



# NINEVEH

Publication of the Assyrian Foundation of America

*Established 1964*

Volume 25, Number 1 — First Quarter



Happy Assyrian  
New Year

Sixteen weddings as part of this year's AKITU (New Year) Festival in Syria

**Cultural - Educational - Social**

# NINEVEH

First Quarter 2002  
Volume 25, Number 1

Editor: Robert Karoukian  
Editorial Staff: Ninos David  
Firas Jatou  
Tobia Giwargis  
Sargon Shabbas, Circulation

## 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.

Opinions expressed in *NINEVEH* are those of the respective authors and not necessarily those of *NINEVEH* or the Assyrian Foundation of America.

Assyrian Foundation of America established in June 1964 and incorporated in the state of California as a non-profit, tax-exempt organization dedicated to the advancement of education of Assyrians.

Address letters to:

The Editor  
NINEVEH  
P.O. Box 2620  
Berkeley, California 94702

## Annual Subscription

U.S.A.....\$ 20.00  
CANADA.....\$ 25.00  
OVERSEAS.....\$ 30.00

Reproduction in whole or in part is allowed with acknowledgement of the source.

All materials submitted  
Become the property of  
*NINEVEH*

# ܢܝܢܘܘܗ

## In this issue:

- From the Editor.....2
- Letter to the Editor.....3
- Announcements.....3
- Nusardy.....4
- Assyrian New Year in Syria.....5
- *Akītū* Festival in Edessa.....6
- The Lamasu Monument.....7
- Scholarships.....8
- The Atra Project.....9
- The Jesus Sutras: a book review.....10
- Upcoming Book.....11
- Books available through the Foundation.....11
- Books available through Gorgias Books.....12
- April 1st, Assyrian New Year in Illinois.....12
- Community Spotlight.....13
- Ancient Lenses.....14
- Congressional Letter.....15
- Virtual Palace.....16
- The Canadian Society for Syriac Studies.....17
- Subscriptions and Donations.....17
- In Memoriam.....18
- 19.....ܢܝܢܘܘܗ
- 20.....ܢܝܢܘܘܗ ܡܢ ܡܪܝܡ
- 21.....ܢܝܢܘܘܗ ܕܝܫܬܐ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 22.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 23.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 24.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 25.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 26.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 28.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 32.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 36.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 37.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ
- 38.....ܢܝܢܘܘܗ ܕܡܫܝܚܐ ܕܩܝܡܐ

Visit our Website at:  
[www.assyrianfoundation.org](http://www.assyrianfoundation.org)







# If you're "baptized" on *Nusardy*\*, smile!

Mikhael K. Pius, Modesto, California

*Nusardy*, the Assyrian water festival, is one of the many traditional feasts and festivals observed by Assyrians. It is celebrated in summer.

People, particularly young ones, go around with water-filled receptacles of various sizes and shapes and sprinkle or splash each other, including non-Assyrian strangers. They often catch their "victims" unaware by sneaking up on them. Although sometimes those wetted are surprised out of their skin, they are expected to tolerate the "disaster" with a grin or a joyful scream or laughter.

*Nusardy* was a popular event in Assyrian communities in the Middle East. For instance, it was well observed in closely-knit Iraqi communities, such as in Gailani Camp, Baghdad, in Kirkuk, and in Habbaniya, where Armenians as well as some Kurdish, Arab and Indian children also participated. It was also celebrated, I'm sure, in other Assyrian town and village communities, including those in Iran, Syria, Lebanon, and perhaps in Russia too.

Although the time and custom of celebrating the event was the same everywhere, the form of practicing it differed somewhat from community to community. Normally, people, especially the young, chased each other on the streets and in alleyways to pour water on each other. Some did this individually and some in small groups. But in some communities where rooftops were flat and attached to each other, some would sneak from one rooftop to the other to splash the people below, in the yards or in the alley or street. The festival usually lasted from morning till noon-time, when most participants broke up and went home.

Some villagers made a holiday out of it, celebrating it in groups, along with a frolicsome picnic, in fields and orchards, in the fields and orchards. The festival is now observed in a similar manner in our communities of Turlock and Modesto, California, but in a "splashier" way. A picnic is held by a club in a public park for the whole community and the sprinkling is done, mostly by youngster, by modern sprinkling guns.

On this day the club provides hot and cold drinks and sandwiches or grilled meat for sale as well as a music band along with one or more singers to enliven the event. A multitude of people flock to the festival picnic. The older ones mostly enjoy listening to song and music and watching the dancers while eating (and savoring the aromatic smell of sizzling and smoking kababs!), drinking and chatting away the hours under cool shade of trees; the young, bursting with energy, dance *Khigga* and frolic; and the little ones have fun by chasing and sprinkling each other and screaming and laughing.

The event is usually videotaped, along with relevant interviews with some people, and is shown on the club's local

weekly one-hour TV program. Most people enjoy the opportunity to appear as well as watch themselves on TV. The club that focuses most on this is the Assyrian American Association of Modesto, whose purpose is to promote our customs and traditions and to encourage our youth to practice them.

*Nusardy* (or *Nusardil*) is observed annually. It usually falls on a Sunday in July about 100 days after Easter. It is said that this custom is an old tradition that has come down to us from our ancestors.

The ancient Assyrians had many "gods" -*god* of fire, *god* of sun, *god* of water, and so on- which were represented by different statues or symbols and were revered and celebrated in different ways. One form of celebration was by sprinkling of water. These representations were paraded in a procession through the city during national holidays or special festivals.

The citizens who lined the streets to watch and pay homage would sprinkle water on the path of the procession as a sign of their reverence, loyalty, and joy.

After the Assyrians embraced Christianity, during the ensuing centuries they retained, modified and gave a Christian meaning to some of these ancient Assyrian customs and traditions. *Nusardy* is one of them. When they were evangelized in the first century A.D. by St. Thomas, it is said that because of the large number of people, the Apostle baptized *en masse*. He blessed water and sprinkled it over groups of crowds, which practice evidently led to the tradition of *Nusardy*. Baptism was, of course, initiated by John the Baptist, who baptized Jesus Christ, who in turn commanded His Disciples to go out and baptize all peoples. Apparent

ly *Nusardy* is celebrated by Assyrians in commemoration of the Christian baptism.

We "old timers" take the tradition for granted because we have seen and experienced *Nusardy* in our former homelands. But our children and grandchildren who have been born or raised in these Western countries do not know it, unless some have heard about it from their parents. But they are now learning to celebrate it and are enjoying it and absorbing its spirit.

But the most important aspect of such celebrations is that we are not only encouraging our people to keep our customs and traditions alive in Diaspora, but are also instilling in our youth the importance and value of such heritage.

And coming with the territory is the opportunity for Assyrian young men and women to meet and greet each other, and - who knows- perhaps some might even feel the Cupid's arrow in their hearts and hear sound of wedding bells in their ears!

\* *Nusardy* (ܢܘܣܪܕܝܐ): the name of the first Sunday of summer, the seventh Sunday after Pentecost.







# The Lamasu Monument

Fred Parhad  
San Miguel, Mexico

Our Lamasu, or Winged Bull, is a unique piece of symbolism. It combines the attributes of the spirit world, the animal and the Human. This magnificent sculpture dominates any serious collection of Assyrian art in major museums around the world, and rightly so. Nothing reflects better in a single monolithic way the underlying strength and principles of our ancestors. Man strives to lift himself above the brute animal tendencies he only recently escaped from, as Enkidu is civilized by Woman and taken from the fields and mountains where he dwells among the herds to the city where he will eventually die. Man also seeks to lift himself above the earth, to soar on the wings of eagles to those shadowy realms from where his soul must have derived and will return from its earthly sojourn to dwell again as a spirit perched forever in the haze and mists of Sheol.

Our story as Assyrians is far from over. It is true that centuries ago we were supreme among the nations that developed the wisdom, institutions, Arts and Sciences which spread round the globe. Many nations and people have had their moments of glory followed by a Dark Age leading in turn, for a few, to a resurgence of an entirely different kind. Assyrians will never have that kind of empire again...it isn't called for today. Neither will we likely have a country all to ourselves, at least not in the short term and not without an entirely different understanding of our unique place in the world.

We will also never be united along the lines of religion or politics. We are moving in the opposite direction actually, splitting among even more and smaller denominations as well as producing a bewildering array of political clubs. Only our Art will bring us together...only in that direction are most of us to be found in agreement. Assyrian Art holds a revered and unique place in history and is recognized as such by the rest of the people on this planet.

My next monument will be of the Lamasu. The symbolism of this piece for all of our people scattered around the world has great meaning and significance. It instantly aligns us with what held our ancestors together. The Flying Lamasu also calls to mind the legend of the Phoenix, the mythical bird that flew out of Arabia every 500 years to build a nest in which it would consume itself in fire, to rise again, reborn from its own ashes. Our people too will rise from what seem to be ashes of our former glory, transformed in a way that may well prove

instructive for contemporary civilization once again.

Today Assyrians live among the most advanced and powerful nations on earth...working, building and paying. Yet, we keep pleading with our own people for a dollar here and ten dollars there for "needy" Assyrians, which is rapidly coming to mean the Assyrian Heritage itself. Our entire identity is in danger of becoming a weak and needy beggar at the door of, and the mercy of, some other power. We have got to learn to do what every other ethnic group has...to approach the powers that be in the countries we live in and request an equal share of the common wealth. Only in that way will we demonstrate that we are full citizens and not guest workers. Also, by making our Art and Culture a part of the national identity, we become integrated and can expect our fair share of the wealth we help create.

With the accumulated resources that would then be available to us, we could begin the serious work it will take, which will be our pleasure to undertake, to bring our Assyrian Heritage the recognition and security it deserves and that will inspire our own young people to care for it, nurture and enhance it from this day forward.

The Lamasu Monument is not intended for one city or country alone. Without much trouble we could place one in any city around the world where a significant Assyrian community exists. Art will bring us together, will join the best and the brightest among us together in all the four corners of this round world. The Lamasu Monument will tie us together with the same symbolic force it held for our ancestors. The world has become our home. We did not intend it that way, but perhaps there is a reason for it. Let us learn and teach others how to preserve an identity without the madness and mayhem of war and endless destruction. Let us emphasize what is good in us, what is respected and known of us already, and let's build on that. It was really the same task our ancestors set for themselves, we are merely continuing that tradition in the Modern Era.

*Mr. Parhad will describe in more detail the Lamasu Monument in the next meeting of the Assyrian Foundation of America, on June 9th, which will be at His Lordships restaurant, in the Berkeley Marina.*



## **Scholarships and Educational Assistance:**

One of the most important goals of the Assyrian Foundation of America has been the assistance of Assyrian students and educational institutions. This is because we believe education is the most effective way to learn about, preserve, strengthen and promote our culture and heritage.

To do this, the Foundation has given "scholarships" to Assyrian students and helped Assyrian educational institutions or institutions with specific educational or cultural projects. Both individual and institutional support has been to those in the United States as well as those outside. For example, we have helped students in the Middle East and in some former Soviet republics, as well as in Europe. The institutional support has included help with building schools or dormitories for students in northern Iraq, teaching Assyrian refugees in Jordan, as well as a \$2,500 grant to the Assyrian National Council of Stanislaus for a project to teach Assyrian in high schools.

We also invite lecturers, both Assyrian and non-Assyrian, to speak to our members on various subjects that are of interest to Assyrians in general. More recently, we have been collaborating with the University of California at Berkeley (UCB) to co-sponsor these lectures.

The Foundation has also given a \$10,000 grant to the main library of UCB to establish a special book fund for Assyrian books to be added to the library's collection. Indeed, we hope to work with UCB on other projects and in different capacities to expose our people to the university, especially its Middle and Near Eastern Studies departments, and, of course, to expose them to us and topics that are of interest and significance to us. Most encouraging is the fact that we now have more than 10 Assyrian men and women studying at UCB; they have established an Assyrian students club there, and are very active both in the university and as UCB students in the community, helping Assyrian high school students get ready for college.

There are, in fact, many students and projects, both in the United States and abroad; however, we can not help everyone. Indeed, we have to be very selective to invest in students and projects that will have the greatest benefit in the long run. For example, in the Near East or the Republic of Georgia, it is possible to fund a college student's tuition, books, and living expenses for one year with less than \$400! So, with \$4,000, it is possible to pay all the expenses of 10 engineering, law, or medical students. It is obvious that within a few years we would have 10 professionals that would financially strengthen the local community immensely. And, this financial support to those students is not a supplement to grants or loans available through local private or governmental agencies; they can not go to school if they don't have the money. In the United States and the West, however, there are many sources of financial support. Most public schools are inexpensive or free, and there are many public and private institutions that give student scholarships, loans, and grants to help those in need. In this setting, the value of a \$500 "scholarship" is questionable, other than a symbolic gesture. That money would barely pay for more than a few books. It seems to be more reasonable to use loans or scholarships and pay them off once working. Of course, there may be exceptions in cases of special need or inability to get enough funding from other sources.

A better use of limited funds would be to give more substantial support to one or a few students, especially at graduate or

post-graduate level, who are studying fields where we are under-represented or not represented at all, and fields that are important to our national cause. One example that comes to mind is Assyriology.

It may take more than eight years to obtain a PhD, and longer to finish post-doctoral work. During this time, of course, one makes little or no income while accumulating debt. And after finishing, if one is lucky enough to find a (usually temporary) job, the salary is not much higher than minimum wage. So, unlike the law, engineering, medical, or other students, who after finishing their studies find jobs and may or may not have anything more to do with the Assyrian community, the student studying Assyriology is making a life-long commitment to work for our cause with little hope of much financial gain. This, I think, is the ultimate sacrifice, and we must support such students in any way possible, financial or otherwise.

Therefore, we, at the American Foundation of America, have decided to modify our policy of granting educational assistance. There will be a deadline of July 1st, by which time all applications must be mailed along with other needed documents. Then, the educational committee will review all applications and assign priorities as described above, and the amount budgeted by the Foundation membership for educational purposes will be distributed to students and other educational and cultural projects.

Applications may be requested from the Foundation by writing to:

Assyrian Foundation of America  
P. O. Box 2620  
Berkeley, California 94702

We would like to thank Mr. Raymond George, the founder of **Chaldoatour Students Scholarship Foundation**, who gave 20 scholarships at \$500 each last year, and has generously made the same amount available for 2002.

Applications for those scholarships may be requested from:

Chaldoatour Students Scholarship Foundation  
P. O. Box 3563  
Modesto, California 95352

Please, continue to support us so that we may be able to help more of our students and cultural and educational projects. You may specify how you wish your contribution to be used.



# The Atra Project

Youel A. Baaba

## Background:

Dr. Ashour Moradkhan envisioned creating a project whereby Assyrians in *Garbia* (Northern Iraq) would begin to create means of generating income to support themselves and become economically independent. The corner stone of this vision was based on enlisting Assyrians in Diaspora to fund this project.

He approached Mr. Youel A. Baaba soliciting his support and participation in the development of a program to achieve the objective of the project. After several meetings Dr. Moradkhan and Mr. Baaba developed a program to materialize this vision. It was agreed that Dr. Moradkhan would move to *Garbia* to implement the project and Mr. Baaba would direct the project in the United States. Specifically, concentrating on publicity, recruiting individual supporters and contacting Assyrian organizations for financial support.

Dr. Moradkhan and Mr. Baaba met with Mr. Narsai David, president of the Assyrian Aid Society to gain his cooperation in facilitating Dr. Moradkhan's travel to *Garbia* in the company of Mr. David. Later on Mr. Baaba met with Râbi Yacoub Yousip, Secretary General of Zowaa and Mr. Narsai David to gain their cooperation and support for the project and for Dr. Moradkhan in the homeland. Both responded positively and welcomed the idea.

Dr. Moradkhan went to *Garbia* in May, 2001 to assess the feasibility of implementing such a project. The survey was very encouraging and the Assyrians in *Garbia* welcomed Dr. Moradkhan and ATRA Project enthusiastically. This is how the project came into existence.

## Objective:

The primary objective of the project is to provide financial assistance to Assyrians living in the villages in *Garbia* to create means of generating income to support themselves and become economically independent.

At present, it has been determined that the most practical means of generating income for these people is through agriculture and animal husbandry projects. To ensure the success of such projects, often it is necessary to also provide electric power and water supply.

## Implementation:

For the development of agriculture, we need tractors to plow the fields, trees and plants, pumps and canals for irrigation, and power generation where needed to power the water pumps.

Presently, ATRA Project does not have adequate funds to purchase tractors. To solve this problem, we have hired tractors to plow the fields and prepare them for planting.

Fruit orchards are the most desirable for the villagers. As of the date of this report, so far, ATRA Project has purchased 69,100 apple trees, 4,500 almond trees, and 3,000 peach trees.

These trees have been distributed and planted by 464 families living in 39 different villages. Presently, Dr. Moradkhan is surveying and determining the need for water pumps and repairing existing canals.

## Funding:

The corner stone of this project is the individual supporter. So far, we have gained 58 individual supporters. Based on \$20.00 per month, we ask our supporters to pay six or 12 months in advance. If that is not convenient for the supporter, monthly payments of \$20.00 are welcomed.

A good portion of our budget has been furnished by Assyrian organizations. Assyrian Foundation of America is the leading organization that has provided significant funding for the project. Bet-Eil Assyrian Mission and The Assyrian American Association of Southern California are also regular contributors.

## Appeal:

We appeal to every Assyrian irrespective of his/her church affiliation, political inclination, or organizational membership to come forward and join us in this nation-building project. Remember our Assyrian brothers and sisters living in Iraq are the only remaining guardians of our national identity. It is our duty to support them and make life easy for them, so that they can rebuild their homes, fields, and animal stocks. I am confident that there is not a single Assyrian that cannot afford to pay \$20.00 a month. So, please come and be part of this great project.

Please, contact Mr. Youel A Baaba for further information and to make your donations:

Youel A Baaba  
720 Evelyn Court  
Alamo, California 94507



## **Book Review:**

**Title:** The Jesus Sutras: Rediscovering the Lost Scrolls of Taoist Christianity. 270 pages including b/w and color illustrations, maps and charts.

**Author:** Martin Palmer

**Publisher:** Ballantine Wellspring, 2001, New York

**Reviewed by:** Eden Naby, Honorary Editor, *Assyrian Star*

This is a wonderfully readable and informative book. A recognized thinker and promoter of religious knowledge as related to Chinese tradition, Martin Palmer has undertaken to produce, with aid from a team of Chinese and Western colleagues, a learned book for the educated layman and student. He brings to the topic both a sense of reverence for the history of Christianity, Taoism, Buddhism and other religions active in China in the period prior to the Sung (960-1279) but also an excitement that he transmits to his readers at his finding of an elusive target—the reported existence of a large Christian complex near the Tang dynasty (618-907) capital, today called Xian.

The discovery of the location of the Da Qin monastery, the significance of the find, and future possibilities lead the author into a discussion of the context for its construction, its importance within Chinese and Christian culture, and its abandonment. The only visibly remaining structure from this monastery complex is the seven storey pagoda, which lies in the midst of cultivated fields, within the vicinity of the Taoist temple of Lao Zi, the legendary author of the Tao Te Ching, a work Mr. Palmer had previously been involved in translating into English. This discussion then leads into an explanation of the Christian sutras discovered at various places, but especially at Dunhuang. Referring to Jesus as the “World-Honored One”, the sutras tell the vital parts of the story of Jesus and his teachings. Translated and placed in historical and religious context, the sutras are presented with a background of their origin in both terminology and content. According to Palmer, these Chinese sutras may be the only source for the original Syriac book Tatian, the Assyrian (110-180 A.D.), the now lost *Teachings of the Apostles*, which had been widely used in the Church of the East in place of the four gospels.

Palmer’s central thesis relates to the nature of the Christianity that arrived in China in the 7<sup>th</sup> century. He lays out the ground by a brief survey of Christianity during the first centuries when it took diverse forms as it became introduced into the British isles, into India, and into China. This mine-field of theological and political controversy is traversed deftly, and thanks to a chart, the branches of Christianity and their contemporaneous churches may be understood with some clarity. Palmer demonstrates that the Christianity that the Church of the East took to the Tang court in 635 had incubated in the Sassanian Empire and in Central Asia and Afghanistan where it had extensive contact with Buddhism, Zoroastrianism, and the other religions traversing with merchants along the Silk Road. That the Christians would have been allowed to build a religious complex within the vicinity of the venerated Taoist site, lends further evidence to Palmer’s argument that Bishop Alouben (sic) had understood the importance of presenting Christianity in a language and form that the Tang court would have appreciated and

understood. Despite the eventual suppression of the Church of the East (together with other religions of Western origin), the destruction of religious sites, and the disbanding of institutions, Christianity survived in China to be revived with the Chengissid dynasty. In the meantime however, the pressures from a fast-spreading Islam had both cut the missionary church from its mother church in Mesopotamia and had caused the shrinking of the adherents of that church to mountainous refuge areas in the Taurus mountains. Today, the Assyrian Church of the East is all that remains of the Christian missionary church to China.

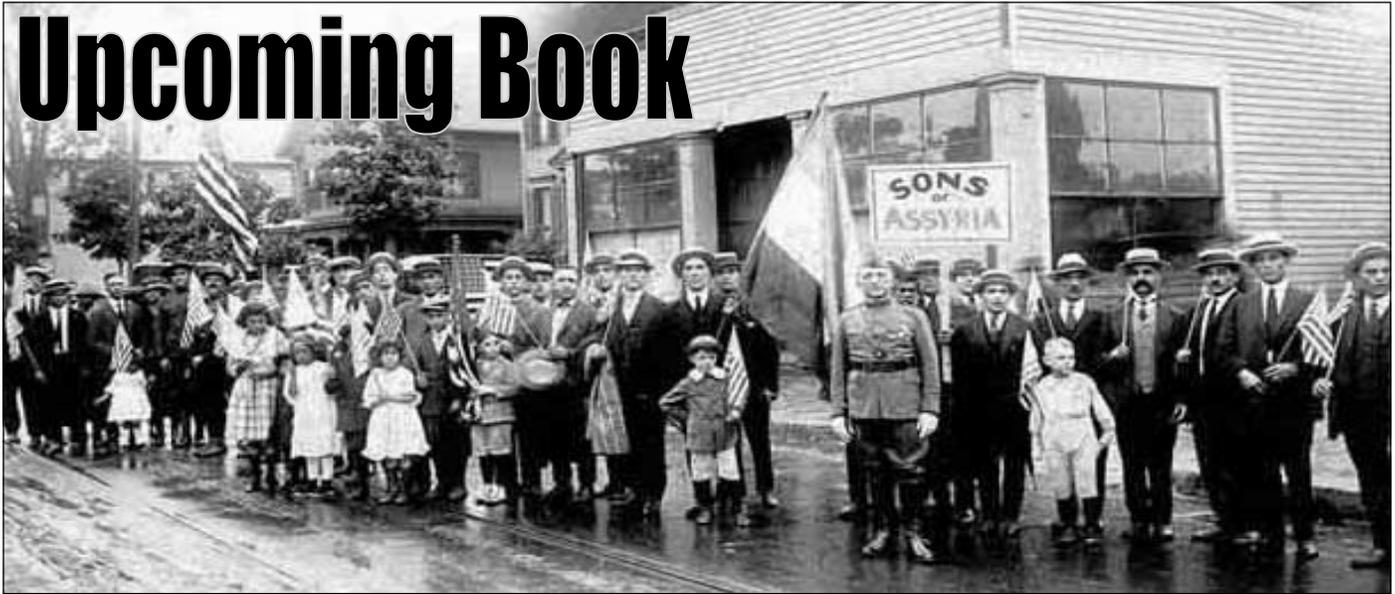
A selected bibliography offers further grounds for investigating this topic. There is material here for the student of Christian church history, Eastern Christianity, China, comparative religions, Central Asia and particularly, for those wishing to have a more readable translation of the Sutras and the inscription on the 8<sup>th</sup> c. Xian-fu monument than those provided during the 1930’s by P. Y. Sacki, to whom Palmer acknowledges his debt. Art historians too, chiefly those interested in Chinese iconography will benefit from this work. At last, here is a well-written and well-produced book that shows the far-reaching influence of our Assyrian ancestors as they matured in their adoption of a new religion.



Henry Ng/World Monuments Fund

Da Qin, a Tang Dynasty pagoda, in north-western China.

# Upcoming Book



## Remnants Of Heroes

### The Assyrian Experience

*The life and times of the last generation to leave the village of Kharput, travel to and settle in New England; and the continuity of the Assyrian heritage from Kharput to the United States.*

Author Sargon Donabed, Boston, Mass.

This book charts the village life, dispersion, and arrival into New England of this small but extremely important segment of the Assyrian people. How the Assyrians of Kharput assimilated into American culture, yet managed to retain their identity is central to understanding these people. By using first hand oral accounts and stories, in addition to documents created by the community, the goal is to give the reader an intense and personal view of these descendants of an ancient people and the roller coaster, which has been their life for the past 150 years. This paper is concerned with those Assyrians from the village of Kharput in modern day Turkey. It lies within the district of Elazig at the summit of the highlands of the South Eastern Anatolian plateau. They are "Jacobites" or members of the "Syriac Orthodox" Church of Antioch dating back to the beginnings of Christianity.

In order to understand the Assyrians of Kharput, one must have knowledge of the Assyrian people as a whole. They are remnants of the people of ancient Northern Mesopotamia (Beth Nahrain), which succeeded the Sumero-

Akkadians as one continuous civilization. One of their wondrous city-states Edessa was the first independent kingdom to accept Christianity. Most belong to the following four churches and their offshoots: Chaldean Uniate, Syriac Orthodox Church of Antioch, Syriac Catholic, and the Assyrian Church of the East. Some scholars believe the Maronites of Lebanon and the Yezidis to be of the same stock as these modern Assyrians. With regard to the latter, it is specifically attested to in an excerpt from Cheaney's Expedition to the Euphrates and Tigris. In the Middle East the Assyrians are usually referred to by these designations.

**Reserve your copy of *Remnants of Heroes* today. Contact Nineveh Magazine.**

**Other books available through the Assyrian Foundation of America:**

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



2. **ܕܘܫܘܩܘܬܐ ܕܠܘܕܐ ܕܡܫܝܩܝܐ** (The Grammar of Vernacular (East) Assyrian), in Oudo; Reprinted 1984, Chicago.



Both books are \$20, including shipping. Send your requests and payments to:

Assyrian Foundation of America  
PO Box 2620  
Berkeley, California 94702

## **Books available from Gorgias Press:**

1. Assemani, Joseph. *Bibliotheca Orientalis Clementino-Vaticana* (5 volumes, ca, 4000 pp.)
2. Barsoum, Aphram I. *History of Syriac Literature and Sciences*. Translated into English by Matti Moosa.
3. Burkitt, F. C. *Early Christianity Outside the Roman Empire*.
4. Dalley, Stephanie. *Mari and Karna, Two Old Babylonian Cities*.
5. Edkins, Joseph. *Chinese Buddhism*.
6. Grant, Asahel. *The Nestorians or the Lost Tribe*.
7. Hatch, William. *An Album of Dated Syriac Manuscripts*.
8. Hilprecht, H. V. *Explorations in Bible Land During the 19th Century* (2 volumes).
9. Kiraz, George. *The New Concise Concordance of the Syriac New Testament* (4 volumes)
10. Kiraz, George. *Lexical Tools to the Syriac New Testament*.
11. Layard, Austen. *Discoveries in the Ruins of Nineveh and Babylon*.
12. Margoliouth, G. *Descriptive List of Syriac and Karshuni Manuscripts in the British Museum*.
13. O'Leary, De Lacy. *The Syriac Church and Fathers*.
14. Palmer, P.H. *History of the Jewish Nation*.
15. Rawlinson, George. *The Seven Great Monarchies of the Ancient Eastern World: The History, Geography, and Antiquities of Chaldaea, Assyria, Babylon, Media, Persia, Parthia, and Sassanian, or New Persian Empire* (3 volumes).
16. Smith, George. *Assyrian Discoveries: An Account of Explorations and Discoveries on the Site of Nineveh, During 1873 and 1874*.
17. Thomson, Andrew. *In the Holy Land*.
18. Tristram, H.B. *The Natural History of the Bible. Being a Review of the Physical Geography*.
19. Tristram, H.B. *Land of Israel. A Journey of Travel in Palestine*.
20. Wigram, W. A. *The Assyrians and Their Neighbours*.
21. Wright, William. *Catalogue of the Syriac Manuscripts in the British Museum* (3 volumes).
22. Wright, W. A. *Catalogue of the Syriac Manuscripts in the Library of the University of Cambridge*.
23. Wright, William. *Lectures on the Comparative Grammar of the Semitic Languages*.
24. Bell, Gertrude. *Amurath to Amurath: A Journey Along the Banks of the Euphrates*.
25. Curzon, Robert. *Ancient Monasteries of the East, Or The Monasteries of the Levant*.
26. Davey, Richard. *The Sultan and His Subjects*.
27. Evetts, B. T. A. *The Churches and Monasteries of Egypt and Some Neighbouring Countries*.
28. Fortescue, Adrian. *The Eastern Churches Trilogy: The Lesser Eastern Churches*.
29. Fortescue, Adrian. *The Eastern Churches Trilogy: The Orthodox Eastern Churches*.
30. Fortescue, Adrian. *The Eastern Churches Trilogy: The Uniate Eastern Churches*.
31. Gibson, Margaret. *How the Codex Was Found: ...Two Visits*

## **Governor George Ryan of Illinois Proclaims April 1 Assyrian New Year Day**



From left to right: Joseph Tamraz, Grace E. Zaya, Stella Alkass and Pat Michalski, Assistant to the Governor for Ethnic Affairs, at the Assyrian Cultural exhibit in honor of the Assyrian New Year in James R. Thompson Center in Chicago. The exhibit was co-sponsored by Governor George H. Ryan and the Assyrian American National Federation.

- to Sinai From Mrs. Lewis's Journal.
32. Hill, J. Hamlyn. *The Earliest Life of Christ: The Diatessaron of Tatian*.
33. Holm, Frits. *My Nestorian Adventure in China, Account of the Holm-Nestorian Expedition*.
34. Jackson, A. V. William. *From Constantinople to the Home of Omar Khayyam*.
35. Kessler, Gary D. *On the Downtown Mall*.
36. Knanishu, Joseph. *About Persia and Its People*.
37. Layard, Austen Henry. *Nineveh and its Remains* (2 volume, unabridged edition).
38. Murdock, James. *The New Testament: A Literal Translation from the Syriac Peshitto Version*.
39. Parry, Oswald H. *Six Months in a Syrian Monastery*.
40. Segal, J. B. *Edessa 'The Blessed City'*.
41. Vaka, Demetra. *The Unveiled Ladies of Stamboul*.
42. Vllavanthara, Antony. *India In 1500 AD: The Narratives of Joseph The Indian*.
43. Wright, William. *A Short History of Syriac Literature*.

**For more detailed descriptions of the books, prices and to order, visit: [www.gorgiaspress.com](http://www.gorgiaspress.com)**

**Or, Fax: 732-699-0342**

**Mailing address:**

**Gorgias Press  
46 Orris Ave.  
Piscataway, NJ 08854**

# Community Spotlight

In this issue:

## **The Babella family, San Jose, CA**



L to R.: Banipal, Ashur, Natalie, Julie, and Nineveh Babella

*A few years ago, a local Los Angeles magazine catering to the Persian American community published a brief answer to a concerned mother worried about her children lack of knowledge and interest in their heritage. The magazine's answer was for the Persian lady to become neighbors of an Assyrian American family and learn from them how they have been able to do just that for several generations world wide.*

*Needless to say, I was pleasantly surprised when told of this article especially since in most Assyrian community circles, this continues to be a major concern to parents and activists alike. The ever increasing complexity of everyday life and struggles of succeeding in today's economy leaves little or no time for parents to spend with their children, let alone teach them about their culture and heritage. So how do some of us do it? To help answer this questions, we at Nineveh magazine have decided to dedicate an ongoing section providing examples of Assyrian families and individuals who have been successful in maintaining a strong tie to their nation, while , at the same time leading a happy and prosperous lifestyle.*

*We begin in this issue with a family living in the heart of Silicon Valley; San Jose, California. This Assyrian family has been exceptional at not only maintaining their culture and heritage, but in fact advancing it. Banipal Babella, smiles when he proudly boasts about the fact that his daughters Nineveh and Natalie, both were born in the US, and can read and write modern Assyrian (Syriac) much better than he can! In fact, they have recently started writing poetry in Syriac which was a pleasant surprise to both Banipal and their mother Julie. So to answer the question, how do they do it, we had a brief talk with this exceptional role model family. Here is what they had to say:*

### **Nineveh: Please introduce us to your family.**

*Banipal: Parents are Banipal & Julie Babella. The children are Nineveh 17, Natalie 15, Our new baby brother Ashur, has blessed all of our lives and is a real joy to have and to care for. We all take part in raising him. My hope is that Ashur, will have the spirit of our ancient Assyrian king, Ashurbanipal and in turn help our people succeed and progress in the future.*

### **Nineveh: When and where did you meet?**

*Julie: We met in Wiesbaden, Germany in September 1979. Having both come from Beth-Nahrain, the close knit community offered the opportunity for us to meet in cultural and educational events. He (Banipal) was part of an Assyrian musical band that performed for the community which was made up of mostly Western Assyrians. The interaction with other Assyrian communities allowed us to hone our national awareness and sense of responsibility to our people.*

### **How did you bring up your kids to be close and active to the community?**

*Parents: In addition to speaking Assyrian at home, there was always Assyrian music playing in the car, the kids were always taken to parties, lectures and weddings (instead of leaving them at home). Also, our extended family close interaction allows our kids to have an environment where Assyrian language and customs are used daily. Our daughters, and now our young son, have learned to be respectful and appreciative of their Assyrian culture and people as well as Eastern Christianity. We have provided our children with the knowledge of why we love our culture and heritage, but have allowed them to develop their own thoughts and judgment regarding their identity. The result has been that our culture is not a chore but a passion. They are proud and appreciative that they had such a faithful and loyal family and community. Above all, they are proud Assyrians.*

### **What are your hopes for your children?**

*Parents: Our hopes for our children are that they will be happy and successful in life where they can use their accomplishments to better serve their family, friends, and the Assyrian nation.*

### **Are any of you involved with Assyrian organizations?**

*Nineveh: My father, Banipal has been a member of the Assyrian Democratic Movement (ZOWAA) for several years and continues to support them as much as he can. He is also involved Assyrian Church of the East in San Jose.*

*My sister, Natalie*



Banipal Babella (Standing first from the left), at a recent Assyrian Democratic Movement event help at the Assyrian-Chaldean Church center in Campbell, CA

and I are actively involved in the Assyrian youth group of the



Nineveh, third from left, minutes before an Assyrian youth play about the Assyrian queen, Shammīram (Sammuramat).

Church of the East in San Jose, CA. We take part in several functions such plays, choir, Sunday school, and assisting with the publishing of the Assyrian youth ministry newsletter.

**What are your hopes for our people?**

Banipal: Our hopes have always been for our people to prosper and at the same time strengthen the ties to our culture and heritage. This is especially true for the younger generation here and back home.

**Do you have plans to visit our homeland?**

Natalie: Our wish is to one day see our ancient homeland, and feel the love of our Assyrian people. We want to go see our blessed cities of Nineveh, Arbil, Ashur, Qamishli, and be with the communities there. We also want to see churches and monasteries, participate in the wonderful parades held during the Assyrian new year on Kha B’Nissan, and the cultural weddings in Khabur.

**Anything you want to say to other Assyrian-American families?**

Our advice to other families is to befriend your children and listen to them. When you do that, your hopes and dreams become part of theirs. Do not lose sight of the importance of using the Assyrian language at home and their critical and unique role in keeping and perhaps further developing it.



The proud father with his eldest daughter after and Assyrian folklore presentation that Nineveh took part in.

**Ancient Lenses  
Date to 5th Century BC**  
David Whitehouse



If one Italian scientist is correct then the telescope was not invented sometime in the 16th century by Dutch spectacle makers, but by ancient Assyrian astronomers nearly three thousand years earlier.

According to Professor Giovanni Pettinato of the University of Rome, a rock crystal lens, currently on show in the British museum, could rewrite the history of science. He believes that it could explain why the ancient Assyrians knew so much about astronomy. But experts on Assyrian archaeology are unconvinced. They say that the lens is of such low quality that it would have been a poor aid to vision.

**Magnifying glass**

It is called the Nimrud lens and it was found in 1850 by the legendary archaeologist Sir Henry Layard, during an epic series of excavations at the palace of Nimrud in what is now Iraq. Upon his return to England, he showed the lens to physicist Sir David Brewster who thought it could have been used as a magnifying glass or to concentrate the Sun’s rays.

Used as a magnifying glass, it could have been useful to Assyrian craftsman who often made intricate seals and produced minuscule texts on clay tablets using a wedge-shaped script.

It is a theory many scientists might be prepared to accept, but the idea that the rock crystal was part of a telescope, they say, is an enormous leap.

**Saturn’s serpents**

Professor Pettinato counters by asking for an explanation of how the ancient Assyrians regarded the planet Saturn as a god surrounded by a ring of serpents?

Could they not have seen Saturn’s rings through their telescope and interpreted them as serpents? An unconvincing argument, say experts. The Assyrians saw serpents everywhere. And why is it in their many astronomical reports on clay tablets there is no mention of such a device?

The conventional understanding of the invention of the telescope is that it was developed in the 16th century by Dutch spectacle-makers who held one lens in front of another.

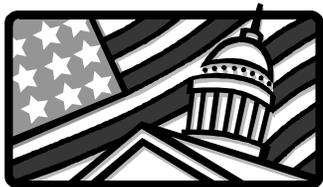
One thing is sure: Galileo did not invent it – a common misconception– although he was one of the first to turn it towards the sky. By then, lenses used as spectacles had been known for hundreds of years at least, and it has been a puzzle to historians why it took so long for the telescope to be invented.

**Commercial and military use**

It may have been developed and then forgotten, or even kept a secret. However, experts regard this as unlikely given the commercial and military uses that a telescope could serve.

Whatever its origin, as ornament, as magnifying lens or part of a telescope, the Nimrud lens is the oldest lens in the world. Looking at it evokes mystery and wonder. It can be seen in room 55 of the British Museum, in case 9 of the Lower Mesopotamian Gallery.





# CONGRESSIONAL LETTER CALLING FOR RECOGNITION OF ASSYRIANS

Nineteen U.S. Congressional members cosigned a letter sent to President George W. Bush and Secretary of State Colin Powell presenting the case for Assyrian political and human rights in any future Iraqi political equation. The March 15th letter states that "The Assyrian community, including

Chaldeans and Syriacs, are the indigenous Christian people of Mesopotamia" and firmly presses for "official constitutional recognition for the Assyrian community as a distinct, indigenous people in any future Iraqi reforms." The complete letter is included below:

## SUPPORT CONSTITUTIONAL RECOGNITION FOR ASSYRIANS IN IRAQ

March 15, 2002

President George W. Bush  
The White House  
1600 Pennsylvania Avenue NW  
Washington, DC 20500

Dear President Bush:

We are writing to address the need for official constitutional recognition for the Assyrian community as a distinct, indigenous people in any future Iraqi reforms. The Assyrian community, including Chaldeans and Syriacs, are the indigenous Christian people of Mesopotamia. The approximately 1.5 to 2 million Assyrians residing in Iraq constitute the third largest demographic population in the country. However, their government does not officially recognize the Assyrians as a people. The constitution only recognizes Arabs and Kurds, referring to Assyrians as "Christian Arabs."

The current War on Terrorism should serve as a reminder of the need for strategic allies worldwide. The United States will benefit by maintaining a supportive relationship with the Assyrian community in Iraq, as well as the Assyrian Coalition, who have made great sacrifices to oppose the regime of Saddam Hussein and will continue to work for a unified, democratic, and secular government.

Assyrians have long suffered from violence at the hands of their neighbors. In recent years, reports of attacks have increased, fitting a pattern of greater violence against Assyrians with intent to drive them from their ancestral home. Furthermore, Assyrians pushing for greater recognition are persecuted by the government and are restricted from free cultural, linguistic and religious expression in Iraq in particular, and the region in general. The Assyrian community has faced systematic terror campaigns in Iraq and Assyrian political leaders have been assassinated. Since the Gulf War, Kurdish tribes tied to the ruling parliamentary parties have illegally occupied most of the Assyrian villages razed by the government.

We believe that the United States Government must send a clear and forceful message that it will not tolerate such abuses. Official constitutional recognition for the Assyrian community would be an important catalyst for an improvement in human rights.

Thank you for your attention to this matter. We hope this effort will lead to an improvement in conditions for the Assyrians in Iraq, and we look forward to hearing from you on this issue.

### Signed

Rod R. Blagojevich (D-IL, 5th)  
Barbara Lee (D-CA, 9th)  
William Lipinski (D-IL, 3rd)  
David E. Price (D-NC, 4th)  
Frank R. Wolf (R-VA, 10th)  
Michael Honda (D-CA, 15th)  
Mark Kirk (R-IL, 10th)

Diane E. Watson (D-CA, 32nd)  
Luis V. Gutierrez (D-IL, 4th)  
Gary A. Condit (D-CA, 18th)  
Donald M. Payne (D-NJ, 10th)  
Zoe Lofgren (D-CA, 16th)  
Janice Schakowsky (D-IL, 9th)

Anna Eshoo (D-CA, 14th)  
James McGovern (D-MA, 3rd)  
David E. Bonior (D-MI, 10th)  
George Radanovich (R-CA, 19th)  
Joseph R. Pitts (R-PA, 16th)  
Tim Johnson (R-IL, 15th)

# Archaeology Project Will Recreate an Ancient Assyrian Palace Electronically\*

Brock Read

The Northwest Palace of King Ashur-nasir-pal II served as a model for centuries of Assyrian architecture that followed it. Samuel Paley, a professor of classics at the State University of New York at Buffalo, hopes to create an archetype of similar importance with a project that aims to digitally recreate the palace.



Mr. Paley is co-director of the project, which will produce a virtual tour of Ashur-nasir-pal's palace, built in the ninth century B.C. in the ancient city of Nimrud, in what is now Iraq.

The virtual palace will take years to complete—especially, Mr. Paley says, because “we’re inching along, raising money as we go”—but prototypes and pieces of footage can be viewed at the university’s *Virtual Site Museum* and at the Web site of *Learning Sites* ([www.learningsites.com/NWPalhome.html](http://www.learningsites.com/NWPalhome.html)), a company based in Williamstown, Mass., that produces digital-archaeology projects. Donald Sanders of Learning Sites conceived the project with Mr. Paley and has worked on the virtual rendering.

The tour, it turns out, is more sophisticated than the computer-game environment one might anticipate. Users will be able to control avatars—digital figures representing themselves—that allow them to navigate the palace on their own, focusing on their particular areas of interest. Eventually, Mr. Paley says, the avatars should be able to speak, providing information about the surroundings in response to simple questions.

Mr. Paley and Thenkurussi Kesavadas, a professor of mechanical and aerospace engineering at the university who directs the technological aspects of the project, are also adapting haptic tools more commonly used in flight training. Mr. Kesavadas has developed touch-sensitive gloves that could eventually allow users, through their avatars, to feel sculptures and reliefs, an opportunity Mr. Paley says would never be available in a conventional museum.

Since the reconstruction has to be convincing not just visually but also to the touch, Mr. Paley places considerable im-

portance on the accuracy of detail of the virtual palace. He is collecting information from many sources. Past expeditions to the site by British, Polish, and Iraqi groups have kept the palace’s remains “fairly well preserved” and documented, but some of the reconstruction is still based on comparative study and speculation. “We’ve got a pretty good idea of what the roofs look like, using evidence from other palaces,” Mr. Paley says.

There’s also plenty of legwork: Pieces of the palace are spread across 65 museums and collections worldwide. Mr. Paley has worked with Richard P. Sobolewski, a research assistant at the University of Warsaw’s Polish Center of Mediterranean Archaeology, and Alison B. Snyder, a research assistant at the University of Oregon, to gain information about the site of palace and about which museums hold which artifacts.

The digital reconstruction, Mr. Paley says, is intended not just as a piece of scholarship, but also as a teaching tool. While the complete tour will most likely never be posted on the Internet, it will serve as the centerpiece of a DVD that will also feature texts, a bibliography, and a timeline detailing museums’ acquisitions of pieces from the palace.

Mr. Paley plans to produce DVD’s in several different forms, which could be tailored to museums or primary or secondary schools. “A museum may come to us, and they might be able to get a video which centers on the reliefs they have,” he says. This has already happened at the Williams College Museum of Art, which is currently showing a special exhibition of its two reliefs from the palace, augmented by video simulations showing their context in the structure as a whole.

One of the greatest assets of virtual-archaeology projects such as this is their flexibility, Mr. Paley says. “When you do things digitally, if you make mistakes, you can go back and change them. Even in our own projects we can add information relatively easily, and bring people up to date as our research develops.” He hopes that the project will become part of—maybe even a model for—a “blossoming” of digital archaeology.

The project has also given Mr. Paley a new appreciation for Assyrian architecture. “I’ve been doing work on Assyrian reliefs and archaeology since the mid-1960’s, and until I started doing this project I didn’t realize how complex the whole process of creating such a building was,” he says. “When you pass through doors and you see certain reliefs first, as they were meant to be seen, that helps expand your understanding of the relationship between the art and the architecture.”

Even more important, according to Mr. Paley, is digital archaeology’s potential for protecting the past. Iraq is struggling to keep its few remaining ancient buildings in decent condition, Mr. Paley says, and that’s where his work comes in: “It’s a good way to record heritage.”

\*From: [chronicle.com/infotech](http://chronicle.com/infotech)

**The Canadian Society for  
Syriac Studies  
Soci t  Canadienne des  
Etudes Syriaques**



ܩܘܪܕܢܐ ܕܩܘܪܕܢܐ  
ܩܘܪܕܢܐ ܕܩܘܪܕܢܐ

Members of the board of directors:

Amir Harrak, president  
John Corbett, vice-president  
Tirizia Jajou, secretary-treasurer

- The CSSS is a Toronto-based organization whose mission consists of promoting the study of the Syriac culture, a crossroad between the Sumerian, Babylonian, Assyrian, and Aramean civilizations and Eastern Christendom, and a link between the Semitic and Greek and Roman worlds.
- The Society focuses on Syriac literature, which is rooted in the same soil from which the ancient Mesopotamian and biblical literatures sprung; on Syriac art that bears Near Eastern characteristics as well as Byzantine influence; and on archaeology which unearths the history of the Syriac-speaking people: Assyrians, Chaldeans, Maronites and Catholic and Orthodox Syrians.
- The CSSS is a not-for-profit organization, with no political or ideological affiliations or functions whatsoever.
- The Society's activities include the organization of a se-

ries of public lectures given by renowned scholars of Syriac studies worldwide, and one yearly symposium investigating individual topics of interest to Syriac. Other activities of the Society include showing films on Syriac antiquities and modern communities in their native contexts, exposing the public to the Syriac liturgical and hymnal music, and the organization of travels to Syriac sites.

- The Society was founded in 1999 at the University of Toronto, Department of Near and Middle Eastern Civilizations, as part of the latter's academic programme in Aramaic and Syriac languages and literatures. It was incorporated under the Canada Corporation Act in January 23, 1999.
- For further information about the CSSS, please write to:

The Canadian Society for Syriac Studies  
c/o Dept. of Near and Mid. East. Civilizations  
4 Bancroft Avenue  
Toronto, Ontario, Canada M5S 1C1  
Telephone: 416/978-3184  
Fax: 416/978-3305  
E-mail: [csss@chass.utoronto.ca](mailto:csss@chass.utoronto.ca)  
[www.chass.utoronto.ca/~csss](http://www.chass.utoronto.ca/~csss)

Basic membership is \$35 per year. Student and Senior memberships are \$5 per year.

Membership in the Society includes free admission to lectures, the annual symposium, and member's receptions, as well as subscriptions to the CSSS Bulletin, which will include the transcripts of the public lectures.



## **Subscription and Donations:**

-*Nineveh*: Subscription to *Nineveh*

-Education: student assistance and other educational projects.

-Needy: financial assistance of Assyrians in need.

-Assyrian Foundation dues are not included.

Ms. Younia Aprem; *Nineveh*: \$30

Mr. Victor Kelaita; Needy: \$80

Mr. George Youkan; *Nineveh*: \$25, Needy: \$25

Mr. Ben Kingsbury; *Nineveh*: \$30

Mr. Shmoei Khalifa; *Nineveh*: \$25

Mr. Rene Lazar; *Nineveh*: \$20, Needy: \$30

Mr. Sarkis Eyvazpoor; *Nineveh*: \$20

Mr. Daniel Tuman; *Nineveh*: \$20

Mr. David Ganja; Needy: \$25

Mr. William Yoel; *Nineveh*: \$30

Mr. Raman Baaba; *Nineveh*: \$20, Needy: \$30

Mr. Mikhael K. Pius; *Nineveh*: \$50

Mr. Ezaria Benjamin; *Nineveh*: \$20, Needy: \$20

Mr. Y. S. Kurial; *Nineveh*: \$50

Mr. Philip Malik; Needy: \$100

Ms. Olga Dekelaita; Needy: \$25

Ms. Carmen Benyamin; *Nineveh*: \$25

Ms. Elizabeth Campbell; Needy: \$40

Mr. Youash Tamras; *Nineveh*: \$30

Mr. Zacharia Zacharia; *Nineveh*: \$20, Needy: \$30

Mr. Babajan Isaac; *Nineveh*: \$20, Needy: \$30

Ms. Laya Oshana; *Nineveh*: \$40

Mr. Charles Ganja; *Nineveh*: \$25

Mr. Sarkis Sargon Elia; Needy: \$100

Mr. and Mrs. Niedfelt; Needy: \$50

Mr. Gilbert Isaac; *Nineveh*: \$25

Ms. Rosalin Sarkissian; *Nineveh*: \$25

Ms. Sultey and Ms. Clare Zia; *Nineveh*: \$20, Needy: \$20

Ms. Barbara Chiari; Needy: \$100

Ms. Regina Jones; *Nineveh*: \$25

Mr. Toma Yousif; *Nineveh*: \$25

Mr. Benyamin Yalda; *Nineveh*: \$25

Mr. Odisho Odisho; *Nineveh*: \$40, Needy: \$40

Pacific Crane and Equipment; Needy: \$100

Mr. Pius Joseph; *Nineveh*: \$150, Needy: \$100

Mr. Yakdan Nissan; *Nineveh*: \$25, Needy: \$25

Mr. Slimoun Youkhana; *Nineveh*: \$20, Needy: \$20

Ms. Sweetlana Jamal; *Nineveh*: \$30

Mr. Parmani Landi; *Nineveh*: \$60

Mr. Hubert Benjamin; Needy: \$2000

Ms. Mabel Sarkis; *Nineveh*: \$40

Mr. Y. K. Poloss; Needy: \$15

Mr. Homer Samo; Needy: \$100

Mr. Albert Samo; *Nineveh*: \$30

Ms. Roelfina Dekelaita; Needy: \$250

Mr. Martin Jacob; Needy: \$500

Ms. Hilda Isaac; Needy: \$100

Ms. Beneta Baitoo; Needy: \$100

Ms. Maryam Babilla; Needy: \$25

Dr. Vallo Benjamin; Needy: \$200

Mr. David Hurmis; *Nineveh*: \$20, Needy: \$80

Mr. John Trelawny; *Nineveh*: \$20

Ms. Semiramis Huwe; *Nineveh*: \$20, Needy: \$80

Mr. Nathan Elias; *Nineveh*: \$20

Mr. J. E. Sarkis; *Nineveh*: \$25, Needy: \$25

Mr. Charles Younan; *Nineveh*: \$40

Ms. Lily Langley; *Nineveh*: \$20, Needy: \$30

Ms. Cynthia Noble; *Nineveh*: \$20, Needy: \$30

## **In Memoriam**

**Theodore d'Mar Shimun**

(1906-2001)

Submitted by Sargina Yohanan

The Honorable Theodore d'Mar Shimun was laid to rest on January 3rd, 2002, in Turlock, California.

Mr. d'Mar Shimun was born in Quchanis, Turkey, on October 16, 1906, to Rab-Khela David d'Mar Shimun and Lady Esther DeMatran.

He was the brother of the late Patriarch of the Holy Apostolic Church of the East, His Holiness Mar Eshai Shimun the XXIII, and nephew to His Holiness Mar Poulus Shimun, the XXII, His Holiness Mar Benyamin Shimun, the XXI and Lady Surma d'Mar Shimun.

The eldest of 12 children, Mr. d'Mar Shimun graduated from Sandhurst Academy, Surrey, England in 1929. He lived in Cyprus and England before immigrating to the United States in 1960. The d'Mar Shimun family settled in San Francisco for 15 years, and he along with several family members relocated to Turlock in 1975. In 1991 he wrote "The History of the Succession of the Patriarchate of Mar Shimun", which is the only definitive historical account.

He passed away on December 30th, after a short illness, in Turlock. He was 95 years old. Mr. d'Mar Shimun is survived by a brother, five sisters and many nieces and nephews.



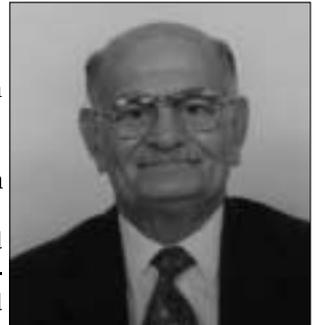
## **Sargon Yousif Potros**

(1931-2001)

Submitted by Ashoor Sargoon Yousif

Sargon Yousif Potros was born in Basrah, Iraq, on Jan. 20th, 1931. He was the first of nine brothers and sisters born to Yousif Potros Al-Baruari and Nano John. He started working at the age of fifteen to help with the support of the family, and studied at night to finish his high school. He completed post-secondary school at the University of Basrah, with a degree in Commerce, in 1968. In 1972, he married Josephin Oshana Al-Bazi. With whom he had two sons, Ashoor, and Akad. He worked for the Basrah oil refinery until 1988 at which time the family moved to Baghdad and he continued working for the Ministry of Oil until 1994, when he retired after 44 years of service. On Jan. 25, 1996, the family immigrated to Toronto, Canada. There, he was active in the Church of the East and served as a committee member for many years. Mr. Potros was a prolific author and his writings, in English, Assyrian and Arabic, have appeared in many journals in the Middle East as well as in the West, including *Nineveh* magazine.

He passed from this life to the eternal one on Saturday, Oct. 6th, 2001.



دەنگە

# خاتونێ بەرێز

حەسەن حەسەن

# سەر

عەزیز عەزیز

بەرزەکانی ئەمڕۆ بەرزەکانی ئەمڕۆ

بەرزەکانی ئەمڕۆ بەرزەکانی ئەمڕۆ، تەنەکتێ دەبە. بەرزە  
 بەرزەکانی ئەمڕۆ بەرزەکانی ئەمڕۆ، مە بەرزەکانی ئەمڕۆ  
 بەرزەکانی ئەمڕۆ بەرزەکانی ئەمڕۆ، دەرگەتێ ئەمڕۆ  
 بەرزەکانی ئەمڕۆ بەرزەکانی ئەمڕۆ، تەنەکتێ ئەمڕۆ

مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ  
 مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ  
 مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ  
 مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ  
 مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ  
 مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ  
 مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ  
 مێتێ بەرزەکانی ئەمڕۆ، مێتێ بەرزەکانی ئەمڕۆ

سەبە لەخە دەتەکتێ مەتێ، نەبە تەنەکتێ ئەمڕۆ  
 تەنەکتێ ئەمڕۆ بەرزەکانی ئەمڕۆ، نەبە تەنەکتێ ئەمڕۆ





# کتابخانه کلاسیک

<p>                 ۱۰۰ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۰۱ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۰۲ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۰۳ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۰۴ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۰۵ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۰۶ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۰۷ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۰۸ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۰۹ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۱۰ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۱۱ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۱۲ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۱۳ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۱۴ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۱۵ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۱۶ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۱۷ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۱۸ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۱۹ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>
<p>                 ۱۲۰ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>	<p>                 ۱۲۱ : کتابخانه کلاسیک                  کتابخانه کلاسیک             </p>

نینوا، شماره ۲۵  
 شماره ۱



# کتابخانه کربلا

کتاب: دینیک و عقیقه - هنر - ۱۳۰۳

۱

یادگار دین و علم که اینک در این کتابخانه است  
میدانم که در این کتابخانه است  
و در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است.

۲

این کتابخانه در این کتابخانه است  
که در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است.

۳

این کتابخانه در این کتابخانه است  
که در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است.

۴

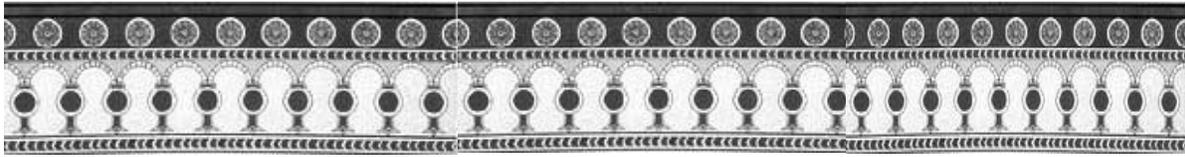
کتابخانه کربلا در این کتابخانه است  
که در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است.

۵

کتابخانه کربلا در این کتابخانه است  
که در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است  
کتابخانه کربلا در این کتابخانه است.







## تَحِيَّاتُ الْمَلَائِكَةِ

حَبِّبْ : مَذْجَبَةً : تَدْعَا : مَهْدِيَةً

1

كَيْ مَذْجَبِيَةً مَذْجَبِيَةً مَهْدِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

كَيْ مَذْجَبِيَةً مَذْجَبِيَةً مَهْدِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

2

مَذْجَبِيَةً مَذْجَبِيَةً مَهْدِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

مَذْجَبِيَةً مَذْجَبِيَةً مَهْدِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

3

يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

4

يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

5

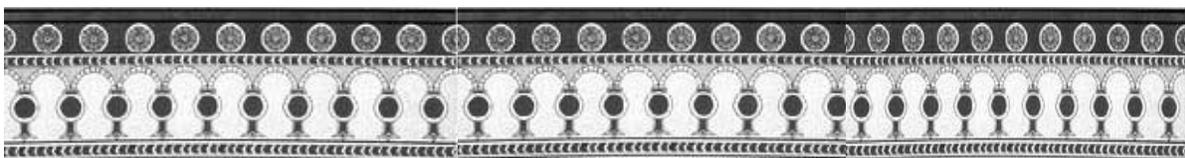
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

6

يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً  
يَتَمَّ بِهَا مَهْدِيَةً كَيْ مَذْجَبِيَةً

















تەبەقە: مەدەنە: مەدە  
 مەبەقە: مەدە: مەبەقە  
 Mayer of Fairfield  
 مەبەقە: مەبەقە  
 مەبەقە: مەبەقە  
 Wayne Pettiford  
 مەبەقە: مەبەقە.

مەبەقە: مەبەقە: مەبەقە  
 مەبەقە: مەبەقە: مەبەقە  
 مەبەقە: مەبەقە: مەبەقە  
 مەبەقە: مەبەقە: مەبەقە  
 مەبەقە: مەبەقە: مەبەقە.



مەبەقە: مەبەقە: مەبەقە  
 مەبەقە: مەبەقە: مەبەقە...









# کتاب اللہ کے نام

حکیم ابن سہیل  
کتاب اللہ کے نام

حصہ اول

وہی ہے جو اللہ کے نام سے پکارے گا، اللہ اسے سنے گا اور اسے پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

... اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

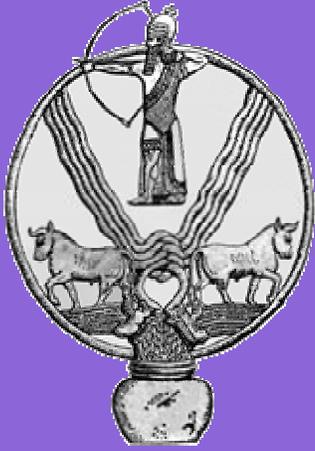
اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔

اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا، اللہ کے نام سے پکارنے والے کو اللہ پکارتے ہوئے پکارے گا۔





1964 ു൯൯൧



# സലക

എല്ലാ മാസവും പുറത്തിറങ്ങുന്ന മാസിക

മാസിക 25, വാല്യം 1 - ു൯൯൧ 6752



ന. കൃഷ്ണൻ  
പി. എ. - പാ. എ.  
ന. കൃഷ്ണൻ  
6752 ന. കൃഷ്ണൻ  
പി. എ. ന. കൃഷ്ണൻ, തൃശ്ശൂർ

ന. കൃഷ്ണൻ - ന. കൃഷ്ണൻ - ന. കൃഷ്ണൻ