

William Daniel  
Assyrians of Today —  
Their Problems and a Solution

# NINEVEH

*Voice of  
The Assyrian Foundation of America*



*Established 1964  
Dedicated to the  
Advancement of Education  
of Assyrians*

SECOND QUARTER 1981

VOLUME 4 NO. 2



The Assyrian King Ashurnasirpal II (883-859 B.C.) to whom a genius communicates fertility. They are depicted standing by the Tree of Life under the winged disc of the god Ashur.

The artist's chief concern was symmetry, orderly arrangement. Their compositions are so rigorously balanced that they often reproduce, in reverse, a scene already represented. On the left, the king is holding the battle-mace with his arm stretched towards the ground; on the right, he clasps it with his arm bent.

**CULTURAL—EDUCATIONAL—SOCIAL**

# NINEVEH

SECOND QUARTER 1981

VOLUME 4

NO. 2

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## Assyrian Periodicals

*We urge our readers to read and support the Assyrian publications. The active participation of all Assyrians is the only guarantee of the success of Assyrian periodicals.*

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## From the Pen of the Late Dr. David B. Perley

From time to time I am faced with questions by domestic malcontents as to why I do so persistently deal with the "dead past." My reasons are three.

(1) I am an Assyrian. To be an Assyrian means placing the accent on the verb to be and the noun Assyrian equally and simultaneously, to guard that one does not exclude the other, or be fulfilled at the expense of the other. My ever-persisting hope is that my labor of love in this direction may not merely be an act of filial piety without consequential national good. I eagerly give ear to the wise Chinese maxim: "To forget one's ancestors is to be a brook without a source; a tree without root." Such was the mental atmosphere that created symphonic "music" to the "ears" of Lillian S. Pera, when the resident Jacobite Bishop at St. Mark's Monastery in Jerusalem responded to her inquiry: "My daughter, of course I speak Assyrian; it is my mother tongue."

In that poetic scene, both felt linked to a common community and fate, without knowing why, or even wishing to know. To feel the link was enough. This rediscovery of each other is everywhere. It is a renaissance, an awakening of Assyrian consciousness that defies rational explanation after centuries of involuntary segregation. For all this, Mrs. Pera was a divine messenger, symbol of memory of the immortality of the past, vessel of continuity.

(2) Expressed somewhat differently, I am a son of the Euphrates. I was born on its banks near the City of Harpoot—center of the Cappadocian area—which is no longer my city. I used to swim in it and drink its pure waters as a child (as did my father). Boyhood rivers are home rivers. Their images and lessons last all your life. Indeed the Euphrates has a special place in my memory—it marks the beginning of my memory. And in the vision of my nocturnal muse, I seem to have recently discovered the sources of both the Euphrates and the Tigris. Stated an old sweet Assyrian proverb: "He who drinks of the waters of the Euphrates, though he may travel to the end of the earth, will one day return to drink again." This proverb was circulated during the eponymy of Puzur-Assur II in 1786 B.C. which was in the Cappadocian dependencies period when Assur was "The City." The proverb was committed to memory and recited by wandering singers to excite religious feeling and patriotism in the entire Realm of Ashur. This is why I return to the Euphrates from time to time to drink its life-giving waters, without which I would die of thirst.

(3) You must remember the past in order that you may adequately look forward to an oncoming future with hope or with fear. And if fate has made my origin to be in ruin and desolation, no outrage or lamentation will retard my assent to the fact that therein is my fixed abode.



DEDICATED TO THE  
ADVANCEMENT OF EDUCATION  
OF ASSYRIANS

## NEEDS YOUR SUPPORT

*Any people who are indifferent  
to the noble achievements of  
remote ancestors are not likely to  
achieve anything to be  
remembered by their descendants.*

—Macauley

I would like to write this upon the skies for all the world to see. I would like to write it, also, in the hearts of the children of Ashur in such a way that it will reach their souls—an extension of the soul of Ashur.

I yearn to ask this question of a modern son of Ashur: To be an Assyrian—what does it mean to you? Can it mean turning your heart into a cemetery, because you and I are not thrown in a common exile—and in a despairing diaspora? On the day of national judgment, may it not be asked: "In moments of agony, did you lose hope—visions of glittering future?"

## LETTERS TO THE EDITOR

Dear Editor:

It pleased me to see my husband's article, "The Assyrians As A Christian Nation," on page 2 of your recent issue.

Sincerely,  
Elinor M. Perley  
Oakridge, Tennessee

*Editor's Note:* Thank you for the check.

To Whom It May Concern:

Enclosed is a contribution of \$20. Please use where most needed.

Anonymous  
Chicago, Illinois

Dear Editor:

I have just received my copy of the recent issue of **Nineveh**, and was surprised to find copies of the Lord's Prayer in Aramaic (Assyriac) and English.

I have been giving out such copies, as I am sending you one, for the past twenty years and I am still doing it during my lectures on Aramaic, Assyrian and Iranian religions. Enclosed are a few of my circulars. I would appreciate it if you would print "What America Means To Me" or "Immigrant, Go To Church!"

I am the chaplain of "The Happy Time Pipers" which is the National Chorus of the National Senior Citizens Clubs. I will sing the "Holy City" in a Catholic church next week.

Sincerely,  
Rev. Robert Hoobyar  
Redondo Beach, California

## HERE & THERE

**Berkeley**—Guest speakers at the Foundation's membership meetings:

April 11, 1981—Mr. George Bet-Shlimon. He spoke on the subject "The Epic of Gilgamesh."

June 13, 1981—Professor Vladimir Tuman. He spoke on the subject "Babylonian and Assyrian Astronomy and the Cerberus Slab of Hatra." Dr. Tuman is Professor of Physics at California State College, Stanislaus, and conducted research on the subject in collaboration with the Jet Propulsion Laboratory, California Institute of Technology. The full text of his research findings will be published in the forthcoming issues of *Nineveh* magazine, and will document the high state of development of the science of astronomy that was achieved by the ancient Assyrians.

**Chicago**—During a sermon to the congregation of the newly acquired Mar Gewargis Church, His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East said:

1. "Members of all religious denominations are sons and daughters of our Assyrian nation as long as they profess their Assyrianism or call themselves Assyrians . . . whether they are adherents of the Church of the East, Chaldeans, Jacobites, Syrianis, Presbyterians or Evangelicans."

2. "The Church of the East will not be involved in politics. I am not a political leader and will not discuss politics. I am pleased that we have wise and dedicated lay leaders in our nation who have assumed their responsibilities in the realm of national politics."

3. "We should have one political party, one wise, united leadership consisting of several persons instead of one person only, to conduct the political affairs of our Assyrian people."

**NARSAI'S RESTAURANT •**

**385 Colusa Avenue •**

**Kensington • 415/527-7900**

We are happy to say that Narsai's recently experienced the thrill of catering a luncheon for some of the most illustrious chefs and restaurateurs of France. The gentlemen, as members of the Association des Maitres-Cuisiniers de France, were completing a tour of America arranged in conjunction with the association's 30th annual meeting held in New York. As a group, this was their first trip outside of Europe. On this occasion, Paul Masson Vineyards was their host, and they were hosted well.

The setting was an enormous twelve-acre wine aging cellar which had been, through the use of sparkling-clean railroad cars, towering stacks of literally thousands of wine cases, and over-sized plants and ferns, transmuted into a jungle-like, warehouse oasis.

We were dazzled by the parade of famous faces, which included such luminaries as Andre Vrinat, owner of the Michelin three-star-winner Taillevent in Paris (one of our favorites), Guy Thivard of the equally-starred

La Pyramide in Vienna, and, no less, the ultra-high-profile Paul Bocuse himself.

Naturally, we designed to put our best foot forward. For the main course the chefs were served Rack of Lamb Assyrian, an item from our restaurant menu, accompanied by two vegetable sautes: Celery Root with Fresh Fennel and Asparagus with Snow Peas (the snow peas were blanched separately first). No starch was served on the plate, but we did present our special, lovely epinettes, little spine-shaped French baguettes. For dessert we presented the best fresh fruit available in the form of a strawberry and kiwi tartlette. The group seemed to have been as thrilled with the meal as we were.

Our chef, Kurt Grasing, was on hand and glowed when photographed with the famous Bocuse.

Another chance? Perhaps another time, but this is certainly one which will be in our memories for some time to come.

Narsai David

# ASSYRIANS IN TRANSITION

## PROTECTORS OF CIVILIZATION TO A PEACEFUL CHRISTIAN NATION

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

*Continued from last issue.*

### PART TWO

#### *What is the Meaning of the Words: LOVE and UNITY*

Almost every Assyrian lecturer who has the floor for five minutes or more does not fail to tell us to be united, to love one another and to keep our language alive. But they never show us the path that will lead us to the realization of these emotional ideals. Theoretically, LOVE AND UNITY are admirable terms, sufficiently inspiring so as to urge a poet to the height of penmanship; or a composer to weave colorfully in the patterns of his musical tissue. But their magnificence having started with the sound of the words, likewise dies no sooner than their pronouncement is ended. Coming down to solid ground we shall say that, LOVE and UNITY have no practical weight in the scales of accomplishment; for they are just words blown into thin air.

If the representatives of the people of the world would not, now and then, agree to sit around a table and discuss their differences on the basis of Wisdom, not Love, and come to some kind of mutual agreement, the waters of the entire globe would be tinged with human blood; all the preachings of all the prophets and philosophers would not do an atom of good.

Let us understand well that LOVE, in itself, is not a weapon but the product of wise deeds, the outcome of an orderly activity. It may be likened to the fragrant blossoms that open up luxuriantly on the branches of a plant whose roots are embedded in a fertile soil of a well coordinated system. Such is mass-love. It is not the producer but the produced. It sharply differs from the unselfish love of a mother for her child.

The progressive nations who have powerful standing governments do not depend upon love for the implementation of their laws and order, rather on the efficiency of a well organized and disciplinary system. But as we have mentioned more than once, in Part One of this manual, that our case is unique; there is not one like it. We have no government to enforce its laws; we have no land where such an act of enforcement could be carried out. If there were to arise another Hammurabba today, and if he were to receive the Code of Law from the hands of the Almighty again, we would profit by it as much or as little as an inexperienced helmsman would from his beautiful and well-built ship in the middle of the Sahara Desert.

Let us repeat once more, we are scattered all over the globe; we have been chopped into pieces by our religious sentiments; we have not the smallest piece of land that we may call our own; we have no political leadership

recognized by majority; we have no funds of any kind to support our educational and welfare activities, which are at a pitifully low level.

What is worse of all is that with all the foregoing handicaps we pride ourselves in imitating the advanced societies with our sham progressive activities such as: Our annual conventions celebrated in top-most class of hotels; our honorary awards, our pompous dinners, our radio programs, our election of man or lady of the year, etc.

#### *The System*

Speaking concisely, the System of the Union of Assyrian Professional and Trade Foundations is a federation of groupments of Assyrian people. The grouping is on the basis of professions and trades they exercise. Those who profess a common calling will associate and form a Professional or Trade Foundation. For example: Assyrian Mechanical Professional Foundation, or Assyrian Masons and Builders Trade Foundation, etc., etc.

All the Professional and Trade Foundations in a city and its suburbs will be inter-related through the medium of a Regional Council. All the Regional Councils of the different cities in a land will be inter-related through the Principal Council, of which the seat will be in either the Capital or the principal city of the country.

A. Each and every Foundation will elect its own Executive Committee from among its members plus an advisory body of not less than five or six members even though less active.

B. The Executive Committees of all Foundations will elect two or three delegates to represent them in the Regional Council. The delegates could be chosen from among the advisory body, fully or partially.

C. The Regional Council is composed of all the Professional and Trade Foundations in a city and its suburbs.

D. The Regional Council will elect its officers and advisory body from among the representatives of all Foundations that have assembled to create it. This body will in turn be represented in the Principal Council of the land through its two delegates who are selected from among the advisory body.

E. The Regional Councils are links between the Principal Council and all the Foundations in a land. Therefore, all the communications between the latter two will be effected through the Regional Councils.

F. The Principal Council is responsible for the smooth-running of all social and cultural activities of the Assyrian People in its land.

G. The Principal Council is responsible for the Good Behavior and the Welfare of the people of the land.

## "Assyrians of Today—Their Problem and a Solution"

H. This body will be helpful to the authorities of the land in supplying statistical information when asked and will present petitions and requests for the need of the people.

I. If a Foundation is at variance with the decision of its Regional Council, on any matter, the former has the prerogative to submit the problem to the Principal Council. Such correspondence will not be carried on in secrecy. The Regional Council involved will be supplied with the copies of the correspondence.

J. The decision of the Principal Council shall always be decisive and binding. Both parties involved will have to respect the decision and abide by it.

### *Professional and Trade Foundations*

Before we continue into further details of the interaction of this cultural system, it is relevant to be better informed about the natural characteristics of the branches of this Federated Cultural Cooperation; to learn more concerning the Professional and Trade Foundations, which are the backbone, even the limbs, of the entire system.

A Professional or Trade Foundation is an organized endeavor among people of the like trade. All people, after a certain age, say eighteen or twenty, have either decided or incline towards the selection of a profession or trade to be their lifelong specialty, such as:

In the mechanical field:

Engineers, Technicians, Machinists, Smiths, Joiners, Welders, Anodizers, Printer-Technicians, etc.

In the electrical field:

Engineers, Technicians, Wiremen, Coil Winders, etc.

In medicine:

General Practitioners, Specialist Physicians, Surgeons, Anesthetists, Pathologists, Ophthalmologists, Psychiatrists, etc.

In law:

Lawyers, Attorneys, Statesmen, Constitution Experts, Politicians, Diplomatic Advisors, etc.

In construction:

Engineers, Masons, Builders, etc.

In the Fine Arts:

Music, Painting, Drama, Ballet, etc.

In the literary field:

Authorship, Data Compilers, Statisticians.

In agriculture:

Land cultivators of all descriptions.

In office work:

Secretaries, Typists, General Clerks, Accountants, IBM Operators, etc.

In business:

Dealers, Salesmen, Import and Exporters, etc.

Each and every Foundation will have its own by-laws suitable to the nature of the profession or the trade it exercises, alongside with a set of rules that will be common with all Foundations. These latter will comprise of:

A. Written or verbal testimony proving the eligibility of an applicant to membership.

B. Ethical suitability.

C. Cleanliness of past dealings and activities.

D. Mental health.

E. Sincerity of purpose.

F. Wife of a member becomes a member automatically in spite of differences of professions. In the latter case, the wife has the liberty to join a Foundation after her own trade. The decision is the domain of the couple.

G. Children under seventeen will profit by the clinical and theoretical classes that a Foundation may have.

H. Mature children have the privilege of selecting the Profession or the Trade they desire. They will have, though, to prove their eligibility. (See A)

I.1. It is required that both parents of the applicant be Assyrian.

2. One of the parents.

J. Every Foundation, to the best of their ability, will institute clinical and theoretical classes for the advancement of their children even their own mature members. This step may involve machinery and/or other products.

K. Members of any Foundation have the privilege of joining a second, or a third other Foundation, provided they prove their eligibility. (See A)

L. Each and every Foundation will compile its own by-laws, but with the help of the Regional Council.

M. Not less than fifty percent (50%) of all earnings being the net proceeds of all social functions, will be paid into the PEOPLE'S FUND, through the medium of the Regional Councils. The remainder of the incomes are the property of the Foundation, to be employed either for the improvement and extension of their center or for the local charities.

N. Disturbers, traitors, cheaters, and their helpers, parties involved in bribes, and embezzlers, shall not go away without severe punishment.

Circumstances will be the guide to the necessity of other rules.

### *Non-Common Rules*

A. Every Foundation will establish its own meeting days.

B. Every Foundation will mark its own Festival occasions.

*Continued on page 6*

## "Assyrians of Today—Their Problem and a Solution"

C. Every Foundation will appoint its own work program.

D. Every Foundation will take care of the improvement of its center.

E. Every Foundation will institute its membership fees.

F. Every Foundation will decide on the length of term of its Executive body.

G. Every Foundation will have its own literal organ, etc.

### *Regional Council*

A. The Regional Council is an executive body supervising the functions of all the Foundations under its jurisdiction, i.e., in the town and the suburbs which it oversees.

B. This body will aid all the Foundations in the compilation of their by-laws.

C. Its Executive Body will be elected from among the representatives of all the Foundations assembled there.

D. The officers are: President, Vice-President, Corresponding Secretary, Minutes of the Meeting Secretary, Treasurer, Accountant, two or three Trustees and Building Managers. The remainder of the members of the Executive Body are the Counsellors. This latter body is expected to be selected from among the more experienced personages.

E. The Regional Council will keep separate files of all the Foundations of its region and will maintain constant direct communication with them.

F. Although the Foundations will handle minor charity or welfare operations independently, subsidized by their share of earnings, yet all major undertakings will be handled by the Regional Council. The limitations of degree or magnitude will be standardized by the Regional Council.

G. Decisions of the Regional Council in all matters of controversy (a) between this body and any Professional Foundation, and (b) between any two or more Foundations in its province, will be considered binding. But, if one party involved is not satisfied, the latter will have the prerogative to present the problem to the Principal Council of the land. The decision of the Principal Council shall be final, unalterable and binding.

H. Not less than fifty percent (50%) of all income, i.e., proceeds of social functions, donations, and other receipts of all the Professional Foundation, will be transferred to the Regional Council which, in turn, will be transferred to the Principal Council of the land to be invested in the PEOPLE'S FUND account. All these transactions will be affected with regular periodicity and without delay.

I. All problems concerning various needs of individuals or families that are presented to the Regional Council, this Executive Body will refer them to the relative Foundation for action. This latter body will attend to it and report to the Regional Council accordingly. Thus, the cycle of a deed becomes completed.

J. The Regional Council is responsible for all the social, educational and welfare needs of the people within its province. If any problem demands expenses of a larger magnitude, then the Principal Council's intervention or recommendation will be necessary.

K. Fifty percent (50%) of all monies accumulated in the Regional Council's fund will be considered as its property to be used for all regional expenses. The other fifty percent (50%) will be forwarded periodically to the Principal Council for investment in the PEOPLE'S FUND account.

### *Period of Term*

L. The officers of the Executive Committee will be elected annually. Similarly, the representatives of all Foundations, with the Regional Council, will be subject to substitution by new delegates. However, any Foundation has a right to extend the term of its delegates to a second term. If all the Foundations take similar action, which is substantial proof of satisfactory service rendered, then the entire Executive Committee of the Regional Council can hold over its officers in their respective stations for a second term.

M. The Regional Council may arrange annual festivities within its province, which may also be termed as Annual Provincial Conventions. All the affiliate Foundations will participate in such occasions. Fifty percent (50%) of all the financial proceeds of these functions will be transferred to the Principal Council for investment in the PEOPLE'S FUND account. (See K of this chapter.)

If services rendered by any members within the System, on any occasion, demand the sacrifice of such time and effort as would be otherwise employed in earning of their livelihood, then arrangement will be made at the Regional Council center to compensate for such services, fully or partially, as the case may necessitate.

Situations will be the guide for the institution of other rules in this department.

*Continued in next issue*



# Holy Apostolic And Catholic Church of the East

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Date	Feasts & Commemorations	Day	Service	Time
1-4-81	Epiphany (Dinkha)	Sunday	Qurbana	9:00 a.m.
2-9-81	Rogation of Ninevites	Monday	Service	7:00 p.m.
2-10-81	Rogation of Ninevites	Tuesday	Service	7:00 p.m.
2-11-81	(Rogation of Ninevites in San Jose)	Wed.	Service	7:00 p.m. (in San Jose).
3-1-81	The great Fast	Sunday	Qurbana	9:00 a.m.
3-22-81	The Middle of Fast	"	"	9:00 a.m.
4-12-81	Palm Sunday	"	"	9:00 a.m.
4-16-81	Passover Day	"	"	9:00 a.m.
4-16-81	Passover Day	"	Service	7:00 p.m.
4-17-81	Night of Sorrow	Friday	Service	7:00 p.m.
4-18-81	Holy Saturday	Saturday	Service	7:00 p.m.
4-19-81	Easter Sunday	Sunday	"	7:00 a.m.
	followed by Qurbana	Sunday	Qurbana	9:00 a.m.
5-31-81	Feast of Ascension	"	Qurbana	9:00 a.m.
6-7-81	Feast of Pentecost	"	"	9:00 a.m.
7-26-81	Feast of Noserdell	"	"	9:00 a.m.
8-2-81	Feast of Transfiguration	"	"	9:00 a.m.
8-9-81	The Assyrian Martyrs Day	"	"	9:00 a.m.
8-16-81	St. Mary's Departure	"	"	9:00 a.m.
9-13-81	Feast of Cross	"	"	9:00 a.m.
11-1-81	Mar Giwargis' Shahra	"	"	9:00 a.m.
11-15-81	Commemorations of All Saints.	"	"	9:00 a.m.
11-29-81	First Sunday of Advent	"	"	9:00 a.m.
12-24-81	Thursday before Christmas	Thursday	Service	7:00 p.m.
12-25-81	Nativity of Our Lord Jesus Christ( Christmas)	Friday	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,  
PLEASE, call for confirmation Archdeacon's house at 564-9126  
-----

Thank you and God bless you. Amen.  
-----

P.S. Breakfast will be served after each Qurbana (Holy Communion)  
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## LET THE WORLD KNOW THE ASSYRIANS

By the late Fred Tamimi

(Delivered in 1963 in response to a discourse on Ashurbaniapal.)

Assyria is the cradle of Western civilization. Archeologists have come to the conclusion that from this Garden of Eden, civilization moved to Egypt, thence to Greece, to Rome and to America. When Rome, founded in the eighth century B.C., was one hundred years old, Nineveh, the third capital of Assyria, ended its 4000-year career. This great nation put more time in the progress of the human race than all the great world empires put together.

Ezekiel describes the glory of Assyria in chapter 31, verses 3-9—"and under its shadow dwelt all the great nations."

Isaiah 10, 5-6, Jehovah calls Assyria "the rod of mine anger, and the staff in their hand is mine indignation . . . I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge" . . . "God blessed Assyria" calling her "the works of mine hand." Isaiah 19, 24-25.

Rawlinson, the great Assyriologist, after having dug deep into the past of the Assyrians, comes to the conclusion "the Assyrians 3000 years ago were no less civilized than modern man," and he continues "of all the Asiatic races the Assyrian is the bravest and most intelligent."

Andre Parrot, in his book *The Arts of Assyria* referring to the Assyrian military might, "it contained all the basic elements of modern army corps, cavalry, infantry, engineers, armoured vehicles, indeed the only thing lacking was an air force."

Professor Brewster of England, while showing a glass lens to his audience of scientists, said "this is a perfect lens, I know, I have been all my life in lens business; it was found in Nineveh, the capital of Assyria, they had invented 1900 years before Europe."

Hammurabi, in Assyrian is Hammu-Rabba, or Hammu the Great, gave the world the law, first code of law, our fathers gave the world the art of arts—the alphabet, the wheel, the calendar, the arch in masonry; they were the first to tame the horse, the science of metallurgy, the tanks, etc., etc. Only yesterday the *Modesto Bee* came out with an article about the new San Luis Aqueduct in Central California, which mentioned that Sennacherub, a king of Assyria, was the first man in history to have built such aqueducts well over 700 years before Christ.

Ashurbaniapal gave the world its first library—his royal library consisting of about 30,000 tablets, and excavated by Layard a century ago, forms today the most precious part of the British Museum. Sir Percy Sykes, in his history of Persia, when referring to the manner in which this great Assyrian monarch collected and stored these tablets, says "it is owing to the en-

lightened action of this sovereign that a store of priceless knowledge has been preserved for the use and profit of mankind."

The Assyrians, the heirs of all ages, have left an imperishable print on the history of the human race, this indestructible work of God's hand, even the great flood could not remove them from the earth. The language spoken today by the Assyrians in Turlock is the same as their forefathers spoke before the great deluge; the alphabet you see in Psalms 119, written 1000 years before Christ, is the same as we use today, and that alphabet is the basis of the alphabet used today by the western nations; and by the majority of the nations of the world. I may also mention that the greatest light on the chronology of the Old Testament comes from the Assyrian Eponym Canon.

Recently, it has been implied that the knowledge of God and Christ among the Assyrians was limited only to relatively recent times. Yet Abraham was the least of Assyrian Patriarchs who knew God, for Noah, Enoch and Melchizedek were all Assyrians with Assyrian names and meanings to whom God spoke in our language as he did to Adam, to Moses and to Christ himself. Christ said, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it because they repented at the preaching of Jonas, and, behold a greater than Jonas is here," Matthew 12, 41.

Assyrians knew God and always worshipped him, right from the days of Adam. Bar Hebraeus, the son of the Hebrews, a convert to the Assyrian church, who also became a metropolitan of our church, writing in his Syriac Chronicle in 1264 A.D., "The Assyrian Race refused to take part in the building of the Tower of Babylon against God, they moved from Babylon to Ashur."

Ask yourself who were the inhabitants of the TEN CITIES? Who were the Samaritans, the Nazarenes, the Galileans among whom Christ lived, taught, sought refuge from the Jews and from among whom he chose his twelve disciples with the exception of Judas, who was a Jew. Were they not the Assyrians brought to replace the Jews whom Sargon the II, called the pride of Assyria, took into captivity in 722 B.C.? Was it not upon the "Galilee of the Gentiles the light shined," Isaiah 9, 1-2. It was the children of these Assyrians who were shouting at the gate of Samaria, Hozanna! Hozanna! while the Jews were crying Crucify him! Crucify him! These Assyrian Galileans were the first to see Jesus off after his forty days and to receive the promise of the Holy Ghost, at their hide-out at Jerusalem, which was the Upper Room, a secluded place from the eyes of the enemies of Christ. Acts 1, 9-13. The Assyrians followed their Master to the end,

and beyond. Judaism, a self-contained religion rejected him, and made up its mind to exterminate him once and for all. Christ established his church on the rock of faith of a different breed of men, the Assyrians, who after the fall of their empire, were the first to lay down their sword and take the Bible and preach it to all the dark corners of the earth.

Our Assyrian Church was established 300 years before the first western church was organized in Europe. I refer to I Peter 5, 13 writing from Babylon where the chosen church was flourishing in the Persian Empire, while the Romans were persecuting the church of the west and sympathizing with their agonies.

The Church of the East has the oldest Christian manuscripts in Christendom and it is through the language of this unique church that the Bible, particularly the New Testament, could be clearly understood. The time will come when the original translation of the Pshitta, the simple Bible of the Assyrians, will be accepted as the correct and true translation such as the one by Dr. George Lamsa, a great Biblical scholar of today.

I wish the imperishable history of this ancient of all churches, the Great Church of Assyria, called the Church of the East, and misnamed the Nestorian Church, would be taught in the seminaries of this country. I feel sure it would teach many a minister what it means to be a Christian. "A Church on Fire" as John Stewart calls her in his "Nestorian Missionary Enterprise" and "the most missionary of all the churches" and he continues—partly:

"from the great schools of prophets of Edessa and Urfa and from the innumerable churches and monasteries, the envoys of the Assyrian Christians covered every part of the Asiatic continent from the Mediterranean to the Pacific. With feverish activity they carried the gospel to those who knew it not. They were scholars, physicians, scientists; every business man knew his Bible and he wasn't ashamed to preach it . . . they were fervent in prayer and gentle and humble in manner, and full of love of God on the one hand and love to their neighbor and all mankind on the other—that love which beareth all things . . . They pitched their tents in the wandering Tartars, among the Arabs, the Lamas of Tibet trembled at their words. They stood in the rice fields of Punjab and taught fishermen by the Sea of Aral, they struggled through the vast deserts of Mongolia, the memorable inscription of Hsi-an-fu attests their victories in China. In India the Zamorin (of Calcutta) himself respected their spiritual and courted their temporal authority . . . they braved alike pagan and fire worshippers, the burning suns of Tiflis and the feverish swamps of Emeritia. They subjugated the border land of Europe and Asia and planted a colony halfway up the Great mountain of Ararat . . .

Nowhere in the Christian Church is there any body of men and women to whom may more fittingly be applied the words of Hebrews 11, 33-38, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of the sword, out of weakness were made strong, women received their dead raised to life again; and others were tortured, not accepting deliverance that they might

obtain a better resurrection, and others had trial of cruel mockings and scourging, yea of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with sword."

"They wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, wandered in deserts and mountains and in dens and in caves of the earth!" . . . "It is easy to say where the Assyrian priests and ministers had been, but it is hard to put your finger anywhere on the map of Asia and say they were not here . . ."

The number of saints and martyrs, during the two thousand year history of this great Assyrian church, is by far greater than the total number of all the other churches put together. Of her 119 patriarchs of the East who guided this church through massacres and persecutions, every one of them has shared, unselfishly, the martyrdom of his beloved church. These church giants, always willingly and without reservation, faithful to the end as good shepherds, laid down their lives for their sheep and shared the fate of their flock.

Assyria was reduced from millions to but a few thousand after 1900 years of titanic struggle and after Assyria had offered herself as a burnt sacrifice on the altar of Christian faith, shining like a flickering light in the dark Asiatic continent.

The position of the Assyrian church is unique in all Asia, particularly among the Moslem nations. It is the only church that has the blessing and the protection of the Moslems as expressed in the Testamentum Mohammeti, written by the orders of the great Prophet of Islam, who called our people "Al Nasara, Ahl-ul Kitab" meaning "the Nazarenes, the people of the Book." It is the only church that can do a much better job than most. I am confident, with a little help and sympathy, the sons of that ancient church of Assyria will amaze the world once again as their forefathers did ages ago.

Nowhere does a minority need more protection than our persecuted people. In both the first and the second world wars our people fought heroically for democracy and their Christian faith, the very nations who exploited us ruthlessly made us enemies with all our neighbors and then left us at their mercies.

The United Nations has completely neglected her duty to protect the persecuted minorities. I feel they have neglected their duty to mankind itself. Even the world council of churches spends millions for Moslems and others, yet nothing for the Assyrian church and nation, forgetting only yesterday, our homes were open for the first Christian missionaries of Western churches. We made them feel always at home, indeed, the best of everything was laid at their feet. The Assyrian homes were the stepping stones and a protection for the newcomer, American missionary.

There is no doubt America is a home for this brave ally and I refuse to believe any minority cherishes freedom in this country more than the Assyrians and I doubt if any people anywhere have sacrificed more than our people for such a freedom which you people enjoy today. So you see we are no strangers to this land of freedom and home of the brave.

## William Saroyan 1908-1981



William Saroyan

Pulitzer Prize-winning writer, William Saroyan, whose compassionate view of the human condition was embodied in hundreds of his plays and stories, is dead at age 72. He is remembered by Assyrians because of his warmth and understanding in the short story "70,000 Assyrians" (see letter in this issue).

Saroyan was born in Fresno, son of Armenian refugees who fled the Turkish massacres at the beginning of the century. Saroyan's early years were spent in an orphanage in Oakland after his father died and his mother had to work full time. He returned to Fresno at the age of eight when his mother was able to care for the children. By fourteen, he had begun writing seriously and a year later he left school to pursue his writing career while earning a living working in his uncle's vineyards. He achieved great fame by the 1930's.

During a career that spanned more than four decades, he wrote more than 400 short stories, essays, plays and novels, such as "The Daring Young Man on the Flying Trapeze," "My Heart's in the Highlands," "The Time of Your Life," and "The Human Comedy."

The ease and charm of his stories will continue to inspire young writers. It is a legacy beyond criticism. As he lay dying of cancer in a Fresno hospital, he wrote these words to be published after his death: "Everybody has got to die, but I have always believed an exception would be made in my case. Now what?"

### Last Words Spoken by Some Famous People

*I shall hear in Heaven.*

Ludwig von Beethoven  
(who was deaf in the last part of his life)

*Good-bye. I am leaving because I am bored.*

George Saunders

*It is very beautiful over there.*

Thomas Edison

*I believe we must adjourn the meeting to some other place.*

Adam Smith

*I am dying as I have lived—beyond my means.*

Oscar Wilde

## Assyrian Foundation of America

May 7, 1981

Dear Mr. Saroyan:

We want to tell you how much we Assyrians have appreciated your story "Seventy Thousand Assyrians." You captured the feeling of despair we struggle with and wrote it in such moving terms—as no one else has done. We thank you for your warmth and kindness toward us and other human beings who suffer, which gave you the sensitivity to feel what Theodore Badal felt. We are grateful for your talent which gave these feelings such beautiful expression. We are fortunate to have a friend like you. God bless you always.

Sincerely,

Joel Elias

Julius N. Shabbas

*Editor's Note:* The above letter was sent to Mr. William Saroyan two weeks prior to his death.

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### NEW MEMBERS

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

*Mr. George Bet-Shlimon, San Francisco  
Mr. & Mrs. Berdison Latchin, San Pablo*

### The Woman's Role

Women weren't made to be passionate sex partners! Their mission in life is to be mothers, which also means custodian of morality and music, religion and culture.

That's why the Almighty apparently endowed them with just enough erotic fervor to want a husband but with a greater urge to care for children and engage in "nest building."

Only 4 percent of babies make their entrance into this world on the day predicted by the medical profession.

# THE RE-WRITING OF THE HISTORY OF OLD ASSYRIA ASSYRIAN COLONIES IN CAPPADOCIA:

*Studies in Ancient History, No. 1*

By Louis Lawrence Orlin

The Hague: Mouton, 1970, pp. 272, 64 gls.

Bibliog. 248-264, Index 265-272

Reviewed by the late Dr. David B. Perley

Dr. Orlin's book, in referring to the Assyrian colonies in Cappadocia, excites several paradoxes. How did the Assyrians happen to be in Central Anatolia among the indigenous Hatti in 1950 B.C.? Was Cappadocia<sup>1</sup> an Assyrian imperial province? How did the Assyrians, as a homogeneous group, write on clay tablets in Assyrian, worship their own god Assur, follow the dictates of Assur (then their home capital), and take their legal appeals to Assur?<sup>2</sup> Was it merely a trading post or empire without any military or political dominion—a symbiotic relationship with the numerous native princes? Wasn't it a historic fact that in the ancient Near East trade always followed the flag? Can it be said that the system of Assyrian Karu and Wabaratum did not represent the rewards of an Old Assyrian conquest, however peaceful?

We must now examine the verdicts of the several schools of thought thereupon.

Dr. Tahsin Ozguc wrote an excellent article in 1963 in *Scientific American*, entitled "An Assyrian Trading Post," holding the Karum to be only a commercial colony, where two peoples with different languages and cultures lived together in a "mutually advantageous commercial symbiosis," even though the Assyrians of (the city of) Kanish were linked to their homeland's capital, Assur, that there were nine such colonies (Karum), Kanish being so far the only one discovered, and that the Assyrians did not interfere with the autonomy of the local princes.

Similar interesting reports were made by Nimet Ozgue, as supplemented by Dr. Kemal Balkan. Balkan wrote a booklet in 1955 in Ankara on "Observations on the Chronological Problems of the Karum Kanish," analyzing the results of their excavations, interpreting quotations from thousands of Kanish texts in Old Assyrian cuneiform found in situ. His conclusion is that the texts deal with "vigorous trade relations between Anatolia and Assur" based on treaties at the eponymy of Samsi-Adad whose reign ended in 1786 B.C. and who was succeeded by his son Puzur-Ashur II.

In 1957, Professor Julius Lewy wrote a paper entitled "Apropos of a Recent Study in Old Assyrian Chronology" (2000 B.C.-600 B.C.), published in *Orientalia*, which offers a cogent, critical analysis of the foregoing author's thesis. He found many contradictions in Balkan in the

determination of the relative chronology of the Old Assyrian documents from Bogazkoy (p. 18), by reason of the fact that Balkan paid no attention to biographical and similar data found in the Old Assyrian tablets from Kultepe, Alisar and Bogazkoy. Central Anatolia was not subjected to commercial exploitation and greed. Dr. Lewy correctly "dismisses Balkan's remarks as one of the contradictions and inconsistencies in which his booklet abounds" (p. 26). Dr. Balkan holds, on the other hand, that the Assyrians created a vassal state in Cappadocia. Prof. Lewy asserts: "My conclusions as to the might and extension of the Old Assyrian Empire were based exclusively upon the contents of the Kultepe tablets, from level 2, upon which is based my theory of Assyrian Empire, as all the native princes were made to take oath of allegiance to Assur, and all appeals went to Assur." Furthermore, he states that Balkan's contrary version "does not express a considered opinion" (p.25). In fact, similar superficial remarks "necessarily arouse skepticism as to the results of Balkan's investigation" (p.17).

Prof. Lewy's conclusions: The Assyrian Empire consisted of Assyria proper and Halys Assyria,<sup>3</sup> their national god Assur was regarded as the divine ruler over the two domains (p. 23); that "while extending to the 'native' princes all the courtesies normally accorded royalty, the Assyrian magistrates of Kanish did not hesitate to call those princes their 'sons', thus indicating that the Assyrians saw in them proteges supposed to comply with their orders with the deference with which a son accepts and obeys his father's wishes." (p. 31).

Prof. Lewy finds conclusive corroboration in Eduard Meyer (1855-1930), the most distinguished German ancient historian (cited in Orlin, p. 272), who said: "The Old Assyrians were empire builders themselves. Trade always follows the flag in the ancient Near East."<sup>4</sup>

We must now return to Orlin's book. This was his doctoral dissertation submitted in 1960. What is unpleasant about the book is that much of the text is devoted to an attempt at refutation of the late Julius Lewy's (and his wife's) theory of an Assyrian empire in Central Anatolia, which Lewy called "Halys Assyria." Oddly enough, even though Orlin rejects Lewy's interpretation of the Old Assyrian dependencies in Anatolia, his translations of the Old Assyrian tablets and meanings, which he ascribes to technical terms used in these texts, are taken

almost entirely from studies by Lewy. James D. Muhly of the University of Pennsylvania, who reviewed Orlin's book in *The American Historical Review*, declared: "I have serious reservations about Orlin's translations. *The Chicago Assyrian Dictionary* (1956) is given only three minor references."

To these "reservations," add Meyer's foregoing testimony, and you may find ample help in the direction of a reasonably correct conclusion that Lewy's Empire theory may be the right answer to the Assyrian Problem in Cappadocia.

The modern Assyrians may therefore draw the following beneficial conclusions from this study:

1. All the authors mentioned herein, no matter how diverse their views on the subject matter under review, conclusively concur in the amity and peaceableness of an Assyria of twenty-five centuries. Even in the remote days of Nineveh, Ceram wrote to say that in that Capital, "merchants are more numerous than the stars in the heavens."

2. Thus, the history of Assyria is just beginning to be rewritten. Of the nine Karums only one has been so far discovered through excavations. What novel dignity of Ashur may be revealed upon further excavations can only be left to the imagination of the creative thinker!

3. The Harpoot Assyrians can rise up in exultation in the light thrown upon their identity by the Cappadocian discoveries. The interminable commercial caravans' destination from Assur was Hohlum, the seat of the Assyrian Karum, whose locus "is to be searched for in the vicinity of the modern town of Harput," Malatiya near Diarbekir. And so the implications of the Cappadocian discoveries are infinitely more meaningful to the children of Assur than to the academic world.

3. There is an admission by Dr. Orlin that the sovereignty of Assur is to be seen in the Realm of the Law, where no one was above the law. Even in Cappadocia, all were equal in the light of the Assyrian law, be they Hattis or Assyrians. If an Assyrian trader himself trafficked in a contraband commodity, his misdeed could be recognized through the vehicle of a legal action undertaken before the dagger of Assur—the very symbol of Assyrian law, at home, in the trading settlements, or province. A Rule of that Law read: "On the sinner lay his sin," holding each man responsible only for his own actions. (What a true democracy!) the Hebrews never understood the truth of this rule. Nor did philosophy, and especially history originate with the Greeks. Assyria was always the center of culture.<sup>5</sup>

#### Footnotes

1. City of Harpoot is at the center of the Cappadocian area. It is interchangeable with Kharput; so are Ashur and Assur; so are modern "Assyrian" and "Aramaic."

2. Ashur is the first capital of Assyria. Says Layard: "Ashur preceded Nineveh and Khorsabad." Edward Chiera, in his book, *They Wrote On Clay*, asks: "How could the Assyrians be in Anatolia if there was not a powerful nation in being?"

How could they safely establish themselves in an alien country in such large numbers, unless they had the protection of Assur?" Must we think of a great Assyrian Empire dating as far back as 2000 B.C.?

Prof. Arnold J. Toynbee fixes that date at the 27th century B.C.: "who appeared in Anatolia in the role of commercial pioneers"—*A Study of History*. "Presumably they [Assyrians] ascended the Tigris to its source, crossed the Euphrates Valley by the route of the modern road from Karput to Malatiyah, and mounted over the rolling country . . . into the Valley of the Halys."

3. "Halys Assyria" Lewy holds to be an appropriate designation of those vast regions of Central Anatolia—the Assyrians called the area as Matum—in which they lived and prospered. The Assyrians were in 21 cities in the Matum and were ruled from their Home Government. (See *Hebrew Union College Annual*, 1956, pp. 13 ff.) Lewy further says that Balkan paid no attention to prosopographic data in the newly discovered Assyrian tablets.

4. There are two schools of thought as to how the Assyrians came to be in Anatolia. One is "by conquest," whose exponents are Lewy and E. Meyer. The other is as "Guest Enclaves"—whose exponents are Orlin, Balkan and the Ozgucs. The latter theory cannot attain any degree of precision for the simple inquiry: Treaties with which of the numerous native princes who could not read until they were taught Assyrian? The Assyrians called the native princes as uncultivated maum (Orlin 73).

A.T. Olmstead in his *History of Assyria* states "organized provincial system, which did more than we suspect to weld the peoples, he (the Assyrian) controlled into a unity with international outlook."

Again, Olmstead in his *History of the Persian Empire* has made this important statement: "The rise of Assyria marked a new era in the government of dependencies. Predecessors had been content with vassal states . . . Assyria reduced the conquered areas to provinces whose administrators were kept in close touch with the central government by means of . . . letters . . . the provincials were united in worship of the national god Ashur or Assur and of the divine king." For the provincial system, see "Assyrian Government of Dependencies," in the *American Political Science Review* XII, 63 ff., and *J.A.O.S.* 34, pp 344 ff.

5. The Assyrians wrote on clay in Cappadocia and taught the art of writing to the natives. Royal annals are purely in Assyrian, and so, true history begins with the Assyrians. See Olmstead's *Persian Empire*. See Daniel D. Luckenbill's *Ancient Records of Assyria*.

#### Postscripts

a. Harpoot does not exist any more. It was a World War I casualty.

b. I was a pupil in the Euphrates College, an American Mission institution of the Congregational Church in Harpoot.

c. Cappadocia became a Roman Province in A.D. 17; and the Emperor Trajan, during his reign (A.D. 98-117), in order to protect the Roman legions in the east, created the Province of Assyria. He named it Assyria doubtless because he knew the great majority of the local people were Assyrians. See in general, Michael Grant's *The Birth of Western Civilization*, N.Y.: 1964, pp. 101, 105.

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**NARSAI'S HOUMMUS**

- Drain 1 - 15 oz. can garbonzos and discard liquid (approximately 1½ cup drained)
- Puree in blender with
- 2 cloves garlic
  - 3 TBS chopped onion
  - 1½ lemons, juiced (about 3 TBS)
  - 1 tsp. salt
  - ½ tsp. pepper
  - 6 drops tabasco
  - 3 TBS water
  - 4 TBS tahini
- Add 1 TBS tahini to center of bowl, floating on top

*Nature has given  
us two ears and two  
eyes but only one  
tongue so that we  
should hear and see  
more than we speak.*

—Socrates

**Foundation's Coming Events**

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**October 4, 1981**

Nartakhta Tournament  
At the Foundation's Cultural Center

**October 31, 1981**

Halloween Dance Party  
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San Mateo

**December 31, 1981**

Dinner-Dance Party  
Dunfey Hotel  
San Mateo

# WHAT AMERICA MEANS TO ME

by

Rev. Robert Sargis Hoobyar

The foundations were laid in April of 1905 when my father, then twenty-six, left my mother and four sons, ages five down to one, in Iran to come to America to lay a foundation for his family in Chicago. As the Great Pyramid pierces the skies of Egypt, in like manner my father's patient labor for the next four years produced a monumental witness of love that became our fortification as we began, under his guidance, to learn WHAT AMERICA MEANS TO ME, through education in all areas—mental, physical, and spiritual.

One Sunday morning, our way of life in the small village of Sieri, Iran, was suddenly shattered when my father announced to us that he had left his profession of typesetter in the Presbyterian Mission print shop, located sixteen miles away. The print shop was geared by the American Missionaries to print not only Assyriac, the language of my people, the Assyrians, living in northwestern Iran, but also Turkish, Arabic, and Armenian, along with several dialects of the Persian and Kurdish languages. This was where my father had been employed for the past few years, riding his donkey home on weekends, as this was the only means of travel because of the hilly, rocky terrain.

As father elaborated further as to why he had "quit his job," we found that he was going to America and would send for us "soon." Little did we know that it would be four years before we would see him again. Encouraged and instructed by the American missionaries, and having objectively considered the fulfillment of his visions of promised hope, my father bid farewell to his family and, fortified with letters of introduction by the missionaries to their relatives and friends in Chicago, he began the long journey that was to take him half way around the world, from the village of his birth to the United States of America.

It took my father several months to reach Chicago, as he had to earn his way all along. He worked for a month in Tiflis, Russia, as a Persian rug repairman, earning enough money for the next phase of his journey. After arriving in London, he worked again as a Persian rug repairman, and after another month, he boarded the great liner at Liverpool, bound for New York.

Arriving in New York, he was detained for several days at Ellis Island for checkups and released to continue his journey to Chicago. My father delivered his letters of introduction to the persons selected by the missionaries, and he was given a place to live and a job. He began to lay aside his "nest egg" towards our journey to America.

Meanwhile, the missionaries at the Presbyterian Mission had notified the Immigration Department of our intended journey, and we were given assistance which enabled us to move safely and steadfastly toward Chicago and my father. Four years after he had left the village of Sieri, we, too, traveled the long route through Russia and Europe to England. There we boarded the great liner, Luisitania, bound for America.

After crossing the Atlantic, we finally arrived in New York harbor and were directed to Ellis Island. Our ten-day habitation of Ellis Island consisted of a series of individualized physical and mental checkups, attempting to determine any possibility of inherent damaging tendencies which might incapacitate us as future Americans in any way possible.

Having passed all the prescribed tests, the day finally arrived when the great iron gate swung open, and we were free to board the New York Central for Chicago. I well remember, as a nine-year-old then, the feelings of emotion and hope, confusion, frustration, and a growing sense of insecurity as we neared Chicago on the Great Central from New York. On the train, my mother had been giving us assurances that foreigners were being accepted and adopted as citizens of the United States of America, but, still, we had much uncertainty.

Then, as we arrived at Dearborn Station in Chicago, we were joyously met by my father, and, after this happy reunion, he took us to his apartment.

Having achieved progress in the American way of life, without any harsh rhetoric or undue ostentatious display of nervous impatience with his four sons, my father convincingly demonstrated and calculated just what we faced as future Americans. Through his witty and conversational way, rich in anecdotes and observations, he described our prospective participation in the American way of life. With great fervor, he made us feel profoundly that, first and foremost, education contained all that would guide us.

Putting complexity into clarity, he proceeded to explain to us the perceptual prophecy of the FOUNDING FATHERS, that a nation can stand or fall on the freedom of its citizens. Thus, with an unforgettable emphasis, his voice cast a bright illumination through my childhood mind into the future and along my paths through the years.

How does a parent instill into the life of a nine-year-old, listening to such an adult topic as my father was explaining, that which would produce effective and credible results? For the mind and memory of a nine-year-old is just a pin-head on which to build a generation with creative faculties. My father did just that. His voice and tone had a refreshing effect as I progressed through the educational channels, and, as I knelt for my ordination for the ministry, the FOUR FREEDOMS became beams cast from the torch held high above the State of Liberty—four beams, splitting the intense darkness of ignorance, poverty, degradation, violence, and human slavery throughout the world. Here, in our beloved United States, the FOUR FREEDOMS are grander, fresher, truer, mightier.

This is a record of the evidences of inspiration, encouragement, and realizations of a family—father, mother, and four sons, natives of Iran, descendants of Assyrians, looking forward to WHAT AMERICA MEANS TO ME.



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# The Relation Between Ancient and Modern Assyrians

## THE CRADLE OF MANKIND: LIFE IN EASTERN KURDISTAN

By William A. Wigram, D.D.

London: A. & C. Black, 1914

Reviewed by Rose Riskalla

In *The Cradle of Mankind*, which can perhaps be best described as a classic reference book in Assyriology, Dr. William A. Wigram relates his travels to the facts of history that tell the fascinating story of the growth of pre-Christian Assyrians from Nineveh to the present-day Assyrians of "Eastern Kurdistan"—and beyond. The distinguished author arrived at his conclusions by observing the territory of Kurdistan, its peoples, their customs, physiognomy and political problems. By examining these factors, he found definite proof that the Assyrians of today are the direct descendants of the Assyrians of antiquity. He further concluded that this is the area where Western civilization had its beginning.

In search for material evidence of the timeless and changeless philosophy of Assyrian life and in the sharing of knowledge with the faithful, the author had imagination enough to label Eden, "Eden." The photographs present a priceless representation of the area, while the accompanying descriptions could have been written by no one better qualified than a theologian like Dr. Wigram.

For this reviewer, the truth of her parents' narratives of their early experiences in the old country is confirmed by the author. Of particular interest was the description of the system of taxation which was outrageously oppressive. The brutality of the tax collector was almost as cruel as the banditry of the Kurds, for the village people had absolutely no civil services.

Dr. Wigram relates the following incident: A band of Kurds were attempting to steal sheep from an Assyrian village when an English traveler intervened and caused the Kurds to leave peacefully without the loot. Later, he visited a Kurdish chieftain, and the results were a plea for order for the good of both Christians and Kurds and a promise of medical help.

The author notes the universal lack of cleanliness which led to disease and physical suffering.

At the time of writing, the author encountered a team of German archaeologists excavating in very scientific fashion, but he was informed that all findings were to be placed in the museum in Istanbul.

The photograph most interesting to this reviewer was that of Assyrian women at work on the roofs in Bibaydi—cleaning grit from the heap of winnowed grain—exactly as described by her mother.

The book bulges with information for the student of geography, ethnology, and history as well as for the casual reader. Assyrians of every section cannot afford to miss reading anything from the pen of the late Dr. Wigram.

The miracle of the survival of Assyrian life and values is conclusively confirmed by *The Cradle of Mankind*.

*Editor's Note:* The second edition of *The Cradle of Mankind* was published by the same press in 1922, and includes "Our Smallest Ally" as Chapter 17, pp. 357-391. The 1914 edition, reviewed herein, was authored by Dr. Wigram jointly with Edgar T.A. Wigram who derived his knowledge of the country from a stay of only three months. Dr. Wigram, however, combines the fresh impressions of the "globe-trotter" with the knowledge of the resident. He lived for ten years in Eastern Kurdistan as a member of the Archbishop of Canterbury's Assyrian Mission and spoke Aramaic (Assyriac) fluently. One can justifiably describe him as the Gibbon of the Assyrians. He authored several other books, among which are:

1. *An Introduction to the History of the Assyrian Church, 100-640 A.D.*, London, 1910.

2. *Our Smallest Ally: A Brief Account of the Assyrian Nation in the Great War*, London, 1920.

3. *The Separation of the Monophysites* (dealing with the Jacobite Assyrians), London, 1923.

4. *The Assyrians and Their Neighbors*, London, 1929.

*Of all the affections of  
man, those which connect  
him with his ancestors are  
among the most natural and  
generous. They enlarge the  
sphere of his interests,  
multiply his motives to  
virtue, and give intensity to  
his sense of duty to  
generations to come, by the  
perception of obligation to  
these which are past.*

—Quincy

# Assyrian Miracle Healer Wins High-Level Acceptance in Soviet Union

Washington Post Service

MOSCOW — In a country so unequivocally committed to "scientific socialism," the old Russian beliefs in supernatural and other mystical powers linger with unusual persistence.

A visitor is frequently struck by the popular belief in magical powers. This phenomenon creates a sharp contrast between the social and economic advances that have occurred and the traditional patterns of life here.

A recent sensation here has been a "real" miracle healer from Tbilisi, in Soviet Georgia. She is said to have cured hundreds of people with the "biological force" in her hands.

Her name is Dzhuna Davitishvili, and she is about 30. Although married to a Georgian, she is an Assyrian, a fact that for many people reinforces belief in her "bionic" powers. Folk legends say Assyrians are people endowed with magic powers. An ancient people of the Middle East, a few of them survive in southern Russia along the Black Sea coast.

All this may sound like the beginning of a story about a Soviet bionic woman. Except that the exploits of Dzhuna, as she is widely known here, have been sanctioned by the Kremlin. She is holding the seances at a government clinic, and many prominent Soviet figures are said to be among her patients.

There are rumors that even President Leonid I. Brezhnev has sought her help. In fact, her ministrations are said to be responsible for the noticeable improvement in his physical appearance earlier this year when, after years of decline, he appeared to be the picture of health and vigor.

Davitishvili's reputation for magical healing powers is not new. There have been numerous magic health healers in Russian history. One notable figure was Rasputin, the "mad monk" in the court of Czar Nicholas II. The imperial couple believed Rasputin could cure their only son who suffered from hemophilia. Rasputin subsequently acquired great political power.

The communists, with their insistence on the scientific approach, have traditionally fought all sorts of quackery and supernatural powers. This time, it seems, Davitishvili's healing methods have won her powerful supporters not only in the political establish-



ment but among some important and widely respected members of the Soviet Academy of Sciences.

Last Week, academician Yuri Kobzaryev, who pioneered the development of radar for the Soviet Union, publicly endorsed Davitishvili's exploits as genuine and not a response to any irrationism that may be deeply rooted among her patients.

Kobzaryev said that some healers are known to emanate electromagnetic waves and that they make a physical rather than psychological affect on the patients.

The endorsement appeared in Komsomolskaya Pravda. A reporter for that paper claimed to have witnessed a number of miracles. These included Davitishvili's reviving a bouquet of dried roses by passing her hand over them.

He also reported that the woman placed her fingers on a box of cigarettes, raised her hand "and the box rose with it."

Earlier this summer, another academy member, Alexander Spirkin, wrote an article in which he described an experiment performed by Davitishvili. He said that "biological field force" from her hands dried out a trophic ulcer in 15 minutes after the bandages were removed. But Spirkin is a philosopher and his article was interpreted as a signal of political approval of the miracle healer who otherwise would be in conflict with Moscow's official medical establishment.



Генерал-майор Г. И. Саркисов

G. I. SARKISOV, a Major General in the Soviet Army during World War II. He traces his birth to Urmia, Iran, and his ancestry to the Assyrian Kings Sargon and Sanchiro.

*An organization succeeds, not because it is big, or because it is long established, but because there are people in it who live it, sleep it, dream it and build future plans for it.*

*Surely happiness is reflective like the light of heaven; and every countenance, bright with smiles and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.*

— Washington Irving

# ASSYRIAN FAMILY PATTERNS BEFORE THE CHRISTIAN ERA

By Semiramis Jacob Hermes

## *Inheritance*

At the death of the father the family might divide the property. Sometimes it remained undivided among the sons. Sometimes the father while alive might give to one of his sons an advance on his inheritance wholly or partly if the son wanted to build a house of his own.

Of the land the eldest son could choose and take two portions as his share. His brothers one after the other would choose and take their portions.

A concubine's children had no claim on property if the late husband had one or more sons by his legal wife. If they were the only children then they would divide the whole inheritance among them.

When the wife is living under her paternal roof and her husband dies, the ornaments become her son's property. If there were no children the husband's brothers would claim them. If, "having no sons, the deceased had already received his share of his paternal estate," the ornaments including jewelry become the wife's property.

Upon entering her husband's household whatever possessions the wife brought or received from her father-in-law would belong to her sons. The brothers-in-law could not claim them.

## *Equal Work Laws*

The work of the Assyrian woman was to knead the bread, prepare the cooking, wash the linen, and hang it out to dry. If they had slaves they would sit on cushions and chat or embroider in the open air.

Towards the end of the second millennium a married woman had no definite right to engage in any business not carried by her husband, sons or brothers—in-law. She might not receive anything by way of loan from persons outside the family. Any man who engaged with her in business was considered as a criminal, even if he swore that he did not know she was married. In the first case the husband received a sum of money. In the second case the accused man was thrown into the water. If he did not drown then the husband would punish him the same as his punishment for his wife.

In the period of Sargonids (722 B.C.- ) the wife had a more extensive civil personality. It is recorded that one was the proprietress with two men of an individual house and sold it without the intervention of her husband.

The wife was tied more or less to the house. She would see that everything was done well. Maspero in his description of a merchant's family writes: "... When the merchant returns home from a long journey, his wife tells him everything that had happened during his absence—the conduct of the servants, the quality of materials that they have woven and dyed," ... and the investment that their son had made. "The father expresses his satisfaction."

## *Authority or Control*

The family life was based strictly on patriarchal lines. "The family was constituted under the rule of a single head—the father or, on his death, the eldest son." The mother did not possess any right unless the children were minors and fatherless, fulfilling the function of guardian.

The head of the family had absolute power and every right over his children. He had the right to sell them. This involved giving the child as a pledge. The father could deposit the child with a creditor as security for the repayment of a debt. He might also devote the child to the service of the temple. In other words, the head of the family had every right even to put his children to death. In the case of a daughter the father had complete authority in her marriage.

## *Husband-Wife Relationship*

The husband was dominant over his wife. She belonged to him after marriage. There were many laws that dealt with married women and the punishment they would receive if they acted in a dishonest way. Adultery was severely punished. If a married woman was found at the house of her lover, she and her lover would be put to death. Flirtation with a married woman would bring her only unpleasant effects but if it extended to adultery both the women and her lover would receive the same punishment. On the other hand the husband might lose his wife and if he, for example, had visited a girl, such a girl's father would take the man's wife and give her to outrage and not return her to her husband.

## *Parent-Child Relationship*

Little is found concerning the immediate relationship between parents and children. In general children were considered as an asset to their family. It is mentioned that as the son "grows up the father confides to him the management of his fortune whilst he is absent on his journey." The son would do that successfully. Upon the father's return a report would be given by the mother as to how much has been accomplished during his absence and the transactions that the son had gone through.

The girl was dependent on her father for getting married. He would be her protector until then. He had complete freedom to arrange her marriage exactly as he thought fit. In case of death a brother or brothers substituted for the father as a girl's protector. If the daughter had neither father nor brothers and she was in the service of another person as security for a debt of her father's then the creditor was free to dispose of her as he wished.

### **Abortion**

The Assyrians had strict rules concerning abortion. It was a crime that should be punished in all cases. If a woman had employed such devices on herself and was convicted of having done so, she was cursed and condemned. If she died before the intervention of justice, she was deprived of burial.

### **Adoption**

Whether the family contained children by the legal wife or by the concubine who might be a member of it, the family had the right to adopt other children who would consequently acquire the same rights of inheritance as the other male children in the family. The ceremony of adoption made in some public part of the city was legalized in the presence of witnesses. The adopted child would obtain in his new family all the rights of a lawful descendant. In return for that he would give his new father a small present. The father acquired extensive rights over his adopted child. The adopted person was required to respect the adopter.

In adopting a girl there is a rule that the adopter should not ill-treat her or dishonor her. He should give her in due time in marriage and receive a wedding gift from the bridegroom.

### **Entertainments**

The Assyrians' important feature of entertainment was music. They enjoyed singing and dancing. The form of dancing was "two lines of dancers face each other, alternately advancing and retreating while the spectators accompany the music with cries and clapping."

The Assyrians were also fond of games played both individually and in groups. Their games resemble the modern draught.

Another field of interest was hunting and shooting at targets. They used the bow and arrow in shooting francolins.

There is no indication of women taking part in such entertainments. However, women and children were admitted to attend the festivals held after each triumph in the war. In fact, all the inhabitants of the city were invited to eat and drink on the king's expense. For seven days the palace gates were open to all comers. Food and drink were available. They drank more than they ate. "The Assyrian is sober in ordinary life, but he does not know how to stop if he once allows himself any excess."

### **Food**

The Assyrians used to eat much and drink even more. They used to eat a lot of fish, both fresh and dried. Their staple food was bread. The poor people were contented to eat bread with vegetables prepared with salt and oil.

There was no special room for dining. The meals were eaten from a tray placed on the ground or on a low table. They did not have a fixed hour for meals. They used to eat whenever they felt hungry. Each house had a baking oven built in one corner of the court.

### **Beliefs and Superstitions**

Amulets were put in every corner of the house. They were "intended to protect the inhabitants from the evil eye and evil spirits." The Assyrians used to believe that the world was full of demons who try to catch men. They were not seen but they were believed to exist everywhere, in the air, on earth and at the bottom of waters. They were many "as numerous as the motes of dust which dance in a sunbeam." To get rid of these demons they used to make small statues which represent them. A charm was graven on their portrait to keep them away.

"Everyman at his birth was placed under the protection of a god and goddess, whose servant, and almost son, he then becomes . . ." This deity would take care of him if he continued to fulfill his responsibilities towards it and if he led a good life. "The gods will grant him numerous descendants, a happy old age . . ." But if he were impious, violent, unfaithful "the god will shorten his days, and give him to the demons which will torment him with disease." Charms were used in the treatment of disease. They believed that the patient was the victim of witchcraft. The disease was a revenge taken by someone whom the patient had hurt.

In cases of death the expressions of grief were very noisy and disorderly. The women used to tear their clothes, scratch their cheeks and chest. They used to utter loud sounds of sorrow. The Assyrians believed that life was prolonged beyond this world. They believed that only one part of the elements composing life was dead; the other would continue to exist.

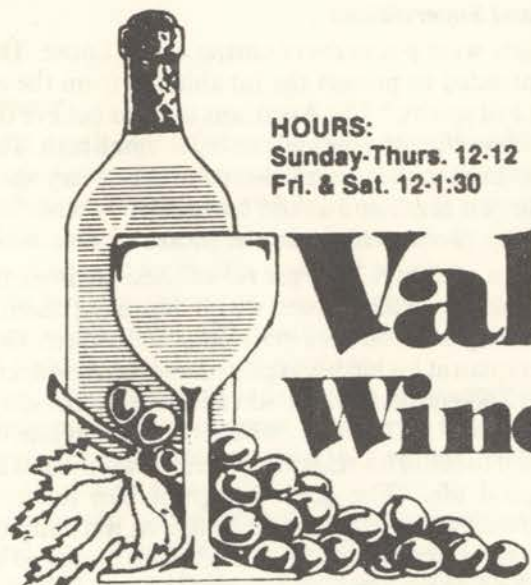
There seems to be nothing in these superstitious beliefs which would elevate the woman's role as mere chattel.

It has been the purpose of the foregoing discussion to suggest to the reader the Assyrian family patterns before the Christian era. We have seen the family as joint and usually monogamous but sometimes polygamous. The family was patriarchal and strongly authoritarian centered upon the theme of male supremacy. The father had complete dominance. His sovereignty extended to every aspect of family life. The status of the female was low. She had few rights before the law. Only through the death of the male relatives could she become the head of the family. Education and training in development of skills were apparently the opportunity of all family members.

These regulations and customs seem to have given strength and solidarity to the home and family life even though at the expense of a woman's freedom.

*Editor's Note: In our next issue, Semiramis Jacob Hermes will discuss Assyrian family patterns after Christianization.*

Continued in next issue



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A banquet of Assyrian noblemen  
(wine drinking)

## *Wedding Bells . .*

. . . rang for Sarah Khanania of Turlock when she became the bride of Ronny Badal of San Jose on June 20, 1981. They were wed at St. Charles Church in San Carlos. The elegant dinner reception was held at Hyatt Palo Alto.

*Congratulations and Best Wishes.*

# MEMORIES OF FATHERLAND

Original in Assyrian  
Translated into English  
by the Composer

Music & Lyrics  
by  
WILLIAM DANIEL

## 1

Hills of my old home, where I played and grew  
A child I strayed all about you  
To your sweet memory I shall stay true  
You shall be in my heart always

refrain { You shall be in my heart always  
in { To your sweet memory I shall stay true  
chorus { You shall be in my heart always.

## 2

O valleys that smiled as I roamed around  
My fear and my sorrows you drowned  
To you as comforter I shall be bound  
You shall be in my heart always

chorus { You shall be in my heart always  
To you as comforter, etc. ....  
.....

## 3

Crystal pure waters healed my limbs when sore  
As I lay my strength to restore  
Their music gave life t'my spirits and more  
You shall be in my heart always

chorus { You shall be in my heart always  
Their music gave .....  
.....

## 4

O majestic peak crowned with fleecy cloud  
You were our protector no doubt  
A trusty guardian you watched all the crowd  
You shall be in my heart always

chorus { You shall be in my heart always  
A trusty guardian.....  
.....

## 5

Land of my fathers made me strong and brave  
Where my mother lies in her grave  
Wherever I be for you I shall crave  
You shall be in my heart always

chorus { You shall be in my heart always  
Wherever I be.....  
.....

## 6

To your song across space of land and time  
Everyone shall respond in rhyme  
Your voice shall ring to us like a sweet chime  
Oh we will never forget you

chorus { Oh we will never forget you.  
Your voice shall.....  
.....

Handwritten musical notation for the first system, consisting of a vocal line and a piano accompaniment. The piano part features a rhythmic pattern of eighth notes in the right hand and a steady bass line in the left hand.

Handwritten musical notation for the second system. It includes dynamic markings *f pochissimorit* and *pa tempo* in both the vocal and piano parts. The piano accompaniment continues with its characteristic rhythmic texture.

Handwritten musical notation for the third system, showing further development of the vocal melody and piano accompaniment. The piano part maintains the eighth-note rhythmic motif.

Handwritten musical notation for the fourth system, concluding the page. It includes performance instructions such as *to repeat* and *to end only* for both the vocal and piano parts. The piano part features a final cadence.



Hamadan 1942

Memories of Fatherland

حُبِّكَ دِينِي

William Daniel  
Music and Lyrics

mf  
cresc.  
f

f  
no ped.

voice.  
mf  
p

\* piano should not play the small-print notes of triplets when accompanying.  
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## Dinner Features Congressman Benjamin

The Assyrian Universal Alliance Foundation had a most successful fund raising dinner on Saturday, May 16, 1981 at the Lincolnwood Hyatt House in Chicago. The program featured Congressman Adam Benjamin. The Congressman has been extremely helpful to the A.U.A. Foundation and proudly serves on its Advisory Board.

The program included songs and testimony from Albert "Oscar" Baba, famous vocalist, composer and poet, who recently arrived in the U.S. as a refugee. Albert's five year old son, Alan, sang with his father and was the delight of the crowd.

Co-chairmen of the event were advisor board members, Sam Yonan, Norm Americus and Dr. Swailen Hennein of the University of Illinois.

The documentary film "Assyrian Destiny in the Middle East" was shown. Executive Director John Yonan then gave an update

on the present circumstances and destiny of the Assyrian refugees worldwide, and in particular the Middle East.



**ADAM BENJAMIN, JR.  
U.S. REPRESENTATIVE  
FIRST CONGRESSIONAL DISTRICT  
INDIANA**

# صومالی: د قهبيک پښتانه

د دې په صومالي ليکچاپونو کې د وولف (tape) په نوم مخبرونه -  
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ד - הלפתו : ( ) : ביה סתתא מלס + סתתו דמי קתיא לתתא

אל סתתו תסתתו דמי קתיא סתתתו ביה דסתתתו . תסתתו :

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2 - ביה . סתתו . סתתתו . סתתתתו . סתתתתתו .

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11 - סתתתתתתתו ( - ) : תסתתתתתו מלס לתתתו דמי קתיא סתתתתתו

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15 - תסתתתתתו סתתתתתתו סתתתתתתו : ביה סתתתתתו ביה סתתתתתו ביה סתתתתתו :

16 - סתתתתתתו לתתתו דסתתו דסתתו . תסתתתתתו . לתתתו . סתתתתתו .

17 - סתתתתתו .

18 - סתתתתתתו - תסתתתתתו תסתתתתו תסתתתתו תסתתתתו ביה סתתתתו לתתתו דסתתו

19 - סתתתתתתו לתתתו לתתתו סתתתתתו לתתתו סתתתתתו : סתתו ותסתו דמי

20 - סתתתתתתו לתתתו תסתתתתו לתתתו . סתתתתתו . סתתתתתו . סתתתתתו .

21 - סתתתתתו ביה תסתתו תסתו . סתתו סתתתתו : סתתתו .

22 - תסתתו . סתתתו . סתתתתו . לתתתו . לתתתו .

23 - סתתו ביה סתתו סתתו דסתתו סתתתו . תסתתו : סתתו .

24 - סתתתו . סתתתו .

25 - סתתו סתתו דסתתו ביה סתתו סתתתו . סתתתו סתתתו :

26 - סתתתו . סתתתתו . סתתתתו . תסתתו .

27 - סתתתו סתתו ( סתתו ) סתתו סתתתו סתתו סתתתו סתתתו

28 - סתתו סתתו סתתו . סתתו סתתתו : סתתו . סתתו . סתתו .

29 - סתתתו .

30 - סתתתו סתתתו לתתתו ( סתתו ) סתתו סתתתו סתתתו דסתתו

31 - סתתתו ביה סתתתתו . סתתתתו : סתתתתו . סתתתתו .

32 - סתתתו - סתתתתו דסתתו ביה סתתתו לתתתו סתתו ( סתתו )

33 - סתתו סתתו סתתתו לתתתו . סתתתו . סתתתו .

34 - סתתתו .

35 - סתתתתו ( . ) ביה סתתתו מלס סתתתו סתתתו דסתתו

36 - סתתתתו ביה סתתתו ביה : סתתתתו : סתתתתו .

37 - סתתו ביה סתתו סתתו : סתתתו : סתתתתו . סתתתתו .

38 - סתתתו : סתתתו . סתתתו .

39 - סתתו ביה סתתו סתתו : סתתתו . סתתתו . סתתתו .

40 - סתתתו . סתתתו .

41 - סתתו ( סתתו ) סתתו סתתו סתתו : סתתתו . סתתתו : סתתו

42 - סתתתו . סתתתו . סתתתו .



أَفْعَالٌ وَأَنْفَاءٌ  
حَبِيبٌ جَلِيلٌ ..... أَحَبُّنَا مِنْ أَحِبَابِنَا وَأَحَبُّنَا مِنْ أَحِبَابِنَا

٢

أَبْنُو دَعْوَى بَعْدَهُ مَعَهُ مِنْ قَوْلِهِ مَا مَعَنَا وَمَا  
تَمَامًا وَهِيَ عِلْمٌ لِنَسَبِ نَوْحِنَا بِأَبْنَاءِ نَسَبِنَا لَهُ  
أَسْوَبٌ دَسَمٌ أَلْبَسْنَا وَتَمَعْنَا هَذَا يَجِبُ تَلْفِيزُهُمْ أَيْ مَا  
هَذَا مَعْرُوبٌ أَيْ أَفْعَالٌ وَمَا مَعَهُ مِنْ جَدِّ أَيْ مَا

٣

مَقْعَتٌ أَيْ إِلَى بَيْتِهِ تَخْوِجٌ : أَيْ بِسَبَبِ مَا تَخْوِجُهُ  
أَيْ عِبْدٌ وَنَعْمًا حَيْثُ تَجِدُ بِاللَّهِ  
مَخْرُجٌ أَيْ أَفْعَالٌ وَنَعْمَةٌ هِيَ فَادَةٌ أَيْ أَيْدِي تَنْبِيهِ  
أَيْ بِاللَّهِ وَنَعْمَةٌ أَيْ تَوْجُوهٌ أَيْ تَلْفِيزٌ

٤

نَحْنُ أَفْعَالٌ حَيْثُهَا مَعَهُ مَعْرُوبٌ مَعْرُوبٌ أَيْ هُوَ ذَاكَ  
هَذَا تَجِدُ بِاللَّهِ نَسَبًا نَسَبًا قَوْلًا مَسْبُوحًا  
أَيْ أَيْدِي وَنَعْمَةٌ أَيْ أَيْدِي وَنَعْمَةٌ أَيْ مَعْرُوبٌ  
هِيَ مَعْرُوبٌ أَيْ تَجِدُ أَيْ مَعْرُوبٌ أَيْ تَلْفِيزٌ

٥

أَعَدَّ نَحْنُ نَالِيَةً نَالِيَةً خَالَةً هِيَ عِلْمٌ حَقٌّ مَعْرُوبٌ مَعْرُوبٌ  
هِيَ تَجِدُ بِسَبَبِ مَا تَجِدُ بِاللَّهِ  
أَيْ مَعْرُوبٌ مَعْرُوبٌ أَيْ تَجِدُ بِاللَّهِ أَيْ مَعْرُوبٌ  
أَيْ مَعْرُوبٌ مَعْرُوبٌ أَيْ تَجِدُ بِاللَّهِ أَيْ مَعْرُوبٌ







כל מה שכתבתי לך בזה היום...  
 וכן כתבתי לך...  
 וכן כתבתי לך...  
 וכן כתבתי לך...  
 וכן כתבתי לך...  
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 וכן כתבתי לך...  
 וכן כתבתי לך...  
 וכן כתבתי לך...

מכתב אהרן הכהן אל משה

כל אשר מצאתי בלבו...  
 וכן כתבתי לך...  
 וכן כתבתי לך...  
 וכן כתבתי לך...  
 וכן כתבתי לך...  
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 וכן כתבתי לך...  
 וכן כתבתי לך...  
 וכן כתבתי לך...



סדא לנתנהא ( ל ) דילתהא עתה סתתתנהא דסהתדא סדא לנתנהא  
 סדא דתדא חתנהא דתמהתד דתה לנתנהא חתנהא דתמהתד  
 לא סתתתנהא חתנהא לנתנהא חתנהא דתמהתד חתנהא דתמהתד  
 סדא חתנהא דתמהתד חתנהא חתנהא חתנהא חתנהא חתנהא חתנהא  
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סוף כל חפצו בלבוש דשד עתה ליה אשדא . קאן דהעבד  
 פנדתיב תשדדן איה שילוף א תה מלפני הדתא איהדא יתליא  
 תה מלכדדא דאשדא דאבאש דאבאש דאבאש דאבאש דאבאש  
 דידדדדא דחל דחל דחל דחל דחל דחל דחל דחל דחל דחל  
 דידדדדא דחל דחל דחל דחל דחל דחל דחל דחל דחל  
 דחל דחל דחל דחל דחל דחל דחל דחל דחל דחל  
 דחל דחל דחל דחל דחל דחל דחל דחל דחל דחל  
 דחל דחל דחל דחל דחל דחל דחל דחל דחל דחל

חזק דחבש ליה ליה תה אשדדדא דחבש דחבש דחבש  
 דחבש דחבש דחבש דחבש דחבש דחבש דחבש דחבש  
 דחבש דחבש דחבש דחבש דחבש דחבש דחבש דחבש  
 דחבש דחבש דחבש דחבש דחבש דחבש דחבש דחבש  
 דחבש דחבש דחבש דחבש דחבש דחבש דחבש דחבש  
 דחבש דחבש דחבש דחבש דחבש דחבש דחבש דחבש

אלה יחזיקו לעתה . ח . ד . מ . א . ב . ג . ד . ה . ו . ז . ח . ט . י . יא . יב . יג . יד . יה . יז . יח . יט . כ . כא . כב . כג . כד . כה . כו . כז . כח . כט . ל . לא . לב .

איה דאשדדדא דחבש דחבש דחבש דחבש דחבש





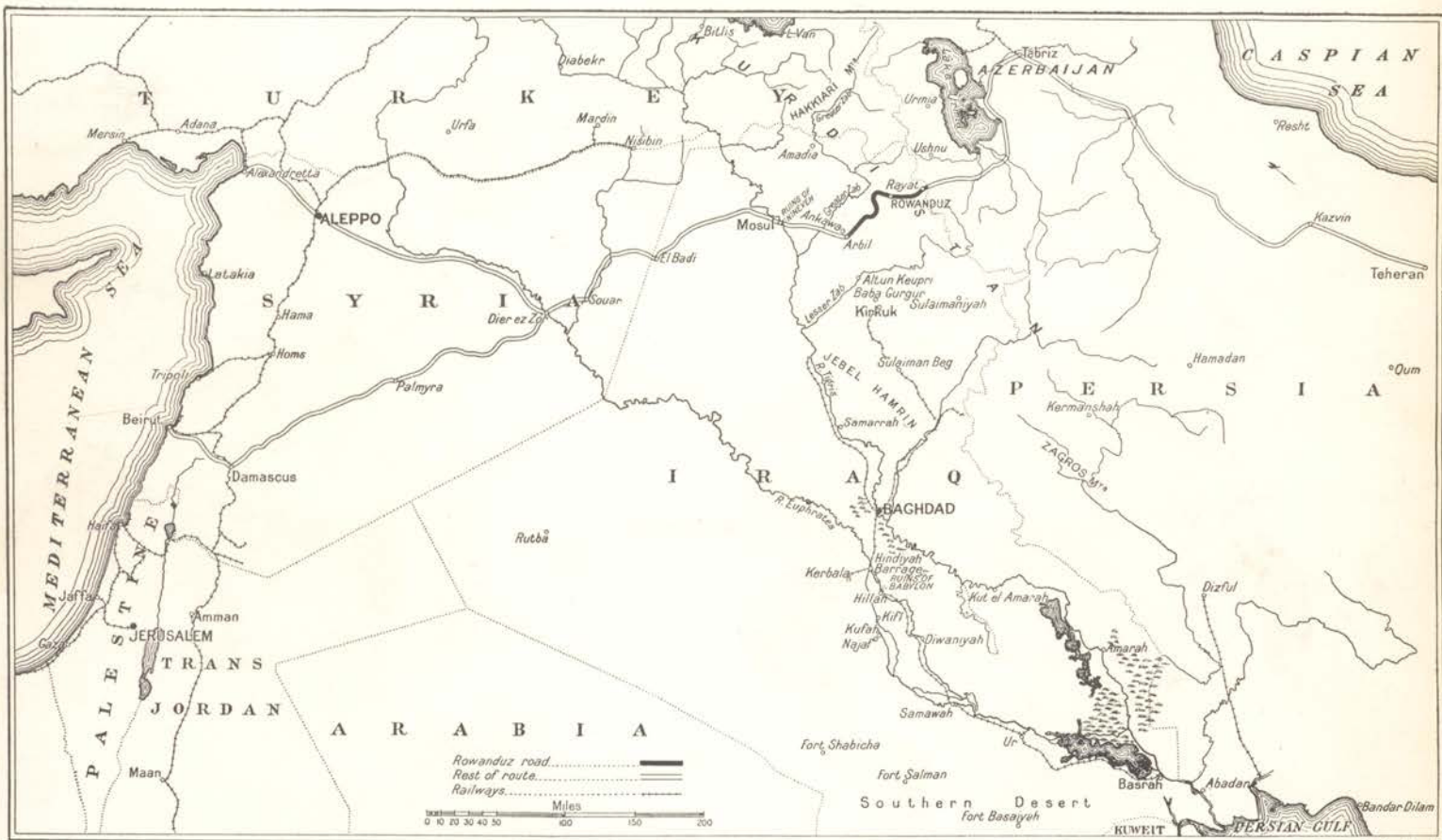








# سجرت



IRAQ AND THE ROAD THROUGH KURDISTAN

Stanford, London