaniya who took up coaching following their retirement are Ammo Baba and the late Youra Eshaya and, to a lesser degree, the late Gilbert Shmouel Eshaya, as well as Zaia Shawel and Aram Karam. But Edison David is the only Assyrian who has studied the profession scientifically, earning documented recognition as a coach, with a total of 436 hours of study credit from a German physical culture institution. He has followed this up with other special coaching courses in this country.

Edison, known to many as "Eddie", has not only gained a high standard of knowledge and experience and achieved a respectable station in his profession, but has consistently made a good living entirely on his soccer playing and coaching work during the past 43 years. In fact, he is considered an authority on soccer in this area, so much so that he was, recently, commissioned by IBI Publishing Inc. of California to write a book on the fundamentals of soccer practice, which the company plans to whip into professional shape, publish and distribute for sale in the near future.

Having reached the age of 65 now, however, Edison is retiring from his full time training and coaching job of 19 years at Modesto's Somerset Junior High School, and plans to give up some of his other appointments in due time. He would like to continue, however, giving coaching clinics and certifying new coaches "to benefit the future of American soccer," he says, "as well as direct summer camps for children, not only because they last just a couple of months a year but also because I love working with kids."

"I believe," Eddie went on, "that sports is the best thing for kids to spend their time and energy on. And it also keeps them away from the streets. My only wish is that more Assyrian parents would send their kids to these summer camps!"

"We Assyrians have fielded soccer stars in the Middle East," he pointed out, "and I cannot understand why we cannot produce a few players of American national level here!"

Such star players, he thinks, can develop from young players seriously involved in soccer. He wants to impress on Assyrian parents not only to involve their children in soccer camps but also to

encourage them by attending their children's junior matches, as American parents usually do, thus giving them the support and incentive to struggle hard to reach the top.

Among Edison's other several part-time and seasonal paid jobs and assignments: Director of Modesto Youth Soccer Association's Summer Soccer Camps from 1979 to 1995, which program in fact he himself created; and in Turlock permanent position as soccer staff seasonal coach since 1981 for CSUS (California State University, Stanislaus), and, since 1984, for the AACC (Assyrian American Civic Club) team. He was also hired, in 1994, by CSA-N (California Soccer Association-North), responsible for giving coaching license clinics, as well as assisting in presenting coaching clinics and soccer camps for adults, youth and children in and around California. Each summer Edison holds 10 to 12 coaching courses and issues licenses to graduates to coach youth teams. Last year alone, he handed out 328 coaching licenses of different levels in 12 California cities.

Eddie's career in soccer began at the Royal Air Force Station of Habbaniya in Iraq. He played in the 1st (Amateur) Division for the R.A.F. Assyrian Employees' Club and for the CC (Civil Cantonment) Select teams from 1952 to 1955. And from 1955 to 1966 he was a professional on the team of the Iraqi Air Force Club. During the same period, he also played for the Iraqi Military Combined, the Iraqi National Select and the Assyrian National teams. He took part in more than a hundred international matches, both in Iraq and in a score of foreign countries, including most of the Middle Eastern and African nations, China, Korea, Vietnam, USSR, Eastern and a few Western European countries. He was chosen "Player of the Year" by the Iraqi Sports Writers Union in 1958.

Edison started out on the right wing, but played mostly as a halfback. His main asset, he (and others) think, was his ball distribution and passing. His teammate, the late Youra Eshaya Peera, usually playing as an inside forward, was also a good distributor, and Edison thinks the two had a good combination between them on the field.

"My most memorable moment was the first goal I scored in my first international game in a combination move with Youra," Eddie recalled. "It happened in 1957 in a Pan-Arab Olympic match in Lebanon when we were playing against the Tunisians. I was on the right wing. Youra sent me a through pass from my left, which I snatched from a 'giant' Tunisian back marking me. As I shot the ball hard from 25 yards out, the Tunisian collided with me and I fell down. While I was getting up and



watching my long shot in the net, Youra, in his joy, ran and shot himself up into my arms like a cannon ball, knocking us both down to the ground."

When asked which soccer player he has liked best or from whom he has learned most, Edison said that his favorite was halfback Bobby Moore of England, a master ball distributor and midfield strategist, who played in the 1960s, but that the play of Youel Gewargis of Habbaniya had influenced him most in his early days.

"Once Youel was watching me playing on the right wing in a local game," Eddie recalled, smiling. "When the game ended he told me: 'Edison, one day you are going to take my place on the right wing.' And shortly after, in early 1955, Youel left Habbaniya for Ain Zalah, near Mosul, and I took his place on the CC Select team that year!"

Youel Gewargis was indeed an outstanding soccer player, cool and collected. He was a master dribbler, ball controller, and distributor, and even the great Youra Eshaya once credited much of his dribbling skill to Youel Gewargis. And like both Youra and Edison, he was also a really good guy, quiet and modest.

Edison was also active in other sports, to a lesser degree, especially in Habbaniya, such as volleyball, basketball, boxing, ping-pong. "In Habbaniya we had little else to do in our spare time but play sports," Eddie said, laughing.

After he quit playing soccer in 1966, Edison coached the Iraqi Air Force Club team in the 1st Division from 1967 to 1975, and was the official coach for the Iraqi National team for 1975.

Shortly after he relocated to California, he volunteered his coaching services to the Modesto High School varsity team during the 1979/80 season. At that time, as his first American seasonal paid coaching job, he was hired by the Portuguese Academica Soccer Club of neighboring Hilmar, and also as fulltime staff sports trainer and coach by Modesto's Somerset Junior High School. In 1986, however, he left Academica Club in favor of the Assyrian club, AACC, whose year-round staff head coach he has been ever since.

In 1992 Edison was assigned as the head coach to select and direct an under-23 men's select team for CSA-N—which is the governing body for Northern California affiliated with the U.S. Soccer Federation—to participate in the regional soccer tournament between eight states held annually at the Olympic Center in Colorado Springs, Colorado. Edison was given a stable of 90 players from all over North California to try out. He selected 16 players to represent CSA-N Select team, including two of Turlock's AACC players, namely Steve Jacob and Edmond Khangaldian. Although Edison's team did not win the championship, it did take 4th place.

According to his resume, the following are Coach Edison's license credentials:

- Iraqi National "A" Coaching License in 1967.
- German National "A" Coaching License in 1973.
- U.S. National "C" Coaching License in 1982.
- U.S. Soccer Federation "B" Coaching License in 1984.
- In 1973 he was also awarded Diploma of Merit in Soccer Coaching by the Deutsche Hochschule für Körperkultur in Leipzig, East Germany, for being voted "Student of the Year".

Each of the above licenses was awarded following the completion of a two-week course, except for the one in Leipzig which was of nine-month duration.

When Edison began training and coaching Turlock's Civic Club in 1986, the team was competing in CCSL (Central California Soccer League). This was a tournament between some 20 clubs. Civic Club was languishing in the 2nd Division, but Edison's coaching perked up the team that year and it won the championship and was promoted to the 1st Division. Six years later, his team also bagged the 1st Division championship and won promotion to the Premier Division, where it has remained ever since. And during the 14 years the team has been under Edison's wing, "Little Turlock" has won almost every annual Assyrian California State Convention championship, and has been a finalist four times in the Assyrian American National competition, finally snatching last year the championship in Detroit, Michigan, from the home team, making it the current Assyrian state and national champion.

Edison was born in Baghdad, Iraq, in 1933, the fourth of seven children, headed by brother Davis E. David of Modesto. Their father was Eshay, son of the late *Mirza* David of Golpashan, and their mother is Judath Aghakhan, now 89, of Balav. Edison lived most of his boyhood and adolescence in Habbaniya. His formal education consisted of only an elementary schooling in Habbaniya—three years in *Raa'bi* Yacoub's R.A.F. Union School and another three years in the government primary school. But he continued his education through correspondence courses and obtained a high school equivalency diploma through the Iraqi Ministry of Education.

Edison married his wife Mary in Baghdad in 1959. Mary is the daughter of the late *Akhouna* Pithyou Iskhaq of Upper Tiyyari, an Evangelical preacher, and of Shoushan *Qaasha* Goriel Sayad of Aada. They have three children: Silvia, 37, David, 32, and Thomas, 21. The family immigrated to this country in 1977. David is married; he and his wife Donna are expecting their first child in October. Silvia, who recently received an M.A. in Christian Psychology, was married early this year; she and husband Michael live in Pleasant Hill, California. And Thomas still lives with his parents, in a beautiful large house they've owned since 1980 in River Heights, a tiny suburb of Riverbank, adjoining Modesto.



**1998: Edison With Trophies and Plaques of Appreciation,** presented to him by various clubs, schools and soccer organizations in California for coaching and training services rendered. (Edison had to leave behind many cups, medals and trophies he earned in Iraq)



**1959: Edison [front] in Varonish, U.S.S.R.,** with Assyrian teammates Youra Eshaya Peera, Gilbert Shmouel Eshaya and Khoshaba Lawo



**1997: Edison David with his family**

From right: Mary and Edison, with their children: David with his bride Donna, and Thomas and Silvia.

**R.A.F. Assyrian Employees team of Habbaniya in 1954**

Standing, from left: Lineman Eetalius "John" Shawel and British lineman, Hormis Goriel, Edison David, stopgap goalie Sosik Manaserian, Youel Gewargis, Shimshon G. Daniel, Davis David (Sports Sec.), British referee; Squatting: Sargis S. Shallou, Albert Khoshaba, Baaba Esho, Ammo Samson, Ben G. Shallou, and Armenak Goju





#### **Royal Iraqi Air Force Club team in 1957**

Back row, from left: Nasir Chicko, Abdu , "Qalam" , Sa'adi Abdul Kareem, Jaliel Sh'hab, (Not known); Sitting, from left: (Not known), Edison David, Major Aziz Hadjiya, Youra Eshaya, Rahoomi Jaasim; Squatting, from left: Ammo Samson, Hamid Fawzi, Taha Khazala Yaseen.



#### **1959: Edison and the Iraqi Prime Minister**

Following the Iraqi Republican Air Force Club win of the Iraqi National Soccer Championship, Edison receiving the winner's medal from Premier Abdul Kareem Qassim, the General who toppled the Monarchy on July 14, 1958



#### **1956: Edison David and the King**

Edison receiving winner's medal from Iraq's King Faisal II at Scouts Ground, Baghdad, after Royal Iraqi Air Force team won the Iraqi National Soccer Championship.



#### **C.C. Team of Habbaniya in 1953**

Standing, from left: William David Shino, Hormis Goriel, Aziz Hassan, Oshana Lazar, Avimalk "Chit'chu" Haidar, Shimshon Gewargis Daniel, Ammo Baba, Noori Hassan, Eetalius "John" Shawel; Squatting: Hassan \_\_\_\_\_, Youra Eshaya, "Dikku" Polous, Youel Gewargis, Edison David.



# IN MEMORIAM

## Benjamin B. Pius



Benjamin Pius was born in Berkeley, California, on January 5, 1965. He was the first-born of Basil ("Wiska") and Beatrice ("Babs") Pius. Two years earlier Ben's father had graduated, with an M.A. in English Literature, from Portland University, in Portland, Oregon, where he had first met his wife. And 20 months after Ben's birth, Basil

secured a teaching job in Miles Community College and he moved his family to Miles City, a small town in Montana. There the family made its permanent home and Ben's father taught school until his retirement in 1994.

Ben—along with four younger siblings—grew up and was educated in Miles City. He graduated from Sacred Heart High School in 1983 and attended the two-year course at MCC. Shortly after that, his father opened a printing shop as a sideline and Ben managed it for five years. In 1990 Ben moved to Fort Collins and entered Colorado State University, graduating in 1995 with a degree in Business Administration. He then landed a fulltime job as an accountant and shortly after met Casey, daughter of Steve and Cookie Waugh. Ben and Casey were married at the Immaculate Heart of Mary Church in Northglenn, Colorado, in May 1997. It was a happy match not only for the newlyweds but also for their families. Ben and Casey settled down to making Ben's lonely house in Thornton a lively home, brightened with hopes for a full life of domestic happiness.

Sadly enough, this was not to be, for four months later their happy world was turned upside down by the tragic news that Ben was diagnosed with cancer. His wife and in-laws gave him physical and material support and his God-fearing parents nurtured and fortified his spiritual faith, bolstered by good wishes and prayers (and small monetary help) from relatives and friends. When medical science failed him, Ben resorted to holistic treatment to fight off the disease. Although short of stature, like his father, Ben was muscular, athletic and strong. During the next several months he lost some weight but otherwise held his own while family, relatives and friends prayed for him and hoped for a miracle—until June 25, 1998, when he suddenly collapsed and was taken to emergency. And only hours before his distraught parents could

reach his bedside the next day, he passed on peacefully to eternal life. But before his final hour, Ben had asked for a priest, confessed his sins, received absolution and the sacraments and told his wife "I'm ready and I'm not afraid to go."

On June 29 a memorial service was held for him at the same church he was married in 13 months earlier. According to his wish, his body was then flown to his hometown of Miles City for burial, and a memorial fund was established by some friends in his memory for his former school.

It was a sunny and bright day the morning Ben's funeral took place. Some 400 Miles Citians filled the Sacred Heart Church. It was a very comforting, personalized ceremony, celebrated by two priests, with homilies, prayers, music and solo and choir singing. And when the funeral cortege arrived at Custer County Cemetery, it was received to the strains of "Amazing Grace". Dressed in Scottish regalia, a gentleman named Ben Orr played the tune throughout the burial ceremony on bagpipes, which was Ben's favorite music. A memorial lunch, prepared by friends and neighbors, followed at the school hall.

A 40th Day memorial mass was also celebrated by Fr. Benny at Mar Toma Church, Turlock on August 9, followed by a coffee memorial at the church hall. Shamasha Albert Benjamin read out Ben's life sketch and a message from Ben's father; Peter Pius recited a poem by Ben's father; Zakaria O. Zakaria played two sentimental church tunes on his saxophone; and Fr. Kamal BeDawid analogized Christ's telling a young man to leave behind everything he had and follow him with Ben's act as following Christ by receiving the final sacraments.

Ben, called "Binky" by his Assyrian relatives, was raised in his American mother's culture in a town where his father was the only Assyrian. But he was also proud of his father's Assyrian heritage, and had a keen sense of kinship with his father's extended family and relatives. He was intelligent, gentle, considerate and fun-loving, with a sense of humor that earned him many friends, and was well loved by relatives on both sides of his family.

Ben is survived by his wife Casey Pius; his parents Basil and Babs Pius; siblings: Daniel, Shumon, Sarah and Sam Pius; uncles: Mikhael and Mishael Pius; aunts: Christina George, Melina Oshana, and Nina Lazar; maternal uncles: Bill and Robert Bolton; aunts: Sister Nancy Bolton, Molly Zimmerman, Licia Seaman, Helen Nusse and Betsy Dotolo; and 14 paternal and 23 maternal cousins.

**-Submitted by Mikhael K. Pius**

**Editor's Note:** On Ben's 40th-Day Memorial, Mikhael Pius compiled and published a 32-page newsletter. Eleven pages are in pictures (60) and 21 pages in text—articles, poetry, and features, devoted entirely to his nephew's memory. Copies may be ordered, for a small donation, from Mikhael Pius, 3504 Setrok Dr, Modesto,



CA 95356, Tel. (209) 545-4120. Mr. Pius will send all proceeds from the "sale" of the newsletter, through the source of the Assyrian Foundation of America, to needy Assyrian families in Amman, Jordan.

### **Vera Isahagh-Zadeh**



Vera Isahagh-Zadeh was born on April 24, 1922, in Rostov-Russia to Baba Parhad of Qarajaloo and Maral of Gavilan. She was the eldest of three children, her brother Vanya who is deceased and her sister Lila. She was raised in a traditional Assyrian and devout Christian family. She completed her education by graduating from Rostov High School.

Vera was first married in 1938 at age 16 to Fyodor Eliah of Quylasar and one daughter by the name of Ludmila was born to this marriage. When Russia went to War, Fyodor was drafted and was killed in the line of duty. During this time of chaos Vera and 40-days-old Ludmila along with her family and a multitude of other Assyrians were forced by the government to leave their homes and Russia. Vera and her family went to Iran and settled in Hamadan.

Vera remarried in 1944 to Eliah Shamoon of Gavilan. To this marriage four children were born: two daughters, Nanajan and Shemiran, and two sons James and Mellis. In 1967 the family moved to Tehran and in January of 1972 Eliah passed away. She remained in Tehran with her children until 1983 when she emigrated to the United States, lived in San Francisco for one year, then moved and settled in Los Angeles with her youngest daughter Shemiran.

Vera passed away on June 22, 1998 at the Granada Hills Hospital in Granada Hills, CA, at age 76. She was laid to rest at Turlock Memorial Park in Turlock, CA. The funeral service, which was held in the Assyrian Evangelical Church in Turlock, was presided over by Rev. Samuel Eshagh and assisted by Archdeacon Nenos Michael of Mar Narsai Parish Assyrian Church of the East of San Francisco, CA, and Rev. George Shahbaz of St. John's Assyrian Presbyterian Church of Turlock.

A memorial lunch attended by friends and family was given at Modesto's Mar Zaia Church hall, where an eloquent life sketch of Vera was delivered by Julius Givargis of Turlock. She was eulogized by her brother-in-law Shauel Sayad and her granddaughter Jacklin Yelda who also recited an Assyrian translation of the poem that was printed

in the memorial pamphlet. The poem was chosen for its remarkable description of the family's last few weeks with the beloved Vera.

#### **The Best**

God saw you getting tired  
And a cure was not to be.  
So he put his arms around you  
and he whispered "come with me."  
With tearful eyes we watched you,  
We watched you pass away.  
Although we loved you dearly,  
we could not make you stay.  
A golden heart stopped beating,  
Hardworking hands at rest.  
God broke our hearts to prove to us,  
He chose to take the best.

By: Shawna Alsep

Vera is survived by her sister Lila Sayad of Modesto, CA; three daughters: Ludmila Delyaei of San Jose, CA, Nanajan Yelda of San Francisco, CA, and Shemiran Shamoon of Tarzana, CA; two sons: James Shamoon of Toronto, Canada, and Mellis Shamoon of San Francisco; three nieces, eleven grandchildren, and three great grandchildren.

Vera is gone but her beautiful memory will always live with those who knew her. She was a kind and loving sister, mother, grandmother, best friend, and most of all a confidante. Her family will always remember her loving devotion, remarkable strength, wisdom, goodness, quiet character and consideration for others. Her friends will remember her kindness, meekness, honesty, loyalty, and generosity.

We love you and we'll always miss your beautiful face but you will always live in our hearts. Thank you for the wonderful memories you left us, we'll treasure them. May God grant you His eternal love and rest in peace.

*-Submitted by Donatella Yelda*

### **Evelyn Ganja**



Evelyn Ganja passed away in Scarborough, Ontario, Canada on October 19, 1997 at the age of 49. She was laid to rest at Pine Hills Cemetery. The funeral service was conducted by Revs. Yousif Sarmas and Younan Marwin in the Chapel of Ogden Funeral Home. Evelyn was born in Kirkuk, Iraq on February 5, 1948 to parents David Ibrahim

and Lodiya. When she was six months old, her father passed away, and her mother with her three daughters and a son relocated to Baghdad. After graduation, she went to work in hair styling for a period of time.

At age 18, she married David Ganja on October 13, 1966 at Mar Zia Cathedral. God blessed the couple with two children, Donald and Ashur. The family emigrated to Canada in January 1972 and settled in Toronto. A year later the couple was devastated to find out that Ashur would spend the rest of his life confined in bed. Evelyn as a devoted and God-fearing mother struggled to give Ashur and her family a loving and caring nest to live in. In 1990, at the age of 42 Evelyn was diagnosed with Multiple Myeloma (cancer of the bone). Her faith in God as the great healer kept her fighting the illness for seven years without losing hope, until she succumbed to this dreadful disease and passed away six days after her 31st wedding anniversary.

Evelyn is survived by her husband David; two sons: Donald and Ashur; two nephews: Ramsin and Sargon; and her niece Atour. Her pleasant memories will remain in the hearts of her family and her kindness and affection will leave a memorable imprint upon the people who knew her. May God grant her His eternal love and rest in peace and tranquility.

*-Submitted by Charles Ganja  
Toronto, Canada*

### **Najiba George**



Najiba George passed away to eternal life on May 15, 1998 in Modesto, California at age 74, and was laid to rest at Los Gatos Cemetery in San Jose, next to her husband. The funeral mass was held at St. Mary's Assyrian Chaldean Catholic Church of San Jose, and presided over by Father Kamal Bidawid, assisted by Father Youshia Sana, Archdeacon Nenos

Michael and Rev. Samuel Dinkha. A memorial lunch was given at Mar Yosip parish recreation hall in San Jose where a life sketch of Najiba was read and was eulogized by family and friends.

Najiba was born on July 1, 1924 in the city of Mosul in Iraq, to Sarkis Moshie and Qandab Enwiya, both of Urmia, Iran. She grew up in Mosul until her marriage on August 6, 1939 to Yoav Youkana George and spent almost 25 years in the city of Basrah. Four sons were born into the family. In 1960 the family relocated to Baghdad

where her husband started his business operations. After several successful business ventures in Iraq, they decided to immigrate to the United States where four of Najiba's sisters and their families were living. In March 1979 they arrived in the United States and settled in San Jose, CA. After her husband passed away in 1990, Najiba moved with her son Raymond and his family to live in Modesto. It was her desire and her husband's last wish to take this step.

In the last three years Najiba faced the dreadful disease of cancer which she fought very bravely, supported by her Christian faith and medical help. During her illness she was able to visit her sisters Emily and Mabel in Jordan, and also to go, for the second time, on a pilgrimage to Jerusalem/ the Holy land. Her last wish of ensuring the arrival of her sister Emily to Canada was fulfilled, but unfortunately she was unable to see her again.

Najiba is survived by four sons: Johny (wife Lydia) - San Jose, Jones (wife Annette) - San Jose, Amour (wife Julie) - Modesto, and Raymond (wife Nithal) - Modesto; seven grandchildren: Elizabeth, Rheem, Rina, Noel, Jessica, Mariam and Charles; four sisters: Liza Solomon, Clara Badal, Emily Moshe and Mabel Moshe. Najiba was the aunt of Assyrian Foundation members: Phrydon Badal, Florence Adam, Ferdinand Badal, Norma Solomon and Germaine Badal-Boucher. May God grant her His eternal love and rest in peace.

*-Submitted by the family*

### **Raabi Jane David Rizk**



Raabi Jane David Risk passed away in Evanston, Illinois, on May 22, 1998, and was laid to rest at Montrose Cemetery. The funeral service was held at Mar Sargis Assyrian Church of the East, and presided over by His Grace Mar Aprim Khamis, assisted by Archdeacon Athanasios Yousif and many deacons. A memorial lunch, attended by about 300 admirers, was given

at the Church hall where a life sketch of Raabi Jane was read and was eulogized by family and friends.

Raabi Jane was born on November 22, 1922, in Mosul, Iraq, of parents David Sheeno (of Shamisdin) and Panna Yousseph (of Anhar). After completing her education at an early age, she began teaching Assyrian and English language classes in Hinaidi. In 1937 she moved to Habbaniya with her parents where she continued



to pursue her teaching career in both languages in the R.A.F. Habbaniya Union School, until its closure in 1945. In recognition of her outstanding service, dedication and commitment as a teacher in that school, she was presented with an award in October 1994, in Chicago, Illinois, by the Habbaniya Union School Reunion Founding Committee.

At age 32, Raabi Jane emigrated to the United States and settled in Flint, Michigan. The love she had for her Assyrian language moved her again to teach the language in Flint. She married Mike Rizk in 1955, and a year later they moved to Detroit. Her husband passed away in 1966, and in 1978 Jane relocated to Chicago to be with her sisters.

During her 20 years in Chicago, she graciously devoted her time to the welfare of the Assyrian community and the Assyrian Church of the East, including many years of active participation in the Ladies Church Auxiliary Committee at Mar Sargis Church where she also taught Assyrian language at Sunday School. She was gifted with the ability to write poems and lyrics for her people and Church.

Raabi Jane is survived by four children; two brothers: William and Wilson; three sisters: Joan, Judith and Juliet; many grandchildren, nephews, nieces and relatives. All who knew her, including hundreds of students worldwide, will miss her wisdom, charm and love. May she rest in peace.

- Submitted by Benjamin Yalda

### **Youarish Darmoo**



Youarish Darmoo was a seven-year-old boy when, in 1914, he fled with his family the village of his birth Umbey, in Targawer, Persia, for good!

Abandoning her home Khawa Sargis, Youarish's mother, placed her youngest son, Youshia, upon her *parzoun* (back - pack) and grasped Youarish and his older sister, Elishwa, each by the

hand and fled with them, while her husband was away, along with other inhabitants of Umbey and other Assyrian villages in Targawer and Margawer in Persia to escape from approaching hordes of murderous Kurds unleashed by the Ottoman Turks.

They scurried away on foot for seven hours until they reached the City of Urmia, linking up with Youarish's father. And four years later, this time attacked and pursued by armed Turks, Kurds and

Persians, the family fled Urmia, too. They trudged for weeks in the heat of July and August, together with tens of thousands of other Assyrians from both Persia and Turkey and thousands of Armenians, towards the safety of British Expeditionary Forces in Hamadan, before they were finally rescued by the British and were taken to and sheltered in refugee camps in Baquba, in Mesopotamia, today's Iraq. Thousands were killed or abducted by pursuing enemy and thousands of others perished of thirst, hunger, exhaustion and diseases.

Following the closure of Baquba Refugee camps east of Baghdad in 1920 and of Mandan Refugee camps near Mosul in 1921, Youarish, aged 14, got a job in Mosul as a tennis-ball retriever in a British club where his father worked. The club was situated by the Tigris River, in which Youarish and other related boys did a lot of swimming in summer.

When his father was serving in the Assyrian Levies in Aqra in 1923, Youarish learned "soldiering" by constantly watching the Levy soldiers marching and training. And when the family lived in Mosul while his father was serving with the Levies fighting Kurds in the Rawanduz area, he went to *Qaasha* Yosip Bet-Kelaita's school for four months to learn to read and write. He then enlisted, at the premature adult age of 16, in the Assyrian Levies as "half a private". But because he was quick to learn he was made a "full private" after only one month.

In 1924 he joined the Levies Military Marching Band, earned the rank of corporal in 1930, and assumed the leadership of the band as a drum-major in 1936. He was a smart and handsome drum-major. He left the band in 1941 after he was commissioned a *Rab Khamshi* (2nd Lieutenant).

Youarish served the British with distinction and loyalty for 31 years. He was awarded Iraq's Penjween Campaign Medal, Long Service and Good Conduct Medal, 1939-45 World War II Medal, and 1939-45 Star Medal. He served in World War II, fought in the 1941 Battle of Habbaniya and in the 1920s and 1930s tumultuous Levy campaigns on behalf of the British to protect Iraq's borders and to quell Arab and Kurdish tribal revolts and uprisings against the British and the fledgling Iraqi Army.

Youarish underwent several special courses, among them first-aid and specialized training in the use of various military weaponry, and was chosen to head, with other officers, a task force mobile battalion, especially trained, during the war.

After he resigned his commission when the R.A.F. Levies (Iraq) Force was being disbanded in May 1955 and the Habbaniya Air Base handed over to the Iraqi Government, he took charge of the British Officers' Mess staff and catering for two

years. He then relocated to Baghdad and ran his own grocery shop in Tel Mohammed for nine years before retiring and immigrating, with his family, in 1966, to England.

Youarish was married at the age of 21 to a kinswoman, Almas Malik Diryawish. She passed away in 1962 after bearing him a daughter and three sons. Youarish then married Zaripa Shero, who shared his life until he peacefully passed away, after a short illness, at Queen Mary's Hospital in Sidcup, Kent, England, at the age of 91, on August 22, 1998, attended by a priest and surrounded by family members.

The Funeral service was conducted by Rev. Richard Freeman and Archdeacon Yonan Youel at St. Augustine's Church and he was laid to eternal rest at St. Paulinus Church Cemetery, followed by a memorial breakfast at Slade Green Community Center, where Youarish's eldest son, Fraidon, gave a sketch of his father's life. A large crowd attended a Third-Day memorial service, celebrated August 30 by the visiting Patriarch, His Holiness Mar Dinkha IV, at Mart Mariam Church in Ealing, followed by a breakfast at the Assyrian House.

*Ex-Rab Khamshi* Youarish Darmoo was one of the last "frontier" Assyrians, and a true gentleman in many respects. Both a man of great faith and a story teller, even during his last few years, he was still in possession of a firm hand, a sound memory, and an unwithered sense of humor. He personally related on tape his Assyrian history as he had lived it, and had it translated [by Michael K Pius] and published in English, in two installments, in the 4th Quarter 1996 and 1st/2nd Quarters 1997 issues of Nineveh magazine.

Youarish is survived by his wife Zaripa Darmoo, daughter Lucia Gabriel, and sons Fraidon and Andy Darmoo, all in Kent, England; son Yatron Darmoo in Ealing, London; sisters Regina in Modesto and Christina in Baghdad; 14 grandchildren, seven great grandchildren and a number of cousins.

**-Submitted by Mikhael K. Pius**

**I Remember Dad  
George David Isaacs  
February 14, 1932 - June  
12, 1998**



My father was born on Valentine's Day. That is what made him so special. He was loved by many people and respected by many more. Friend or family, it mattered not, I remember Dad graciously sharing thoughts with those that sought him out.

My father was born in Kazvin, Iran. He was the fourth child of David Mar Yohanna (Gavelan, Iran) and Mariam Sargis (Sinnah, Iran). Dad's siblings are Melida, Sandra, Fahima, Emmanuel, Juliet, Violet, and Sargon. He was just a baby when his parents took their growing family to Habbaniya, Iraq. There, as a youngster, Dad helped in his father's bicycle shop. And later, he began working in the wireless communications office at the British Air Force Base. In 1954, my father's family moved to Baghdad. Here Dad worked for an oil company, and then attained a better position with the Indian Embassy as Chief Operator of wireless communications. This gave him many opportunities to be photographed with one of his favorite persons, Abdul Kareem Qassim. Another favorite person, Madlen Daryawish, Dad married in 1955. My brother Nenus came first, then my sister Shameran, and then me, Lena.

My father began to expand his business experiences and started various entrepreneurial projects in the field of importing and exporting. Dad first started with importing jewelry and soon after opened a jewelry store. Since he enjoyed learning about new things, especially about new technologies, it was only natural for him to start importing unique and innovative machinery into Iraq. Dad introduced plastics-making machines into Iraq and established the plastics industry in Iraq by opening the first plastic-making shop in the country. He trained his countrymen on the new machinery, and in creating the dies. Dad became known as George "Plastic", and continued as the leader of this industry until 1968.

In 1968, our family emigrated to Canada. To soothe the heartache of leaving home, our family regularly socialized with the handful of Assyrian families (only twenty families then) in Toronto. Our small community grew tremendously during the seventies. In 1978, the Board of Advisors/Trustees was established to ensure the standing of the Assyrian Community in Canada. Dad was one of the Original Four members including Sargon Mesiah, David Youash, and Oshalim Daniel.

Their goals were to locate a parcel of land close to the Assyrian community, and to launch a campaign to raise funds to build a community center. The Board divided their tasks according to skill. My father's area of expertise and success in Canada was real estate. He was to locate a parcel of suitable land, and carry out the necessary legalities to complete the purchase. This task was soon completed, and a parcel of land was bought and secured in Mississauga, Ontario. The four founding members went on to their next task, and greatest achievement, securing building funds. For over a year, the Original Four lobbied all levels of politicians and government officials for grants to build. Again they succeeded; in 1982 the Canadian government gifted the Assyrian community with a



grant of \$250,000. But, \$400,000 more was required to build the community center, and the Original Four signed personal guarantees with the bank to complete required funds to build the Assyrian Society of Canada. With all their goals completed, the Board was satisfied. But, my Dad saw another opportunity for the good of the community. The land next door was for sale. The society purchased the property for \$115,000 and leased it out for the next three years, and then sold it for \$335,000. Then, my father retired as an official Board member in 1985, but his good opinion and guidance continued to be sought out as the senior advisor for all financial activity.

My father enjoyed and loved his community. He took good care of his community, his businesses, and especially his family. We feel grateful and lucky that Dad was the head of our family. He was a calming presence in our happy household. He was serene and tough, and his attitude and perspective on life is greatly missed but often remembered. We miss you, Dad.

*-Submitted by Lena Isaacs*

### **Timothy David Paul**



Timothy David Paul passed away on May 24, 1998 at age 41. He was born on July 12, 1956 in Modesto, CA. He grew up in Turlock, CA where his parents Joash and Julia Paul operated Paul's Motel which was owned by Tim's paternal grandparents, Philip (of Mawana - Tergawar) and Sarah (of Mar Bishu) Paul. Philip and Sarah emigrated to the United

States from Iran and Turkey during World War I via Russia, China and Japan to San Francisco. His maternal grandfather Shamasha Malham David was a teacher in Turkey and came to America to enhance his education, but later returned to Russia to take a bride Marazie from his home village of Mar Bishu.

When Tim was about eight years old he would assist his parents at the motel as cashier. He was quick and always accurate in giving change to the customers. He also worked as a cashier at a newly built Pixie Pancake House, and even helped in the restaurant cooking.

Tim attended Turlock's Sacred Heart Elementary School. His favorite subject was geography, which he and I made a game of. Maybe that's why he enjoyed traveling. He also had an ear for music, and one day he started to play his sister's music assignments on the piano.

He attended Central Catholic High School, then enrolled at California State University, Stanislaus. Tim was appointed, at that time, as Congressman Sisk's Congressional intern in Washington D.C. He was no stranger to the political field, since his father, Joash, served 12 years on the Stanislaus County Board of Supervisors, three times as Chairman. Joash also served two terms as President of the Assyrian American Civic Club of Turlock. Tim graduated in 1980 with a Bachelor of Arts Degree with major in French and minor in German. Languages were easy for Tim so that he was able to learn with ease Russian, Italian, Spanish and Farsi. When he traveled to France, Spain and Germany, people of those countries were amazed at his fluency in their language.

Tim enjoyed coming home to visit his parents and his siblings. He was charismatic and made an impression on everyone he met. His friends were of all backgrounds, diplomats, co-workers, priests and professors. He was very loveable.

He was employed as a department manager at Macy's, where he also worked with the advertising department, placement and proofing ads in Macy's magazine, as well as all local and regional newspapers, and as a buyer. He also worked for Banana Republic, Mill valley, as assistant buyer/sales manager. Later he developed his own BBQ Sauce under the label, "Tim's BBQ", which continues until the present. He was doing well in marketing his sauce, but unfortunately he fell ill and was not able to carry such a heavy burden. His company, by the Grace of God, is planning to continue with his dream and share the profits with his favorite charities.

Tim is survived by his parents, Joash and Julia Paul of Turlock; siblings: Joyce, Joan, Dean, Therese, Bernadette and David Paul; two nephews and two nieces; his aunts Elizabeth, Sarah, Victoria; and uncle Philip, and a number of cousins.

*-Submitted by Julia D. Paul*

In the First/Second Quarter 1998 issue of Nineveh magazine, we printed a few of Sarah E. Warda's paintings. Anyone who wishes to purchase her creative work(s) may contact her at the following address:

**Sarah E. Warda**  
**31 Hope Street**  
**New London, CT 06320**









تَبَّ : ذَكَّابٌ مُكْذِبٌ مُكْذِبٌ

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١٥٥٠ : مَمَّا لَيْسَ بِإِتِّدَاعٍ : جِبَلُهُ مَاءٌ وَكَثُرَتْ مَسْبِقَاتُ :  
 عَمَّا لَمْ يَكُنْ حَذَرًا دُونَ : مِمَّنْ حَلَّ مَلِكًا تَمَّ مَدْمَتُ :

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ : صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ :  
 اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ : صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ :

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مَدْرَسَةُ الْبَيْتِ : مَدْرَسَةُ الْبَيْتِ :  
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مَنْ تَدْرِسُهُ فَلَيْسَ تَلَامِيذٌ : وَمَنْ تَدْرِسُ بِهِ فَهُوَ مُتَلَمِّذٌ :  
 تِلْكَ دَرَجَتَانِ لِمَنْ لَمْ يَتَوَدَّبْ مَلَاجَةً : فَهَذَا أَلَا تَتَجَبَّرُ لِي مُتَعَسِّ كَجَبَرٍ :

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<p>         ١ : كَلَّ حَتَّىٰ جَفَسَ دَمُهُ حَتَّىٰ          ٢ : كَلَّ حَتَّىٰ كَلَّ قَلْبُهُ مَسَّهُ حَقٌّ       </p>	<p>         ٣ : كَلَّ حَتَّىٰ جَفَسَ دَمُهُ حَتَّىٰ          ٤ : كَلَّ حَتَّىٰ كَلَّ قَلْبُهُ مَسَّهُ حَقٌّ       </p>
<p>         ٥ : كَلَّ حَتَّىٰ جَفَسَ دَمُهُ حَتَّىٰ          ٦ : كَلَّ حَتَّىٰ كَلَّ قَلْبُهُ مَسَّهُ حَقٌّ       </p>	<p>         ٧ : كَلَّ حَتَّىٰ جَفَسَ دَمُهُ حَتَّىٰ          ٨ : كَلَّ حَتَّىٰ كَلَّ قَلْبُهُ مَسَّهُ حَقٌّ       </p>

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مَدَدُهُمْ تَهْبِطُ دَجْدُجُ

حَدَّثَنَا : دُكْبُ الْحَمْدُ جَاءَ الْحَمْدُ

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2

مُؤَدِّهِمْ قَالُوا: مَا لِيَ لَمْ يَكُنْ مِنْكُمْ : كَمَا هُمْ مَكِيدٌ مِمَّنْ سَبَّوْا هَؤُلَاءِ :  
 بِهِ حَبِيلٌ مُمَدَّدَةٌ : لَأَخْلَعَنَّ دَسْتِي : تَحِيْقًا دَجْدَجٍ مُؤَدِّهِمْ هَؤُلَاءِ .

3

كَمَدَدُكُمْ مَلِكًا دَدَمًا دَسَجَتًا : كَهَمَقًا طَبَقًا مَمْلُوقَتًا :  
 مَمْلُوكًا ، مَلِكًا ، مَلِكًا ، مَلِكًا : كَهَمَقًا دَجْدَجًا مَدَدًا مَلِكًا .

4

اَللّٰهُمَّ اِنِّىْ اَسْـَٔلُكَ بِرَحْمَتِكَ وَرَحْمَةِ رَّسُوْلِكَ : بِرَحْمَتِكَ وَرَحْمَةِ رَّسُوْلِكَ اَسْـَٔلُكَ :  
 بِرَحْمَتِكَ وَرَحْمَةِ رَّسُوْلِكَ اَسْـَٔلُكَ : بِرَحْمَتِكَ وَرَحْمَةِ رَّسُوْلِكَ اَسْـَٔلُكَ :

5

[illegible]

6

لَعَنَ مَمْلُوكًا هَـ مَلِكُهُ : لَعَنَ هَـ مَلِكُهُ :  
لَعَنَ لَمْ يَجِدْ هَـ مَلِكُهُ : لَعَنَ هَـ مَلِكُهُ :

\* \* \* \* \*







5

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7

8

9

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\* \* \* \* \*

حسبہ مکہ: لی بگہ کلینہٗ لیجدڈہ دہجدتہ دھسہ ذہ جلسہ 7 جلیس:  
 ۱. بٹہ کلینہٗ لیجدڈہ دھسہ ذہ جلیس: بک لیٹہ ذہ جلیس: ۱. جلیس  
 ۲. بک لیٹہ دھسہ ذہ جلیس (جلیس) دہسہ ذہ جلیس: بک لیٹہ ذہ جلیس  
 ۳. جلیس: جلیس دھسہ ذہ جلیس. جلیس ذہ جلیس: بک لیٹہ ذہ جلیس  
 ۴. جلیس: جلیس دھسہ ذہ جلیس.

## 45



٦ - حَتَّى ١٩٩٤، سَجَّ تَصَبَّاهُ دَمْتَبْ تَمَدَّسَمَّاهُ دَسْمَدْ حَلَهْ مَهْدَا هَفَلِيَهْ  
فَبَلَّاهْ مَمَّعَهْ جَهْ تَبْدَ تَمَّاهْ هَهْ رَجَلْ دَجْدَا حَقَّهَلِيَهْ تَهْ مَّاهْ مَمَّ دَجْدَا.

[illegible][illegible]

و - تادوسا دسجکاک، سچکاک، یک مہندہ دُج دہیک سجت مہ سچک  
 دچسہ مہ کہ لہندک، سچک دجت یاد، سچک مہ سچک لہندک مہندک  
 سچک سچک لہندک دچک دچک.

47



تَبَّحْ : اَمْعِدْ لَكَ . اَلْذَمُّ : دِيْهَةٌ مَّذِيَّةٌ مُّجْتَكَسَةٌ .





اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ  
 وَصَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ

حَسْبُكَ مَا جِئْتَهُ تَعْلَمُ لَهُ نَبِيًّا — جَعَلْنَا لَكَ جَهَنَّمَ أَكْفًى لَكَ  
 مَعَكُمْ مِنْكُمْ جَعَلْنَا لَكَ جَهَنَّمَ أَكْفًى لَكَ — جَعَلْنَا لَكَ جَهَنَّمَ أَكْفًى لَكَ

لَا تَجِدُ شَيْئًا يُفِيدُكَ حَلِيَّةً  
سِوَمَا دَعَاكَ لَكَ وَنَهَاكَ

مَخَاجَلَهُ مَهْمَةً بَلَكَلَهُ  
نَعْمَةً يَكُنْ لَدُنْهُ خَدَمَةً

مَلِكِي اَمَمِي اِيْلِي اَمَمِي  
 اَمَمِي اَمَمِي اَمَمِي اَمَمِي

كَمْ يَتَّبِعُ الْمُنَادِيًا إِلَىٰ مِلَّةٍ مُّشْوِصًا  
 فَلَمَّا دَخَلُوا مِنْ قُدْرِهِمْ فِي غِيَابٍ مُّتَبَعًا

حیاتی دین علم کی دیکھو وہ موت  
میں علم میں دیکھو وہ موت

اَمَّا حَقُّكَ دَعَاؤُهُ وَمَا كُنْتُ فَعَلْتَهُ  
 سَهْلًا لَكَ خَلِّهِ حَتَّى يَخْبِرَ بِمَوَدَّتِهِ

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اَمَّا اَنْتَ يَا حَمِيْمٌ فَهَمِيْمٌ  
 اَمَّا اَنْتَ يَا حَمِيْمٌ فَهَمِيْمٌ

[illegible]

**ClassicalSyriac** - designed by Assyrian Church of the East

## 2. بکجه، سولجا، لولجا، ملولجا، ملولجا، ملولجا







שָׁמַיְתָּהּ לְשֵׁנָהּ. כְּעֵלְהָבָב דְּהֶלְקָהּ דָּתָא וְרָב מְעוֹהֵי מַלְּאָכָא, שְׂבָדָהּ  
 קִטְרָה חַד לְהוֹדֵהּ דְּלִסְתָּהּ דִּכְלָא לְהוֹדֵהּ יִשְׁתַּחֲוֵי מִלָּא. וְשָׂדָהּ דְּלִי לְעִנְיָהּ  
 מְעוֹהֵי מַלְּאָכָא יִמְעִיב קִדְּמָהּ; וְשֵׁה דִּשְׁתָּהּ דִּמְעוֹהֵי, קִטְרָה מַלְּאָכָא מִזְּלָה "וְשָׂדָהּ",  
 וְשֵׁה דִּשְׁתָּהּ דְּקֵה אִסְמֵהּ דְּלִיבָהּ, "יִרְבִּיבָהּ". מִן תָּאֵד וְשָׂדָהּ לִי לְהוֹדֵהּ דְּלִיבָהּ -  
 חֵיב חֲסוֹהָ מִן קִדְּמָהּ: וְשָׂדָהּ מִמְּעוֹהֵי וְשָׂדָהּ מִמְּעוֹהֵי. תָּאֵד דְּלִיבָהּ  
 לְהוֹדֵהּ מִלְּקִיבָהּ מִלָּא לְהוֹדֵהּ מִלְּקִיבָהּ (וְשָׂדָהּ), וְשָׂדָהּ מִמְּעוֹהֵי וְשָׂדָהּ  
 יִמְעִיב דִּשְׁתָּהּ. וְשָׂדָהּ דִּשְׁתָּהּ מִן תָּאֵד מְעוֹהֵי, לִיב אִזְמִן קִלְקִיבָהּ דְּלִיבָהּ וְשָׂדָהּ  
 לְהוֹדֵהּ מִן מִלְּקִיבָהּ מִן שְׂבָדָהּ. לִיב אִזְמִין לִיב מִן אִסְמֵהּ דִּמְעוֹהֵי מִן שְׂבָדָהּ  
 דִּמְעוֹהֵי וְשָׂדָהּ, לִיב אִזְמִין מִן מְעוֹהֵי דְּלִיבָהּ דִּשְׁתָּהּ שְׂבָדָהּ וְשָׂדָהּ.

מִיבְדִּיבָהּ: תְּפִלָּהּ אִזְמִין דְּמִלְּקִיבָהּ (16), חֵיבָהּ 1551 לְעוֹדָהּ, מִן תָּאֵד אִזְמִין  
 דְּמִלְּקִיבָהּ יִמְעִיב, מִן מְעוֹהֵי מְעוֹהֵי יִחְדָּהּ מַלְּאָכָא קֵה יִבְדִּיבָהּ דִּמְעוֹהֵי,  
 וְשָׂדָהּ מִלְּקִיבָהּ לְהוֹדֵהּ, יִמְעִיב מִלְּקִיבָהּ - לִיבָהּ מִן קִדְּמָהּ וְשָׂדָהּ מִלְּקִיבָהּ - לִיבָהּ  
 וְשָׂדָהּ קִלְקִיבָהּ דִּחְדָּהּ, מְעוֹהֵי מִלְּקִיבָהּ וְשָׂדָהּ מִן מְעוֹהֵי מִלְּקִיבָהּ חַד אִסְתִּיבָהּ  
 וְשָׂדָהּ "חֵיבָהּ". תָּאֵד דְּלִיבָהּ וְשָׂדָהּ קֵה יִבְדִּיבָהּ וְשָׂדָהּ מִלְּקִיבָהּ לְהוֹדֵהּ חַד  
 אִזְמִין מִלְּקִיבָהּ: מִלְּקִיבָהּ אִזְמִין חֵיבָהּ חַד קִלְקִיבָהּ מִלְּקִיבָהּ מִלְּקִיבָהּ דִּמְעוֹהֵי,  
 וְשָׂדָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ מִן מְעוֹהֵי וְשָׂדָהּ קֵה. לִיבָהּ אִזְמִין דִּמְעוֹהֵי  
 דְּלִיבָהּ וְשָׂדָהּ מִן דְּלִיבָהּ דִּמְעוֹהֵי וְשָׂדָהּ מִן מְעוֹהֵי מִן מְעוֹהֵי, וְשָׂדָהּ לִיב  
 מִן חֵיבָהּ דִּמְעוֹהֵי לִיבָהּ מִן מְעוֹהֵי מִן חֵיבָהּ חֵיבָהּ מִן מְעוֹהֵי מִן מְעוֹהֵי  
 לִיבָהּ (מִמְּעוֹהֵי מְעוֹהֵי).

לְהוֹדֵהּ וְשָׂדָהּ, וְשָׂדָהּ דִּמְעוֹהֵי מִן לִיבָהּ מִלְּקִיבָהּ, לְהוֹדֵהּ מִלְּקִיבָהּ חֵיבָהּ  
 מִלְּקִיבָהּ יִמְעִיב מִן חֵיבָהּ, וְשָׂדָהּ מִן מְעוֹהֵי מִן מְעוֹהֵי מִן מְעוֹהֵי (מִן דִּמְעוֹהֵי)  
 מִן מְעוֹהֵי לִיבָהּ יִבְדִּיבָהּ (!),

מִלְּקִיבָהּ לְהוֹדֵהּ חֵיבָהּ. חֵיבָהּ מִלְּקִיבָהּ, חֵיבָהּ מִלְּקִיבָהּ, חֵיבָהּ מִן  
 חֵיבָהּ וְשָׂדָהּ לִיבָהּ, וְשָׂדָהּ לִיבָהּ מִלְּקִיבָהּ מִלְּקִיבָהּ דְּקֵה מְעוֹהֵי, שְׂתִיבָהּ דְּקֵה  
 חֵיבָהּ (מִלְּקִיבָהּ), וְשָׂדָהּ דִּמְעוֹהֵי דִּמְעוֹהֵי (לְהוֹדֵהּ מִלְּקִיבָהּ), דִּמְעוֹהֵי דִּמְעוֹהֵי  
 מִן מְעוֹהֵי חֵיבָהּ, מְעוֹהֵי מִן מְעוֹהֵי חֵיבָהּ חֵיבָהּ מִן מְעוֹהֵי חֵיבָהּ, חֵיבָהּ חֵיבָהּ  
 חֵיבָהּ מִן מְעוֹהֵי מִלְּקִיבָהּ, וְשָׂדָהּ מִן מְעוֹהֵי מִלְּקִיבָהּ מִן מְעוֹהֵי  
 וְשָׂדָהּ דִּמְעוֹהֵי מִן מְעוֹהֵי,

מִן מְעוֹהֵי: דִּחְדָּהּ חֵיבָהּ לִיבָהּ מִן מְעוֹהֵי חֵיבָהּ מִן מְעוֹהֵי לִיבָהּ דִּמְעוֹהֵי  
 וְשָׂדָהּ חֵיבָהּ דִּחְדָּהּ מִן מְעוֹהֵי, חֵיבָהּ מִן מְעוֹהֵי. לִיבָהּ מִן מְעוֹהֵי  
 אִסְתִּיבָהּ מִן מְעוֹהֵי חֵיבָהּ, חֵיבָהּ מִן מְעוֹהֵי חֵיבָהּ, חֵיבָהּ מִן מְעוֹהֵי חֵיבָהּ, חֵיבָהּ  
 (חֵיבָהּ מִן מְעוֹהֵי), וְשָׂדָהּ, חֵיבָהּ, חֵיבָהּ, חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ  
 חֵיבָהּ חֵיבָהּ, חֵיבָהּ מִן מְעוֹהֵי חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ  
 חֵיבָהּ חֵיבָהּ, חֵיבָהּ מִן מְעוֹהֵי חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ  
 חֵיבָהּ חֵיבָהּ, חֵיבָהּ מִן מְעוֹהֵי חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ חֵיבָהּ



فَعَلَيْكُمْ تَمِيمٌ دَسِيٌّ

حَبْجٌ : مَعْنَى ۸ ، فَهَذِهِ ، هَذِهِ ، هَذِهِ ذِي

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[illegible][illegible][illegible]

مَدِينَةُ مَكَّةَ الْمُكَرَّمَةِ - لَدُنَّ رَجُلٍ مُدَمِّرٍ مُعْتَبَرٍ - لَوْ جِئْتَ بِكُلِّكُمْ هُتَاتٍ





فَدَهْشَكْ دِيَاكْ نِي شَوَّهْ مِ كُذَّتْ دِيَاكْ دِيَاكْ .  
 نِي شَوَّهْ دِيَاكْ دِيَاكْ ، كُذَّتْ دِيَاكْ دِيَاكْ دِيَاكْ  
 كَمِ كُذَّتْ دِيَاكْ دِيَاكْ دِيَاكْ دِيَاكْ دِيَاكْ  
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[illegible]

جَنِّ هَتْدَن، اِهْمِيكِه كَجِدِيهَه سَبْد تَكَن دَمَن

[illegible]

"لَبَّكُ سُبُّكَ تَكْفُكُ مَعَكُ جُفُؤُكَ دَسَمُكَ"  
 مَمِّ، مَيِّدَكِي، مَيِّمَكُ، هَلْ مَكْبُذٌّ: "لَبَّكَ مَعَكَ مَكُ مَمِّ"  
 كَتَبَ دَبَّابٌ مَجْزِيَةً لَبَّكَ لَبَّكَ بَلَّيْتُ سَوَّيْتُ  
 دَمَّكَ، كَمَ لَمَ دَمَبٌ، لَمَّ دَمَّ دَمَّ لَمَّ لَمَّ دَمَّ  
 كَبَّكَ دَمَّ دَمَّ لَمَّ لَمَّ لَمَّ لَمَّ لَمَّ لَمَّ لَمَّ لَمَّ

مِنْهُ يَخْرُجُ دُكَّانٌ دَحْهُ مُسْتَبِيحَةٌ."

12. "דָּסֻבָּ יִמְצֵא, יִסְתַּבֵּל מֶ, דָּדֻסָּ יִפְקֹדֵה  
לְהִיכֵס חֵב עֲמֻלָּ לְנִפְתָּל דְּלִסְתָּ לְהִסְתַּבֵּל קֹדֵי

[illegible][illegible][illegible]

مج کڈ دے تہ اچھو مکا، کم پیکس پی صفر کہ  
 فک دھکدھ م ہکتا ججڈ دے سو بڈ بڈ بڈ  
 دھکمکک بے بجکک دھمومکتی۔ جڈ گے سو کیس  
 لکھت:

[illegible]

[illegible]

يَمَكَّةُ ۖ هَمَكَّةٌ

مَعْلُومَاتُ بَدَنِيَّةٍ

[illegible][illegible][illegible]

أَسْأَلُكَ دِيْمًا مَدَّةً دَائِمَةً قَدِيرَةً شَهِيدَةً  
مِنْ دَعَايَ لِسُقَايَةِ بَابِهَا لِمَدَدِهِ مِنْ تِلْكَ

كَسَا شَوْهًا كَمَا مَضَىٰ فِي دِيَارِ مَدِينَةٍ  
 دَخَلَ فِي بَيْتٍ فَذُوهُ فِي دَارٍ نَدَىٰ شَوْهًا كَيْصَفَ  
 هَمَمًا. يَصْفَىٰ بِدِيَارِ كَسَا شَوْهًا شَوْهًا  
 مَضَىٰ شَوْهًا. لَيْقَىٰ حَمَلًا شَوْهًا، وَهَمَمًا حَمَلًا  
 شَوْهًا، وَهَمَمًا حَمَلًا شَوْهًا، وَهَمَمًا حَمَلًا  
 حَمَلًا شَوْهًا. وَهَمَمًا حَمَلًا شَوْهًا  
 دَحْمَمًا فِي بَيْتٍ. حَمَلًا فِي دَارٍ شَوْهًا  
 مَضَىٰ فِي كَسَا فِي دِيَارِ مَدِينَةٍ  
 فِي بَيْتٍ فِي دَارٍ فِي دَارٍ فِي دَارٍ فِي دَارٍ  
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 مَضَىٰ فِي دِيَارِ مَدِينَةٍ فِي دَارٍ  
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## جد

فِي ذِي حِجَّةٍ ۚ

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تیس فہم مذہب  
سولہوی مذہب  
مسلمین کا مذہب

יִתְּנֶנּוּ בְּכִסֵּי  
 אֲבֹתֵינוּ אֶת  
 הַחֶסֶד הַזֶּה

لَحْمٌ خَبِثٌ مَسْحُودَةٌ  
مَقْذُوفٌ حَكٌّ يَدْبَتُهُ  
هَؤُلَاءِ لَهْفَاتُهَا مَسْحُودَةٌ

مَعْمُورَةً ۖ هَٰذِهِ ۖ دِمَاقُكَ  
يَكُنْ كَذِيحًا ۖ هَٰذِهِ ۖ دِمَاقُكَ  
أَكْبَرُ ۖ هَٰذِهِ ۖ دِمَاقُكَ

حَسْبُكَ مَا كَيْفَ شِئْتَ حَقّاً  
دَعَاكَ لَكَ فَرَّقَ هَجْمَكَ  
مَنْ سَخَّرَ بَابَهُ ذَاتُ مَدِينَةٍ

[illegible]

كَلِمَاتٍ مِّنَ الْقُرْآنِ  
مُحَدَّثَةٍ مِّنَ الْقُرْآنِ  
مُحَدَّثَةٍ مِّنَ الْقُرْآنِ

بِحَمْدِ دِيْدِ، تِي سَ حَاجَ  
لَحْ ۲ صَ ۲ عَ ۲ مَدِ ۲  
مَسْ ۲ دِ ۲، كَسَ ۲ كَبَ ۲

حَسْبُكَ سَمْعٌ مَعَهُ  
وَيَذَرُ قَلْبُهُ خَالِيَةً  
تَدْرُسُ حِكْمَ الْفَيْسَلِ

هَمْزٌ فِي هَمْزٍ مِثْلُ هَمْزٍ  
هَمْزٌ فِي هَمْزٍ مِثْلُ هَمْزٍ  
هَمْزٌ فِي هَمْزٍ مِثْلُ هَمْزٍ

[illegible]

يَهْدِيهِمْ هَادِيًا  
جَبَلًا مَدِينًا  
مَدِينًا مَدِينًا

[illegible]

[illegible]
$$f'(d_1) \leq f'(d_2) \leq f'(d_3) \leq \dots \leq f'(d_{n-1}) \leq f'(d_n) = f'(d_{n+1}) = f'(d_{n+2}) = \dots$$