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NINEVEH

FIRST/SECOND QUARTER 2000

VOLUME 23 NO. 1 & 2



***In 1880, This Assyrian Family Was Employed in
the Excavations at Nineveh, the Last Capital of
the Assyrian Empire Where King Sennacherib's
'Palace Without a Rival' was Built***

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FIRST/SECOND QUARTER 2000

VOLUME 23 NO. 1 & 2

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The Genetics of Modern Assyrians and Their Relationship to Other People of the Middle East

by Dr. Joel J. Elias

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The authors of the book "The History and Geography of Human Genes"¹, published in 1994, and the abridged version in 1996², took on the monumental task of analyzing the vast number of research articles written about genetic properties of different human populations. The senior author, Prof. L.L. Cavalli-Sforza, Professor of Genetics at Stanford University, is considered one of the preeminent human population geneticists in the world, a field that he has been working in for over forty years. After eight years of collecting this massive information, the authors spent several more years doing the genetic and statistical analyses using sophisticated computer methods. The objective was nothing less than to define the genetic variations in the entire human population of the world and, from that information, to trace the origin and migration of modern humans to their present locations on the planet (hence the "History and Geography" in the title). As the American Journal of Human Genetics stated, "This book represents a landmark in biology. There is nothing of its kind ... where the evolutionary history of a single species possessing a cosmopolitan distribution is distilled from genetic, morphological, and cultural data. It represents an essential historical source for all human biologists ... " And as the New York Times said, "Perhaps more than anyone else in his field, Dr. Cavalli-Sforza ... has been able to make sense of the whisperings of human ancestors that are recorded in the genes of present-day people."

For their study, the authors chose to use data from only those populations that had been in the same geographic area for at least 500 years. They considered them as the native indigenous people of an area ("aboriginal") that could be used to trace human population origins, relationships and migrations. From analysis of the genes in these populations, it became possible to determine not only the genetic makeup of a people and the genetic relationships of different groups to each other, but also to measure the "genetic distance" between them. The analyses showed that there were sufficient data to provide statistically significant information on the genetic characteristics of 491 different human populations. Assyrians were one of them³⁻⁶. In this article, we will focus on the knowledge that has been gained about Assyrians and the genetic relationships between Assyrians and their neighbors, with the hope that it will lead to better understanding between the people of the Middle

East.

Members of a specific human population, for example an ethnic group, identify with each other by a shared language and also by cultural, religious, social, geographic, and other features which are held in common. They distinguish themselves from other groups by the same criteria. What are "hidden" from external view are genetically determined attributes of the type that are only brought into the light by scientific methods such as those described in this book, and they reveal a very important component of a group - its genetic character. This can provide both a genetic definition of a group and also its relationships to other groups that would not be apparent otherwise. The use of language along with genetics to define groups is very useful, but linguistic change can occur much faster than genetic change and "languages are sometimes replaced by others of totally different origin in a very short time", as will be pointed out later in this article. As the authors state, "Only genes almost always have the degree of permanence necessary for discussing" the changes in populations that took place in the history of our species.

I have attempted the difficult task of presenting this information for the general reader in a concise way without compromising accuracy. Technical terms placed in parentheses are informative but not essential to understanding the basic ideas. But one technical element is crucial to the understanding of this information and I must briefly discuss it here. The chemical substance that makes up genes is DNA. A specific gene controlling the formation of a specific product may undergo a chemical alteration in its DNA ("mutation"). The product that it forms will then also be altered. We now have two forms of the same gene ("alleles") in the population and different individuals can get different forms of the gene. In the case of the familiar A, B, AB, and O blood types, whether an individual has the A form of the gene, the B form, or neither, determines the blood type. A human population can be genetically characterized by determining the distribution of the various forms of genes within that population ("gene frequency") - for example, what percentage of the population has the A, B, or O gene. When this is done for enough people and for enough different genes a "genetic profile" emerges for that population. Genes control the synthesis of proteins. In the "classical" studies that form the greater part of the material in the Cavalli-Sforza et

al. book, the structure of the protein is analyzed as a genetic marker - the specific structure of the protein reflects the specific structure of the gene that codes for it. The proteins commonly analyzed as genetic markers are those that determine various types of blood groups, enzymes, blood serum proteins, hemoglobin, antibodies and cellular markers of the immune system (HLA system). In addition, direct analysis of DNA has recently become increasingly common and, of course, adds to the information pool about the genetic makeup of a people. In his very recent book^{2a}, Cavalli-Sforza says: "Results with DNA have complemented but never contradicted the protein data." An example of DNA analysis will be seen later as part of the discussion of Jewish genetics.

Analysis of the Assyrians shows that they have a distinct genetic profile that distinguishes their population from any other population. It is important to understand that this applies to the population as a whole, not to any one individual. Each individual can have a variety of genetic features, but it is when all the data for the individuals are assembled together that the population can become distinctive. The authors state that "The Assyrians are a fairly homogeneous group of people, believed to originate from the land of old Assyria in northern Iraq," and "they are Christians and are possibly bona fide descendants of their namesakes." The main research paper on Assyrians is that of Akbari et al. (3), who state "that the Assyrians are a group of Christians with a long history in the Middle East. From historical and archeological evidence, it is thought that their ancestors formed part of the Mesopotamian civilization." Akbari et al. examined some 500 members of Christian communities in Iran (Armenians and Assyrians from six localities) from whom specimens were obtained and examined for a number of blood group, red cell enzyme and serum protein systems. In the case of Assyrians, the researchers studied 18 different gene sites with a total of 47 different forms of those genes (alleles) in Assyrians in two regions of Iran - Urmia and Tehran. The particular gene frequencies of those 47 genes in the population formed the basis, along with the other two studies (4, 5), for establishing the distinctive genetic character of the Assyrians. A major finding of the study is that Assyrians, especially

those in Urmia (their home area in Iran), are genetically homogeneous to a high degree. That is, an individual Assyrian's genetic makeup is relatively close to that of the Assyrian population as a whole. "The results indicate the relatively closed nature of the [Assyrian] community as a whole," and "due to their religious and cultural traditions, there has been little intermixture with other populations." The small size of the population is also a factor. The genetic data are compatible with historical data that religion played a major role in maintaining the Assyrian population's separate identity during the Christian era. For most of that period Assyrians existed as a Christian minority in non-Christian majority populations, and adherence to their religion, abundantly documented in the historical record, would have provided a "genetic barrier" to gene flow from external groups. In analyzing other groups in similar situations, Cavalli-Sforza et al. arrived at this opinion: "The important conclusion is that the genetic origin of groups that have been surrounded for a long time by populations of different genetic type can be recognized as different only if they have maintained a fairly rigid endogamy [marriage within the group] for most or all the period in which they have been in contact with other groups," although genes contributed by external groups ("gene flow") can be tolerated for many centuries or even millennia by a population, provided they are not on a large scale. Later in this article we will see an analogous situation with Jews, where a religious difference allowed them to maintain their genetic characteristics as a minority over many centuries while living among non-

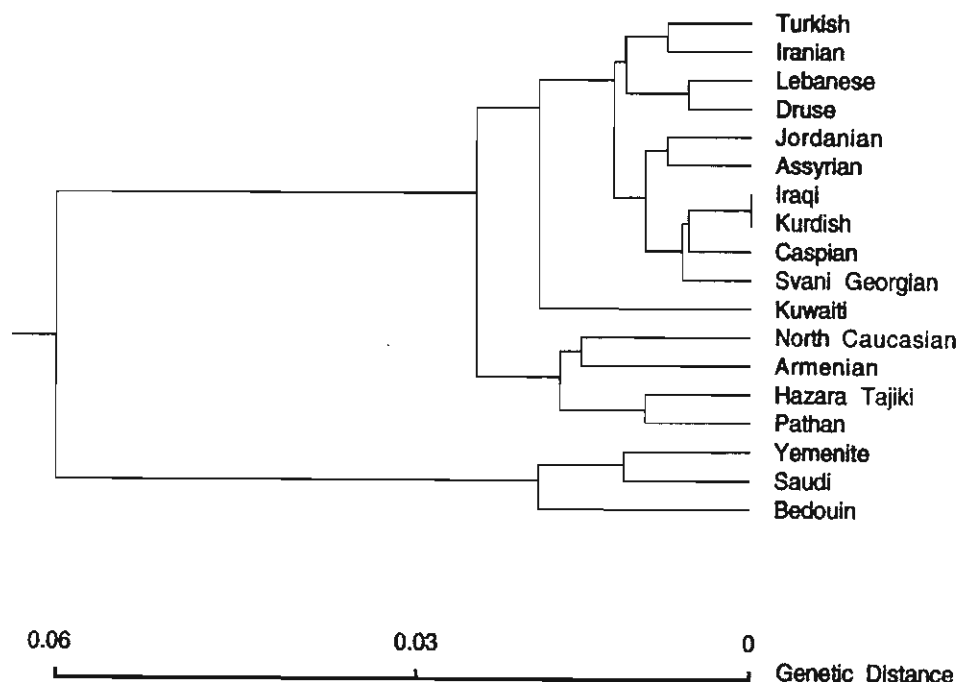


Fig. 4.15.1 Genetic tree of 18 populations in West Asia.
From Cavalli-Sforza et al. (2)

Jewish majority populations. In any case, the data provide unequivocal evidence that Assyrians as a people are distinguishable from all other population groups in their genetic characteristics and are not a part of any other population.

The second important contribution that emerges from the book is seen when genetic relationships are made between the 18 populations of Western Asia for which enough data were available to allow meaningful interpretation. The results are summarized in the "tree" shown in the figure. The horizontal scale at the bottom quantitates the genetic distance between groups. The individual populations are listed in the general order of their relationships. The three Arab populations at the lowest part of the "tree" (Saudi, Yemeni, Bedouin) are close to each other genetically but are so far separated from the others as to constitute what the authors call a separate "minor cluster." The remaining 15 groups constitute the "major cluster."

Our primary purpose here is to define the relationships of Assyrians to their closest neighbors in the Middle East, so we will focus on seven groups that appear at the top of the "tree." Of these, Iranian and Iraqi are defined by the country of origin, after exclusion of Kurds. Jordanian, Lebanese and Turkish also mean the country of origin. Assyrians and Kurds refer to specific groups of people. All those studied were indigenous people of the area whose roots in their geographic locations go back to at least 1500 A.D. Relationship pairings are shown: Turkish and Iranian, and Assyrian and Jordanian are "loose" pairings; Druse and Lebanese form a closer pair; and Iraqi and Kurdish people form an extremely close pairing. The closest genetic relationships of the Assyrians are with the native populations of Jordan and Iraq. In point of fact, however, all of the seven populations of interest are quite close to each other. There are no wide separations between any of them. This despite the fact that they contain members of three major language families: Indo-European (Iranian, Kurdish), Turkic (Turkish) and Semitic (Iraqi, Jordanian, Lebanese - Arabic; Assyrian - Aramaic). As the authors state, "In spite of the complex history of the Middle East and the great number of internal group migrations revealed by history, as well as the mosaic of cultures and languages, the region is relatively homogeneous" [genetically]. The least heterogeneous zone of Asia "is observed in the Near East, where the highest population densities have existed the longest, especially in the central part (Mesopotamia). Ten thousand years of agriculture, ancient urban developments, and internal migrations are probably responsible for this homogeneity." Thus, in that part of the world with the most ancient civilizations, an underlying genetic homogeneity has been "masked" by great cultural, religious and

linguistic heterogeneity.

The latter point is also made in studies of Jews. Based on earlier studies using classical genetic methods⁷, Cavalli-Sforza et al. came to the conclusion "that Jews have maintained considerable genetic similarity among themselves and with people from the Middle East, with whom they have common origins." Evidence for the latter concept was very convincingly made and extended by an international team of scientists in a very recent research article⁸, widely reported in the press, in which the genetics of different Middle Eastern populations were studied using a completely different method than the classical methods that form the great majority of papers in the Cavalli-Sforza et al. book. The research involved direct DNA analysis of the Y chromosome, which is found only in males and is passed down from father to son. Seven different Jewish groups from communities in Europe, North Africa and the Middle East were compared to various non-Jewish populations from those areas. The results showed, first of all, that "Despite their long-term residence in different countries and isolation from one another, most Jewish populations were not significantly different from one another at the genetic level." Furthermore, the genetic characteristics of Jews were shown to be distinctly different from (non-Jewish) Europeans, suggesting that very little admixture occurred between Jews and Europeans, even after about 80 generations of Jews in Europe. There was a similar distinct difference between Jews and North Africans. In striking contrast, there was an "extremely close affinity of Jewish and non-Jewish Middle Eastern populations [Palestinians, Syrians, Lebanese, Druze, Saudi Arabians] observed here ...[that] supports the hypothesis of a common Middle Eastern origin" of these populations dating back about 4,000 years. The differences between the populations were not statistically significant, demonstrating once again the close genetic relationship of Middle Eastern populations to each other. In fact, the Palestinians and Syrians were so close to the Jews in genetic characteristics that they "mapped within the central cluster of Jewish populations." As one of the Israeli scientists on the team said, "Eventually people will realize that they are not that different." Peace through Genetics?

Let us examine the situation in two areas of the Middle East where a radical change in the population and language occurred rapidly without being accompanied by a significant genetic change, and try to explain it. The land that now forms the nation of Turkey (Anatolia) was once a part of Byzantium. Greek (Christian) was the major influence there. The Turkic-speaking people arrived there from Central Asia in the 11th century A.D., spread successfully throughout the land and

Turkish eventually became the dominant language as a Turkish nation was established. Turks are, as the authors state, "the only major group in the region that speak a language originated at a great geographic distance (probably in the Altaic region)." The pre-existing people in Anatolia, however, did not physically disappear. The genetic studies show that the majority became part of the new Turkish population. The genetic constitution of the Turks today is much closer to their nearest geographic neighbors, although none is a Turkic-language population, than to the Turkic-speaking populations of Central Asia (not shown in the figure). The authors interpret this to mean that "the Turkish language was imposed on a predominantly Indo-European-speaking population (Greek being the official language of the Byzantine empire), and genetically there is very little difference between Turkey and the neighboring countries. The number of Turkish invaders was probably rather small and was genetically diluted by the large number of aborigines." And [in Turkey] "language replacement has occurred essentially without, or with very little, gene replacement."

In view of the authors' theory explaining the genetic characteristics of the population in Turkey, it seems reasonable to consider the possibility that a similar type of event may have occurred in the Arab world of Mesopotamia and its adjacent regions - Iraq, Jordan, Lebanon (and presumably also Syria and Palestine) - to explain the genetic characteristics of those populations. In the 7th century A.D., after the conversion to Islam, the Arabs of the Arabian peninsula conquered large areas, including Mesopotamia and adjacent regions. Arabic became the major language of the region and an Arab nation was established there under Islam. But again, the pre-existing indigenous population, mainly Christian (including Assyrians), did not physically disappear, and the majority must have become part of the Arab population. Looking at the figure, one sees a very large genetic separation between the Arabs of the South - Saudis, Yemenites - and those in the region of Mesopotamia - Jordanian, Iraqi. The latter two groups are much closer genetically to the four non-Arab people of the region that we are interested in (Turk, Iranian, Kurd, Assyrian) than to the Arabs of the Arabian peninsula. As in the case of the Turks in Anatolia, these findings provide a clue that a relatively small number of Arabs from the Arabian peninsula may have carried out the conquest of a region with a much larger population, which included a number of cities, and that although the dominant language, religion and culture changed, the genes of the previous population may not have been significantly diluted and were transmitted to the present population of that region.

Finally, as seen in the figure, the two Indo-European language populations, the Iranians and the Kurds, are genetically closer to the Turks and the Semitic language group of Iraqi, Jordanian, Lebanese, Assyrian, than they are to their nearest Indo-European language speaking neighbors - Armenian, Pathan, Hazara Tajiki. In fact, the figure shows that the latter are part of a separate subcluster from the one in which the Iranians and Kurds are located.

The results of these scientific studies lead to the startling realization that Turks, Iranians, Kurds, Iraqis, Jordanians, Lebanese are more closely related genetically to Assyrians than they are to other members of their own respective language families in Asia. These seven groups (and Jews) are genetically close. The great language, cultural and religious differences are not reflected in the most fundamental aspect of their biology - their genes, which are the most accurate indicators of their shared origins and ancestry. If this were widely known, would the Assyrians seem so "different" to the others? Would changes in attitude begin to take place, especially among the intellectual and academic communities and the younger generations?

We stand with hope at the dawn of a new millennium. For mankind in general, the future holds exciting scientific prospects for understanding our past and present genetic nature. The tiniest amounts of DNA recovered from people who died thousands of years ago can now be exactly reproduced billions of times, providing abundant material for analyzing the genetic nature of ancient ancestors ("genetic archeology"). The "whisperings of our ancestors" can now be heard by us with our DNA amplifiers. Molecular genetics is poised to take understanding of the human race to heights undreamed of just a few years ago. Within the year there will occur one of the most momentous events in human history - the complete definition of the entire human genetic code (genome) of about 100,000 genes ("human genome project"). We will be able to see the complete DNA blueprint for creating a human being, God's handwritten letter to us⁹. Future research will show how little difference there is between us in our DNA, giving us an unparalleled opportunity to understand how much of our humanity we hold in common.

Also standing at the dawn of the new millennium are the Assyrians - on the brink of extinction. For over 1900 years since they accepted Christianity and established the Church of the East, the Assyrians in the Middle East have survived for the most part as a religious and language minority. While this preserved their identity and kept them from disappearing, it came at a terrible price. The history of the Assyrians reads like one long unbroken story of massacre,

persecution and indescribable horror, culminating in the 20th century with genocide and diaspora, followed by even more persecution and massacre. Was it just a coincidence that the first fratricide occurred in the Middle East, when Cain murdered his brother Abel? Will we ever be free of the curse of Cain? Will the younger generations of the Middle East release their souls from the dark forces of the past? Will the knowledge that Assyrians are their "blood relatives" begin to change the perception of Middle Eastern people about Assyrians? Will it be too late for the Assyrians?

This article will be available on our website:
www.assyrianfoundation.org

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 9. The entire DNA code is written in an "alphabet" of four "letters," A, T, G, C, which stand for the four bases found in DNA - adenine, thymine, guanine, cytosine. The bases are lined up in a precise sequence to create a specific gene, say one that has 1,000 bases. Alteration of even one of the bases is a mutation.

Akhiqar -The Wise and Virtuous Man at the Assyrian Court

By Julius N. Shabbas

Akhiqar was a wise and virtuous man, Chancellor or Secretary at the court of the Assyrian Kings Sennacherib (704-681 BC) and Esarhaddon (680-669 BC). The history and wisdom proverbs of Akhiqar, those that are found, were written in Aramaic, an alphabetical form of writing and a much simpler system than cuneiform. This story may have had an Assyrian prototype which, so far, has not been found. Aramaic was already an official language in Assyria during the reign of Tiglath-Pileser III (745-727).

The material used in writing Aramaic was on clay, an indestructible material; with ink on potsherds having some chance of survival; papyrus or parchment having practically no chance of survival over millennia.

A considerable number of translations, among them Assyrian (misnamed Syriac), Arabic, Armenian, Ethiopic, old Turkish, Greek and Slavonic, indicate that the story of Akhiqar was very popular in antiquity.

Akhiqar and his proverbs are not without historical evidence, in light of the discovery of an

Assyrian tablet at Uruk from the Seleucid era, in which there is reference to Akhiqar. The tablet relates that "in the time of Esarhaddon, Aba-enlil-dari whom the Arameans call Ahuqar was *ummanu*, court scholar. [The text was first published by J.J. Van Dijk, as reported by J.C. Greenfield in the *Journal of the American Oriental Society* 82 (1962) 293].

The story of Akhiqar and his proverbial wisdom influenced the development of Jewish wisdom literature early in the Hellenistic period (3rd century BC to 3rd century AD). Similar ethical doctrines appear in the old Testament books of Psalms and Ecclesiastes and in the apocryphal books of Tobit and Ecclesiasticus. Traces of the story and the maxims are also found in other sources such as the Arabic *Thousand and One Nights*, the Greek edition of *Aesop's Fables*, and the Koran.

The story of Akhiqar is divided into two parts: Akhiqar's life, the adoption of his nephew Nadin and how he was betrayed; the other contains 142 maxims or sage observations on such matters as

education, obedience, respect, gratitude, and retribution.

The narrative portion of the text relates the experiences of Akhiqar and, in his advancing age, realizing he would leave no offspring to pass on his wisdom, he decided to adopt his nephew Nadin, to whose education, in the form of a series of maxims, Akhiqar devoted much time and effort to take his place at court. After careful grooming with words of wisdom, Nadin was chosen his uncle's successor at the king's court. Akhiqar, however, ultimately convinced that his protégé was not equal to the task, disowned him. When Nadin was established in power, he forgot his benefactor and repaid him with evil; by means of forged letters he implicates his uncle in treason and slanders him before the king to have him put to death. However, Nabusemakh, a friendly and loyal executioner, secretly hides Akhiqar in an underground chamber, and a condemned slave was put to death in his place.

Men and women throughout Assyria were saddened when they heard that Akhiqar was killed. Sennacherib called Nadin to make preparations for a memorial festivity, but Nadin ignored the King's order, and went about feasting with his friends. Pharaoh, King of Egypt, was happy to hear that Akhiqar was killed. He dispatched a letter to Sennacherib stating that he is planning to build a castle between heaven and earth and to send him a skilled architect and wise enough to solve several profound riddles. The Pharaoh set a condition that if the architect builds the castle and solves the riddles, he would send a three-year revenue of Egypt to Assyria, but if he could not then King Sennacherib shall send the revenue of three years.

The king read the letter to his nobles, and their response was that only Akhiqar was qualified to resolve questions like these. Nadin, on the other hand, declined the challenge saying that not even gods can do these things, let alone men. The king was saddened to have Akhiqar executed by the words of a boy like Nadin. "Alas for thee, Akhiqar the wise, who will give thee to me for such a time as this? I would give him thy weight in gold," said King Sennacherib. When Yabusemakh, the loyal executioner, heard these words, he fell down before the king, admitting that he disobeyed the orders, and told how Akhiqar has been spared, is well and alive. Immediately the king mounted his chariot and rushed to see Akhiqar. The king wept and was ashamed to talk with him, saying that it was Nadin, your nephew, who sinned against thee and not I, Sennacherib. The king asked Akhiqar to go home, clean up, rest for forty days and then come to see him.

Akhiqar returns to King Sennacherib and hears Pharaoh's request. Sennacherib was rejoiced when he heard Akhiqar's positive response, and to not be concerned with this matter.

Immediately Akhiqar writes a letter to his wife Eshpagne to command his huntsmen to catch two young eagles; and command the workers in flax to make two ropes each the length of a thousand ells and as thick as one's finger. And to bid the carpenters to construct two cages for the eagles; and have two boys Ubael and Tabshelim who do not know how to talk, to teach them to say, "Give the builders mud, mortar, tiles, bricks, for they are idle." A practice session ensued wherein the boys sat in the cages on the backs of the eagles that were tied with the long ropes. After several days, the young eagles gained strength and the boys had learned their lines. King Sennacherib and his nobles marvelled at Akhiqar's ingenious device.

Akhiqar bid farewell to the king and took his leave with a force of soldiers. He arrives in Egypt, goes to the king's gate where the nobles inform Pharaoh of the arrival of a man whom the king of Assyria has sent. Akhiqar and his men were given a place of residence. And on the following day he calls on the king, and in a dignified way inquires about his health, and tells Pharaoh that he was a servant in the Assyrian kingdom, and was sent by his King, Sennacherib, to fulfill your desire. Pharaoh marvelled at the eloquence and educated presentation of the messenger. "What is your name?" Pharaoh asked. "My name is Awikam, a contemptible ant of the Assyrian Kingdom" replied Akhiqar. "Am I so despised by your lord that he has sent me a despised ant of his kingdom?", Pharaoh said. The king then ordered Awikam to go to his residence and return early in the morning.

Day one -

Awikam returns the following morning to find Pharaoh sitting on his throne wearing fine linen, and his nobles dressed in red clothes.

Pharaoh (asks Awikam): To what am I like, and to what are my nobles like?

Awikam (responds): My lord the king, you are like Bel, and your nobles are like the priests.

Day two -

The king was wearing white clothes, and his nobles dressed in white linen.

King: To what am I like, and to what are my nobles like?

Awikam: My lord the king, you are like the sun, and your nobles are like its rays.

Day three -

The king was wearing crimson clothes, and his nobles dressed in black.

King: To what am I like, and to what are the nobles like?

Awikam: My lord the king, you are like the moon, and your nobles like the stars.

Day Four -

The king was robed in fine needlework, the nobles in diverse and varied colors, and the doors of the

palace were covered with red hangings.

King: To what am I like, and to what are my nobles like?

Awikam: My lord the king, you are like the month of Nisan, and your nobles to its flowers.

After hearing Awikam's responses to the four questions, Pharaoh asked, "To what is thy lord like?"

"Be it far from me, my lord the king, that I should make mention my lord Sennacherib, while you are seated", Awikam responded. Pharaoh was surprised at the daring and liberal statement Awikam uttered. The king then got up from his throne and said, "Now you can tell me." "My lord Sennacherib is like the God of Heaven and his nobles to the lightnings that are in the clouds; for when he wills, he fashions hail from the rain and the dew; and if he thunders, he restrains the sun from rising, and its rays from being seen; and he will restrain Bel from coming in and from going forth in the street (or market place), and his nobles from being seen; and he will stop the moon from rising and the stars from appearing."

And when Pharaoh heard these things he was intensely angry, and said to Awikam, "By the life of your lord, tell me truly what is your name?". Awikam honestly answered and said, "I am Akhiqar, the Secretary and Great Seal of Sennacherib, King of Assyria and Nineveh." Then the king said to him, "Didn't I hear that your lord had killed you." Akhiqar said, "I am yet alive, my lord the king, and God saved me from something which my hands did not."

Before the king dismissed Akhiqar, he told him to return the following day and to tell him a word which neither he nor his nobles, nor anyone in the city of his kingdom have ever heard.

After some meditation, Akhiqar wrote the following letter: "From Pharaoh, King of Egypt, to Sennacherib, King of Assyria and Nineveh, greetings. Kings have need of Kings and brothers of brothers; and at this time my gifts are meager, because there is deficiency of money in my treasury. Command and send me from your treasury 900 talents of gold and in a short time I will return them to you." He folded the letter, and the following day he presented himself to Pharaoh, and said that perhaps in this letter there is a word that was never heard by you. When Akhiqar read the letter, the nobles cried out, as they were commanded to do, and said that this has been heard by all of us and it is so. The king was surprised to hear when the matter of the debt of 900 talents due to Assyria was brought to his attention. At this point the king said that he is planning to build a castle between earth and heaven, and to a height of 1000 fathoms. Akhiqar asked the king to have his workers prepare mortar, bricks, mud and tiles. He then produced the young eagles, bound ropes to their feet, mounted the little

boys on their back, and up they flew in the sky. The boys were shouting, "provide mortar, bricks, mud and tiles for the builders because they are idle." The king, the nobles and the congregation gathered were all perplexed. Akhiqar then took a rod or staff and beat the king's nobles in order to provide building material, until they ran away. The king was angry with Akhiqar and said, "You are mad, and who can carry up anything to these boys?" Akhiqar responded by saying that if it is difficult for you to carry the building material up, then how can we build a castle in the sky. If my lord Sennacherib had been here he would have built a couple of castles in one day.

The following morning Akhiqar presented himself to the king. Pharaoh said, "Akhiqar, explain to me how the horse of your lord neighs in Assyria, and our mares hear his voice here, and their foals miscarry." Akhiqar left the palace and commanded his servants to catch him a cat. He whips the cat in the streets of the city. The Egyptians report the incident to the king and say that Akhiqar mocks us. The king calls him in and says, "Why are you insulting us?" Akhiqar responds: "Last night this cat went to Assyria and tore off the head of the cock that had been entrusted to me by my lord, King Sennacherib, and returned." The king said "Akhiqar, you have grown old and absolutely mad. How could this cat, in a single night, go to Assyria which is a distance of 360 parasangs, cut the head of the cock and return?" Akhiqar said, "If the distance from Egypt to Assyria is 360 parasangs, how come your mares in this place hear the voice of the horse of my lord, and their foals miscarry?"

Pharaoh then asks Akhiqar to expound on the following riddles:

King: A pillar has twelve cedars on its head; each cedar has thirty wheels, and in every wheel two cables, one white and one black.

Akhiqar: My lord, the king, even the ox-herds in our country understand this riddle. The pillar that you speak of is the year; the twelve cedars are the twelve months of the year; the thirty wheels are the thirty days of the month; and two cables, one white and one black, represent the day and the night.

King: Akhiqar, twine me five cables from the sand of the river.

Akhiqar: My lord the king, bid them to bring me one rope of sand from your treasury, and I will make one to match it.

King: If you can not do this, then I will not give you the Egyptian tribute.

At this point Akhiqar went out and bored five holes in the eastern wall of the palace. And when the sun penetrated the holes, he scattered sand in them, and the sun's path began to appear as if the sand were twined in the holes. He asked the king to have these taken and he would weave others in their place. The king and his nobles were

astonished.

The king then commanded to bring to Akhiqar an upper millstone that was broken to sew up the broken part. Akhiqar left and brought a nether (the mortar) millstone, and cast it down before the king and said, "My lord the king, since I am a stranger here, and do not have the tools of my craft with me, bid the cobblers cut me strips from this lower millstone which is the fellow of the upper millstone, and I will sew it together." Pharaoh laughed when he heard it and said, "The day in which Akhiqar was born shall be blessed before the god of Egypt; and since I have seen you alive, I will make it a great day and a feast."

Pharaoh then gave Akhiqar the revenue of Egypt for three years and he returned to Assyria. He went straight to his lord, King Sennacherib who restored him to his former position, and offered him anything he wanted. Akhiqar said, "My lord whatever you wish to give me, bestow it upon Nabusemakh, because he gave me my life. And as for myself, bid them give me my son Nadin that I may teach him a further lesson since he has forgotten my previous teaching."

A number of Akhiqar's proverbial sayings have appeared in the previous issues of Nineveh magazine. I will cite a few more when he was grooming Nadin for the Court, and some others when he was betrayed.

- Beauty fades but learning lasts, and the world wanes and becomes vain, but a good name neither becomes vain nor wanes.
- My son, let thy words be true, in order that thy lord may say to thee, "Draw near me; and thou shalt live."
- My son, bring not upon thee the curses of thy father and thy mother, lest thou rejoice not in the blessings of thy children.
- My son, associate with the wise man, and you will become wise like him; and associate not with a garrulous and talkative man, lest thou be numbered with him.
- My son, rejoice not over the enemy when he dies.
- My son, the eye of man is like a fountain of water, and it is not satisfied with riches until filled with dust.
- My son, smite with stones the dog that has left his own master and followed thee.
- My son, judge upright judgment in thy youth, in order that in thy age thou mayest have honor.
- My son, send a wise man and give him no orders; but if thou wilt send a fool, go rather thyself and send him not.
- My son, a snare was set upon a dunghill, and there came a sparrow and looked at it and said, 'What doest thou here?' And the snare said, 'I am praying to God.' The sparrow said, 'And what is that in thy mouth?' The snare said, 'Bread for guests.' Then the sparrow drew near and took it, and the snare caught him by the neck. And the

sparrow said, as he was being shaken, 'If this is thy bread for guests, may the God to whom thou prayest never listen to thy voice.'

- My son, you have been like the man who saw his companion shivering from cold, and took a pitcher of cold water and threw it over him.
- My son, you have been like an ox that was bound with a lion; and the lion turned and crushed him.
- My son, you have been to me like the buck that led his companions into the slaughter house; and yet he did not save his own life.
- My son, you have been to me like the bird that could not save himself from death, and by his voice slaughtered his companions.
- My son, you have been to me like the dog that came to the potters' oven to warm himself, and after he was warm rose up to bark at them.
- My son, you have been to me like the swine that had been to the baths, and when it saw a muddy ditch, went down and washed in it, and cried to his companions, 'Come and wash.'
- My son, I caused thee to behold the face of the king, and brought thee to great honor; and you chose to do me evil.
- My son, you have been to me like the young swallows which fell out of their nest; and a cat caught them and said to them, 'If it had not been for me, great evil would have befallen you.' They answered and said to her, 'Is that why you have put us in your mouth?'
- My son, I have seen a she-goat brought into the slaughter house, and because its time was not yet come, it returned to its place and saw its children and its children's children.
- My son, I have seen colts that have been slayers of their mothers.
- My son, I trained up thy stature like a cedar, but thou hast humbled me in my life, and hast made me drunken with thy wickedness.
- My son, thou hast been to me like the mole that came up out of the earth that it might see the sun, though he had no eyes; and an eagle saw him and struck him and carried him off.
- My son, you have been to me like that palm tree that stood by a river, and cast all its fruit into the river, and when its lord came to cut it down, it said to him, 'Let me alone this year, and I will bring thee forth carobs.' And its lord said unto it, 'Thou hast not been industrious in what is thine own, and how wilt thou be industrious in what is not thine own?'

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The Village of Gavilan

By: **Shamasha (Deacon) Gabriel Bar-Yakou**

Malik David of Gavilan — Published in the
“*Marga*” magazine, August 16, 1981, Tehran, Iran.

Translated from the Assyrian by:

George V. Yana (Bebila)

According to tradition, the village of Gavilan is very old; its history may go as far back as 1500 years ago. We have a verified document of Gavilan dating from 1580, from the time of Hatam Khan, the just governor, son of Zal Beg, governor of Somai and Baradoost.

At that time, some people from a place called Anzal, went to the citadel known as Gogarchin, to see the honorable Qaze Beg, and plead for justice as the people of Somai were oppressing the villagers and depriving them of their water rights for irrigation. In preparation for this action, Alian Reza Beg, son of Dervish Beg, and some other personalities, convened with the authorities, and examined the old documents. They discovered that all villages and their lands were mentioned, and one of them, the village of Gavilan, was referred to as the village of “*Nassara*” (Christians)¹ Therefore, it was decided that two hours before sunset, the waters of the stream called Mudan be diverted by the people of Gavilan for their use, and then, one hour after sunrise, to be turned over to others.

The other stream called the waters of *Kasha* (priest), flowed in a desolate area where figs grew. *Kasha* David, the alderman of the village, bought this stream from the children of Mustafa Agha Dolat Shahi, for the amount of 300 Azarlics, and three Korushes.

Three or four pieces of land, consisting of rolling country and uninhabited land, were the property of *Malik Kasha* David, as were all those properties located below the dam. But, from now on, they will be part of the property of Tarkhan. The water of the smaller property, situated below Gavilan, belongs to *Kasha*; it flows toward Kulinji and Jamalava, and is known as RizSang (Small Stones).

The preceding has been documented on a scroll called Jarmah and was being safeguarded by the government of the time.

The original Deed of the village, after it was lost, was found with the Mulla of the village of Kahriz. This document was returned by the Mulla, for the amount of approximately 12 Toumans, to Shimun, son of Bakus. (Photo of document appeared in *Marga* magazine).

In 1918, during World War I, the original Deed of the village was lost. But in 1912, the late *Kasha* Shmouel *Malik* David, before leaving for America, had the foresight to think of possible disasters that might befall the village, whereby the Deed could be

lost. Therefore, he made three or four copies of the Deed, and gave some to the priest of the village, and one to the late *Kasha* Yonan.

In 1914, during the flight of the Assyrian nation, the original Deed was with the late *Kasha* Givarguis Bet Mar Youkhannan. On the road during the flight, *Kasha* Givarguis entered into one of the huts in a vineyard, took the Deed from under his sash, and put it in the hut.

In 1922, when the Assyrians returned to Urmia, after a while, a Moslem from the Kurdish village of Kahriz came to Gavilan to see my late uncle Sargis and my father Yakou. The man said that he has been sent by the Mulla of Kahriz, who is in possession of the Deed of Gavilan, and wants Sargis, the alderman of the village, to come give him a sum of money and take the Deed of the village. But, my uncle and father didn't make an effort to take the Deed from the Mulla.

But, when the late Shimun (nicknamed “crazy Shimun”), son of Bakus, heard the story, he went to Emadolmolk, and together they went to see the Mulla of Kahriz. As related by people, Emadolmolk gave 12 Toumans to the said Mulla, took the Deed of the village, and together with Shimun, returned to the city. To this date that Deed is in Emad's house. Later, the village was officially registered under the name of Emadolmolk.

But one of the copies of the Deed that was made by the late *Kasha* Shmouel, and left with *Kasha* Yonan is now with Sargis, the son of Awshalim. I have made a photocopy of it, which you can now see printed in this magazine.

The inhabitants of the village

In the past, we believe the people of Gavilan numbered between 500 and 600 households. But, during these last years, its inhabitants scattered to the four corners of the world. Because Gavilan was situated away from Urmia and its villages and from Salamas, it has perpetually depended more upon itself in its defense against enemies and those who would drive them out.

Occupation of the villagers

In the past, the main occupation of the inhabitants of the village was the cultivation of wheat, barley and the rearing of livestock. Of course, in days past, the cultivation was done with the plough, and the harvesting with sickles. After cutting, the crop would be tied into bundles, which in turn would be stacked in piles, spread all over the field. From the fields, the crop would be transported by oxen-driven carts, called *Gardoun*², to a large open area, called *Budra*³, for threshing. The threshing was done with oxen-driven *Jarjars*⁴. After threshing, to separate the grain from the straw, they would throw the threshed wheat into the air with a large fork, and the wind would separate the straw from the grain.

Now, many have left the village, many of the young men and women are educated and have become doctors, engineers, teachers, etc. At the same time, we have people who have stayed in the village and continued in the occupation of agriculture, but not as before, because now everything is done with tractors and much easier for them. They even have orchards of almonds, and the product is sold on the market for their living. In the past, almonds were sold for 15 to 20 Qerans a Poot.⁵ But now, a Poot of almonds is sold for 4200 Qerans, and perhaps, more.

Churches in Gavilan

As has been related by our Assyrian ancestors, Gavilan was founded many centuries ago. For example, in 1286, during the Patriarchate of *Mar Yav-Alaha*, *Mar Youkhannan* of Gavilan was the Metropolitan of all Azerbaijan. This information was taken from the Latin and Assyrian history book, which was in the possession of the late *Mar Zaia Dashtou*, Metropolitan of Urmia and *Abouna* (Bishop) of Salamas.⁶ According to this history, the Church of *Qadishta* (Saint) *Khanna*, situated in the village of *Jamalava*, two kilometers away from Gavilan, and the Church of *Mar Youkhannan* in the village of Gavilan, were both built at the time of *Mar Youkhannan* in 1286. This tradition tells us that *Malik David* came down to Gavilan from *Parzalan*, as a leader accompanied by a number of bishops and priests. In Gavilan, other than the Church of *Mar Youkhannan*, there were two other churches, the *Mart Maryam* (St. Mary) Catholic Church, from before 1900, and the Presbyterian Church, which are not very old. The *Mart Maryam* Church was repaired in 1925, because during WWI Kurds and Turks demolished it, and records show that the Presbyterian Church was built in 1930, and its site was purchased by American missionaries.

The Waters of Gavilan

From the very beginning, Gavilan had four sources of water, each known by its name, such as the Water of Figs, the Water of *Kasha*, the Water of *Sahabi*, and the Spring Water inside the village.

- The "Fig Waters" flow from the west of the Mountains of Kurdistan.
- The "Water of *Sahabi*" is a spring that flows from the valley below the Church of *Mar Youkhannan*.
- The "Spring Water" of the village is a very beautiful spring, with paved (laid or covered with stones or bricks) surroundings, which has cold, clear and delicious water. This spring, too, is used for the irrigation of fields and orchards.

There is a custom in the village that every year, from spring to fall, people will put their dairy products, such as yogurt, *douvi*⁷ and butter, in the spring to keep them cool. This custom has been in use from ancient times until now.

Social and educational activities

Gavilan, from the very beginning, has had its own schools teaching in the Assyrian language. Its teachers, too, were from the village itself, like the late *Kasha Yakou Malik David*, *Kasha Givarguis Mar Youkhanan*, *Kasha Yonan*, *Kasha Awraham*, *Shamasha* (Deacon) *Mishaël Oshana*, *Shamasha Yakou Parhad*, *Raabi* (teacher) *Awraham Chalabi*, etc. From 1926 the late *Baltazar Bebla* from *Salamas* began teaching in the village. He was known as *Raabi Shasha*.⁸ *Raabi Nathaniel Adams*, from the village of *Yanguija*, and *Raabi Israel Alkhas* of *Salamas* have taught in the village of Gavilan from 1929 to 1930. But during these last years the Iranian government opened a school based on the national curriculum. *William*, son of *Givarguis Benyamin* of Gavilan, built this school in 1964 and named it *Shushan*, in memory of his mother.

Traditions

Gavilan has two commemoration dates. One of them, which is on the 15th of August, is the commemoration of *Mart Maryam*. On this day lamb offerings are given, and people from all the surrounding villages, from *Salamas* and the city of *Urmia*, come to participate.

The commemoration of *Mar Youkhannan* is observed in the middle of Lent by the people of the village only. On this day, every household bakes *Kadi*⁹ and *Gaalli*¹⁰ (Assyrian pastry), dolls and canes made of bread, embedded with walnuts and almonds, for children.

After everything has been set up properly, all the people from the village, old and young, come out and, as music is played on *Zurna* and *Dawoola* (horn and drum), they climb up the mountain of *Mar Youkhannan*, which is also called the *Karna* mountain.

Robbery in the Church of Mar Youkhannan

In 1974 the people of the village were informed that some outsiders, familiar with the history of the village, had broken into the Church. They entered the Church at night, went to the sanctuary, and on the right side of it, at the Baptismal place, they dug the floor, and stole the holy objects buried there by our forefathers for protection against theft and looting. Among the holy objects stolen were the crown and the Bishop's scepter, and other items. The people of the village informed the bishopric, as soon as they learned about the incident, but unfortunately, no action was taken. This is how valuable things and memorabilia of our ancestors were taken away by strangers.

Renowned Assyrians of Gavilan

Gavilan has had famous people, such as bishops, priests, writers, deacons and teachers. We have also had intelligent and skilled people to guard the

village against persecutions and looting. It is important that we briefly mention the names and biographies of some of our writers:

1. **Mar Youkhannan the last** 1799-1874. He has writings which are being kept by his relatives in America, of which we do not possess any copies.
2. **Kasha Shmouel Malik David** of Gavilan was born in Gavilan in 1872. He started his education in Urmia and Salamas, and graduated in Marseilles, France, where he was ordained priest. He returned to Iran, and after a long period of service in Urmia, in 1912 he went to America. There, he worked very hard for the Church and contributed to the literature of our Assyrian language. *Kasha Shmouel* died suddenly in front of the congregation while consecrating mass on a Sunday morning in 1929. The following is a list of his published works:
 - A Dictionary of vernacular Assyrian to English and English to vernacular Assyrian
 - Twelve articles by *Mar Aprim* on *Yosip* (Joseph) in vernacular Assyrian
 - The book of faith of our ancestors
 - The book of virtuous deeds
 - The book of religious hymns
 - The book of order of Mass
 - A book on the history of the Assyrian nation, from 2000 B.C. to 1921 A.D.
3. **Ishaya, son of Deacon David Zaia** of Gavilan. Among his printed works are as follows:
 - A comprehensive history of Mesopotamia
 - The Holy Month of Nissan, the Assyrian New Year.
 - He has many more printed works, which are not available to me. There are, also, some works which have not been printed.
4. **Chorepiscopas Thoma Mar Youkhannan** (1908-1970). Some of his works are as follows:
 - The book of Services, Masses and Hymns
 - A calendar for up to the year 2000
 - Books about:
 - Avshalim, son of Youkhanna
 - Kasha Yakou Malik David*
 - Kasha Awraham Issa*
 - Raabi Awraham Chalabi*
 - Shamasha* (Deacon) *Mishaël Oshana*
 - Kasha Yonan*

Notes by George Yana:

1. *Nassara*, the plural of *Nasrani*, is translated "Christians". Referring to Assyrians who were living in Gavilan.
2. *Gardouns* were made of wood and had one axle. The other type of cart, also made of wood and called *Arabana*, had two axles.
3. *Budra* is a large open area at the periphery of the village where each villager has his spot for stacking his crop and spreading it, in turns, into a circular mat about two feet thick and 7 feet wide, with a radius of about 20 feet at the outer circle.

4. The *Jarjar* was made of wood. It had two horizontal axles, in which were embedded sharp metal cutters, all around its perimeter. The *Jarjar* had a seat where a person could sit and make sure that the oxen would keep turning. The blades fixed on the axles did the threshing. The driver of the *Jarjar* had the habit of singing loudly while turning round and round.
5. *Qeran*, the Old Iranian money, is the predecessor of the *Rial*. 10 *Qerans* made one *Touman*. The *poot* was a unit of weight.
6. When *Mar Zaia Dashtou* was Metropolitan, the *Abouna* (Bishop) of Salamas was *Abouna Givarguis Bebla*. After the assassination of *Abouna Givarguis* in 1947, his post remained vacant and *Mar Zaia* had to fill both positions.
7. *Douvi* is the final product of churned milk, after removal of the butter, or yogurt diluted with water. It makes a delicious thirst-quenching drink.
8. *Raabi* (Teacher) *Baltazar Bebla*, known as *Raabi Shasha*, was from the village of *Khosrovabad* (*Khousrava*) of the District of Salamas. He had a solid French education, and a good grasp of the English and Persian languages. For some time, he worked at the French Embassy in Tehran. *Raabi Shasha* was very well versed in philosophy, too, and proved himself as a powerful and capable debater in that subject. His daughter, *Anna*, who lives in Chicago, survives him.
9. *Kadi* is an inch thick, round or oval Assyrian pastry baked from a mixture of flour dough, butter and egg yolk and stuffed with *mirtukha*, a mixture of fried flour and butter, sometimes sweetened with sugar. (See *Mikhael K. Pius*, "Assyrian Tales and Confessions", page 47 in his book).
10. *Gaalli* is an inch thick, round or oval Assyrian pastry baked from a mixture of a flour dough and stuffed with baked beans. Prepared during Lent and Advent.

Editor's Note:

This article was translated by request of the Editor of *Nineveh* magazine.

Nineveh

by: **Victoria Aivazova**
Tbilisi, Georgia

Nineveh, Oh how long did you hide
In ruins all your treasures from my eyes,
Where once was blossomed and delighted
The strongest nation, as in paradise.

And now what? How much have you changed
Your outlook the powerful empire?
Where the palaces were, just ruins are left-
That was not your posterity's desire.

But your posterity is still alive and gay,
It's proud of you and blessed by God forever,
If someone asks: "Who are you for today?"
We answer: "Children of Nineveh".

And ancient track of ever greatness
My beautiful Nineveh preserves,
In human hearts, in Louvre and museums
Like treasure-house of history it stays.

Reflections From Yesterday

By: Yooshia K. Poloss

Inside rare tracts of history and art
I sense the quickening pulses dart—
My nation's past from days of yore
My nation's past is rich in lore—
So tells the lilt in my warbling
Heart.

Enter Ashurbanipal
Assyrian King
Descendant of the House of Bél
Held by the earth in awe and thrall.
Resplendent in regal garb
Majestic on his charging steeds—
Ministering with care to his
Wounded foes
Be it to men in battle or
To impaled lions in death's
Throes—
The world lauding his magnanimous
Deeds.

The edict
From the Court went out:
'He is your king. Safeguard his life'
So we prayed the gods for him—
To keep.

Ashurbanipal, a mortal,
His days rife,
Transmogrified.
His bust was mounted on a
Pedestal. He became—
A lifeless, stony heap—
A priceless museum piece!

Meanwhile
The unrelenting, fickle sun
On a constant, steady trudge
Moving, undaunted
Across the sere heavens
Of holocene, brittle time—
Traipsing over the centuries
Walking surely
Hesitating briefly
Only to illumine scenes of
Horrible destruction
Visited upon my people
Deeds perpetrated by
Inhuman acts of
Barbarian, predatory enemies

The sun's rays, pointed
Like sharp pincers—
Unbroken, streaking,
Ramming, undermining
The shaky braces shoring my
Splintered psyche
Caged inside its
Hollowed out existence—
The sounds clashing
With obsidian force
In the inner sanctum of
My tattered soul

Parting away
The hoary cobwebs, removing
The dust of millennia
Covering my weary, failing eyes—

These deafening sounds
Reverberating
Inside the walls of
My once proud existence.

I touch my parched lips—
From this brutish repast
Of deep, acrimonious memories
I taste the bitter essence
Of death and defeat.

Temporal, never-ending time
Pausing, for a brief instant
At nineteen hundred thirty three a.d.

Lo and behold!
Another window, another crime
In an ages-long plethora of crimes
In progress
Against my people
Against my own flesh and blood
Giving birth to a
Ghost of extirpation, rising
In the shape of a ghastly skeleton
Pointing at and
Mocking the flimsy contraption
Holding together
My eviscerated flesh and bones.

Within the vortex of this macabre
Cauldron of immolation
Time momentarily stops
For one fleeting instant
My almost shuttered eyes
Glimpse a waif
A mere child
Brother Eshoo
Standing barefoot, stockstill
Terror in his stone-grey eyes
Witness to his father's death—
Discrediting Byron's mythical,
Fictitious tale—
In the blood-soaked streets of
Simail!

His mother's grief and cries,
Evoking no gallant deeds
The might that defined
Assyria's sacred past—alas!
Naught left
For this hour of need?
No leaders left
To rise and lead?

And Atour's soul is torn
And Atour's pain is deep—

Remnants of her progeny left on
Earth dispersed—or

In subterranean sleep!

Hearken and hear!
Distant rhapsodies from our
Forebears
Bequeating their finest
Monodies
To quell our inner
Parodies—
Stoking our wounds to bleed!

Is ours a dying creed?

Is our destiny an extinction trap?
Or a pattern in history's
Uncertain, savage leaps?

My face recedes to color of clay
I gaze at my threshold steep
Stark choice facing me today—
The cemetery's dirt to reap?

Sorrows, griefs and laments—all
Reflections from yesterday!

O exalted heritage
Ours was a land of spirited,
Indomitable people—
Of scholars, linguists
Astronomers, sages,
Artists and artisans
Innovators and healers—
Law-givers to the world—
Builders in civilization.

Distraught Atour
Cast off your heavy burden—
We who carry the banner
Are the sons and daughters of your
Glorious nation

The very race that lit a bright light
Into the dungeons of the
Dark Ages

We are the same ennobled people.

Think and discern
Our tragedy. Yet affirm—
The out of sight vistas that are
Dazzling in their brightness

Far in the distance
The lights are still flickering

On our once great land
On our beleaguered nation
On beloved Nineveh

And on its
Turbulent
Epochal
Immortal
Day.

And the Scroll Opened....

The Sixth Scroll: About Prayer - A book of Ancient Wisdom

by George M. Lamsa

And when the first curtain was lowered and another curtain lifted up, and darkness was giving way to the dawn, and early dewdrops were falling upon the dry summer grass, another scroll opened, and its contents were about prayer. And again the man of God opened his mouth and read:

"Your prayers are the dreams of your imprisoned souls which crave for their heavenly habitation, and your chants are caused by the sound of flapping of your inner wings. Aye, once you had dominion over the air; the earth and the seas were footstools under your feet.

"In truth, I say unto you, fervent and sincere prayers help you to rise up above your physical bodies just as heat causes the water to rise up to the clouds, and as waves are moved by strong winds toward the distant shore, so your hearts are moved and directed by your prayers, which are the rudder of your soul.

"When you pray, pray in the solitude and stillness of your heart—in silence of the night, in the tongue wherein the angels sing praises to God, and God converses with you. And when you pray do not ask, for in asking you show your lack and ingratitude to the Lord of Life, who meets all your needs and heals your wounds. You cannot ask for what you already have. Yea, the king's favors are not solicited but bestowed upon his worthy subjects. Aye, what nourishes the roots nourishes the branches and the leaves, and what is in heaven is already on earth within your reach.

"In your prayers become like a sweet fragrance so that you may ascend before the throne of God and present your body as a holy temple worthy to be visited by the King. For your prayers cannot serve to counsel God and change His attitude toward you, but it changes your own heart and lets the harmony of your songs touch the hearts of those for whom you pray. For you cannot paint a flower with better and more harmonious colors than those with which the gentle hand of the God of Life

has adorned it. Nor can your prayers cause the rays of the sun to be warmer or the ocean to supply the clouds with more vapor. The ocean gives what the rivers bring in and the rain pours out that which the clouds had received. Your needs were met before your feet trod the earth and your

prayers answered before you knelt in the temple.

"For the same power which had supplied your needs yesterday is able to meet them tomorrow. Pray before the darkness falls and misfortune strikes its sharp teeth; before poverty replaces prosperity and sickness takes the place of health.

"For in prayer your inner eye sees the unseen and your inner ears hear that which lies in the deep silence. Aye, your prayers ride on the wing of the spirit and embraces the boundless universe.

"Pray that you may be taught how to share that which God has already entrusted to you, so that you may know how to receive. For the same key that unlocks the heart of the giver opens the heart of the receiver. And when you bless others, your blessings are multiplied unto you, just as the seed that the sower scatters on the ground is multiplied a hundredfold.

"Verily, I say unto you, your Father in heaven loves to see you assembled together and to hear your silent voices. And the wind loves to carry your harmonious melodies beyond the seas. The God of Life rejoices to watch you light your candles in this earthly temple and to see you drink from the abundant Cup of Life. Just as a tree is proud of its leaves and flowers, so God is delighted in you.

"When you pray, let your heart open like the spring flowers, ready to receive the warmth of the sun, and let your prayers ride on the wings of spirit. God is not deaf and

nature speaks, hears, and feels the gentle drop of the spring rain. Pray quietly when nature is resting from its toil and when God is speaking. For prayer is the compass of your rudderless ship and the

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

*On top of one of the highest mountains, a few miles from Mar Bishoo, is **Korra-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.

pilot of your weary soul. For in prayer new songs break forth from the unknown and you search for the unsearchable and you try to fathom the unfathomable. And when your prayers are answered, new prayers spring forth from the well of the Living Water."

The Aramaic Inscription in Georgia

**On the Occasion of the 95th Anniversary of
the Birth of Academician
George V. Tsereteli (1904-1973)**

by Daniel (Danik) Sarkisov

George V. Tsereteli was an outstanding Georgian scholar, pioneer of Semitic studies in the former Soviet Union and one of the founders of Georgian Oriental Studies. In his early childhood he showed an interest in languages that eventually brought him to the Linguistics Department of Tbilisi State University. Here he prepared himself for work in the field of Linguistics and Semitic Studies. In 1928 he was enrolled as a graduate student at the USSR Academy of Sciences in St. Petersburg, where he specialized in various branches of Semitic Studies. Later he was invited to join the Institute of Living Oriental Languages as an assistant professor in the same city.

In 1933 Prof. Tsereteli returned to Tbilisi and engaged vigorously in the training of students in various branches of Semitic studies. On his initiative a Faculty of Oriental Studies was established at Tbilisi University in 1945 as well as the Institute of Oriental Studies in 1960. In 1968 Prof. Tsereteli, by then a world-famed scholar, was elected as a member of the All-Union Academy of Sciences, the highest rank of scientific recognition in the former Soviet Union, for his outstanding contribution in scholarship and research. Tsereteli was elected as an honorary member of the Royal Asiatic Society of Great Britain and Northern Ireland, and the Society of Polish Orientalists. This international recognition was bestowed on him for his outstanding contributions to general and Semitic studies consisting of Aramaic, Hebrew, and Arabic, history of writing systems, and in other spheres in the treasure house of the humanities.

Prof. Tsereteli's talent for research was fully manifested beginning in 1940. He made a significant contribution to the decipherment and analysis of the Aramaic inscription discovered as a result of archeological excavations at Armazi, near the ancient capital of Georgia, Mtskheta. To this he devoted two brilliant studies: "The Bilingual Inscription from Armazi, near Mtskheta" (Bulletin of the Marr Institute of Language, History and Material Culture, vol. XIII, Tbilisi, 1942, pages 1-48); and "Armazian Aramaic Inscription from the Epoch of Mitridat of Iberia" (Proceedings of the XXVth International Congress of Orientalists, vol. I,



1 וְיָמֵינוּ לְחַדְשָׁנוּ כְּדָלָנוּ יְהוָה
2 חֲנוּמָה חֲדָשָׁה לְחַדְשָׁנוּ יְהוָה
3 אֵלֶּיךָ יְהוָה יְהוָה יְהוָה יְהוָה
4 וְיָמֵינוּ לְחַדְשָׁנוּ כְּדָלָנוּ יְהוָה
5 לְחַדְשָׁנוּ כְּדָלָנוּ יְהוָה
6 יְהוָה יְהוָה יְהוָה יְהוָה
7 יְהוָה יְהוָה יְהוָה יְהוָה
8 יְהוָה יְהוָה יְהוָה יְהוָה
9 יְהוָה יְהוָה יְהוָה יְהוָה
10 יְהוָה יְהוָה יְהוָה יְהוָה
11 יְהוָה יְהוָה יְהוָה יְהוָה

Moscow, 1968, page 376). The inscription, which contains thirteen lines, not only is a new source for the study of Eastern Aramaic writing and its ramifications, but also sheds light on a number of cultural-historical problems of Iberia (the classical name for Eastern Georgia). In the studies cited above, apart from discussing the key problems of the writing system of Georgia, Tsereteli also paid attention to the origin of the alphabet in general and in Georgia. These studies became of special significance in the history of the Semitic script. While studying the Armazi inscriptions, Tsereteli identified a new variant of Aramaic script which was named Armazi Aramaic, and became popular in subsequent publications of Aramaic inscriptions. Tsereteli dates this inscription to the first or second centuries A.D. It is one of the outgrowths of the Aramaic language in the second stage of its expansion, beginning from the seventh century B.C.

It was named by D. Diringer, in his book "The Alphabet," (page 307) as the period of Aramaic's "Golden Age," when the Aramaic language became the *lingua franca* and official language of the whole Near East, and Aramaic script became the official writing of the Persian kingdom.

Editor's Commentary:

1. The Aramaic language and alphabet (borrowed from Phoenicians but slightly modified) were further developed in the Assyrian and Babylonian world and spread their use to the West. Medes and Persians, the ruling people of the Achaemenian Empire, having no script of their own, built upon the Assyrian foundation and adopted the cuneiform script for inscription on stone and the Aramaic for records on parchment. This encouraged the expansion of Aramaic language, as the *lingua franca* of the time, to the borders of their empire and into other corners of the world. Among other places, inscriptions in Aramaic characters were found in Kabul, Afghanistan, in Prokhorovka, just south of the Ural Mountains, and the Caucasus Mountains. The Aramaic alphabet, in use for writing non-Semitic language, spread far to the East including China, India, Egypt, and other areas. It was the Aramaic script that survived as the vehicle of the Persian language.
2. On the tomb of Darius (520-485) at Naksh-i-Rustam was written Persian language in Aramaic letters. Such use of the Aramaic alphabet for the Persian language was found in the Middle Persian writing known as Pahlavi. Excavations at Persepolis have resulted in the finding of numerous examples of such writing from Achaemenian times.
3. Semitic writing in the square Aramaic characters, datable to the first century A.D. has been recovered in abundance. For example, the sarcophagus of Queen Helena of Adiabene (A.D.50-60) was inscribed not only in square Aramaic letters but also in Syriac (a contraction of Assyrian or modern Assyrian) characters.
4. Just before the Christian era a number of languages had died out, but Aramaic, the language that Jesus spoke became the dominant language of all the peoples of the Near East until the Arab conquest in the 7th Century A.D. The Arabic script is derived from a cursive form of Aramaic or Assyrian (contracted to Syriac). Today Aramaic and Assyrian language (misnamed Syriac) survive in daily use among Assyrians in the Middle East and those who are scattered around the world. On their extensive Missionary Enterprise, the Assyrian Church Fathers carried their rich Assyrian literature wherever they went to the Far East. Also, Aramaic survives as the liturgic language of

other Oriental Churches.

5. Some archaeological sites excavated reveal a marked increase in the influence of Assyrian language (dialect) on Aramaic. Bilingual inscriptions for Assyrian and Aramaic which were found in present day Syria and elsewhere reveal that the Aramaic is a translation. In time a large number of Assyrian words were incorporated in the Aramaic language. Other documents found in the Assyrian territory written in Aramaic script are composed almost entirely of transliterated Assyrian words. Many people in Assyria and Babylonia also knew Aramaic in addition to Assyrian, and it was easier to many of them to use Assyrian language but written in Aramaic alphabet instead of cuneiform script.

The Battle of Gutil Canyon 1918

By Solomon (Sawa) Solomon

Gutil is a pass in the mountains on the Turkish-Persian border east of Lake Van. It is about 12 kilometers east of Sara. It was here that on April 2, 1918, a battle took place between Christian forces, the Assyrians and the Armenians on one side, and the Kurds on the other. The enemy was under the command of Simko (Ismael Agha), the assassin of the Assyrian Church Patriarch, Mar Benyamin Shimun. The following is a brief account of that event:

When the Armenians established a state in eastern Turkey in 1918, many Van Assyrians, who had taken refuge in the Caucasus, returned home to their villages in Timar and tried to put their lives back in order. In February, *Malik* Youkhanna D'Malik Aurahim of Timar gathered a small force of armed men and moved toward Salamas to lend support to the Assyrian troops fighting the Turks and the Kurds; however, near the border, he heard the sad news of the murder of the Patriarch in Koni Shahar and returned broken hearted to his village of Satibak. At this time, the Ottoman army opened its last offensive in the Caucasus, a move that was to take the Turks all the way to Baku on the Caspian Sea. In this campaign, some 400,000 Armenians were to lose their lives in Armenia proper (Hayestan), and as it was the custom in the past during hostilities, the Van Assyrians gathered their belongings on horses and oxen and headed to the city of Van. There they were joined by the Armenians under Levon Pasha, and together they moved north toward the old Russian border past Mount Arrarat and east of Karz. However upon reaching the River Bigrick they discovered their path blocked by Ottoman troops, and their entire multitude retreated to Van in despair. Here some Sara Assyrians, who had taken refuge in the village of Hawshesur during the war, offered to guide the

trapped Christians through the passes of the Turkish-Persian border to the safety of Salamas. Levon Pasha and *Malik Youkhanna* agreed and the entire column started moving toward Sara. In that town everybody rested and had something to eat, and then they all headed toward the border which they reached the next day. It was the first of April 1918 and here they paused. Two men were sent to the Persian Governor of Khoi asking his permission to allow the Christians to enter the country. The messengers never returned and so the command decided to proceed through the pass at Qutil. Meanwhile, as it was learned later, the Governor of Khoi had informed Simko of the position of the Christians. Simko promptly occupied the high ground above the Qutil canyon with a force of Shakaki Kurds. The entire Christian column was ambushed. My mother, who was 13 years old at the time, told me the bullets were pouring down on them like rain. However, the Van Armenians along with the Timar Assyrians, put up a gallant defense and the Kurds were finally put to flight, and then the great multitude proceeded on its path to Salamas after suffering great losses.

The Timaris were to spend three months in Salamas before moving south to Urmia, and many of them fought in the ranks of the troops under *Rab Khaila Dawid D'Mar Shimun*, Commander of all Assyrian forces.

The murderer Simko was to be ambushed and killed by the Iranian army in 1930 at Ushnu near Sawooch Bulagh. *Malik Youkhanna* was to die on the road between Hamadan and Kermanshah during the exodus of 1918, and was succeeded by his son Marawgil. *Malik Isa D'Malik Sapar* of Sara died in Alkosh in 1921 and was succeeded by *Malik Gulloo*.

In time, the Assyrians and the Armenians were to pass through Persia and make it to the safety of the British army in Mesopotamia, thus opening a new chapter in modern Assyrian history.



**The author's mother,
Susember Solomon (1905-1985),
almost lost her life at Qutil Canyon.
She was the granddaughter of
Malik Youkhanna of Timar.**

Notes:

1. Timar is located to the southeast of Lake Van. Some 200 years prior to World War II, groups of Assyrians left their ancestral lands in Assyrian Hakkari and headed north to the vicinity of Lake Van, to the land called Timar. Here they established over a dozen villages.
2. Satibak is a village in Timar.
3. Sara was a medium sized border town east of Lake Van in eastern Turkey, about 8 miles west of the Persian frontier; and about 50 miles west of Khoi and about the same distance east of Van.
4. Hawshesur is a village in Timar.

Editor's Notes:

1. The Genocide of the Armenians Under the Ottoman Empire (A Collection of Documents and Materials Brought Together under the supervision of Professor M.G. Nircissian), Erivan, 1966 - provide the following figures of Armenians killed: 300,000 in Sultan Abdul Hamid's massacres, and 1,500,000 in Turkish Unionist massacres. And 800,000 fugitives in the Caucasus and the Arab countries.
2. Another source state that two million Armenians and one million Assyrians were massacred under the Ottoman Empire.
3. One author calls the Canyon: Qutur Canyon.

Obie Yadgar, Popular Classical Music Broadcaster



Obie Yadgar, an Assyrian in the Chicago area, was the subject of an extensive article in a Sunday edition of the Chicago Tribune. The 57 year old Obie has been a very popular broadcaster on classical music radio stations for the last 28 years, first for a short time in St. Louis, then for 20 years in Milwaukee and now in Chicago since July 1966. Offering audiences an approachable but knowledgeable view of classical music made him one of Milwaukee's most popular radio personalities, according to local media polls and broadcast officials. His former program director said, "they love the way he talks and his demeanor on the air." Even when the weather is bad outside "he is warm and affectionate sounding on the

radio." As to Yadgar's classical knowledge, he said, "He's kind of a walking encyclopedia. But never stuffy. He is not the stereotype of the stiff formality sometimes associated with classical music. With him, it's more a conversation that he is having with people." "I play comforting music", Yadgar says, "people have enough stress in their lives when driving in the morning and I've spent hundreds of hours in libraries and museums to explain to the listeners some tidbits in classical music."

Since coming to Chicago in 1996, Yadgar is building a following similar to what he had in Milwaukee. The station has increased its market share to an estimated 350,000 listeners. Station general program director and co-owner Sonia Florian says, "Everybody seems to like him. He

has a different style. He tells these stories that none of the others [classical program hosts] do." "I am trying to bring the composers out of their historical vacuum and make them a part of our lives today," Yadgar says.

Obie Yadgar was born in Baghdad and raised in Tehran. In 1957 he was sent to his relatives in Chicago following the death of his mother. He attended colleges in Chicago and San Francisco. He and his wife Judith have two daughters, Sonja and Sadie, both now in their twenties. A top executive at another radio station says, "Obie is probably the premier classical radio announcer in the country today. He has a great depth of knowledge about classical music, and I think he has a beautiful voice."

CONGRATULATIONS TO:



Rebecca - On her graduation from the University of California at Irvine, CA, with honors in Sociology; and best wishes for the next three years at Hastings School of Law at San Francisco, CA.

Alexandra - For maintaining straight "A's" on all the subjects including advanced Mathematics at Irvine High School, Irvine, CA.

Ronnie - On his graduation from Concordia University, Irvine, CA, with a Bachelor of Arts degree in Business.

**Well done from Dad & Mom
Robert & Leda Shawo De Baz
Modesto, CA**

Editor's Note: We applaud Rebecca, Alexandra and Ronnie for their outstanding scholastic achievements; and wish them success in their continued education.

Assyrians of Las Vegas Form Society

The Assyrian American Society of Las Vegas was established in 1999, as reported by Jack Mishel, Treasurer. It is a charitable and educational organization. We applaud the initiative of the Assyrian residents of Las Vegas in the establishment of the Society, and wish them success in their endeavor. More information will be provided by their upcoming newsletter.

Name & address:

**Assyrian American Society of Las Vegas
2725 Tidewater Court
Las Vegas, NV 89117**

Mesopotamian Wise Counsels

- As a wise man, let your understanding shine modestly,
- Let your mouth be restrained, guarded your speech.
- Like a man's wealth, let your lips be precious.
- Let affront and hostility be an abomination to you.
- Speak nothing impertinent, give no unreliable advice . . .
- Unto your opponent do no evil,
- Your evildoer recompense with good,
- Render justice to your enemy . . .
- Pay homage daily to your god,
- With sacrifice, prayer, and offerings of incense ...
- Reverence produces wellbeing,
- Sacrifice prolongs life,
- Prayer expiates sin.

"The Power of Writing"

On September 4, 1999, **George V. Yana of Sarasota, Florida**, wrote the following letter to **Joel L. Swerdlow**, author of the article "The Power of Writing", which appeared in the August 1999 issue of National Geographic Magazine, Washington, D.C.:

"First, I would like to congratulate you for your fine job on the article: The Power of Writing. Also, may I say that I am not a subscriber, but purchased this copy for your article.

"While admiring your work, I couldn't ignore some obvious omissions and apparent bias. You well know that Syriac (Aramaic) antedates both Arabic and Hebrew.

"You also well know that Syriac was, for many centuries, the lingua Franca of the Middle East before Islam. Yet, you have not represented this ancient language that was the vehicle for transferring the Greek culture to Europe (after being translated from Greek to Syriac then to Arabic), and was the language spoken by Jesus Christ.

"Hebrew is represented in page 116, and Arabic in pages 124, 129 and 131, but nothing about Syriac. Well, this may be designed to impress a large Arab and Hebrew "market", but it certainly takes away from its scientific and scholarly value.

"I am enclosing two pages from the book: 'Reading the Past, Ancient Writing from Cuneiform to the Alphabet', Introduced by: J.T. Hooker, Barnes & Noble Books, New York. One of the pages shows the relationships between main scripts, where you can see how Arabic and Hebrew are derived from the Aramaic (Syriac). The other is a sample of the Syriac script.

"If you think Aramaic or Syriac are dead, then, may I introduce myself, and thousands more in the U. S., Canada, Australia, Europe, and the Middle East, as speakers of Syriac, and descendants of the ancient Assyrians, who, in the first century A.D., were the first people to accept Christianity."

Nira Geevargis as California Senate Fellow



Nira Geevargis, daughter of Ashur and Olga Geevargis of Van Nuys, Calif., received the high honor of being selected as one of only 18 recipients of the California Senate Fellows program for 1998-1999. Nira graduated from the University of California, Berkeley, in 1998 with a Bachelor's Degree in English and with a background in community

service. The purpose of the Fellows Program is to

provide college graduates of diverse ages, experience and backgrounds with insight into the legislative process to broaden the perspective of those planning academic, business or government careers. It offers a paid, full-time legislative staff experience in the State Capitol for 11 months. Fellows also participate in academic seminars conducted by California State University, Sacramento, faculty.

In her statement published in the program's announcement, Nira says that she came into the program with virtually no political experience. She became involved in a wide variety of policy issues, handling bills "that dealt with subjects from low-income housing to transportation to equity in education. My duties included gathering support, working with the opposition, negotiating amendments and media relations. It amazed me that I could go from being a recent college graduate to becoming a legislative aide who helped influence policy. Because I had been involved in community service, I came to the Senate with the goal of continuing to help people." Especially gratifying to Nira was her work on a child care bill. She concludes by saying: "Perhaps the most valuable experience was not how I helped shape public policy, but how public policy shaped me. Working in the Senate and being surrounded by people with diverse backgrounds and beliefs broadened my horizons in a way that I could not imagine."

Timothy and Flora Johnson were blessed with their first baby, a boy, **Tristan Carl Johnson**. He was born on November 16, 1998 at Evanston Hospital in Illinois.



Tristan is the grandson of Youel and Adaina Babilla of Morton Grove, IL and Virgil and Patricia Johnson of Pleasant Valley, Iowa.

Last November, friends and family gathered at the "Nana" and "Papa's" house to celebrate Tristan's first birthday. Being the first grandchild for the Babilla and Johnson families, he has brought them more joy than imaginable.

Congratulations



Helen Babilla and Gino DeVivo were united in holy matrimony on May 30, 1999. The bride is the daughter of Youel and Adaina Babilla of Morton Grove, Illinois, and the granddaughter of the late Raabi

Ted and Rose Lazar of Skokie, IL were blessed with their first baby, a daughter, **Samantha**. She was born on April 12, 1999. Samantha is the granddaughter of Joan Lazar (Skokie) and the late



Rose and Ted with Samantha on the day of her baptism

Koorish and Florence Shlemon. The groom is the son of Antonio and Tecla DeVivo of Rockford, Illinois.

The bride was honored to have her pastor of over ten years, Reverend Alfred Ibrahim, unite their marriage at Glenview Evangelical Church. The ceremony was preceded by classical string quartet music. Lillian Bookie, a dear friend to the bride, sang beautifully at the ceremony. Flora Johnson, the bride's sister, Michelle Sargis, dear friend of the bride, and Tina Grandinetti, the groom's sister, read scripture passages during the ceremony.

Maid of honor and cousin of the bride, Monica Sargon, was paired up with the groom's brother and best man, Frank DeVivo. Tara Sargon, cousin of the bride, and Timothy Johnson, the bride's brother-in-law were also part of the bridal party. The bridal party consisted of six other couples, all close friends of the bride and groom. Ring bearer and flowergirls were Daniel and Joanne Zia and Maryam Babilla, all cousins of the bride.

Helen and Gino were joined by over 400 friends and family members who attended the reception at the Marriott Hotel in Schaumburg, IL. Friends and family from California, Texas, Kansas and Nevada danced to the music of DJ Zorhab and live band Bandeleros. The newlyweds honeymooned at the coast of Italy for over two weeks.

Helen received her Bachelor of Arts Degree in 1992 with a major in Interior Design. She currently works for a Design Firm in Barrington while she freelances part-time. Gino received his Bachelor of Science Degree in 1992 with a major in Urban Planning. He currently works as a Project Development Coordinator with the City of Crystal Lake, the town in which the couple reside.

Andre Lazar, and Shlimon and Samira Esho.

Samantha was baptized on Sunday, October 17, 1999 at St. Mary's Assyrian Church in Roselle, IL. The ceremony was followed by a luncheon at Catillon Banquets in Palatine, IL to which many relatives and friends were invited to celebrate the occasion.



Samantha at six months of age

ASSYRIAN SCHOOL OF KIRKUK SECOND REUNION

By Awisha Z. Lazar

The Second Reunion of the Assyrian School of Kirkuk was held on September 10, 1999 at the Hanging Gardens Banquet Hall in Chicago, Illinois. The Hall was decorated with balloons specially made for this occasion which were donated by Julie Nicola. 300 guests attended the function with their families and friends, including guests from overseas and other U.S. States.

Upon their entrance into the main hall, many guests went straight to the corner where many pictures of Kirkuk Assyrian youth activities and the school were enlarged and displayed; a few dated back about seventy years. Some guests, now grandparents and others great grandparents were much impressed by looking at themselves when they were in their teens. The oldest picture, taken in 1931, was that of the late Reverend Iskhaq Rehana, seen with the school children. Guests that attended the Reunion from abroad met their old friends and school colleagues for the first time after probably 40 years and renewed their friendships. Benyamin M. Benyamin came from Australia; George Sheeno and wife from Spain; Shlimon Haddad from Holland; from Canada: Ramzi Eskharia and wife, Shmaiel Younan and wife, Shlimon Younan and wife, Youkhana Younathan and Sam Samano (Lazar); from Nebraska: Dr. William M. Sulaiman and wife, his sisters Soriya and Gladys; Ramiel J. Karim and wife, and Soriya Youkhana from California, and many others including from Arizona.

The party commenced with an Assyrian National Anthem, followed by a welcome speech by Awisha Z. Lazar who introduced the guests from abroad. Shamasha (Deacon) Aziz said a dinner invocation. After dinner Homer Ashurian of the Assyrian Universal Alliance Foundation gave a remarkable and historical speech. Shmaiel S. Younan of Canada, who was one of the first founders of the "Seeta Mhayiranta d'Madrashta Atouraita d'Kirkuk" (Assyrian School Aid Committee of Kirkuk) during the early 1950s, also spoke. He surprised the guests by sponsoring the Third Reunion in Canada, with the blessing and cooperation of the Founding Committee in Illinois.

This was followed by the presentation of plaques to the families honoring the six deceased members who had devoted most of their time teaching or helping the Assyrian School in Kirkuk. These were *Raabi* David K. Abraham, *Raabi* Bremon K. Abraham, *Shamasha* (Deacon) Gewargis Benyamin d'Ashita, *Raabi* Shawil Georgis, Shawil Khzeran and *Shamasha* Hormis Youkhana, who was the oldest Bible Study Teacher in the Kirkuk School. The families of the late: *Raabi* Youash Iskander, Paul Odha and Seron Michael were not present to receive

the plaques. To commemorate the occasion, some guests were presented with medals. Also, the most senior lady, Sophia Babilla, wife of the late *Raabi* Jebrael Babilla, received a bouquet of flowers; and so did the most senior gentleman, Yousip Eramia (previously of Spinneys, Kirkuk). In 1997, previously deceased persons were recognized.

DJ Zorab and the youngest Assyrian singer Ramsin Sheeno, with Ramsin Odisho on keyboard, entertained the Reunion party until 2:00 a.m. Gladys M. Suleiman of Nebraska then sang a very old song that she used to sing in the school in Kirkuk. In the early morning, the guests enjoyed an Assyrian breakfast consisting of *Grushta* (*Gaimar*—concoction of heavy cream and cornstarch), *Goopta Tumarta* (Assyrian style aged cheese), *Kadee* (Assyrian pastry), *Kelaichie* (Assyrian pastry) and other Assyrian cookies, and eggs. These were donated by Haikanoosh Lazar, Younia Mirza, Nalie Younan and Linda (Sapper) Somo.

A beautiful Guest Directory/Ad Book was published on this occasion as well as T-shirts with the School Logo printed on them. The directory contains a substantial number of photographs as well as articles and other relevant information.

A total sum of \$3,000 was raised from the function, including donations, for which we are thankful. This amount was sent to our needy Assyrians in Kirkuk to help celebrate their Christmas. A grateful acknowledgment was received from Estepanos Yosip, and on behalf of *Kasha* (priest) Polous and Emmanuel Youkhanna of Kirkuk.

Founding Committee Members

Awisha Lazar, Romeo Mirza & Benyamin Valda



Sargon David with his wife Dr. Diana David



Group Photo



Front row (L-R):
Sanam Youkhana
Dr. Diana David
Ashur K. Abraham
Samuel Benjamin
Sargon Marano
Youkhana Sh. Hormis
Back row (L-R):
Romeo I. Mirza
Benyamin E. Yalda
Awisha Z. Lazar
Daniel D. Benyamin
Dr. Rouel Georgis
Dr. William M. Suleiman
Attorney Ramsin Sheeno
and William S. Georgis.



Shmaiel S. Younan of Canada
delivering his speech



Presentation of flowers by Awisha Lazar to Yousip Eramia and to
Sophia Babilla. Kimbal Eramia in the background.



Awisha Lazar presenting a medal to Homer Ashurian

Galileo was beaten to the telescope by 2,000 years

By Michael Hanlon

Science Correspondent - Express. June 30, 1999

ANCIENT astronomers invented the telescope and uncovered the mysteries of the heavens 2,000 years before Galileo, it is claimed.

A piece of carved rock crystal in the British Museum, could, according to Professor Giovanni Pettinato, rewrite the history of science. The object, called the Nimrud Lens, was in fact the light-gathering lens of a telescope, says the Rome University researcher, and could explain why the Assyrians knew so much about astronomy. History cites 16th century Dutch spectacle makers as the inventors of the optical lens. Shortly after, instrument makers put two lenses together in a brass tube and made a telescope. Galileo went on to use one to discover the moons of Jupiter, and describe the mountains on the Moon.

But Professor Pettinato says the telescope was invented far earlier - around 800 BC - which is

when the Nimrud Lens was carved. He quotes translations of Assyrian clay tablets describing inventories of gold "tubes", which he asserts could have been used to construct the telescopes.

He says that could explain why the Assyrians seemed to know about the rings of Saturn - invisible to the naked eye - which they described as "serpents" writhing around the god.

"Others, though, are skeptical, saying that, even if the object is a lens, there is little evidence that the ancients knew enough about optics to make a telescope. The Nimrud Lens was found in 1850 by the archaeologist Sir Austen H. Layard, during a series of excavations at the palace of Nimrud in Mesopotamia - now Iraq.

When he got back to England, he showed it to a physicist, David Brewster, who told him that it could have been used to concentrate the sun's rays, to start fires, or even that it could have been used as a magnifying glass.

Professor Pettinato has gone a step further and claims that the Assyrians were able to use pairs of lenses to focus on faraway objects - a telescope. The researcher says the lens could explain why the Assyrians were able to describe Saturn as surrounded by a circle of serpents.

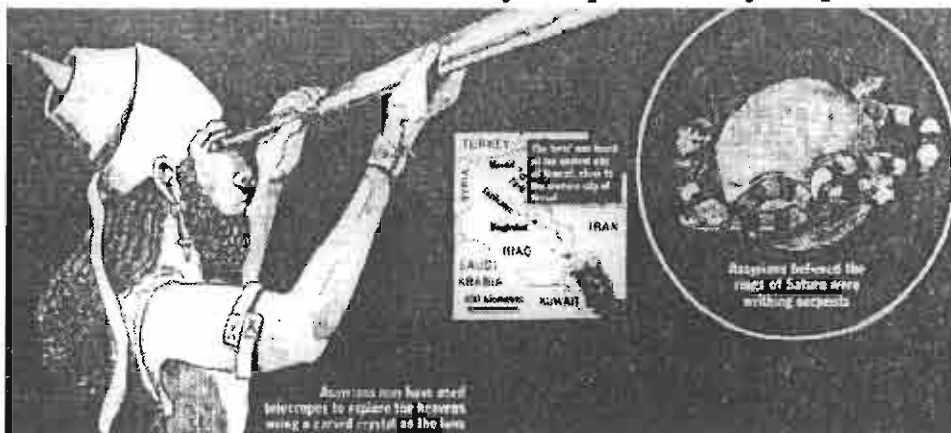
They could, he adds, have seen Saturn's rings through their telescope and interpreted them as snakes. But according to Christopher Walker, an expert in Middle Eastern antiquities at the British Museum, Professor Pettinato is mistaken.

Nevertheless, he is not prepared to denounce the theory out of hand. He says that archaeologists now accept that the ancient Babylonians were able to generate electricity, maybe for gold plating, using simple batteries of copper, zinc and acidic fruit juices, a theory which was once ridiculed.

"The lens is transparent, and it's not inconceivable that it was used as something like a magnifying glass," he says.

Another much better lens was found in a mountain cave in Crete dating from 2,500 years ago, and there are references by Roman writers about magnifying glasses being used by engravers and jewellers.

Ancient nation used lens to study the planets, says expert



Assyrians may have used telescope to explore the heavens using a carved crystal as the lens.

Assyrians believed the rings of Saturn were writhing "serpents".

An early group of Habbaniya's Girl Guides, who...

by: Mikhael K. Pius



This 1942 picture shows a group of Girl Guides in the early years of the Scouting movement in Habbaniya, posing near R.A.F. Union School with a few of their teachers. Those identified are: • *Raabi Jenny David* • *Margaret Elisha* • *Angel Patros Lazar* • *Sophia Lazar* • *Sandra David* • *Doris* • *Roza Aziz* • *Margaret Awisha* • *Patience Bann* • *Blandina Ewan* • *Sarro* • *Panna Aziz* • *Awigil Polous Jado* • *Regina Gewargis Shabo* • *Christina Khammo Pius* • *Manny Mourad* • *Awigil Polus Rasho* • *Violet Jacob* • *Victoria Odisho Hermes* • *Anna Skharia* • *Ludia Polous* • *Jane Isaac* • *Wardia Youna* • *Najiba Kambar Orahim* • *Panna Yacoub* • *Raabi Albert Aghassi Babilla* • *Shameran Shlimon Yacoub* • *Raabi Yosip Amer*. Photo courtesy *Ludia (nee Polous) Yonan* and names supplied by *Ben Yalda, Liza (nee Aziz) David, Youlia (nee Shawel) Faulkner, and M.K. Pius*.

The Boy Scout and Girl Guide movement in the former Civil Cantonment of Royal Air Force Station of Habbaniya, Iraq, was introduced in R.A.F. Union School in July 1939 through a group of the Sixth Cairo R.A.F. Crew. This was the second year after the school (Kindergarten through Junior High) was established following the handing over of the R.A.F. Station of Hinaidi (near Baghdad) to the Iraqi Government and the establishment of a new R.A.F. air base in 1936-37 at Habbaniya, 55 miles west of the Capital.

The school, controlled by the R.A.F., was supervised by the British Superintendent of the Civil Cantonment, who was also the school's honorary principal. But it was actually headed by its founder and headmaster, the late *Raabi Yacoub Bet-Yacoub*, assisted by a dozen or more local teachers. The school was the continuation of the former Assyrian & Armenian Union School *Raabi Yacoub* had established and headed in Kota Camp, Hinaidi, from 1924 to 1937. It served the education needs of the children of Habbaniya communities of both the Civil Cantonment and the Levy Camp from 1938 through 1944.

About 90% of the several hundred Habbaniya school students were Assyrians, with a minority of Armenians and a few Indians. The school curriculum was in English, but there were language classes in Arabic, Assyrian, and Armenian. Except for the kindergarten class, all the students were recruited into the Boy Scout and Girl Guide movement, which was placed under the leadership

of *Raabi Yacoub's* son the late Emmanuel ("Ammo") Jacob, a teacher at the school.

During those early years both branches of the movement were composed of patrols, led by patrol leaders. A few R.A.F. ex-Rover Scouts would come to the school now and then to teach the rudiments of Scouting—such as Scouting Aims, Scout Motto, Scout Slogan, Scout Law, Scout Promise—to the senior Boy Scouts and Girl Guides, who in turn trained the junior members. And a few members of the Levy Band trained some of the boy scouts to use bugles, drums and cymbals, enabling them to form, in the early years, a seven-piece band that led columns of uniformed marching boys and girls in smart, stirring parades.

The trained senior groups of the C.C. Boy Scouts (and sometimes Girl Guides) took part in year-round public-service activities and bob-a-job weeks; in jamborees, parades, foreign tours, camping, hiking, cycling, demonstration drills, field days, and various other Scouting activities during the Movement's fifteen-year life span. They served the community well at the three-week temporary evacuation camp at Habbaniya Hills during the river "flood scare" of the spring of 1940 as well as during the May 1941 Battle of Habbaniya. The C.C. Boy Scouts staged drill and skill demonstrations in Ramadi and Baghdad in later years and in April of 1944 an impressive three-day jamborette was held at C.C. in which high-ranking British officers and Scout groups from the Station and from Baghdad, as well as Levy Band, took part.

The C.C. Scouting movement was initially headed by *Raabi* "Ammo" as the Scout Master. He was assisted by a Deputy Scout Master, a Scout Secretary, and a Girl Guide Leader, who were (the late) Khoshaba Kambar, Eshaya Isaac, and (the late) Nina Nwyaia Shabbas, respectively. All were from the senior class.

After Nina graduated in 1940 she became a teacher in the school and married *Raabi* Ammo in 1942. She then gave up both her teaching job and Girl Guide leadership. And a year or so later, *Raabi* Ammo also quit and relocated, with his wife, to Baghdad. The Scout Mastership passed on for a short while to *Raabi* Albert Aghassi Babilla, also a school teacher, and Khawa Yacoub Aboona, a senior Girl Guide, took over the Girl Guide Leadership, with guidance from R.A.F. nursing sisters who were former Girl Guides.

In mid 1944 the administration of Union School was taken over by the Iraqi Ministry of Education. *Raabi* Yacoub--along with a few of his staff--resigned from the school. The long-time school headmaster followed his son to Baghdad where they set up a successful Bata Shoe family business.

About that time the C.C. Boy Scout and Girl Guide movement was placed under the guardianship of R.A.F. former British Scouters and Rovers. It operated independently of the school, and its membership was thrown open to the C.C. school students as well as to the young men and women working for the R.A.F., when a few Kurdish and Arab boys also joined the movement. A sergeant named Ronald Marshall, a medic and former Scout Master in Leeds, England, as Assistant Scout Master to an officer Group Scout Master, assumed the movement's leadership. He reorganized the movement into 1st Habbaniya (Iraq) Boy Scout Group and 1st Habbaniya (Iraq) Girl Guide Group, and broke them up into various groupings, such as

Cubs, Juniors, Seniors, Rovers, Brownies, Guides and Rangers. And for the next three years, with assistance from other British Rover instructors, he trained and developed the movement, teaching its members advanced Scouting rules and principles and the knowledge and skills required to pass the Class and Tenderfoot Test and thus entitle them to be invested as Boys Scouts and Girl Guides according to the British standard. The Girl Guides, under control of British Service Rover Scouts, and with guidance from R.A.F. former British Girl Guides, were led by Khawa Yacoub Aboona from 1943 to 1945. When Khawa was made the Girl Guide Commissioner her place was taken by Roza Aziz. And when Roza married in 1947, other senior Girl Guides assumed the Leadership role during the years, overseen by British Scouting instructors.

In 1951 the 1st Habbaniya (Iraq) Scout Group was officially recognized by the International Scouting Bureau, and during the years and until the disbandment of the movement in 1955 when the British Habbaniya air base, on expiry of the British-Iraq treaty agreement, was also handed over to the Iraqi Government both the Boy Scout and Girl Guide groups developed, despite ups and downs, into a highly proficient Scouting organization of several hundred members. Most of the senior members of the Boy Scouts—who are too many to name here—and some Girl Guides, obtained various class and proficiency badges and cords, among them the A.O.C. Badge, the highest award equivalent to Kings Scout Badge in Britain and the Eagle Scout Badge in the U.S.

Note: The author gratefully acknowledges some past feedback for this article from a few sources, essentially from Simon Yosip Putrus of Skokie, Illinois, a former Scout Master for the Seniors Section, and Quarter Master for the 1st Habbaniya (Iraq) Scout Group.

..grew up and (some of them) developed into these:



1st Habbaniya (Iraq) Girl Guide Ranger Unit, in late 1940s.

From left: Margaret Awisha, Margaret Peters, Mary Sharma, Lilly "Nurse" Orahim (Leader), Viza Odisho, Elizabeth Odisho, Sarah Goshal, Panna Aziz, Agnis Karam Gewargis, Violet Fernandez, Clara Avikam, Agnis Baaba, Katrina Yacoub Aboona, and Na'ima Shmaiel.

Charitable Iraqi-Assyrian Couple Among Official Chicago Millennium Celebrants

By Mikhael K Pius

When someone does a charitable deed, we Assyrians say: "May God repay your charity in heaven." But when Florence and her husband Sargon Murad of Baghdad, Iraq, did a good turn, the good Lord decided to reward them first, right in this world, with a surprise "package" they hadn't even dreamed of - courtesy of Chicago and its Mayor!

Just what did they do to deserve this good fortune?

Late in August 1999, a lonely middle-aged brother and sister in Baghdad, Avisha and Victoria Ewan, fell ill at the same time. Avisha suffered a crippling stroke and his sister was diagnosed with terminal cancer. Their two sisters in Australia and California, due to ill health and other problems, could not be at their bedside. But Florence, a daughter of the two sibling's first cousin and their closest blood relation in Baghdad, took charge of the situation. Unfortunately, Victoria passed away after three weeks and Avisha three months later. During this crisis, however, Florence, a compassionate, charitable and active lady, assisted by her equally kind husband, voluntarily undertook the physical responsibility of caring for the unfortunate brother and sister throughout their hospitalization and burial.

What was the couple's reward?

Florence and Sargon arrived in O'Hare Airport on December 30, 1999, among 200 lucky couples from various foreign countries invited to share in Chicago's Millennium celebrations—all expenses for ten days paid by Chicago, including round trip airfare as an international goodwill gesture of the city's Mayor and its people.

And how did this happen?

Without the couple's knowledge, Sargon's sister, Dr. Evelyn Emmanuel of Skokie, Illinois, had applied for the privilege on their behalf. And they were the couple chosen! So they were officially invited to come as the guests representing Iraq. And luckily, all their travel and visa formalities also went through smoothly without a hitch.

When their ten days of free hotel room and board, official travel and tours, receptions, etc., were over, Sargon, with his wife, stayed on for several days as house guests of his sister and her husband, Dr. Shumon Emmanuel, and family. The couple then visited for ten days with their many relatives and friends in the Modesto-Turlock area in California. Carrying a load of gifts and collective monetary donations contributed by relatives to needy kinfolk and friends in Baghdad, they then returned to Chicago for another short stay before returning home to Baghdad in mid-February.



**Florence (fifth from left) and Sargon Murad (seventh) surrounded by
relatives during guest night in their honor in Modesto, California.**



Mr. Richard Daley, Mayor of Chicago, flanked by Florence and Sargon Murad of Baghdad, Iraq, who were invited to share in Chicago's Millennium celebrations.

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IN MEMORIAM

Germaine Badal-Boucher



The Assyrian community of the San Francisco Bay Area was deeply saddened to learn of the untimely passing of Germaine Badal-Boucher on January 8, 2000, after an unsuccessful battle against the fatal disease of cancer. She was laid to rest at Olivet Cemetery in Colma, CA where my grandmother and my father are resting. The funeral service, presided over by Archdeacon Nenos Michael, was held at Mar Narsai parish of the Assyrian Church of the East in San Francisco. A memorial lunch attended by a large number of admirers was given at the Basque Cultural Center in South San Francisco where a life sketch of Germaine was read and she was eulogized by family and friends, expressing personal sentiments and memories.

Germaine was born on January 12, 1939 in Mosul, Iraq, to Iramia and Maria Badal, and was the youngest in the family. After she graduated from school, she worked as a teacher in Iraq. She arrived in the United States in 1966 and continued her education, eventually becoming a paralegal and bookkeeper for the San Francisco Law Library. She was an administrative assistant for the U.S. Law Library for a very long period, a dedicated member of the Assyrian Foundation of America for many years, including extensive periods as an officer.

Germaine enjoyed traveling and had a fondness for preparing exotic foods. She was a very kind-hearted person who went out of her way to help others. If I had to use a single word to describe my aunt, it is LOVE. She loved people and people loved her in return. She always remembered her family and friends throughout the year with great generosity. A very lively person, Germaine was active at home and in the community. Her

exuberance radiated and touched those around her. She was full of life and would have continued her life if it were not for the pernicious illness that cheated her. She did not give in or give up on life even after she knew of her illness. She always wanted to live her life and enjoy every minute of it and tried not to look back.

Germaine loved music and one of her favorite songs was Elton John's *Candle in the Wind* in which he says, "And it seems to me you lived your life like a candle in the wind, never fading with the sunset when the rain set in, ...Your candles burned out long before your legend ever will." This is quite descriptive of Germaine's life. She was surrounded by her family just before the spark of life fled.

Germaine is survived by her loving husband Paul Boucher; her sister Florence Adam who deeply loved her; three brothers: Phrydon (wife Conceicao), Alfred (wife Jane) and Ferdinand (wife Barbara) Badal; nephews: Gilbert, Robert and Raman Adam and Danny Badal; nieces: Cynthia and Brinda Badal and Laura Davis; grandnephews and grandnieces: Andrew, Catherine and Christopher Adam, Tyler and Chelsey Davis; and also by her stepdaughters Beverly and Reneé.

Our fond memories of our dear Germaine and her love will always be cherished. Her smile and her memory will always be with us. May God grant her His eternal love and rest in peace.

- Submitted by Gilbert Adam, Nephew

Isaac Sarkissian



Isaac Sarkissian passed away on February 22, 2000 in Turlock, CA, at the age of 88. He was born on June 12, 1911 in the village of Ada, Urmia, Iran, the son of Oshana and Khoshibo. The funeral service was held at St. John's Assyrian Presbyterian Church in Turlock, CA, and was presided over by Rev. Dr. George Shabhaz. Isaac was laid to rest at Turlock Memorial Park. At a memorial luncheon held at the Church hall, eulogies and tributes were offered by family and friends. We are grateful for the many relatives and friends who came to express their sympathy and condolences.

My dad spent his childhood in Hamadan, Iran, and upon completion of his education he relocated to Abadan and was employed as a general manager for the National Iranian Oil Company for thirty years. On July 10, 1941 he met and married Margaret Alexan in Abadan, and were blessed with three daughters and a son. In 1978 the family

emigrated to the United States and settled in Turlock. My dad was an active member of St. John's Assyrian Presbyterian Church, and served six years as an elder on the Church Board.

Isaac is survived by his wife Margaret; three daughters: Rosette Scheib (husband Paul) of New York, Rosalin Sarkissian of Turlock, and Greenet Cannon (husband Eddie) of San Jose; one son, Benjamin Sarkissian (wife Helen) of San Jose; two grandchildren Branden and Branda of San Jose.

My dad was a dedicated and loving husband and father; gentle, kind-hearted and generous. He will always live in our hearts, and will cherish the wonderful memories he left us. He will also be deeply missed by all those who knew him. May God grant our dad His eternal love and rest in peace. Again, the family of Isaac appreciate the support and prayers offered by relatives and friends.

-Submitted by Rosalin Sarkissian, his daughter

John Baijo Rehana



John Baijo Rehana 72, son of the late Rab-Emma Baijo Rehana and Batishwa Rehana, entered eternal rest on January 16, 2000, at his home in Lincolnwood, Illinois, surrounded by members of his immediate family.

The funeral service was held at Mar Gewargis Cathedral Assyrian Church of the East in Chicago on January 18 and was officiated by Archdeacon Aprim DeBaz, assisted by Chorbishop Athanasios Joseph, Rev. Shlemon Heseqial and Rev. Khoshaba Bouza. The church was filled with mourners who came to pay their last respects to the man they admired.

Following the interment at Montrose Cemetery, a memorial lunch was held at the Assyrian-American Association of Chicago for about 400 mourners. Pnuel Hermis delivered a moving eulogy followed by Odisho Warda of Kenosha, Wisconsin, who also expressed his affection for John.

John was born on February 5, 1927, in the village of Diyana, in Northern Iraq. He began his schooling at Raabi Yacoub Bet-Yacoub's Assyrian & Armenian Union School in Hinaidi, Iraq, at the age of six, and completed his elementary education in the Royal Air Force Union School in Habbaniya, in the mid-1940s. Soon after, he started working as a civilian clerk with the R.A.F. Levies, where he met Brinjim (Paro), and they were married in 1946.

John moved to H2 Station and secured a job with the Iraq Petroleum Company. Later he relocated to Kirkuk and obtained employment with the British Petroleum

Company. After working there for some years, John and family moved to the Assyrian township of Daura in Baghdad. Here he was employed for a number of years by foreign companies on contract with the Iraqi Ministry of Industry. John had a managerial job and became friends with many government officials, through whose assistance he was able to help many Assyrians in government matters. At the same time he owned a car-washing company and a bakery, in which businesses he employed many Assyrians. He immigrated to the United Kingdom with his family in 1977, later to the United States in 1981, where they settled.

John was a dedicated member of the Assyrian-American Association of Chicago and an active member of our Habbaniya Union School Reunion Founding Committee. His high hope was to attend, together with his wife, the Fourth Reunion, planned to be held in Sydney, Australia, in October of this year.

I personally knew John for more than 20 years. Always cheerful and full of humor, he was a dedicated and loving husband and father. His good memories will stay on forever in our hearts. He will be deeply missed, not only by his family, but also by all those who knew him.

John is survived by his loving wife Brinjim; sons: Freddy, Francis and family, George and family in Australia; daughters: Susan and Joan and their families in England. Susan and Joan, along with their brother George, attended the funeral. John is also survived by his younger brothers: Rehana and family in Chicago, Robin and family in England; his sisters: Jane and Judith and their families in England, Juliet and family in Chicago; his late brother Youab's widow, Najat Rehana and family, also in Chicago; as well as thirteen grandchildren. May his soul rest in peace.

- Submitted by Benjamin Yalda

Leah Is'haq Oshana



In nursing uniform

On January 5, 2000, Leah Is'haq Oshana died at the age of 71. She was an Assyrian woman of many

talents and skills. Leah was the daughter of the late Is'haq Oshana of the Baz tribe in Hakkari, Turkey. Her father was the cousin of the late Assyrian military commander Agha Patrus Elia DeBaz. Her grandfather, *Hakim* (Doctor) Oshana, was the brother of the late Delo, Agha Patrus' mother. Leah's mother was the late Sophia Giwergis of Urmia, Iran. When Agha Patrus was exiled by the British, he asked that his cousin's family accompany him, as they were the only relatives he had. His only brother, Agha Mirza, was accidentally killed. The two families left their homeland (Iraq) in August 1921 for Lebanon and by sea to Marseille, France. At this time, Is'haq Oshana had one son, Ishaia, and a daughter Leah who was born in 1929. When Agha Patrus died in 1932, the Is'haq family decided to leave France and settle in the city of Zahla in Lebanon, near Captain Petyou Tower, a relative in the Lebanese Army. Leah's parents were blessed with three more sons (George, Oshana and Joseph) and three more daughters (Khamma, Josephine and Jannet). In Lebanon Leah completed her primary school, learning French, Arabic and Assyrian. In 1943 when Leah's father died at the age of 44, their mother decided to leave Lebanon and return to Iraq. They had two step-uncles in Iraq and they settled in the oil rich city of Kirkuk in the northeast of Iraq.

Ishaia and Leah started working in the Iraq Petroleum Company (IPC). She worked in K1 Hospital as a nurse. Within a few years she became one of the best nurses in the hospital. After three years she was promoted to the position of matron in the hospital. Later, she became an anesthetic nurse in the operating room and assisted in surgeries in K1 Hospitals as well as in different Middle East countries.

Leah was also an athletic young girl. She participated in all parades and track and field competitions held by the company and won first place in many of them. She also joined the newly formed Assyrian Drama Play Group in Kirkuk, which performed among others some Shakespearean plays that were translated into Assyrian. These dramas attracted large audiences.

In 1945, when World War II ended, the Iraqi government participated in the celebrations and festivals held all over the world on that occasion. The government asked the governors of every province in Iraq to participate in the festivities. The Kirkuk governor at that time did not find a better performance than the Assyrian Drama Plays. He asked the team to represent Kirkuk in the festival in the capital city, Baghdad. They performed Shakespeare's Romeo and Juliet in the auditorium of the Royal Hall. The late King Faisal II and all the government officials were present. Although the play was in the Assyrian language it was met with great appreciation because of the excellent performance of the players. The king himself welcomed the group and gave them some

valuable prizes, especially for Leah, who played the role of Juliet.

In 1955, Leah married a young athletic Assyrian, Aziz Yonan Zomaia, an IPC employee, and were very happily married for 42 years. They were blessed with two sons, Sami and Sameer, and two daughters, Salwa and Suzy. In 1984 the Iraqi government arrested many young Assyrian members of the Assyrian Democratic Movement. Among them were Leah's son Sami, her nephew Is'haq-Is'haq, and Youbert Benyamin, husband of her niece May. That was a severe shock for Leah. Later, Youbert, along with two other Assyrians, Yousip and Toma, were executed, and her son Sami was sentenced to life imprisonment. Leah then had a severe heart attack from which she never fully recovered. Sami was eventually pardoned, then recruited into the army during the Persian Gulf War. After the war, her sons Sami and Sameer were among the refugees in the north who crossed the border into Turkey. Later, the majority of the refugees returned to Iraq, but many others preferred to stay in camps supported by the United Nations; Sami and Sameer were among them. Their brother-in-law, Muneer Rasho, living in Chicago, went to Turkey and sponsored them to come to the United States. Later he also sponsored Leah and Aziz. They arrived in America in July 1992. Unfortunately, Leah never recovered fully from these ordeals and her condition worsened. Her husband Aziz passed away on Dec. 7, 1997. And this energetic, intelligent, skilled woman became bedridden for the last five years of her life, and passed away on January 5, 2000.

Ending my tribute to the late Leah, I quote from the Book of Proverbs: "A wife of noble character who can find? She opens her arms to the poor and extends her hands to the needy. She is clothed with strength and dignity. She speaks with wisdom, and faithful instruction is on her tongue. Her children arise and call her blessed."

- By Sargon Yousip Potros, Toronto, Canada

Ralph Geevargis



Ralph Geevargis, the son of Yuil Geevargis and Jenny Khoshaba of Gawar (a former Assyrian district in Turkey), was born in Urmia, Iran, on June 4, 1936. Yuil and Jenny were part of the mass exodus of Assyrians to escape the ravages of war from Turkish territory during World War I. En route to Iran, hundreds of Assyrian families,

including Ralph's parents, escaped to Russia to seek refuge in a Christian country and therefore a safe haven for them. They arrived in Russia just before the October 1917, Revolution and managed to endure and survive the horrible situation of a country divided by civil war until 1925. Here the Assyrians established highly esteemed cultural organizations, founded daily national newspapers, published books prodigiously, and became successful business owners, consequently providing great hope, like a beacon of light, to the Assyrian nation. When their fate eventually took a turn for the worse and they fell under attack by Soviet authorities, some were arrested while others were exiled to Siberia. Among the latter were Ralph's parents, who were forced to leave behind all their worldly possessions, being torn away from family members, descendants of whom still reside in Russia to this day.

Ralph's parents managed to escape to Iran in 1932 and settled in Urmia, where they remained until 1938, then relocated to Tehran. Despite their hardship, Ralph and other family members attended local schools. Ralph finished high school and was trained on the job as a Draftsman Designer by the Iranian Transportation Ministry. He worked for American, British and Italian companies, for Morrison Knudsen, J.A. Jones, John Movlem, Ajeep, and the U.S. Gulf District Army Corps of Engineers, serving in the capacity of a Topographical Surveyor, Building Construction Supervisor and Building Inspector. Between 1956-1961 he worked alongside American and European engineers as their equal and was promoted to high positions. Besides his native language, Ralph also acquired other languages such as English, Persian, Russian, Azerbaijani and Armenian.

In 1961, Ralph decided to join his brother George in the United States to further his education in Engineering. Since obtaining a visa to live in the United States was difficult and time consuming, he went to West Germany to facilitate the process. Unfortunately, the event that followed was to prove catastrophic for the rest of his life. While visiting a classmate, Ralph was illegally detained and transported to East Germany. For two years he was tortured under inhuman conditions to try to extort a confession from an entirely innocent man they suspected to be an American spy, an assumption based on the employment documents and references from his job with the U.S. Army Corps of Engineers. Eventually, they realized his innocence and released him.

For those two years, Ralph's family knew nothing of his whereabouts, despite the many inquiries they made to Iranian, Soviet Union, U.S. and German governments. Had Ralph been a lesser man he would not have survived. He made the journey back to Tehran, but he was a changed man, a mere trace of the once healthy and athletic

young man.

Over the next few years Ralph struggled to regain the life he once knew. He married and had a son he named Zeus. He was employed by several construction companies and finally, in 1976, decided to join his brothers and sisters in the United States. After his arrival, he worked for building construction companies as a supervisor, and for building management companies, and remodeled the homes of his brothers and sisters. Sadly, however, the tortures of his life caught up with him. He developed diabetes as well as a heart condition. In August of 1998 he had two strokes, which resulted in the right half of his body becoming paralyzed and his speech capability being impaired.

In the year that followed, he strove to rehabilitate himself and began to show signs of improvement. A beloved entertainer, he was in the spirit of singing again. He was popular among nurses and patients alike. However, his debilitating condition was weakening his strength, and finally his body wore out. The last chapter of his life ended on December 11, 1999, at Mission Community Hospital in Panorama City, Calif., never to witness the Year 2000 Millennium.

Ralph is survived by his son Zeus in Los Angeles; four brothers: John (wife Anahid and two sons) of Turlock, Ashur (wife Olga and daughter), Yuil, and George (wife Wilma) of San Francisco; three sisters: Zoya (son and daughter), Valia (husband Andre, two daughters and a son), Mano (husband Albert and two sons); two aunts: Zina (son and daughter) and Mary (son and daughter).

Ralph was a quick learner in many areas. Among his many talents Ralph was a poet, writer and artist. He was skilled in interior decorating and furniture-making. Although he never attended a university, he was well-versed in history and literature. He was a good organizer, an active volunteer and member of the Assyrian Church of the East and the Assyrian Youth Club of Iran. Ralph was a singer in many languages; his powerful voice made him the focus of every gathering, even in his last days. He will be remembered for his generosity and the help he gave everyone. May he rest in peace.

- Submitted by George Geevargis

Iliya B. Lachin

The Assyrian community of Tbilisi, Georgia and its surroundings, was deeply saddened to learn of the death of Iliya B. Lachin. He passed away on November 18, 1999 after a short illness. He was 76 years of age. The youngest child of Baba (Babilla) and Nanajan Lachin of Charbash, Urmia, Iran, Iliya was born in Tbilisi in 1923, and received his primary and high school education in the same city. His studies were



Iliya Lachin as a youth

interrupted when he served in the Red Army during World War II, and participated in battles against Germany. At war's end he entered Tbilisi State Polytechnic Institute where he majored in Electrical Engineering.

After graduation, he was sent to Kadiievka, Russia, where he worked and was later promoted to the position of Head of the Electrical Engineering Department of the Regional Coal Industry.

In the meantime, he met and married Ruzana of Tbilisi, and two children were born into the family. A few years later they returned to Tbilisi where Iliya continued working as an engineer for various Georgian enterprises, such as an aircraft factory and the coal industry. Prior to his retirement in 1993 he held the position of chief assistant of the Board of the Caucasian Electrical Network Construction in Tbilisi.

Born and raised into a devout Christian family, Iliya was a kind man, sincere, and had a pleasant nature. He was a loving and caring father, deeply devoted to his family and relatives; admired and respected by all he was associated with. The late Iliya is survived by his wife of 43 years, Ruzana; son Vladimir (Tbilisi); daughter Nana (Moscow); only sister Anna that he dearly loved; nephew Danik and niece Leila, and others in Tbilisi; and by grandchildren. Last year, thanks to Julius N. Shabbas, Editor of Nineveh, we received information of our long-lost relative, Julia David of Skokie, Illinois, U.S.A., who is Iliya's first cousin. He was overjoyed to hear about Julia, but unfortunately, two days after hearing this wonderful news, he passed away. Iliya will be greatly missed by all the family and relatives that he dearly loved, and pleasant memories of him will always stay in our hearts. As we mourn his loss, may he rest in peace and may the Lord bless his soul.

-Submitted by Daniel (Danik) Sarkisov
Tbilisi, Georgia

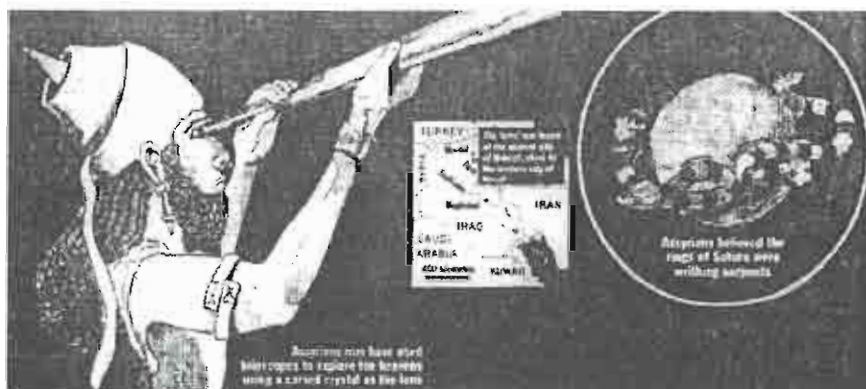
"In their day, the Assyrians were the shepherd-dogs of civilization. The great majority of their wars were wars of civilization, either to bring within the range of cultural influences savage tribes or to hold back these savage tribes from destroying the thin line of civilization in the Fertile Crescent."

A. T. Olmstead

[illegible]

تجدید: ضلع قلعہ، ہفتہ، The Express دسمبر 1999

هَذِهِ ذِكْرٌ لِمَا كَانَ مِنْ قَبْلِ هَذِهِ



مَدِينَةُ بَدْمِيَّةٍ دَهْلَوِيَّةٌ
 دَهْلَوِيَّةٌ Astronomers
 دَهْلَوِيَّةٌ مَدِينَةُ بَدْمِيَّةٍ
 دَهْلَوِيَّةٌ Telescope
 دَهْلَوِيَّةٌ دَهْلَوِيَّةٌ دَهْلَوِيَّةٌ
 دَهْلَوِيَّةٌ 2000 مَدِينَةُ بَدْمِيَّةٍ
 دَهْلَوِيَّةٌ Galileo (1564 - 1642).

في حجة الله هذه -

هذه الكتب قديمة Giovanni Pettinato, Rome University researcher
 الحروف الحروف دمج يملك دقاق ديلود Crystal
 Museum ديلود، حسب دقتا له يذا "عوتا لذهوت ديمود" Nimrud
 Lens حروف له يذا ديلود حوت دسد حوت. ح عوتا له لذهوت
 Lens ديلود دذيتا، حاذل له دح حوتا ديلود داجب لذهوت ح حلاب
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 حوتا ح حوتا ح حوتا لذهوت دسد ديتا. حاذ ح حوتا حوتا
 حوتا دوتا (حوتا) Instrument حوتا حوتا لذهوت لاسد حوتا حوتا
 حوتا (حوتا) ديتا Brass حوتا حوتا دذيتا ح حوتا حوتا
 حوتا حوتا لذهوت لاسد حوتا حوتا (Jupiter) حوتا حوتا حوتا
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا إِسْلَامُكَ إِلَيْنَا يَا رَسُولَ اللَّهِ إِنَّكَ عِنْدَ رَبِّكَ بِأَعْيُنِنَا أَعْلَمُ الْغُيُوبِ

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فَمَلِكٌ، مَوْلَاكَ فَالْجَنَّةُ مَثْوًى لَكُمُ
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 ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

[illegible]

محببت جنت از محبت دوزخه .
محدثی از محبت دوزخه .
محدثه از محبت دوزخه .

به هذينك

گفت: "علی بن یحییٰ - بحقیقہ"

سُئِلَ: مَهْذُوكٌ هَتِيهَ لَكَ "يَا ذِي دِلَاسَةٍ". مَهْذُوكٌ جَلِيحٌ، يَأْكُلُ جَلِيحًا
لَكَ. كَهْ تَابَهُ لَكَ، يَحْمِلُ قَبْطًا يَكُلُهُ ذَهَبًا مَهْذُوكٌ.

[illegible]

يَعْلَمُ مَهْدِيًّا كَيْ مَهْدِيًّا لِي يَأْتِ فَيُفْجِئُ كَيْ حَقِّقُ مَهْدِيًّا . يَأْتِ
فَيَأْتِ يَأْتِ مَهْدِيًّا كَيْ لَحْمِيَّةً دَلِيلًا .

لَسْتُمْ مَقْرَبُونَ مِمَّنْ هُوَ دُونَكَ مِثْلَهُ خِلَافٌ

ترجمہ: تم اس سے دور ہو، جو تم سے اس کی جگہ پر۔ خلیفہ ذیبت

مَنْ مَعْدُوبٌ مِّنْ ذُنُوبِهِ؟ كَمْ مِمَّنْ دَعَاكَ بِهِ ذُنُوبُهُ؟
مَنْ مَعْدُوبٌ كَمْ عَجَبًا دُونَكَ ذُنُوبُهُ؟ تَعْلَمُوهَا تَعْلَمُوهَا دُونَكَ ذُنُوبُهُ؟

مَنْ مَعْدُوبٌ لِّجَنَّتِهِ دُونَكَ؟ لَاحِقُهُ مَعْدُوبٌ كَمْ لَاحِقُهُ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ دُونَكَ يَكْتُمُ عَذَابَهُ؟ تَعْلَمُوهَا سَلَامَةً لِّكَلَمٍ مِّمَّنْ مَعْدُوبٌ

مَنْ مَعْدُوبٌ لِّجَنَّتِهِ دُونَكَ مَعْدُوبٌ؟ لَاحِقُهُ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟
مَنْ مَعْدُوبٌ لِّكَلَمِهِ دُونَكَ سَجَلُهُ؟ لَاحِقُهُ مَعْدُوبٌ مِمَّنْ سَجَلُهُ؟

مَنْ مَعْدُوبٌ دُونَكَ سَجَلُهُ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟
مَنْ مَعْدُوبٌ مِمَّنْ مَعْدُوبٌ؟ تَعْلَمُوهَا دُونَكَ سَجَلُهُ؟

چې سنجې گڼه گڼه په دې سترگه ښه بڼه ده :
ته د ژبې تر ټولو ښه لاس ته راوړه *
6

يوازې چې ځان ته تر ټولو ښه ځان ته ځان ته ځان ته :
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يوازې ځان ته ځان ته ځان ته ځان ته ځان ته *
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يوازې ځان ته ځان ته ځان ته ځان ته ځان ته :
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ځان ته ځان ته ځان ته ځان ته ځان ته ځان ته :
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يوازې ځان ته ځان ته ځان ته ځان ته ځان ته :
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يوازې ځان ته ځان ته ځان ته ځان ته ځان ته :
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11

الحذبة الذميمة حذبة مسمومة ،
 ملامة لحيمة ذك شة محكممة *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَهُ الْحُكْمُ يَوْمَ تَنْفَخُ الْبُزُجُجُ

12

جَمْعُ خَيْلٍ خَيْلٌ لِحَدِيدٍ خَيْلٌ
دِيْبٌ مَسْمُومٌ وَخَيْلٌ مَيْتَةٌ مَحْبُومٌ *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَدَامُ سَيِّدَةُ دَوْلَتِ هَدَايَتِ دَهْشَتِ

13

حَدِّثْ بَنِي إِسْرَءِيلَ بِمَعْنَى هَذِهِ الْقِصَّةِ ،
بَلِّغْ قَدْرَتَكَ فِي حَلِّهِ إِسْمَ تِلْكَ *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ يَحْيَى بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ عَمْرٍو

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[illegible][illegible]

15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱۰۰ مطلوب دیکھو یہ حبیبنا آتے ہیں،
 ۱۰۰ دیکھو یہ جیسے دیکھو گے حاکمنا،

* * * * *

مَقْدِسُ مَدِينَةٍ

حَبِّ : ذَلِكْ دِيكْ دِيكْمَا

2

يَقُولُ جَدُّهُمُ لَا تَقُولُوا
 هَؤُلَاءِ أَحَدٌ مِنْهُمْ
 لَمْ يَكُنْ مِنْهُمْ هَؤُلَاءِ هَؤُلَاءِ
 لَمْ يَكُنْ مِنْهُمْ هَؤُلَاءِ هَؤُلَاءِ

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[illegible]

5

فَلَمَّا تَصَدَّقَ فَلَيْسَ يُقَىٰ
وَحَلْفُهُ لَوَدَّاهُ مَوْصِيًّا
يَا حَبِيبَةَ هِيَ كَأَن تَحْجِي
نَجْتًا مِّنْ لَّيْلَةٍ أُنْقِطَ بِهِمَا *

2

اَسْبَقَ يَمْلِكُ حِسَةً هَمْزٌ جَاءَتْ
 وَحِشَةٌ كَذَلِكَ اسْمُهُ فِي حِسَةٍ
 هُوَذَا يَا تَلِيَّهُ مَعَهُ دَبْسَةٌ
 مِنْ فَيْسَةٍ كَذَلِكَ مَتَوَدَّجَةٌ *

لجمل دجا فحذ

تج : تجذمل مجذول ، هك - حله ذنب

- 1

لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
- 2

لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
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لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
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لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
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لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
- 6

لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
- 7

لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
- 8

لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
- 9

لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،
- 10

لجمل دجا فحذ تجذمل مجذول ،
لجمل دجا فحذ تجذمل مجذول ،

وہ حلقہ میں لگتا دیکھ؟ معلوم ہو کہ یہ حق ہے یا جھوٹ؟ دیکھ کیا ہے؟ یہ
 اسباب ہیں جو یہاں معلوم ہو کہ لگتا ہے یا جھوٹا؟ دیکھ؟ وہ جگہ ہے جس میں
 کہہ دے کہ وہ جگہ ہے جہاں کہہ میں دیکھتا ہوں کہ وہ جگہ ہے۔

[illegible]

[illegible][illegible]

[illegible][illegible][illegible]

17 حَات، هَوَقِي عَوْدِي لَه، دَجِيْمَه دَاهَقْد، هَتِيْت عَوْدِي لَه، لَحْدِي هَقْلِي
مِي زَهْدِي. فَبَلَكِي خَلْبَه، مِي قَلْبِي دِي دَمِي خَلْبَه مِي خَلْبَه دِي عَوِيَكِي.
28 حَايَلَه، عِي دِي دِي فَبَلَه عَمِي دِي دِي، هَوَقِي لَه مِي.

4. حیدر آباد، ممبئی کے ایک عیسائی مذہبی دھرم گھر کے قریب ایک کھوکھلی گڑھی، ممبئی کے پہلے میں قلعہ بندہ دیوار کے نیچے، دو طرفہ دروازے،

57

6 تَت، قَلْبُذَنَتْ مَكْمِلَه اَنَدُكْ لَهَقَمْتْ حَمْمَه يَزِي دِه مَه مَهْدَه 4
مَهْدَه دِهِيَتْ. مَه يَزِي يَحْمَلَه دَاوَه سَحَدَه دَا دِيَلَه. مَه دَاوَه، دِهِيَلَه مَه
وَالَب مَه حَبْمَه دَدْعَبَد حَب اَمَهْدَه دَهْدَه. اَمَه يَم پَدَه قَلْبُذَنَتْ سَب حَقَبَه
مَه مَهْمَتْ دَقْمَب حَلَدَه مَكَلَب لَه يَزِي دِهِيَتْ دَاوَه مَه يَزِي دَهْدَه
مَه حَب اَمَهْدَه دَهْمَه.

[illegible]

16 حَتَّىٰ، مَذْهُبٌ يَحْتَفِظُ بِمَعْنَى الْكَلْبِ ثُمَّ ذَكَرَ، هَذِهِ هِيَ حَقِيقَةُ
مَقْذُفَاتِهِ بِرُوحٍ ذَاكَ يَهْتَدِي، حَقِيقَةُ مَا يَحْتَدِي بِإِلَهِيَّتِهِ ذَكَرَ
هَذِهِ بِرُوحٍ مُنْبِئَةٍ بِذَلِكَ بِهَيْئَةٍ حَقِيقَةٍ.

26 كَات، اِيْمَ اِيْه اِلِكْتَم مَ قَلْبِنْدَتَم حَاقْتَم دَهْ اَلْب دَهْ اِيْه اِيْلِيْه عَمِيْلِكَم .
قَلْبِنْدَتَم مَسْ اِيْه اِلِكْتَم مَ اِيْمَتَم مِلْكَتَم دَمُوْ اِيْزِيْ دَجْعَلِكَم قَايَ حَبِيْبَتَم
وَهْ اَلْب مَقْتَم دَتَم وَدَلِكَم اِيْه .

[illegible]

14 تاجلفك، مذهب يصفه، دوزخ به ايم ذمك هذتا يليه حسنة، تاجلفك، حجة.
 ايتا اكله قبحه، لا مذهب مذهب. اسجب سندن اجه اكله حجة.

חַסְדִּים, מִתְּתֵב לֵב לִּי מִסֵּה יָהּ. תְּהִי אִזְכָּר מִשְׁתֵּי בָחַי 21 - 22 תַּחֲסֹף
לַיָּמִים לִסֵּה אִזְכָּר יִרְוֶה (מִיָּדָה) דְּאִמְבֵּל יִהְיֶה דְמִזְכָּר יִמְסֹף. יָלֵךְ מִן מוֹחֲדָה־סָב.

24 תַּחֲסֹף, אִזְכָּר מִסֵּה אִזְכָּר דְּבִי. אִבְלִיסֵה. הִלֵּבִי תַחֲסֹדִים מִסִּנְתִּי־לִי לִמְכִּי.

26 תַּחֲסֹף, אִמְכִּיךְ דְּחִתִּים מִסִּי מִן לִאמְבֵּל מִלִּבִּיךְ מִן 5 מוֹדִים, בְּדִ
מִנְתֵּי־מִוִּהֲלִיךְ חֵלֶךְ לִסֵּה דְאִמְבֵּל אִבְלִיס מִלִּבִּיךְ מִדָּתִי יִתֵּן מִלִּבִּי. לִי
קִלְמֵי אִבְלִיס חֲבִיבִי חֵד מְדַבֵּר (תֵּה אִזְכָּר אִבְלִיס מִזִּכְרִי מִלֵּךְ מְדַבֵּר) מִן
חֲמִלָה דְּהִוִּיךְ דְּתַחֲסֹב.

27 תַּחֲסֹף, לִי לֵשׁ חֲבִיבִי מִן מִלֵּךְ אִמְכִּיךְ יִאמְדֵךְ דְּאִמְבֵּל אִבְלִיס מִלֵּשׁ מִדָּה
אִמְדֵךְ אִמְדֵךְ מִן דְּמִסְתַּב לִיחֵד. דָּתִי אִבְלִיס וְדִמְכֵךְ לִאֲבִי דִיחֵ אִזְכָּר אִמְדֵךְ חֵלֶךְ
מוֹדִים מִסֵּה־לִּי.

28 תַּחֲסֹף, אִבְלִיס מִן מִסְתַּב מִן אִמְדֵךְ מִן דְּאִמְכֵב אִל מִסֵּה מִן חֲמִלָה
דְּהִוִּיךְ־סָב.

29 תַּחֲסֹף, אִמְכִּיךְ דְּאִמְבֵּל מִסְתַּב מִלֵּשׁ מִדָּה אִמְדֵךְ דִּ5 אִלִּיךְ אִתֵּךְ דְּאִמְכֵב אִל
אִתֵּךְ אִסְתֵּמֵה. אִלִּיךְ לִי לֵשׁ מִן מִלֵּךְ דֵּה. יִהְיֶה דְמִזְכָּר יִמְסֹף. מִסְתַּב־סָב
מִסְתַּב־סָב יָלֵךְ מִן מוֹחֲדָה דְּלִי אִמְכֵךְ.

31 תַּחֲסֹף, מִזְכָּר יִמְסֹף. אִבְלִיס לִיחֵד, "אִזְכָּר מִסֵּה לִי לֵשׁ לִי מִי. דְּיָלֵךְ,
אִבְלִיס מִסְתַּב מִלֵּךְ מִן מִלֵּךְ דְּמִיךְ דְּאִמְדֵךְ מִן אִמְבֵּל דְּחִתִּיךְ אִמְדֵךְ־סָב, אִבְלִיס
אִזְכָּר אִתֵּךְ אִמְדֵךְ. מִן חִתִּים מִסְתַּב מִלִּבִּיךְ דְּחֵל דִּיחֵ אִבְלִיס חֲבִיבִי לִי
דְּבִי־סָב. "מִסְתַּב דְּאִמְכֵךְ לִי לֵשׁ אִל דְּאִזְכָּר אִבְלִיס דְּמִוִּהֲלִיךְ־סָב, אִבְלִיס אִזְכָּר מִן
דְּבִי־סָב מִדָּתִי אִבְלִיס אִבְלִיס מִסֵּה. מִסֵּה אִבְלִיס לִסְתֵךְ דְּחִלִּיךְ־סָב.

בְּדִ מִסְתַּב אִבְלִיס אִבְלִיס מִסְתַּב דְּאִבְלִיס מִלֵּךְ אִמְכִּיךְ מִסְתַּב־סָב לִי לֵשׁ
יִאמְדֵךְ: אִמְבֵּל מִסְתַּב מִלֵּשׁ אִמְדֵךְ דְּחֵלִיךְ חֲבִיבִי. דָּתִי וְדִמְכֵךְ אִבְלִיס חֲמִלָה.

1 תַּחֲסֹף, מִסְתַּב־סָב מִסְתַּב אִלִּיךְ יִאמְדֵךְ. אִמְדֵךְ דְּאִמְבֵּל לִי חֲחִי, חֲמִלָה לִי
מִזִּכְרִי דְּסִיֵּךְ.

לִי לֵשׁ יִרְוֶה דְּמִלֵּךְ אִמְכִּיךְ מִדְּמִלֵּךְ חֲחִי מִסְתַּב מִסְתַּב־סָב. אִבְלִיס
מִסְתַּב־סָב לִי: אִסְתֵּה. אִזְכָּר, אִבְלִיס אִזְכָּר לִי חֲמִלָה. אִזְכָּר דְּאִבְלִיס לִי
מִן מִסְתַּב מִסִּי חֲלֵה־סָב.

חֲבִיבִי מִן מִסְתַּב דְּאִבְלִיסִיךְ חֲחִי יִאמְדֵךְ: "מִסֵּה מִוִּהֲלִיךְ מִלֵּשׁ אִלִּיךְ מִלֵּשׁ
חֲחִי אִבְלִיס דְּחִתִּים דְּחִתִּים אִסְתֵּה דְּחִיבִי מִן חֲמִלָה חֲחִי קִלְמֵי, מִזִּכְרִי אִבְלִיס חֲחִי
מִסְתַּב־סָב אִזְכָּר.

אִלִּיךְ מִן מִסְתַּב־סָב דֵּה. מִסְתַּב־סָב מִלֵּשׁ דְּמִסְתַּב־סָב חֲחִי לִאֲבִי.

5 תַּחֲסֹף, לִי מִסְתַּב־סָב מִן מִלֵּךְ אִמְכִּיךְ דִּ4 מִסְתַּב־סָב דְּחִתִּים אִסְתֵּה אִבְלִיס מִן
מִסְתַּב־סָב. בְּדִ מִסְתַּב־סָב לִי מִלֵּשׁ מִן דְּמִסְתַּב־סָב, חֲחִי דְּחִלִּיךְ אִבְלִיס חֲחִי חֲחִי

لَا تَدْرِي لِمَ تَدْعُوهُمْ لَمَّا هُمْ لَا يَفْعَلُونَ
مَعَكُمْ شَيْئًا وَلَهُمْ آيَاتُ الْكُوفَةِ

[illegible]

7. حَتَّىٰ إِذَا لَمْ يَبْقَ لِلَّهِ أُولَٰئِكَ فَخَرَّ يَدًا ۖ لَئِنْ لَمْ يَنْزِلْ بِسُورَةٍ أُخْرَىٰ سَ يُنَادِيَنَّ فِي السَّمَاوَاتِ الْفُجَّارَ ۚ لَعْنَةُ اللَّهِ عَلَى الْفُجَّارِ ۚ

16 جَعَلْنَا سَكَنًا لَهُمْ فِيهَا وَنَحْنُ عَالِمُونَ
وَجَعَلْنَا لَهَا فَاكِهَةً وَبُسْبُنًا

9 به مفر، آیه که حجت بر قهذبیت حاکم: "بمبذم و محسوس که در کتاب
 آیه که مفر حجت: "بمبذم حاکم آیه: "آیه که حجت بر محسوس و مفر حجت
 حجت در کتاب که آیه."

20 مذهب مختلف، بدھس مي پڻ ڪيئي فرقو آهن ته هو ڪٿي به صديءَ جي

حَدِّثْنَا بِمَا نَحْنُ فِيهِ

١٠ حَفَّتْ حَتَّى دَمَعَتْ دُمُوعًا

כ

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Mart Maryam (St. Mary) Parish of the Assyrian Church of the East in Moscow, Russia - Built in September 1998

ܡܪܝܡ ܡܪܝܡ ܐܡܝܪܝܐ ܕܐܡܝܪܝܐ ܕܐܡܝܪܝܐ
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