



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

FOURTH QUARTER 1988

VOLUME 11 NO. 4



*Rabi David Ilyan — An Assyrian Writer and
Poet in Tbilisi, Georgia, USSR*

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FOURTH QUARTER 1988

VOLUME 11 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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IN THIS ISSUE:

- Letters to the Editor — Cover Story 2
- The 'House of Mar Shimun' 1820-1920 3
by Dr. J. F. Coakley
- In Appreciation — Givergiss Aghassi 5
- House in Mushava, Urmia, Iran 7
- Professor K. P. Matveyev receiving diploma 8
of recognition
Alice George — Mother of the Year
- History of the Assyrian Kingdom of Edessa 10
by Dr. Ashur Moradkhan
- Thank you for your Contributions 14
- Here and There 16
- Wedding Bells Rang For 19
- Golden Anniversary 20
- Thoughts to Live By 21
by Abram L. George
- Congratulations 22
- Prof. K. P. Matveyev with Soviet Historian 23
Lev Gumilev
- In Memorium 25
- Assyrian Section — Poems by David Ilyan — 30
Report by Madlaine Moradkhan on the
projects and activities of Association
Assyrophile de France
- Throughout this issue we have inserted pictures of
meetings and picnic

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LETTERS TO THE EDITOR

Dear Mr. Shabbas:

I enclose an article which I hope you may accept for publication in *Nineveh*. I think it ought to be of general interest to Assyrians; and, as you will see, I am hoping that some readers may feel inclined to write to me with information which I lack. So if you print the article I would be grateful if you would include my full address:

Dr. J. F. Coakley
Department of Religious Studies
University of Lancaster
Lancaster LA1 4YG
England

The subject-matter of the article is somewhat personal, but everyone mentioned in it is now dead and I do not think anyone need be offended. I have shown the article to Lady Rowena d'Mar Shimun, who pointed out one or two errors (now corrected) but did not ask me to make any other changes.

With respectful best wishes,

Dr. J. F. Coakley
Lancaster, England

Dear Sir:

Enclosed is a check for \$50.00 to renew my subscription to *Nineveh*, and the balance to be applied to the education fund. Thank you for your outstanding educational publication and your other educational activities.

Donald J. Lazar
San Carlos, CA

Gentlemen:

Please find enclosed a check for \$15.00 to cover my subscription cost for this year. Thank you very much for the good job and your time.

Baselious K. Pius
Miles City, MT

Dear Julius:

I would like to thank you from the bottom of my heart for publishing the memorium article about my late father, Dick Sargon.

Enclosed you will find a little donation for your magazine as a sincere appreciation for the publication in my mother's name, Vergin Sargon, and mine. I enjoy reading your magazine and hope to continue receiving it in the future. I will try to support your magazine in Chicago myself and also try to get some subscriptions for you.

Thank you again, and God bless you.

Please convey our sincere wishes to all the cousins in California.

Ashur Sargon
Morton Grove, IL

COVER STORY

Rabi David Ilyan

Rabi David Ilyan, an Assyrian writer in Tbilisi, Georgia, USSR, has written numerous poems in Assyrian. In addition, he has written poems in Georgian and Ukrainian which he has translated into Assyrian. His poems include:

Mam Shalou and Kambar

Zadahkra

Enkido

The Love of Ishtar to the Shepherd

The Love of Ishtar to the Eagle

The God of Atour (Assyria)

The Garden of a Thousand Flowers

Talou

To the Assyrian

Lamentation

To the Rock

Waiting for the Shepherd

Rabi David is 78 years old and was born in Sidon, Lebanon, to a family that was highly educated in the Assyrian language. He studied in Leningrad at the College of Education. A number of his writings in Georgian appeared in the Georgian press in Tbilisi. His Assyrian works and writings appeared in the third edition of "History of Assyrian Literature" which was published in Iran. We are very pleased to know about such an eminent Assyrian writer in the Soviet Union.

Dear Julius:

Your magazine, from the first page to the last, is a work of art. I am enjoying it immensely. Continue the good work you're doing. Enclosed are two checks, one from Abram and one from me, towards *Nineveh* magazine.

Melanie George
Modesto, CA

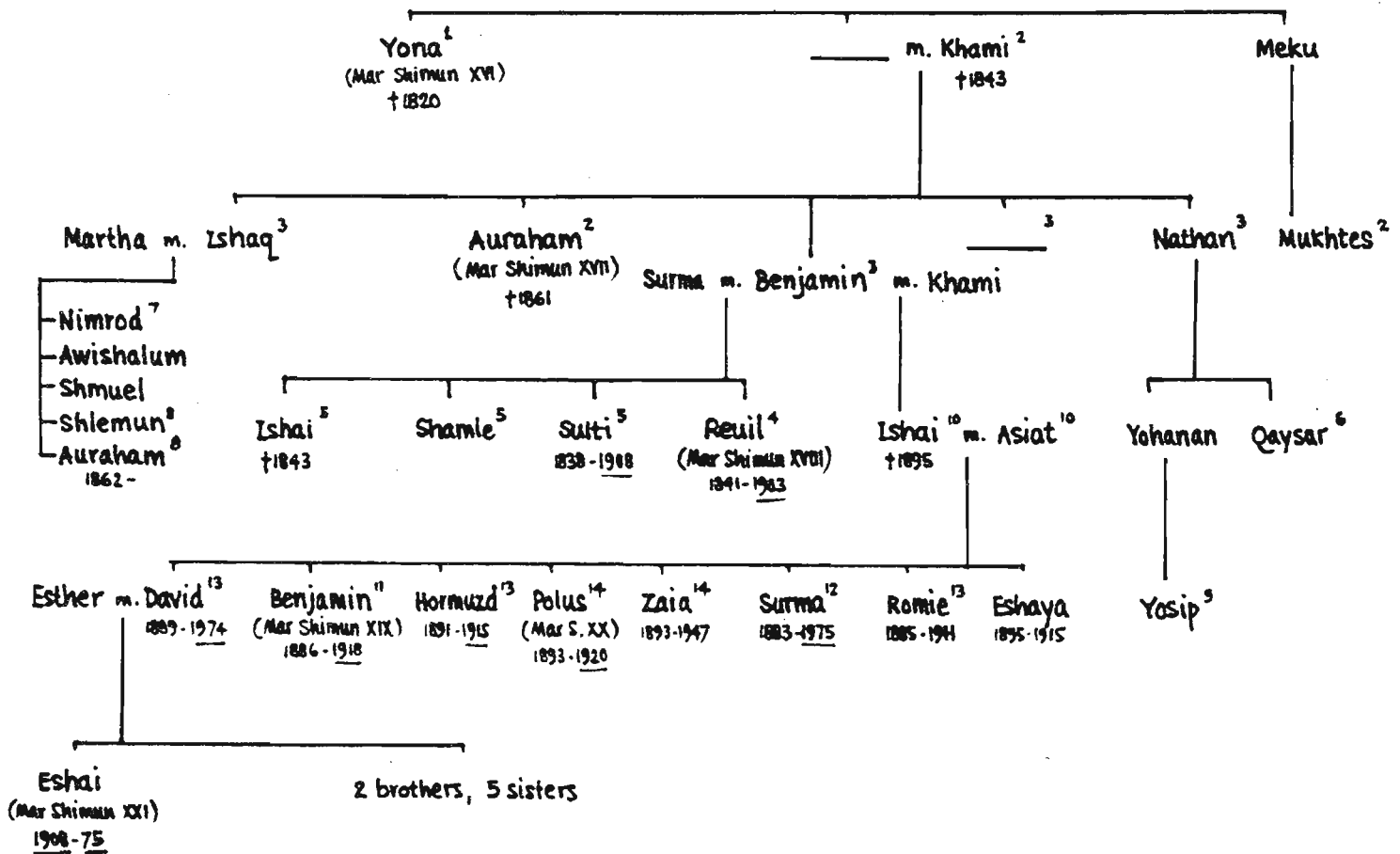
The 'House of Mar Shimun' 1820-1920

by Dr. J. F. Coakley

Department of Religious Studies
University of Lancaster, England

It is well known that from about 1450 until 1976 the office of Patriarch (or Catholikos) of the Church of the East was 'hereditary.' To speak more precisely, the succession ran in a single family, usually from uncle to nephew, although the particular nephew or cousin who would succeed was not necessarily settled in advance. The last of the line Mar Eshai Shimun (Mar Shimun XXI, or XXIII as he reckoned it) held office from 1920 until 1975, that is, since before most of us were born. Some historical notes on his predecessors and other family members of their generations may therefore be of

interest. The miscellaneous facts here presented come mainly out of my research into the history of the 'Archbishop of Canterbury's Assyrian Mission,' which worked to support the Church of the East in the years before the First World War. (A brief account of this mission may be found in Robin Waterfield, *Christians in Persia*, 1973.) If any readers could tell me information to fill in gaps in the family tree, or make corrections, I would gratefully acknowledge their help when, as I hope, my work is published.



The spelling of names is unsystematic and simply follows the forms I have usually met with. The numbers refer to the notes below. Underlined dates are precise; others should be read as 'approximately.'



1. Mar Yona Shimun was Patriarch c. 1780 - c. 1820. Very little is known about him. Even the dates just given are apparently guesses made by some greybeards in the patriarchal village of Kochanes in answer to the enquiries of an English scholar sometime after 1900. This Mar Shimun seems to have tried to ally his people with Russia against the Ottoman Turks during the war of 1806-12.

2. Mar Auraham (Abraham) Shimun took office on his uncle's death. The story was later told that his cousin Mukhtes was the heir apparent at the time, and that Auraham was only consecrated Patriarch as the result of a kind of coup by the chiefs of the Tkhoma tribe. Mukhtes then got himself consecrated as well, and for two years until his early death there were two patriarchs. Mar Auraham Shimun was Patriarch at the time of the massacres of 1843, in which his mother was cruelly killed. He escaped to the protection of the British vice-consul in Mosul. After first welcoming American Protestant missionaries among his people, he turned against them; and some Catholic sources relate how at the end of his life he said. 'If to save our nation you must change your religion, join the Catholics and not the Protestants.'

3. Auraham was one of a large family. There was at least one other sister besides the siblings named here. Two brothers, Benjamin and Nathan, were introduced to the English clergyman E. L. Cutts in 1876 on his visit to Kochanes. Benjamin, apparently much the older, was then married to his second wife Khami. Nathan was still alive in 1884. Ishaq, a deacon, is said to have been the youngest brother. He died in Urmia, Persia. His wife Martha and her sons then returned to the Turkish mountains. She was still alive in 1891.

4. Mar Reuil (Reuben) Shimun was consecrated bishop at about the age of 14, and took office as Patriarch on the death of his uncle in 1861 or 2. (There was, again, another disappointed candidate, a certain Yuna, who was a nephew of Mar Mukhtes.) He was, by common consent, not a strong leader. In the early years of his patriarchate he was dominated by his father and his uncle Nathan. He tried not to offend either the American or English missions which were in different ways working to aid his people; but they as a result found him irresolute and hard to deal with. In 1892 he shocked them by secretly negotiating terms under which he would become a Catholic, a move from which he only drew back at the last minute. Led by Nimrod (see note 7 below) some of the family began to rebel against his regime, and in the last ten years of his life his prestige was very much impaired.

5. Reuil's oldest brother Ishai was killed in the Kurdish massacres. Next in the family were two daughters, Shamle and Sulti. Shamle, the older one, died unmarried about age 20. Sulti then also resolved not to marry. She kept house for her brother the Patriarch, and

became a forceful member of the court. She was 'much like one of our New England grandmothers, both in her housekeeping and her rugged style of piety,' said an American missionary who knew her. At her death she was mourned as the last link with the old generation.

6. Qaysar was introduced to Cutts in 1876 as the Patriarch-designate. He was then 13 or 14 years old. Later his place was taken by Auraham (note 8 below); perhaps he had died early.

7. Nimrod, a deacon, was the most worldly-wise of the patriarchal family. He was the only one who could speak Turkish and so deal with Ottoman government officials; and they preferred to deal with him rather than with his cousin Mar Shimun. Distrust, and then more or less open hostility developed between Nimrod's family (the 'house of cousins,' as it was known) on the one side, and Mar Shimun's immediate household on the other. After 1898 Nimrod allied himself with French Dominican missionaries, and in 1903 led a group who formally joined the Catholic church. At the beginning of the war in 1914 he advocated the Ottoman cause and, according to some sources, was consequently murdered.

8. Auraham, Nimrod's younger brother, was in 1884 the favoured choice to succeed his cousin as Patriarch. He was in that year given the rank (honorary, it seems) of bishop. But they became estranged as Auraham associated himself with Nimrod's party. His brother Shlemun and family lived in Urmia and were adherents of the American Presbyterian mission there. Auraham at first leaned in that direction, then followed his other brother into the Catholic church, where it seems he retained his episcopal status. I do not know anything of his later life.

9. Yosip of the 'house of Nathan' was another enemy of Mar Reuil Shimun. Although he lived in Kochanes he managed to be ordained Archdeacon without Mar Shimun's consent, and would have been a possible choice as successor if his party had had the upper hand at the right moment. He became a Catholic with Nimrod in 1903.

10. Ishai, ordained deacon, was Mar Shimun's half-brother and his closest confidant. His tragic death of typhoid while on a visit to Persia was a heavy blow to the family. His wife Asiat was the daughter of Qombar of the village of Iyel. She was reckoned by an English lady visitor to have been about 20 years old in 1890. If that is correct, her oldest child Surma (note 12 below) will have been born when Asiat was only 12 or 13, and her other seven children before she was 26.

11. Ishai's oldest son Benjamin became Mar Shimun's favourite to succeed him, and just before his death Mar Shimun raised him to the rank of Metropolitan to give him an advantage over Auraham in the contest which he foresaw. By chance, Mar Shimun died while



Nimrod, Auraham and Yosip were in Mosul, and before their return Benjamin was acclaimed Patriarch by an assembly of the tribes. He was only 17 years old. His years of office were on the whole less troubled than those of his uncle, until the First World War. Then he led his people into the war on the Allied side, and toward the end of 1915 from Turkey to the temporary safety of Persia. He was treacherously killed by a Kurdish Agha named Simco in March 1918. Mar Benjamin Shimun was not a scholar, and was more occupied by civil than church matters. Yet he was a naturally attractive and forceful leader. The present Patriarch Mar Dinkha IV has described him as the second greatest (next to Shimun Bar Sabba'e in the fourth century!) holder of the patriarchal see in all history.

12. Surma, his older sister, was the strongest influence on the young Mar Benjamin Shimun. She was educated in English by the Archbishop of Canterbury's missionary W. H. Browne. In her youth she was considered highly marriageable, but about 1896 she took a religious vow and thereafter devoted her life to her brother and her people. She also exercised great influence over her nephews, the next two patriarchs, and after 1918 became well known in England as a spokeswoman for the 'Assyrian' cause.

13. Benjamin's next oldest brother David married the niece of Mar Isaac Hnanisho, the second-ranking ecclesiastic in the church, in 1904. He became a soldier, and eventually chief liaison officer of the British Assyrian Levies. Hormuzd was taken as a hostage by the Ottoman government at the beginning of the war and in 1915 cynically hanged. Romie married the son of the malik of Upper Tiari (an alliance which seems to have kept the chief within the pro-Mar Shimun party) in 1903. Eshaya was the youngest of the brothers.

14. Polus and Zaia were twins. Polus was elected to the Patriarchate a week after his brother's murder and consecrated in Urmia. Zaia was one of the leaders of the Assyrians' retreat from Urmia in August 1918. Both brothers survived this, but Polus was not strong in health and died in the Baqubah refugee camp in Iraq in 1920. Zaia died in Cyprus where his family were then living in exile.

Christmas is the commemoration of the birth of Christ who came down to earth to show us the right way for peace, love and understanding. It is a season of hope and renewal filled with joyous spirit.

Appreciation

Mr. Givergiss Aghassi, an eminent Assyrian writer, was the guest speaker at the Foundation's membership meeting on May 14, 1988. The topic of his talk was "Assyrian Customs and Rites." Two books by Mr. Aghassi on this subject will soon be published, one in English and the other in Assyrian. The Assyrian Foundation of America is helping with the publication costs of the English edition. The talk was very informative and interesting to the audience as it dealt with many of our customs and traditions and how they came about, some of which came from ancient times including the pre-Christian era. Mr. Aghassi's latest book published in 1988 in Assyrian is "Mepkana" (English title "Assyrian Exodus"). He has written several other books in Assyrian whose titles have appeared in previous issues of Nineveh magazine.

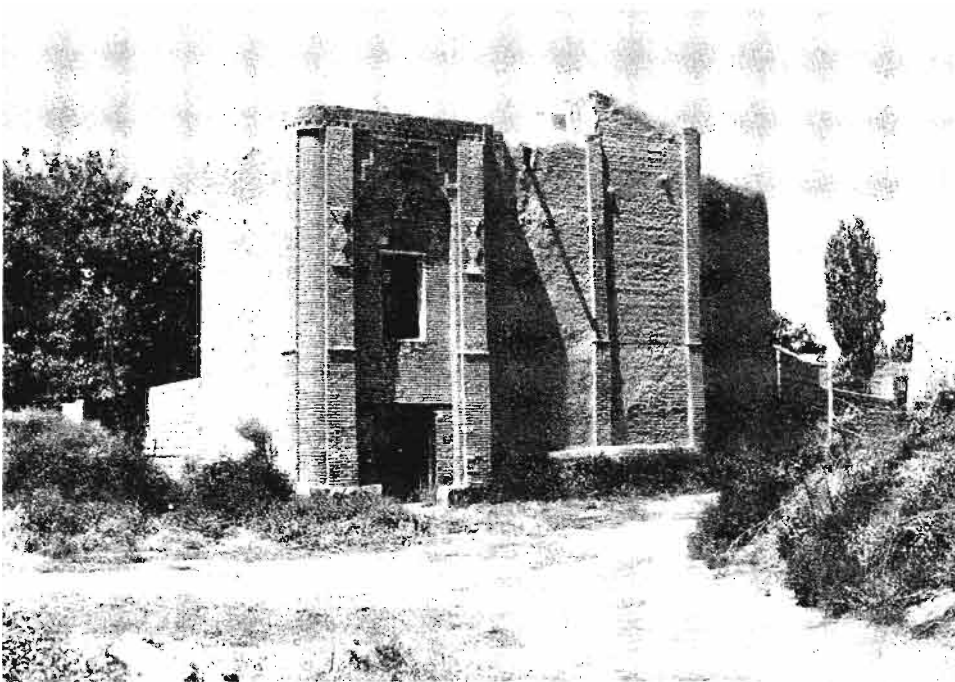




At the Assyrian Foundation meeting

House In Mushava, Urmia, Iran

This house in the Assyrian village of Mushava, Urmia, Iran, was built by the grandparents of Foundation members Flora Kingsbury, Florence Yonan and Fredrick Ashouri. Built prior to the construction of the "Boorja d'Shamasha" (Tower of the Deacon) of Mushawa in 1902, it was unusual for that period because the house was of brick construction and was several levels in height. It came through the wars and turmoil intact. These pictures were taken in 1986. In 1984 when the Kingsburys (Bob, Flora and their children Ben Ashur and Lisa May) visited Mushawa they stayed in the house for a few days. Flora, Florence and Fredrick grew up in this house, as did their mother.



House in Mushava — Front view

View from back showing courtyard





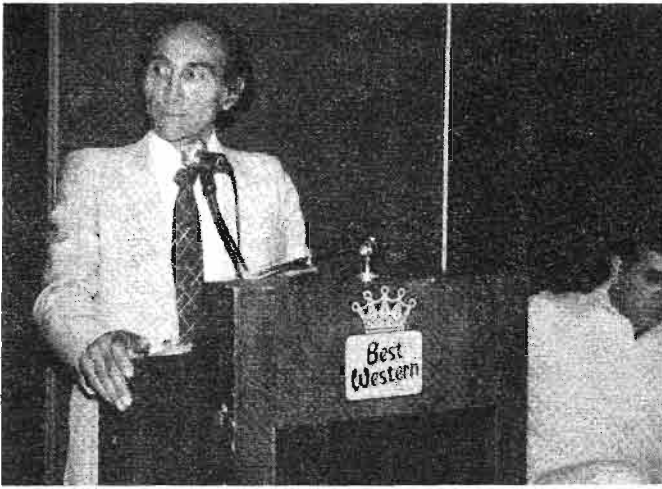
*On the left is **Professor K. P. Matveyev**, receiving a diploma of recognition in January 1988 for his book "The Land of Ancient Mesopotamia." Prof. Matveyev is an Assyrian who teaches at Moscow University. His book illustrates the continuity of the history of the Assyrian people from the days of the Assyrian Empire to the present.*

***Alice George** of San Francisco, a member of Mar Narsai parish of the Assyrian Church of the East, was elected as the Mother of the Year at a luncheon given by the Church on Mother's Day.*

The award was given to Alice in appreciation of her dedication and tireless efforts of many years to the Church. Alice is a member of the Church's Ladies Auxiliary. She is the daughter of Yonathan Hermes of Hercules, and sister of Foundation member Sargon Hermes. Alice came to San Francisco in 1980 from Baghdad. Congratulations, Alice, for your devoted work.



*Left: Archdeacon Nenos Michael;
Center: Alice George
Right: Shimshon Antar, president of Motwa*



At the Assyrian Foundation meeting

The History of the Assyrian Kingdom of Edessa (Urhai)

by Dr. Ashur Moradkhan

The Kingdom of Edessa was ruled predominantly by different powers — Greeks, Romans, Parthians — in the pre- and post-Christian era. The history of Edessa, therefore, was more one of internal affairs rather than external and political relationships of a state. In order to better understand its history it is necessary to present it in three sections, namely, geographical, historical and cultural/religious.

Geographical:

Edessa (now known as Urfa) is located in present day Turkey, just north of Syria. It was the capital of Osrhoene in the land of Bet Nahrain (Beinat Nahrain — between the rivers) and extended to the mountains of Armenia. Many famous cities were located in this region, such as Nisibis, Amadia (presently Diarbikar), Dara, Tila, Harran, etc. North to south the country extended 216 miles, east to west 287 miles. The city of Edessa is about 100 miles from present day Mosul, and 257 miles from Antioch and the Mediterranean Sea. The modern name of Edessa is Urfa, which is very close to the ancient name Urhai.

Historical:

Different nations called Edessa by different names. The Greeks and Romans called it Osrhoene or Osrhoene, Persians Zoristan, Parthians Osrohia, Armenians Asurhonis. In general, these names were attempts to combine the words Atour (Ashur) and Urhai. Though it was a pure Assyrian name it was modified by each nation, thus, losing its original identity.

To better understand how the Kingdom of Edessa came into being, it is imperative to relate and study the history of the Assyrian people prior to the establishment of this Kingdom. After Nineveh was destroyed and the fall of the Assyrian empire in 612 B.C., a nominal Kingdom of Assyria (Assyria Minor) was established in Harran (near Edessa) by survivors, and Ashur-Uballit, a junior member of the royal family, was made King in 606 B.C., and sought assistance from his Egyptian allies. The Assyrian Kingdom at Harran was far more expansive than the Kingdom of Edessa. The present day Syria was part of the territory of the Assyrian Empire, and when in 335 B.C. Alexander the Great of Macedonia conquered Asia Minor, he also divided the Assyrian territory (which included Harran) into separate regions. One was called Syria, a Greek conversion of the name Atouraiia by placing an "s" for the "t" and silencing the "A." The other part was named Osrhoene or Osrhoene. Urhai was re-named by General Seleucius after his daughter Edessa.

Little is known about the history of Edessa between

335 B.C. and 139 B.C. At around 139 B.C. the Roman Empire expanded into Asia Minor, and two powerful empires — Roman from the West, and Parthian from the East — confronted each other here with Edessa in the middle. As a result of its strategic location Edessa became well known to historians of the period. At times the Romans were dominant in this region, other times the Parthians, and for about two hundred years Edessa was relatively independent of the two powerful military empires.

From 139 B.C. to 216 A.D. the Kingdom of Edessa was ruled by a succession of thirty Kings, as follows:

Urhai Bar Shinu	139 B.C. — 127 B.C.
Abdai Bar Maldour	127 B.C. — 120 B.C.
Parhad Bar Pakour	120 B.C. — 115 B.C.
Pakour I Bar Pethedshed	115 B.C. — 112 B.C.
Pakour II Bar Pakour	112 B.C. — 92 B.C.
Abgar Bar Abgara Paka	92 B.C. — 90 B.C.
Manu I	A few months
Abgar II Bar Abgara Paka	90 B.C. — 69 B.C.
Manu Bar Eshluma	69 B.C. — 34 B.C.
Pakour III	34 B.C. — 30 B.C.
Abgar III	30 B.C. — 26 B.C.
Abgar d'Sulaka	26 B.C. — 23 B.C.
Manu III	23 B.C. — 18 B.C.
Manu IV	18 B.C. — 13 B.C.
Abgar V Oukama	13 B.C. — 50 A.D.
Manu VI Bar Abgar	50 A.D. — 56 A.D.
Manu VII Bar Abgar	65 A.D. — 70 A.D.
Abgar VI Bar Manu	70 A.D. — 90 A.D.
Abgar VII Bar Azad	108 A.D. — 115 A.D.
Parkad Katup I	115 A.D. — 120 A.D.
Parkad Katup II	A few months
Manu VIII Bar Azad	121 A.D. — 138 A.D.
Manu IX Bar Manu	138 A.D. — 162 A.D.
Beil Bar Zakur	162 A.D. — 164 A.D.
Manu Bar Manu	164 A.D. — 176 A.D.
Abgar VIII Bar Manu	176 A.D. — 213 A.D.
Manu XI Bar Abgar	213 A.D. — 226 A.D.
Abgar IX Bar Manu	226 A.D. — 243 A.D.

Two other Kings, named Mazur and Wad'el, also reigned, possibly between 90-108 A.D., but the exact dates are unknown. The fall of the Kingdom of Edessa occurred when Abgar IX was taken as a prisoner to Rome by a Roman general. Abgar V, who reigned from 13 B.C. to 50 A.D., made Edessa prominent in history by his correspondence with Jesus and accepting Christianity as his nation's religion — the first nation to do so. Edessa then became a center of Christianity and from there Christianity spread throughout the East.

Although the city was named Edessa by a Greek



general, the Assyrian-Aramaic speaking inhabitants referred to it as *Urhai*. The British historian F. Crawford Burkitt in his book "Early Eastern Christianity," says that 'Urhai is a name of uncertain meaning.' However, the word *Urhai* can be analyzed and shown to be a pure Assyrian name with two components. "Ur" signifies place or city, "hai" means life, therefore "Urhai" means "city of life." There are other Assyrian words for places which use a similar combination of two components. For example "Urmia" — "Ur" a place, "mia" water, literally a "place of water" (located on Lake Urmia in Iran). Similarly "Urishlim" (Jerusalem), "Ur" and "Shlim" (peace), means place or "city of peace." "Urnina," "Ur" city or place, and "nina" (goddess), "city of the goddess Nina." Therefore, it was a common Assyrian practice to combine a word with "Ur" to name a place.

Burkitt also says that the Kings of Edessa "appear to have had Arab blood in their veins." He says that the names of Kings of Edessa are those that "are almost certainly of Arab origin, like Maz'ur and Wa'el, and probably this is the case also with Abgar and Ma'nu." As we did previously, we can analyze these names and show that they are pure Assyrian names. For example, the name "Abgar" is a combination of two words, Ab-gar. "Ab" or "Av" is from the Assyrian word "Aba" or "Ava" which means "father," "gar" comes from "gura" which means "great." Thus, Abgar means "great father." In the early Christian era the head of the church was called Abgar or Avgar. The Greeks took the name Abgar and substituted the words "pater" (father) and "arka" (great) to arrive at patriarch. Similarly, the name "Wa'el should be "Wad'el" from the Assyrian words "wad" (promise) and "el" (God) to become "Promise of God."

The claim by Burkitt and other western writers in modern times that there was Arab blood in the veins of the Kings of Edessa is a gross error due to a mistranslation and misinterpretation on the part of these writers of the word "Arab." During the time of the Assyrian Empire, when the Assyrians conquered an area or city, they would establish a governor for the area who was either an Assyrian or someone who was already a leader in the local population. The Assyrians named these conquered Kings who were retained as governors and the people under their control as "Urabayi," with an "ei" instead of "alap" as the first letter in Assyrian *ܘܪܒܝܝ* and not *ܘܪܒܝ*; in Arabic with an "ein" instead of "Aleef" as the first letter, thus *عرب* and not *أرب* is the word used to refer to these people. The practice of using leaders from the local population as governors was also used by Greeks, Romans, Persians and Parthians during the reigns of their empires. They chose Assyrians to be their governors in this region because of their experience in such matters. The people in the northern region of Mesopotamia, which includes Edessa, Nisibis, and other cit-

ies, were referred to as "Urabayi," with an "ei" "ein" spelling. The people in the southern region became "Arabs," with an "alap" or "Aleef" spelling, centuries later. The map on the subsequent page, drawn by knowledgeable people of today, shows the southern region as Arabaya, spelled in Arabic with an "Aleef." Therefore, one can see the cause of the error by Burkitt and others which has caused considerable confusion.

Cultural — Religious

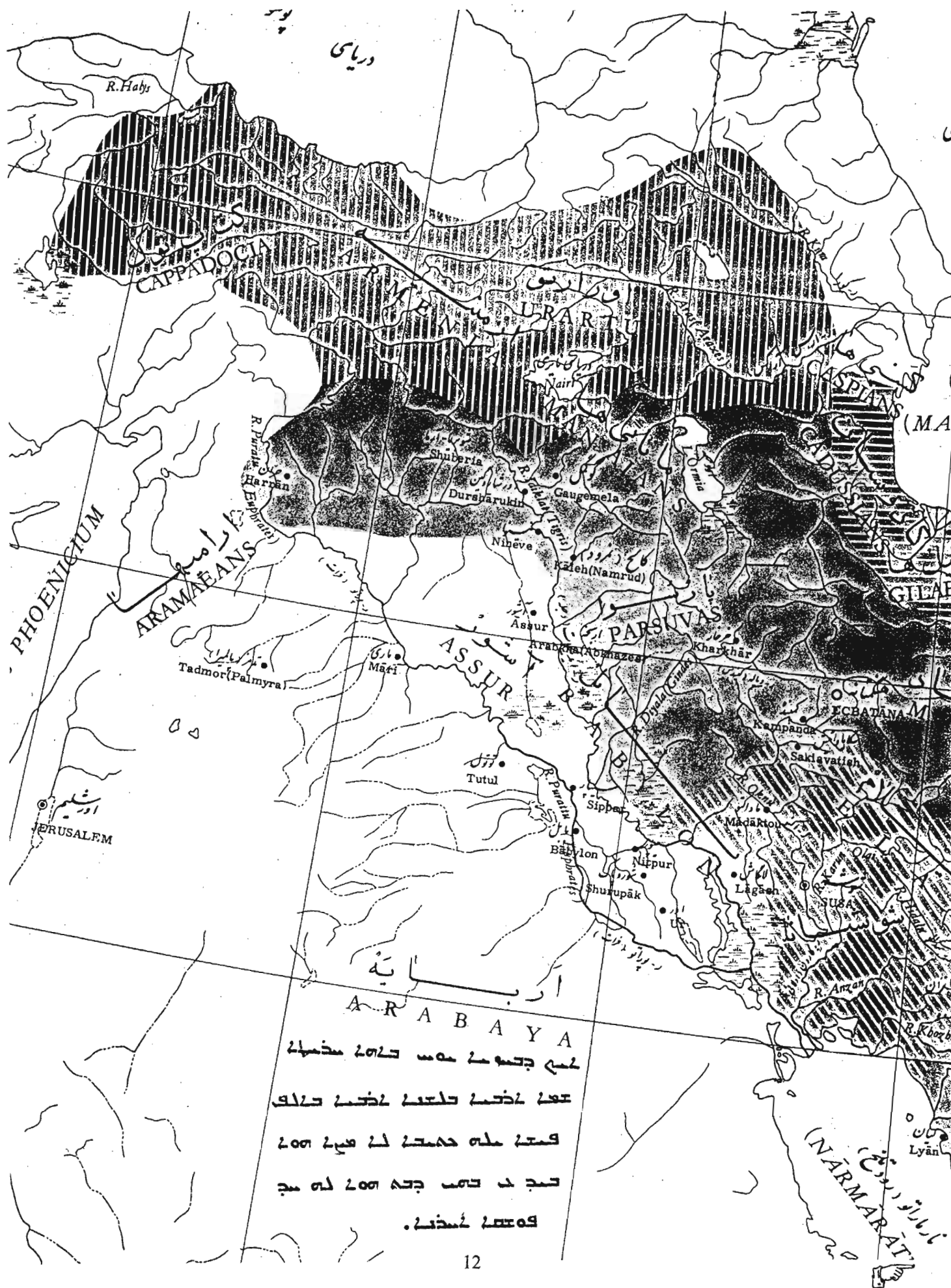
King Abgar V sent three emissaries — Mariyab, Shamshagram and the scribe Hannan — to Palestine to meet with Sabinus, the Roman governor of the region. While in Jerusalem they heard about a man named Jesus "Eshu" who was healing the sick. Upon returning to Edessa they reported their findings to King Abgar. At this time Abgar was suffering from leprosy. Abgar would have personally gone to Jerusalem to be healed by Jesus but he feared for his safety had he entered the Roman territory. Therefore, he sent a special envoy, Hannan, with a letter declaring his belief in Jesus as God or the Son of God. He then writes Jesus to come and stay in Edessa, to heal him and to preach the new faith to his people. Hannan met with Jesus and delivered King Abgar's letter to him. Jesus replied, "Blessed are thou who didst believe in me not having seen me . . . I must first complete here all for which I was sent and after thus completing it be taken up to him who sent me, and when I have been taken up, I will send to you one of my disciples to heal your suffering, and give life to you and those with you."

After the Lord's Passion and Ascension, His promise was fulfilled by the Apostles, when Mar Toma (St. Thomas) sent Mar Addai, one of the seventy-two elect, on a missionary assignment to Edessa. Furthermore, that for his acceptance of Jesus as the Savior Edessa would be a blessed city. While in Jerusalem, Hannan, according to the Doctrine of Addai, painted a portrait of Jesus in supernatural qualities to which King Abgar gave a place of honor in his palace.

Mar Addai met with King Abgar, cured him of his disease, baptized him and all his subjects. This was the beginning of Christianity among the Assyrians, and it spread throughout the East by Assyrian missionaries. The first Christian church was established in Edessa and became the first Assyrian church. Eventually, missionaries from the church reached India, China, Japan, etc., and carried the message of Christianity to those lands.

As a general rule, Christianity had a fair toleration in Parthia. Hence it spread rapidly and after only a century and a quarter (in 225 A.D.) the chronicler could already enumerate more than twenty bishops. Before the end of the Parthian rule the Assyrian church was well established and the scriptures were available to the people. Between Tatian (compiler of





The Kingdom of Edessa

the first harmony of the four gospels — the Diatessaron) and Rabula there are decades when the Assyrian church in Edessa had bishops, priests and deacons. From the Diatessaron to the Peshitta the Assyriac scripture was formulated for all generations. Of the truly memorable names that stand out of those dim beginnings, we hear of Bardaisan and Tatian in the ante-Nicene period. Tatian was born in Assyria. Many other theologians and philosophers became famous for their achievements during this period. One of these was Mar Aprim, who founded the school in Edessa around 363-364 A.D. after the school of Nisibis was closed by the Persians. The school of Edessa became prominent in the fields of theology and medicine, and even established a hospital.

The following is a list of the bishops of Edessa during this era:

- | | |
|---------------------|---------------------|
| Mar Addai | Mar Tardat |
| Mar Aggai | Mar Busnei |
| Mar Izani | Mar Shlola |
| Mar Hostaps | Mar Guria |
| Mar Akai | Mar Qona |
| Mar Palut | Mar Saad |
| Mar Abshlama | Mar Aitalaha |
| Mar Barsamya | Mar Barkas |

The coming of Christianity had given to the old Assyrian stock a focus, on which they could unite their old national feeling, and which could arouse in their people a sense of unity and purpose.

Thank You For Your Contributions

Education

- Donald J. Lazar, San Carlos, CA \$35.00
- Arshak Karoukian, San Francisco, CA 30.00

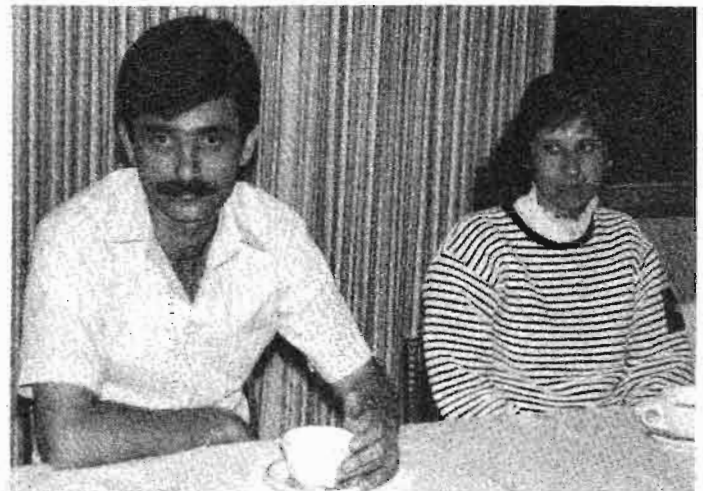
Nineveh

- Joseph Kallu, Monterey, CA \$15.00
- Abram L. George, Modesto, CA 15.00
- Melanie S. George, Modesto, CA 15.00
- Rachel Yohanan, Turlock, CA 30.00
- Donald J. Lazar, San Carlos, CA 15.00
- Narsai David, Berkeley, CA 15.00
- Ashur Sargon, Morton Grove, IL 70.00
- George Farhad, San Jose, CA 25.00
- George H. Joseph, El Sobrante, CA 15.00
- Nathan Isaac, Chicago, IL 15.00
- Vladimir Lazari, No. Hollywood, CA 15.00
- Nicholas Yonan, Turlock, CA 15.00
- Michael Younan, San Jose, CA 20.00
- John M. Gevargis, Simsbury, CT 15.00
- Claire M. Zia, San Francisco, CA 15.00
- Julius Z. Yadegar, Golden, CO 15.00
- Rose Riskalla, Palmer, MA 15.00
- Basil Pius, Miles City, MO 15.00
- Yonathan Hermes, Hercules, CA 20.00
- Dr. William Ramsini, Gahanna, OH 15.00
- Al Sarhad, San Rafael, CA 15.00
- Ninos J. David, Daly City, CA 50.00
- Waltin M. William, Chicago, IL 15.00



At the Assyrian Foundation meeting





At the Assyrian Foundation meeting



HERE AND THERE

MOSCOW

On June 5, 1988, religious representatives from more than 100 countries, including Greek Orthodox leaders, an Assyrian Church of the East delegation, and a high-ranking delegation from the Vatican, crowded into the Russian Orthodox Patriarchal Cathedral of the Epiphany in Moscow to begin a year-long celebration of the 1,000th anniversary of Christianity in Russia. The celebration was launched with a special liturgy by Moscow's Patriarch Pimen, and a wreath-laying ceremony at the Tomb of the Unknown Soldier near the Kremlin.

Christianity was introduced by Prince Vladimir in Kieran Rus — the ancient name of what is now the Soviet Republic of Ukraine.

His Holiness Mar Dinkha IV, Patriarch of the Assyrian Church of the East, who attended the celebration, returned to the United States after a stay of two weeks in the Soviet Union. He visited Moscow, Leningrad and other localities. At a reception held in Moscow, the Patriarch also met Andre Gromyko who was President of the Soviet Union. Mar Dinkha also met with His Holiness Shenouda, Patriarch of the eight million Copts of Egypt, where they discussed the misunderstanding between the Assyrian and the Coptic church and their denominational differences. Mar Dinkha was invited by Patriarch Shenouda to visit Egypt.

CHICAGO

On April 17, 1988, Ashurbanipal Library, Chicago, was officially opened to the public. It is now an operating lending institution serving the Chicago area. The goal is to collect and preserve books, magazines, manuscripts, newspapers and periodicals pertaining to the Assyrian language, culture and history. The material which has so far been collected or donated is arranged and shelved by author and subject matter at the premises of the Assyrian Universal Alliance Foundation.

Homer Ashurian, a learned Assyrian scholar, was appointed curator of the Ashurbanipal Library. Should you desire to donate any material on Assyrians, the address is as follows:

*The Ashurbanipal Library
7055 N. Clark St.
Chicago, IL 60626*



About 500 religious representatives from around the world crowd into a Moscow cathedral Sunday. The Associated Press carried this picture worldwide showing Mar Dinkha IV, Patriarch of the Assyrian Church of the East, in the center of the front row.

SAN FRANCISCO

A bronze statue of the famous Assyrian king and scholar Ashurbanipal was unveiled in San Francisco on May 29, 1988. The 1500 pound monument was placed in front of an entrance to the main city library of San Francisco, a fitting location for the man who established the world's first library. This monument was presented to the city of San Francisco by the Assyrian Foundation for the Arts on behalf of the Assyrian people. Narsai David, the president of the Foundation for the Arts, is well known in the San Francisco Bay Area as a radio and television personality because of his programs on food and cooking. The sculptor of the statue is an Assyrian, Fred Farhad.

The Assyrian Foundation of America was one of the contributors to the statue, along with personal contributions from several members. The statue shows one of our ancient Assyrian forebears holding in one hand a clay tablet symbolizing the advanced literary state the Assyrians achieved and in the other hand holding a lion cub, symbolizing the power of a great king.



BERKELEY

The Department of Mathematics, University of California, Berkeley, sponsored a conference on Derivations and Automatic Continuity during the period July 6-22, 1988. Among the mathematicians participating in this conference was an Assyrian from Canada, Dr. Fereidoun Ghahramani. Born in 1947 in Urmia, Iran (in the village of D'zataka), Dr. Fereidoun received his Ph.D. in mathematics from the University of Edinburgh, Scotland, in 1978. At present he is a professor in the Department of Mathematics at the University of Manitoba, Winnipeg, Manitoba, Canada. Dr. Fereidoun's wife is named Hilda and they have a son, Frederick, and a daughter, Melody. During the conference Dr. Fereidoun and his family stayed with his aunt, Zhenia Aivaz, in Novato, CA.



Century 21

MLS

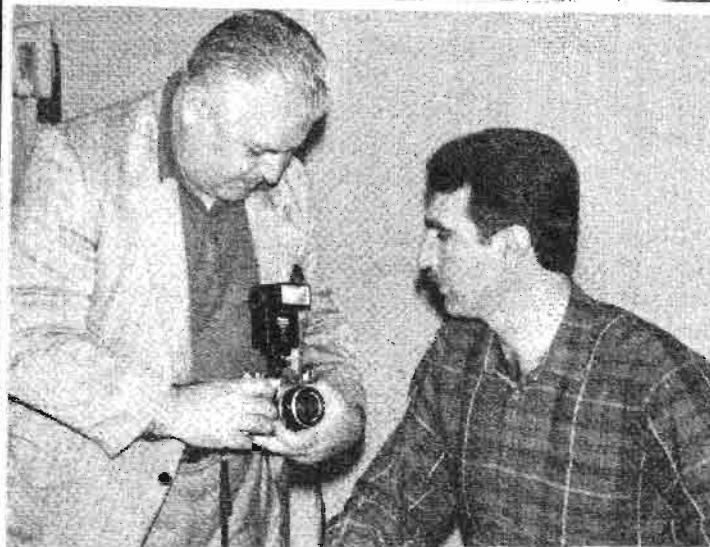
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At the Assyrian Foundation meeting



WEDDING BELLS RANG FOR

Rita S. Jacob of Chicago and Raman Y. Baaba of El Sobrante, California were married on June 11, 1988. The marriage ceremony was held at the Grace Cathedral, San Francisco, and was performed by Cannon Marc Lee.

The reception, hosted by Youel and Alice Baaba, was held at Stanford Court Hotel in San Francisco. The groom's men were Charles Brook, Stewart Rathe, Murray Wilson, and Craig Wilson. The best man was Erik Poole. The bridesmaids were Sargina Gray, Najwa Pera, Dina Jacob and Laura Rathe. The maid of honor was Melinda.

At the dinner party, two orchestras entertained the guests — Pete Demonte Orchestra provided the American music and Walter Aziz and his band provided the Assyrian music.

The bride's parents, Sam and Ruwaida of Chicago and the immediate family attended the wedding. Many relatives and friends came from all over California and the United States. The bride and groom honeymooned in Jamaica. After their honeymoon, they settled in Modesto, California.



Youel A. Baaba family, left to right: Alice, Sargina Gray, Raman and Youel



Raman and Rita



Left to right: Sam Jacob, Ruwaida Jacob, the bride Rita Jacob, Alice Baaba, Youel Baaba

WEDDING BELLS RANG FOR

Margaret Natali, daughter of Esho and Khami Natali of Chicago, Illinois, was married on June 24, 1988, to Johnny Badal at Mar Giwargis Assyrian Church of the East in Chicago. Johnny is the son of Yusif and Basse Badal, also of Chicago. A dinner reception followed, attended by well over 550 relatives and friends of the couple.



GOLDEN ANNIVERSARY

Nicholas and Lily Yonan of Turlock, Calif., recently celebrated their 50th wedding anniversary. A surprise party was given them by their children, Sargon, Alice, Shamiran, Ellen and Carolyn, all of Turlock. The former Lily Sarkis met her future husband in high school and they were married on June 5, 1938 in Baghdad, Iraq. In 1962 the Yonans emigrated to the United States and settled in Chicago, then moved to Turlock in 1979. The Yonans were surprised to receive a congratulatory card from President and Nancy Reagan, and a letter from State Senator Dan McCorquodale. The Assyrian Foundation of America and *Nineveh* magazine extend their congratulations to Nicholas and Lily Yonan.



At the Assyrian Foundation meeting



THOUGHTS TO LIVE BY

God Helps Those Who Help Themselves!

by *Abram L. George*

One summer of long ago, in the middle of one of our town's weed and debris covered lots, there stood a mighty and tall sunflower with its face big as a full moon and tightly packed with big seeds. Whenever I strolled by the place, I always stopped to survey the lone flower with awe and wonder: How in the world did it ever germinate, shoot up, grow, bloom, and yield crop amidst such a hostile environment?

This wondrous sight of nature never failed in causing my mind to dwell upon our human condition. Our environment is ever littered with hate, violence, and crime in manifold forms. Do we have any kind of chance in surviving, growing, filling our potential, and attaining our God-designed moral stature? When I consider our human nature with its endowments, possibilities, and resources, I'm moved to respond, "Yes." By putting our intellect to work, we'll be able to think and understand; by subjugating our sickly passions and cultivating our desirable ones, we'll be able to improve ourselves; and by adopting for ourselves beneficial attitudes and habits and manners that are conducive to successful living, we'll be able to live in harmony with ourselves, our neighbors, and our God.

If we were to develop and cultivate ourselves according to Heaven's Blue Print as imprinted upon our nature by the Divine Hand, we'd become full and fulfilled human beings, living with health, love, joy, faith, hope, understanding, and productivity. And then we'd qualify to become partakers of the bounty of the earth and blessings of Paradise for we shall have become permanent members of the family of our Father in Heaven.

BOOKS

Samuel Guliana, a deacon of St. Ephraim Assyrian Catholic Church of Chicago, recently published a book in Assyrian titled "History of Mesopotamia." The 1202 page book is monumental in scope, covering all aspects of Assyrian history beginning with 5000 B.C. and concluding with the year 1979 A.D. The book contains detailed accounts of the Turkish, Persian and Kurdish wars with Assyrians, as well as the schism of the Assyrian Church of the East in the late 16th century. The cost of the book is \$40.00 and you may call (312) 728-8120 for further information.



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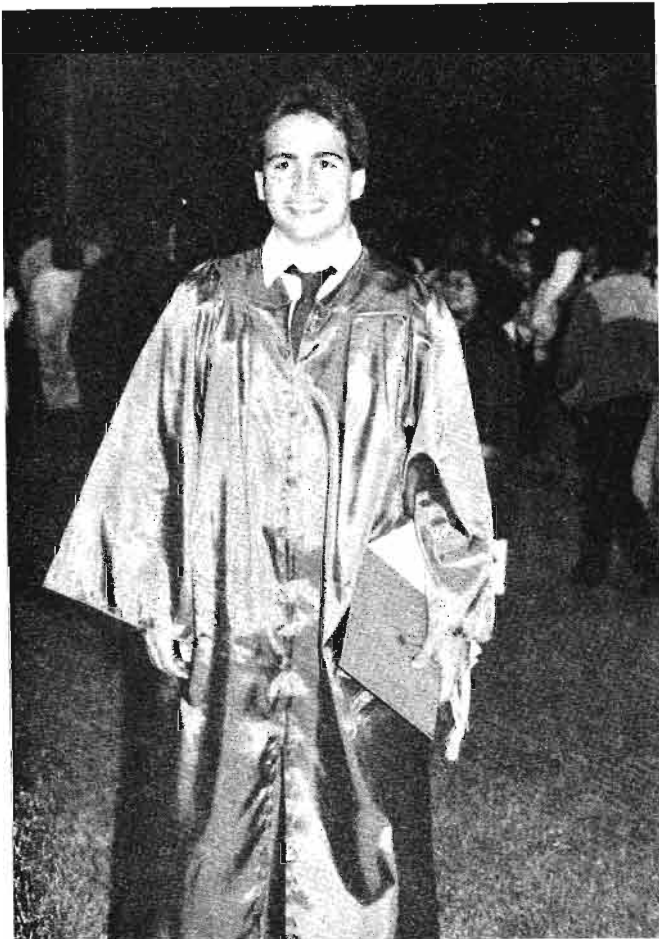


CONGRATULATIONS

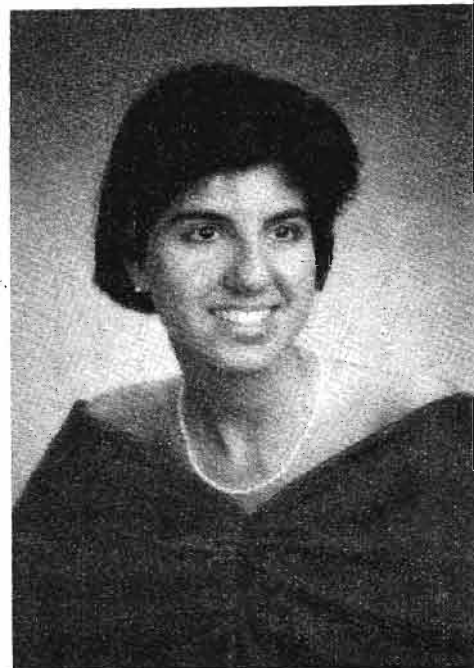
Frances Yonan, daughter of Foundation members Charles and Florence Yonan of Pleasanton, Calif., graduated in June, 1988, from the University of California, Los Angeles, with a Bachelor of Arts degree in Psychology and Communication Studies. At her graduation she received an honor award for her excellent academic achievement and community involvement. Frances was selected as the UCLA Chancellor's Marshal for 1988. She also served for one year as vice-president of the Student Alumni Association and executive director of the UCLA Senior Class Cabinet. We applaud Frances for her outstanding scholastic and extracurricular achievements.



Joshua Jacob, son of Foundation members Martin and Gail Jacob of Sonoma, Calif., graduated from Sonoma High School in June, 1988. Joshua is presently attending San Francisco State University majoring in Communications-Broadcasting.



Nina Jane Shabbas, daughter of Hamlet and Jane Shabbas who now reside in San Francisco, Calif., graduated from Pinole High School in June, 1988. Nina Jane is attending San Francisco State University. She is the niece of the editor of *Nineveh*.



CONGRATULATIONS

Ben Ashour Kingsbury, son of Foundation members Bob and Flora Kingsbury of Alamo, Calif., graduated from Monte Vista High School, Danville, in June, 1988. Ben Ashour is presently attending Long Beach State University, Long Beach, Calif., majoring in Computer Engineering.

Lisa May Kingsbury, daughter of Foundation members Bob and Flora Kingsbury of Alamo, Calif., graduated from Monte Vista High School, Danville, in June, 1988. Lisa May is presently attending the University of California, Riverside, majoring in Business Administration.

(Editor's Note: Ben Ashour and Lisa May are twins.)



The Kingsbury family, left to right: Flora, Ben Ashur, Lisa May and Bob. Ben Ashur and Lisa May are the grandchildren of Babajan Ashouri of Mushawa (presently Pleasanton, CA) and Kingsbury of Creswell, OR



*On the left is the famous Soviet historian **Lev Gumilev**, on the right **Professor K. P. Matveyev** (an Assyrian). At this meeting, Mr. Gumilev discussed his publication of the translation of the **Assyrian Epic of Gilgamesh** which was done together with **Juana Davidshvili** (**Yonia Bet-Sargis**). Ms. Davidshvili is the famous Assyrian faith healer, artist and poet who lives in Moscow.*



At the Assyrian Foundation picnic

IN MEMORIUM

The Assyrian Foundation extends its profound sorrow and deepest sympathy to the families of the following:

Hanna P. Kollo

Hanna P. Kollo passed away on June 8, 1988. Hanna was born in Mangesh, Iraq on May 14, 1932. He attended grammar school in his home town of Mangesh and later on moved to the city of Kirkuk where his older brother, Odisho, was residing. He completed his high school education in this city and was selected by the government and sent to England to study on a scholarship. In 1953 he attended the University of London for one year and later transferred to Manchester University where he obtained a B.S. in Structural Engineering.

In 1958, having completed his education, he returned to Baghdad where he was drafted by the government into the army for a period of 18 months. After his basic training, he was made an officer in the army. Later on, he worked for the government in the capacity of an engineer.

In 1963 Hanna was selected again by the government to be sent to the United States for higher education. At this time, in January of 1963, he married his cousin, Sabiha, and immediately flew to the United States. He attended the University of California at Berkeley where in 1965 he obtained an M.S. degree in City Planning. After graduation, Hanna and his wife decided to remain in the United States and he obtained employment with the Metropolitan Transport Commission. Hanna's hobbies included reading Assyrian/Chaldean literature, listening to music and gardening.

Hanna and Sabiha have two children, a son named Bani and a daughter named Maha. Both of them attend college in Sacramento.

The funeral service at St. Joseph Catholic Church in Pinole was conducted by His Grace Mar Abraham, Bishop of Detroit and Father Francis from Turlock, California, Father Youshia from San Jose, and Father Patty, Bishop of St. Joseph Church in Pinole. It was a very impressive and moving service conducted in the Aramaic language, the language which Christ spoke and Hanna loved very dearly. After the service, Hanna's body was interred at Hilltop Cemetery. Youel Baaba delivered the eulogy at the cemetery. Hanna was a member of the Assyrian Foundation of America for many years.

Hanna leaves behind three sisters in Iraq, Mariam, Shmoni, and Wardia and a brother, Odisho. Besides his immediate family, Hanna leaves behind numerous relatives and friends who have come over the years to love and appreciate him. He was a loving husband, kind father, sincere friend and, above all, a very decent human being. Those of us who had the pleasure to know Hanna will truly miss him.

Editor's Note: The above was submitted by Youel Baaba.



Father Francis Daoud

Father Francis Daoud, priest of St. Thomas Assyrian Chaldean Church, Turlock, CA, passed away on June 13, 1988, at the age of 55. Born in 1932 in Araden, Iraq, he entered the Patriarchal Chaldean Seminary in Mosul in 1945. Ordained a priest in his home village in August, 1955, Father Francis served a number of Assyrian villages in the Diocese of Amadiya until 1975 when he was appointed to St. Mary's Church in Baya, Baghdad. In 1979 he came to the United States and started a Chaldean mission in the San Francisco Bay Area. Two years later he was assigned to St. Thomas Assyrian Chaldean Church in Turlock.

Father Francis was a man of many good attributes, a pleasant personality, loved by his parishioners, and those who met him. Recitation of the Rosary was held at his own church in Turlock, and the interment was in Baghdad, Iraq, on June 19, 1988.

Father Francis is survived by two brothers, Shabo and Marogi; and a sister, Nona, all of Iraq.



Shamiram Jacob

Shamiram Jacob, devoted wife of William Jacob, passed away on August 3, 1988, in Santa Ana, Calif., at the age of 52. She was born in 1936 in Baghdad, Iraq to Nanajan and Babajan Neesan. In April, 1956, at the age of twenty, she was married to William Jacob. Two daughters and two sons (twins) were born into the family unit.

In 1963 William's job took him to Sudan and Lagos, and therefore the whole family moved there until 1973 when they emigrated to the United States and settled in Santa Ana.

Shamiram was a devoted wife and a caring mother. Besides being a kind-hearted person, her gentle and delightful nature gained her the admiration of those she met. The many pleasant memories of her will long be cherished by her family who respected and loved her dearly, as well as all those who knew her.

The memorial service was officiated by Rev. Barkho Bet-Daoud of St. Mary's Assyrian Church of the East in North Hollywood.

Shamiram is survived by her husband, William; two sons, Peter and Paul; two daughters, Dina and Edaina; mother Nanajan (Baghdad, Iraq); five brothers, Sami (Hercules, CA), Pnuel and Sargon (Baghdad), Richard and Robert (Richmond, CA); three sisters, Khatoon (Chicago, IL), Margaret (Richmond, CA) and Berlante (Beirut, Lebanon). The untimely loss of Shamiram was deeply mourned by everyone.

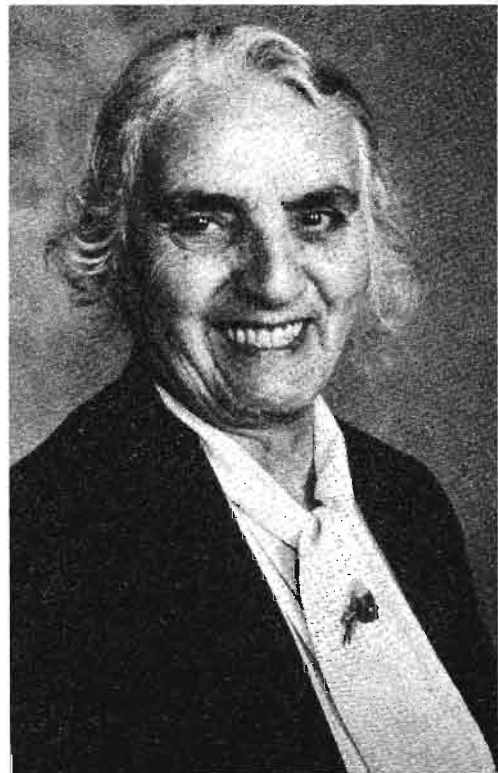


Lida Tamraz

Lida Tamraz, beloved mother of Foundation member Anna Tamraz, and the late Youra Tamraz, passed away on August 27, 1988, in San Francisco, Calif., at the age of 80. She was born in 1908 in Urmia, Iran, to Murassa and Moushi. Lida came to the United States in 1978 from Iran and settled in San Francisco with her daughter, Anna. She was a devoted member of the Assyrian Church of the East, a devout Christian who never missed attending church. A quiet person with a gentle nature, Lida was a highly devoted mother who was respected by her family and many friends. She enjoyed reading Assyrian books and the Bible as well as Russian literature in Russian. Lida was preceded in death by her loving son, Youra Tamraz, who passed away three years ago.

A memorial service, officiated by Archdeacon Nenos Michael and Rev. Fr. Samuel Dinkha, was held on August 29, 1988 at Mar Narsai parish, Assyrian Church of the East.

Lida is survived by her daughter Anna Tamraz (San Francisco); granddaughter, Anne Marie Tamraz (Los Angeles). Lida was not only a mother but a true friend to her daughter Anna and will be remembered with deep love.



Samuel Zia

Samuel Zia passed away on May 4, 1988, in San Francisco, Calif. He would have been 82 years of age on May 15, 1988. He was born in Matta in Bas on May 15, 1906, to Rabbi Zaya Yoseph and Murasa Kishto. One of his uncles was a minister, Kasha Daniel; another was a physician, Dr. Youel Yoseph, who had studied medicine in the United States. Rabbi Yoseph and Murasa had 7 children, 4 of whom survived: Samuel, Kaiser, Bismat, and Asnat.

In 1924, Samuel Zia left Baghdad and went to France to stay with his cousin General Agha Petros in the Chateau D'Novital. Later, his wife Sultey, his brother Kaiser, and his mother-in-law and sister-in-law joined him at the Chateau.

In 1926, he received an affidavit from his cousin Khorma Ablahat, who was married to Reverend Haido Ablahat, and immigrated to Chicago, Illinois, in the United States. The rest of the family left France in November, 1928, to join him in Chicago.

Although these were difficult times — the Depression Years — Samuel and his brother Kaiser, along with other Assyrian immigrants, managed to find jobs and make homes for their families. They joined Assyrian Churches and became active in the growing Assyrian Community. In the early 1930's Samuel, Kaiser, and fellow Assyrians formed a club which they named: "Assyrian Highlanders Club." The club sponsored dinners, baked Kadeh, gave plays, etc. Two of their outstanding plays, in full costume with music and singers, were "John The Baptist" and "Shamiran." Because of their fine voices, Samuel and his brother Kaiser were asked to play the parts of singers for both plays. The proceeds from these plays were used to benefit needy Assyrians. In the years that followed, at many an Assyrian social, Samuel and his brother Kaiser would be asked to sing some of the many Assyrian songs they knew.

In the 1940's and '50's, Samuel and his family helped many of their relatives to immigrate to the United States and find employment.

In 1967, Samuel Zia and his family moved to a new home in Modesto, Calif. Two years later, the home was sold and another one purchased in San Francisco, a block away from the Mar Narsai Church. Samuel loved Mar Narsai Church, and all its members, very much. Each Sunday, he looked forward to attending services, until his death on May 4, 1988. He is survived by his wife Sultey, their daughters Florence and Clare; three granddaughters Anne, Elizabeth, and Mary; his brother Kaiser and sister Bismat; plus four nephews and one niece; and his many relatives, all of whom he loved very much.

Editor's note: Submitted by Clare Zia.



Aghajan S. Yosep

Aghajan Yosep passed away on Sept. 28, 1988, in Sydney, Australia at the age of 93. Born in Chamakeye, Urmia, Iran in 1895 to Sarah and Shaban, Aghajan was among the thousands of Assyrians who escaped the ravages of World War I during the exodus of Assyrians from Urmia in 1918. He then lived in Baghdad until 1954 when the family moved to Kirkuk until 1971. At that time they emigrated to Australia. Aghajan married Catherine Elia in Baghdad in 1923. During his lifetime in Iraq he worked as an electrician. He was a faithful member of the Assyrian Church of the East. Aghajan was a gentle and kind-hearted person who had numerous friends and was well loved and respected by all.

The funeral service was held at the Assyrian Church of the East in Sydney on Oct. 5. Survivors include his wife of 65 years, Catherine (Sydney, Australia); three sons, Henry, Andrew (Sydney, Australia), and Victor (Modesto, Calif.); four daughters, Victoria (Hercules, Calif.), Alice and Gladys (Australia), and Agnes (Baghdad); twenty-two grandchildren and fourteen great grandchildren. He leaves behind many pleasant memories in his very large family, most of whom were present when he passed away.





At the Assyrian Foundation picnic

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تلفن ۲۲۱۳-۵۴۸ (۴۱۵) علی میرزایی



At the Assyrian Foundation picnic

بِهِ زَوْجًا يُولِيهِ 16 تَمَّعَهُ 1988

عَبْدًا مَوْجِبًا عَلَيْهِ :

لَمْ يَجْعَلْ تَدْلُفَ بِنْتِ طَبِيبٍ يُولِيهِ
عَدُوًّا يَوْمَ عَلَا نَبِيُّ مَدِينَةٍ هَذَا طَبِيبٌ
بِنْتِ مَدِينَةٍ .

مَوْلَى مَدِينَةٍ يُولِيهِ يَجْعَلُ مَوْلَاهُ مَدِينَةً
تَمَّعًا نَحْنُ . قَبْلَهُ يُولِيهِ مَدِينَةٍ مَدِينَةٍ
تَلْفِظُ لَمْ يُولِيهِ . لَمْ يَجْعَلْ بِنْتِ طَبِيبٍ
يَجْعَلُ مَوْلَى يُولِيهِ دَخَلَ دُونَهُ . تَمَّعًا مَدِينَةٍ
لَمْ يَجْعَلْ مَوْلَى مَدِينَةٍ مَوْلَى مَدِينَةٍ .

يَجْعَلُ لَمْ يُولِيهِ لِيَوْمِ دَخَلَ دُونَهُ : مَوْلَى
لَمْ يَجْعَلْ مَدِينَةٍ مَوْلَى مَدِينَةٍ يُولِيهِ
مَدِينَةٍ . مَدِينَةٍ لَمْ يَجْعَلْ . لَمْ يَجْعَلْ
يُولِيهِ مَدِينَةٍ "بِنْتِ طَبِيبٍ" يَجْعَلُ "عَدُوًّا
مَدِينَةٍ يَجْعَلُ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ .

لَمْ يَجْعَلْ مَوْلَى يَجْعَلُ مَدِينَةٍ :

تَلْفِظُ يَجْعَلُ مَدِينَةٍ :

لَمْ يَجْعَلْ مَوْلَى : لَمْ يَجْعَلُ .

يَجْعَلُ مَوْلَى مَدِينَةٍ :

لَمْ يَجْعَلْ مَوْلَى مَدِينَةٍ :

مَوْلَى مَدِينَةٍ مَدِينَةٍ .

لَمْ يَجْعَلْ مَوْلَى :

تَلْفِظُ مَدِينَةٍ : مَدِينَةٍ مَدِينَةٍ :

مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ .

حَدَّثَنَا مُحَمَّدٌ تَلْفِظُ مَدِينَةٍ :

تَلْفِظُ مَدِينَةٍ مَدِينَةٍ
هَذَا مَوْلَى مَدِينَةٍ .

مَوْلَى مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ :

مَوْلَى مَدِينَةٍ مَدِينَةٍ :

مَوْلَى مَدِينَةٍ : لَمْ يَجْعَلْ مَدِينَةٍ .

لَمْ يَجْعَلْ مَوْلَى مَدِينَةٍ :

مَوْلَى مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ :

مَوْلَى مَدِينَةٍ مَدِينَةٍ .

مَوْلَى : لَمْ يَجْعَلْ مَدِينَةٍ مَدِينَةٍ :

مَوْلَى مَدِينَةٍ مَدِينَةٍ :

مَوْلَى مَدِينَةٍ مَدِينَةٍ .

مَوْلَى مَدِينَةٍ . عَدُوًّا يَوْمَ عَلَا مَدِينَةٍ مَدِينَةٍ

بِنْتِ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ

دَخَلَ مَدِينَةٍ .

تَلْفِظُ يَجْعَلُ مَدِينَةٍ .

مَوْلَى : مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ يَجْعَلُ مَدِينَةٍ

مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ . لَمْ يَجْعَلْ

مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ

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مَدِينَةٍ . مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ

مَدِينَةٍ . مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ

مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ مَدِينَةٍ

لَمْ .

مجموعه "جملہ لغت" پر کتب جمعہ علیہ ذمہ

- | | |
|------------------------|------------------------|
| تجلیہ اہمیتوں، تلوذیب: | تجلیہ اہمیتوں، تلوذیب: |
| مجموعہ، ڈڈ، حجہ قیہ: | مجموعہ، ڈڈ، حجہ قیہ: |
| قہیہ بنلیہ، ہر ذبیہ: | قہیہ بنلیہ، ہر ذبیہ: |
| ذخوہ ذی، حویہ - حویہ: | ذخوہ ذی، حویہ - حویہ: |
| خلیو لیخہ ذلتہ ہذ: | خلیو لیخہ ذلتہ ہذ: |
| خذہ ہذ : خذہ ہذ! | خذہ ہذ : خذہ ہذ! |
| حجہ حبیہ ہہ ہذہ: | حجہ حبیہ ہہ ہذہ: |
| حویہ، حویہ، حویہ: | حویہ، حویہ، حویہ: |
| فخوہ یخوہ، تجہ ذہہ: | فخوہ یخوہ، تجہ ذہہ: |
| رب لب لہوہ، ذہہ - لہہ: | رب لب لہوہ، ذہہ - لہہ: |
| خذہ ہذ : خذہ ہذ! | خذہ ہذ : خذہ ہذ! |
| آہہ علیہ خہوہ، حویہ: | آہہ علیہ خہوہ، حویہ: |
| لہوہ، لہوہ، لہوہ: | لہوہ، لہوہ، لہوہ: |
| آہہ، حویہ، لہوہ: | آہہ، حویہ، لہوہ: |
| ہذہ، لہوہ، لہوہ: | ہذہ، لہوہ، لہوہ: |
| خذہ ہذ : خذہ ہذ! | خذہ ہذ : خذہ ہذ! |
| تجلیہ اہمیتوں، تلوذیب: | تجلیہ اہمیتوں، تلوذیب: |
| مجموعہ، ڈڈ، حجہ قیہ: | مجموعہ، ڈڈ، حجہ قیہ: |
| قہیہ بنلیہ، ہر ذبیہ: | قہیہ بنلیہ، ہر ذبیہ: |
| ذخوہ ذی، حویہ - حویہ: | ذخوہ ذی، حویہ - حویہ: |
| خلیو لیخہ ذلتہ ہذ: | خلیو لیخہ ذلتہ ہذ: |
| خذہ ہذ : خذہ ہذ! | خذہ ہذ : خذہ ہذ! |
| حجہ حبیہ ہہ ہذہ: | حجہ حبیہ ہہ ہذہ: |
| حویہ، حویہ، حویہ: | حویہ، حویہ، حویہ: |
| فخوہ یخوہ، تجہ ذہہ: | فخوہ یخوہ، تجہ ذہہ: |
| رب لب لہوہ، ذہہ - لہہ: | رب لب لہوہ، ذہہ - لہہ: |
| خذہ ہذ : خذہ ہذ! | خذہ ہذ : خذہ ہذ! |
| آہہ علیہ خہوہ، حویہ: | آہہ علیہ خہوہ، حویہ: |
| لہوہ، لہوہ، لہوہ: | لہوہ، لہوہ، لہوہ: |
| آہہ، حویہ، لہوہ: | آہہ، حویہ، لہوہ: |
| ہذہ، لہوہ، لہوہ: | ہذہ، لہوہ، لہوہ: |
| خذہ ہذ : خذہ ہذ! | خذہ ہذ : خذہ ہذ! |



At the Assyrian Foundation picnic

תחבילת מספרים בגימטריה דו-ספרית

	10	9	8	7	6	5	4	3	2	1	
1	א	ב	ג	ד	ה	ו	ז	ח	ט	י	
2	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	
3	ש	ת	י	כ	ל	מ	נ	ס	ע	פ	
4	א	ב	ג	ד	ה	ו	ז	ח	ט	י	
5	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	
6	ש	ת	י	כ	ל	מ	נ	ס	ע	פ	
7	א	ב	ג	ד	ה	ו	ז	ח	ט	י	
8	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	
9	ש	ת	י	כ	ל	מ	נ	ס	ע	פ	
10	א	ב	ג	ד	ה	ו	ז	ח	ט	י	

הגורם הראשוני של המספרים המופיעים בגימטריה דו-ספרית הוא המספר 11. זהו המספר היחיד שיש לו שני ספרות זהות. המספרים המופיעים בגימטריה דו-ספרית הם: 11, 22, 33, 44, 55, 66, 77, 88, 99. המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות. המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות.

המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות. המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות. המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות.

המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות:

המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות:

המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות. המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות. המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות.

המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות:

המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות:

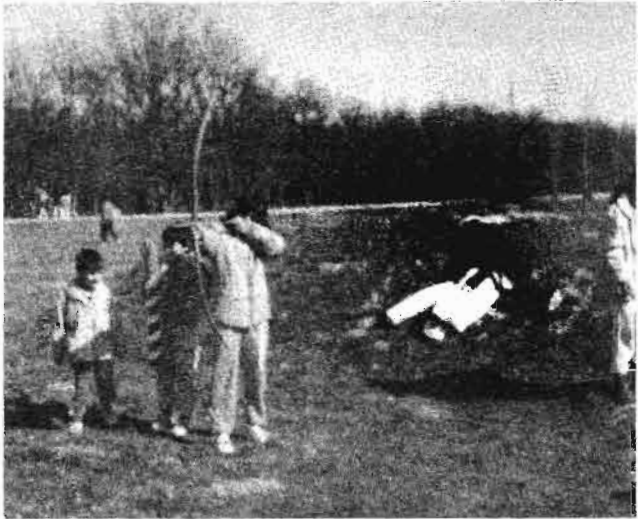
המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות:

המספרים הללו הם המספרים היחידים שיש להם שתי ספרות זהות:

Projects and Activities of the Association Assyrophile de France



9



10

Archery



11

Practicing an ancient Chinese martial art (used by monks), which the Assyrian missionaries in China surely have witnessed, or even learned.

12



35

Projects and Activities of the Association Assyrophile de France



Assyrian classes meet weekly.

2

Teaching Assyrian Folkloric dances.



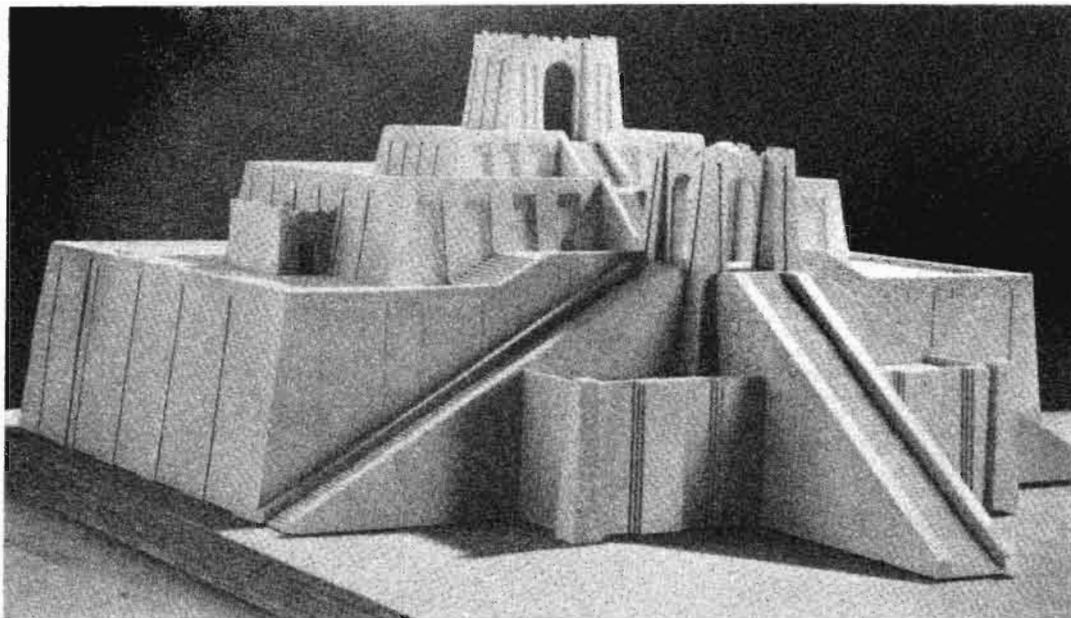
6



Horseback riding.

8

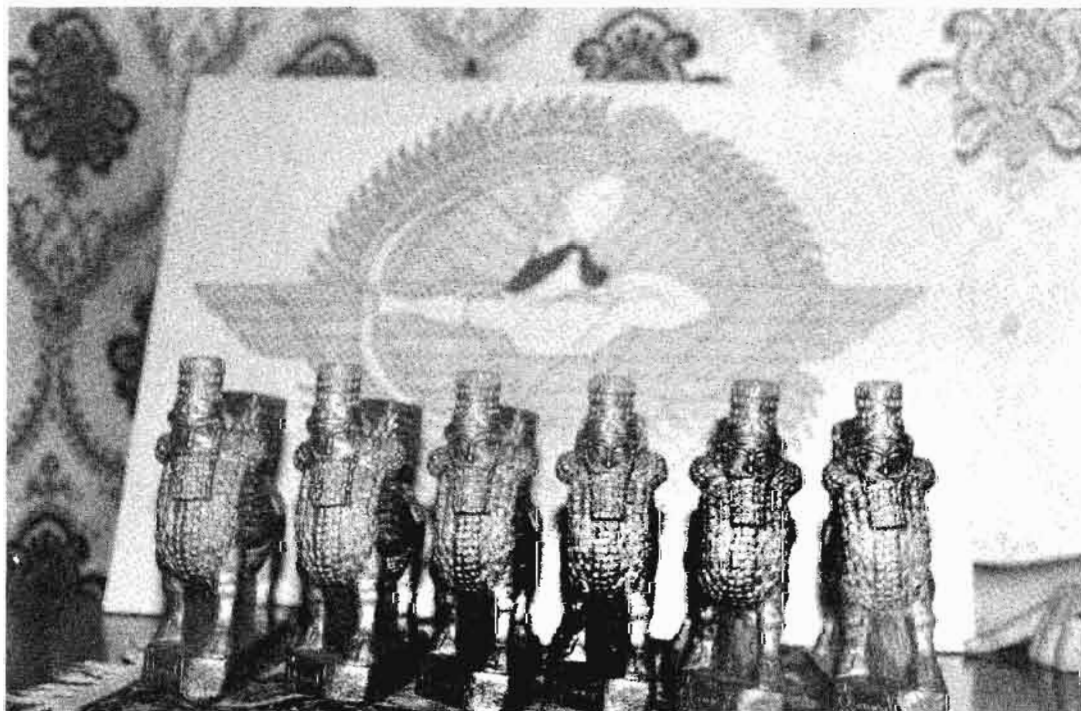
Projects and Activities of the Association Assyrophile de France



Scale model of Ur Nammu's Ziggurat at Ur. Unfinished as yet as there remains to be added model trees on the terraces. Manufactured by the Association.

5

Assyrian Guardians with Ashur in the background.



4



Kha B'Nissan party 1988.

7

18 ديسمبر 1968 في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية

1969 في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية

11 ديسمبر 1987 في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية

1954 في باريس في اجتماع الجمعية

1952 في باريس في اجتماع الجمعية

1959 في باريس في اجتماع الجمعية

1951 في باريس في اجتماع الجمعية

(1959)

في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
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الأسورية في باريس في اجتماع الجمعية

1 - في باريس في اجتماع الجمعية
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الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية

2 - في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية
الأسورية في باريس في اجتماع الجمعية

FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA
 P.O. Box 2620
 Berkeley, CA 94702

Non-Profit
 Organization
 U.S. Postage
 PAID
 Berkeley, CA
 Permit No. 352



ܦܬܝܪܗܘܢܐ

ܩܘܕܝܫܐ ܕܡܠܟܘܬܝܟܘܢ ܩܘܕܝܫܐ ܕܡܠܟܘܬܝܟܘܢ
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 ܩܘܕܝܫܐ ܕܡܠܟܘܬܝܟܘܢ ܩܘܕܝܫܐ ܕܡܠܟܘܬܝܟܘܢ

THE LORD'S PRAYER IN ARAMAIC (ASSYRIAN), THE LANGUAGE OF JESUS

Our father which art
 in heaven, hallowed
 be thy name. Thy kingdom
 come. Thy will be done
 in earth, as it is in heaven
 Give us this day our daily
 bread. And forgive us our debts
 as we forgive our debtors.
 And lead us not into tempt-
 ation, but deliver us from
 evil: for thine is the king-
 dom, and the power, and
 the glory, for ever; Amen.

ASSYRIAN FOUNDATION OF AMERICA

ܩܘܕܝܫܐ ܕܡܠܟܘܬܝܟܘܢ ܩܘܕܝܫܐ ܕܡܠܟܘܬܝܟܘܢ ܩܘܕܝܫܐ ܕܡܠܟܘܬܝܟܘܢ