



Established 1964



NINEVEH

Publication of the Assyrian Foundation of America



Speakers at the Assyrian American National Federation Convention.

L. to R.: Sargon David (Canada), Abraham Staifo (Sweden), Antoni Yalap (France), Aryo Makko (Germany), Nicholas Al-Jeloo (Australia) [Absent: Sargon Audisho (USA)]

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POLICY

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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From the Editor:



Participants at the 70th Annual Assyrian American National Convention which took place in Rosemont, Illinois witnessed what many felt was a most positive highlight of this year's event. The highlight was a group of speakers, including Assyrian activists from Australia, Belgium, Canada, France, Germany, Kazakhstan, Netherlands, Sweden who joined their Assyrian American colleagues comprised of mostly youth in a series of public lectures, seminars, and panels.

This increased level of participation by such a unique group not only offers hope for the continued progress of Assyrian activism worldwide but it lays the foundation for a future international leadership of Assyrians. While many participants packed their bags and went home after the convention, the work of this dedicated group of Assyrians was just getting started. Within days after the convention, an email distribution list was developed where plans were under discussion on how to better develop a formal international body for students and professionals to serve the Assyrian Cause.

An additional side benefit of this network is that the Assyrian youth, regardless of their geographical, religious, or tribal affiliation, are learning about each other and about the rich spectrum that Assyrian people possess in terms of language literature and culture. Eastern Assyrians and Westerns Assyrians are learning more about the major dialects, Turoyo and Swadaya. A few are serving as role models by mastering both dialects such as Nicholas Al-Jiloo and Sargon Donabed, both of whom are graduate students in Syriac/Assyrian Studies. Unlike previous conventions, it is now common to hear both dialects of Assyrian as you make your way between functions.



Assyrians are no longer surprised to hear Turoyo in the predominantly Swadaya speaking community of Chicago and Detroit.

These meetings of course, could not have happened without the support of the Assyrian American National Federation (AANF) which opened its doors for such events at the convention, and by their efforts to continually work on re-inventing itself to better serve the Assyrian American communities. One would hope that such international panels become a standard event at the convention and build further on its momentum to make the AANF leadership a more inclusive body as far as age groups and religious affiliation are concerned.

A quick review of the age group makeup of the participants of such conventions would show that the majority are under the age of 30, while the majority of the AANF leadership and its affiliates are above 40 years of age. This age gap, which occurs naturally in every community organization, begs the creation of an AANF sanctioned special task group to analyze this issue and work with this international youth network to resolve it. This will allow for a smoother transition of leadership in the future as well as to eliminate the possibility of alienating groups, both young or old.

Finally, one must realize that none of the above could have taken place without the surge in internet usage among Assyrians. All the dialogue and planning that is currently taking place between these youth groups is taking place over the internet. It is the duty and responsibility of all of us to support such groups and their efforts within our communities worldwide and on the information super highway.

From Our Readers

Dear Editor:

I enjoyed reading my first copy of Nineveh magazine. I would like to comment on the article by Ms. Madeleine Davis-Moradkhan and suggest supplementing her prescription for Modern Assyrian pride and self-esteem. I agree very much with the suggestion that personal accomplishments should be the source of self-esteem. Also, the fervour with which our early Christian ancestors spread Christianity to China and India can be a source of pride to many in our community. Let us also not forget the contribution of some Nestorians in transmitting their knowledge about Science to Arabs and Persians. (See 'How Greek Science Passed to Arabs' by O'Leary).

However, I suggest we cultivate pride in secular aspects of our culture as well. For instance, why not also appreciate the beauty of our language through the poetry of Yosip BetYosip or Ninos Aho or, through the literature of William Daniel? How many of us can recite their poems from memory? Furthermore, let us support, all those who are working in the creative arts in this century for a people without the Arts is a dead people in my humble opinion.

Sincerely,
Melody Ghahramani
Canada

Dear Mr. Mikhail:

On behalf of the Board Members of the Assyrian Union of Greece, I would like to express my sincere thanks for the financial support that the Assyrian Foundation of America recently sent us through Father William Yakob, in the amount of \$ 5,000.



I cannot properly express our appreciation for your kind gesture. Your assistance is very valuable and definitely provide some relief to the Assyrian families who live in Greece and are facing many difficulties; problems that include the basic daily needs, difficulty finding employment and problems with communicating. The demands we are facing in supporting our people in need are also increased due to the fact that we receive no official assistance from the state or any of its services.

I would also like to note that you are always welcome to visit us and the Assyrian community here in Greece, thus offering us a chance to show you our gratitude and recompense your kindness even with our poor means available.

Thank you for not forgetting the Assyrian community here in Greece and we hope that you continue to remember us in the following years.

Sincerely yours,
Kyriakos Batsaras,
Chairman of the Assyrian Union of Greece.



From: *The Tree of Life*, Vol. XVI, Issue 1, Summer 2003

The Assyrian Foundation of America Gives \$ 50,000 for Refugee Relief Program

"On Sunday 8 June 2003 the general membership and the Board of Directors of the Assyrian Foundation of America (Berkeley, California) approved a \$50,000 designated donation to the Assyrian Aid Society of America for emergency refugee project in North Iraq.

"Immediately upon its receipt, the \$ 50,000 was sent via bank wire transfer to the Assyrian Aid Society -Iraq. The desperately needed funds are being used for the continuing Assyrian refugee relief efforts in North Iraq and now Baghdad as well."

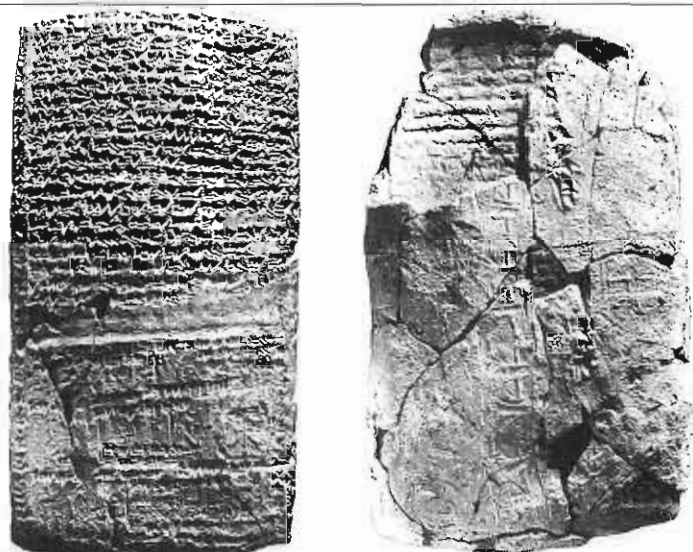
As most of our readers know, the situation in Iraq is still quite unstable. There is political uncertainty and much of the civic and economic infrastructure of the country is still being reconstructed.

There are estimates of more than 60% unemployment, and even those who do have jobs may not be getting paid regularly, especially those employed by public agencies.

The situation seems to be somewhat better in the north and much worse in Baghdad, where even electricity and drinking water is not always available.

Please, continue to help as much as you can. The situation is desperate and the need is immediate. As a not-for-profit organization, we depend on your donations to be able to assist with the many areas of need in Iraq and elsewhere.

We also encourage our readers to contact their respective governments and lobby on behalf of our people in Iraq.



Clay tablet with its envelop from Nuzi, second half of the 15th century B.C. (see p.7)

Letter from Amman, Jordan

Frankie Sarmo

Dear Editor:

I write to give you some updates on the condition of Assyrians here in Amman, Jordan.

We now have more than 250 families in Amman; some of them have been here since 1994.

Those who had applied for refugees visas prior to 2003, about 30 families, are now receiving their papers. But, those who have applied more recently have not received a reply, yet.

Four new families have recently arrived from Iraq. They say things are more available now; however, security is a major concern.

Many of those who have come to Jordan from Iraq, have sold their homes and all their belongings, so now they feel it would be very hard to go back, especially without a job. However, I believe if things become more stable in Iraq, majority will return..

The refugee community here is in great need. We receive no help from the state, and depend on help from our people living in Europe, America, and Australia. However, unlike the other refugee communities here, like the Armenians who are no more



Committee members of the Assyrian Church of the East in Amman, Jordan:

Right to left (front row): Frankie Y. Sarmo, Deacon Odisho A. Nona (President), Yonathan O. Adem

Right to left (back row): Nimrod Y. Slivo, Paulus S. Dinkha, Ashor D. Dadesho

land and work for our people through all the difficult years.

Second, we see many people from different Assyrian parties coming through Jordan on their way to Iraq to establish branches of their organizations in Iraq.

When I visited Mr. Narsa (William Warda) in Syria three years ago –at the time he was the director of political affairs for ZOWAA- I asked him why they are not trying to unite the various Assyrian parties in order to work as one. He replied that when ZOWAA was established and started to work more than twenty years ago, there were no other organizations working for Assyrians in Iraq. Now, every one has established his own party with a few members and wants to assume the leadership of our people. Where were these people a few years ago?

I only hope that our organizations can join their forces and work together for our people in these very difficult times rather than to fight and try to destroy each other.

Finally, I am including a few pictures of Assyrians in Amman.

Sincerely,
Frankie Sarmo



From the right to left: Frankie Sarmo, Patros Odisho, Hormiz Rehana
Taken 8/2001



Deacon Odeasho Awraham Nona with the choir of the Assyrian Church of the East in Amman

than 20 or 30 families but receive much more help from their fellow Armenians, both financially as well as through their lobbying efforts within the governments of their respective countries, your organization is our main source of help.

I have even seen some Assyrians from the USA and Canada coming through Jordan on their way to Iraq for business deals, like selling automobiles, but, have not even helped their own relatives who are here.

I, also, would like to comment on what I saw on *Assyria Sat* TV a few days ago. My friends and I were very surprised to hear Mr. Sargon Dadeasho say that he hated ZOWAA and insulted both ZOWAA as well as its leaders. This was even more surprising since we believed that *Assyria Sat* TV was established to bring our people from around the world together, not to destroy what has been built so far, especially in our homeland.

First, the majority of Assyrians of Iraq know ZOWAA very well and either have or want to join the organization. ZOWAA and its leaders are from Iraq and continue to live in our home-

Assyrians Mourn The Passing of Patriarch Raphael

Assyrian International News Agency (<http://aina.org>)

On July 7, 2003 Assyrians (also known as Chaldeans and Syriacs) of all denominations and from all communities were saddened by the passing of His Beatitude Raphael Bedawid, the Patriarch of the Chaldean Church. Mar Bedawid finally rested in Beirut, Lebanon, following a long, debilitating illness. Always ecumenical and a known unifier, Mar Bedawid was universally respected within his Chaldean Church as well as the other sister Assyrian Churches including the Assyrian Church of the East, the Ancient Church of the East, the Syriac Maronite Church, the Syriac Orthodox Church, and the Syriac Catholic Church.

Born in Mosul (ancient Nineveh) on April 17, 1922 to Mariam Nissan Bedawid and Yousif Abdelahid Bedawid, Raphael Yousif Warda had five brothers and one sister. The ancestral family home originated in Bedareh near Zakho. Mar Raphael began his training for the priesthood at the age of 11 at the Patriarchal Seminary in Mosul. The gifted young Raphael was received in Rome at the age of 14. Due to his exceptional abilities, the usual minimum age requirement for entrance into the seminary in Rome was waived by Cardinal Fomozoni Bwendi. Mar Raphael was consecrated a priest in October, 1944 in St. Antonios Church in Rosekom University. Then, in 1946, Mar Raphael obtained his doctorate degree "Summa Cum Laude." His dissertation was translated from Latin to French and published by Cardinal Tesseran.

In 1956, Mar Raphael was commissioned to Karkuk to become the Patriarchal Vicar. Shortly thereafter, in 1957, Mar Raphael was ordained Bishop of the Amadia district of northern Iraq at the unprecedentedly young age of 35. The diocese of Amadia was greatly enriched under the guidance of Mar Raphael. During his tenure, Mar Raphael developed several Chaldean centers in Amadia, Araden, Shamkan, completed the Sacred Heart monastery for nuns, and established libraries.

The eight years following his appointment as bishop saw increasing attacks¹ by Kurdish paramilitary forces in northern Iraq. The escalating attacks against Christians in northern Iraq

by Kurds culminated in the looting of the Bishopric as well as the sacking and burning of the library and calligraphy collections that Mar Raphael had painstakingly established and tirelessly nurtured. In 1966, Mar Raphael was transferred to Beirut, Lebanon where he and his sister's family ultimately maintained their personal residence.

Mar Raphael returned to Iraq in 1989 for the Chaldean Bishop's Holy Synod call to elect a new Patriarch following the death of Mar Pulus Chekho II. On May 21, 1989 Mar Raphael was elected Patriarch of the Chaldean Church. Mar Raphael's most

noteworthy achievements as Patriarch include being a primary catalyst for establishing an Iraqi Christian Council for all Christian Churches, the establishment of Babylon College for Religious Studies, and the establishment of the Catholic Bishops Conference in Iraq.

In recent years, Mar Raphael stirred controversy within the Chaldean Church with his declaration that his ethnic ancestry was indeed Assyrian and that the term Chaldean referred to his Church affiliation. The bold declaration by the Chaldean Patriarch himself was widely viewed as a stinging reprimand of a newly emerging radical fringe separatist group within the Church bent on establishing a new separatist identity for Chaldeans. The Patriarchal statement instead bolstered the mainstream unionist Chaldean position espousing national unity with other Assyrians.

Perhaps what most endeared Mar Raphael to all Assyrians whether they be called Assyrians, Chal-

deans, or Syriacs was his tenacity and rootedness in his ancestral home. For, despite the pressures, intimidation, interference, and persecution by the Iraqi government, Mar Raphael pointedly and steadfastly maintained the two millennia long legacy of the Church of the East by maintaining the Holy See of the Chaldean Church of Babylon in Bet Nahrain (Mesopotamia). Mar Raphael was the penultimate survivalist, often having to navigate between the welfare of his Church and the suffocating Arabist policies of the Baath government. At times, the pressures were too great and Mar Raphael needed a brief respite in his newly adopted home in Lebanon, but even there neither in his heart nor in his official capacity did he ever abandon his ancient roots.



Mesopotamian Treasures to Tour US

-The Baghdad museum is lending some of its greatest treasures to the US, just months after fearing much of it had been looted.

The museum in the Iraqi capital was hit by a wave of looting in the days following the fall of Baghdad. But, after recovering much of what was thought to have been stolen, the Iraq museum is keen to show off its items of cultural importance.



Gold necklace, from the Nimrud Collection

Among the valuables which will form part of a traveling exhibition is the collection of Assyrian Jewelry known as the Nimrud artifacts.

The priceless array of 650 bracelets, necklaces, royal tiaras and semi-precious stones is thought to be among the greatest archaeological finds of the 20th century and dates from the 8th century BC.

It was discovered in the tombs of Assyrian queens and princesses during excavations near the northern town of Mosul between 1988 and 1992.

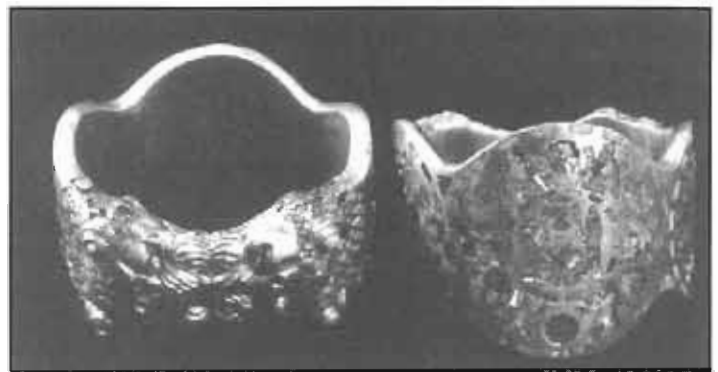
It was among the pieces that were thought to have been lost during the looting but was later recovered from the Central Bank where it had been deposited in the 1990's.

The Sumerian 'Warka Vase', dating from 3200 BC, will also be allowed out of the country.



The 'Warka Vase', returned to the museum

The vase, which was discovered in 1940 in the town of Samawa, was one of the artifacts looted from the museum in April. It was then found by three men who handed it back to the authorities, with the museum paying them



Gold bracelets, from the Nimrud Collection

"expenses".

"We are working on a traveling exhibition, which will be mounted for the first time in the United States within six to eight months," said Pietro Cordone, an Italian envoy charged with overseeing Iraq's cultural activities.

"Along with these pieces of extraordinary beauty, including bracelets with clasps that still work, the American public will also be shown the Warka Vase, a unique piece made of alabaster dating back to 3200 BC which portrays scenes from everyday life."

New Lamps for Old

The Assyrians of North Battleford, Canada

Dr. Arianne Ishaya
San Jose, California

This article is in commemoration of 100th anniversary of the settlement of the first Assyrian colony in North Battleford, Canada. It is the saga of an immigrant community whose members did not forget their own in good and bad times and offered work, support, and guidance for one another. Although small in number, they contributed significantly to the religious and civic institutions of North Battleford.

This article would not have been possible without the valuable contributions of Margaret Stewart and Donald Backus who provided me with up to date information on the community in the form of newspaper articles and other documentary material about the Assyrians of North Battleford.

"The Canadian West has no greater settlement story than that of the Assyrians who landed on Canadian soil, January 1, 1903" (N. Battleford News Optimist, June 22, 1979)

The last week of September 2003 marks a historical time for the Assyrians of North Battleford as the local Assyrians; together with Assyrian guests from other cities in Canada and the U.S.A. commemorate the 100 years of the arrival and settlement of Assyrians in this city. In its December 18, 02 issue the Battlefords News Optimist, in an article titled *A great Way to Mark Anniversary*, stated: "Assyrians have made a huge contribution to the life of the Battlefords. They and their descendants have started up many important businesses and enriched the cultural and religious life of the area. They've also been great contributors to the agricultural community." The North Battleford Ar-

chives Committee "with the help of members of the local Assyrian community, plans to preserve their history via computer and eventually see it go on line-complete with sound and video-on the Saskatchewan Archives website."

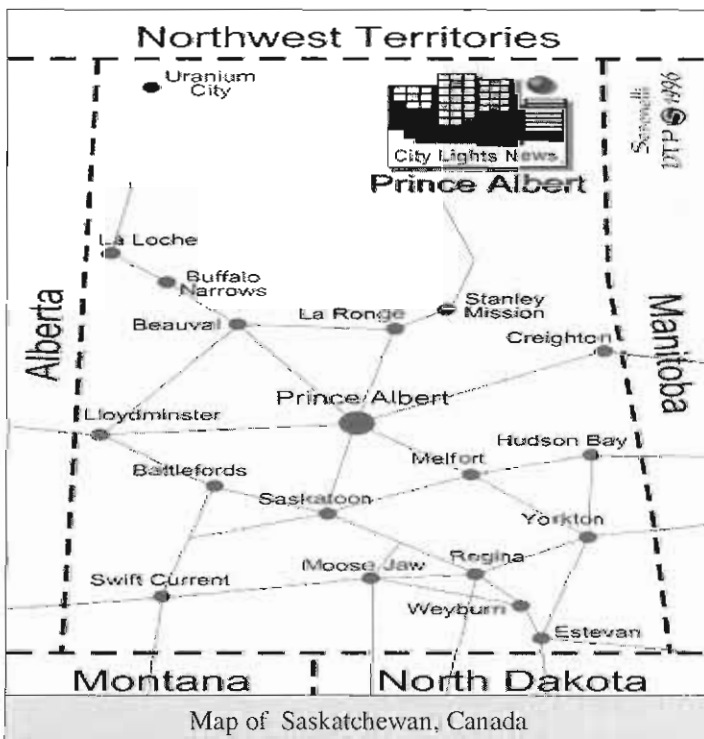
On the day of commemoration, the Archives Committee has planned a historical presentation honoring the many contributions that the Assyrians have made to the community including the placement of a memorial cairn to mark the site of the first encampment of the Assyrian immigrants.

The Assyrians are among the very first settlers of North Battleford. The mastermind behind this venture was Rev. Dr. Isaac Adams. He is the first and the only person who engineered a mass migration of Assyrians to North America. He initiated two resettlement projects to Canada: one in 1903, the other in 1907. Both have been unique in the history of Assyrian migration overseas. They were the sole planned group projects composed of families—and not merely men—intended for permanent resettlement abroad. In hindsight Isaac Adams saved the lives of the people he brought over to Canada since thousands perished during World War I uprooting of the Assyrians in Iran and Turkey.

Portrait of an Assyrian Leader Rev. Dr. Isaac Adams:

The name of the Rev. Isaac Adams will always be cherished by his people here. He is enshrined in their hearts as one who gave them "new lamps for old" on these western plains; and guided their footsteps in the strangers' land.
(N. Battleford News Optimist June 22, 1979)

Isaac Adams was born in the village of Sangar, near the town of Urmia, in 1872. At the age of six he lost his father who had gone to Russia as a migrant worker. Subsequently the village Agha (landlord) confiscated their land on the pretext that his father had owed him money. The mother and five children were left in the care of their relatives. Adams writes in his journal that he came under the influence of the Presbyterian mission where he attended school. Upon reading the passage from the bible that says "Cut thee out of thy country...into a land that I will show thee", this modern day Abraham decided to leave on his own to the promised land, America (Adams 1900:24). In 1889 he entered the United States border at the age of 16 and made his way through the customs with less than \$6:00 in his pockets when the regulations for entering the country required a minimum of \$25.00. With the help of the Presbyterian Board of Foreign Missions, he studied to become a minister. Meanwhile having learned the ways of the middle class in the west and its fascination with the things "exotic", Adams traveled throughout North America on a 45-day lecture tour dressed in his picturesque native costumes where he spoke on the culture of the Per-





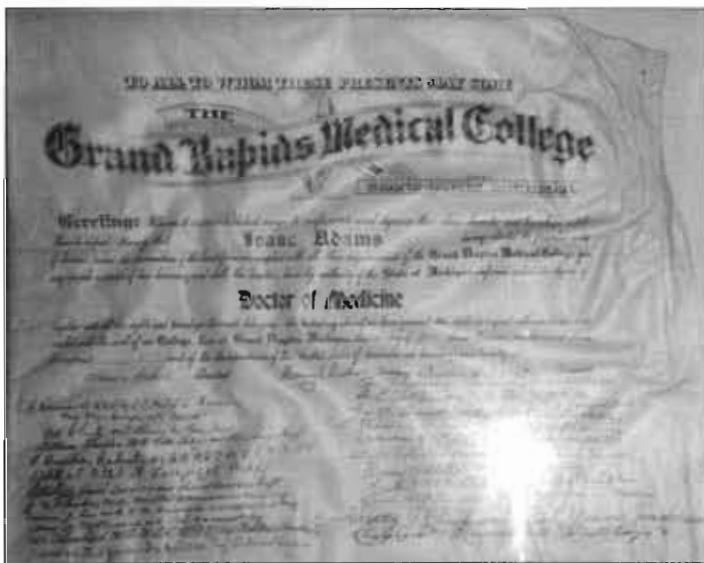
Rev. Dr. Isaac Adams

graduated from the Grand Rapids Medical College. Having secured his American citizenship, Adams returned to the old country and married Sarah, the daughter of the prominent physician, Hakim Israel. Sarah was only 15 and it appears that her parents were hesitant to marry their daughter off to live in a far away land. But Dr. Adams could not be dissuaded. He persisted and finally overcame their hesitation.



Rev. Dr. Isaac Adams and his bride, Sarah

sians and the traditions of the Muslims and Christians. He sold his photographs and raised money with which he opened mission schools in various Assyrian villages when he returned to the old country. In 1897 Rev. Adams returned to the United States to pursue his studies in medicine. Three years later he



Rev. Dr. Isaac Adams' medical school diploma

As early as 1902 Isaac Adams had planned to settle a large group of Assyrians in California where the climate is close to that in Urmia, and where he believed that the Assyrians could exercise their traditional skills in the growing of orchards and vineyards. But when he inquired about the possibilities for homesteading, the immigration official in Sacramento enlightened him that public lands sufficiently large for a colony were no longer available in the region. This was true because by that time most of the land in the valley was in private holdings. He had better luck with Canadian immigration officials whose government's policy was to settle and develop Western Canada into a major wheat and cereal producing region in the country, and did not discriminate against immigrants of a different creed or country (Hall 1975). So he took a colony of 36 men and women composed mostly of his own relatives and friends to Western Canadian prairies which were opened up for homesteading.

"New Lamps for Old":

It was in the Fall of 1902 that 36 Assyrians under the leadership of Rev. Dr. Isaac Adams, left on six horse-drawn carts (Arabanas) from Urmia, Iran towards the Turkish border. Their names make familiar reading to the Assyrians of California who



Hakkim (Dr.) Israel and his wife, Shalim

are the descendents of these pioneers. In the group were Isaac Adams, and his family, his two brothers Joseph and Abraham with their families, and their cousin Solomon Backus. These were all from the village of Sangar. From the town of Urmia they picked up Esakan Shabaz, his wife Mirvat, and his nephew Bob, whom he brought as his own son. From the village of Gavilan Aushani, Samuel Jacobs and his brother Elishaw joined them.. From the town of Tabriz that was on their way, they picked up the families of Michael George and his brother Peter. These two families were originally from Sangar, and were related to Isaac Adams. Banosha, a lonely woman, and Samuel Baba also cast their lot with the group. A Turk nicknamed "Knife" joined them as well. Other families among the early pioneers are Jacob Adams, Elisha George and family, Sargis George, Benjamin George, Pete Badal, Shirin George (daughter of Michael George), and the families of Samuel Robin, Daniel Lazar and Samuel Lazar, Avshalim George, Philip and Able Tamraz.

After they crossed the robber-infested Iranian-Turkish border, they took the train to Israel and then to Hamburg in Germany. There they boarded a steamship called "Assyria" and sailed across the Atlantic Ocean to Halifax in Canada. On board the ship Abraham Adam's wife, Rebecca gave birth to a baby girl. They named her "Assyria", after the name of the steamship. They landed in Halifax on New Year's Day, 1903. From there they took the train to Winnipeg, where they spent the winter. In spring of the same year they traveled by train to Saskatoon, and after purchasing the necessary equipment there, they followed the old Battleford trail on carts. Then they ferried the North Saskatchewan River and landed on the north bank. Their first act was one of worship. Dr. Adams gave thanks to God for His bounties and mercies and for keeping them safe during their

arduous journey. They encamped in tents in a clearing of bush and poplar on a site where today stands the Saskatchewan Provincial Hospital in the city of North Battleford. (See map) But the northern spring gusts drew them eventually to a dug out on the side of a hill until they built themselves a large one-story substantial house, 30 feet by 50 feet with walls that were two feet through. (Wetton, Celia. Saskatoon Star Phoenix. date nd.). They lived in this communal hall like one large family until each family built a house and moved out. Dr. Adams sent his young wife to school so that she could learn English and home economics. Their first son John was born in 1908.

A visit to the North Battleford Cemetery is an excellent historical site. The tombstones with Assyrian inscriptions are a landmark signaling the presence of Assyrians oceans away from their original homeland. Mrs. Khanna Samuel Lazar, the mother of Harvey Lazar of Turlock, California wrote the inscriptions. See sample pictures.

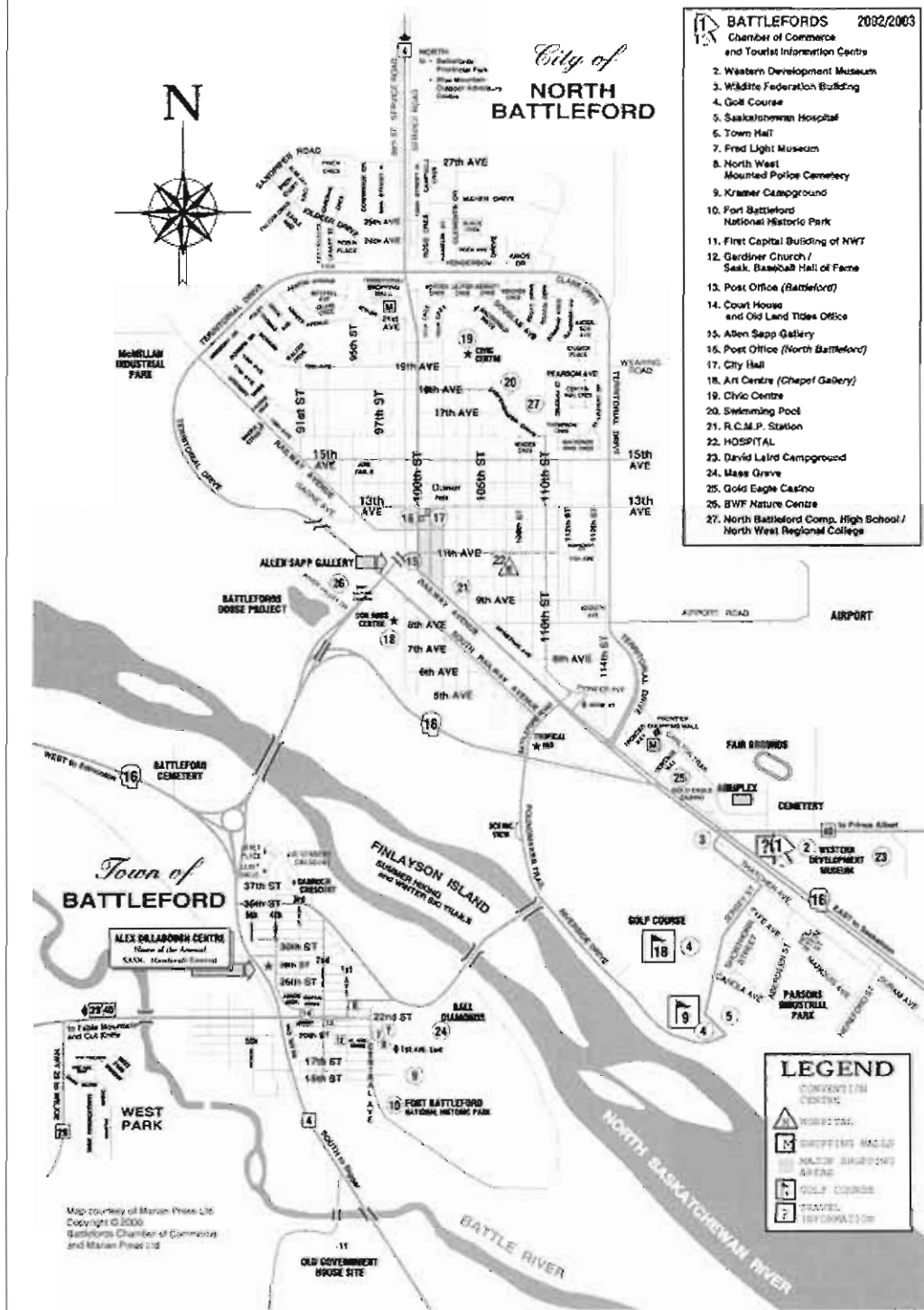


The Assyrian Pioneers

Source: Old Tombstones with Assyrian Inscriptions:

| | |
|--------------------|-----------|
| ESAKAN SHABAZ | 1861-1936 |
| ODISHAW SHABAZ | 1857-1932 |
| SAMUEL ROBIN | 1899-1939 |
| MICHAEL GEORGE | 1850-1934 |
| ABRAM ADAMS | 1865-1915 |
| SARAH GEORGE BADAL | 1852-1918 |
| AWEGAIL JACOB | 1893-1919 |
| ELISHAW JACOB | 1877-1931 |
| MARY JACOB | 1891-1942 |

THE BATTLEFORDS



each plot. A quarter section could be purchased at \$10.00 and another quarter could be preempted for \$3.00. There were long queues and people had to wait day and night to register their sections. The Assyrians filed for homesteads soon after their arrival. Dr. Adams purchased a quarter section where later the provincial hospital was built. (See the circle marked 5 on the map of North Battleford.) Michael's homestead later became part of the C.N.R. right of way. On a current map Daniel Lazar's homestead would be across the shopping mall. (See map.) In 1903 there were very few farmers in the area. The closest town, Battleford, was some miles away from the Assyrian encampment. The town had seen a period of boom a decade earlier, but in 1903 it was experiencing a setback as the railway had bypassed it in favor of other cities. Movement of cargo constituted a problem and imported goods were very expensive due to the high freight rates. Farmers were therefore not attracted to the area because they could not market their produce if they settled there. The Assyrian colonists engaged in subsistence farming and for their source of cash they went to town for any jobs available in unskilled labor, an arrangement with which they were already familiar, as they had practiced it in the old country. The colony prospered in the first few years. The land was virgin and it produced much more than they had ever had in one season back home. Sarah Adams is quoted to have remarked that the cabbages grew so large that they did not fit within one person's arms. Even work in town was much more remunerative compared to the old country.

In the meantime the Canadian Northern Railway officialdom bought large tracts of land around the Assyrian homesteads and to the utter dismay of the inhabitants of the town of Battleford, decided to divert a line, which was supposed to go through the town, to this area. In a short time a settlement arose which within a year developed into the prosperous town of "North Battleford". New business and people, mostly from England or British settlers from Eastern Canada, poured in. In March of 1906, a year after the railroad reached the area; the settlement acquired the status of a village. Four months later the population had reached 565, and the vil-

| | |
|--------------------|-----------|
| BENJAMIN GEORGE | 1886-1969 |
| JOZAL ODISHAW | 1880-1945 |
| JOSEPH ODISHAW | 1874-1950 |
| MARY SHABAZ BACKUS | 1867-1942 |
| RACHEL GEORGE | 1863-1949 |
| SAMUEL LAZAR | 1891-1947 |

The First Homesteads:

In 1902 land was already surveyed and quarter sections designated by number. The number was on a steel pole in front of

lage was officially incorporated as a town. This gave the Assyrians plenty of opportunity to find work. Some hauled bricks with a team of oxen; others laid water and sewer lines, or found other types of work in the booming construction market and on the railway. For example, Moses Backus as a 14-year-old new immigrant worked in the construction of King Street School. Later he hauled bricks with a team of oxen to build the Saskatchewan Hospital, and laid water and sewer lines for the city of North Battleford.

Esakhan Shabaz and his wife Mirvat who had come in 1902, had a farm and a large house at that time. They had no children of their own, but had adopted their four years old nephew Babajan (Robert or Bob), who became a lawyer later. Esakan Shabaz opened a candy store. He also invested in the building of a billiard parlor named *Modern Billiards*. Many single males used to live at Esakhan's. They used to sleep in the attic. Their beds were made with straw, and covered with blankets. This was a temporary accommodation for the single males until they got married or brought their wives over to Canada. Esakhan's wife Mirvat and Rebecca, Dr. Adam's sister-in-law used to do the housekeeping. It was lots of work. They had to bake everyday. Men helped with heavier tasks. These men had built a small shack on their farms for summer use. It was made of wood and plastered over with mud. But on Sundays or in winter they were all at Esakhan's. They used to sing, dance, and drink vodka or wine. Later, when their wives and children arrived, they built



Rev. Dr. Isaac Adams' Family

larger houses on their farms with stove, closets, and covered the dirt floor with linoleum.

The three Adams brothers formed a small corporation. They bought a "steamer" and a set of ploughs. Their plan was to plough other farmers' fields and work as "land breakers". Their very first attempt was a disaster. A British farmer hired them, but the steamer failed to operate shortly after the work had started. As they did not know how to repair the machine, they were told to be gone. In the autumn they made a second attempt and bought a separator (a winnowing machine which separates the wheat from the straw) and instead of the steamer they used fourteen teams of oxen. This failed too because, as a British informant put it, "It was out of proportion to their experience and the farming situation in the area where farming was still

done on a small family scale."

In 1906 the settlers had saved enough money that they were ready to send passage money and bring their relatives over from the old country.

Isaac Adams went to Persia in 1906, and in 1907 returned with another colony of 40 Assyrians. The new settlers purchased land in the White Wood area 7-8 miles N.E. of the town of North Battleford. This land proved to be of much better quality. It was flat, had excellent soil, and was free of rocks. The drawback was the crops on it were exposed to freezing. A few of the settlers who were exasperated with the rocks and the swarms of mosquitoes near the river plots of the 1903 settlement, abandoned their homesteads and relocated to the second site. But good land was not enough to ameliorate the situation for the Canadian farmer in those days. With the agricultural technology limited to human and animal power, it was not easy to break a sufficient amount of land for cultivation, particularly if the unit of labor was the family. Quarter-section farms were inadequate for dry farming. A half section would be viable, but then it needed more labor than one family could afford. The government expected to develop Western Canada into a farming region, but it was not prepared to subsidize the farmers. Consequently approximately 57% of (six out of ten) farmers failed and moved out to towns (McGinnis 1975). The Assyrians were no exception. Like most farmers they were part-time laborers, and as farmers they practiced mixed farming and livestock raising for subsistence. Year after year the crops failed; they were hit by frosts before the farmers had a chance to take them off the ground. Dr. Adams had to obtain relief for the hard hit families. By 1914 most Assyrians had moved out of farms and settled in a section of town that was called "Chism Town".

In a 1972 interview, Mike Odishaw, one of the early Assyrian farmers recalled:

At that time the Assyrian farmers had a terrible time. They did not know how to farm in that climate. Everything would freeze on them. My father was fortunate because his land was situated on the hill and crops had more chance to escape freezing. The rest of the Assyrians lived off the land. They hunted wild game, and they cut wood and sold it in town for cash. The Assyrians fared better than the rest of the farmers in the area, because they were used to hard life. Land was cleared by hand and horse plows were used. Around 1920 a great change occurred. The International Harvester Company built a brush breaker, and steel wheel tractors. Then people began to break more land more effectively. The result was farming on a larger scale and less freezing. When land is open it has less chance to freeze because of the breeze that can go through.

Shirin George Robin an early Assyrian pioneer described a typical Assyrian farm in early 1900's in the following way:

Most Assyrians practiced mixed farming. The George's kept pigs, chickens, cattle and horses. They also grew wheat and oats. The barn and the house were built with wood and plastered over. They had a well from which they pulled water for use. They had a stove for cooking and warming up the house. They came to the city on ox carts to buy flour, sugar tea, and clothing. They were mostly self-sufficient. Plowing was done by horse-drawn plows. For threshing they had a machine. Assyrian farms were near each other, the borders touching. A mile and a half walk would bring you to your neighbor's farm.

In 1910 the provincial government paid Dr. Adams a good price for his homestead because his land was selected for a government project, the Saskatchewan Provincial Hospital. He decided to move to California and establish a new colony there. He urged the Assyrians of North Battleford to join him. Only one of his brothers, Joseph, and Odishoo Backus did. His other brothers Abraham (Abram) and Jacob stayed in North Battleford. Jacob was killed doing military service during World War I. Abraham (Abram) died in a fire in 1915. Abraham had eight

children: two sons William and Paul, and six daughters. When Dr. Adams got settled in Turlock, California he helped his nephew William to relocate. William in turn moved his sisters to Turlock. Assyria got married in Turlock and is buried in San Francisco. Abraham's other son Paul stayed in North Battleford and his offspring relocated to various cities in Canada.

In subsequent years more Assyrians joined the colony in North Battleford either on their own, or through the help of relatives already there.

ASSYRIAN DESCENDENTS



In about 1925, members of the Assyrian community, one of the major groups which settled in North Battleford in the early 1900s, posed for a picture in front of what was then the Library, and is now the Allen Sapp Gallery. During the recent NBCI reunion, the community had its photo retaken by Battleford photographer Bob Hewitt. Above is the old picture. From left, back row: Moses Backus, Solomon Backus, Michael George, Nick Jacobs, Lydia Jacobs, Dan Odishaw, Joe Backus, Katie Baba (Simons), Nina Backus, Joseph George, Robert Esaw, Sargus George, Ephie George, Sarah Esaw (Curry), Robert George, Isaac George, Absolom, Michael Odishaw, Elisha Odishaw, Sam Lazar. Middle row: Mrs. Baba, Rachel George, Mrs. Anna Backus, Mrs. Solomon Backus (Bodsey), Mrs. Joseph Odishaw (Goze), Joseph Odishaw, Rev. Eshoo, David George with Albert George at knee, Katoon George, Sam Esaw with Bill Esaw on knee, Mariam Esaw, Deborah Adams, Khanna Lazar. Front row: Alice George (Mirza), Sarah George (Sonoski), Bob Backus, Joe Backus, Sandy Backus, Elsie Odishaw (Yonan), William (Moe) George, Susie Jacobs, Mary Jacobs, Kahanna George, Jennie Esaw (Hushagen), Johnny Esaw, George Odishaw, Andy Lazar, Fred Lazar. New Photo, back row, from left: Larry Backus, Lee Odishaw, Bob Odishaw, Ron Odishaw, Alvin Odishaw, Pat Odishaw, Mabel Adams, Wilfred Adams, Don Backus, Jerry Backus, Lynn Backus, Suzanne Odishaw. Third row: Mark Odishaw, Chris Odishaw, Bob Beach, Marie Outnall, Clara Ismail, Anne Odishaw, Linda Meyers, Irene Adams, Dick Robin, Lydia Backus, Alsinah Backus, Bill Esaw, Dana Backus, Matthew Moses, Helen Pugsley, David Odishaw. Second row: Richard Odishaw, Jim Odishaw, Shirley Lecorre, George Robin, Yvonne Odishaw, Margaret Beach, Johnny Esaw, Edward Odishaw, Gladys George, Danny George, Tom Condon, Bobby Backus, Gail Backus, Joe Backus. Front row: Fran Backus, Esther Odishaw, Tim Yonan, Troy Yonan, Jesay Yonan, Tom Yonan, Mike Odishaw, Maude Odishaw, Nina Backus, Joseph George, Khanna Condon, Robert Backus, John Backus, Leroy Pugsley.



A third wave of immigration to North Battleford occurred after WWI. This time the newcomers were refugees who were uprooted from their homes during the WWI holocaust that wiped out two thirds of the Assyrian nation.

In 1923-24 twelve settlers came from Marseilles, France. They were all originally from the Urmia region, but during World War I they had fled and lived for several years in refugee camps, and then had gradually made their way from Baghdad to Marseilles, where there was a small refugee enclave at the time. These twelve individuals belonged to two families. One family consisted of David George, his wife and two children, and his niece Nina whom he raised as his own daughter after the death of her father, his brother. George had sent his younger brother Benjamin to Canada with the 1907 colony, and was now joining him. The second family consisted of the rest of Backus brothers. The history of the migration of the Backus family starts with the 1903 colony. There were six brothers in this family. The eldest brother Solomon had left Sangar with his uncle Esakhan Shabaz with the first colony. In 1906 he had helped his younger brother Moses Backus to come to N. Battleford with the second colony. The two brothers homesteaded and sent money to their parents in the old country. As a consequence their father Peera became so prosperous in Sangar that he was unwilling to immigrate to Canada. Instead, he asked his two sons to return to the old country. After the two brothers got their passports and were ready to return, World War I broke out in Europe and they could not travel. Instead, the two brothers sold their farm and joined the army. Moses was sent overseas; but Solomon was not. Solomon worked for Esakhan in the *Olympia Candy Store*.

Following the uprooting of the Assyrians from their homes during WWI, the rest of the Backus family fled Iran leaving all their property behind. They lived in Baquba refugee camp in Iraq. Solomon and Moses sent their parents passage money and helped the family to relocate to Marseille, France where there was a small refugee enclave at the time. From there they planned to bring the family over to Canada. In Marseille the family consisted of their father Peera, their mother Sonia, and their 4 brothers: Elia (eli) with his wife Una and a child, Envia (Joe), Samuel, and Baba (Robert). In addition a young woman named Sopia was brought as a wife to Odishoo, Peera's brother. Odishoo was living in Turlock, California at the time. He had a large family. His wife had died, and he sent passage money to Peera to bring him a wife. The matchmaking was arranged by the parents of the girl and the Backus' who had become friends while staying in Baquba refugee camp. Peera had also brought Avshalim, Sonia's nephew from the refugee camp to Marseille.

In 1923 Solomon and Moses sent passage money to bring this group over to North Battleford. But Peera had trachoma, and was denied passage. Since Sonia refused to leave her husband behind, Samuel stayed with his parents, and the rest left for Canada after two months stay in Marseille. In 1936 Joe who was unmarried, returned to Marseilles, and with the recommendation of his parents married a distant cousin and brought her with him to N. Battleford. It appears the Marseilles transit colony served as a bridal reservoir for the Assyrian bachelors in North America.

Altogether the rate of emigration from this city was much higher than that of immigration into it. Most of the Assyrian families applied for immigration visas to the United States and left to join their relatives there. Others moved to other cities in Canada in search of better work opportunities or to escape the



Albert Adams

cold. Those who chose to stay permanently in N. Battleford were prosperous enough not to want to relocate. The Assyrians who made North Battleford their hometown proved to be exemplary citizens.

They worked hard but with determination and perseverance they farmed, established businesses and educated their children so that they could enrich the fiber and strength of their adopted homeland." (Nordstrom, Inez. "People and Places". The Battleford News Optimist)

In 1972 there were 46 Assyrian men, women and children left in N. Battleford. Of these 26 were full Assyrian. None of the 1903 settlers remained in the city. They had either out migrated or had passed away. Of the 1907 colony only Shirin George Robin was alive.

Community Profile:

An unusual group of people often referred to as "Presbyterian" began arriving in North. Battleford in 1903 from Iran." (The Battlefords News Optimist, Sept. 25, 2002)

The Assyrians, with Rev. Dr. Adams as their minister, were the first Presbyterians in the region. When Dr. Adams left for Turlock California, they brought a new minister, Rev. Eshoo

who continued providing them service in their own language until 1940's. (See group picture.) Then they joined the St. Andrews Church and remained its backbone throughout. They served in various capacities as treasurers, ushers, and elders of the church. The church choir was full of Assyrian youth and the Assyrian women were very active in charity work as members of the church ladies auxiliary. Their handicraft and baked goods had eager takers. In most homes grace was said before meals and children were taught to say the Lord's Prayer preferably in Assyrian. In a special ceremony at St. Andrews Presbyterian church on the 80th anniversary of the arrival of Assyrians to North Battleford, Lieutenant Governor C. Irwin McIntosh remarked: "It is a matter of record today that almost half of the elders of St. Andrews are descendants of those first settlers. They have made a contribution to our city and to our country which belies their numbers." (The Battlefords News-Optimist, 1983)

Assyrian Businesses:

The candy industry in Canada is a big business but how many are aware that a few short years ago North Battleford had its own candy manufacturing industry?
(Nordstrom, Inez. The Battlefords News-Optimist)

The founder of the candy industry in North Battleford was no other than Esakhan Shabaz. He opened *The Olympia Candy Store* in early 1900's. Solomon and Moses purchased the business after Esakhan passed away in 1926. Moses had learned the trade in Saskatoon and made his own candies. He was a skilled candy maker and his recipes include such varieties of confectionery as sugar cream, caramels, assorted toffee, marshmallows, chocolates, buttercups, tutti-frutti, and peanut brittle. In 1959 Sandy Backus turned it into Sandy's Coffee Shop, a modern day version with soda fountain and marble topped ice cream tables.

There were other businesses owned and operated by the Assyrians of North Battleford. Among them are:

-Olympia Candy Store: Owners: First E. Shabaz; later Solomon and Envia (Joe) Backus

-Madison Billiards Owner: Moses Backus later passed on to sons Joseph and Donald

-Picadilly Grill Owner: Eli Backus

-Bob's Barber Shop Owner: Robert Backus

-Patricia Confectionary Owner: Sam Esaw

-Lazar Dry Cleaning and Tailor Shop Owners: Daniel and Sulton Lazar

-North Battleford Tannery Owner: Fred Lazar

-Beaver Billiards Owner: Tom Yonan

-Modern Billiards Owner Bob Shabaz

Battleford Furniture Owners: Richard and Chris Odishaw

-People's Cab Owners: William and Albert George

-J.R.'s Distributors, Dispensing and Catering Owner: Robert Odishaw

-Korner Store Owner: Shirley LeCore (Robins)

-Capital Grocery Owners: John and Thirza Odishaw

-Sandy's Coffee Shop: Owner: Sandy Backus

Various individuals among the Assyrians of North Battleford obtained prominent positions in the community and in the country. Johnny Esaw was the vice president of sports for the CTV television network. Moe and Jeep George coached and man-

aged some of the most successful hockey teams in the community's history, and along the way, helped many residents have successful hockey careers. Mike Odishaw, one of the many Assyrian- descended elders of St. Andrews Presbyterian Church in North Battleford, was reeve of the RM of North Battleford for many years. Dick Robin was a member of the North Battleford Public School Board for many years. In 2002 Chris Odishaw was not only the owner of a successful furniture business in the Northwest, he was in his second turn as president of the Battlefords Chamber of Commerce. David Odishaw operated a successful jewelry store for many years and also was a Chamber director. (The Battlefords News-Optimist Dec. 18, 02)

"To forget one's ancestors is to be a brook without a source, a tree without root."

The inscription above is on one of the four plaques that the Assyrians dedicated to depict their history in North Battleford. This was done on the occasion of the 80th anniversary of the settlement of the colony in this region. "The plaques, housed at the Western Development Museum, are dedicated to the memory of the first Assyrian settlers in Saskatchewan and to their beliefs in religious freedom which led them here. The contributor of the historical material, Mrs. Margaret Stewart of North Battleford, is the granddaughter of Michael George, one of the settlers who arrived in the area in 1903." (Battleford Telegraph August 24, 1984.)



Abraham family; 1912

The descendants of the pioneer generation of Assyrians who still live in North Battleford in 2003 are Robert, Donald, and Lydia Backus, Margaret Beach Stewart, Richard Odishaw, Tom and Tim Yonan. These were full Assyrian. Part-Assyrians were: Chris Odishaw, Sandra High Backus, Bob Odishaw, David and Don George, Kathy Beach (Margaret's daughter), David Odishaw, Candice and Mark Odishaw (Richard's children).

The Assyrians had remained zealous about their ethnic identity, even though assimilation and geographical dispersion had eroded many Assyrian customs that remained alive in the community until 1940's. Few spoke Assyrian at the turn of the 21st century. Nevertheless they preserved their ethnic identity at the same time that they were proud that they had wholeheartedly embraced the Canadian culture and nationality.

Ancient Assyrian Names of Men and Women Analyzed in Their Cuneiform Context

Zack Cherry, *Department of Assyriology, University of Uppsala, Sweden*

The names of many Assyrian kings are still better known to us in their biblical forms despite the fact that our knowledge of almost every aspect of the ancient Assyrian civilization has increased dramatically, especially after the excavations in the Assyrian heartland and deciphering its cuneiform script in the middle of the nineteenth century.

We continue to write the names of the Assyrian kings such as Tiglathpileser, Shalmaneser, Sargon, Sennacherib and Esarhaddon in the same way that they are written in the Bible although we know that their biblical forms are distorted and include many orthographical errors caused by the ignorance of the writers of the Old Testament.

Even the Greek writers rendered many ancient Assyrian names in a corrupted form. Ashurbanipal's name, for instance, was actually Aššūr-bāni-apli ("Ashur is the creator of the heir"); but his name was distorted by the ancient Greek writers to Sardanapalus. Likewise, the Old Testament rendered the name as Asnapper (Ezra 4, 10).

We know now from the Assyrian cuneiform inscriptions that the king Tiglathpileser was actually called Tukulti-apil-Ešarra ("My trust is the son of Ešarra [= temple of Ashur]"); Shalmaneser was called Šulmān-ašarid ("Shulman is the foremost"); Sargon was actually Šarru-kin(u) ("The king is true"); Sennacherib was in reality Sin-aḫḫē-erība ("Sin has replaced the brothers"); and Esarhaddon was in fact Aššūr-aḫu-iddina ("Ashur has given a brother").

The ancient Assyrian cuneiform writing system employed a series of determinatives i.e. signs that appear, without themselves being read, before or after certain words to indicate their specific class. Accordingly, the feminine personal names were usually preceded by the determinative (𒌷). The masculine personal names, on the other hand, were preceded by the determinative (𒍪). The words were either written phonetically i.e. with cuneiform signs expressing single sounds and syllables, or logographically i.e. with cuneiform signs expressing ideas. Otherwise, the words were written with both syllables and logograms. The same thing applied to writing personal names as well. Hence, to write the name of the Assyrian queen Zakūtu syllabically, the Assyrian cuneiform script with its transliteration and transcription in Latin script would come out as follows:

𒌷 𒍪 𒍪 𒍪 𒍪 𒍪 > 'za-ku-tu₂ > Zakūtu

Occasionally, Assyriologists realize new and additional phonetic values for the cuneiform signs. This, of course, results in a different or more accurate reading of certain words including names. A good example in this regard is the divine name Ninūrta (the warlike god) which is written with two

cuneiform signs i.e. (NIN + URTA). Previously, the second sign i.e. (URTA) was misread in this name as (IB) and the name was rendered erroneously as Ninib.

In examining the ancient Assyrian personal names, we understand of their context that the name was normally given to a child soon after birth. Some names were used for both genders and are distinguished only by the preceding determinative. Examples of such names are Bässī or Bässia ("My pride"), Burāšu ("Juniper") or Bānītu-tēreš ("Banitu has desired").

In most cases, the names have a religious character or express a fact e.g., Aḫātī-ṭābat ("My sister is good"); a wish e.g., Aḫātu-lāmur ("May I see the sister!"); or they forward a supplication e.g., Ištār-rēmāni ("O Ištār, have mercy on me!"); or they simply signify the relationship of the person to divinity e.g., Nikkal-gimri ("Nikkal is my totality") or Bēl-asūrī ("Bel [= the Lord] is my richness"). The names are either composed of a single word e.g., Bāniū ("The creator") or a compound making up a sentence consisting of two to five words e.g., Aššūr-ina-qāti-ṣabat ("O Aššūr, take care of!", lit. "O Aššūr, take into hand!").

Furthermore, the Assyrian personal names, whether masculine or feminine, can be classified into different categories. Some are made up of terms expressing thanks such as "God gives the child," "God names the name of the child," "God determines, i.e. the birth of the child". Other names convey thanks for the reliability of the divine word. Still, others express desires or wishes such as "asks for the child," "asks for the blessing of God," "asking for stability," "asking for reward, success and wealth," "wishes for health of the child," "wishes for development of the child," "wishes for longevity," "wishes for divine protection" or "wishes for physical production". Names may also express a complaint, for example "a complaint call," "a complaint sentence in form of a question or a negative statement" or "a complaint in a wish form".

Additionally, some names were meant to express "replacement" or "compensation" i.e. to consider a newborn child as a replacement or embodiment of a recently deceased family member. The Akkadian (Assyrian-Babylonian) language has many possibilities that clearly express the replacement through naming. The verbs *rābu* ("to replace, requite"); *tāru* ("to return, become again"); *paḫāru* ("to gather, assemble") and *šalāmu* ("to be intact") are employed for that purpose. Furthermore, there are other classes of names that are classified as "greeting names" and "hypocorism" or "profane names".

Some of the compound names have as their first, second or third element a divine name e.g., Aššūr (the national God of the Assyrians), Mullissu (the celestial queen, the mother goddess and consort of Aššūr), Ištār (goddess of war, also called Šarrat-Nīnua "queen of Nineveh") or Gula (goddess of healing). Other



names simply include the word *ilu* ("God") or incorporate a temple's name instead e.g., Ešarra (temple of Aššur); and Esagila or Esagil (the main shrine of Marduk/Bēl in Babylon).

Shortening of names occurred in a way that the shortened form could still be meaningful and fully intelligible by itself. In addition, changing of names occurred for the benefit of prestige. A good example in this regard is the name of the Assyrian queen Zakūtu ("the clean") which is the Assyrianized version of her Aramaic name, Naqī'a ("pure"). Notably, the queen's new name is almost a direct translation from Aramaic to Assyrian. In addition, when Sennacherib named his son Esarhaddon as the heir apparent, he assigned him the more appropriate, though cumbersome, alternate name Aššūr-etel-ilāni-mukīn-apli ("Aššūr, prince of the gods, is the one who established the heir"). More to the point, the king Ashurbanipal's name was most probably his throne name rather than his name by birth, and was perhaps bestowed upon him when he was nominated as the heir apparent to the throne of Assyria. Nevertheless, other dignitaries kept their original name even after becoming a member of and holding a high position within the Assyrian royal family. For instance, the Assyrian queen Sammu-ramat ("the high heavens"), with whom the legendary Assyrian queen Semiramis is strongly identified, did not change her original West Semitic name.

The great number of Assyrian names that Assyriologists have

collected in the course of time come primarily from sources such as clay tablets, written in the form of letters or documents, as well as from inscriptions. Other sources are the "lists of specimen names" and "lists of female specimen names" which, luckily, were unearthed in modern times. Many thanks are due to the ingenuity of the Assyrian scholars who compiled these lists in the ancient times for the sake of research. Without such lists we would never have been able today to retrieve names such as Ekurša-lāmur, Mullissu-šabtinni, Kippat-māti-šarru-ušur, Erištu, Ilē'i-ilī, Issār-nēmattī, and many others which would have been lost forever.

For purpose of illustration, two short lists of some ancient Assyrian names, for both genders, are provided below. For accurate reading of the names listed, it is recommended to follow the guidelines for pronunciation provided in footnote (i).

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Names of Women

Ahāt-abīša ("Her father's sister")
Amat-Bēl ("Female servant of Bēl")
Amat-Nikkal ("Female servant of Nikkal")
Arbītu ("Gazelle")
Bābša-lāmur ("May I see her gate [i.e. the gate of a goddess' temple]")
Bānītu ("Creatress")
Bānītu-atkal ("[In] Banitu I have trusted")
Bānītu-šarrat ("Banitu is queen")
Bēlet-issē'a ("Belet [=the Lady] is with me")
Bēlet-ušri ("O Belet [=Lady], protect!")
Bēl-lē'i ("Bēl [=the Lord] is almighty")
Bēlūtu ("Rulership")

Damqā ("hypocor. based on *damqu* "good")
Dunnaša-āmur ("I have seen her strength")
Ekurša-namir ("Her temple is shining")
Gula-rē'āni ("Gula is our shepherd")
Gula-rīšat ("Gula exults")
Gula-tabni ("Gula has created")
Gula-ummī ("Gula is my mother")
Ḥadi-abūša ("Her father is happy")
Ḥalqītu ("The lost one")
Ḥulālītu ("[Precious] like *ḥulālu* stone")
Ḥumbuštu ("Deformed/cripple?")
Ilu-rēmūtī ("God is my mercy")
Ina-Esaggil-gapšat ("In Esaggil she [i.e. Ištar] is gigantic?")

Names of Men

Abat-Aššūr-lā-tenni ("Do not alter the word of Aššur")
Abbūtu ("Intercession," hypocor.)
Adad-aseme ("I have heard Adad")
Adad-bāni ("Adad is the creator")
Adi-ilu-iqbūni ("[only] when the God commanded")
Adi-māti-ilu ("Until when, O God?")
Aḥḥē-šallim ("Keep the brothers safe!")
Amar-Aššūr ("Chosen of Aššūr")
Amēl-Bēl ("Man of Bēl")
Ammīni-ilī ("Why, my God?")
Apil-Ešarra ("Son of Ešarra [= temple of Aššur]")
Ašared-Aššūr ("Aššūr is foremost")
Aššūr-ālik-pāni ("Aššūr is the leader")
Bābu-šumu-šukna ("O Babu, provide a name for me!")
Ballit-Aššūr ("Keep alive, O Aššūr!")

Bāni-Aššūr ("Aššūr is creator")
Batūlu ("Young man")
Bēl-apkal-ilāni ("Bēl [=the Lord] is the sage of the gods")
Bēl-dān ("Bēl [=the Lord] is strong")
Dād-aḥḥē ("Darling of the brothers")
Dayyan-Aššūr ("Aššūr is judge")
Dān-Aššūr ("Aššūr is strong")
Danqā-dibbī-Aššūr ("The words of Aššūr are good")
Dāri-Aššūr ("Aššūr is everlasting")
Ekurru-šallimanni ("O temple, keep me safe!")
Emūqi-Aššūr ("My strength is Aššūr")
Ešarra-šarru-ušur ("O Ešarra [= temple of Aššūr], protect the king!")
Gabbu-ana-Aššūr ("All belongs to Aššūr")

¹ = a in alone; ā & â = a in car; ē = a in date; ī & î = e in me; ū & û = oo in boot;

ḥ = kh, ح, خ; q = emphatic q, ق, ق; š = sh, ش, ش; s = emphatic s, س, ص; t = emphatic t, ت, ط.

Home-sickness.

Oh, Motherland, I lack for you so much,
As a guitarist lacks for his lovely strings,
As a thirsty man dreams of the water-springs,
So I catch you in my desired dreams.

And when I feel your sacred presence,
I try your image cautiously to keep;
Until you are with me -my soul is happy,
The voice of song awakes and makes me sing!

But when you leave -the dream is over,
I stay alone without you again,
Oh, how painful is the parting moment,
I would give everything that moment to prevent.

I lack for the language of my forefathers-
The greatest owners of the Land,
Where the luxuriant Shammiram's gardens
In splendid blossom were trailed.

Where in palaces with strong winged bulls
To king Sargon devoted lions,
By their growl were proudly protecting
The customs of those old and mighty times.

But even if the life is a bitter reality,
And everything without Motherland seems blind,
We shall never lose our identity,
And light in our hearts will always shine!

As fate has willed we lost our Empire,
And now we are scattered round the World,
But I call you to the fraternal unity,
Because only together we are strong.

And when we are together: sisters, brothers,
We can with pride loudly pronounce
The name of Motherland -the name of dear Atour,
To save the honor of which we are obliged!

By Victoria Aivazova,
Tbilisi, Georgia

Bishop Dionysios Isa Gürbüz Visits The Assyrian Association of Augsburg



Nicme Seven,
Augsburg, Germany

On Friday, May 16th, 2003, the bishop of the Syriac-Orthodox church in Germany visited for the first time the Assyrian Association in Augsburg. Thereby he came with a delegation of the

local church board and accompanied by Hory Lahdo Bilgic to the housing of the Beth-Nahrin Club, the Assyrian Cultural Centre.

First of all his eminence, Hasyo Isa, hold a short speech to the big audience, in which he emphasized frequently that the unity of our people and its churches must be aimed. Whereas he especially underlined that he does not make a difference between the different groups among our people. Moreover, he talked about the importance and necessity of the maintenance of our language and culture. Thereby we need to realize and accept our history, for **"...a nation, which is not aware of its past, is not able to tread the right paths into its future"**. Therefore we must always honour our great secular and religious martyrs, who worked hardly for the preservation of our nation and dedicated their selves to their aims with enormous devotion. Whereas we used to be extinguished as a people by numerous massacres, prosecutions and the genocide in the past, nowadays we might be forgotten in the Diaspora by not practicing our holy language and culture. The social development of our people proves that we tend to assimilate and might sink in the majority of the European societies. Consequently, we seem to be doomed to disappear. So, we must work hand in hand to counteract that process.

Additionally, he also appreciated the cultural and political work of the associations of our people, since they play an essential role in preserving our identity. Beside the religious institutions, it is also the duty and up to the associations to boost our language in teaching it, which is already a basic principle in the work of the Assyrian club in Augsburg since its foundation in 1978. With the phrase **"...the Beth-nahrin Club is the cradle (=mother) of our culture"**, he highlighted in his entry into the

guestbook of the association the importance of such institutions for our nation's sake.

Afterwards he expressed his thanks to the president of the association and passed on the word to him. Firstly, the chairman welcomed a newly the bishop and his accompany and emphasized that he appreciates the neutral position of the metropolitan,

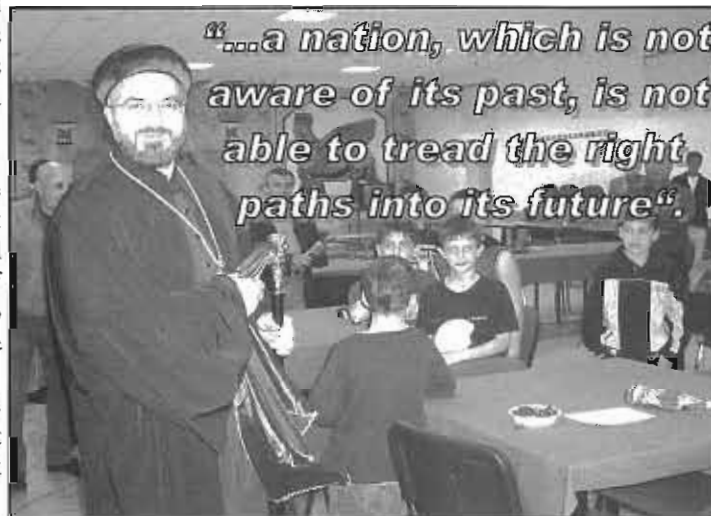
which he stressed himself a couple times in saying that the church is not allowed to do any distinctions basing on the namely self-definition and the political view of its individual believers.

Eventually, the bishop repeated his congratulations on the successful cultural and social work in the golden book of the association.

To sum it up it can be said that finally one of our clergymen represents the already in November, 1981 officially defined position of our church. According to that, our church is supposed to be neutral in national questions and is only allowed to use the term "Syrian (Syriac)", but tolerating the other denominations of its members without any discriminations within it. Hallelujah, it took 12 years to do so.

Despite of that long-termed striving, one must now especially stress the bishop's strong appeal to all groups of our people, cultural, political as well as religious ones, to work together. So, I hope that this little gesture of visiting all associations in Augsburg- the city, in which the big community of 2,600 Assyrians of different point of views shares only one

church- be the symbolic beginning of a big step towards a constructive work in accepting each other. As a young member of the Syriac-Orthodox church and likewise of a cultural Assyrian association, I hope that the bishop will put his words into practice and be a historic figure in our future social development.

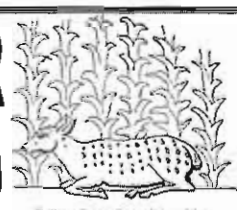


Complete text in German and pictures at
www.bethnahrin.de/030516.htm

MESOPOTAMIAN FALLOW DEER AT THE SAN DIEGO ZOO



Fallow Deer, from Koyunjik.



Fallow Deer, from Koyunjik.

There are two sub-species of fallow deer: *Dama dama dama* or European fallow, and *Dama dama mesopotamica* or Mesopotamian fallow. The Mesopotamian fallow deer is the largest of the fallow deer, weighing 40 - 100 kg (90 - 220 lb). It occupies woodland habitat. The diet of fallow deer varies by season and includes grass, nuts and leaves. Fallow deer live in herds, with males establishing territories during the breeding season.

By 1951 it was thought to have become extinct, but in 1955 a limited number were found in a dense forested region in Iran, near the border with Iraq. This population persisted despite continued hunting and habitat destruction at least until the 1980's. The conflict between Iran and Iraq has made it difficult to determine the deer's status.

History:

Fossil and archaeological evidence show that Mesopotamian deer was present over much of the Near East. Many artifacts; from the ancient civilizations show Mesopotamian fallow deer. One of the most impressive is the buck carded by a larger than life figure which was carved on the Palace of Ashurnasirpal II who ruled Assyria in the ninth century B.C. Artwork from the 9th century BC also shows fallow deer being farmed as domestic livestock

Some 1500 years ago these fallow deer seem to have been abundant in the wild or kept in enclosures to provide lavish sport on a grand scale. By the middle of this century the only Mesopotamian fallow deer to survive were tiny relic populations in strips of riverine woodland along three rivers in western Iran. Between 1957 and 1967 several expeditions caught a total of eight deer. A few years later, a few were sent to Ashk Island (2600 ha) in Lake Urmia (formerly Rezaiyeh) in Azerbaijan province in NW Iran. Since then additional releases have been made there. At the time of the Revolution in 1978 four females were taken



from Semeskandeh and flown to Israel. There, at the Hai Bar Reserve on Mt. Carmel they joined four males obtained from the von Opel zoo in 1976/77. Since then the Iran/ Iraq hostilities took place in the vicinity. By 1988 it was thought that possibly 5 survived (Pemberton, 1990). So in their natural habitat these deer might just about survived. Fortunately captive groups are maintained in about four German zoos, one Austrian animal park and at least one has reached an English park. In addition, the Mesopotamian Fallow deer can be seen now in the San Diego Zoo.

With the changes taking place in Iraq, it is hoped that a small population of this graceful species of deer can be brought back to Mesopotamia in hopes to re-

generate the population to a level where it would no longer be on the endangered species list.





Atoori- Hollywood Film-maker Attends Assyrian Convention

Beni Atoori, the CEO of Stonelock Pictures took time out of his busy schedule, weeks before the start of the shooting of his new movie, (Gilgamesh), to attend the 70th annual Assyrian American Convention in Chicago, IL. Atoori spent time speaking to several fans and artists on the making of Gilgamesh and his plans for future productions. Stonelock Pictures has



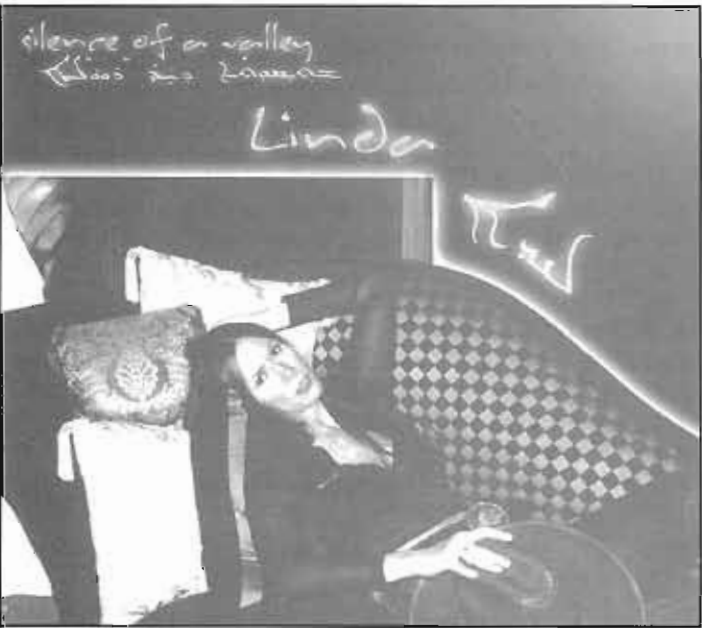
recently pledged \$1.5 million towards the Baghdad museum for community cultural development. "I feel like I'm doing my part to help preserve the Assyrians' cultural property".

NEW MUSIC CD

Emanouel Bet-Younan has a new CD that is sure to be a hit with many Assyrians. The powerful lyrics of Oraham Lazar and Yousip Menasheh, combined with Bet-Younan spirited voice makes this CD a classic. Bet-Younan has, once again, been able to surpass his previous well known productions. Congratulations! This Cd is highly recommended.

Produced by: Soro Production Enterprises 209-251-1800

To order a copy, Soro Production or email Betyounan@aol.com



Linda's Popularity, Hich Lo Maitho

Linda further solidified her position as the queen of Assyrian pop music with her latest '*Silence of a Valley*'. Especially unique is her use of both Assyrian dialects in her more recent music which allows yet a larger audience to enjoy Linda. Other performers should follow Linda's lead and produce new CDs if they contain both Assyrian dialects (Swadaya and Turoyo). This has been done for years by Suryoyo Assyrians, but Eastern Assyrians have been lagging behind. That is no longer the case with Linda George's last two productions. Khayat Linda !

The compound title, and the Assyrians of Iraq

Isho Callo

The hottest topic of conversation within today's Assyrian community revolves around the new compound name that Zowaa and the Chaldo-Assyrian National Committee¹ have recently adopted for our nation in Iraq. "Chaldo-Assyria" is not an appropriate name for a nation with more than 6000 years of history, and, if we look back throughout history, we will find that there is only one name by which our people are consistently referred to. Should we change this name and thus our identity for the sake of a "throne" or a couple of earthly promises?

There have been many articles written on the subject and posted on Zinda magazine's website². These articles discuss our national name and its legitimacy for us as a people. However, I have also decided to put my thoughts on paper and speak out on this important subject at this crucial point in our history.

To begin with, let's define both names, i.e. Assyrian and Chaldean.

R. Payne Smith in his *Syriac Dictionary*³ defines the names as follows:

ܐܪܡܝܐ and ܫܪܝܐ, both were the same Gentilic name, "Aramean", but at some point after the epoch of the Seleucidæ the name Syria, a shortened form of Assyria, came into use instead of Aramea, and Syrian was used in place of Aramean.

✠ ܐܬܘܪܐ Assyria, the province and diocese of which Mosul was the capital.

❖ **خَالِدٌ** a Chaldean, astronomer, astrologer.

❖ **ܟܠܡܐܝܐ** Chaldean knowledge, i.e. Astronomy or astrology.

In the Bible there are 82 references to Chaldean and 142 references to Assyrian. To my surprise the NIV Bible on eight different occasions uses the word “Asshur” instead of Assyrian. For example, in Genesis 2:14 – the first time that Assyria is mentioned in the Bible – the NIV version uses Asshur instead of Assyrian.

De Lacy O'Leary⁴ talks about Trajan who "in 115 A.D. conquered Mesopotamia and made it a Roman province. The following year he invaded Parthia, advanced to the Tigris, occupied Adiabene in northern Mesopotamia and made it a province under the name of Assyria."

Throughout history "Chaldean" has been synonymous with astronomer and "Chaldean knowledge" with astronomy. Isho'Dad of Merv⁵ – bishop of Hadatha of Atour – in his commentary on the Magi's visit during the time of Christ's birth, explains:

1. අනුමතය ලෙස හැඳින්වෙන ප්‍රධාන අංගය වන අතර, එය
 2. අනුමතය ලෙස හැඳින්වෙන ප්‍රධාන අංගය වන අතර, එය
 3. අනුමතය ලෙස හැඳින්වෙන ප්‍රධාන අංගය වන අතර, එය

[From all these, let it be known that the star wasn't a natural one, but a reflection of a star. Let not the company of astronomers be proud, for it is known that there is no truth to the knowledge of the Chaldeans.]

Mar Ephrem the Great (303 – 373 A.D), in his hymns against Julian⁶, uses the term “Chaldeans” as follows:

"They rejoiced that he was a Chaldean; they were jubilant that he was a soothsayer. Truth was its bulwark and fasting its rampart. The Magi came, threatening, but Persia was disgraced in them, [as] Babylon in the Chaldeans and India in the sorcerers...the chief sorcerers, the best of the Chaldeans..."

Later, Mar Ephrem explains that Julian loved astrologers and because of this fact God surrendered him to the Persians. Here Mar Ephrem plays on the two meanings of the word Chaldean:

"...Who loved Chaldeans – [God] surrendered him to the Chaldeans. He worshipped the sun and fell before the servants of the sun".

In the Khudra Volume I⁷, Mar Ephrem the Great once again uses "Chaldean" as soothsayer.

[illegible]

[Because the soothsayer is greedy all his promises are deceiving, the Chaldean (soothsayer) is starving (greedy) therefore he would mislead with good fortune until he gets all their money.]

In the Old Testament, in the book of Daniel, there is a great description of Chaldeans as astrologers. In both Daniel 2:2,4 and Daniel 5:7,11, the New International Version (NIV) Study Bible⁸ uses the word “astrologers” instead of “Chaldeans,” thus making them synonymous.

The question remains, however, how did the Assyrian followers of the Roman Catholic Church become known as Chaldeans? The following is from the *Encyclopedia of the Orient*⁹ in reference to the history of the Chaldean church:

16th century: The Nestorian community of India joins the Roman Catholic Church, after the influence of the Portuguese traders and colonists.

1551 When patriarch John Sulaka goes to Rome and professed his Catholic faith, many Nestorians [Church of the East] followed him. Others did not accept this conversion. The Catholic branch came to be called Chaldean, or Chaldean Catholic or East Syriac (referring to Nestor would not have been acceptable for the Catholic Church).

Of note, in 1648 A.D. France declared itself protector of the Catholics living in the Ottoman Empire¹⁰.

The Catholic Encyclopedia¹¹ defines *Chaldean* as follows:

Chaldean Christians, the name of former Nestorians now reunited with the Roman church. Ethnologically they are divided into two groups (Turco-Persian and Indian), which must be treated apart, since in their vicissitudes one group differs considerably from the other. The first group is usually known as Chaldeans, the second as Christians of St. Thomas (also called the Syro-Malabar Church).

Name and territory of Chaldeans: Strictly, the name Chaldeans is no longer correct. In Chaldea proper, apart from Baghdad, there are now very few adherents of this rite, most of the Chaldean population being found in the cities of Kirkuk, Arbil, and Mosul, in the heart of the Tigris valley, in the valley of the Zab, in the mountains of Kurdistan. It is in the former ecclesiastical province of Ator (Assyria) that are now found the most flourishing of the Catholic Chaldean communities....

In 1551 the Catholicos Simeon bar Mama was succeeded by his nephew, Simeon Denha. According to a custom then about a century old, the latter was consecrated by Henanisho, the only remaining metropolitan. A numerous anti-synod met in Mosul, convoked by the Bishops of Arbil, Salamas, and Aderbaidjan. In agreement with the principal laymen they chose for bishop a monk of the monastery of Rabban-Hormizd Se'ud bar Daniel, known as Sulqa (Ascension). Probably at the suggestion of some Latin missionary, they sent him to Rome, where he received episcopal consecration from Julius III, with the title of Patriarch of the Chaldeans.

Nicholas Aljeloo¹² in his article "Who are the Assyrians?" explains:

"Documents show that when Hurmizd Rassam was negotiating with the authorities to excavate one of the two tells at Nineveh, he was told that its legal name was 'Ninua'. Though according to Xavier Koodapuzha, Mar Yuhannan Sulqa, the first 'Chaldean' Patriarch, was proclaimed Patriarch of 'Mosul and Athour' on February 20th 1553 by Pope Julius III and Vatican documents originally refer to Sulqa as the elected Patriarch of 'the Assyrian Nation.' Henry Burgess explains that this should not sound odd as, 'In many Syriac manuscripts, Mosul is styled as Athour and it is not uncommon practice with ecclesiastical writers of the present day to use the same phraseology.' Stephanie Dalley, though, writes that, 'In Syriac Church literature 'Athour' is the name of Mosul, on the bank of the Tigris opposite Nineveh; but it also designates a metropolitan see, including Mosul, Nineveh and other towns."

Mar Touma Audo¹³ in his article on **ܡܝܬܬܐ** (= verb), uses **ܡܝܬܬܐ ܡܝܬܬܐ** (=East Syrian/c [language]), and **ܡܝܬܬܐ ܡܝܬܬܐ** ("Syriac/n people"), referring to Nestorians living in the Middle East, i.e. Iraq, Iran, Turkey. In the book of liturgy of St. Addai and St. Mari published by the Chaldean Catholic church in 1900, they use the same terminology as East Syrians¹⁴.

With all of this historical evidence, one must be wondering how Mar Sarhad Jammo along with Mar Ibrahim can claim that Chaldeans are ethnically different from Assyrians.

Recently, I was browsing through the Journal of Assyrian Academic Studies (JAAS)¹⁵ and noticed that Paul Bedjan (1838-

1920) refers to Assyrians of Ourmiah, Iran, as Chaldean, even though we know that there are no Chaldeans living in Ourmiah.

The late Mar Eshai Shimun in Appendix A of the book *Marganitha*¹⁶, under the subject heading of "The name Syrian or Syriac", writes:

"The name Syrian and Syriac has been frequently used in the literature of the Church of the East, to denote Assyrian or Aramian; in fact, the racial name commonly used by the Assyrians to this day is 'Suraye', spelt with the letter 'Alap', but which is silent. If pronounced it would be Assuraye or Ashuraye, namely the descendants or followers of 'Ashur', which is undoubtedly the original of the name Assuri or Ashurein as used by the Armenians, Kurds and the Arabs to this day for our people, and the ancient Greeks Assyria, hence the European term 'Assyria'. The present day Assyrians though using the name 'Suraye' instead of the name 'Aturaye', which is the one of literary usage, yet have always recognized their language as pure 'Aturaya' (Assyrian) in its origin".

In the liturgical calendar of the Church of the East there is a day of remembrance known as "Memorial of the Syrian Fathers". Mar Sarhad Jammo in his 2000 liturgical calendar¹⁷, despite all these facts, has changed "Syrian Fathers" to "Chaldean Fathers".

One must wonder how all the brilliant fathers (of the Church of the East), whose knowledge and integrity no one can dispute, didn't know as much as Mar Sarhad Jammo? Why didn't they ever use the word or refer to themselves as Chaldean? Once again, Mar Eshai Shimun¹⁸ explains the fact about Syrian fathers as follows:

"Therefore, when Mar Odisho speaks of Syrian Fathers, he uses the term in the sense of Assyrian, and consequently, all Syriac or Aramaic speaking Church Fathers preceding the Council of Ephesus, are considered doctrinally adherents of the Apostolic Catholic faith as maintained to this day by the Church of the East, just as are the Greek and Latin fathers of the same period as witnessed by their own confession".

Mar Sarhad Jammo in his calendar explains that the Chaldean Empire was the last national self-ruling government by the people of Mesopotamia. Therefore, he calls the Assyrian alphabet and the Assyrian Fathers, the Chaldean alphabet and the Chaldean Fathers. Late Mar Raphael I Bidawid at the "Asian Synod: Seventh General Congregation"¹⁹ referred to the "Hsian-Fu Nestorian Monument" as being written in Chaldean characters and to the Church of the East as Chaldean Church, even though the Chaldean branch didn't start until 16th century!

Zowaa and clergymen of the Chaldo-Assyrian National Committee of Iraq, despite all these historical facts, are willing to change our national name to Chaldo-Assyria, and Zowaa in its statements explains that the Assyrian name was only given to us in the last 150 years, and Johann Marte and Gerhard Wilflinger²⁰ wrote that we were called Assyrians by the Angelican missionaries.

Is it true that it is only in the last 150 years we have been called Assyrians? Mar Eshai Shimun²¹ writes:

"Throughout the Christian literature of the Church of the East, the glory that was Assyria, and their repentance at

Arabs, but now, with the potential freedom and democracy of a new Iraq, we are compromising so easily. Are we learning a new lesson, that in order to survive we have to compromise? If that is the case, then why didn't we compromise with Saddam's regime so we could have received millions of dollars to build our churches in the same way that many Chaldeans did, who in return for his generosity offered Saddam the golden key to the city of Detroit.

As Joshua declared before the assembly of Israelites at Shechem²⁷, "But as for me and my household", also I declare that we will be Assyrian, the handiwork²⁸ of God Almighty. "*The men of Nineveh will stand up in judgement with this generation and condemn it.*"²⁹ Friends, these are not my words or Mar Sarhad Jammo's, they are the Lord's, who in the beginning created the heavens and the earth.³⁰

In the Khudra, Volume I²³, 2nd mootwa of Wednesday, we read:

[Accept oh Lord supplication of the Babylonians and Assyrians]

¹ <http://www.zindamagazine.com> June 16, 2003.

² <http://www.zindamagazine.com>

³ A Compendious Syriac Dictionary, Oxford, 1903.

⁴ How Greek Science Passed to the Arabs, 1949.

⁵The Commentaries of Isho'Dad of Merv – 850 A.D., volume ii, Cambridge 1911.

⁶ Ephrem the Syrian hymns by Kathleen E. McVey. 1989.

⁷ Mar Narsai press, Trichur, India, 1960. Rogation of Ninevites, 2nd Reading, 1st Mootwa. Page 371

⁸The NIV Study Bible, Zondervan Publishing House, 1995.

⁹ Retrieved from: <http://lexicoreint.com/e.o/chaldean.htm>. June 27, 2003.

¹⁰ Encyclopedia of the Orient. <http://lexicorient.com/e.o/maronite.htm>. June 27, 2003.

¹¹ Retrieved from: <http://www.newadvent.org/cathen/o3559a.htm>.
August 29, 2001

¹² Retrieved from:

http://www.nestorian.org/who_are_the_assyrians.html. July 2, 2000

¹³ Grammaire de Langue Chaldeenne Moderne Dialecte d'Ourmiah. Urmia, Iran 1905.

¹⁴ Liturgy of Addai and Mari, published in Mosul, 1900.

¹⁵ A Bibliography of Neo-Aramaic Dialects. By Helen Younasararoud, Ph.D. JASS vol. XVII no. 1, 2003, page 21

¹⁶The book of Margaritha on the truth of Christianity by Mar O'Dishoo 1298 A.D., translated to English by Mar Eshai Shimun 1965.

¹⁷ 2000 Liturgical Calendar of the Diocese of St. Thomas the Apostle in the United States

¹⁸The book of Marganitha on the truth of Christianity by Mar O'Dishoo 1298 A.D., translated to English by Mar Eshaj Shimun 1965.

¹⁹ <http://www.zenit.org/english/asia/cong7.html> April 23, 1998.

²⁰ Syriac Dialogue, fourth non-official consultation on dialogue within the Syriac tradition, Vienna 2001, page 138.

²¹ The book of Margaritha on the truth of Christianity by Mar O'Dishoo 1298 A.D., translated to English by Mar Eshaj Shimun 1965.

²² The book of Margaritha on the truth of Christianity. 1298 A.D.

²³ Mar Narsai press, Trichur, India, 1960. Rogation of Ninevites.

Wednesday 2nd Mootwa. Page 452.

²⁴ Edessa 'The Blessed City'. By J. B. Segal. 1970, page 79.

Also, Rev. Samuel Dinkha. *The Teaching of Addai the apostle*. 1991. page 61.

²⁵ G. A. Williamson. Eusebius, *The History of the Church*. 1965. page 419.

Edessa 'The Blessed City'. Page 35.

²⁶ The book of Margaritha. Page 155.

²⁷ Joshua 24:15

²⁸ Isaiah 19:25

²⁹ Matthew 12:41

³⁰ Genesis 1:1

"And those who became disciples received from him the hand of priesthood, and in their own country of the Assyrians they found disciples, and made houses for prayer there in secret from fear of those who worshipped fire and adored water. Narseh, 'king of the Assyrians', enquired of Abgar about the deeds of Addai, and 'was astonished and marvelled.'"

Do these people that claim that the last dynasty was Chaldean really believe it? Are they actually being honest with themselves, their beliefs and their teachings?

William Shakespeare put it best when he wrote "To thine own self be true."

Tatian²⁵ (172 A.D.) was a native of Assyria as per Williamson and Segal.

In conclusion, as the late Mar Eshai Shimun states, "The facts in support of this thesis are many and overwhelming,"²⁶ and as Sargeant Joe Friday in the *Dragnet* TV-show would say "Just the facts, Ma'am". The above mentioned were just a few of the facts proving that we were, are, and will always be Assyrian and nothing else, which is a God-given name for our nation and not a man-made name that causes only confusion and destruction.

During Saddam's regime the Assyrians living in Iraq had a problem with his regime because they didn't want to be called



St. George's Day in Kanda, The Republic of Georgia

Helen Inviyanova, Tbilisi, Republic of Georgia



Entrance to St. George's Church.
Mist-covered mountains in the background

Last year my friends invited me to the village of Kanda for the celebration of St. George's day. There are two churches in this village; one is near *Ina* (عين = eye, water spring), the place where the first spring of water was found.

St. George is the patron saint of Georgia, and the people of Kanda revere him by visiting his church, praying and lighting candles, especially on St. George's day.

Near the village, high up in the hills, there stands a small church of Saint George.

It is quite ancient, and has been reconstructed by the residents of Kanda and Mukhrani.

There are several traditions connected with the celebration of this holiday. According to tradition, one must climb the hill and walk up to the church the night before the holiday. One must then spend

the night near the church.

We followed the tradition and climbed the hill up to St. George's church and spent the night around fire under the starry sky.

Early in the morning we washed our hands, according to tradition, and entered the church. People say that on that day, those who enter the church first and make a wish, their wish will come true.

Some people bring sheep to the church as a sacrificial symbol to Saint George. On exiting the church, one is stricken by the breathtaking view of the landscape. Standing on the balcony, one can see the blue sky and parts of the land visible through the mist. According to legend, the mist always lies here and hides the land from the enemy.

They also say that the soil in the grounds around the church has healing power; many visitors rub it on their bodies like a pharmaceutical agent and take it also to their friends and relatives who may be unable to come to the church.



Church of St. Maria, with "aina",
where the first water spring was discovered.



The village of Kanda on the eve of St. George's day.
St. George's Church stands high up on a hill, seen here with a star above its cross.

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PO Box 2660
Berkeley, California 94702

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



2. **اَلْحَمْدُ لِلّٰهِ الَّذِي**

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



- 3. Yoab Benjamin's Studies in
Language and Literature**
In English and Assyrian
Niles, Illinois, 2002



-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.



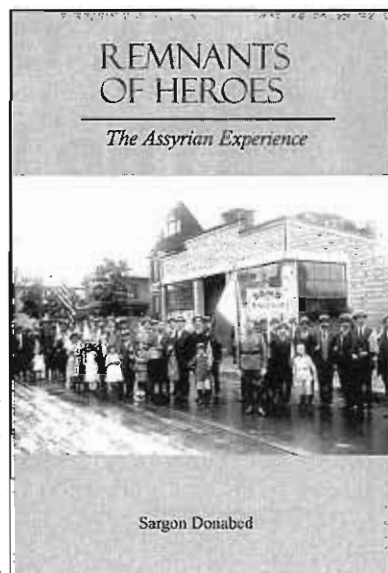
The booklet contains a brief history followed by descriptions of the culture.

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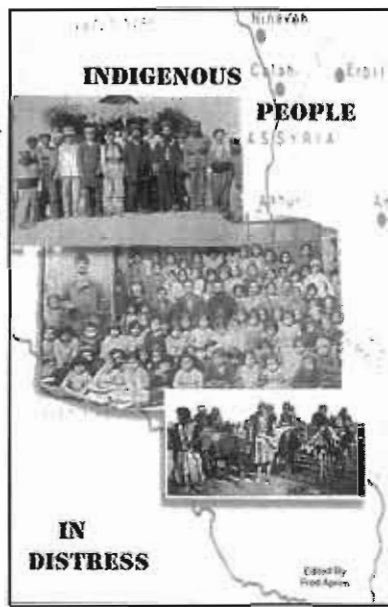
INDIGENOUS PEOPLE IN DISTRESS

By Fredrick Aprim
Assyrian Academic Society
Press, 2003

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Richland siblings make history at Central Washington*

For the first time in Central Washington University history, two brothers have been elected as president and vice president of the college's associated students board of directors.

Mark Michael, a senior international media relations major, was elected president. His younger brother Dan, a sophomore political science and public policy double major, was elected vice president.

Both graduated from Richland High School -Mark in 2000 and Dan in 2001.

The brothers' desire to lead together stemmed from their love of CWU, Mark said. They were discussing changes they would like to see at the university when it occurred to them that the best way to see those changes would be to make them.

They both won easily. Mark won the presidency against two competitors with 63.8 percent of the vote. Dan took the vice



Brothers Mark, 20, left, and Dan Michael, 19, of Richland

presidency with 59.9 percent.

However, it wasn't an easy win, Mark said.

"There were all kinds of rumors about us," he said. "My favorite was that our family is in the Mafia."

Another shock came when they were at celebratory barbecue and heard they had been disqualified because another student had accused the brothers of a campaign spending violation.

"We went to trial for three days over \$5.50," Mark said. "It turns out we didn't properly itemize our receipts for some copies we make, so they fined us \$12.09 each and we got acquitted."

Dan also believes the fact the brothers ran together helped them win together.

Their plans for next year include Tech Mecca, a career exposition geared toward technology with an outside focus on the arts.

CWUTV, a TV station serving the campus and the Ellensburg area, is also in the works.

"We wanted something everybody on campus can utilize because communication is important to everybody," Dan said. "We already have equipment so it's going to look like CNN in about 1995 instead of a 'home-video' kind of feel."

* From: Tri-City Herald, Sunday, June 15, 2003.

Mark and Dan are sons of Assyrian Foundation members Annette and Ashur Michael.

In Memoriam:

Michael Joseph Odishaw,
(Jan. 10, 1902-June 10, 2003)

By: Sargon Youkhana Mikael



Uncle Mike was among the very first settlers of North Battleford, Canada.

He came to Canada as a child with his parents and older brother, John, in 1905.

Mike farmed all of his working life (until 1998) in the White-wood Lake and Lilac districts of North Battleford. He served for many years on the Council and as the Reeve of the RM of North Battleford from 1973 to 1984, and as an elder of St. Andrews Presbyterian Church.

Mike was born on January 10, 1902, and on Tuesday night, June 10, 2003, in the presence of his eldest son, Edward, and daughter-in-law, he passed away peacefully, while sleeping.

Funeral service was held at St. Andrews Presbyterian Church, North Battleford, and was attended by many friends and family.

He was laid to rest at the North Battleford City Cemetery.

Kenneth G. Bakus

By: Eli G. Bakus



Kenneth G. Bakus, 84, passed away of natural causes at his home in Modesto, California, on Sunday, December 22, 2002. Funeral services were officiated by Rev. Oshana Daanun at Mar Gewargis Assyrian Church of the East, in Ceres, California, and burial was at Lakewood Memorial Park in Hughson.

Kenneth lived in Modesto 41 years after emigrating with his family from Iraq. He worked for 22 years for Simpson Paper Company in adjoining Ripon as a lodge manager until his retirement in 1983. Following that he worked as manager for the Assyrian American Civic Club of Turlock for 12 years.

Kenneth, affectionately known to his relatives and friends by his nickname "Nanno", was born in 1918, during the Assyrian mass flight from Urmia, Persia, to Baquba in Mesopotamia. He was the third of eight children of Soriya (of the village of Ada) and Jebrail Bakus (of the village of Gangachin).

He worked for the Royal Air Force and lived in Hinaidi and later in Habbaniya air bases for some years before moving to Kirkuk, and then to Baghdad.

He was a first class tennis player, and had won local championships during the 1950's.

Kenneth is survived by his children, Henry and Anthony, both of Modesto, Fiona of Los Angeles, and Stella of Sacramento; brothers, Eli in Modesto and Eramia in Kent, England; sisters Lucy and Leza in Iraq; and 12 grandchildren and one great grandchild.

Literature Search

James Bryce and Arnold Toynbee

The Treatment of Armenians in the Ottoman Empire, 1915–1916

Documents Presented to
Viscount Grey of Falloden
by Viscount Bryce

Uncensored Edition

Taderon Press, 2000

This is a republication of the volume that was published in 1916, under the same title.

Here, in addition to the whole text of the original volume, the contents of the volume's confidential key (*Key to Names of Persons and Places Withheld from Publication*), as well as further annotations, have been added.

It includes many eyewitness accounts of the events by native peoples as well as by European journalists, diplomats and missionaries who were in the region.

The book contains many accounts of the sufferings of Assyrians living within the Ottoman Empire and in Persia.

Here is an excerpt from a narrative by Mr. J. D. Barnard, of The Archbishop of Canterbury's Assyrian Mission, describing a scene from the first exodus of Assyrians from Urmia. It was first published in the *Assyrian Mission Quarterly Paper*; April 1915.

"I have been asked to give a brief account of our journey home from Urmi. I will merely confine myself to the happenings on the road.

"We had not gone far before we came up with a sight which we shall never forget to our dying day. A far as the eye could

reach in either direction was a great river of fugitives, comprising very nearly the whole Christian population of the villages of the Urmi plain. They had had to flee at a moment's notice with such things as they could carry; a great number were absolutely without food; the nights were bitterly cold; and many old people and little children died by the way. Especially painful was the passage over the high pass leading into the plain of Salamas. It was covered with deep snow, which on the northern slope be-

Title: Excavations at Ziyaret Tepe

Author: John MacGinnis

Source: *Anatolian Archaeology*, Vol. 7 (2001)

Excerpt: "...a second season of excavation was conducted at the Assyrian site of Ziyaret Tepe, in southeastern Turkey, 60km east-southeast of Diarbakir, overlooking the Tigris. It is an impressive place, with a high mound with Late Neolithic/Early Chalcolithic, Middle Assyrian and Neo-Assyrian remains, and a lower town area which is mainly Middle and Neo-Assyrian, though also with some Roman and Islamic remains.

"It was certainly one of the three border cities of Tušhan, Sinabu or Tidu which are known to have been positioned along the Tigris in this area. It was most likely the first of these, from the cuneiform tablets discovered at Girijano, an Assyrian 'dunnu' (fortified farmstead), which was dependent on Tušhan and lies just across the river from Ziyaret. Tušhan was the capital city of the province of the same name, and one of the key provinces of the northern frontier of the Assyrian empire in the ninth to the seventh centuries BC.

"Regardless of the identification, there is no doubt that Ziyaret is a site of exceptional importance. Its status as a large site overlooking the Tigris in an area where this river formed the northern border of the empire marks it out as a site of outstanding strategic importance. To the north lay the kingdom of Šubaria which served as a buffer state between the Assyrian Empire and Urartu.

"Ziyaret lies in the area scheduled to be flooded by the lake formed by the construction of the Ilisu Dam. This is likely to result in the total immersion of the lower town, with waters

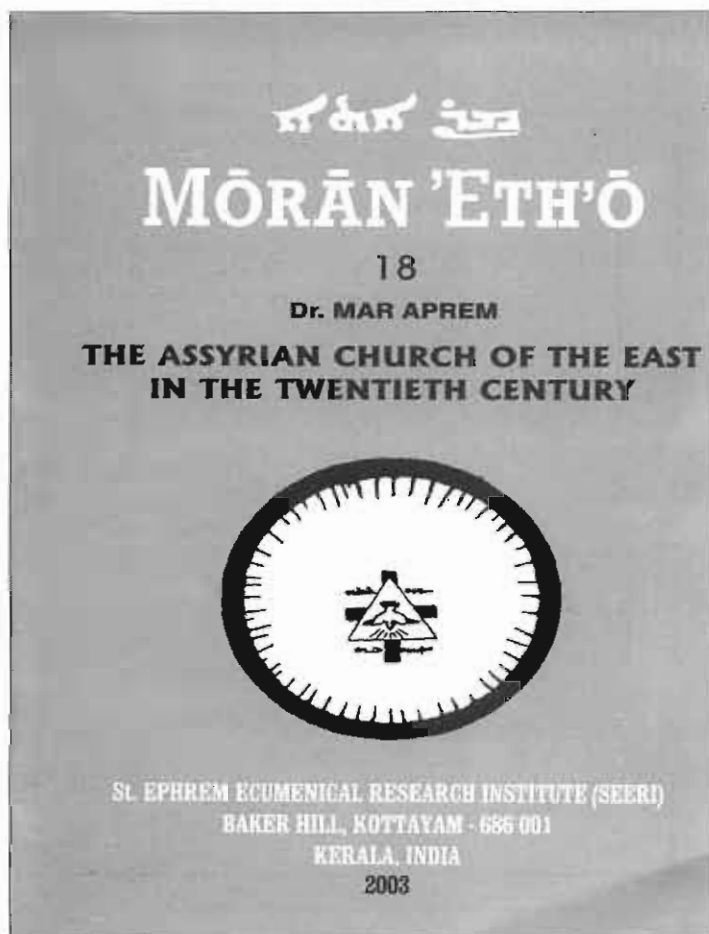


The Neo-Assyrian cobbled pavement
in the monumental building at Ziyaret Tepe

lapping round the high mound. Experience from previous dam projects has shown that the erosion of mud-brick sites under these conditions is rapid and severe. The site is also threatened by illicit digging, by the effects of cotton farming and by the encroachment of a modern cemetery.

"Excavations on the high mound in 2000 exposed the remains of a Neo-Assyrian monumental building and a cobbled courtyard, also of Neo-Assyrian date. The most striking feature of the building so far is undoubtedly a cobbled pavement of squares of black and white stones. These were arranged in chess board pattern, with whole squares having sides 60cm long, and being mostly of a single color, but with some divided into four by diagonal lines with opposing triangles of the same color, and at least two forming rosettes. Such pavements are typically Neo-Assyrian, with other examples known from Til Barsip and Tille, among other places.

Books Received



Moran 'Eth'o Series, No. 18

St. Ephrem Ecumenical Research Institute (SEERI), Baker Hill, Kottayam, India, 2003

To order: Mar Narsai Press,
Trichur - 680 001,
Kerala, India

From the Editorial: "This number of *Moran Eth'o* is special on more than one count. Its contents are the fruit of research done by the eminent Metropolitan Archbishop of the Assyrian Church of the East, Mar Aprem. It is also the first doctoral thesis prepared under the direction of the Director of SEERI, Dr. Jacob Thekeparambil and presented to the Mahatma Gandhi University at Kottayam for Doctorate in Syriac Language and Literature.

"It deals with the history of the Church of which the author is the Archbishop in India. The Church traces its history right back to apostolic times; this thesis however is confined to the 20th Century. After the First World War, the Church was decimated and went into Diaspora spread over Europe, America, Australia, New Zealand etc. The ecumenical shift into close collaboration with the Vatican during the final decade of the century is a particularly noteworthy historical development. All the important events in this Church during the last century are mentioned and discussed herein. Some precious Syriac documents preserved at Trichur have been translated into English and used in this thesis.

The esteemed readers of *Moran Eth'o* are sure to benefit by the pioneering research done by Archbishop Mar Aprem. The editors are delighted to inform our subscribers that the Mahatma Gandhi University has accepted this thesis and decided to confer the Ph.D. degree on the author, who became the first Doctor from SEERI."

About the author:

The most Rev. Dr. Aprem (formerly George Mookan) was born in Trichur, Kerala, India, in June 1940. Educated in India, England and America, he specialized in church History. He was the President of the Church History Association of India (1976-82).

He holds two master's degrees in Church History, one from the United Theological College, Bangalore (M. Th., of Serampore, 1966) and the other from the Union Theological Seminary, New York (S.T.M. degree, 1967). He was a candidate for Doctor of Theology degree at Princeton Theological Seminary, U.S.A., when he was consecrated bishop in Baghdad, Iraq in 1968. Later he earned his D. Th. Degree from Serampore University, near Calcutta in 1976.

Ordained a deacon on June 25, 1961, he became a priest on the day he completed twenty five years of age on 13 June, 1965. He was consecrated Bishop on 21st September, 1968 and promoted as a Metropolitan eight days later in Baghdad.

Since 1968, he is the Head of the Church of the East in India with his headquarters in Trichur. He is active in several religious and social organizations all over India. He is the co-chairman of the dialogue between the Assyrian Church and the Secretariat for Christian Unity, Vatican.



Assyrian Festival 2003: Be part of it!



Nicme Seven,
Augsburg, Germany

During the week of June 5th through the 9th, Assyrians from all over the world gathered in Augsburg, Germany, to partake in the much anticipated Assyrian Festival 2003.

Excitement for the week long celebrations was generated many months in advance as members of the Assyrian Association of Augsburg spread the word, encouraging relatives, friends, and all interested individuals, to join in that so ardently anticipated event of the year.

The Assyrian Festival was held in conjunction with the 25th Jubilee of the establishment of Bethnahrin, the local cultural club of Augsburg, symbolically established in a city that is located between two rivers.

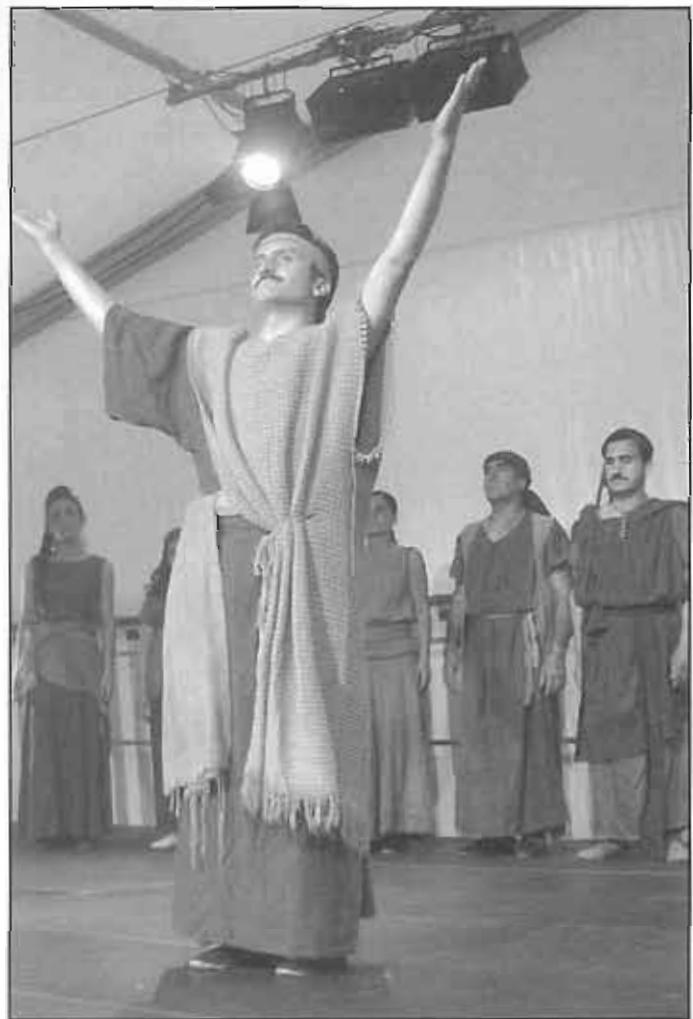
The inception of the Bethnahrin organization occurred in 1978 when a group of young people realized that there was an increasing need among the new comers for an institution that would serve to foster and maintain our Assyrian culture and traditions within the scope of German society.

In the beginning, the Bethnahrin Club was more of a social place where friends of all ages could meet. As time passed and the community stabilized, the club began to include more events including parties and lectures to preserve and promote our heritage in the Diaspora. During a relatively short period of

time, the club has become a pillar of cultural preservation for the Assyrian community in Augsburg.

Today's event organizers included the children, and even some of the grandchildren of the pioneers that established the Bethnahrin Club. The spirit of volunteerism and concern for our people provided a bridge that enabled generations to come together to organize the five days of celebrations, to commemorate the past achievements of the club, and to celebrate our hope for the future.

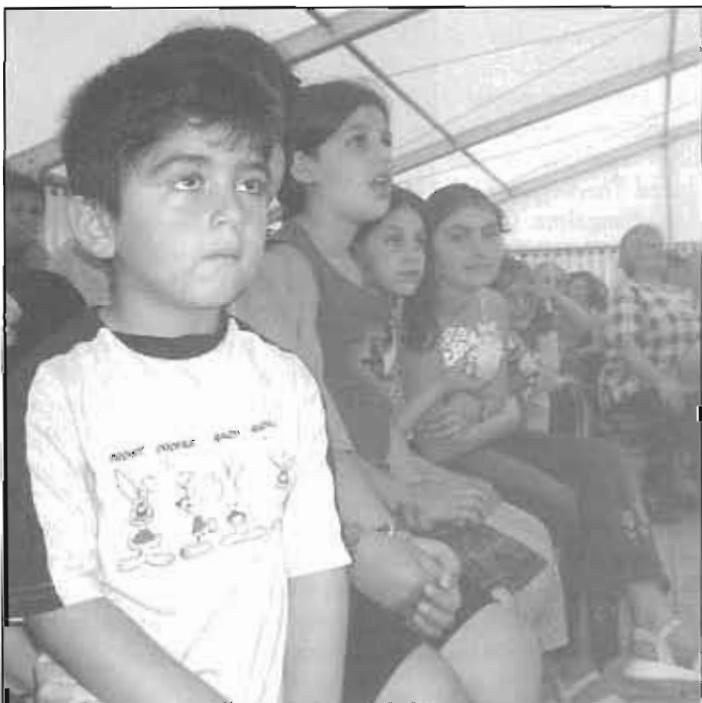
The program for the five day long celebration incorporated



events and activities that would provide an outlet for our people's varying interests.

Assyrian culture was woven into the activities whether they were educational or social in nature.

Exhibits were presented by the various committees within the association. The cultural programs included lectures on Assyrian history, debates on issues such as the integration of the Assyrian



people into German society, and on the Assyrian question in the twenty first century, with focus on the future of Iraq.

One of the highlights of the celebrations was the debut of the Bethnahrin's professional drama group. Their performance entitled, "The Epic of Gilgamesh," drew great praises from the audience. We are hopeful that the group will perform in the near future as it is a great cultural medium for our people of all ages.

The evenings were filled with a lot of singing and dancing. The obligatory parties that stretched over the week provided the opportunity for people to socialize and to be entertained into the late hours by newcomers such as Ninos Cacan; to favorites including Linda George; and to the legendary Habib Mousa.

There was something for everyone to enjoy. All of the day time activities were simultaneously going on with the soccer tournament and free time games.

The occasion was a success because people of all ages and generations organized, volunteered, and participated together. Everyone enjoyed the unique feeling of being united in a family-like atmosphere throughout the five days of celebrations.

In addition to the feeling of 'oneness' that prevailed among the participants, there was perhaps more importantly a rekindled spirit within a new generation of revived hope in the future. The



within the sphere of influence of the Bethnahrin Club, I hope that we serve as an example to other Assyrian communities, so that we may maintain and promote our social and cultural traditions so that they may be enjoyed by many generations that follow.

Furthermore, I wish that the rising generation will create new paths and work towards the progress of our Assyrian Nation.

I was part of it: Assyrian Festival 2003!



event brought together young Assyrians from all four corners of the globe, where new friendships were established, and promises of working together towards a brighter future were made.

I am certain that none of the youth that had come from Australia, Canada, Austria, Switzerland, Sweden, the United States, the United Kingdom, or the Netherlands, will ever forget the informal meetings that brought us together as we exchanged our views and argued over a difference of opinion about the state of our people. Nor will we forget singing traditional folklore with Habib Mousa, a living legend, until the break of dawn.

In closing, I wish to say that as an individual who was raised

Ramona Giwargis, daughter of Tobia and Ashorina of San Jose, CA graduated from Pioneer High School in San Jose in June 2003. She will be attending San Jose State University in fall 2003 where she will study theatre arts and pursue her B.A. in the subject. In addition, Ramona enjoys writing. Recently, she received second place in a national high school journalism contest.



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تجد : تھیں جنہوں نے اپنے ذلیم - دشمن ، بچے
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 یہی وہ ہے جو خدا کی قسم !

1

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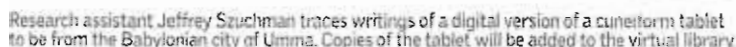
A black and white portrait of a man with a beard and glasses, wearing clerical attire. He is wearing a dark zucchetto (skullcap) and a dark cassock with a white clerical collar. A pectoral cross is visible on his chest. The background is a mottled, textured grey.

لَا تَجْعَلْهُمُ قُلُوبًا غَافِلِينَ ۝ وَهُمْ يَكْفُرُونَ
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مَعْدِيَّةٌ حَامِدَةٌ لَكَ : نَسِيتُ خَلْقَكَ
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WEB ۾ ڏيکاريو ويو آهي

١٥٠٧ - ١٥٠٨ : ١٥٠٩



الجزء، الجزء، الجزء، الجزء.

«**കൃഷ്ണൻ നായർ കൽ**» :

שנת: תשס"ח חזקת נא , מילא מבטל; אויגוסט 1967

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هؤمده سكه اومتا «ومتا». اجعلوا له ادمته اومه
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جَدِّی دِیْتِ دِیْتِ مَهِکَ کَذِ مَعْبَدِ حَتَّ اَیْوَمِ دِیْیِیْ

تَبَّ : يَتَّبِعُ وَهُوَ تَابِعٌ لِمَنْ ذَلِكُمْ ، تَعْلَمُ

[illegible]

١٥٥٥ ١٦٧٧ ١٧٩٩ ١٩٢١ ٢٠٤٣ ٢١٦٥ ٢٢٨٧ ٢٤٠٩ ٢٥٣١ ٢٦٥٣ ٢٧٧٥ ٢٨٩٧ ٣٠١٩ ٣١٤١ ٣٢٦٣ ٣٣٨٥ ٣٥٠٧ ٣٦٢٩ ٣٧٥١ ٣٨٧٣ ٣٩٩٥ ٤١١٧ ٤٢٣٩ ٤٣٦١ ٤٤٨٣ ٤٦٠٥ ٤٧٢٧ ٤٨٤٩ ٤٩٧١ ٥٠٩٣ ٥٢١٥ ٥٣٣٧ ٥٤٥٩ ٥٥٨١ ٥٧٠٣ ٥٨٢٥ ٥٩٤٧ ٦٠٦٩ ٦١٩١ ٦٣١٣ ٦٤٣٥ ٦٥٥٧ ٦٦٧٩ ٦٨٠١ ٦٩٢٣ ٧٠٤٥ ٧١٦٧ ٧٢٨٩ ٧٤١١ ٧٥٣٣ ٧٦٥٥ ٧٧٧٧ ٧٨٩٩ ٨٠٢١ ٨١٤٣ ٨٢٦٥ ٨٣٨٧ ٨٥٠٩ ٨٦٣١ ٨٧٥٣ ٨٨٧٥ ٨٩٩٧ ٩١١٩ ٩٢٤١ ٩٣٦٣ ٩٤٨٥ ٩٦٠٧ ٩٧٢٩ ٩٨٥١ ٩٩٧٣ ١٠٠٩٥ ١٠٢١٧ ١٠٣٣٩ ١٠٤٦١ ١٠٥٨٣ ١٠٧٠٥ ١٠٨٢٧ ١٠٩٤٩ ١١٠٧١ ١١١٩٣ ١١٣١٥ ١١٤٣٧ ١١٥٥٩ ١١٦٨١ ١١٨٠٣ ١١٩٢٥ ١٢٠٤٧ ١٢١٦٩ ١٢٢٩١ ١٢٤١٣ ١٢٥٣٥ ١٢٦٥٧ ١٢٧٧٩ ١٢٩٠١ ١٣٠٢٣ ١٣١٤٥ ١٣٢٦٧ ١٣٣٨٩ ١٣٥١١ ١٣٦٣٣ ١٣٧٥٥ ١٣٨٧٧ ١٣٩٩٩ ١٤١٢١ ١٤٢٤٣ ١٤٣٦٥ ١٤٤٨٧ ١٤٦٠٩ ١٤٧٣١ ١٤٨٥٣ ١٤٩٧٥ ١٥٠٩٧ ١٥٢١٩ ١٥٣٤١ ١٥٤٦٣ ١٥٥٨٥ ١٥٧٠٧ ١٥٨٢٩ ١٥٩٥١ ١٦٠٧٣ ١٦١٩٥ ١٦٣١٧ ١٦٤٣٩ ١٦٥٦١ ١٦٦٨٣ ١٦٨٠٥ ١٦٩٢٧ ١٧٠٤٩ ١٧١٧١ ١٧٢٩٣ ١٧٤١٥ ١٧٥٣٧ ١٧٦٥٩ ١٧٧٨١ ١٧٩٠٣ ١٨٠٢٥ ١٨١٤٧ ١٨٢٦٩ ١٨٣٩١ ١٨٥١٣ ١٨٦٣٥ ١٨٧٥٧ ١٨٨٧٩ ١٩٠٠١ ١٩١٢٣ ١٩٢٤٥ ١٩٣٦٧ ١٩٤٨٩ ١٩٦١١ ١٩٧٣٣ ١٩٨٥٥ ١٩٩٧٧ ٢٠٠٩٩ ٢٠٢٢١ ٢٠٣٤٣ ٢٠٤٦٥ ٢٠٥٨٧ ٢٠٧٠٩ ٢٠٨٣١ ٢٠٩٥٣ ٢١٠٧٥ ٢١١٩٧ ٢١٣١٩ ٢١٤٤١ ٢١٥٦٣ ٢١٦٨٥ ٢١٨٠٧ ٢١٩٢٩ ٢٢٠٥١ ٢٢١٧٣ ٢٢٢٩٥ ٢٢٤١٧ ٢٢٥٣٩ ٢٢٦٦١ ٢٢٧٨٣ ٢٢٩٠٥ ٢٣٠٢٧ ٢٣١٤٩ ٢٣٢٧١ ٢٣٣٩٣ ٢٣٥١٥ ٢٣٦٣٧ ٢٣٧٥٩ ٢٣٨٨١ ٢٣٩٠٣ ٢٤٠٢٥ ٢٤١٤٧ ٢٤٢٦٩ ٢٤٣٩١ ٢٤٥١٣ ٢٤٦٣٥ ٢٤٧٥٧ ٢٤٨٧٩ ٢٤٩٠١ ٢٥٠٢٣ ٢٥١٤٥ ٢٥٢٦٧ ٢٥٣٨٩ ٢٥٥١١ ٢٥٦٣٣ ٢٥٧٥٥ ٢٥٨٧٧ ٢٥٩٩٩ ٢٦١٢١ ٢٦٢٤٣ ٢٦٣٦٥ ٢٦٤٨٧ ٢٦٦٠٩ ٢٦٧٣١ ٢٦٨٥٣ ٢٦٩٧٥ ٢٧٠٩٧ ٢٧٢١٩ ٢٧٣٤١ ٢٧٤٦٣ ٢٧٥٨٥ ٢٧٧٠٧ ٢٧٨٢٩ ٢٧٩٥١ ٢٨٠٧٣ ٢٨١٩٥ ٢٨٣١٧ ٢٨٤٣٩ ٢٨٥٦١ ٢٨٦٨٣ ٢٨٨٠٥ ٢٨٩٢٧ ٢٩٠٤٩ ٢٩١٧١ ٢٩٢٩٣ ٢٩٤١٥ ٢٩٥٣٧ ٢٩٦٥٩ ٢٩٧٨١ ٢٩٩٠٣ ٣٠٠٢٥ ٣٠١٤٧ ٣٠٢٦٩ ٣٠٣٩١ ٣٠٥١٣ ٣٠٦٣٥ ٣٠٧٥٧ ٣٠٨٧٩ ٣٠٩٠١ ٣١٠٢٣ ٣١١٤٥ ٣١٢٦٧ ٣١٣٨٩ ٣١٥١١ ٣١٦٣٣ ٣١٧٥٥ ٣١٨٧٧ ٣١٩٩٩ ٣٢١٢١ ٣٢٢٤٣ ٣٢٣٦٥ ٣٢٤٨٧ ٣٢٦٠٩ ٣٢٧٣١ ٣٢٨٥٣ ٣٢٩٧٥ ٣٣٠٩٧ ٣٣٢١٩ ٣٣٣٤١ ٣٣٤٦٣ ٣٣٥٨٥ ٣٣٧٠٧ ٣٣٨٢٩ ٣٣٩٥١ ٣٤٠٧٣ ٣٤١٩٥ ٣٤٣١٧ ٣٤٤٣٩ ٣٤٥٦١ ٣٤٦٨٣ ٣٤٨٠٥ ٣٤٩٢٧ ٣٥٠٤٩ ٣٥١٧١ ٣٥٢٩٣ ٣٥٤١٥ ٣٥٥٣٧ ٣٥٦٥٩ ٣٥٧٨١ ٣٥٩٠٣ ٣٦٠٢٥ ٣٦١٤٧ ٣٦٢٦٩ ٣٦٣٩١ ٣٦٥١٣ ٣٦٦٣٥ ٣٦٧٥٧ ٣٦٨٧٩ ٣٦٩٠١ ٣٧٠٢٣ ٣٧١٤٥ ٣٧٢٦٧ ٣٧٣٨٩ ٣٧٥١١ ٣٧٦٣٣ ٣٧٧٥٥ ٣٧٨٧٧ ٣٧٩٩٩ ٣٨١٢١ ٣٨٢٤٣ ٣٨٣٦٥ ٣٨٤٨٧ ٣٨٦٠٩ ٣٨٧٣١ ٣٨٨٥٣ ٣٨٩٧٥ ٣٩٠٩٧ ٣٩٢١٩ ٣٩٣٤١ ٣٩٤٦٣ ٣٩٥٨٥ ٣٩٧٠٧ ٣٩٨٢٩ ٣٩٩٥١ ٤٠٠٧٣ ٤٠١٩٥ ٤٠٣١٧ ٤٠٤٣٩ ٤٠٥٦١ ٤٠٦٨٣ ٤٠٨٠٥ ٤٠٩٢٧ ٤١٠٤٩ ٤١١٧١ ٤١٢٩٣ ٤١٤١٥ ٤١٥٣٧ ٤١٦٥٩ ٤١٧٨١ ٤١٩٠٣ ٤٢٠٢٥ ٤٢١٤٧ ٤٢٢٦٩ ٤٢٣٩١ ٤٢٥١٣ ٤٢٦٣٥ ٤٢٧٥٧ ٤٢٨٧٩ ٤٢٩٠١ ٤٣٠٢٣ ٤٣١٤٥ ٤٣٢٦٧ ٤٣٣٨٩ ٤٣٥١١ ٤٣٦٣٣ ٤٣٧٥٥ ٤٣٨٧٧ ٤٣٩٩٩ ٤٤١٢١ ٤٤٢٤٣ ٤٤٣٦٥ ٤٤٤٨٧ ٤٤٦٠٩ ٤٤٧٣١ ٤٤٨٥٣ ٤٤٩٧٥ ٤٥٠٩٧ ٤٥٢١٩ ٤٥٣٤١ ٤٥٤٦٣ ٤٥٥٨٥ ٤٥٧٠٧ ٤٥٨٢٩ ٤٥٩٥١ ٤٦٠٧٣ ٤٦١٩٥ ٤٦٣١٧ ٤٦٤٣٩ ٤٦٥٦١ ٤٦٦٨٣ ٤٦٨٠٥ ٤٦٩٢٧ ٤٧٠٤٩ ٤٧١٧١ ٤٧٢٩٣ ٤٧٤١٥ ٤٧٥٣٧ ٤٧٦٥٩ ٤٧٧٨١ ٤٧٩

[illegible][illegible]

שנה, חשבון, 26, החשבון 3.2



نصهه د س. هاجي
خېصه: مودنه

کله به کله به

۱

که تېر مه پېژنې ځېر ځېر
که دېر ته پېژنې ځېر ځېر
ځېر ته پېژنې ځېر ځېر
ځېر ته پېژنې ځېر ځېر

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که سلې ته پېژنې ځېر ځېر
که دې ته پېژنې ځېر ځېر
که دې ته پېژنې ځېر ځېر
که دې ته پېژنې ځېر ځېر

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که دې ته پېژنې ځېر ځېر
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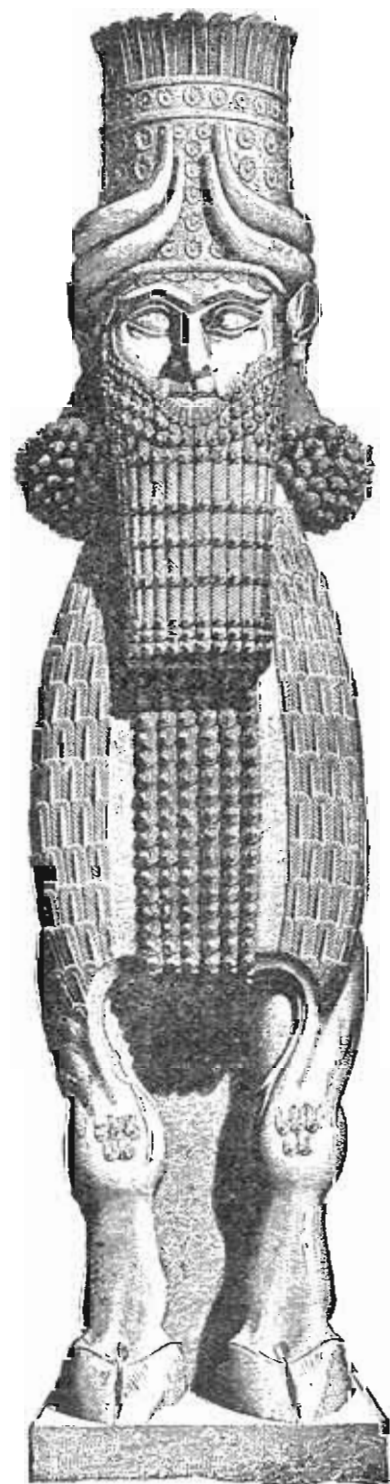
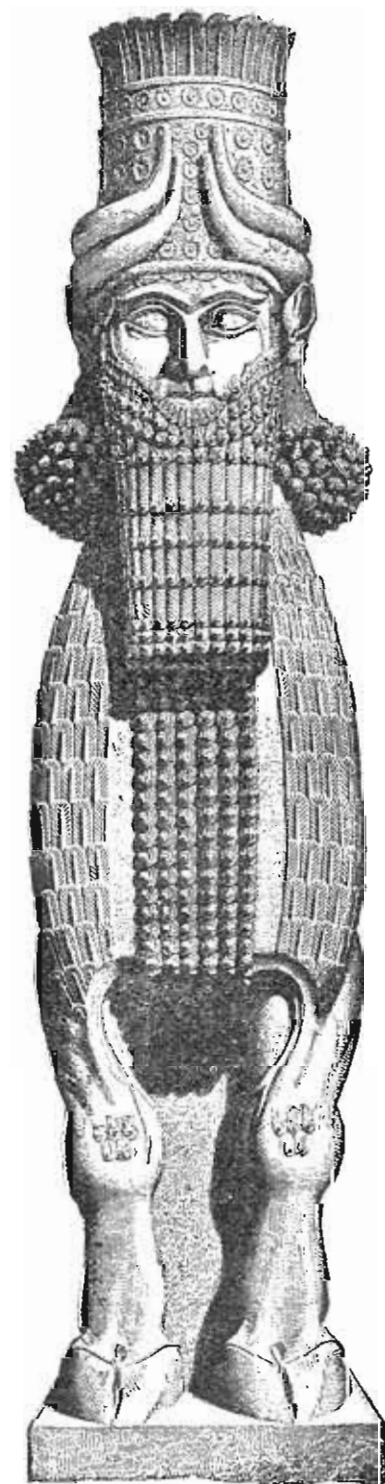
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که دې ته پېژنې ځېر ځېر



تممہ جلد ۲۲: ۱۱۱
۱۱۲: ۱۱۳

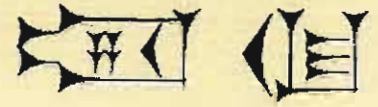
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کتابخانه





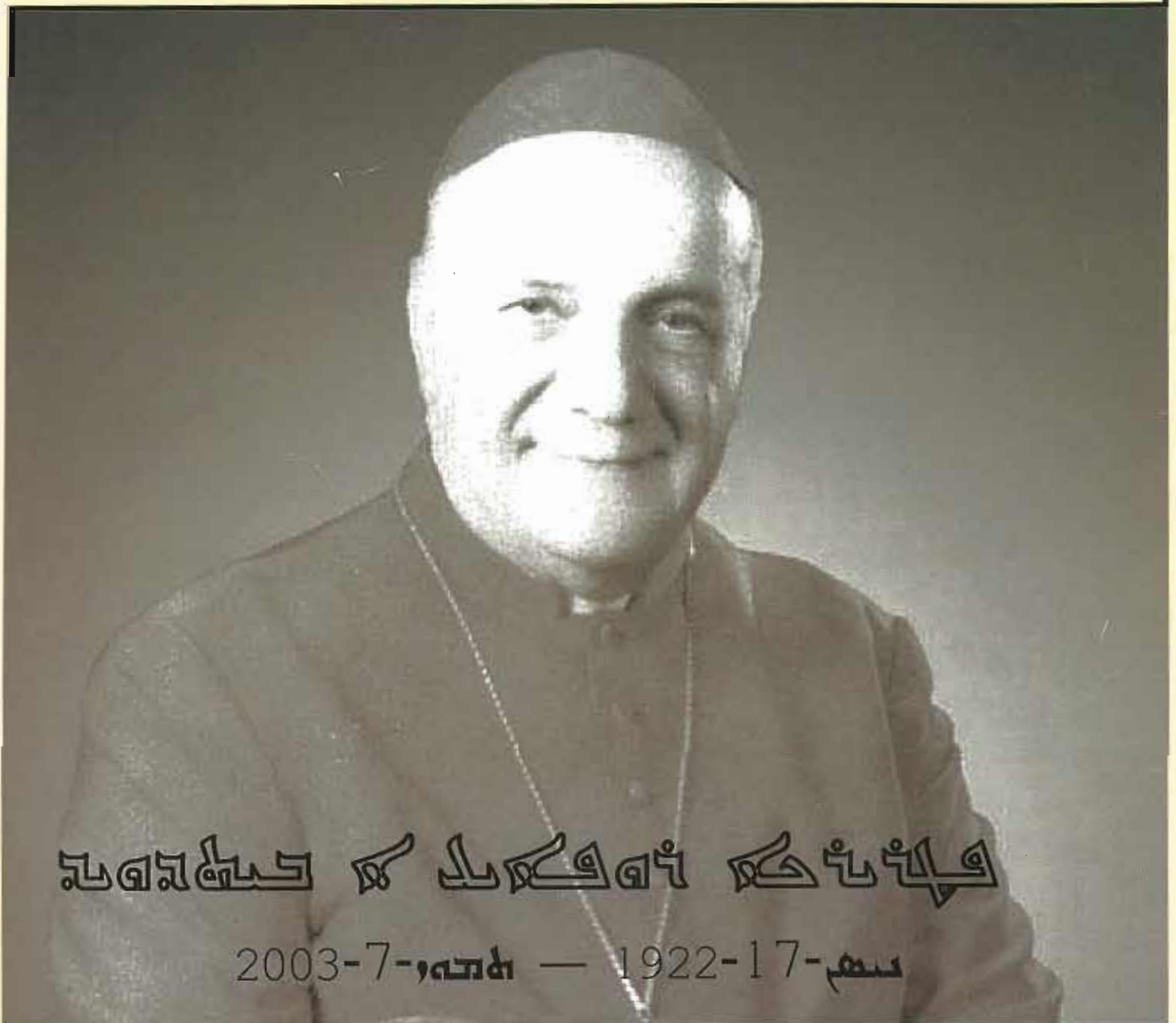
1964 ԹԻՎԱԿԱՆ



ՆԻՆԵՎ

ՄԱՍԻԿԱԿԱՆ ԳԵՂԱՐԱՆԻ ԺՈՂՈՐԴԱԿԱՆ

2003 թվական, հունիս 2-3, հատիկ 26



ՄԱՍԻԿԱԿԱՆ ԴԱՐՁԱՆԻ ԺՈՂՈՐԴԱԿԱՆ

1922-17-թվական — 2003-7-թվական

ՄԱՍԻԿԱԿԱՆ - ՄԱՍԻԿԱԿԱՆ - ՄԱՍԻԿԱԿԱՆ