



Established 1964

*Dedicated to the  
Advancement of Education  
of Assyrians*



# NINEVEH

THIRD QUARTER 1997

VOLUME 20 NO. 3



**The City of Harput, circa 1900 with the Church, left of center. Harput is within the area which was called Upper Mesopotamia or, in Aramaic, Beth Nahrin. According to the historian, Ragozin, "Har" ("Khar") means fortress or outpost.**

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THIRD QUARTER 1997  
VOLUME 20 NO. 3

Julius N. Shabbas ..... Editor  
Joel J. Elias ..... Assistant Editor

## POLICY

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

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

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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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## LETTERS TO THE EDITOR

Dear Mr. Shabbas:

I thought you would be interested to see a copy of the enclosed brochure which I recently wrote and designed as a labor of love for my father, K Saffer of Worcester, Massachusetts.

It may be said our pride in our heritage is a family affair. Dad has tirelessly researched Assyrian history and been active in our culture ever since I can remember. You may recall articles about my sister, Pamela Saffer, who represents an international women's peace organization at the United Nations; she was a presenter at the Assyrian American National Federation Convention in California this past Labor Day.

As noted in the brochure, a number of Assyrians immigrating to the United States earlier in this century settled in Massachusetts. Modeled after the Church of the Virgin Mary in Harput, St. Mary's Assyrian Apostolic Church in Worcester was built in the early 20s and became a focal point for the Assyrian community here, much as its namesake had served in the "Old Country".

Oral history is an art form that is gaining wider interest and regard. I've included an oral history section as I believe these kinds of stories have an immediate and colorful role to play in documenting the richness of our background.

I close wishing you and yours a happy, healthy year. Cordial regards.

Leslie S. Thimmig  
New Haven, CT

Dear Mr. Shabbas:

Enclosed please find a check for renewing my subscription to Nineveh magazine for two years. I am glad to report to you that my Internet Web page has been published since February of this year and I am thankful to you and the contributors to your wonderful and informative magazine (Nineveh) for approving the publishing of articles from old issues of Nineveh magazine on my web page. So far I have published articles of Mikhael K. Pius, Solomon S. Solomon, Dr. Arian Ishaya and I will continue to add as time allows me. I wish you would inform the readers of Nineveh magazine of this information and publish my web page's address so those that have Internet access can read the published information there. My web page is called the "Assyrian Information Medium Exchange" and it's Internet URL address is as follows:

**[HTTP://WWW.EDESSA.COM](http://www.edessa.com)**

I wish to thank you again personally for making this possible and want to thank all of the contributors to Nineveh magazine. Regards.

Esha E. Tamras d'Marbishu  
San Jose, CA

Dear Messers Shabbas & Elias:

Enclosed please find a check for \$50 to cover a yearly subscription for myself and my lovely 14 year old niece, Natasha Ninveh Lazar, who lives in Walnut, CA.

This is the first year that both of us are subscribing to your wonderful magazine. We're looking forward to our first issue.

Mary Benyaminoff  
No. Hollywood, CA

Dear Julius,

In accordance with our telephone conversation, I am enclosing the article about the passing away of Isaac Benjamin to be published in Nineveh magazine.

I am enclosing a cheque for \$120, of which \$20 will go towards the subscription for the late Isaac Benjamin's wife, Jennie Benjamin of Skokie, IL, for one year and the balance as a donation in his memory to go towards Nineveh magazine. Thank you very much.

Charles Ganja  
North York, Ont., Canada

Dear Julius,

Thank you for your continued efforts to promote the Assyrian language and history. My subscription dues are enclosed. Best wishes.

Joe Kurial  
Tampa, FL

Dear Julius,

Thank you very much for sending me a copy of the book on *The Baquba Refugee Camps*. I really appreciated your kind gesture. Enclosed is a check for \$100 to cover my subscription for Nineveh magazine and the balance to go to the Needy Assyrians Fund.

I wish to take this opportunity to commend you and your colleagues for your excellent work in producing the wonderful Nineveh magazine. Best regards.

William Kaplano Kanon  
Modesto, CA

Dear Youlyous,

I would greatly appreciate it if you could kindly publish the enclosed obituary of my late daughter-in-law, Janet Delo Menashi, in the upcoming issue of Nineveh.

I enclose a check for the sum of \$300 as a donation towards the Needy Assyrian Fund in memory of our beloved Janet Delo Menashi who passed away recently in Chicago, IL. Thank you very much, and wishing you all the best of health and continuous success. Best regards.

Benyamin Menashi  
Chicago, IL

Dear Mr. Shabbas:

When I received your gift, book of *The Baqubah Refugee Camp*, I was about to finish a book on Ataturk's biography by Lord Kinross. Reading chapter 49 "The Mosul Settlement", chapter 43 "Negotiations at Lousanne", and the British Prime Minister's view at the time that: "Mosul is not worth the bones of one single British soldier", I thought how sad the outcome must have been to our Assyrian people.

I remember stories of my childhood that my dear mother told us, of their escape from Iran when she was three years old. She was carried and cared for by her 15 year old sister (their parents were dead). Their three teenage brothers had enrolled in the military and the irregular force group. Finally, they reached the Baqubah Camp. You can imagine how the *Baqubah Refugee Camp* book must have touched me and my soul. I have cried and I have laughed reading through it.

I feel a deep gratitude to Brigadier-Gen. H.H. Austin for writing it. May God bless his soul. And I will always remember your thoughtfulness in sending me this valuable documentary. Thank you so very much.

Sweetlana Yaldaei-Jamal  
Bronxville, N.Y.

Dear Sweetlana, I wish to thank you for the book *The Ishtar Gate*.

Dear Editor:

Please apply the enclosed check for \$100 towards Nineveh for 1997, and the balance towards contributions.

We always look forward to receiving Nineveh and read it page by page. Thank you.

Donald & Madlin Lazar  
San Carlos, CA

Dear Julius,

Enclosed is \$40 for 1997 and 1998 subscription to Nineveh magazine. Thank you for your dedication to all Assyrians around the world. Your publication is indeed appreciated by many.

Kathleen Nona  
Turlock, CA

Dear Mr. Shabbas:

I would like to subscribe to Nineveh magazine which I had a copy from Lucrece De Matran. I really enjoyed reading it. Thank you so much for the hard work that you put in the production of this wonderful magazine. My subscription of \$30 is enclosed.

Leos Atto Shlaimoun  
Ealing, London, England

Dear Editor:

I was very pleased to see for the first time a copy of Nineveh magazine at a friend's house here in

Amman. It is great to know that we Assyrians have such a good magazine that contains historical and cultural articles in both Assyrian and English.

I would appreciate it if you would kindly publish the biography of my father, Raabi Yonan Rouel, who passed away last year. He was well known in the Assyrian and non-Assyrian communities in Kirkuk and Baghdad as an English teacher. I enclose my subscription of \$30. Keep up the good work.

Alen Yonan Rouel  
Amman, Jordan

Dear Julius,

Hope you and your family are well. Thank you for the two copies of Nineveh which I received on June 20, 1997. Also for the photo which I received earlier, so well packed and in good condition.

On Wednesday, the 25th of June, Joan Lazar had invited me to her home to meet Dr. Gabriele Yonan. (she married Shlimun, cousin Yonan's son who lives in Syria). I showed her the photo of my grandfather Rev. Yokhana (Hanna) Talya Bet-Esho, on the 50th anniversary of the ordination to priesthood. She said, in case she doesn't have the Fourth Quarter 1992 copy of Nineveh which contains the biography of my grandfather, she will ask me to send it to her. *Shamasha* (Deacon) Yonan, my cousin, also a grandson of Rev. Yokhana, is in this photo. He is Dr. Gabriele's father-in-law.

On behalf of Mrs. Joan Lazar and family, I thank you for publishing this photo, and how well you have explained it in Assyrian and English. May God bless you. My best regards to you and your family.

Victoria Yohana  
Skokie, IL

### **Corrections and Clarification**

Fourth Quarter 1996:

- page 22 - Elizabeth (Betty) Koshaba of San Francisco, CA submitted the information and photos in compiling the biography of Rev. Yaroo Michael Neesan. Betty, I apologize for the belated credit.

First/Second Quarter 1997:

- page 34, Col.2 item name 5 - the donation of \$20 in memory of Khona Mirza was made by Lollo (Youlia) Tamras of Naperville, IL, and not by Lillo Mirza Tamras, Kansas City, MO as indicated.
- page 37, Col.1 paragraph 2 the name Lillo Tamras should read Lillo (Layla) Mirza.
- page 29, in the article "Notes on the Assyrians of Shamizdin": paragraph 3, line 2 should have said "Metropolitan Mar Ishaq Khnanisho" instead of Mar Yosip Khnanisho. The same correction applies to line 2 of the second column of the same page.

# THE ASSYRIAN PEOPLE AND THE LEGACY OF THE CITY OF HARPUT'S CHURCH OF THE VIRGIN MARY

by *Leslie Saffer Thimmig*

## The Contributions of the Ancestors

The Assyrians of today are descendants of the ancient Assyrian people who built a vast material and cultural empire with Nineveh as its capital. These ancients played a major role in the foundation of the world's civilization. Their numerous contributions included the origination of the alphabet and the significant development of arts and sciences, prompting historians to refer to Mesopotamia, the land mass between the Tigris and Euphrates Rivers, as the "Cradle of Civilization".

## The First Christians

Among the first Christians, the Assyrians also played a central role in the history of the Bible and of religion in general. The Assyrian Church was one of the strongest Christian churches in the world and was noted for its missions in the Middle East, India and China. The Assyrian language -- Aramaic or Syriac -- was the language of Christ and of the general Near Eastern population.

## The Assyrians of Harput

Dating back to 612 BC when Nineveh fell to the Persians and the Medes, the Assyrians were dispersed throughout the Middle East. In the face of aggression and massacre over the ensuing centuries, they attempted to curtail their dramatically dwindling population. The church came to play a significant role in unifying the people and helping them retain their identity. Dating back 3,500+ years ago, Assyrians were merchants who lived in the city of Harput where they traded with the mother country, Assyria (Ashur). Many were iron merchants.

## The Church as Central to Life

Harput is the home of the historic site of the Church of the Virgin Mary, nestled in the side of a mountain. Originally an Assyrian pagan temple, the ancient cave-like structure was consecrated as a church in 179 AD and is a current-day legacy of a proud and ancient people who fervently honored the church as central to their everyday life. In addition to a revered place of worship, the Assyrians used

### About Harput ...

Harput is located in east central Turkey, due north of current-day Syria and northwest of current-day Iraq ... part of what was known in the ancient world as Upper Mesopotamia. It lies northeast of the cities of Elazig and Malataya, and northwest of Diyarbakir.

Harput was a fully-inhabited city through the first decade of this century. Shortly thereafter, residents began leaving to establish a better standard of living; they relocated to Istanbul and the eastern United States, primarily Massachusetts. While many left for increased job opportunities in the U.S. with the intention of returning to Turkey with accumulated savings, most never did.

Today, Harput is what may be called a ghost town. Only the remains of the Church of the Virgin Mary still stand, a stirring presence that serves as a monument to the life of the ancient and more recent ancestors.



The City of Harput, circa 1900



The Church of the Virgin Mary today

the church as a meeting place and a refuge in times of threatened invasion. The city of Harput was protected by a natural mountainous surround, and a brief gap in the natural fortification was secured by a huge wooden gate. In later years, the gate was discarded; and the passageway leading from the inside of the church to the exterior was blocked by boulders at the top of the fort. Though somewhat altered over the years, the church still stands today, a solitary mountaintop edifice in what is now an uninhabited "ghost" town.



Inscribed stone from the exterior of the Church of the Virgin Mary, built in 179 AD. The stone surfaces of the church are appointed by a rear wooden balcony where women worshipers knelt in prayer. This inscription details the events surrounding the expansion of the church in 1135 AD and gives the names and locations of four other Assyrian churches in and around Harput. The stone slab is now housed in St. George's Assyrian Church in nearby Elazig.

**Translation of Inscription:** The Assyrian Church of the Virgin Mary of the City of Harput was built in 179 A.D. When Tartars ruled over the Land of Euphrates in 1134 A.D. Arslan, the Sultan of Tartars came to reign. The Archbishop and the Assyrian leaders with him went to the king of kings and obtained a permit (firman) to raise up the church and to renew it. By this (firman) they also completed the Church of Mort Shmuni in Sinamood Street and the Church of the Virgin Mary in the village of Hussenic lower than Sinamood and the New Virgin Mary ... and Mar Barsom in Tello (Teel) over the border of the Euphrates River ... in the year of our Lord 1135.

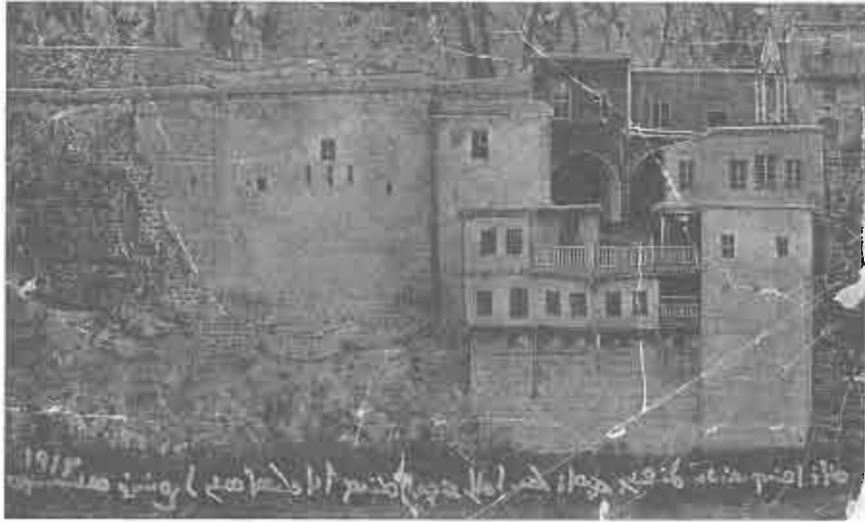


The altar of the Church of the Virgin Mary, Harput, 1911. A huge stone slab about 7' long by 1' thick containing ancient Assyrian writing, lies about 20 feet from the altar. Stone was the natural choice for fashioning the needs of everyday life since it was so readily available.

### **Oral Histories: Intrigue, Archeologists and Miracles**

Spiritual and historical scholars have long been fascinated by the Assyrian people, their domination and decline, and the origins of their seminal contributions. Though not widely disseminated, documentation of these activities has been extensive. Oral histories conveyed by 20th century Assyrians provide a refreshing, intimate connection to the life of the ancient ancestors. In this spirit, the following stories document experiences of several Assyrian-Americans from Massachusetts. Centering around the Church of the Virgin Mary, these stories offer glimpses into an earlier epoch while illustrating the role of the church in the lives of the people.





Close-up photo of the Church of the Virgin Mary, possibly circa 1918. The left half of this photo features the sanctuary. The right half shows buildings that were added on over time. These additions housed a school as well as living quarters for the priest and guest housing for visiting dignitaries, including bishops.



**Kasper A. Saffer, b. Massachusetts 1909**

Born in Watertown, Kasper "K" Saffer of Worcester, Massachusetts has always highly valued his Assyrian heritage. A self-taught scholar of Assyrian history and culture, Mr. Saffer and his wife, Phyllis Arslan Saffer, visited the

motherland in the summer of 1973. With their tour of St. Mary's Church, the Saffers observed a baptismal font on the east side of the sanctuary. Just beyond it was an opening about 2.5' wide by 3.5' high, a passageway leading from the side of the church, up to the top of the fort. K was told the crawl space over the church had held up to 100 people in times of conflict.

**Sophie Atlas, b. Harput circa 1875**

K Saffer's late parents, Aaron and Sophie, were both born in Harput. Too young to actually recall the event itself, Sophie shared a childhood story of her own, told her by her uncle. A group of German archeologists visited Harput circa 1880 and removed the lower part of the original door of St. Mary's Church with the permission of church leaders. Sophie believed the door was inscribed with Assyrian writing and was transported to Germany, where it is believed to be currently housed in a museum.

**Emil Hoyen, b. Harput circa 1900**

When he was a little boy, the grandmother of the late Massachusetts resident Emil Hoyen told him, "We weren't always here." When she was a child, her own grandmother told her that the people of Harput used to live across the stream that ran in front of the church and beyond the adjacent hill. In the childhood days of both Hoyen and his grandmother, the Church of the Virgin Mary was surrounded by terraced houses with flat roofs that served as sleeping quarters on hot summer nights.

**Napoleon Markarian, b. Malataya circa 1890**

Napoleon Markarian was born and raised in a village not far from Harput. When K and Phyllis Saffer arrived home from Turkey in 1973, Markarian asked K if they'd seen the life-sized stone statue of a horse outside the Church of the Virgin Mary. (They hadn't). Markarian remembers the sculpture from his childhood. According to Markarian and others, all Christians in addition to the non-Christian Turks, used to pay homage to the Assyrian church because so many miracles had been known to happen there. In fact, the people of the area routinely made annual pilgrimages to the church in search of miracles.

**Kasper Saffer**

has personal experience with miraculous claims connected to the faith of the Assyrian people. His brother-in-law, his sister Mary's first husband, Albert Perch, was born with an incapacitating club foot. Every year for seven consecutive years, Albert's mother would tie little Albert to her back and prayerfully carry

him to a nearby sacred mountain. Following the seventh year, Albert's foot was restored to full functioning on the heels of his devoted mother's annual pilgrimages. There are also stories about how the people of Harput brought individuals with severe mental and emotional problems to the church and left them there alone overnight. As the stories go, in the morning the people were fully cured and returned to live healthy lives in the community.

#### **Editor's Note:**

We commend the effort that Leslie S. Thimmig took in compiling an oral history for her father. This is really a labor of love. We invite our readers to share with us their faithful memories and experiences in their lives, in the lives of their families, as part of our oral history. We Assyrians must have lots of them tucked away in our inner souls, enriched with a great many curious circumstances, which we rarely meet with in books. Let us immortalize them for the present and future generations.

### **Assyrian Colonies in and Around the Region of Cappadocia by the Editor Julius N. Shabbas**

Excavations have surfaced some 14,000 clay tablets at the Assyrian merchant colony of Kanesh (modern Kultepe) just north of Kayseri in Asiatic Turkey (Asia Minor) in the region of Cappadocia, south of the River Halys. Kanesh was the main center of the Assyrian merchants trading into Anatolia. The tablets, written in Old Assyrian, consist of archives (all business documents and letters, accounts, contracts, court documents) of several generations of an Assyrian merchant colony living there at about 1900 B.C. trading in tin and textiles. The texts, however, give more than twenty other such merchant colonies, of which nine were other Assyrian trading posts, with ten or more subsidiaries, all located in central or eastern Asia Minor. Many of them are still unexcavated, and barely a quarter of the cuneiform tablets have been published. The main products brought to Asia Minor by the Assyrians were tin, needed by the natives for the manufacture of bronze, and textiles. Exports to Assyria were largely copper. The names of Assyrian gods such as Assur, Ishtar and Adad are frequently mentioned and the Assyrian capital (Assur) on the Tigris River

was frequently referred to simply as the 'City'. From Assur, then, they had come and in Cappadocia and other areas in Anatolia they were established. The goods were transported by caravans of donkeys.

The main body that organized the trade at Kanesh and other commercial stations were called *Karum*, a word which literally means 'quay, embankment', which functioned as Chamber of Commerce — or merchants' guild, a sort of distribution center — tribunal, and the controlling authority was an annually appointed eponym or *limmu*. The Assyrian merchants had good relationship with the natives, and paid taxes to the native rulers (the Assyrian tablets call them *rubu'um*, 'prince'), and did not interfere with the autonomy of the local princes. The Assyrian settlement at Kanesh was located outside the wall of that city.

H.W.F. Saggs, in his book *The Might That Was Assyria* writes that "The earliest date of the Assyrian records from Cappadocia does not necessarily fix the earliest date of the merchant colonies. There may have been colonies in Cappadocia, still unexcavated, before the one at Kanesh; or even at Kanesh itself there may have been earlier merchant activity under commercial procedures not requiring documentation on clay tablets." This is evidenced by the fact that as early as the twenty-fourth century, Sargon, the first ruler of the Agade empire, was called into Cappadocia to protect the Assyrian merchants there, thus placing the origin of the Assyrian merchant colonies several centuries back.

In his paper entitled "Apropos of a Recent Study in Old Assyrian Chronology" (2000 B.C.-600 B.C.), published in 1957 in *Orientalia*, Professor Julius Lewy says that the Assyrian Empire consisted of Assyria proper and Halys Assyria, their national god Assur was regarded as the divine ruler over the two domains (p.23). 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. (Hebrew Union College Annual, 1956, pp.13) ff.

Edward Chiera, in his book, *They Wrote on Clay*, asks: "How could these Assyrians be there at a time when, to the best of our



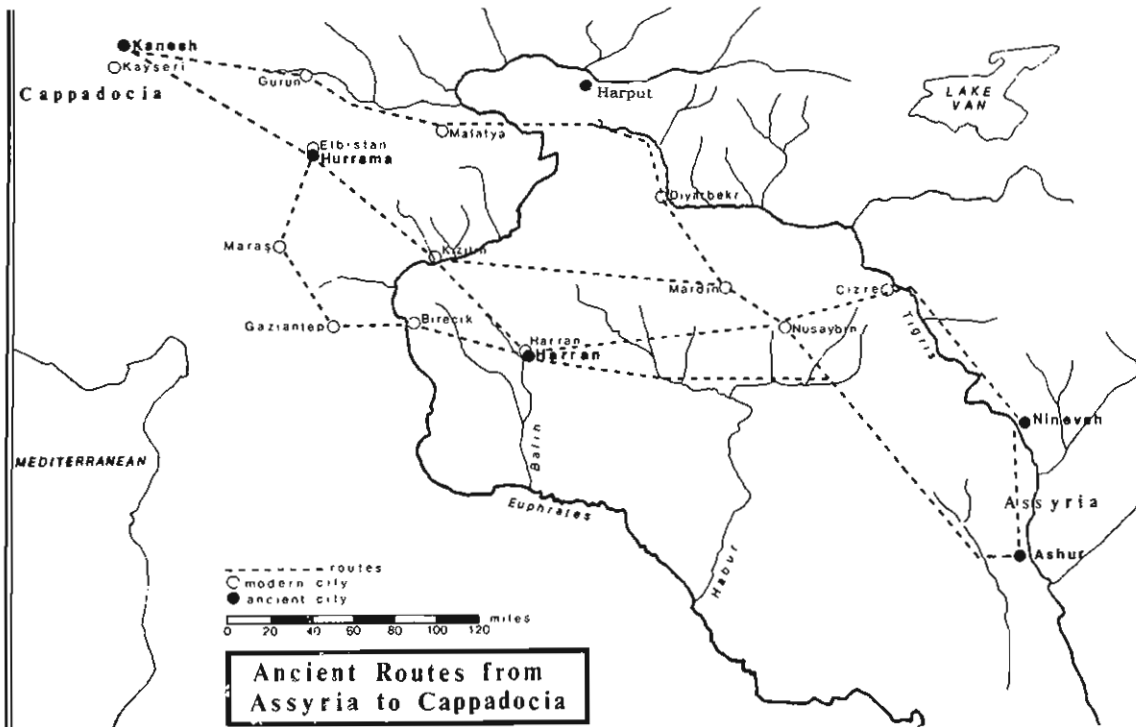
knowledge, Assyria as a powerful nation did not yet exist? That is, how could they safely establish themselves in a foreign country in such large numbers unless they had the protection of their own country? Must we think of a great Assyrian empire dating as far back as 2000 B.C.?" Professor Arnold J. 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 Karpuz to Malatya, and mounted over the rolling country ... into the Valley of the Halys."

Dr. David B. Perley in his book reviews writes that, "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 implication of the Cappadocian discoveries are infinitely more meaningful to the children of Assur than to the academic world."

**Sources consulted:**

H.W.F. Saggs, *The Might That Was Assyria*.  
 H.W.F. Saggs, *Civilization Before Greece and Rome*.  
 George Roux, *Ancient Iraq*.  
 Seton Lloyd, *Early Anatolia*.  
 Editors Jean Bottero, Elena Cassin, Jean Vercoutter, Delacorte World History, *The Near East: The Early Civilizations*.  
 Edward Chiera, *They Wrote on Clay*.



Courtesy of H.W.F. Saggs from *The Might That Was Assyria*



**Christina Yasmine Drake** of Hercules, CA graduated in June 1997 from Salesian High School in Richmond as an honor student. She will be attending Diablo Valley College in the fall and will major in computer art and design. Christina is the daughter of Ingrid and Dale Drake and the granddaughter of Sami and Lily Neesan.

# Engineering in Mesopotamia

by George V. Yana

## Introduction:

The following article is based on a research of more than a dozen books on Mesopotamia. It is interesting for us to know that our ancestors had the vision to invest in inventions and to adapt them to mass production. In Sumer, this was done by investing the wealth to create new inventions and to improve the old ones.

Historian Carroll Quigley says, "In this period some most significant advances in human history were either made or adapted to large-scale use."<sup>1-p38</sup>

The sailboat was probably invented before 3000 B.C., and the Sumerians used it to obtain copper, gold, silver, and tin. With the materials thus obtained, the Sumerians invented jewelry, better plows, helmets, shields, and spears for war. The wheel, an important invention, appeared in Mesopotamia before 4000 B.C. Sumerians adapted it for their flat land, and was used as a war vehicle, a ceremonial cart or an everyday wagon. It is estimated that the wheel was first used in pottery.<sup>1-p38</sup>

This work will be divided into two parts, namely: Materials, and Engineering Achievements. The last division will be further subdivided into: Urbanization, Transportation, Irrigation, and Warfare.

## Materials:

Before 7000 B.C., simple tools or ornaments were made by the cold hammering of copper, and by 6000 B.C., lead and copper were both being smelted (Catal Huyuk, Turkey, and Yarim Tepe in northern Mesopotamia). Casting appears in the latter part of the 5<sup>th</sup> millennium. Tin bronzes are found by 3000 B.C.<sup>2-p192-3</sup> Copper ore, found in the mountains of northern Mesopotamia, from Anatolia to the Caspian sea, it was most probably in Iran, after 4000 B.C., that true copper technology began.

Bronze, an alloy of copper and tin, appears to be in general use in Mesopotamia at about 2600 B.C. The evidence is related to several objects of bronze, such as vases, swords and axes found in the Royal Tombs of Ur.<sup>3-p131</sup> The period known as the Iron Age may have begun around 1200 B.C. in the Near East, although a small number of iron objects are found in Western Asia roughly from 2000 B.C. onwards. The use of gold is confirmed by around 4000 B.C. The pictorial signs of silver suggest that by the late 4<sup>th</sup> millennium it was being cast in block form.

Leather is one material widely used in Mesopotamia. Usually, this was prepared from the skin of cows, oxen, goats, sheep and pigs. After tanning, the skin was used for clothing, shoes, sandals, helmets, shields, slings, chair cover, horse

harness, tires of chariots, covering for chariots, bags, containers, and drums.<sup>2-p130</sup>

The people of south Mesopotamia, founders of civilization, were able to carry through their great achievements in an environment that lacked most of the major natural resources like stone, timber and metal ores. The Assyrians, in north Mesopotamia, were more fortunately located. They had stone-bearing hills containing limestone or marble not too far from every one of the successive capitals. Good timber was easily obtained by the Assyrians. It is believed that hills quite near to the capitals carried substantial amounts of trees, as an occasional one, protected by favorable conditions, still remains. The most commonly used building material was clay or mud. This was used, mainly, as sun-dried mud-brick, but often as burnt brick, and sometimes, for the ornamentation of a palace or temple, as burnt brick glazed in different colors such as black, red, blue or silver.<sup>3-p182</sup> One of the impressive and enduring achievements of the Mesopotamians was the invention of glass, probably in the third millennium.<sup>4-p210</sup>

## Engineering Accomplishments

### Urbanization

If we were to decide the first town planner in history, then, we might call Sennacherib the first town planner. He was a typical technocrat and had a sincere desire to do what was best for his state, his city and his people.<sup>4-p188</sup> A considerable amount of replanning and rebuilding was effected by Sennacherib at Nineveh in the first millennium B.C.

When a group of people decided to build their house, two methods of arranging them arose: if the city grew out of a village, the dwellers were likely to let others put their house where they pleased. However, when it was decided to build a city, a location had to be chosen. The choice might be to place the city at the bottom of the valley for nearness to water, or to locate it on the hilltop to make it easy to defend. The choice would depend on the likelihood of attack. So, when a king decided to build a new city, a plan was adopted. In such a case the streets were laid out in a gridiron pattern, that is, the streets cross each other at right angles. The streets were straight, some of them wide avenues, and some were processional ways. The processional way embodied a splendid Mesopotamian invention, **paving**. Large flat bricks were set in a mortar of lime, sand and asphalt. On top of this was placed a layer of limestone flags (slabs).<sup>5-p70</sup>

Along these procession streets, wagons carrying the images of gods were wheeled. At Ashur, the pavement of the processional way had a pair of parallel grooves to accept the wheels of the sacred wagons, which assured a smooth passage for the

holy caravan. **This could be interpreted as the concept of the world's first railroad.** <sup>5-p71</sup> If you think that traffic signs belong to the industrial age, then read this: In Nineveh, Sennacherib, the Assyrian engineer-king, placed signs or posts along the processional way, which read: ROYAL ROAD. LET NO MAN LESSEN IT. The punishment? **Any violator should be slain and his body impaled on a stake before his house.** <sup>5-p71</sup>

Every city had a few broad streets where a citizen and his family could stroll and meet friends. There was, also, the bazaar, which was very similar to the bazaars found today in the Middle East, consisting of a complex of narrow passages shielded from the burning sun by awnings and lined with booths. In the bazaar, the city resident could find his daily groceries from many foodstuffs, such as, onions, beans, dates, cucumbers, apples and other fruit, spices, cheese, dried fish, mutton, pork, and duck. Here, he could also find pots, clothing, imported luxuries as ivory combs from India or carnelian beads from Iran. Archeological findings in Ur also show that there may have been restaurants near the bazaar where one could pause for a dish of fried fish or grilled meat. <sup>6-p80</sup>

Most Mesopotamian cities were not planned, they were growths of villages and towns and therefore did not benefit from urban planning. First there was a defense wall around the city. Within the defense walls most of the streets were narrow, winding and unpaved. There were no sewage or garbage disposal systems, and all refuse was thrown into the streets where it gradually rose above the level of the thresholds. <sup>6-p79</sup> Therefore, cities that were originally on the plain slowly built hills with their own debris. <sup>6-p56</sup>

Great metropolitan cities such as Agade, built by Sargon the Great in the 24<sup>th</sup> century B.C., and Assyrian capitals of Calah and Dur-Sharrukin, are exceptions. Some of these cities were truly marvelous, with majestic public buildings, landscaped parks, and streets laid in a grid pattern. Each city also had a public square, where people would come for entertainment and amusement, to watch wrestling matches, games of chance, recitations by professional storytellers and the like, that were attractive for children. As for older people, there was the noisy tavern where they could enjoy wine, women and song. For spiritual satisfaction there were the glorious temples and the towering ziggurat, with its shrine reaching toward the sky. Here the learned priests served the great gods, whose images were kept. According to the belief shared by Assyrians, Sumerians and Babylonians alike, the well being of the community depended upon the favor of the gods. <sup>6-p79&80</sup>

The founding of a city was marked by a ceremony. The foreman would trace out the line of the wall by plowing a furrow and leaving gaps for the gates. Mesopotamian dwellings consisted of a

blank, windowless wall, shielding the householder from the eager eyes of the tax collector, while providing protection against burglary. A shoulder-high door provided the entrance to the interior. The other reason for the outside-in construction was the intense heat of the region. <sup>5-p55</sup>

All the rooms were arranged around an open court, where the inhabitants could enjoy the pleasures of outdoor living, under the shade of the roof overhang (see sketch p.81, *Cradle of Civilization*). The plan of the dwelling could contain the following units: a central court, paved with cobblestone, kitchen, lavatory, hall, work room, storage room, guest room, and a room for the slaves. Some dwellings had two stories. Because of the scarcity of fuel, kiln-dried bricks were rarely used in private houses, they were mainly used in temples, palaces and other important structures. Therefore, the walls of private houses were built with sun-dried mud bricks, reinforced with straw and covered by mud plaster.

Most of the roofs were made of palm logs laid from wall to wall in parallel rows. The logs were covered by palm fronds (wide leaves), and on top of that, earth rolled with a stone roller. The Sumerian brick mold, still in use there, **may be called the world's first mass production device.** The doors had a pair of vertical pins at the hinge corners. The bottom pin rested in a stone door socket, usually the only piece of stone in the house, and the upper pin was held in place by a strap. The door frame was painted red to scare demons, and windows often had a grille of brick. <sup>5-p54</sup>

In Calah a block of six houses was excavated. Walls were made of mud bricks, covered by mud plaster. The material for most of the floors was beaten mud, but some passages and courtyards were paved with burnt brick or with pebbles. The largest house had about a dozen rooms at the ground floor level and occupied less than 2700 square feet. Judging from the thickness of some partition walls and the presence of stairs, it is believed that the house had an upper story. The entrance was from an outer courtyard, and there was also an inner courtyard paved with cobblestone. On one side of this inner courtyard there were the storage rooms and on the other side the main reception room. Assyrians frequently buried their dead under the floor of their house, therefore the burial vault was behind the storage rooms. A small room contained a conical bread oven made of terracotta (baked clay). Another room contained some storage pots, jars and bowls, which contained traces of wheat, barley, millet, linseed and oil. Some Assyrian houses had bathrooms with drains, which were mostly of burnt brick, whereas in the late second millennium terracotta piping systems are seen. The internal doors of houses were pivoted in holes set in burnt bricks. As to methods of heating the houses, we

have a clue from the palace of Sennacherib. Excavation of his palace and others has exposed structures that may point in this direction. These structures are parallel grooved stone rails set in the floor. It has been reasonably suggested that these were intended for a large brazier (a metal receptacle) on wheels that could be moved along the room to where the heat was needed. The use of such braziers in the palace, or in any room for that matter, would require some sort of ventilation to escape poisoning by carbon monoxide. Cuneiform texts speak of something in a palace called, literally, a "breeze door," which, supposedly was some type of ventilation grille that could be opened and closed. For the Assyrians, cleanliness was very close to godliness. In many occasions they had to wash for ritual purposes, aside from the needs of hygiene or personal comfort. Sennacherib's throne-room had a bathroom next to it, a common feature of palaces. <sup>4-p191-195</sup>

The arch, inherited from Babylonia, became an imposing monument in the hands of the Assyrian engineers and architects. The impressive triple arches seen at the Assyrian palace entrance, faced with glazed brick in dazzling colors, were the precursors of the Roman triumphal arches. <sup>9-p200</sup>

## **Transportation**

### **Land Transportation**

Transportation over considerable distances begins with the use of animal power. In Mesopotamia generally, the use of animal power seems to have begun not later than the fourth millennium, with oxen pulling sledges. With the invention of the wheel in Mesopotamia late in the fourth millennium, the sledge became primitive wagon or cart. Developments from these formed part of Assyria's transport system. Wagons were technically improved by introducing spoked instead of solid wheels, and were still predominantly drawn by oxen, less often by mule, until the end of the empire. From the time of the Middle Assyrian empire, highly mobile war chariots were drawn by horse. An improved form of light, two-wheeled, chariot was used by the New Assyrian kings, that was provided with a canopy for protection from the sun. <sup>4-p195</sup>

The wheel evolved over time. Some sculptures show the wheel made up of two solid semicircular pieces of wood strapped together by metal straps, <sup>1-p39</sup> and some show it as three rounded pieces of wood held together by metal ties and rimmed with copper studs. <sup>6-p159</sup> In *Assyrian sculptures*, Julian Read, British Museum, the wheel is not a solid piece of wood, but is made up of six or eight spokes connected, at one end, to the axle, and at the other end, to the outer ring of the wheel. Here, too, the wheel seems to have studs that protected it from wear.

"Much later, in Assyrian times, tires of copper or

bronze came into use, and later still iron tires". <sup>5-p63</sup> At first, the wheels formed an integral part with the revolving axle. Therefore, both wheels had to turn at the same speed, and when the vehicle rounded a corner, one wheel was bound to skid or drag. Later, the front axle was pivoted on a king bolt. <sup>5-p63-4</sup>

For centuries, paving was used on processional ways only. Later, it was applied to other important highways and then to heavily-traveled stretches of road outside the main cities. In earlier empires the roads were, for the most part, not paved, but only graded, which made it easier on the hooves of horses. When the roads deteriorated, the officials would round up peasants and compel them to fill the holes. <sup>5-p71</sup>

A thin network of roads connected trading centers. The building of roads for purely military purposes was practiced only by Neo-Assyrian kings. The maintenance of roads was the responsibility of the king, therefore corvee labor from nearby villages was called upon to care for them. <sup>8-p119</sup>

The Assyrian empire reached its widest expansion from the eighth century, it then became necessary to establish a communication network that would connect the outlying administrators to the capital in a punctual way, thus making it possible to control and administer this major power structure. The Assyrians used the horse in this system. They set up chains of posting stages that ran across the empire, with relays of horses, or when in territory unsuitable for horses, they used mules or donkeys. Mounted messengers would make rapid transit along these routes, so that except for Egypt, which necessitated the crossing of the Sinai desert, all parts of the empire could send a message to the capital and receive an answer within about a week. Quite naturally, this implied the maintenance of highways. There is no evidence of paved roads going from the capital to other cities, but there were main routes that were kept clear as highways. Tukulti-Ninurta I, in the beginning of his reign in 1244, speaks of a campaign in the mountainous region of Tur Abdin, south of Diyarbekr in eastern Turkey: 'I cut into their mountains with copper picks and widened their unopened paths.' At around 1100 B.C. Tiglath-Pileser I says that, in the same difficult terrain: 'I hacked a troublesome mountain and difficult tracks with copper picks, and made the road good for the passage of my chariots and troops.' Succeeding kings tell us of similar road works. Although these highways were not paved, they were sufficiently well defined and permanent and were named as boundaries in documents of land sale. In such documents the road would be called 'the royal highway', or more explicitly 'the royal highway to such-and-such a place', or 'the highway that goes from....to....', with the names of towns given for each end. Loads that were too

heavy to be carried on wagons, such as stone colossi that might weigh up to twenty tons, were moved by dragging along on rollers, men pulling on ropes and with the assistance of long poles as levers.<sup>4-p196,197</sup> In his book *Civilization Before Greece and Rome*, H.W.F. Saggs says that, "The first foreigner to take a fancy to removing Egyptian obelisks as souvenirs was Ashurbanipal, when he invaded Egypt for the second time in 663 B.C. He stated that he took away 'two great obelisks cast in electrum [an alloy of gold and silver]'. He does not state the height, but he gives the weight as 2500 talents, which is about 74 tons: transporting them a thousand miles overland to Assyria must have presented his engineers with a considerable task."<sup>7-p60</sup>

Another author has the following to say about roads and communications: "The whole administration was centered in the king's business office, where he maintained a system of royal messengers. The earliest known road-building in Asia now began, and the most ancient surviving road there was built by Sargon II to connect Nineveh with his palace-town of Sargonburg. In each of the more important places on the main roads the king appointed an official to attend to the transmission of all royal business. In this manner all clay-tablet letters, produce, and merchandise belonging to the royal house were sure of being forwarded. **This organization formed the beginnings of a postal system that continued for many centuries in the Ancient Near East**".<sup>9-p197</sup>

### Water Transport

All three of the successive Assyrian capitals, namely, Ashur, Calah, and Nineveh lay alongside the Tigris river. This situation created a potential means of transportation along the central part of the Assyrian kingdom. The evidence that this resource was indeed exploited is provided by a great quay wall of Assurnasirpal, excavated at Calah (Nimrud), close to the ziggurat and some palace buildings. Some 240 yards of this wall have been traced. It was built up in huge stone blocks thirty-three feet above bedrock, and penetrating twenty-one feet deep into the river bank. A similar quay alongside Nineveh was built by Sennacherib. We know this from the fact that one of the fifteen gates of the city was named 'the quay gate'. Sennacherib describes using the river to bring limestone colossi to Nineveh. The quays were a source of national revenue, since harbor dues were charged for their use.<sup>4-p197</sup>

Sennacherib, in his building accounts, gives five sources of stone for architectural sculpture. The first quarry mentioned in these texts is at Tastiati, "across the Tigris," which supplied white limestone. He also says that under his predecessors the quarry at Tastiati has provided stone for colossi. The transport of colossi, as

described by Sennacherib, was inefficient and hazardous. Layard observed that Sennacherib's largest colossi had an estimated weight of forty to fifty tons and measured twenty feet square. The only time there is enough water in the Tigris is during spring floods and that's the time to float these great loads safely to Nineveh. Layard suggested that by waiting for the spring floods the stone block could be hauled to the river bank, raised high enough to construct the raft under it, and wait for the flood waters to rise and float the raft and the block. Unloading would follow the reverse procedure: grounding the rafts at Nineveh and waiting for the water to recede. Henry Layard stated that if he had been authorized to transport the larger colossi from Nimrud, this is the procedure he would have followed, and it is reasonable to suppose that this was also the Assyrian method.<sup>10-p96</sup>

Assyrians used several different types of vessels on their rivers. The most ingenious was a large raft called *kalakku*, a word that survives in modern Arabic as *kelek*. These vessels used the inflated skins of full-grown sheep and goats which were then tied to a square framework of wood.<sup>4-p198</sup> The *kalakku* could be as big as the load required.

A second type of water craft was a round flat-bottomed coracle, still to be found on the rivers of Iraq within the last four decades. The original Akkadian name was *quppu*, meaning 'basket', and the modern Arabic name is *quffa*, a very large and sturdy reed basket, waterproofed with bitumen. It was very stable but inconvenient to propel upstream for long distances. It was more useful in local transport, such as ferry work, than for long distance traffic.<sup>4-p198</sup>

The third form of a boat is a conventional one with prow and stern. There is no evidence of propulsion by sails. All representations of boats relating to Assyria show them being rowed or paddled. When Sennacherib decided on a campaign against Elam across the Persian Gulf, he brought north Syrian shipbuilders to build his fleet at Nineveh and entrusted the vessels to Phoenician sailors to sail to the south. These ships were presumably of the same kind as the Phoenician war-galleys, shown on an Assyrian bas relief as having seventeen oars on each side.<sup>4-p199</sup>

As early as the second millennium the Tigris was so busy with cargo boats to Ashur that collisions happened. The problem was important enough to cause Assyrian laws of the twelfth century to legislate on questions of responsibility if the accident resulted in the sinking of a cargo. Boats used not only the main river but also the canals, to bring produce from distant estates to the capital. There is an account of a ninth-century governor widening a canal so that it could accommodate boats of up to twenty-five cubits, nearly forty feet in length. Boats also acted as a link in the overland

communication system. First, they were used as ferries at a number of towns situated beside a river, and under the control of governors. Second, they were used as bridges, by tying together several vessels across the river, a system in use at Baghdad up until 1957 A.D. <sup>4-p199</sup>

### Irrigation

Assyria is watered by wells. There is, also, the Tigris river with its major tributaries, the Great Zab and the Lesser Zab, and many smaller streams which feed into these. There are also many brooks, some of them perennial. Where surface water is not readily available, water can be obtained by digging a well. Several Assyrian wells were found and cleared at Nimrud, and the writer (H.W.F. Saggs), had the experience of descending one to a depth of ninety feet or so, to check the Assyrian brickwork. **"Every third course of bricks had a royal inscription, a justifiable piece of pride on the part of the royal well-maker, whose work had withstood the earth's pressure for nearly three thousand years"**. At this well strong pots of about half gallon capacity were attached by their necks to a rope forming an endless chain. The chain with pots were then turned by a winch at the well-head, so that the pots would successively dip into the well and raise the water to the surface. <sup>4-p161</sup>

The canal Patihegalli was designed as an arm of the Great Zab river that began at six miles south of Nimrud, opposite the modern town of Quwair. It supplied water to the area east of the city, enhancing the water system fed by the Tigris. The course of the canal is still apparent. It begins with a system of locks (an enclosed chamber in the canal, with gates at each end for raising or lowering the water surface level, by admitting or releasing water), that link it with the Zab river, and was devised by Assurnasirpal's engineers. A tunnel driven through the rock at Negub from vertical shafts, carried the water. To this day, the locks remain in the rock, just as they were cut almost 3000 years ago. <sup>11-p103</sup>

Assurnasirpal says: "I dug a canal from the great Zab, cutting through the rock at its summit, and called it Pati-hegalli, 'that which opens for abundance'. I caused the meadow tracts by the Tigris to be richly irrigated, and planted gardens there. Everywhere I planted vines, and gave the best of them to Assur, my lord, and to the temples in my land". <sup>11-p104-5</sup>

Sennacherib, the great king-engineer, ventured in a grand scheme of waterworks. He personally inspected the countryside around Nineveh, going over plains and mountains, to choose the sites for his constructions. Ten miles north of Nineveh he built a dam across the river Tebitu (modern Khosr river). The Tebitu flowed from the north through the middle of Nineveh and emptied into the Tigris.

From the reservoir created behind the dam he dug a canal all the way to the city. The grade of the canal was less than that of the river, and therefore, when the canal water arrived at Nineveh it was high enough to be used in irrigation without hoisting. To mitigate the effects of the high water in spring, Sennacherib installed, northeast of the city, a municipal canebrake (a dense growth of cane), to become a marsh. He turned this marsh into a game preserve, letting loose deer, wild boar, and game birds to breed there. <sup>5-p68</sup> In his new park, Sennacherib planted all kinds of foreign timber trees like mulberry and cypress, aromatic plants, and cotton bushes from India, and managed his plantation as a source of building materials for his royal palaces, and cotton for weaving into garments. <sup>7-p120</sup>

Sennacherib's first canal was sufficient for a number of years, but when the city outgrew it, he dug another canal to the northwest, tapping another stream. He also built more than a dozen canals, all connected with the Tebitu river, and a **12-mile tunnel** that brought water to Arbela, a city east of Nineveh. With time these projects were outgrown. So, Sennacherib took on his most ambitious project, he went **more than thirty miles from Nineveh**, to tap the water of the watershed of the Atrush or Gomel River. From there a canal was dug to the headwaters of the Tebitu, thus supplying Nineveh with more water. The canal had to cross a tributary of the Atrush-Gomel, near modern Jerwan, and here Sennacherib built an aqueduct (a structure carrying a canal over a river or valley). For its time, this was an impressive piece of construction. It was made of stone cubes, one cubit (20 inches) on a side. A layer of mortar under the top course of stone prevented leakage. To cross the stream, the canal had to be put on a 90-foot bridge (an aqueduct) of five pointed corbeled arches, more than 30 feet high. <sup>5-p68</sup>

In relation to the above aqueduct by Sennacherib, another author describes the work with a picture titled: The Oldest Known Aqueduct: Constructed by Sennacherib. "The remains of this remarkable feat of engineering skill were excavated in 1933 by the Oriental Institute of the University of Chicago. The aqueduct was part of Sennacherib's great irrigation project for conveying water from the northern mountains thirty miles away to the fields around Nineveh. Finding that they must carry the water across a small river, the Assyrian engineers constructed a large stone-masonry channel over 900 feet long and almost 80 feet wide, along which the water flowed between parapets 9 feet wide. The water was thus carried not only across the little river, as if on a bridge, but also across the river valley, which was about 1000 feet wide". <sup>9-p192 Fig106</sup>

Another irrigation device introduced into Assyria



from Egypt by Sennacherib is the sweep. With this device water is lifted from the river and dumped into higher level reservoirs. From these reservoirs, water was distributed into an intricate system of canals. The sweep is made up of a long beam counter weighted to raise buckets of water. The counter weighted beam was pivoted on the top of a post. Sennacherib says, "That daily there might be an abundant flow of water of the buckets, I had copper cables and pails made, and instead of pillars I set up great posts and cross-beams over the well-shafts." Then he had reliefs carved on his palace walls, picturing his people using the new device.<sup>9-p202Fig111</sup>

Sennacherib was proud to have completed the canal and aqueduct in a year and a quarter. As work approached completion, he dispatched two priests to the upper end of the canal to perform the proper religious rites at the opening. However, a small mishap occurred before the ceremony began. The sluice gate at the upper end of the canal broke and the water of the Atrush-Gomel started flowing down the channel without waiting for the king's command. Sennacherib interpreted this event as a good omen: the gods were so impatient to see the canal in use that they caused the breach in the sluice gate. King Sennacherib inspected the damage, ordered its repair, and sacrificed oxen and sheep to the gods. He wrote: "Those men who had dug that canal I clothed with linen and brightly colored woolen garments. Golden rings, daggers of gold I put upon them."<sup>5-p68-9</sup>

Another important element in the irrigation system is the *qanat* or *kahriz*. De Camp says that Assyrian kings, besides developing engines of war and cavalry, found time for peaceful public works. When Sargon II went to Armenia in 714 B.C., he came across an irrigation system not yet known in Mesopotamia. This irrigation system is also used in Iran, and is called *kahriz* in Persian or *qanat* in Arabic. A source of underground water in a range of hills can be brought down to the dry plain at the foot of the hills by digging a tunnel. A series of vertical shafts is dug down along the desired course of the stream and their bottoms connected by a tunnel. *Qanat* is the name given to this underground water system. The advantage of the *qanat* over an overland canal is that less water is lost by evaporation. At destination, the water is distributed into a system of irrigation channels.<sup>5-p66</sup>

## Warfare

Before dealing with the engineering aspect of Assyrian warfare, let us first look at the general picture of the Assyrian Army. For this purpose I will use some excerpts from the book *Everyday Life in Babylonia & Assyria*, by H.W.F. Saggs.

"The Assyrian army in its formal order of march must have presented an imposing sight. First were the standards of the gods, apparently wooden or

metal symbols on poles, accompanied by the diviners and other religious functionaries. Then came the king in a chariot, surrounded by a bodyguard of young noblemen on foot, and a force of cavalry. On both wings were forces of light infantry, ready to fan out as scouts or snipers if the nature of the country so required. Also attached to the force centered on the king were his staff officers, and intelligence officers, interpreters and scribes.

"Behind this force came the main army, composed principally of tribal levies, each levy under the command of a provincial governor or one of his staff. The equipment of these levies varied according to the region from which they came, some being slingers, others archers, others cavalymen, all in their distinctive national dress.

"Following the levies came the transport, presumably accompanied and controlled by the engineers. The tasks which confronted the engineers were varied: their duties included the building of bridges across streams, or alternatively the provision of ferry boats, the cutting of roads through mountains, the destruction of enemy fortifications, and the building of ramps for use in siege warfare. These ramps consisted of frames of timber with a filling of earth and stones, and their main purpose was to enable battering-rams to be brought into operation against the higher and weaker section of city walls."<sup>3-p116</sup>

Next, after this brief review of the make-up of the Assyrian army, it would be fitting to look at one of the military marvels of King Sargon: In the summer of 714 B.C. King Sargon decided to go to the region east and north of Assyria to deal, once and for all, with the threat that the two growing kingdoms of Zikirtu (an Iranian people) and Urartu (a people related at some distance to the Hurrians) had created for Assyria's security and its control of the trade routes running from Iran to the west. Sargon on his way to meet the main threat first engaged in some minor operations against some of his subjects in the eastern mountains. After that, he made contact with the king of Zikirtu, who decided to withdraw his main force to join the king of Urartu, leaving only a small force in mountain outposts to harass Sargon in his chase. The terrain was difficult, and was taking its toll on the army. When Sargon reached the forces of Ursa, king of Urartu, the morale of his forces was bad, and he no longer had full control of his whole army. He frankly says:

"I could not give ease to their weariness, I could not give them water to drink, I could not set up the camp and I could not fix the defense of the headquarters. I could not direct my advance-guards (with the result that) I could not gather them into me; my units of the right and left had not returned to my side; and I could not await the rear-guard".

Ursa and Metatti, the kings of Urartu and Zikirtu, respectively, drew up their battle line in a narrow gorge of the mountain, in difficult terrain, and waited for Sargon. Of course they had foreseen that the rugged territory would cause Sargon difficulty in maintaining tactical control over the entirety of his forces. To Ursa, the place in question seemed to be an excellent location in which to catch and mop up the Assyrian army. In fact this was an extremely grave tactical error on the part of Ursa to engage his whole army in a defensive battle in such circumstances. The great German strategist and tactician von Clausewitz, in his book *On War*, explains at length that using small units of troops in mountainous country may offer powerful resistance to the enemy, but it is tactically foolish to commit a whole army to a defensive action in such territory. Sargon recognized that Ursa's tactical error had provided him with a major victory, a situation that fully outweighed his own breakdown in communications.

Although most of his army was not immediately available for action, Sargon made an attack at once. His personal squadron of cavalry headed the attack, while Sargon himself, supposedly for ceremonial reasons, was in a light chariot. **"The cavalry, consisting of mounted archers and lancers, cut straight into the center of the opposing forces, shooting down the enemy chariot horses, and making straight for Ursa's headquarters. The faulty tactics of Ursa had deprived his chariotry of the possibility of maneuver, and the cavalry onslaught caused havoc"** <sup>3-p120</sup>. Most of Ursa's officers and cavalry surrendered, though Ursa himself managed to escape. Having completely demoralized and defeated the Urartian army, Sargon next turned to Zikirtu. This time Sargon was faced with a different formation which required different tactics. The forces of Zikirtu were not organized as a national army, they were divided in tribal or territorial units. Sargon's tactic here was to separate the tributaries from the king of Zikirtu and then to smash up the isolated and disorganized units<sup>3-p120-2</sup>

Now that we had a brief review of the awesome Assyrian military power and the genius of its king, let us look at the technology behind this force. De Camp, in his book *"The Ancient Engineers,"* explains the Assyrian military engineering in some detail. Here are some of the things he has to say about it. The Assyrians were gifted and energetic inventors and engineers. They were the first to equip armies with weapons of iron, in the eighth century B.C., although iron had been known for seven or eight centuries. They also developed impressive new war machines on wheels. Assyrians exploited the wheel by inventing the siege tower or belfry. Assyrians were fierce fighters but climbing a ladder thrown on enemy walls was always a

desperate operation. The defenders would drop a heavy stone or beam on the attacker or push the ladder over backwards. Therefore some creative Assyrian engineer built a wooden framework, too heavy to be pushed over, put wheels under it and fixed the ladder to the framework. The next step was to board up the sides and front of the frame to protect the attackers from arrows and other missiles. Untanned skins were nailed to the structure to protect it from being set afire. The Assyrian wheeled tower remained a standard siege engine for more than 2000 years. It was replaced with the cannon, which made walls useless for defense.

A further improvement of the siege tower by the Assyrians was to combine it with a battering ram. A ram was simply a small log carried by several men. However, for breaching the walls of a city, something more massive was needed. Therefore a tree trunk was equipped on one end with a mass of metal and hung by chains from the roof of the siege tower. In its final form, the Assyrian belfry (siege tower) had six wheels and a ram operated through a hole in the front. On top of the forward part was the tower, as high as the wall to be attacked (which suggests that the tower had to be built right then and there.) While the tower was advanced to position, archers on the tower would try to clear the wall of defenders allowing the attackers to climb it in safety. Looking at many vivid bas-reliefs, the defenders are shown showering the siege tower with torches, while a man in the tower is trying to put out the fire by pouring water from a dipper. In certain circumstances the belfry was equipped with a bore, a sharp spear-like head that was more effective with mud walls. <sup>5-p64</sup>

Earlier, during the reign of Ashurnasirpal, siege engines were equipped with wide blades to dislodge the stones or dried mud brick walls of the besieged city. When the walls of the city faced a river, the Assyrians constructed siege towers, floated them into position, and poured archery fire down onto the walls. Miners are frequently illustrated in bas-reliefs using iron and bronze tools trying to weaken the walls and to cause their collapse. At the right moment, the walls would be breached and simultaneously assaulted by climbing ladders. <sup>12-p23</sup>

## Conclusion

This article, despite its comparatively excessive length, has not touched upon very important subjects such as the Hanging Gardens, which according to an article that appeared in *Nineveh* magazine in 1995, was built by King Sennacherib in Nineveh. The unparalleled works done by Sennacherib in Nineveh, by enlarging its site, and extending its streets, and building a magnificent palace, temples, etc, made the city unrivalled in its time. Dur-Sharrukin is another subject that

deserves extensive consideration. Due to space limitations these subjects were not dealt with. Sennacherib has been wrongly portrayed as only a cruel warrior and nothing more. He won the hatred of the Babylonians and pro-Babylonians who compiled the later narratives, and he had the misfortune to attempt the subjugation of "the chosen people".<sup>13</sup> But as we saw in our brief account, Sennacherib was a great engineer, and a great king, who deeply cared for his people. Ashurnasirpal is one of the great kings that made impressive contributions to the development and grandeur of his country, but space restrictions has limited us to just a brief mention of his works. In the end, I would like to sum up the legacy of our civilization in the words of the great author, Will Durant:

**The "Arians" did not establish civilization - they took it from Babylonia and Egypt. Greece did not begin civilization - it inherited far more civilization than it began; it was the spoiled heir of three millenniums of arts and sciences brought to its cities from the Near East by the fortunes of trade and war. In studying and honoring the Near East we [acknowledge] . . . a debt long due to the real founders of European and American civilization . . . The civilization of the land between the Rivers passed down into the cultural endowment of our race. In the end nothing is lost.**<sup>14-p116, 1-p113</sup>

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"Some of the manifestations of ancient (as of modern) warfare were distinctly nasty. The Assyrians have gained a particularly bad name for atrocities in warfare, from a combination of biblical notoriety and their own striking war reliefs in the British Museum. But in fact they were in no way worse than their contemporaries."

H.W.F. Saggs

*Civilization Before Greece and Rome*

## THE AWARDS OF THE PATRIARCHAL FAMILY

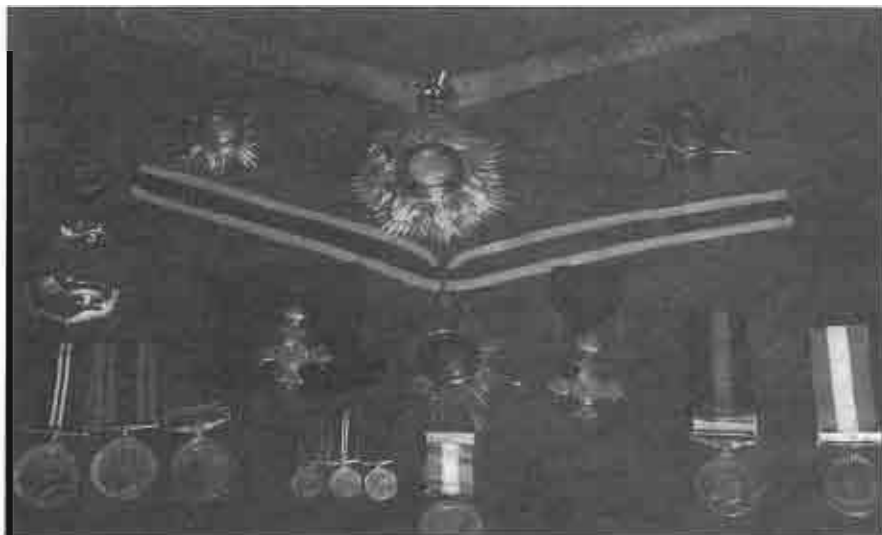
By Solomon (Sawa) Solomon

Being a collector of medals, and member of two Orders & Medals Societies in the United States and Great Britain, I couldn't help but become interested in the many decorations that were bestowed on members of the Mar Shimun Patriarchal family, starting with Patriarch Mar Rowil Shimun (1841-1903) to Captain Sargon D'Mar Shimun. Individual members received awards from the Ottoman Empire, Great Britain and Iraq. The following is a breakdown of the said decorations which are kept in a display case in the home of Sargon D'Mar Shimun who is a younger brother to Patriarch Mar Eshai Shimun XXIII, Patriarch of the Assyrian Church of the East (1908-1975).

The Order of Mejedie: Photos of Patriarch Mar Binyamin Shimun (1886-1918), show him wearing the second class of the Ottoman Order of Mejedie. In the case appear the Badge of the Order, the Ribbon, and the Breast Star. However, it seems that the upper suspension has been transferred from the Badge to the Breast Star, which in turn has been attached to the neck Ribbon. It is the Badge that should be suspended from the Ribbon.

The Order of Osmanieh: Displayed is the second class Badge, the Ribbon and the Breast Star. The Ribbon is the wrong one. The correct Ribbon should be green in color with red side stripes. Again the suspension from the Badge has been transferred to the Star which in turn has been suspended from the Ribbon.

The awards of *Rab Khaila* Dawid D'Mar Shimun (1889-1974): *Rab Khaila* David (Commander in Chief) was the brother of both Patriarchs Mar Binyamin Shimun and Mar Polus Shimun (1893-1920), and also the father of Mar Eshai Shimun. He became the commander of the Assyrian Levies in 1922. In the course of one decade he was awarded the following: The Order of the British Empire MBE (Military Division), and his name appears in the London Gazette issue of June 1, 1928. He also received the General Service



Medals in case: Upper center: Star of Mejedie flanked by Badges of Mejedie and Osmanieh Orders. Center: Star of Osmanieh Order flanked by two Orders of the British Empire (OBE & MBE). Lower right: On the left is British General Service Medal, and on the right is Iraq Active Service Medal. Lower left: L to R - War Medal, Defence Medal, and General Service Medal. The others are an assortment of badges and miniature medals.



Solomon S. Solomon (left) with Captain Sargon D'Mar Shimun

Medal 1918-62 with Bar "Kurdistan". Also appearing in the group is the Iraq Active Service Medal.

Lady Surma D'Mar Shimun (1883-1975): For her role in supporting the Assyrian counterattack against Turkish invasion of Northern Iraq in 1924, Surma *Khanim* received the Order of the British Empire OBE (Civil Division). It is a gold cross suspended from a wine colored bow-ribbon.

Captain Sargon D'Mar Shimun: The youngest son of *Rab Khaila Dawid*, Sargon retired from the British Army (Cyprus Defense Regiment) with the rank of Captain. His awards include: War Medal 1939-45, Defence Medal 1939-45, General Service Medal with possible Bar Palestine.

The display case is a box lined with an attractive green colored cloth. In addition to the above Decorations there is an assortment of badges and miniature medals. All in all a historic memento to another era of modern Assyrian history.

Footnote: In a recent letter from Captain Sargon D'Mar Shimun to the author, it was stated that his father *Rab Khaila Dawid* was mentioned twice in dispatches, both citations were signed by Sir Winston Churchill. Also that Patriarch Mar Rowil Shimun was awarded the Ottoman Order of the Mejedie second class.



**Emille Aboona**, son of Sargon Yacoub and Almas Aboona, was named Director of Purchasing at the Scottsdale Phoenician

in Arizona; with regional responsibilities at two ITT Sheraton's other Arizona properties: Phoenix Sheraton Crescent Hotel and Tucson's El-Conquistador Resort and Country Club. Prior to joining the Phoenician, he was Manager of operating equipment and supplies at Hyatt Hotel's Rosemont Purchasing Division in Chicago, Illinois.

Emille is married to Sweetlana, previously Vice-president of the Assyrian Academic Society of Illinois and daughter of Paul and Nora Paul. A son, Daniel Joseph, was born to them on December 12, 1996. He now resides in Scottsdale, Arizona, with his wife and child.

- Submitted by Ben Yalda, Des Plaines, IL.

## NINEVEH

Anonymous	\$25.00
Emmanuel Baaba, Modesto, CA	20.00
Bellos Nisan, Turlock, CA	20.00
Esha E. Tamras, San Jose, CA	40.00
Romeo Samo, Austin, Texas	20.00
Susie Sayad, Pleasanton, CA (self, David & Samuel Sayad, Shreveport, LA)	60.00
Benyamin Menashi, Chicago, IL	20.00
Daniel Benjamin, Campbell, CA	20.00
Valia Ciaccio, Encino, CA	20.00
Andrei BitBadal, DVM, San Jose, CA	20.00
Joe Kurial, Tampa, FL	50.00
Hubert Benjamin, Hermalle, Belgium	200.00
David Antar, Skokie, IL	20.00
Sargis E. Jocco, La Salle, Canada	25.00
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Sargon L. Gabriel, London, Canada	25.00
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Charles Ganja, North York, Canada (to Jennie Benjamin, Skokie, IL)	20.00
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Kathleen Nona, Turlock, CA	40.00
Rowena d'Mar Shimun, Burlingame, CA	25.00
Johny George, San Jose, CA	20.00
Pius T. Haddad, Turlock, CA	20.00
Josephine Elia, Richmond, CA	20.00
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Fred P. Isaac, Wakeley, Australia	50.00
Awigail Daryawish, Greystanes, Australia	50.00

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Maryam Babilla, So. San Francisco, CA	10.00
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Abraham & Odette Panossian, San Francisco, CA	80.00
Maro Benjamin, New York, N.Y.	200.00
Mikhael & Blandina Pius, Modesto, CA (in memory of Avia Ewan)	50.00
Anonymous	20.00
Donald & Madlin Lazar, San Carlos, CA	80.00
William K. Kanon, Modesto, CA	80.00
Vallo Benjamin, M.D., P.C., New York, N.Y.	1000.00
Benyamin Menashi, Chicago, IL (in memory of Janet Delo Menashi)	300.00
Charles Ganja, North York, Canada (in memory of Isaac Benjamin)	100.00
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Nathan & Helen Nasser, Fremont, CA (in memory of Naga Nasser)	50.00
Nelli Khademi, Koln, Germany (in memory of Naga Nasser)	50.00
Julia Nasser, Fremont, CA (Education—in memory of Naga Nasser)	50.00
Lily Langley, Madera, CA (in memory of Naga Nasser)	50.00
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Yooshia K. Poloss, Hollywood, CA	20.00
Hubert Benjamin, Hermalle, Belgium	1000.00
Romeo & Mariana Samo, Austin, TX (in memory of Joseph E. Benjamin)	50.00

### BLANDINA'S CAFE A BIG HIT

Blandina Dutra, an Assyrian, is the owner of Blandina's Cafe in Benicia, CA. Recently she got a rave review from the Food Editor of the Contra Costa Times newspaper, Deborah Byrd, who gave the restaurant a four star rating under the headline "Cozy Blandina's Offers Mediterranean Delights". The restaurant has become extremely popular for dinners, and reservations now are a must.

Blandina's was chosen to cater a major regional event - "Sunday's Scene on the Strait - a celebration of the beauty of the Carquinez Strait at the Martinez Marina. An art show at the event combined music and Blandina's food. "It's the biggest we've ever done" says Blandina, as she and her staff of up to twelve people served thousands of art fans and outdoor lovers at the Festival.

The menu is primarily Mediterranean style Greek-Italian, with a touch of Assyrian food included. Blandina also does catering service on a regular basis. she is the daughter of Nageeba Yonan of England, and the late Avimalk Yonan. The restaurant is located at: 907 First Street in Benicia, California  
Telephone: (707)747-5263

**Proposed Unity Discussions between the  
Assyrian Church of the East and the  
Chaldean Catholic Church**

*by the Editor Julius N. Shabbas*

The Common Christological Declaration between the Roman Catholic Church and the Assyrian Church of the East, signed in the Vatican on November 11, 1994, resolved the basic theological misunderstanding that separated the two Churches for fifteen centuries. Though both shared an identical Christian faith, each showed respect for the specific way in which the other's faith is expressed.

The visit to the Vatican in 1994 of Patriarch Mar Khanania Dinkha IV of the Assyrian Church of the East, along with his delegation, coincided with the Holy Synod of the Chaldean Catholic Church in Rome under Patriarch Mar Raphael I Bidawid, where a cordial meeting transpired between the two. "They had a significant influence in further advancing the already fraternal atmosphere between the two segments of the Church of the East," says Bishop Mar Bawai Soro of the Assyrian Church.

The Common Christological Declaration paved the way toward further dialogue in interchurch cooperation and unity, unity in the context of working together in closeness and in an ecclesial spirit. It made it possible for the Assyrian Church to be accepted into the Catholic family of the Middle East Council of Churches, and strengthened ties between the Assyrian and the Chaldean Churches in the Middle East and in diaspora, inasmuch as both, in the words of Mar Bawai, "share common history, language, culture, ethnic origins, Church Fathers, etc."

The Baghdad Jesuit Alumni Tenth Reunion was held in Toronto, Canada, from July 25 through the 28th, 1996 and was attended by over 1200 guests from 12 countries outside the United States and Canada, and from 31 U.S. States. The majority of those who attended were from Toronto, Detroit and Chicago. In view of the importance of the Common Christological Declaration and the fact that a sizable segment of the alumni of both Baghdad College (a Jesuit High School) and Al-Hikma University (also Jesuit) are members of the Assyrian and Chaldean Churches, the organizers of the Reunion scheduled a seminar to discuss "reunification" of the two Churches. They invited Bishop Mar Bawai Soro, General Secretary for Inter-Church Relations and Education Development to represent the Assyrian Church of the East; and Rt. Rev. Father Sarhad Jammo, Vicar General of the Chaldean Diocese in the U.S.A., to represent the Chaldean Catholic Church. The seminar was well attended. The focus was on the history of their churches from inception to the present, as well as on national history; and both emphasized cooperation and unity between the two churches and their membership.

Late last year His Holiness Mar Raphael I Bidawid, (whose Chaldean Patriarchate is in Baghdad, Iraq) came to the United States, attended many functions and visited the parishes of the Church. His purpose was also to meet with His Holiness Mar Dinkha IV to discuss possible reunification of the two churches. The two met on November 29, 1996 following joint consecration of Mar Yousep Chaldean Catholic Church in Troy, Michigan, which will be the home to the parish administered by Rt. Rev. Sarhad Jammo.

The meeting of the two Patriarchs along with their delegations took place at the Chaldean Chancery Office in Southfield, Michigan, resulting in a "Joint Patriarchal Statement" outlining an ecclesial-educational plan through which both the Assyrian and the Chaldean Churches will be able to achieve the following:

- a. The development of a "Catechism of the Church of the East."
- b. The establishment of an educational ecclesial institution within the Chicago-Detroit Region for the purpose of training future priests, deacons and catechists for both of the churches, and to offer continuous religious educational programs for the active clergy in the whole Church of the East.
- c. The articulation of a joint and common attitude toward emphasizing the Aramaic mother tongue in liturgical usage, and in cultural endeavors by both of the churches.
- d. The development of pastoral programs and literary projects as a means of ecclesial and cultural collaboration between parishes and dioceses of the two churches throughout the world.

And, furthermore, "to discuss with deep and mutual understanding future prospects for a full and visible ecclesial reunification of their churches - the two branches of the historically one Church of the East."

It was learned that the Chaldean Catholic Church was scheduled to meet in Lebanon in April 1997, and the Synod of the Assyrian Church of the East was to convene in Chicago in June 1997, to discuss the above proposals.

Subsequent to the above Joint Patriarchal Statement, Bishop Mar Emmanuel of the Assyrian Church of the East in Canada released a letter in Arabic (a copy sent to me from Chicago) dated January 6, 1997 in which he expresses concern and reservation on the proposed unity of the Assyrian Church of the East and the Chaldean Catholic Church. Briefly, he states: Who doesn't want unity between the Assyrian Church of the East and the Chaldean Catholic Church, provided it is "True Unity". All of us dream for such a unity. We talk about it in our gatherings, meetings, churches, organizations and our homes. We speak dearly of it and it is sacred in our hearts. Such a unity, Mar Emmanuel said, shall not compromise the independence of the Assyrian Church of the East. He criticized the Roman Catholic Church, the Protestant Churches, the Russian Orthodox Church and other Western Churches for their



missionary activity which created divisions in the nation causing hatred within the populace.

Mar Emmanuel says that Assyrians, members of the Church of the East, who were living in the heart of Nineveh and converted to Catholicism, had two conditions imposed on them by Rome:

First, to deny the teachings of their forefathers (Church of the East) and accept the supremacy and religious teachings of Rome.

Second, to be stripped of their national name (Assyrian) and to call themselves "Chaldean" to differentiate them from "Nestorians", another designation that the West imposed on the sons of the Church of the East. What is meant by "Chaldean", Mar Emmanuel asks, but a star gazer or astrologist, members of learned astrologers who ruled Babylon.

Dwelling briefly on the history of the Church of the East and the Assyrian nation, Mar Emmanuel further states that it is impossible for the Chaldean Catholic Church to take such independent steps towards unity without the knowledge and approval of Rome. He bases this statement on a meeting in Baghdad, Iraq after World War I where Mar Polous Shimun (1918 - 1920), Catholicos Patriarch of the Church of the East, along with a delegation of Church hierarchy, took a giant step in visiting Mar Yousif Emmanuel II (1900 - 1947), Patriarch of the Chaldean Catholic Church, to discuss unity between the two churches and people. The Chaldean Patriarch declined the offer and stated that this is impossible without seeking approval from Rome. Bishop Mar Emmanuel feels that this is still true today, that Rome must acquiesce, and he wants the Assyrian Church of the East to be aware that this may be a "trap" set for the Church by Rome.

In a lecture delivered by Bishop Mar Bawai Soro late last year under the title "Report and Analysis of the Current Dialogue Between the Assyrian Church of the East and the Chaldean and Catholic Churches", he emphatically states that the Assyrian Church of the East "will not under any circumstances unite with the Roman Catholic Church under Pope John II so as to lose its identity and Assyrian characteristics." He preached the virtues of unity in all the Christian Churches, and called on the people of the two factions (Assyrian and Chaldean Churches) to have a harmonious relationship, by loving and respecting each other as members of one Church. Also, representatives of both the Assyrian Church and the Roman Catholic Church are working together in an effort to achieve greater understanding and enhancement of the relationship between them. (Assyrian Quest newspaper November 1996. Lecture sponsored jointly by the Assyrian Academic Society, Assyrian National Council of Illinois and the Northbrook Center for Research and Development.)

On his U.S. trip, His Holiness Mar Raphael I Bidawid along with his delegation travelled west to California to visit the Chaldean Catholic parishes in San Jose, Turlock, Los Angeles and San Diego. He celebrated mass and was warmly received at several receptions given in his honor.

The following are some notations (a. to g.) from Mar Raphael's talk sent to us in an article by Mikhael K. Pius of Modesto:

- a. The Patriarch emphasized love of God and unity, and harmony of unity, among the Assyrian and Chaldean Churches. That all of us are brothers ... Our faith is one, our liturgy is one, our blood is one, our people are one, our history is one ...
- b. He said that our Church and our people were persecuted by both foreigners and ourselves, and that the real reason for the division within our forefathers' Church were our personal interests and foreign politics. Foreigners are enemies who want to ruin us, put us one against the other, break us and scatter us. The Assyrian people served, and sacrificed themselves for all those who came to our lands, and thousands of our young men perished fighting for the British, American, French and others. The foreigners claimed they were working for our people, but what did they do for us? Our reward was massacre. They left us to be massacred by others.
- c. As foreigners have abused us, he says, we have abused ourselves even more. Though brothers, we rose up one against the other, fought each other, worked against the other, until we were dispersed to all corners of the world. Our only salvation is in being again one people, one Church, through unity.
- d. Mar Raphael pointed out that in the early centuries we were one Church. "There were no Catholics, Jacobites, Nestorians... all of us were Christians united by one faith.... This name (Chaldean) was given to us by Rome. Before there was no Chaldean Church... It (the name) was given to our faction... when we became Catholic... it was an honorary name given to the Kings from the East... and Chaldean became our name. Otherwise we are one people, one blood, one Church, one history, until today. My forefather was a priest of the Church of the East. I'm not a stranger to the Assyrian people, to the Assyrian Church... And when we became Catholics, we did not deny our origin, our history, our liturgy... We are trying to protect our history, the liturgy of our Church."
- e. As to when this unity will be achieved, he says that it will not be long before we see all the Church united in one name, one liturgy, one leadership so that the glory of our nation returns to what it was in the centuries past.
- f. With respect to having permission from the Vatican about this unity, he said that "They

(Vatican) are thankful that we are working for this unity, and they are encouraging us, and are working in their own way to help us.”

g. He further states that the Common Christological Declaration between the Vatican and the Assyrian Church of the East was a forerunner to this unity between our two Churches of the East.

In an interview with Modesto Bee Staff writer, Dennis Roberts - which appeared in January 11, 1997 issue - says, “Bidawid said the two bodies [The Assyrian Church of the East and the Chaldean Catholic Church] no longer disagree on any significant theological issues. The one sticking point: The Church cannot have two popes, [Mar] Dinkha [IV] and John Paul II.”

Could this kind of statement be the reason why Mar Emmanuel of the Assyrian Church of the East, Canada, feels suspicious about the true motive of the Chaldean Catholic Church and of the Vatican?

His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, visited the California parishes during the month of March 1997, and was received graciously. On March 2nd he celebrated Qurbana Qadisha (Holy Communion) at Mar Narsai parish in San Francisco. Following luncheon in the Church hall, His Holiness talked about the achievements of the Assyrian Church, historical, cultural, liturgical, and missionary enterprise, martyrdom; the Church's enduring capacity and challenge of survival that it confronted in a hostile environment, and in spite of all this it flourished and preserved its national identity as Assyrian. He strongly emphasized the need for love, respect, unity and understanding among Assyrians of different denominations. We are one people, one Assyrian nation, he said. With respect to the matter of unity with the Chaldean Catholic Church, he said that this does not mean being one church under one Patriarch, but working in harmony with each other in liturgical and educational matters; and that the Chaldean Catholics are Assyrians and were members of the Church of the East until 1552 when there was a division in the Church. In response to my question, the Patriarch, in strong terms, assuredly stated that the Church will not, “as long as I am alive”, compromise its name and it shall remain The Assyrian Church of the East, and shall remain independent.

On June 23, 1997 His Holiness Mar Dinkha IV convened the Sixth Synod of the Assyrian Church of the East in Morton Grove, Illinois, which was attended by twelve ranking prelates from bishoprics around the world. The Synod drew up eleven canons, and the first one related to the question of the reunification of the Assyrian Church of the East and the Chaldean Catholic Church. To bring this historic agreement or unity into being, it was decided to form a committee

consisting of twelve members, six from each Church, to work on the points set forth in the “Joint Patriarchal Statement”.

**Subsequent to independent Synod meeting the following communication was issued effective August 15, 1997:**  
**“JOINT SYNODAL DECREE FOR PROMOTING UNITY”**

between the Assyrian Church of the East and the Chaldean Catholic Church

1. In the service of our Lord and the People of God, we, the bishops of the two branches of the ancient “*Church of the East*,” declare that the noble quest for restoring Christian unity remains, for us and for our Churches, a profound Christian obligation. Our Lord's prayer for the unity of His followers prompts in us, today, a deep desire to reach peacefully and fraternally the full communion with all other Christians in the one holy Church of Christ. Seeking to implement the will of our Lord Jesus Christ, according to the scope of our responsibility, we, in our respective Churches, realize that the actual meaning of Jesus' prayer “*that all may be one.*” (Jn. 17:21-23) can be fulfilled factually as we strive to restore the unity of the Church of the East, as known by our common forefathers.
2. The basic theological agreement between the Catholic Church and the Assyrian Church of the East, as articulated in the “Common Christological Declaration,” signed at the Vatican, on 11 November 1994, by Their Holinesses Pope John Paul II and Patriarch Mar Dinkha IV, has cleared the way for the Chaldean and the Assyrian Churches to initiate a process of dialogue and collaboration toward the goal of unity.
3. With the same spirit and purpose in mind, the two heads of our Churches, Their Holinesses Mar Dinkha IV and Mar Raphael I Bidawid met, with their respective delegations, in Southfield, Michigan (USA), on 29 November 1996, inaugurating officially the process of dialogue and collaboration; and, in a “*Joint Patriarchal Statement*”, they called upon their churches to rally behind them for the success of this noble purpose, and for their Holy Synods to formulate concrete plans toward the realization of the goal of unity.
4. We, the Fathers of both Holy Synods, wholeheartedly respond to the call of our Patriarchs, which is ultimately the call of the Lord himself, and declare that we join them in this course toward our common destiny, totally endorsing their proposals as formulated in their joint statement. Consequently, we adopt the following measures in the quest for unity:
  - a. Close collaboration in the area of catechesis, particularly in training of catechists and in the development of related teaching material.
  - b. Collaboration in the preparation and printing of liturgical books.
  - c. The establishment of an ecclesial education institute in the Chicago-Detroit region, and possibly wherever members of both communities exist, for the purpose of training future priests, deacons and catechists

- from both Churches. This institute shall also offer continuing religious education to the active clergy of both Churches. For the fulfillment of the general theological program—in addition to in-house formation program—the institute shall reach a suitable arrangement with appropriate Catholic universities and/or institutions in the locality where the institute exists.
- d. The formulation of a joint and common attitude emphasizing the usage of the Aramaic mother tongue, in both of its classic and vernacular forms, in liturgical ceremonies as well as in cultural endeavors of both Churches.
  - e. The development of pastoral programs and educational projects as expressions of ecclesial and cultural collaboration between the two churches.
  - f. The development of a wide range of other activities and programs through which the faithful of both the Assyrian and the Chaldean Churches will become prepared to accept, as a common enrichment of their “Church of the East”, the variety of particular practices that have been developed in both Churches during the period of separation. The characteristics of the authentic heritage of the ancient “Church of the East” shall be a basis for evaluation and a point of reference in such endeavor. Nevertheless, we shall consider diversity, within agreed and recognized limits, as an enrichment benefiting all the children of this Church.
5. To implement the above approved plan, we hereby decree that a “Joint Commission for Unity” (JCU) shall be constituted, according to a special statute approved by both patriarchs, to be composed of twelve members selected from both Churches—six from each side. Since the “Common Christological Declaration” (CCD) is the basic foundation for the collaboration between our two churches, all questions related to the areas of dogmatic and fundamental theology shall be reserved to the “Mixed Committee for Theological Dialogue” (MCTD) that has been formed accordingly between the Catholic Church and the Assyrian Church of the East.
  6. Looking with fraternal understanding to our past and directing our hearts with trust and hope to the future, we commit ourselves and offer public testimony of the shared love and respect between our Churches at the present. Thus, we, mutually and reciprocally, declare that we recognize in each other, as living today in our Churches, the same apostolic succession, sacramentality and Christian witness. Therefore, we call upon our clergy and faithful everywhere to interact as brothers and sisters, founding their relationship upon Christian charity and employing evangelical principles of fraternal equality and social justice, in and throughout the testimony of their individual and communal lives.
  7. Recognizing in both of our Churches the binding unity of faith in our Lord Jesus Christ, that we share, as well as our common liturgical and theological heritage, taking pride in the same Fathers, Doctors of the Church, acknowledging the same shared ancestry and culture, we nevertheless recognize the existence of actual differences between our churches that have been formed during the period of separation. Therefore, for the sake of being truthful with each other and toward our people, we respectively declare our basic intents and together formulate the following principles for dialogue:
    - a. Whereas the Assyrian Church of the East sees that
      - i. the preservation of her ecclesial identity as expressed in her liturgical, theological, spiritual and disciplinary patrimony as well as her Mesopotamian-Aramaic culture and
      - ii. the recognition of her freedom and self-governance are principles that must be preserved continuously throughout the process of dialogue and in any achieved model of unity; and
    - b. Whereas, in like manner, the Chaldean Catholic Church sees that
      - i. while the preservation of the same above-mentioned ecclesial identity as expressed in her liturgical, theological, spiritual and disciplinary patrimony as well as her Mesopotamian-Aramaic culture must be maintained, the adaptation of that patrimony to existing regional and cultural conditions and
      - ii. the preservation of her full communion with the Roman See must be basic principles continuously maintained throughout the process of dialogue and in any achieved model of unity.
    - c. Therefore, since some of our basic stands are distinct, both Holy Synods ratify the need for further dialogue and more involved collaboration between the Assyrian Church of the East and the Chaldean Catholic Church, and, in due time and manner, between them jointly and the Roman See, in order to bring about unity between the Assyrian and the Chaldean Churches.
  8. We sincerely hope that the “*Church of the East*”, restored to its historic fullness in faithfulness to the Lord, shall be an instrument for spiritual renewal, social harmony and cultural renaissance among her faithful, prompting them, once again, to bring the Good News of the Gospel to the four corners of the world for the glory of God’s name.
  9. Therefore, we call upon all of our sons and daughters to raise fervent prayers for the purpose of achieving our full ecclesiastical unity, through the patronage of the Virgin Mary, Mother of our Lord Jesus Christ and our own blessed mother and the intercessions of the Apostles of the East, Mar Toma, Mar Addai and Mar Mari.
  10. By the authority granted to us by the Holy Spirit, we declare that this “*Joint Synodal Decree for Promoting Unity*” effective for both Churches from this date, the fifteenth day of August 1997, the Feast of the Blessed Virgin. As a confirmation to this historic occurrence, we list our names under the names and signatures of our two venerable Patriarchs.

Mar Raphael I Bidawid  
Catholicos Patriarch  
Chaldean Catholic Church

Mar Dinkha IV  
Catholicos Patriarch  
Assyrian Church of the East

## BRIEF NOTES ON KIRKUK ASSYRIANS

*By Solomon (Sawa) Solomon*

The origin of the Assyrian community in Kirkuk dates back to the late twenties when people of different persuasions in Iraq traveled to Kirkuk to seek work in the oil industry. Kirkuk was and still is a major center for producing, refining and exporting oil in Iraq.

During the days of ancient Assyrians, Kirkuk was called Arrapkha and was one of five major cities in Atur (Assyria); the other four were Nineveh, Calah, Ashur and Erbil. Along with Erbil, Arrapkha protected the eastern approaches to the Assyrian Empire. It was to fall in a surprise attack by the Medes in 614 B.C. while the bulk of the Assyrian army was fighting the Chaldean rebel Nabopolasser in southern Bet-Nahrain. During the Christian era, Kirkuk, now being called Karkha, or Karkha D' Beth Slukh, became a major center of the Assyrian Church of the East. At this time, Bet-Nahrain was part of the Persian Empire. After the Romans had accepted Christianity, the Persians started persecuting the Christians within their own borders. In 448 the King Yezd'gard, known as the wicked, ordered the destruction of Kirkuk Assyrians and on a mound outside the city, ten bishops and 153,000 others were killed. The soil on that mound is red till this day. May they all rest in peace.

During the early twenties, the British army of occupation in Iraq raised a military force from the Assyrians that was called "The Levies." This force was used to bring law and order in Northern Iraq. Of these units, two companies of infantry were stationed in Kirkuk, now a city of mixed Kurdish and Turcumen population. Now elements that were sympathetic to Turkey along with Kurds loyal to Shiekh Mahmud of Suleimaniya started agitating against the presence of the Assyrian Levies in Kirkuk. The atmosphere became highly charged and on May 4, 1924, individual Assyrians were attacked in the market place. Some were injured. The Levies retaliated and soon a general fire-fight took place during which time some 50 locals were killed by the Levies. However, the British acted swiftly and restored the situation.

In March 1925 Iraq granted an oil concession to Iraq Petroleum Company or I.P.C. That oil company was registered in Britain and had a British chairman. Large quantities of oil were discovered around Kirkuk by 1931. Four years later an oil pipeline was laid to the Mediterranean. I.P.C. and two of its subsidiaries acquired exclusive rights to explore for oil throughout Iraq. The Assyrians, along with Iraqis of all persuasions, moved to Kirkuk to work in I.P.C. in the late twenties and this was the origin of the Assyrian community in Kirkuk today. They were paid

higher wages by the standards of the day and they prospered.

During the early decades, the Assyrians lived in the neighborhoods of Baglar, Shatir Lou and Qoria; they did not have a church or a school, so services were conducted in the residence of the priest. There, too, classes were held to teach Assyrian and English. One of the first priests to serve in Kirkuk was Kasha Khoshaba Zia of Barwar. He was to be followed by Archdeacon Hedeine who died in 1970. Others who served were Kasha Yonan and the current priest Kasha Polus of Timar. The Assyrian School was not recognized by the Ministry of Education; however, in 1933, the prominent educator Raabi Jibrail Babilla joined the school and this gave it a much needed boost. Raabi Jibrail (1898-1957) was one of four notable Assyrian educators in modern day Iraq who helped revive the Assyrian language. The other three were Kasha Yousip D'Kalita (1869-1952), Kasha Khandu Yonan (1888-1950) and Raabi Yacoub D'Yacoub (1896-1988). Raabi Jibrail was born in Iran but spent his youth in Canada. In 1933, while in Baghdad, he learned of the Assyrian school in Kirkuk, so the great patriot moved to Kirkuk and joined the faculty as English and Assyrian teacher. Many young Assyrians in those days strived to learn English in order to gain employment in I.P.C. While there, Raabi Jibrail wrote most of his plays. Also he translated many English plays. These plays were performed on stage and became an instant success. This fine educator, playwright and patriot passed away in 1957, leaving a wife and several children.

In 1948 the Assyrian Elementary School was officially registered with the Ministry of Education. Besides the regular government curriculum, Assyrian and religion were taught. During the 50's, the Assyrians started moving to the neighborhoods of Almas and Arafa. I.P.C. assisted by building new homes for them. Also a committee was established to build a church and a school. Raabi Akhtiar Moshe became the secretary of this committee. A building was purchased for the school with an adjacent empty lot. Money was raised for the building of the church on the lot. This was accomplished and in 1956 the church of Mar Giwargis was consecrated by the Metropolitan Mar Yosip Khnanishou. The new school had six classes. Assyrian was taught. It was known by its Arabic name "Al-Madrassa Al-Ahliya Al-Athooriya" (Assyrian Community School). There was a school board that assisted with the affairs of the school. In 1975 the government took it over and it was renamed "Anastas Karmali School." Assyrian language was discontinued and later on the school was closed altogether. Other organizations were established in Kirkuk, among them The Assyrian Athletic Club, The Assyrian Relief Fund and others.

While a sizable Assyrian community still exists in Kirkuk, the effects of the Iran-Iraq War, the Gulf War and economic stagnation have taken their toll

on Kirkuk Assyrians. Many have left Iraq and joined their brethren in the west, and others have sought refuge in the neighboring countries.



Photo taken inside the Church of Mar Giwargis in Kirkuk on the opening day in 1956. Left to Right: The British Consul in Kirkuk, Metropolitan Mar Yosip Khnanishou, Governor Mustafa Qaradaghi of Kirkuk Liwa, and the Director of Police. In rear: Michael Waranso Malik.

Photo taken in King Faisal Hall in Baghdad on February 3, 1951, showing Raabi Jibrail Babilla with the cast of his play, "Dimon and Pithias". Squatting L to R: Atniel Daniel, Alfred Dawid (\*), Youav Tooma. Sitting Front-Center L to R: Romie, Baba Adam. Standing L to R: Sonia Yosip, Shawil Khziran, (unknown), Maria Yosip, Awisha Skaria, Tedy Shmoel. Shlemon Kishto, Raabi Jibrail Babilla (\*), Seero Michael. Standing in rear L to R: Breemon Awraham, Kuryakos Esho, and Matti.



Photo taken in 1990 when His Holiness Mar Dinkha IV, Patriarch of the Assyrian Church of the East, visited the Assyrian community in Kirkuk, Iraq. Here he is seen with the Committee (Motwa) of Mar Giwargis Assyrian Church of the East in this city. L to R: Shamasha (Deacon) Sargon Shamun (now deacon at Mar Zaia parish in Modesto), William Sheeba, Shamasha Zia Yosip (now priest at Mar Giwargis parish in Daura, Baghdad), Dawood Shamun, His Holiness Mar Dinkha IV, Edward Mooshe, Pius Temathious Haddad, Sulaka Hormis, and Ewan Eshai. Right corner is Sargon Yosip, brother of Kasha Zia Yosip. -Submitted by Pius Haddad

According to Pius Haddad, the following priests, in the order listed, served Mar Giwargis Church in Kirkuk: Kasha Ishaq Rehana, Kasha Khoshaba Zia, Kasha Esha Shaheen, Archdeacon Hedeine, Archdeacon Akhikar Haji, Archdeacon Yonan and Kasha Polus Mooshi Khammo.





This photo represents Assyrian students that studied in the Assyrian Community School in Kirkuk, Iraq, in 1931. Kasha (priest) Ishaq Rehana is seen here with the students. According to Pius Haddad of Turlock, CA, Kasha Ishaq Rehana established this school in 1928. Initially, classes as well as Church services were held in a rented building until the Church and the school were built. - submitted by Pius Haddad.

A clip from the local history of Habbaniya, Part XII.

## **Bicycle Was an Integral Part of Habbaniya Life**

*By Mikhael K. Pius*

During the Assyrian three-decade era of the Royal Air Force Station of Habbaniya, in Iraq, (mid-1930s to mid-1950s), private cars, like private telephones, were unknown in the two local camps, the Civil Cantonment and the Levy Lines, and motorcycles were a rare commodity owned by just a few privileged persons. But most men owned bicycles.

Because the whole air base area was four square miles, one could walk from one end to the other in less than 30 minutes. In fact some of the few thousand workers and Levy soldiers walked to and from their work, but most of them cycled the mile or two, both methods being, of course, good physical exercise! And some people pedalled their way to an organized game, or when going on a cycling excursion or fishing trip in the nearby

Euphrates, or to swim in Lake Habbaniya five miles over the Habbaniya Plateau. People used cars — multiple-passenger shared taxis or buses — only when they had to travel to “far away” places, such as Falluja 18 miles to the east, or Ramadi 15 miles west, or to Baghdad, 55 miles farther to the east.

Shopping in the local camps was mostly done by housewives. They walked the short distance to and from the marketplace, carrying their groceries in personal carry reed baskets or cloth bags. But there were some people who used their bicycles when doing the family shopping.

Cyclists also found their way into field and track games. Short distance bicycle racing, slow and fast, became featured events for a while. In the early years, one of the competitions was staying up





**1949 First Long-Distance Assyrian Cycling Team of R.A.F. Station of Habbaniya, Iraq.**

Back row, from left: David "Bicyclchi" \_\_\_\_\_, Sam "Yousipous" Samuel, Iskhaq "Nanasi" Costan, Orahim Makko, Albert Avikam Shmouelkhan, Youel Bahram, Baba Mish'sho, Yaddida Polous Darmo, Yacoub Khoshaba, David Shlimon, Shmouel ("Tittouna") Eshaya, Squatting: Simon Putrus, Ben Youkhanna Khoshaba, Yosip "Yousipous" Samuel, Wilson Khoshaba Isaac, Lewis Attu, John Roovil, Yosip ("Ishkhan") Benyamin David; Sitting: William David Shino and Phillip Esakhan.



**1951: Second Long-Distance Assyrian Cycling Team of R.A.F. Station, Habbaniya, Iraq.**

Back row, from left: Nikadimus Oshana Esho, Jerar Alexan, Arminak Goju, Rehana Bejan Rehana, Yosip "Ishkhan" Benyamin David, Wilson Yosip, Akhshirash Mammu Jango, Lewis Attu, David Shlimon, David Eramia; 2nd row, from left: John Michael, Edward Pole, Orahim Makku, Wilson Shimshon Shallou, Ben Youkhanna Khoshaba, Albert Aviqam Shmouelkhan, Eshay Arkhivam, Pilipous Esakhan, Yacoub Ablakhan, Ezaria Akhko Oda (Sports Sec.), Aram Karam; 3rd row, from left: Kaaku Gewargis Shallou, Polous Aprim, Shmaiel Francis, Aba Chirru, Sada Hormis; 4th row, from left: Zaia Youel, Edison Eshay David, Benyamin Esho Yalda, Eskhaq "Nanasi" Costan, Orahim Shlimon Jacob.

on an immobile bike for the longest time. Haval "Jinja" Lazar was a champion in this and in slow cycling, and his younger brother, Niku "Darzi", in his self-tailored cowboy outfit, complete with "gun", Levy "cowboy" hat and "Lone-Ranger" mask, reared up his bike like a horse! Those were fascinating feats at that time, but they pale down to kid stuff in comparison with the amazing tricks and feats of today's cyclists!

And in later years, the Habbaniya cyclists ventured yet farther away from the outer limits of Habbaniya's perimeter iron fence.

First it was small group trips to Lake Habbaniya and Ramadi. Then in 1949, the first long distance cycling round trip, Habbaniya to Baghdad, took place under the auspices of R.A.F. Assyrian Employees' Club. The tour was undertaken on a weekend by 18 club members, riding ordinary push bicycles, accompanied by two motorcyclists, all under the joint supervision of Simon Putrus and Shmouel "Yousipous" Samuel. It wasn't competition cycling, but it was probably the first venture of its kind in Iraq.

According to Simon Putrus, the tour began early in the morning of a sunny but breezy and cool Saturday, on October 8, 1949. At an estimated average speed of 15 miles an hour, with brief rest stops in Falluja city and the Khan Daari "carvansary", the group looked forward to a lunch of *kababs*, *pacha*, or *qouzi-alla-timman* in a Baghdad restaurant around noontime. Unfortunately, their timing was thrown off a little bit by two mishaps on the way.

Actually, it was smooth cycling past Falluja. But before reaching Khan Daari (about 65% of the way), Yacoub Khoshaba had trouble with his wheel chain. And no sooner had Simon fixed it for him and the two caught up with the group, when they came upon Yaddida Polous Darmo prostrate on the middle of the paved highway, surrounded by his distraught companions. He had been knocked down unconscious by an oncoming American Embassy Army jeep headed for Habbaniya!

While the American sergeant driver stood aside, berated and bewildered, Yaddida was carried off the road and revived. Simon, an experienced Senior Boy Scout, administered first aid and bandaged the injured head. But the group could not continue its journey until Yaddida was stabilized and, accompanied by his cousin Lewis Attou, packed into the culprit's jeep, along with his wrecked bicycle and Lewis', and sent back to Habbaniya for medical treatment.

The team of cyclists began their return journey in the early afternoon of the second day, after spending the rest of the first day and the next morning in the Capital. Weary but triumphant, they pedalled back into the Civil Cantonment before sunset, to be greeted jubilantly by a large crowd of well-wishers.

The story had another happy aspect to it: While resting and refreshing themselves with a cold drink on the Club premises soon after their arrival, the group was pleasantly surprised to see Yaddida walk in, his head still bandaged but his face beaming with a big smile. (He was well enough to remove his "turban" a few days later and pose with the group for a picture!)

A second group cycling round trip to Baghdad was made two years later, also arranged by the R.A.F. Assyrian Employees' Club, supervised by the club's sports secretary, Ezaria Akhko Oda. The outward journey was made on September 12, 1951, this time by 32 cyclists, clad in white shirts, shorts and peak caps.

Leaving at dawn, the cyclists hit Baghdad in four hours and 20 minutes, and exactly five hours after leaving their hotel on Rasheed Street on the third day, the group, cycling against the wind, pedalled back into the Civil Cantonment at sunset. The round trip was made in good time and without any mishap, except for a little bit of wrangling on the way among some team members.

In the afternoon of their second day in Baghdad the group cycled out south of the town and toured familiar places of interest, which many of them had known as children. After a cooling swim in the Diyala River and a refreshing rest in the Diyala orchards, they pedalled back to their hotel in the early evening.

This second tour also had a tale to tag on: Late in 1950, Ben Esho Yalda broke his leg in a fierce tackle in a soccer game. The damage was so complicated that the R.A.F. physicians couldn't reset the bones properly, and instead decided, a few months later, to amputate the leg. Then *Ex-Rab Khamshi* Jittu Samo, the famous local bone-setter, came to the rescue. He reset, splinted and bandaged the splintered bones. Several months later, Ben was confident enough to apply to join the cycling tour. There was some opposition from some club members who thought his suspect leg might be a drag for the team. But Ben did participate in the tour and was among the first batch that pedaled back into the Cantonment with flying colors. It was a test of resolve and endurance for Ben Yalda and a red carnation in old Jittu's lapel!

**Author's Note:** I am indebted to Simon Putrus for the feed-back on the part relating to the first (1949) tour. The part on the 1951 trip is based mostly on my own report published in *The Iraq Times* of Sept. 29, 1951.

## Golden Wedding Anniversary

Envia and Roza Simon celebrated their 50th Wedding Anniversary in Sydney, Australia when a dinner reception was given in their honor by their four children and their grandchildren. On this happy occasion, they were surprised with a sealed envelope, a gift from their children, containing sufficient funds to cover a trip to the United States and Europe.

Envia and Roza were married July 4, 1947 in Baghdad, Iraq. Roza lived in Habbaniya, and Envia a resident of Jelu Camp Assyrian community (suburb of Baghdad), had been transferred by NAAFI (British Military Supply Stores) to Habbaniya the year before. Four children were born into the family: two sons Manuel and Simon, and two daughters Frenjie and Mariam. In the first few years of their marriage they lived in Jelu Camp and Habbaniya. In 1959, when NAAFI was handed over to the Iraqi government, the family relocated to Baghdad and settled in the Assyrian township of Daura.

Roza, daughter of Aziz and Khanna Eshaya, attended Raabi Yacoub Bet Yacoub's R.A.F. Union School in Habbaniya and was active in the Girl Guide movement, reaching the rank of Group Leader. Upon graduation, she taught in the same school for a few years. Following his employment for NAAFI, Envia worked in various capacities in administrative work for a number of European and American companies, including the Cultural

Attache of the U.S. Embassy; and for five years as manager for Richard Kelaita's Drug Stores. In 1981 the family emigrated to Australia, and presently live near Sydney. Roza continued teaching Assyrian language in the Assyrian Australian Association for eight years and has been continuously active in the Assyrian Church of the East choir.

On their tour of the United States beginning in July 1997, they stopped first in Los Angeles where a surprise reception was given in their honor by Roza's brother Edward and his wife Nanajan. They also visited with her sister Gladis and her family in this city. They then went on to Modesto to spend time with her other sisters Penna and Liza and their families. Their trip will take them to Toronto, Canada, to attend the Habbaniya Union School Reunion, to Detroit to also attend the Assyrian American National Federation's annual convention, and then to Chicago. From the United States Envia and Roza will fly to Holland to visit with her other brother Douglas Aziz (well-known soccer player), then to Marseilles, France where her sister Lina and her family live. A tour of London and Paris are also on their itinerary.

Envia expressed great admiration and love for his beloved wife Roza. "I consider myself a lucky person to have a wife and partner in my life possessing such talented virtues", and "to have such a lovely family together with nine beautiful grandchildren."



Envia and Roza Simon on their Wedding day



Envia and Roza Simon on their Golden Anniversary

## CONGRATULATIONS



Photo by Shawn Martin

### **Sargon Dean Jacob and Kelly Leigh Otto**

were united in holy matrimony on June 28, 1997 by Rev. Dan Barwick at the Sonoma Coast Villa in Bodega Bay. The wedding was held outdoors in the garden, and the reception followed.

The bride is the daughter of Sheldon and Barbara Otto of Martell, Nebraska, and the groom is the son of Martin and Gail Jacob of Sonoma, CA. (Martin is the president of the Assyrian Foundation of America). The maid of honor was Linzi Beck of Detroit, MI, and Joshua Jacob, the groom's brother, served as best man. The bridesmaids were Carla Kelly, Lisa Otto and Amanda Thomas. The bride was also attended by two junior bridesmaids, Sofia and Julia Cortopassi. The flower girl was Caitlin Carlson. The groomsmen were the groom's brothers Dean Jacob and Raman Jacob, and the bride's brother Justin Otto. Tucker Carlson was the ring bearer.

Following the ceremony, the bride and groom were escorted to their table by the groom's dancing Assyrian relatives. Joshua Jacob gave the toast to the newly-married couple, as well as Sheldon Otto welcoming the guests. The groom's father quoted the poem "Let it be a Dance." Dean Jacob sang karaoke to Steve Miller's song, "Dance, Dance, Dance, All Night Long." The guests enjoyed listening and dancing to Dave Chavoya and the Dynamites, a band from Sonoma.

Kelly attended Crete High School in Nebraska, where she graduated in 1991. In 1995, she

graduated from the University of Nebraska at Lincoln with a degree in biology. She is an ensign in the Navy and is in her second year of medical school on a Navy medical scholarship in Des Moines, Iowa.

Sargon is a 1990 graduate of Sonoma Valley High School. In 1994 he graduated from the University of California, Santa Cruz where he also majored in biology. He is a third year medical student in Des Moines, Iowa.

The couple honeymooned at the Sonoma Coast Villa, Benbow Inn and then went to a family cabin in Boulder Creek. After they complete medical school, they are planning to reside on the northwest coast.

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## Unity of Action

*by Fred P. Isaac*

The steady improvement of the articles published by the Assyrians, in getting the message across, in their quality and presentation of subjects relevant to the Assyrian Cause, is outstanding. We commend them. The historical and cultural articles seem, for a moment, to draw the reader into the past and link him with his ancestral land to re-live certain epochs and acquaint himself with their aftermath.

Then, enriched with historical facts, he is returned to reality - to the present and placed in proper perspective with his contemporaries, only to discover that he has been robbed of his homeland, denied of his human rights and classed as an alien - a lone member of over three million Assyrian people - a people without a country - decimated and dispersed in a tumultuous world, helpless and with an ominous future.

No thanks to the passivity of the League of Nations of the early 20s and the indifference of the international community and their muteness to the injustice done to this helpless Assyrian nation. They collaborated with the newly created states in the Middle East, as a fulfillment of promises they had made to them after the successful evacuation of the Turks from the territories they had held under their rule. They promised the whole of the Middle East to the Arabs, ignoring the existence of the other indigenous peoples' rights that lived in those regions, who had also sided with the Allies in their war against the Ottomans. The Arabs were praised. They were rewarded and reaped the benefits, while the Assyrians got the blame. The Assyrians were abandoned and later punished and left in a hostile environment without protection from their enemies.

Such enlightening and educational subjects create awareness. They invite the Assyrian individual to wake up to the reality of the situation,

to link up and communicate with his fellow Assyrian. They urge him to strive in an endeavour to improve his lot and reshape his destiny through a well-organized front. He realizes that the lot of an Assyrian in one country is no better than the lot of another Assyrian in another country so long as he is separated from his people and cut off from his homeland.

Such invigorating articles should help the Assyrian individual break away from his nutshell, step out of his political stagnation and bring himself into line, in unity with the progressive march towards the common goal.

The Assyrian individual must first comprehend and accept the true and noble concept of national unity. He must willingly and with conviction accept to join in the march under the guidance of a unified and dedicated leadership. He must acknowledge the risk involved in joining the march. He must advocate the concept, contribute towards it and be disciplined and trained how to defend it and be prepared to sacrifice of his true conviction in the ultimate goal.

Presently, we are too fragmented to have any weight or achieve any tangible results on our own, whether as individuals or a competing group. We need to combine our efforts, pool our resources and pull together, in the right direction, towards achievement of our goal, namely, restoration of our usurped homeland, under a well-coordinated coalition leadership.

To achieve this, we, the Assyrians need to sober up from our forgetfulness. Regardless of denomination, we need to re-discover our true selves. We need to restore our faith in our original identity - the Assyrian identity. Whether Chaldeans or Syrianis, we are all from the same region: Assyria, and of the same root: Assyrian. Although many branches and different dynasties, they all have stemmed from the same root: Asshur - the birthplace of Assyria - Bet Nahrain!

The defunct League of Nations, after failing to rehabilitate the Assyrians in their region of the Mosul district following the First World War, left them to their fate. Unprotected, they fell victim to their hostile environment. Dispossessed and struggling for survival, they became oblivious to their identity. Many, to escape persecution, migrated to various countries, especially after the August 1933 Semaili massacre.

To fill that political vacuum and succeed, we the Assyrians need to believe wholeheartedly in our inheritance. We need to identify ourselves with it, respect it and defend it and let it be a legal pass to our future claim to our ancestral land! Let us then, regardless of our different denominations, unite as one people under the banner of the Assyrian nation and work together. Let us, in addition to our motto of unity, work in cohesion and add: *United we are and together we build!*

## IN MEMORIAM

### *Janet Delo Menashi*



Janet Delo Menashi, daughter of Gourjiya David and the late Delo Odisho, was born in Mosul on July 26, 1959 and died of cancer on April 21, 1997 at Methodist Hospital, Mayo Medical Center in Rochester, Minnesota, at age 38 in the prime of her life. She was interred at Montrose Cemetery in her hometown of Chicago, Illinois, following funeral services conducted by Bishop Mar Aprim Khamis, Archdeacon Aprim DeBaz and Rev. Shlimon Heseqial held at Mar Gewargis Assyrian Church of the East. More than 200 relatives and friends attended the funeral and the memorial luncheon served in the church hall where a life sketch of Janet was read by her uncle, Wilson David.

Janet is survived by her husband, Gilbert Ben Menashi, and their 32-month-old daughter, Ashurina; her mother, Gourjiya; two brothers: Ashur and Gewargis Delo Odisho (Kirkuk, Iraq); two sisters: Samira (Baghdad, Iraq) and Amira D. Odisho (Sydney, Australia); six uncles: Sanhareeb David (Hamilton, Canada), Nief David (Chicago, IL), William David (Pennsylvania), Wilson and Johnson David (Edmonton, Canada) and Jonny David (Hamilton, Canada); and aunts Asyat David (Mosul, Iraq) and Nan'na David (Sydney, Australia).

Janet was an honor student. After receiving her B.Sc. degree in Electrical Engineering from the University of Arbil in Iraq in 1982, she worked as a teacher for two years. She was then transferred to the Institute of Technology in Kirkuk where she was employed until 1993 when Gilbert Ben Menashi married her and brought her to this country.

A very intelligent person, Janet was gentle, sincere, kind-hearted and totally devoted to her family, her Church and her people. Though struggling bravely against a terminal disease; in



the midst of her suffering and chaos, tired and weak, she never gave up, or lost sight of her faith, always persevering in prayers and worship of her Lord. She had a holy path of prayers. She handled her cancer fearlessly and with great dignity.

What stands out most vividly are the many times that, despite her suffering, she showed her love and concern for her family members and all those around her, and especially for those in need of help in Iraq. To her the family extends beyond the blood line; to her, family was the human community.

I have known that cancer changes lives, not only the life of the person carrying it but also the lives of family members and friends who love and care for that person, and indeed it is very difficult to watch those we love in pain.

As her father-in-law, I, and my whole family, loved Janet so much dearly and did all we could, through the best health institutions in the nation, to save her life, praying and pleading on her behalf. But Almighty God loved her more and called her home to rest in His Eternal Kingdom. Praised be His name.

But Janet lives in our hearts and the hearts of all those whose lives she touched by her kind, gentle and pleasant nature, during the short but noble span of her life.

Both my and her extended family members thank all those kind relatives and friends who shared in our bereavement and expressed their sympathy in our great loss.

*-Submitted by Benjamin Menashi*

### **Raabi Khamis Yonan de Baz**



Raabi Khamis Yonan passed away on October 24, 1996 in Chicago, Illinois, at the age of 84. The funeral service, held at Mar Gewargis Assyrian Church of the East, was officiated by Archdeacon Aprim De Baz and assisted by other priests and deacons. A large congregation attended the service.

Raabi Khamis was born in 1912 in the village of Shwawoota - a province of Baz, Turkey - of parents Yonan and Sitto. In 1915 the Assyrians of Baz, along with thousands of Assyrians living in the Hakkiari and Jelu mountains were forced to abandon their villages to flee the onslaught of Turks and Kurds, making their way to the safety of Urmia, Iran. Again, in mass exodus, in 1918, the family fled to escape the ravages of war, and to the safety of Baquba, Iraq where they were sheltered in tents. Two years later the family relocated to the north and settled in the province of Mosul.

Raabi Khamis received his formative education in the government schools, and when he graduated from high school, he was accepted in the Teachers Training College, and became a qualified teacher. In his early years he was tutored by the late Metropolitan Mar Yosip Khnanishu and Kasha (Priest) Elias De Baz in the Assyrian and Aramaic (old Syriac) languages. His teaching profession spanned forty years in various schools, including Habbaniya, Ramadi, Kut and Baghdad.

Raabi Khamis was a very likeable person, admired by his students. He was kind, honest and supportive of the Assyrian entity. Following his retirement, he was requested to tutor the children of the elite families in the city of Baghdad. In addition to teaching, he was gifted in planting, gardening and landscaping.

With his family, Raabi Khamis emigrated to the United States in 1991 and settled in Chicago. He is survived by his wife, Najeeba; two sons: Sami and Fuad; three daughters: Muna, Bushrah and Fathin; four brothers-in-law which include Metropolitan Mar Narsai De Baz of Lebanon and Archdeacon Aprim De Baz; five sisters-in-law and many other relatives.

As he lay sick in the hospital, two of his former students, namely Walthan Baba, M.D. and Odisho Khoshaba, M.D. played a humane role in helping their terminally ill teacher. Raabi Khamis was one of my best friends, and I knew him personally since 1947. He was a loving man and that is how he will be remembered by his family, friends and all who knew him. May God grant him His eternal love and rest in peace.

*-Submitted by Eshaya Hormis Isaac*

### **Isaac Benjamin**



I s a a c Benjamin, known as Iskhaq Zamara ('singer,') passed away on March 13, 1997 at the age of 82 in the city of Chicago, Illinois. The funeral service, presided over by Archdeacon Aprim DeBaz and Rev. Shlimon Heseqial was held at Mar Gewargis Assyrian Church of the East, and was interred at Montrose

Memorial Cemetery in Chicago.

Isaac was born in the village of Moshe-Abbad, Urmia, Iran on December 11, 1914, of parents Benjamin and Mariam Gewargis. At age four in 1918, the family fled from Urmia to the safety of Baquba, Iraq, along with thousands of Assyrians,



to escape the ravages of war. Eventually, they settled in Baghdad, Iraq, where Isaac grew up, received his formative education in the Assyrian School of Kasha Khando Yonan. He continued his studies here and graduated in 1932, and for some years taught at Kasha Moshe's ('Mamo') school in Baghdad. Isaac was a talented singer, and in 1939 he produced three records. In 1941 he married Jennie Odisho, and they were blessed with four sons and two daughters. He worked for the British Army as an interpreter, and for the next twenty years (1948-1968) he worked for the Iraq Petroleum Company.

In 1974, along with his family, Isaac emigrated to the United States and settled in Chicago, and worked at the Sheraton Hotel until his retirement in 1985. For the last few years he suffered from Alzheimer disease. Isaac is survived by his wife, Jennie; four sons: Benjamin, Gewargis, Jacob and Sargon; two daughters: Shamiran and Nahrain; twelve grandchildren and two great grandchildren. His pleasant memories will remain in the hearts of his family who loved him dearly. May God rest his soul in peace.

- Submitted by Charles Ganja, Toronto, Canada.

### **Raabi Yonan Rouel**



Raabi Yonan Rouel passed away on May 21, 1996 in Baghdad, Iraq, at age 69, and was laid to rest at the Assyrian Church of the East Memorial Park at Baquba. Memorial services were held at Mar Gewargis Assyrian Church of the East at Dora, a suburb of Baghdad.

Raabi Yonan was born in Nineveh, Iraq on August 13, 1927. He completed his formative education and secondary schooling in Sulaimaniya (northern Iraq), and then continued his studies at the Teachers College (Dar Al-Mualimeen) in Baghdad where he majored in English. He graduated in 1949 and was assigned to a teaching position in Sulaimaniya. Three years later he was transferred to Kirkuk to teach at Al-Najah public school. Here he participated actively in the Assyrian community, and was elected as the headmaster of the Assyrian School during the period 1956-1960. Concurrently he was also the headmaster of Al-Hikma public school.

Raabi Yonan had ambitions for furthering his education, and so he entered Mustanseriya University in Baghdad, and earned his Bachelor of Science degree in English literature in 1966, and resumed his teaching profession for the next 16 years.

In Baghdad, he continued his close association with the Assyrian community. He was a dedicated member of the Assyrian Church of the East and a permanent member of its committee (Motwa). He took active part in the Assyrian Club of Dora, and was its president several times. The club had men and women's sports teams, as well as social and educational programs. It was through his initiative that the soccer team traveled to Syria in 1968 to play against the Assyrian teams of Hassaka, Tel Tamar and Kamishli. He headed the visiting team.

In 1982, Raabi Yonan (known in Arab circles as "Abu Alen" - Father of Alen) retired from teaching, and started working in Baghdad for a West German company, named M.A.N., until the outbreak of the Gulf War in 1991. In 1992, he applied for emigration to Canada to re-unite with his two sons and daughter, but by the time his visa was granted, he was too ill to travel and passed away a few weeks later.

Raabi Yonan Rouel, a devoted husband and an affectionate father, is survived by his wife, Madlyn (Toronto, Canada); three sons: Alen (Amman, Jordan), Edmon and Sargon (Toronto); daughter Evelyn (Toronto); sister Yoniea (Baghdad); and eight grandchildren: Remon, Randa, Dan, Vevian, Steven, Symon, Andre and Neckol.

A gentle and kind-hearted person, Raabi Yonan was known to the Assyrian community as an English teacher, and for 33 years many generations of Assyrian and non-Assyrian students, now scattered all over the world, remember him with great love and respect. And so do his family and friends whose love he cherished. May God grant him His eternal love and rest in peace.

-Submitted by Alen Yonan

### **Nadgejda T. Nasseri**



Nadgejda T. Nasseri (Naga) passed away in Tehran, Iran, on May 1, 1997, at the age of 66. She was born into a devout Christian family. Her parents were the late Rev. Tooma Nasseri and Yulia Bethishou, both originally from the

village of Mooshawa, Urmia, Iran. The funeral service was held at the Assyrian Pentecostal Church in Tehran, where she had lived since its establishment in 1976. Memorial services were held in Koln (Cologne), Germany, and on Saturday May 10th, at the Assyrian-Chaldean Catholic

Church in Campbell, CA. Rev. Fraidoon Eshaq conducted the service with the participation of Revs. Shimshoon Khangaldi, Youshia Sana and Shmouel Khangaldi. She was eulogized by her older brother, Youtam (Tony) Nasser, to the more than 250 mourners.

When Naga was 14 years old, her mother died (in 1945) leaving behind her husband with five children of which the youngest was two years old. Thus, the awesome burden of the family fell upon Naga's shoulders. Realizing the gravity of the problem, the grandparents left their own home and moved in to assume the responsibility of rearing the children. This made it possible for their son, Rev. Tooma Nasser, to continue his ministry, preaching the Gospel to the Assyrian communities in Urmia and throughout Iran. After the political turmoil in 1945, the family relocated to the city of Urmia until 1959 when they finally settled in Tehran.

Ever since the death of her mother, Naga sacrificed her life and future for her family. She dedicated her youth to help her younger brother and two sisters go to school and get their education; and the latter part of her life she devoted in the care of her aging grandparents. When she had a chance to establish a family of her own, she refused to abandon her father and cared for him until his death, thus, sharing in his ministry.

Naga is survived by her two brothers: Youtam (Anthony) Nasser (San Jose, CA) and Nathan Nasser (Fremont, CA); two sisters: Nelli Khademi (Koln, Germany) and Lily Langley (Madera, CA). Naga will be missed greatly by her family and friends and will be remembered for her devotion and sacrifice. May God grant her His eternal love and rest in peace.

*-Submitted by Nathan Nasser*

### **Joseph E. Benjamin**



Joseph E. Benjamin passed away on August 14, 1997, in Modesto, CA at age 62. He was laid to rest at Turlock Memorial Park in Turlock, CA. The funeral service presided over by Father Kamal Bidawid, assisted by four priests of the Assyrian Church of the East and

several deacons, was held at Turlock's St. Thomas

Catholic Church. A memorial lunch, attended by several hundred people, was given at the Church hall where a life sketch of Joseph was read and was eulogized by family and friends.

Joseph was born June 25, 1935 in Hinaidi (near Baghdad), Iraq to Eramia Shimun Benjamin and Maria Giwargis (Shallou) Benjamin. Two years later the family moved to Habbaniya where Joseph received his formative education at Raabi Yacoub Bet Yacoub's R.A.F. Union School. In 1953 the family relocated to Baghdad where he continued his schooling and graduated from high school in 1957. Following a two year service in the Iraqi army and work for a private company, Joseph left for the United States in 1961 to continue his education. He studied in Baltimore, Maryland and completed his college education in accountancy. He came west to California in 1964 where he met Mary. They were married on October 30, 1965 and were blessed with three sons and a daughter. During this period Joseph worked as an accountant, and at the same time attended Armstrong College and became a Certified Public Accountant (CPA) in 1970. That same year Joseph started his own business in accountancy and continued in this field until about three months before he passed away.

The late Joseph is survived by his wife Mary Benjamin (Lafayette, CA); three sons: Joseph, Jr., Jimmy and Simon; a daughter, Brigitte; two brothers: Shemon (Babajan) Benjamin (Vancouver, Canada) and Albert Benjamin (Modesto, CA); two sisters: Cardelia B. Benjamin (Vancouver, Canada) and Aglantine Shallou (Modesto, CA).

Born and raised into a Christian family, Joseph was a good man, kind and considerate, admired and loved by many. As a dedicated member of the Assyrian Foundation of America for many years, Joseph gave unselfishly of his time and professional skill to the organization. All of the numerous state and federal forms that must be filed every year were reviewed and verified by him - all, of course, voluntarily. Also, throughout the year, whenever any need arose, we would consult with him on matters of all kinds because we valued his opinion so highly. Likewise, when his professional services were needed by an Assyrian Church or organization, he was always there to help - he never said no.

In their eulogies, Julius N. Shabbas and Martin Jacob said, "There is no doubt in our minds that with the passing away of Joseph E. Benjamin we have lost a true and loyal friend. We are greatly saddened by his untimely death." Joseph will be deeply missed by his family and friends. His pleasant memories will always remain in our hearts. We join his family in cherishing that memory. May God grant him His eternal love and rest in peace.













# دَدَتَا بِبَصِيَّةٍ مَلَكَةٍ

تَبَعُ : لَمَّا رَأَى . مَعِي

١

دَجَفَتْنَا لَمَّا لَمَّا خَلَبَ مَوَدَّبَ تَابَعْنَا مَلَكَةٍ :

تَبَعْنَا مَلَكَةً تَبَعْنَا مَلَكَةً مَلَكَةً مَلَكَةً مَلَكَةً :

حَدَّ ذَكَرْنَا حَدَّ ذَكَرْنَا وَكَلَّمَ سَمِعْنَا مَسْمُومًا مَلَكَةً :

دَدَتَا بِبَصِيَّةٍ مَلَكَةٍ فِي حَيْضَةِ أَيْدِيهَا لِي أَيْدِيهَا .

٢

دَوَّخِيئِي دَهْنِي فِي قَلْبِي تَلْبِيئِي هَتَمِيئِي :

مَدَدَ لَمَّا مَدَدَا دَوَّخِيئِي مَلَكَةً مَلَكَةً مَلَكَةً :

مَلَكِيئِي مَلَكَةً مَلَكَةً مَلَكَةً مَلَكَةً مَلَكَةً :

لِي مَلَكَةً مَلَكَةً مَلَكَةً مَلَكَةً مَلَكَةً لِي أَيْدِيهَا .

٣

لِي مَلَكِيئِي دَهْنِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

لِي دَجَفَتْنَا لَمَّا دَجَفَتْنَا لَمَّا دَجَفَتْنَا لَمَّا :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي لِي أَيْدِيهَا .

٤

حَدَّبَ حَدَّ لَمَّا دَجَفَتْنَا لَمَّا دَجَفَتْنَا مَلَكَةً :

حَدَّ دَجَفَتْنَا دَجَفَتْنَا مَلَكَةً مَلَكَةً مَلَكَةً :

حَدَّ لَمَّا لَمَّا لَمَّا لَمَّا لَمَّا لَمَّا لَمَّا :

لِي مَلَكَةً مَلَكَةً مَلَكَةً مَلَكَةً مَلَكَةً لِي أَيْدِيهَا .

٥

مَلَكِيئِي فِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي لِي أَيْدِيهَا .

٦

مَلَكِيئِي لِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي لِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي لِي أَيْدِيهَا .

٧

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

لِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي :

لِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي مَلَكِيئِي .

67- סַחֲבִים בְּסֹדֵי חֲבֵרָה  
לֵב מַלְכֵּנוּ וְנִסְמְכֵנוּ  
68- תִּמְלֵכְנוּ מִמֶּנֶם כְּכֹחַ הַשֵּׁנָה  
בְּעֵינֵינוּ וְיָבוּטֵנוּ  
69- תָּהוּ מֵעַתָּה לִמְלֵכֵנוּ וְיָבוּטֵנוּ  
מִכָּלֵנוּ לְשָׁבֵנוּ  
70- אֵיךְ נִכְבְּדֵנוּ, מִיְּהֵב לְעֹמְדֵנוּ  
לְשֵׁמְכֵנוּ בְּחֹזֵנוּ ...

סוּחָב : מְלָכִים : זִכְרוֹת .  
דָּוִד חִמְצֵנוּ , סוּחָב דְּחַיִּים :  
אֶדְוֵנוּ לְיָבוּטֵנוּ לְמַצְבֵנוּ :  
אֶדְוֵנוּ אֵל שֶׁחַבְבַּת לֵב :  
אֶדְוֵנוּ אֵל מִשְׁחַבְבַּת לֵב :  
לְשׁוֹנוֹ , מְלָכֵנוּ , זִכְרוֹת .  
לְיָבוּטֵנוּ חִמְצֵנוּ לְעוֹמְדֵנוּ !  
לְעוֹמְדֵנוּ אֵל מִשְׁחַבְבַּת לֵב :  
בִּשְׁמֵנוּ מִיְּהֵב לְעוֹמְדֵנוּ :  
בִּשְׁמֵנוּ מִיְּהֵב לְעוֹמְדֵנוּ ...

1 - דוּדְנָה = דָּחֵה, מְבִיחָה, סוֹדֵנוּ. 2 - זֶכֶד = יָבוּט, דִּמְיוֹ דִּמְיוֹ תִּבְיָנוּ  
לְעוֹמְדֵנוּ. 3 - אֵל = אֵלֵינוּ. 4 - אֵלֵינוּ = אֵלֵינוּ. 5 - אֵלֵינוּ, אֵלֵנוּ = דְּעַבְדֵנוּ,  
עַבְדֵנוּ. 6 - מִיְּהֵב = וְלִשְׁמֵנוּ, מִיְּהֵב מִיְּהֵב. 7 - מִיְּהֵב מִיְּהֵב וְסֹחֲבֵנוּ =  
עֲמָדֵנוּ בְּחֹזֵנוּ מִיְּהֵב מִיְּהֵב וְיָבוּטֵנוּ .

מִצְטַדֵּנוּ

\* \* \* \* \*

7 דָּחֵה מִשְׁמָלֵנוּ לְעוֹמְדֵנוּ

אֵלֵנוּ דְּכֵחַרְנוּ

יְהִי מְלָכֵנוּ , אֵלֵנוּ מְשַׁעֵב מִיְּהֵב מִשְׁמָלֵנוּ  
שֶׁהוּא מְלָכֵנוּ וְיָבוּטֵנוּ מִיְּהֵב מִיְּהֵב וְיָבוּטֵנוּ  
וְיָבוּטֵנוּ מִיְּהֵב מִיְּהֵב וְיָבוּטֵנוּ מִיְּהֵב  
זֶכֶד מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב \*  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
דְּעַבְדֵנוּ דְּעַבְדֵנוּ מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב \*  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב \*  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב \*  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב \*  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב

מִצְטַדֵּנוּ

מִצְטַדֵּנוּ מִיְּהֵב מִיְּהֵב

מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב  
מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב מִיְּהֵב

50- דַּבְּדוּקֵי מַיִם לְלֵטֹם :  
 דְּמוּתֵי לֵטֹם לְטֵם לֵטֹם :  
 51- דְּבָרֵי אֱלֹהִים לְטֵם :  
 אֵת יִצְחָק בְּדָבָר :  
 52- אֲדָרֵי מַיִם בְּלֵטֹם :  
 דָּתֵי לְבָבֵי לְטֵם :  
 53- אֲשֶׁר מֵי יָם יִלְטֹם :  
 מִן הַמַּחְלֵי דְלֵטֹם :  
 54- לֵטֹם מַיִם לְטֵם :  
 דְּבָרֵי מַלְאָכֵי אֱלֹהִים :  
 55- זִכְרוֹתֵי דְּמַעֲשֵׂי אֱלֹהִים :  
 מֵתֵי, בְּרָאִים, אֲשֶׁר :  
 56- דְּבָרֵי לֵטֹם לְטֵם :  
 אֲדָרֵי מִן חַיִּים :  
 57- דְּבָרֵי מַלְאָכֵי מִן :  
 אֲשֶׁר לְטֵם :  
 58- דְּבָרֵי אֱלֹהִים דְּלֵטֹם :  
 דְּבָרֵי לֵטֹם, דְּלֵטֹם :  
 59- דְּבָרֵי אֱלֹהִים לְטֵם :  
 לֵטֹם מַלְאָכֵי אֱלֹהִים :  
 60- דְּבָרֵי אֱלֹהִים לְטֵם :  
 אֲשֶׁר מֵי מַלְאָכֵי :  
 61- אֲדָרֵי מַיִם בְּלֵטֹם :  
 דָּתֵי לְבָבֵי לְטֵם :  
 62- דָּתֵי לְטֵם :  
 לֵטֹם דְּבָרֵי אֱלֹהִים :  
 63- אֲשֶׁר לֵטֹם אֲשֶׁר :  
 לֵטֹם אֲשֶׁר :  
 64- אֲשֶׁר לְטֵם :  
 לֵטֹם דְּבָרֵי אֱלֹהִים :  
 65- אֲשֶׁר לְטֵם :  
 אֲשֶׁר לְטֵם :  
 66- אֲשֶׁר לְטֵם :  
 אֲשֶׁר לְטֵם :

33- אֲשֶׁר לְטֵם :  
 דְּבָרֵי לְטֵם :  
 34- זִכְרוֹתֵי אֱלֹהִים :  
 מִן אֲשֶׁר :  
 35- אֲשֶׁר לְטֵם :  
 אֲשֶׁר לְטֵם :  
 36- מִן אֲשֶׁר :  
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 37- מִן אֲשֶׁר :  
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 48- אֲשֶׁר :  
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 49- אֲשֶׁר :  
 אֲשֶׁר :

10 ذئب لعمرك (الكلمة)

كلمة: قلب ووجه قلب، منقلب، قلوب

- 1 - ما منقلب، ما يقلب
- 2 - منقلب منقلب، منقلب
- 3 - قلب القلب، قلب
- 4 - قلب منقلب، قلب
- 5 - قلب منقلب، قلب
- 6 - منقلب منقلب، قلب
- 7 - قلب منقلب، قلب
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- 29 - قلب منقلب، قلب
- 30 - قلب منقلب، قلب
- 31 - قلب منقلب، قلب
- 32 - قلب منقلب، قلب









כשאתם רואים את פניו של אדם  
ועושה אתה את זה לא יודע  
למה אתה עושה את זה  
ואם אתה יודע למה אתה עושה  
את זה אתה יודע למה אתה עושה  
את זה.

הוא לא יודע למה  
אתה עושה את זה  
ואם אתה יודע למה  
אתה עושה את זה  
אתה יודע למה אתה עושה  
את זה.

הוא לא יודע למה  
אתה עושה את זה  
ואם אתה יודע למה  
אתה עושה את זה  
אתה יודע למה אתה עושה  
את זה.

הוא לא יודע למה  
אתה עושה את זה  
ואם אתה יודע למה  
אתה עושה את זה  
אתה יודע למה אתה עושה  
את זה.





# لکھنؤ کی تاریخ (تیسرا باب)

باب: مولانا محمد رفیع صاحب



مولانا محمد رفیع صاحب کی تصویر

لکھنؤ کی تاریخ کے مطالعے سے ظاہر ہوتا ہے کہ لکھنؤ کی ترقی و ترقی کے لیے اس وقت کی ضرورت تھی کہ اس کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے۔ اس لیے مولانا محمد رفیع صاحب نے لکھنؤ میں ایک ادارہ بنانے کا فیصلہ کیا۔ اس ادارے کے نام 'لکھنؤ ایجوکیشنل سوسائٹی' رکھا گیا۔ اس ادارے کے مقصد میں لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنانا تھا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔

اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔

اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔

اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔

اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔

اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔ اس ادارے کے ذریعے لکھنؤ کی تعلیم و ترقی کے لیے ایک ادارہ بنایا جائے گا۔



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1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100.

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**הדגל דחייק גייגל טיג**

**טיג גייגל דחייק גייגל טיג**



Late 1940's in Baghdad, Iraq. Picnicking following a few hours of bicycling, L to R: First two names not remembered, Odisho Warda, Youel A. Baaba, Julius N. Shabbas.

- \$10.00 "חייק גייגל דחייק גייגל טיג"
- \$ 8.00 "גייגל דחייק גייגל טיג"
- \$ 3.00 "גייגל דחייק גייגל טיג"
- \$10.00 "גייגל דחייק גייגל טיג"
- \$20.00 "גייגל דחייק גייגל טיג"
- \$ 5.00 "גייגל דחייק גייגל טיג"

**Youel A Baaba Library**  
720 Evelyn Court, Alamo, CA. 94507  
(510) 938-3897





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**Nimrod Simono Honored**

At its February 16, 1997 general membership meeting, the Assyrian Foundation of America presented a plaque to Mr. Nimrod Simono (of Tehran, Iran) to honor his lifetime contributions to Assyrians, and for his outstanding literary achievements as a scholar and author. Mr. Simono spoke to the members and guests about Assyrian literature and authors. He is an outstanding grammarian, and his latest book is an Assyrian grammar for use by teachers and students as well as by Assyrians in general to improve their knowledge of grammar.



Nathan Nasseri, Chairman of the Foundation's Education Committee (right), is shown presenting a plaque to Nimrod Simono (seen with his lovely wife Liza).

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# کتابت نامہ کے تحت

جو مولا محمد علی صاحب نے لکھا ہے، اس کے تحت  
 کتابت نامہ ہے۔

مولا محمد علی صاحب نے اس کتاب کو ۱۹۰۸ء میں  
 لکھا تھا، جس کا نام "سیرت" ہے، جو  
 ایک ایسی کتاب ہے، جس میں  
 مولا محمد علی صاحب نے اپنے  
 حوالہ سے اس کتاب کو لکھا ہے۔

۱۹۰۸ء میں لکھی گئی اس کتاب کی  
 کتابت نامہ "سیرت" ہے، جو  
 مولا محمد علی صاحب نے لکھا ہے۔

\* \* \* \* \*

جو مولا محمد علی صاحب نے لکھا ہے، اس کے تحت  
 کتابت نامہ ہے۔

مولا محمد علی صاحب نے اس کتاب کو  
 لکھا ہے، جس کا نام "سیرت" ہے، جو  
 ایک ایسی کتاب ہے، جس میں

مولا محمد علی صاحب نے اپنے  
 حوالہ سے اس کتاب کو لکھا ہے۔

جو مولا محمد علی صاحب نے لکھا ہے، اس کے تحت  
 کتابت نامہ ہے۔

مولا محمد علی صاحب نے اس کتاب کو  
 لکھا ہے، جس کا نام "سیرت" ہے، جو  
 ایک ایسی کتاب ہے، جس میں

مولا محمد علی صاحب نے اپنے  
 حوالہ سے اس کتاب کو لکھا ہے۔

مولا محمد علی صاحب نے اس کتاب کو  
 لکھا ہے، جس کا نام "سیرت" ہے، جو  
 ایک ایسی کتاب ہے، جس میں







מִבֵּית דִּוְרָן דְּחֵמְסָא דְּמַלְכָא מִלְּפָנֵי  
 תַּעֲבָד בְּמַלְכָא דְּחֵמְסָא דְּמַלְכָא  
 דְּחֵמְסָא דְּמַלְכָא דְּמַלְכָא



דְּמַלְכָא דְּמַלְכָא דְּמַלְכָא  
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מִבֵּית דִּוְרָן דְּחֵמְסָא דְּמַלְכָא  
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 דְּמַלְכָא דְּמַלְכָא דְּמַלְכָא

# דעותיה לגבי חוקי המבחנים

הגד: ימיהם יבדלו

היא דנה לראשונה במסגרת המערכת החדשה והערכתה של החוקים  
המבחנים והערכתם, והיא מבינה את כל המידע הקיים והיא  
מבחינה את המבחנים והערכתם, והיא מבינה את כל המידע הקיים והיא  
היא מבינה את כל המידע הקיים והיא מבינה את כל המידע הקיים והיא

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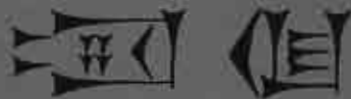
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# ܩܘܪܒܢܐ



**Assyrian Church of the Virgin Mary today - A Solitary Mountaintop edifice, this ancient cave - like structure was consecrated as a Church in 179 A.D.**

ܩܘܪܒܢܐ - ܩܘܪܒܢܐ - ܩܘܪܒܢܐ