



Established 1964

*Dedicated to the  
Advancement of Education  
of Assyrians*

FOURTH QUARTER 1999



# NINEVEH

VOLUME 22 NO. 4



***The Icon of Saint David Garedja - Assyrian Church  
Missionary to the Republic of Georgia in the 5th  
Century - with a Cross in one Hand, the other open  
in Reverence; an Angel above; and Deer to his right***

CULTURAL — EDUCATIONAL — SOCIAL

# NINEVEH

FOURTH QUARTER 1999  
VOLUME 22 NO. 4

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

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# And the Scroll Opened....

## The Fourth Scroll: About Sorrow and Happiness - A book of Ancient Wisdom

by George M. Lamsa

And as the night silence reigned and man's inner ear opened, another scroll opened, and its contents were about happiness. And after a brief silence the man of God opened his mouth and read:

"In the cold winter months nests the desire of the warm, soothing months of the distant spring. For out of a raging storm comes calm, and out of war, peace.

"As the sun starts to return from its journey southward, the cold winds of the north flee before the warm and soothing winds of the south. And then nature once more adorns the earth with glory and majesty; the long winter silence is broken with shouts of joy.

"Verily, I say unto you, your joys and happiness are conceived in the inner chambers of your suffering and sorrows, and your shouts of joy are the sweet and the sad melodies which were hidden in the depths of your heart and nursed with your inner desires. Your laughter of today pours out of your sorrows of yesterday, just as the shining color comes out of a burnished piece of brass after it is heated in the furnace. Your joys and happiness are borne on the wings of your sorrow.

"Yea, happiness and sorrow are inseparable—one preceding the other like the day and night—like the seed and the tree. Aye, they nest securely together and they embrace one another, and when they are spiritually understood they become twin sisters or the two ends of a measuring line. Joy and sorrow are like different colors in a flower, which are nourished by the same stem and roots and breathe the same air.

"For the same victory which brings joy to the heart of the conqueror brings sadness to the heart of the defeated.

"In truth, I say unto you, the deeper the sorrow plants its seed in your heart, the stronger and more lasting is your future joy. Aye, the joys of the sower

are conceived and born during the cold winter months, when precious seed which he had scattered on the ground rises in the springtime with glory and majesty. For it is the grim darkness of the night that gives birth to the magic of the dawning of the day, and it is the pain and travail, even the sound of the footsteps of death, that herald the joy of the birth of a child.

"Your happiness is the dream of your sleeping sorrows, and your sorrows are the shadows of your absent joys. And when you are sad you play on the finer chords of your instruments, and both your happiness and sorrows bring tears to your eyes, for the secret chamber of both lie in your heart, just as in the black chambers of coal are hidden the light and the colors of the sun.

"The sorrows of the hungry sower in the spring, who weeps as he scatters the precious seed in the ground while his children are hungry, are the joys of the hungry reaper who feasts during the harvest season.

"Happiness is the verdant frontier of your imagination. Yea, it is the unblossomed flowers in the hidden garden of your heart. Happiness is like a wilderness without a horizon and a sea without shores.

"In happiness and sorrow hold your standard high and let not your desire die, and let not the rose which your heart had nourished dry. Neither let the flame of your candle vanish into the endless sky."

### The Fifth Scroll: About Religion

Now the night was growing old, the moon was setting, and the brilliant morning stars began to throw their mantle upon the sky. The stillness was broken by the barking of dogs and the chattering of birds. Another scroll opened, and its contents were about religion.

And the man of God opened his mouth and read:

"Verily, I say unto you, your religious emotions

*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-Jenny, an ancient shrine built of stone, probably one of the oldest remaining relics of the pre-Christian era. Between Mar Bishoo and Korra-Jenny is a large Sacred Stone where pilgrims stop, after visiting Korra-Jenny, 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.*

are caused by your lost freedom, and through your worship and prayers you fly by unseen wings of the spirit to the former places wherein you dwelt before your immortal souls inhabited your mortal bodies—before the inanimate and the animate joined hands. Aye, before they started to sing in the great symphony of life.

“Once you flew with the wings of spirit and you lived above the earth in peace and tranquillity and watched the storms and tempests below you, and now in your religious emotions you try to retrace your footsteps and find your lost wings, and fly again.

“In truth, I say unto you, your thoughts of prayer and worship are born through your visions of a lost Paradise; they are the dreams of a happy yesterday, which now are awakened by your true desires and stirred by the strong winds and fears of the unborn tomorrow. Aye, I can liken you to a bird that has lost its wings, that is dreaming of the days it crossed the seas and looked down on the peaks of mountains.

“Your true concept of religion is the spiritual pattern of your heavenly habitation and of the uncorruptible garment in which you were clothed before your feet trod the dust of this earth, before good and evil were known and the words for glory and shame were coined.

“In your meditation, for a while, you take off your earthly garments and stand naked and shameless before the God who fashioned your bodies, and then you put on the wings of the spirit wherewith you fly to the outermost ends of the universe. For in prayer, you become one with the universe and in the stillness of night you converse with angels, aye, with God.

“And I say unto you, the temple which your hands have built is not the true place where God dwells, but a place wherein you meet Him and converse with Him. Because only when you dress in your natural and spiritual garments and remove your shame can you come into the presence of the King. And when you pray in silence you see your real self. Verily, I say to you, God can only see you as you were created, dressed in white robes, pure and perfect.

“Your places of worship are the secret chambers wherein temporarily you strip yourself of your earthly garments and stand naked in your real self. For God loves to see your soul and feel the touch of the work of His hands, like a potter rejoices when he feels the touch of his vessel.

“Aye, once you were free from the fears and cares of this turbulent and mortal life. Heaven was your habitation, nature was your constant companion, and the sun, moon, and stars rejoiced to see your beautiful bodies, and the still and silent trees of the forest envied you when you walked. Sickness and sorrow fled from your presence and mother earth embraced you in her tender arms. Yea, at

that time you feared no one and you worshiped no one. Then you were free like the air and the sun. You were princes—children of the Most High.

“And I say to you, let your inner temple be your heart and your outer temple the sky; and let the trees and flowers of the field be your companions, and let the sun and the moon be your candles so that your heart can be lighted with wisdom and understanding. When your inner temple is lighted, the outer veil is removed; then you become one with spiritual forces.

“Your priests are the dreams of yourselves when you were clothed in your real white garments unblemished, ready to attend the great feast and to see the face of the King. Yea, they helped you to see your real self. For once you were purer than the crystal and whiter than the snow. Your priests can help you but they cannot carry your burdens through the narrow paths of this life. They can teach you to fly, but they cannot give you wings to rise into the air.

“Would that I could destroy the fear which nests in your heart and cut the chains which bind you to this earth. Would that I could teach you the hidden ways of the air and the secret paths of the deep, so that you might be able to ride upon the turbulent waves and look from above and laugh at the stormy sea below. Would that I were able to give you the wings wherewith to fly to the green pastures and heavenly places where fears and desires vanish and peace and harmony reign.”

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## **To Our Contributors**

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

As we stated in our Christmas letter, the Assyrian Foundation of America has served the Assyrian people by providing financial assistance to students and schools, aid to needy Assyrians and refugees, and promoting Assyrian literature and writings. This year our contribution for these causes is over \$58,000.

Our best wishes for a Blessed Christmas and a Happy New Year from all of us at the Assyrian Foundation of America. And may you celebrate this Holiday Season with the warmth of happy memories and the love of family and friends.

# Thirteen Assyrian Church Fathers in Georgia

by Julietta Bet-Kaplan, Rustavi, Georgia

The city of Rustavi, where I live, came into existence about 51 years ago. Recently, a beautiful new church was built here. I visited the church during the week, when there weren't many parishioners around, and as I stepped forward I saw an extraordinary icon on the wall featuring thirteen saints - thirteen Assyrian Church Fathers. All the men in the picture are ascetic and comely. The head of a deer is drawn near one of them. Not far from the first icon there is another serene one, that of Saint Father David Garedja, holding in his right hand a cross, his left hand open in reverence; to his right some deer, while above him stands an angel.

Who are these thirteen Assyrian Church Fathers who came to Georgia in the late 5th or early 6th centuries, and why do we still revere them at the end of the twentieth century? As reported by the editor of Nineveh, Julius N. Shabbas, in the Second/Third Quarter, 1987, issue of the magazine, these "thirteen Assyrian Church Fathers came from Nisibin, Edessa and other Assyrian Christian centers during the 5th and 6th centuries A.D. They brought the Christian faith and teachings, ascetical, monastic life and ideals to Georgians and other nations of the western Caucasus. They founded some great and well known churches and monasteries in Georgia. Up to the present time the Orthodox Georgians and Russians still honor the works and accomplishments of these Assyrian Fathers. The records are well preserved and are all mentioned in the Russian Church Calendar.

"The following are the names of the thirteen Assyrian Fathers:

Joane (Yovane or Yonan) of Zedazeni  
Abibos, Bishop of Nekressi  
Antony of Martkobi (Mart Kobi)  
David of Garedja (Kareja)  
Zinon of Ikalto  
Tade (Thaddeus) of Stepanatsminda  
Isse (Eshu), Bishop of Tsilkani  
Joseph (Yosip), Bishop of Alaverdi  
Isidor of Samtavissi  
Michael (Mishael) of Ulumbi  
Pirr (Pira) of Breti  
Stephan (Estepanos) of Hirza  
Sheeo of Mqwime."

These names also appear in M. Sabinin's book "The Lives of Saints" (in Russian).

Prior to the advent of these thirteen Assyrian Church Fathers, the pagan Georgians adopted Christianity through the ministry of a woman named Saint Nina early in the 4th century. Assyrian by birth, and a native of Cappadocia, she was the only daughter to her rich and noble Assyrian parents. Her father, Zambulon, was a



*The Icon of Saint David Garedja*

high ranking officer in the service of the Roman army in Cappadocia, and her mother, Shushan, was the sister of the Bishop of Jerusalem. Saint Nina died in Kakhetia, eastern Georgia, at age 67, and was buried inside the monastery. Later, a parish church "Bodbe" was erected there. Many legends and healings have been attributed to her.

The chronicles of the thirteen Assyrian Church Fathers do not have complete biographies for all of them, except for three. But the names of all are



*Julietta Bet-Kaplan*

well known. The ancient books write that all the Saint Fathers came from Mesopotamia. Twelve were the disciples of Joane (Yonan). When he was in the blessed city of Edessa, he had a divine call to select twelve disciples and go to Georgia to preach and strengthen people in their

belief. From the 6th century on a number of feudal states or principalities developed in the Georgian region. At that time they had one Catholicos who was elected at the ecclesiastical meeting in Mtskheta. Ancient Georgian sources say that when the Fathers reached Kartveli (Kartli, a province of Georgia) Catholicos Evlavios welcomed them to enlighten his country as Saint Nina had done before. The Saint Fathers arrived in Kartveli after great hardship and their clothes were worn out. All of them had special monastic head dresses by which they could be recognized as Assyrian priests. Soon, all the Iver churches were subordinated to the preachings of the Assyrian Fathers. Catholicos Evlavios elevated three of them to the Episcopal pulpits and soon the education of the clergy and the people passed into the hands of the pious monks (M. Sabinin).

On their first missionary journey these Assyrian Fathers travelled to the areas where Saint Nina had ministered. Here they propagated the Christian message to the people, showed them how to lead a spiritual life, and eventually returned to Mtskheta. When Catholicos Evlavios died he

entrusted the Iver Church to Joane (Yonan), who retreated to a cave on the mountain of Zedazeni. Yonan founded a Church - he assigned an area to each of his disciples to help the people of Kartveli spiritually and in other ways.

Information about their subsequent activities is somewhat fragmentary for most, although more is known about Yonan, David Garedja and Sheeo.

**Bishop Abibos** went to the north, to Nekressi, and Christianized the pagans, had their shrines destroyed, enlightened them and built new churches.

**Bishop Joseph** became Bishop of Alaverdi, in northeast Georgia, which developed into a center of Christianity in the region.

**Father Sheeo** went to the west of Mtskheta and settled there in a cave near the Mtkvari (Kura) River. According to legend, he fasted for a long time, until food was brought to him by a dove. He recruited a number of disciples, among them a senior representative of Czar Evagre. Many people in the area converted to Christianity, and the Church of Mart Maryam (Saint Mary) was built



*Painting on the western part of the church in the cave. Lower portion Assyrian Church Fathers. Above them is the portrait of father David Garedja with the walnut coffin presumably containing his remains.*

near the location of the cave. Later, the Church of Joane (Yonan) was also built there.

During this time, Makari became the Catholicos of Georgia. He sanctified the Monastery of St. Sheeo at Mgwine in the presence of Czar Paraman VI, and supplied it with many theological books. Later, this church became the center of spiritual education in Georgia.

The monasteries of the thirteen Assyrian Church Fathers had libraries which contained theological books, some written and others collected by the monks. These collections were the pride and beauty of the Georgian Church. In subsequent centuries, Georgia was subjected to invasions by Mongols, Turks and Persians, who often plundered the monasteries and their collections. Many of these priceless manuscripts ended up in the libraries of Europe and Asia, where they surprised everyone by the richness of their content and the beauty and accuracy of their handwritten Aramaic (Syriac — modern Assyrian) script.

Father David of Garedja first went to Tbilisi, the present capital of Georgia, and settled there on the mountain called Mtatsminda. He preached in Tbilisi in a little square called Madin, where Kashveti Church now stands. In 562 A.D. he went to Kakheti and settled in a deserted area there called Udabno, in a cave shared with another Father from Mtskheta. The spring from which they took water ran at the foot of the mountain. This spring still exists today and is known as the "Water of Tears." It is considered to be holy water. At the time of the Holy Fathers, deer with their young would come to the cave and the Fathers milked them and used their milk for food. That is why deer are portrayed on Father David's icon (see cover picture). Many pilgrims who went to Udabno stayed there, first as disciples and later as missionaries. Father David required every pilgrim to hollow out a cave in the rock and live there. During sixty-six years twelve monasteries were built in the Udabno area in addition to many caves. This is how the lives of hermits developed in cave dwellings, and their number grew yearly. One of them was Father Thaddeus (Tade), who accompanied Father David on a pilgrimage to Jerusalem. From this holy place they brought a stone to Georgia which had mysterious healing powers. Over the centuries, the monasteries were plundered on different occasions and the stone would disappear, only to be returned later.

During the reconstruction of the church in 1816 excavations uncovered a silver box that contained a stone believed to be the one that Father David brought from Jerusalem. It is removed from the box once a year, usually the first week after Easter on Thursday, when the Georgian Church celebrates the day in memory of Father David Garedja. Also during those excavations an icon drawn on clay was unearthed; it showed Fathers David and Thaddeus

after their return from Jerusalem.

Because of their Christian beliefs, Georgians often paid a heavy price to conquerors of other religions. For example, massacres by Tamerlane; and later by Shah Abbas of Persia who slaughtered over 6,000 priests. The latter event occurred on the night of Easter; the relics of the priests are kept in the church built by Czar Teimuras I. A day dedicated to their memory is celebrated in Georgia and is called "Garedjioba" in honor of the Assyrian Holy Father David of Garedja.

In 1884, in the Udabno area, there were five churches that had been preserved and were active, and five monasteries in which the monks lived. Russian historian M. Sabinin described the grave of Father David in the latter part of the 19th century as follows: in one of the churches there is a tomb containing a walnut coffin, and above it is drawn an image of Father David. Buried in the monasteries are also many Georgian metropolitans, Czar Alexander I, Czarina Ketevan, and others. Last year, according to Father Michael of Rustavi Church, a new church was discovered under the monastery.

During the Soviet period, tank units used the area for military exercises and a firing ground. The effects of the explosions and the vibrations damaged the structures in the area of Father David Garedja's monastery. The ancient churches were slowly being destroyed. Now, due to the country's hard economic conditions, it has not been possible to restore these ancient treasures from the past.

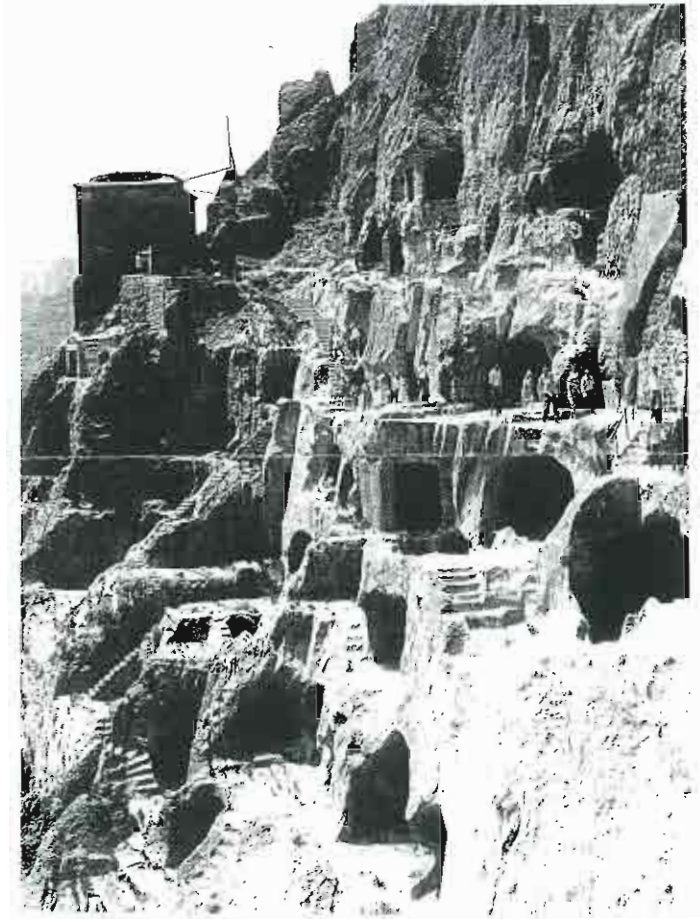
The thirteen Assyrian Fathers who came from Nisibin, Edessa and other centers of the Assyrian Church of the East in the 5th-6th centuries penetrated into many inaccessible regions of Georgia, and in subsequent centuries the Church's missionaries spread Christianity to all of Asia. They brought the light of Christianity to Georgia and their souls were the source of brightness during their life. After their deaths they left their sacred bones as relics to the Georgian Church. Each of them could say "I did my best for my Assyrian Christian faith."

**Translated by Alla Bet-Sarad and Helen Inviyanova**  
**References:**

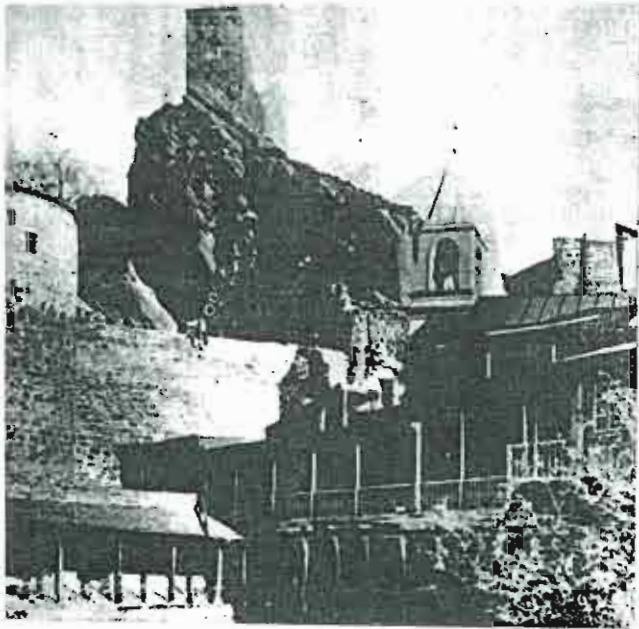
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2. *"The Desert of Saint David Garedja"*, Tbilisi, 1984 (in Georgian).
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*Ancient Churches of Georgia*



*The Monks' Cells in the Caves*



↑ David Gareja Monastery  
taken from different angles ↓



*Sheeo Mqwime Monastery*



## Facts Misrepresented by L'Osservatore Romano

On December 5, 1970 Cardinal John Carl Willebrands, President, Secretariat AD Christianorum Unitatem Fovendam, Vatican, Rome wrote the following letter to His Holiness Mar Eshai Shimun XXIII, Catholicos Patriarch of the Church of the East [in San Francisco]:

Your Holiness,

I have pleasure in sending you the text of the message which Pope Paul VI has prepared for the day of peace of January 1, 1971.

The theme of the message is: "Every man is my brother". The text remains confidential until December 10.

I am happy to take this opportunity to offer your Holiness my warmest Christmas greetings, and to assure you that my prayers during that Holy Season will be that He who came to gather all of God's children into one will give you and all of us generously of His light and strength in the coming year.

Your Most Sincerely in Christ  
Cardinal John Carl Willebrands  
President

On December 14, 1970 His Holiness Mar Eshai Shimun XXIII responded to Cardinal John Carl Willebrands' letter as follows:

Your Eminence,

We have received your kind letter Prot. No. 4643/70, dated December 5, 1970, containing the text of the message which His Holiness Pope Paul VI has prepared for the day of peace of January 1, 1971, and for which we wish to express our deep appreciation.

We have read the message with care, and with much interest, and we wish to join our humble prayer with that of His Holiness, that the peace, which the Prince of Peace, came to bestow upon all men, irrespective of race, colour or nationality, may finally be realized.

Grace and mercy of our worshipful God who in the fullness of time took our body and fulfilled all His dispensations for the salvation of man, be with us all, amen.

Mar Eshai Shimun XXIII  
Catholicos Patriarch of the East

These two letters appeared in *Light From the East*, a publication of the Church of the East, Vol. 2, No. 8 January-February 1971 issue.

As a result of Mar Eshai Shimun's letter to Vatican, *Light From the East*, in a subsequent issue, printed the following under the title:

### **FACTS MISREPRESENTED BY L'OSSERVATORE ROMANO**

"The following article appeared in the Bulletin of

St. Ephrem Chaldean (Uniate) Parish of Chicago, and which we are herewith quoting in verbatim:...'On January 29, 1971, L'Osservatore Romano, French Edition, No. 1102, made public a letter of the Patriarch Mar Eshai Shimun XXIII, Catholicos of the Church of the East, to the Secretariat of the Unity of Christians. This Secretariat is a very important Office at Vatican. In his letter, Mar Shimun XXIII is giving his complete adhesion to the call and wish of Pope Paul VI for peace in the world and the unity of all Christians into one church. We praise sincerely and warmly and adopt all good steps and initiatives which will bring and lead all Assyro-Chaldean to the unity into one Church, one faith and one administration by only one Patriarchate. So far, we urge both the Chaldean Patriarch, Mar Paulos II Cheikho and the Nestorian Patriarch Mar Shimun XXIII and all the bishops, the priests and laity of both churches to start to clear all obstacles obstructing of this unity and give the kiss of peace to each other. The unity of Assyro-Chaldean church is a condition sine qua non for the unity of all Assyrians and Chaldeans into political government.'

"As it will be observed the publisher does not clarify whether the article is in toto a quotation L'Osservatore Romano (which as is well known to be mouthpiece of the Vatican) or some of it is an addition made by the publisher of the magazine Reverend Edward J. Bikoma, the Chaldean Uniate priest in Chicago. We shall therefore assume that it is a quotation in toto from L'Osservatore Romano.

[For clarification, *Light From the East* republished Mar Eshai Shimun's XXIII letter as it appeared in Vol. 2 No. 8] and further states:

"Why should this simple letter written in a Christian spirit by His Holiness be constructed by the publisher to read, quote:... 'Mar Shimun XXIII is giving his complete adhesion to the call and wish of Pope Paul VI for peace of the world and unity of all Christian into one Church', is I believe beyond any rational person's comprehension!

"As it is well known from all the pronouncements of His Holiness that he has always prayed and prays daily for the unity of all Christians but not an artificial and political unity of "adhesion" but rather the unity which the Lord and God of the Church Maran Eshau M'Shikha prayed for to His Holy Father "That they may be one, even as we are one" (John 17:23.) In other words, a unity that is based upon the Scripture and not on political motives as is clearly the purpose of the article under discussion, to quote:... 'The unity of Assyro-Chaldean Church is a condition sine qua

non (indispensable condition and qualification) for unity of all Assyrians and Chaldeans into political government.'

"It is most unfortunate that international politics be made basis of and constitute a lure to Christian unity which the Roman Catholic Church has been championing and all the Christians have been praying for.

"*The Light From The East* wishes to assure the author of the said article that the Church of the East has no interest what so ever and rejects unequivocally this form of unity.

"The Assyrians are living as happy, loyal and contented citizens of all the countries in which they reside, viz. Iran, Iraq, Syria, Lebanon, etcetera, and wish to have no part of the Assyro-Chaldean 'political government'. The Vatican can undoubtedly speak for the Chaldeans but not for the Assyrians.

"It is unfortunate that all the Western missionaries who flooded the Middle East in the last four centuries or so didn't propagate the Gospel of Christ but rather the policies of their respective governments resulting in the most tragic consequences for the local Christians in general and the unfortunate Assyrians in particular. They all harped on the political theme without the knowledge or consent of the Assyrians, and when the tragedy befell, they were no where to be found !

"As to the suggestion made in the article under discussion, that there be one Church and one Patriarch; the road to that unity has been pointed out long ago by the divine parable concerning the Son who left his father's house. In like manner whenever the son who has left his father's house returns home, he may be sure that an equally joyous reception awaits him !

"It is said 'that history repeats itself, but we are confident that the present governments of the Middle East are aware of these facts more than any one else, and so are the Assyrians, and we believe also other local Christians, so that, God willing, they will never again fall victims of such insidious propaganda.

"As is well known relations between the Church of the East and Islam had been the best that ever existed between two different religions prior to the advent of these political missions.

"They were indeed much better than those which existed between the Roman Catholics and the Protestants during the Reformation.

"This is not the place to enumerate facts in support of this fact, but suffice it quote the following statement made by Mar Temotheus I Catholicos Patriarch of the East (780-820) in his

1. There are no such people as Chaldeans. This name "Chaldeans" was given by the Pope in the 19th Century to a portion of Assyrians, members of the Church of the East, who embraced the Roman Catholic Church after 1550 A.D.

lengthy and profoundly learned epistle written to the monastery of Mar Maron in Lebanon.

"The Patriarch after enumerating how all the orthodox fathers of the Church in the Byzantine Empire, beginning with Mar Athanasius (St. Athanasios) and ending with the martyred Mar Nestoris (St. Nestorios) suffered persecution and death by the order of the various Byzantine Emperors, and how the Church was enslaved to the will of those Emperors, he concluded saying:... 'We never had a Christian king. But first we were under the Magi (Persians) for about four hundred years or more. Later under Islam. And neither of these was concerned to make any changes in the Christian faith. Further they never showed any intention of uprooting our faith. What is more, these blessed Moslem kings have never pressed us (interfered with us) in matters of faith. Therefore, that which the Holy Apostles had entrusted to us has been preserved inviolate.'

"This was written at the time when the Arab Islamic Khaliphate had extended its Empire practically to the whole world.

"However, the most important point regarding the article under discussion, as has been pointed out in the past, is the fact that all other statements made during the centuries by the Roman Catholic Church; or indeed by representatives of other Western Churches, and attributed to the various Patriarchs of the Church of the East, as to its doctrinal or administrative position are equally without foundation, and merely motivated by the doctrine of "ends justify the means."

"A copy of this article is being sent to L'Osservatore Romano and the Secretariat of the Unity of Christians."

#### **JUSTICE IS INDIVISIBLE**

"The most important announcement that has ever come from the Vatican recently appeared in the press, and which we quote:... 'The Vatican department once known as Inquisition, said the San Francisco Chronicle of February 5, 1971, decreed yesterday that no man can be publicly condemned for heresy without getting a hearing. The ruling was made by the Vatican Sacred Congregation for the Doctrine of the Faith, set up by Pope Paul in 1965, to replace the once dreaded holy office, or inquisition.'

"The Vatican Department is indeed to be congratulated for this most Christian, brave and far-sighted action which it has taken in the context of the ecumenical spirit and movement, which the Roman Catholic Church has since the Vatican Ecumenical Council, Championed so valiantly. Notwithstanding, whether the "Sacred Inquisition" or the equally dreaded "Star Chamber" which sealed the fate of many innocent souls in Europe, Asia and the Americas , were a direct product of the system which had its beginning with the

Byzantine Emperors.

"It was under these pseudo Christian Emperors, that Christianity was corrupted, and so many saintly fathers of the then united one Holy Apostolic Church suffered persecution, exile and death.

"Among these were men like St. Athanasius, St. Melitos, St. John Chrysostom, and St. Nestorius who along with fifteen metropolitans were persecuted and exiled. The Councils of Ephesus and Chalcedon, however, set the stage for all the other Western Councils that followed, whether it the Robber Council, the inquisition of the Star Chamber.

"Edward Gibbon, commenting of these councils says, that not even the worse of pagan councils could hold a candle to them !

"It is, therefore, sincerely hoped that in the context of the declaration under discussion the Vatican Sacred Congregation will in the light and the spirit of the Holy Scriptures reconsider the unjust and politically motivated action of the Councils of Ephesus and Chalcedon, which against all legal procedure and indeed, the universally held conception of justice, excommunicated St's Deadore, Theodore and Nestorius, long after their death.

"The action thus taken against these great fathers of the Church becomes a mockery in the eyes of all intelligent people to-day, when they hear from our daily media of communication of the outright heretical pronouncements being made by the bishops and theologians of the various Churches; whether it be Roman Catholic, Protestant or Orthodox, and yet these men are neither brought to trial nor excommunicated !

"Furthermore, all the great Protestant theologians and historians have long sgo denounced the unjust action of the Councils of Ephesus and Chalcedon.

"The Reverend Sherman E. Johnson, Dean of the prestigious Episcopal Seminary, Church Divinity School of the Pacific, in his letter dated March 22, 1971, addressed to Mr. Albert Victor Morris, a prominent Episcopal lawyer, says: 'As for Nestorius, I know perfectly well that he was treated most shamefully at the Council of Ephesus and for most of the centuries has had a bad press. It seems perfectly clear from the researches of Dr. Leonard Hodgson and others that Nestorius did not, in fact, accept the heresy with which he has been charged and so far as I am able to determine, his faith was completely orthodox.'

"If, however, in view of all these facts, the Vatican Sacred Congregation for the Doctrine, fails to follow its commendable act by issuing another pronouncement denouncing the action of the above mentioned Councils for excommunicating men long dead, its present action will then be viewed as just another act of expediency aimed at a temporary

unity of all Christians in face of a common danger just as in the case of temporary unity between Roman Catholicism and Protestantism when the Turks were hammering at the gates of Vienna. 'God is truth and justice! Justice is indivisible!

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### **"Eyewitness Iraq"**

On November 11, 1999, **Persi J. Mishel, Esq., Supreme Court of Nevada Settlement Judge, Las Vegas, NV**, wrote the following letter to the National Geographic Magazine, Washington, DC:

"I enjoyed reading your article "Eyewitness Iraq" in Vol. 196, No. 5, November 1999 issue. Your article mentions Arabs and Kurds, however, it fails to mention Iraq's indigenous people-Assyrians-who are the second largest minority in Iraq. Your article covers the role and activities of the KDP and PUK as two Kurdish political parties which are based in northern Iraq, but it does not mention anything about the ADM (Assyrian Democratic Movement) which is also based in northern Iraq and has played a vital role in that area for peace, stability, and general welfare of the people.

"Mr. Edwards, who wrote the article, and who had "a six-week excursion" in Iraq, owed it to your readers to inform them of Assyrians and their political parties. Information on Assyrians and ADM is available not only in Iraq but also all over the world through the media and the Internet."

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### **HABBANIYA UNION SCHOOL STUDENTS' REUNION**

The Founding Committee of the Habbaniya Union School Students' Reunion has made a decision to hold its 4th Reunion gathering during the last week of October 2000, in Sydney, Australia. Further information will be forthcoming in the immediate future.

In the meantime, this notice will help you in your planning ahead.

- **Benyamin Yalda**

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### **2000 Board of Directors of the Assyrian Foundation of America**

At a general membership meeting on November 28, 1999, the following officers were elected to the Board of Directors:

President ..... Pnoel Shamun  
Vice-President ..... Charles Yonan  
Secretary ..... Edward Mikhail  
Treasurer ..... Julius N. Shabbas  
Chair, Welfare ..... Martin Jacob  
Chair, Education ..... Sargon Michael  
Chair, Membership ..... Sargon Warda  
Chair, Social ..... Flora Kingsbury

# ***A Proposal to Establish an Assyrian American Chamber of Commerce Nationwide***

**by Wilson Pera Benjamin**

*At the national convention of the Assyrian American National Federation (AANF) in Los Angeles in Sept., 1999, Wilson P. Benjamin of Los Angeles presented to the International Delegates' meeting his proposal to establish an Assyrian American Chamber of Commerce Nationwide. For printing in Nineveh magazine, the presentation was edited, and the following are the essential points:*

A Chamber of Commerce is an essential organization for the promotion of business and industry, also for developing business contacts. This is a common practice in the United States and the western world — to have a formal business information center.

## **There are two types of Approved Chamber:**

Traditional Chambers of Commerce and Industry.

Chambers that are independent from the government and are member-owned and led.

These Chambers are to be approved by the government, and they can speak on behalf of, and provide services to, the local business communities.

Forming a community chamber of commerce requires a Draft Constitution and Bylaws, terms in both are mainly standard. The law clearly states that a chamber of commerce shall be a Non-Profit and Non-Political organization. Hence, from its inception, it should be registered and approved by the State Department of Commerce.

**What is a Chamber?** Why do we need an Assyrian Chamber of Commerce and what are the objectives and advantages for the Assyrian community to seek the formation of a community chamber while there are formal chambers of commerce established by the Department of Commerce in almost every city in the United States?

**Objectives and advantages:** Upon finalizing the registration of the Chamber, you shall, for the FIRST TIME, be filled with joy and feel proud that you have put the Name: Assyrian American Community Chamber of Commerce on THE PEDESTAL. And realize that it will automatically receive official recognition by the Nation's Department of Commerce!

A community chamber of commerce (CCC) is a formal and respectable business communication center and it is recognized by all business organizations. It attracts many opportunities to its members and particularly to the community, whereas traditional Chambers facilitate the information and assist the members to search for specific information.

The Community Chamber will afford its members the opportunity to meet professionally for developing contacts and friendships within an enjoyable social environment. **It can:**

- Arrange regular luncheon and evening business meetings with prominent and expert speakers catering to a diverse range of interests, including special seminars and business mixers.
- Act as a point of liaison between the membership and other commercial institutions on matters relating to trade, and seek sponsorship from corporations and arrange fundraising activities to serve the needs of its community.
- Assist interaction with professionals, executives, and entrepreneurs from a wide range of business and industrial communities to assist its members.
- Publish its own members' Directory. This is one of the best tools to serve NETWORKING among the members. The advertising revenue from such a directory should meet all the cost for its production and beyond; and it is a good publicity tool.
- Have access to current state and national trade information and resource material.
- Facilitate access to the job opportunities allocated to minorities in the Public Departments.

There are various factors that can lead the CCC members and enlarge its community to success and prosperity. Just to name a few: Educational Scholarship; Talent Search; Business Ideas; Entrepreneurial, Trading and Job opportunities. Above all, raising funds and seeking contributions from corporations for the legitimate needs of its community. Most corporations contribute substantially towards a legitimate cause, especially when it involves the improvement of the environmental standard of the communities, such as sports facilities, schools, social centers, etc. In return, it is anticipated that if the beneficiary is the community, then the chamber of that community may reward the donors with special honorary membership and invitation to their social and/or sports functions. In the event the recipient is an individual, that means job security.

Therefore, we the Assyrians must concentrate on establishing a community chamber of commerce in every city of the United States where there is a reasonable size Assyrian community. A chamber can assist those who are currently in business, and they too can help their chamber. If you choose to become self-employed, the chamber is the place to assist you to get organized. And once you become established you will then encourage others to follow in your footsteps.

## **Biography**

**Wilson P. Benjamin** is an Assyrian, born in Nineveh, Iraq. In 1946 he started his own business of Civil Engineering Contractor and General Merchant, and undertook major construction projects and business activities. In 1952 he joined

the Baghdad Chamber of Commerce and became involved in sponsoring many young students, to enable them to qualify for a government grant to study abroad. Among them were two Assyrians. He moved to London in 1960 and established a consulting business of International Trading and Financing, and he also opened a side business, "Wilson's Galleries," dealing mainly in British antiques. In 1978 Wilson emigrated to the United States and settled in Los Angeles, where he studied Real Estate Law. He then joined one of the largest privately owned real estate companies; was associated by an independent contract until 1994, when he operated privately as a real estate consultant.

Wilson is a member of the Assyrian American Chamber of Commerce of California; and is an

affiliate member of the British American Chamber of Commerce in Los Angeles through his son Daniel Benjamin's company "Design and Print Business." During his many years of diversified business activities, he has accumulated experience in dealings through the chamber of commerce.

Wilson Benjamin is prepared to give free seminars on these subjects. For more information and arrangements, he can be contacted at:

**Wilson P. Benjamin**  
**1235 Westgate Ave., Suite 2**  
**Los Angeles, CA 90025**

**Telephone: (310) 473-5343**  
**Facsimile: (310) 452-6631**  
**E-Mail: WELDENTERPRISES@MSN.COM**

## **Ryle Radke and Jonathan Yelda Receive Commendation**



**Ernie Messer (right), Chairman, Safety at Sea Committee, congratulating Jonathan Yelda (left). Standing on side is Ryle Radke.**

The Arthur B. Hanson Rescue Medal was presented to **Ryle Radke and Jonathan Yelda** (son of Assyrian Foundation members Sargon and Nanajan Yelda) for their rescue of a sailor, and attempted rescue of a Second one, who were in danger of drowning. In a sailing race to the Farallone Islands in the ocean outside of San Francisco, one of the sailing boats had capsized leaving the hull upside down and being washed into the crashing surf and inhospitable rock walls of the island by wind and wave action, guaranteeing total destruction.

Fellow competitors Ryle Radke and Jonathan Yelda saw flares up ahead. They recognized the upturned boat with its two crew hanging onto the



**Jonathan Yelda (left) and Ryle Radke posing with a well earned "Arthur B. Hanson Rescue Medal"**

bottom of the hull and immediately raced to their rescue. In a difficult and dangerous maneuver which placed their own lives at risk, they were able to rescue one of the sailors. And after repeated attempts they were able to pull the second crew member into the open sea, where a second boat stepped in and rescued him.

The citation with the medal reads: "It is with great honor that US SAILING bestows the Arthur B. Hanson Rescue Medal on Jonathan Yelda and Ryle Radke for this rescue, where they went into harm's way to rescue others, showing both remarkable seamanship and undaunted courage."

**Signed by Ernie Messer, Chairman, Safety at Sea Committee.**

# ***Astronomical Dating of Esarhaddon's Stela***

**Dr. Vladimir S. Tuman - Professor Emeritus**  
**California State University at Stanislaus**

**Esarhaddon was a seventh century B.C. Assyrian king, and a stone relief erected in his honor carries a sequence of Mesopotamian astronomical symbols along with a full-length portrait of Esarhaddon himself. Dr. Tuman has analyzed the dates implied by such symbols on Mesopotamian kudurrus, or boundary stones. Here he tells a story about a message King Esarhaddon saw in the sky and the date revealed by the celestial gods who spoke their will in their parades overhead.**

## **Who Was Esarhaddon?**

Esarhaddon (*Ashur-Aha-Iddin*, "the god Ashur has given a brother") was the youngest son of King Sennacherib and was the grandson of Sargon the Second. The fact that Esarhaddon was chosen as the Crown Prince had aroused the jealousy of his brothers. Sennacherib ascended the throne of Assyria in 705 B.C. and throughout his reign the northern and eastern frontiers of Assyria were quiet because they had been subdued by the army of his father, Sargon II. Sennacherib, however, had to tackle serious rebellions which had broken out in the Mediterranean district and in Babylonia.

In Babylonia, Sennacherib had to deal with his father's rival, Marduk-Apal-Iddina, who had been hiding in Elam. Upon the death of Sargon II, Marduk-Apal-Iddina, with the help of Elamite officers and Aramean troops of southern Iraq, attacked Babylonia in 705 B.C. Eventually he removed Sargon's viceroy and proclaimed himself the king of Babylon for the second time. Marduk-Apal-Iddina had been the king of Babylon between 721-711 B.C. In 711 B.C., he had been defeated by Sargon II and had fled to hiding, taking refuge in Elam. In 703 B.C., Sennacherib attacked Babylonia, defeated Marduk-Apal-Iddina, and appointed a new viceroy by the name of Bel-Ibni, who was friendly to the Assyrian king. Marduk-Apal-Iddina (quoted in the Old Testament as Mero'-dach-bala-dan, II Kings 20:12) eventually died in exile.

In 695 B.C., Sennacherib organized a large army and a fleet of ships, traveled toward the Persian Gulf, attacked the Elamite country, captured several cities, and returned with loads of spoil. In retaliation, Hallushu, the king of Elam, attacked Mesopotamia, captured Babylon, and appointed his own viceroy. The conflict between the Assyrians and the Elamites lasted for another seven years. In 689 B.C., Babylonia was under a pro-Assyrian viceroy. Due to some instigations, the Babylonians again revolted against the Assyrians and sought the support of Umman Menau, the king of Elam. A great battle took place, and eventually Sennacherib, completely disenchanted with the Babylonians and their priests, attacked Babylon and finally destroyed

the city, which was the second metropolis of the empire. He also destroyed the famous temples including the temple of Esagila. Sennacherib, in his anger, committed a sin against those holy shrines of Babylon which had been treated with respect by his ancestors until that time.

Eight years later, in January, 681 B.C., Sennacherib was killed by one or more of his sons while praying in the temple of Ninurta in Nineveh. (This is told in the Old Testament, in II Kings 19:35 where it quotes that Sennacherib was killed by his two sons Adram Melech and Sharezar). Esarhaddon was in hiding at that time because his brothers' slanderous accusations had turned their father against him. Upon the killing of Sennacherib, the struggle began between the remaining sons in Nineveh. Esarhaddon, who was well trained as a crown prince, came out of hiding, gathered an army, and attacked his brothers and their army. In the battlefield the Assyrian soldiers showed their loyalty to the Crown Prince, and left the brothers to join Esarhaddon's army. The brothers escaped unharmed, and Esarhaddon entered Nineveh and rightfully claimed the throne of Assyria. According to historians his reign began in March, 681 B.C.

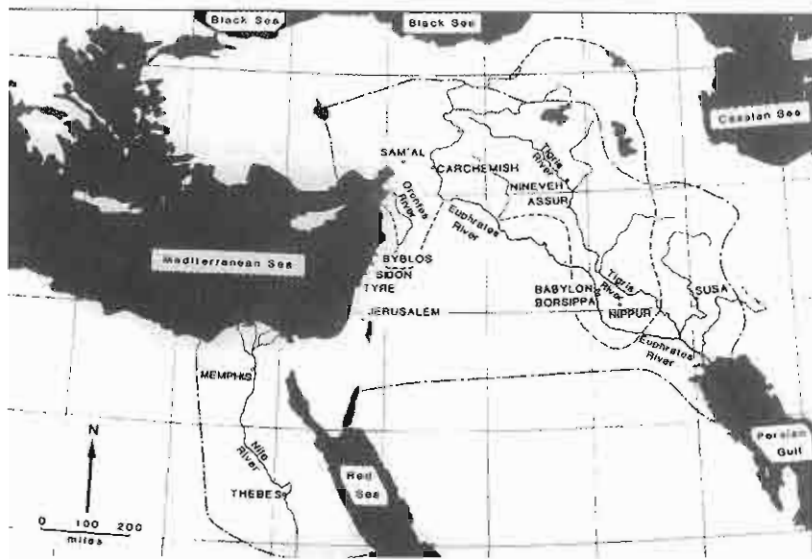
## **The Role of the Assyrian Kings**

The Assyrian kings, who had the titles of "Mighty King," "King of the Universe," and "King of the Country of Assur," would also assume the highest religious responsibility. While trained as crown princes to assume their future duties, Assyrian kings were also trained to be the representatives of the gods of their country. The king of Assyria, as first servant of the gods, would initiate the construction of temples and would provide for their maintenance. He would appoint some of the priests and would take an active part in the religious ceremonies of Assyria and Babylonia. Religion played a very important role in the decisions made by the rulers of the Assyrian empire.

Although Esarhaddon's brothers were a bad lot, the murder of their father probably had a religious overtone. Esarhaddon, with his religious training, must have felt very guilty for the actions of his father in destroying the sacred temples of Babylon and in bringing the image of Marduk and the other gods to Nineveh.

## **Esarhaddon's Campaigns and the Conquest of Egypt**

The rebuilding of Babylon and the temple of Esagila was initiated in the first year of Esarhaddon's reign. The restoration of Babylon as a city and the return of the deities to their original temples will be discussed later in the article.



## THE ASSYRIAN EMPIRE 824 to 625 B.C.

Mesopotamia is the ancient land of the Tigris and Euphrates rivers, from the mountains of Asia Minor to the waters of the Persian Gulf. The Assyrians conquered all of this territory and more. Their empire also stretched to Egypt and along the Mediterranean's entire eastern shore. Sam'al, a city-state at the foot of the Amanus Mountains in what is now southeastern Turkey was apparently dominated by Assyria in the seventh century B.C., for Esarhaddon installed a stela there. (map by Joseph Bieniasz)

By remarkable feats of diplomacy and by force, Esarhaddon had gradually extended peace along 2000 kilometers of his northern and eastern borders. But during Esarhaddon's reign, in 680-679 B.C., the Egyptian king again intervened in the affairs of Syria and turned the regional kings against the Assyrians. Finally, in the spring of 671 B.C., he embarked on his lifetime desire, a campaign against Egypt. Egyptian kings had been constantly interfering with the commercial routes established by the Assyrian rulers. One route extended from the Persian Gulf all the way to the Mediterranean Sea. Esarhaddon, in an earlier campaign against Syria in 679 B.C., had come across a large number of Arabs living in the Syrian desert, and he had realized that without their friendship and cooperation, his campaign against Egypt would not be successful. During the next few years a cordial relationship was established between the Assyrians and the Arabs in Syria. Finally, the time was ripe for an attack on Egypt. The first attempt, in 674-673 B.C., was not successful, but in 671 B.C., the Assyrian army reached Gaza, crossed the Sinai desert, and finally, after 15 days of battle, captured Memphis, the capital city of Egypt. Despite the strong resistance offered by the Egyptian pharaoh Taharqa and his army, the final conquest of the entire country by Esarhaddon took surprisingly little time. Taharqa was wounded and ran away into hiding.

### The Stela of Esarhaddon in Berlin

A basalt stela of Esarhaddon was erected outside the city gate of Sam'al. This shows that the city of Sam'al, near Zincirli (or Zinjirli) in the Amanus mountains, was probably part of the Assyrian Empire during the reign of Esarhaddon. This basalt stela was discovered by the German Archaeological Expedition of 1899-1902 in the ruins of the old northern Syrian city, and it is now located in the Staatliche Museum in Berlin. The monument depicts



Esarhaddon's stela, found at Sam'al (now Zincirli, in Turkey) depicts the king in heroic size compared to the two small captives he holds by leash. The smaller of the pair is probably Ushanahura, the son of the twenty-fifth dynasty Egyptian pharaoh Taharqa. The other prisoner is most likely Abdi-Milkuti, the king of Sidon, an important Phoenician port in what is now Lebanon. The symbols to the right of Esarhaddon's head are conventional representations of Mesopotamian celestial gods. (from Maspero, G. *The Passing of Empires*. New York: D. Appleton & Company, 1900)

the giant figure of Esarhaddon, holding upon a leash two personages of much lesser importance. The kneeling one is probably the Crown Prince of Egypt, the son of King Taharqa, and the standing figure is either the local king Baal of Tyre or Abdi-Milkuti, the king of Sidon. It is believed that these rulers were taken into captivity during the last campaign of Esarhaddon against Egypt.

On the top of the stela we find a number of astronomical symbols depicting the deities of the time and their planetary attributes. Once we identify the deities, constellations, and planets, within a

certain boundary, we can determine the coordinates of the planets and of the sun and the moon. Having such information at hand, with the aid of a computer or the ancient astronomical tables, we can determine the date which the symbols may represent. It was only natural to speculate that the astral symbols on the stela would represent the precise date of the conquest of Egypt. To our surprise, however, it represents something else.

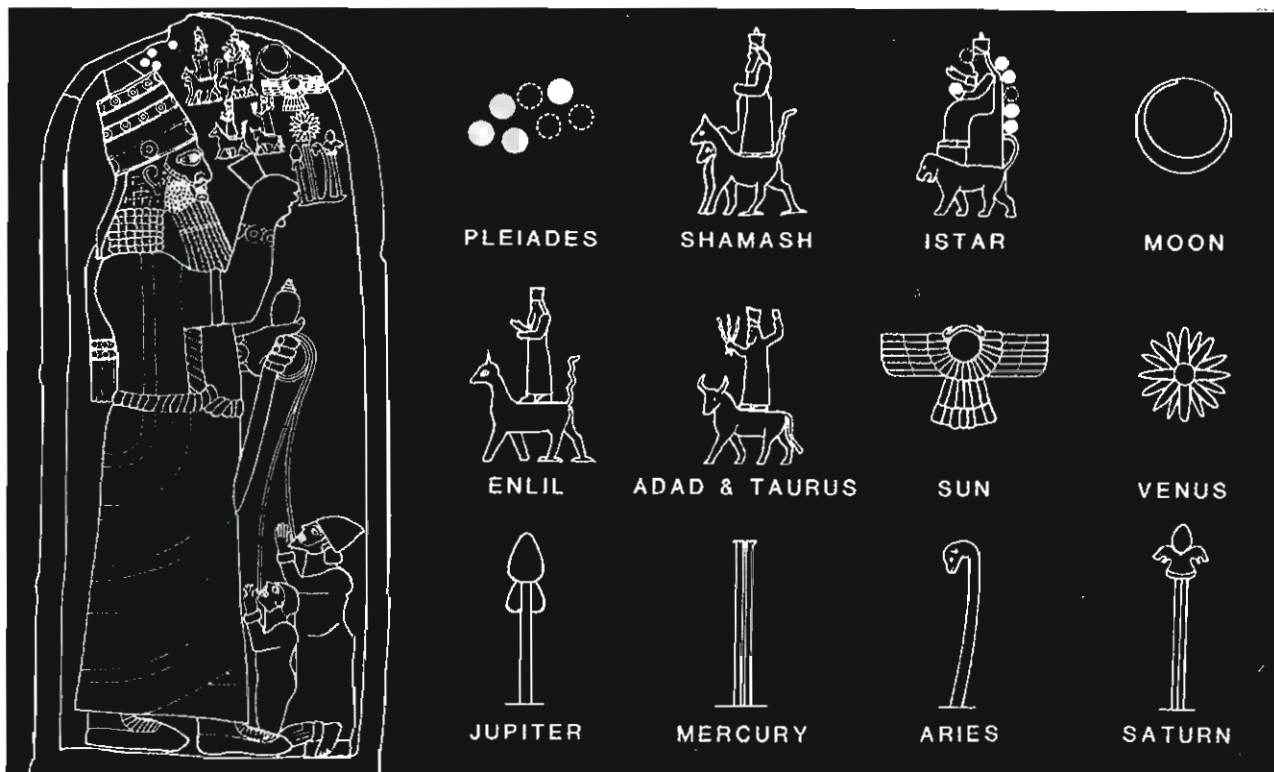
### The Astral Symbols on the Stela of Esarhaddon

On the top left of the first row, we have four remaining circular objects which appear in other representations as group of seven and which seem to

stand for the star cluster known as the Pleiades (the Seven Sisters). Next to the Pleiades is probably the god Assur and his two mythological animal attributes. He is followed by the goddess Ishtar and her animal attribute, the lion. In the next row below, we probably have the god Enlil riding on his animal, followed by the storm god Adad with his thunderbolt and standing on his attribute, the bull.

The constellation of the Pleiades and the constellation of Taurus (the bull) are the celestial references for locating the position of the sun, moon, and the other planets.

Next, we see the crescent of the moon on the top right of the stela, and it is almost above the astral symbol of Assur, the sun. Below the sun we have a



### Esarhaddon's Stela - Assyrian - Zincirli, 681 B.C.

#### Celestial Objects and Mesopotamian Gods on Esarhaddon's Stela

object	name	name of associated god	object	name	name of associated god
the Pleiades	mul-mul d Imin-bi d Sibi	ilu-Sibiti (the "Seven Gods")	moon	Sin	ilu Sin
sun	Shamash	ilu Samas ilu Assur	Jupiter	mul Sag-Mi-Gar mul Umun-Pa-Ud-Du mul Babbar	ilu Marduk
Venus	Istar mul Dilbat	iltum Istar	Mercury	mul Lubad-Gu-Ud	ilu Nabu
declination zone plus or minus 17 degrees	Enlil	ilu Enlil	Aries	mul Lu-Hun-Ga (the Hired Man)	
Taurus	Adad Gu-An-Na (the Bull of Heaven)	ilu Adad	Saturn	mul Sag-Us mul Genna	ilu Ninib ilu Ninurta

The celestial symbols on Esarhaddon's stela can, for the most part, be identified clearly. (Joseph Bieniasz)



sixteen-point star, one of the symbols of the planet Venus, the attribute of the goddess Ishtar.

On the next row, from left to right, we have the sign of Marduk, a representation of the planet Jupiter, followed by the stylus of Nabu, which stands for Mercury. The head of the ram probably represents the constellation of Aries, and finally, we have a double lion mace, the symbol of Saturn.

### **Astronomical Dating of Esarhaddon's Stela**

There are three important astronomical symbols on the stela. The seven dots that represent the Pleiades, the constellation Taurus, and the constellation Aries. The moon, the sun, Venus, Jupiter, and Mercury are all aligned and placed near the tail of Taurus.

By locating the sun at 90° longitude, just over the head of Orion and just north of the bright star Betelgeuse, we can start reconstructing the astronomical circumstances recorded on the stela. The amount of precession of the vernal equinox since the seventh century B.C. is about 37°, and therefore the vernal equinox is placed at (90° - 37°), or at 53° longitude. I assume the actual zone symbolized by a constellation is actually plus or minus 15 degrees from the constellation's center. Mercury and Venus may be anywhere within the constellation zone that their maximum elongations would allow. For Mercury, this is plus and minus 28°, and for Venus it is plus or minus 46°. The position of Saturn is determined from the constellation of Aries. The position of the moon is given by the position of the sun. Because tabulated data provide positions in ten-day intervals, the moon's limits are extended to plus and minus 65°.

We have obtained seven possible answers, seven possible dates. If we assume that the position of Mars is not given on the stela because it was close to the sun and invisible, then the choices would be reduced to the year 858 B.C. and the year 681 B.C.

Historically, however, it is known that Esarhaddon's reign began in March, 681 B.C. Naturally June, 681 B.C., then is a good candidate for the date of the stela. On June 1, 681 B.C., the moon was in the constellation of Capricornus and appeared in the east in the hours before dawn. After it disappeared a few days later, it reappeared as a waxing crescent in the west in the early evening. The planet Venus rose in the east three hours before the sun rose. Then the planet Saturn appeared in the east about forty minutes after Venus and two hours and twenty minutes before sunrise. Saturn was followed by Mercury, still about forty minutes before the sun. Finally the sun rose, and about an hour later it was followed by the planet Mars. Mars could not have been seen above the eastern horizon because of the daylight. Probably for this reason, it was not included among the astral symbols on the stela.

Since Esarhaddon became the Assyrian king in 681 B.C., one may think that this is the date celebrating the time he ascended to the throne of Assyria. The astronomical date is, in fact, within three months of agreement with the historians' record. There exists however, an octagonally shaped object with cuneiform text in the British Museum (object 78223) which is known as Esarhaddon's Prism. The translation of a portion of the text is quoted here from the second volume of Historical Records of Assyria (pages 224-246) by Daniel David Luckenbill, University of Chicago Press, January, 1927:

**"I, Esarhaddon, the great King of Assyria; Viceroy of Babylonia, King of Sumer and Akkad; rightful ruler beloved of the lord of lords; exalted Prince".....**

**[At the beginning of my rule, in the first year of my reign], when [I took my seat upon the throne in might, there appeared favorable] signs [in the heavens and on earth.] [His] portent(?) [was interpreted]. The angry gods....., for the rebuilding of Babylon and the restoration of Esagila, revealed unto me a favorable omen. The planet Jupiter (SAG-ME-GAR) arose, determining the fate of Akkad, and in the month of Simanu it drew near to the station of the sun. It approached, it stood still. The appearance of its countenance was ruddy. It changed and in the month Pit-babi (Du'su) it reached the place of its "watch" and stood (still) in its station. For the complete restoration of the metropolis, the rebuilding of the sanctuaries, the revival of the cult of Esagila, the temple of the gods,—that this be done, monthly Sin and Shamash (i.e., the moon and the sun) commanded at their appearance. That Akkad should be vindicated, they were in perfect agreement with one another. Thanks to the wide understanding, (Col. III) the breadth of vision which the master of the gods], the prince Nudimmud, granted me, I had in mind and my heart [urged], the settlement (of the returning citizens) in new quarters, [the rebuilding] of the shrines and the renewal of the splendor of the metropolis]. [But I was fearful and hesitant] about [carrying out] that commission. Before Shamash, Adad and Marduk, the great judges, the gods, my lords, I prostrated myself. Through the soothsayer's rites, encouraging oracles were disclosed and for the rebuilding of Babylon and the restoration of Esagila, they caused the order to be written thereon. In (this) their positive command I put my trust. I summoned all of my artisans and the people of Karduniash (Babylonia), in their totality. I caused them to carry [the basket] and laid the headpad (upon them)."**



When Esarhaddon ascended the Assyrian throne in 681 B.C., Babylon and its temples lay in ruin, destroyed by his father Sennacherib. Esarhaddon, distressed by this desecration of the sacred precincts of the Mesopotamian gods, rebuilt the Esagila, or Temple of Marduk, and other shrines of Babylon. This view of Babylon in the seventh and sixth centuries B.C. was drawn by Herbert Anger and was based upon studies by Eckhard Unger. It appears in Unger's book *Babylon*, published in 1931, and it shows E-temen-aki ("The House of the Foundation Stone of Heaven and Earth")—the ziggurat on the left—and the Esagila ("house of the uplifted head")—the Temple of Marduk, on the right. Each structure occupies its own courtyard. In this view, we are looking northeast.

The previous statement clearly indicates that the stela's astral symbols refer to an astrological revelation from the gods in June, 681 B.C. Esarhaddon was ordered by them to rebuild Babylon and restore Esagila. Once these constructions were completed and all the images were returned to their temples, he proclaimed himself the King of Assyria and the Viceroy of Babylon. Consequently, during the reign of Esarhaddon, a very close and cordial relationship existed between Assyrians and Babylonians.

As a priest, Esarhaddon must have felt a traumatic experience when his father destroyed the temple of Esagila and other places of worship. The restoration of the city of Babylon and the rebuilding of the Temple of Esagila must, then, have been considered an important event in his life. The planetary positions of that time were regarded as an instruction from the Babylonian and Assyrian deities to their first servants and human representatives on earth. Esarhaddon, who had obeyed their instructions, must have felt a sense of fulfillment which he carried with him

during his different campaigns, including the conquest of Egypt.

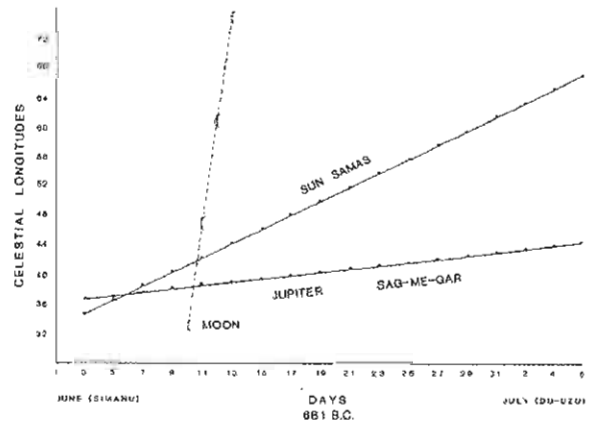
### The Computer Search Program

The program we have developed searches through a very large master file of planetary ephemerides. These were generated in ten-day intervals, from 2000 B.C. to 500 B.C., using the software "Planets #1," by Peter J. Huber. The ephemerides were then converted to binary files for more compact storage and to enhance speed in searching them. The information in the following table is used as an input for the search program.

Search Priority	Planet	Celestial Longitude	Possible Angular Range from Assumed Longitude
1	Saturn	15°	±15°
2	Jupiter	53°	±15°
3	Sun	53°	±15°
4	Venus	53°	±46°
5	Mercury	53°	±28°
6	Moon	46°	±65°

Selecting the proper search priority minimizes the waiting time while the program searches through the ephemeris on the three diskettes. Each diskette contains 500 years of celestial data. Together, all three cover the range from 2000 B.C. to 500 B.C. The next table tells us what the search program found.

Month	Date	Year	Moon	Sun	Mercury	Venus	Mars	Jupiter	Saturn
June	03	1036 B.C.	48°	61°	56°	18°	127°	62°	3°
May	25	918 B.C.	96°	53°	33°	98°	69°	45°	6°
May	25	859 B.C.	6°	54°	33°	93°	157°	38°	8°
May	20	858 B.C.	74°	49°	35°	33°	47°	63°	20°
May	29	799 B.C.	100°	57°	49°	30°	128°	57°	23°
May	28	740 B.C.	10°	58°	46°	19°	354°	50°	26°
June	07	681 B.C.	42°	69°	64°	23°	82°	45°	29°



The actual behavior of Jupiter during June, 681 B.C. is shown in this map of its motion. Early in the month the planet rose after the sun, but by the 7th, it was in the morning sky before sunrise. This circumstance seems to be referenced on Esarhaddon's Prism, and his stela includes symbols for all of the planets that accompanied Jupiter during that early event in Esarhaddon's reign (Note: To read this diagram keep in mind that time is progressing to the right. When an object is below the sun's line, it is west of the sun and visible before sunrise. When it is above the sun's line, it is east of the sun and visible after sunset.) (diagram by V.S. Tuman)



## Acknowledgements

I would like to express my thanks to Dr. Jakob Rost and to Dr. Evelyn Klengal-Brandt for providing me with the picture of Esarhaddon's stela and for the hospitality extended to me at the Staatliche Museen. Dr. Jakob Rost indicated the importance of the symbols on the stela of Esarhaddon.

I am very grateful to professor Peter Huber for providing me with the ephemeris software "planet #1, 1986." With the aid of this program we have developed our own master file of celestial data in ten-day intervals, from 2000 B.C. to 50 B.C.

I am also grateful to Vicki Eden for graphic work, to Ernie Rader for typing and editing this article, and to Turan Tuman for her many discussions and additional editorial work. Finally, I express my appreciation to professors Owen Gingerich and Wilbur Knorr and to Drs. E.C. Krupp and Myles Standish for their continuous interest and encouragement.

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## Achievements of

### Professor Vladimir S. Tuman

Vladimir S. Tuman, Professor (Emeritus) of Physics and Astronomy at California State University, Stanislaus, in Turlock, Calif., received his B.Sc. degree in physics from Birmingham University, England, in 1948, and an Advanced Geophysics Degree from Imperial College, London, in 1949. After working for a time in industry, he went to the University of Illinois as an associate professor of engineering in 1959. After two years, he moved to Stanford where he obtained his Ph.D. in Geophysics in 1964 and was research associate in physics for three years. Then, in 1965, he went to California State University, Stanislaus, where he remained until his retirement in 1992. He was Professor of Physics and Chairman of the Physics Department from 1965-1970, and was also Director of Gravity

**Esarhaddon's Prism, the largest object in this British Museum specimen tray (on the far right) is an eight-sided clay tablet (B.M. 78223). Each face carries cuneiform text thought to have been recorded by King Esarhaddon in 681 B.C. Analysis of the astronomical data in the inscription confirms the date. (photograph V.S. Tuman)**



**Cuneiform writing is produced by impressing a wedge-tipped stylus in soft clay. This sample is from the lower half of the second facet of Esarhaddon's Prism. Part of the inscription on the object includes a reference to a predawn appearance of Jupiter in the month of June, 681 B.C., when Jupiter reached its stationary point. (from *Babylonian Tablets in the British Museum* by Th. G. Pinches)**

## Concluding Remarks

The Assyrian King Esarhaddon has shown himself, in his monuments and inscriptions, to have been a very religious person. In spite of the fact that he achieved a remarkable victory in his conquest of Egypt, it seems that his real triumph was the rebuilding of Babylon and the rebuilding of the Temple of Esagila. This is revealed to us by learning that the astral symbols on his stela represent the first year of his reign. The stela illustrates his conquest of Egypt, which came ten years later, but the celestial gods are assembled on it for the date when he ordered the reconstruction of the temple of Esagila, in compliance with the astrological omen their presence implied.

Research. In 1970, his title was expanded to Professor of Physics and Astronomy to reflect his research and expertise in the latter subject. In 1972-1973 he was a visiting professor in the Physics and Geophysics Department at the University of California, Berkeley, and received a substantial grant from California Institute of Technology to support his research. From 1982-1983, he was a visiting professor at California Institute of Technology, Jet Propulsion Laboratory, where his research was supported by a grant from the National Academy of Sciences. Other honors include a term as Visiting Fellow at Oxford University in 1987, and Visiting Professor at University of Tübingen, Germany, where he taught a graduate course in Assyro-Babylonian Astronomy.

Prof. Tuman has been a member of a number of professional societies. In 1969 he became a Fellow of the Royal Astronomical Society of England; a member of the Scientific Research Society of America (President-elect, 1971); New York Academy of Sciences, California Academy of Sciences, American Physical Society, American Association of Physics Teachers, American Geophysical Union and the Society of Exploration Geophysicists, and many others.

As a result of his research activity, Prof. Tuman has received many other grants and awards, such as from oil companies, the U.S. Air Force, Ford Foundation, U.S. Geophysical Survey, and others. He has published over 48 papers on gravity waves research and general geophysics, including four in the prestigious scientific journal *Nature*.

In 1982, Dr. Tuman became interested in the evolution of Assyro-Babylonian astronomy. He used computers to determine the age of some documents with astronomical symbols. In this area, he has published nine papers, two co-authored with his students. His research also showed the brilliance of those ancient astronomers and the extremely advanced and sophisticated level of their knowledge of astronomy.

Prof. Tuman has been very active in presenting his research findings at seminars and scientific meetings throughout the world, including Rome, Prague, London, Paris, Münster, Berlin, Copenhagen; Kyoto and Tokyo; Mexico City and Caracas. In the United States, at University of California, Berkeley; University of Ohio, Massachusetts Institute of Technology, University of California, Los Angeles; University of Hawaii, Princeton, Stanford, University of Texas, and others.

At meetings of *Rencontre Assyriologique Internationale* that were held in different countries, Prof. Tuman presented research papers on:

- "The Solar Eclipse of 1261 B.C.";
- "Summer Solstice Festival, June 22, 1203 B.C.";
- "Lunar Eclipse Omens, and Sargon of Akkad Dynasty";
- "Dating of Nebuchadnezzar's Kudurru";

- "Dating Mul-Apin Tablet I and Tablet II";
- "Assyro-Babylonian Astronomy: 'Dating an Assyrian Astronomical Tablet'".

In addition, many other research papers on Assyro-Babylonian astronomy have been published in various journals. Prof. Tuman has been a pioneer in the use of computers to determine dates of ancient astronomical and historical events. We applaud his contributions in advancing our understanding of Assyrian and Babylonian history.

## ***School Days in Ancient Mesopotamia - Some Things Never Change***

**From H.W.F. Saggs  
*Civilization Before Greece and Rome***

Students in Sumeria and Akkadia had a rigorous and disciplined life. In one cuneiform text, written perhaps as early as 2000 B.C., a pupil of that time reports on his activities:

**This is the monthly scheme of my school attendance:  
My free days are three each month;  
My religious holidays are three each month;  
For twenty-four days each month  
I must be in school. How long they are!**

Some of the pupils may well have found the system tedious and harsh. There is reference to "a man in charge of the whip", suggesting corporal punishment, and to boys being locked up for bad behavior. Saggs continues to state that:

"Many of the texts which the pupils had to learn and copy out were long lists categorizing various aspects of the world; they might cover almost anything, from lists of deities to lists of trees, countries, animals or minerals. Some of the lists gave the equivalents in Akkadian, and sometimes other languages, of Sumerian words, making them in effect the first dictionaries. There were also lists of grammatical forms to assist with the mastering of the Sumerian language.

"However, the most interesting school texts known to us are those in which the scribes themselves gave a picture of school life, perhaps with an element of satire and exaggeration. The most instructive of these is a text which represents a qualified scribe reminiscing about his school days. It begins with someone asking him: 'Son of the tablet house, where did you go when you were young?' 'I went to the tablet house [i.e. school],' he replied, and he then proceeds to give an account of a typical day. He says:

***I recited my tablet, ate my food, prepared my new tablet and wrote it out and completed it.... In the afternoon my exercise tablets were brought to me. When school finished, I went home, went indoors, and found my father sitting there. I recited my tablet to him and he was highly pleased.***

"But things did not always run so smoothly. On another morning, he tells us,

**When I got up in the morning, I went to my mother and said to her: 'Give me my food, I want to go to school.' My mother gave me two rolls and I set off.**

"Unhappily, despite his hurry, the boy was late, and was rewarded with a beating. This was only the first of several. The Headmaster beat him for a bad exercise of the previous day and he earned further beatings for being untidily dressed in the street and for misbehaving in class. Things came to such a pass that the boy urged his father to take steps to sweeten the Headmaster. The father duly invited the Headmaster to dinner, treated him with great honour, and expressed his gratitude for what the Headmaster was doing for his boy. As had been hoped, the Headmaster responded graciously, and, all charm, foretold a great future for the boy. (When I was teaching at Baghdad University in 1956-7, I encountered a remarkably similar approach in respect of one of my worst students.)

"Another section of these texts about schoolboys shows the boy's father pointing out all the advantages he had given his son, and upbraiding him for his idleness and ingratitude.

"Why did the expert scribes compose works like this for their pupils? Part of the object was no doubt to set before the pupils how fortunate they were in comparison with those who had not been sent to the *edubba*, and to instill in them a due sense of gratitude to their parents and of responsible conduct towards their teachers. But the scribes were also cleverly framing the texts to serve another purpose. An abridged translation of the beginning of one of the texts will demonstrate what they were doing. Brackets are used to identify the speakers, which are implied but not explicitly stated in the original Sumerian:

**[Father] Where have you been?**

**[Son] I haven't been anywhere.**

**[Father] If you haven't been anywhere, why are you loafing around? Go to school, stand before your headmaster, recite your exercise, open your satchel, write your tablet, let Big Brother write your new tablet for you.... Now then, do you know what I said?**

**[Son] I know, I'll tell you.**

**[Father] Now then, repeat it to me.**

**[Son] I'll repeat it to you.**

**[Father] Come along, tell it to me.**

**[Son] You told me to go to school, recite my exercise, open my satchel, write my tablet, have Big Brother write my new tablet for me . . .**

"What the writer of this text has done here (and a similar device occurs in other texts) is to invent an ingenious and painless way of teaching grammar. He has achieved this by providing an amusing framework in which set words and phrases undergo changes of grammatical form, for example, indicative to imperative, second person to first person, and direct speech to indirect speech. "

#### **Notes:**

1. *Edubba* = Sumerian name for school or scribal academy; literally 'Tablet House'.
2. The head of a school was in Sumerian called either 'Father of the Tablet house' or *ummia* to imply 'expert' or Headmaster.
3. Big Brother = Pupil-teacher. He would prepare tablets for the junior pupils to copy, correcting their copies, and hearing the texts they had learned by heart.

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### **Spotlight on an Ancient Assyrian Village**

#### **KHOSROVABAD**

**(Khusrava)**

**By: George V. Yana (Bebla)**

Khosrovabad is situated northwest of Lake Urmia, and is also some 60 miles north of the city of Urmia. Khosrovabad, Urmia, and the lake are all at the northwestern tip of Iran, close to the eastern frontier of Turkey. Khosrovabad is a village in the district of Salmas (Salamas), the latter being the city for the whole region.

At the present, there are 19 Assyrian families living in the village, but in older times, "before the flights of 1915 and 1918, there were 1300 homes full of young men and women."<sup>1</sup> The main occupation of the people, in the past, used to be cattle breeding, the cultivation of wheat and barley, vineyards, and a variety of fruit orchards. Nowadays, emphasis is on apple orchards.

The history of the village is not known, but bits and pieces from the works of different authors, can shed some light on the past history of the village and its people.

The earliest encounter of Assyrians with Salmas (Salamas) is in 714 B.C., during King Sargon II's Urartian campaign. This is not necessarily about the village Khosrovabad, but the nearby town known as Salmas. According to Saggs, Sargon went around Lake Urmia to the east, then to the north of it. At this point, Salmas must have been in his path, although Saggs does not mention it.<sup>2</sup> Another scholar, Inna Medvedskaya, St. Petersburg, has researched "The Localisation of Hubushkia", and others have studied the localisation of Hubushkia, based on the interpretation of Sargon's route in 714 B.C. These scholars have suggested four different reconstructions for the anti-Urartian part of Sargon's campaign.<sup>3</sup> Thureau-Dangin, Lehmann-Haupt, and J.E. Reade, suggested that Sargon moved along the eastern and northern shores of Lake Urmia, and then turned around its northern shore, heading west. On the other hand, according to Adontz, Sargon moved along the southern and western shores of the lake, then to the west. These suggestions are based on ancient Assyrian letters.

In 1989, Medvedskaya suggested that Sargon marched all along the western shore of Lake Urmia "to the Salmas valley (where Haftavan III was destroyed)." In any case, whether Sargon marched along the eastern or the western shores of Lake Urmia, he turned west, going toward Salmas, where Haftavan was destroyed. Although there is no mention of Khosrovabad, the village of Haftavan is within walking distance, with only a stream between them. This shows that Assyrians marched through Salmas about 2714 years ago. The map, at the end of the article, shows the paths followed by King Sargon II.

But this may not be the earliest encounter of the Assyrians in the area. Isaac Asimov, in his book "Asimov's Guide to the Bible", page 52, writes: "The first Assyrian conqueror of note was, as I have said, Tukulti-Ninurta I. It seems very likely that he served as the original inspiration for the Greek legend of Ninus...In the Greek legend, Ninus singlehandedly founds Nineveh, conquers all of Babylonia and Armenia (Urartu)..." Urartu is where Sargon II went in 714 B.C., but in that case it was specifically mentioned that he went through Salmas. In the case of Tukulti-Ninurta I, it is not clear where in Urartu he went. Tukulti-Ninurta I ruled from 1244 to 1208 B.C.

Abraham Yohannan, Ph.D., in his book says that: "The earliest dates that we have are to be found in the Estrangelo inscriptions on tomb-stones in Salamas, which begin as early as the seventh century." And further states that, "In 1281 Mar Joseph [Mar Yossip], the [Assyrian Church] bishop of Salamas, assisted in the consecration of the [Assyrian Church] patriarch Mar Yab-Alaha [1282-1318], and Salamas is spoken of as the seat of an archbishop in 1576."<sup>4</sup> In these two cases, the author refers to: Duval, *Les Dialectes Néo-Araméens de Salamas*, p. IV. Thus, Khosrovabad appears as an established community with a graveyard and inscribed tombstones, since the seventh century A.D.

Khosrovabad is also mentioned when in 1604 Pope Clemente VIII sent five Carmalites to Persia for the express purpose of converting members of the Assyrian Church to Catholicism. Eventually, many embraced the Roman Catholic Church.

The book: "La Chiesa in Iran" (The Church in Iran), by Annibale Bugnini, reviewed by Gladys Warda, in the *Journal of Assyrian Academic Studies*, has some interesting facts about Khosrovabad. Mention is made of "Salamas or Khosrova", and the Episcopal alternation between Nestorians [Church of the East] and Chaldeans [Catholics]. Also mentioned is the fact that: "Khosrova had a beautiful Cathedral dedicated to Saint George [Mar Givarguis], destroyed several times by earthquakes and always rebuilt. But it did not survive the 1930 earthquake and today [1979] it shows broken walls and a ruined roof."<sup>5</sup> The ruined Church of Mar Givarguis was constructed of grayish-blue stone.

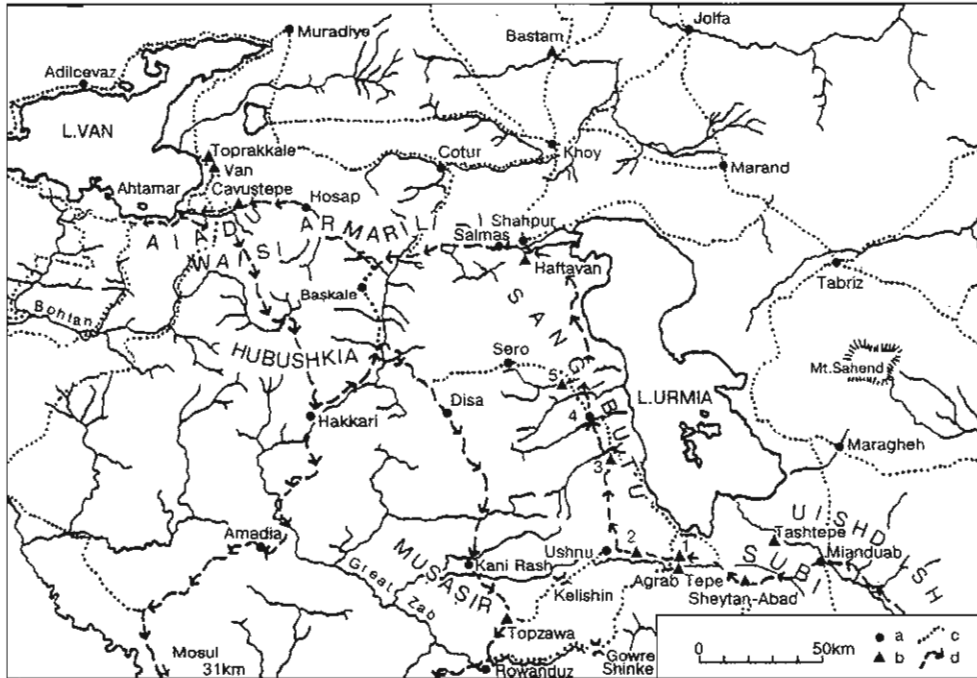
This writer, at the age of 12 or 13, made a personal pledge with Mar Givarguis that if he cures my headaches, I will rebuild his Church. But next to Mar Givarguis there was another church, made of beautiful yellow brick, which was called the Chapel. The Chapel, too, like Mar Givarguis was destroyed by the 1930 earthquake. During World War II, the Soviet soldiers gradually transported the bricks by horse carts to their barracks, for construction work they needed at the time. This writer is not aware if the elders of the village protested the removal of the bricks by the Soviet soldiers. In addition to these churches, a seminary was built, which was directed by Fathers Cluzel and Darnis who taught there. The seminary had 18 students, of which 11 achieved priesthood. Among these was the famous Paul Bedjan of Khosrovabad, known for his scholarly work on the Syriac [Assyrian] language.<sup>5</sup> At the same place where the seminary was located, an assembly hall has been built by the Assyrians of Khosrovabad.

On September 22, 1884, Athelstan Riley, and H.P. Cholmeley, two missionaries of the Church, on their way to Urmia, "passed through Khosrova, seat of a Chaldean bishop and a seminary staffed by the French Vincentians. Riley, who did not have the same aversion to Romans as Badger, attended their Office, and heard more sundry allegations against the Presbyterians."<sup>6</sup>

Father Cluzel (previously mentioned) who was one of the Lazarists, came to Iran in 1841. He invited the Sisters of Charity known as Les Sœurs de la Charité, from Constantinople. They had been taking care of the wounded during the Crimean War, and providing education and dispensary work. A total of twenty three sisters were in **Khosrova**, Urmia and Tehran.<sup>7</sup>

#### Sources Consulted

1. From a letter by Givarguis Davida, a resident of Tehran, and frequent visitor of his ancestral village, Khusrava.
2. H.W.F. Saggs, *The Might That Was Assyria* pages 94, 96.
3. The paper, in which the article of Medvedskaya is written, was not identified. The article was copied from a review, and had to change hands to reach this writer.
4. Abraham Yohannan, *A Modern Syriac-English Dictionary*, Submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy in the Faculty of Philosophy, Columbia University, New York, 1900, page IX.
5. *Journal of Assyrian Academic Studies*, Vol. XII No. 2, 1998, *La Chiesa in Iran (The Church in Iran)* by Annibale Bugnini- Roma- Edizioni Vincenziane- 1981, Reviewed by Gladis Warda, pages 86 and 97 respectively.
6. J.F. Coakley, *The Church of the East and the Church of England, A History of the Archbishop of Canterbury's Assyrian Mission*, Clarendon Press, Oxford, 1992, page 94.
7. Zarin Behravesh Pakizegi, *History of Christians in Iran*, printed in the U.S.A. by Sooner Printing, Inc. No date of print given, but the Foreword is dated 1992, pages 71 & 72.



Sargon's route through Urartu, 714 BC. (Personal elaboration of maps in Zimansky, *Ecology and Empire*, pls. 9-11, 13-15.)

- a: modern sites
- b: Urartian sites
- c: lines of communication
- d: Sargon's route
- 1: Hasanlu Tepe
- 2: Qalatgah
- 3: Galeh Zendan
- 4: Urmia
- 5: Galeh Ismael Aga



### Assyrian "NINEVEH" Soccer Team in Amman, Jordan

The players- Standing left to right: Mahir Shmoel, Ninos Awgin, Ninos Patros, Helreyon Timotheos, Laith Sabah, Ninara Dinkha. Squatting: Martin Shmoel, Muneer Warda, Remon Alexander, Ashur William and Bissam Kamil.

The Assyrian Foundation of America provided these players funds through our dear and dedicated Farida B. Adam in Amman, to purchase their outfits. The players were extremely happy and appreciative of this gesture, and conveyed their thanks to all the members of the Assyrian Foundation for their thoughtfulness. The team name "NINEVEH" was chosen in honor of our Nineveh magazine.

# **THE ASSYRIAN ARMIES OF THE 20TH CENTURY**

**By Solomon ( Sawa) Solomon**

Since the advent of the First World War in 1914 the Assyrians raised many armies in different parts of the Middle East. The following is a brief history of the armies listed chronologically:

**1. The Army of Northwest Persia:** Created by the Russian Czarist army in the Urmia-Salamas area, it was composed of three infantry battalions, two of which were under Russian command and one was under the personal command of Mar Benyamin Shimun, Patriarch of the Assyrian Church of the East. These troops were probably linked to the 7th Caucasus Corps. The Assyrians fought the Turks and the Kurds, and many earned the Saint George Cross for bravery. After the withdrawal of the Russian Army following the Bolshevik Revolution, this army, augmented by armed Assyrian tribesmen, and under the command of *Agha Patrus Elia* and David D'Mar Shimun, protected the nation, defeating Turks, Kurds and Persian forces in numerous engagements and escorted their people safely to Hamadan, fighting rear guard actions all the way.

**2. The Urmia Brigade:** The British raised four battalions among the Assyrian and Armenian refugees in the British Base of Hamadan. They were based in Abshineh, just outside Hamadan. All the men furnished their own rifles. In November 1918, suddenly, the mission of the Urmia Brigade, which was to reoccupy Urmia, was cancelled by the British H.Q. in Baghdad and the brigade was ordered west to Baquba. Later on this force was disbanded.

**3. The Assyrian Contingent of Baquba:** In this refugee camp four new battalions were raised by Brigadier-General H.H. Austin - two were of Hakkari Assyrians, one Armenian and one of Urmia Assyrians. The last two were disbanded by General Austin after they refused to sign enrollment forms, while the Hakkari Assyrians agreed to sign up. The British used the Mountain Assyrians in a campaign in the Amadia area in northern Iraq to quell Kurdish rebels. The Assyrians were victorious. In a few weeks the Kurds were defeated and the area secured. Beside showing courage and discipline, the Assyrian soldiers showed loyalty. The British took notice of this.

**4. The Army of Agha Patrus Elia DeBaz:** In late 1919, the former General of the Assyrian Army of Northwest Persia took some 4,000 armed men from the Baquba Refugee Camp and headed north to reclaim the Assyrian ancestral lands in Hakkari

and Urmia [the plan was reluctantly authorized by the British]. This army was composed of a Mountain division and Urmia division. The campaign started successfully with Kurdish tribes brushed aside, enemy strongholds seized, rivers forded, mountain passes secured; but once the army crossed the border it split. One division headed to Hakkari and the other to Urmia. With severe weather upon them, coupled with lack of supplies and the breakdown of communications, the whole campaign had to be abandoned. The army returned to Baquba where the British banished *Agha Patrus*. He left for his adopted country of France, where he died at an early age.

**5. The Army of General Malik Kamar of Jeelu:** Following the great war and until 1922, *Malik Kamar* ruled a free Assyrian Protectorate in the Jezira area in Syria. This protectorate had limited home rule under the French regime in Syria. The *Malik* established his headquarters in Hasaka. He had his own flag and army. His hope was to gather the entire Assyrian nation in this area but British opposition killed this idea. His army was composed of one battalion of highly trained, well armed infantry troops, and in a short time he was able to secure all the area between Deir-Zawr and Qamishli. However, because of lack of support from other Assyrians, *Malik Kamar* lost heart and resigned his command.

**6. The Royal Air Force Levies:** By far the most important of all the Assyrian armies in modern times. The idea of the Levies originated during the Cairo Conference of 1921 where the British declared their intention to withdraw British and Indian armies from Iraq and replace them with Air Force squadrons. The Royal Air Force bases were to be guarded by Assyrian Levies. Using the two battalions of Mountain Assyrians as a nucleus force, the Levies were expanded to several infantry battalions supported by cavalry and artillery units. David D'Mar Shimun was designated *Rab Khaila*, or Commander of the forces. This army expelled the invading Turkish troops in 1923-24 from the north. Further, the Levies quelled all the rebellions of Sheikh Mahmud of Suleimaniya and all the other Kurdish insurrections. By 1932 northern Iraq was secured. In 1928 the Levies were reduced in strength and most of them were moved south to the R.A.F. Base in Hinaidi. Still, in 1937, the force was moved to the new R.A.F. Base in Habbaniya. Small units were stationed in Basra and the north. In May 1941 the Assyrians helped defend the base against attack by the Iraqi army and soon they took the offensive. The Iraqi rebellion against the Regent of Iraq was put down. Here the Levy force was expanded greatly. Some 3000 Assyrians from Syria and Iraq joined in. The Levies protected British installations throughout the Middle East. A



small number saw action in Europe. Following the war the Levy numbers were reduced until they were all disbanded in May 1955. A small number was transferred to the Iraqi army while the bulk of the remainder went on to settle in the Baghdad suburb of Dora.

#### **7. The Army of Yacu Ismael & Lawco Shlimon:**

This tribal force of ex-Levy soldiers was gathered between Dohuk and Amadia after 1932. It was made up of some 600 armed men and was commanded by *Malik* Yacu of Upper Tiari and *Malik* Lawco of Tkhuma specifically to protect Assyrian interests at the end of the mandate. In the summer of 1933 it moved to French occupied Syria and upon re-entering Iraq it clashed with units of the Iraqi army near the village Dairabun. While the Assyrians carried the first day of the battle, the second day saw attacks by the air force on their positions and with ammunition running low, the Assyrians decided on a retreat. This was carried without casualties. A force of Tkhuma men gave covering fire from across the river. Following this incident, the force was disbanded.

**8. The Palestine Volunteer Force:** When Iraq entered the war of 1948, many ex-Levy Assyrians volunteered to serve in the army. Hundreds of men, some say thousands, were organized in Iraqi army bases. They were armed, given uniforms and attached to units of the Iraqi army. They received their marching orders and headed west. But at the Jordanian border they were ordered to stop, and to surrender their weapons and were even stripped of their uniforms. It is believed that the orders were given by the Regent Prince Abdul Ilah (Wahsee), [on instructions by the British].

**Post 1955:** Assyrians, as citizens of Syria, Iraq and Iran, served in the armed forces of the host nation. Many took part in the Arab-Israeli wars and in the Iraq-Iran war. Others saw action in quelling Kurdish rebellions. In Syria two Assyrians were promoted to generals, three in Iraq and two in Iran. In the former Soviet Union, Assyrians joined the battle against German invaders. Many were decorated. A decade ago, there were three Major Generals in the Red army. In the United States, hundreds of Assyrians volunteered to serve in the armed forces. They fought with distinction both in Europe and in the Pacific. Many were decorated, and not long ago, the first Assyrian woman graduated from the U.S. Military Academy in West Point and was duly commissioned. Today a small Assyrian army exists in northern Iraq to give protection to the Assyrian population living there.

## **Anwar Khoshaba Re-elected Mayor of Fairfield, Australia**

On September 21, 1999, Councilor Anwar Khoshaba JP, was re-elected Mayor for the City of Fairfield for the next twelve months. By coincidence, September 21 was also Mr. Khoshaba's birthday.

Councilor Khoshaba emigrated to Australia from Iraq in 1970 with his wife Atour and son Ninos. He began his political career shortly after his arrival and in 1974 he joined the Australian Labor Party and became an active member. He was promoted in his Smithfield branch to Senior Vice-President. He is a State and Federal delegate and also a campaign manager for Smithfield MP, Mr. Carl Scully, Minister for Public Works, Roads and Ports. Anwar also assisted in pre-selection of Federal member Janice Crossio MP for the seat of Prospect (Parliament of Australia).



Mr Khoshaba was elected Councilor (Alderman) in 1991 and Deputy Fairfield Mayor in 1992 and 1994. In 1996, he was elected President of Smithfield State Electorate Council and in 1997 was elected Mayor of the Fairfield City Council.

Anwar is the first Assyrian to be chosen as a Lord Mayor for a big city like Fairfield, which has a population well over 200,000.

Councilor Khoshaba will continue his hard work to serve Assyrians and other ethnic communities in this city, as he always has in the past, regarding such matters as Housing, Health and Immigration.

We congratulate Anwar for his re-election to Mayor of the City of Fairfield and wish him all the best in his duties towards helping all the people of Fairfield.

- Submitted by **Jacob E. Yohanan,**  
**St Pauls, Australia**

# Success Story of an Assyrian Entrepreneur

By Mikhael K. Pius

When **Phillip Nimrod Malik** arrived in Chicago as an immigrant from Iraq in December, 1953, he was almost forty years old, alone, and with no professional speciality. But he had a life savings stake of \$1,500 in his pocket. More reassuring than his rather small capital and his lack of professional skill, however, were his self-confidence and a strong will to succeed.

As a start, Phillip Malik worked in a big nightclub in Chicago, but after four months he decided the Windy City was too cold for him. So, in the spring of 1954 he moved to sunny California. He worked for a brief time as a farm hand in warm Turlock and for several months in a cannery in neighboring Modesto, saving enough money to send for his wife and five children to rejoin him.

Today, through his own resourcefulness and hard work, and with support from his wife and children, Phillip has achieved success with a capital S! He has not only fulfilled the "American dream" for himself and his family but has incubated and hatched his little nest egg into a multimillion dollar business and real estate investment.

Phillip and Maria now have five children: Diana, who lost her husband Frank Pedota a few years ago; Ron (wife Edna); Bob; Linda (husband John Glynn); and Phillip Jr. (wife Mona); and ten grandchildren. Phillip and Maria live comfortably on a 20 acre estate home in Ceres (near Modesto), which they bought in 1956, and their children are well established.

The fifth of seven children, Phillip was born to Shaamam and Nimrod Malik Binyamin in Gangachin, Persia, just before the Kurds attacked and drove away Assyrians from their villages in Targawer and Margawer and on the Urmia plain in 1915. And Maria, eldest of eight siblings, was born in Baghdad, Iraq, in 1923 to Reswaina and Shawel Sulaiman. An older sister of Phillip, Esther, was mother of the well-known Dadisho brothers of the Bet-Nahrain Organization of Ceres; and Ammo Malik, the former vice president of the Central California Soccer League and Civic Club Sports Manager, is the eldest son of Phillip's older brother, the late Mansour.

After the breakup of the Mandan refugee camps in 1921, both Phillip's and Maria's families lived in Minas Camp (by the left bank of the Tigris River in Baghdad), where other *Bne-Gangachin* families lived for a number of years. The family then moved and settled in Kota Camp, adjoining the R.A.F. Station of Habbaniya, Iraq, in 1937.

Phillip and Maria were married on June 4, 1940, in the Civil Cantonment, Habbaniya, with the late Havil "Jinja" Lazar and his wife Maria as their

*qareevah* (best man and maid of honor). Their wedding was celebrated with a 150-guest party at the garden of Mr. Arnold, the assistant superintendent of the Cantonment.

Maria is an intelligent, kind and hospitable person with a bright memory that often helps to prop up Phillip's memory. As a girl, she obtained an elementary education in Hinaidi, Iraq, at *Raabi Espanya's* and at *Raabi Yacoub's* schools in Maratha Lines and Kota Camp, respectively. Phillip is basically self-taught. He was schooled, along with several other boys, by the late Patros David (uncle of Anwar David of Modesto), for five months of reading and writing Assyrian and English, and another year by *Raabi Yacoub* in the church school in Kota Camp. He improved his English speech and writing in his work during the years, working as a medical aide to a physician in Hinaidi. Later, he was employed by NAAFI, a British Forces supply organization, until the early 1950's, working his way up to the position of canteen manager, and later, just before leaving Iraq, as secretary for Alwiya Club in Baghdad.

Phillip was an athletic person in his youth. He played soccer and hockey for a short while and was, he said, a local record holder for sprinting in both 100- and 220-yard events. He was a member of the early Assyrian clubs, such as Social Club and Arsenal's Club. A well known figure in C.C. in later years, he was a founding member and a one-time-each president and sports secretary of the R.A.F. (Assyrian) Employees' Club; chairman of the C.C. Sports and Recreation Committee; member of C.C. Civic Council; and member of the R.A.F. Football (Soccer) Association and an accredited Class I Football referee.

In this country, Phillip rose to his pinnacle of business and economic success in stages. Following his brief "career" as a farm hand and cannery worker, he worked as a trailer salesman, advancing to a sales manager's position with commission. He earned enough to invest in a trailer sales business of his own in Modesto called Phillip Malik & Sons Mobile Wholesale. Supported by his wife and assisted by his growing-up children, he worked, he says, "very hard, seven days a week for seven years." In 1969 he decided that he wanted to take it easy for a while and enjoy himself. So he turned his business over to his grown-up sons and, accompanied by his wife, went on a six month tour of Europe, Russia, the Middle East and Australia.

In 1972 he bought a 20 acre plot of land and developed it into a 180-spot mobile home park in Ceres, calling it "Nineveh Estates." In 1980 he sold the business for an unexpectedly handsome profit.

He then bought 240 acres of land in the vicinity of his present home and eventually sold it in lots, all of which have been developed into homes, with streets and roads bearing his Assyrian family names, such as Nimrod, Malik, Shameram, Ashur, Sennacherib, Benyamin, etc.

The Malik family also owned a FM radio station in Merced, a Ron and Bob project, which went on the air in 1989. The business was sold three years later to a local company and today it continues to be a successful radio station, serving the Merced-Stanislaus counties.

Phillip's business concern, Nineveh Inc., now owns various plots of land in Stanislaus County totalling hundreds of acres suitable for both agriculture and development purposes.

To celebrate their life together and their accomplishments, on June 4, 1999, Phillip and Maria gave a huge party for 340 of their invited relatives and friends in the Turlock-Ceres-Modesto area. The party, Phillip says, was one year premature, for it was actually in celebration of their 60th wedding anniversary, falling in June, 2000. It was arranged and organized for them by their eldest child, Diana Pedota, and her four siblings, at her residence in Modesto.



**The Malik Family in C.C. Habbaniya, 1943.**

Posing in the little garden of their J-Type house: Back row, from left: Emmanuel Mansour Malik, Phillip Nimrod Malik and wife Maria Shaul Malik, Battu Nimrod Malik; Sitting: Parents Shaamam and Nimrod Malik with grandson, the late Donald Phillip Malik; Front, from left: Helen Mansour Malik, Diana Phillip Malik, and Sandra Mansour Malik.

Though still handsome and looking well at the mature age of 84, Phillip has slowed down somewhat during the last few years. He may still have a handle on his business but he has basically relinquished the reins to his children. Driven by his son Ron and assisted by Bob and Phillip Jr., the family business wagon is traveling at a steady clip. And entrepreneur Phillip Nimrod Malik is resting easy because his wagon is continuing the same personal trail he himself blazed about four decades ago.



**Phillip & Maria Malik's wedding picture, 1940.**



**Phillip Malik Family in Ceres, California, 1966.**

From left: Donald, Diana, Phillip Jr., Maria, Phillip, Bob, and Ron Malik.



**Phillip Malik (left) receiving honorary trophy in 1996** from John Isaac, president of Ex-Habbaniya Community Group, of California (during a Group's dance party in Turlock), honoring him as a former sportsman and accredited soccer referee in Habbaniya, Iraq.



**Phillip N. Malik as Referee in Habbaniya Soccer Game in 1961.**

As referee and cup donor, Phillip N. (Malik) Benjamin looks on as HBB (Habbaniya Bus Brothers) soccer team captain "Wiska" Khammo (Basil K. Pius), on left, shakes hands with Habbaniya Intermediate School team captain Youki Shlimon, before kick-off for the Phillip N. Benjamin's Junior Knockout Cup, which HBB won 3-0.



**Mark Sarkis**

**Mark Sarkis**, aged 17, and Elbroon Youri, were two Assyrians among the six Turlock, California students who won bronze medals (third place) in the National Electronics Competition of VICA (Vocational Industrial Clubs of America). This was a national competition among 12 states representing 23 thousand students. The two Assyrians,

along with the other four team members, namely, DeLynn Bettencourt, Wayne York, Michael Shafer, and Christina Herrera, represented the city of Turlock.

Mark, son of Edward and Geneva Sarkis of Turlock, is a Senior in Turlock High School. He, with his parents and older sister (Mariana), came to this country from Iraq in December 1994. He has a GPA (Great Point Average) of 3.7 out of 4.0, and is in his second year using TQM (Total Quality Management) as part of an instructional program. He is planning on a career in aviation engineering.



**Chicago, IL:** Illinois First Lady Lura Lynn Ryan congratulates Robert Balou on winning the Chicago Park District Wrestling Championship. Left to right: Isho Balou, Mrs. Lura Ryan and Robert Balou.

# ***The Development of Christianity in Georgia and the Divine Beauty of David Garedja***

**by Helen Inviyanova , Tbilisi, Republic of Georgia**

The Republic of Georgia occupies the central and western parts of Transcaucasia. It is a country of marked contrasts, rich in ancient traditions and history. It is well known for its beautiful monuments, churches and cathedrals. But I am going to take you to the period of Christianity in Georgia. Kartli<sup>1</sup>, a province of Georgia, adopted Christianity as the state religion in the fourth century. It was brought to Georgia by Saint Nina, an Assyrian-born woman and a native resident of Cappadocia. Later, thirteen Assyrian Fathers came to Georgia. Legend tells us that the Virgin Mary sent them to strengthen Christianity among Georgians. Historians have varying versions about their arrival in Georgia. One source says that they were marked by special hats, others say they did not have hats but held crosiers<sup>2</sup>, with the image of a lion on them, in their hands. Among the Saint Fathers was one whose name was David Garedja. Father David originally settled on the mountain "Mtatsminda" in Tbilisi. In 562 he went to Kakheti, another province, and settled there in the deserted place called Udabno, where he lived in a cave. Later in the sixth century, the Metropolitan monastery of Lavra ("cave") was founded on that place. The monastery was extended in the ninth century and again in the eleventh century. It includes ancillary monasteries such as Bertubani, Natlis-mtsemeli, Dado, Udabno. They all sprang up along the mountain chain of the region, and all used the name of the parent monastery. It must be mentioned that a large number of wall paintings created by the school of artists resident there in the Middle Ages are still to be seen in the caves. If we look at the wall painting of David Garedja we can see the warm-hued figures which stand out in brilliant splashes of color against the light background. The wall paintings of Bertubani are dated from the years 1213-1222. The south wall and part of the ceiling have collapsed, but the monumental figures of the Virgin and child and archangels survive in the apse<sup>3</sup>, and there are large portraits of Queen Tamar and her son Giorgi, the IV Lasha, on the north wall. On the ceiling is depicted the Exaltation of the Cross with hovering angels.

When you look at this outstanding, divine and beautiful monument of Christianity, you feel yourself as a participant of the period when Father David had lived there. And sometimes it comes to your mind that time has stopped here and history has been frozen. And so I decided to write about the monastery of David Garedja, because it is very painful to think that maybe in ten or twenty years this beauty will be completely ruined. Nothing will be left from our ancestors. In the twentieth century,

during the Soviet period, a military firing ground was established near that place. So every time that military exercises were held, this beautiful place shook as a result of the power of explosions. Later, Georgia passed a resolution placing David Garedja's Monastery under the government's protection. But to protect does not mean to help. It needs restoration, and it's a pity to mention that our government does not have the material means for preserving this monument of Georgian and Assyrian culture for the future generations.



Helen Inviyanova, an Assyrian of Tbilisi, Georgia, was born in 1974 and graduated from Tbilisi University with honors in the field of foreign languages. Presently she teaches English to children and young people at the Assyrian Mission in Tbilisi, which was established by Father Benyamin Bet-Yadegar, a priest of the Assyrian Catholic Church. Helen has been reading *Nineveh*

magazine for several years and says that "it is nice to know that we have such a good magazine which contains historical and cultural articles."

#### **Footnotes:**

1. **Georgia** consists of many regions / provinces, such as Kakheti, Guria, Svanetia, Kartli.
2. **Crosier** - a staff resembling a shepherd's crook carried by bishops and abbots as a symbol of office.
3. **Ape** - a projecting part of a building, such as a church, that is usually semicircular in plan, and vaulted.

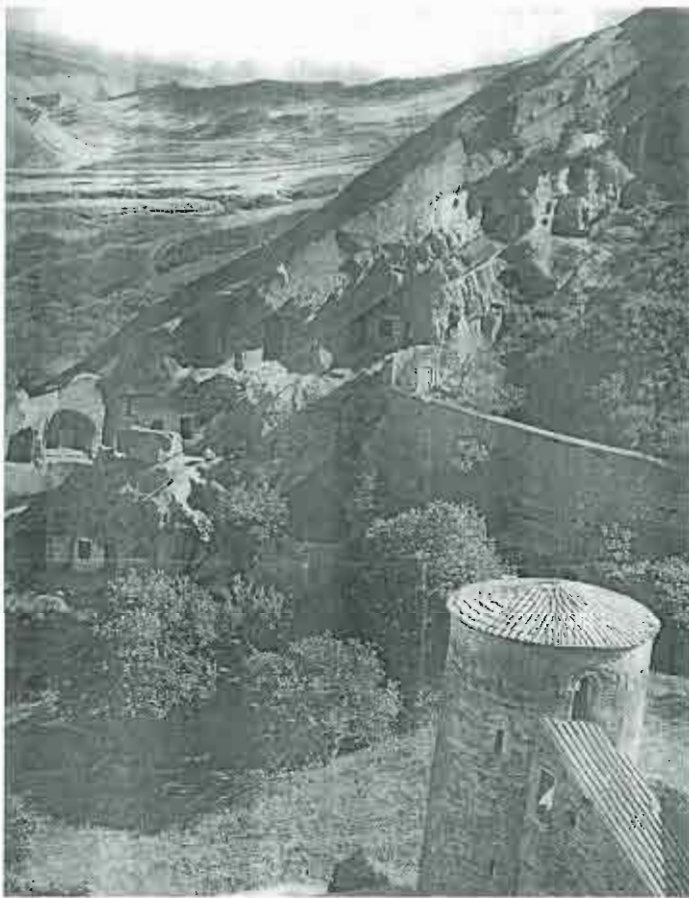
#### **References:**

1. "*Istoria Grusti*," Victir GuchuaShota Meckhia. Isdatelstvo Ganatleba, Tbilisi. 1987.
2. "*The Arts of Ancient Georgia*." Russudan Mepisashvili: Vakhtang Tsintsadze.
3. "*Ocherki. Istori Grusti Isdatelstvo*." Samshoblo. 1991.

**Editor's Note:** We realize that the articles by Helen Inviyanova and Julietta Bet-Kaplan overlap to some extent. However, since the story of the Assyrian presence and contribution to the history of Christianity in Georgia is mostly unknown to Assyrians in the world, we feel that both articles should be included here. We also wish to encourage our Assyrian writers of Georgia to do research and write about this subject.



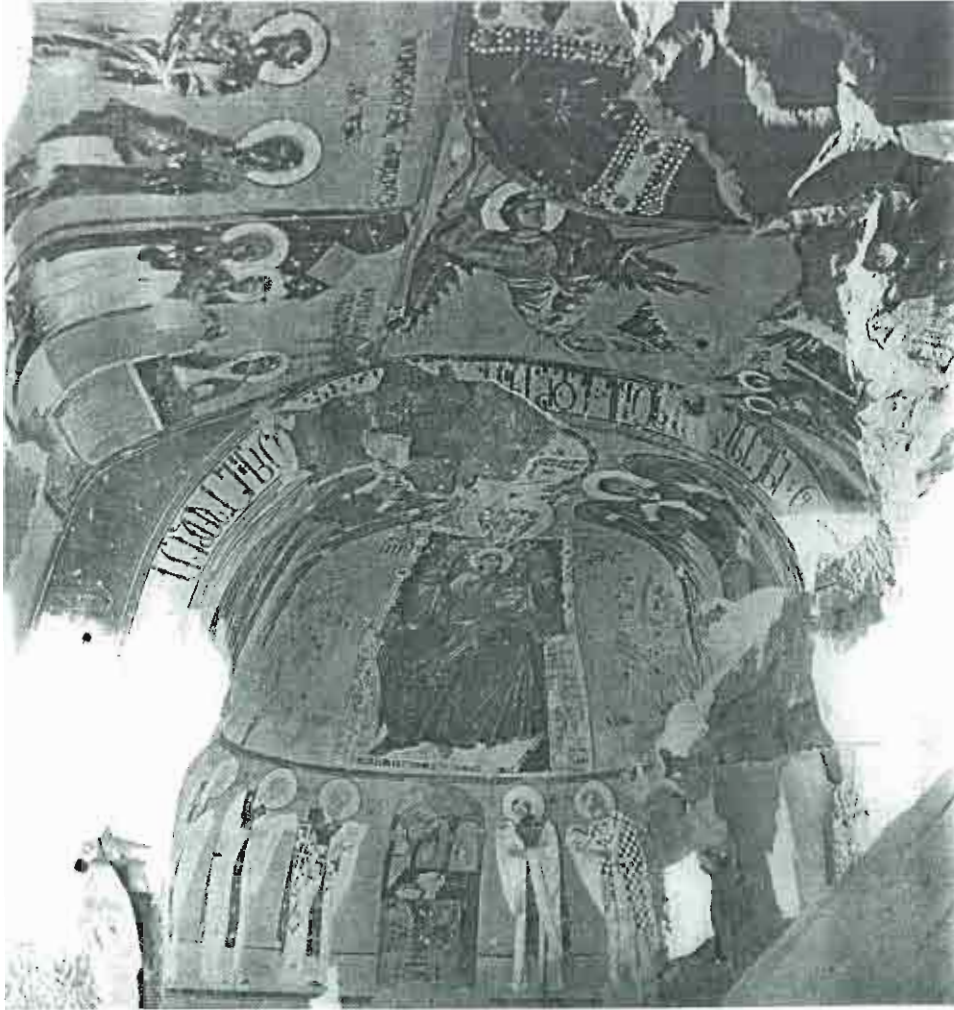
**Cave Monastery of Udabno. The front part of the room has collapsed**



**Parent Monastery of the Lavra, with the Monks' cells. The round tower in the foreground dates from the late 17th century**



**Cave Monastery of Bertubani**



**The Remains of the Wall Paintings in the Cave Monastery of Bertubani**

### **“Twelve Secrets of the Caucasus”**

The book, “Twelve Secrets of the Caucasus,” by Essad Bey, was published in 1931 by Viking Press in New York. This was a translation into English from the original German. The book tells about the history, legends, manners and customs of the people who inhabited the Caucasus. There were many different ethnic and religious groups that lived in the area. The author describes how each village had a hereditary trade, e.g., hat makers, saddle makers, poets and singers, etc, and their customs.

The book describes an incident that took place in a province in Georgia that created a great commotion. It involved an ancient inscribed stone that had been lying around for some 3,000 years, largely unnoticed by the people. When some foreign visitors to the region focused attention on it, a great dispute arose between the Georgian and Armenian inhabitants. Each claimed that the stone was inscribed in their ancient language, proving that their civilization was the oldest.

The situation became so tense that, to settle the matter, the Russian government delegated a scholar from St. Petersburg to decipher the inscription. He reported that:

“ The inscription was neither ‘Old Georgian’ nor ‘Old Armenian’ but an Assyrian cuneiform to the effect that the Assyrian army had once, over 3,000 years ago, penetrated to the innermost part of the Caucasian Mountains under the guidance of Georgian and Armenian slaves.”

The stone disappeared after that. It is said that it was taken to Germany during World War I at the command of the Kaiser when the German army occupied the province for a time.

The Assyrian Empire penetrated far and wide into different regions. The stone, inscribed in cuneiform, shows that it extended well into the Caucasus. Wherever they went, the Assyrians erected monuments to record their accomplishments, both military and spiritual.

## Tribute to Museums and Permanent Displays in Chicago

Governor George Ryan of Illinois sponsored a tribute to ethnic museums and permanent displays depicting ethnic heritage, on November 19, 1999, at the James R. Thompson Center in Chicago. Over

30 ethnic museums had cultural exhibits at the event, including two Assyrian groups: the Mesopotamia Museum and the Assyrian Heritage Museum.



**Mesopotamia Museum**  
Left to right: Pat Michalski (Assistant to the Governor for Ethnic Affairs), Norman Solkhah, Isho Balou and Penny Kendall (Director of International Relations & Chief of Protocol for the Governor).

### Assyrian Heritage Museum

Left to right: Homer Ashurian (Assyrian Universal Alliance Foundation), Emma Benyamin, Penny Kendall (Director of International Relations & Chief of Protocol for the Governor), Vasili Shoumanov (Assyrian Universal Alliance Foundation), and Pat Michalski (Assistant to the Governor for Ethnic Affairs).



### Sumerian Proverbs

'My cistern is not dry, so I am not very thirsty'—which means that we do not fully appreciate the value of a thing till we are deprived of it.

'The net is loosened, but the fetters were not remiss.' This seems to correspond to 'Out of the frying-pan into the fire'.

'If I myself had not gone, who would have gone at

my side?' Compare our 'If you want a thing done properly, do it yourself'.

'He consecrated the house before starting it.' As we would put it, 'He counted his chickens before they were hatched'.

'You go and take the enemy's field, the enemy comes and takes your field' — a reflection on the futility of war.



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Charles Yonan, Pleasanton, CA . . . . .	100.00
Emanuel Warda, Redwood City, CA . . . . .	60.00
Milis Amirkhas, So. Lake Tahoe, CA . . . . .	80.00
Carlo K. Ganjeh, Campbell, CA . . . . .	100.00
Babajan Isaac, Modesto, CA . . . . .	25.00
Nathan Isaac, Skokie, IL . . . . .	30.00
Samuel Jacobs, Greenbrae, CA . . . . .	180.00
Sweetlana Yaldaei-Jamal, Bronxville, NY . . . . .	100.00
Lazare J. Kianoun, Los Angeles, CA . . . . .	30.00
Peter D. Kiryakos, D.D.S., San Jose, CA . . . . .	480.00
Lena Lazar, Bryn Mawr, PA . . . . .	100.00
(in memory of Nimrud Lazar)	
Sargon Malik, Arlington Heights, IL . . . . .	250.00
George Nissan, Glendale, AZ . . . . .	30.00
Youhana B. Khosrowabadi, Indianapolis, IN . . . . .	50.00
George Y. Nwia, Glenview, IL . . . . .	20.00
Victor Z. Orshan, Reseda, CA . . . . .	20.00
Younan Petros, Fresno, CA . . . . .	20.00
Dr. William Ramsini, Marysville, OH . . . . .	70.00
Kasper A. Saffer, Worcester, MA . . . . .	20.00
Timothy & Anita Sibthorpe, San Jose, CA . . . . .	80.00
Victoria Yohana, Skokie, IL . . . . .	20.00
Shlimoon Youkhana, Rosemont, IL . . . . .	30.00
David V. Yana, M.D., Riverwoods, IL . . . . .	80.00
George V. Yana, Sarasota, FL . . . . .	100.00

Semiramis A. Shabbas, Oakland, CA . . . . .	55.00
Shimshon Antar, Millbrae, CA . . . . .	250.00
Fredrick Ashouri, Danville, CA . . . . .	150.00
Nadia George, Hercules, CA . . . . .	25.00
Dena & Norman McHenry, Millbrae, CA . . . . .	300.00
Juliette Atoorzadeh, Turlock, CA . . . . .	100.00
Vallo Benjamin, M.D., P.C., New York, NY . . . . .	480.00
Dr. Dematour Betoushana, San Jose, CA . . . . .	30.00
Semiramis Huwe, Athens, OH . . . . .	80.00
(in memory of Darrell Huwe)	
Eshaya H. Isaac, Skokie, IL . . . . .	30.00
Joshua A. Jacob, San Francisco, CA . . . . .	4980.00
Dr. John Joseph, Lancaster, PA . . . . .	100.00
Phillip B. Malik, Jr., San Francisco, CA . . . . .	230.00
Albert Oushana, Turlock, CA . . . . .	20.00
Abraham & Odette Panossian, . . . . .	230.00
San Francisco, CA	
Julius G. Sargiss, M.D., Irvington, NY . . . . .	80.00
Phillip Soleiman, Yonkers, NY . . . . .	180.00
Daniel L. Lazar, Modesto, CA . . . . .	100.00
William M. Suleiman, M.D., Kearney, NE . . . . .	80.00
Benyamin E. Yalda, Des Plaines, IL . . . . .	30.00
Deacon Zia P. Zaroo, Flint, MI . . . . .	40.00



**Ingrid Hannes and Robert Michael  
Hannes-Michael**

Planning a September wedding are Ingrid Maria Hannes, South Pasadena, Calif., and Robert Andrew Michael, Manhattan Beach, Calif. They are the daughter of Ronald Hannes, Kenosha, and daughter and stepdaughter of Carol and John D'Anca, Highland Park, IL., and the son of Nathan and Janet Michael, Skokie, IL.

The bride-elect graduated from Tremper High School and the University of Wisconsin-Parkside. She is employed as a chemist by Abbott Laboratories, South Pasadena.

Her fiance graduated from Loyola Academy, Wilmette, IL., and Indiana University, Bloomington. He is employed as plant finance manager by Abbott's in South Pasadena.

# IN MEMORIAM

## Beatrice Menashi



Beatrice Menashi, daughter of the late Nargis Karam and Oraham Elias, passed away on July 11, 1999 at Boulder City Hospital, Boulder, Nevada, at age 73. She was laid to rest at Phoenix Memorial Park in her home town of Scottsdale, Arizona, following funeral services officiated by Kasha (Priest) Fredrick Henry at

Mar Petros (St. Peter) parish of the Assyrian Church of the East in Phoenix, Arizona. The Church was packed with relatives and friends who came to express their sympathy and condolences. A memorial luncheon was served in the church hall where a life sketch of Beatrice was read by the priest.

Beatrice was born on January 25, 1926 in Hinaidi Camp, near Baghdad, and in 1937 the family relocated to the Royal Air Force Station at Habbaniya, Iraq, where she grew up and received her formative education at Raabi Yacoub Bet-Yacoub's R.A.F. Union School. On April 27, 1947 she married Benyamin Menashi and were blessed with three sons and two daughters. In 1980, along with her family, Beatrice emigrated to the United States and settled in Chicago until 1997 when she, together with some members of her family, relocated to Scottsdale.

Beatrice is survived by her husband, Benyamin; three sons: Gilbert (in Scottsdale), Edward and Emmanuel (both in Chicago); two daughters: Nancy (husband Philip Sarkes) in Texas, and Elsie Menashi in Scottsdale; three granddaughters: Mary, Nina and Ashurina; her brother, Eshmail in Chicago; and five sisters: Haigko (Haiganoosh), Sito (Siranoosh), Jenny, Judath and Joan.

Beatrice was an intelligent person, gentle and kind-hearted and totally devoted to her family, her church and people. Her pleasant memories will be treasured in the hearts of her family who loved her so very dearly, and may God grant her His eternal love and rest in peace. My family and I, and Beatrice's extended family members wish to thank most sincerely all those very kind relatives and friends who shared in our loss.

**-Submitted by Benyamin Menashi**

## Victoria Ewan Shaul



**Victoria Ewan in 1978**

Victoria Ewan Shaul, 58, passed away peacefully in Alwiya Hospital in Baghdad, Iraq, on September 19, 1999, only three weeks after she was diagnosed with terminal cancer. She was the third member of her family to die of this disease, being preceded by her mother, Panna Shummon, in 1982, and eldest brother,

William (Avia) Ewan, in 1997.

Victoria's funeral mass was celebrated by Fr. Louis Al-Shaabi at Mar Yousif Chaldean Catholic Church in Kharbanda, Baghdad, and she was interred into rest at the new Christian cemetery near Baquba, 30 miles northeast of Baghdad. A 7th-Day Mass, offered by her sister Blandina Pius of Modesto, California, was celebrated by Fr. Kamal Bidawid at St. Thomas Church in Turlock, followed by a coffee memorial, in repose of her soul.

Victoria is survived by two older sisters, Blandina Pius in Modesto and Nina Joseph in Sydney, Australia, and an older brother Awisha Ewan, who died three months after her (see his obituary in this issue); a paternal uncle, Sheeno Shaul, in Toronto, Canada; and various first cousins, nephews and nieces in Baghdad, U.S., Canada, and Australia.

The youngest of five siblings, Victoria was born in Habbaniya, Iraq, on February 25, 1941, and eleven weeks later her father, Ewan Shaul, was killed on duty when German airplanes bombarded Habbaniya during the Iraqi-R.A.F. war of May 1941. Ewan was in charge of the local staff of the R.A.F. Aircraft Depot Aero Engine Repair Shop.

In 1943, Victoria's 17-year-old eldest brother, the late William (Avia) Ewan, the family breadwinner following his father's death, found work as a clerk with the British Army in Baghdad. A few months later, the Ewan family left Habbaniya and its bitter-sweet memories and settled in Baghdad. Therefrom, Victoria lived almost all of her life in the Capital, spending her early 13 years in Gailani Camp before the family relocated to *Arasaat* Bahoshy in New Baghdad.

Victoria had six years of elementary school at the Chaldean Catholic Nun's School in Gailani Camp. She studied English and Assyrian languages along with her basic Arabic lessons. She then attended the French Nun's *Taqdama* School for six years at

*Bab-al-Sharqi* and obtained a high school diploma. In 1963, after four years of study, she graduated from Girls College in Baghdad, majoring in secretarial work, and soon after started working for Rafidain Bank to help provide for the family's livelihood.

Just before Victoria went into the hospital early last September, the family suffered another tragic blow! Victoria's brother Awisha, who gradually lost his failing eyesight in the 1980s, had a crippling stroke that partially paralyzed him.

Because Victoria cared for her widowed mother and handicapped brother, she sacrificed her own personal chance to get married and have children and a home of her own. She continued to work in the bank for 36 years, until her short illness and death.

Victoria had a warm personality. She was kind, gentle, patient and understanding, especially with children. She was well loved, not only by her relatives and friends but also by her fellow workers. Some 30 of them, mostly Moslem women, were among those who attended her funeral. She was affectionately called "Veeki" at the bank.

Victoria was also a very religious person. She attended mass, partook of the sacraments regularly and observed all the Church holidays and feasts, which traditions she had acquired from her religious and charitable mother.

Only two weeks before her death, Victoria asked her cousin Florence Murad to bathe her and take her to church. She went to confession and received the Sacraments from her parish priest, Fr. Basil Marogi, of the Sacred Heart Church in New Baghdad. The priest also visited her at the hospital and served her the Eucharist and anointed her body, only a couple of days before her passing.

Beside financial assistance from their siblings' families abroad, the person from whom Victoria and her brother Awisha derived the most physical help, moral support, and hope since their late brother Avia left Baghdad in 1990, has been Florence Murad, a granddaughter of their eldest late uncle, Philip Shaul. Florence has been like a concerned younger sister to Victoria and her brother. A very compassionate, caring, and capable lady, Florence, helped by her husband Sargon Murad and their children, has taken complete responsibility, under Baghdad's trying conditions, for this unfortunate brother and sister in their very lonely, painful and tragic misfortune, doing for them everything that was necessary. Another person who pitched in to help during the crisis was Kaimo Lazar Youkhanna, Florence's cousin in Dora township. May God bless them all and their families, and grant Victoria peace in heaven.

—Submitted by **Mikhael K. Pius, Modesto, CA.**

## Awisha Ewan Shaul



**Awisha Ewan in 1959**

Awisha Ewan Shaul, 66, passed away in Alwiya Hospital in Baghdad, Iraq, on December 1, 1999 after a three-month hospitalization following a massive stroke that left him paralyzed from the waist down. He was laid to rest in the Christian cemetery in Baquba by a handful of mourners, after a funeral mass celebrated by his parish priest, Fr. Basil Marogi, at the Sacred Heart

Church in New Baghdad.

Awisha lost two of his siblings in less than three years: his eldest brother, Avia, in London in February 1997, and his youngest sister Victoria last September, only three weeks after she, and Awisha, were both admitted to the hospital in Baghdad at about the same time. (See her obituary in this issue.)

Awisha is survived by: two older sisters, Blandina Pius in Modesto, California, and Nina Joseph in Sydney, Australia; a paternal uncle, Sheeno Shaul, in Toronto, Canada; his brother's children, Robert, Richard, and Linda Ewan, in London; and by many cousins, nephews, and nieces, in various countries.

Awisha was born in November 1933 in Maratha Lines, R.A.F. Station of Hinaidi in Iraq. He was the third of five children of the late Panna Shummon and Ewan Shaul of the village of Mawana, Iran. He spent his first eight years in Hinaidi and Habbaniya and the rest in Baghdad.

Due to his poor eyesight Awisha gave up school when he was only 12 or 13 years old. On reaching adolescence, he worked as a delivery man for several years for Spinneys Ltd., where his older brother Avia had a good administrative position. When the company was sold to local merchants a year or two after the July 14, 1958 Iraqi Revolution, he worked for some years at odd jobs, here and there. And a few years after Avia's marriage in 1959, Awisha lived together with his mother and two younger sisters, while Avia kept an eye on them and helped them, especially until Victoria started working in 1963.

Awisha bought a used truck, hired a driver, and for a short while worked transporting and delivering from the customs storage in Schalchiya district merchants' imported merchandise. He then opened a small bicycle-rental shop in Tel-Mohammed district. Although his eyesight had grown worse, he managed to run the shop, with occasional bicycle repair work, for more than 12 years, earning a small income to add to his younger sister's bank salary to support the family. But when he lost his sight completely some 10 or 12 years ago he sold his shop

and was dependent on his sister Victoria for his livelihood.

Awisha was not married. Although somewhat impatient, perhaps due to his handicap, he was basically a social person who enjoyed the company of friends and relatives. He was also a regular church goer and a God-fearing person. A memorial service for the repose of his soul was held on December 12 at Mar Toma Church in Turlock, CA.

Blandina Pius and Nina Joseph, with their families, at this time offer their sincere thanks and humble gratitude to their paternal uncle's granddaughter, Florence Murad, and her husband Sargon and family, in Baghdad, for coming to the aid of their two unfortunate siblings during their sudden health crisis and untimely death and burial. Theirs was a selfless, compassionate, charitable, and humane service. May the Lord repay their noble deed in heaven. Grateful thanks are also offered to Kaimo Youkhanna and to Avshalim Roovil and their families for their concern and assistance. God bless them all.

- Submitted by **Mikhael K. Pius, Modesto, CA**

## Saul Daniel



Saul Daniel, son of Yokhana and Shakar Daniel, was born on March 25, 1910 in the village of Gavilan, Urmia, Iran and passed away on Nov. 9, 1999 in San Rafael, California. The funeral service was held at St. John's Assyrian Presbyterian Church in Turlock, Calif., and was presided over by Rev. George Shahbaz. Saul

was laid to rest at Turlock Memorial Park. At a memorial luncheon held at St. Thomas Catholic Church Social Hall, he was eulogized by family and friends.

As a child and teenager Saul Daniel grew up between Gavilan and Urmia city. He attended the American College (High School) in Urmia for six years, starting from the age of 13. In June, 1929, he began to travel to many Iranian cities and held a variety of jobs, such as truck driver and carpenter. During that time he met Rosa and in 1940 they were married in Kazvin, Iran. They were blessed with three children - the late Cardelia, Norman and Caroline. In 1946 the family relocated to Tehran and bought and operated a store in Amirabad for several years. In 1965 they immigrated to the United States and settled in San

Rafael, Calif. (near San Francisco) where they owned and operated a rest home, which is still being run by their daughter Caroline.

"Mamoona" (paternal uncle) was well known for loving his relatives and friends. He was like a father to us, especially to my brother Joe and me. He was a very forgiving and loving human being, kind hearted, gentle and generous. He had a very good voice and great memories of things. He was especially happy when his brothers and other relatives came to visit him. A devout Christian, he knew the Bible very well. In the last few years he had some health problems, but that did not stop him from being an active man.

Uncle Saul is survived by his lovely wife Rosa, whom he truly loved; son Norman and his daughter Tina and wife Betty; daughter Caroline and her daughter Camelia; his late daughter Cardelia's two sons Rameine and Ramiel; two brothers, Gevargis and Yosheia, and their families; a sister, Martha, and her families; and many nieces and nephews.

On behalf of Uncle Saul's relatives, I want to thank Rosa, his beloved wife, for taking such good care of him for so long. In his last years, she was like a nurse to him. She entertained his relatives and friends with love and an open heart. We all have a special respect for her. And to his son Norman who, in addition to other care, made sure that Uncle Saul got to special events such as weddings, even when "Mamoona" was in a wheelchair. And to daughter Caroline, who was always there to attend her father's needs, including many trips to the doctor. Finally, to Rev. George Shahbaz for coming frequently from Turlock to San Rafael to visit Uncle Saul.

We, the family will never forget Uncle Saul's unconditional love and support towards us all. As we mourn his loss, may he rest in peace and may the Lord bless his soul.

- Submitted by **Dr. Jacque Jacob, D.D.S., Saul Daniel's nephew**

### Editor's Note:

At the memorial luncheon, Belles Yelda, vice-president of the Assyrian Foundation of America, paid tribute to Saul Daniel's long years of dedicated and devoted membership in the Foundation. Saul and Rosa donated generously to the humanitarian causes of the organization over many years. He was a dignified and friendly person, respected by all. We will all miss him deeply. May his Father in Heaven reward him with his good works with an everlasting life in His Kingdom.









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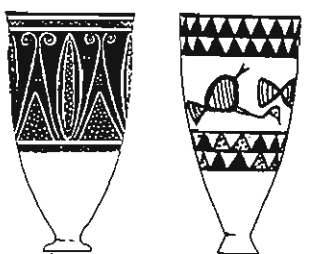
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## لله الشكر

صلى : على محمد وآله طهارة نبيه ، فليجود ، جلاله

- 1 - آتاه وهدانا ... مفضلنا ... صلواتك علينا : نعمتك لنا نورا ونورا ... من آتانا  
ويعلمنا ذلكم !!
- 2 - آتانا بحضرة : حب قلب الله له إليك وسيعلمنا .. طيبا له فانا دوتنا ..  
ويعلمنا ويعودنا بتجربته وهداياته نبي له دوتا يد معنا من مخلصنا دوتا ..
- 3 - آتانا وهدانا ... من حبنا بعبادتنا لعلنا له دوتا وسيعلمنا - مفضلنا ... نصلنا ...  
دونا دوتنا من دونه لعلنا دنا مفضلنا دنا مفضلنا .. وسيعلمنا دنا مفضلنا ..  
نبي فدوسنا دنا مفضلنا دنا مفضلنا .. حقهنا دنا مفضلنا .. وسيعلمنا دنا مفضلنا ..  
نذكرنا !!
- 4 - آتانا يد وهدانا ... نصلنا ... لعلنا .. حقهنا دنا مفضلنا دنا مفضلنا ...  
ننا حقهنا دنا مفضلنا مفضلنا دنا مفضلنا ... حقهنا دنا مفضلنا دنا مفضلنا ...  
نصلنا دنا مفضلنا !!
- 5 - آتانا يد وهدانا ... نصلنا ... فدونا له نصلنا دنا مفضلنا دنا مفضلنا ...  
ويعلمنا .. نصلنا ... حقهنا دنا مفضلنا دنا مفضلنا .. نصلنا : ننا  
نصلنا دنا مفضلنا دنا مفضلنا ... نصلنا دنا مفضلنا دنا مفضلنا : نصلنا دنا مفضلنا  
دنا مفضلنا ... نصلنا ... نصلنا دنا مفضلنا دنا مفضلنا : نصلنا دنا مفضلنا دنا مفضلنا  
دنا مفضلنا ... نصلنا دنا مفضلنا دنا مفضلنا ... نصلنا دنا مفضلنا !!
- 6 - آتانا (ننا دنا مفضلنا) حقهنا دنا مفضلنا دنا مفضلنا ... حقهنا دنا مفضلنا دنا مفضلنا - حقهنا  
مفضلنا - نصلنا دنا مفضلنا نبي نصلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا  
.. نصلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا !!
- 7 - حقهنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا - نبي دنا مفضلنا حقهنا  
لعلنا مفضلنا .. نصلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا ...  
حقهنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا ... ننا وهدانا مفضلنا دنا مفضلنا  
مفضلنا !! حقهنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا ... ننا وهدانا مفضلنا دنا مفضلنا  
مفضلنا . حقهنا دنا مفضلنا دنا مفضلنا .. نصلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا  
مفضلنا !! حقهنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا !! ننا مفضلنا دنا مفضلنا  
لعلنا دنا مفضلنا .. من نصلنا دنا مفضلنا ..
- 8 - حقهنا دنا مفضلنا دنا مفضلنا .. نصلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا ... مفضلنا دنا مفضلنا  
لعلنا دنا مفضلنا دنا مفضلنا ... نصلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا ... من نصلنا  
مفضلنا دنا مفضلنا ..
- 9 - حقهنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا ... مفضلنا دنا مفضلنا دنا مفضلنا  
مفضلنا ... نصلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا دنا مفضلنا ... حقهنا دنا مفضلنا دنا مفضلنا  
مفضلنا دنا مفضلنا ..













کہ حج 15 یثیب اول 20. اجتا ادجا قوم و حروفہ من حج 4200 یثیب و قلم حج  
و یثیب .

اجتا مطبوعہ میلان دیت:

ایس دفعہ منہ کہ اصنفہ جاقہہ کملہ دتا حج حج ادجا قلمہ کہ  
جورنلہ من ہومہ جینہ 1286 حجنا دکتب ہس جاکہہ . کتب ہسٹر دتہ ہج  
صیقلہنا دکتہ ادوئیہ ہس . ایس حجنا قلمہ ہسٹر حج ادجا قلمہ  
دکتہ ہسٹہ دکتہ دکتہ منہ کتب و منہ دکتہ . صیقلہنا دکتہ دکتہ ہسٹہ  
دکتہ . ایس کتبہ منہ حج دتہ ادجا ہسٹہ ہسٹہ دکتہ دکتہ ہسٹہ منہ کہ  
کتہ دکتہنا دکتہ ہسٹہ دکتہ منہ حج کملہ حج ہسٹہ دکتہ ہسٹہ حج کملہ  
دکتہ کتب منہ ہسٹہ حجنا دکتہ دکتہ ہسٹہ جینہ 1286 .

ایس ہسٹہ دکتہ منہ کہ حج دکتہ دکتہ حج کملہ کتب ایس کتب ایس حج  
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ہسٹہ . ایس ہسٹہ ایسٹہ و ایس ہسٹہ . د . ہسٹہ دکتہ دکتہ  
دکتہ کتب منہ حج 1900 . ہسٹہ ہسٹہ ہسٹہ ہسٹہ ایس . حج کتب دتا  
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ہسٹہ دکتہ ہسٹہ دکتہ کتب ایس . دکتہ ایس ہسٹہ جینہ 1930  
ہسٹہ ہسٹہ و جینہ حج مطبوعہ دکتہ .

کتب دکتہ :

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کتہ .

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- 2 - کتب دکتہ . ایس کتب ایس کہ دکتہ منہ حج دکتہ دکتہ  
حج ہسٹہ دکتہ ہسٹہ .

3 - کتب دکتہ دکتہ . حج کتب منہ حج دتا ہسٹہ . ہسٹہ ہسٹہ ہسٹہ  
منہ ہسٹہ ہسٹہ ہسٹہ ہسٹہ ایس کتب ایس کتب ایس کتب ایس . ہسٹہ  
ہسٹہ ہسٹہ منہ ہسٹہ . ایس کتب ایس حج ایس ہسٹہ ہسٹہ .  
ایس حج کتب کہ کتب منہ حج کتب منہ حج کتب ایس کتب ایس حج  
کتب ایس ہسٹہ ہسٹہ ہسٹہ کتب ایس کتب ایس حج کتب ایس کتب ایس  
ہسٹہ . حج کتب دکتہ (ہسٹہ) . ایس کتب ایس حج ہسٹہ ایس ہسٹہ حج  
دکتہ .

کتب ہسٹہ ہسٹہ :

کتہ دکتہ ایس حج ہسٹہ ایس کہ ہسٹہ ہسٹہ دکتہ ہسٹہ ہسٹہ  
دکتہ ہسٹہ ایس حج ہسٹہ ہسٹہ . ایس کتب ایس ہسٹہ ہسٹہ







مطابق مودیت، تودیت، هابه که هبتد، دودبعمهه مطب ادب قلدبختا دیدتا  
خبریتا، دودبیتا به مطب که تود وودتا لودبمکه ایس، سوتتا دیدتا  
هتدبیتتا، وودتا، دودتا، قوتتا هتدبیتا لودبختا هتدبیتا دیدتا.

(4) ایسب لودتا به هتدبیتا هتدبیتا دودبعمهه دودبعمهه قلدبختا، دودبختا  
دودبعمهه هتدبیتا ایس دودبیتا هتدبیتا تا هتدبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا  
هتدبیتا، هتدبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا  
دودبعمهه، دودبیتا دودبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا هتدبیتا  
هتدبیتا دودبیتا هتدبیتا هتدبیتا، وودتا دودبیتا لودبیتا هتدبیتا هتدبیتا دودبیتا  
هتدبیتا، هتدبیتا هتدبیتا هتدبیتا دودبیتا، ایس لودتا هتدبیتا دودبیتا هتدبیتا  
هتدبیتا، دودبیتا دودبیتا لودبیتا هتدبیتا، وودتا هتدبیتا هتدبیتا لودبیتا هتدبیتا  
ایس هتدبیتا دودبیتا دودبیتا، ایس، لودتا لودبیتا، ایس هتدبیتا (هتدبیتا)  
که هتدبیتا لودبیتا هتدبیتا، هتدبیتا هتدبیتا هتدبیتا هتدبیتا، هتدبیتا  
هتدبیتا دودبیتا هتدبیتا هتدبیتا لودبیتا هتدبیتا، هتدبیتا هتدبیتا دودبیتا  
لودبیتا، دودبیتا هتدبیتا دودبیتا، دودبیتا لودبیتا، هتدبیتا هتدبیتا

به شوم لودبیتا هتدبیتا، دودبیتا لودبیتا، دودبیتا هتدبیتا، هتدبیتا  
دودبیتا هتدبیتا هتدبیتا، هتدبیتا هتدبیتا هتدبیتا، دودبیتا دودبیتا دودبیتا  
هتدبیتا، هتدبیتا هتدبیتا هتدبیتا دودبیتا، دودبیتا هتدبیتا هتدبیتا  
هتدبیتا، هتدبیتا هتدبیتا، هتدبیتا هتدبیتا ایس، دودبیتا دودبیتا هتدبیتا  
لودبیتا، ایس.

\* \* \* \* \*

### ختو تا قلی لودبیتا، وودتا دودبیتا هتدبیتا

لودبیتا، دودبیتا دودبیتا هتدبیتا، دودبیتا

هتدبیتا هتدبیتا لودبیتا، هتدبیتا دودبیتا، هتدبیتا هتدبیتا، هتدبیتا  
هتدبیتا هتدبیتا هتدبیتا، هتدبیتا دودبیتا، هتدبیتا هتدبیتا، هتدبیتا  
لودبیتا دودبیتا دودبیتا لودبیتا، وودتا دودبیتا دودبیتا، دودبیتا  
هتدبیتا تا هتدبیتا دودبیتا قلدبختا، دودبیتا، دودبیتا، هتدبیتا  
قلدبختا دیدتا، خبریتا، دودبیتا هتدبیتا هتدبیتا، دودبیتا دودبیتا،  
هتدبیتا قلدبختا دیدتا، دودبیتا دودبیتا دودبیتا.

هتدبیتا، هتدبیتا، لودبیتا دودبیتا لودبیتا، لودبیتا دودبیتا، لودبیتا  
دودبیتا هتدبیتا هتدبیتا، هتدبیتا، هتدبیتا، دودبیتا، هتدبیتا، هتدبیتا،  
هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا  
هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، دودبیتا، هتدبیتا  
ایس هتدبیتا، هتدبیتا دودبیتا هتدبیتا هتدبیتا، هتدبیتا دودبیتا، هتدبیتا  
هتدبیتا لودبیتا، ایس هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا، هتدبیتا

هذکام فمعتد (یح) دینہ جہ، رفیعہ، کافہ تا عتدہ، دتوہ عمیکہ کتہ، نکوہ  
معتبتہ حکم مومنتہ دتوہ یدہ، مہکہ کلکتہ مومہ مہکتہ دتوہ، تہوہ مومہ  
ہذہ مہکہ (مہو کتہ) کہ مہکہ یدہ، مہ کتہ.

معتبتہ: کہ مہکہ مہ کتہ، (مہکتہ)، دستکبست مومکتہ یدہکتہ تہب دتہ  
مہ کتہ، کلکتہ یدہ، مہکتہ کتہ لہو، دتہ مومہ رفہ مہ، مہکتہ دتہ کلکتہ  
مہ، مہ دتہ مہکتہ، کتہکتہ مہکتہ دتہ، مہکتہ مہ مومنتہ یدہ، کہ  
مہکہ یدہ، مہکتہ مہکتہ دتہ، دتہ دتہ مہ مہکتہ مہکتہ مہکتہ مہکتہ  
دتہ مہ کلکتہ مہکتہ مہکتہ مہکتہ، مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ:

(1): مہکتہ، کافہ تا دتوہ مہکتہ دتہ مہکتہ مہکتہ، کہ یدہ  
مہکتہ مہکتہ مہ 35 مہکتہ، کہ مہکتہ مہکتہ مہکتہ دتہ مہکتہ، مہکتہ  
مہکتہ مہکتہ کہ مہکتہ (مہکتہ)، دتہ مہکتہ مہکتہ، کہ مہکتہ مہکتہ مہکتہ  
مہکتہ دتہ مہکتہ مہکتہ.

مہکتہ، کہ مہکتہ دتہ مہکتہ مہکتہ (مہکتہ) دتہ مہکتہ مہکتہ، کہ مہکتہ مہکتہ  
دتہ مہکتہ، دتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ، کہ مہکتہ مہکتہ  
مہکتہ مہکتہ، کہ مہکتہ مہکتہ دتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ.

مہکتہ مہکتہ دتہ، کتہکتہ مہکتہ مہکتہ مہکتہ، کلکتہ یدہ، مہکتہ  
مہکتہ مہکتہ مہکتہ، مہکتہ مہکتہ مہکتہ، مہکتہ مہکتہ مہکتہ مہکتہ، مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ، مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ.

(2): مہکتہ مہکتہ، دتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
(مہکتہ مہکتہ) مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
(مہکتہ مہکتہ) مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ.

(3): مہکتہ مہکتہ، دتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ  
مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ مہکتہ



1998, 65, Eastern Region

1997, 300, Eastern Region



Eastern Region















# تَضَيُّقُ زَاوِيَةِ زَيْتُونِ

زَيْلِكُ دَيْكَلِكُ، قَلْبُ سَهْوِي

لَمَعَتْ دَبَابُ مَدِينَتِي لَمَ زَيْتُونِي  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَلِكِي مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ  
مَدِينَتِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

حَتَّى دَانَتْ دَبَابُ مَدِينَتِي  
سَوِيحُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

حَتَّى دَانَتْ دَبَابُ مَدِينَتِي  
سَوِيحُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

لَمَعَتْ دَبَابُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

لَمَعَتْ دَبَابُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

تَضَيُّقُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

تَضَيُّقُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

تَضَيُّقُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

تَضَيُّقُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

تَضَيُّقُ مَدِينَتِي لَمَعَتْ دَبَابُ  
بِحَبِّ زَيْتُونِي تَضَيُّقُ مَدِينَتِي  
مَلِكِي تَضَيُّقُ لَمَعَتْ دَبَابُ \*  
ب

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# Salwa



***Assyrian Church Fathers in the Republic  
of Georgia - The Monks' Cells in the Caves***

ܟܠܗܗܘܢ - ܟܠܗܗܘܢ - ܟܠܗܗܘܢܗܘܢ