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IN THIS ISSUE:

- Present Assyrian represents Ancient Assyrian Stock 2
by Rev. W. A. Wigram
- Cerberus Slab of Hatra 3
Dr. Vladimir S. Tuman
- Lecturer & His Audience 8
- Contributions — Recipe — Foundation's Coming Events 9
- Youel A. Baaba Honored at a Banquet 10
- Famous Assyrian Faith Healer
Assyrian Philosopher: Jamblicus 11
- Letters to the Editor & the Foundation 12, 13
- A Tale of Ahikar, the Assyrian 15
- Notes from Narsai's 16
- Assyrian Church of the East
Feasts & Commemorations 17
- Our Smallest Ally 18
by Rev. W. A. Wigram
- Assyrian Patriarch Visits Bay Area 20
- In Memorium 21
- Ordination of a Priest 22
- Assyrian Section 24
Aikanayoota gavanaita go oumtan — Reoosh
ya Broonie — Kheroota — Letters — Story of
Azun Maroun — Shighda Kiamta d'Maran —
Maalala O'Shamanoo — Assyrian Grammar —
Our Smallest Ally

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Present Assyrian Does Represent the Ancient Assyrian Stock

Says The Rev. W. A. Wigram

in his book "*The Assyrians and Their Neighbours*"

It is sometimes said that the Assyrian or Nestorian Christians have no connection with the Assyrians of antiquity, either by language or, so far as is known, by race. With all respect, the present writer ventures to differ altogether from that conclusion, and to assert his belief that the present Assyrian, Chaldean, or Nestorian, does represent the ancient Assyrian stock, the subjects of Sargon and Sennacherib, so far as that very marked type survives at all. It is not a matter that is capable of documentary or monumental proof, from the nature of things, but certain facts that can be quoted seem to speak at least as loudly as do the words of any historian.

Here are a people who, in the time of the beginning of the Christian era, are found living in the lands where, in the year 600 B.C. the Assyrian stock had been established since history began; nor is there any record of any considerable immigration into, or emigration from, that land, in the interval. Their own traditions affirm that they are of the old Assyrian blood, with a possible intermixture of certain Babylonian or Chaldean elements. The writer has known men who claimed to be able to trace their own descent lineally from King Nebuchadnezzar; one might not wish, perhaps, to be "put to purgation" as to the accuracy of the pedigree of this man (one David d'Ke-

lita, of Mar B'Ishu), but the fact that he and others made that claim is at least evidence of the belief of the people as to their own origin.

The physiognomy of the type gives testimony in the same direction. Many a mountaineer from the Assyrian districts of Tiari or Tkhoma looks, when viewed in profile, exactly as if he had stepped down from one of the slabs in the Assyrian galleries of the British Museum, and the writer has more than once been guided to the carvings of Sennacherib's day, which are still to be found on the rocks of their country, by a native guide who, to all appearance, had just descended from those rocks himself.

We append a portrait of an Assyrian priest of today — the worthy original of it died in the year 1910 — which we put for comparison's sake side by side with the portrait of King Sargon of Assyria giving instructions to his Vizir, and leave them to speak for themselves.

Even in matters of costume, the customs of old time held good. Ten years ago the men of Tiari still wore habitually the thick felt cap of conical shape that can be seen on the heads of the Assyrian warriors on carvings that date from days before they had adopted the later metal helmet.



MODERN ASSYRIAN



ANCIENT ASSYRIANS
(King Sargon and his Vizir.)



SARGON THE KING

Cerberus Slab of Hatra May Represent Important Astronomical Events

By Dr. Vladimir S. Tuman

California State College, Stanislaus
Jet Propulsion Laboratory, California Institute of Technology

Continued from last issue.

V. A Possible Interpretation of Semeion

We strongly believe that the slab relief of Hatra represents two important astronomical events, namely two planetary alignments that took place: a) with six known planets, namely the Moon, the Sun and four planets, b) the alignment of the Sun, the Moon and five planets. The first alignments took place in the region of sky approaching Cassiopeia slightly after Capricornus on one side and on the other side just before the constellation of Leo the Lion (see Fig. 3). In a computer calculation by Dr. Myles Standish of JPL³⁴ we find that on February 4 and 5, 54 B.C., a planetary alignment took place, for Mercury, Venus, the Sun, Jupiter, Saturn and the Moon (see Table 1). All these planets lined up within less than 10° from the Sun. Mars is about 13° out of phase from the Earth-Sun line of sight. In this case on February 4 and 5, 54 B.C., Mercury, Venus, Sun, and Jupiter are at about 343° facing the constellations of Capricornus, Cassiopeia, and Pisces, while Saturn and the Moon are at about 160° , facing the constellation of Leo the Lion. We speculate that this is the interpretation of the Semeion in the left hand of Cassiopeia the Queen. After this interesting result, a computer search for the planetary alignments was conducted for 1500 years, namely from 750 B.C. to 750 A.D. Altogether we noted that there are 88 planetary alignments of six planets or more within less than 10° from line of sight for an earth observer. Out of these, 87 are alignments between six of the known planets of the time. However, there was one occasion on May 30 and 31, 44 A.D., when all the seven known planets ("Sin," the Moon; "Shamash," the Sun; "Nebo," Mercury; "Ishtar," Venus; "Nergal," Mars; "Marduk," Jupiter; and "Ninib," Saturn) formed an alignment of less than 10° . It is interesting also to note that the line of conjunction extends from Taurus next to Orion the Hunter about 90° or 6 hrs. RA to the constellation of Scorpius at 270° or 18 hrs. RA and constellation of the Serpent at 17 hrs. RA (see Table 2).

In this case we find Jupiter, Mars, Venus, Mercury and the Sun are facing in the region of the constellation of Taurus and Orion, while the Moon and Saturn are facing the constellations of Scorpius and the Serpent. This important event is believed to be the representation of the giant Semeion on the tablet (see Fig. 4).³⁵ In another slab, we find the Semeion with the Sun, the Moon, and four other planets between a hunter and a dog. Following the same line of thought we find that on September 3 and 4, 65 A.D., Mercury, the Sun, Mars and Saturn faced about 5 hrs. RA between Orion and Canis Major, while Jupiter and Moon were roughly 180° out of phase. In a third slab, Fig. 5, we find Semeion displayed across a giant eagle. Assuming the eagle represents the constellation of Aquila, then we find that on November 25 and 26, 14 A.D., Mercury, Venus, the Sun, Jupiter and Saturn were at 18 hrs. RA, facing the constellation of Aquila, known as "Neshra" by the Assyrians and Babylonians. In this particular case Mars is about 45° out of line. The next occurrence of six planetary conjunctions facing the Aquila happened on November 26 and 27, 524 A.D.

VI. Concluding Remarks

In this study, the very interesting Cerberus slab of the Parthian era is speculated to have been carved about the middle of the first century. The slab, we believe, represents the origin and evolution of the Semeion, the sign used in the religious ceremony of the time. We note that the astronomer priest and artist has displayed the astronomical location of two important events, namely the complete planetary alignment displayed as a giant Semeion on the left-hand side of the tablet, and a lesser important alignment of six planets which is depicted as a small Semeion in the left hand of the Queen Cassiopeia. In order to describe the location of these two planetary alignments, bright and dominant constellations are introduced on the tablet. In spite of the fact that the alignment took place within the plane of ecliptic, other dominant constellations, namely Orion, Cassiopeia, Hydra, Canis Major, etc., were incorporated along with less prominent zodiac constellations to get the message across, and lead us to this possible interpretation. For a moment imagine if the main features in the tablet, namely Orion, Cassiopeia, the dogs, and the Snakes, were missing. The true interpretation would have been much more difficult, if not impossible.

It is also believed that Cassiopeia was represented by Atargatis, and the central figure is Mitra. Mitra had already slain the bull and was wearing the mask of the slain bull. If this speculation is correct then we may consider the Cerberus slab as a first step to introduce religion and astronomy and depict it in iconography. Furthermore, the relationship of Atargatis to the fishes and lion³⁶ probably originated from 54 B.C. when the planets lined up, and this was displayed as a Semeion in the hand of Atargatis. One may speculate further that all the Mitraic iconography are the offspring of the present slab and, therefore, they were formed after the middle of the first century A.D.

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- ³⁴Dr. Myles Standish of Jet Propulsion Lab, Calif. Institute of Technology (NASA), personal communication, Nov. 1980.
- ³⁵Charles M. Huffer, F. E. Trinklein, and Mark Bunge, *An Introduction to Astronomy*, Chapter 8, Constellations and Star Maps, pages 95-100.
- ³⁶H. J. W. Drijvers, *Cults and Beliefs at Edessa*, pp. 77-121, Leiden E. J. Brill, 1980.

Acknowledgments

We would like to thank many of our friends and colleagues with whom we have freely discussed the content of this paper. The criticism and suggestions received during these discussions have been extremely valuable.

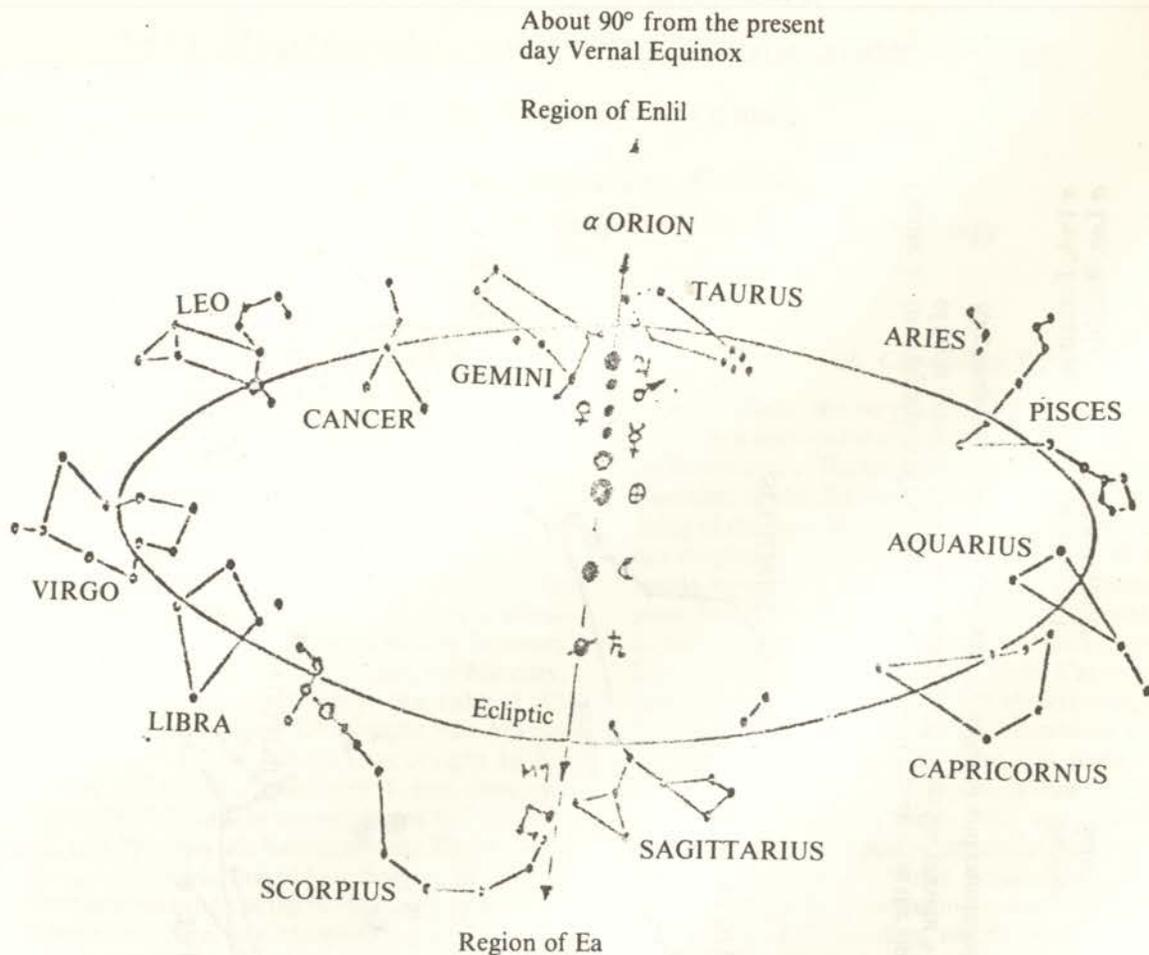


Figure 4. Interpretation of Semeion as planetary conjunction from the vicinity of Taurus to Scorpius Serpent and Sagittarius. Lining up of planets <math><10^\circ</math> from line of sight. Conjunction took place on May 30½ and 31, 44 A.D. Line of sight about 90° from the present day Vernal Equinox. Alignment is along α Orion, Betelgeuse and λ Scorpius, Shaula and M7.

Betelgeuse	RA = 88.5°	Jupiter,	RA = 90°
Shaula	RA = 263.1°	Saturn	RA = 268°
M-7	RA = 268.2°		

Continued from page 3

V. S. Tuman also acknowledges a grant from the National Academy of Sciences, which made his sabbatical tenure at JPL possible.

Special thanks are due to Prof. Francis Everette of Stanford; Drs. John D. Anderson, Don Yeomans, H. F. Fliegel and S. A. Musman, of the Jet Propulsion Laboratory, and Prof. Richard Feynman of the California Institute of Technology. Professor Ann Kilmer, of U.C. Berkeley was consulted on numerous occasions; we are also grateful to her for providing us with a large list of references. Special thanks are also due to Prof. Gity Azarpehr, for continuous encouragement and providing us with a colored picture of the Cerberus Slab of Hatra. Finally, we are grateful to Dr. Myles Standish for his planetary alignment calculations on the JPL computer, to Bill Owen for his numerous technical and editorial comments and to Sheri Barnett for typing of the manuscript. However, the author takes full responsibility for the content of this article.



Figure 5



**Prize Winners for the Best Costumes at
Last Year's Foundation Halloween Party**

First Prize — Florence Sargis (right) wearing replica of dress depicted on figures of Ishtar, Goddess of Love. The dress was designed by Florence.

Second Prize — Flora Kingsbury (center) wearing dress of an Assyrian country girl. The dress was designed by Flora.

Third Prize — Paul Neesan (left) wearing Dracula costume.

Fourth Prize (not shown) — Laith Neesan, who wore a Roman emperor's costume.

Ishtar

The most widely worshipped goddess in the whole Assyrian and Babylonian pantheon, the goddess Ishtar. She gradually came to absorb into herself the attributes of most of the other female divinities, and was known as "the goddess" par excellence.

Ishtar presents two very distinct aspects. On the one hand she is the goddess of love and procreation, on the other hand, she was also the goddess of war, especially in Assyria, and is figured on seals as armed with bow and quiver. Centers of her cult were Ashur, Babylon, Calah, Ur, Nineveh, and Arbela. In Arbela she was preeminently the goddess of war.



SAN FRANCISCO — Mar Narsai Parish of the Assyrian Church of the East held its annual membership meeting last January. The following were elected:

Motwa - Board of Directors

President Shimshon Antar
 Vice-President Sam Jacobs
 Secretary Linda Yelda
 Treasurer Oraha Oraha
 Members: George Geevargis, Sam Zaia, Arshak Karoukian, Nina Charbakhshi, Nanajan Yelda, John Sargoni, Samrida Sargoni, Wilma Geevargis.

Lecturer & His Audience

By William Daniel

It stands to reason that for the best results in the delivery of a speech, the suitability of the subject to the audience and the manner of treatment are of prime importance.

It is also my opinion that, should the subject be discussing certain racial attributes or conditions of the part or majority of the individuals composing the audience spoken to, the lecturer should be sufficiently enlightened as to be able to throw light not only on the focal point of the speech, but on the surrounding areas as well. This attitude will insure him a more knowledgeable posture to be a fair arbiter if he is drawing conclusions. Moreover, the full understanding of vital points of his speech should not be taken for granted; he should by the use of various terms, repetition if necessary, make the points clear.

It is, naturally, important that in dealing with delicate matters, the sources of information should not be partial. Biased opinions could detract from the merits of an otherwise praiseworthy speech.

When Assyrians hear that one of their kind is going to deliver a lecture concerning their national inherent matters, they flock around, canceling other engagements, in order to attend. They listen to the lecture with avidity.

Now, it is not an infrequent happening that an Assyrian who has absorbed a certain degree of educational knowledge, the desire to make his achievements known to his people occupies a prominent place in his mind. This longing may have been motivated either by a benign attitude of willingness to share his knowledge with his people, or by an avid drive to announce his erudite status from where he can see better and judge better.

When an Assyrian neophyte is speaking to his people about themselves or their ancestors, he is treading on thin ice. (This is so, in varying degrees with people of other nationalities as well.) Often during his lecture he may sense restlessness among his hearers, which may be a warning sign for him to be cautious. The brittle ice is about to give way. The emotional tension on the part of the audiences has been maintaining an upward trend. It is reaching the RED of danger.

This state may have been caused either by a willful statement that has struck the wrong chord in the minds of his listeners, or by the use of wrong terminology for transmittance of a thought. For often we mean one thing and say another. This latter happening, in most cases, is involuntary. In such doubtful situations the lecturer would do well to dwell on the explanation patiently, using a variety of terminology until he is sure that his meaning has been made clear. A sample of the foregoing would be: —

"Mr. X wrote the book '*Ethics and Behavior.*' "

It should have been: —

"Mr. X published the book '*Ethics and Behavior,*' of which the author is Mr. Y."

Now, because Mr. Y is unknown in the upper crust of society he has not been considered sufficiently dignified or profitable to be given credit for the writing of the book. Whereas, Mr. X is an esteemed personality among the intellectuals and there has been a purposeful drive of pushing him further up; and being well-known to the reporter, has been considered worthier by the latter to attribute the writing of the book.

Now, if the error in the lecture is due to this eventuality, one is in his right to think that it would be up to the lecturer to discover the truth before releasing the information to his audience. Yes, he would be expected to make sure that his findings is not biased.

Harsh negative statements are not easy to swallow, the neophyte lecturer should learn to handle them with a gentle touch when they cannot be avoided. He may counter-balance the negative points with the positive. The reader should not misunderstand me, I do not recommend flattery as a remedy, neither denial of facts. But as I said earlier, he should be sufficiently informed as to search in the surrounding area and discover contradictory elements that would cancel the harsh verdict. It is suggested that the lecturer should not take a report, any report, for the final truth. He should endeavor to apply his magnifying glass to detect the telltale signs of positivity as he is doing it to magnify the opposite.

The Assyrians of pre- and post-Christianity have a lot to be given credit for. Their civilization has gone a long way to mold the human personality of today. In most cultural accomplishments they have been either foremost or second to none. Again, they stand uniquely in the front line for the propagation of Christianity in its earliest centuries. Their descendants of today, in the face of misfortune and persecution, through their fortitude and bravery, have proved their descendancy from their mighty ancestors. There is so much to be enumerated in their favor that it would not be hard for a lecturer to counter-balance any derogatory hints with pluses in their favor.

Assyrians are a proud people — proud of their origin, proud of their history and accomplishments. Much has been done to deprive them of their heritage, even to sever their ties with their ancestors which amounts to attempts at genocide. Cruel treatments have dug deep wounds in their national bosoms. Further disparaging criticism means more wounds in the sore areas. So let us be careful how we handle their problems.

It requires courage and selflessness to defend a people who cannot reward you with riches and gratifying positions. One needs fortitude to defy strong opponents who usurp through devious avenues and assume ownership of Assyrian skills and products of civilization.

But you sons and daughters of the Assyrian mother, should you possess that chivalrous spirit to defend the birthright of your people against all odds, your labor of love shall imprint upon the foreheads of your brethren and sisters the shining star of deep-felt gratitude that SHALL NEVER BE FORGOTTEN.

Thank You For Your Contributions

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Armenian Recipe

SWEET KADA

Kada Dough

11 cups flour	2 cakes yeast
7 eggs	$\frac{1}{2}$ tbsp. salt
1 cup sugar	1 $\frac{1}{2}$ cup milk
$\frac{1}{2}$ lb. butter	$\frac{1}{2}$ cup water

Sift flour, salt and sugar in pan. Melt butter, cool and add beaten eggs. Mix yeast with water, milk and add to flour. Knead dough until you have a smooth medium-stiff dough. Brush with butter and cover, let rise overnight.

Kada Filling

2 lbs. butter	2 cups sugar
10 cups flour	

Put flour and butter in pan and mix thoroughly. Cook in a 400° oven until flour has turned to a light brownish color. Add sugar to mix and cook for a few minutes more so sugar will melt.

Make a 5" x 5" sheet of dough, add 1 tbsp. of filling to one side of sheet, fold the other side and seal. Brush beaten egg on top of dough before putting in oven. Bake in middle rack of oven at 450° for 20 minutes, then put on top rack for 10 minutes.

Jermaine Shabbas

The Foundation's Coming Events for 1982

April 3	Kha B'Neesan Party
June 19	Picnic
July 17	Fashion Show
August 28	Picnic
September 18	Anniversary Party
October 30	Halloween Party
November 13	Nartakhta Tournament
December 31	New Year's Eve Party



Seated (left to right): *Nahira Varda, Youbert Younan, Sargon Michael, Andy Bavoukian, Amur George, Youel Baaba, Ashur Michael, Nathan Nasseri, Edward Baitoo, Hilda Baitoo, Mary David.*

Standing (left to right): *Raman Essa, Leonard George, Edmond Sarmast, Sami Sada, Henry Khamo, Romel David, Allan Gilliana, Melina Alexander, Sargon Warda, Voltaire Warda, Emanuel Hinawer, guest, Shimshon Warda, Sargon Hermes.*

The Assyrian employees of Bechtel in San Francisco sponsored a dinner party at the Hyatt Regency Hotel on March 11, 1982, in honor of Mr. Youel A. Baaba. The occasion was an expression of the group's appreciation of his support and direction in the development of their careers. Mr. Baaba is a Project Manager at Bechtel Petroleum, Inc. He holds a bachelor's degree in geology and a master's in management.

Mr. Andy Bavoukian, who organized the dinner party, spoke of the dedication and efforts expended by Mr. Baaba for the betterment of the Assyrian community at large. On behalf of the group, Mr. Bavoukian presented the guest of honor with a plaque in appreciation and acknowledgment of his contributions.

Mr. Baaba thanked the group for their kind expression and spoke briefly on the significance of education, self improvement and cooperation among

the Assyrians. He stressed that in today's complex society and rapidly advancing technology the Assyrians, especially the new immigrants, must continue to educate and improve themselves to remain competitive. This country offers numerous opportunities for people to improve their skills and increase their knowledge, and those who fail to take advantage of these opportunities will not succeed economically and socially. He further stated that the Assyrian community can become visible and play its role in our society only when it has a large number of educated and professional people.

Mr. Ashur Michael spoke briefly of the extensive and valuable contributions made by Mr. Baaba during his many years as president of the Assyrian Foundation of America.

Mr. Raman Essa was the master of ceremonies for the occasion.

Submitted by Andy Bavoukian

Famous Assyrian Faith Healer of Russia

Moscow (United Press International) — Juna Davitashvili is the most famous and controversial faith healer in the Soviet Union. In a land of atheism, Juna's unorthodox methods and the admiration she enjoys from thousands of believers make her unique. She claims her hands have the power to cure. Juna granted a rare interview. She is extraordinarily persuasive from the moment she lays thin, strong and confident hands on a visitor, ill or not. She is, literally, shocking. A kind of energy, something like low-level electric current, emanates from her body and transmits heat. It is this bio-energy field, she claims, that can cure most known diseases and prolong life.

"When I treat someone I am able to experience their disease," she said, dark eyes blazing. "I begin to feel the pain myself and I receive a special signal from where the pain is. Given enough time, I could treat anything."

Juna says she is 32 but she looks older. She comes from the Kuban, a fertile section of Russia known as the home of the Cossacks. She says she is of pure Assyrian lineage. Her great-grandmother was an herbal doctor and Juna watched the treatments she administered. "By the time I was 5, people would come to me and I would cure them with my hands before my great-grandmother ever saw them," she said.

She graduated from University of Tbilisi, Georgia, with a degree in physical culture and took a job as a masseuse "to learn my technique, to see what people responded to. All the time I was giving massage I was also learning to cure." The Soviet medical world, which first ridiculed her, is now taking Juna semi-seriously. She has been given access to diagnostic equipment at Moscow clinics and her treatments are being studied. She wants to go to the United States and impart her knowledge to American doctors as well.

"My dream is to tap the inner resources of each human organism to prevent diseases, to prevent the body from falling ill. I am confident the day will come when many diseases will evaporate — like cancer, heart attacks, asthma. We can cure these ourselves.

"People should all live to be over 100 years old. I know now how to cure women of uterine cancer, and men of prostate disease through preventive techniques.

Editor's Note: Juna's ancestors were among several thousands of Assyrians who dwelt on the Persian side of the Turco-Persian frontier and had followed the Russians after their evacuation of Urmia in the early days of 1915 and had taken sanctuary in Tiflis. Unable, thereafter, owing to the Turkish advance in the Caucasus, to rejoin their compatriots and to take a part in their subsequent adventures, these Assyrians perforce remained in Georgia. Harry Charles Luke came across these Assyrians in Tiflis in 1920 when he was in charge of the British Political Mission to the three Trans-Caucasian Republics.

Jamblicus' Exhortations

The Promises of Philosophy

Those things which are subject to us in our life, as the body, and those things about or connected with the body, were given to us as certain instruments. The use of these can be dangerous, causing much injury, to those who do not use them rightly. It is necessary, therefore, to seek and acquire scientific knowledge and to use it rightly so that we may use all these instruments properly and without detriment. We must philosophize, accordingly, if we wish to become good citizens and to pass through life usefully.

If we pursue the heavenly way and live in our kindred star, then we will philosophize, living truly, busied with the most profound and marvelous speculations, beholding the beauty in the soul immutably related to Truth, viewing the rules of the gods with joy, gaining perpetual delight and additional insight from contemplating and experiencing pure pleasure absolutely unmingled with any pain or sorrow. Turning this way, therefore, we will find that philosophy leads us to total felicity.

This thought of wisdom was exhorted by Jamblicus,¹ an Assyrian philosopher and thinker born about 270 A.D. and died about 330 A.D. So far as modern theosophy does not go back to Hindu mysticism, its adherents are using doctrines formulated mostly by Jamblicus. A disciple of Porphyry,² Jamblicus wrote commentaries on Plato and about the Greek gods, the doctrines of the Assyrians, Chaldeans and Egyptians. Until the 19th century, Jamblicus was considered one of the great philosophers. In late antiquity his renown was enormous. He was glorified as "posterior to Plato only in time, not in genius," and his devoted disciples did not refrain from forging letters allegedly written by Emperor Julianus, in which Jamblicus was hailed as "Savior of Greece," "Treasury of the Hellenes" or "healer of the souls." For a long time these forgeries enjoyed full credit. For, in fact, Julianus did esteem Jamblicus highly and quoted him frequently in his genuine writings. Jamblicus was revered as a divine being, and many miracles were attributed to him. He attracted many adherents because he promised that the initiation into his philosophy would endow the adept with super-human powers. Besides, he also promised success in practical life. His thoughts are displayed with eloquence.

¹Jamblicus - Amliqa - Yamliqa - Yamlikha

²Porphyry (232-304 A.D.) was another Assyrian philosopher whose original name was Malik (Malchos). Other Assyrian philosophers and authors of that age were Lucian, Epiphanius, Libanius, Tatian, Bardaisan, Mar Aprim and innumerable others.

LETTERS TO THE EDITOR

Dear Mr. Shabbas,

I was happy to see that you published my late husband's review of Hormuzd Rassam's book "*Ashur and the Land of Nimrod*" in your recent issue of *Nineveh*. I always considered it one of his best.

Dr. Perley would have been exceedingly pleased with Mrs. Ishaya's views as expressed in her lecture at the Foundation's membership meeting and reported by you on page 22 of the same issue of *Nineveh*.

Please accept this check to assist with the splendid work of the Assyrian Foundation of America.

With sincere best wishes,
Elinor M. Perley
Oakridge, Tenn.

Dear Mr. Shabbas:

The enclosed is my yearly subscription for *Nineveh*. So far I have received three issues in 1981: Vol. 4 1st, 2nd and 3rd issues. Is the 4th issue forthcoming? With appreciation for the dedication by you and the *Nineveh* staff.

Happy prosperous and healthy New Year to all.

Most sincerely,
Rose B. Dartley
North Bergen, N.J.

Dear Editor:

Please accept this small gift as a token of our appreciation.

Sincerely,
Vladimir and Turan Tuman
Turlock, Calif.

Dear Julius:

I wish to take this opportunity to congratulate you and your staff for your dedication in the production of such an excellent magazine.

Sincerely,
Sargon Shabbas
Hercules, Calif.

Dear Mr. Shabbas,

The foundation would like to take this opportunity to commend you and your staff on the fine work you are doing in publishing *Nineveh*. We admire the quality and integrity of your quarterly publication and would like you to accept this small donation as a token of our support.

Sincerely,
Tamimi Assyriology
Research Foundation, Inc.
Niniv Tamimi, President
Turlock, Calif.

Dear Mr. Shabbas:

I was very pleased to read the article you wrote in the *Nineveh Magazine* (last issue) regarding the Christmas Party held on December 13, 1981 given by the Mar Narsai Parish, Assyrian Church of the East.

There is no doubt that the *Nineveh Magazine* is one of the best Assyrian Magazines we now have available.

It is indeed an inspiration and an encouragement to our choir to see their hard work was recognized and also enjoyed by all those who attended.

Enclosed are two pictures I thought you might want to publish in the next issue. May God bless you.

Sincerely,
Mrs. Nineveh Michaels, President
Daughters of the Church
San Francisco, Calif.

Dear Mr. Shabbas:

Your last issue for 1981 of *Nineveh* was such a fine one that I wanted to write to congratulate you and your staff. It is gratifying to see your choice of materials becoming more and more sophisticated. I was particularly pleased with the brief article and accompanying photograph and songs of Rabie Katie Eshoo.

As a scattered nation, we need to preserve such visual and oral material in view of the frequency with which we have lost vestiges of our history. I hope that you will find it possible to continue to reproduce such items.

Sincerely yours,
Eden Naby
Belmont, MA

Dear Editor:

In its efforts to make the Assyrian college students subscribe and read all the Assyrian magazines, the Assyrian American Students Society made it possible for California State University, Northridge to subscribe to your esteemed magazine.

Nineveh Magazine will be shelved in the periodicals section of the Oviat Library (one of the most up-to-date libraries in southern California) so that our students and American students can read it.

Due to the shortage of funds that Cal. State experience for subscription to periodicals, the Assyrian Students Society found it necessary to donate the magazine to the library. Therefore, we are enclosing a check in the amount of \$10 for the subscription of one year.

Yours in Assyrianism,
Bel W. Lazar
Publication Committee Chairman
Northridge, Calif.

Dear Julius,

I am enclosing a check in the amount of \$200 for the annual Christmas Fund Drive.

A happy and successful 1982 to you all in the Assyrian Foundation. Your fine work is appreciated by all of us.

Sincerely,

Sargina Yohanan
Sargina's House of Fashion
Burlingame, Calif.

Dear Mr. Shabbas:

Our small contribution to Nineveh at this time is to show our support and appreciation of the efforts put forth by all those involved in its publication. Nineveh not only preserves our heritage and our glorious history, but also informs us of the current activities and achievements of our fellow Assyrians all over the world.

Our contributions to the Assyrian culture in the Bay Area and Nineveh will increase as our young organization in San Jose grows and strengthens.

Sincerely yours,

Sargon Yaldaei, President
Assyrian Association of San Jose
"ATOUR"

Dear Mr. Shabbas:

Greetings and God's blessings. I have just received my copy of Nineveh and enjoy it very much.

I am happy to read about the students at the Northridge University. My wife's grandson is studying physical therapy there. We expect to visit him and will certainly contact members of the Assyrian Student Society. I only wish I could assist them in their education but my means will not suffice.

I am sending you two newspapers printed in Iran which my mother brought with her when we immigrated to the United States in 1909. I was nine years of age at the time. I wish to dedicate them to Nineveh to be used in whatever capacity you deem possible. They are valuable since they contain names and places of people who have passed away. These might be of value to some who wish to complete their family tree. At any rate, they are of more value to you than to me. My late wife and I made these leather covers for the papers and you may have them as well.

I will be going into surgery for my knee which I injured three years ago. Praying for the best of 1982 for you,

Sincerely,

Rev. Robert Hoobyar
Redondo Beach, Calif.

Editor's Note:

We sincerely wish to thank you for the issues of two Assyrian newspapers: "The Star" and "The Ray of Light" printed in 1906 and 1907. It is our hope and prayer that your surgery will be successful.

LETTERS TO THE ASSYRIAN FOUNDATION

Dear Assyrians,

Your letter of December 23, 1981 with the enclosed check for \$50 mailed to the Assyrian American Educational Association of America, Inc. was received.

Due to the passing of our members, our numbers decreased in the last few years, so that eventually the remaining members decided to discontinue the Association, so those who decided to do so severed their interests in their membership. Therefore, there are seven members who decided to reorganize the Association and admit the young newcomers who are intensely nationalistic. This is what we are engaged in doing now.

I am returning the generous amount so that you may present it to the projects that can use extra contributions to assist students or educational institutions.

Words are inadequate to express my sincere thanks to your highly respected Foundation for the belief and trust you have had for the Assyrian American Educational Association's aims in their national efforts. Greetings to the members.

Sincerely,

Rose B. Dartley
North Bergen, N.J.

Dear Mr. Shabbas:

Please accept this letter as a token of our sincere appreciation for the Foundation's generous contribution of \$100 to the Mar Shimun Memorial Fund.

We are grateful for your concern to perpetuate the religious education aspect of our Assyrian culture.

Sincerely,

Fred S. Kelaita, President
Mar Shimun Memorial Fund
Burlingame, Calif.

Dear Sirs,

We acknowledge with thanks the receipt of your donation of \$100 toward the David B. Perley Memorial Assyrian Fund. The Center for Middle Eastern Studies will endeavor to put these funds to use in the memory of Mr. Perley in ways that will add to the efforts in which he was engaged on behalf of Assyrians.

Yours sincerely,

Dennis N. Skiotis,
Associate Director
Harvard University Center
for Middle Eastern Studies

Dear Sirs:

It was with great gratitude and appreciation that I received the scholarship from your organization. My hope is that your New Year is a great one.

Thank you for your concern and gift for my education. I am a senior at Biola University and my career goal is in the area of youth work — mainly with high school students. May God bless your work!

Cordially,
Bobb Joseph
Biola University

Dear Mr. Shabbas:

We wish to thank the Assyrian Foundation of America and the Assyrian Church of the East, Mar Narsai Parish of San Francisco, for the generous donation to our Scholarship Fund. Your contribution shall be awarded to qualifying Assyrian students this upcoming Spring term.

Your continuing fellowship and support shall be greatly appreciated. Any information which you can send us regarding your organization is most welcome. We hope to keep our lines of communication open to enhance the achievement of our mutual goal.

We send you wishes of luck and prosperity in the New Year.

Yours in Assyrianism,
David Lazar, President
Assyrian American Students Society
Calif. State Univ., Northridge
Northridge, Calif.

Dear Mr. Yelda:

May I convey to you the heartfelt congratulations of members of the Bet-Nahrain Organization on your recent election to the presidency of the Assyrian Foundation of America.

It is indeed an honor to take the responsibility of the Assyrian Foundation, one of the leading Assyrian educational institutions in the world. Therefore, Bet-Nahrain wishes you a most successful administration and God's help in your efforts.

We are looking forward to having a working relationship with your administration in order that Bet-Nahrain and the Assyrian Foundation, together, can serve the Assyrian people in the field of education.

Please extend our salutations to members of your Executive Council and the Membership-at-Large of the Foundation.

Sincerely yours,
William Dadesho, Chairman
Bet-Nahrain, Inc.

Dear Mr. Yelda:

On behalf of the members of the State Committee and the leadership and members of Bet-Nahrain Democratic Party, we congratulate you on your election to the presidency of the Assyrian Foundation of America on December 5, 1981.

We hope that Almighty God will help you in your efforts as president of one of the important Assyrian organizations in the world. Over the years, the Assyrian Foundation has proved to be an important factor in the new awakening phase of the Assyrian national movement.

Bet-Nahrain Democratic Party stands ready to help your new administration in any way possible. We are looking forward to having an everlasting relationship with your organization, based on brotherly understanding and cooperation.

Please convey our regards to members of your family and to the members of the Assyrian Foundation. Hoping to hear from you soon.

Yours in Assyrianism,
Alexander Ninev
for State Committee, California
Bet-Nahrain Democratic Party

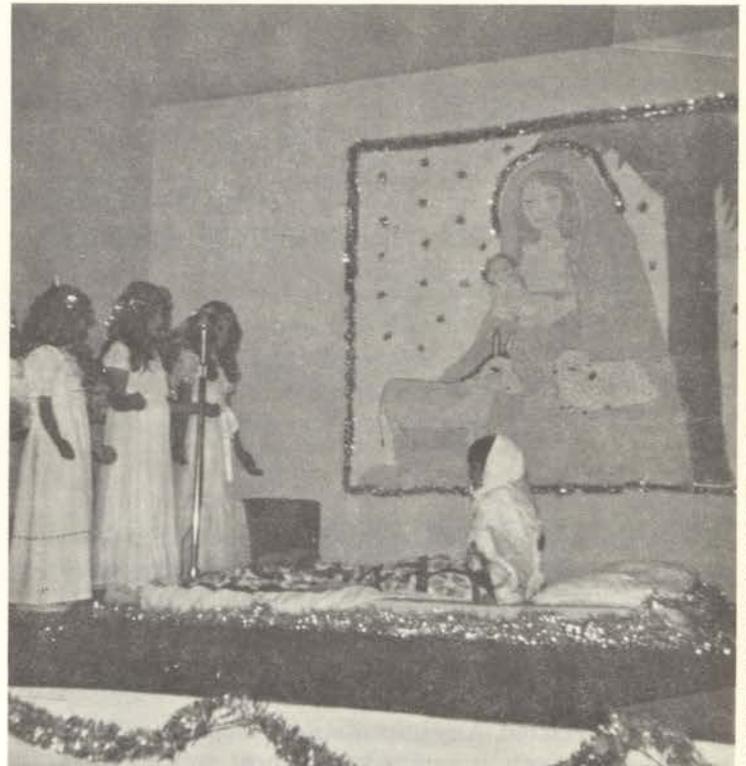
New Members

The Assyrian Foundation wishes to welcome the following as new members:

*Dr. & Mrs. Lincoln Malik
Ms. Dolphone Oda
Mr. Homer Maiel
Mr. & Mrs. Oraha P. Oraha*

Nicola Baaba - San Rafael

We are sorry to hear that one of the friends of the Foundation, Nicola Baaba, is sick in the hospital. May God give him strength during his illness.



Nativity Scenes at the December 13, 1981, Christmas party held at Mar Narsai Parish of the Assyrian Church of the East, San Francisco.

A Tale of Ahiqar - The Assyrian

Ahiqar was a wise and virtuous man, chancellor at the court of the Assyrian kings Sennacherib and Esarhadon. Having no son of his own, he adopts his nephew Nadin, and hands over his office to him. But Nadin repays him with evil: he slanders him to Esarhaddon, and induces the king to have him put to death. However, the executioner secretly lets Ahiqar escape, and he is able to rehabilitate himself by exposing his unworthy nephew's intrigue. The tale has a number of sayings which link up the work with wisdom literature. For instance the wise Ahiqar says:

My son, chatter not overmuch, utter not every word that comes into thy mind: men's eyes and ears are fixed on thy mouth. Beware lest it be thy undoing. Above all other things set a watch upon thy mouth, and over what thou hearest harden thy heart. For a word is a bird: once it is released, none can recapture it . . .

The wrath of a king is a burning fire. Obey it at once. Let it not be kindled against thee and burn thy hands. Cover the word of the king with the veil of thy heart. Why should wood contend with fire, flesh with a knife, a man with a king?

The work also contains fables:

The leopard met a goat who was cold, and he said to her: "Come, I will cover thee with my hide." The goat answered: "What need have I of that? Don't take my hide! For thou greekest not, save to suck blood."

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تلفن (۴۱۵) ۵۴۸-۲۲۱۳

Notes from Narsai

"Typically, April brings much that is new," says Narsai David of Narsai's Restaurant, "grasses and flowers that spring from dormant seeds and carpet the world in a lush play of green and other brilliant colors; new buds on the grape vines that presage the growth of the shoots that will carry this year's vintage; and blossoms on the fruit trees that signal both new growth and the production of the fruit and seeds that guarantee the replay of this cycle again next year and years to come."

"April is a very special month for us," he says, "as it marks the tenth anniversary of the restaurant, a moment when we feel very grateful for the warm and unwavering support our customers have given us through this decade."

Narsai's is celebrating its anniversary in conjunction with their Annual California Spring Festival during the week of April 26. There will be fresh salmon, lamb barbecued over grapevine cuttings, and a fascinating selection of California wines.

Narsai, an Assyrian, and an outstanding wine connoisseur, is embarking on a new program of wine

tasting classes that will be held in the restaurant (385 Colusa Avenue, Kensington) on Sunday afternoons. The first tasting class will be on Sunday, April 18, from 1 to 5 p.m. He will have fourteen superb wines selected from his extensive collection, and an assortment of pates, cheeses, and delicious appetizers to accompany the wines being tasted. For fee and reservations call Narsai's at (415) 527-7900.

For Easter, a variety of specials are being offered including Quail Eggs in Aspic, Moreau Chocolate Eggs, Easter Breads and Pastries, Easter Baskets, etc. These and many others can be purchased at Narsai's Market which is adjacent to the restaurant. The restaurant opened its doors on April 3, 1972. Every Monday night since 1975 Narsai's have offered an opportunity to explore the exotic cuisines of the world. On this day they prepare a meal from another country which is served in addition to their regular menu.

*Congratulations! We wish you greater success
in the years to come.*



Holy Apostolic And Catholic Church of the East

MAR NARSAI CHURCH
3939 LAWTON STREET
SAN FRANCISCO, CALIF. 94122
PHONE (415) 753-9502

THE VEN. NENOS S. MICHAEL
ARCHDEACON
RECTORY: 1623 - 43RD AVENUE
SAN FRANCISCO, CALIF. 94122
PHONE (415) 564-9126

DATE	FEASTS & COMMEMORATIONS	SERVICE	TIME
2-28-82		Qurbana	9:00 a.m.
3-14-82	The Middle of Fast	Qurbana	9:00 a.m.
4-4-82	Palm Sunday	Qurbana	9:00 a.m.
4-8-82	Passover Day	Qurbana	9:00 a.m.
4-8-82	Passover Day	Service	7:00 p.m.
4-9-82	Night of Sorrow	Service	7:00 p.m.
4-10-82	Holy Saturday	Service	7:00 p.m.
4-11-82	EASTER SUNDAY	SERVICE	7:00 a.m.
	Followed by Qurbana	Qurbana	9:00 a.m.
5-23-82	Feast of Ascension	Qurbana	9:00 a.m.
5-30-82	Feast of Pentecost	Qurbana	9:00 a.m.
8-1-82	Feast of Transfiguration	Qurbana	9:00 a.m.
8-8-82	The Assyrian Martyrs Day	Qurbana	9:00 a.m.
8-15-82	St. Mary's Departure (Shara)	Qurbana	9:00 a.m.
9-12-82	Feast of Cross	"	9:00 a.m.
10-17-82	Mar Dinkha's Consecration Day	Service	11:00 a.m.
10-31-82	MAR GEWARGIS SHARA	Qurbana	9:00 a.m.
11-28-82	First Sunday of Advent	"	9:00 a.m.
12-24-82	Friday before Christmas	Service	7:00 p.m.
12-25-82	Nativity of Our Lord		
	Jesus Christ (Christmas)	Qurbana	9:00 a.m.

----oOo----

NOTE: All Sundays of the Year not mentioned above are the morning service and begin promptly at 11:00 a.m.

DUE to circumstances beyond our control, changes do occur sometimes please call Archdeacon's house for confirmation.

THANK YOU FOR SUPPORTING YOUR CHURCH
AND GOD BLESS YOU. AMEN.

Perseverance is one of the great elements of success. If you only knock long enough and loud enough at the gate, you are sure to wake up somebody.

— Henry Wadsworth Longfellow

OUR SMALLEST ALLY

A Brief Account of the Assyrian Nation in the Great War

by Rev. W. A. Wigram, D.D.

Continued from last issue.

1916

The mountaineers were not idle during their stay in the plain, for they were able to conduct a series of well-arranged raids against the Kurds of their own country, turning out Chal and Oramar, besides beating up the summer quarters of the nomad Hereki and acquiring quite a lot of sheep as their reward. The sack of the stronghold of Sutu Agha, at Oramar, gave them back quite a fair percentage of the plunder taken from the villages of Jilu, and when Chal fell into their hands for the moment — during a well-planned raid under the leadership of David, brother of the Patriarch — the son of Agha was himself among their prisoners. Here, however, a pleasing touch of chivalry on either side lightened a rather sombre story, for the young fellow was released by his captors, on the sole condition that he should do his best to bring about an exchange of prisoners, man for man. This agreement was carried out loyally, and the Assyrians effected an unmolested retreat.

Indeed, the feuds and battles between Assyrian and Kurd in pre-war days in the mountains were conducted, as a rule, with little rancour and a keen sense of sport. It is only where treachery has been used, or the rules of the game broken otherwise, that a real "blood feud" as distinct from an ordinary tribal quarrel, is handed on from year to year, or at times, from father to son. Speaking normally, the proverb quoted above holds good, and "grass soon grows over blood shed in fair fight"; there is hope for the future of the mountain districts in this fact.

1916-1917

Broadly, there was an informal truce in the Urmi district, from January of 1916 until the end of the following year. The district was, in fact, though not in theory, a self-governing province in Persia; and the Mussalmans submitted to what was practically Russian control. The Persian Governor accepted the orders of the Russian consul, and the small Russian force present in the city was gradually augmented. The Russians sent a fair supply of rifles and ammunition, and a very large number of decorations, which were prized almost as highly and worn universally. The personal congratulations of the Tsar were sent to Mar Shimun, who visited Tiflis to receive high decorations from the Grand Duke Nicholas himself. The whole position was entirely outside all international law and order, and as completely outside the legal theory of things in Persia; still, on the whole, the Assyrian nation was holding its own and existing as a corporate body politic in the land, and it continued to do so until the autumn of 1917, when the unmistakable signs of complete collapse began to show themselves in Russia, and aroused well-grounded anxiety.

Autumn, 1917

Meantime, the Russian breakdown had naturally been attracting attention elsewhere, and attempts were being made to buttress that falling wall. A Franco-British military mission had been dispatched to the Caucasus; and all the material of a large army, provided by British and French arsenals, had been sent to that district, in preparation for a great blow on the Turk from that direction.

The position of the Assyrians in Urmi was known, of course, to the authorities of this mission, and plans were formed by which their services could be utilized as part of a great line of defense, extending from the Black Sea to the Persian Gulf, that was to block the known German designs on India. General Offley Shore's idea was that common action might be arranged between the Armenians of Van, the Assyrians in Urmi, and a Kurdish chief whose territory consisted of the range of mountains separating those two lake basins, viz., Simco, Agha of the Shekak Kurds.

Simco, to give him the name by which he is generally known — though this is actually a Kurdish contraction of Ismail — was the leader of a tribe of about two thousand mounted men. He was — or had been — a colonel of Hamidie in the Turkish service, but was believed to be open to argument on that point, in that he was really only a fervent worshipper of the rising sun. There was reason to think that he was resolutely anti-Persian in his politics; for his elder brother and predecessor in the chieftainship, Jaffar Agha, had been murdered with every possible aggravation of treachery and post-mortem insult by the late Shah of Persia, at a time when that worthy, as heir-apparent (Vali-ahd) was Governor of Azerbaijan. Simco had then declared that he would never trust a Persian or look on one as a gentleman, again. He had been the friendly host of British consuls on more than one occasion — though he sometimes gave them no choice as to whether they would accept his hospitality or no; and had once carried friendship so far as to offer to exchange his latest married wife against a Mannlicher rifle owned by a British officer.*

Altogether, General Shore thought that he was a man who might be won, and who was worth winning from his position and power. The Armenian commander in Van, Hanpartsunian, thought differently, and had the deepest suspicion of the Kurd's good faith; but he was overruled by the General, and two officers in the British Intelligence Service, Captain Gracey and Lieut. McDowell, were dispatched to Simco's stronghold at Chara to enter into a league with him. Simco was more than ready to agree, and swore on the Koran to fight for English, Kurds and Armenians in fellowship with Mar Shimun, whom he declared that he regarded as honorary head of Kurdistan. Mar Shimun on hearing of the scheme agreed to fall in with it, though he admitted to Captain Gracey that he shared the Armenian leader's doubts as to Simco's honesty. "Well," said that officer, "you probably would do well not to trust him too far; but if you and the Armenians work together, then you have him between the jaws of your pincers, and he can do little harm." Actually, the suspicions were more than justified, for loyalty and honor were things unknown to the Kurd, who had been given a most exaggerated idea of his own importance by a rather ill-timed visit of some French officers after the agreement had been made by Gracey, and who was quite ready to deal with Persian or Turk if that seemed likely to pay him best. However, the agreement was made, and Capt. Gracey went on to Urmi to make arrangements with the Assyrian nation at that point.

*Capt. Dickson, R.A., then British Military Consul at Van.

A great meeting was held for this purpose in the American Mission premises, under the presidency of Dr. Shedd of that Mission; and the whole scheme was explained to the leading men of the "millet," and approved by them. Two hundred and fifty Russian officers were to be sent to organize the Assyrian forces, which were to form part of the Black Sea — Baghdad line. The assent of the Persian Government had been secured; though it was admitted that they might growl, in oriental style, while yielding gladly enough to *force majeure*. Money and munitions were to be sent as needed.

On the faith of this promise, the nation continued in arms, and made an advance from Urmi to Khoi to meet the expected succors, overcoming some opposition from a Persian force on the way. However, the succor never came, and the expeditionary force had to return to its original position.

Before long it became clear that, though the plan was excellent in itself, yet it had no touch with the facts of the case. That unprecedented fact in history, the utter collapse of the whole Russian Empire, gradually became undeniable, and men saw that it was no mere question of a wall that threatened to fall, and that might be held in position by a few buttresses, but rather a matter of the disintegration of the bricks that had made it, back into the original mud and slime from which they had been made. Russia had collapsed, and there could be no further question of help from her, while the British were far away in the south and seemingly out of reach.

February, 1918

The Persian authorities, who had made no complaint of the free use of their territory by the Entente so long as things seemed to be going even moderately well for that party, now took an air of high virtue and authority, and ordered the Assyrians to lay down their arms. Thus Ijlal-el-mulk, that distinguished scion of Persian royalty to whom we have made allusion above, published a grandiose proclamation, declaring that "Mosul was absolutely impregnable — had not the British been hammering at that rock for a year without detaching a single chip from its surface? How could they hope to take it, when Mackensen Sahib was himself therein? Russia was gone forever, and the British could not help; what remained for the Assyrians but to lay down their arms? — though they must clearly understand that in that case Persia could guarantee absolutely no protection to anybody." The Assyrians naturally declined to surrender their arms on the clear understanding that they were to be massacred if they did so; and Mar Shimun sent an explanatory letter to the Vali Ahd of Persia, and to Mukht-i-shems, Governor of Tabriz — a Persian gentleman of English education — explaining that he and his were merely refugees in Persian territory, who carried arms solely to protect themselves, and expressing regret for any untoward incidents that might have occurred during their stay. Meantime, the mental temperature rose in Urmi, until at last the extremely unstable mixture of incompatible elements there reached its "flash-point," and the inevitable explosion occurred. What set it going is unknown; but perhaps the only extraordinary thing is that a mixture of fanatical Shiah, of armed Christians who were once their serfs, and of turbulent mountaineers, should have kept from one another's throats for so long. No doubt it was the Russian force that controlled them, and when once that was withdrawn, the outbreak was only a matter of a few days or weeks.

On February 16, 1918, some trifle started an *emeute* — each side being of course convinced that the other had formed an elaborate massacre-plot — and there were two days of sharp fighting in the streets of the town. Finally the Mussalmans were

utterly put down and the city remained for the moment under the government of the "Mutwa" or Council of the Christians, of which the Patriarch was the official head. The Patriarch had distinguished himself — to his credit be it said — by his efforts to keep the peace before the outbreak, and to save life during it. The Persian Government had had a lesson to the effect that the Assyrians, even if they were cut off from Russia, were yet a formidable enemy for the Persian to deal with unaided.

Impressed with this fact, the government adopted other and more thoroughly oriental methods, and took to assassination. Mukht-i-shems, that cultured and thoroughly westernized Persian gentleman, had been already in communication with Simco Agha, and now sent a signed letter to that chief, telling him plainly that if only he could remove Mar Shimun, the Persian Government would esteem it good service done. They found Simco not averse to profiting by the hint, now that it was clear to his mind which side was going to be victor in the war. He sent a letter to Mar Shimun, who was then residing in Salmas, suggesting that they should meet at a certain village in that district — of course under full safe conduct, for they were already sworn allies — and discuss the new situation caused by the Russian *debacle*. It seemed the obvious thing to do, and the Patriarch, accordingly, agreed to meet with Simco at the village of Koni Shehr, and he drove with his brother David and several other friends to that rendezvous (February 25, 1918). There were some warnings that danger was in the air; e.g., an Armenian who was in American employ as a relief agent was resident in the village, and was told by a Kurd, "there is no danger for *your* folk." He sent off his son with a verbal message of warning at once, but this was unhappily disregarded. As Mar Shimun entered the house for the conference, his brother pointed out to him a group of armed Kurds on the roof, with a question as to what those fellows wanted; but the Patriarch brushed the matter aside, saying, "They have just gone up to see things from there," and went into the house. Simco was most cordial at the conference; the usual ceremonial hospitality was given; the utmost respect was shown to "the religious head of Kurdistan," and an agreement and alliance between Assyrians and Kurds reached on all points discussed. At last the business was done, and Simco, courteous host to the last, conducted his guest to his carriage, kissed his hand, Judas-like, in courtesy, and turned back into the house. That act was the signal; next instant there was one shot, and then a volley from the men previously posted on the roof, and the Patriarch lay dead in his carriage, a victim to his trust in the honor of a Kurd. It had been intended to massacre the whole party, and how the scheme miscarried is not known. The fact remains that Mar Shimun was the only important victim, though several of his following were killed; and how the Kurds failed to secure the life of his brother, David, is a mystery to this day. Somehow he found refuge in the house of an Armenian woman, who sheltered him during the search made for him that night, and showed him a way out of the town in the morning.

CHAPTER III

Migration to British Protection

Assyrians were not likely to remain quiescent under such provocation as this, and almost as soon as the news of the murder of their Patriarch had reached Urmi, a force was dispatched to revenge him, under his brother David, that Khoshaba of Tiari whom we have referred to above as one of the heroes of the mountain fighting, and another leader who now began to come to the front, Petros of Baz, who was usually known by the Kurdish title of Agha Petros.

Petros was a born leader of irregular troops, and he became the general of his nation in the latter stages of the war. Under his leadership, Simco was utterly defeated, and his castle at Chara in the Salmas district was captured; though the Agha himself unfortunately escaped to be a thorn in the side of decency and order for a long time to come.

Still, his castle was secured, and with it the most private papers of its owner, including the letter of the Governor of Tabriz suggesting the murder of the Patriarch. One can hardly be surprised if the Assyrians felt, on perusing it, that any understanding with the Persian Government was impossible, when its highest officials adopted this line of policy as a matter of course.

March, 1918

The position of the nation was now very serious. They were in effect in possession of Urmi and the district to the north and south of that town, and they had a very fair supply of munitions, other than artillery, from the Russian arsenals; but they were cut off from all support, and had to reckon with the open hostility of Kurd, Persian and Turk, and with the secret enmity of all the Mussalman population of the town. However, fighting to the last in the hope of help either from north or south was the only possible policy, and regiments were enrolled and organized with that object. English help might perhaps arrive from the south, some day; but there was a vague chance of earlier assistance from the north; not indeed from the Russians who had collapsed utterly, but from one of the Armenian parties.

Had the Armenians been united, this hope might have been almost a certainty; but division, that eternal curse of the oriental Christian, was rife among them, and the results were, as usual, fatal. Had they been united, then even without Russian support they might have defended Armenia against any force that the Turk was then in a position to send against them; but in fact the Armenians of the Caucasus were at open war with those of Turkey, and the former were clamoring for peace with the Central Powers, and were deeply tainted with Bolshevism. To make confusion more confounded, another line of division, even deeper than the other, cut across the original line of fissure; this was the renewal of the old quarrel between the two Armenian revolutionary societies, the "Tashnak" and the "Huntchak," which had been working for a time in partnership. Thus Andranik, who was the most skillful leader of the Armenians in the Van district, found himself first abandoned by the Russians; and when he attempted to make head against the Turk with Armenian troops only, the Russian Armenians abandoned him in the face of the enemy, and betrayed his plans to the Turks; while to crown all, the Tashnakists sought to murder him on the field of battle.

April, 1918

Under these circumstances the Turkish army advanced on Erzerum, and recaptured that important place without any opposition, except from what they described as "a few brigands"; and on entry they found themselves provided with absolutely everything that an army can require in the way of guns, rifles, ammunition, transport, and supply; all of which the Entente had forwarded to Russia for the Russian advance, and which was now abandoned to the enemy by those whom it had been intended to benefit. The Turks who entered the Caucasus were better provided than their army had ever been at any stage of the war.

Andranik had a personal following of about five thousand men, and with these he struck to the south, hoping to join with

the Assyrians in Urmi — where Agha Petros was now in full command — and so present a front to the enemy. Given better coordination, it is probable that the plan might have succeeded and had important consequences; but Petros and Andranik, though both were excellent fighters and good guerilla leaders, were neither of them real generals in a military sense, and they encountered in their Turkish opponent, Ali Ihsan Bey, one of the few Turks who showed real capacity during the war.

Thus when Andranik started to fight his way south to Urmi, the Turks, who held the interior lines, were able to prevent the junction. The Christian commanders had planned to meet between Salmas and Khoi, but the Assyrian advance to Salmas was checked, and Petros fell back, just at the time when a resolute advance would have found the Turks necessarily withdrawing to meet the advance of Andranik and his Armenians on Khoi. Ali Ihsan turned back, being now free to meet his other opponent, and defeated him after desperate street fighting at Khoi itself. His victory was largely owing to the fact that Andranik (unable to restrain his own fighting ardor) plunged into the *melee* in the town, and so left his troops practically leaderless just when the eye of a general was needed to meet and defeat an outflanking movement of his enemies.

Assyrian Patriarch, Mar Dinkha IV Visits the Bay Area

His Holiness Mar Dinkha IV, Patriarch of the Assyrian Church of the East, recently visited the Church parishes in California — Turlock, Los Angeles, San Jose and San Francisco.

On Saturday, March 13, 1982, Mar Narsai Parish of San Francisco held a dinner-reception at the Church's social hall. As he entered the hall, which was lined with children holding candles, the Church choir sang a welcoming song and he was presented with a bouquet of flowers by Nohra Michael, the daughter of the Archdeacon. This was followed by the reading of a poem of greeting by Nahrain Michael, and the choir sang, accompanied by Robert Karoukian on the organ. Archdeacon Nenos Michael then welcomed the Patriarch.

The Patriarch spoke of the status of the Church of the East parishes throughout the world, and reported that they are all doing well. The Assyrian Church of the East has parishes in Iraq, Syria, Lebanon, Iran, Sweden, Italy, Germany, London, Australia (Sidney, Melbourne), Toronto (Canada), India, and many in the United States. The Patriarch has instructed all priests of the Church to perform services (marriage, baptism, funeral) to all Assyrians regardless of their religious affiliation. He also indicated the importance of preserving the Assyrian language for maintaining the Assyrian identity. He said the function of the Church is religious and it will not become involved in political matters of any kind. He concluded by appealing to Assyrians to avoid dissension and work together in peace and harmony in order to build a future for the generations to come.

IN MEMORIUM

Aprim Yonan

The Assyrian Foundation extends its deepest sympathy and condolences to Mrs. Juliet Yonan of Hercules, California and her family on the recent loss of her husband, Aprim Yonan.

On January 20, 1982 at Ellis-Olson Mortuary in Albany a memorial service was officiated by Archdeacon Nenos Michael of Mar Narsai Parish of the Assyrian Church of the East. Interment was at the St. Joseph's Cemetery in San Pablo.

On the fortieth day, a communion service was officiated by the Archdeacon at the Mar Narsai Parish in San Francisco. This was followed by a memorial breakfast and eulogy by Julius Shabbas.

Aprim was born in 1920 in Baghdad, Iraq. He is survived by his wife, Juliet; two sons, Hamlet and Albert of Hercules; two daughters, Jermaine and Janet of Hercules; his brother, Mineshe of Fremont; sisters Youlia and Maria of Chicago and Baghdad, respectively.

Aprim was a dedicated and loyal member of the Foundation for many years. He will be deeply missed by his many friends in the Foundation.

Youel Geevargis

Our deepest sympathy and condolences go to the family of Youel Geevargis who passed away recently in Los Angeles.

A memorial service, officiated by Kasha Barkho, was held on February 18, 1982 at the Church of the East, Los Angeles. Interment was at the Hollywood Cemetery on February 21. This was followed by a memorial lunch and eulogy by Eddie Yosephian.

Youel Geevargis was born in 1907 in Gawar. He is survived by five sons, John and Ralph of Los Angeles, George of San Francisco, Ashur and Youel of Los Angeles; three daughters, Zoya of San Francisco, Valia and Manno of Los Angeles; two sisters, Zena and Mary of Los Angeles; ten grandchildren and two great grandchildren.

On February 28, George, his son, who has been a member of the Foundation for several years, opened his home for visitation for Assyrians to pay their respects and condolences.

"Thou hast created us for Thyself, and our heart cannot be quieted till it may find repose in Thee."

St. Augustine

Malfono Hanna Salman

We regret to inform the Assyrians of the sudden and unexpected passing away of Malfono Hanna Salman. Born in a small village in Turkey, orphaned since his childhood, through his personal wit and tireless toil he grew up to become a distinguished authority in the Assyrian language and a proficient linguist mastering the English, French, Arabic and Turkish languages. Malfono Salman was a great writer, a famous poet and an unparalleled orator, an honest, devoted and self-denying leader.

In his early youth he taught in an Assyrian school at Kamishly (Syria); later he came to Lebanon to become a professor at the American University of Beirut. After his retirement from AUB, he dedicated himself to nationalistic affairs, to the Assyrian language and literature, poetry, and to the completion of his Assyrian dictionary.

In addition to all his occupations and preoccupations, Malfono Salman was very active in many Assyrian achievements, undertakings and humanitarian projects in Lebanon. He was the active and dynamic president of the Assyrian Language Society, the president of the Assyrian Cultural Association in Lebanon, and the president of the Assyrian Hospital Project in Lebanon.

A national funeral service took place for Malfono Salman, where all the Assyrian religious sects were represented by their bishops, dignitaries, leaders, associations and societies, together with a great multitude of relatives, friends and followers.

Malfono Salman was inhumed at the national Cemetery of Atshany on November 29, 1981. He is survived by his wife, Olga, his sons Kamal, Souheil and Nabil, and his daughter Jamal.

It is most regretful that all his writings, his poems, and his accomplished Assyrian dictionary could not be published because of his early and unexpected passing away. It remains to the Assyrian scholars and writers to take good care of this most valuable heritage, to complete it, publish it and make it available to all the Assyrian people.

Submitted by
George Shukri

Member of the Assyrian Hospital
Project Committee in Lebanon

Soroya Badal Yonan

In loving memory of Soroya Yonan, who passed away recently, a memorial service was officiated and eulogy given by Rev. Mike McGuffee of the Baptist Church. Interment was at Cedar Lawn Memorial Park, Fremont.

Born in Urmia, Iran in 1895, in the village of Anhar, Soroya Yonan is survived by her son, Mineshe of Fremont, two daughters, Youlia of Chicago and Maria of Baghdad; 15 grandchildren and 12 great grandchildren. Soroya was the mother of Aprim Yonan who passed away last January. The Assyrian Foundation extends its deepest sympathy and condolences to her family.

IN REMEMBRANCE

Anita Babilla

Anita Babilla passed away on March 29, 1982, after a long illness. Memorial services were held on April 3, 1982 at Mar Addai Assyrian Church of the East, Turlock, the Rev. Badal Piro officiating. Anita was inhumed at the Turlock Memorial Park. This was followed by a memorial lunch and eulogies at the Church's Social Hall.

Anita, the wife of the late Colonel Phnoel Babilla¹ was born in Baghdad, Iraq in April, 1939. She is survived by her two young daughters Dina 17 and Nadia 15, of Turlock; her parents Julia and Ewan Warda of Turlock; two brothers, Voltaire and Sargon of San Francisco; and a sister Fiona Youash of Kuwait.

The Assyrian Foundation extends its deepest condolences to her family and relatives. May she rest in peace.

¹Colonel Phnoel Babilla, a young promising Assyrian, was killed in Iraq in the service of his country. Shocked at the tragic news of her husband, Anita went into shock and never fully recuperated. For many years she and her daughters had been in the care of her parents, Julia and Ewan Warda. The grandparents will continue to love and care for Dina and Nadia.

Editor's Note: FRIENDS & RELATIVES

On behalf of the family of Ewan Warda, I wish to express their gratitude for your many kindnesses evidenced in thought and deed, and for your attendance at the service.

Ordination of a Priest

On Sunday, March 28, 1982 Deacon Joseph Zaia was ordained a priest by His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, at a ritual held at the Congregational Church of Campbell. The Patriarch, in the performance of this service, was assisted by Archdeacon Nenos Michael of Mar Narsai parish, San Francisco, Kashisha (Priest) Barkho of the Los Angeles parish, and four deacons from the California parishes.

The ordination was attended by well over 500 Assyrians. The choir sang a number of church songs with Nancy Isaac of Turlock as the soloist, accompanied by an organist from the Los Angeles parish. The ritual and the communion service were followed by breakfast where His Holiness delivered a talk on the status of the church parishes throughout the world. From California, His Holiness will return to Chicago and thence to Australia where he is invited by the Assyrian Church parish to visit the Assyrian community there.

Kashisha (Priest) Joseph Zaia, born in Iraq in 1956, will be serving the membership of Mar Yosip Parish of the Assyrian Church of the East in the San Jose area. Hundreds of Assyrian families are now residing in Silicon Valley.

The Assyrian Foundation extends its felicitations to Kashisha Zaia and the Church body.

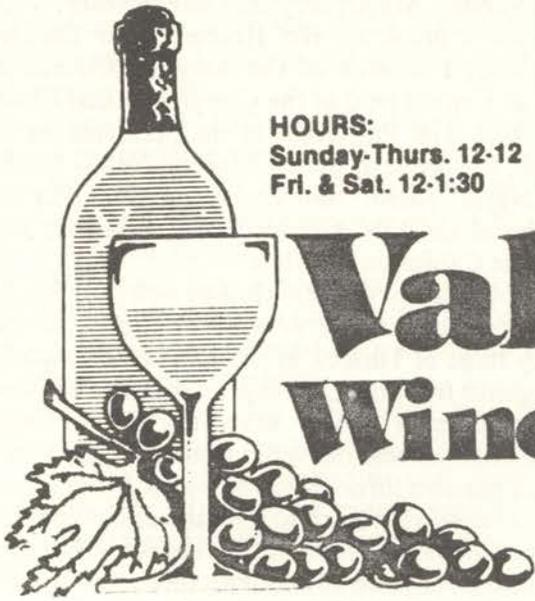
An aim in life is the only fortune worth finding.

— Robert Louis Stevenson

To Our Friends

*We deeply appreciate and acknowledge
your thoughtful and kind expression
of sympathy, which was of the greatest
comfort to us in our sorrow.*

*Wilma & George Geevargis
& families
San Francisco*



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A banquet of Assyrian noblemen
(wine drinking)

Greetings to one and all for
a Happy Assyrian New Year -
Kha B'Neesan (April 1)

Jacob Malek Zadeh

א' חלא פרינא (לוינא) גוליס לזונדא סעסוסא סעסוסא
 סעסוסא לעסו גזילא גיבנא? סעסוסא לזימי. אלא געבנא א'ס.
 זיעלס זיעלס א'ל געוילס לרינא א'ילא געבנא סעסוסא
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» גמלא גיבסוילא « (3)

גיבסוילא געוילא געוילא? א'סו לעסו אללא? א'סו סעסוסא?
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(6) געבנא א'ילא געוילא סעסוסא געוילא? א'ילא? א'ילא?

ז'נא געוילא געוילא? א'ילא? א'ילא? א'ילא?
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קעסילא סעסוסא געוילא

» גמלא גיבסוילא « (1)

גיבנא געוילא? א'ילא? א'ילא? א'ילא?
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معصوم ایضا چه ضعیفست شمع بقدر میلهت
 نجیلا صده ذیقتن لا فقتن لرتو صیعب
 در حساب ناس لامتد. لرتو فومده
 اشتیاق، هوس و هوس و هوس، چا ناس
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حَبِيبٌ أَمِينٌ وَمُؤْتَمِرٌ

2

خَدِيدٌ فِيهِمْ مَخْبِيَةٌ حَتَّى يَهْلِكَ
وَعَجَلَةٌ فِيهِ يَحْتَجُّ وَظَهْرًا
مَخْبِيَةً أَدْلِيهِ كَرِهٌ فِي أَيُّوْقًا
مِيَدٍ لِيهِ وَبِطَلْسٍ حَمْدٌ كَمُؤْتَمِرًا

—

كَرِهٌ فِيهِ نَهْمًا فَجَاءَ حَذْفًا
أَدْلِيهِ وَتَجَدُّوا كَجَدْبِيًا
تَأْتِي أَيُّوْقًا فِي شَبِّ حَكِيمِيًا
الْتَمَعًا وَوَعْبًا وَنَهْلًا مَخْبِيًا

د

أَجْمٌ وَتَجَدُّوا كَجَدْبِيًا
مَخْبِيًا كَجَدْبِيًا أَدْلِيهِ وَتَجَدُّوا
مَخْبِيًا وَنَهْمًا كَجَدْبِيًا
وَجَدُّوا أَدْلِيهِ حَمْدٌ مِيَدًا

د

أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
وَعَجَلَةٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا

هـ

أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا

و

حَبِيبٌ أَمِينٌ وَمُؤْتَمِرٌ
كَرِهٌ فِيهِ نَهْمًا فَجَاءَ حَذْفًا
أَدْلِيهِ وَتَجَدُّوا كَجَدْبِيًا
تَأْتِي أَيُّوْقًا فِي شَبِّ حَكِيمِيًا

و

خَدِيدٌ فِيهِمْ مَخْبِيَةٌ حَتَّى يَهْلِكَ
وَعَجَلَةٌ فِيهِ يَحْتَجُّ وَظَهْرًا
مَخْبِيَةً أَدْلِيهِ كَرِهٌ فِي أَيُّوْقًا
مِيَدٍ لِيهِ وَبِطَلْسٍ حَمْدٌ كَمُؤْتَمِرًا

—

خَدِيدٌ فِيهِمْ مَخْبِيَةٌ حَتَّى يَهْلِكَ
وَعَجَلَةٌ فِيهِ يَحْتَجُّ وَظَهْرًا
مَخْبِيَةً أَدْلِيهِ كَرِهٌ فِي أَيُّوْقًا
مِيَدٍ لِيهِ وَبِطَلْسٍ حَمْدٌ كَمُؤْتَمِرًا

ز

أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
وَعَجَلَةٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا

ح

أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
أَجْمٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا
وَعَجَلَةٌ لِيهِ نَهْمًا أَدْلِيهِ وَتَجَدُّوا

لشعرا . فلهذا لم يزلنا ننبؤنا في بعضنا

حقيقنا انشأنا في هذه طرفة . وبقا اننا ابنا حيا ننبؤنا اننا
م حقيقنا منسونا و انما في حيا اننا ننبؤنا ونبؤنا : و . و .
مب . فبقنا منبؤنا لنبؤنا (شعرا)

و به يوم ننبؤنا ننبؤنا ننبؤنا ننبؤنا ننبؤنا ننبؤنا
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عقود :

لنبؤنا ننبؤنا ننبؤنا :
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- يلى ذوقى -

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