



NINEVEH

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WILLIAM DANIEL
Music and Lyrics.

ܠܐܝܬܐ ܠܝܐܡܝܢ ܠܝܐܡܝܢ



William S. Daniel
(1903 1988)

Cultural - Educational - Social

NINEVEH

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Articles submitted for publication will be selected by the editorial staff on the basis of their relative merit to Assyrian literature, history, and current events.

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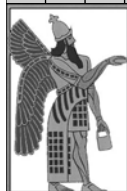
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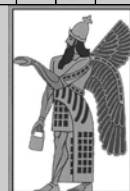
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From the Editor:

Ħa b-Nisan, Assyrian New Year, and Easter have not been the happy occasions that they normally are for Assyrians, especially those living in the Near East and, more specifically, in Iraq.

Indeed, things have been difficult for more than two decades. Life was hard enough under the Iraqi regime; but, the prolonged war with Iran, followed by the first Gulf war, the decade-long sanctions, and, finally the latest war all have made things very difficult. During this period we have seen the emigration of thousands of Assyrians from the homelands leaving us an even smaller minority there and creating thousands more stranded as refugees all over the world.

We can only imagine how difficult it must be in Iraq at this time, not just for Assyrians, but for everyone living there. However, during such times as this, when there is no civil infrastructure, governmental agencies or civil security, minorities tend to be even more vulnerable. We hear of various factions fighting for their share of Iraq. The Kurds want their piece, the Turks want theirs; the Islamists want an Islamic republic, etc; and, of course, within each of these groups there are subgroups fighting each other. We pray for a secular democratic Iraq, with freedoms and rights for all its ethnic and religious groups; but, the future is uncertain, to say the least. Even more concerning is the possibility of the war spilling into neighboring countries, such as Syria and Iran or Lebanon.

All this will likely lead to further emigration and depopulation of the homelands. Indeed, the future of Assyrians in the Near East in general seems very questionable. Of course, we can not give up and must continue to help them in any way possible. We must continue direct financial assistance, the building of schools and businesses and any other projects that may make life more tolerable for them, so that they will be less likely to leave. We must also lobby our governments in our new homes to raise awareness. This seems especially important at this time, when the future of Iraq and the shape of its new government is being discussed. We have to make sure that we have some representation in that new government, and our rights, as those of other ethnic and religious minorities, are guaranteed.

However, we must also consider the possibility that, in the not too distant future, there may not be many (or, any!) Assyrians left in the Near East. This will have profound consequences for our future as a people. If we assume that there are no more Assyrians in the Near East (just an assumption), the maintenance and propagation of our heritage will depend solely on those of us living in Diaspora; and, the question becomes whether we will be able to do that as our forefathers have done for millennia. The evidence is not very encouraging; we seem to be assimilating very rapidly into our new adopted countries (we must, of course, assimilate to some degree if we don't want to be schizophrenics, living in two worlds at the same time; however, assimilation does not need to mean loss of all signs, social, cultural, intellectual etc. of Assyrianism). Indeed, it has been the continuous transfusion of new blood from the Near East that has kept our communities in the West alive, and, without that fresh blood, we are unlikely to sustain ourselves for more than a generation or two, if we continue as we have so far.

If we think about it carefully, living as a stateless people is nothing new for us. Indeed, we have lived and, for the most part, thrived as a stateless people, many times under hostile governments, for more than two millennia! There has been some

assimilation, but, for the most part, we have kept our heritage alive and maintained our ties with each other even though we may have lived in different countries. The conditions were very different in the Near East, however, compared to the way they are here in the West. There, one of the most important distinguishing features of any person was, and still remains, his/her religious affiliation. And, other than in times of forced conversion or outright massacres, assimilation was in fact very slow since inter-religious marriage was not acceptable. One might even say that since we were not accepted as real citizens of those countries, many times we were marginalized into ghettos where we kept our culture and heritage alive. In one sense, keeping our identity was a passive process because of our religious distinctness and isolation. This, however, had started to change in the past few decades. Even in the Near East, the countries were becoming more and more secular, and the governments were emphasizing a sense of national identity, Iranian or Iraqi, etc, rather than an ethnic or religious one. And, inter-religious marriages were becoming much more common. So, perhaps, even if Assyrians do remain in the Near East, they will face the same pressures to assimilate as we face here in the West (unless, more religious/Islamic governments are established which will, again, isolate us and slow down the rate of assimilation). Of course, there are many other factors involved besides religion, but, religion is one of the more important ones.

Therefore, it is crucial that we find a way of maintaining our heritage here in the West (without depending on continuous reinforcements from the Near East), before we assimilate completely, as many other groups have done.

Clearly, religion is not the answer, since most of the people we live amongst are Christian and religion is no longer a barrier to intermarriage. In fact, religion is not that important anyway; one's religious affiliation is almost like any social or political affiliation and frequently not a consideration when it comes to marriage. So, here, in the West, where no one is forcing us to stop being Assyrian, we must in fact work harder to maintain our heritage. Again, this does not mean we should hide in an "Assyrian ghetto" and avoid any integration in the communities we live in. We can and should become good and active citizens of the countries we live in, but, also maintain our own identity. This is not easy, but, unless we are able to figure out how to do that, we will not survive.

It seems we must redefine ourselves. The definition of an *Assyrian* must be independent of religion, because, firstly, it does not make sense as most of the people around us are also Christian; and, secondly, religion/Christianity and the various permutations thereof have been one of the major causes of the many splits within our nation. Country of origin, i.e., Iran, Iraq, Syria, etc, are also counter productive since they, too, are the cause of differences rather than similarities between us, not to mention the fact that to the new generations that are born in the West those countries will not mean much. This does not mean that we should forget the Near East. Indeed, we must always keep Assyria in our psyche; but, Assyria, and not Iran, Iraq, etc. We must define what we have in common, regardless of the country our parents may have come from, or which church they belonged to, or which dialect of Assyrian they spoke. The new definition of Assyrian has to be independent of the country of residence, the religious affiliation, the language spoken, and other easy to identify, but, also, easy to lose, characteristics. It's hard, but we must accomplish this task within this generation, before the bridge to the next generation is irreparably broken.

Commemorating the Centennial Birthday of an Assyrian Legend: **William S. Daniel**

Dr. Arianne Ishaya
San Jose, California

March 17, 2003, was the Centennial birthday of the great Assyrian poet, composer, playwright, and nationalist, William Daniel. To celebrate this occasion, his students and fans are planning a daylong event in late July 2003 in the city of San

Jose, California, where William Daniel spent the last years of his life. The street, where on a December eve in 1988 a car ran him over, still evokes bitter memories in the hearts of the Assyrians of San Jose.

Nineveh

 \mathcal{A}

Oh let me on your bosom fall
Nineveh queen of earth all
So that from your soil I inhale
A little strength for my spirit wan and frail
Let me at your ruins warmly gaze
Sacred foundations with burning lips embrace
Let me wash them with my tears and trace
And read greatest of all lore.

 \mathcal{B}

Old stone do tell me the story
Tale of light and glory
Perchance my weary heart waken
Perchance fear from my being is shaken
You that nursed heroes on your breast
They tell me I too am with the emblem blessed
Let blood in my vein stir to unrest
Blood of the mighty Ataturk

C

*Harken to decree maternal
Dwellers of mount and plain
To unite in bond eternal
For revival of the old cause and old aim
Proclaim to all children of my son
On the site of Old Nineveh build a new one
Whenever weary to my arms run
Your strength, your zeal to restore*

Translation is by the composer

Results

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William S. Daniel in 1977

If, during his 85 years of life, William Daniel had only composed "Nineveh", which is a masterpiece both in the beauty of its lyrics and melody, and in its nationalistic message, he would have immortalized his name among the Assyrians. But of course, he did much more than that

Numerous articles have appeared on this Assyrian legend in the past issues of *Nineveh* over the years. In this issue the reader will find new biographical material set in a historical framework, and transla-

tions of his poems never read before. For instance, the observant reader must have noticed that it is the first time that the third stanza of the song of *Nineveh* is seen in print.

The birthplace of William Daniel was not Urmia as some biographers have written. It was a large Kurdish village by the name of Savouj Boulagh also known as Mahabad. His father, David Sayad Daniel, was a medical doctor, a general practitioner and a surgeon, who had opened a clinic in that town. Being a dedicated physician, he was highly respected by the Kurdish chiefs who visited him frequently both as patients and guests. He vividly remembered, and described with precision the large garden where the family home was located, the entryways, the balcony, and the upper rooms.

In a letter to a friend, he describes his early childhood years as the best years of his life:

"Our home was a veritable paradise. The Kurds used to spoil me. My father used to present me to the great Kurdish chiefs with pride. He used to tell them how advanced I was in my school and what subjects I studied. The early evening hours would be spent on the balcony that gave unto the big and vast garden. And beyond the river, the gardens and vineyards gradually sloped upward, to the foothills. It was a lovely view. We didn't realize then what a heaven we were living in. Guests would arrive, invariably some of them from the nobility -the governor his son and his retinue were often our guests. Our balcony, which my father had built because I asked him, would be the evenings past-time place."

William Daniel's grandfather was a mountaineer Assyrian by the name of Mugdussi Sayad. His grandmother's name was Inssaf. At some point in their life they descended from their mountain home and lived in the village of Goytapa. They had two sons and four daughters: Sonia, Elishwa, Shakar, who was a teacher in the Fiske Seminary in Urmia; Asyad, a teacher in Gulpashan, and David, William's father. Sayad lived to be 130 years old.

William's mother was Asli and he had three sisters and two brothers. Ketî, Asli, Adina, and Yoav. (The name of the other brother is not given.)

William's mother passed away when he was only 4. So, his father sent the children to Urmia to be taken care of by their uncle. These are some of the memories of his childhood:

"I was the 4th child in the family -two brothers three sisters. I

think my father loved me more than the other children. I was very much attached to him But we saw little of our dear father. He used to practice in Mahabad. When we were children, because of school, we used to live in Urmee, with my uncle's family. At the age of 4 or 5, immediately after mother's death, my sister Adeena, who was my senior by two or three years, was asked to take me to school. In spite of my crying, Adeena would hold me by the hand and drag me to school. That was kindergarten. Three years later Adeena and I were in the same class and poor girl used to ask me to help her with her lessons. During my school days, I jumped classes 4 times. The teachers wanted to push me further up. But I refused to part from schoolmates that I had made although all much older than myself. My nickname was "William Dayga" (Dayga means shorty in Assyrian.) Occasionally I and my older brother, the senior child in the family, would travel to Mahabad to spend the summer with our father. Oh! They were enjoyable vacations."

Early in life William became fascinated with Kurdish tunes that the singers played in his father's gardens. His first attempt to play an instrument as a child was Shabiba. *"We had one cock-eyed dimbak player named Towfeek. Another used to play the Shabeeba. Occasionally I would borrow his shabeeba and try to play. I could hardly make it whistle. Those songs -some of them- are deeply imprinted in my memory."*

William's interest in violin developed when he participated in a school lottery. The prize was a violin, and he won.



William S. Daniel in 1944

But those good times were soon to turn into a nightmare as Urmia came under Turkish and Kurdish siege in 1914. He witnessed the ravages of war in Urmia region first hand. At the age of 11 he was snatched away from the comfort of a home, from school, and from the games children play, and was thrust into the army of Assyrian refugees as they fled the region with the

enemy forces in pursuit. Having lost his mother earlier, now he also lost his father. Dr. David Daniel was a hero in his own right. He was the one who saved Guytapa from the Kurdish siege, even though Dr. Packard is credited with that rescue mission in many historical accounts. Later, he gave his life in serving the sick and dying Assyrians in the American mission yards.

William also lost his eldest sister who was abducted by Muslims never to be seen again. At this tender age he witnessed events that no child should. Neighbors being shot and killed in front of his eyes, others dying of hunger and exposure; little toddlers abandoned at the roadside. These childhood experiences molded William Daniel's personality in a special way. He developed a tremendous sense of compassion and pity for his orphaned people, as he called them. He had an urge to protect and defend them as his father had done. He was explicit in that respect: "My father was a true and dedicated Assyrian and gave his life for his people. I guess I am following in his footsteps."

William used his God-given talents and his pen as a weapon to exonerate his people, and to engrave their rich language and culture forever in the pages of history. He fulfilled this mission in his masterpiece. Three volumes of *Kateeni Gabbara* that not only revive a dying Assyrian epic, but are also a flowerbed exposing the beauty and potentiality of the modern Assyrian languages as a medium of poetic and dramatic expression. His music book, *William Daniel's Creations*, contains the most beautiful melodies and lyrics in 20th century Assyrian music. His *Assyrians of Today, their Problems and A Solution* contains a most important message: the establishment of a national fund as a first step in nation building. Moreover, in this book William Daniel uses the Assyrian language as an effective medium of scholarly discourse. Today no respectable scholar of 20th century Near Eastern literature and music can bypass the Assyrians in his/her research work. This is how effective William Daniel has been in putting the Assyrian language and literature back on the scoreboard.

The town of Hamadan, where William Daniel lived after the flight from Urmia, and the city of Teheran, where he moved to



William S. Daniel with a group of performers, 1944

in the 1940's, were a spring bed of inspiration for both his poetic and musical talents. It was there that he came into contact with mountaineer Assyrians who had preserved the authentic Assyrian folk songs as well as passages from the ancient tale of Kateeny Gabbara in their oral tradition. In fact, when he was in Hamadan, he roomed with the

family of the famous Assyrian artist, Andre Gualevich. It was in Hamadan that he composed two of his masterpieces: "Memories of Fatherland", and "Lily of the Valley".

About his experiences in Teheran, he writes:

"I became closer to mountaineers in Tehran. I imitated their accent sometimes. I deceived them. They thought I was a mountaineer but they could not place their finger directly to say where I was from. In a wedding, Andre asked one of the mountaineers to whom I had spoken in the mountain dialect, to place my accent. His answer was: "For sure this man is a mountaineer, but from where, it is a puzzle since sometimes he speaks like Tyrayi, sometimes like Jiluayi, and then as Baznayi." Then Andre told him that I was "urmishnaya". But he wouldn't believe it.

William began to search for somebody to narrate the tale of Kateeny, and found Khacho meaning Sleeveo. Regarding this experience he writes:

"I listened to the story. It had many gaps here and there; also some illogical sequences. In answer to a remark on my part Khacho answered: "Khoona William, Kheena le yadin." So I had to fill the gaps; give reasonable solutions to illogical sequences, and make of the whole a heroic epic poem picturing the history of our people with all their sufferings; their ups and downs, their hope of deliver-



William S. Daniel in concert in Chicago, 1974

ance. From a story narrated around a tanura or in the warmth of stables, I made of it a great epic poem in which I revolutionized the rhymes, and the rhythms, which I adorned with figures of speech like: metaphors, similes, allegory and gave a fresh life to a stagnant form of poetry."

The epic of Kateeny Gabbara is not only rich in rhythmic variation of its verses, but the verses are also replete with stun-

(Continued on page 24)

Assyrian Elected into Office in The Netherlands

On March 11th, provincial elections were held in the Netherlands (Holland). In the province of Overijssel, the Labour Party ("Partij van de Arbeid"), which is the second largest party in the country, presented Ms. Attiya Gamri, who is a newcomer to the election list, on the party's sixth slot. Ms. Attiya Gamri is the first Assyrian woman to be elected into such a high political position in Europe. She is well known to the Assyrian community across Europe for her dedicated work related to Assyrian human rights issues and within political and cultural organizations. She has always struggled to improve the position of Assyrian women. Over the past few years, she has participated in several human rights and cultural events organized in countries such as Iran, Syria and Lebanon, all of which are locations where

large number of Assyrians continue to live.

Ms. Garmi states, "I will always try to maintain good contact with my people. And as long as the political parties serve the interest of this oppressed people, I will try to support them in their battle for human rights and international recognition.

When I am able to, I will not hesitate in presenting the Assyrian Question on the international political agenda. The issue of the denied Assyrian Genocide of 1915 ("Sayfo") is one of my priorities.



DECLARATION

This declaration by delegates working for national unity in regards to our people in Iraq was adopted unanimously at a conference held in Driebergen, The Netherlands on April 2003. In attendance at the conference called and hosted by the Assyrian Universal Alliance (AUA), were observer activists, government dignitaries involved in the Assyrian Question, and the undersigned political parties, organizations, and federations. The Assyrian Nation is comprised of Assyrians, Chaldeans, Syriacs,



The declaration points adopted are:

1. That we support the integrity of an undivided Iraq.
2. That the Iraqi Government must be democratic and secular.
3. That the constitution recognizes equally all Iraqi citizens.
4. That Assyrians receive all ethnic and religious rights (The terms ethnic minorities or religious minorities must be interpreted to have the same meaning in all languages).
5. That Assyrians be acknowledged as the indigenous people of Iraq.
6. That all living Assyrians who left Iraq be granted dual citizenship, thereby allowing a fair representation.
7. That Assyrians in any Iraqi government where autonomy is declared for any group or where a federal government established, then the Assyrians must be provided autonomy or given a state named Assyria accordingly. (See map).
8. That Assyrians must be able to freely exercise their customs, traditions, language and religion.
9. That Assyrians be entitled to representation at all levels of Government.
10. That the homes and lands of Assyrians illegally removed be returned to all including those at home and abroad.
11. That any constitution for Iraq must include a bill of rights for all citizens.
12. That the statement of basic principles adopted at Ankara on March 19, 2003 by the governments of the United States and Turkey and by the Iraqi opposition groups be included in the interim Iraqi regime and any subsequent government.
13. That all Assyrians have the right and are entitled to resettle in their ancestral homeland, Iraq.
14. That we Assyrians support the inclusion of the Yezidies in our Assyrian nation.

Adopted unanimously this April 27, 2003
Driebergen, The Netherlands



IRAQI SECURITY DOCUMENTS:

An introduction by Dr.
Eden Naby
with a few samples trans-
lated into English



In the aftermath of the Gulf War in 1991, a large collection of Iraqi security documents came into the possession of the United States government. These documents had been captured by forces in northern Iraq as they took possession of Arbil, Dohok/Nohadra, and Sulaymania from Saddam Hussein's regime. These documents number some 2.4 million. They lay scattered throughout the security buildings in these towns and had clearly been hastily searched by the departing security personnel and some items had been removed. Some of the documents probably also were destroyed in the process of the fighting. The mainly Kurdish partisans who captured the documents also went through them. The rest came into the possession of the US government. Eventually they were sorted, boxed according to rough categories, and most, but not all, were copied onto CD-Rom.

The documents date from 1968 but are strongest for the 1980s. The materials are in Arabic, and require not simply a translation, but an understanding of internal Iraqi politics and the use of specialized terminology. Due to the intricacies of Iraq's manipulation of its minorities in order to promote the ascendancy of Saddam Hussien, the Baathist agenda, and Arabization of the entire multi-ethnic population of Iraq, important materials regarding ethnic minorities have come to light. The Iraq Research and Documentation Project (part of the Iraq Foundation www.Iraqfoundation.org) received a grant for a multi-year study of the documents. The IRDP categorizes and selectively translates the material. Some documents may be viewed at (<http://www.fas.harvard.edu/~irdp>). The Assyrian community is indebted to the IRDP for making the Assyrian related documents available to us for study and translation. We are particularly grateful to Dr. Katrin Michael, part of the team of the IRDP/NIDS (Northern Iraq Document S...) for facilitating acquisition of copies of the documents. The significance of the documents unfolds as more and more of them are translated and partially annotated. These translations provide primary data on how the Baathist regime intimidated, infiltrated and manipulated Assyrians in order to render them politically docile and ethnically voiceless. In light of the fact that Baghdad eliminated the census category Assyrian in 1977, it is noteworthy that these documents demonstrate how intent the security apparatus was with controlling the unrecognized ethnic group through rumors and terror.

USE OF THESE DOCUMENTS

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An Immediate and Secret Telegram

To: all Districts/Chamchamal Security/ Emergency Force/
Arrest/ Investigation Detachment

From: Suleimaniyeh Security Service

Number: 4618

Date: 1988/09/10

It is requested that the relatives of the buried criminal, Abdul Al Maseh Poulous Slewo Yousif, a cadre in the Iranian agents group [Baath regime's derogatory term for the PUK support-

ers], who operated under the alias of (Soran) in his group, liquidated at dawn in 1988/08/14 by the security directorate of Arbil governorate, be arrested. Listed below are their names. They have fled and their whereabouts are unknown. Do what is necessary in using your confidential sources, and by any other means [to find more information about the relatives who have fled]. Let us know about the outcome.

[Signature]

For/ the Political adjutant

Poulous Slewo Yousif, his father, born 1927
Narqaz Tourkhan Elias, his mother, born 1929
Hamama Poulous Slewo, his sister, born 1960
Sabiha Poulous Slewo, his sister, born 1963
Nadia Poulous Slewo, his sister, born 1966
Shathay Poulous Slewo, his sister, born 1972
Sabbkher Slewo Braimou Ban'na, his wife, born 1961
Wardina Poulous Slewo, his sister
Yalda Poulous Slewo, his brother, a drafted soldier

In the name of the most merciful God
From: Suleimaniyeh Security Directorate
Number: 85/23/59
Date: 6/11/1984
To: all security divisions
Subject: Rumor

It is rumored that some hostile Assyrians, agents of the Khomeini regime, are demanding autonomy for themselves in north of Iraq, despite a revolutionary command council decision in 1973 to grant rights to Syriac speakers, who did not have these privileges before. For your information, please.

This document should be read in light of the Iran-Iraq war, 1980-1988. Throughout Saddam's crusade against Iran, the Baath regime's extensive propaganda machine virtually accused all its opponents as agents of and in collusion with Iran. The propaganda was to rouse the Arabs against Iran and to incriminate and suppress those Iraqis who opposed the Baath regime. The Iraqi Intelligence agencies kept files of tailored rumors that would be disseminated periodically in order to justify and to enhance Saddam's general policies and his war efforts against the "imposters" [Iranians]

Number: 28200
Date: 1984/10/19
Top Secret and Personal and to be opened by the addressee
Autonomous Region Security Directorate
To: All Security Directorates Services in the Autonomous Region
Subject: The Assyrian Democratic Assembly

1. To intensify personal and organizational differences between the mentioned group [The Assyrian Democratic Assem-

2. To induce the clergy from the Assyrian community and use them in ways that weaken the activities of this group [Assyrian Democratic Assembly] and to undermine the directives of this group. Also, assign some of them [clergy] to [illegible words] and obtain more information on the deserters from the relatives of the families, which have deserters and to coordinate with the Intelligence Service apparatus and the Office of General Military Intelligence.

3. To locate the printing facilities for the publications of the Assyrian group, particularly because the publications resemble, in appearance and its method of technical production, the newspaper Tareeq Al-Sha'ab [The People's Path], belonging to the agent [Meaning traitor] Communist Party.

4. To search for this group's [Assyrian] separatist statements and to find what this group [Assyrian Democratic Assembly] advocates. [You are further charged] to establish relationship with it for the purpose of engaging it [Or its members] secretly in the service of national security. [Such action] must be taken discretely without alerting others, and so giving the subject case more value that it has.

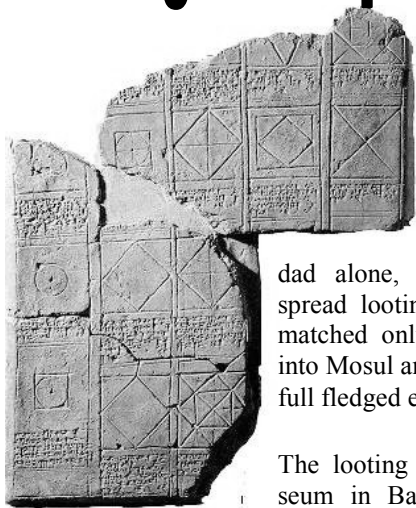
Please do what is necessary about the subject and keep us informed with regards to paragraph (3) above.

With appreciation,
[Signature]
For/COLONEL, Security
Autonomous Region

The Assyrian Democratic Assembly appeared on the opposition scene in about 1984 when the Assyrian Democratic Movement began to make an impact in the north of Iraq following the flight of its members from Baathist controlled urban areas in 1982. Led by Romeo Nissan Hakkari, a bodyguard to Mas'ud Barzani, the head of the KDP, the ADA was a creation of the KDP in opposition to the ADM, in one of the early KDP efforts to co-opt the Assyrian opposition to Saddam Hussein. The ADA lasted only about two years but the attempt to create a puppet Assyrian political entity continued. Throughout the 1980s the ADM functioned as an independent fighting unit but after the Gulf War, its fighters were incorporated into the KDP. At about this time, Francis Shabo, a leading member of the ADM became a minister in the KDP government. The influence of the ADM diminished with his assassination in 1993 by undiscovered parties. The Gabba d-Khiruta d-Beth Nahrin (Mesopotamia Freedom Party) grows out of the Assyrian Democratic Assembly.

1 یوگ، 24 دسمبر، 1974ء

Looting of Iraq's Treasures a Profound Loss for Assyrians



(<http://aina.org>.) The rapid disintegration of Iraq's armed forces at the conclusion of Operation Iraqi Freedom created a disastrous vacuum in authority and security for the people of Iraq. In Baghdad alone, news coverage of widespread looting and near anarchy were matched only by Kurdish terror raids into Mosul and Karkuk that erupted into full fledged ethnic firefights.

The looting of the Iraqi National Museum in Baghdad epitomized the extraordinary destruction endured by Iraqis in general and Assyrians in particular following the collapse of the government. For Assyrians (also known as Chaldeans and Syrians) these losses were doubly traumatizing because the lost artifacts documented the indigenous Assyrian, Sumerian, and Babylonian heritage of Mesopotamia. International outrage was quick and led to a UNESCO sponsored meeting in Paris on April 17, 2003 which, according to the Associated Press (AP) was called "to assess the damage to Iraqi museums and libraries looted in the aftermath of the US-led invasion." According to University of Chicago Professor Macguire Gibson, "It looks as if part of the looting was a deliberate planned action." While at the conference, Mr. Gibson added, "I have a suspicion it was organized outside the country..."

Mr. Koichiro Matsuura, the Director-General of UNESCO, called for a UN resolution imposing a ban on Iraqi antiquities trading and the establishment of a "heritage police" force. In an apparent reference to coalition forces, Mr. Matsuura also suggested that responsibility for security of such cultural sites in Iraq rested with the "authorities on the ground." French President Jacques Chirac described the looting as a loss for the entire international community and labeled the theft and destruction as "crimes against humanity." President Chirac's statements were also a not so subtle indictment of Coalition forces who under international law are ultimately responsible for establishing security as the occupying force following the liberation of a territory. Perhaps sensing the growing Iraqi and international outrage and recognizing possible American culpability in the losses, FBI director Robert Mueller announced on April 17 that FBI agents were already in Baghdad in order to help recover stolen treasures and artifacts. Mr. Mueller noted "We are firmly committed to doing whatever we can to secure these treasures to the people of Iraq."

For Assyrians celebrating their first glimpse of freedom, the realization that it was primarily Assyrian heritage that was lost in the Museum lootings and burglary was a bitter reminder of the disproportionately high price paid by Assyrians for their liberation.

Assyrians did not fare better in their ancient capital of Nineveh

(present day Mosul) or Karkuk. In these cities, Assyrians were subjected to terror raids by Kurdish bandits. Residents of these and other northern Iraqi cities were harassed, intimidated, and sometimes shot. Homes, businesses, and government buildings were looted and burned. News footage showed traffic jams leading into and out of the cities with empty Kurdish vehicles lined up trying to enter the cities to loot and over loaded vehicles full of booty lining up to leave the cities. In Karkuk, armed Kurdish terrorists evicted unarmed civilian residents at gunpoint without hearing or due process. One Assyrian observing the apparently premeditated terror inflicted by the Kurds lamented "They seem to relish being the perennial barbarians at the gates -- forever the bandits waiting for a lapse in authority to reek havoc and ransack civilization."

"The Kurdish onslaught was not supposed to happen!" cried another Assyrian. "We had been given assurances that they would not enter the cities." Indeed, in the lead up to the war, the US expended enormous diplomatic capital in an effort to balance the desires of Kurdish paramilitary forces to march into Karkuk and Mosul with Turkey's trepidation over the possible establishment of an economically viable Kurdish break-away regime in northern Iraq. According to earlier reports, an US - brokered agreement between Turkey, the Kurdistan Democratic Party (KDP), and the Patriotic Union of Kurdistan (PUK), would keep Kurdish forces out of Mosul and Karkuk in exchange for Turkey not invading Iraq.

In a prewar interview with the leading French newspaper, Le Monde, PUK leader Jalal Talabani was quoted as saying "Kurdish fighters are looking forward to protecting the liberated Kurdish zone, but have no intention of occupying Mosul or Karkuk." Another Kurdish leader, Mr. Azad Murin, the head of paramilitary operations of the KDP announced to Agence France Press that "American troops will, at first control... Mosul and Karkuk, and that the Iraqi Kurdish fighters will take positions in the surrounding villages once the strike on Iraq begins."

Assyrians have remained contemptuous of Kurdish intentions from the very beginning. Kurdish statements that they would only move towards the villages surrounding Mosul and Karkuk rather than the cities were in themselves troubling to Assyrians since the villages around Mosul are almost exclusively Assyrian. In a tragically sad irony, Assyrian military resources during the war were primarily deployed to secure Assyrian villages in the northern Assyrian provinces, not so much to defend against retreating Iraqi forces, but to protect Assyrian villages from marauding Kurdish forces.

The peculiar and suspicious timing of the Kurdish terror raids did not escape the attention of some observers. Apparently, prior to the onslaught into the cities, Kurdish bands were kept in close check by their American counterparts. With the sudden melting away of the Iraqi military, armed Kurdish terrorists poured into the city. American forces who were supposed to secure the cities did not arrive till considerably later, giving Kurdish forces free

reign for a time. Some Assyrians have complained, "We are still not sure why American forces let this savagery occur. We only know that at a time when we should all have been celebrating the downfall of Saddam, these terrorists succeeded in creating still more ethnic strife as though we hadn't had enough terror and tyranny."

Assyrian disappointment has grown into rage. Reflecting on the damage suffered, one Assyrian noted "We have paid a heavy price for liberation. From the destruction and looting of our historical artifacts in Baghdad to the terror raids of Nineveh (Mosul) and Karkuk. We refuse to allow the substitution of the savagery of the Iraqi regime with the savagery of Kurdish terrorist forces.

Assyrians have long chronicled a policy of persecution and ethnic cleansing under Kurdish occupation in the northern Iraqi provinces since the first Gulf War. The experiment in Kurdish self-rule has netted Assyrians torture, land expropriations, and assassinations. One Assyrian political leader concluded "Our experience in the north in the last 12 years has only been reinforced by these recent attacks. We cannot count on others to rule us. We must demand sanctuary for our people, our culture. We need a safe haven, a self-administered area- call it what you will- where we can safe guard our language, culture, faith- our villages, our people. Otherwise, Assyrians may not survive too much more of this celebration and this very strange form of democracy."



1. The Flickering Light of Asia,
by Joel E. Warda;
Second edition, 1990
Chicago



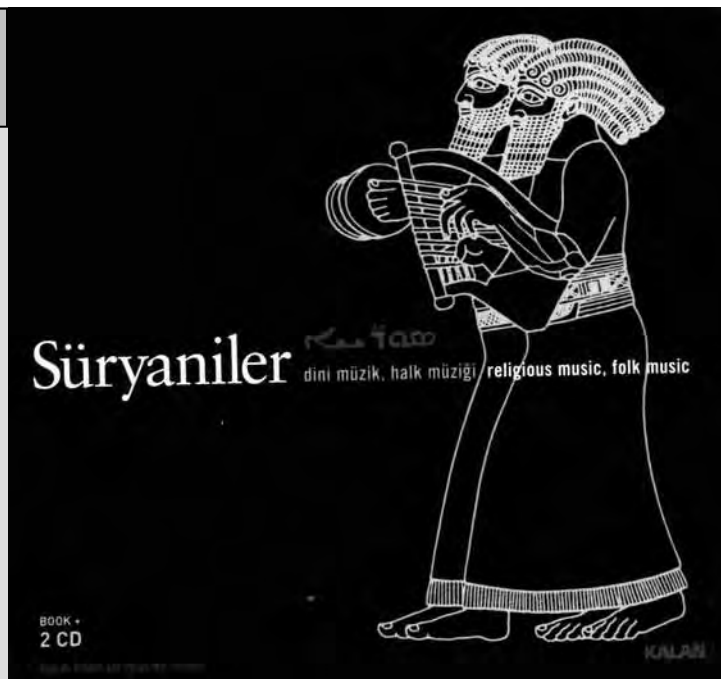
2. **ܐܕܡܬܬܐ ܕܠܝܬܐ ܕܡܪܝܢܐ**
(**The Grammar of Vernacular [East**
Assyrian), in Assyrian,
by Mar Touma Oudo;
Reprinted 1984
Chicago.



- ### 3. Yoab Benjamin's Studies in Language and Literature



-From the Introduction by Dr. Edward Odisho: *“....By reading this collection of works, one readily notices that Yoab was a skillful writer in English.....Today, there are very few writers in Assyrian, both modern and classical, whose skill can match that of Yoab. He was famous for his extensive vocabulary, meticulous grammar and colorful style. I’m confident that the reader will enjoy reading every page of this collection of works.”*



- #### 4. Süryaniler (ܣܘܪܝܝܐ); religious and folk music

This is a two-CD set along with a booklet in four languages (Turkish, English, French, and Classical Assyrian). The first CD is a sampling of religious music from the various traditions, including the Orthodox Church, Church of the East and the Catholic Church. The second CD is a collection of secular folk and popular music in both the Western and the Eastern dialects.

The booklet contains a brief history followed by descriptions of the culture, religious traditions, language, literature and music, both religious and secular.

The books are \$20 each, and the CD album is \$25, including shipping. Send your requests and payments to:

Assyrian Foundation of America
PO Box 2660
Berkeley, California, USA 94702



An Open Letter to Mar Sarhad Jammo

Youel A Baaba

Your Grace, you recently, in a letter to the President of the United States, declared that Chaldeans are a separate and distinct nation. In quest for such separate 'nation' recognition, the appellation of which you dated back to the 16th century, you appealed to the President of the United States of America to accord the Chaldeans the recognition as a nation. This came immediately after the recognition of the Assyrian Democratic Movement [ADM] as a legitimate party in the Iraqi opposition. In my view as an Assyrian, this latter decision on the part of the President was not only a victory for ADM, which has sincerely spearheaded the unity of Assyrians, Chaldeans, Suryanis and Maronites; it was rather a magnanimous victory for all the Christians of Iraq, all the Aramaic-speaking indigenous people of Beth Nahrain including Chaldeans, Suryanis and Assyrians.

Considering your position, education, and previous pronouncements, this action shocks and saddens the majority of our much-maligned Christian people and Aramaic-speaking nation of Beth Nahrain. Our nation is going through one of its most critical periods in its history. We are on the verge of extinction if we do not unite our scattered brothers and sisters and stand firm and demand our rights in our homeland of Beth Nahrain. In the midst of this struggle, your declaration creates more confusion and divisiveness. All the five Patriarchs of our divided Church and nation have acknowledged, on different occasions, their Assyrian roots and are receptive to the idea of final reconciliation. Consequently, your untimely demand for distinct separation and isolation comes counter to wishes of the majority of our people. In my view, as a loyal Christian and a sincere Assyrian, this move amounts to a very dangerous schism in our national effort for securing a deep-seated unity of Christian faith, of Aramaic language and of Beth Nahrain civilization. This move is counter to our past history of one nation because it will legitimize the call for the recognition of four nations— the nation of Assyrians, the nation of Chaldeans, the nation of Suryanis and the nation of Maronite. It is this division that has brought us to the politically miserable situation in which we are.

I do not know exactly what are your motives and what is the rationale that is driving you to this isolationist position. As an Assyrian and supporter of Zowaa, I am hopeful that all of our brothers and sisters who are children of one nation, speak the same language, and profess the same Christian faith will rise and raise their voices against disunity.

Personally, I am encouraged when I see our intellectuals like Dr. Edward Odisho to take time to research and write quality material to educate our people. I sent you via e-mail a copy of his article in the hope that you will consider his recommendations as an ideal basis on which communications and negotiations can be continued between our two communities to reach a favorable understanding. We are all in need of a campaign of Christian awareness, national awareness and civilizational awareness of who we were and who do we want to be.

Irrespective of your present position, I am confident that you will acknowledge the following historical facts:

1. The Church of the East had its second division in the 15th century when a segment of its followers split away and had their candidate ordained by Rome as a new Patriarch.

2. The liturgy of both churches at that time was in the Aramaic language and the spoken language of both groups was Suraya or Surith. Presently, the Church of the East still maintains its services in Aramaic, while the Chaldean Church still suffers from the dominance of the Arabic language.

3. Rome applied the name Chaldean to the Uniat denomination in the middle of the 19th century to distinguish it from the 'Nestorian' denomination; however, this was not meant to create a Chaldean nation versus an Assyrian or 'Nestorian' nation.

4. The national identity of a people is the outcome of a long process of historical evolution; it is not an instantaneous creation resulting from putting pen on paper. We have had a religious and national unity and we should do our utmost to regain it and reinforce it.

We are informed that your purpose in this undertaking is to stop the Arabization process of our Chaldean brothers. This undertaking is truly commendable, but the process cannot be stopped by the selection of a new identity; conversely, the Arabization process is only countered through a long-term campaign of linguistic, historical and cultural awareness. We all— as Chaldeans, Assyrians, Suryanis and Maronites— need to be once again 'baptized' through this process of awareness which will undoubtedly make us better patriotic brothers and more faithful Christians. Without this campaign of awareness more and more of us— the speakers of Aramaic— will be drowned in the whirlpools of Arabic, Turkish, Kurdish and English languages and cultures. Alas, it will then be too late for the language of Jesus to survive and too late for our Beth Nahrain culture and heritage to be maintained.

I, therefore, sincerely appeal to our brothers and sisters on both sides of this debate to refrain from personal attacks, character assassination, and negative ideas. We should accord Mar Sarhad and all other clergy the respect they deserve. Let us debate the concept of unity and not make personal attacks. As Dr. Edward Odisho stated it so eloquently that we are all believers in the Christian faith, Aramaic is our language, and are children of our beloved homeland, Bet Nahrain. Using these unifying factors as the basis, let us attempt to establish better communication, deeper understanding and constructive approach to reach a final resolution that is an integral part of our future survival as Christians, as the speakers of Jesus' language and as the indigenous creators of Beth Nahrain civilization.

There is so much historical material to prove that Chaldeans and Assyrians are only appellations for the same people. Chaldeans and Assyrians will remain one entity irrespective of how many individuals attempt to divide us into two.

Thus, I will not attempt to repeat these facts. It will suffice to quote one single source to prove that you are of the same historical descent like me regardless of whether you identify yourself as Chaldean or Assyrian. The source of the quotation is none other than the book written by your father, the late Yousif Hermiz Jammo. From his book, *The Remains of Nineveh or the History of Telkaif* written in Arabic and first published in Baghdad in 1937, I will quote certain statements that leave no doubt as to your national identity as documented by your father.

1. From his *Introduction*: “Telkaif, the city or small town in North Iraq is inhabited now by about 10,000 persons. And it is the only remaining town from the remains of the mighty Nineveh in that location...and their majority have preserved their language (Surith) which is the modern Aramaic.”

2. From the Chapter entitled *The Name of the City*: “The city (Telkaif) is one of the many suburbs of Nineveh...and its

name is taken from the hill that the city (Nineveh) installed around itself...the fortress is ancient from the days of the Assyrian Kingdom just like other fortresses that were erected for the defense of Nineveh. It was an artificial fortress surrounded by large stones (keepe) and thus the hill of stones.”

3. From the chapter entitled Telkaif City: “Telkaif is the only remaining inheritance of the mighty city of Nineveh. And those who lived in it from ancient times are the children of those who established Nineveh. So those in Telkaif or around her are from the same generations of the people of Nineveh and there is no argument about it.”

Your Grace, your father— may God bless his soul— was a learned man and a proud descendant of Nineveh. In his book, he did not say Telkaif was a town in Babylon or that the inhabitants of Telkaif came from this district in southern Iraq, or that their language is Chaldean.

In conclusion, I sincerely appeal to your grace to lead the challenge of educating our people to recognize that we are of one nation, one native Church and one Homeland— the beloved Beth Nahrain.

Sir Francis Humphrys (1879-1971)

Solomon (Sawa) Solomon
Lebanon, Tennessee

Francis Humphrys became the British High-Commissioner in Baghdad and Commander-In-Chief in Iraq in 1929, following the unexpected death of Commissioner Sir Gilbert Clayton in Baghdad in September of that year. Later, after Iraq's declaration of independence in October 1932, he became the British Ambassador for the period of 1932-1935; it was during his time in office that Assyrian hopes for a secure future were dashed forever. Writing in the “*Church Times*”, after the Simele massacre, Rev. Wigram blames the catastrophe on the “shirking of their duty by British Administration, specifically, Sir Francis Humphrys, who has gambled with the lives of those who trusted us, and has lost.”

Francis Henry Humphrys was born on April 14, 1879, the eldest son of the Rev. Walter Humphrys. He was educated at Shrewsbury and Christ Church, Oxford. After receiving a second Lt. Commission, he joined the Worcestershire Regiment and took part in the Boer war in South Africa. He, then, spent two years in India, before becoming assistant to the Chief Commissioner of the North-West Frontier province. In 1917 Humphrys became a pilot and served in Waziristan and then in Khyber. In 1922, he became British Minister in Afghanistan, spending seven years in Kabul.

The British personnel had to be educated after the king was dethroned and Humphrys was commended in the House of Commons. It was then that Humphrys was sent to Baghdad to take over at “a time of great political tension and unrest”.

At this time, it became increasingly apparent that Assyrian aspiration regarding their settlement as an enclave within Iraq, with Mar Shimon as their temporal head, would never be fulfilled. Also, it began to be realized, that Britain would not attempt to compel Iraq to accommodate the Assyrians and, for the first time, the Assyrian leaders began pondering their options.

The leaders of the Assyrian Levy decided to terminate their employment with the Royal Air Force, and to move, along with the Assyrian civilians, to Syria, which was part of the French Mandate. But, once Humphrys learned of the plan, he took steps to thwart the plan by using propaganda, intimidation, and false promises, sewing division among Assyrians until the plan was cancelled following orders from Mar Shimon to the Levy officers to “postpone” the en-mass resignations. Humphrys had promised the patriarch that he would do all he could to speed up the reply to the Assyrian petition to the League of Nations.

A year after the false promises made to the Assyrians by Humphrys did not materialize, hundreds of Assyrians left the Levy. In the summer of 1933, an Assyrian military force was created around Dohuk; it was commanded by Malik Yagu of upper Tiari and Malik Loqo of Tkuma. This force moved to Syria; but, after crossing the border back into Iraq, it clashed with units of the Iraqi army. The Assyrian tribesmen moved back into Syria after suffering twenty-three casualties; the Iraqi army lost seventy-three men dead and wounded. Bakr Sidqi, a Kurdish commander of the Iraqi forces in the north, went on a rampage against the Assyrian villagers, during which hundreds were massacred, while Francis Humphrys closed his eyes in Baghdad. Yet, in a biography he is much praised for “handling the knotty problems of the end of the mandate with unruffled skill and serenity.... His tour of service in Iraq was one of a great distinction.”

Humphrys retired from public service after leaving Iraq; he was made chairman of IPC, and, among other rewards, he was knighted three times.

He died in London on August 28, 1971, at the age of ninety-two.

From Diaspora to Renewal*

Assyrians coming of age in America

Dr. Eden Naby

In 1912 when the Titanic hit an iceberg and sank, we know that at least one Assyrian went down with it. But the very first historically recorded Assyrian to visit the New World was a Catholic priest, Ilyas son of the cleric Hanna Al-Mawsoli from the Ammon Al-Kildani family, who came with Spanish conquistadors in the 17th century. He made two trips, one in 1663 and another in 1681 and he has left his memoirs for posterity. As he spent more time with the native Americans, he began to empathize with them, perhaps because he saw the persecution they suffered as reminiscent of that of his own people living as a barely tolerated Christian ethnic group in the Middle East. Father Ilyas read mass to the native Americans in Syriac, and this was probably the first time that this language had been heard in the Americas. But not the last time: for here in Turlock, Assyrian remains a part of the living mosaic of languages being spoken. Assyrian, in fact, may be the earliest Middle Eastern language to have been spoken in the area, and certainly the first Semitic language.

The turbulent years around World War I resulted in a Genocide that destroyed the fabric of Assyrian Middle Eastern society. It led to the destruction of families and villages, interrupted a flourishing educational system for men and women, and cut cultural continuity. Up to two thirds of Assyrians died. Most of the Assyrians you meet in the Central Valley are relatives of the survivors of the Genocide. Many trace their origins all the way to Mesopotamia, the land between the Tigris and the Euphrates Rivers, the land between the two rivers that translates in our language as "Beth Nahrin" and the world knows since 1923 as Iraq.

The fortunate survivors of Genocide and Exodus managed to arrive in Marseilles, Le Havre, Bremen, and other European ports from which they went on to the American Atlantic coast arriving in Philadelphia, New York and Boston, eventually after a generation, making their way to points in the Midwest and the West Coast. After a century of immigration, settlement, and assimilation, today Assyrians have arrived at a point where they are taking stock of their life in America, particularly in light of the crisis facing co-ethnics in the Middle East at this moment in history.

Who Are the Assyrians?

Assyrians are the indigenous people of Iraq, southwest Turkey, and parts of Syria and Iran. Their heritage is that of the Assyrian Empire, which itself was heir to the cultures that started the western world on its road toward the formation of civilized, literate society. Assyrians speak a distinct Semitic language related to, but different from Arabic and Hebrew. Aramaic, the general group of languages to which the language of the Assyrians belongs, was used broadly as the lingua franca in those parts of the eastern Roman Empire where Greek was not in common use. At the time when Jesus lived, Jews and others in the area spoke an Aramaic dialect while they retained Hebrew

for liturgical purposes. Present-day Assyrians recite or chant the Lord's Prayer in Classical Syriac, a language very close to that in which Jesus would have instructed his disciples in this paramount Christian prayer. During the twentieth century, as a result of so much displacement and disruption in the Middle East, only a handful of Jews retain a form of Aramaic as a spoken language.

The Assyrians today form the largest population in the world of Aramaic speakers, writers, poets, and children. It is the children with whom both the Assyrians in Diaspora and those in the Middle East are most concerned. And it is in communities like Turlock and Modesto, where Assyrian families raise children, that concerns about the future of Assyrians have become prominent in the future planning of the community. After four millennia of literature and culture, must Aramaic too become, like Latin, the language of a handful of clerics and a few scholars? Will this living language survive coming to America, to Australia and to Europe if its roots in the Middle East are destroyed?

From Empire to Diaspora

The name Assyrian conjures up images of an ancient civilization. That civilization developed methods for ruling one of the largest empires the world had seen to that point. In the visual arts, in language and in the development of writing, in music, and in the molding of a multi-ethnic civilization, the Assyrians brought methods of administration and management that the Roman empire remembered and idealized. The success of the Assyrians came from the promotion of trade and commerce in the world they knew, the encouragement of communications through the spreading of the Aramaic language and the highly developed alphabet system for Aramaic, and through ethnic and religious tolerance. After the fall of the Empire in the 7th century, its history came to be preserved in Greek and Hebrew sources. The Hebrew sources, as represented in what has become the historical parts of the Old Testament of the Bible, provide a view of the Assyrian empire similar to that of the Roman Empire in the New Testament: intolerant of political rebellion. By contrast, in the Greek historians of the Assyrian Empire, admiration for the political culture of the Assyrians is widespread.

Assyrian sources themselves, like Roman sources for the Roman Empire, came to be studied much later in European history - in fact only two to five centuries ago - with the great interest in archeology during the 19th century. The Assyrian Diaspora began at about the same time, and here lies the misfortune. Just as Assyrians were awakening and through education advancing themselves beyond the misery into which they had been forced as lesser beings in a sea of self-righteous Islam, the Genocide felled young and old, bishop and atheist, man and woman.

The Two Diasporas

Assyrians began to leave their homeland when faced with massacres and later with Genocide. For generations after they



Dr. Abraham Yousuf, July 4, 1922 (Arthur S. Adams, photographer, 421 Main Street, Worcester, Mass.)

had been driven into mountain refuges in the Zagros mountains and the foothill areas by an increasingly intolerant Muslim state, their numbers decreased gradually due to conversion and harsh physical conditions and the cruelty of their neighbors. With the expansion of European powers during the 19th century, Assyrians found they could leave the Middle East for what they regarded as Christian countries. The first historically documented diaspora went to Tsarist Russia in about 1828.

The next big wave of refugees however, arrived in America. They came mainly from Ottoman areas in Tur Abdin, the north-western section of Beth Nahrin or the land between the two rivers (in Greek, Mesopotamia) following the massacres of 1895-96. They settled in New Jersey/New York and took upon themselves as their first task helping children orphaned by the massacres. Thus was born the first and oldest Assyrian institution in America, THE ASSYRIAN OPHANAGE AND SCHOOL, formed in 1898.

The settlement in Turlock followed soon after, this time made up of Assyrians from Iran. But the number of Assyrians in America was still small. Many who came in the years between 1880 and 1914 came not to settle but to work in order to earn money to return home, buy land or establish a business, and then marry. My own grandfather came to America three times and worked as a bricklayer in Gary, Indiana. Like other Assyrian men, he was tempted by the absence of violence in this country and wanted to bring his wife and child, but he could not pry them from the bosom of their extended family and the routines and customs of life at home.

During this time conditions for Assyrians had improved in Iran in particular due to the establishment of schools and hospi-

tals, largely under the auspices of American missionaries beginning during the 1830s. It is highly unlikely that the Assyrian presence in the United States would have increased to its present nearly 1/2 million had conditions in the Middle East remained tolerable. When during World War I, the forces of chauvinistic nationalism combined with religious intolerance, Genocide wiped out hope. Between 1914 and 1933 Assyrians lost their homes, their families, their secular institutions. They fled for their lives in the snows of the winter of 1915 (called the year of the Sword) from Tur Abdin southward and from Hakkari eastward across mountains and deserts. In the heat of the summer of 1918 Assyrians in Iran fled southwestward to refugee camps in Mesopotamia. In the 1920s some tried to return to Iran but faced barriers and attack. In 1933, the newly formed state of independent Iraq marched its army against Assyrians yet again in what is commemorated to this day as the Assyrian Day of national mourning, August 7.

These events have led to Assyrian Diaspora in the Middle East, and Assyrian Diaspora into pockets of America. Those Assyrian passengers on the Titanic represent the few who did not make it to the shelter provided by their extended family members in Chicago, New Britain, New Jersey, Detroit, Flint, Gary, San Francisco, and later in Los Angeles, and still later in San Jose, then in Phoenix and now in Las Vegas, one of the newest Assyrian communities.

*This is the text of a lecture delivered by Dr. Naby in Turlock, California, on 7 February, 2003. The lecture was sponsored by the Urhay Club of Modesto, California.

Victims of Scientific Jargon?

Madeleine Davis-Moradkhan

Reading, England

In his Oxford Dictionary of Current English, A.S. Hornby explains the word *jargon* as follows: “Language difficult to understand, because it is a bad form or spoken badly. Language full of technical or special words.”

Jargon is useful among specialized groups of people who can all understand it. But, when these specialists address the general public using their special jargon, confusion and misunderstanding may arise.

Of course, certain jargon has found its place among non specialists. For example, in computer science the small device used to move the cursor on the computer screen is called a ‘mouse’. And the electric wire connecting it to the computer is called ‘mouse’s tail’. Nowadays that computers have become children’s toys, available in almost every household, such jargon is understood by everyone. This, however, is not true in some other scientific fields which still remain closed shelters for the specialists where intruders are not welcome.

Social sciences (economics, sociology, psychology, etc.) are some examples. These fields are relatively new (as compared to, for example, mathematics and chemistry), and have established themselves as ‘science’ recently. Some mathematicians, however, are still reluctant to consider them as science, as was one of our professors of mathematics at the university, who could not would say that economics (which is far more established on a solid ground than any other of her sister fields) is much of ‘bla bla bla!’. Such assertions, which were always followed by students’ laughter, were repeated regularly during his lectures to amuse the students and prepare them to absorb more complicated equations.

The problem with social sciences is that they can say nothing about anything with absolute certainty. In mathematics, also called the science of numbers, quantities and sets, however, once a theorem or an equation is proved, it holds good for ever. There is no way to disprove it and show that it is wrong. For example, $1+1=2$ is a classic equation that has been proved many centuries ago, and it can’t be disproved. A lot of sophisticated theory in mathematical analysis is based on this simple equality. Unfortunately, as soon as we step out of the abstract world of mathematics we can no longer walk on solid ground. Even in long-established natural sciences such as physics, scientists admit that there are many unknown facts. Sometimes new theories emerge that refute old-established laws that seemed to hold and could explain many natural phenomena.

Stephen Hawking, who is widely considered to be the greatest scientific thinker since Newton and Einstein, explains the fate of physical theories as follows:

“...On many occasions we have increased the sensitivity of our measurements, or made a new class of observations, only to discover new phenomena that were not predicted by the theory, and to account for these we have had to develop a more ad-

vanced theory...

“We can never be quite sure that we have indeed found the correct theory, since theories can’t be proved. But, if the theory was mathematically consistent and always gave predictions that agreed with observations, we could be reasonably confident that it was the right one...”

“Any physical theory is always provisional, in the sense that it is only a hypothesis: you can never prove it. No matter how many times the results of experiments agree with some theory, you can never be sure that the next time the result will not contradict the theory. On the other hand, you can disprove a theory by finding a single observation that disagrees with the predictions of the theory...” (Stephen Hawking, *A Brief History of Time, From the Big Bang to Black Holes*; Bantam Press 1988, pp. 11, 177, 178)

As far as social sciences are concerned, the situation is even worse, because everything is based on speculation, uncertainty, and sometimes personal taste; and there is very little theory which is mathematically consistent. Social scientists try to explain human behavior in the past, the present and the future, each one proposing his theory and having his school of thought. Often there are controversies over some questions, and no one

can tell who is right. Many widely accepted theories have been refuted in the course of time.

For example, a number of great philosophers and economists of the 19th and 20th centuries believed that communism and socialism were the solutions to economic

problems. Their theories have just been solidly refuted after a century. Unfortunately, the establishment of communist governments was an “experiment” that has cost upheavals in many countries and millions of human lives.

While in natural sciences most experiments can be conducted in laboratories under controlled conditions, in social sciences everything is constantly changing and little can be controlled. As a consequence, social scientists should be very careful about their assertions and conclusions. Because, if mathematicians are dealing with symbols and numbers, natural scientists with chemicals and mice, social scientists are dealing with people. A mistake in a mathematical formula will harm no one. A mistake in a laboratory may kill a mouse, but a mistake in society can have awful results for a nation.

It is sad to see that when social scientists speak about our nation, they seem to be as much concerned as a natural scientist would be for his mouse. I’ve noticed that social scientists in general, with a few exceptions, have an inhuman, cold and dry attitude towards the Assyrians. If you tell them you are an Assyrian, they will jeer at you because your claim does not fit with their scientific jargon. If you tell them you speak Assyrian, they will mock you, turn their nose up and say: “It’s absurd for an educated person like yourself to talk like the man in the street!”

“It is sad to see that when social scientists speak about our nation, they seem to be as much concerned as a natural scientist would be for his mouse. I’ve noticed that social scientists in general, with a few exceptions, have an inhuman, cold and dry attitude towards the Assyrians.”

The problem is that according to scientific jargon, the word “Assyrian” designates a nation that lived in a certain period of past history and is supposed to be extinct. Therefore, this word can’t be used to refer to anybody else. For example, the word mild refers to a certain liquid. Now, if you start using it to refer to a wine and say that milk is a red liquid containing a certain amount of alcohol, your listeners will be greatly perplexed and confused. Likewise, in scientific circles, if you refer to yourself as an Assyrian speaking the Assyrian language, you will create a chaos!

According to scientific jargon, we, the modern Assyrians, are a cross between Turks, Kurds, and Arabs; and, our language is some dialect of modern Aramaic or modern Syriac (while we are considered neither Arameans nor Syrians), etc. And, as far as our faith is concerned, we are either Nestorians or Jacobites or Chaldeans, while being Chaldean does not mean that we have any racial or linguistic relation with the old Chaldeans. It seems that everyone of us needs a suitcase to carry all these names around! I wonder why the social scientists couldn’t be less inventive in giving us names and didn’t content themselves with just one!

And, what’s more surprising is that while, for example, an Englishman is allowed freely to call himself English without anyone challenging his claim to be from the Anglo-Saxon race; while he can freely say that he speaks English without anyone pointing out that the language he is speaking is in fact Latin and French and contains very little of the old Anglo-Saxon words; and while he may proudly announce that he is from the Anglican church, without anyone mocking him, we the Assyrians are bombarded with jeering and accusations. Obviously, the social scientists don’t care what harm their jargon may do to our psyche, self identity, and self esteem.

The truth is that archeologists know little about historical facts. For example, Assyriologists and linguists don’t even know how the ancient Assyrians pronounced their name. Has anyone of them heard an ancient Assyrian speak? Archeologists probe and guess and propose hypotheses that can never be proved. They can’t assert anything with certainty. Even their carbon tests sometimes give contradictory results. I’ve attended some conferences given by Assyriologists. Everything they say is based on guesswork. They can never produce an equation equivalent to $1+1=2$. Since I’m not a specialist in their field, not even an apprentice, every time I attended an Assyriological conference, I found the atmosphere entirely blurred, and I felt that I was in a mathematically fuzzy space. There were so many ifs, maybes, and conjectures that when the conference was over I walked out like a drunken person not knowing where and how to place my feet. There were no definite conclusions to hold on to, and no clues to reality. Personally, I’ve never dared to go up to an Assyriologist and introduce myself as an Assyrian. But, I’ve witnessed others do it. And, unfortunately, on every occasion the response has been disastrous, and I have felt deeply offended on behalf of that fellow Assyrian.

Usually, when scientists, or anybody else for that matter, get rude and aggressive, it is because they can’t produce convincing arguments to support their claims and hypotheses, and don’t want to admit their ignorance about the subject under discussion (maybe because they feel that their position and authority will be threatened). However, archeologists do, in general, admit

that there are far more dark issues than illuminated ones.

As for a nation that calls itself Assyrian, Assyriologists are in a difficult position. They can’t accept our claim because they can’t prove it. What’s worse for them is that they can’t refute it consistently either. And, that’s their real problem. The reason for this is the unpredictability of human behavior. Hawking was quoted above as saying that from an existing scientific theory, a number of predictions are made which are compared with observations. When they agree, then and only then can the scientist claim that his theory is correct. As far as Assyrians are concerned, the theory in vogue is that they have disappeared from the face of the earth. This leads to the prediction that today no human being would claim to be an Assyrian. However, this prediction does not agree with the observation, because at present there are people who claim to be Assyrian! It is possible that Assyriologists have made predictions concerning the ancient Assyrians; predictions about what their language, customs, religion, complexion, etc. would have been if they actually did survive the wars and massacres. Perhaps, these predictions don’t agree with what is observed among modern Assyrians. Now the question is this: Are the tools available for making such predictions sophisticated enough to give reliable predictions? The answer is: no. Because, evidently social sciences are still in an elementary stage of development, in contrast to some natural sciences as explained by Hawking:

“We already know the laws that govern the behavior of matter under all but the most extreme conditions. In particular, we know the basic laws that underlie all chemistry and biology. Yet we have certainly not reduced these subjects to the status of solved problems; we have as yet, had little success in predicting human behavior from mathematical equations!”

“So even if we do find a complete set of basic laws, there will still be a in the years ahead the intellectually

challenging task of developing better approximation methods, so that we can make useful predictions of the probable outcomes in complicated and realistic situations.” (ibid. p. 179)

Therefore, if it is difficult to predict the behavior of human beings who live today and can be closely observed and studied, how more difficult it would be to predict the behavior of people who lived thousands of years ago. This also explains clearly the reaction of Assyriologists to our claim to be surviving descendants of the ancient Assyrians. When we claim to be Assyrian, we challenge their present theories. They find themselves under obligation to question their theories. Since they are reluctant to modify them, they respond in a rude way. Their reluctance to question and modify the present theories may have several reasons. Maybe they don’t know how to. Or, maybe the funds necessary for additional research are not available. Or, maybe the subject is not as interesting as those currently under investigation.

As explained by Emmanuel de Roux in *Le Monde*, archeology has undergone a mutation recently. According to him, the profound changes observed are partly due to new methods of financing the research. Nowadays that state funding is becoming scarce, the research groups are obliged to look elsewhere for supplementary funds. The potential private sources that are solicited for such funding, demand spectacular results with strong image that would capture the public. This is quite under-

(Continued on page 26)

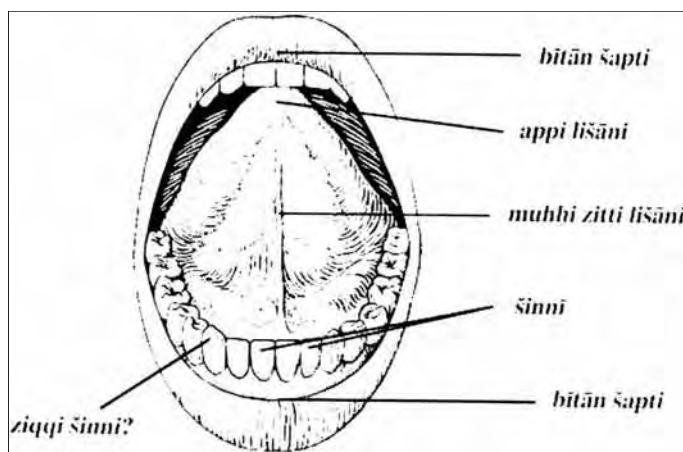
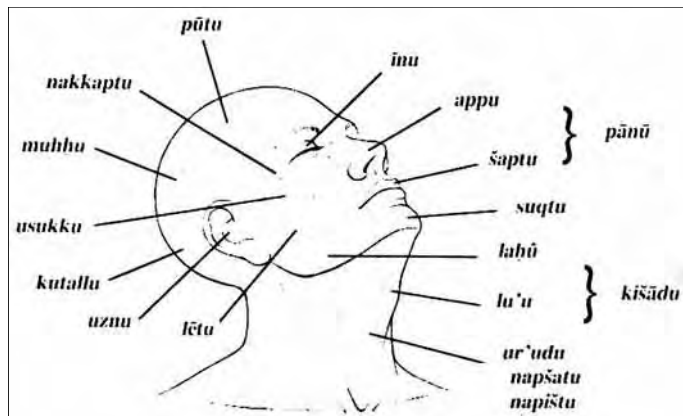
Literature Search

Title: Ein "anatomisches Bildwörterbuch"

Author: Barbara Böck

Source: Aula Orientalis; Vol. XIX, No. 2, Julio 2001

English summary: "This article provides a visual dictionary of Babylonian-Assyrian nomenclature of body parts on the basis of the physiognomic omen corpus."



Title: Il medico come figura comica presso gli assiro-babilonesi

Author: Franco D'Agostino

Source: Aula Orientalis; Vol. XIX, No. 2, Julio 2001

English summary: "In this article the author analyzes the figure of the physician (intended both as *asū* and *āšipu*) in three texts 'humoristically' characterized (*The Poor Man of Nippur*, *The Illiterate Physician from Isin* and the so-called *Aluzinnu*-text); the study of the connotations of these professions in this typology leads to some conclusions on the professional activity of the figures involved and on the cultural milieu of humor in Mesopotamia."

Title: Mathematics at Ur in the Old Babylonian Period

Author: Jöran Friberg

Source: Revue d'Assyriologie; Vol. XCIV, No. 2, 2000

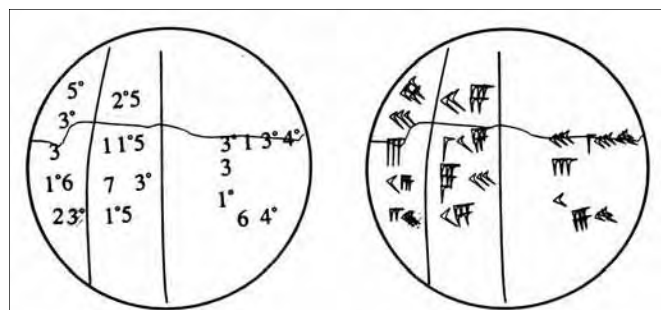
Excerpt: "Round or rectangular clay tablets, small enough to be held in the palm of the hand, were used in Old Babylonian (OB) schools for exercises and rapid notations. Fittingly, the name used for them seems to have been *im.šu* 'hand tablet'. "...E. Robson has listed sixty-six published hand tablets of this kind with mathematical calculations and diagrams, in Appendix

5 of the same book she has published first editions of more than fifty further examples. Most of these new texts are inscribed on the reverses of lenticular (that is, round) hand tablets from OB, with proverbs on the obverses.

"As Robson pointed out, it should be possible, ideally, to reconstruct from the preserved calculations the mathematical problems the OB students were engaged in solving when they scribbled their calculations on hastily fabricated hand tablets, or on the reverses of hand tablets already used for other purposes. In her book she took a few first steps in this direction, although she modestly announces that 'this very preliminary study is offered here in the full expectation that it will enable others to derive a wealth of further information about the arithmetical (*sic!*) practices of Old Babylonian Ur'.

"This is the challenge taken up in the present paper.

"Example: *UET 6/2 236 rev. (Excavating a canal. The cost in man-days and silver, and the daily progress).*



UET 6/2 236 (9 cm.), rev.

50	25	30	1 30	40
30	1 15	3		
3	7 30	10		
10 6	15	6 40		
2 30				

Transcription

Column 1

50 n.	(length)
;30 n.	(width)
3 c.	(depth)
;10=1/6 šar/md.	(work norm)
;02=1/30 gín/md.	(wages)

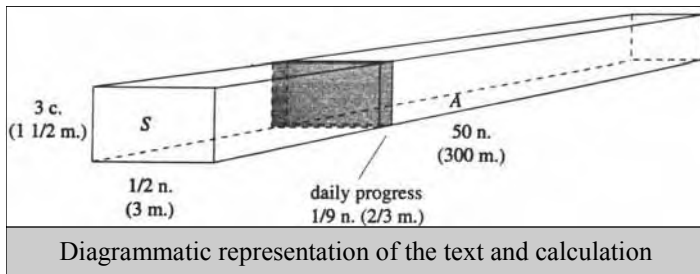
Column 2

25 □n.	(area)
1 15 šar	(volume)
7 30 md.	(work)
15 gín	(silver)

Column 3

;30 n.	(width)	1;30 n.-c.	(cross s.)	;40 n./šar	(progress)
3 c.			(depth)		
;10 šar/md			(work norm)		
;06 40 n./md.			(daily progress)		

Expanded transcription



“Indeed, it is likely that the text should be understood in the following way: In the first column are given the dimensions of a canal to be dug, and the two constants. In the second column are computed the bottom area A , the total volume, the man-days, and the wages. In the remaining space is computed the area S of a cross-section of the canal, and the daily progress of the work.”

Book Reviews

Title: *History of Syriac Literature and Sciences (Kitab al-lulu al-Manthur fi tarikh al-ulum wa al-Adab al-Suryaniyya)* by Ignatius Aphram Barsoum (1887-1957), Syrian Patriarch of Antioch and All the East. Translated and edited by Matti Moosa. Pueblo, Colorado: Passeggiata Press, 2000. Pp. xviii +252 + 1fig. \$36 (paperback)

Source: Journal of Near Eastern Studies; Vol. 61, No. 3, 6/02

Reviewer: Lamia Doumato

Excerpt: “Ignatius Aphram I Barsoum (1887-1957), remembered by the European community as ‘un grand savant’ and the erudite star of the Syrians, was broadly acknowledged as a man of letters; his numerous publications received wide acclamation and many editions and translations. None, however, enjoyed so broad a scholarly audience as his seminal work, *Kitab al-lulu al-manthur fi tarikh al-ulum wa al-Adab al-Suryaniyya* [The unstrung pearls of the history of Syriac sciences and literature]. The book has as its aim the presentation of Syriac intellectual activity from the fifth century to the present, using as its basis manuscripts culled from libraries throughout the world. *Kitab al-lulu* was originally published in Arabic in Homs (1943); the second edition was later published in Aleppo (1957), and both editions had numerous reprints. In 1966 Matti Moosa completed a translation of part 1 of the book as his doctoral dissertation at Columbia University. The full text of the definitive 1957 version is now available through Moosa’s English translation.

“Aphram Barsoum had a distinguished clerical career, eventually becoming Patriarch of the Syrian Orthodox Church. In 1911, as a young priest, he traveled throughout the Middle East diligently searching for Western Syriac manuscripts in the extensive church and monastery collections that were open to him. Continuing this systematic research through journeys to the great libraries of Europe and America, he meticulously examined, extracted, collated, and consolidated information from the literally hundreds of manuscripts that he painstakingly read over a thirty-year period.

“The product of these efforts is no less formidable than the undertaking itself. Patriarch Ignatius Barsoum presents (and Moosa now makes accessible to a larger audience) a very readable and concise text, replete with factual information and carefully punctuated with analytical perceptions of Syriac culture. The early chapters of the volume deal with the Syriac language –its morphology, rhetoric, and orthography– moving from there

into the realm of biblical literature. Apocryphal and semi apocryphal literature is included, a section that is particularly valuable, since Barsoum recounts the historiographical beginnings of much of this literature. Barsoum establishes their worth as documents reflecting the mores and values of Early Christian society.

“In an age when neither computer nor photography existed, this volume represents a lifetime of locating, analyzing, annotating, summarizing, and, often, copying these primary source materials. As result of his labors, Aphram Barsoum not only provides the contemporary researcher with an organized body of information, but also preserves otherwise elusive or lost documents. He recounts, as one example, an instance during his search for manuscripts when he came upon two early copies of the *Book of Life*, one at Basibrina and the other at Zaz (located in what was then Mesopotamia). Realizing the rarity of the recensions of these two manuscripts, Barsoum dutifully hand copied sections of each. Both manuscripts would be destroyed shortly thereafter, casualties of war. Barsoum provides considerable evidence of the existence and destruction of many other manuscripts through his survey of colophons. These Syriac colophons discuss earlier editions and oftentimes provide complete bibliographical information, including the names of scribes. His astute reading of colophons serves numerous functions and, in one instance, enables him to trace the career of the prolific and hitherto completely unknown scribe Daniel Kundayrabi, chief copyist of Tur-Abdin, who flourished in the ninth century. Brief biographies of Daniel and other scribes and writers are arranged in a chronological format. Descriptions of towns, villages, and monasteries were also extracted from manuscript colophons to form an annotated geographical listing. Barsoum also discusses manuscripts of original Syriac texts such as the ‘Odes of Solomon’ and the ‘Didascalia Apostolorum’ that were creations of early Christian Syriac spiritual thinking and, as such, encompass purely Aramean ideologies, free of Hellenic influences.

“Patriarch Barsoum states in his introduction that his primary goal has been to present material outside the scope of Western studies in order to fill existing gaps in the knowledge of Syriac literature and to rectify the insufficient treatment that Aramean science and literature had received from Western writers. When this volume was originally published in 1943, leading Western writers in this field –Chabot, Baumstark, and Wright, to name the more prominent– had given virtually no consideration to several areas dealt with by Barsoum in this study; these include calligraphy, music, and, to a lesser extent, verse. What these Western scholars lacked, of course, was the breadth of knowledge that Barsoum had amassed through his indefatigable dedication to Syriac scholarship. A great chasm in the history of literature and sciences of the Christian East still persists, although a renewed and growing interest has become evident within the past decade.

“Moosa’s translation of Patriarch Ignatius Aphram I Barsoum’s masterwork should lead scholars to rethink and thus to integrate Aramean culture, particularly as manifested in the writings of the Western Syriac peoples, into the diverse disciplines of humanistic studies.”

This book may be purchased from:

The Archdiocese of the Syrian Orthodox Church
260 Elm Avenue
Teaneck, NJ 07666

Title: *The Barbarian Plain: Saint Sergius between Rome and Iran.*

By Elizabeth Key Fowden. The Transformation of the Classical Heritage, vol. 28. Berkeley: University of California Press, 1999. Pp. xix + 237 + 20 figs. \$55.

Source: Journal of Near Eastern Studies; vol. 61, no. 4, 10/02

Reviewer: Paul M. Cobb

Excerpt: "The cult of the fourth-century martyr Saint Sergius was such a pervasive feature of the late antique and early Islamic Near Eastern world that it is surprising that no real monographic treatment of it has been written before now. Happily, Fowden's book amply fills that gap, in way that few else could. Much of the new light on Sergius comes from the recent German excavations at Rusafa, and Fowden deftly handles the material evidence of the Sergius cult at Rusafa and throughout Syria-Mesopotamia alongside the evidence from more conventional—if notoriously difficult—literary sources.

"Six chapters take us from Sergius's late Roman origins as a Christian soldier-martyr to his continued vitality (and transconfessional popularity) in the early Islamic period. Chap. 1 is a textual study of the *passio* of St. Sergius and its history and transmission, alongside a study of the artistic images of Sergius that survive. These two sources—written/performed accounts and sacred images—provide the mechanism by which Sergius's expanding cult could spread to faithful who would never see Rusafa. In chap. 2, Fowden makes the point that however we understand the origins of Sergius's cult, the rise and spread of devotion to Sergius in the fifth century can only be understood by the regional context. The key is the role played by Syria-Mesopotamia as a frontier, both a buffer and a bridge. A no-man's land between two hostile empires, the region was also home to famously mobile—and Christianizing—populations adept at playing the rivalries of Rome and Iran off the one another. For Fowden, it is the Bishop Marutha's attempt to build 'an ecumenical city of martyrs' at Mayperqat that provided the context from which Sergian Rusafa derives its meaning. Chap. 3 presents the historical and archaeological evidence for the Sergius cult at Rusafa and stresses its importance as a node for the extension of imperial cultural authority in the frontier zone. From Rusafa, chap. 4 traces the spread of the cult of Sergius (and imperial rivalries with it) throughout the frontier zone. Chap. 5 centers on attempts by the leaders of Rome, Iran, and their Arab allies to make political use of this astonishingly popular cult in the sixth century. The final chapter stitches together the fragmentary evidence about the Sergius cult after the rise of Islam, in which Fowden stresses not only the continuity of the cult itself, but also its continued importance as a tool for sedentary control over nomadic populations. When the Umayyad caliph Hisham built his mosque adjoining the basilica devoted to Sergius at Rusafa, he was sending a message very much in line



with that of Justinian, Khusraw, and al-Mundhir before him.

"This book was written by someone who clearly loves Syria, and readers who share the author's fondness will be especially rewarded. But because it also knits disparate and difficult layers of evidence to reconstruct the cultural history of this important but neglected place and time, any student of late antiquity or early Islam will profit from it."

Title: *Indigenous Peoples Under the Rule of Islam;*

XLIBRIS corporation, USA

2002

Author: Frederick P. Isaac

Reviewer: Bat Ye'or

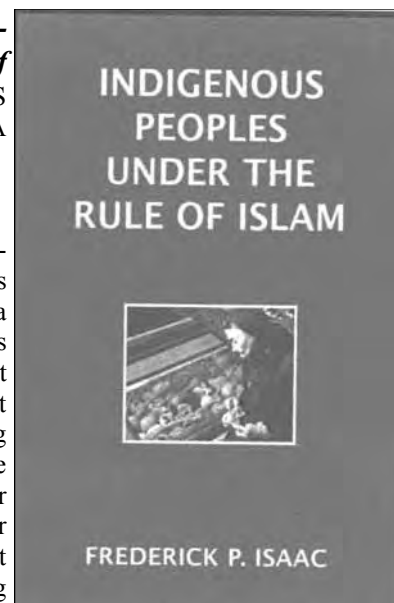
The history of the Christians of the Middle East is shrouded in obscurity as if a conspiratorial silence is determined to rivet the last nail in a coffin that the West has put to rest. Flourishing on this amnesia, we now see new histories taking over the achievements of their predecessors, strutting about with pretentious, gleaming vestments of civilizations looted through *Jihad* usurpation.

In Tabari—the renowned 10th century Muslim scholar—we read before the Islamic conquest, Iraq was inhabited by the two Peoples of the Book. In Islamic parlance it designates Jews and Christians. Jews have lived in Iraq-Assyria—which constituted a province of the Persian Empire—since their exile there by Nebuchadnezzar (586 BC). Christianity spread among the inhabitants through those ancient Jewish communities. They lived side by side in the same villages. Today there are hardly any Jews left from the numerous Diaspora of antique lineage. As for Assyrian Christianity, it has declined considerably from the time of Arab-Islamic invasion, and particularly in the past half century.

It is this history of a long agony, interrupted temporarily by brilliant and peaceful periods, that Frederick P. Isaac, an Assyrian himself, has tried to recapture. His endeavor is not without difficulties as the frequent destruction of monasteries and churches—those reliquaries of libraries and history—of massacres, looting and exiles of Assyrian villagers have spread a silence of death over the centuries.

Isaac is an heir of this ancient Assyrian history, which he recounts in a simple and clear language. He also assesses his personal experience, which he decided to record at his son's request. The Assyrian Diaspora is now questioned by their second and third generation anxious to discover its roots abandoned by the hasty flight of the persecuted, and forgotten in the tribulation of exile.

Isaac's book exposes the religious apartheid condition of Jews and Christians under *shari'a*, the traditional Islamic law. He deplores the collusion, after World War I, of the Western colonial Powers with Muslim authorities against the indigenous religious minorities. The latter were betrayed and abandoned by England and France, the Mandate powers. "Thus—he writes—*Assyria was dismembered and its Christian people described as*



aliens, groups of different sects of unidentified nationalities... The aim of the key power brokers was to deny the Assyrians statehood." (p. 130). Though their country has been appropriated, he writes, the Assyrians are a nation in their own right.

In early 1922, the French and British colonial powers abolished the Assyrian Resettlement Project in their northern region of Mesopotamia. The rehabilitation program for the Assyrians was cancelled as well as its relief work and humanitarian assistance. The Christians were scattered without compensation, protection and shelter, they were robbed of their homes and treated mercilessly. England parceled out Assyria and "sold it to the highest bidder of the four neighbouring Islamic countries." Isaac's book is a vibrant call to remind the world of an ancient Christian people, sacrificed to the West's policy of Islamic appeasement. "The international community has a moral obligation to relieve the Assyrians from this intolerable situation." The Mandate powers had dispossessed and fragmented a small nation, a crime that must be redressed.

Since the two World Wars, the desire of the Assyrians has always been to live free from Islamic rule, in their own homeland. But "the West dashed their expectation for independence from the Islamic domineering rulers." To comply with Muslim policy, Western nations never considered the Assyrians a separate people, says Isaac, rather they robbed them of their homeland and delivered them to their traditional enemies. This policy of duplicity still continues today by the silence of Western governments, the media, and intellectuals regarding the fact that indigenous minorities in the Islamic land "are subjected to continuous oppression and humiliation. They live in total anxiety. They are in constant fear of losing their jobs, their properties and their lives."

In his conclusion, the author describes how Iraq "distorts the truth and falsifies textbooks of history and social studies about the Assyrians...as a part of its policy of the educational curricula that it teaches in schools." (p. 176). This policy is general in all the lands Islamized by Jihad. The same denial of Jewish and Christian history that preceded Islam is constantly enforced. It is epitomized by the Arab-Israeli conflict where Israel is called a colonial and usurper people in its own land, a dismissal of the whole Biblical and post-Biblical history on which Christianity rests. Europe's collusion with the PLO and its replacement policy fits well the duplicity described by Isaac concerning the Christians—but, in the case of Israel, this duplicity, which is constant with the Islamic refusal of the Bible, destroys Christianity itself.

Books Received

Title: *Altruism and Imperialism: Western Cultural and Religious Missions in the Middle East;*
Middle East Institute, Columbia University; Occasional Papers 4

Middle East Institute
Columbia University
MC 3340
420 West 118th St.
New York, NY 10027

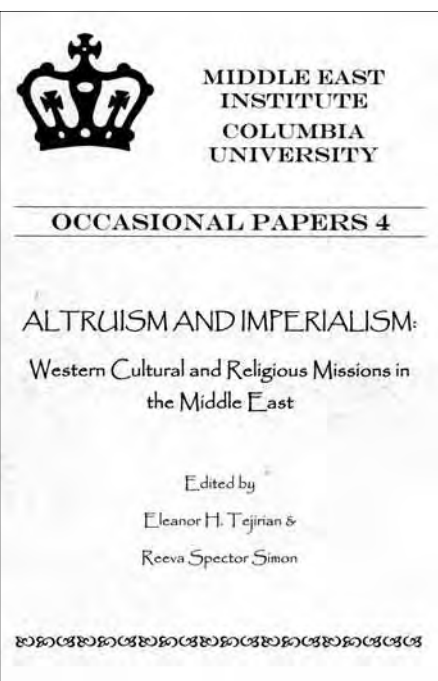
Editors: Eleanor H. Tejirian & Reeva Spector Simon

From the Introduction: "The Middle East and Western Europe have been linked through intellectual and religious, as well as

political and economic interpenetration for millennia. However, technical and military advances, and the accompanying shift in the balance of power over the past two and a half centuries left the region open to Western European and American imperialism. With it came intellectual and religious influence. As recently as the 1950's the Middle East was still regarded as a "mosaic" of peoples, languages, religions, and cultures where nation-states, the successors of multinational empires, ruled over populations of great ethnic, religious, and linguistic variety. Today, the Middle East has become far more homogeneous religiously than it has ever been, overwhelmingly Muslim, with pockets of Christians and a Jewish state (Israel).

"The papers presented in this volume examine one possible agent of this important demographic and cultural change. They were prepared for a conference held at the Rockefeller Foundation Conference Center in Bellagio, Italy, in August 2000 that was convened to look specifically at the Western missionary enterprise in the Middle East, both its religious and cultural manifestations. The goal was to bring together scholars from North America, Western Europe, and the Middle East to examine all aspects of the Western missionary enterprise in the Middle East, focusing on the political and social impact on the region as well as on the entanglement with the political and social currents of the Western countries from which it came.

"Missionary activity was, by its own description, altruistic, both in the Protestant evangelical efforts to save souls for their own sake and in the educational and medical enterprises it undertook when it became apparent that direct conversion was nearly impossible. However, it has frequently been regarded as part of Western imperialism and colonialism as it evolved in the nineteenth and twentieth centuries, an enterprise not usually regarded as altruistic. Deconstruction of the role of the missionaries in the Middle East by scholars involved in this project reveals that it was by no means monolithic, nor was it necessarily directly related to or supportive of Western imperial ambitions. Distinctions must be made between the relationship between the French colonial power to the Roman Catholic Church, the Mission Laïque, and the work of the Jewish Alliance Israelite Universelle, for example, and that of British and American imperialism to the Protestant and Anglican missions. Furthermore, as the discussions at Bellagio brought out, it is extremely important to be aware of periodization: that is, not only are there distinctions to be made among the different missionary groups and the Western countries from which they came, but significant changes manifested themselves within each group as to the philosophy and goals of the missionary enterprise as they evolved."



(Continued from page 15)

The Guilt of Diaspora

The Assyrian Diaspora carries with it guilt and responsibility. We are the survivors. Many of our compatriots continue to persist in staying in the Middle East because of dedication or lack of opportunity. Periodically life leads to arbitrary arrest, loss of professional position, and death. It becomes intolerable. Sons are drafted and put in the front lines of battle as during the Iraq-Iran War, daughters are carried off, as has happened regularly from our earliest records in the modern period. Lack of opportunity means not the lack of indoor plumbing, but the lack of opportunity to survive on a level playing field due to our ethnicity and Christianity.

We in the Diaspora need to deal with this problem of belonging to a homeless unprotected ethnic community on a continuous basis. Unlike Persians with a country that promotes their culture, we cannot collect taxes to support schools in diaspora or in the Middle East. We must work to support our families from our displaced positions and donate what we can to support any schools that we might have. Unlike Armenians, scattered also like us, we do not have an independent Republic where research on our culture and history can be promoted for the survival of our ethnic psyche. We must shoulder that burden ourselves, financially and institutionally.

Sometimes the guilt of being Assyrians unable to provide for our people drives some Assyrians away from the community entirely. Most times we lack institutional longevity due to the fact that all our secular institutions function on a volunteer level. At times we lack the ability to cooperate due to our different places of origin.

The 20th century forced bitter experience on us. We are fortunate however to have survived into the 21st century. Electronic media has given Assyrians in Diaspora new, undreamed of opportunities for communication, research, for real news to replace rumors deliberately instigated by those who would wish us to disappear. A new vision for seeking cooperation from the outside community in the United States and other Diaspora locations is allowing for the establishment of primary schools in Australia, language instruction for credit in parts of the Assyrian community in the United States, and working with local universities from the East Coast to California to promote self-knowledge, the preservation of our records, and the promotion of knowledge about Assyrians. All of this has led to a spirit of cultural revival. But this revival remains highly dependent on our own pocket books, our own vision and our own volunteer efforts. We have yet to take the steps taken by other Middle Eastern communities, even recent arrivals like Afghans, Iranians and Turks whose connections with the outside American community are bolstered by financial help from foundations and governments.

This is what it means to be an Assyrian in America. It means we face the fact that to succeed we must rely on ourselves. To preserve our roots in the homeland, we must work with others but rely on our own efforts. To adjust in America we must take advantage of its changing opportunities, remain flexible, and look to the past not as a source of depression and mourning for the heavy losses only, but for the inspiration provided by those who survived the 20th century. We are the fittest of their children. The century before us is ours. Vision, cooperation, technological advances are the tools we can use with which to survive into yet another century.

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(Continued on page 23)

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*Thank
You*





ning imagery and similes. The allegorical passages make this epic tale a milestone in the Assyrian literature. To analyze the various aspects of this epic requires a lengthier discourse. Instead, here is a translation of a passage from *Kateeny Gabbara*, Book I. In spite of the loss of poetic beauty and force of the original, this passage still rouses in the reader the will to resist despair and fight for the revival of a forgotten legacy.

In this passage a widow whose sons are taken captive by Shidda, the symbol of the enemy in *Kateeny Gabbara*, has pity on the youthfulness of Kateeny the hero, and tries to dissuade him from his perilous mission to confront the Shidda (female monster).

*Retreat from this path Kateeny,
Great is the power of the foe.
Let some years pass by
Until you grow in force.
On your face, that of a lad,
There is no trace of a beard yet.
The loss would be immeasurable,
If this valiant stature is cut down.
Innumerable are the brave and valiant ones
Who died on the black altar
The altar of the cruel Shidda*

In his answer Kateeny shows his unwavering resolve:

*Do not fear mother
Do not look at my age
Could be I'm not a famous brave
But it has never happened
That in the face of a challenge,
Kateeny has stepped back.
Listen to this promise,
that I make in the memory of my dead father.
The last day of Shidda is at hand.
Before the sun sets,
Before the moon rises,
Her death she'll meet by this hand.*

*By the truth of my soul,
By the light of this day,
I give you a sacred promise
Before the God of night,
Sets up his tent,
The enemy will lose its head.
No longer will it pass,
That Shidda seeps blood.
Wipe the tears off your eyes.
Before the sun sets,
Before the moon rises,
You'll embrace your sons in your arms.
Our men and maidens
She has stolen from us,
Their lives are entombed,
In mountain cliffs.
If Shamiram could hear,
She would bitterly weep for her kids,
Captive in their own land.
Rage is swelling in my chest,
It enflames my body.
It burns me like a fire ablaze.
If I do not put an end to Shidda,
Then it's best to lie down and die
As I would not be,
The son of Gilgamesh, the Ninevite.*

(Translation by Arianne Ishaya)



William Daniel lived most of his life as a lonely, unappreciated artist. He was hurt deeply, but never wavered in his love for his people. His lifelong goal was to serve and uplift his people with his God-given talents. In the dedication page of his publication *William Daniel's Creations* he writes:

"I dedicate this publication to the altar of the glory of a nation that was. Many tears have been shed for its present predicament. The foremost yearning and hope is to return to an age of understanding, educational attainment, and intellectual revitalization. This hope is my only consolation (P.7)."

In Memoriam



Anna Lachin

By Prof. Elionora Kramer, Tbilisi, Georgia

A one-year mass was celebrated on March 28, 2002, by Fr. George at Vake Memorial Park of Tbilisi, in fond remembrance of Anna Lachin. In attendance were many relatives and friends, both Assyrian and non-Assyrian, and many members of the teaching staff of the Tbilisi State University. Many other friends and relatives from Moscow and other towns, who could not attend,

had sent cards and called.

Anna was born in 1917 in Tbilisi to Baba (Babilla) and Nana-jan Lachin of Charbash, Urmia, Iran, into a family of 3 sisters and one brother. She attended the Assyrian School. In 1930's, while the Assyrian School was closed, she attended a Russian school.

Her husband, Mikhail Sarkisoff (Sargis), to whom she was married in 1935, died shortly before her.

Anna and I had been friends since the 1940's.

She was a devoted Christian, and lived by the principles of Christ's teachings. She was kind, forgiving, of gentle and loving nature, with a very positive attitude toward life, which made her loved by all who knew her. Anna enjoyed helping others; whether family, relatives or friends. She took special care of her nieces, whose mothers Elen and Esther were gone at an early age, and even their children. She was always glad to have her friends and relatives come to visit and made them feel at home.

Anna is survived by her daughter Laiyla, son Daniel (Danick), grandson Yura, and many nieces and nephews, including her long-lost relatives Julia and Abshalim David of Skokie, Illinois.

Our dear Anna and her love will always be cherished.



Esther Solomon Scherer

By Solomon (Sawa) Solomon, Lebanon, Tennessee

Esther Solomon Scherer, daughter of Sliwo Solomon and Susember Younathan Solomon, and wife of Lawrence Scherer, passed away on Saturday, November 17, 2002, at Parkview Memorial Hospital in

Fort Wayne, Indiana of congestive heart failure, at the age of 68. She was laid to rest on November 19th, in Lindenwood Cemetery with father Isaac of Saint John Antiochan Orthodox Church officiating.

Esther was born in Dohuk, Iraq, but was raised in Baghdad. She became a dress-maker and operated a shop with her cousin, Surma Kasha Goriel.

In 1966, she moved to the United States, where she lived with her brother. There she found employment at the prestigious women's dress shop of Fishman's in fort Wayne, Indiana.

In 1973, she met and married Lawrence Scherer, a decorated Marine Veteran of Viet Nam.

Esther traveled extensively in the United States and around the world.

She is survived by her husband, Lawrence, three sisters, Salte, Basso, and Susan, and three brothers, Yousif, David and Solomon (Sawa). She was the niece of Kasha Goriel Sulaiman



Milton Daniels

(February 28, 1925 – March 14, 2003)

Mr. Milton Daniels, the son of Younatan and Nanajan, was born in Hamadan, Iran on February 28, 1925. The second youngest of four sons, he attended Nusrat School in Hamadan and later transferred to the

American Missionary School, where he finished the Baccalaureate in Mathematics program and graduated in June 1942. After graduation and the early death of his father, he was admitted to the Abadan Institute of Technology on 5th September 1942. The Institute was established by the Anglo-Iranian Oil Company that operated the oil refinery in Abadan. Mr. Daniels studied Petroleum Engineering there and finished the five-year program in four years, graduating in June 1946 in the top ten percentile of his class.

Mr. Daniels was subsequently hired as a chemist by the Abadan Refinery, the largest facility of its kind in the world. He completed his initial training as a chemist rotating in different labs, i.e. Black oil lab, Aviation lab and Sulfur lab, and was assigned to work as the shift chemist. After the Anglo-Iranian Oil Company was nationalized and renamed the National Iranian Oil Company (NIOC), he was promoted and became Aviation chemist, taking over a position held previously by two British Engineers. Mr. Daniels' next assignment was to serve as a Process Engineer in the Black Oil Movement Facility. He later became the manager of Exports, Stocks and Shipping where he was always on call and responsible for handling 10-15 oil tankers on a daily basis. On November 23rd, 1963 the same day that President Kennedy was assassinated, Mr. Daniels was transferred to the Iranian capital, Tehran, to serve as an adviser to Mr. Saeed Naghavi who was in charge of Special Projects for the NIOC. At that time the government of Iran signed the first contract with the Soviet Union to deliver natural gas to Russia and the former Soviet Republics. Once again Mr. Daniels' ability, dedication and integrity were recognized and he was assigned as the Project Manager at Ahwaz Pipe Fabrication Company to oversee the production of up to 42" diameter pipes for the installation of the natural gas pipeline from the gas fields in southern Iran to the Soviet Union. This enormous project was completed in 1977 and the pipes were manufactured and laid 92 days early, generating savings of nearly one million dollars a day. For this impressive achievement, the late Shah of Iran awarded Mr. Daniels the "Three Crown Medal of Honor", and the "Grade Five Royal Medallion" (*Note – "Grade Five Royal Medallion" was the highest designated civilian medal of honor,

(Continued on page 26)

Victims of Scientific Jargon?

(Continued from page 17)

standable, because private enterprises would look for films, books, expositions, etc. destined for a larger public. Emmanuel de Roux fears that all these new changes may end up by vulgarization and simplification of scientific research in archeology, which means that only projects that promise to be sensational in the eyes of the public and are sure to produce big profits will be more likely to be funded. (Emmanuel de Roux, *L'archeologie vaut bien une messe médiatique*; Le Monde, 7 May 1998; p. 15) So, will there be anyone interested in Assyrians anymore?

In any case, whatever the reason for the reluctance to modify theories about the Assyrians may be, that's not our problem. After all, it's not our fault if we call ourselves Assyrians. Our grandparents in Urmi and Hakkari called themselves Sūrāye, and their language, Sūriṯh. Who started calling them Assyrians? Was it a mistake an irresponsible person made? Were they given this name to arouse their nationalistic feelings, to make them go and fight for a lost cause; a piece of land that no one intended to give to them in the first place? Was it an experiment on a group of mice?

Personally, I would rather call myself Nothing than to feel like a mouse. When people ask me: "So, what is your nationality? Where do you come from?", I feel like saying: "I'm really Nothing and I come from nowhere!". Then, if they say: "But, what is this language you are speaking with your son?", I feel like replying: "Ah, that? It's just Nothing". And, if they ask: "You seem to be Christian. Are you Roman Catholic?", I would rather reply: "No, we are not. We have a church of our own, but it is in fact Nothing!".

And, speaking of men and mice, are we really just victims of scientific jargon or victims of some political manipulation to squeeze and shatter us and reduce us to Nothing?!

These are some of the feelings shared and questions asked by many Assyrians today. But, setting negative and depressing reflections aside, we should remember that no one can victimize us unless we let them to do so. No matter what others, including social scientists, call us, we who call ourselves Assyrian today, have a language, a church, customs and traditions different from those of other people in this world. Therefore, we form a nation, or a people, or an ethnic group or a minority that exists today and has certain rights according to the international code of human rights. We must "feel" that our existence today counts, that we are not just a bunch of "Nothings". The essential point is that no matter what we are called, nobody can tell us that we do not exist and no one can deny us our rights. No one can take away our present identity, our traditions, our language and our church from us if we stick to them, nurture and nourish them. These are even more precious gifts that our ancestors have handed down to us. They are even more precious than gold and diamonds. We must give our heritage the high place it deserves in our hearts, protecting it and handing it to the next generation.

The only way we can prove our identity is by preserving our heritage, and we should continue to do so with courage, determination and perseverance, because, sooner or later, archaeologists are bound to find the lost links between the ancient and the modern Assyrians.

In Memoriam

(Continued from page 25)

the first four Royal Medallions were awarded only to the Military).

Milton Daniels' last promotion was to serve as the Deputy General Manager of the Ahwaz Pipe Fabrication Company. He also served on the board of the NIOC and acted as the special assistant to Mr. Mossadeghi, the Chief Executive Officer of NIOC as a technical advisor. Mr. Daniels represented NIOC at several regional and international conferences and seminars. Mr. Daniels was in line to become the General Manager of the Ahwaz Pipe Fabrication Company when the Iranian revolution took place and he decided to retire. In 1979, after thirty years of loyal service, Mr. Daniels retired from the NIOC and immigrated to London, England, where he lived until his passing.

Milton Daniels is survived by his wife Larissa - the daughter of Isaac and Anna Radeh, whom he met in Abadan and married on August 4, 1964, in Tehran - daughter Monica, recently engaged, and son Richard who recently returned home after completing his education in the United States.

Milton Daniels was active in the Assyrian community at a young age. In Abadan he joined the Assyrian Association of Abadan and Khoramshahr early on and soon was elected President. During his tenure as President, the Association secured land and built an Assyrian community center in Abadan that housed the Shooshan Primary School, the Church and the Social Hall. These facilities benefited Assyrians of all ages and enabled them to preserve their culture and heritage. After Mr. Daniels transferred to Tehran, once again his passion and dedication for his nation continued. He joined the Assyrian Association of Tehran and was elected President. Among the many attributes that made Milton so humble and unique were his larger than life heart and the spirit of giving without the thought of return. He gave indiscriminately and quietly. He gave to his family, his friends, and the needy. Among his many charitable contributions was his donation to the Assyrian Aid Society of America's Medical Assistance Project that supplied medicines and medical equipment to the Assyrians in Bet-Nahrain.

Milton had a very warm and sociable personality and liked nothing better than spending quality time with friends, sharing poetry, jokes and political discussions. He was charismatic, had a magnetic personality and attracted people from all walks of life. In recent years, as illness started taking its toll, he was forced to spend more time in bed, but he never gave up on friends and family, and kept in touch by phone. He nourished his mind by reading and often slept with books laying on his bed. He was an active man, a funny man, and a gentleman who loved life and loved to live.



خبرنامه که حقیقت خبر می‌آید

فَلْيَعْلَمُوا أَنَّهُ هُوَ
يُحْيِي الْمَوْتَىٰ ۖ وَهُوَ ذَٰلِكُمُ
الْمُبْدِي



خُذُوا قِطْعَةً لِمَدَّةٍ مُدَّةٍ
 فَمَنْ حَمَلَ حِمْلًا مِنْ بَيْنِ رَجُلَيْنِ
 فَدَعَا بِهِمَا بِصُلْبٍ ذَوَا حِمْلٍ
 دَعَا بِهِمَا 29 حِمْلًا مِنْ بَيْنِ رَجُلَيْنِ
 2002 لَمْ يَمْ حَمْلًا دَعَا بِهِمَا

تَحْمِيْلًا: دَعِيْبٌ اَوْ هَذِيْبٌ، حَذُّ 99 حَتَّى.

[illegible][illegible]

حَمِيدًا دَمْدَمًا لَمَلًا يَتَقَدِّسُ وَيُجَنَّبُ جَدُّ قَدًا دَامًا
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حَتَّىٰ 1918 مَاتَ فِي حَرْبٍ جَدِيدَةٍ تَمُوجُهَا أَمَاجِيقُ
مُحَارَبَاتٍ دُمُودِيَّةٍ مِنْ زَمَانٍ لَحِيشَ مَضَتْ دَلَمَقَاتُ أَمَاجِيقِ
تَحَوَّلَتْ، وَفَعَلَتْ، وَمَعَدَتْ أَمَاجِيقُ 29. أَمَاجِيقُ مَاتَتْ
لِجَلَسِ مَاتَتْ حَتَّىٰ يَلْقَىٰ أَمَاجِيقُ أَمَاجِيقُ
دَعَلَتْ، فَسَبَّ تِلْكَ أَمَاجِيقُ أَمَاجِيقُ.

حَتَّىٰ فِي ١٩٢٠ خَمْسًا دُمْتُ "فِيكَ مَهْجُورًا"
لَيْتَ لِحَدَّثِ، لَيْتَ دَعَوْتَ، وَهَلَسْتُ، مَحْمُولًا بِم

سجھتا مہاشیہ۔ اُدیہم جیتا مم کڈ سڈ، جیتا د ۱۹۲۲ء
متسا مہاجش کہ لکھا دیلم دیلیکتا، ہجیتا
د ۱۹۲۴ء فجلش متسا لکھا دجڈکا، ہجکا دقلم
Signals. آکا سہ پیلش حل مسودکا ڈکا کہ دل
سکا دہمشکا۔

حیثہ، د 1927ء جب محمود علی صاحب نے ممبئی میں
 مہاراجہ کی دلچسپی دیکھی۔ یہاں علی صاحب نے
 لکھنا شروع کیا کہ وہاں کی زندگی کی حالت۔

مع تَؤَد تَهْمَتِيَا د 1933 مَسَا عَجَلِي مَحْمُودَا دَتَبَدب
تَلِيْدِي، هَاْمَا حَصَلِي تَا مَنِيْدَهَا قَنَا، حَذَا دِلِيْلَتَا مَحِيْدَا،
لِيْع حَذَمَا دِنَسَا.

[illegible]

لە ٢٥٠٠، مەنسە مەزەھەسە سەدا دەخەدا لەدا نەدا نەدا
 ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠
 مەنسە، ١٩٨٠. ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠
 مەنسە، ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠
 مەنسە، ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠
 مەنسە، ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠ ١٩٨٠

مَنْ جَاءَ يَحْتَجِ إِلَى الْمَجْدَةِ دَهَبَ لَهُ ذَلِكَ
 خَدَّاهُ، مَنْ جَاءَ يَحْتَجِ إِلَى الْكَلْبِ، دَهَبَ لَهُ
 كَلْبُ حَقِيقَةٍ يُدْهِمُ مَوْلَاهُ. مَنْ جَاءَ يَحْتَجِ إِلَى الْبُكَ
 يَحْتَجِ إِلَى الْمَجْدَةِ: بَعْدَهُ، يُعْزِزُ، هَلْ يَحْتَجِ
 إِلَى دَهَبِ حَقِيقَةٍ دَلِيلُ مَنْ يَحْتَجِ إِلَى بَدَنِ يَسْتَأْذِنُ لَهُ
 مَوْلَاهُ سَلَامًا.

مَنْتَا مَحْدُوسًا لِي 22 يَتَى لَسَدِي دَبْتُوهُ خَا دَب
 خَدُوهُ خَبِي دَاوَدِيهِ لِي هِي دَب، لِهَدَا دَلِي، لَسَا
 دَمَدِي لِهَدَا دَاوَدِيهِ سِي دَمَدِي دَا دَلِي لِي دَلِي
 دَمَدِي لِي لِهَدَا دَلِي دَلِي، لِهَدَا دَلِي دَمَدِي
 دَا لَسَدِي دَمَدِي.

[illegible]

بِأَنَّكَ إِذَا جِئْتَ بِمَنْ تَدْعُوهُ إِلَى دِينِكَ
 فَاسْتَأْذِنْهُ خَلْفَ بَابِهِ، وَلَا تَكُنْ مِنَ الْفَاجِرِينَ
 وَلَقَدْ جَاءَ مِنْ أَهْلِ الْيَهُودِ يَحْبِقُوا دِفْعَةً
 لِمُوسَى أَنْ يَقُولَ لَهُ دَعُنِي آتِيكَ، فَمَنْ لَمْ
 يَأْتِكَ فَتَكُنْ مِنَ الْخَاسِرِينَ
 وَلَقَدْ جَاءَ مِنْ أَهْلِ الْيَهُودِ يَحْبِقُوا دِفْعَةً
 لِمُوسَى أَنْ يَقُولَ لَهُ دَعُنِي آتِيكَ، فَمَنْ لَمْ
 يَأْتِكَ فَتَكُنْ مِنَ الْخَاسِرِينَ
 وَلَقَدْ جَاءَ مِنْ أَهْلِ الْيَهُودِ يَحْبِقُوا دِفْعَةً
 لِمُوسَى أَنْ يَقُولَ لَهُ دَعُنِي آتِيكَ، فَمَنْ لَمْ
 يَأْتِكَ فَتَكُنْ مِنَ الْخَاسِرِينَ

ಕುಟುಂಬ ಸೃಷ್ಟಿ, ನೂತನ ಧರ್ಮ, ನೂತನ ಸೃಷ್ಟಿ ಸೃಷ್ಟಿ

[illegible]

دَاتَ حَاجَلَسَفَرِ حَمَّاسَ حَمَّاسَ حَمَّاسَ حَمَّاسَ
 يَحْدَاثَ دَاصِدَسَ (يَحْدَاثَ) كَمَ لَدَا، حَمَّ
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جَدِّ سِيٍّ لَبِّ هَمْدًا لَبِّ حَبِّ حَزَّادٍ دَعَا
 مَوْلَانِي مَسْجِدٍ دَهْلِي دَحْشَتِي دَحْشَتِي
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 مَوْلَانِي لَحْدَانِي. مَوْلَانِي مَوْلَانِي
 حَزَّادِي حَزَّادِي دَحْشَتِي، مَوْلَانِي
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 قَبْلِي مَوْلَانِي. "مَوْلَانِي"
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 دَحْشَتِي لَحْدَانِي مَوْلَانِي دَحْشَتِي
 لَحْدَانِي حَزَّادِي مَوْلَانِي مَوْلَانِي، مَوْلَانِي
 مَوْلَانِي، مَوْلَانِي دَحْشَتِي مَوْلَانِي؛ مَوْلَانِي
 دَحْشَتِي لَحْدَانِي دَحْشَتِي دَحْشَتِي
 مَوْلَانِي لَحْدَانِي لَحْدَانِي مَوْلَانِي
 حَزَّادِي دَحْشَتِي مَوْلَانِي؛ مَوْلَانِي
 مَوْلَانِي لَحْدَانِي مَوْلَانِي دَحْشَتِي
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 مَوْلَانِي مَوْلَانِي مَوْلَانِي مَوْلَانِي

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ממשלה (מחלוקת)

مل ۵۵۵۵ ۵۵۵۵ ۵۵۵۵

4

[illegible]

7

۱. میخانه گیتی، حاکم جفر، جبهه، تحصیل، کلیه
 ۲. داتا، خفایا، مکتب، مذهبخانه، دین، دین، دین
 ۳. گزین، حاکم، حاکم، حاکم، حاکم، حاکم
 ۴. مذهبخانه، جبهه، مذهبخانه، حاکم، حاکم، حاکم

4

مَدَنِيَّةٌ هِيَ اِلَهِدُ ، تَهْلِكُ مَحَلُّهُ جَفْرٌ ، دَسَمَهُ جَهْرٌ ، وَتَجِيءُ
 مَدَنِيَّةٌ هِيَ دَسَمُ لَمِيذَةٍ ، تَسْمُوهُ مَدَنِيَّةٌ ، وَتَجِيءُ مَدَنِيَّةٌ
 وَتَجِيءُ دَسَمُهُ ، تَجِيءُ جَفْرٌ ، تَجِيءُ لَمِيذَةٍ
 وَتَجِيءُ دَسَمُهُ لَمِيذَةٍ ، تَجِيءُ لَمِيذَةٍ ، وَتَجِيءُ جَفْرٌ .

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[illegible]

مَنْ لَمْ يَسْمَعْ دَعْوَةَ رَبِّهِ ، حَذَّوْا دَعْوَةَ جَهَنَّمَ ، حَتَّى يَخْرُجَ مِنْهَا دُخَانٌ ، حَتَّى يَكُونَ مِنْهَا رُجُلٌ ، حَتَّى يَكُونَ مِنْهَا رُجُلٌ ، حَتَّى يَكُونَ مِنْهَا رُجُلٌ .

၄

مَن يَحْبِبْ لِقَائِي ، يَحْبِبْ لِقَائِي ، هَذِهِ مَسْجِدِي
 يَحْبِبْ مَسْجِدِي ، يَحْبِبْ مَسْجِدِي ، هَذِهِ مَسْجِدِي
 مَسْجِدِي ، لَيْلِي ، مَسْجِدِي ، مَسْجِدِي
 مَسْجِدِي ، مَسْجِدِي ، مَسْجِدِي ، مَسْجِدِي

اِنِّیْ سَاجِدٌ، اَھْلَ اَیْمٰنٍ مَّوَدِّعٍ
 دَعْوِیْہٖ سَاجِدٌ لَدُوْغِیْہٖ دِیْنِہٖ سَاجِدٌ
 دَعْوِیْہٖ سَاجِدٌ دَعْوِیْہٖ سَاجِدٌ، دَعْوِیْہٖ
 دَعْوِیْہٖ لَدَعْوِیْہٖ لَدَعْوِیْہٖ دَعْوِیْہٖ
 دَعْوِیْہٖ لَدَعْوِیْہٖ لَدَعْوِیْہٖ لَدَعْوِیْہٖ





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حَيْثُ: 1968، لَهَا لَعْدُ بِحُجَّتِهَا
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۱۹۹۵ء میں، جیڈیٹس سہیلیٹس میں
 حجتہ آسمانہ Theory طبعاً لکھنے کے
 سہیلیٹس کے موضوعات میں سے
 حجتہ آسمانہ، جیڈیٹس "لکھنے کے
 صفات کے ساتھ ساتھ لکھنے کے
 لکھنے کے ساتھ ساتھ لکھنے کے
 لکھنے کے ساتھ ساتھ لکھنے کے

حیدرآباد، ستمبر ۲۰۰۰ء، آج
 صوبہ دکن، صوبہ ایلہس کے لیے
 "Atra Project" کے لیے

ܠܥܝܢܐ ܕܡܪܝܢܐ

ܡܪܝܢܐ ܕܡܪܝܢܐ
ܡܪܝܢܐ ܕܡܪܝܢܐ

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مذہب ♦ مذہب

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4 - کہ انہیں دیکھنا دیا، چاہے
مذہب (سب) وہ دیکھیں
مکہ، انہیں دیکھنا دیا۔

[illegible]

من مہاجرت جملہ

5
 كَذَلِكَ نَقُصُّ عَلَيْكَ مَا مَنَّ اللَّهُ عَلَى عَبْدِهِ
 أَن يَبْدُئَ الْفَلَأَ يُذْهِبَ عَنْكُمُ الرِّجْزَ الَّذِي
 أَتَاكُم بِهِ ثُمَّ لَا يُغْنِي عَنْكُمْ كَيْدُكُمْ
 شَيْئًا وَلَا تَأْسَى لِلَّذِينَ أُكْفِرُوا فَايُوْسِسُوا
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هَجَلْ دِيَم: هَمَجَلْ لَخْتَلْ دِيَمَجَلْ لَهْمَجَلْ
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قَبْلَ دِيْمَاوَه لَمَّا:

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مَحَبَّةٌ هَذِيحَةٌ لِحَاوِلَةِ مَحَبَّةٍ قَسِيَّةٍ.

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