

# Publication of the Assyrian Foundation of America

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Cultural - Educational - Social

# NINEVEH

First Quarter, 2012 Volume 36, Number 1-2

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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.

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Visit our Website at: www.assyrianfoundation.org



May 8, 2012



Assyrian Foundation of America P. O. Box 2660 Berkeley, CA 94702

On behalf of my co-chair Larry Baer and the entire Golden Gate Bridge 75th Anniversary Steering Committee, thanks so much to the Assyrian Foundation of America for your generous gift of \$10,000 to the Joseph Strauss Legacy Circle. Joseph Strauss was a true hero in the years-long crusade to build the Golden Gate Bridge – the visionary and the driving force in creating the icon now known around the world.

The Strauss Circle is a special way to participate in a commemoration worthy of the feat of engineering and civic pride we are honoring. We will host a fantastic celebration, transform the trails leading to the Golden Gate, and improve the experience of millions of people who visit this beautiful bridge within our Golden Gate National Parks park each year.

I look forward to seeing you and the members of the board of the Assyrian Foundation at the May 25<sup>th</sup> ribbon-cutting at the Golden Gate Bridge plaza.

And at the "Dreamer" gift level of \$10,000

The name of the Assyrian Foundation in English and Assyrian will be placed on a plaque circling the base of the Strauss statue at the bridge plaza—a lasting tribute to the visionaries whose gifts ensure that future generations will enjoy the bridge and appreciate the man who made the dream of spanning the Golden Gate a reality.

Thank you so much for all you do for our parks and for our community.

With warm regards,

Narry

Nancy Hellman Bechtle

Co-chair, Golden Gate Bridge 75th Anniversary Steering Committee

Chair, Presidio Trust

GOLDEN GATE BRIDGE 75TH ANNIVERSARY

A Project of the Golden Gate Bridge, Highway and Transportation District and the Golden Gate National Parks Conservancy in Cooperation with the National Park Service and the Presidio Trust

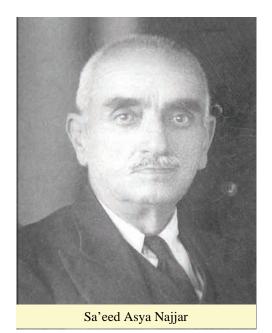
BUILDING 201, FORT MASON, SAN FRANCISCO, CA 94123 · info@goldengatebridge75.org

We can't thank you and support,

# Asfar & Najjar, Farmers & Philanthropists

By: Andrew Bet-Shlimon

Asfar & Najjar – these two names of one family are well-known to the Assyrian community in Syria. The elders of this family witnessed the 1895 Diar Bakir Massacres, known as "Seyfo D'Amid". For that reason, the head of this venerable family, Sa'eed Asya Najjar, born in 1865, immigrated to the United States in 1897 and settled in New Jersey. He became one of the founders of the



"Assyrian School & Orphanage" (Taw-Meem-Simkat), which was established in 1899. However, in 1900, he decided to return to his native Diar-Bakir, in Bet-Nahrain. It is also worth mentioning that the well-known Assyrian



Naum Faik

nationalist, who escaped the 1895 Diar Bakir massacres "Seyfo D'Amid", was none other than the great Malphono Naum Faiq. He arrived in the United States in 1912 and joined the group of Assyrian nationalists, mostly from Diar Bakir, who had already established the organization "Taw-Meem-Simkat". Also, Malphono Faiq produced many Assyrian publications, includ-"Kawkbo D'Madenho" (Eastern Star), "Bet-Nahrain". and "Huyodo" (Unity). Naum Faiq had an impact on the Asfar & Najjar family, whom they branded the title of "The Pioneer of the Assyrian Renaissance".

The Asfar & Najjar Family chronicle begins in 1894, when Ermoush Asfar married Mariam Radwanli and the two were blessed with a baby boy, whom they named Masoud. Their dreams were shattered shortly thereafter, when the "Seyfo D'Amid" befell them in 1895 and Ermoush Asfar fell as one of the victims of that massacre. A widow in her late teens with a baby to care for, Mariam had a second chance in life when she met a young man named Sa'eed Asya Najjar, whom she later married in 1901. Sa'eed immediately adopted Masoud; however, he kept the boy's last name as "Asfar" in honor of his biological father, Ermoush. Later, Sa'eed had six children of his own with Mariam, five boys and a girl they named Shamiram. Hence, the family became known as the Asfar & Najjar family.

Following the 1915 Seyfo Genocide, the Asfar & Najjar Family was amongst the thousands of Assyrian families who survived the massacres perpetrated by the Ottoman Empire, during its final years, against the Assyrians, Armenians, and Greeks. The Family settled in the Jazira region along with other, mainly Assyrian, refugees who built the city of Kamishly.

Syria became a major exporter of wheat when the Asfar & Najjar family owned and managed roughly 750,000 acres of farmland in the Jazeera region. The city of Kamishly and the surrounding towns and villages as well as the Khabour region prospered and was a wheat-producing region with an output per acre typically exceeded only by Australia. In the early 1940s the Asfar & Najjar brothers established the Asfar & Najjar Corporation (A&N Co.) and by the 1950s the company was exporting 100,000 tons of wheat and 300,000 tons of barley.

A&N Co. owned and operated a fleet of forty trucks, a large number of farming equipment and machinery, and various manufacturing and processing plants, including a number of silkworm farms. Along with wheat and barley production they also harvested large quantities of rice.

A&N Co. was successful in creating a cooperative system in farming by encouraging its workers and rewarding them with parcels of land and machinery to operate their



City of Kamishly, Syria

own farming businesses. Their philanthropic work included building schools, churches, hospitals, orphanage homes, and youth centers. In 1943, the main Assyrian school in Kamishly had an operating deficit and was in jeopardy of closing; A&N Co. quickly secured the funds to pay the teachers and administrators salaries. The school continued operating successfully for many years. Another major project partially underwritten by A&N Co. was the donation of forty percent of the funds needed to build an electric power plant in the city of Kamishly.

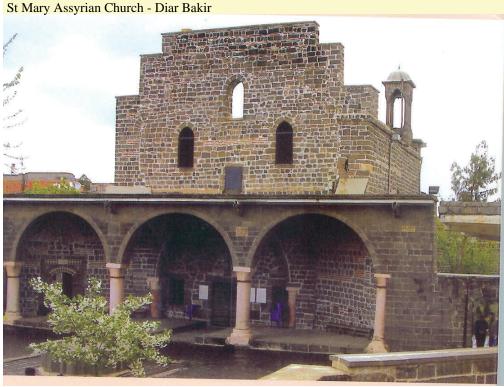
In 1958, Syria and Egypt declared the unification of the two countries, which was the beginning of disastrous policies that changed Syria from being a major wheat exporter to having food shortages. By 1963, the private land confiscation by the government had commenced. The final nail in the coffin came in 1967, when the Ba'ath regime confiscated almost all of the Asfar & Najjar farmlands, plants, and machinery, as well as all of their projects. Two decades later, Syria had wheat shortages and flour was rationed.

This is the tragic ending of the

Asfar & Najjar family's successes and contributions that had lasted for a half a century. Due to the confiscation of all the farming lands, machinery, and equipment, the Assyrian community in the Jazeera region was gravely affected. This was another major catalyst that advanced the migration of a great portion of the Assyrian community toward Europe, the United States, and Australia. The social implications were grave indeed, only to be revisited two decades later, when the Khabour River was dried out due to deliberate policies of some corrupt government officials,

which resulted in further exodus of Assyrians from the Jazeera region.

The population of the city of Kamishly was comprised of a two-third Assyrian majority until the late 1970s when, along with the Assyrian exodus, a wave of Kurds began moving in from Turkey and northern Iraq. Today, the Assyrian population is down to about twenty-five percent of the total population in that region.



# Philip Shahbaz Assyrian Actor & Pastor

By: Andrew Davoodian, Berkeley, California





When asked whether or not he would be willing to answer a few questions and if he was familiar with the magazine, Philip Shahbaz replied,

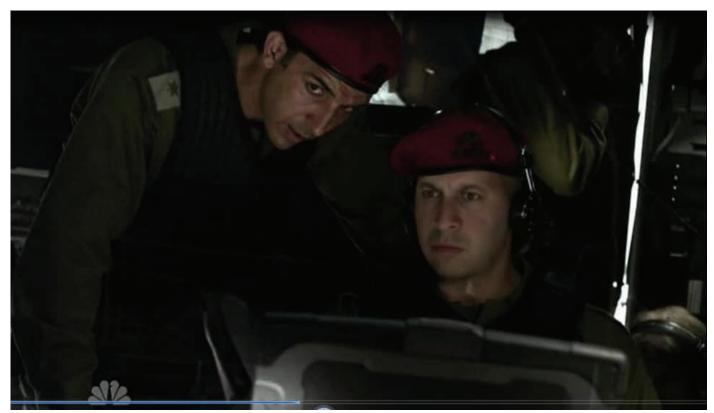
"I'm VERY familiar with Nineveh Magazine... a publication that is such a cornerstone of the community." Perhaps one of the multiple reasons behind Philips strong connection to the community is the fact he was born in Assyrian-dense Chicago, Illinois on July

1, 1974. Another reasons stems from the fact his father is Iraqi-born Pastor George Shahbaz, active missionary and

longtime pastor of Turlock's Assyrian Presbyterian Church.

Philip spent his teenage years in Turlock, California until moving to Spokane, Washington to attend Whitworth University, where he earned his B.A.'s in General Communications and Theatre Arts. Philip furthered his studies when earning a Masters in Education from Azusa Pacific University in Southern California. Upon doing so, he engaged in the field of higher education for nearly a decade up until 2006. During this time, he instructed his educational program at Azuza Pacific University which focused on strength, leadership and teamwork – proudly named one of US News and World Report 50 Best Programs. His students described him best saying he is a "great professor" with "an unbelievable passion" and "such a huge heart." It is no wonder Philip's program gained national attention.

In similar fashion, it comes at no surprise to trace Philip's impeccable personality to his success as an Assyrian-American film, television and voice actor. Best known for



being the voice of Altair in the multi-award winning video game *Assassin's Creed* (over 5 million sold), Philip has also co-starred in such popular shows as *Chuck, The Unit*, 24, *Undercovers, Californication, Grey's Anatomy* and more on renowned networks such as CBS, Fox, TBS, and NBC. Yet while the Assyrian community does boast some well-known names in Hollywood such as actress Selma Hayek and Academy Award nominee director and producer Terrence Malick, none are as unique and personal as Philip Shahbaz.

It is quite a balancing act to step out of aged and traditional expectations, particularly for an Assyrian pastor's son, and yet stay true to ones own roots. Yet Philip has proven to be an ideal role model when it comes to understanding his calling while being firmly rooted in his upbringing and values. He has lead dozens of mission trips from South Africa to Mexico and to the Middle East. Today, Philip is a pastor himself in Southern California. It is not often we find a father of quadruplets pasturing a church and maintaining his identity while acting in Hollywood. Philip is a rare breed indeed. Following his calling to ministry has lead him down a unique road and one that can be seen with hopefulness for our younger and older generations alike. He has shown it possible to follow our most far-reaching dreams (becoming an actor, and more so, becoming a parent) and preserve our abounding heritage and culture.

Philip had inquired about the direction this article would take "given that our community is pretty 'old-school', and I'm an actor that is the son of a pastor." A dichotomy does

exist, in terms of traditional and modern frames of thought. One remedy is the door Philip was strong enough to open and brave enough to walk through which has helped



shorten that very gap.

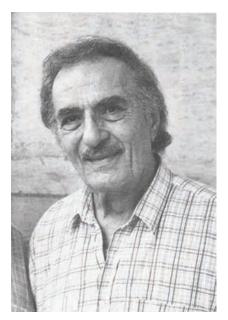
Thanks to outstanding Assyrians like Philip Shahbaz, the fine line separating either end is becoming more and more hazy. This is something we can all learn from and Philip Shahbaz is an exemplar we can all be proud of. Authentic. Pioneering. -A true Assyrian.

Philip lives in Southern California with his wife Amy and four children. He has one younger brother, Peter, and his parents are Amal and Pastor George Shahbaz.



# Remembering Illoosh Khoshabe

By Kitty Benjamin



Iloosh Khoshabe (also known as Richard Llovd or Rod Flash) was an Assyrian born Iranian actor who performed for 45-46 years. He was well known in Iran. Italy, Spain, France, Germany, Portugal, Iraq, Lebanon and Syria. He was born in 1932 to Assyrian parents Jendou and Parida Khoshabe and raised in Geotapa, Iran. He was one of 2 sons and 3 daughters. His paternal grandfa-

ther was Malik Hormuz of Arshratt Dizen.

He moved to Tehran and became a self-taught and trained weightlifter and body builder. At the young age of 16 years old he became the national weightlifting champion in Tehran. He continued his training and began throwing spears and hammers at 17 years old and became the national champion of Lansing.

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the lead role. He co became very population of Lansing.



In 1956 he traveled to Los Angeles and Sacramento in the United States to compete in weightlifting and body building competitions and won both. After returning to Iran, a famous Iranian director Dr. Kushani saw Illosh and wanted him to play in the first Technicolor movie to be made and shown in Iran. It was called "Amir Arsalane namdar"- a very popular Persian legend, Iloosh played the lead role. He continued to play film roles in Iran and became very popular. Besides a fantastic physique he

was very handsome, men and women admired him.

In 1962, an Italian movie director was looking for a new face to play in legendary films to be made in Italy and other European countries. He saw Iloosh and hired him to play Vulcan in the movie Vulcan Son of Jupiter, which also starred Bella Cortez, Gordon Mitchell and Roger Browne. At this time in the movies, the fighting and action were performed by him and not by stunt men, this is true for all of his movies. This by far was Iloosh's favorite film.

Thirty-eight years ago I had the pleasure of visiting Illosh at his home in Tehran. He was in between

films and on holiday. When I walked into his home, it was hard to not notice the large weights that reminded me of the wheels on a train! We met his family, mother, sister, nieces and nephews. We also met his friend and Italian actor who was also visiting. We had a wonderful time. I felt his pride for being Assyrian when he would speak to me first then translate into Italian for his friend. Despite his size, he was a very humble and thanked us for coming to visit him. As proof that we did meet, a bet I had with a friend back home, we took a few pictures together.

When brainstorming topics for my television show on KBSV- Assyrian Sat, I remembered my time with Illoosh and his contribution to the arts. It took me four phone calls to finally reach him. A dear friend in San Francisco, Nathan Nessari was able to put me in touch with him. When I called him, he thanked me but was quick to say he was old now and that his Assyrian people never honored him or remembered him. He said when he was visiting in the United States; Turlock, Los Angeles, and Chicago no one in the community acknowledged him for his work as an actor or bodybuilder. He said he was hurt and returned to Iran. But he did say that "I'm proud to be an Assyrian, I'm born an Assyrian and will die an Assyrian." A short time after our conversation, he was admitted to the hospital with a pulmonary issue and remained there until he passed on April 19, 2012 with his family at his side.

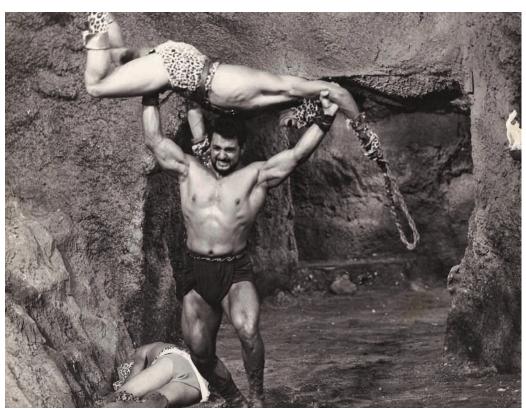
At the end of 2011, Illoosh was honored with medals of

recognition for his outstanding contributions to the world of film and acting by both the countries of Iran and Italy.

I am proud to have known Illoosh and so happy that I spoke to



him one last time before he passed. We focus so much on our history, but what about our future- the history that our following generations will remember? I believe and hope that fellow Assyrians will honor Iloosh's memory by recognizing and supporting our actors, performers or professionals, so that no one will ever have to die feeling the way Iloosh did.



Ghezel Arsalan, 1956 Bijan Va Manljeh, 1958 Dandane Afie (The Dragon's Tooth) 1961 The Severn Tasks of Ali Baba, 1962 Hercules, Samson and Ulyses, 1963 The Invincible Brothers Maciste, 1964 Hossein Kord Shabestar, 1966 Keshtye Noah, 1968 Ahmad Chakmei, 1971 Jangjooyah-e Koochooloo, 1973 Due Magnum .38, 1975 Sesso E Volentieri, 1975 The Viper, 1992 Yaran, 1993 Gard-e Vizheh, 1995 Cold Enough for Snow, 1997

# Work Life Balance: My career as a doctor and beyond Dr. Ramsen Azizi



When deciding on what career path to chose I found it somewhat easy to fall into the medical profession, my father is a gynecologic oncologist. Having the fortune to be able to watch surgeries and shadow him at the hospital, I knew this was my calling but wasn't sure which field was

my niche.

I was born and raised in Chicago, Illinois and really enjoy living here. My Assyrian parents Freidoon and Louisa Azizi arrived here from Iran in the 1970s. I received my undergraduate degree from Loyola University and attended Chicago Medical School for my doctorate and completed my residency at Saint Joseph's Hospital in Lincoln Park. After watching many surgeries in different fields, plastic surgery appealed to me the most. The creativity and freedom within it allows me to think outside the box. I love being presented with an anatomical problem and applying my studies and creativity to solving it. I have spent the last few years at Saint Joseph's increasing my exposure to the field by working with several prominent plastic surgeons.

The best advice I can offer to anyone pursuing medicine is to volunteer at a hospital. It's hard to get a feel for what the job entails unless you spend a good amount of time in the hospital. Even spending one day in the hospital will give you a wealth of knowledge as far as if you see yourself doing this as a career. It's a long road so you should really know what you're getting signing up for. One of the best things about medicine is how much variation there is between all the different specialties. Radiology, ophthalmology, pathology, physical medicine and rehabilitation and surgery are all so different and it's possible to find a field for different lifestyles and personalities.

The last thing to know about going into medicine is that you must have BALANCE in your life! You don't want to become a robot that studies all day and has no idea of what is going on outside the hospital. You will never be able to relate to your patients if you become a withdrawn doctor. I am consistently able to connect with patients early on because I always make a point of going out and enjoying life after I was done studying. I am very big into music and have produced electronic music for the

last 14 years. Prior to that, I played piano, guitar and drums in various bands. I also consider myself a foodie. I have watched food shows since I was a little kid and still follow Anthony Bourdain and Top Chef. In fact, I base most vacations around big food cities. I'm also that nerd taking pictures of my food, capturing the moment so I can remember it later!

Like I said, it's important to do things outside of medicine. The way I see it, if you are doing hobbies that are very different than your daily work activities, the better doctor you will be.

# THANK YOU!

A special thank you to Mr. Zack Cherry for accepting the AFA's invitation and the priceless presentation; Mr. Raman Betoshana for performing the Assyrian National Anthem "Roomramma"; Mr. Andrew Davoodian for being the event's master of ceremony and Mr. George Zaia and Medius Corp. for donating the DVDs of last year's AFA event.

A special thank you to the following individuals for their generous donation towards the Silent Auction.

Mr. Paul Benjamin - Gift Certificate "PKB Visions Photography"

Mr. Narsai David – 6 bottles Narsai Cabernet Sauvignon

Mr. Jacob Malikzadeh – One case of St. George Cabernet Sauvignon

Dr. Robert Karoukian - "Sargon of Akkad Bust" and "Gilgamesh statute"

Mr. John Yelda - Gift Certificate "Sailing on the Bay"

Mr. and Mrs. Sargon and Sonya Warda - "Assyrian Pastries and Samovar Gift package"

Mr. Fredy Tamraz - Gift Certificate "Brunch at Ella's"

Ms. Donatella Yelda - "Assyrian Alphabet Canvas Print"

## AFA'S TRIP TO RENO 2012

By Wilson Karamian



What a difference a year makes! Last year we left Hercules bound for Reno in a typical, overcast almost drizzly Bay-Area morning but this year it was a beautiful, sunny spring morning holding the promise of a gloriously, warm California day. The beautiful weather set the mood for the journey to Reno, Nevada on Saturday May 5 for a weekend of games, music, good food and the camaraderie of warm and fun-loving, fellow Assyrians.

As usual, the bus was waiting for us in Hercules at 9:00am and we were happy to see that Gary was again our driver. We felt very safe in his capable hands after getting us home safely last year through that big snow storm! It didn't take long to get the baggage, food and drinks loaded, and to get settled in. Once on the road, Flora Kingsberry and her team made sure everyone had donuts, hot coffee, yummy, home-made Moyshava cheese (Jajik) sandwiches and snacks. To our great surprise the bus made an extra

short stop in Sacramento to pick up more Assyrians from the Sacramento community to join us. This year Sargon Shabbas left his extensive file of stories and jokes home and only had a few to share with us but it wasn't long before everyone was trading stories and singing.

We arrived at our centrally-located Hotel and Casino, checked in mid-afternoon and It wasn't long before our members started trickling down to the casino and midway. As we wandered the casino, we would run into members of our group and trade tips on which slot machines were paying off. This year we had coupons for discounts at their Ice Cream Shoppe and tried out several of their unique flavors.

We enjoyed Sunday morning by taking a stroll around the city and enjoying the sights. It's too bad we didn't know ahead of time about the 5K & 10K race that started and ended on Sunday morning a block from the hotel. We could have brought our sneakers and joined in on the fun! Reno doesn't do anything half-way either.

While most other places have rock-climbing walls build for outdoor enthusiasts, Reno has a whole building set up for folks to be able to climb up the outside of an 8-story building! We stood on the sidewalk until we got kinks in our necks watching whole families, parents and kids, scaling the outside of the building. How convenient! Just a few blocks from the hotel.

Our heartfelt thanks go to Flora Kingsberry and her team for organizing this year's trip. They did a great job planning a wonderful, fun-filled event that all enjoyed immensely. We especially appreciated the services of Super



Sightseeing
Tours and
their driver,
Gary. The bus
was clean and
well-kept and
we appreciated Gary's
optimism and
his assistance
is locating all
the misplaced
items our
group finally
found.



# AFA's Second Annual Appreciation Event Another HUGE Success!

By Andrew Davoodian

April 29, 2012 marked the Assyrian Foundation of America's (AFA) 2nd Annual Members' Appreciation Event. The turnout was exceptional over 200 enthused members and friends filled the conference room in South San Francisco creating an elated atmosphere. Hors d'oeuvres in hand, the attendees were able to socialize with one another and bid on any of a number of spectacular items offered in the silent auction. Some of these valuables included Assyrian wines, cast metal bust of Sargon of Akkad, a statue of Gilgamesh and batches of freshly baked Nazook, Kadeh

The event began with a salutation from myself as Master of Ceremony and was respectfully followed with the Assyrian National Anthem "Roomrama" performed by Mr. Raman Betoshana. AFA President Jackline Yelda then provided a welcoming and called up the Board Members and together made a special commemorative gesture to Mr. Daniel Dekaleita for his unceasing work and energy in helping maintain the Assyrian Foundation of America property over the past 3 years and for all his tremendous contribution to the AFA throughout the years.



along with Semavar and much more. Furthermore, each guest was given a special gift that included a DVD of last year's Members' Appreciation Event with Mr. Nineb Lamassu (courtesy of Mr. George Zaia and Medius Corp.), a bookmark with an Assyrian proverb on it, and a special Letter in Akkadian composed by the Assyriologist and keynote speaker of the night, Mr. Zach Cherry.

President Yelda also addressed the commitment and quality of AFA members and supporters. This reference to quality is further substantiated by the sheer extent of effectiveness AFA has had by actually materializing its mission statement in assisting Assyrian students and their education – having disbursed over a quarter million dollars over the years. One such prime example and beneficiary of AFA support is Mr. Zach Cherry, who was highly praised

in an introduction by Dr. Robert Karoukian.

Mr. Cherry conveyed to the attentive audience several aspects of his study. These topics included the meaning and variations of the Ashurbanipal's name, such as Ashurbani-apli (Ashur refers to the god, bani means to build,

and aplu means heir or son). In fact, contrary to what many of us believe and know today, Ashur was never given as a stand-alone name. Rather, it was always followed by ensuing words denoting specificity from the deity, as seen with the name Ashur-bani-aplu.

Our special presenter went on to discuss the intricacies of the pictograph and logograms, the cuneiform numbering system, how to approach clay tablets in terms of orientation and using a reed stylus, and the significance of scribes in the marketplace and their roles in recording economic transactions.

All of which was done in a detailed manner using the plethora of slides he had prepared. Furthermore, Mr. Cherry then went on to create a distinction between libraries and archives, stating that libraries contain literature while archives are strictly

records. Of course, he tied all the details together with Ashurbanipal's Library at Nineveh.

Mr. Zach Cherry finished his presentation with a heartfelt acknowledgment of the support and commitment AFA has provided him personally. He went on to say

"... of all the Assyrian organization across, none compared to AFA in terms of their actual deeds, unselfishness and willingness to help progress our community in crucial facets such as education and well-being worldwide."

In conclusion, one of the highlights of the evening was a

special announcement made by President Yelda. The conference room full of eager listeners were informed that through the efforts of Donatella Yelda, soon, there will be an inscription recognizing the Assyrian Foundation of America both in English and Assyrian, at the base of the pronounced memorial statue of the bridge's Chief De-

signer Joseph Strauss standing tall at the Golden Gate Bridge Plaza on the south end of the bridge.

The AFA took the opportunity and made a gift of \$10,000 to the Joseph Strauss Legacy Circle in this year which marks the 75<sup>th</sup> Anniversary of the iconic Golden Gate Bridge. President Yelda pointed out that this contribution to the Golden Gate National Parks Conservancy demonstrates that though small in number, Assyrians make a positive impact in the community they live in, not to mention gaining a much needed recognition.

It is truly remarkable to have such recognition at a spot that attracts millions of visitors from around the world each year.

APPRECIATION
EVENT

APRIL 29, 2012

"A fundamental aspect of human nature is the need to identify with one's origins. For unless you know where you came from and what you came from, you cannot know who you are or what you are, and if you don't

The Assyrian language and community will forever be validated in their support for the communities they settle in and having a plaque at the base of the Joseph Strauss Memorial in front of one of the Wonders of the Modern World is a lasting testament to this. What a beautiful way to indeed promote, preserve and propel our culture.

know that, you cannot reach the fullest

level of self-realization of which the

human spirit is capable." (Dr. Joel Elias)

The AFA is currently working with corporate contributions to raise the \$10,000. If you are interested in being part of this historical event please send your check to P.O. Box 2660, Berkeley, CA 94702 or go to our website www.assyrianfoundation.org and make your donation via PayPal. Please make sure to note in the memo that the donation is for the GGB Plaque.



## Lecture by Mr. Zack Cherry Summarized

By Donatella Yelda

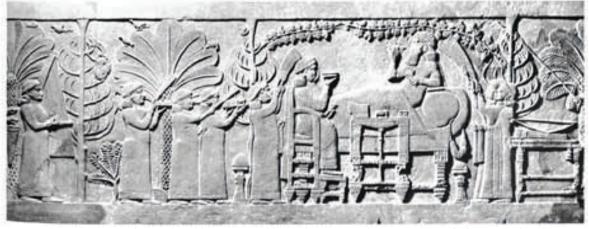
WOW! is the only word that can describe Mr. Zack Cherry's lecture on April 29, 2012 at the Assyrian Foundation 2<sup>nd</sup> Appreciation Event. The full lecture was videotaped by Mr. Freidoun Gol and will be available in the near future on DVD.

Mr. Cherry's presentation shed light on the education of the Assyrian emperor Ashurbanipal who ruled between 668-627 B.C., hence his role not only as a "ruler" and a "priest" but also as a "scholar". Mr. Cherry stated that he chose the subject of "education of Ashurbanipal" to highlight the efforts of the Assyrian Foundation of America in promoting education in general and above all studies within the disciplines

of Assyriology, Syriac Studies and Mesopotamian Archaeology among our Assyrians, men and women alike,



name Sitti Maani i.e., Lady Maani.



Picture #1: King Ashurbanipal and his queen Libbali-Sharrat, a relief from Nineveh depicting the famous banquet scene in Ashurbanipal's garden.

for the benefit of our Assyrian nation.

The presentation began with an account on the earlier explorers of Mesopotamia and the earlier decipherers of the cuneiform writing system. From the 15th to the 19th century travel and trade penetrated ever farther east from Europe and the earlier exploration report on record is that of the Italian traveler and explorer Pierto della Valle in early 1600, who later married an Assyrian lady by the

Mr. Cherry explained the discovery, the process and the initial steps taken to decipher the Akkadian cuneiform writing system. Which began with the discovery of a basrelief of the Achaemenian king Darius I at Behistun (Persepolis) in Iran from 6th century B.C., that contained a trilingual

inscription written in Old Persian, Elamite and Akkadian helped scholars to decipher the Akkadian cuneiform writing system by comparing the names of the kings in the Akkadian text with the same names in the Old Persian text. (*The Old Persian language was already known to scholars.*) One of the decipherers of cuneiform who attempted to decipher Darius I's trilingual cuneiform inscription was Henry Rawlinson (1818-1895). The clue to Rawlinson's decipherment of the Persian version was the

Persian royal names "Darius" and "Xerxes". To provide the audience an idea about the Assyrian cuneiform writing system and its development as well as to illuminate the process of learning and education in ancient Mesopotamia, a detailed account on the invention of the cuneiform writing system and the development of the cuneiform signs thru millennia beginning from ca. 3200 B.C. To ca. 600 B.C. was given, including information on Ashurbanipal's lineage, his Father: Esarhaddon. Mother: Esharra-khamat. Spouse: Libbali-Sharrat. Born as the third eldest son of the Assyrian king Esarhaddon. Ashurbanipal became king of Assyria shortly after his father's death in 669 B.C.

The information on the ideology of kingship in Assyria was provided as follows: 1) the king was the representative of the gods, chosen to maintain the divine order on



Picture # 3: An inscription on this relief read as follows: "I am Ashurbanipal, king of the universe, king of Assyria. In my might, on foot I seized a fierce lion of the plain by his ears. With the aid of Ashur and Ishtar, lady of battle, I pierced his body with my lance". (a relief depicting the king as a hunter).

earth; 2) He was created as a being superior to ordinary man; and 3) He exhibits unique physical perfection and mental balance.

Additionally, instruction and training were required to prepare the Assyrian king for his role as

"commander in Chief," a "priest," and as a "scholar". The king's education consisted mainly of two parts: 1) practical skills. 2) Traditional scholarly knowledge.

The subjects of the king's education included: 1) scribal disciplines for instance basic scribal education such as forming clay tablets, handling the stylus and mastering wordlist and literary texts; 2) The art of war; and 3) The art of government.

The source materials for the education of Ashurbanipal consist of the following: 1) Ashurbanipal's inscriptions; 2) Administrative documents; and 3) Visual sources in form of reliefs uncovered in Nineveh. It should be noted that Ashurbanipal was one of the few rulers to refer specifically to the education he received in his youth.

The Assyrian kings' education was completed in bet reduti, the "tablet house" where they received a thorough training in all aspects of Mesopotamian learning and wis-

dom.

Mr. Cherry continued to describe the library of Ashurbanipal, considered the most famous and representative library from the ancient times. It was found in the Assyrian palaces at the Assyrian imperial capital Nineveh. Ashurbanipal tried to collect copies of all known cuneiform literature, having



Picture # 2: Ashurbanipal, the 'perfect king' on horseback, hunting wild asses. Notice the stylus tucked under his belt.

the towns of southern Mesopotamia searched for clay tablets. One agent of the king reports with joy his discovery of a tablet from the time of Hammurabi, already over one thousand years old at the time of Ashurbanipal.

In his presentation Mr. Cherry spoke about a hymn by Ashurbanipal to the Assyrian national God Ashur and was recited in full in its English translation. An excerpt of the hymn reads as follows:

"The exceedingly great one, king of the gods, the omniscient; venerable, surpassing, the Illil of the gods, he who decrees the fates! Ashur, exceedingly great lord,



Picture # 4: Ashurbanipal, relief showing the king's lion hunt.

omniscient; venerable, surpassing, the Illil of the gods, he who decrees the fates!



Picture #7: Ashurbanipal carrying a basket containing "sanctified earth" for the building of a temple.

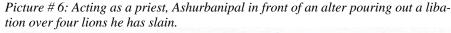
hursaggalkurkurra! ......"

Mr. Cherry recited part of the aforementioned hymn in its original language i.e., the ancient Assyrian language to give the audience an opportunity to enjoy hearing how the ancient Assyrian language was approximately pronounces.

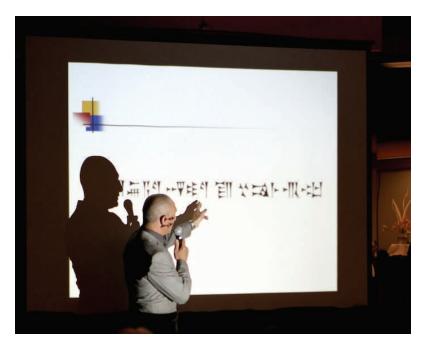
Let me magnify Ashur, the superlatively strong, the king of the gods, and the lord of the lands! Let me proclaim his greatness, magnify his praise! Let me proclaim the fame of Ashur, let me extol his name; let me glorify the praise of the god who dwells in the Ek-

An account of Ashurbanipal's education was given according to his royal inscription where he says:

"I learnt the lore of the wise sage Adapa, the hidden secret of all scribal art. I can recognize celestial and terrestrial omens and discuss them in the assembly of the scholars. I can deliberate upon the series 'If the liver is a mirror of heaven' with able experts in oil divination. I can solve complicated multiplications and divisions which do not have an obvious solution. I







have studied elaborate compositions in obscure Sumerian and Akkadian which are difficult to get right. I have inspected cuneiform signs on stones from before the



Picture # 5: A modern picture of Ashurbanipal inspired by an ancient relief, see picture #6.

flood, which are cryptic, impenetrable and muddled up. This is what I did all of

my days with a select companion: I cantered on thoroughbred and rode spirited purebreds. I grasped the bow and let fly the arrow, as befits valor. I threw quivering lances as if they were darts. I held the reins and like a charioteer I made the wheels turn. Like a craftsman I shaped aritu and kababu shields. I mastered the great technical lore of every single expert. At the same time, I was learning behavior befitting a ruler and I acted all the time like a king".

# Yet another Success! The 2nd Annual Member's Appreciation Event - April 29, 2012

By Wilson Karamian

Last year's Member's Appreciation event was a complete success with hundreds of attendees enjoying warm hospitality at the well - managed event and this year was more of the same. The Board of Directors and volunteers did a wonderful job preparing delicious food with tea served in beautiful samovars. A wide choice of Assyrian books by Assyrian authors was available for purchase so members had an opportunity to expand their libraries. A silent auction with many Assyrian statues, wine, pictures and a beautiful, tiered platter filled with pastries brought many bids.

True to the Foundation's mission of inspiring young Assyrians to get involved, Andrew Davoodian, one of the student members, was asked to preside as Master of Ceremonies for the event. We need more Assyrian students to get involved to carry forward the Foundation's mission as it is getting ready to proudly celebrate their 50 year anniversary. The 1<sup>st</sup> 50 years has been very productive and the next 50 years has the promise of being even more successful.

The Board took this opportunity to present Mr. Daniel DeKelaita an appreciation plaque for all his efforts and hard work managing the commercial building as a Foundation investment. Mr. Dekaleita (Danny as he is lovingly known by all) is a true gem and the AFA is very lucky to have him as a long time devoted member. In his acceptance speech Danny stated that none of the work he has done for the AFA would have been possible without the help of his wife Mrs. Roelfina Dekaleita, who has tirelessly and quietly helped him with everything throughout the years.

Also recognized was the efforts of Ms. Donatella Yelda who arranged for a plaque to be added to a statue of Joseph Strauss at the Golden Gate Bridge Plaza in San Francisco commemorating the 75<sup>th</sup> Anniversary of the bridge. This is a very important opportunity for the Assyrian people to gain recognition and let the world know that they are not only a race of people from history books but also a race that cares for their community.

The location of the statue ensures that millions of visitors every year will pass by and read the inscription which will be written in both Assyrian and English, a rare concession made

by the park commission.

The speaker of the event Mr. Zack Cherry from Sweden presented a fascinating lecture about our language from Cuneiform to the Assyrian script. Mr. Cherry explained the discovery, the process and the initial steps taken to decipher the Akkadian cuneiform writing system. Which began with the discovery of a bas-relief of the Achaemenian king Darius I at Behistun (Persepolis) in Iran from 6th century B.C., that contained a trilingual inscription written in Old Persian, Elamite and Akkadian helped scholars to decipher the Akkadian cuneiform writing system by comparing the names of the kings in the Akkadian text with the same names in the Old Persian text. (The Old Persian language was already known to scholars.) One of the decipherers of cuneiform who attempted to decipher Darius I's trilingual cuneiform inscription was Henry Rawlinson (1818-1895). The clue to Rawlinson's decipherment of the Persian version was the Persian royal names "Darius" and "Xerxes".

As a token of his appreciation for the AFA, Mr. Cherry presented the AFA with a cuneiform writing of the name "Assyrian Foundation of America' that was written by Mr. Cherry himself and it was dedicated to the current AFA's president Ms. Jackline Yelda. The cuneiform writing is currently displayed on the AFA's website <a href="https://www.assyrianfoundation.org">www.assyrianfoundation.org</a> and will be part of the AFA's official letterhead.

Mr. Zack Cherry (to the right) and Mr. Andrew Davoodian.





# Social Media Meets Assyrians

By Tamara Odisho Benjamin

When I asked my mother if she knew what social media was, she looked at me puzzled and asked, "what are you talking about?" I responded, "You know facebook, twitter..." "Of course I know Facebook, but what is social media?" I think every mom knows about Facebook; she either has an account or surfed the site using a child's account. So it's funny that the very thing that is a common place at our kitchen table; yeap we talk a lot about what people are doing or saying through their Facebook account, is known by name not often used-social media.

So what exactly is it? Merriam Webster defines social media as forms of electronic communication (as Web sites for social networking and microblogging) through which users create online communities to share information, ideas, personal messages, and other content (as videos).

I think it's safe to say our readers have "heard" of Facebook or may have personal accounts or 'pages' and understand it's a social media that people from all over the world use. So it got us wondering how many Assyrians are using Facebook? And how are they utilizing it? Unfortunately, through my own findings, I couldn't come up with an exact number of Assyrians using Facebook and it was to convoluted to search for people, so I focused on 'pages'. To clarify, "pages" on Facebook are profiles typically used by businesses but can also be created by anyone with an account. "Pages" are similar to the White Pages book published by local telephone companies.

After typing Assyrian in the search box the page results were overwhelming. It seems like the entire community is represented across the pages of Facebook. Like the White Pages, these pages are categorized under interests; communities, hobbies, music, organizations and sports.

Below is a random sampling of page names, the number of people following each page and its origin-if applicable. It was fascinating to find that the page with the most followers is Assyrian and Inked, which profiles tattoos. Equally interesting was Assyrians Without Boarders a group that helps Assyrians who are in need and still live in their native homeland of Turkey, Syria, Lebanon, Jordan, Iran or Iraq. Though

many may think Facebook is overrated or even a waste of time, I do believe if used for means of communicating and collaboration it can be a powerful tool that our people can utilize to stay connected to their people and culture.

- Assyrian Church of the East 4,215 (San Jose, California)
- Assyrian Soccer (Sweden)
- Assyrians Without Boarders 1493 likes (Norsborg, Sweden)
- Assyrian Language 873 likes
- Assyrian World 249 likes
- Assyrian Basketball of California 447 likes
- Assyrian Babylon Radio from Denmark 787 likes (Denmark)
- Assyrian Singers and Musicians 1,787 likes
- Ninveh Assyrian Food Truck 594 likes (Olympia, WA)
- Assyrian Youth of Europe 889 likes
- Assyrian Food with Mabel 688 likes (London, UK)
- Assyrian and Inked 5,937 likes
- Hollywood Please Make a movie about the Assyrians 2,549 likes





## Golden Gate Bridge Ribbon Cutting Ceremony May 25, 2012

By Donatella Yelda

This year marks the 75th Anniversary of the iconic Golden Gate Bridge and for a gift of \$10,000 to the Joseph Strauss Legacy Circle the AFA has had an opportunity to support the Golden Gate National Parks Conservancy's mission to preserve our beautiful national parks at the Golden Gate for future generations and demonstrate that Assyrians are alive and always make a positive difference in the community they live in. Additionally, for a lasting recognition the AFA's name (the "Assyrian" name) will be inscribed in both English and Assyrian on a plaque, placed at the base of the Strauss statue at the





From Left to Right - Mrs. Margaret Karoukian Ayoubkhan, Ms. Donatella Yelda, Democratic Minority Leader Nancy Pelosi, Mrs. Nanajan Yelda, Ms. Jackline Yelda, Ms. Romena Jonas

Bridge plaza where millions of people from all over the world visit every year.

On Fri-

day May 25, 2012, the Assyrian Foundation of America's Board members and their families proudly joined the distinguished civic leaders, local and federal dignitaries including San Francisco Mayor Ed Lee, Gov. Jerry Brown and Democratic Minority Leader Nancy Pe-



From Left to Right - Ms. Donatella Yelda, San Francisco Giants CEO Larry Baer, San Francisco Mayor Ed Lee, Mrs. Anita Lee, Mrs. Nanajan Yelda, Mrs. Margaret Karoukian Ayoubkhan

losi at the bridge's southeast plaza, where newly constructed and renovated buildings were wrapped like presents in wide silver ribbons with bows, eagerly waiting the unveiling of the new visitor facilities at the bridge plaza and where the Joseph Strauss statute proudly stands. After the ribbon cutting ceremonies, the AFA members were led to the Joseph Strauss statute, where a temporary banner with the names of Strauss Circle members, including the Assyrian Foundation of America was placed. The temporary banner is scheduled to be replaced by a permanent metal recognition banner with the AFA's name both in English and Assyrian sometimes in December 2012 or January 2013.

The AFA is currently working with corporate contribu-

tions to raise the \$10,000. If you are interested in being part of this historical event please send your check to P.O. Box 2660, Berkeley, CA 94702 or go to our website assyrianfoundation.org and make your donation via PayPal. Please make sure to note in the memo that the donation is for the GGB Plaque.



From Left to Right <u>Back Row</u> - Mr. Sargon Yelda, Mrs. Gail Jacob, Mrs. Margaret Karoukian Ayoubkhan, Ms. Donatella Yelda, Mr. Raman Adam <u>Front Row</u> - Mrs. Flora Kingsbury, Mr. Martin Jacob, Ms. Jackline Yelda, Ms. Romena Jonas, Mrs. Nanajan

### Christians in Syria live with an Uneasy sense of Security

Courtesy of AINA

Muslims dominate this nation of 22 million people, but Christians can be found at all levels of Syria's government, business community and military. The 2 million Christians here trace their roots to ancient communities and have survived under many rulers as Christian enclaves in other Arab nations, such as Saudi Arabia, have withered.

The rebellion of hundreds of thousands of Muslims against Assad that began in March 2011 has not seen Christians abandon their support for the Alawites, the Muslim sect to which Assad belongs and that has controlled Syria for decades. Christians have largely remained quiet as Assad's forces pummeled rebel cities and towns with artillery, killing close to 10,000 people, according to the United Nations.

Many of Syria's Christians continue to stand by the regime not out of support for Assad but out of fear of civil war if rebels gain strength, or worse, if they win and install an Islamist government hostile to religious minorities. Christians are seriously endangered in other parts of Syria too. Not only are they generally assumed to be pro-Assad, but also a strongly Islamist element amongst the rebels will attack them simply because they are Christians.

Qatana, a town 20 miles southwest of Damascus, is home to a Christian community of several hundred families. Protests here against the Assad regime have prompted military incursions and clashes between renegade soldiers and the regular army. Christians firmly believe that the Alawite regime will keep them safe.

With the town's two churches located in Sunni Muslim neighborhoods, for months many families were too fearful to attend service, Christians here said. But a teacher at a Christian school said life is better now than before.

"The crisis is almost over," she said, asking her name be withheld because she feared retribution. "Our church was full on Easter Sunday; last year, it was practically empty. We were allowed to parade around the town, when last year we could only go in the street outside the church."

Yet Christian communities elsewhere have seen trouble. One church, Um al-Zunnar, was badly damaged in Homs during the military's month-long shelling in February. Christians in Homs said the church was attacked by "foreign-backed armed gangs." Syrian state TV aired interviews with civilians who said the rockets were fired from the mountains dividing Syria from Lebanon, where

rebels have arms-smuggling routes. The uprising has also hurt Christians' standard of living. Almost the entire Christian population--nearly 60,000--of the city of Homs, the nation's third largest, have fled as fighting between the government and anti-government, largely Islamist, forces continues. Reportedly only 1,000 Christians remain. Opposition forces are attacking churches and other Christian centers; "Muslim neighbors are turning on the Christians. Christians have also suffered kidnappings and gruesome murders. Some Christian families, unable to pay a ransom for their relatives' release and fearing that they may be tortured, have been driven to ask the kidnappers to kill their loved ones at once."

The number of Christians left in the city has reportedly fallen to below 1,000 after the strife between the troops of President Bashar Assad and anti-government forces reached its peak there last month. Christians have fled to surrounding villages, other major Syrian cities, and even Lebanon. Those who remain have spoken of a growing "atmosphere of fear".

During the worst of the conflict, the opposition forces attacked churches and also occupied an evangelical school and home for the elderly, which were then shelled by the army. Church leaders have reported that Muslim neighbors are turning on the Christians, and that Muslim extremists from other countries have been coming to Homs to join the fighting. Christians have also suffered kidnappings and gruesome murders. Some Christian families, unable to pay a ransom for their relatives' release and fearing that they may be tortured, have been driven to ask the kidnappers to kill their loved ones at once.

The displaced Christians face an uncertain future and are concerned that they may be unable to return home, while the plight of those who remain is truly desperate. Prices have rocketed, supplies have run low, and it has often been too dangerous to go out. Bombs have already exploded in the Christian quarters of Damascus and Aleppo. Church leaders hesitate to travel at night, believing that, as symbols of the Christian presence, they may be special targets for assassination. The authorities have warned the churches not to gather in large numbers over the Easter period in case their meetings are bombed.

Foreign visitors are nowhere to be seen in the Christian neighborhood of Bab Touma in central Damascus, a oncepopular tourist attraction characterized by winding alleyways, traditional Arab-style hotels and ancient churches. In 2010, tourists from the Persian Gulf, Europe and North America added \$8 billion to the Syrian economy. Since the revolt began, Syria's tourism sector has dropped off by 60%, according to the Tourism Ministry, and Christian businesses are among those suffering.

These days, many conversations in the close-knit communities turn to "the crisis," as it is called. Families watch Arab television broadcasts by the extremist Salafist sheik Adnan Arour, who from exile in Saudi Arabia calls for jihad against the Assad regime and death to those who actively support it. Pro-regime commentators on state-run Syrian TV pounce on figures such as Arour and say Assad is all that stands between extreme Islam and stability. Christians here talk of letters sent to churches saying they are the next to go after Assad, and a mortar that struck a monastery in the Christian town of Saidnaya, north of Damascus, was blamed on rebels.

Armed jihadist seized control of Qastal al-Burg village on Thursday, May 10, and ordered its 10 Christian families to leave, according to a report published by UPI on its Arabic language website.

A resident of the village, who did not wish to be identified, said "armed jihadist (expiatory) group came to the village and ordered us to leave our homes empty handed." The armed group, he further stated, "have exercised their control over all the houses, and occupied the church and made it as their command control center."

Qastal al-Burg village is in the province of Hama and is 48 kilometers northwest of Hama.

There is little evidence that the rebels are responsible for such acts, and Christians here say Arour does not appear to have a lot of support. But recent suicide bombings in Syria have the look of al-Qaeda, which seeks Islamic law over all. Many Christians simply do not want to upset their way of living in a country where their fate will always be decided by Muslims, according to Syria experts. Christian doctors, lawyers and dentists have established successful and stable careers. Others occupy leading positions in the Syrian army, though a new constitution mandates the head of state must be Muslim.

"They do support (Assad) and are feeling quite anxious," said Joshua Landis, director of the Center for Middle East Studies at the University of Oklahoma and a Syria expert. "Even so, there are plenty of Christians (in Syria) who believe that democracy in the long run is the best protection for Christians."

### Acts of sabotage against Assyrians in northern Iraq Courtesy of AINA

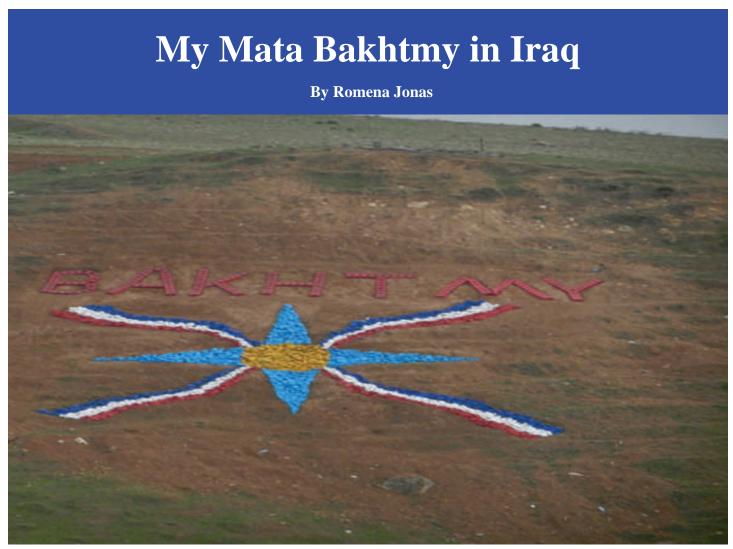
At least 25 people were wounded in northern Iraq in alleged "acts of sabotage" carried out by men who had been "instigated" by Muslim clerics, a Kurdish leader and local security officers said.

The incident occurred Friday afternoon in Zakho, which is in Iraq's Kurdistan region near the Turkish border and about 540 kilometers (335 miles) north of Baghdad.

Security officers in the Dohuk Governate, which includes Zahko, said that "dozens of young men" attacked at least 15 liquor stores, two massage parlors and two hotels after Friday noon prayers. The attackers targeted a number of tourist facilities, especially facilities owned by Christians and Yezidis.

The officers claimed that clerics "instigated" the action. So, too, did Massoud Barzani -- the president of the Iraq's Kurdistan autonomous region -- who blamed "men who were instigated by some clerics to carry out acts of sabotage." Authorities "made a major effort" to prevent the "acts of sabotage, but they could not," the Kurdish leader said. Several police were among those wounded, according to security officers.

Iraqi minorities, like Assyrians (also known as Syriacs and Chaldeans), Sabean-Mandaeans and Yezidis are being persecuted and systematically driven out of their ancestral country. They are subjected to a pattern of official discrimination, marginalization and neglect. They neither receive sufficient protection by the Iraqi and Kurdish government nor do they enjoy fundamental rights that guarantee their existence in Iraq. The riots in Zakho that spread across North Iraq late 2011 and the way Kurdish authorities were dealing with the conflict are just one example of unequal treatment of ethnic and non-Islamic minorities within the KRG region. At least 20 businesses in Zakho and a dozen of other properties and businesses in other places in North Iraq owned by Assyrian Christians were burnt, and more than 30 people were injured. Until now, the Kurdish Regional Government (KRG) has not made efforts to investigate and punish the perpetrators, or compensate the victims of the attacks. The Assyria Council of Europe (ACE) latest Human Rights Report demonstrates that a huge exodus has taken place since 2003 which marks the biggest threat to the survival of minorities in Iraq. More than half of the Assyrian community has left Iraq since 2003.



Assyrian Flag Embedded on the Hills at the Entrance to Matta Bakhtmy by the Village Youth.

So Bakhtmy, a village that had to be rebuilt from after its utter destruction in 1987 by Saddam Houssein, is looking again at

The question for Bakhtamy is how to attain a robust economy that provides jobs and employment that can sustain growth, which will create a better life for our Assyrian brothers and sisters, thus allowing them to remain in our mother land to preserve our Assyrian history and culture. Without them and many other Assyrians living in Iraq and Kurdistan, our nation will lose our roots and will vanish and be forgotten forever.

its revival.



It is our duty to support our Assyrian villages such as Bakhtmy and many others to share similar life styles as those of us living in the United States, Australia, and Europe. They represent the frontier and seeds of our future growth and continuing existence. Without them, we lose our heritage and we may be relegated to the status of the "land of the forgotten."

My dear Mattat Bakhtmy has become a second home to me. Although I was born in Iran, and have been living in the United States for most of my adult life, I have decided to adopt and cherish Bakhtmy as my homeland.

The pride I saw in the eyes of our youth in Bakhtmy has placed me in an embarrassing position. Many of them have the opportunity to leave Iraq, but they have chosen to stay because they want to keep our homeland and preserve our Assyrian heritage. Every house and car we entered into, the young Assyrians were playing Assyrian music and were singing along with p ride.

It prompted me to think and wonder why they, unlike all the young Assyrians in other countries, do not listen to American, European, Arabic, Persian, or other country's music like the rest of us. They were more eager and contented to listen to our own music and sing along with it, with a sense of pride and savoring every musical note. This is their heritage and they are proud of it!

It has been a tough journey for these people. The village was established in the 1920s by several Assyrian families. It has been said that Mar Denkha's parents were married in this village that is one reason it may have been named Bakhtmy, meaning a "village of the groom." Some say that it was named Bakhtmy meaning "Custom." The village was apparently sold to the Kurds at some point and it was purchased by a few Assyrian families from the Kurds in 1957. In 1987, Saddam Houssein destroyed the village. According to my Bakhtmy relatives, Khatoon Toma and Daniel Yosef Toma, Saddam's people came to the village, ordered all the people to get out of their houses and loaded them onto trucks. The soldiers then obliterated the houses and bombed our church. We stood by a pile of concrete-and-rebar rubble, the remains of Bakhtmy's once largest church, St. George (Mar Gewargis). Bakhtmy was rebuilt by the Kurdish Regional Government in 2007.

Currently, there are 150 Assyrian homes occupying the village. There are a few grocery stores, a school, a town hall, and three churches. Our people have worked hard to restore the village. It is our job to expand the village by creating jobs and businesses. We should make this village and many other Assyrian villages as an inspiration and role model to all around us. We should make them attractive and inviting so that it will create an incentive for entrepreneurs and skilled workers to return and establish homes and businesses for themselves. The villagers will welcome them and this will generate new blood, life, and talent to the community and it will also revive the culture and bring it up to par with today's technological advances and conveniences.



Celebrating Kha b Nissan 6763 with our proud Assyrians.



Daniel Yousif Toma, Khatoon Toma and Yousep Toma (from left to right). My new extended family in Bakhtmy.



Romena Jonas (California), Albert Keeso's Mother-in-law and his wife Mariam; Yousep Bet Kolia (visiting from Iran); Michael Babakhan (visiting from Iran); Ashur Abbasi (California); Albert Keeso our host from Bakhtmy. We are standing in front of Albert Keeso's house (from top left to bottom right)



Assyrian Flag Visible on the Roof Tops of All the Houses in the Village.

They may not understand complex economic issues, but they have the common sense. They are willing and eager to work, become successful people, and keep the village as an Assyrian village. They now grow barley and other crops and sell them to their neighbors. They want to solidify and enhance their financial capabilities and invest in their children's education.

They want to support their village's businesses and they hope you will support them in their ongoing endeavors. This is our founding fathers village and we shall return there to make it robust and great once again for our own national pride.

Please partake with us in this worthy cause to build a new and revitalized Bakhtmy, the first initial step in the preservation of the Assyrian culture.



Let Not This Happen to Our Nation Again. (Remnants of Mat Mariam Church Destroyed in 1987 by Saddam Houssein)

#### **Bakhtmy Stats as of May 2012**

- Initially owned by Assyrians in 1920s sold to Kurds in 1957
- Destroyed by Saddam Houssein in 1987
- Rebuild in 2005 by the Kurdish Government
- Language: Primary language is Assyrian.
   People also speak Kurdish and Arabic. Some also speak English
- Contains: 150 homes
- Population of approximately 600 Assyrians
- One school (Madrashta Bakhtmy Atourayeh): 1-7 grades. It will go up to 8<sup>th</sup> grade in 2013. They teach Arabic, English, Assyrian and Kurdish
- One Town Hall
- 4 grocery stores
- One football (soccer) field. They have six soccer teams.
- Main Industry: Agricultural. Growing Wheat, barley, lentil, grains, Garbanzo beans, and green onions. The land is farmed by land owners themselves or are leased to individuals who work the land and sell their products to the government or other businesses
- 1400 sheeps
- Three newly build churches: Mar Gewargis, Mar Daniel (photo), Mart Mariam
- Churches destroyed in May 1987 by Saddam Housein were: Mat Mariam Church destroyed (photo); Mar Daniel and Mar Gewargis.
- Two baking clay Tannours for town people to use for social gatherings and entertainment.

# Assyrians Worldwide Celebrate 6762nd Year

Courtesy of AINA

March 21 marked the beginning of the 6762nd Assyrian year. The celebration of the new year was and is called the Akitu festival by Assyrians, and this was adopted by the various cultures that lived contemporaneously with Assyrians and by those that succeeded them. The Akitu festival is a 12 day celebration.

In the old Assyrian Calendar the Assyrian year began on the Vernal Equinox, which falls on March 21 in the Gregorian Calendar. The first month of the Assyrian year is April (Neesan). To align with the Gregorian calendar, today's Assyrians mark April first as the beginning of the new year.

The epoch for the Assyrian year is 4750 B.C., which is the date of the building of the first temple of Ashur, in the city of Ashur (present-day North Iraq).





In the Gregorian calendar, the Assyrian year is 4750 + the Gregorian Year. Example: 4750 + 2012 A.D. = 6762 Assyrian Year. This is true if the date is after April 1, before that the year is one less (i.e., 6761). This is because the Assyrian year begins on April 1.

#### **DONATIONS**

Your donations are not only crucial but vital for generating continual support to helping the many Assyrians in need suffering worldwide, support and promote education for Assyrians and preserve the Assyrian history. The Assyrian Foundation of America is dedicated to helping Assyrians and every cent you send goes directly for the cause that you designate. Please continue with your help our people living in diaspora need you more today than ever before.

#### **CORPORATE MATCHING GIFTS**

Over 450 US Companies and Foundations match employee gifts to Non-Profit Organizations.

Maximize the impact of your support – Make your matching gift Today!

If your company is one of them, you could be doubling or even tripling your contribution to the Assyrian Foundation of America – all at no cost to you! Contact your human resources department for details. In most cases, all you have to do is complete a matching gift form and send it to Assyrian Foundation and we'll take care of the rest. If you own a company please consider AFA as a recipient of your company's "Matching Gift Program." The AFA extends its deepest appreciation to the following organizations that have made contributions through their matching gifts program.

AT&T United Way Employee Giving, \$90.00 (Via William Elias)
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Your donations are vital for generating continual support to help Assyrians in need and support education for Assyrians. AFA expresses its sincere appreciation to the donors who have made generous donations and would like to remind you that every cent you send to AFA goes directly for the cause that you designate

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Your gift is crucial in providing support for Assyrian Foundation to achieve its goal to provide significant scholarships to bright young Assyrian students who are working toward advanced degrees in Assyriology and related Assyrian studies. AFA gratefully acknowledges your generosity and foresight to the importance of building a strong Assyrian academic foundation that will keep the flame of Assyrian history and identity burning bright for generations to come.

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Your extraordinary generosity is the primary source of Assyrian Foundation's financial assistance to needy Assyrian families throughout the world. AFA is honored to recognize your generosity and is extremely grateful for all your donations that enable AFA to continue with its dedication to help Assyrians.

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\*\* this is a correction from Second Quarter, Volume 35, Number 2 issue of Nineveh - donation was made but not published.

\*\*\* this is a correction from Third Quarter, Volume 35, Number 3 issue of Nineveh - donation was made but not published.

Please note that we have made every effort to ensure that our lists of supports are up-to-date. It is possible that a name may have been misspelled or omitted. If so, please accept our sincere apology and kindly notify us at editor@assyrianfoundation.org, so that we may make the appropriate change to our records. Also please note, any donations received after May 1, 2012 will be published in the next issue of Nineveh. Thank you.



# Pyramus and Thisbe

Pyramus and Thisbe (1617) by Dunstan Gale
By Thomas Bulfinch

There lived in Babylon during the reign of Queen Shamiram, two young people whose houses on one side of the wall with his parents, was seventeen years old, tall, strong and athletic. Tesbin, who lived on the other side of the wall with her parents, was three years younger, gentle and very beautiful. Not surprisingly, growing up close to one another, the two of them fell in love. The only trouble was that the two sets of parents could not stand one another.

The reason has never been set on record and in truth it doesn't really matter, for it often happens that neighbors will dislike each other simply because they are neighbors. Perhaps the parents of Tesbin thought their neighbors surly and snobbish. Perhaps the parents of Barram thought their neighbors vulgar and churlish. At any rate, they never spoke. If they met in the street they would stride off in opposite directions (even if it meant going out of their way). They never mentioned one another in conversation unless it was to complain. And of course they forbade Barram to have anything to do with Tesbin and Tesbin to have anything to do with Barram.

Both Barram and Tesbin tried to reason with them but, parents being what they are, this proved impossible. In fact they might never have been able to talk to one another had they not discovered a crack in the wall, down at the bottom of the garden. It was not a large crack. If Tesbin squeezed her hand into it, she could just brush the fingertips of Barram on the other side, when Barram knelt down and looked through it, he could just make out Tesbin's eye gazing back at him on the other side. But at least they could talk through it and every evening they would slip away from the dinner table to swap messages in the cool air. But there came a time when Barram could bear this separation no longer. Kneeling in the moist grass either his face pressed against the cold stone wall, he sighed so loudly that Tesbin heard him on the other side.

"What is it, my love?" she exclaimed. "You sound so sad."

"This is ridiculous," Barram replied. "Why should we be forced to endure this simply because our parents are so \*\*\*\*\*\*\*

"At least we can talk to each other," Tesbin said.

"Yes, but it isn't enough, I am seventeen years old - no longer a child. I want to hold you in my arms, close to me. I want to."

"My parents wouldn't allow it!" Tesbin interrupted. "They call you 'that awful boy next door'; I'm not even allowed to mention your name. They have nothing pleasant to say about you."

"I know that, but ." Even as Barram spoke, the idea came to him. "Why shouldn't we meet? Not here, but outside the city. Surely we can slip out for one night together?"

"Where?" Tesbin asked, her voice trembling.

"The tomb of Ninos, you must know it. There is a temple there, near a stream - just outside the cities boundaries."

"I know it," Tesbin whispered. "But a tomb!"

"This is no time to be superstitious," Barram cried. "We'll meet there tomorrow night, after supper. There is a mulberry tree near the stream. You can't miss it, we'll meet beneath the tree, Oh Tesbin, my love! For just one night we will be able to hold each other and speak without fear of being overheard."

"I'll be there! Tesbin exclaimed. "Wait for me there, Barram, I will come to you."

And sure enough, the following night, Tesbin wrapped a shawl around her shoulders and slipped away from her parent's house, making her way through the city to the tomb of Ninos. She went with not a little trepidation, for she would have preferred to meet anywhere other than at a tomb. It was a quite and secluded spot, well suited to their secret affair, but somehow it seemed like a bad omen. She was going to a place of death. Would death be awaiting her when she got there?

She crossed an ancient copes on the outskirts of the city, her feet making no sound on the thick carpet of moss the moon was full that night, its ivory beams breaking through the branches and casting a thousand leafy shadows on the ground below. Now she could hear the gurgle of a stream and hurrying forward she saw two marble columns rising smooth and graceful out of the grass on the edge of a clearing. It was the tomb of Ninos, and there was the mulberry tree, its fruit as white as snow in the moonlight. But there was no sign of Barram. She stopped in front of the entrance to the tomb, a great iron ring hanging just above her head on the wooded door. Still nobody came, a cloud shaped like a pointed finger slid in front of the moon. A gust of wind tussled her hair.

Then she heard a sound, a soft, menacing growl. It came from the wood. Stepping back, she crouched in the shadow of the tomb as a great animal padded silently out from amongst the tress. It was a lioness and it had recently killed for the blood was still fresh on its muzzle.

"Oh Barram, Barram!" Tesbin moaned to herself. She could hardly move, paralyzed with fear.

The lioness heard her. Its head twisted towards her. Tesbin's hand reached out and tugged at the iron ring set in the door of the tomb. The door creaked open. Then, her eyes never leaving the lioness, she stepped backwards into the blackness of the tomb, slamming the door shut a moment later.

The animal had no intention of harming Tesbin, although she was not to know that. It had eaten already but, hearing the noise, it stalked across the clearing to investigate. Tesbin was out of its sight but as she had reached for the iron ring her shawl had slipped off her shoulders and this the lioness found. As much out of curiosity as anger, it raked at the shawl with its claws, tearing it. A few drops of blood dripped off its mouth, staining it. Then, forgetting all about Tesbin, it re-crossed the clearing and went to the stream to drink.

Meanwhile, Barram had been delayed at the supper table by his parents. Although he had asked to be excused several times, they both had a bad day and were taking it out on him. Complaining about his appearance, his lack of ambition, his poor results at school - Just about anything they could think of. At last they dismissed him and he was able to steal from a house, make his way through the city and race out to the tomb of Ninos. He didn't stop running until he saw the mulberry tree. At the same moment, he saw the lioness.

The animal, having eaten and drunk, was fast asleep. Lying in the moonlight, you could almost have mistaken it for a statue but for the rise and fall of its stomach and the gleam of blood around its mouth. Barram saw the blood. A second later he saw Tesbin's shawl, torn and blood stained on the grass. He looked back at the lioness. Obviously it had recently feasted. There was no sign of Tesbin. Barram raised his head to the sky and wailed.

His parents had denied him love's joy. Now they were unable to spare him love's pain. He felt as if an ice-cold dagger had been plunged into his heart. The life drained out of him - or if not the life then the need to live. It was as if he were suddenly seeing the world in black and white and knew that he would never again understand or experience color. He had loved Tesbin as much as any man can love any women and her death made no sense of his life. Worse still, he was to blame. If he had arrived sooner, if he had

gotten there first, then armed with his sword he would have been able to .

His sword. He took it from his waist and holding it in both hands, thrust it into his side. He fell back on the grass beneath the mulberry tree. There was no pain but his blood burst out in a fountain, spraying the mulberry fruit. At the same time, a pool of blood formed around him, sinking into the earth and soaking the roots of the tree.

It was then that Tesbin came out of the tomb. She had waited there as long as she could but at last the inky blackness and the damp smell of the grave had driven her out. Slowly she stepped back into the moonlight, searching for the lioness. She frowned, the mulberry tree was still there, but know the fruit was not white but red. What had happen? Barram groaned. Tesbin cried out and forgetting the lioness ran to him.

Barram was dying, but still was not quite dead. As Tesbin threw herself down beside him in tears streaming down her cheeks, his eyes widened in surprise and he turned to speak. But the words faded on his lips.

"Barram!" Tesbin wept, "What happen? Tell me! How can this have happened?"

With a trembling hand, Barram pointed to the torn shawl. He raised his hand and stroked her cheek. Even now he smiled, feeling her soft flesh without the wall between them. Then his eyes closed and at that moment he died.

Tesbin understood what had happened.

"You killed yourself!" she whispered, the tears falling faster.

"You thought me dead and died rather than live without me. But death will separate us."

She reached out and grasped the sword, turning it towards her breast. Then she looked up for the last time. Overhead, the stars were sparkling in the night sky.

"I ask the gods only this!" she cried, "The mulberry tree is stained with my love's blood. May it stay that color to remind the world of what happened here."

She threw herself onto the sword. When their parents discovered the two bodies, they had them cremated and then collected the ashes and mixed them together in a single urn. The gods, too, were moved to pity, for to this day the fruit of the mulberry tree is not white but dark purple, and so it will always be.

## The Phoenix Rises, but Embers Still Glow



Village of Bakhtmy, Northern Iraq

By Robert Leutheuser

Robert Leutheuser is an independent cultural photographer who lives in New Mexico, USA. He has traveled to the greater Middle East annually

since 2001, and exhibited photographs in the USA, Syria, and the UAE. He has given lectures on his work in Turkey, Iraqi Kurdistan, Syria, and in the USA. He is currently working on a book of Kurdish proverbs.

His photography can be seen at <a href="https://www.beyondbordersphotography.com">www.beyondbordersphotography.com</a>, and he can be contacted at robleutheuser@gmail.com.

For 3 years in the late-1980's, Saddam Houssein honed his despotic talents by executing his al Anfal campaign in northern Iraq. Although the Kurds numerically bore the brunt of al Anfal, all minorities, including the Assyrians, Yezidi Kurds, Shabaks, Jews, and others, felt the wrath of another tyrant gone mad. Through his infamous cousin, unfortunately dubbed in comic book fashion "Chemical Ali", Saddam created a devil's stew of horror which still leaves a toxic aftertaste: Chemical attacks on civilian populations; brutal military operations against the Kurdish peshmergha; the destruction of at least 4,000 villages with forced resettlement of populations to collectives; the relabeling of ethnicities; the involuntary wholesale relocations of other ethnic groups into unfamiliar terrains; and, mass disappearances and executions.



April 14, 2012, Younan stood by a pile of concrete-and-rebar rubble, the remains of the Assyrian village of Bakhtmy's once largest church, St. George (*Aita Mar Guargis*).

"On May first, 1987, the Iraqi army destroyed our village of Bakhtmy. I was 25 years old. I will never forget it. They came to the village in the morning and gave us 3 hours to gather what we could and leave. They blew up the church with TNT." "Did you watch?" "Yes, the entire village watched from over there," Younan said pointing to a knoll a short distance away. "And they also blew-up the smaller church, St. Maria right over there. And over here is where our family home was. Like all of the other homes, they destroyed ours with a bulldozer. Bakhtmy was gone in one day."

With the help of Younan and his brother I was able to imagine that what they still saw so vividly then. Without them it would have been difficult, for Bakhtmy was rebuilt by the Kurdish Regional Government in 2007. Many many other villages wait in the queue.

It was Holy Saturday, the day before Orthodox Easter, which was to be celebrated that night at the new St. George church. Younan, visiting from Germany where he now lives, had returned to northern Iraq as he does every year. He invited me to spend the afternoon in the village with him and his brother, Yusef.

Ten minutes outside of the city of Dohuk, just past a heavily armed checkpoint, a prematurely



weathered sign announcing the village, written in Arabic, Kurdish, and Assyrian, pointed west. We turned onto a narrow asphalt road casually draped over the rolling countryside and passed an area punctuated by

mounds of rubble patiently being reclaimed by springgreen grass. "This was a Kurdish village," said Younan. Ahead lay the new Bakhtmy. A new St. George church stood at the entryway to the village, and a white Assyrian flag with its red and blue lines rippling from its center lazed against a brushed blue sky.

Younan continued as two of his young nephews scampered nearby among the piles. Although he too experienced it all, Yusef was content to listen. "We took only what we could carry and began to walk to the north towards the town of Semel, where we lived in tents for 2 months before we could start building new homes. It was very hard."

Eventually Bakhtmy and 9 other Assyrian villages became the collective village of Monsoria on the outskirts of Semel. The history of Semel itself is like holding up a small vanity mirror to the history of the upper Mesopotamian region over the past two millennia: Christian, competing Christian, Yezidi, Arab, Kurdish – each era wheeling about the other, each having its own intrigue, tragedy, violence, and death, and sometimes, resurrection.



Upon our arrival to the 150-home village, we drove slowly through brightly colored houses on orderly unpaved streets. Passing through the lavender gate, Yusef's wife and manicured garden welcomed us. Soon we were sitting at the kitchen table having lunch as Yusef's wife continued to work in the kitchen, chatting with us all the while. This all had a sense of the mythical Phoenix rising from the ashes.

(Having just returned from spending time with the Yezidis in the isolated Sinjar region several days prior, I could not help but think that their Phoenix remained buried in the cold ashes.)

We finished our leisurely tour on a low hill a kilometer



from the village - the site the St. Daniel chapel, also destroyed 25 years ago. Atop a tidy pile of rock rested a rectangular stone with a cross with "Aita Mar Daniel" in Assyrian script chiseled into it. While lighting a devotional candle retrieved from a can secreted away in the rubble, Younan explained, "When we came back to St. Daniel's, everything was destroyed except for this stone that stood over the doorway. We believe it was a miracle."

Nearby was the grave of their grandfather who was the caretaker of the chapel. Yusef and Younan shared a wordless moment.

On December 2, 2011, Yusef's liquor store in Semel was looted and burned. He lost everything and is still awaiting financial restitution from the government.

On that day a flash of religious tensions dimmed the skies in Iraqi Kurdistan. In several cities, including Semel, mobs of young Muslim Kurds targeted Christian and Yezidi establishments – primarily liquor stores, but homes and social clubs as well – burning and looting them, ostensibly for being in violation of Qoranic law. Other explanations are offered, but the result is the same: The embers of religious and ethnic strife continue to glow.



### **CONGRATULATIONS!**

An investment in knowledge always pays the best interest

On May 12, 2012 the 149<sup>th</sup> commencement at UC Berkeley-Department of Engineering took place and the Odah family celebration began!



Sabrina Odah participated in this ceremony, marking her graduation from UC Berkeley, Department of Engineering, it signified the formal ending of one important period of her life and the beginning of another. The Dean congratulated Sabrina on her accomplishment. She was also addressed "Our Beautiful Sabrina" as she approached the podium receiving her Diploma, with a

genuine smile and a humble personality.

Sabrina's graduation was witnessed by many family members, friends & relatives, saluting her success and sharing her joy. Sabrina has also served as the president of Steel Bridge at her campus. She has worked with a great team of students winning the regional and national



#### Inanna Kinora Tamraz

Nineveh and the Assyrian Foundation of America join the Tamraz and Maraha family in congratulating the happy and proud parents Ninwe and Fredy Tamraz for the Baptism of their daughter Inanna Kinora born September 15, 2011.

competitions, and the latest was May 26, 2012 bringing home "First Place" award. Sabrina's next chapter is to start her internship, working with a great project management company in San Francisco.



Sabrina will be attending Grad school for her MS at US Berkeley in August 2012.

Sabrina, you are an inspiration to many, May the Lord bless you and guide you to a bright future. We are all so proud of your accomplishment and your journey is yet to continue with many more chapters, blossom life and a successful career. May your highest aspiration be achieved.

Inanna was baptized at Mar Narsai Parish in San Francisco by his Grace Mar Awa Rowel, Rev. Ninos Michael, Rabban Youhanna Salamah, on January 7th, 2012.



### **CONGRATULATIONS!**

#### **Andrew Dayoodian**

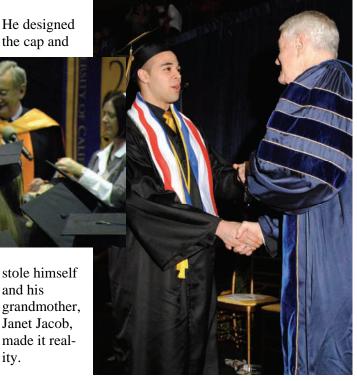
Andrew Davoodian graduated on December 18, 2011. He earned his Bachelors of Arts degree in Integrative Biology with an emphasis on Human Biology, as well as an unofficial minor in Near Eastern



Studies, from the University of California, Berkeley.

stole himself and his grandmother, Janet Jacob. made it reality.

the cap and



Nineveh and the Assyrian Foundation of America join in congratulating the proud families of our Assyrian Graduates.

#### Sargena Kaninya

By Shamasha Johnson Kaninya

December 15, 2011 was the commencement celebration of Sargena Kaninya. Sargena graduated from Fresno Pacific Christian University with a bachelors degree in Pre-Dental and Biblical Studies as a second major. Being the exceptional student that she was, the school rewarded Sargena the honorary option of choosing her own sash to wear on her walk.

Sargena being a proud Assyrian and a committed Christian, chose the Horara that deacons of the church wear above their shoulders to adorn their service robes. (Deacons also wear the Zonara which is another piece of the service wardrobe wore by deacons around their waist).

Sargena's graduation project was Assyria in the bible. She is on her way to pursue her DDS as she has planned a long time ago. In her own words at a very young age "I will treat -Athyrianth- with no money, all free". That was her dream since childhood and never changed it since.



Sargena and her brother Sargon (school of Industrial Engineering) are the children of Jamila and Shamasha Johnson Kaninya of Fresno, California.

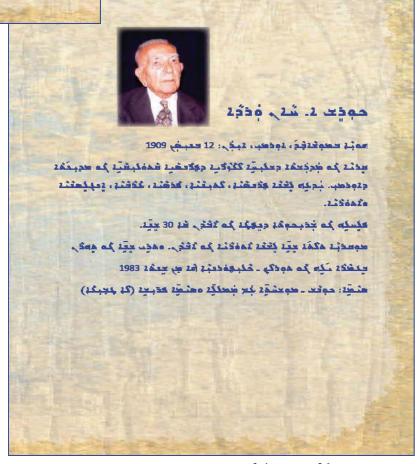
# **New Book**



Dedicated to my
beloved
grandfather
Kurosh
Khan Warda
Wishing you a
Happy Birthday
With love,
Arbella Babaei

It is also with great honor for me to formally thank *Dr. Shamasha Peter Kuryakos* for the countless hours he has put to bring this book to a completion. As this had been a long time dream for my grandfather and it gives us all a great pleasure to be able to extend this happiness to him. I thank you on behalf of myself and the entire family.

Last but not the least, we would like to thank *Mr. George Zaia* for his kind donation towards the printing of this book.



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### Toonaye d'nisyana qa yalope d'lishana

By Dr. Shamasha Peter Kuryakos

This book is authored by Mr. Kurosh Khan Warda. It is written in the Assyrian language and intended to be used for advanced, older and mature learners/students that cannot only benefit from learning how to read Assyrian, but also gives students and teachers an opportunity to discuss the topics and improve student's communication skills of speaking the Assyrian language.

This book contains lessons about some important inventions of the last two centuries and the kind of indelible impact they have left in our lives. It also contains lessons to stimulate the interest of our rich and national Assyrian history and what our young and the new generation Assyrians ought to do to keep our

language and identity alive. Few lessons are fictional and are stories created to love and appreciate who we are and how proud we should be about our heritage and identity.

He also tackles some social issues that destroy people's lives such as drug abuse and alcoholism. This book has 34 lessons in 169 pages. As the title reads, the wisdom and the life experience of this author who is 103 years old is so clearly demonstrated in every lesson he covers. Mr. Khan Warda has taught the Assyrian language in the past and presently lives in Turlock, California.

In my opinion, this book is an excellent tool for the teachers of the Assyrian language, especially in the Diaspora, who are in need to teach their students how to speak the language as well as how to read it.

## In Memoriam

#### Maryam Atanous Babilla

By Furat Babilla

Maryam Babilla was the 6th of seven children born to Atanous and Manni Mirza on July 1, 1926 in Urmia, Iran. She passed away on Friday April 1, 2011 at age of 85. She had 2 sisters and



4 borthers. Sister Nanajan, brothers: Youel, Luther, Awitar and Rev. Yonathan (are all deceased). Her only surviving sister Maria is currently in Burbank, CA with her beloved family. At age 7, her father Atanous decided to send her to Iraq, along with her older brother Yonathan. She settled in Habbaniya, Iraq. In 1946. Maryam married her life's partner Charles Babilla. In 1947 they left to Kirkuk and settled there for many years, as God blessed with a son Dijla and a daughter Nahrain. In 1957, Charles was relocated to IPC in Ayn Zala, Nineveh, Iraq; he moved his family to Mosul, Iraq. In Mosul, God blessed them with their third child Furat. Maryam's love for the lord had a great effect in shaping of her 3 children. In 1979, Charles and family immigrated to USA and settled in South San Francisco, CA. Maryam attained the American dream by learning the English language and worked part time as a Teacher's Aid in a child care center. After losing her life's partner and husband Charles in 1991, she continued her path with the Lord and fought the good fight and finished the race by being an active member at Grace Covenant Church, So SF; The Assyrian Church of the East, SF and the Evangelical Arabic Church in Burlingame. Maryam was a woman of principle, a devout Christian, constantly read and mediated on the Lord's Holy promises and his salvation through Jesus Christ, and quoted Bible verses throughout her conversations and dealings with all circumstances. On Dec 27, 2010 she had a bad fall in the house backyard, causing severe injury to her right thigh. She recovered from her injury successfully. Unfortunately, after the rehab, she was infected and developed intestinal bacteria and was admitted to hospital on March 10, 2011. On April 1<sup>st</sup>, 2011 Maryam went to be with the Lord, as she always longed for. She is survived by sons Dijla and Furat, daughter Nahrain, and beloved granddaughter Maryam.

Her loving memories will remain in the hearts of those whom she met and touched. Maryam will be sorley missed. You had left a Hugh void in our lives and the lives of all those who came to know you. May God rest your soul in peace.

We miss you mother. You were surely one of the best...!

#### Rabi Youab I. Yonan

By Maggie Yonan

Rabee Youab Yonan was born on December 23, 1925 in Camp Al Gailany, Baghdad, Iraq, to Anna and Israel Yonan. He was educated at the Assyrian Primary school of Rabee Elisha, the Assyrian High School of Qasha



Khanndo, and the British Business School in Baghdad. In his youth he was an outstanding athlete and an active participant in Assyrian Drama, translating numerous Shakespearean as well as Russian plays for Assyrian audiences. In 1940 he established the first Assyrian Theater Ensemble, with 19 other Assyrian actors and produced, directed and acted in 9 plays.

His first professional post was with the British Overseas Airways Company (BOAC) in Baghdad, Iraq. In 1948 he married Jean Benjamin and together they had two daughters, Mary and Ann-Margret (Maggie Yonan) and two sons, Edward and William. In 1952, he was offered a high position with the Iraqi Oil Company in Masfa Al Wand, Khanaqin-Diyala province in northern Iraq where he worked as a Purchasing Agent for twenty years. In 1966 Rabee Youab Yonan migrates to the United States with his wife Jean and four children, mostly due to the political instability in Iraq. He joins his mother Anna Yonan and his sister Aglanteen Warda in Morton Grove, Illinois. He gained employment as a drafting engineer in Chicago, Illinois until he received his Bachelor's degree from Northeastern Illinois University in Mechanical Engineering. While working as a Mechanical Engineer, he founded the First Assyrian School at Northeastern Illinois University in Chicago. With the assistance of Dr. Robert Paulissian, Rabee William Daniel, Rabee Maria Badrio, Rabee Maria Okaro, and Rabee Bailus Shimun, the school successfully taught hundreds of Assyrian students to read and speak the Assyrian language, and instilled Assyrian nationalism in the hearts and minds of many young Assyrians. Some of the students went on to become leaders of the Assyrian community.

Rabee Youab Yonan was an elder of the Assyrian Evangelical Church in Chicago for twenty-seven years. He faithfully contributed to the success of every Assyrian organization in Chicago, and was a leading speaker and commentator on the Assyrian Voice, a weekly radio program dedicated to the Assyrians of the Diaspora. In 1986

the Assyrian Heritage Foundation awarded Rabee Youab Yonan the prestigious Hammurabi Award for his work and endless love and dedication to his Assyrian nation.

In 1993, Rabee Youab Yonan retired and moved with his wife Jean to Turlock, California, where he worked to help other Assyrian organizations, mainly Bet-Nahrain Organization of Ceres, where he directed "Khoorza Sapraya" a quarterly Assyrian Scholarly program, and AssyriaSat Television network, where he presented an educational television program for five years. He was responsible for the establishment of the annual telethon for AssyriaSat . He also worked tirelessly to help the Assyrian Civic Club of Turlock, the Assyrian Peace-Maker organization, and the Assyrian Welfare organization of Stanislaus County. He was an elder at the Assyrian Evangelical church in Turlock for 17 years. In 2006 Rabee Youab Yonan received his Masters of Engineering Management from Southern California University at Irvine.

Rabee Youab Yonan is most known for his contributions to the development of Assyrian textbooks, his poetry, and the transliteration of two books. In 2002 he published his first book, "Bahra Taptipana d'Asia" a literal translation of Joel Warda's book, the Flickering Light Of Asia. In 2011, he published his second book, the Age of Hardship, a literal translation of Awdisho Barzana's book, "Shineh D' Asqoota." Rabee Youab Yonan passed away on Labor Day, September 5, 2011, as a symbol of his hard work for his family, relatives, friends, his church, and the Assyrian nation. He is survived by his loving wife of 65 years, Jean Yonan, his daughter Mary and her family, his daughter Ann-Margret "Maggie" Yonan and her family, his two sons, Edward and William Yonan and their families. He leaves behind ten loving grandchildren, Peter, Sammy, Joshua, Jennifer, Nineveh-Holly, Nina, Terah, Jasmine, Joseph, and Jonah, and his two great-grandchildren, Emma and Cameron Yonan, his sister, Aglanteen Warda, and her two children. Michael and Christina Warda.

Rabee Youab Yonan was an exceptional Assyrian, dedicating his entire life to the growth and development of the Assyrian culture and cause. Despite his personal battles, responsibilities and commitments, he chose to translate two very important books for the Assyrian nation: His first translation is from English to Assyrian so that the older Assyrian generation who could not read English would be able to read Joel Warda's the "Flickering Light of Asia" in Assyrian and understand what caused our first genocide. His second translation is from Assyrian to English so that the present and future Assyrian generations who might not be able to read Assyrian would read Awdisho Barzana's book "Shinneh D'Asqoota," which is a first-hand, eyewitness account of the Simile Massacre, and would understand what caused our second genocide. This is Rabee Youab Yonan's legacy for the Assyrian

nation as we move forward into the future.

Among the wealth of material he left behind, his family is working on publishing his short story, Aloola Eeqa, (the Narrow Lane) and a book containing many of his unpublished Assyrian poems, of which we have included one down below as a gift to Nineveh Magazine.

Rabee Youab Yonan was a gentle, loving, humble, charitable soul. He lived a modest life, contributing to as many charities as he could during the course of his life. He was a scholar and a gentleman who loved every single Assyrian without exception. He will be remembered for all his hard work and dedication to his Assyrian nation, and for his famous expression: "If you are capable of hating another Assyrian, you are not an Assyrian." It is his endless love and dedication to his Assyrian nation that we honor and carry forward in our hearts and minds, so that we can build a new Assyria.

Rabee Youab Yonan's books can be obtained from <a href="http://www.speakassyria.org">http://www.speakassyria.org</a>



Delmon Aho 1982-2012 By Zalgai Aho

Delmon was born on December 17, 1982 in Chicago, IL to Ninos and Ogareet Aho. The family moved to Aleppo, Syria in 1991, then to San Pedro, CA in 2002. He received his high school diploma from Tantasqua Regional Senior High School in Fiskdale, MA and went on to obtain a Culinary Arts degree from The Art Institute of California - Los Angeles.

Cooking and creating delicious new dishes for everyone to enjoy was one of Delmon's greatest passions. A proud Assyrian, he enjoyed spending time with his family, especially his two nephews, walking and listening to his iPod, and bodysurfing. Delmon passed away on April 18, 2012 in San Pedro, CA.

Delmon is survived by his parents Ninos & Ogareet Aho, Sister & Brother-in-Law Romrama & Aphram Khalbourji and their children Albert Romiel & Marc Antony Robby, his sister Zalgai Aho and his brother Enleil Aho.

This song is about a man who flees his home carrying his daughter, whose name is HEVI (meaning hope) on his shoulders and goes far away to Rome, Italy. Listen; Hevi is the symbol name for our nation. As he arrives, suddenly Hevi gets sick - very sick. He wants to see a doctor, but his pockets are empty. He is in a very critical situation. What he can do to save his daughter? In his desperation, he finds a very small church. He goes inside and knees in front of St Mary Portrait, and keeps praying. As you read the lines of the poem, he suddenly opens his eyes and find himself in dark and very late. He almost forgot himself in the church. Suddenly he jumps and runs to see his daughter. To his great surprise he finds Hevi in good shape waiting for him at the front door.

She says: Dad - St Mary came to me and healed me because of your praying to save me.

He feels so enjoyed and happy. In order to show his gratitude to St Mary, he tries to find something very valuable to give it as a gift to her. But what can he offer in this situation. He goes to the backyard, and finds bamboo. He cuts a stick of bamboo and makes a flute. He goes out playing his flute while he had never played flute in his whole life. But to his surprise, he plays so well and brings such beautiful melodies that make all the village to come out to listen to these heavenly songs. As he is playing his flute, he keeps going slowly to the church in order to offer the songs as a gift to St Mary. He enters the church and stands in front of the portrait of St Mary, and keeps playing the heavenly melodies along the people of the village. Suddenly tears drops from the eyes of St Mary, and she says that she accepted his gifts, and she adds that she once cried for her son Jesus, and now he made her cry for his daughter.

The object and the meaning of this story is that we, as a small nation, find ourselves hoping that such a miracle happens to us as it happened to this man's daughter, Hevi.

گِخجہ جِدَمَهُمْ حِفْکہِ دِحْجہِیہ فَمَهُہ حَنْبَ فَکِر هُینِهم دِجدُهہ کَب؛

دِ مِهِ، اَوْھُوھِ دِہِ، کَافِدَ ہِذَ سَافِدُ دِسُمِوھِ کُہِ؛

فیککه دخجب فوهه دفخهم که نمج سدَد فیکوکهٔ حتموهٔ همجم کر؛

٩٨٥مك٥٥، تمنمُجة شەھە جتمدُمه كە جىجىك كەه شكەە جارەر دوكوسمى؛

ئەئ ھھچتے حکِد کِه کچھ عُودَمَّۂ نَھذِہ کَھُدَھ، جُدَبَٰت فِعِدِ حَدِهٰذَ جَمَٰهِ؛

المحكب جدَ ووقدًا كِلم كِسفة كِموهد كِل من حككته كِسفة خِهجمد كِب؛

اَهُمْ سوب حوكوسهب حقه مكن فيقفهُمْ حقهُ مكن فِيدُهُمْ وحقهُ مكن فيككنهر؛

حةه قەڭد دەمقىد دەمق خىرەن ھىرەن ھىلىس توجىد ھىلى تىدەھە؛

جَهِم گه وَحَمَدِ عَبِمَدِ فِعَجْدَ عَبِهُ جِبُهَدِيْهُ جِمَدِيْهُ جَمِيْهُ حَمْهُ جَمِيْهُ جَمِيْ

دِيدِه جُک جَمهِم نَهُمْ مِهجِنَمْ اَهِذِه مَمْ کَنهِمَه وي وجب جُمه کب؛

حَدِدِه حَدِهُ حَمِدُهِ هَمِهِ عَنْهُ هَمِدَى سَوْلًا كِه، هَم حَدْهُهِهُم يَحِدُهُ حَثْثِ قَوْدِهِمْ كَبِ؛

> مُذهب جَد نَم کَه همودکر؛ تَدَجِب جِم مَم جُمهِدکر؛

حوه جُه کُهٔ عَبِدَهٔ هُ کَلِهِ کُلِهُ کُه عِلْهُ کُه عِلْهُ کُه عِلْهُ جُهُ کُه عِلْهُ کُهُ کُهُ عِلْهُ کُه عِلْهُ کُهُ عِلْهُ کُهُ عِلْهُ کُلُهُ کُلُ

ك ۋەئە جىلىمى سەتە جەن ئىلىدى كى ۋەئە جىدۇ ئىدىكى ئىدىكى؛

كَدْ شَوْمَةُ هُوْجُهُم كِعَدُّهُ دِيْبِهُوهُجِه، كِنْ شُومَةُ دِيْعَنِهُم يُقَعْ بِكَنْهِهِبِ.

المَيْدُ مَوْدَى الْمُ رِقَةُ مُعَدِيْدُ دَفِعَدُتِ فِعَدَدُهُمُ الْمُعَادِّبُ فَعَدَدُهُمُ الْمُعَادِّبُ فَعَدُمُوم عَمْدُهُمُ مِعْدُنُهُ الْمُعَادِّبُ الْمُعَادِّبُ الْمُعَادِّبُ فِعَدُمُونُ الْمُعَادِّبُ فِعَدُمُومُ

اَهِذِه مَا حَذُهُهُ مَا حَدُدُي جَحَبَدُ مِم فِيهَا دِوبِكُا

پر ترکن منجح ما به و که دهه معنه و کندنده معنده

# فعجد با جەنفتى خاخت

حبد: أكدِمح دُومِد مُوهِك هبديم لأَهُهُمُذُكُمُهُ

سڌ فِحجَت عَهُ فِحَدُهُ ثَمُودُهُمْ هِي هَـهُهُ وَحَدِكَةَهُمْ، هُمُهُ وَحَدِكَةَهُمْ، هُمُهُ وَهُوهُم حَدُهُم هُمُهُ وَهُمَوْهُ مَوْوَهُ وَوَهُ فِحَدُهُ فِحَدُهُ كَنَّهُ لَكُمْ لَكُمْ مَكَمْ، مَكَمُ مَكِمُ مَوْمُهُم وَمُوهُم حَدَيْهُ مِحْمَهُم وَمُحْمُ وَمُحْمُهُمُ وَخَدَهُم حَدِيهُم حَدِيهُم مِحْمُهُم وَحَدُهُم مِحْمُهُم وَحَدُهُم مَدُهُم مُحْمُم وَحَدُهُم مُحْمُم مَدُهُم مُحْمُم مَدُهُم مُحْمُم مَدُهُم مُحْمُم مَدُهُم مُحْمُم مَدُهُم مُحَدُم مُحْمُم مُحْمُم مُحْمُم مُحْمُم مُحْمُم مُحْمُم مُحْمُم مُحَدُمُهُم مُحْمُم مُحْمُمُم مُحْمُم مُحْمُمُم مُحْمُم مُحْمُم مُحْمُمُم مُحْمُم مُحْمُم مُحْمُم مُحْمُم مُحْمُم مُ

بَحَ لَتَتُهُ لَهِمَ خُدُمَ مُحَدِيدٍ لَمِدُهِ كَمُدُهِ مُخَدِيدٍ مُخَدِيدٍ لَمُدَهِ مُخَدِيدٍ مُخَدِيدٍ مُخَدِيد

حَجْدَ هَفِرْ دِيُودِدُوْرُ مِنْ ، مَهُودِدُهِ كَذِبُهُ لَا تَجْدَثُوْرُ مَنْ مُعْدُ مِدْرُكُمْ لَا تَجْدَثُوْر كُودُوْرُ مَدْمِهُ يُودِدُوْرُ دِيْوهِكَ، هَيْهُمْ كَدَبُهُمْ كَبْ مَعْ عَدْرُهُ لَا فَدْمِهُمْ كُذِبُهُمْ فَالْمُمْ فَالْمُمْ فَالْمُمْ لَالْمُنْفِرُ فَاهُمْ وَشِكُوْرُهُمْ كُبِهُ وَشِكَوْمُمُمْ كُبِهُ

اَهَبْهُ مِهِ مِهِكُمِهِ هِمِيَّهُ هِكِبِقِهُ مِيْبِحِهِ تَهِكُمْهُ ، لَكَ لِبَتْهُ كِمَهُ كِهِ؛

ەنىكەت سەئىد ەئەئ نىب يىلىد ئىد مىلىدەس سىنىدەس سىد مىمب لمەرسەب؛

> ەشھە ھىبكە كەن، تۇب دەۋشچە، ۋە يىدەۋ كۆدكەن، ھا ھەدۇد دەھەد؛

حديث؛ دِدِّحُهٰةِ؛ حِدِ هِتَحِبْهِدِه جَعَبِ هُمَا جِدِ هِتَحِبْهِ، حِمدٌ؛ دِدُحُهٰهِ؛

دېم کې سټن ټوب نې پېقن دهېلتن حدومته دېدَ ه ککن که خرکسته،

يَمبَهُ مِه جِهكَجِم جِهُمَهُ فِمهِمْ دِهِيفِهِم كَتَفْهِم وجب دِيهِهِهِهِ؛

كِم كَبِ شِرَ رُورُدُ كُنُهُمُ لِحَكِيْنَ فِيكِ كَتُوفُوكُمْجِهِ وَجُهِدَ كُوفُ فَمُهِ؛

جەمگە چىنگى ھَسەھ مەھدە جەدىد كىم كى جەر ئىتى ۋىدە ۋىكھى؛

ەە خەھەنە جەھە ھىي جوڭد دېدىد ھەنىي ھىلدە. دىھنى سىبىد جوھىدىد؛

تحوهب تووي حدومه دميهذا حعوفة دخيتهاة دومكة موهميه؛

يقة ذِهتبية فِدُفُوكِ يَهَ. تَبْجِه كُهُ وَهَنَهُ كَسُودِهِ لَهُ مُعَالِمُ كَانُ مُعَالِمُ كَسُودٍ لَا مُعَالِمُ كَانُ اللَّهُ اللَّا اللَّا اللَّا اللَّهُ اللَّا اللَّا اللَّا اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّال

čωβ, ΑπόΑ ξαζεκ άγωισό, τςαεν άπισό, τἔραν ἄρᾶξ επεία εν:

ئېچې دخېخ کې ځکنه ککنه کې ځېښو دېمېد دومچې د تخمنه،

فكفة يتقحمه مَهَ، يهكنه نده ميمفة لمحبعة مكة هَذِه منه بمهر؛

دِممه، يعتدِّد تنْهُونَا دِيهِدُهُ كِنْ صَهِدٍ، دِهمه، يُعْكَمَةٍ؛

جمودة فِيرِ دِيهُ وَهُوَدُونُ هُعُمُدُهُ جَكُمُ جمودة فِي جَدِيهُ جَدِيهُ خِيرُةُ فِي فِي هُعُمُونُهُ فِي الْأَ

که جهر چینه هیکبت، بکده دومگه دیگفیه بکت دند، بکنده:

ψές ελη τέρβτος οπτοχτή το τοτος αποέν τόο ψείος αν τάν εάρων:

تحب چمنفه مَهَ، ههب پِکدِه بُکب، هِعمکب کۀۀڎۀۀۀ شههه جنمیم کب؛

يَدِجُدُوهِ مَهَ حَدُهُتُجِهِ هُه هُذِّ مِعَهٰ هَعَالِمٌ لَكَ لَنَهُ حُتْهُ مِهِ ، كُلُ هُهُمُ جُنْعَنِهُ كُبُ

بْنَى، كِتوصِل حَجْنَدِت وَهَذَتِلْ كَفُكَلْ دَخْدَوتِهُ مَنْنَ جُعَفِسَنَةٍهُ؛

> حُدوب تُهَدُ حُدوب تِنْب لَبِدُرِّلُ وَيَعَامُدُنُ دِفِدُرِکُهُ تِنْب نُعِكَامُلُا؛

### העד ישרה אבו בחיי בל באבושם

حدیمه، بنیم حالمه مین میرا مهمماهی حین حدیمه درساماه کنین حدیم میران کارنی

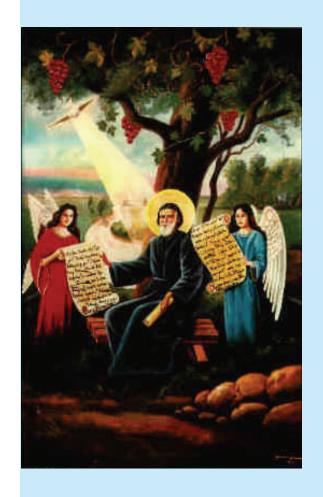
## جهمبزمه، جلبههم موت به عنه کمبوه

مسر لحلوب ممرب حدمون دحيه دنوم

حمه لمحمده اه برحستا اه لهوسط حمه لمحمده اه هموسا اهبرتسط حمه لمحمده وقده لمحمده الموسط المحمده وحمل حملنها الوصل

افزیم زدا درصه المصمل ادری درسلان مهما والمحد که دسلا محمقل صمستقل و محمد و مهم مرسلات اوری و مهما مازدی و مهما معما و مهما مازدی و مهما مازدی و مهما مازدی و مهما معما و مهما معما و مهما مازدی و مهما معما و مهما معما و مهما معما و مهما معما و مهما و مه

مل مد مدل به مصل المده وحسه وحسه وحسه محمد المالحمبك مدا اله مدا حكمه محمد المالحمبك وحمدها وحمدها



## سائمی کی برنویا دستانی سائمی کی کمام کمدنسر

ביה עלפוא אם לא מנספי הבים ביקףק



المرز حربح مربيدا حمد 303 مع المهزا صعسما (وحموطا ووسيا واعسما حبم واحتى المحر حسمها ع الم موت حة حجل وسقه معسسهال). احوه المحر حربحم واهده المحبا د اهم والمؤدم لحاسط حصمورا معنو المعمد معمد معمد معمد wal one with wood lemonel وبرجم ٥٥ ولحد عمد حبصا مبدا ومطلط صنوها هموسطا هد وحجراه حسوب رحده مهما ومزمل مالماهن صعصعمل والمركب مع مع مدهده حصدورهم وسميا 325م هلاف حصا ، وحا حده مصمله منتا صهالا صامل والمكر ماصيا منت ويزد مصه ميلا 359 مرصا والمركف مع مداه مد وقتصا اعداله محنة عدا 363م وبعم محمل عم بهنا والمؤه (بربحم) للصب في ادر للمؤهد معنا حلمه و مبعل هالمعن مع متقده (الزهاد الرهبان) مره ه امن حلصمه حامزه oean what was ofacial معدد مامداه مامدا ولخل وهومني حصمه مما محمد المنسوبة اليه ) محبرتهمون محموم المن معطلع ازم كي رمام كالمراب المرابع ال

Marjan, Ill ood Jonalo Hanjan (بمعنى علم أو ملكه الشعر) هده هده ٥٥٥٥ المحتبا واهد حبوفهما صعصها المحتبا کوتا مع مامتا همه دهه, کهوره صعسالما صهر والماهد وسعدا ١٥٥ وحمد وهوا المركم المعاده حمل معملا صورسا. هد متلاهما رصبال ومبال وم و حماها وهقا وهموتا ووا مع هديا وهيدا وصورك حصاصورا وص صنفداً. وحدمدا حسن مدد 373م ادر کما مدره در محمد منتی داراحد حلمؤهم وسنا حد مع محنه والمبه (وسنا اسلاما). حياً صوفساً صحيحياً كاهما عيما مرمط مع معقد واحتمال حموها محما مبصدا وروصا وحل أوصتا ممتا ه ج، ص اصقاا لمؤسعه حصاصتا سكتا ومل اصوؤا المحد ملمكي لمب على

## مبنةتك

#### خذبنه سننص

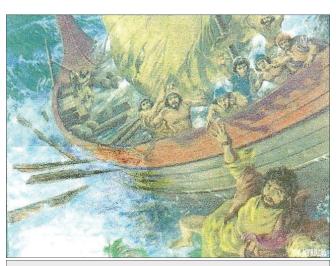


ەفجە فەھەم ئىچىد... ئىكى ئىدىد نُنْهُ مَة ، هَٰكِحِهِم ... هَٰكِم مَذِد لَسِدَهُ مُ کیف چمندوی... کمنت حکہ دھیمٰ، حمد دیدچه کتوه... که حده حدید يد شديد مشديده... وحدُلاده كبية عمدًا مرحك تُكرمُكن يعمد سكوه عرب عرب عرب عرب عرب المربعة که ۱وذشه دحکمه ... حکته تکه وذبکهٔ هُنب تكه دِيَدَته... ذِينَهُ كَبْرَ حِيدَةٍ ښموه حدِمُددُد.. مِم فِيهِ لَمِهُمْ مُمهُمْ كىمگە قەمۇلا... كحودھىب ئىمجە کُه فِیدُ دِیمِهہ... جُم نُنْهُ مُحَبِّهُ چەكتىكقە، دُنى كىلى ھىكى قەۋە جُدِ يُبِ هِتُدُّا... كَسِٰدَدُ تُعَكِّبِ وَهُهُ لاَيِخِهِ حَمْدُ خِيدِهِ... ذِيخِ محمومته فِجَح عِكْبُهُمْ حجوم حكمه يقتقل حبوي جيكب نُنْهُ دَكْتِهُم... حبوي حتجْجودب حشترة دكتب يحمو حجدجتب مِ مشلمُهُ كمشلمُهُ... كسرُلمُورَ معُمدِدُب حبوي تبتة تن ... بكة الموهب بِكِمِ، مَوْمَ بِكُنِهِ... دِكُمَّةُ مِنْكِمِهِ دِكْ دِبِهِ مُعْمَى ... كِيمَ مِبهِ كَبْ حَجْمِهِ جِهِ ذُهِجْرِ... جِيعَجْمِهِ ٤ , نِتَج , كيم , ... نُنْه لِكِيم لَهُمْ مَنْ , نىي دەنقى كۆۋە... ئېكوي ھىبسىڭ تۇر حمَّد دِذِتِه جُعب مِهم... نُنْدُ سُنمُد مِهُ. ٥٤ , كىچ ، لاتچ ,... كذبشىكى تة ,

مور حوح وقد معر ذِجْهُمج محودِيد.

تكذ هَذِا، نُهُ هَذِهِ بِبِهَ قِهِ حِومِنَهُ هِكِجِهِ مِنْهُ هِكِجِهِ مِنْهُ هِكِجِهِ مِنْهُ هِكِجِهِ مِنْهُ هُ كُنُهُ عِيدًا (هَهِ فِيهُ) كُه بِبِيهٍ هُجِه وَيَهُ وَيَهُ وَيَهُ مِنْهُ هِكِمَ مِنْهُ هِكِمَ مِنْهُ مِنْهُ مِن مَنْهُ عَنْهُ مِنْهُ هِنَهُ مِنْهُ مِنْه مَنْهُ مِنْهُ مِنْ مِنْهُ مِنْ مِنْهُ مِنْ مُنْهُ مِنْهُ مِنْهُولُ مِنْهُ مِنْهُ مِنْهُ مِنْ مُنْمُ مِنُ مُنْهُمُ مِنْهُ مِنْ مِ

ودلرسلام المنافع الم





ءِودَهَمْ دِنْتَوْدُ تَيِدُفُلُا 2، هَلَامُهُ نُهُودُمْهُ دِنْتُهُ 883 ـو85 عالم. حَوْجِتُمْ دِنُوتُم، كُوه عَبِيومُ

أركه تمتر كتبتول لأسى لاوذشلا دهككه تمشيد د بُعدُد، هِ خِتْهُ دِهدِبِكُمْهُ هِ كَ فَدُعـهُمْ. حَنْهُ هُ تِنَمْ لِمُ حَدِيثًا، كُه مَدِينَمْ لَ أَدْتِجُــمْ لِمُ ىبىود چە كمخب ەۋە حمكىمتە ئەۋدىد ممكم، كَسِدَية. مُحْدُ حُودُورُه عُجْمِه حَدِيثَة عُحَدُدُ هُكَذِّيْهِ وَكَمِدِهِ: هِم يُحِدُه عَلَى 40 مُعَيِّع ببدوع يه شدؤد معم ييك كيكهمة. [المبتد المؤدمة جَيْمُ عَيْمُ مَيْمُ مِهْمُ مِهْمُ مَيْمُ الْمُفَيِّمُ عَبِيمُ مَيْمُ لِلْمُ موجده ، حنگهٔ ، مح کوذحه وک وحدة حمد ببعكون ، مكتعكون فقع (يبوك حوقه). مهد که شدود کیهٔ دخرجه دستود، پدود تهدفدک هذبته، 20بض دسود که ذدکه جعکت، ﯩﻜﻪ، ەﻛﻪﭘﻪﻟﻪ ﻛﺌﺘﻪ (ﻛﯩﺠﯩﯖﻪ) ﺟﻪﻟﻪﻳﺪ ﻣﺌﯩﺪ يدفن، ە فقفهنم، كتكوهم حقم، كدكيه دمدنیوں بنتو؛ دے سِننِہ مخرنیوں دم هُكِفَهُ. فَيُحَدِّهُ ذُحُهُ، فَقَبَهُ، مُعَبِحُدِهُ مِن حَبُوهِيهُ خرجيه مكتخاحه عيَّ بع لايع مكتحه فيوج (چوکِد حوقِد)، بېتىقىد دېنتى ممتجومة ەدددكە كى مىكىد، ەمەمدكە قەمىدنى مىد كَمَدُّونِ دِيبِينِ 20مَحِدِه: حَبْتُ لَتُنْهُ كُلُّ كُلُّحُمِّب چە ھىدى ەكجىب ھىل، ەۈمەتى كى دُحب كىكى ەڭد خەم ھېن بەك د ئەھتە، ەدەك خىتىد قىسب مهجية ها شكبة، وحكمه منهية قامه هوجية حهقد (جوگد حوقد).

تحرفيه ديمي حديث المحدث المح

خدید دبده کردیده ها میکه ها میکه که کبر میده در میکه میکه بحد دبده کردید میکه میکه میکه کردید میکه میکه کردید میکه کردی

حبتهٔ کوه دِهُوه کِه وَسَنْه کِهتهٔ جبکِه وَسَنْه دِبکِه وَسَنْهُ مِنْهُ عَرِيدُهُ دِمِکِ،

نه نه ب نه د بده و محکمه محکمه كغديشة ديبيود، كحوفه حيده المخر حلم سندفع، ەچھنىنى كىمشىنى كجىبىت مەسبىلى دەلا ئىمشىنى دِسدُّه مُن مُن عُن لَا مُدُمْ لا مُنْ مُن الله عُن مُنْ الله عُن الله عُن مُن الله عَن مُن الله عَن الله عَن م ﻪوسكە كۆھەۋتى بىنەتە مەمەجىمى كە ھەدىبە، هُدُد کِلِدلههٔ، کدبیدین دینه هٔ مهکهٔ ۱ ەھىتكىنىد بۇدىد تىلىكىد مىلى تىكىنىدە ەتتىد ەۋەدىد تىھىلەن، ەتىخىنى بەسىونىد. ئەدۇپىد ىبىقتىد دْشە كىسىكەن، دسىرد كەن، كىلەددە جيمتن وكنوشه دك مووه سونسو حجمهم دهه ئەڭتە. دېنى دىدى سود كە كۆقد كىدىددىدد نَمْهُ مِحْدَة مِكْمُهُ مِكْدُهُ مِجْدَتِهِ مُخْتِبً ، هُتُت حبدُكُه موء ومَهُ لِنَكُم صَدِّسَكُنَهُ مِوهُ مَسِنْتُهُ، ەچىدە بدبجة، مكة مخفيهم جودة، مجد كَجِدُّدُ سِمَمْ الْمُخْصَوِي مِي حَبْتَتَكُمْ. مِي نُجِبْ حَمَمُكُ که کیب جیب، دوی وف مگه دهیه مر دشیر.

دستجه محتدج محتجه بعبر بعبر محتد بعبه المعرب به المعرب ال

## تَكَوِمُهُ مِنْهُوَدُيهُ كُو بَبِيوهُ، هَدِبِكُمُهُ كَأَذِبَخِيمُهُ وهذِجِجُكُدومُهُ جِنْهُودَ تَتِكَمُهُ هَدِبَكُمُ طُدِرِ هَتَبِسُهُ

### حبد: ٢٠٥٤ لبه دبه، ٨٠٤٥

موموهکی هندنه بنگهه بحد نمنی دوبه بخد، محمد کرد کسیسه بخد هند کرد کسیسه کرد کردیک کردیک

نمت ، حقد كنة كنوكم مع فيم نكم لاكتها ٥٥ وكه كمدبئم دموقه (ناقع) دحقيه كه جهذُدِك، مكهجچه كه كعب چةؤكد منه كودهُم دِهْدَتبت. بُكَمْ دِدِه كِم قُوسَ سِنكتَ وَدِدَتهَ حتشد، مبحده، کقد مجددگد (حبودًر) معودد که کعب چتهکد مدیدشد محر ضرح كِقِهُ دِهِيَّهُ. يَمِتُ جُدِ سِهِ كِهُ دِيْهُ عَبِهُ مُ مَكِّهُ <u> خدموجچه، چک چه کیمک</u> وکمی وجیجیه. كِفِّهُ دِمْمُهُ يَدْمُمُهُ وَيَهْدُوْهُ ٥٥٥ كُمْمِ مِنْ مِنْ لِنَتْهُ كُون لِنَتْهُ لَيَخَهُ مَنْ مُحْمَد بِهِ مُمِحِيثِهِ حَمَدُ. شَوَقَتِهُ دِكُو كُعِب، هِم وَدِهُ كَمِّمِهُ عَبِهِ كُو كەن، ۋقەپى كىك ھىدب دىبە مەنە كەن، كى مُحُدِ، هُدُد بِهِدُكُمْ مَهُمْ. وَدِجْمْ، حَجْمَاقَهُ ثَنَاب عَمْكُمُ عِنْ مُوكِدُ حُمْكُ مِنْ مُكِنَّ عُنْهُ عُنْ مُكِنَّ مُكِنَّ مُكِنَّ مُكِنَّ مُكِنَّ مُكِنَّ مُكِنَّ ەفدەم كىم دۇمتى مەدىد مى مەمكى مىگە. مىگەم كَوْدُد دِكْمِهِ عَوْدَتِيهَ كَيْمَ نُونَى خِيدِ دِمْجِيةٍ مَوْمِ مَكُذُ مَنْ يُحْمَلُ يُحْمَلُ مُنْ اللَّهُ مُنَالِحُونُ مُنْ اللَّهُ مُنْ اللَّالِمُ مُنْ اللَّهُ مُنْ اللَّا لِلَّالِمُ مُنْ اللَّهُ مُنْ اللَّا لِمُنْ اللَّا لِمُنْ اللَّهُ مُنْ اللَّهُ مُنَا مومج دَفَي ٤ كُم مَ دِدُهُ ٤ يَتِكُ (عَبَوْتَدِيَّهُ عَلَيْ (عَبَوْتَدِيْتُهُ عَلَيْكُ (عَبَوْتَدِيْتُوهُ). مَن پِهِودِيه: نُنْهُ دِي يَكِي عِكُمْهُ هُدُد

مَحْدَهُ بُكُمُهُ مَحِدُهُ مَحَمُهُ مَحْدَهُ بَدِهُمُ كَمُوَمُهُ مَحْدَهُ بُكُمُ مَحْدَهُ مَحْدُهُ مَحْدُهُ مَحْدُهُ مَحْدُهُ مَحْدُهُ مَحْدَهُ مَحْدُهُ مَحْدُمُ مَحْدُمُ مَحْدُهُ مَحْدُمُ مُحْدُمُ مُحُدُمُ مُحْدُمُ مُعُ مُحْدُمُ مُحْدُمُ مُحْدُمُ مُحْدُمُ مُحْدُمُ مُحْدُمُ مُحْدُمُ مُحْدُمُ مُحْدُمُ مُحْد

وأح تَنِمُا وَفُهِ لَائِتُهِا كِدُمِكُ مُعَنَكِّاً. وُكُوكُمْتُهُاُهُ. هُوكُمكُمُ لَهُمُنُكُم مُثُوبُكُمُ وَنَسْتُمُ وَهُدُوا وَصُحَاءُكُمُ الْمُحْدَثُ وَكُلُوبُكُمُ الْمُ حاؤكل

> حَصْلِائِل وَوْدُبُدُل دَيْنُل أَنْتُوبًا صَحَالُتِ وَمُتَا صْبِرُم حَمَّيْ وَحَنَتُهُم صُ مُوبِاً وِمُثَلًا وَمُثَلًا معَبعُنامِ هُمارِح أب. حرقيا خُمُتَمَا أب وهُ كُمنُا هُكِمَتْا. هَقَمْكُا هُكُم وَقُد

هُنِهُ كُونُ مُحْمَا إِحَبُّكُا

وِحُزِيُعُلُ حَصِّكِهِ اللَّهِ وَعِي

الْمُورُ خُمُّمُ الْمُرَا لَوْحِصُمُ الْمُورِ مَّة مُّع محَّدِدِ الدُّهُ الْحَدُاوُا وِهُوهُ هُمُ الْحَرِّكُ اللَّهُ الْمُعَالِدُ الْمُعَالِدُ الْمُعَالِدُ الْمُعَالِدُ الْمُعَالِدُ الْمُعَالِدُ ا مُرهُنُا زُم دُوْنَا هِدُهُا وهُ ا حَكِمُ اللهِ اللهُ ا حةُمُلًا. وأُجِيبُ كُم خُمُلًا حمَّاتُم وَهُ أَحِيًّا، وهُم حُسُكِهُم أُهنا لُلكها. ة منوحل الأنبال كون المسهدة حرَّحتُ ٥٥٥ أُهُ مُّا

لْزُعْكُمُنْنَا وَدُودِكُرُا مُعْمُد وَوَا حَرِّهُا كَنُوهُا عمَّاهُما. وُرْبِ صُحكُم وِأَبْأُهُو أَشْمِ هِوْا حَلْمَ اللَّهِ كا المَعْدَةِ. حُبَّر وهُجَ بِهُ وَالْ مُحَكِّلُ وَولًا لَيُلَ. نُقُر وهُ مَرْضُونِ حَصْدِكُم عُودِهُم لَيْ وهُم حِلْمُ امْكَ رُوهُ فَكُوْهِ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمَ كَعَبُمُ أُهُوزُ. وُحِنُومُ مَحَمُمُ مُحَمِّمُ مُحَمِّمًا مُحَمِّمًا كَثُوا صِدْبِحِ وَهُو كَنْكُمْ وَنُو زُحُا مُعَ منزُول وحُودُرًا مُحْمُد وهُ حَرَمُ حَرَمُ حَرَمُ اللهِ مَنْ وَالْعَلَا حَرَمُ اللهِ مَنْ وَاللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا لَا لَا لَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّل ازُحِعُمْءُما. وَوُرْحِ كَاوَا وُقِعُم وَهُو كَوْدُ وَّحَتَّىٰكِهُم، مُحَقُّما تُبَحَكُا وِتُمَحَفُنا: أُوْوَ ربَهُم النَّهُ رَمُون اللَّهُ وَهُونَ مَنْدًا وَصُدَّه مْدِرُم حُمْهُ فَر كُدُرُكُمُا، دهُ وَدهُ لا رُديا أود دينًا شبرزُس صفرْا حشركُمُكُمُ

حدْم المناه وراع مُعْمُلُ مِكْرِحَرُب مِنْ اللهُ وَأَسِم اللهُ وَأَسِم اللهُ وَأَسِم اللهُ وَاللهُ وَاللّهُ وَلَّهُ وَاللّهُ عِيدًا أَبْأُهُونكُا مِنْ حَنْعُو حَضَّرَكُمْ وَكُذَ هِي حَبُّمُكُمال المُما رُضَمًا وهُصعُا. وحُمام وَوْوا ه هُ هُذَا. حُن وُ كُنَّكُما وُحنَتُهُا حَمَّوْهِالْ هُلَهُم وُحَرِّولُ هُعلُماقي.

سَرِ حسن وأَكُرُه و وَالْمُ وأَحْرُهُ وَ دُورِكُمُ أَوصَكُمُنُمُ الْمُعْمَدُمُنُمُ الْمُعْمَدُمُنُمُا

ومُنزأُه بأنُمُل هُيُ مِرْفُل. بِہْمِبِم مِنْ الْمَصْ كه ك المُونا وأق حَقْسُنُا هُي رَجُهُ وَٰلِ ٱلَّا صُلکُم منبا ہوہ صُکھ مُرْبِعُا رُوْم وَلَكُمْ مَيْ مَلِي الْمُورِ مِنْ الْمُنْ مِي أُحبُنُا وتُعنُنُا. وهُجهُا رلَقْ وَبَيْد رهُكُهُ الْمُ أَهْ فَكُمُ لُمَّا وَأُهِ فَي أَلَمْ الْوُهِ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ إوبالمِنْ في أمو منه حسَّمي. سب حسُّ مُم له و دُده 

كُدُورُكُم لَيْ اللَّهُ اللَّالِي اللَّهُ اللَّا اللَّالِي اللَّهُ الل حَجَّم وَهُ لَا مُحْدَرُ وَهُمْ خُصِرُتُمُ أَلَا كُمَّا وَهُمْ خُصِرُتُمُ أَلَّا لَا كُمَّا وُهِمْ خُصِرُتُم أَل وَّعِكُمْ كَفُره مُكْمُل هُم كُونُّهُ. وكُعبِّعنُهُ إِلَّا وِصَّمَالًا وِمَّكُمْ الصِّع مُلا أَوْمُل رُّحِي هَنهُنكُ مُكِنَّهُ وَبِي هُ وَجَرَّهُمْ كُنَّهُ هُمُ اللَّهِ مُعَالًا هِم مُكنُم وَفِي مِكُل وَصِينَتُهِ أَل صَعَمُ هُوا وصِمِكُم حسُل هوك وَكَنْكُم حونًا هُوحسًا ولًا مُولُى فَيعُل مُعُل مُجُن وهُم سُنوا ەكىڭى ھىدەۋى، كىگەزىڭى ئى كىۋەر هُذِي وَسِي حَهُدُوا سِّبِا أُسِبِّى، وَكُهُ وِلْاقُد مُعْمُلُ وِأُومِكُمُ مُعَقَّمُ.

مِنْم 2012 كِنْم مَنْكُ 1962 كِنْم هُو كِا أَبْأُهُ وَمُلا

# سر حسصُ أَصُلُه وُس مَيلًا أَبُأُهُو مُلا

## سلام وزا؛ صوري

حقوبا هُونُ المُأْوَئُلُ وَمَع عَيلُا طَعَنْلُ مِنْ وَمَنْكُا وَمَع عَيلُا طَعَنْلُ مِنْ وَمَنْكُا وَحُدُمُلُ أَهْ وَمُلِكُ الْمُؤْتُلُ وَمَعْنَ طَكْبِحَ الْمُؤْتُلُ وَمُحْدَبُ وَهُو كُنُا الْمُؤْتُلُ وَمُحَدُمُ الْمُؤْتُلُ وَمُحَدُمُ اللّهُ وَمُحَدَّبُ اللّهُ وَمُحَدَّمُ اللّهُ الل

حُورِكُبُا وَوْسَعَ عِيْكُا أَبُاهُوْسُكُا سَبِ حَلَيْهُ أَسُكُمُ أَسُكُمُ وَمِي أَسْكُمُ اللّٰهِ وَمَعْهُمُ وَسَنُهُ اللّٰهِ وَمَعْهُمُ اللّٰهُ وَمَعْهُمُ اللّٰ وَمُعْمَالًا وَمُحْمَعُمُ اللّٰهُ وَمَعْهُمُ اللّٰ وَمُحْمَعُمُ اللّٰهُ وَمُعْمَالًا وَمُحْمَعُمُ اللّٰهُ وَمُعْمَالًا وَمُحْمَعُمُ اللّٰهُ وَمُعْمَالًا وَمُحْمَعُمُ اللّٰ وَمُعْمَالًا وَمُحْمَعُمُ اللّٰهُ وَمُحْمَعُمُ اللّٰ وَمُحْمَعُمُ اللّٰ وَمُحْمَعُمُ اللّٰ وَمُحْمَعُمُ اللّٰ وَمُعْمَمُ اللّٰ وَمُعْمَمُ اللّٰ وَمُعْمَعُمُ اللّٰ وَمُعْمَمُ اللّٰ وَمُعْمَالًا وَمُعْمَالًا وَمُعْمَالًا وَمُعْمَالًا وَمُعْمَالًا وَمُعْمَالًا وَمُعْمَالًا وَمُعْمِمُ اللّٰ وَمُعْمَالًا وَمُعْمَالًا اللّٰ وَمُعْمَالًا وَمُعْمَالًا وَمُعْمِمُوا اللّٰ وَمُعْمَالًا وَمُعْمِمُ اللّٰ وَمُعْمِمُ اللّٰ اللّٰمُ وَمُعْمَالِمُ اللّٰمُ اللّٰمُ وَمُعْمَالًا وَمُعْمَالًا وَمُعْمَالِمُ اللّٰمُ اللّٰمُومُ اللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ وَاللّٰمُ اللّٰمُ اللّٰم

عُومُكِمُا وَوَا كَمْكُمُ هِنَةُ هَمِهُ كَهُمُا وَمُكِمُا وَمُكُمُا وَمُحُمُا وَمُحُمُا وَمُحُمُا وَمُحُمُا وَمُحُمُا وَمُحُمُا حَمْهُا مُحْمَا وَهُوهُا مُحْمَا وَحَمْهُا مِحْمَا وَمُحَمَّاهُ وَهُو حَمْهُ مُتَمَّا وَمُحَمَّاهُ وَمُعَمَّا وَمُحَمَّاهُ وَمُعُمَّا وَمُحَمَّاهُ وَمُعَمَّا وَمُحَمَّاهُ وَمُعُمَّا وَمُحَمَّاهُ وَمُعُمَّا وَمُحَمِّاهُ وَمُعُمَّا وَمُحَمِّاهُ وَمُعُمَّا وَمُحَمَّاهُ وَمُعَمَّا وَمُحَمَّاهُ وَمُعَمَّا وَمُعُمَّا وَمُعُمَّا وَمُعُمَا وَمُعُمِّا وَمُعُمَا وَمُحْمَاهُ وَمُعُمَا وَمُحْمَاهُ وَمُعُمَا وَمُحَمِّاهُ وَمُعْمَا وَمُحَمِّاهُ وَمُعْمَا وَمُحَمِّاهُ وَمُعْمَا وَمُعَمِّا وَمُعْمَا وَمُحْمَاهُ وَمُعْمَا وَمُعْمِا وَمُعْمِا وَمُعُمَا وَمُعْمَا وَمُعْمِاعُوا وَمُعْمَا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعَمَّا وَمُعْمَاعُوا وَمُعَمِّا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعُمَا وَمُعْمِعُوا وَمُعْمِعُمُوا وَمُعْمِعُمُا وَمُعْمِعُمُا وَمُعْمِاعُوا وَمُعْمَاعُوا وَمُعْمِاعُوا وَمُعْمِاعُوا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعْمَاعُوا وَمُعْمِعُوا وَمُعْمِاعُوا وَمُعْمِاعُوا وَمُعْمُوا وَمُعْمِعُوا وَمُعْمِعُوا وَمُعْمِعُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمُوا وَمُعْمِعُوا وَمُعْمِعُوا وَمُعْمِعُوا وَمُعْمِعُوا وَمُعْمِعُوا وَمُعْمِاعُوا وَمُعْمُعُمُ المُعْمِعُمُ وَمُعْمُوا وَمُعْمُوا وَمُعُمُا وَمُعْمُا وَمُعْمُوا وَمُع

حَهُهُ رَّحِيُلُ أَنُّهُمُّلُ كُنِّمَ أَجُهُهِمِ هِهُا. هُرِيُلُ وِأُهُنَّ هُوكِيكُلُ صِنْهُ كَرُجُوبُلُ وِكُومِكُ ﴿ هُوكِكُنْلُ كُوْلًا وَلًا صِيْحَتُهُلِ.

هُوكُماكُما وِكُماكُم وَوسَكُمُوهُ الْمِهُورِ مُوكَا هنَىقُه بُلُ كُمْ كُمِي فِيهِ مِن حَيْمُ أَسِ وُسَ عِيمُا مُعَمُّ أَبْأُهُونَا هُدَكُنا. درحُهونُكُا حدَّەنُ هُوكْمِكُا صِفَرًا حِزُوزُهُا دُمِكُو وللمُتون ، كُول مُحاف أُولُو. مُحَالِم وَوُووُهُما أُكِّهُ وَفِي وَهُ مُعَمَّنُهُ لِمُعْرِثُهُ إِللَّهُ إِللَّهُ أَلْكُونُا وِحُمْلًا كَثَرَرُهُ فِي كُثُوهِ. دُه دَرُدُلُا أُهَاْهِ صِنْكُرُ حَرُهُ وَهُمُ أَوْ مُع وُمِنًا الْعَصُورِ. وأَيُحَدِ وُصِفَحُلًا كِدُنُهِ إِلَّا وِأَمْدُهُ، فَأَمْعُلَمُ مِن دُمِّوْ قَيِ مُل وِخُص الْحَصُورِ. هُع دُكِّرُ وُنَا قَي مُل عَنْهُ وِلْمُح كُنُكُ لَمُعُور وُحِوْدُو وَهُ وَوَ أَبَاصِبُ مُص تُعمُّون وُسْبِ تُعمُّون كلما وهُوكنا وُومُوكا أَرْوُه كِلا كُم لَمُعُور وَازْعَكُم وَنُووْل كُول وَضُوبُنُولًا وَوُووكُمُ وُحدُونِ وهُ مُحكُا حَمِّدِ عُثَمَا ومُعلَا ومُعلَا مئەۇبار وننثل

حُكِّة رَحْل حُنْل صَحَحَه لَمْعُور، وصَحَمَعَلَا وَصَلَمُ وَأَوْكُلُا وَصَحَمَهُ وَصَلَا وَصَلَا وَصَلَا وَمَلَا وَكُلُا وَصَلَا وَمَلَا وَكُلُا مُكِلِا وَمَكْمُ وَالْمُوا وَمَكْلُا كُلُا وَمَكْمُ وَاللَّهُ مَعْدَا وَهُ اللَّهُ مَعْدَا وَهُ اللَّهُ مَعْدَا وَهُ اللَّهُ مَعْدَا وَهُ اللَّهُ مَعْدَا وَهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَالِمُ اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّا اللَّهُ وَلَا اللَّهُ وَاللَّا اللَّهُ وَلَا اللَّهُ وَلَّا اللَّهُ وَلَا اللَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّاللَّا اللَّهُ وَاللَّهُ وَاللَّا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُو

## दिस्थां सुरति संबद्ध

### רזפי לזפי

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ښکَ چیټـــډ سِچنـډ دحښت ۱۹۵۵, سکــبکډ کومخده، کچمه هکھذمه، چمه ښوټم جمهمهد حقو موځه دکهذوهم دندوکه

حبق موته ديسوره حبد فديد مرمكه دمراد من المراد من المراد من المراد من المراد من المراد المراد

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هَـدُد دِيهـمَنِـ دِهـهَ دِهـمَد دِهـمـهُ. حود دهه، سهنتِـ که دِنـهُ، جعه، دِده، سهنتِـ که دِنـهُ، جعه، دِده، دِهـمَد مَه دِنهُ، جهدنـ دِيهـمَنـ دُههٔ دِهـهٔ،

۲۶۲۶۵۶ جمنی هموس جرم کیر بری میدند دون ۱۹۵۹ کویسر دون ۱۹۵۹ کویسر دون ۱۹۵۹ کویسر دون ۱۹۵۹ کویسر کرد و ۱۹۵ کویسر کرد و ۱۹ کویسر کرد و ۱۹۵ کویسر کرد و ۱۹۵

هَسهُ لا نِهُ دَيْقُ دِيْهُ خِطْدُنْهُ

بند حدید چیک د سریموی دختنه

**خددهی دوشم دحک یدیم دحتیا** 

ەبەدچە مەمەء بونىس دىسى جىكىدۇر. دۇتقە

دَسِبُ حَهُمُبُ حَجَهُمُهُمُ هَـدَبُ عَدَكُـمُ لَهُمُنَـمُ حَسَبُـمُ كَى كَذِهِـكِى چِكْكِدُ دِسُونِى حَدُوهِـقِيْمُ جَدِ عَجَبُـر چِكْكِدُ دِسُونِى حَدُوهِـقِيْمُ جَدِ عَجَبُـر كِـمُ حَوْهِـجِى جَنَبْسُ لَا رَبْكُمُ فَهُكُـرِ.

دَجَدِه جُمب كِجُل محكِمه مُعَيَضَة مَا يُودَهُمُ محكِمه مُعَيَضَة مَا يُودَهُمُ محكِمُ محكِمه مُعَيَّمَة محكِمُمُ بُخِه عُمِهِ عُمُعَ بُخِهِ. محكِمُمُ بُخِه عُمُعِيْمًا

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حته جهور بخونته حمضته جورتته حورته حتجه دعمحه حمور بهريته حوه تحديم حمضته حور بهريته حورت تحديد حورت تحديد حورت تحديد حورته تحديد

# روم کے وبحط حرومے آگئوا ولا تعلمہ م

### كما وزا؛ صوبح

حُمل ١٥٥٨. وأسرًا سبًا رحّيها إسنا وخّعُم وُمح الماه ولم معود مرسل المنبر، مُحمّه مع معلا خوتما متسا .هوه حسا اوصداتما صغواقا. وثلافي مع ملظ وهوتيا معبقيا. ووثدةا حه سب ملًا هنب زُوحًا. وثير أَحِولًا مغملة محمد المستمام ملمي عكس القلمغم ةُمنَّهُ أَا. وَبَجُهُ مِيه حَمِيهُ أَلَا الْمُعَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ةُ كَنْتَوْمُنَّا وِ كُومُ فِي سَرُوا. وَبَعِيدُ حَجْمُلًا أوصدائنًا صداحيقتا وأب أبدًا حصافه: ويسحور أجستزا حجحكا حزومه اهتمكتيا حاوكا واحقّل حيكنهوع وحيناه، فعكمتعلك حفِحِد وبسوا. مأهد يسدون جور سبّوا جر موحقيدباً ولموزونيا ولمؤسر المرا وحجمتا ص صوحتيا، واوتما وبح عمقتيا، وأوهر حعوكقيا وجمهيزه إعلامه وإلمسره ص مَّةُوكُم اللَّهُ مِن مُن مُن مُوتِم وَمِر وَمِرْمَا وَمِرْمَالُهُ محبِّدًا ووعبَّدًا وصفية. لل يهيل للميكم وحبوضتا صبعبي: وأبر موققيا ووتا وبح صُمْ وَرَصْمُ الْ صَوْرِ فَ وَصَفِهُ الْصَالِي اللَّهِ وَصَفِهُ الصَّالِي اللَّهِ وَصَفِهُ الصَّالِ ەخىتا دزدتا لەت جىمىقا. جى وللا لمەزقىماًا وبعجتًا هِم لِلاَوْمَلِي هجيسًا هِمَا، وأَهلًا بأووبهًا مُعكفينكًا حزميا وبسلا وةلم حكفل إللا نِب كَو بِعَلَى مِتِى صِ بِعَدِهِ اللهِ عَهِ بِعَالَ مُعُمَِّا اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ ور ، وها وخلام متع حدماهتیا اوزقیا مُبْعُدا. صَبِى جَامِتًا رِوْمًا قَدِمِي هِ لَلْمَوْرِ، وهم المقتلال متخب بلا به معل وأسح هِهُ هِ بُونِ بُوبِ ؟ وأه رُوم كنه كلمُ وزقعًا والمر المرا ومحمعتا مع مدكتيا المتال والمر وزجاز ورجمتا فوجزتا وموزتا فوفعوها وجعا







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בה צים שמב יצים קרם שני בים שמי בים