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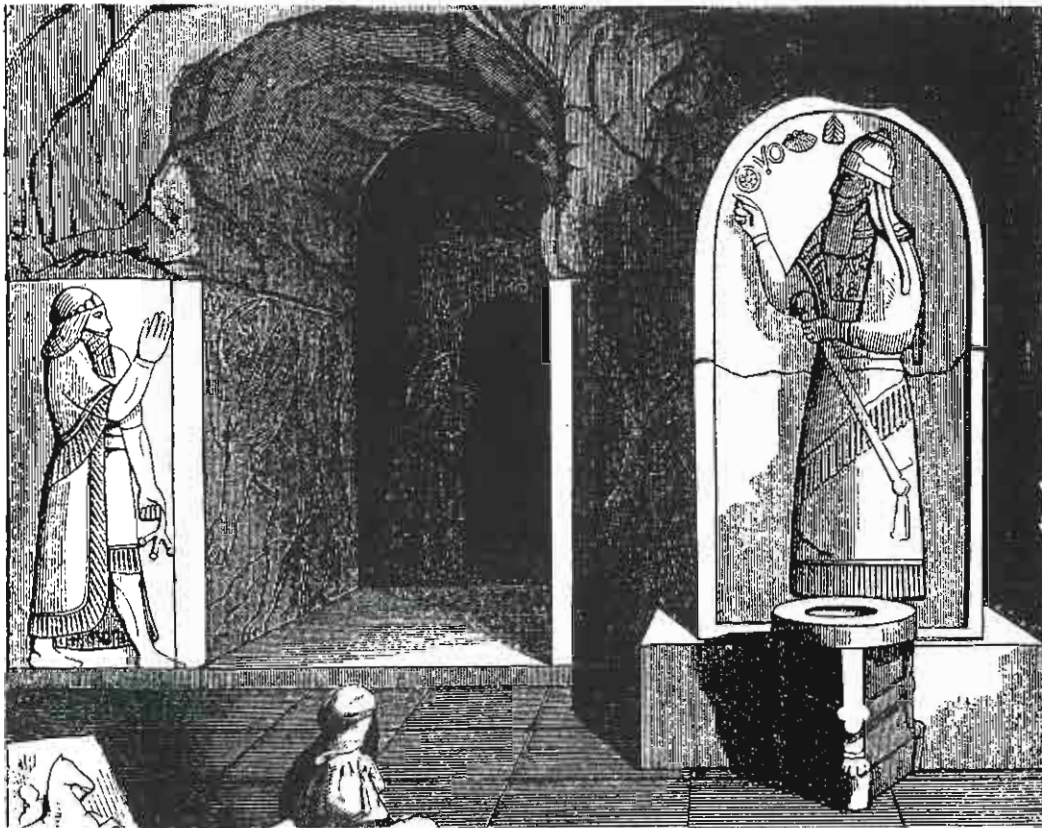
*Dedicated to the
Advancement of Education
of Assyrians*

THIRD QUARTER 1999



NINEVEH

VOLUME 22 NO. 3



***Entrance to an Assyrian Temple at Kalhu
(Calah) -present day Nimrud- Kalhu was
an Administrative and Military Capital of
Assyria, Built by King Ashurnasirpal***

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

THIRD QUARTER 1999

VOLUME 22 NO. 3

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And The Scroll Opened....

The Second Scroll: About Marriage - A book of Ancient Wisdom

by George M. Lamsa

And when the darkness had fallen upon the earth and the deep silence had replaced the solitary crying of shepherds and the chattering of birds, another scroll opened, and its contents were on marriage. And the man of God opened his mouth and read:

"In marriage your wandering souls unite once more, to dwell together in the strange and temporal inn of life. The soil from which the sinews of your bodies were formed joins together again, so that another offering from the fragrance of your garden may be offered to the God of Light.

"Verily, I say unto you, in your marriage you become a burning candle from which myriads of candles will be lighted to illuminate the Great Temple of God.

"In truth, your bodies are made of clay, but your souls came from beyond the stars. And in this union the mortal and the immortal unite and the infinite temporarily become finite, and the inanimate articulates and shouts with joy. Even the gods share in your feasting, and the earth and the planets join in your union. And the stars dance at your wedding feast, for they join hands through you and kiss one another with your lips, and at your death they separate once more to be joined again.

"In your union let your lamps be burning like the sun and keep your vessel full of the precious oil, for your journey is long and its destination uncertain. Myriads of the unborn are holding their candles and are waiting for their time to light them from your candles and to fill their vessels from your precious oil so that they may participate in the great feast—the drama of life—and drink from the same cup from which you have drunk.

"And I say unto you, Beware that your earthen vessels may not break and the precious oil made by the hands of God spill and your lights be put out.

"And, in marriage, let your wine mix and your sweet fragrance blend and your voices sing in harmony. And when the day is warm, let the petals

of your souls open so that the precious perfume of your flowers may fill the air. For when autumn comes your flower will dry up, but your sweet fragrance will still be in the air, and the sound of the trumpets of your hearts will gladden the hearts of those who are waiting for their round to drink from the Wine of God, and to walk on the paths which your feet have trod.

"Mother earth rejoices to hear your voices and to feel the touch of your feet, and its inanimate soil is glad to become the flute through which the voice of the Creator is heard and the cup in which His own hands had mixed the sweet wine, and the invisible spirit took form and became visible.

"In truth, long before you were united before the altar, your bodies were fashioned. Yea, before the waves of the sea reached the distant shores and kissed the soil, and your inner candles were lighted; before the planets started to revolve in their orbits; before the first ray of the sun struck the earth."

The Third Scroll: About Children

And as the night grew older and the thick darkness covered the earth, and new and familiar stars appeared in the brilliant skies, another scroll was opened and its contents were about children. And he continued to read:

"Your children are your fulfilled dreams and your hearts' tender buds nourished with your love. The warmth of April, the month of blossoms, has caused them to bloom.

"Now let your tender and green petals open slowly, so that the warmth of the April sun may nourish the flower. And when your flowers are in full bloom, the summer will water them with its precious dew and fill them with

fragrance and cause their fruit to ripen.

"Verily, I say to you, your children are the offerings which you offer to the Creator, and the

*North of the ancient city of Nineveh, Assyria, lies the ancient Assyrian town of Mar Bishoo and its colossal and historic cathedral containing seven chapels for worship built by King Khoshap in the 4th century A.D. This cathedral was a great Assyrian literary center where manuscripts and **scrolls** were written, old books copied, and young men educated for priesthood in the Assyrian Church of the East. On the southern side of the cathedral lies the grave of Raban (Monk) Gamla, a holy man of the Assyrian Church, who devoted his life to the study of the word of God, and to prayer and meditation.*

*On top of one of the highest mountains, a few miles from Mar Bishoo, is **Korra-Jenney**, an ancient shrine built of stone, probably one of the oldest remaining relics of the pre-Christian era. Between Mar Bishoo and Korra-Jenney is a large **Sacred Stone** where pilgrims stop, after visiting Korra-Jenney, to consult the sacred oracle. For centuries, year after year, men and women have knelt and prayed before this sacred oracle, offering their prayers and making wishes.*

One evening, the man of God, who for centuries before had spent many lonely years of his life in the mountains fasting and praying, appeared in a vision before the miracle stone with a bundle of ancient, sealed scrolls in his arms. He unfolded them, spoke to the people and imparted some of the secrets of life which he had learned from the ancient scrolls in his cave of solitude.

little candles you hold in your hands to be placed in the Great Temple of the Spirit.

"Like a tree that silently and securely holds its fruit at the top of its tender branches to be nourished by the sun, so you hold them high in your arms and nourish them with your love. For once you yourself were gently borne in the tender arms of your parents and nourished with their sweet love. Verily, I say unto you, you only render to your children that which your parents have rendered to you, and you guard the precious light which they have entrusted unto you.

"The same mystic power that nourishes the trunk of a tree also nourishes the branches and designs the flowers and causes the fruit thereof to ripen. Your love for your children is the same love wherewith your parents have loved you, and your light is their light and the flame of their candles is still burning in your candles, and their hearts' desires rest in your heart.

"In truth, your children are your tender and abundant spring blossoms wherein the precious fruit of life is nestling. And when the wind causes some of them to drop off, do not grieve over them. And when you weep do not say, the gods of nature have been cruel and unjust because they caused some of your flowers to wither and a few of your fruits to drop off. For the gods have their share in your sacrifices and sweet offerings and a share of the fruit of your vineyard. Aye, the generous and good husbandmen leave some of the grapes on the vine for the hungry and weary wayfarer and for birds and insects. And the generous reapers let some of the precious wheatears drop on the ground for the needy gleaners. For the wayfarer and the birds also have a share in the labor of your hands and a portion of your bread.

"And again, I say unto you, the children whom you lose are the cut flowers from your spring garden to grace the altar in the Great Temple of Life. Aye, their passing is like eventide, which suddenly disappears. Your hearts are sorrowed by their sudden departure, but the Tree of Life that entrusted them to you rejoices at their return and is happy to feel their fresh petals and smell the fragrance of the young open rose.

"Just as you admire the fresh flowers of your garden which your own hands have planted and cultivated, so the gods love the labor of their own hands. And the same hand which carefully planted the rose and watered it, also cuts it off. And when it is cut off the mother plant is temporarily shorn of its glory, but the fragrance of its flowers fills the air and its beauty graces the altar of God.

"Consider the trees in your gardens, how securely they hold the fruit they bear; yet some of it drops off before its season, so that the other may mature and ripen. Verily, I say unto you, the tree is aware of every fruit that drops off, and its silent ears hear the sound of every leaf when it strikes

the ground, and it understands the mysteries of nature, and is aware that nothing perishes and that nature knows no losses. For a single apple on a tree, good, and well ripened, is sufficient to fill the earth with myriad trees of its kind.

"Not all men are blessed with children, but all humanity rejoices in them. Children are like beautiful flowers in a field coveted by the eyes of both the owner and the stranger. For not every branch of a tree blossoms, but the whole tree is decorated with the flowers, and all branches share in making them.

"Yes, it is not the number of children that you bring into the world that counts, but it is the quality of your fruit that pleases the eye of the Owner of the Orchard.

"Therefore, when one of your dear ones leaves this life, do not mourn, but say, 'I will make of you a bouquet of flowers to be placed permanently before the throne of the God of Life.'"

Love A Story

**by Djulietta Bet-Kaplan
Rustavi, Republic of Georgia**

Nimrud was in his late thirties, still a bachelor, and had not been in love. His mother insisted that he get married. "I am getting old, son," she would say, "who will take care of your children?" Hearing of this, a friend of Nimrud's mother brought a photograph of her relative Surmi and praised her to Nimrud's mother. "Surmi is a good girl," his mother said to Nimrud. "She takes courses to become educated. Her parents have a fine home in the country and you will have a nice place to take your children in the summer."

The family found an excuse to invite the girl over and introduce her to Nimrud. She behaved modestly, showed good manners at the table, and didn't laugh too loud. Nimrud liked her. He saw her off that evening, and the very next day he took her out to the cinema. After a week of courtship, Nimrud proposed to her and Surmi accepted. They did not want to delay their marriage. Having been raised with traditional family values, Surmi dreamed about the day she would have her very own baby with its tiny, soft hands. And about her husband's gentle yet strong arms, his love and protection.

After the traditional Assyrian wedding and reception, the couple went on their honeymoon, to the big cities of Moscow, St. Petersburg, Riga. The crowds, the excitement, the beautiful shops, the sights glittering before her eyes impressed her deeply. But, for reasons she did not understand, Surmi soon became homesick and wanted to return to her home and its familiar surroundings. They returned to Tbilisi. Nimrud left his wife with

her parents for a few days. He felt relieved. "Now," he said, "I can have some fun with my friends, just like old times."

His freedom did not last very long. After a few days, his vacation came to an end and he had to return to his job. He and Surmi went to their home and began their life there. Their evenings together were pleasant. When they went to bed and he embraced her he felt that she stayed somewhat aloof and distant from him. "Perhaps the same thing happens with other couples too," thought Nimrud, as he tried to understand it.

After three months, Surmi began to gain weight. She was pregnant. Nimrud's mother was ecstatic. "I'm finally going to become a grandma," she said happily. But Nimrud felt an uneasiness he could not explain. His wife's physical changes as the pregnancy progressed made her seem different than the girl he had married just a short time ago.

Just at this time Nimrud was called up to serve in the Army. Farewell parties followed. He had constant headaches caused by hangovers. Finally, it was time to leave. He wrote letters to his family from the army, sending love and best wishes. After a few months he received a telegram from Tbilisi, telling him that a son was born to him. Everybody congratulated him. He searched inside himself for paternal feelings without success, which made him feel embarrassed. Photos of his son began to arrive. Here he was in a baby carriage, on his mother's shoulders, with his grandma. Nimrud's mother was very pleased with her daughter-in-law. "Surmi is hard working," she wrote, "and is very respectful to me." "Thank God," said Nimrud. "There are terrible scandals in so many families. Every thing's all right with them."

When he returned home from the army his son was four months old. Nimrud stood at the baby's bed for the first time in his life. There was someone in the bed rolled up in blankets. Nimrud touched his son's cheek with one finger very carefully, then bent over and kissed the baby's forehead. The boy opened his eyes and started staring at his father. "He looks exactly like you," said Surmi. Nimrud was surprised at the thought that there could exist anybody in the world who was an image of him. It had never crossed his mind before.

Nimrud's mother came in at that point and began talking to the baby in some strange language. "*Ana khlapukh* [an expression of great endearment. Literally in Assyrian: I am thy servant], 'Givu' looks just like my son." The words and the thought surprised him again. He stretched his finger toward the baby, who caught it and smiled, letting bubbles come out of his mouth. Nimrud smiled in return. "He'll catch cold, that's enough for now," said Nimrud's mother. She neatly rolled up the baby again and gave him to his mother. Surmi sat down on a chair and began to unbutton her

blouse. She felt somewhat self-conscious doing this in front of her husband. The baby turned his head toward Surmi's breast. Nimrud stepped back and started looking out the window. It was snowing. "Snow in March?" he thought. "And they wrote that there wasn't a single snowflake on New Year's." The sound of his wife's voice suddenly brought his thoughts back to them. He turned around. She was caressing the baby, stroking his nose with her finger. "He's sleeping, a lazy one," Surmi said in response to the surprised look in her husband's eyes. "The doctor said he must nurse not less than fifteen minutes each time or I will lose my milk." The boy took one breast again. "Perhaps my mother had fed me the same way," thought Nimrud. "If she hadn't, I would have died. Was I also so helpless?" He felt sorry for his son. "And Surmi, she must eat well now, probably fruit every day." "Do you want some tangerines? I'll go to the market and get some," he said. "No, the doctor said I shouldn't eat them. It's better to have some apples and drink the juice. You know, they're sold in bottles." "So, I'll go and fetch some," he tried again. "It won't be necessary. My father brought a lot of apples from his garden." She finished feeding and was fastening her bra. "Her breasts are beautiful," thought Nimrud, "and she hasn't gained any weight at all after her confinement. She looks like a girl. Who's going to guess that she's had a baby?"

That evening the guests came over to celebrate his return. They roasted meat, proposed a toast to Nimrud and Surmi's health and to all the children in the world. "You must be so happy," said Nimrud's friend Sargis. "You've got a son and I have a daughter. Such a cute one and very interesting. She talks and laughs all the time. Her voice is like sunshine to me, even when I'm tired. Soon your son will talk and laugh, but at times you may get tired of him. Let's go and see him again." They went to the baby's room. There he was, lying in his bed wearing his little nighties. His hands were stretched to the toys that were hanging right above his bed. He was playing and laughing. "You see, he looks just like you," said Sargis. The words were like an arrow piercing his heart. "My son, my.....," his thoughts trailed off. Some new and powerful feeling rose in his heart, then broke in warm waves over his body. Thoughts of his father, whom he loved very much, came back to him. "If only he could have seen my son, he would have been so happy. My son will love me too. When he's big we'll go up to the mountains together, or maybe we'll buy a car and all the family will go to the sea." "I'm so sorry your Givargis is younger than my Ninvi," said Sargis. "According to our custom they normally wouldn't marry when the girl is older, so we won't become related. Now you need one more son and then a daughter." Surmi had entered the room. "We'll try our best," he said

over Surmi's shoulder, embarrassing her.

"Nimrud, come, all the guests are here," his mother called from the other room. The guests congratulated him again and again. It was a joyful evening.

Somewhere that night, stars were touching the ocean. Somewhere the earth was covered with unmelting snow. The moon rose above Tbilisi and its light came into the room. Givu was sleeping. "The little man has great dreams. What is he dreaming now? He'll never be able to tell. Though he is such a little and helpless one, he can give birth to the greatest feeling, he can awaken love in people's hearts".

Father Benyamin Bet-Yadegar's Mission Activity in Tbilisi, Georgia

by Lida Bet-Vardi Bet-Kasha, Tbilisi

I always read with pleasure the pages of Nineveh magazine because I can get information about outstanding, remarkable people of our epoch and draw a lot of interesting and useful material from articles about Christianity, as well as about our historical homeland. But an invaluable contribution of your magazine is telling about people who have served and presently serve their nation. It is important to our youth to have knowledge of their history, language and people.

I want to tell you about a wonderful and dedicated priest, Father Benyamin Bet-Yadegar of the Assyrian Catholic Church, who came to us from California a little over four years ago. His assignment to us was an emotional moment for everyone here in Tbilisi and the other Assyrian communities in Georgia, in the former Soviet Union. We couldn't even imagine when we would ever have the opportunity to hear the liturgy and the sermon in our native language. Ever since Father 'Benny's' arrival here, despite the weather and the difficult economic situation, people attend

church and every Mass. Responsive and watchful, kind and modest, loving his work and his people, Fr. Benny became for us preceptor, father and friend. But his most important merit is that he could unite his people of different religious denominations. We are all representatives of one great nation. And inside us dwells the real faith in God. Fr. Benny's mission activity isn't limited to Mass every week, but with his tireless work he helps to resolve a lot of our community's problems. He organized the Church's choir for children and youth, who sing beautiful Assyrian religious songs. His organizational skills can be seen especially during Christmas and Easter festivities. We enjoy not just the spiritual part of Mass, but also the esthetic. All members of the choir wear white clothes, have hand branches of willow and perform the rites wonderfully. He also teaches the Assyrian language, and his classes are attended by people of all ages. The result of his educational activities is evident - we can read and write in our language. How wonderful and joyful it is to hear children fluently reading the Apostles' letters in Assyrian. He also organized a youth group and offers free English classes. It is a great opportunity for them to know and establish relationships with each other, and to make new friends.

Last year Fr. Benny published the liturgy in three languages - Assyrian, Georgian and Russian, with transcription in Georgian and Russian; also, a prayer book for the choir and the Church's calendar. He is working on an Assyrian dictionary with translation into Russian, Georgian and English. He is very busy during the whole week - Mass twice a week, rehearsal with the choir, Assyrian classes, meetings and work with youth, trips to Gardabany, Kanda, Kutaisi, and work in his office. We Assyrians living in these villages and Tbilisi are very thankful to him for all the good things that he does for his people.



Assyrian classes in Tbilisi



Assyrian classes in Tbilisi

An Assyrian Nun Consecrated in the Assyrian Church of the East

by Solomon S. Solomon

Olga Noel Yacob was consecrated as the first Assyrian nun [in modern times] in the Assyrian Church of the East during a memorable service in the church of Mart Maryam in Nuairiya and Gayara (new Baghdad) on August 15, 1996. The mass and consecration were conducted by His Grace Metropolitan Mar Giwargis Sliwa of Iraq. Sister Olga was declared as the "First Nun" of the new order of "The Virgin Mary Nuns of the Church of the East." The order is to be directed by Mar Giwargis and guided by Father Yosip Tom who is the head of the Carmelite Fathers in Iraq. Among the dignitaries present were Metropolitan Joseph Lazaroto, the envoy of the Pope; Metropolitan Mati Shaba Mutawaka, the head of Syrian Catholic Bishops in Baghdad; Anba Quryaqus, the head of the Chaldean Monks; also present were priests and monks and nuns from the different Christian denominations in Iraq.

Sister Olga is 32 years old and was born in the Iraqi oil center of Kirkuk. Earlier, she was a teacher at the Assyrian Elementary School. The Sister holds a science degree from Arbil University and has studied Philosophy for two years. She is currently studying Divinity in the Chaldean Divinity College of Babylon. The Chaldean Patriarch, Mar Raphael Bidawid was so pleased with the news of the event that he sent a personal congratulatory letter to Metropolitan Mar Giwargis, who is the head of the Assyrian Church of the East in Iraq.

The Sister visited the United States in 1997 where she received the endorsement of the New Order by the hierarchy of the Assyrian Church of the East in Chicago.

After the Gulf War, Sister Olga, along with members of her family, left for Jordan, and it was there in Amman that she had a Divine call to remain behind and serve Christ and humanity; so she returned to Baghdad and told Metropolitan Mar Giwargis that she wants to become a nun and build a convent. A temporary house was furnished in Baghdad, and depending on the source, 2-4 novices are serving the Lord under her direction. Sister Olga is attempting to collect donations from throughout the world to build a permanent convent in Baghdad.

As an editorial in the "Voice of the East" declared, it is hoped that this action by Sister Olga will provide for Assyrian women to be active in the church after their absence of many hundreds of years.



Sister Olga



Consecration of Sister Olga by Mar Giwargis Sliwa

10,000 Assyrian “Brides” Chose Martyrdom to Help Save the Nation.... The Story of Malik Shalita

From: History of Assyria - by Mnashi S. Amira

Translated from the Assyrian with format changes by George V. Yana (Bebila)

Malik Shalita was born in the year 1340 A.D., in the great city of Nineveh [the ancient capital of the Assyrian Empire]. His father's name was *Malik Sahrouna*, and his mother, *Rimrimta*. He obtained his education in the higher school of *Bet Abba (Akra)*. For some years he went to Syria, and from there to the island of Cyprus, where he perfected his knowledge of Greek language and philosophy. In Cyprus he wrote a voluminous book on the Crusades to Jerusalem, in which he criticized western Christians for their deviation from the Christian path.

When *Malik Shalita* returned from Cyprus he found out that his father, the *Malik* (Leader) of Nineveh, had died. He replaced his father as *Malik* of Nineveh, and continued to devote himself to the study of the works of the Assyrian philosopher, Doctor *Zkha*. Like his great teacher and founder of the philosophy, he would speak against the clergy and say that “these spiritual leaders will bring death to the Assyrians, and there is blood in their eyes.” It was at this time that *Teimur Lang* (Tamerlane) was massacring the people of Iran, Mesopotamia and India. *Malik Shalita* said that “if we remain as we are now, or if we do what the spiritual leaders are advising, there is no doubt this ‘black pot’ will be broken on the heads of Assyrians [an Assyrian proverb - to mean that we too would be massacred]. Therefore, with one mind and one might, we should all unite in order to withstand the internal and external enemies, those who have drawn their swords and opened their mouths to swallow us. So, we must be alert and not let ourselves be divided along different religious denominational lines. Listening to these religious leaders will bring destruction to our nation.”

When *Teimur Lang* conquered Syria, he learned about the Crusades, and how Christians had massacred Moslems. He vowed to take revenge on Christians. After conquering Turkey, suddenly, in 1401, he attacked Assyria from the west.

Malik Shalita, a man full of zeal for his nation and intelligent, had started his preparations for resistance, working tirelessly, as soon as he heard about *Teimur Lang*, the ruthless enemy, whose army was superior in numbers to Assyrians. At the same time, the spiritual patriarch sent word to all Assyrians to avoid fighting, just as Jesus had said, to turn the other cheek when struck. While the poor Assyrians were carrying out the orders of the patriarch, thousands were being slaughtered in

Amid (*Diarbakr*) by *Teimur Lang*'s army, building towers with the heads of Assyrians. And when the towers couldn't be completed, they severed the heads of children to complete the towers.

Malik Shalita was busy, day and night, making preparations, although the spiritual leaders who were against war were opposing him. He was writing letters to the spiritual leaders of all the denominations, to all Assyrians, asking for their help, to come and stand up against these Mongols who were killing Assyrians, young and old without mercy. As the enemy was forging ahead, *Malik Shalita* sent a message to *Malik Resheshoo* and *Layo*, the daughter of *Tumarsa*, telling them to try anyway they can, to slow down the progress of the enemy toward Nineveh. *Malik Shalita*'s strategy was to draw *Teimur Lang*'s forces toward the vast plains of Assyria, away from densely populated areas.

In this fierce battle, many women participated, helping *Malik Shalita* in many ways. *Sharbe*, *Malik Shalita*'s wife, was their leader and organizer. Many times, women and girls would offer themselves as targets to the enemy, so that the Assyrian fighters could get a chance to strike. Moreover, *Sharbe* dressed her only daughter, *Shvikhta*, in a bridal gown, and together with 10,000 young maidens dressed as bridesmaids, sent them to the battlefield, with pots of milk pottage to feed their warriors, while chanting *The Song of Sacrifice*, ‘long live brave Assyrian men; our mothers have sent milk pottage to you and want you to stand up until the last drop of your blood for our honor and rights. All of us are a sacrifice to you for the sake of our deliverance from *Teimur the executioner*. You showed you are worthy of mother Assyria's blessings to you.”

In this ferocious hand-to-hand battle, the well-prepared Assyrian forces defeated *Teimur Lang*'s forces. He fled with a very small number of his hordes. Most of the little bridesmaids were killed including *Malik Shalita*'s wife and daughter.

The day, known as *Kaalu Sulaka* – Festival of the Brides – has been celebrated since then in memory of this historic and tragic day, the day of deliverance. To this day, people make the pottage of milk, but they may not very well know the idea behind the celebration of the day, and why a pottage of milk is made. These girls were collecting things for the Assyrian warriors. This is the national tradition of the Festival.

Teimur Lang was from the Turkman tribe. He was born in 1336, died in 1405 and his capital was Samarkand (Shamiram Kand). This bloodthirsty man decapitated 100,000 persons in Esfahan, Iran, and when he captured Baghdad slaughtered 90,000 people. This barbarian used to kill people of all nationalities and destroyed cities without mercy, for pleasure. When he didn't kill people, he would be upset. The character and goal of this man was, mostly, to eradicate Christianity from the world.

Translator's note: The article in Assyrian appeared in Nineveh magazine, First/Second Quarter 1998. Translated by request of the Editor.

Editor's note:

1. Mikhael K. Pius, in his article in Nineveh magazine, First/Second Quarter 1993 under the title of *Kaalu Sulaqa Commemorates Old Traditions* relates the observance of old cherished national and religious traditions of the Festival. He says,

"*Kaalu Sulaqa* Festival, falling 40 days after Easter, has a traditional history, both religious and national. *Kaalu*, in the Assyrian language, means bride and *Sulaqa* is the Ascension of Christ. The Bride symbolizes the Church and Christ is considered the Bridegroom. Hence, when Christ ascended to heaven He left His Bride (the Church) in the care of His Disciples. They took the Bride around and introduced Her to the world in the form of Christianity. The act of taking the Ascension Bride from house to house commemorates the Disciples' missionary work, the material donation each family makes to the Bride symbolizes support for the Church and the celebration is in the joy of the Event."

2. Mikhael K. Pius also tells the story of *Malik Shalita* being a national tradition of the Festival according to the Assyrian historian Mnashi Amira.

3. The article by Mikhael K. Pius contains another national version of the Festival. This was written by the late *Raabi* John Alkhas wherein he writes:

"Wherefrom has this tradition of the bride on Ascension Day come to us Assyrians? Why don't the other Christian races have this festival?"

"In the beginning," he went on, "only a small number of Assyrians received Christianity. The rest remained in their own faith for a long time."

"As it is known now, during the month of May the Assyrians used to observe the great feast of the goddess Bailit. It was during this feast that all the weddings would take place at the temples. After the official registration of the marriages, the brides and their bridegrooms would go around and visit the homes of their relatives to make known their marriage and to receive wedding gifts, or, as we now say, to collect *sabaghta*.

"The feast of the Ascension of Our Lord to heaven also usually falls in the month of May. The Christianized Assyrians established this custom of taking little "brides" around on Ascension Day in similar manner as the ancient Assyrian practice.

"That is why this tradition of *Kaalu Sulaqa* has remained with us Assyrians till now. It would be a pity if it is forgotten."

4. H.W.F. Saggs, in his book *The Greatness That Was Babylon*, writes that Belit is one of the various goddesses. "As the 'Lord' par excellence, Marduk received the title Bel, 'Lord,' just as Ishtar was often called simply Belit 'Lady.'"

The Church Of The East During The Patriarchate Of Mar Ruwil Shimun

By Solomon (Sawa) Solomon

Mar Ruwil Shimun became Patriarch of the Church of the East after the death of his uncle, Mar Awraham Shimun, in 1861. By then the Assyrian nation was still suffering from the impact of Badir Khan Beg's invasion of the Hakkiari (southeast Turkey) Assyrian tribes in 1843. In that calamity, Mar Awraham's mother, Khammi, along with over 10,000 Assyrians were killed by the Kurds.

During his tenure, Patriarch Mar Ruwil tried to strike a balance in his dealings with the American and English missionaries, and the Catholic Church. In the end, he was able to save the Assyrian Church of the East despite all the pressures he faced from



all quarters. The following is a breakdown of the Church's hierarchy some one hundred years ago:

The Patriarch: The Patriarchal Cell was in Qudchanis, a village with 60 households near Julamerk, about 100 miles south of Van. There were two churches and four priests in the village. The Assyrian tribes of Tiari, Tkuma, Walto and Dizen were considered the Diocese of Mar Shimun.

Mar Ishaq Khnanisho: This Metropolitan was second only to the Patriarch. His name means "mercy of Jesus", and he lived in the Monastery of Mar Eshu in Shamizdin. Under his supervision were the lands of Shamizdin, Targawar and Mar Gawar,

with 43 churches, 36 priests, 3 bishops and over one thousand families. One of his official duties was to consecrate the Patriarch.

Mar Sargis: As Bishop of Jeelu, Baz and Rekan, he lived in Mata (village) D'Mar Zaya in Jeelu which contained 70 households and two churches. In his Diocese there were 38 churches, 37 priests and 1,650 households.

Mar Ishuyaw: He was the Bishop of Barwar Bala, and Dure was his residence.

Mar Yonan: As Bishop of north Urmia, Persia, his seat was in Supurghan and his Diocese comprised several hundred families.

Mar Slewa: He was the Bishop of Gawar and his seat was in Gagawran. In his Diocese were 56 churches served by 43 priests. His flock consisted of 1,500 families.

Mar Sauresho: The Diocese of this Bishop covered a number of villages near Urmia. His name means "Servant of Jesus". He was under the supervision of Mar Khnanisho.

Mar Dinkha: He was the Bishop of Tis in Shamizdin. His name means "brightness". He is an ancestor of the present Catholicos Patriarch Mar Khnania Dinkha IV of the Assyrian Church of the East.

Mar Youkhana: He was the Bishop of Tulaki in Targawar and was under the authority of Mar Khnanisho.

Mar Awrahim: The brother of Nimrod Shimunaya and first cousin to Mar Ruwil. He was consecrated Bishop in 1884 with the hope of becoming Patriarch to succeed Mar Ruwil. This was not to be because of subsequent events.

Mar Goriel: Bishop of Urmia, Sulduz and Ardishai. His Diocese included 40 churches being served by 28 priests.

Mar Yosip: He was a Bishop in Jezeera, but he joined the American Protestants and got married.

The name of Bishop Mar Eshu comes up with no details. Also, there were two vacant dioceses in Jezeera.

Developments in the later years of Mar Ruwil: On February 2, 1895, Deacon Eshai D'Mar Shimun, the half brother of Mar Ruwil and the father of Patriarch Mar Benyamin Shimun, died after an illness in the American Presbyterian Mission Hospital in Urmia. Present for the funeral in Charbash, Urmia, were Bishops Mar Goriel and Mar Yonan. Later, Bishop Mar Awrahim left for Qudchanis with a party of 25 Assyrians to inform Mar Ruwil. In September, Eshai's sister Sulti, accompanied by his little daughter Surma D'Mar Shimun, paid a visit to his grave in Charbash.

In June, 1898, Bishop Mar Goriel, along with Archdeacon Dinkha of Shamizdin and their party of twelve, were murdered near Mar Eshu in Shamizdin while on a visit to Metropolitan Mar Khnanisho. The culprit was Sheikh Sadik. Their bodies were taken to Persia and buried in Ardeshai, Urmia. The funeral was conducted by Bishop Mar Yonan. Soon

thereafter Mar Ishak Khnanisho left Shamizdin and took refuge in Qudchanis.

In 1897, the Russian Orthodox Mission in northwest Persia was able to win over Bishop Mar Yonan and his entire flock to the Orthodox Church. Later, more headway was made by them so that after a few years only parts of Salamas, Targawar and Sulduz remained in the Church of the East. However, the Russians promised the British that they would not interfere in the affairs of the Church of the East in Turkey proper.

The problems of hereditary succession: The English clergyman E. L. Cutts mentions that in 1876 he was introduced to Qaysar, the son of Nathan and first cousin to Mar Ruwil, as the Patriarch-Designate. However, we know now that Qaysar did not succeed Mar Ruwil.

Yosip Youkhana, a nephew of Qaysar Nathan, was another candidate who did not succeed to the office of Patriarch. Yosip was an Archdeacon in Qudchanis, and in 1903 became a Catholic.

Bishop Mar Awrahim was one of the five sons of Ishak Shimunaya, and first cousin to Mar Ruwil. Early on he became the favorite choice to succeed the Patriarch; however, distrust and hostility developed between the two houses. Later on, Mar Awrahim joined the Catholic Church.

On March 15, 1903, Patriarch Mar Ruwil consecrated his nephew Benyamin, the son of Deacon Eshai, a Metropolitan. This action gave Mar Benyamin an advantage over Mar Awrahim. On Friday, March 27, 1903, Mar Ruwil suffered a stroke and died two days later. Mar Ruwil was the thirteenth Patriarch to reside in Qudchanis. He had become a Bishop at the age of 14. He was succeeded to the Patriarchate by Mar Benyamin Shimun.

Editor's Note:

In reference to Patriarch Mar Ruwil Shimun, Theodore d'Mar Shimun, in his book (in Assyrian) *History of the Mar Shimun Patriarchs*, relates the following episode in connection with the ferocious battle between the Kurds under Badr-Khan, Amir of Bohtan, and the Assyrians of the Hakkari mountains in 1843. He says that Shamle, the sister of Patriarch Mar Awrahim Shimun (1820-1860), had held the hand of her nephew, Ruwil d'Mar Shimun, then six years of age. She noticed Barcham Goundeknaya, who use to live at the residence of Nouri Beg (Amir Nur-Allah), Amir of Hakkari. She asked Barcham to please save the child. He said, "woman, if you do not lay off from badgering me, I will take the child and slam him against the rocks." Evidently, Barcham did hit the child, and was later found buried under heaps of corpses for three days, and on the fourth day when the dead were removed for burial, miraculously Ruwil was found alive.

Ma'alula - an Early Heart of Christianity

by Daniel (Danik) M. Sarkisov

Department of Oriental Studies, Tbilisi State University, Tbilisi, Georgia

A journey across Syria is a journey of discovery in the world of art, history, culture and human relations. Here, civilization flourished for many centuries. Damascus, the capital of Syria, is one of the oldest cities. Since the dawn of civilization, Syria has been a meeting place and a crossroad, where different peoples and cultures and world empires met. There are many remains of civilization at Mari, the cities of Zenobia, rising from the sands, Greece, Rome, Assyria, Babylonia and other eastern empires, as well as those of Islamic mosques and magnificent castles of the Middle Ages, indicating human occupation of these locations for many centuries.

Among the many historical and religious relics of the past we find Ma'alula, a picturesque Syrian village, which remains dear to my memory. Ma'alula springs from the rocks and witnessed the birth of Christianity, and was one of the earliest Christian centers. It lies less than forty miles to the north of Damascus. The eastern slopes of the Al-Qalamoun Mountains, Syria's most beautiful and bare mountains, whose pinnacles are adorned with miter-like capitals, embrace the village of Ma'alula, surrounding it on all sides. Here, nature itself, together with events, has prepared this wonderful village to "run on the same track," slumbering in that quiet highland top rising 1,500 meters above sea level. From the awesome eminence, it overlooks the local scene below, watching the flow of history and bearing witness to the events of time. Here, the towering mountainous walls encircling the village are cultivated, and you become fascinated by houses clinging to the rocks as birds cling to lofty trees and crags. Houses here tower above each other like series of terraces, in stories, each of which is not higher than one house, so that rooftops have become corridors and causeways leading to other houses above. Everything here belongs to the past; yet it lives in the heart of the present. Relics, boulders and caverns carved in the rocks relate the history of thousands of years, from the Aramaean era, when Ma'alula belonged to the Kingdom of Homs, to the Roman era, when it was named Seliocopolis, to the Byzantine era, when it played an important religious role as it became, starting from the fourth century A.D., the seat of an episcopate that lasted until the 17th century. However, there is no need to call for the testimony of relics and stones in order to extract history. It would be enough to approach one of Ma'alula's Christian inhabitants today in order to realize, as you listen to him, that history itself is still alive, talking here and now in Aramaic which is conveyed orally from parents to children. Living as they do amid an Arabic-speaking community, the

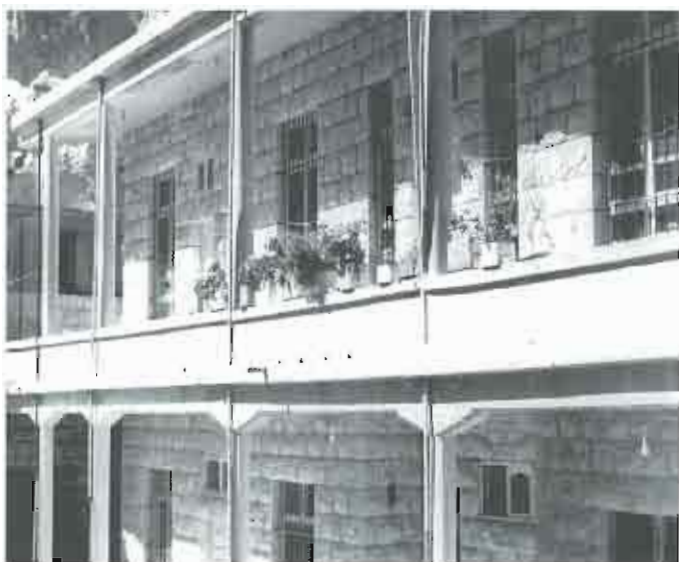


Ma'alula houses clinging to the rocks as birds cling to lofty trees and crags. - photo by author



Convent of St. Takla where services are conducted in Aramaic - photo by author

Ma'alula speakers are exposed to strong phonetic, grammatical and lexical influences of Arabic. Most of Ma'alula's 1,500 inhabitants are Christian. The roots of their everyday speech go back at least to the 10th century B.C. It is the same Aramaean tongue that was once spoken throughout the Middle East,



Ma'alula Monastic Buildings -photo by author



Photo taken in Ma'alula in 1992 when His Holiness Alexiia II, Patriarch of the Russian Orthodox Church, visited Syria. On the left is His Holiness Ignatius IV , Patriarch of the Syrian Orthodox Church.

from the Euphrates to the Mediterranean. It is the language in which Jesus preached. The Christians of Ma'alula and two other neighboring villages [Bakhaa and Jabadeen] are trying to safeguard this cultural heritage, however encroachment by the modern world is threatening to silence this ancient tongue. These villages preserve Aramaic as a spoken, rather than written, language, and the last manuscripts date from the 18th century, when monks wrote sacred texts in Aramaic. Found here is the renowned St. Takla Convent¹, considered one of the most ancient in the world and in which services are conducted in Aramaic, according to the ancient rites. In one of the cells lie the remains of St. Takla, daughter of a prince, pupil of St. Paul, held as sacred. From the rocky roof of the cell water trickles

down into a marble cup, which believers revere as wonder-working and which are visited by scores of pilgrims. They go there to gain blessings and to make offerings.

In my journey there, as I approached the Convent, I met a bearded priest in a black cassock with a big yellow cross. He looked about thirty years old and he was drawing water from the well. He invited me to his cell and proudly showed me a manuscript of the Bible in Aramaic. There are numerous monasteries, convents, churches, shrines and sanctuaries in the region, some of which lie in ruins while others continue to stand and function to this day. Among these is Mar Sarkis Monastery². This monastery was built in the fourth century A.D. on the remains of a heathen temple, designed on the model of Martyrion, which has a simple, plain appearance. It was named after Mar Sarkis, a horseman from Syria who fell in the reign of King Muximanus in 297. This monastery still maintains its solemn historical character. Within it you will find yourself in the midst of history.

In Ma'alula the farmer still tills and cultivates the land as his ancestors did hundreds of years ago. At the same time you also see the shining presence of the face of an educated youth, or a young woman wearing the latest fashion. Here, in Ma'alula, the religious seasons or festivities provide some of the most opportune and marvelous moments to witness the traditional processions of the Holy Exaltation of the Cross³ (Sept. 14), St. Takla's Day (Sept. 22) or Mar Sarkis Day (Oct. 7). A Christian Festival and of Arts are held in July, bringing the ancient community to life for today's visitor. All this has made Ma'alula a unique village that contains a strange mixture of past and present, reality and legend, sanctity and beauty, and has long attracted tourists, scholars and students from all over the world.

Editor's Notes:

1. Some accounts credit St. Thomas with converting Ma'alula to Christianity. Others attribute the conversion to a passing hermit, a zealous Christian who was shocked to see lustful behavior at a Roman bath in the village and cursed the place, thereby causing it to collapse over the heads of the bathers. A church now stands on the site of the baths. Another legend has it that in 45 A.D. a woman named Takla, a follower of St. Paul, pursued by Roman persecutors, ran into a cul-de-sac of Ma'alula's canyon. Trapped, she raised her hands in desperate prayer to the Virgin Mary, and miraculously the mountain parted, allowing her to escape through a narrow passage. The Convent of St. Takla is built into the rock face, and from the rocky roof water trickles down into a marble fountain, into which the villagers and scores of pilgrims dip their hands in belief that the water has miraculous properties.

2. The silver-domed cliff-top church of Mar Sarkis is one of the oldest in Christendom, built before 325 A.D. when the monastery sent its bishop to the first Council of Nicaea, the church conclave that drew up the text of the Nicene Creed. Monks have been here continuously since the time of the Emperor Constantine, who died in 337.

3. Another of Ma'alula's legends concerns Holy Cross Day which the village celebrates on September 14. In the 4th century, the Roman Emperor Constantine, a convert to Christianity, dispatched his mother Helena to the Holy Land to search for the true cross. He also ordered the lighting of fiery beacons from Jerusalem to Constantinople to flash the joyous news if she should find it. Two of these were placed on either side of Ma'alula's narrow canyon. In modern times, one beacon has been tended on feast days by the Catholics and the other one by the Orthodox. The feast is marked by the throwing of fire from niches in the cliff.

New Stele of King Sennacherib Found Recently

An Iraqi farmer accidentally discovered a slab engraved with cuneiform inscriptions as well as a portrait of King Sennacherib, one of Assyria's greatest monarchs. This rare find was shown on July 29, 1999 by the Iraq Museum researchers in Baghdad.

The King is shown with a conical gold crown, long earrings and beautifully woven long beard. His hand raised in salute, the cuneiform inscriptions quote Sennacherib advising his subjects in Nineveh, the Assyrian capital, to leave some space between their outer walls and the street. Nawal al-Mutwali, a language expert at the Iraq Museum says that, "the stele depicting the king in full regalia is the third of its kind to be found so far. The other two are in museums abroad. It was the first time an ancient Assyrian monarch has been known to give himself such attributes. The stele tells much more than what we already know about a monarch historians describe as both brutal and cowardly." She goes on to say that the inscription on the stele "gives not only new information about the king, but gives dimensions of Nineveh streets and tells where similar artifacts are to be found."

Editor's Note:

1. Georges Roux in his book *Ancient Iraq* says that "Sargon's descendants — the Sargonids, as they are sometimes called — governed Assyria in unbroken succession for almost a century (704-609 BC), bring the Assyrian empire to its farthest limits and the Assyrian civilization to its zenith. Yet the wars of Sennacherib, Esarhaddon and Ashurbanipal, which through the inflated language of the royal inscriptions look like glorious wars of conquest were, at their best, nothing than successful counter-attacks." Furthermore, he says, "Brutal and cowardly — most of his [Sennacherib] wars were fought by his generals — Sennacherib has been severely judged. Yet let us give him his due: the king who destroyed Babylon did an enormous amount of constructive work in Assyria. Not only temples and public buildings erected or restored in several towns and colossal hydraulic works undertaken throughout the country, giving a new start to agriculture, but the very old city of Nineveh (Ninua), hitherto a simple 'royal residence', was enlarged,

fortified, embellished and made into a capital city worthy of the vast empire it commanded."

2. In his book *Twin Rivers*, Seton Lloyd writes that "Sennacherib was probably the greatest since Hammurabi, and Assyria in his time reached the pinnacle of its fame and magnificence. He selected Nineveh as the new capital and centre of the empire and set about replanning and reconstructing it on a scale which he considered compatible with its function: the noble fortress, the city beloved of the goddess Ishtar. All the resources of the empire were drawn upon to make it magnificent. Finally, 'The Palace Without a Rival' was created, the center of the civilized world."

3. I quote L. Sprague De Camp from his book *The Ancient Engineers*. "Sennacherib proved less aggressive than most Assyrian kings, although he suppressed revolts just as fiercely. The most remarkable thing about Sennacherib was his technical bent." He "was the first to build aqueducts. In building the bed of the aqueduct, Sennacherib used concrete, and for the first time was a completely satisfactory waterproof concrete, which formed a synthetic rock as hard as most natural rocks."

4. From *The Arts of Assyria* by Andre Parrot: "One of the most impressive engineering feats of Oriental antiquity is the Assyrian water conduit from Bavian to Nineveh, a distance of over fifty miles. The works of Sennacherib (705-681 B.C.), it involved the quarrying, dressing and assemblage of over two million blocks of stone, measuring on an average about 20 by 20 by 26 inches. At some points the conduit exceeds sixty-five feet in width. At Jerwan it is carried across a broad valley by an aqueduct nearly one thousand feet long and forty feet wide, supported at one point by five arches."

5. "One of the quests of some ancient historians is for 'firsts', and on this basis we might call Sennacherib the first town-planner..." writes H.W.F. Saggs in *The Might That Was Assyria*, and "He had a sincere desire to do what was best for his state, his city and his people; and he was convinced that he knew what was best for them. And he was not averse to giving the facts a little twist to suit his own purposes. From excavations we can only discover how the ordinary people lived, how their houses were built and grouped, how they lay in relation to markets and temple. Sennacherib's only stated concern for such matters was that private houses should not encroach on the royal road."

"Stone supply was one of the points at which we know of a conscious innovation, since in the reign of Sennacherib teams of surveyors were sent out to search for new sources of specific kinds of the rarer and most ornamental types of stone." Saggs says that there was another conscious innovation under Sennacherib, who sent out surveyors into the mountains, the extensive forests of the Zagros and Taurus in deliberate quest of new sources of larger timber.

6. Because the royal roads were sacred, special rules governed their use. Sennacherib, the Assyrian

engineer-king, set up first no-parking signs. He placed posts along the processional way in Nineveh inscribed: Royal Road. Let No Man Lessen It.

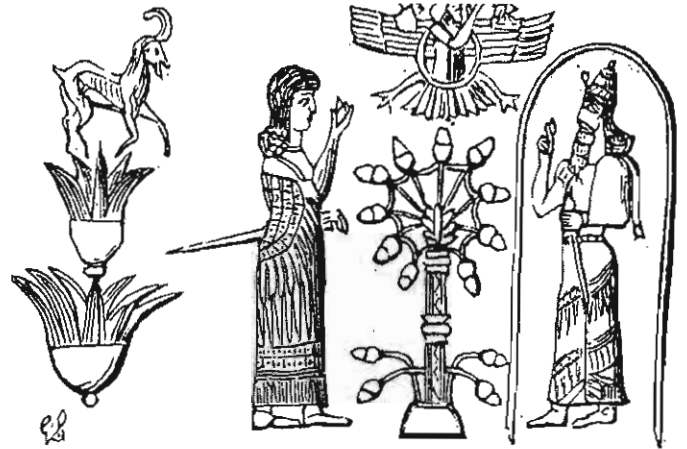
Paved processional roads were a regular feature of Near Eastern cities. At Ashur, the processional way had a pair of grooves in the pavement for the wheels of the sacred wagon, to assure the god had a smooth, safe ride. This was perhaps the world's first railroad. Sennacherib was a man of exceptional enterprise and open-mindedness. The Royal Road at Nineveh was over 90 feet wide.

7. Another innovation of Sennacherib. Origin of Coinage — as stated by George Contenau in his book *Everyday Life in Babylon and Assyria*: "The invention of money is generally ascribed to Lydia: but the decisive moment was the first occasion when business was transacted in terms of small silver ingots stamped with some device (the 'head of Ishtar' or the 'head of Shamash'). Sennacherib (706-681 B.C.) was actually striking coins of small denominations when, as he records in his Annals: 'I caused a mould of clay to be set up and bronze to be poured into it to make pieces of half a shekel' (= 1/7 oz).

8. One final piece of information I might add is from Austen H. Layard, M.P. as it is related in his book *Discoveries Among the Ruins of Nineveh and Babylon*. He writes: "I may mention in conclusion, as connected with the bulls forming the grand entrance [to the palace of Sennacherib at Nineveh], that in the rubbish at the foot of one of them were found four cylinders and several beads, with a scorpion in lapis lazuli, all apparently once strung together. On one cylinder of translucent green felspar, called amazon stone, which I believe to have been the signet, or amulet, of Sennacherib himself, is engraved the king standing in an arched framed as on the rock tablets at Bavian and at the Nahr-el-Kelb in Syria. He holds in one hand the sacrificial mace, and raises the other in the act of adoration before the winged figure in a circle, here represented as a triad with three heads. This mode of portraying this emblem is very rare on Assyrian relics, and is highly interesting, as confirming the conjecture that the mythic human figure, with the wings and tail of a bird, inclosed in a circle, was the symbol of the triune god, the supreme deity of the Assyrians, and of the Persians, their successors, in the empire of the East.* In front of the king is an eunuch, and the sacred tree, whose flowers are, in this instance, in the form of an acorn. A mountain goat, standing upon a flower resembling the lotus occupies the rest of the cylinder. The intaglio of this beautiful gem is not deep but sharp and distinct, and the details are so minute, that a magnifying glass is almost required to perceive them."

* M. Lajard has conjectured that the component parts of this representation of the triune deity were a circle or crown to denote time without bounds, or eternity, the image of Baal the supreme god, and the wings and tail of a dove, to typify the association of Mylitta, the Assyrian

Venus. (Nineveh and its Remains, vol II page 449. note.)



Royal Cylinder of Sennacherib

Expression of Gratitude

by George V. Yana (Bebla)

It is a characteristic of us, Assyrians, to recognize and appreciate any friendly act directed toward our nation. This time, the friendly act is a very important and valuable service to our language by a young American at the Summer Institute of Linguistics in Texas. The person we want to thank is Timothy Erickson of Modesto, California. Timm has designed an Assyrian font and a program, or a word processor, named Scriptpad, which produces beautiful Assyrian print, typed easily and the natural way, that is, right to left. Those who have visited Nineveh.com on the Internet may have noticed on the left hand column of the page, under Services, a line that reads: "Free Assyrian Font". This is the font designed by Timm. It is made up of two fonts: Gabriel Ator and Carlo Ator fonts. Both the fonts and Scriptpad are free, though the final version of Scriptpad, the word processor, will be ready in June of 1999.

In an e-mail message to Timm, after thanking him for his selfless efforts for the Assyrian language, I wrote: "Our people should know that there are disinterested people in this world willing to spend their precious time to create fonts and word processors for our language."

Timm replied: "I am not disinterested! I have very precious Assyrian friends and I love their language and culture. . . I created the fonts to print out some songsheets for an Assyrian Bible Study I was leading for refugees in Pakistan."

In his reply to my note asking him if he was the author of the fonts, Timm wrote: "Yes, Albert Gabriel is a friend of mine. I am from Modesto, California. The Gabriel Ator font was named after him."

For what Timm has done for our language, also considering his spiritual help to stranded Assyrian refugees in Pakistan, we, hereby, acknowledge the importance of his actions and thank him sincerely.

KHOUBBA KHOUYADA ATURAYA WAS BORN IN DESERT

By Mikhael K. Pius

The seed is sown

In 1942 a new Assyrian nationalist movement was born. The Movement, *Khoubba Khouyada Aturaya*, meaning Assyrian Love and Unity, was known as *Khait-Khait* or *Khait-Khait-Allap* (KKA). Its seed was planted among a group of Royal Air Force Assyrian employees in the barren desert of South Iraq and a year later its sprout was transplanted in the more expansive and fertile environment of C.C. (Civil Cantonment) of the R.A.F. Station of Habbaniya in Central Iraq. It was a potent byproduct of an Assyrian nationalistic love, undertaken by courageous Assyrian patriots but apparently opposed by a few self-seeking compatriots! Surreptitiously but lovingly nurtured, it grew for five years before a treacherous hand cut it at the roots and caused it to wither on the vine and die.

Khait-Khait was originated by a carpenter named Moushi Khoshaba, popularly known as *Ousta* (Master) Moushi. He began the Movement in R.A.F. Station of Shaibah among a working community of Assyrians. Numbering several hundred local civilian clerical and skilled employees of various trades, the Assyrians were the bulk of the group that was transferred to the desert air base from the R.A.F. Station of Habbaniya, 55 miles west of Baghdad.

These employees toiled just outside the R.A.F. Station, a few miles away, during the day and lived in a special camp of makeshift *sarayif* (huts) in the desert country, within walking distance of their work place, said to be called Site Hangars. But the permanent civilian employees of the Shaibah air base lived in a local camp of mud brick houses built inside the R.A.F. Station.

The *sarayif* were made of *hasseereh* (reed mats). Each consisted of two rooms and an open courtyard and accommodated two persons. They were provided for them by the R.A.F., who also supplied them free of charge with basic dry rations and cigarettes as well as military truck transportation for commuting as well as for periodic trips to the cities of Ashar and Basra some 15 or 20 miles away, for shopping, church services and other needs. But the living conditions in this camp were pretty harsh — cold and leaking huts during winter months and extreme heat, dust, and flies during summer. The residents used kerosene lamps for lighting and Primus stoves for cooking. They had treated running water, but no shower facilities; each one bathed out of a pail in a tub in his room in winter and in the open courtyard during summer. And the latrines, it is said, were so unsanitary that some people preferred to stroll out of the camp and do their ablution in the open desert.

During rest days and evenings these “bachelor”

employees did their own laundry, cooking and other housekeeping chores, and for exercise and entertainment they played a few outdoor games such as soccer and volleyball and, one camp resident says, a local game reminiscent of American baseball dubbed *Shaqqa Gouwana*. Another former resident says that on some evenings a few of the youngsters would walk in a group to cinema in Shaibah, talking and laughing aloud on the way to avoid being mistaken for prowlers by the British Gurka sentries. “And sometimes we would go on a picnic in a nearby palm-tree grove. There we would find discarded old military articles, such as empty ammunition shells, old boots, broken pieces of rifles” —probably relics of WWI. Others would get together in a group in one of the large vacant *sarifa* dwellings (which they called club) to relax, drink tea, chat and play indoor games, such as chess, backgammon, drafts, dominoes or cards. A few had musical instruments they played to entertain themselves and their camp mates.

It was during such group meetings that *Ousta* Moushi, a fervent nationalist, began to talk to them. First he narrated to them absorbing tales as well as stories from Assyrian history and about life in Armenia and Russia. Evidently, he had a knack for holding his listeners spellbound and would end the story on a high note, promising to finish it the next evening. “It was like watching a serial movie,” one of the listeners says.

Then *Ousta* Moushi gradually began to speak of love, unity, nationalism and other subjects of patriotic interest. Evidently, his intention was to arouse and exploit Assyrian love and unity among them and to channel it into a nationalistic force.

At first, his listeners were just a few. But by and by their numbers grew into dozens. His intelligence, common sense, and eloquence were so absorbing that, according to one witness, “even the gamblers gave up their poker games and listened to his nightly talks.”

In 1941-42 the war had not been going well for the British; Germany's Field Marshal Erwin Romel was giving the British a rough time in North Africa. And during a battle between the Iraqi Army and the Royal Air Force at Habbaniya in May 1941 (when the Assyrian Levies, assisted by a small contingent of R.A.F. personnel and a few old R.A.F. small airplanes, gallantly helped to defend the air base and defeat a much bigger force of Iraqi Army), the Germans, in collusion with the Iraqis, had bombarded Habbaniya, taking off from airfields in Syria and in Mosul, in northern Iraq. Evidently fearing the Germans might attempt to invade Iraq and Iran in order to control the two countries' oil

resources, which they needed badly, a British and Indian military force, dubbed Paiforce (Persia and Iraq Force), soon swarmed all over the Middle East to protect the area. The R.A.F. also fortified their Station of Shaibah as a British maintenance center and staging post, moving an essential part of their engineering machinery and air maintenance installations and equipment, such as the machine and aircraft engine shops and supply and maintenance units, from Habbaniya to Shaibah. Shaibah was close to Basra port, a shipping and escape gateway to India and elsewhere. So under British executive supervision, local civilian clerks at Shaibah carried out the administrative paperwork and the skilled workers did various repair and maintenance work, primarily of motor vehicles and airplanes. The latter also turned out a variety of mechanical and aircraft small replacement spare parts, such as bolts and nuts, squares, springs, etc, which otherwise could not be obtained easily from England, thus contributing to the British war effort.

Another belief is that the task work was the consignment of military equipment and supplies received from America at Basrah and transshipped as aid to Russia through Iran, which was the best and safest route.

Britain was then also trying to help its strapped wartime ally, the Soviet Union. It is said that some British war planes, arriving in Shaibah from Cyprus and elsewhere, were being serviced and painted with Soviet Union emblem and markings and handed over to waiting Russian pilots, who flew them to Russia for engagement against the Germans.

However, it would seem that when the British General Montgomery defeated the "Desert Fox" (Romel) and the fortune of war turned in favor of the Allies and the feared German invasion of the Middle East evaporated in 1943, Habbaniya's reinforcement units and supplementary work force at Shaibah were returned to their home base in Habbaniya.

The sprout grows into a tree

After these R.A.F. employees were returned to their former jobs in Habbaniya, where over two-thirds of the few thousand local civilian work force was Assyrian, the KKA Movement was planned and organized well and took hold and spread among the Assyrian male community of the Civil Cantonment. General opinion is that several hundred of the Assyrian civilian employees, especially those patriotic ones, including some Levy civilian clerks, were recruited into the Movement during its five-year run.

Originated and headed by Ousta Moushi, KKA operated underground, because Assyrian nationalist activities were forbidden by both the R.A.F. and the Iraqi government. As a result of this and the fact that the R.A.F. had obliged every person they employed to sign a document promising to safeguard the confidentiality of his

work and to be loyal to his British employers, KKA held its members to an oath of secrecy and loyalty of its own, with the pledge to accept and carry out orders and defend the Movement and its objectives.

One person remembers that when he became a member, he was taken by his cell leader to Ousta Moushi's house. Ousta Moushi had brought out a Bible and a sword and asked him to kneel down and put his right hand upon the Bible. Placing the sword upon his shoulder, Ousta Moushi had read the oath of allegiance while he had repeated after him, swearing to be loyal to the Movement and to abide by its commands. He was then given a secret password name. Another former member says that every two candidates would go together to take the oath and be given secret password name. A fork and a knife would be placed on the table during the oath-taking ceremony. Yet another one alleges that a dagger was placed on the table during the ceremony. But none can remember the wording of the oath nor is able to explain the symbolic meaning of the articles.

Ousta Moushi had thought up the idea of establishing the movement to benefit his Assyrian people. Evidently, after discussing it with some nationalistic elders of the community in Habbaniya and obtaining their cooperation, he planned and tailored KKA, more or less, in the fashion of *Tashnak*, the Armenian nationalist party, whose member he had been for 15 years.

KKA was composed of a few dozens of small groups, or cells. Each cell had a secret code number and each member was given a secret password name. For instance, one prominent member says Ousta Moushi's code name was "Judex" and his was "Danube". Cells were made up of six or more members, with a leader. Members of each cell knew only each other. No group members' names were made known to members of other groups. They were kept secret. Communication was made through a chain of committee leaders. Every dozen cell leaders formed a committee which communicated through one of its members with another committee, which in turn was connected through one committee member with the next committee, and so on, till the chain reached the Central Committee, the governing body. Thus the identity of only a few members was known to a few other members, while the bulk of the membership operated incognito.

The Central Committee, which issued the orders, was formed from the founding and elderly members. But their names were known then only to a select few. Some of the names mentioned today were Ousta Moushi, his brother Samson, and Gewargis Daniel (all of Soldus); David Iskhaq (of Gavelan); Polous Oda (of Toulloun); Ewan Warda (of Chamakiyeh); Raabi Aprim Binyamin (of Supurghan); Binyamin Gundalove (of Mar Bishu); Shawel Sulaiman, Rovil Mikhail, Sargis Michael, and Avimalk Yonan (of Gangachin), David Koryakos (of Jilu). Of course

there may be other names that are not known by those interviewed today.

Meetings of individual cells and of various committee and Central Committee leaders were arranged secretly and held covertly in different places, usually in members' homes, but sometimes in isolated locations.

The Movement's echo penetrated Assyrian communities in Baghdad, Kirkuk, and Basra as well as in Syria and Iran. It is said that it was received ardently particularly by the Assyrian community of Abadan and Tehran and by the Assyrian employees of the Iraq Petroleum Company's pipeline stations. Messages were sent even to Syria and Iran by hand of trusted members dispatched specifically for organizing purposes. One former member alleges that the Movement's voice reached even some Assyrian groups living in the United States through messages dispatched by hand of Assyrian-American pilots visiting Habbaniya. But this has not been corroborated except by one who says he knew American pilots used to come to Habbaniya, but doesn't remember if there were any Assyrians among them who took back *Khait-Khait* messages.

The tree wilts and dries up

Khait-Khait made a steady progress for five years. Then it came to an abrupt halt when the R.A.F. authorities uncovered it. It is not quite clear as to why and how the R.A.F. learned about it. Today some think it was the result of a struggle for leadership, and one prominent former member alleges that Ousta Moushi was led astray by flatterers and kinsmen. Others deny this and assert that Ousta Moushi was loved and respected as a leader and had no opponents, because he did not really hold himself above the others. Some others feel it was the hand of a treacherous Assyrian that thrust the spoke into the wheel, in order to gain favor from his British employers. One leading former member alleges it was a disgruntled demoted officer of the Movement who, to avenge himself, informed the Officer-in-Charge of the Cantonment. Still others think guileless and gullible members divulged the existence of the Movement by talking about it to friendly British personnel, who in turn passed the information on to R.A.F. Intelligence sources. The same person says that he had seen a top secret R.A.F. report on the Movement, smuggled out of a British high-ranking officer's office by Assyrian civilian clerks. Whatever the reason, two former members allege that Ousta Moushi and a few of his lieutenants were summoned to C.C. Office and were arrested, though most of the interviewed deny that anyone was detained following the interrogation. Another source alleges that Squadron Leader Lovett-Campbell, the Officer-in-Charge of C.C. at the time, had summoned Ousta Moushi and a few others to his office. He had placed his gun on the table and

had told them words to this effect: "If it's true that you people have a communistic movement I will shoot you all with this gun!" This statement has not been corroborated.

A leading former member alleges that Mr. Lovett-Campbell was even contemplating on evicting from the Cantonment some 150 of the members involved. The same person says that two pro-Assyrian British officers, however, took the case out of Mr. Lovett-Campbell's hands and quietly passed the word to the KKA leaders to disband the Movement before things got worse and the Iraqi Government learned of it. One of the officers was Major E.C. Day of Levies, with whom the person in question alleges to have had a secret meeting one evening regarding the matter.

Evidently, the R.A.F. authorities were afraid the Movement was communistic. But after the investigation they realized that Ousta Moushi was an intelligent and able leader but had no ill intentions towards the British or the Iraqi authority and that the Movement's aim was merely patriotic—to create love, unity, and comradeship among the Assyrian community—and that in fact it had no teeth to bite.

However, because the R.A.F. probably realized that Ousta Moushi might become an unwanted problem for them later on, he was dismissed from his R.A.F. job as a carpenter. It is said that he was watched and, from time to time, questioned by the local Iraqi police commandant. This took place in 1947 or 1948.

Another former member alleges that the Movement—or at least its spirit—did not die until the Habbaniya's abortive labor strike that took place near C.C. gate on June 9, 1952, when, the evening before the strike, eleven Assyrians, accused of being "ringleaders", were detained and a few others were wounded by R.A.F. gunfire during the strike. He believes the strike was arranged by the dormant KKA Movement or inspired by its spirit. But if KKA, or its spirit, was still alive beyond Squadron Leader Lovett-Campbell's murderous or eviction threat, the 1952 failed labor strike definitely killed it!

Ousta Moushi, however, was not jailed or evicted from the air base. He was left to live with his family in one of the lowly type of houses. Although his teenaged eldest son, Aram, was earning a meager livelihood, a close associate says that the Movement's founder and leader fell on hard economic times. At that time, the Movement had a cash balance of ID.300 (about \$1000) in its secret fund. The money was, one leading member says, with one of Ousta Moushi's related associates. A wish was expressed to donate the money to the fallen leader to help him in his economic hardship. But in order to avoid the possibility of a controversial furor over the decision, a few of the leading members thought it best to give the money instead to Mar Gewargis Church of the East in

Habbaniya, which they did. So *Ousta Moushi* lived a quiet and austere life with his family until his death in 1951 at the age of 75.

Who was this patriotic “planter”?

What sort of person was this man who apparently possessed this gentle and humble yet effective leadership and commanded the love and respect of his fellow patriots?

A composite picture of *Ousta Moushi* emerges as being a rather short man of average weight at the threshold of old age, somewhat hard of hearing, with a solemn face and a balding head of gray hair. He wore glasses, and often a beatup English cap or a cylinder felt hat and a jacket that was a little too long for him, over baggy trousers, and walked with a slightly stooped posture. He buttoned up his shirt collar but did not use a necktie. “He did not care much about his dress,” an eye-witness says.

His attraction and charismatic personality was not in his looks or attire but in his resourcefulness and in his voice, style, and the content of his speech. Evidently an intelligent and educated person, he has been described as being modest and gentle; a good listener who made eye contact and spoke slowly and in simple terms to make his meaning easily understood, giving his listeners the conviction that they were in the presence of a knowledgeable man, unassuming, earnest, sincere and understanding. It is said that he had an amazing memory and that he could recite, word for word, passages from what he had read previously. And when he talked he was so eloquent and persuasive that he would quickly captivate his audience's attention. He had even composed a stirring patriotic song for the Movement called *Jwanqa Zakhma* (Courageous Young Man).

Ousta Moushi had two younger brothers, *Samson* and *Yosip*. All three were employed as carpenters in the R.A.F. Station of Habbaniya. *Ousta Moushi* and his wife *Rakhy*, daughter of *Yosip Badal*, had three children: *Aram*, *Youliya* and *Awner*.

According to information supplied in 1995 by his son *Awner*, *Ousta Moushi* was born in *Soldus*, Persia, in 1876. He was the eldest son of *Khoshaba Moushi* and *Saanam*. *Saanam* was Armenian, and *Khoshaba* was an ordained deacon of The Ancient Apostolic Catholic Church of the East in *Soldus*, Persia. He was, however, later converted to Presbyterianism and became a preacher in his village. In 1885 he moved his family to Armenia, where his nine-year-old oldest son *Moushi* grew up and lived for 26 years. During this time, *Moushi* went to school, was a member of *Tashnak* Party, and served as an officer in the Armenian Army, before returning to his native village of *Soldus* in 1911. In the Great War, he is said to have served as an officer under *Agha Patros Eliya*, the Assyrian general commanding the



An earlier picture of ***Ousta Moushi Khoshaba***, when he was younger and slimmer. He is seen posing behind a statue, possibly carved out of wood by himself, for he was a skilled carpenter.

Assyrian Forces fighting alongside the Russians and the British against Turks and Kurds. He and his family arrived in Iraq in late 1918 among the some 50 thousand surviving Assyrian and Armenian refugees following the mass Christian retreat from *Urmia*, Persia.

It is said *Ousta Moushi* was a cultured man, having read some of the world classics. It appears that he was also a linguist: he could read and write several languages, among them Armenian, Assyrian, and Russian and, some say, English and Farsi, and could speak Turkish and Kurdish and a spattering of Arabic. As a man of such stature he may have traveled to Russia, visiting its great cities and historical sites.

What was KKA's aim?

The KKA Movement's method of operation seems somewhat reminiscent of communist system. Was it a communistic sort of Assyrian nationalism? While one former member says he heard later that *Ousta Moushi* was communist-oriented and had the system's objectives. Several others deny this and assert that he was a nationalist. He had been a long-time member of *Tashnak*, and had taken part in military campaigns against the Ottoman Turks. And *Tashnak* was known to be strongly anti-communist. “His main intention,” says one, “was to bring love and unity, develop and enhance Assyrian nationalistic spirit towards helping one another in every way possible, with a long-term aim of securing a national home and identity for our people in our legitimate fatherland.”

The same person also asserts that *Ousta Moushi* was against violence. The gentleman explains that a few young hot-headed members suggested to *Ousta Moushi* that they do away with a well-placed Assyrian opponent of the movement who wanted to stir up trouble. *Ousta Moushi* was outraged! “We do not kill!” he told them. “We have come to unite. We don't want any blood to come from the nose of

anyone. But when our cause is ripe, we shall do whatever is necessary against those who stand against us."

Apparently, the Movement had a political aim—in the long run. But first, *Ousta Moushi* wanted our people to unite, love each other, and live in harmony, simultaneously spreading the message to the Assyrian communities everywhere.

Ousta Moushi was evidently a brave man. It is said that when *Mufawwat* (Commandant) Patros of the C.C. Iraqi Police Station told him he was accused of being a communist, *Ousta Moushi* cursed his accuser and said to the *Mufawwat*: "Perhaps you are communist, but I am not! Your government should come and kiss our foot, because we are the ones against communists. We want to unite our people and stop the communists from infiltrating us."

Another former member says that *Ousta Moushi's* purpose in establishing KKA was to fight off Assyrian tribal, clannish, and religious differences and unite his people in love under one command. Apparently there was evidence for his purpose.

Assyrian community of Habbaniya was a conglomeration of dozens of tribes and clans professing several Christian denominations, namely Church of the East, Chaldean Catholic, and Greek Orthodox Churches, with a sprinkling of Protestant believers. There was some prejudice between former territorial groupings of *Urmishnayeh* (former city-bred Bne-Urmia), *Shapitnayeh* (former farming plainsmen) and *Tourayeh* (former mountain tribesmen) on one hand; and between the many tribes and clans among these groupings on the other hand, as well as between the various Church denominations. This sometimes espoused bigotry, resentment, ill-feeling and even physical conflict. So *Ousta Moushi's* work was apparently aimed at bringing together the conflicting factions in a bond of love and brotherhood.

KKA and local labor strikes

Was the Iraq Petroleum Company's Kirkuk labor strike of 1948 or the Habbaniya labor strike of 1952 connected with, or influenced by, KKA Movement in any way? In regard to the Kirkuk strike, the general consensus is "No!" It is believed that the Kirkuk strike, during which some workers were wounded, some shot dead, some jailed and a few hanged by the Government, was organized and directed by the Iraqi communists.

But there are mixed opinions concerning the Habbaniya strike. A few attribute its occurrence to former members of the then dormant KKA Movement, or at least to its spirit. Others think it was a conspiracy against the Assyrians that was instigated by Habbaniya's local Kurdish communists and other non-Assyrian elements that managed to put the blame on the Assyrian

community and make scapegoats out of seven of its hapless members, who were imprisoned in August 1952 for 10 months without trial. Still others believe that the strike was not prearranged but that it happened spontaneously after the C.C. Gate was blocked by armed British servicemen following the short detention of eleven Assyrians the night before the strike.

What did KKA achieve?

What was the aim of *Khoubba Khoyada Aturaya*, and what did it achieve during the course of its run — One might ask? Evidently, *Ousta Moushi's* aim was an experiment in creating for the Assyrians a movement and a commonly accepted leadership that could unite them as a people on equal terms in love and unity, which aim, *Ousta Moushi* is alleged to have said following his alleged detention and interrogation, "had been achieved."

One member recalls that after *Khait-Khait-Allap* was established in Habbaniya, conditions truly became much better to the point that Assyrian people became closer to each other. Consequently, the emerging sense of brotherhood reduced tribal or religious differences. There were fewer disputes and people were more friendly and affable. It is said that where there was trouble, Movement members would quietly get involved to help solve the problem or improve relations between families; between friends; between husband and wife; between parents and children—untying knots, soothing hard feelings and making peace. Efforts were also made to counsel the few wayward girls of the camp back to the right track. And it is said — though disputed by one member — that anyone who had lost his job or was sick or in need, the Movement would quietly offer a little aid from the small fund fed by a monthly membership subscription of 100 fils [25¢]. This fund, however, was not connected in any way with Habbaniya's Assyrian Relief Fund, which was officially recognized by the Iraqi government. The KKA fund was kept secret for fear that if it was known to R.A.F. authorities, it would prove politically incriminating for the Movement and that the British might disclose it to the Iraqi Government.

The prospects of unity

These Assyrian patriots of the past risked their livelihood and that of their families as well as staked their personal political safety in order to work for the welfare and unity of their people. What are our chances for national unity today through our current "leaders", especially those in the West, who are enjoying not only a risk-free, comfortable—and even affluent—lifestyle but also relative political security?

Our Assyrian people as a whole still aspire to love and unity under one united leadership. But this still seems like an elusive dream, because evidently

our love is faithless and our unity is splintered in many different directions! Perhaps what we really need is to produce a wise, meek and selfless man of peace and good will—a leader like *Ousta Moushi*—to bring all the factions together and to unite and lead us under one banner!

Is such a man (or group of men) in the offing, or are we promoting and nursing a pipe dream?

Editor's Note: The author acknowledges the assistance of the following persons who supplied feedback or corroborated some of the information for this article: Simon Yosip Putrus, Youkhanna Patros Youkhanna, Binyamin Warda, Francis Shawel David, Davis Eshai David, the late Fraidon Orahim Is'hak, and several others from California, Chicago and Australia who prefer to remain anonymous.

Book Review

Assyrian Tales & Confessions

By Mikhael K. Pius



...is a spirited little book (122 pages written in English), of ten stories and thirteen amusing personal essays and authored by Mikhael K. Pius. The book is edited by the author of *Agatha Christie, the Unknown Assyrian and Baklava*, Basil K. Pius, a retired college instructor; illustrated with delightful cartoons and sketches by artist Richard A. Ewan; with a foreword by Philimon Darmo, an Assyrian intellectual and former broadcaster in Australia.

Mikhael (also known as Menashi) delights the reader with earnest details and personal honesty in sharing some heart-warming anecdotes of his growing-up days in British camps in Iraq. In this large community of civilian and military, Assyrians worked and played, fought for and served the British loyally through two world wars in a lifestyle and culture of their own.

The author tells of...A lonely old Assyrian widower, caught up in the disintegrating ethnic structure of his eldest son's family in America and yearns for ethnic companionship...An Assyrian village teenager gripped with a secret desire to smoke and drink to prove himself a man...A loyal friendship between two Assyrian young men that ends in a romantic tragedy...A small boy who learns the lesson of obedience the hard way...A little terrier that proves its undying devotion and loyalty to his "departed" young soccer-playing master... A well-dressed slick-chic who attempts to bully, sweet-talk, and race his way out of being drenched on a Nusardy Sunday morning only to run in a disastrous surprise!...A bereaved son who finds unexpected consolation on a Christmas morning...A wolf dog that saves the day for both his sick British master and his desperate Assyrian attendant.

Whether Mikhael describes his unforgettable childhood shopping trips with his grandmother from Hinaidi to the bustling city of Baghdad during the 1930s, or his daredevil jump off a speeding bus in Habbaniya in 1940, he never hesitates to share his youthful personal secrets: his early smoking habit; his indelible fascination with cinema; his humiliating assignment as a sports reporter; his embarrassing stage fright; his terrifying "bullfight" ...or his other foibles.

As Mikhael rides the waves into a nostalgic era of a simple lifestyle, he definitely awakens in his mature reader a deep sense of longing for the unembellished past. As a result, it is easier for the reader to identify with the long-awaited dreams of a young, introspective Assyrian, now fundamentally self-educated, and dedicated enough to publish his own book in his "dreamland" country in the winter of his life.

This collection of stories and essays makes for delightful reading not necessarily for its underlying moral value and depiction of a nostalgic past, but for its simplicity of style and entertaining quality.

The book cover includes a picture of a Habbaniya Boy Scout & Girl Guide school parade, the back cover has a picture of Assyrian Levies marching in the London Victory Parade of 1946.

To order write to:
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The Assyrian Rafidain Club in Basra City, Iraq

**by Sargon Yousip Potros
Toronto, Canada**

This Assyrian Club was established in 1955 when a large number of Assyrians went to Basra seeking employment at the Basra Petroleum Company, port directorate and other commercial facilities. It was licensed by the Iraqi Ministry of Interior. The application was submitted by twenty Assyrian residents of Basra.

In 1958 when the Iraqi Port Administration gave the Assyrian community a building to use as a church, a room was assigned as a temporary office for the club use. Later, the membership decided to rent a building in the center of the city called Ashar district. With the increase in membership and expansion of fund-raising activities, the club was able to raise 25,000 Iraqi Dinars to build club premises in 1980 on a piece of land that was allocated by the Iraqi government.

The club activities consisted of:

- Parties • Picnics • Fairs and Bazaars organized by the ladies sub-committee
- Soccer team which participated in the Basra City League, winning the cup twice
- Musical Band that catered to the club functions, and later hired by the famous Shat-Al-Arab hotel nightclub
- Folkloric Dance Troupe consisting of boys and girls, and performing in the Assyrian and Iraqi national occasions and festivals
- Cultural: In 1965 when a university was established in Basra, a number of Assyrian students attended and graduated in different fields. When new high school graduates wished to enter the university, the Ministry of Education Central Committee would assign some of these students, including Assyrians from all over Iraq, to Basra University. A sub-committee, consisting of five professional groups - engineering, medicine, mathematics, English and science - were formed to assist these homesick new young Assyrian students, finding them lodging, guiding them, and acquainting them with Basra city and university life, as well as inviting them to the club

meetings and functions. Throughout the year these groups would hold symposiums in the club house for the newcomers. For information: Dr. Juliet Oshana Ayvaz was the first Assyrian woman to get a Ph.D. Degree in Basra, in Botany.

- As stated in a previous article, in 1975 the club invited a group of poets from the Culture Club in Baghdad to the First Assyrian Poet Festival. Of the eleven poets that participated in the function, nine were from Baghdad. Basra Club paid for all their expenses and, in addition, donated 500 Iraqi Dinars to the Culture Club.

- The Club, along with the Assyrian Church committee, invited His Holiness the late Mar Eshai Shimun, and Malik Yacou d'Malik Ismael, in 1972 and 1973 respectively, where banquets were given in their honor.

- When the Assyrian Club was well-off financially, they donated several thousand Iraqi Dinars, over a ten-year period, to St. Mary's (Mart Maryam) Assyrian Church of the East located in the Al-Jamhoria district.

- The Club also donated 500 Iraqi Dinars to the Assyrian School in Kirkuk when they were invited to the school's Silver Anniversary in 1973. As a token of appreciation the school administration committee granted the club its beautifully designed silver medal.

The Iran-Iraq war began when the Assyrian Club started celebrating its 25th Anniversary (1955-1980) in the new building. Basra became the main target of Iranian bombshells. Most of the young Assyrians were inducted into the army, and the old were taken by the Popular Army. The Club activities were limited or even suspended. Eventually, the club became a place for funeral gatherings for the Assyrian martyrs. Before the end of the war, the club was hit by an Iranian bomb. Not only did the building sustain severe damage, but one of the founding committee members by the name of Toma Zaia, who was in the building at the time, was killed. The club house was again hit partially, but this time by a missile of the Allied Forces during the Gulf War. Although it was reconstructed, it became nearly without members as most of the Assyrians left the city of Basra.



Assyrian students of Basra University in the Assyrian Rafidain Club in the party held in their honor at the beginning of the school year in 1970.



A welcoming rally by Assyrians for His Holiness, the late Mar Eshai Shimun XXIII, in Basra in 1972, when he returned to visit Iraq. Sargon Yousip Potros, Secretary of the Assyrian Rafidain Club in Basra, is seen in the center forefront of the picture with a handkerchief in his hand. To his left is Yousip Anwia, chairman of the club committee.



The club committee with His Holiness Mar Eshai Shimun (seated). standing: 1 to r -Emmanuel Isho, Sargon Yousip Potros, William Khoshaba (now pastor in Sweden), Slewo Younan, Youel Qaisar Nissan, Yousip Anwia and Nanno Ishaq; kneeling: Youkhana Sada.



The Assyrian Rafidain Club Administration Committee who built the club premises in 1980. Seated 1 to r: The late Youel Qaisar Nissan, Sargon Yousip Potros and Dr. Sargon Youash Khana. Standing 1 to r: The late Assyrian martyr Yousip Lazar (member of the English Language Symposium committee), Edmon Younan, Andrious Gamliel and Alexin Younan.

Wilson Polus Rasho: A Former Sportsman From Iraq

Wilson Polus Rasho, 62, of Wakeley, Sydney, Australia, was a former champion table tennis player and an active major soccer and tennis player in Iraq for 15 years. He was one of the best table tennis players in Habbaniya. In 1954 he was the championship runner-up finalist against his best friend, the legendary soccer player, the late Youra Eshaya Peera, and four years later he won the British Petroleum Company's championship trophy in Basra, repeating the feat in 1967.

While in his mid-teens, Wilson played on the major soccer team of Habbaniya's noted Royal Air Force (Assyrian) Employees' Club during 1952-55, and was on the B.P.C. team in Basra from 1955 through 1967. He also played on, and captained, Basra's Assyrian team of the Rafidain Club for three years. And in November 1955, he was selected for the Basra Combined team that participated in an international friendly competition in Tehran against two Iranian teams and a Turkish one. His team beat both Shaheen Club and the Combined Iranian Air Force, 2-1 and 1-0 respectively, but was soundly beaten 3-0 by the Turkish Combined team. Wilson took part in all three matches, and being a dual foot kicker, always played either at right or left-half positions.

Wilson was an active tennis player too. He was on the B.P.C. team on a 1958 tour of Tehran when several friendly single and double matches were played against top Iranian players.

Wilson is the second of four children of Asyat (now 93) and the late Polus Rasho, his siblings being Awigil Enviya, Janet Jacob, and Eileen Rasho. Born in 1937 in the R.A.F. Station of Hinaidi, Iraq, Wilson grew up in the Civil Cantonment of Habbaniya and graduated from Habbaniya *Mutawassitah* (Intermediate) School in 1952. In April 1954, however, he left the air base for Basra, in southern Iraq, where he worked as auditor with the Internal Audit Department of B.P.C. for 13 years. He then left for Kuwait where he was employed as an auditor for the Kuwait Airways for two years before he and his family emigrated to Australia. And in Sydney he worked as a revenue investigator for Qantas Air Line for 20 years, retiring in 1989 at the young age of 52.

While in Basra, Wilson married Aleza Aziz Youkhanna on February 9, 1957. They have three children: Paul, married to Jackie, has two children; Alan, who was married to Julie, has one child; and Alena, married to Sanharib Lazar, has three children. Wilson and Aleza celebrated their 40th Wedding Anniversary in Sydney two years ago.

Among Wilson's hobbies is playing the trumpet. He played it for a short while on the Assyrian Band of C.C. Habbaniya, and for eight years on the Rafidain Club Band of Basra.

—By Mikhael K. Pius (based on information submitted by Wilson Rasho)



Wilson Rasho with Few Assyrian Soccer Legends among R.A.F. Assyrian Employees' Club team in 1954: Back, from left: Davis E. David (Sports Sec.), Ben Esho, Hormis Gabriel (Capt), Edison E. David, Ammo Baba. Shimshon C. Daniel. Sargis S. Shallou, Etalious Shawel (lineman). Front: William S. Shallou, Youra Eshaya Peera, Avimalk "Chich'cho" Haidar, Youel Gewargis, and Wilson Polus Rasho.



Wilson Rasho as Rafidain Club soccer team captain in 1959. Back row, from left: Polus Nimrod, Esha O. Hermiz, Wilson Rasho (Capt), Emmanuel "Basrawee" Youkhanna, and (extreme right) Ammo E. Peera (late Youra's cousin); Front, from left: Gitton George, Avisha O. Hermiz, and (extreme right) Esha.....

Wilson Rasho as Family Man in Australia, at his daughter's wedding in July 1987. From left: Paul and Jackie Rasho, Aleza Rasho, Bride Alena (Rasho) Lazar, Wilson Rasho, and Alan Rasho.



Wilson Rasho, BPC Table-Tennis Champion, receiving championship medal from B.P.C's General Manager, Mr. Gardner, in 1967.



Photo of the Assyrian School at the Royal Air Force base in Hinaidi (near Baghdad, Iraq) at the Assyrian Levy Camp, 1930-1936. Seated in the forefront is *Raabi Sargis Shimun*, instructor and principal of the school.

Raabi Sargis Shimun was born in 1912 in the Assyrian village of Gudschanis in the Hakkari region of Turkey. During World War I, the family relocated to Mosul, Iraq, where he studied and became well-versed in the Assyrian language. In 1930 the family moved to Hinaidi where several thousand Assyrians and Armenians were employed by the British. They lived in three main localities: Kota camp (the administration center), Maharatha Lines (civilian employee camp) and the Levy Lines (camp for local military personnel). It was at the Levy camp where *Raabi Sargis* taught Assyrian and other subjects for the next six years.

In 1922, *Rab Khaila David d'Mar Shimun* formed the Assyrian Levies with a British officer and served as its Commanding Officer until 1932. Then *Rab Tremma Daniel d'Malik Ismael* took over the command. When *Raabi Sargis* resigned in 1936, *Rab Tremma Daniel* issued him a letter of commendation in which he acknowledges excellence in the performance of his duties as teacher, principal and administrator, and dedicated to providing education to the Assyrian boys and girls. In 1936 *Raabi Sargis* left for Kirkuk, Iraq, and was employed as an accountant for the Iraq Petroleum Company -I.P.C. He retired in 1974 after serving 37 years, and passed away in 1990 in Kirkuk where he was interred in the Assyrian cemetery.



Raabi Sargis Shimun with his family in 1965.

CONGRATULATIONS



Nahrain Babilla, daughter of Maryam Babilla of San Francisco and the late Charles Babilla, graduated in April 1999 with honors from the University of Phoenix (San Francisco) with a Bachelor's Degree in Business Administration. Nahrain has been working with the Department of Justice since 1986. She is the sister of Dijla Babilla (Assyrian Foundation member), and Furat Babilla.



Irene Neesan, daughter of Richard and Anira Neesan of Turlock, CA, graduated from Turlock High School in June 1999. She plans to continue her studies in the Turlock-Modesto area. Irene is the niece of Sami Neesan, member of the Assyrian Foundation.

From Akhiqar's fables: The leopard met a goat who was cold, and he said to her: 'Come, I will cover thee with my hide.' The goat answered: 'What need have I of that? Don't take my hide! For thou greekest not, save to suck blood.'



Ledy Babajan Neesan, daughter of Sargon and Charlotte Neesan, graduated with honors from Roosevelt High School, Chicago, IL. She plans to continue her studies in the Chicago area. Ledy along with her family emigrated to the United States in 1996 and settled in Chicago. She is the niece of Sami Neesan, member of the Assyrian Foundation.

We wish to inform our readers that Al-Itekal Book Store has relocated to the address below:

Al-Itekal Book Store
3638 W. Montrose
Chicago, IL 60618

They sell books, magazines, newspapers, audio & Video tapes, in Assyrian, English, Arabic and Turkish languages.

Manager: Michael A. Mareewa
Phone (773) 463-4135
Fax (773) 794-1890

The Assyrian Golden Rule from the seventh century B.C. at the latest:

"As for him who doeth evil to thee, requite him with good."

In connection with this Assyrian Golden Rule, William Foxwell Albright, in his book *From Stone Age to Christianity*, says, "It is, however, true that in no pre-Christian or Jewish source do we find the same accumulation of lofty ethical injunctions in brief compass. Nor do we find elsewhere that astonishing balance with regard to fundamentally non-religious and societal questions such as the relation of master and servant, of state and subject, and such as the place for resistance and non-resistance, etc."



The Association Assyrophile de France, Saint-Jory, participated (as in the previous ten years) in a local "Language Fair" organized by various associations aiming to promote regional languages in Europe along with the highlighting of languages of other parts of the world. The Assyrian stand was very successful as it has been in the past. A large number of people were eager to know more about Assyrians (some very educated), and among the most enthusiastic were members of the Muslim confession.

-Submitted by **Joseph Rayes**
President of AAF

In Search of Relatives

Alla Bit-Saradova of Tbilisi, Republic of Georgia, is trying to locate her relatives who lived in Tehran, Iran, up to 1979 when they emigrated to the United States. She was informed that her uncle is also looking for her. His name is **Valodia Sarhadov**, the son of Ilia, and his son's name is Ilia too. Alla received these latest photos from Valodia when they were living in Tehran.

Her address is:

Alla Bit-Saradova
45 Anagi Str., Apt.68
380060, Tbilisi,
Republic of Georgia
email: goga@resonan.ge



Akhiqar the Sage says:

The wrath of a king is a burning fire. Obey it at once. Let it not be enkindled against thee and burn thy hands. Cover the word of the king with the veil of thy heart. Why should wood contend with fire, flesh with a knife, a man with a king?



AN ASSYRIAN WINGED GENIUS

Renée Dreyfus

Curator of Ancient Art and Interpretation

"Artse, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."
Jonah iii:2



2

So begins the *Memoir of Rev. Henry Lobdell, MD*, by Rev. W. S. Tyler, DD, published in 1859. The Reverend Lobdell was a missionary of the American Board at Mosul (in what is now northern Iraq) in the

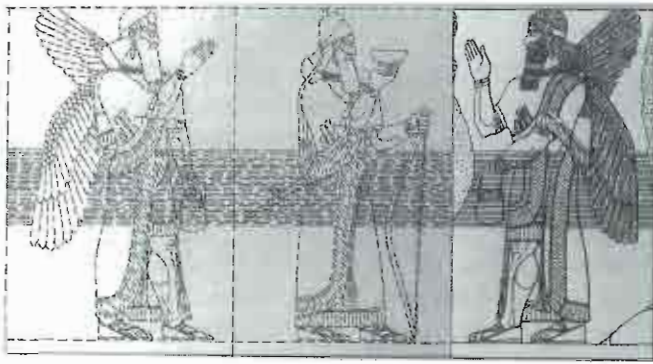
1850's. It is with him that the story begins about how this stone sculpture, *Winged Genius*, left 19th-century Nimrud and came to America.

Reverend Lobdell was born in Danbury, Connecticut, and journeyed to the Near East with his wife and children in 1851. He stayed in Mosul for four years, dying there at age 28 in 1855. He was a medical doctor as well as a missionary, and as much of his time was spent healing physical ailments as spiritual maladies. His keen interest in Near Eastern antiquities was spurred on by the desire to find evidence for the truth of the Bible and the triumph of Christianity over "heathen" civilizations. Lobdell acquired the *Winged Genius* relief as an example of this evidence. Following his

death, it was shipped to America, where it stayed in the possession of the Lobdell family until it was recently purchased by the Fine Arts Museums.

Assyria lies in the heart of the Fertile Crescent—in Mesopotamia—which stretches from Iraq to the Mediterranean Sea. During the 19th century, most of the Middle East belonged to the Turkish Ottoman Empire and it was not an easy place to visit, as a missionary, a tourist, or a scholar. Among the occasional visitors were those who recognized that here was buried some of the oldest civilizations in the world. For many of these adventurer-explorers, the Bible was the starting point. The Garden of Eden was thought to have been in the land between the Tigris and Euphrates rivers and there were biblical references to the kings of Assyria, especially in the books of *Chronicles* and *Kings*.

In 1845, a British team of archaeologists led by Austen Henry Layard began to excavate the ruins of the fabled Assyrian cities of Nineveh and Nimrud. Among the vast treasures Layard found at Nimrud was the great and sumptuous Northwest Palace of Ashurnasirpal II (883-859 BC). The mighty Assyrian empire dominated the Near East from Iran to Egypt from 883 to 626 BC, and Assyrian art, which ranks as one of the finest



achievements of the ancient Mesopotamian world, exercised an important influence on the art of other countries. The imposing sculptures that adorned the Assyrian palaces became the classical style of the ancient Near East.

When King Ashurnasirpal II moved his capital to Nimrud in the early part of the ninth century BC, he initiated a monumental building project that included the construction of his great palace. The king lavished great attention on his royal palace and when it was completed in 879 BC, Ashurnasirpal celebrated with a party that lasted ten days and included 69,574 people. The walls of room after room of the palace were decorated with carved stone that illustrated—like paintings carved in low relief—historical narratives showing the might of Assyria through the calculated and contrived images of Ashurnasirpal's impressive deeds and piety. Propaganda was the prime aim of these works. Other slabs had a religious or magical function.

The ancient Assyrians believed that their world was controlled by supernatural creatures who could work good or evil. In *Winged Genius*, a magical relief, a winged guardian divinity, or genie, protects the king from harmful demons. Although the documentation that described where this relief originally stood in the Northwest Palace did not accompany the work when it came to America, scholars have been able to identify the room and the relief's location on the wall. From their work and from Layards records, we know that Ashurnasirpal (whose image is now lost) stood between two symmetrically placed winged figures. The proposed reconstruction of this sculptural group suggests that the facing genie is in the Vorderasiatisches Museum in Berlin (3).

The museum's rare relief panel shows the formidable protective spirit wearing a short-sleeved tunic, fleece cloak, spiral armlet, bracelet with rosette ornament, double-stranded necklace, tassel behind his right shoulder, pendant earring, and diadem with a central rosette. The hilts of two daggers can be seen just below his right shoulder. The genie's face has full lips, a large aquiline nose with flaring nostrils, and an almond-shaped eye beneath a long finely arched eyebrow. His long wavy hair and beard are arranged in rows of tight

spiral curls and his magnificent mustache is bound in a cork-screw curl at the end. Just as in Egyptian art, Assyrian relief carving shows the head in profile, but the eye is seen frontally, the most telling way to view it. The idealized and highly political art of the Assyrians called for a proud and dignified bearing. The king, who personified the power of the state, had to be noble and absolutely superior. Therefore, his attitude and gestures and those of the human and divine members of his court were represented as calm and dignified, since they symbolized the political supremacy of the Assyrians and served to overawe neighbors and enemies.

The Winged Genius

and the group of delicately carved ivories from Nimrud (4) also in the museums' collections offer a unique opportunity to see great treasures from the ancient Near East. When these works were carved the Greek world was still in its Dark Ages. When it awoke, it was to the east that Greece looked for its elements of style and iconography. It is through both the monumental arts, as seen in this wall relief, and the decorative arts, as seen in the museum's ivories, that the foundations for western art were laid.



1. *Winged Genius*, 885-856 BC. Assyrian, Nimrud, Northwest Palace of Ashurnasirpal II. Bituminous limestone. 30 x 41 1/8 inches. Museum purchase, Roscoe and Margaret Oakes Income Fund and the Walter H. and Phyllis J. Shorenstein Foundation Fund. 1995.47
2. Rev. Henry Lobdell, MD, 1827-1855. Missionary of the American Board at Mosul.
3. This drawing reconstructs the proposed placement of the three figures in the relief from the Northwest palace. The Fine Arts Museums' *Winged Genius* is to the left of King Ashurnasirpal. Drawing courtesy of Sam Paley, with thanks to Dr. Richard P. Soblewski.
4. *Falcon-Headed Figure Wearing Egyptian Double Crown*. Syro-Phoenician. Nimrud, Fort Shalmaneser, 8th-7th centuries BC. Ivory. Gift of The Museum Society Auxiliary. 1992.36.1

Editor's Note:

This article appeared in "Triptych", November/December 1995, the magazine of the Fine Arts Museums of San Francisco, CA. **The Assyrian Winged Genius** of this article is on exhibit at the California Palace of the Legion of Honor, which reopened on November 11, 1995, after extensive remodelling. The museum now houses the collections of ancient art, European art, British art, etc.

N MEMORIAM

Spania I. Odisho



On November 26, 1998, Spania I. Odisho, the only son to his parents Isaac Odisho and Gozzeh Zaia, passed away to eternal life in Toronto, Canada, due to a severe heart attack.

He was born in Nineveh (Mosul) in 1934 and received his primary and high school education in

the same city. Upon graduation from High School in 1963, he was granted a scholarship in the Soviet Union (Russia) where he completed his studies in Livov University and graduated with a Bachelor's Degree in Oil Industry.

While studying in Russia, he met Arina and married her. In 1967 he returned to his country Iraq and was employed by the Iraqi Oil Ministry as an Oil Engineer. He remained in his post until 1982. Spania and Arina's marriage was blessed with four children. Because the situation in Iraq continued deteriorating, he left the country in 1982 for Greece and then emigrated to Canada in 1984.

Spania was an educated man and well-versed in four languages - Assyrian, English, Arabic, and Russian; hence he endeavored to give the best education he could to his children. Alexander, his eldest son, is a Doctor, Edmon is an Engineer, Sargon is a Computer Specialist and Sarmad is still in college.

His love and passion for his people led him to join the Welfare Committee of Assyrians in Canada, a Non-Profit Organization. And during his five-year term in this Committee, Spania rendered tremendous assistance, indiscriminately, to all Assyrians newly arriving in Canada who sought his help, by preparing and finalizing the necessary documents for their stay in the new country.

On November 27, 1998 The Chapel of Bernardo Funeral Home in Toronto was fully packed with mourners who came to pay their final respects to the man whom they liked as he liked them. At the Funeral Home, Rev. Younan Marwan highly praised Spania for his patriotism and devotion in serving his people at their time of need. Rev. Khoshaba Boza, who flew from Chicago to Toronto, recited a heartrending poem in the Assyrian language in memory of his intimate friend who untimely departed from this life.

On November 28, 1998 his funeral was conducted by His Grace Mar Emmanuel Joseph,

Bishop of the Assyrian Church of the East, Diocese of Canada, assisted by the two priests referred to above. A memorial lunch was served at Five Stars Banquet for about 500 mourners following the interment at Glenview Cemetery. Here Bishop Mar Emanuel delivered a remarkable address about Spania, as did his friend Mirza Shmoil, Chairman of the Welfare Committee of Assyrians in Toronto. The last to speak was Shlemon Gewargis, Spania's relative, who briefly described him as a man of fine character, descendant of a well known family, who was diligently reared by his parents, instilling in him the spirit of love for his people and country.

I personally knew Spania for more than forty years. You would always see him chatty, joyful and full of humor. His good memories will stay forever in our hearts. Spania was a dedicated and loving husband and father. Truly, he will be deeply missed, not only by his family, but also by all those who knew him. He is survived by his mother Gozzeh, his widow Arina and four sons. May his soul rest in peace.

- Submitted by Oraham G. Yacoub

Daniel Daniels



Daniel Daniels, the son of Yonatan and Nanajan of Chamakeye, Urmi, Iran, was born on July 24, 1922, in Hamadan, Iran. The family ended up in this city during the Assyrian forced exodus from Urmia in 1918 to escape the ravages of war. Their first born died along the way. The second of four sons, Daniel attended the American Missionary

School where the famed Raabi Eshaq was the principal. Daniel was about to finish High School when his father passed away. In order to support the family, he joined his eldest brother Charles in Sultan-Abad where they worked to procure food supplies for the Allied headquarters in Northern Iran during World War II.

After the war, in 1946 the Daniels family moved to Tehran. Looking for work, Daniel applied to the Shahi Bank which had posted a number of openings for accountants. He was hired after achieving the highest score on the bank's entrance examination. After two years in the banking industry he felt it necessary to pursue higher education, aspiring to become a physician. Disappointed with poor funding and inadequate

facilities in the Medical Colleges in Iran at the time, he decided instead to enroll in the College of Arts and Humanities in Tehran University. He supported himself through college by working in the evenings and graduated in 1952 with a Bachelor's degree in English Language and Literature.

Daniel started his professional career in the Control Tower of Tehran's Mehrabad Airport. He was trained as an Air Traffic Controller and was put in charge of the Mehrabad Control Tower in 1954. In 1963 he was given the responsibility by the Ministry of Transportation to establish the College of Civil Aviation in Iran. Daniel drafted the administrative bylaws for the college and procured the funding to build the facilities and purchase the equipment. He also authored a textbook on the principles of civil aviation. He served both as the president of the college and as a faculty member, chairing and teaching technical courses until his retirement in 1977.

Daniel married Gnadi Minassi in 1960 and together they have raised three children — Henry, Ramin, and Ramsin.

Daniel was very active in Assyrian civic and national affairs. He was a member of the Assyrian Association of Tehran as a youth and volunteered his time and money for various projects. Notably, he served on the committee to raise funds for a Community Center for Assyrians in Tehran. The committee's efforts culminated in the purchase of a plot of land to house the center. In 1975 Daniel was elected President of the Assyrian Association of Tehran, and re-elected in 1977. During his four years as President, he oversaw the building of the High School wing for the Shooshan Assyrian School in Tehran, thus for the first time enabling Assyrian students to receive their High School diplomas from an Assyrian institution.

Daniel immigrated to the United States in 1984 and settled with his family in San Jose, CA. In 1987 he was elected to serve as president of the Assyrian American Association of San Jose. During his two-year term the Association funded the reprinting of the masterpieces of the late Assyrian literary scholar, poet, writer, composer, and musician, Raabi William Daniel, established the Nisibin Youth group, and hosted the 22nd annual Assyrian State Convention in San Jose. After his term ended, he stayed active in the Association and served on the Board of Advisors.

In 1993 Daniel volunteered to raise money for the Medical Assistance Project organized by the Assyrian Aid Society in San Jose. As a result of his dedication and perseverance and other volunteers working with him, a total of \$360,000 in medicine and medical supplies were delivered to the Assyrian people in North Iraq.

Daniel passed away on February 3rd, 1999. He is survived by his wife Gnadi of San Jose; three sons: Henry, Ramin (his wife Ezabel) and Ramsin - all of

San Jose; three brothers: Charles (in Germany), Milton (in England) and Youtam (in San Jose) - and five nephews and nieces.

Daniel will be remembered not only for his accomplishments but also for his unconditional love for his family, his hospitality and kindness to those he associated with. His home was always open to the many gatherings. His family and friends, who respected and loved him dearly, will cherish his pleasant memories. May God grant him His eternal love and rest in peace.

- Submitted by Ramin Daniels

Raabi Koorish Shlemon



Raabi Koorish Shlemon passed away on June 20, 1999 in Chicago, IL. He was born on October 20, 1900 in the village of Digala, Urmia, Iran, the son of Yacob Daniel Bet-Shlemon and Sarah Shimun. The funeral service was held at the Assyrian Evangelical Church where eulogies and tributes were offered by

family and friends.

During his formative years, Raabi Koorish studied in Digala, and then attended and graduated from *Qalla d'Sahabi*, a well-known high school in Urmia administered by the American Prebyterian Missionaries.

World War I brought catastrophe and untold hardships to all Assyrians and Armenians who were living in Urmia. In July 1918 they were compelled to leave their homes and properties and to flee that part of the country and join the British forces in the interior part of Persia (Sain Qala and Hamadan). Raabi Koorish and his parents were among them. Near Hamadan, and at age 18, he joined the Assyrian Urmian Battalion under Agha Patros Eliya for the purpose of regaining part of their former territory in Turkey and Persia, and if necessary peacefully [The plan was reluctantly authorized by the British]. The Battalion eventually departed from Baquba (near Baghdad) refugee camps to Mandan (near Mosul) in mid-October 1920. During this period, he was promoted in rank to second lieutenant. After two weeks of advancing into the Kurdish territories, the campaign failed its objective due to some unforeseen circumstances. Eventually, what was left of the battalion retreated to Mandan and dispersed.

Raabi Koorish returned, along with his parents, to Baghdad in 1921, and started his working career by joining the Iraqi Railways in the

Administration and Finance Division until 1962. In the meantime, his parents returned to Urmia in 1928. He married Florence Daniel of Shirabad in 1934, and were blessed with a son and three daughters. When the minister of the Assyrian Evangelical Church, *Kasha Khando Yonan* passed away in 1950, *Raabi Koorish*, then active member in the church, became the lay preacher and administrator of the church and supervisor of the *Taqadum School* associated with the church. Many students completed their education under his care. In 1973 he and Florence emigrated to the United States to join their children and their families in Chicago, IL, and continued serving his faith and nation, and became a pillar of the Assyrian Evangelical Church in Chicago for more than twenty years.

Raabi Koorish received many honors, awards and accolades during his distinguished life and career. In 1978, at the request of the City of Chicago Board of Education, he prepared textbooks in Assyrian to teach Assyrian children. The Assyrian Heritage Foundation awarded him the *Hammurabi Award* in 1987 for his outstanding work in preserving and expanding the use of the Assyrian language. And in 1991 he was invited as a guest speaker at the Assyrian Foundation of America in Berkeley, and was presented with a plaque for his contributions to Assyrian education and literature. The same year, he was honored by the Assyrian Evangelical Church in Chicago for his many years of ministry, beginning with his service in Baghdad and continuing through 1991.

In his eighties, *Raabi Koorish* proceeded to author his memoirs of Assyrian history, hardships and accomplishments. His book entitled *Assyrian History* is a journey from the beginning of the 20th century, especially of the two World Wars. He has also recorded the entire book in his own voice on tape and CD. He is survived by his son Edwin (wife Adeline) of Palos Verdes, CA; three daughters: Adaina (husband Joel Babilla) of Morton Grove, IL, Adrina (husband Sargon D. Sargon) of Danville CA, and Anita Shlemon of Buffalo Grove, IL; six grandchildren and one great grandson; and many nephews and nieces in Turlock, Modesto and San Jose. May his Father in Heaven reward him with his good works with an everlasting life in His Kingdom.

- Submitted by the family

From the Wisdom of Akhiqar

My son, they say to the wolf, 'Why dost thou follow after the sheep?' He said to them, 'Their dust is exceedingly good for my eyes.' Again they brought him into the school house: the master said to him, 'Aleph, Beth'; the wolf said. 'Kid, Lamb.'

Baba Rustam Lazar



Baba Rustam Lazar, 76, passed away in Nottingham City Hospital in Nottingham, England, on May 12, 1999, following a short illness. A Presbyterian, Baba's memorial services, attended by a large number of local Assyrian and English relatives and friends, took place a week later at the Methodist Church in Toton, when

15-year-old Olivia Skermer, sang "Amazing Grace," a favorite hymn of her late grandfather. Interment was at Wollaton Street Cemetery in Beeston, followed by a memorial lunch at the deceased's house.

Baba is survived by his wife, Doris Lazar; three sons: Henry Lazar (wife Wendy) - England, Homer Lazar (wife Eileen) in Santa Barbara and Honey Lazar in Modesto, CA; four daughters: Helen Lazar, Hilda (Gerold) Burton, Linda (Aiden) Trimble and Doreen (Tim) Skermer, all residents of England; younger sister Gladis (Sam) Elias in Chicago; nine grandchildren; and seven nephews and nieces.

Baba was born in Baghdad, Iraq, on July 12, 1923. He received his elementary education at *Qaasha Khando's* Presbyterian School in Gailani Camp before his family relocated in 1937 to Royal Air Force Station of Habbaniya, 55 miles west. In Habbaniya Baba clerked for British Overseas Airways Corporation at Lake Habbaniya during the Second World War years, when he married Doris Eshay David on September 15, 1944. At war's end, he obtained a job as a wireless operator at the Habbaniya Aerodrome, and in 1958 he applied for and obtained British citizenship through R.A.F. resources. He then left Habbaniya with his family to Baghdad. There he did clerical work for local import-export merchants for seven years and then took his family and left for England in 1965. In Nottingham he worked as a sales manager for Long Eaton Co-Op Store, for 13 years, after which he retired in 1978 at the age of 63.

During his boyhood years Baba was an enthusiastic soccer player and in his youth he was a good banjo and mandolin strummer who participated in a random musical group at Habbaniya. He was also a sharp opponent at indoor board games, such as chess, draughts, backgammon, dominoes, and cards. A dapper-dressed man, he was a good husband, father and grandfather, kind, friendly and with a sense of humor. And according to his son Henry, "a down to earth person." —Submitted by Mikhael K. Pius (based on information supplied by Davis Eshay David of Modesto).

FROM A SPOKEN TO A WRITTEN LANGUAGE
The Introduction and Development of Literary Urmia Aramaic
in the Nineteenth Century

by H.L. Murre-van den Berg

Dr. Heleen Murre-van den Berg studied Syriac at Leiden University in the Netherlands. She currently teaches history of mission and the ecumenical movement at the theological faculty of the same university. Her research is primarily concerned with the modern and pre-modern history of the Churches of the Middle East, with particular attention to those of the Syriac tradition and their connections with the Churches of the West.

Contents:

Introduction • The Assyrian Christians at the beginning of the nineteenth century • Missionary activities • The creation of the literary language • Phonetics, phonology, and orthography • Morphology and morphosyntax • Copular clauses • Verbal clauses • Conclusions

The Neo-Aramaic dialect that probably has exerted the largest influence on the literary tradition of the modern Assyrians is the dialect of the Urmia region in northwestern Iran. In the nineteenth century, this form of Northeastern Neo-Aramaic was put to writing at the initiative of the Presbyterian missionaries from New England, United States of America. The missionaries, in line with Protestant tradition, paid ample attention to the translation and distribution of the Bible in the language of the people, i.e., the Neo-Aramaic dialect of Urmia, as well as to a general furtherance of literacy among all classes of the nation, including women and girls. In the course of the century, French Lazarist (Roman Catholic) and Anglican missionaries settled in the same region and contributed their share to the increasing acceptance of a literary tradition in the vernacular language instead of in Classical Syriac, the language of the Church of the East.

The book, over 400 pages, describes the historical circumstances of the introduction of the newly written language by the American missionaries, as well as the further development in the nineteenth century up to the beginning of the First World War. In chapter 3, considerable attention is paid to the history of the various western missions that worked among the people of the Church of the East. The history of the various mission presses and the impressions that these presses produced are described in chapter 4. The historical part of the book is followed by four

grammatical chapters. In these chapters, the literary language as it was created in the nineteenth century by the missionaries and the Assyrians working with them, is described. The literary language, is compared on the one hand with what we know of the spoken language of the same period, and on the other with the existing literary traditions of this period, among which Classical Syriac was most prominent. The general outlines of Literary Urmia Aramaic (LUA) grammar are given in chapter 6, whereas two subjects receive separate attention: the orthography of the new literary language in chapter 5, and the syntax of copular and verbal clauses in chapters 7 and 8. A selection of important nineteenth-century texts, from all three missionary printing presses, are given with an English translation in one of the Appendixes.

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From the Wisdom of Akhiqar, Sage and Secretary of Sennacherib, King of Assyria

• Wisdom is from the gods, and to the gods is she precious; for(ever) her kingdom is fixed in heaven, for the lord of the holy ones (i.e., the gods of heaven) hath raised her.

• My son, chatter not overmuch, utter not every word that comes into thy mind: men's eyes and ears are fixed on thy mouth. Beware lest it be thy undoing. Above all other things set a watch upon thy mouth, and over what thou hearest harden thy heart. For a word is a bird: once it is released, none can recapture it . . .

• "My son, be not in a hurry, like the almond tree whose blossom is the first to appear, but whose fruit is the last to be eaten; but be equal and sensible, like the mulberry tree whose blossom is the last to appear, but whose fruit is the first to be eaten."

• "My son, associate with the wise man, and thou wilt become wise like him; and associate not with a garrulous and talkative man, lest thou be numbered with him."

• "My son, thou hast been to me like a gazelle that was standing over a sumach-tree and eating it. And the sumach-tree said to it, 'Why eatest thou me, seeing that they tan thy skin with me?' And the gazelle said, 'I eat thee in my life, and when I am dead they will pluck thee up by thy roots.'" Note: The sumach-tree has its revenge on the gazelle; 'thy skin shall be dyed with my roots presently.'

Extracts from the article "The Assyrian Nationhood" by Dr. David B. Perley, an Assyrian

"'Nationality,' declared Ramsey Muir in his *Nationalism and Internationalism* is the "possession of common tradition, a memory of sufferings endured and victories won in common, expressed in songs and legends, in the dear names of great personalities that seem to embody in themselves the character and ideals of the nation; in the names also of sacred places where the national memory is enshrined." Nationality means a rich inheritance of memories and a desire to preserve these memories. That is—common experiences of triumphs and defeats, of comforts and sorrow, of temporal, spiritual and moral achievements—and failures. If such elements make a nation implicit in Sir Ramsey's pronouncements, then no people is richer in these wholesome memories than the Children of Ashur; yes, heroic achievements, agonies heroically suffered. Haven't the Assyrians known exalted achievements and bitter failures and disappointments? These are the sublime food by which the spirit of manhood is nourished. In the words of the famed historian, from "these are born the sacred and imperishable traditions that make the soul of nations," and, "in contrast with them, mere wealth, numbers, or territory seem but vulgar things."

حَدِّ : هَذِهِ كَبَةٌ ذِكْرُهَا

[illegible]

35

تجدد : تجدید مبدؤہ، مقلد، متفرد

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مَذْبُذَّةٌ دُنُوتٌ، دُؤْدُؤُ

حَبَدٌ : تَمَتُّ . فَبَدَدَهُ ، فَبَدَدَهُ ، فَدَوَّاهُ ، فَدَوَّاهُ .

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 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

حَفَافَةُ كَذِّقْ

حَقِيقَةُ حَقِيقَةٍ

خبر سید احمد

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

[illegible]

مَدَنِيَّةٌ فِي مَدِينَةٍ

مُتَلَقِّ فِتْنَةٍ قَلْبُهُ

لَا يَذْفَعُونَ مِمَّا قُذِفَ فِيهِ

مذهب ذی‌الذکر و ذی‌النسب

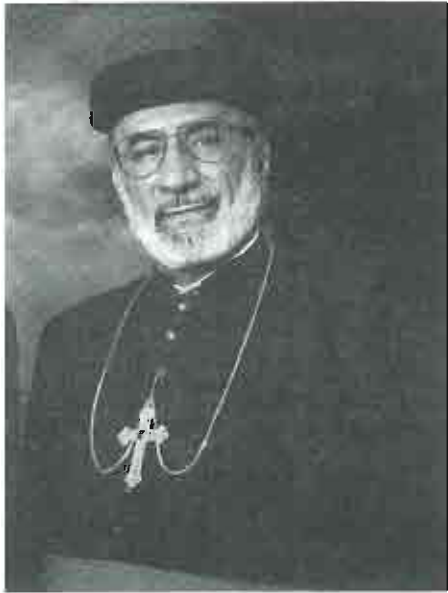
[illegible]

مَدِينَةُ بَغْدَادَ

مقدمہ صفحہ ۱۰۰

مَدَنِيٌّ ذِيْ قُوَّةٍ ذِيْ كَرَمٍ ذِيْ جَبَرٍ ذِيْ شَرَفٍ ذِيْ مَدَنٍ ذِيْ

[illegible]



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29 مڈب مہمڈ، 1999 مڈب، مہمڈ -
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3 مہمڈ، 1 مہمڈ، 2 مہمڈ، 8 مہمڈ.

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مہمڈ، 29 مہمڈ، 1999



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مہمڈ مہمڈ مہمڈ

سَوْتِ اَوْدِ اَوْدِ اَوْدِ اَوْدِ اَوْدِ : مَرَّ اَوْدِ اَوْدِ اَوْدِ اَوْدِ اَوْدِ
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مَلِكُ جَرَجَمِ

سید: مولیٰ محمد بن عبد اللہ، مولیٰ محمد بن عبد اللہ

[illegible][illegible]

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مُكَلِّمٌ دَسْتَقِيْمٌ مَوْجِدٌ : (1) يُلْجِئُ ، مُقْتَرِفٌ حَاجِبٌ . (2) مَتِي . (3) كَهْمَفَةٌ . (4) كَلْفَةٌ . (5) مِلْعَمَةٌ ، حِلْدَجَةٌ .

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

حج: منى هـ. أَمْبَدًا

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ سَمِعْتُ

توہ یہاں یہ صفت ہے، کہ کفایت

لَمْ يَكُنْ حَاجًّا تَدْفَعُ بِهِ خَلْقَهُ هُوَ ، فَتُجَنَّبُ بِهِ جَدُّهُ

حَمْدٌ دَهْدٌ دَاهِدٌ هَكَمٌ دَاهِدٌ (2) مِنْكَ هَاتَ هَمِي

فَمِنْ حَقِّهِ أَنْ يَكُونَ حَقْدًا مُخْبِتًا، تَمَّ حَقُّهُ حَقْدًا

لَا حَمْدَ إِلَّا لَهُ قَبْلَهُ وَآخِرَهُ وَبَيْنَهُ نَسَمُهُ حَمْدُكَ

ذِكْرُهُ (3) حَيْثُ هُوَ ذِي كَرَمٍ وَهُوَ ذِي كَرَمٍ

لَهُ صِفَاتٌ مُمَيَّنَةٌ حَيْثُ فَعِلٌ مُتَّجِدٌ، لَهُ حَقِيقَةٌ

خمس خذ هذه من ملبة من مت، كاذبة،

دَدُخْتَمِهٖ فَرَجَتِ سَعْدٌ ذُو مَعْبُدِ، مَلِكُهُ حَتَمُ

حکمت، حقیقہ (بذلت)، حقیت، حوریت، حاکمیت

تَعْمَلُ صَدَقَاتٍ قَتْلَ رَهْمَةٍ، مَتَّةً نَدِيمَ كِتَابٍ

لَمْ يَكُنْ لَهُ صَاحِبٌ يَتَّبَعُهُ فَإِذَا هُوَ فِي الْمَقَابِرِ

ملکیت، من مکتبہ، من مکتبہ، دہودہ، لکھنؤ

حَمْدُ رَبِّهِمْ مِنْ سَوَادِ الْبُحَارِ، دَائِمًا وَخَالِدًا

که سوره ناس در دفعه سوم خوانده شود، که در هر سه مرتبه

الحرف (4) ملكة مة مقتنة، محاق بمقتنا

[illegible]

أَفَقَدْ خَلَقْنَاكَ حَقًّا وَمَعًا وَحَقًّا ۚ

۱۰۰۰ مکتبہ دہلوی، مکتبہ دہلوی

سَدِّقَتِ اَمَّتُكُمُ (5) اَمَّ اَمَّتُكُمُ، اَمَّ اَمَّتُكُمُ

[illegible]

فَذَلِكُمْ، حَقُّكُمْ مِنْهُ، بِذَلِكَ، لَكُمْ، كَمَا كُنْتُمْ تَعْبُدُونَ،

جہ، حاصلِ حقیقت کہ حجتہ دوم، کہ لکھنؤ، ماذہب

مومنت فکده که هست سگ، که ددختنه

ازدحام مگره خدای دشت مرادیه، حله و حله

مذمومة، بغير مفعول، في مفعول، ذمه، كذا، ذمه، كذا

حَسْبُكَ مَا لَكَ مِنْ حَقِّكَ، كَذَلِكَ، كَذَلِكَ، كَذَلِكَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَدِينَةُ الْمَسْكُونَةِ، وَهِيَ دَارُ الْحَقِّ، لَا حَيَاةَ فِيهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا تُفَرِّقُ بَيْنَ الْمَلِكِ وَالْعَبْدِ

عَدَّتْ دِمَتَا دَمْتَا ذَبَّ مَنِيَّ اَمْبَدًا

1999 - 1906

[illegible][illegible][illegible]

— مَقْلَبُ كُلِّ شَيْءٍ دُونَهُ مُنْتَبِهُ —

- [illegible]

جَلَدَةً دَحِيتُ سَمَكًا هُوَ فُجَلَبُ دِمْبُ
 اَمَهُ ذُو كَهْ تَجَبُ خَدَا مَلِكُ يَمْبُ
 فَبَتَا يَم دَوْبُ اَوْدُنُ مَلِكَةُ يَم مَدَقَا
 دَعَبَسَةُ كَهْ لِيَمَةُ خَالِقَتَا تَخَذَا
 كَهْ اَوْدَقَا دِلَهْ يَمْبُ اَوْدُ حَمَلَةُ يَم
 خَلْ مَدَحَتَا دَمُ جَدَا يَمْبُ دَجَبَسَا يَم *

عَبْدُكَ يَمُوتُ بِكَ اِذَاكَ يَمُوتُ لَكَ هُوَا
 حَذِجْ حَيْثُ هُوَا حَبْطُهَا دِي هُوَا هُوَا
 سَوِيكُهَا هُوَا هُوَا هُوَا هُوَا هُوَا هُوَا
 حَبْطُهَا هُوَا هُوَا هُوَا هُوَا هُوَا هُوَا
 هُوَا هُوَا هُوَا هُوَا هُوَا هُوَا هُوَا
 هُوَا هُوَا هُوَا هُوَا هُوَا هُوَا هُوَا

۱. کَلِّمُوا مَسْكِيَّةً دَعَا بِهَا مَوْلَاهُ يَحْيٰى
 ۲. يَحْيٰى تَحِيَّاتُكَ لَكَ حَقٌّ يٰ حَبِيبُ يَحْيٰى
 ۳. مَسْكِيَّةُ كَلِّمَتْكَ خُذْ! مَعَكَ حَقَّتْ دَعَا مَوْلَاهُ
 ۴. مَسْكِيَّةُ ۱- يَحْيٰى لَدُنَّكَ هَبْ مَسْكِيَّةً
 ۵. كَلِّمَ هَذِهِ دَعَا مَسْكِيَّةً ۲- يَحْيٰى مَسْكِيَّةً
 ۶. لَمَّا مَسْكِيَّةُ دَعَا يَحْيٰى لَحْمًا دَعَا مَسْكِيَّةً *

[illegible]

٦

تَقُومُ اِنَّ مَسْتَمِعًا مِّنْ دَلِيلٍ حَكِيمٍ
اِنَّ هٰذَا لَمَكْرٌ مِّنْ دَعْمِهِمْ اِيْتَانَهُ
خَدِيبٌ اِنَّ بَذَلَهُمْ هُمُ الَّذِيْنَ هَدَاهُمْ
ذٰلِكَ يَوْمَئِذٍ ، هُوَ الَّذِيْ تَلْتَمِذُ يَكْرَهُ
مِنْ بَعْدِهِ دَعْوِ الْيٰسِ اِنَّ لَبَّاسًا مِّنْ
حَدِّ اَمْسَتْ تَعْلَمُ مَقْدَحَهُ اَمَّا *

خرج : دخلت البيت منه

مودتہ لکھتے ہیں کہ جب ایک شخص اپنے
 بھائی سے دھوکہ دے گا تو اس کا دل
 بھڑکے گا اور اس کا دل بھڑکے گا
 جب تک کہ اس کا دل بھڑکے گا
 کہ وہ اپنے بھائی سے دھوکہ دے گا
 کہ وہ اپنے بھائی سے دھوکہ دے گا

منہ ماں دھت

حج: قمم، مذنبتي. ۱۵۴، ۱۵۵

1

حَقِّقْ سَيِّدَ الْبَرِّ بِحَقِّكَ حَقِّقْ دُورِي
 بِحَقِّكَ حَقِّقْ دُورِي بِحَقِّكَ حَقِّقْ
 حَقِّقْ دُورِي بِحَقِّكَ حَقِّقْ دُورِي
 حَقِّقْ دُورِي بِحَقِّكَ حَقِّقْ دُورِي

2

١٥٧٥ حَتَّى : لَمْ يَكُنْ سَاقٍ لَمْ يَكُنْ ذَوَاتُ
 تَمْ دَوِيْلَ مَمْ يَكُنْ مَلَقَتْ ٥ مَذَوَاتُ
 حَتَّى وَجَبَ لَمْ يَكُنْ حَذَّ ٥ مَمْ يَكُنْ مَذَوَاتُ
 حَتَّى وَجَبَ لَمْ يَكُنْ حَذَّ ٥ مَمْ يَكُنْ مَذَوَاتُ

3

[illegible]

4

اَمَّا هَذِهِ هِيَ : اَنْتُمْ مِمَّنْ نَسِيتُمْ ذِكْرَهُ
 يَتَّبِعُ هَذِهِ اَنْتُمْ اَنْتُمْ اَنْتُمْ - هَذِهِ
 اَنْتُمْ اَنْتُمْ مِمَّنْ اَنْتُمْ اَنْتُمْ اَنْتُمْ
 اَنْتُمْ اَنْتُمْ اَنْتُمْ اَنْتُمْ اَنْتُمْ

5

[illegible]

6

مومىس لىق، تەمىنىق، دىھىق، قەمىق
 نىق، دىق، كىق، دەسەق، دىھەق، كىق
 مومىس لىق، دىق، دىسەق، قەمىق
 نىق، دىق، كىق، دەسەق، دىھەق، كىق

[illegible]

اَمْتَدَب : اِي حَقِّقْتُمْ قَسَمِي وَلَمْ
 تَجِبْ لِي بِشَيْءٍ دَعَيْتُمْ لِي بِعَمَلٍ اَي
 دَعَيْتُمْ مَقَامَ دَجِب . اَمْتَدَب دَجِب ، هَذِهِ
 دَعَيْتُمْ دَسَمْتَجِب ، لَقَدْ حَقَّقْتُ لَكُمْ اَي
 مَقَامَ دَسَمْتَجِب لَسَمْتَدَب مَقَامَهُ
 هَذِهِ دَسَمْتَجِب مَقَامَهُ ، اَمْتَدَب مَقَامَهُ

[illegible]

مُسَوَّبٌ مَقَامٌ فِي تَجَمُّدٍ، هُوَ كَيْفُ تَجَمُّدٍ
تَجَدُّدٌ حَقٌّ حَقِيقَةٌ كَلَّةٌ دَقٌّ. سُبُّ دَقِّقٍ
حَلَبٍ، هُوَ سُبُّ حَلَبٍ حَلَبٌ. هُوَ كَيْفُ
مُسَوَّبٌ حَقٌّ حَقِيقَةٌ، هُوَ كَيْفُ حَقِيقَةٍ.

[illegible]

ॐ नमो भगवते वासुदेवाय ।

لَعَنَ الْيَهُودَ: ههكه مه. ههكه مه. لَعَنَ زَاهَدَق: ههكه مه. لَعَنَ الْيَهُودَ

[illegible]

سَمَاءُ اَهْلِكُ اِيَّاهُ كَمَا 32 يَتِمُّ هَفِيئَةً كَمَا تَضَعُ اِلَيْهِ خَدَمِي تَجْزِيهِ بِحَبْلٍ
 تَجْزِيهِ دُخَانُ سَمَاءُ كَمَا مَدَّعِي عَذَابُهَا دَاهِيَةً دُخَانُ سَمَاءُ اِيَّاهُ كَمَا يَذْهَبُ
 تَجْزِيهِ بِحَبْلٍ مَرَّ حَبْلٍ دَاهِيَةً هَفِيئَةً كَمَا فَبِكُفِّهِ تَمَّ مَرَّ 2 يَتِمُّ
 حَبْلُ حَبْلٍ كَمَا مَضَى اَلَسَمَاءُ كَمَا مَدَّعِي عَذَابُهَا دَاهِيَةً قَلْبُهَا دَاهِيَةً
 تَجْزِيهِ مَدَّ دَاهِيَةً تَجْزِيهِ دَاهِيَةً حَبْلُهَا دَاهِيَةً دَاهِيَةً
 مَدَّ دَاهِيَةً تَجْزِيهِ دَاهِيَةً دَاهِيَةً تَجْزِيهِ دَاهِيَةً دَاهِيَةً دَاهِيَةً
 مَدَّ دَاهِيَةً دَاهِيَةً كَمَا حَبْلُ

سَنَہٗ اِہْلِکَ مَہِ سَیْدَہٗ مَہِ لَکَہِ یَہِ سَیْدَہٗ ۱۹۹۷ اِہْکَ دَہِ سَیْدَہٗ مَہِ سَیْدَہٗ
 دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ سَیْدَہٗ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ
 مَہِ تَہِ قَہِ قَہِ دَہِ سَیْدَہٗ Gulf War , سَنَہٗ اِہْلِکَ یَہِ حَہِ دَہِ سَیْدَہٗ یَہِ حَہِ
 حَہِ دَہِ (اِہْ دَہِ) . سَیْدَہٗ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ
 حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ
 دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ سَیْدَہٗ دَہِ
 حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ
 حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ
 حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ
 مَہِ حَہِ دَہِ سَیْدَہٗ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ حَہِ

یہ دیکھو کہ وہ مضمون، دیکھو "تک میرے لیے" جواب میں دیا
 ہوتا تھا۔ یہ ایک بہ عجیب شے تھی۔ وہ بھی یہ وہ بے خبری کے عرصہ میں
 کی گئی تھی۔ دیکھو، دیکھو (۱)

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تَدْوَةُ حَذِيثَةٍ

تجد: کوئل د. مہیت، مہدھب، الکفہ

[illegible][illegible][illegible]

مصلحتاً هه دمه چا مخته : نو که دتدو س. یک اهدا می که سدا مسمه ست : " که
 کم سب مذهب که سب. دکه میس که که دهیپ دمیلمه : " هذ آتای سبت
 مبدد هه سب سب تهیگ دتدو س. یک سب سب اذمتا دتدو س. اذمتا
 دتدو دجا آتای که مسمه. آتای تهیگ داهدا چا سب سب که مبدت
 دتدو مسمه. آتای سب سب مسمه. که مسمه دتدو سب دتدو
 دتدو سب سب سب. آتای که دتدو سب آتای که دتدو سب
 دتدو سب سب سب. آتای که دتدو سب آتای که دتدو سب

قسمة مسمه دتدو

اذمتا

دتدو : اذمتا سب سب. آتای که دتدو سب

- ۱ - آتای اهدا می که سب سب : دتدو سب سب که دهیپ آتای می
- ۲ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب
- ۳ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب
- ۴ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب
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- ۸ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب
- ۹ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب
- ۱۰ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب
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- ۱۶ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب
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- ۲۰ - آتای سب سب سب سب : آتای که دتدو سب سب سب سب

[illegible][illegible]

مَذْذِبُهُمْ دِيَّاسُفَهُمْ ۚ يَذْقَلْذَبْذَخْ ۚ هِجْجَتْ دَوْتِي

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