

Mar Aprim the Assyrian
Greatest Composer of Christian Hymns

NINEVEH

*Voice of
The Assyrian Foundation of America*



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

JULY—AUGUST 1980

VOLUME 3 NO. 4



WILLIAM DANIEL'S
CREATIONS



CULTURAL—EDUCATIONAL—SOCIAL

NINEVEH

JULY—AUGUST 1980

VOLUME 3

NO. 4

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ARTICLES SUBMITTED FOR PUBLICATION WILL BE SELECTED BY THE EDITORIAL STAFF ON THE BASIS OF THEIR RELATIVE MERIT TO THE ASSYRIAN LITERATURE, HISTORY, AND CURRENT EVENTS.

OPINIONS EXPRESSED IN THIS MAGAZINE ARE THOSE OF THE RESPECTIVE AUTHORS AND NOT NECESSARILY THOSE OF NINEVEH.

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THE SACRED HERITAGE

Excerpts from Dr. David B. Perley's Writings

How can any one say that we are in a minority when God is on our side? It was He who gave us the will to survive, to cherish our sacred heritage, and it was He who preserved us to this day, despite countless adversities and agonies.

The Assyrians have a heritage, however, ancient, which enlightened historians of all ages have made it immortal. We Assyrians should do our utmost to honor and venerate the immortality of the past.

Speaking to an Assyrian audience, he said: You are the heirs of a vast heritage of the aristocracy of religion, character, and the riches of unimpeachable integrity and unblemished service to mankind. You have a right to cherish it. That heritage is an interest — right and obligation — resting in your conscience, which you hold in trust for future generations. That fiduciary relationship transcends all your immediate, local problems.

An Assyrian is a glitter on the *horizon* of man, a contemporaneous with all recorded history. He will long sustain his vigor if he will hold high, very high, the torch of culture as a trustee for ages goneby and for ages yet unborn. I urge him therefore to:

Hold high the torch!
 You did not light its glow —
 'Twas given you by other hands, you know.
 'Tis yours to keep it burning bright,
 Yours to pass on when you no more need light;
 For there are other feet that we must guide,
 And other forms go marching by our side;
 Their eyes are watching every smile and tear
 And efforts which we think are not worthwhile,
 Are sometimes just the very helps they need,
 Actions to which their souls would give most heed;
 So that in turn they'll hold it high
 And say "I watched someone else carry it this way."

**Land of our birth, we pledge to thee
 Our love and toil in the years to be;
 When we are grown and take our place,
 As men and women with our race.**

**Father in Heaven who lovest all,
 Oh, help Thy children when they call;
 That they may build from age to age
 An undefiled heritage.**

—Rudyard Kipling



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NINEVEH magazine

Anonymous	25.00
Assyrian American Educational Association, Inc.	200.00
Mr. Frank Chavoor	10.00

GENERAL

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LETTERS TO THE EDITOR

Dear Julius:

I am sure that you will find the enclosed document: "A Charter of Protection Granted to the Nestorian Church in A.D. 1138 by Muktafi II, Caliph of Baghdad" of great interest to our Assyrian people.

Documents like this one give us an insight into our past. It should also be viewed as a source of consolation to our people.

Truly yours,

Ninos David
Daly City, Calif.

Dear Mr. Shabbas:

Thanks again and congratulations on your CLASSIC PUBLICATION. Unity with love and sincere efforts — today — tomorrow & always, God willing

I have mailed you the Assyrian National Directory for the year 1960 which is yesterday and history of us in America. I think it's about time we unite and publish one for 1980.

Mr. Tamimi telephoned me two days before he passed away. I invited him for dinner and he said that he cannot make it. After a lengthy conversation, he agreed to call me the next day. He did call to tell me that he would like to discuss, in person, an important subject. We were to meet at the California State Convention in Turlock. That was the last time I conversed with him.

Who will continue his works, his Assyriology Foundation. I hope it is not all lost. Please extend our best regards to the Assyrians of your area. I remain

Yours very truly,

Frank Chavoor
Burbank, Calif.

P.S. Enclosed is a check for \$10.00. God bless you for your classical work. Keep them coming.

Gentlemen:

It gratified me to see the quotation from the writings of my late husband, Dr. David B. Perley, on page 2 of the March-April 1980 issue of NINEVEH. I am happy that he continues to speak from your pages.

Also most pleasing to me was your excellent editorial — LET US NOT ERR AGAIN — in which you referred to Dr. Perley's determination to have the correct term, Assyrian, used rather than the multitude of other names which, over the years, have crept into common usage, thereby obscuring the national identity of the Assyrian people.

Among my husband's papers, I found a bit of poetic prose, written in his inimitable style. I enclose a copy, thinking you might want to print it in some future issue of NINEVEH, so other Assyrians could enjoy its lyric beauty.

Sincerely,

Elinor M. Perley (Mrs.
David B.)
Oak Ridge, Tennessee

Dear Editor:

The enclosed check for \$200 is a small contribution to the fine magazine you present to your subscribers regarding our national interests and news.

Especially commendable was the special issue of July-August 1979 dedicated in memory of Dr. David B. Perley. Our members appreciated Editor Sargon R. Michael and his editorial staff, and Mr. Julius N. Shabbas, the former President of the Foundation for his assistance for their efforts in the publishing of this outstanding issue.

Most Sincerely,

Rose B. Dartley,
Secretary
The Assyrian American
Educational Association,
Inc.,
North Bergen, N.J.

Editor's Note: We wish to thank you for your generous contribution to Nineveh.

The deliciously cooked rice for the picnic, held on August 17 at Mill Valley Boyle Park, was donated by *Narsai David of NARSAI'S RESTAURANT* located at 385 Colusa Avenue in Kensington, North Berkeley. Tel. 415-527-7900

NEW MEMBERS

The Assyrian Foundation wishes to welcome Danis and Angel Beit Jacob of San Francisco as new members of the Foundation.

Mar Aprim (St. Ephraem) the Assyrian Greatest Composer of Christian Hymns

by Julius N. Shabbas

Mar Aprim was born about the year 305 A.D. in the Assyrian city of Nisibis, Mesopotamia during the reign of the emperor Constantine. He was called "Prophet of the Assyrians," "The Harper of the Holy Ghost," "The Teacher of the Universe."

He is credited with having written more than three million verses in praise of Christ. His hymns and prayers form part in the liturgies of the Russians and Greek, and in the Latin translations, in the new hymn book of the American Episcopal Church, and in the ancient and modern hymns of the Church of England.

Mar Aprim's father was a pagan, priest of an idol called Abnil or Abizal. His mother was a Christian from Omid (Diarbekir), who raised him in good Christian faith and character. Showing his repugnance toward idol worship, Mar Aprim, at age 18, was driven from home, and became a ward and disciple of Bishop Jacob of Nisibis. After receiving baptism at the hands of Bishop Jacob, he began his course of studies. Upon completion he taught at the famous University of Nisibis of the Assyrian Church of the East. Later, he was ordained deacon (Shamasha) and served at the University for 38 years.

Mar Aprim attended the Council of Nicea, as a deacon. After his return, he spent his life in championship of the divinity of Christ. His fame as an author, poet, commentator, preacher, philosopher, theologian, and defender of the faith spread among all branches of the church. His hymns are sung at every liturgy of the Assyrian Church of the East.

Bishop Jacob attended the Council of Nicea in 325, and died in 338. Mar Aprim accompanied him to that great Council. He refused advancement to any higher degree in the church because of his humble estimate of his own worth, although his close relations with Bishop Jacob were continued under succeeding bishops — Babu, Vologaeses, and Abraham.

During the war begun by Shapur II in 337, Mar Aprim played an important part in guiding the fortunes of the city of Nisibis. Three times it was unsuccessfully besieged by the Persians. When it finally fell in 363 A.D., its leading Assyrian minds and many other Assyrians moved to Edessa (Urhai or Urfa). Foremost among these was Mar Aprim. The University of Nisibis was transferred to Edessa, reopened under his presidency. Later he lived as a hermit on the suburbs of Edessa where he spent his time studying, writing, teaching and refuting heresies. During a famine he rendered great public service by distributing food in the city. He died in 373 A.D.

His biographer states: "From the time he became a monk to the end of his life, he subsisted only on barley bread and sometimes beans and vegetables. His only drink was water. His flesh was dried upon his bones, like a potter's sherd. His clothes were of many pieces, patched together, the color of dirt. In stature he was little; his countenance was always sad, and he never condescended to laughter. He was both bald and beardless."

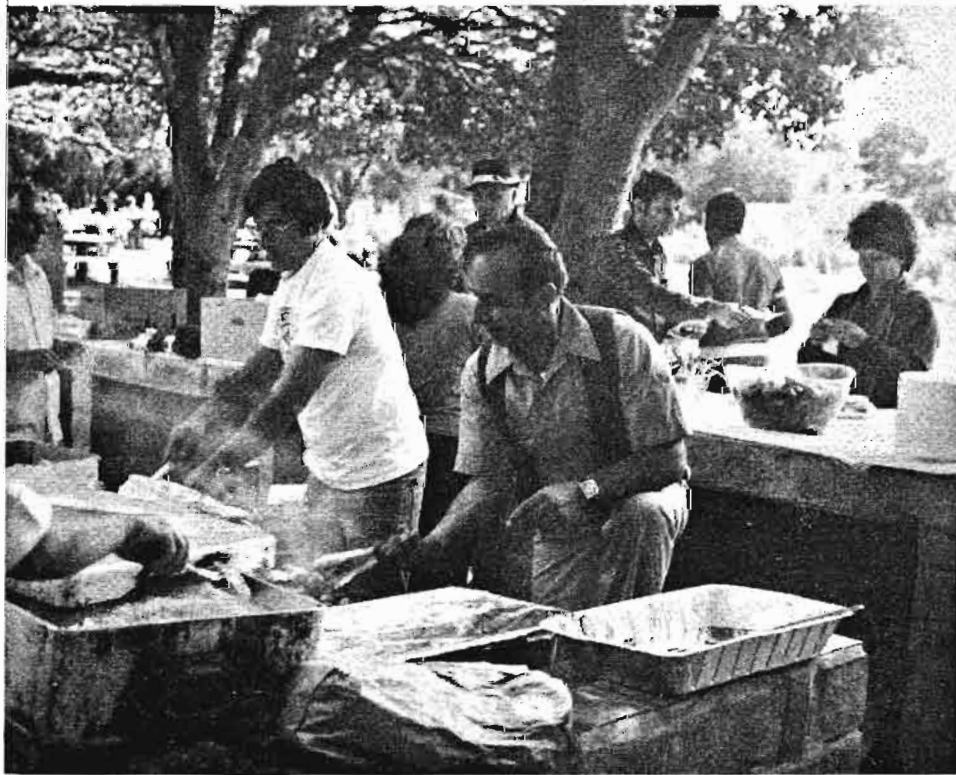
His works in Assyriac are monuments of Biblical erudition. Exegesis and asceticism as well as hymnology were the major fields in which he worked. His works have been largely translated into Greek, Armenian, Coptic, Arabic and Ethiopic. They consist of commentaries on the Scriptures, expository sermons, and a vast mass of metrical homilies and hymns on every variety of theological subject. Many of these last are composed in his favorite seven-syllable meter, in stanzas of different length; but he frequently used other meters and mixed strophic arrangements.

The Armenian translation covers commentary on the Dia-tessaron as well as the Pauline epistles. The Greek version occupies three entire volumes of the Roman folio edition containing interpretation of Scriptures, hymns on the Nativity of Christ, 65 hymns against heretics, 85 on the faith as against skeptics, a discourse against the Jews, 85 funeral hymns, 4 on free-will, 76 exhortations to repentance, 12 hymns on paradise and 12 on miscellaneous subjects.

Far more important, as having a real historical interest, are the Carmina Nisibena, or Hymns relating to the City of Nisibis. The songs numbering 72, deal with the history of Nisibis and its bishops and of adjacent cities (such as Anzit or Hanzit, Edessa, and Harran). Twenty of these songs were composed during the prolonged siege of Nisibis, and 52 composed at Edessa after its (Nisibis) fall during the last ten years of his life.

Mar Aprim was often surnamed the Great for his sanctity, scholarship, unwavering orthodoxy and immense contribution to Assyriac religious literature. He was the true father of Assyriac literature.

Saul Daniel & Sargon Yelda at Nartakta



Sankhiro Khofri & Martin Jacob Barbequing

At the picnic

**FROM THE WRITINGS OF THE LATE
DR. DAVID B. PERLEY
A Poetic Prose, Written in his Inimitable Style**

How oft as a boy have I gazed at that peaceful flowing River, wondering from whence it came and whither it goes? The silvery ripples, shimmering and dancing in the sunlight fascinated me and their beckoning I could not resist. What sheer delight to join them in their happy, swaying melody, and to be cradled by the caressing water like the arms of a mother cradling her child! Thus, the Euphrates and I became one! Not that I was absorbed — or the Euphrates was absorbed by me. Each remained a separate entity, and yet the two were one, and no spoken word was needed to confirm this unity and harmony. *It was a oneness of Spirit, the underlying principle of the Universe*, and one sentient soul experienced the recognition and unfoldment of cosmic consciousness, an unforgettable experience which neither time nor distance can obliterate! And, who can say with positive assurance that the Euphrates is not a sentient entity in its own realm? What age-old secrets are locked within the depths of historic River, a monument of God's handiwork around which the earliest civilizations evolved, as it flows ceaselessly on to keep its never ending tryst with the Tigris!



**The Establishment of
An Assyrian College in California**

An announcement has been received on the establishment of the Assyrian Christian College at the Bet Nahrain Center in Ceres, California. The California State Department of Education has given authorization for the operation of a two-year college which will grant an Associate in Arts degree.

The College will open in September 1980 and will have separate departments in the arts, letters and sciences, offering classes in religion, physical sciences, music, history, political science, biological sciences, language, physical education and philosophy. It will feature a special department of Assyrian studies designed to explore Assyrian literature, history and culture. This department will be taught in the Assyrian language while the other classes will be taught in English.

The president of the College will be Dr. Sargon Dadesho who will also serve as an instructor in this field of biological sciences. The dean will be Dr. Benedict Bet-Ishoo, a professor of Romance languages and philosophy. Dr. Vladimir Tuman, a professor of physics at California State College, Stanislaus, will be the honorary dean of the faculty. Ten Assyrians with advanced degrees have volunteered to serve as instructors. The College will operate on a trimester basis with fees of \$25 per unit.

The Assyrian Christian College is the first step in a long-range plan to create a four-year institution, an Assyrian American University, within 15-20 years, College officials said.

Editor's Note: Congratulations to all those who helped establish this College.

ASSYRIANS IN TRANSITION

PRE-CHRISTIAN TO POST-CHRISTIAN ERA

PROTECTORS OF CIVILIZATION TO A PEACEFUL CHRISTIAN NATION

As Related by William Daniel in his Book "Assyrians of Today—Their Problem and a Solution"

Unfortunately we have very little data depicting the events that occurred in Assyrian history during the period between the fall of Ninveh and the beginning of Christian era. We have some little information about the Minor Assyrian Kingdom ruled by the Abgar (Awgar) dynasty, and one or two others. This covers a period of about 4½ centuries, which almost fills the gap of the six or six and a half relatively eventless centuries. One regrets the absence of trustworthy information regarding the happenings during the one hundred and ninety or two hundred silent years, which would firmly prove the direct descendancy of the Minor Assyria from the pre-Christian Assyrian empire. It is very probable that the reason for the historic silence is that, the Abgar's Kingdom was preparing itself for another stand; or also it could be that, this period is relatively silent in comparison with the great undertakings and accomplishments of its powerful predecessor.

In spite of the firm assertion by non-Assyrian historians, and such Assyrian scholars as YOSIP MALICK, Yoel Warda and David Perley; doubt has been manifested by quite a few writers as to the justification of present day Assyrian claim to being direct descendants of the great Assyrians of Pre-Christian era. Were these six hundred and forty years interspersed with more clear-cut events, serving as links in the chain of descendancy between this kingdom and its mightier predecessor; the question of present day Assyrians' ancestry would find such a convincing settlement as to do away with all doubts that non-believers still harbor in their minds.

A retrospective mental scrutiny focused on Assyria Minor, reveals to the discerning student's mind's eye the picture of a nation, urged by the greatness of spirit of their forefathers endeavoring to make one more important cultural and political stand in the history of mankind; thus creating a smaller Assyria that tenaciously struggles for survival and self expression against great odds; for they were now surrounded by fast growing powers all around them.

Eusebius the Jewish-Roman historian of the first century A.D. is quoted as having told, in his narratives, of the message sent to our Lord Jesus by the King Abgar Okama, inviting him to his kingdom where he might deliver his teachings to more ready and welcoming listeners. He refers to Jesus' miraculous deeds adding, "I hear people there do not accept your message, I invite you to my kingdom where there is enough room for both of us." Eusebius also tells of Jesus replying that, his mission was not completed yet, but that soon he would send his disciples to King Abgar. Thus the saints Thomas, of the twelve disciples; and Addai, of the seventy; after Ascension, travelled to King Abgar's land, healed the ailing ruler and Christianity became the faith of the land.

From that period on, the Assyrian history becomes a chain of religious events. The small kingdom, softened by the Christian faith's principles, is easily devoured by the fast growing Roman Empire. Thus once for all Assyria, as a military power, sees its end.

Pillars of the Mansion of Christendom

Voluminous records testify that Assyrians of the Abgar's Kingdom, and ever thereafter, not only became fervent Christians; neither that their Christian importance ended with being the backbone of this new faith in the Middle East; but that they constituted the all important element for the survival and growth of this doctrine. They, in the face of impossible obstacles, carried the Gospel's message throughout the length and breadth of Asia; even to Africa. Every atom of their zeal, an inherent quality, was lanced in this new campaign of peace. The Gospel became their souls' nourishment; the reason for living in favor of which all earthly possessions and carnal desires were sacrificed; for what does a man need if he has found the Kingdom of God. They meekly turned the other cheek; they shared their belongings with their neighbors; equipped with knapsack furnished with the meagerest victuals, on foot, they bore the message to Persia, India, China, Mongolia, Japan even to Africa. They became the main pillars of the Mansions of Christendom.

Peak of Sacrifice

Whereas in the armies of all other Christian nations the symbol of earthly power, the sword-marched side by side with the Cross; the Assyrians with fervent fanaticism, that thrives best in the religious soil, in a great bonfire destroyed everything that had contributed to the greatness of their ancestors; or that which was the product of several thousands of years of painstaking labor. They obliterated completely from their life and memory the gigantic edifices of culture that were like skyscrapers, of which the peaks shot into the infinite blue depths of knowledge. Banished, was the former military discipline and order; gone, was the elaborate system of state administration; abolished, was the desire or necessity to build great monuments to stand as landmarks of civilization for all time; forgotten, was the hunger to probe the heavens in order to discover more and more secrets of universe, that helped to foretell cosmic events long before they were due. Done away with, was the need for building aqueducts that transported running water from one plateau to another, or viaducts that connected mountains together; abolished, the engineering feats that

Continued on p. 8

From High Priest to Patriarch

realized paradisiac palaces of stone, alabaster, iron and bronze even gold; all this in a plane where not even a single rock existed. All these plus infinite forms of products of various branches of art sank into the deepest oblivion. These children of the creators of the first empire system in the world, and the writers of codes of law that took care of every human need of all classes in their vast empire, became a mass of disorganized and impoverished humanity. Jehovah through Christ replaced all that they had given up, for his kingdom was everlasting and his will alone was the all-important; man's due was the annihilation of self, complete abandonment of worldly possessions and absolute ultimate destitution. It was much more profitable to die than to continue living, for life meant only agony, but in death man became released from earthly tortures and inherited the everlasting peace in the kingdom of God. In the language of the master, "they traded everything they had in order to possess the rare pearl of the heavenly kingdom." Thus Assyrians lost all contact with real life, the life as was and still is understood by the rest of the so-called cultured mankind, which is the life of 'Struggle for existence.' History tells us of how often they welcomed death, in the form of massacres, with open arms, in order to end this undesirable earthly existence. For them death meant the beginning of a new order of things — The Everlasting Life, in Peace with God.

The Eternal Peace

Was this attitude a kind of fulfillment of the fervent but unattained ambition of their ancestors, namely to secure an age of peace through the Middle and Near east by the instrument of their conquests? Or, was it because their wearied spirit had no further endurance to withstand the constant stress and demand of wars? Did they think of having discovered a potential remedy for an enduring peace, not through the imposition of their empirical yoke, but through a system of complete self-denial? Be it as it may, having discovered the system they fully believed in, they set to work in it and for it with no dubious mind. The individual and mass annihilation of self was complete. They cast away their mantles of magnificence and donned in their place robes of servitude. One, only one gaunt shadow of former glory was retained, and transferred into their new faith, and that was the important ecclesiastic office and function of of the head of religion and his auxiliary subordinates.

During the height of power in Assyria and Babylon the temple's influence ran almost parallel with that of the Royal Palace. The High Priest exercised authority only overweighed by that of the monarch. That exalted religious personality, was revered even by the ruler of the land, for he was the direct mediator between God and man; to antagonize him would mean an open invitation to the divine wrath. Only the rigid discipline that dominated everything like the non-pliable laws of nature, plus the military power at the ruler's command, held the scale of orderliness in a healthy equilibrium.

In Christianity the officialdom of the head of religion became more solid, more influential and unimpeded by any form of rivalry; unshackled by any checking system that might be exercised by a militaristic dictum. The Patriarch, along with his metropolitan bishops and priests, and so on down the rank, became the sole ruling power in this new social order.

Continued in next issue

RECIPE

Tabbula

- 1 tea cup burghul (fine crushed
boiled wheat)
- 1 bunch mint
- 10 bunches parsley
- 2 green onions
- 1 tsp. salt
- ½ tsp. black pepper
- ¼ tsp. paprika
- 2 tomatoes
- ½ tea cup fresh lemon juice
- 2 tbsp. olive oil

Soak the burghul till soft in cold water. It requires one hour. Wash the parsley leaves and mint leaves thoroughly and chop very fine. Wash the green onions, then chop into small pieces. Drain the burghul and add gradually. Mix well. Add the salt, pepper and paprika. Pour the lemon juice and olive oil. Mix all together. Add the chopped tomatoes.

A
CHARTER OF PROTECTION

GRANTED TO

THE NESTORIAN CHURCH IN A.D. 1138

BY

MUKTAFI II, CALIPH OF BAGHDAD

WITH FACSIMILES

EDITED BY

A. MINGANA, D.D.

ASSISTANT-KEEPER OF MANUSCRIPTS IN THE JOHN RYLANDS LIBRARY, AND
SPECIAL LECTURER IN ARABIC IN THE UNIVERSITY OF MANCHESTER

*Preprint of an Article which is to appear in "The Bulletin of the
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MCMXXV.

A CHARTER OF PROTECTION GRANTED TO THE
NESTORIAN CHURCH IN A.D. 1138, BY MUKTAFI
II, CALIPH OF BAGHDAD.

INTRODUCTORY NOTE.

WE give in the following pages the translation of an official document of some importance. It is an original copy of a charter granted by the 'Abbasid Caliph Muktafi II (1136-1160) to the Nestorian Patriarch 'Abdīshō' III (1138-1147), and its wording settles a question that interests a large section of mankind.

The need has always been felt for an authoritative statement throwing light on the relations between official Islam and official Christianity at the time when Islam had power of life and death over millions of Christian subjects. Individual Christians may have suffered persecution at the hand of individual Muslims; isolated cases of Christian communities suffering hardship through the fanaticism of a provincial governor, or a jurist, or the hallucinations of a half-demented Sheikh or Mullah are also recorded in history; a Caliph or two—such as Mutawakkil—did, certainly, subject the Christians to some vexatious measures; but such incidents, however numerous, are to be considered as infractions of the law, and the men who brought them about were breakers of the law, as all criminals are breakers of the law.¹ The statutory attitude of Islam on this subject is laid down in clear terms in the present document which proves beyond the possibility of doubt that, however imperfect official Islam may have been in some social aspects, statutory intolerance was not among its defects. The charter emanates from the chancery of an 'Abassid Caliph, but could an English King, a Dutch Queen or a French President write in the twentieth century a more tolerant charter in favour of their numerous Muslim subjects? It is not the Kur'ān that was the cause of some cases of persecution of Christians in early times, nor of their wholesale massacre in contemporary history, any more than the Gospel was the inspiring factor of the

¹ See, however, T. W. Arnold in Hastings' *Encyclopædia of Religion*, 1921, xii., 365-369.

THE JOHN RYLANDS LIBRARY

barbarities of the Inquisition. Politics, personal ambitions, or economic expediency should not be confused with religion.

The charter was written in the twelfth century (more precisely in A.D. 1138) but the Caliph who granted it states that he is following in the steps of the first four Caliphs after the Prophet, and copying the model of all the 'Abbasid Caliphs, his predecessors. The praiseworthy keynote of tolerance that runs through it is therefore that of all the Muslim Caliphs, and not of one of them only. This is best illustrated by the memorable sentence of the Nestorian Patriarch Isho' Yahb III (A.D. 650-660): "The Arabs to whom God has given at this time the government of the world . . . do not persecute the Christian religion; on the contrary they favour it, honour our priests and the saints of the Lord, and confer benefits on churches and monasteries."¹

The charter sheds also great rays of light upon the procedure followed in the election of the Nestorian Patriarchs, the most important ecclesiastical dignitaries under Islamic domination.

The MS. of which we give a complete set of facsimiles is Arab. 694 of the John Ryland's Library. The text of the charter is preserved as a model of good Arabic composition in the anthology entitled *Tadhkirah* and compiled by Ibn Hamdūn who died in A.D. 1167. The author informs us that it was composed by his own brother, evidently the one called Abu Naṣr, the secretary of the Caliphs, who died in A.D. 1150.² Portions of this voluminous work are found in a more or less truncated form in some public libraries of Europe, the most complete being that preserved in the British Museum, and dated A.D. 1596.³ The Rylands MS. seems to be the oldest in existence, as palæographically it cannot be much later than A.D. 1200. It was thus written some forty years after the death of the author.

The Charter is composed in rhymed prose and in a highly florid style. Our translation, although literal, is sometimes free and gives only the broad sense of the text.⁴

¹ Assemani, *Bib. Orient.*, iii., 121.

² See Ibn Khallikān's *Wafayāt* (life 665; vii., 66-67, edit. Wüstenfeld); *Kāmil*, xi., 217; *Haj. Khalfa*, ii., 253.

³ See Rieu's *Supplement to the Catalogue of the Arabic MSS. in the British Museum*, Nos. 1137-1138, pp. 715-718.

⁴ *Shar'* is the sacred law of Islam, and *Dhimmitah* refers to the "covenant of Protection" through which the *People of the Book* were allowed to live in peace in a Muslim country, and even protected, by their payment of the capitation tax.

Continued in next issue



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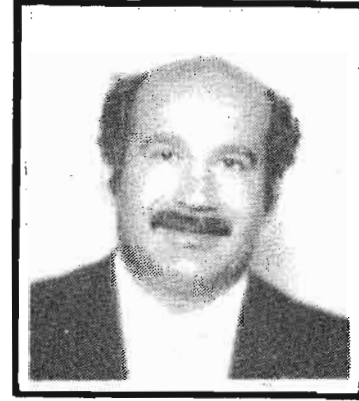
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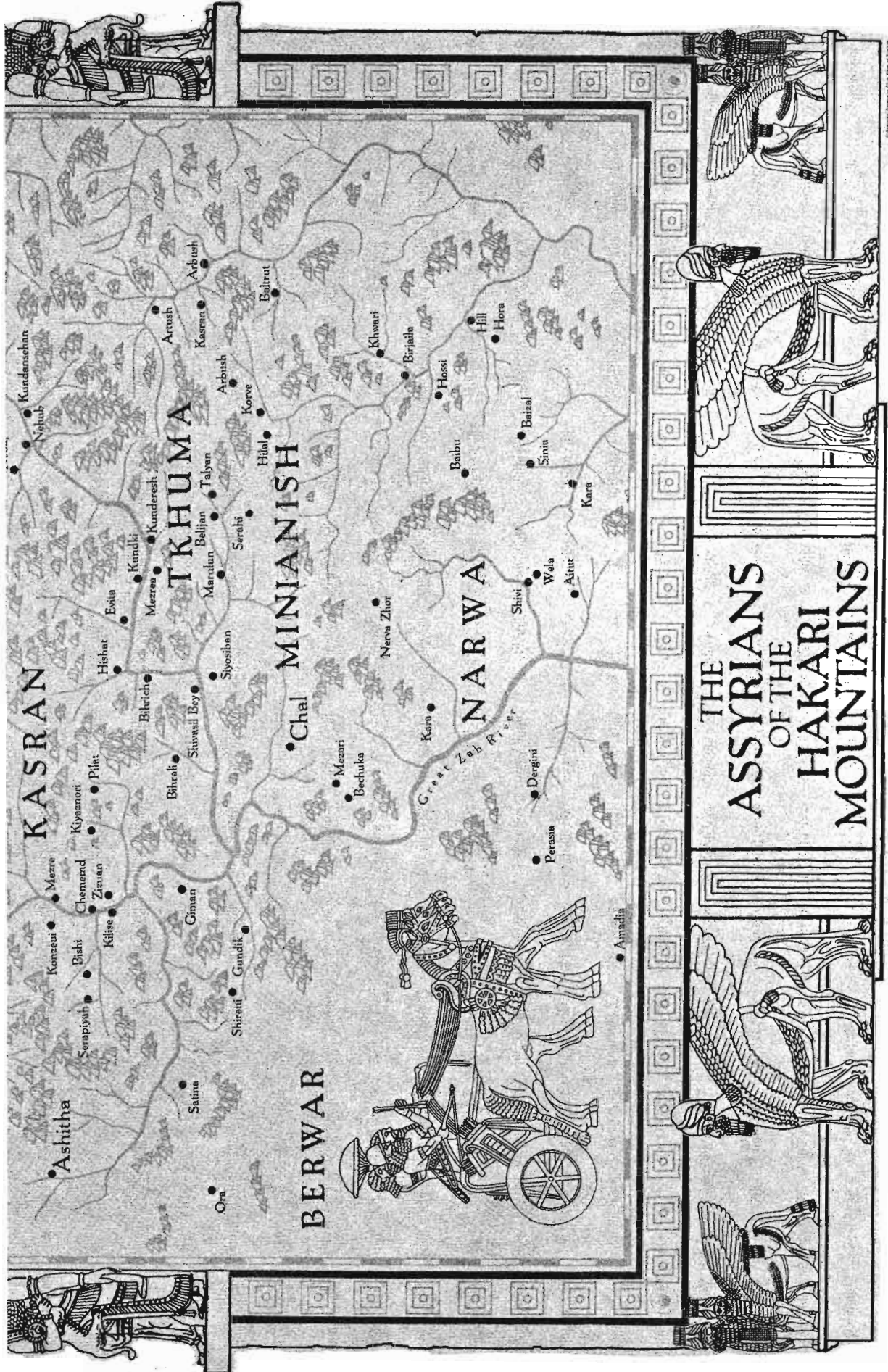


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At the picnic

Baba Moushulov & John Samo at Nartakta



KASRAN

TKHUMA

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THE ASSYRIANS OF THE HAKARI MOUNTAINS

Great Zab River



- Kundarsahn
- Nahub
- Arbush
- Kareen
- Arbush
- Korve
- Halal
- Khwart
- Brijala
- Hill
- Hora
- Hoss
- Babui
- Baital
- Srita
- Kora
- Kunderesh
- Kundki
- Mezren
- Maritun
- Beljan
- Talyan
- Serahi
- Siyosiban
- Evola
- Hiehat
- Bierich
- Shuwai Eay
- Bihrahi
- Chal
- Nerve Zhor
- Kana
- Shiwi
- Wala
- Antuc
- Mezari
- Bechuko
- Perasin
- Dergini
- Amanin
- Gimnan
- Kilise
- Shirent
- Gundik
- Satine
- Ora
- Chemerand
- Zianan
- Konzeu
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- Serapiyah
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Allegretto Giocoso. شهرزاد لا تتر فاجدا. *mf*

cresc. *mf*

Whistle Tenor

سازگاری

مذهبیه و مذهبیه

کتاب در تعلیم و تربیت ۱۹۴۳

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تعلیمیه و تربیه

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HERE & THERE

Chicago — Bet-Nahrain Organization, a society of Assyrian students studying at Roosevelt High School presented a large oil painting of the ancient city of Nineveh, capital of Assyria, to the Assyrian American Association of Chicago at the April 27 dance party. The student making the presentation said, "this is a token of our deep appreciation for all the help and support we have received from you." In accepting the painting, president Ewan Gewargis returned the sentiment, adding, "We the members of the Assyrian American Association are deeply gratified and honored to work in consonance with our Assyrian brothers and sisters studying at the Roosevelt High School. We are always prepared to help our students, including those of Senn, Mather and other schools." The Assyrian student concluded her remarks, saying, "Only the Strong Can Live in Peace."

London, England — The following were elected to serve on the executive committee of the Assyrian Church of the East in London:

Chairman — Fraidon Darmo
Vice Chairman — Edward Khamo
General Secretary — Havil Michael
Treasurer — Zia Laund
Minutes Secretary — Victor Wales

and three members at large.

Australia — Mr. Youaw Kanna, president of the Assyrian Australian Association gave a report on the scope and success of the social, cultural, educational, athletic and financial programs of the organization. He said that 1979/80 year has been an eventful and turbulent one but with a record income of \$25,206, with the Nineveh Club building in sight to completion. He emphasized that there should be no relaxation in effort during the next several months, for while everyone will be enjoying the splendor of the new surroundings, that it should not be forgotten the Association is financially committed to pay for them. The Association was established eleven years ago. The Center is located in Fairfield. The Assyrian Language and Culture classes are associated with the Assyrian Australian Association. The teachers numbering 14, are from Sydney and Fairfield. The Association's Administrative Committee is:

President: Youaw T. Kanna
Vice President: Slewo S. Joseph
Secretary (English): Dinkha Warda
Secretary (Assyrian): Alfonso Z. Tower
Treasurer: Philimon G. Darmo
Members at Large: Rami Dinkha
 Arsan Shalalo
 Yousep Yacob

Sweden — 13th World Congress of the Assyrian Universal Alliance will be held in Stockholm. AUA delegates from several countries will meet there during the period of October 27-31, 1980.

San Francisco — The Mar Narsai Parish of the Assyrian Holy Apostolic and Catholic Church of the East held their picnic on July 13, 1980 at Kennedy Grove in El Sobrante.

Following Qurbana Qadisha (Feast of Noserdel), at 11:00 a.m. a caravan left from Mar Narsai's parish to the picnic site. The outing was enjoyed by all. Weather: Sunny, slightly windy & nippy.

Berkeley —

The Saga of a Picnic

The last picnic of the year was held on August 17th at Boyle Park in Mill Valley. Prior to that it was held at Robert Crown Memorial Park in Alameda. It was cold and windy. A change was needed. Peggie Hernandez, the Social Chairlady, and I drove to Mill Valley to look over the park. Our verbal report said, "this is it — no wind, weather pleasant and warm, no overcast, lots of trees, green grass, tennis courts, baseball grounds, children playgrounds, creek.

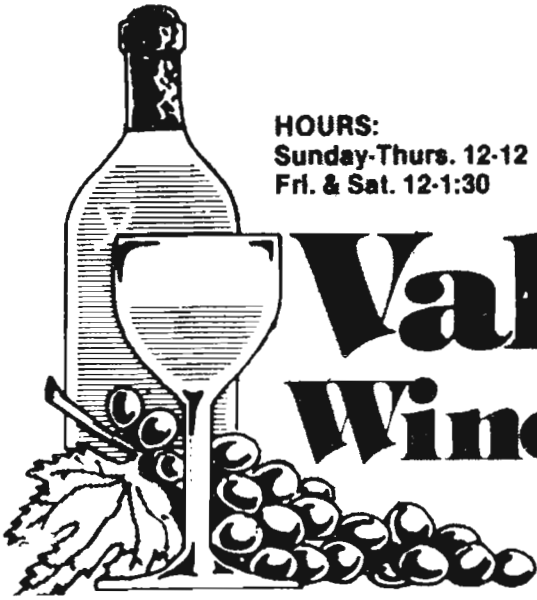
On the picnic day, in Berkeley, it was foggy, slightly windy and nippy. After picking up a few supplies from the Center, Joel Elias and I started off, praying for nice weather across the bay. We arrived at the toll entrance of Richmond — San Rafael bridge, we saw the sun shining on Marin County. We blossomed. We arrived at the park at 10:15. What a scene — the sun was obscured, foggy, cold, windy, drizzly. There we met Peggie, then Martin Jacob followed by Sankhiro and Shamiram Khofri. Sankhiro said we have beautiful sunshine in San Rafael.

The fire was started, not to barbeque the Cornish hens but to warm up and prepare coffee. Around 12:30 gradually the sun started peeking through the dense layer of the fog and continued doing so through the afternoon. But the cold wind kept howling. In the meantime more people came in groups. "What happened to the sunny and warm Marin County," someone asked while shivering around the fire.

Despite all these forces of nature, there was plenty of warmth generated from within — everyone had a wonderful time — as the pictures show.

JNS

Editor's Note: We commend the Association's untiring efforts.



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left to right: Liza (Judith Samo's sister), Jane (John Samo's sister), Rosa Daniel. Look at the beautiful Samovar with the tea brewing in the kettle on top. No Assyrian home is without one. That's tradition.



left to right: Sami Neesan, Sankhiro Khofri, Martin Jacob, Peggie Hernandez, Joel Elias, Ingrid Drake and Julius Shabbas

At the picnic

لِيَدَّ لِيهِ تَهْتَدُوا هَلَا تَهْتَدُوا :
 دَعْوَةُ عِبَادِ الْعِصْمَةِ مِنْ مَهْتَدُوا :
 هَلَا تَهْتَدُوا بِجَوَابِهِ عَدْبَتَهُدَا :
 وَوَهْتَدِي وَبَعْدِي تَهْتَدُوا !

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 وَوَهْتَدِي وَبَعْدِي تَهْتَدُوا !

صحة سؤالا و جوابه

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22 اکتوبر 1980
مہنگائی - فالجیہ قبا .

اللہم
صلی اللہ علیہ وسلم
وعلیہ

علیہم السلام

خود و خاندان میں اللہ سے دعا ہے کہ وہ ہمیں
وہی دے۔ آمین! ہم سب کو اللہ سے دعا ہے کہ وہ
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CHRISTIAN ATTITUDE

by Mrs. Ruth Mathews Mowry

A Christian is a brother,
A friend in time of need;
He helps where there is trouble
Without a thought of greed.

Assyria, we study
To learn about her past.
She gave a deeper meaning
To courage that shall last.

Though errors were committed
By sinners, strong and bold,
And tragedies were suffered,
The story should be told:

Of how with Christian greatness,
Assyrians of yore
Delivered Christian doctrines
Upon the Eastern shore.

Old China learned the lessons
Of Christ and what He Knew,
When hardy, good companions
Went far, to give their view.

When Britain needed succor,
She gave a helping hand
And struggled to the finish
To save the Empire's land.

Her men joined with the Levies;
They left their homes and friends.
They sacrificed their future,
Assisting honored ends.

This ancient cultured nation
has lost its ancient home.
Its men have naught but sadness
As o'er the world they roam.

Assyrians are homeless,
A remnant of their race.
They need our understanding
To furnish them a place.

Can we resist their pleading
To give a helping hand?
They've earned our due attention
To help restore their land.

Editor's Note: the above material is taken from the Assyrian American Educational Association, Inc., (New Jersey) Christmas appeal letter. The authoress, once an Episcopalian missionary in China, now an educator, was so impressed by the late Dr. David B. Perley's *Whither Christian Missions? Reflections on the Works of a Missionary and on the Assyrian Case*, that she composed these versicles.