



Established 1964



NINEVEH

Publication of the Assyrian Foundation of America

Volume 24, Number 4 — Fourth Quarter — 2009

Assyrian fans drape a giant Assyrian flag during Sweden's Assyriska soccer match at Rasunda Stadium while Children in Germany watched the game via Satellite at the German Assyrian Association.



Cultural - Educational - Social

NINEVEH

Fourth Quarter 2003
Volume 26, Number 4

Editor: Robert Karoukian
Editorial Staff: Firas Jatou
Dr. Joel Elias
Tobia Giwargis
Circulation: Sargon Shabbas

POLICY

Articles submitted for publication will be selected by the editorial staff on the basis of their relative merit to Assyrian literature, history, and current events.

Opinions expressed in *NINEVEH* are those of the respective authors and not necessarily those of *NINEVEH* or the Assyrian Foundation of America.

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The Editor
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From the Editor:

As has been said in the past, *Nineveh* is the official publication of the Assyrian Foundation of America (AFA). In that capacity, its purpose has been to do the following:

-To inform the members of the AFA, as well as other Assyrians and non-Assyrians, of the various activities and projects of the AFA.

-To inform its readers of other news and events in the San Francisco Bay Area and other places that are relevant to our people.

-To publish material, in English and Assyrian, that is of interest to our readers. This includes articles about history, either directly relating to Assyrians or about other events that have had great effect on us. Articles about our culture (language, art, music, religion, customs, etc.), either a historical perspective or the current state. And, any other topic that may be relevant or of interest.

The AFA is not affiliated with any other Assyrian or non-Assyrian religious or secular organization. It does not believe in the break up of our people based on religious/denominational, geographical, dialectal or tribal affiliations. It has in the past and will continue to help our people without regard to the above. Sometimes the help is direct, and at other times it has been through another organization, such as the Assyrian Aid Society.

Preserving and promoting our culture is the other main goal of the AFA and *Nineveh*. This we have done by assisting Assyrian authors and artists by buying their material and/or promoting it in *Nineveh*. But the main aim has been the assistance of Assyrian students; especially those involved in the field of Assyriology or those living in places where a \$300 scholarship may be sufficient for a year's tuition and housing.

Below is the "Christmas Appeal" letter we send to our members to ask for their support. It is included here in hope of reaching more people as the need is great.

Dear Friends:

This Christmas Season finds the situation of the Assyrians in the Middle East at a critical juncture in our history. What happens in the coming year will probably determine our future in Iraq. The time to help the Assyrians in Iraq is now! In response to this crisis the Assyrian Foundation of America sent them

\$50,000 earlier this year. We also have refugees in desperate straits in Greece, Jordan and Austria – we sent \$20,000 to help them. In response to requests from Assyrians in the Republic of Georgia, \$3,000 was used to purchase blankets to send to them. Adding another \$1,960 we gave for needy Assyrians, the Foundation this year sent a total of \$74,960 to help our brothers and sisters in their hour of need.

At the same time we have not neglected our encouragement of education - \$10,350 was given this year for scholarships, books and educational support for schools.

We are proud to say that the total contribution of \$85,310 this year is the largest annual donation in our history! It was only made possible because of the dedication of our members and the great generosity of all of you who responded to our appeals for help. Your gifts have gone and will continue to go directly to help those in need.

Now a new Christmas Season approaches - a time of joy, sharing, hope and renewal. As we enjoy this blessed season with our families, let us remember that much of our Assyrian family throughout the world is suffering great hardship and danger. Let us be filled with compassion in the true meaning of Christmas and extend our hand and heart to them. The deep satisfaction that generosity brings is like no other.

We in the Assyrian Foundation of America extend to you our best wishes for a blessed Christmas and holiday season.

PLEASE MAKE YOUR TAX DEDUCTIBLE GIFT
TO:

Assyrian Foundation of America

P.O. Box 2660

Berkeley, California 94702

Here is the list of the new board members of the Assyrian Foundation of America for 2004:

Edward Mikhail - President
Charles Yonan - Vice President
Joaseph Sarkis - Secretary
Romena Jonas - Treasurer
Shalim Tatar - Chair Education
Belles Yelda - Chair Welfare
Daniel DeKalaita - Membership
Flora Kingsbury - Social

We wish them success in all the projects and activities they undertake to help our people here and abroad.

LETTERS FROM YOU

Chaldeans Not a Separate Nation!

I'd like to respond to Mr. Youel A. Baaba (An Open Letter to Mar Sarhad Jammo, Vol. 26, No.1, 2003).

I am in agreement with the writer and would like to add my earliest recollections about Mar Sarhad Jammo's father, the late Yousif Hermiz, and what he stood for.

The late Yousif Hermiz was a close friend of my father,



Sitting in center is the late Yousif Hermiz. Standing, third from left (in white), is the late Moshî Rev. Yohana. Fourth from left is Petros Bit Wasil. Basrah, Iraq. 1931

the late Moshî Rev. Johana, in Basrah and Baghdad.

Yousif was an intellectual, a writer, a composer, and a patriot. He used to play –on an organ– a song, “Chaldo w Atour akhonwati” (*Chaldo and Atour Brothers*) in Aramaic. He published a newspaper in Arabic. I am sure he would not agree with his son, Mar Sarhad, that Chaldeans are a “separate and distinct nation”. It is enough to read his book: *The Remains of Nineveh or the History of Telkaif*.

Around the area including Mosul (Nineveh), Telkaife, Alkosh, Teliskop, Bartila, Karakosh, all the inhabitants speak Aramaic to this day. This is true as well in the mountain and plains region called Sapna –comprising Aradin, Enishkeh, Dawoodia, Dohouk, Mangaisheh, etc.

The older generation of Chaldeans speak the Aramaic language, the language spoken by Jesus Christ.

The new generation of Chaldeans living in Baghdad speak Arabic at home and call themselves “Min Ahl Baghdad” (=Baghdad natives), and do not speak or understand Aramaic. Therefore, their church services are conducted in Arabic as well as Aramaic.

In Assyrian (Aramaic), we used to refer to “Telkaif” as “Telkaife”; in Arabic it is called *Telkaif*.

According to the late Yousif Hermiz, “Those in Telkaif, or around her, are from the same generation as the people of Nineveh –and there is no argument about it”.

I hope that the bishops gathered in Baghdad to elect a



Sitting, second row, from right (in white), Moshî Rev. Yohana, and, fourth, Petros Bit Wasil. Basrah, Iraq. 1931

new Patriarch will express strong unity, for we are children of one nation, speak the same language, and have the same faith.

Victoria Yohana
Chicago, Illinois

Are We Really Assyrian? Yes, We Are.

I read the two articles by Ms. Madeleine Davis-Moradkhan in *Nineveh*, titled: *Democracy Versus Division* and *A Question of Identity: Are We Really Assyrian?* I have also read her article, *Who Will Heal the Wounds of the Assyrian Nation?*, which was published in *Voice from the East*. My reply to that article was published in the same magazine. I do not know if Ms. Davis-Moradkhan has written other articles, but I do know that she is a very good writer.

In response to Ms. Davis-Moradkhan's question: “Are we really Assyrians?”, however, I wish she had not phrased it in that manner because putting it in the form of a question may imply that there is some doubt about our heritage and ancestry, especially for those who may not be aware of our history. Further, this may be used by some who deny our heritage and like to promote suspicion about our ancestry.

Aprim Ablakhad Murad
Madison Heights, Michigan



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اللجنة الخيرية الآشورية - العراق

ASSYRIAN AID SOCIETY - IRAQ



AAS

Ref.97-A

Date: Nov. 10th, 2003

To: Mr. Edward Mikhail, President
The Assyrian Foundation of America
P.O. Box 2660
Berkeley, California 94702
U.S.A.

Dear Mr. Mikhail:

On behalf of our people in the homeland who continue to benefit from your generous assistance, we send you, the board of directors, the members and all those who give to the Assyrian Foundation our warm greetings and thanks. We depend on donations, like the \$50,000 your sent through the Assyrian Aid Society, USA, as well as from other organizations around the world to implement our relief program here in Iraq.

Most of our towns and villages are included in this relief program which includes assistance with food, medicines, and other humanitarian services. This program, which had started before the war, has continued through the war, and we support needy families in Dohuk, Mosul, Kirkuk, Baghdad, and other areas where our people live.

Our warmest regards and thanks again to all of you, wishing you much success in all your endeavors.

With our best regards,

~~ܡܠܝܬܐ ܕܠܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ~~
~~اللجنة الخيرية الآشورية - العراق~~
~~ASSYRIAN AID SOCIETY - IRAQ~~

Rommel Moushi, president
AAS, Iraq

ERBIL - Tel. 24983

DOHUK - Tel. 1024

اربيل - هـ ٢٤٩٨٣

دهوك - هـ ١٠٢٤

Nadan YOUNADAM

September 21, 1946 – August 19, 2003

By: Sheren Jasim

August 19, 2003, Tikrit, Iraq. Special Ops forces are sent in to investigate shooting and gunfire that took place the day before. The US soldiers are ambushed and attacked with a grenade launcher. Machine gunfire hoses them down as they try to take cover. The soldiers are wounded. They sustained one fatal casualty, their interpreter, Nadan Younam.

August 24, 2003, Mar Odisho Church in Chicago. Juliet, Nadan's wife of 30 years, and his sons, Khouyada, 24 and Atouraya, 21, were comforted by friends, family and dedicated compatriots in a heart wrenching wake that mourned the loss and, at the same time, celebrated the admirable life of a noble Assyrian that served his nation till the very end.

Nadan pristinely believed in and dedicated his life to the Assyrian Cause. He did not have to contemplate about volunteering to aid the Coalition Forces, particularly the US military, in the war to topple the Iraqi dictator. For him it was a golden opportunity to return to his homeland and contribute to cleansing the region of the inhumane government notorious for its disregard of human life and rights and its continuation of the legacy of persecution towards Assyrians in the Middle East.

Nadan was born in Nohadra (Dohuk), North Iraq on September 21, 1946. He graduated Dohuk High School in 1964 and served 2 years in the Iraqi Army. In 1973 He married Juliet Toma in Lebanon and immigrated to the United States. Nadan had two sons, whom he named after the two most important elements required for national survival, Khouyada (Unity) and Atouraya (Assyrian).

In 1973, upon arriving to the U.S., he joined the Assyrian Universal Alliance (Khoyada Teeweelaya Atouraya). From 1976 to 1980, Nadan served in U.S. Navy. He was a member of the AUA Central Committee from 1988 to 1989. He was an AUA Executive Board Member from 1988 to August 19, 2003.

Nadan's love for his Omta was clearly portrayed in his actions and efforts in life. In 1984 he traveled to Washington, DC to

protest the arrival of Tariq Aziz and his intentions of establishing an Iraqi Embassy in the U.S. 1992, Nadan traveled to Northern Iraq following the uprising to transport aid to the Assyrians of that region. 1994, he was one of the founders that established the political arm of the Assyrian Universal Alliance. 2000, he organized the first Congress of the Assyrian National Organization (Mtakasta) in Northern Iraq. 2000 to August 19, 2003, he was a member of the political bureau of the Assyrian National Organization as well as its secretary to Canada and the United States.

The importance of grassroots community involvement was not overlooked by Nadan. In 2000, he organized the first Kha B'Neesan parade in Stanislaus, CA. In 2003, prior to his departure for Iraq, he organized the construction effort of an Assyrian Library in the Urhai Club of Stanislaus, CA.

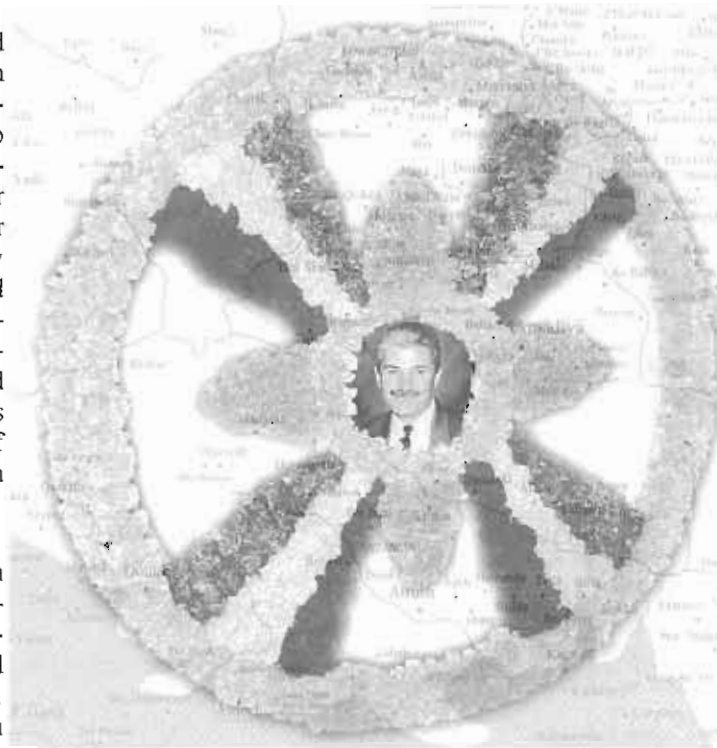
To Nadan Younadam the prime directive was simple and consisted of two parts: 1) preserve and perpetuate the Assyrian culture and 2) the nation or "Omta Atoureta" is above any and all organizations, institutions, individuals and groups.

Nothing demonstrated Nadan's dedication to his convictions and his people more, than his decision to go and risk his life side by side with the Coalition Forces for the sake of estab-

lishing democracy in Iraq and thereby securing the future of the Assyrian people in the Assyrian Homeland.

Nadan Younadam went to Iraq knowing full well that he may die. He left his family and embarked on his mission for the sake of justice and freedom. The Assyrian Nation did not lose a patriot, it gained a martyr. For Martyrs make the ultimate sacrifice to advance a belief, cause and principle.

Nadan had requested to be laid to rest in Nouhadra, North Iraq should anything happen to him. May God rest His Soul and bless his family and friends for their loss.



ASSYRIAN-GEORGIAN HUMANITARIAN AID DRIVE

Ramin Daniels
San Jose, California

Located in the heart of the Republic of Georgia, lies one of the most vulnerable and isolated of all the Assyrian communities living in the Diaspora. The majority of Assyrians living in what is commonly referred to as "Georgistan", are the descendants of those who left their homeland during the despairs brought about by the First World War. The remaining Assyrians fled as refugees, during periods of civil unrest in their homeland at different times during the later half of the twentieth century.

Without the means to join Assyrians fortunate enough to have migrated to countries in Western Europe, the Americas, and Australia, this Assyrian population was forced to set down roots in Georgia. Isolated for many decades, their plight was for the most part, unknown to Assyrians living elsewhere. The Assyrian community in Georgia has suffered tremendous political, religious, and social injustices over the past century. These include religious persecution during the Communist reign; threats against personal safety while war plagues Georgia's two neighbors, Armenia and Azerbaijan; and a struggling economy, making it very difficult for a family to subsist. An additional burden is placed by Mother Nature, whose cold winters in Georgia are arguably some of the harshest in the region.

Along with numerous other contributing factors, the fabric of Georgia's Assyrian communities has been torn over the years due to lack of a social and financial infrastructure.

This grim situation remained till the mid nineties, when hope for this community came unexpectedly in the form of a bright young man studying in Rome to become a priest. Father Benjamin Beth-Yadegar was invited by the newly appointed Catholic Bishop of Tbilisi, Georgia, to visit with the Assyrian community living there. Upon his arrival, Father Benjamin witnessed first hand the dire conditions of the Assyrians. Anxious to spread the word of Gospel and to help his people, Father Benjamin resolved to dedicate himself to serving this, one the most vulnerable of the Assyrian communities.

Created in the wake of his commitment to his people, the Assyrian-Georgian Mission was established to serve the spiritual needs of the Assyrian populace and to provide both charitable

and humanitarian assistance to the Assyrian community that Father Benjamin has been mending. Father Benjamin, better known as "Benny" by all those whom he has touched with his kindness and care over the past eight years, oversees the spiritual needs and addresses many social concerns of more than six thousand Assyrians. The majority of the Assyrians are located in the capital city of Tbilisi, and the surrounding Assyrian villages of Gardabani and Kanda.

In addition to addressing the religious needs of the people, Father Benjamin works closely with Assyrian Association of Tbilisi to improve Assyrian language, heritage, and cultural awareness. The Mission provides Assyrian language classes to the community, it supports youth groups that include athletic programs, they have published books, and have established a choir, whose recent recordings of church hymns is particularly engaging given that the voices were made of children and youth many of whom were recently taught to read and write Assyrian by the

initiative and encouragement of Father Benjamin.

The encouraging results of the Assyrian Mission have prompted a recent attempt to expand their agenda into neighboring Armenia. As in Georgia, Armenia is home to thousands of Assyrians in similar dire conditions. The history of the

people and the struggles they encountered unfortunately a mirror image of those living in Georgia.

A unique opportunity has currently arisen in the United States, and Assyrians are encouraged to participate and help through generous donations for a Humanitarian Aid Drive currently under way to help keep the Assyrians in Georgia and Armenia warm over this bitter cold winter. A forty-foot container has been reserved to collect clothing, blankets, medicine, and other basic living necessities for the Assyrian communities abroad. The container shipped directly to Georgia and is received by Father Benjamin and members of the Assyrian Association of Tbilisi. The contents of the container will be disbursed among the needy Assyrian families in both Georgia and Armenia.

By the sheer grace of God, we have been blessed to be living in a country such as the United States of America, where for the

(Continued on page 10)



Inevitable Split and Possible End to the Name Game

Madeleine Davis-Moradkhan
Reading, England

Following the most regrettable death of His Holiness Mar Bidawid, the Patriarch of the Chaldean Catholic Church, a successor has to be appointed from among the existing clergy. It appears that some of the candidates or possible nominees to the position believe that Chaldeans are a separate nation quite distinct from the Assyrians. It is evident that if the future Patriarch of the Chaldean Catholic Church does not support the title *Assyro-Chaldean* for the united nation, all the recent efforts for rapprochement and the union of the our people will come to naught.

Up to the present, Assyrian nationalists who are members of the Chaldean Church have been very happy and comfortable with the appellation *Assyro-Chaldean*. It served them as a convenient umbrella name which allowed them to remain faithful both to their chosen church and faith and to their Assyrian nation.

But, this appellation sounded appalling to many ultra-nationalist Assyrians who insisted that we are all Assyrians as a nation and that our faith should not determine how we are called. They would suggest, as an example, that an American who is a member of the Roman Catholic Church would still be called American and not Roman or Italian; whereas, as soon as an Assyrian, formerly a member of the Church of the East, converts to the Chaldean Catholic Church, will be known as *Chaldean*.

Some of the supporters of the *Assyro-Chaldean* appellation argued that the word *Assyrian* means members of the *Assyrian* Church of the East and the word *Chaldean* means members of the *Chaldean* Catholic Church. Therefore, by uniting the two names, the combined name *Assyro-Chaldean* would signify one nation.

But the opposition maintained that in this definition of the word *Assyro-Chaldean* there is too much ambiguity: What shall we call those Assyrians who are members of Protestant Churches? And, what about members of the two churches (*Assyrian* and *Chaldean*) who are, for example, ethnic Indians residing in Kerala, India?

The opponents of the name *Assyro-Chaldean* also argue that if in order to include all Assyrians we have to use the names of their churches, then we would

have to include the names of the Syrian Catholics and Syrian Orthodox as well. But, then, obviously names such as *Assyro-Chaldo-Syrian/Jacobite* would be quite ridiculous and comical. And, what about Maronites or Yezidees? Why not include their names as well while we're at it?

These opponents would ask why not use one word, *Assyrian*, instead of compound names that twist your tongue half-way through?

Moreover, many Assyrians were not happy with their name being shortened to *Assyro* while the Chaldean portion was pronounced to the full. Some preferred the name *Chaldo-Assyrian* since the listeners would more naturally retain the last portion, *Assyrian*. And, others suggested *Assyrian-Chaldean*, where both names are fully pronounced.

To respond to some of these arguments, some of the supporters of the appellation *Assyro-Chaldean* would propose that Assyrians are the descendents of the ancient Assyrians, and Chaldeans are the descendents of the ancient Babylonians who sought refuge in northern Mesopotamia after the fall of Babylon. Thus, they try to find a more reasonable definition for the word *Assyro-Chaldean*.

But then the opponents would reply that if this were so, i.e. if Chaldeans are descendents of the ancient Babylonians, then it may be more reasonable to call the whole nation *Assyro-Babylonian*; especially so because in most history books, the period when Chaldean kings ruled Babylon is called the Neo-Babylonian era and not the Chaldean era. Moreover, the opponents continue, the word *Chaldean*, in general, has been used to refer to ancient astrologers and fortune tellers. No wonder why many ardent Assyrians, faithful to the teachings of the Bible, are reluctant to add the word *Chaldean* to their national name, since being *Chaldean* to them means doing what is considered sinful in the Bible.

Thus, there has never been an end to these arguments which often have been accompanied by juicy insults, because both parties have not fallen short of ammunitions, and the ridiculous name-game has lasted for nearly a century. Unfortunately, this name-game was not confined to only verbal exchanges which served to pass the time. It boiled over the ac-

tivities of Assyrian organizations and deeply damaged relationships between members. Even worse, it sometimes completely paralyzed many nationalistic activities because too much time and resources were wasted over endless and useless discussions and even court procedures.

But now that the leaders of the Chaldean Church insist that Chaldeans are a distinct nation, the Assyrian nationalists who are members of that church are at last faced with the final curtain of this hilarious tragedy-comedy and with the burning question: "To be or not to be". Should they put their patriotism foremost and renounce their church, or should they support the Chaldean Church and turn their backs to their nation by calling themselves Chaldeans, since from now on being called *Chaldean* would mean *not Assyrian*.

But, perhaps, there is a third alternative; what if the question posed in this last act when the moment of truth arrives and all masks have to be dropped were:

"How to be and not to be?" In other words, "How to be Chaldean by faith but not Chaldean by nationality?" What if these Assyrians could maintain both their faith and their national identity by splitting away from the Chaldean Church and establishing an *Assyrian Catholic Church*, continuing in the tradition of their faith?

It may seem to many that such a split is inevitable because they feel it is absurd that faith or affiliation with a specific church should determine a person's national and ethnic identity.

The formation of the Assyrian Catholic Church would probably put an end to the name-game. Then, our nation would no longer be torn to pieces by various religious appellations. Church affiliation would no longer determine our national identity. And finally Assyrians of all faiths would be united under one name: *Assyrians*.

Meet Daniel M. Sarkisoff, Chairman of the Assyrian Association of Georgia (AAG)



Daniel M. Sarkisoff was born and raised in Tbilisi, Republic of Georgia, to the late Mikhail D. Sarkisoff and Anna B. Lachin of Tbilisi. After completing his high school education, he entered the Department of Oriental Studies in the Tbilisi State University, where he graduated in 1965. After working for a time in Tbilisi, he started his diplomatic career, working for the former Soviet mission in Baghdad, and the Consulate General in Basra, Iraq, and Damascus, Syria, where he worked until 1971.

Upon returning to Moscow, he entered the Scientific Research Institute of Oriental Studies of the Russian National Academy of Sciences, where he continued his education in the field of International Affairs and the United Nations' Peace activities in the Middle East; there he earned his Ph.D. As a result of his research activities, he has published many articles which have been published as collected works and as individual articles in many academic journals, such as *Orient*, in Moscow.

On returning to Tbilisi, Daniel joined the Center for Scientific Information of Social Sciences (now, institute of Polythology) of the Georgian Academy of Sciences, as Senior Research officer.

In 1994, Daniel started his work at Tbilisi State

University, where he became a professor. He was invited by the Egyptian Ministry of Foreign Affairs to Cairo, where, from 9/15/01 to 11/3/01, he taught in the field of History, Politics, and Arabic language at the University of Cairo.

Over the years Daniel has been very active in Assyrian civic and national affairs and has volunteered in many cultural projects in Tbilisi. Since his youth, he has been a member of the Assyrian Folkloric Song and Dance Ensemble of Tbilisi.

Daniel, called "Danick" by his friends, was raised by his parents to be proud of his Assyrian heritage.

He is a loyal friend and is admired and loved by all his friends and students. He is known for his gentle nature and honest sense of humor, as well as his love of music and art. He has great love for Assyrian history, culture and language, and has written many articles on the topics, some of which have been published in *Nineveh*.

Assyrian Association of Georgia (AAG), was established in Tbilisi, Georgia in 2003. It is a non-profit charitable organization with no political or religious affiliations, devoted to helping Assyrians and promoting and preserving our culture, language, identity, and history.

To contact us:

Tel.: (+99532) 233-914

AAG, Mr. Daniel Sarkisoff
1, Shanidze Street, Apt. 2
Tbilisi, 380079
Republic of Georgia

A New Star In The East

A new talented star was discovered in the East, Ms. Jwaneeta Ashour, a 21 years old singer and Oud player astonished listeners in Iraq with her strong and exceptional vocal control. After listening to her perform, well known Assyrian producer and song writer, Oraham Lazar, committed to producing her first solo CD scheduled to be available in summer 2004. For more info, and to hear samples of her performances, visit, www.queenatha.com



(Continued from page 7)

most part we live quite comfortably. It is incumbent upon each and every one of us to reach out to these often forgotten and neglected members of our community. You can participate in supporting the Assyrians of Georgia by making a tax deductible donation which will be used to purchase winter necessities.

Please give generously. Make your check payable to: St. Mary's Church, Assyrian-Georgian Mission, mail it to:

ATTN: Assyrian-Georgian Humanitarian Aid Drive
St. Mary's Church
P.O. Box 24828
San Jose, CA 95154

For further details about this project, you may contact Mrs. Jacklin Bejan at: jbedjan@kemsafe.com



Documentary Film on The Assyrians of Armenia

The national television of Armenia, in Yeravan, recently aired a documentary film on the Assyrian of Armenia. This first of its kinds film detailed the ancient history of Assyrians and their modern history in Armenia and neighboring countries.

The producer of this film, Ms. Lina Yakubova, is an Assyrian from Armenia and a graduate student at the department of Iranian studies at Yeravan State University. Her graduate work is in the field of emigration of Assyrians from Urmia to the Caucasuses. Ms. Yakubova also holds a degree in theater and cinematography and has worked for several years as a journalist. This film is her third and she is planning for a fourth on the Assyrians of Iran in 2004.

The Assyrians of Armenia film is available on VHS or DVD in both Armenian and English. To order a copy, please contact 812-540-2016 or contact libashur@aol.com



New on the Web

A Russian Assyrian website has recently reached the internet and has made a big splash with its rich content and up to date information. Sections ranging from news, radio and sports to literature and religion are offered along with interactive forums and chat rooms. The editorial staff are cooperating on this project from Chicago, Armenia, Russia, and even Cairo!. Visit the site at <http://geocities.com/atranews>. To translate the site to English, use <http://babelfish.altavista.com>.



NINEVEH ܢܝܢܝܐ project Fred Elieh

The Nineveh Project was created with a single goal in mind: helping our Assyrian people in Bet Nahrain. It began merely as a tune that I whispered to myself for about two years. It was one of those tunes that I could not get out of my head, and slowly I began shaping that tune into a song.



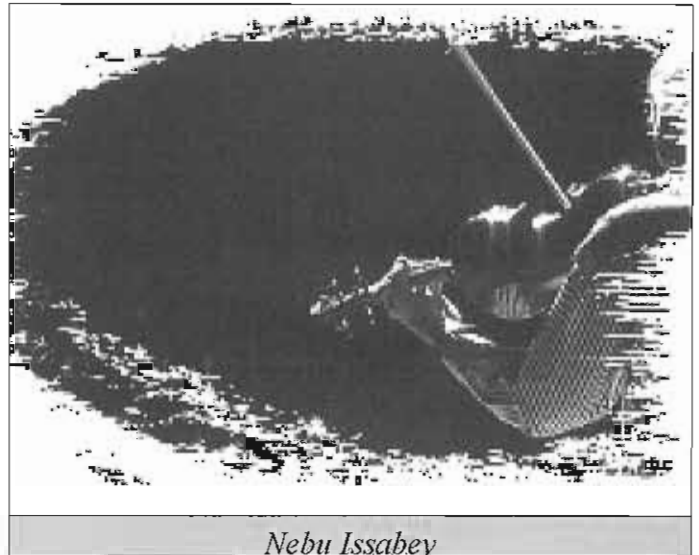
Fred Elieh

From the moment I began writing the song I knew it was going to contribute to an important cause. For that reason I was careful not to rush the project. I discussed my intentions with my friend, Nina Chanko, a young Assyrian vocalist with a mesmerizing voice who sings in the church choir. Nina agreed to sing the female part of this song and was equally excited to be part of a project aimed at helping our people.



Nina Chanko

After a year of work on lyrics and music, we finally recorded *Nineveh*. Six months later I produced the music video, the final stage of this project and my gift to all. The music video was produced with the highest quality of work in mind and I am honored that the legendary Assyrian musician and violinist, Nebu Issabey, has taken a part in it. This song is a tribute and remembrance to Nineveh, the capitol of ancient Assyria, and metaphorically also Nineveh, the mother of our Umta Atoureta?. It resonates passages of one day arriving again to see Nineveh, our ances-



Nebu Issabey

tral homeland.

Though the artistic part of this project is behind me, I am still a long way from accomplishing the mission and the ultimate goal of this project, which is raising funds through the sale of the DVD in order to provide help to our people in need. Hence, my collaboration with the Assyrian Aid Society of America.

For a mere \$20 tax-deductible donation, people can enjoy a digital quality music video of this song, which also includes commentaries by Nina and myself. The entire proceeds are donated to the Assyrian Aid Society of America to support and further assist our Assyrian people.

www.assyrianaid.org

*To dear
Mr. Julius Shabbas:*



*Among the thousands of stars,
Through their dazzling light,
I can imagine only one
That shines so bright at night!*

*The kind warmth from that good star
Comes down into my heart
And fills it with sincere love,
Gives hope to soul and mind!*

*And even if I've never seen
That precious star face to face,
I never stop to thank the Lord
And raise Him in my prayers!*

*Because He spread His Grace on me
Giving me the chance
To meet that star-that brilliant man
Whose name is Julius Shabbas!*

*When I imagine his appearance,
I see the kindest smile,
The deepest look of clever eyes
That shine as golden sunlight!*

*Devoted friend, Great Patriot,
Praiseworthy Assyrian Son,
He deserves the eternal gratitude
And the cordial blessings from everyone!*

*Oh, I wish I had the power
To change the rules of Life,
Then I would ask the Lord just for one request
To destroy all diseases and to bless humans' health!*

Dr. Victoria Aivazova.
Tbilisi, Republic of Georgia

Announcing:



THE JULIUS N. SHABBAS SCHOLARSHIP

The Assyrian Foundation of America hereby establishes the Julius N. Shabbas Scholarship Fund in recognition of Mr. Shabbas's nearly twenty years of editorship of Nineveh Magazine and his many contributions to this organization and its educational and charitable activities for Assyrians. Mr. Shabbas has devoted his life to his people, to studying and writing about their history, tragedies, martyrdom, contributions to civilization and Christianity. His passion for his beloved people burns with an intense and unquenchable fire. The Fund will be endowed by the Assyrian Foundation of America and the public is invited to make contributions to increase its assets. Scholarships will be given to Assyrian students at the college or post graduate level who are pursuing Assyrian studies. Students outside the United States are especially encouraged to apply.

Checks should be made out and sent to:

The Assyrian Foundation of America
The Julius N. Shabbas Scholarship Fund
PO Box 2660
Berkeley, California 94720

An Introduction to Modern East Assyrian

I. Introduction:

We regularly receive letters from our readers, commenting on the material in the "English Section" of *Nineveh*, who declare that they are not able to read Assyrian.

There are many books for learning Assyrian; however, majority are written in Assyrian, and are, therefore, of little value to those who have no knowledge of the language, unless they have an instructor. There are a few books in other languages, like English; but, most are out of print—see the suggested material at the end of this writing.

These days, there is another tool for learning Assyrian: the internet. There are several web-sites with excellent audio-visual lessons for independent study.

Some years ago, on the suggestion of a few friends, an informal "class" was started in San Francisco for teaching Assyrian. The students included individuals who had some knowledge of the written language, others who could speak but did not know the written form, and a few who had no knowledge of Assyrian, either spoken or written.

We have decided, starting with this issue of *Nineveh*, to include some of the lessons that were prepared for those classes, in hopes of giving those who are interested in learning Assyrian the basic foundation upon which they can build on their own. No knowledge of Assyrian will be assumed, nor of Semitics or linguistics.

II. The Language:

As the title states, the focus will be Modern East Assyrian. A clarification for the terms *Modern* and *East* in the present context may be helpful.

Assyrian, as a living language that has been in continuous use for more than four millennia, has gone through many changes. The writing has changed from the cuneiform system to the alphabetic system; and, for each writing system, there have been several variations and modifications up to the present. The spoken language, however, has changed -and continues to change as a living language- even more. Some scholars have made careers out of coming up with classifications and nomenclature for the Assyrian language and its dialects. These classifications have been variably based on chronology; geography; phonological, lexical and grammatical analyses; and even

religious affiliation of the speakers! For the sake of simplicity, I like to think of the chronological phases as follows:

- I. Ancient Assyrian (Akkadian)
 - A. Old Assyrian
 - B. Middle Assyrian
 - C. Neo-Assyrian
- II. Pre-Christian Alphabetic (Aramaic)
- III. Post-Christian
 - A. Classical
 - B. Modern

This is my simplistic classification. Furthermore, the term *Modern* does not necessarily imply a new or recent language. That is, although the writing of the *Modern* language may be new, it may actually be quite old as a spoken language. The *Classical* language was the medium for written communication (and, continues to this day among some Assyrians) until the eighteenth century, when the spoken language was formalized, especially with the translation of the Bible. So, it is difficult to make any definitive statements about the age of the *Modern* language, since there are very few written records in that language that are more than a few hundred years old.

As far as the term *East*, I think of Modern Assyrian as having two main branches: *East* Assyrian and *West* Assyrian. Again, this is the simplified version. The more involved classifications are based on much more specific geographic delineations (sometimes each village is given its own sub-dialect). In *East* Assyrian I include the various dialects spoken in Iran, Iraq, and Southeastern Anatolia; or, the dialects spoken by members of the Church of the East and the Catholic Church of Babylon. Many books still refer to this branch as *Nestorian*. By *West* Assyrian, I mean the dialects spoken by those who live in Northwestern Mesopotamia, Southeastern Anatolia, Syria and Lebanon; or, the dialects spoken by members of the Orthodox Church. Our readers may have heard this branch called *Jacobite*, or *Ṭūrōyō*. Of course, with the mass outmigrations of Assyrians from the Near East in the past four decades, there may be more Assyrians in Diaspora than in the traditional homeland, so that these geographic designations may only have historical significance. These days it is not unusual to find speakers of the various dialects of Modern Assyrian living in the same neighborhood in

Chicago or in Stockholm.

The focus of these lessons will not only be Modern East Assyrian, but the main source for the material is Mar Touma Audo's grammar, which is primarily based on the language spoken in and around Urmia, Iran. This is not because of any inherent superiority of the Urmi dialect over all the other dialects; it is simply because this was the first of the modern Assyrian dialects to be formalized into a written form, especially with the translation of the Bible from the Classical language. So, it became the dialect that was taught in Assyrian schools not only in Iran, but in other regions where speakers of the various dialects of East Assyrian lived, thereby becoming the "standard" written Modern East Assyrian. Furthermore, Mar Touma's grammar is still one of the best descriptions of that language, even after close to a century.

III. The Writing System:

The writing system of modern Assyrian may be very confusing for those who are only familiar with Latin-based writing systems. Since understanding the writing system is basic to learning the language, the following explanation is given in hopes of making it easier to learn and use the Assyrian alphabet.

In its very earliest phases, writing consisted of pictures depicting the objects that were being discussed (see illustration, below). For example, to write "fish", one would draw the picture of a fish. This writing system was quite adequate as long as one wanted to write about objects. However, it could not be used to write about abstract topics, such as feelings, religious devotion, etc, or to write a personal name. Therefore, to write about such things that can not be pictured, signs (pictographs) were used of things whose names sounded similar to the sound of the abstract ideas one wished to write about. To use some examples from English, consider the use of "4" to mean "for", or "8" to mean "ate", or to draw the picture of an eye to mean "I", etc.

This resulted in the fairly confusing cuneiform writ-

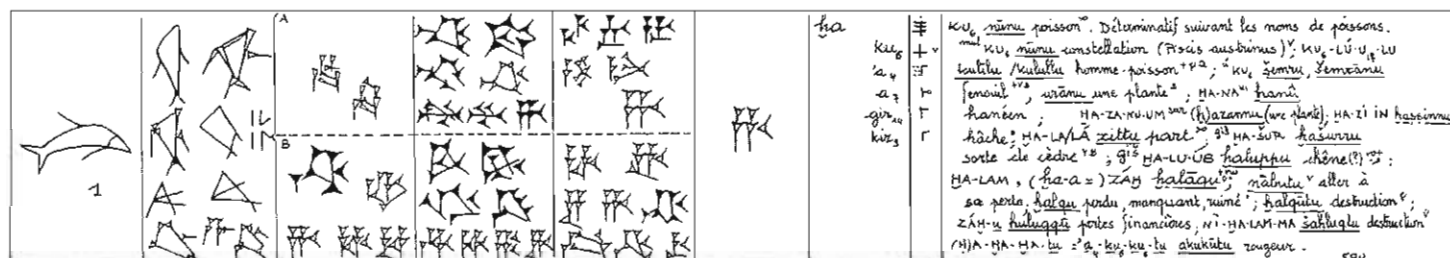
a	i	e	ú				
ba	bi	be	bu	ab	ib	eb = ib	ub
da	di	de = di	du	ad	id	ed = id	ud
ga	gi	ge = gi?	gu	ag	ig	eg = ig	ug
ha	hi	he = hi	hu	ah	ih = ah	eh = ah	uh
ia	ii = ia	ie = ia	iu = ia	—	—	—	—
ka	ki	ke = ki?	ku	ak = ag	ik = ig	ek = eg	uk = ug
la	li	le = li	lu	al	il	el	ul
ma	mi	me	mu	am	im	em = im	um
na	ni	ne	nu	an	in	en	un
pa	pi = bi	pe = bi	pu = bu	ap = ab	ip = ib	ep = eb	up = ub
qá = ga	qi = ki	qe = ke	qu = ku	aq = ag	iq = ig	eq = eg	uq = ug
ra	ri	re = ri	ru	ar	ir	er = ir	ur
sa	si	se = ?	su	as = áš	is = iz	es = ?	ús = uš
sá = za	sí = zi	—	sú = zu	—	—	—	—
ša	ši	še	šu	aš	iš	eš	uš
ša = za	ši = zé	še = zé	šu = zu	aš = az	iš = iz	eš = ez	uš = uz
ta	ti	te	tu	at = ad	it = id	et = ed	ut = ud
ta = da	ti = di	te = te	tú = tu	aš = ad	it = id	eš = ed	uš = ud
wa	wi = wa	we = wa	wu = wa	—	—	—	—
za	zi	zé	zu	az	iz	cz = iz	uz

Cuneiform Syllabary

ing system, which consisted of several hundred signs each with several readings/sounds and meanings; as pictographs depicting objects, and as the sound value of the object depicted but describing something unrelated to the picture.

This system can be simplified to its basic units, which are syllables made of consonants and vowels. The simplest of these units, in turn, are made of one consonant with one accompanying vowel (preceding or following the consonant). The resulting "Syllabary" contains about 100 signs (see table, above). For example, for the consonant "B", there are 8 possible signs (assuming there were four vowels in ancient Assyrian): ab, eb, ib, ub, ba, be, bi, bu.

As can be seen, the next step in simplification is to only depict the consonants, with the vowels being implied from the context. This is, in fact, what modern Assyrian alphabet is like. It consists of 22 letters,



An illustration of the evolution of the picture or pictograph of a fish, through the various intermediary phases, into the final, very stylized and simplified sign for "fish", as well as the different syllables associated with the sign, like *ha*.

vowel signs, one knows that the word starts with “b” (since there is no ܒ at the beginning of the word), and ends in “b” (since there is no ܒ at the end of the word). So, it is b+vowel+b. However, if one sees (ܒܐ), one knows, even without vowel markings, that the word begins with a “b” and ends in a vowel (b+vowel+b+vowel). Those who know the language, would immediately recognize this word as “Bābā”, which means ‘father’. On the other hand, if one sees the word (ܒܐܐ), one knows that it is of the form vowel+b+vowel; and anyone who knows the Classical language would recognize it as “Ābā”, which also means ‘father’.

ܒ. This is equivalent to the Latin *B*.

ܓ. This is equivalent to the Latin *G*, as in the English words: *Go*, *Good*, etc. However, there are some variations, especially in the Urmi dialect. Two of the three possible pronunciations of this letter also exist in English, and should be easier to appreciate for those who don’t know Assyrian. They are the different qualities of ‘G’ in words like: *Go*, *Good*, *Glad*, *Glory*, etc., vs. words like: *Game*, *Gamble*, *Gear*. One way of describing these different qualities is to think of the relationship between the tongue and palate during the pronunciation of the letter ‘G’ in these words. In saying *Good*, the back of the tongue touches the transition between the hard and soft palates, while in saying *Game*, a more anterior portion of the tongue touches the mid-portion of the hard palate. If one were to continue this shifting of the area of the tongue touching the area of the plate further anteriorly, one would get the third quality of the letter, which is mostly limited to the Urmi dialect. It is somewhere between the *G* in *Gamble* and the *J* sound in *Jump*.

ܕ. This is equivalent to the Latin *D*.

ܗ. This is equivalent to the Latin *H*.

ܘ. This is equivalent to the Latin *W*. However, in the Urmi dialect *W*, as in the English *What*, does not exist. It is pronounced like the English *V*. To maintain consistency, however, it will be transcribed using *W*. This letter can also serve as a vowel, either as *O* or *U*. More on this when we talk about the vowels.

ܙ. This is equivalent to the English *Z*.

ܝ. This sound does not exist in English. It is the equivalent of the Arabic ح. For those who are not familiar with Semitic phonology, consider the sound of the German or Scotch *Ch*, the Greek *X*, or the

Spanish *J*. In the Urmi dialect, this is in fact the value of this letter. In many other dialects as well as in the classical language, however, the actual pronunciation of this letter is like the Arabic ح. To say this letter, think of where in the throat the air flow starts when saying the German *Ch*, or Greek *X*. Now, if one were to do the same, but this time start the air flow way back in the throat, as if clearing the throat, that would be close to what this sounds like. Remember, however, this letter is voiceless.

ܝܐ. This sound does not exist in English, normally.

But, it could be produced by doing the following: while trying to say *thought*, squeeze the tongue onto the upper teeth using the lower teeth, so there is no air flow. That is the approximate quality. The equivalent of the Arabic ط.

ܝܝ. This is the equivalent of English *Y*. However, just like the English *Y*, it can at times serve as a vowel; compare, for example, *Yoga* vs. *Symbol*.

ܝܝܐ. This is equivalent to the English *K*. Just as with ܓ, however, there are three qualities to ܝܝܐ. The first is like the sound of *K* in words like *Car*, *Company*, or *Compact*. The second is similar to the sound of *K* in words like *Kill*, *Can*, *Camp*, etc. If one thinks of the position of the tongue in relation to the palate, compared with ܓ, the positions are almost identical; the only difference being that *G* is voiced and *K* is voiceless. So, to get the third quality of ܝܝܐ, follow the same instructions as for getting the third sound quality of ܓ. Here, the resulting sound is somewhere between the *K* in *Camel* and the *Ch* in *Church*.

ܝܝܝ. This is the same as the English *L*.

ܝܝܝܐ. This is the same as the English *M*.

ܝܝܝܝ. This is the same as the English *N*.

ܝܝܝܝܐ. This is the same as the English *S*.

ܝܝܝܝܝ. This sound does not exist in English. It is the same as the Arabic ع. It is similar in function to ܝܝܝܝܐ, that is, it serves as a glottic stop. However, it is produced much farther back in the throat, or hypopharynx, producing a guttural sound. In the Urmi dialect, however, it is pronounced just like ܝܝܝܝܐ.

ܝܝܝܝܝܐ. This is the same as the English *P*.

ܝܝܝܝܝܝ. This letter is an emphatic *S*. If you consider the quality of the *S* in words like *Sing* or *Sip* vs. the *S* in *Sold*, or *Soap*, the latter is a thicker sound. It is the same as the Arabic ص.

𐤀. This is an emphatic *K*. If you recall the positions of the tongue vs. palate described for *K*; if the very base of the tongue is pressed against the last portion of the soft palate to occlude the pharynx, (moving farther back in our progression), the sound that is produced is 𐤀. The Arabic equivalent is ق.

𐤁. This is similar to the English *R*. However, it is sometimes rolled as in Spanish.

𐤂. This is like the English *Sh*, as in *Shine*.

𐤃. This is the same as the English *T*.

This compliment of 22 letters is clearly not sufficient for the Modern Assyrian language. Therefore, just as in English, additional letters are needed to represent the additional sounds. However, while in English two or more letters are joined to represent an additional (different) sound (s+h=sh, c+h=ch, p+h=ph, etc.), in Assyrian this is achieved by adding diacritical marks to the existing letters.

Following is a list of the additional sounds:

𐤄. (Vīt) This is the letter 𐤃 with a dot or short stroke under it. It becomes the English *V*. As explained above, in the Urmi dialect the sound of this letter is not distinguished from the sound of 𐤁.

𐤅. (Ġammal) This is the letter 𐤃 with a dot or short stroke under it. It produces a sound similar to the French *R* or Arabic غ.

𐤆. (Ġammal) This is the letter 𐤃 with a tilde under it. It becomes *J*, as in *Jam*. For the transcription, the letter *Ġ* is used to not cause confusion in non-English-speaking places.

𐤇. (Ḍallad) This is created by placing a dot or short stroke under the letter 𐤃. The result is a sound similar to the *Th* sound in English *The*, *Although*, etc. It is not used in the Urmi dialect.

𐤈. (Žēn) This is produced by placing a tilde above the letter 𐤃, which gives the equivalent of the French *J*, or the Persian ژ.

𐤉. (Hāp) This is produced by placing a dot or short stroke under 𐤃, which produces a sound similar to the German or Scotch *Ch*, or the Greek *X* or the Arabic خ. In the Urmi dialect, this is not differentiated from 𐤃; they are both pronounced like 𐤃.

𐤊. (Čāp) This is 𐤃 with a tilde under it, which produces the sound of the English *Ch* as in *Church*.

𐤋. (Fē) This is the letter 𐤃 with a small ark under

it. It gives the sound of the English *F*.

𐤌. (Ŝīn) This is the letter 𐤃 with a tilde above it, resulting in the same sound as ŝ or the French *J*.

𐤍. (Fāu) This is the letter 𐤃 with a dot or short stroke under it producing the sound of the English *Th* in words like *Think*, *Thought*, *Through*, etc.

For 'homework', the reader is encouraged to write the letters, both individually and connected (remember, some of the letters don't attach to letters that follow them—see note in table on page 14. The internet sites can help with the pronunciation for individuals that don't have anyone they can ask how to say the letters.

Here's an example:

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Human Rights Without Frontiers Int.

Avenue Winston Churchill 11/33, 1180 Brussels, Belgium

Phone: 32 2 3456145 - Fax: 32 2 3437491

Editor-in-chief: Willy Fautré

Website: <http://www.hrwf.net>

Email: info@hrwf.net

7Jan 2004

Statement on Assyrians/Syriacs Signed by four European Parliament Members

It is of utmost importance that the European Union directs its attention to the alarming situation as regards violations of the political and religious freedom of Christian minorities in the Middle East. At stake are fundamental human rights guaranteed by international law.

In particular, one of the ancient ethnic groups in Turkey and Iraq, the Assyrians/Syriacs, is near the point of extinction. Before the Gulf War 1,5 million Assyrians/Syriacs populated Iraq. Today this number has decreased to 0.5 million inhabitants. There are currently estimated 10-15,000 Assyrians/Syriacs left in Turkey.

The Assyrian/Syriac people have a precious cultural heritage of great importance for the entire civilized community. Nonetheless, Assyrian churches and monasteries are being systematically confiscated or even destroyed.

With every international crisis in the Middle East, the Assyrians/Syriacs as well as other Christian minority groups have been targeted by both fighting sides, as they found themselves caught in the middle of different political and religious power-constellations. At present, there is strong concern about the situation of Assyrians/Syriacs in Northern Iraq.

On the other hand, Turkey has not improved its record as regards the religious freedom and property rights of Christian minorities, in spite of recent changes in national legislation. The Commission states in its Strategy Paper on the enlargement that Turkey has made noticeable progress towards meeting the Copenhagen political criteria. This is not enough. It is time that the EU made clear to the Turkish administration that it expects full and proper implementation of the Copenhagen criteria as a pre-requisite for EU membership.

The Assyrians/Syriacs represent an original Christian group in the Middle East. Along with other religious minorities, they need to be officially recognized and be allowed to effectively enjoy their basic human rights by governments and national authorities. It is therefore of great importance that the EU demonstrates stronger concern for the plight of the Assyrian/Syriac people, by bringing the issue of their political and religious rights and indeed of their very existence to the main political agenda.

The situation of the Assyrians/Syriacs was raised in an open hearing in the beginning of October 2002 in the European Parliament arranged by the Nordic Christian Democrats.

Yours sincerely,

Mr. Anders Wijkman, Member of the European Parliament

Mr. Lennart Sacrédeus, Member of the European Parliament

Mr. Jonas Sjöstedt, Member of the European Parliament

Ms. Eija-Riitta Korhola, Member of the European Parliament

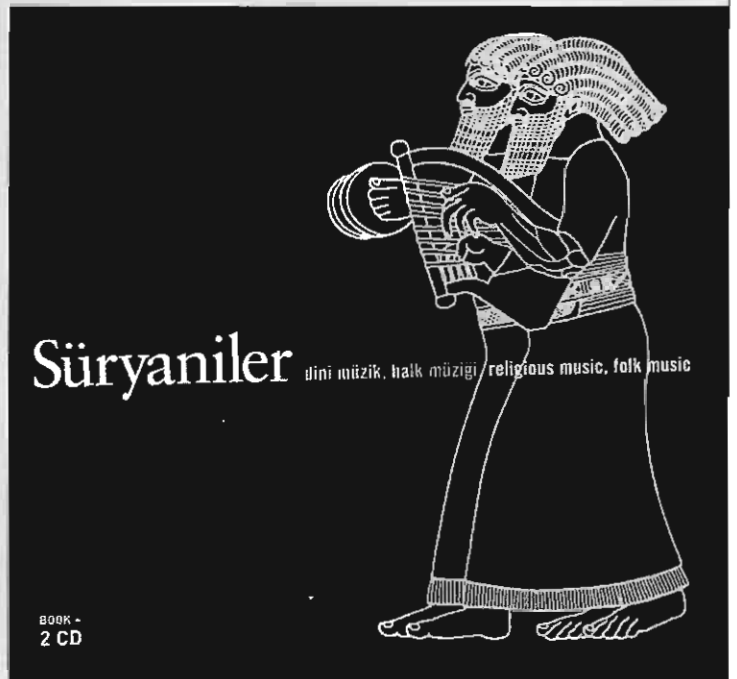
1. **The Flickering Light of Asia,**
by Joel E. Warda;
Second edition, 1990
Chicago
2. **ܐܕܡܬܐ ܕܠܗܘܐ ܕܡܬܐ ܕܡܬܐ**
(The Grammar of Vernacular [East
Assyrian]), in Assyrian,
by Mar Touma Oudo;
Reprinted 1984
Chicago.
3. **Yoab Benjamin's Studies in
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Niles, Illinois, 2002

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Unraveling Iraq: Roots of Instability

By: Milt Khoobyarian

History shows that dismantling the upper hierarchy of a problem government of a nation is not by itself sufficient to correct the maladies that have plagued the nation. One of the daunting challenges that follows the collapse of an autocratic regime is the nation rebuilding that has to follow. If this phase of the governmental transition is not properly planned to solve the problems that should have been known through thorough analysis, history has shown that soon problems, old or new, will surface. Unfortunately, their correction at a later date becomes impossible since the facilities for their remedy and prevention have long been terminated.

Unraveling Iraq: Roots of Instability

Provides a concise analysis of Iraq's formation, its performance as a newly independent nation, and the elements of roots of instability that contribute to its becoming a concern to its citizens and neighbors.

The book was completed in 2002 after years of research in the history of Mesopotamia from onset of World War I. It anticipates and postulates that eventually the despotic regime will fall resulting in chaotic conditions that will require outside intervention. The author asserts that the only 'higher authority' responsible to take on the task of rebuilding the country and assuring it becomes stable will have to be the United Nations. The book then goes on to spell the important tear down and rebuild efforts such as assurances of equal rights and human rights for all citizens are in the constitution, allowing the ethnic populations to maintain their cultures and languages. It anticipates that rebuilding will take years of directed effort to refocus the nation to the proper course with a verifiable system administered by the United Nations.

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UNRAVELING IRAQ:

Roots of Instability

By
Milt Khoobyarian

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Literature Search

Title: "When You Perform the Ritual of 'Rubbing'": On Medicine and Magic in Ancient Mesopotamia.

Author: Barbara Böck.

Source: Journal of Near Eastern Studies; Vol. 62, No. 1, January 2003

Excerpt: "«When you perform the ritual of 'rubbing'» is the first line of the so-called *Muššu'u* ritual tablet. The ritual instructions record ancient Mesopotamian medical and magical encounter with disease. Thus, the text ranks among the most important sources on the nature of *Muššu'u*. The present article aims at examining its structure, character, and setting.

"The discovery of the *Muššu'u* series is credited to F. Köcher. When dealing with the Assur *Muššu'u* ritual tablet, Köcher provided in his commentary a list of manuscripts of the series as well as relevant magical-medical texts. Almost thirty years later, new information about this series was made available by I. L. Finkel. While cataloguing at the British Museum, he succeeded in identifying a nearly complete set of late Babylonian *Muššu'u* tablets. I am currently preparing an edition of the entire series.

"One characteristic of *Muššu'u* is the inclusion of magical formulas from two distinct corpora: the incantation series and the magical-medical compendia. To date, in the *Muššu'u* series forty-six spells are preserved of which twenty-six are attested in magical-medical compendia and twenty-one in the incantation series.

"Unlike the *Lamaštu*, *Šurpu*, *Maqlû*, and *Mīs pi* compendia, the *Muššu'u* series proper does not include a ritual tablet.

"Köcher divided the *Muššu'u* ritual instructions into



three parts: the opening ceremony, specific exorcistic as well as therapeutic measures, and prophylactic actions. I propose a somewhat different structure and nomenclature,

that is, standard opening rites (ll 1-3), instructions that constitute the main body of the ritual (ll 4-26), and, finally, standard concluding rites (ll. 27-43).

"The verb *Muššu'u* is translated in the dictionaries as 'the act of rubbing'; the noun is used mainly as the name of the series. It occurs exclusively in medical and magical contexts, where it is attested as a treatment for afflicted (and, particularly, for paralyzed) limbs, i.e., hands, arms, feet, and legs, as well as a treatment for the belly of women about to deliver a baby.

"The *Muššu'u* ritual tablet represents a complex ceremony for treating the sick. The main body of the rites deals with the topical application of healing balms and the preparation of amulets. This section is found within the prophylactic and apotropaic measures belonging to the standard repertoire of the conjurer, as evidenced in other complex rituals, such as *Lamaštu*, *Šurpu*, *Maqlû*, *Ilī ul īde* or *Bīt Mēseri*. Both magical and nonmagical elements are juxtaposed.

"If the *Muššu'u* ritual tablet is indeed the manual of a complete ceremony for treating the sick, we may ask for which illness/demons this ritual was performed. Typical examples are cited below.

"The attestation of *Muššu'u* spells in magical-medical texts refers to symptoms of paralysis (*šimmatu*), without specifying the body part, as well as to paralyzed (or otherwise afflicted) arms, hands, hips, feet, ankles, and heels. Numbness (*rimûtu*), *maškadu*-disease, *sagallu*-disease, and fever, i.e., 'long-lasting fire' (*išātu kāsistu*), are also mentioned. These ailments seem to have the weakness of the limbs in common. Some *Muššu'u* spells appear in the context of migraine headache; others are connected with diseases of the area of the abdomen.

"The *Muššu'u* ritual tablet overlaps with some of these applications but gives instructions for a cluster of symptoms that have not been attested in magical-medical texts so far: presumably, a greave disease characterized by headaches and afflictions of the limbs, and further described as paralysis, *sagallu*-disease, and 'long-lasting fever'.

"These findings suggest different conclusions:

"1. The ritual tablet is a conflation of sources interpolating different healing events. Accordingly, it does not represent a consecutive and unified ritual.

"2. The *Muššu'u* ceremony is performed in case of either headaches or afflictions of the trunk and limbs – leaving it open whether some instructions of the main body of the ritual can be dropped ad hoc –or in case all these ailments occur together.

"Support for the latter explanation comes from external evidence. It is written by Aulus Cornelius Celsus (first century A.D.) who dedicates a whole chapter in his medical treatise *De medicina* to the therapy of rubbing, which was believed to have been invented by Asclepius. Celsus seems to answer the question of when rubbing is performed and, accordingly, how we may understand the

whole ceremony of rubbing. 'For both prolonged headaches,' he explains, 'are relieved by rubbing of the head, although not at the height of the pain, and any partially paralyzed limb is strengthened by being itself rubbed. Much more often, however, some other part is to be rubbed than that which is the seat of the pain and especially when we want to withdraw material from the head or trunk, and therefore rub the arms and legs.'

Nineveh's note: In the *Syriac-English Dictionary* of Payne Smith, under the root **ص** (same root as the Akkadian *Muššu'u*) one finds: "to rub: ܠܫܐ ܠܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ *he rubbed his face with his hand.*"

Title: The Birth of the Gods and the Origins of Agriculture.

ism and its importance as an organizations, some might say adaptive, feature of prehistoric societies.



Gilgamesh Assyrian Dance Group

At the Skokie Annual Cultural Festival

By Awisha Z. Lazar, Niles, Illinois



It was spring 1991 when Miss Linda Sargon, a resident and an active member of Skokie Village, Illinois, introduced the Assyrian community to the Skokie Annual Cultural Festival, which took place in May 1991.

Since then, the Assyrian community, under the sponsorship of Miss Linda Sargon, has participated in this festival every year. The festival takes place at the Skokie Village Park, and lasts two days, during the Memorial Day Weekend. And, the Assyrian flag has been among the other flags during the festival.

Thousands of visitors, including many Assyrians from Chicago and the surrounding suburbs, attend the festival.

The pictures below are of the Gilgamesh Assyrian Folkloric Dance Group, performing in their beautiful traditional Assyrian costumes.

Mr. Edmond Hasso of the *Assyrians Around the World* television program films the festival every year.



Miss Atourina Zomaya
Presenting the Gilgamesh
Assyrian Dance Group



The Gilgamesh Dance Group
with their trainer and manager



Members of Gilgamesh Assyrian Dance Group
performing at the Skokie Village Cultural Festival



Mr. Ewan Gewargis of the *Assyrians Around the World* TV program interviewing
the trainer, Mr. David Arkas,
and the manager, Miss. Atourina Zomaya

In ancient monastery, a stunning library

By Nicole Veash | Special to The Christian Science Monitor

SINAI, EGYPT—Nestled at the foot of Mount Sinai, St. Catherine's Monastery has for centuries been almost inaccessible to the outside world. Only the most devout visited, undergoing a 10-day camel trek to reach it. So rare were deliveries of essential goods that the Greek monks there struggled daily to survive.

Built in 527 on the assumed site of the biblical burning bush, the fortress-like complex is the world's oldest continuously inhabited monastery: A Christian presence there can be traced back to the third century. Yet despite its isolated setting and the asceticism of its Orthodox monks, today the monastery is regarded as having one of the world's finest collections of manuscripts and icons.

The ancient library – containing 5,000 early printed books, 3,500 manuscripts, and 2,000 scrolls – is of an age and diversity that only the Vatican can equal. The monastery also owns some 2,000 icons, religious artifacts, and other curios, including a silver and enamel chalice from King Charles VI of France. This item was given to the monastery in 1411 and is so unusual that the Louvre Museum in Paris recently asked to borrow it for an exhibit.

The quality of the collection owes much to the arid mountain climate. The monastery's first printed editions of Plato and Homer, for example, look as if they have just come off the press; biblical fragments from the 4th century on seem untouched by passing centuries.

Today, this unique collection of religious and cultural works is being slowly opened to the public. Under the watchful eye of the monastery's Archbishop Damianos, St. Catherine's is participating in three projects that will make the collection more accessible.

The first stage has been to open a small, culturally rich museum inside the monastery walls. Known as the Sacred Sacristy, its nine rooms display some of the finest items of the collection: from Byzantine icons, including a 6th-century depiction of Christ that is linked to the monastery, and 9th-century parchments written in Syriac (a precursor to Arabic) to rare Slavonic prayer books and an illuminated copy of the Gospels from 995.

Having pride of place though, are fragments of one of the oldest surviving Bibles: the Codex Sinaiticus, dating from the 4th century. Placed in a special glass case, with fiber-optic lighting designed by the Metropolitan Museum of Art in New York, the fragments serve as a reminder that St. Catherine's once possessed the entire manuscript. In the 19th century, however, a German academic persuaded the monks to lend him the Codex for research. It was never seen by the monks again. After passing through several eminent hands, it ended up at the British Museum.

The pages currently on display were discovered in the north wall of the monastery in 1975.

Because the sacristy is small and accessible only to those who make the long trip to St. Catherine's, Archbishop Damianos is also raising funds for a research center on the Greek mainland. To be built on a site an hour's drive north of Athens, the center will house digital reproductions of the entire collection.



ST. CATHERINE'S: The nearly 1,500 year-old monastery, near Egypt's Mount Sinai, is opening its virtually unparalleled book collection.

Our goal is to digitally reproduce the entire library so everything will be available in duplicate in the study center," says Father Justin, the monastery's only American-born monk. "We also hope that the center will eventually send out CDs to scholars who need to access the texts for research purposes."

Work is also under way to produce the first computer catalog of the manuscripts and a catalog of the early printed books, dating from the earliest editions to 1600.

For an isolated religious community, the demands of the outside world have been great in recent years. Not only are scholars keen to access the collection, but a growing number of tourists are also dropping in. Each weekday morning, tour buses take the three-hour drive from the Red Sea resort of Sharm el-Sheikh to Mt. Sinai. As many as 1,000 people visit in a single day.

For the 25 resident monks, however, communion with God remains paramount. "All of the manuscripts and icons and other ecclesiastical treasures here were created for use in the services, or to inspire the monks in their spiritual dedication," Father Justin says. "They remain in that context, which gives everything an added significance. It is still a living community, with the daily cycle of services, time for reading, and prayer."

Balancing devotion and self-denial with the demands of the modern world is the challenge for the monastery. But so far, there has been no upsetting St. Catherine's way of life, one that has stretched across the ages.

You may indicate how and/or for what project you wish your donations to be used.

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In Memoriam



Alice Shamoel Yalda
(July 1, 1920-August 24, 2003)

By: Oraham G. Yacoub

Alice Shamoel Yalda passed away in Detroit, Michigan, on August 24, 2003, at the age of 81.

The funeral service, presided over by Rev. Sulaiman Dinkha, was held at Mar Adai Catholic Church of Oak Park, Detroit, and she was laid to rest in Catholic Cemetery, Detroit.

Alice was born on July 1, 1920 in Mosul (Nineveh) Iraq, to Roza and Raabi Shmoel Yalda. Her father was a teacher in the renowned School of Qasha Yousip DeKelaita in Mosul, where Alice received her education. In 1937 she met and married Shamasha (Deacon) Goriel Eshoo, who was also a teacher in the same school, and were blessed with six children –two sons and four daughters.

Though her husband passed away at an early age in 1952, she, as an educated mother, could raise her six children diligently and all of them received high education in various schools.

Since all her children had left Iraq to Europe and America, she also immigrated to the United States in 1998 and resided with her daughter Layla, wife of Sabah Kajy, in Detroit, until she passed away peacefully due to a stroke.

Alice was a loving and caring mother, compassionate, kind-hearted and greatly devoted to her family.

Prior to interment, her grand-daughter, Souzan Kajy Gault, recited the following poem in her memory:

Soft and tender was your touch
Your heart, full of love
Your beauty, everlasting
Like the tenderness of a dove

Your smile was a gift from heaven
Sent down from the stars
It would light the room you were sitting in
It could warm a person's heart

You endured through the trials
And tribulations of life
You were a loving mother, a trusting friend
And a treasured wife

We will miss you so dearly
Your memory will live on
In the hearts and souls
Of everyone

Your journey is not over
For it has only begun
So go now in peace
And take with you, our love

Alice is survived by two sons, Shlemon Eshoo and Ashor Eshoo, four daughters, Younia, Khulood, Layla and Kamilia, 13 grandchildren and 4 great grandchildren.

Her pleasant memories will remain in the hearts of her family who loved her dearly and all those who knew her. May God rest her soul in peace.

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١٥٨٥، حَقِّقْ لِي كَيْفَ دَلَّاهُ جِمْ مَعْدَبْ .
 مَعْدَبْ؟ حَلَاكْ دِمْعَبَتِي مَعْدَبْ ٥٥٥ ،
 حَقِّقْ لِي كَيْفَ دَلَّاهُ ، كَيْفَ دَلَّاهُ مَعْدَبْ
 حَلَاكْ ، حَقِّقْ لِي كَيْفَ دَلَّاهُ حَقِّقْ لِي
 مَعْدَبَتِي قَدْبِي . لِي حَقِّقْ لِي كَيْفَ
 دَلَّاهُ مَا مَعْدَبَتِي دَلَّاهُ دَلَّاهُ
 مَعْدَبَتِي . حَقِّقْ لِي كَيْفَ دَلَّاهُ ، لِي
 دَلَّاهُ قَدْبِي قَدْبِي حَلَاكْ لِي مَعْدَبَتِي ،
 لِي كَيْفَ دَلَّاهُ دَلَّاهُ مَعْدَبَتِي ،
 حَقِّقْ لِي كَيْفَ دَلَّاهُ ، حَقِّقْ
 لِي مَعْدَبَتِي مَعْدَبَتِي هَلَا مَعْدَبَتِي
 دَلَّاهُ حَقِّقْ لِي .

[illegible]

مَدِينَةُ دَوْمَكْ دِيْمَمُ مَدِينَتُ تَمْدَن

دَحْلَتِ لَهْ دِي، حَلْ لَهْ دِي حَلْ لَهْ
 كِه اِيك هَدِي لَهْ لَهْ لَهْ
 سَهْ لَهْ دِي دِهْ لَهْ دِي دِي، دِي دِي
 مَ لَهْ دِي، مَ لَهْ دِي دِي دِي
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 (خدا)

[illegible]

کتابخانه کنگره ملی ایران به نام دکتر

مجله کنگره 9 خرداد 2003

تدوین: دکتر علی محمد - تهران 1382

دوستان گرامی، کتابخانه کنگره ملی ایران به نام دکتر، از آنجایی که هدف از تأسیس این کتابخانه، فراهم کردن زمینه برای پژوهش‌های علمی و فرهنگی است، لذا در این شماره مجله، به بررسی اهمیت و نقش این کتابخانه در توسعه فرهنگ و آگاهی ملی پرداخته می‌شود.

این مجله در 9 خرداد 2003، از آنجا که در این شماره به بررسی اهمیت و نقش این کتابخانه در توسعه فرهنگ و آگاهی ملی پرداخته می‌شود، لذا در این شماره مجله، به بررسی اهمیت و نقش این کتابخانه در توسعه فرهنگ و آگاهی ملی پرداخته می‌شود.

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ū-qāruvvā muḡzīli urḥā qā tálā l-dē dartā. Tāmēvā
 ḥōrū, rīpā ‘āl ḥā qēsā. Tálā qam dāviqli
 b-qdālū ū-qam āḥilli. Ō qāruvvā ḥīnā qimli
 ū-rupripli gulpānū, ū-qrīli b-ḥādūtā. Īnā īman
 d-priqli tálā, mirri: “āhā qāruvvā čim bāsīmivā,
 īnā lā mlīli qātī.” Ītā rupyāli gānū ‘āl dō
 ḥīnā, ū-qam āḥilli nāgistan.
 Hathā up ki qavimmā l-yāli ū-l-nāši d-pālšī
 muydāli.

* The text is left as it appeared in the original, and the spelling is not “corrected” according to modern Assyrian convention. This is done especially in cases where it demonstrates how the language was pronounced at the time.

The transcription is meant to help with the pronunciation of the text and is not to be taken as a literal transcription/transliteration.

This text is an example of an extensive corpus of such parables, where animals are used to describe and study human character and behavior. This specific story is an example of how feuding members of a family (or nation) who betray one another by making deals with their common enemy, end up themselves victims of the same enemy.

SYMBOLS USED:

^c Glottal stop, as the break between the o's in *cooperate*

A a short "a", as in *anton*

Ā a long "a", as in *matter*

Ä a short "a", as in *butler*

À a long "a", as in *f^uther*

B

Č as in *church*

D

E a short "e", as in *met*

Ê a long "e", as in *fiancé*

G

Ġ as in the French "R", or Arabic ġ

H

H] In the Urmi dialect these two are not distinguished.

H They are pronounced as the Scotch "Ch", or Arabic ح

I a short "i", as in *hit*

\bar{I} a long “i”, as in *meet*

J

K

L

M

N

O a short "o", as in orga

 \bar{O}

P

Q

R

S

§ emphatic “

§

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[illegible]

تذکرہ سزا و جزا درجہ دہشتم
صیغہ ہوا، جہم جم دیوالف
۱۵۱ صغیر الہ مذک مذکور۔
۱۵۲ ذیل لے شہد شہرہ و صغیر خلیفہ
۱۵۳ ذیل

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[illegible]

خەلقە لە دەقیقە تەتقىقە

م.م. ١٩٨٢ دەمە دەمە

م.م. ١٩٨٢ دەمە

١. دەقیقە تەتقىقە (خەلقە) لە
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١. دەقیقە تەتقىقە (خەلقە) لە
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 ٢٠. دەقیقە تەتقىقە (خەلقە) لە

مع: جمع، مؤنث، مفرد

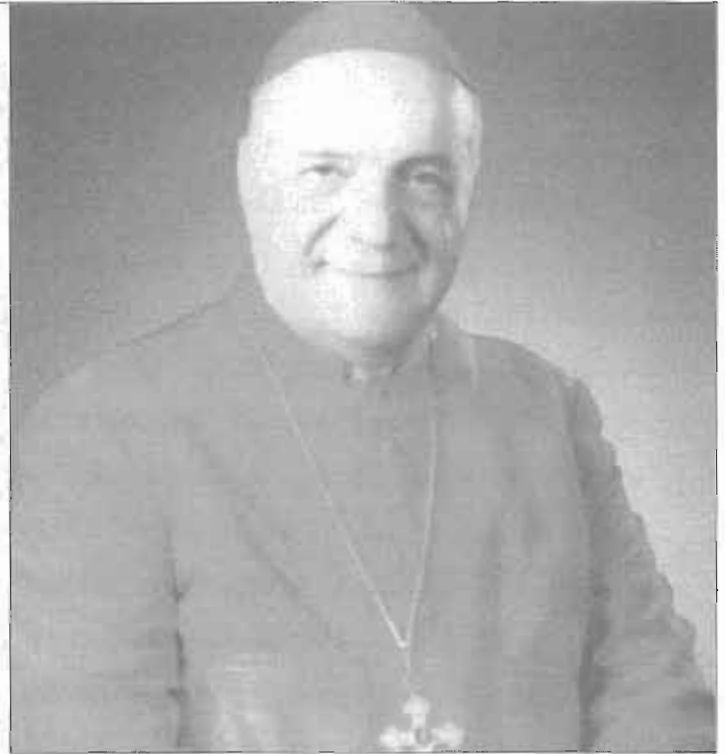
[illegible][illegible]

دَا كَرِي مَعْدَم جَن فَبَتَا مِلِس دَدَا
 كِه حِه زَهَقِي، مَلَا 20 يَتِي سَمَلَا مِلِس
 جَلَدَا مَلَعَمَسَا كِيَس مَلَا لَجَدَا
 دَهْدَلَا. لَدَمَسَا، مَلَعْدَا مَعْدَم جَن تَهْد
 لَدَوَا دَوَمَلَا دِيَمَوَمَدَكَلَا لَهَدَدَا دَا
 دَوَب مِلِس كَاتَلَا لَسَوَك مَدَدَا مِيَدَلَا مِلِس
 دَفَبَتَا مِلِس قَذَبَتَا مَلَا دَكْتَر مَلَمَسَا مَلَا
 لَهَدَمَسَا. لَدَمَسَا، مَعْدَم كَر مَسَدَتَا مِلِس
 يَزِيلَا مَلَا كِه جِيَتَا لَهَدَا مَلَعْدَا
 دَوَمَدَا مَدَحَسَا نَفَتَا دَهْدَلَا.

[illegible]



ڕەزائى بەكلمەكە دەقەڵەك تەقەتەك حەجەك، خە
 تە 14 تەتە سەكە، دەرەكەكەكەكەكەكەكەكەكەكەكەكە
 مەدەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكە



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 مە تە 1989 تە 2003



ئەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكە
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خەقەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكەكە
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حَتَّى لَسَدِي، مَذَب ذَوَقِيك حَبْهْ،
 حَبْهْ لَحَبْهْ مَحَلْهْ مَحَلْهْ مَحَلْهْ
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[illegible]

هَذِهِ ذِكْرُكَ 7 حَمْدًا، 2003 عَمِلَ لَكَ
مِنْ دُنْيَا نَبِيٍّ وَجَنَّتْ لَكَ لَحْمَتِي،
وَمِنْ حَمْدِكَ فَتَكُنْ لَكَ لَحْمَتِي
هَذِهِ ذِكْرُكَ، لَمْ يَكُنْ دَعَاكَ مَسْئَمَةً
بَلَّغْتَ دَعَاكَ، سَجَّيْتَ، مَلَمَقًا فَدَعَاكَ.
حَمْدًا وَنَافِلَةً نَبِيٍّ لَكَ دَعَاكَ
دَلِيلًا مِنْ دُنْيَا مَلَمَقًا دَلِيلًا.

[illegible]

مَذَرَ ذَوَقِيكَ قَبْلَ مَسَاةٍ مَوْسِمًا
 مَجْلِسُهُ مَعْنَاهُ سَجْدَتُهُ، مَجْلِسُهُ
 مَعْنَاهُ لَيْتِي بِأَيِّ دِيَارَةٍ دَعَوْتُهُ
 دَعَاؤُهُ، مَدِيدُهُ لَيْتِي بِأَيِّ دِيَارَةٍ
 مَدِيدَتُهُ، مَدِيدَتُهُ، مَدِيدَتُهُ
 مَدِيدَتُهُ، مَدِيدَتُهُ، مَدِيدَتُهُ

١٠ تَعَبَ حَاقِ Hypocrites، هَمَّيْ دَمَّتْ مَذْ ذَوَقِيْكَ بِدَمِّكَ حَبَّهْ جِدْ، قَدْ بَدَّدْتَ
 دِيْدَهْ جَفْ، خَلَّيْكَ، مَدَّعِيْكَ لِيْ مَسْ لِيْ مَدَّعِيْكَ دَسْ مَوِيْلِيْ لَعْدَدْكَ مَ T.U. دَحْزَهْ
 حَلَبْ " دِيْدَهْ خَلَّيْكَ لِيْ مَسْ سَبْ لَمَّيْ " مَكْسْ دَاوِيْكَ لَمَّيْكَ لِيْ مَسْ جَفْ، كَهْ
 دَاوِيْكَ حَصْبِيْ، مَلْفِيْ لَمَّيْكَ: " يَدَّيْ خَلَّيْكَ هَوِيْلِيْكَ، مَكْسْ مَجْ يَدَّيْ يَهْلَهْ دَنِيْكَ
 مَ مَ عَتَا 1553 مَسْ لَدَمَّ مَسْ.

[illegible]

ذوقیند قبیله ملکد 17 شعب 1922
 که مدینه دمه یک راه سدا دبیر
 می یک مدینه بهی تبوید، و می تا
 به یک تبوید تبوید، ذوقیند
 به سدا 5 سفا سدا سدا
 تبوید می سدا تبوید سدا سدا
 سدا Province تبوید، ذوقیند
 تبوید 11 تبوید سدا تبوید
 تبوید که مدینه تبوید
 تبوید، ذوقیند 14 تبوید
 سدا تبوید تبوید سدا
 سدا قبیله سدا که مدینه
 سدا تبوید تبوید تبوید
 Fomozoni Bwendi. سدا تبوید
 تبوید، 1944، قبیله تبوید تبوید که
 تبوید تبوید Antonio که تبوید
 Rosekon تبوید تبوید 1946
 تبوید " Doctorate Cum Laude
 Summa " تبوید تبوید تبوید
 تبوید تبوید تبوید تبوید
 تبوید تبوید تبوید Tesseran

حَيْثُ 1956، مَذَى ذَوَقِيكَ فَبَعْدَ
عَمَدَةٍ لِحَدِّهِمْ لَمْ يَكُنْ
قَلْبُكَ ذَاتَ. تَهْ ذَا سَ، حَيْثُ 1957،
مَذَى ذَوَقِيكَ حَبْ حَبْ 33 حَبْ حَبْ
فَبَعْدَ هَبْ لِقَهْمَكَ لَمْ يَكُنْ
بِحَسْبِ حَبْ حَبْ حَبْ. هَبْ، لَمْ
تَكُنْ مَلْذُومَةً بِحَسْبِ حَبْ حَبْ 8

[illegible][illegible]



يُصَقِّمُ : مَدِّقٌ

مَقَدِّمَةٌ: فَلْيَهْدِمِيَّ



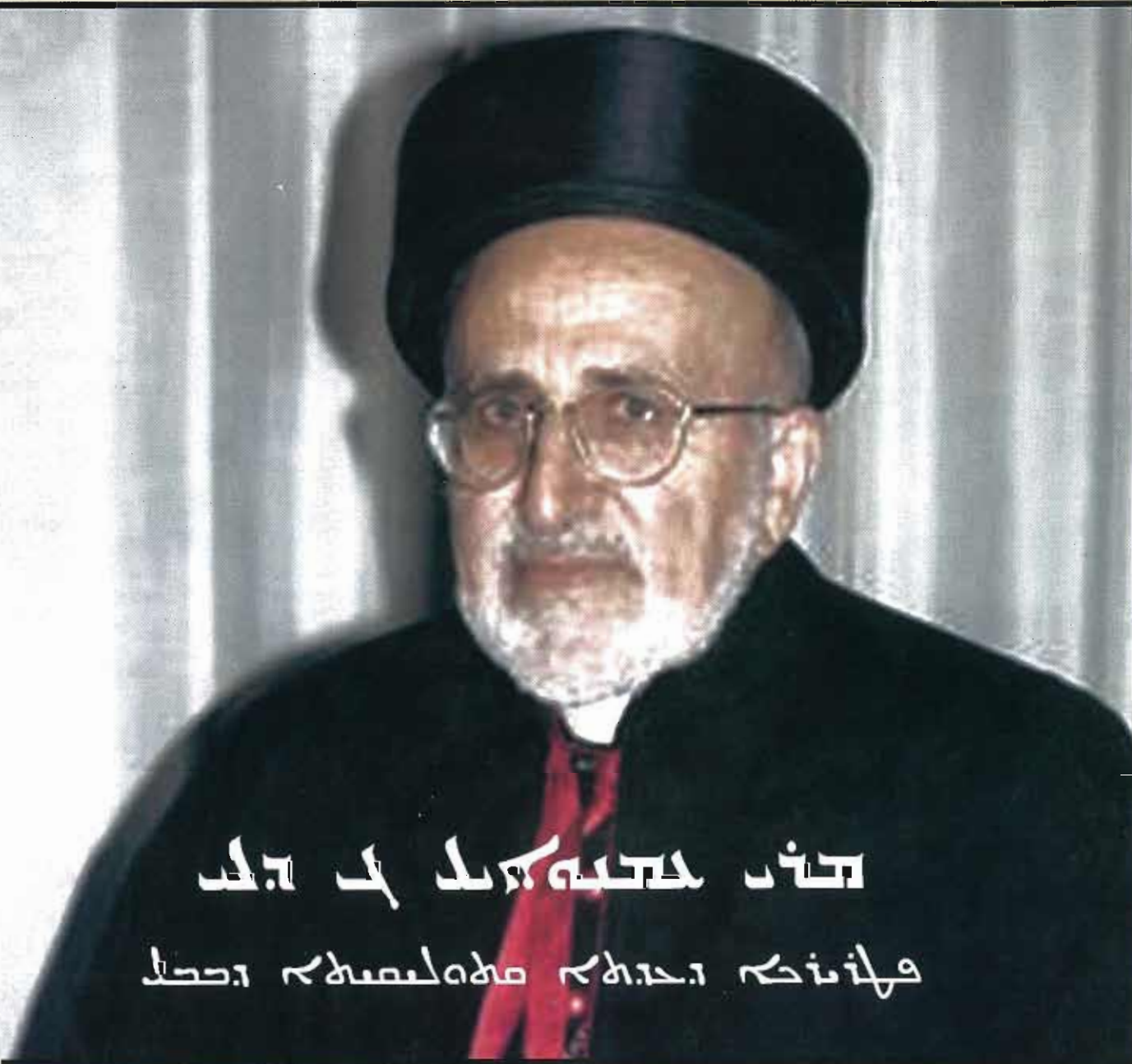
1964



સર્વક

પાલક પ્રવચન પ્રવચન

સપ્ટેમ્બર ૨૬, ૧૯૬૪ - ૧૦મી જાન્યુઆરી ૧૯૬૫



જાન્યુઆરી ૧૯૬૫

પ્રવચન પ્રવચન પ્રવચન

સર્વક - સર્વક - સર્વક