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Julius N. Shabbas



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Cultural - Educational - Social

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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.

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In this issue:

ܬܠܬ ܡܚܠܝܬ:

English Section

From the Editor.....	3
Letters from Readers.....	4
Shar-Il Petrus.....	5
In Memory of Julius N. Shabbas.....	6
A Tribute to Julius N. Shabbas.....	7
Remembering Julius N. Shabbas.....	8
International Assyrian Women's Human Rights.....	10
Meeting the Assyrians of America.....	12
Excellence Personified.....	14
News from Our Members.....	17
Sarah Warda.....	18
HUSCA Magazine.....	19
<i>Yearning of the Dawn</i>	20
An Introduction to Assyrian.....	22
Book Review.....	26
EU, Turkey, and the Kurds.....	27
ChaldoAssyrian Safe Haven in Iraq.....	28
Assyrian Topics at MESA 04.....	30
Subscription and Donations.....	31

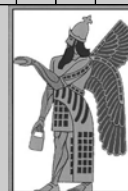
❖ ܬܠܬ ܡܚܠܝܬ ❖

32.....	ܠܚܘܒܝܬܐ ܕܝܚܝܬܐ
35.....	ܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ
37.....	ܬܠܬ ܡܚܠܝܬ
38.....	ܡܝܬܐ ܕܝܚܝܬܐ
41.....	ܦܝܕܝܬܐ ܕܝܚܝܬܐ
43.....	ܬܠܬ ܡܚܠܝܬ
44.....	ܡܬܥܝܬܐ ܕܝܚܝܬܐ
49.....	ܬܠܬ ܡܚܠܝܬ ܕܝܚܝܬܐ
50.....	ܕܝܚܝܬܐ ܕܝܚܝܬܐ ܕܝܚܝܬܐ



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From the Editor:

It is with great sadness that we announce the passing of Julius N. Shabbas on September 27, 2004.

The fact that his death was not unexpected, does not diminish the profound sorrow and loss felt by us all. His many decades of service for the Assyrian community, both locally and globally, earned him many friends and admirers, most of whom never met him personally.

During his memorial service, many who knew him personally, spoke of his love and dedication to his family and friends. They spoke of how his house had been the first address for many relatives upon arriving in this country, and, of course, the love with which he cared for Violet, especially during the last year of her life, when he, too, was ill and underwent surgery.

Readers of this magazine know quite well of his love and dedication, and the passion with which he worked to help Assyrians everywhere and to save and promote our culture and heritage. Through the Assyrian Foundation of America (AFA), he helped to establish a scholarship program to help Assyrian students. This was, and continues to be, most important and significant for the help it provides to Assyrian students living in places like the Republic of Georgia, where a small amount can fund a whole year, including room and board, for a university student. We have read in previous issues of *Nineveh* of the recipients of these scholarships who go on to become professionals and help their communities become more self-sufficient.

He also worked, through the welfare committee, to help needy Assyrians, primarily refugees stranded in different countries; places where there is no governmental support for refugees, so that they are dependent on help from friends and family for survival. To them, AFA, in the person of Julius Shabbas, was a savior. Some of the many contacts he had established in different countries, both individuals and organizations, still address their letters to the AFA to Julius's attention, even though he retired from the AFA's board of directors more than three years ago.

I think, however, *Nineveh* was his greatest passion. He nurtured it and saw it grow and mature for more than twenty years with the love and dedication of a parent for a child. The only way to appreciate the amount of work he put into each issue is to actually be involved in the process. It is even more impressive when one considers the fact that he did not use computers or word-processors. Being the perfectionist that he was, this meant that he would collect the material, edit everything, take it for word-processing, and check to make sure everything was perfect. Then, he would make repeated trips to San Jose, to oversee every step of the printing process. This, of course, was not all. He also kept records of all the subscribers (without computer programs!), would get labels printed, affix the labels on each magazine -Dr. Elias and

Martin Jacob, two of his closest friends, tell me of the late night labeling and sorting sessions they had with Julius, since they also had to separate the magazines into local, out-of-state, and international piles— and, of course, would take them to the post office. He also managed to keep in touch with readers from all over the world (without the benefit of e-mail!).

What makes him even more impressive is the fact that during the many years that he was producing *Nineveh*, he was also on the board of directors of the AFA in various capacities, including its treasurer for many years, head of the welfare committee, education committee, etc.

Julius, however, was one of those rare individuals who like to work quietly, without making too much fuss or the need for periodic acknowledgement or official recognition. He was driven by his love for his people and his passion for our culture and heritage; and, the AFA and *Nineveh* served as means of expressing his love and commitment.

Although very proud of his birthplace and the neighborhood he grew up in, Julius had a global view of his people. At a time when Assyrians were (and still are!) dividing themselves into groups according to the village, city, or country they were born in, or the church or "political" organization they belonged to, Julius worked with and helped Assyrians from every corner of the world or religious background. Indeed, the AFA and *Nineveh* share his view in considering Assyrians of all geographic locations, religious affiliations or linguistic background as being part of the same body.

To honor and thank him for the many years of service, the AFA established *The Julius N. Shabbas Scholarship Fund* about a year ago. The fund was established to assist, more specifically, Assyrian students engaged in upper level work in Assyrian studies or fields where we do not have much representation such as international law, human rights, cultural anthropology, sociology, issues confronting refugees and displaced peoples, etc.

In 2004, the AFA gave more than \$15,000 to needy Assyrians and \$12,000 to Assyrian students, \$4,000 of which was from the *Julius N. Shabbas Fund* for an Assyrian Assyriology student.

We believe the best way to honor Julius is to continue his work, which is also the goal of the AFA, by helping needy Assyrians; assist Assyrian students, especially those in Assyrian studies; help and encourage our artists, authors, and others involved in the field of humanities (to help write the books, novels, story-books, cook-books; produce the cartoons and historical films; write the songs, especially children's songs, etc.) in order to help our people in need and to save and promote our culture and heritage.

But, we can only do this with your help, since the AFA is a not-for-profit organization, entirely dependent on your donations for its funds. Again, you may specify how or for what purpose you wish your donations to be used.

Dear Editor:

I have a suggestion and I hope that it is as practical as I believe it to be. I'll be glad if you put this in *Nineveh* so that other Assyrians worldwide may start following this suggestion, if they have not already done so.

When we used to live in Sarcelles, France, which is a suburb of Paris where thousands of Assyrians from Turkey have settled, I was introduced to a German university student who was doing a degree in Linguistics at a well-known German university. She wanted to study and note the dialect of one of the villages in Turkey. She asked me to take her to talk with the people of that village. Her method was to record on cassettes all the conversation. She asked various questions so as to make them use as many words, sentences and grammatical structures as possible. I'm certain that it's not necessary to be a linguist to do the asking of questions and the recording, although the analysis that has to follow to be able to write the dialect in a scientific way needs expertise and knowledge. And although at present we may not have all the experts among our people to do such analysis and precise descriptions of our dialects from various villages, I'm sure many retired Assyrians with a lot of spare time in several cities will be willing to visit older Assyrians from those villages, talk to them, and record all the conversations on cassettes. Cassettes are easy to handle and recopy, are cheap and easy to store for many years. Several copies of the same cassettes can be kept by several Assyrian organizations until the time when some linguists use them to describe scientifically and immortalize those dialects.

During these recordings, many questions have to be asked; for example, one could start by asking the name, geographical location of the village and its history. Then ask about the churches, when they were built, the priests, religious ceremonies and customs.

Continue with special events, weddings, feasts, shara, what people cooked, how they cooked, what utensils were used, etc. Then ask about that person's own history, whether s/he had lived in the village, whether there was a school at the village, about the teachers, and the subjects taught, about her/his relatives, where they lived, what kind of jobs they had, their children, and many more...

Older people enjoy talking about themselves, they can recall childhood songs and verses or poems, and tell little stories etc. Three or four hours of conversation on various topics should cover the entire dialect of a village. Such recorded cassettes will no doubt be interesting for social scientists as well.

These visits to older Assyrians and recordings of conversations can be done with people from villages and places all over the world and not just from the plain of Urmia, because all Assyrians wherever they've lived have developed interesting dialects.

I hope you will agree that this suggestion is quite practical, inexpensive and can be done in a short time by individuals who do not even have a linguist's expertise. Actu-

ally one could prepare a concise list of questions which could be printed in *Nineveh* together with instructions and invite all individuals who care about preserving our heritage to follow those instructions. They can start by recording their own parents and grand-parents.

I hope this will work out.

Madeleine Davis-Moradkhan, England

Dear Editor:

As advertised in *Nineveh* Magazine last year and, as Sargon Shabbas also announced during the funeral services for the late Julius Shabbas, the Assyrian Foundation of America has established a Scholarship Fund in honor of Julius. I can't remember what amount he mentioned was in the Fund, but I think he indicated a figure of a few thousand dollars.

Looking over the list of contributions published in the last two issues of *Nineveh*, I come up with a total sum of \$7,350.00 contributed by a small number of people toward the Julius N. Shabbas Scholarship Fund. The Fund may have received a little bit more by now because this amount was available around last July when, presumably, the Spring-Summer issue of the magazine went to press. And this amount was donated individually by several Foundation members and readers, the most substantial among them being \$5,000 from Tamara Karoukian, \$1000 each from Maro Benjamin and from one member of the Shabbas family, Shammiran Huwe. Do I understand from this, that this is all the money in the Fund and the whole of this small amount has been donated by individuals and nothing by the Foundation itself?

I know the Foundation is one of the most honest, trustworthy and respected Assyrian organization we have and that it has helped many, disbursing hundreds of thousands of dollars not only to the needy Assyrians all over but has also helped many disadvantaged Assyrian students to pursue their education. And Julius' work and effort in these benevolent projects was prominent and several of your members gave glowing testimonies of his work and character at his funeral and 40th Day memorial.

Frankly, I would have expected the Foundation to kick in the ball with an initial capital of at least ten thousand—or even 20 thousand—dollars. This would have not only encouraged other family members and friends to contribute to the Fund but would have also given the Fund a strong base on which to build its mission. After all how far would seven thousand dollars go in today's world of sky-rocketing education fees--and without even the benefit of a bigger capital gain? I know other donations may come in during the months and years, but I believe they will be only a trickle and not enough to keep up the base of the Fund strong enough.

So how about showing the true color of the Foundation by expressing its real appreciation of the late Julius' lifelong work and dedication to it and its people?

Mikhael K. Pius, Modesto

Shar-il's Struggle For Freedom



Shar-Il Petros, safe in the Netherlands

Shar-Il Petros (24) was born in Tehran, but his origins lie in Urmia, the Assyrian city in north-western Iran.

In January 2004 he was arrested at the border between Lebanon and Syria. Shar-Il Petros was active in the G.H.B. party for many years. After he lost his belief and trust in this Assyrian party, he decided to leave it. But they refused to let him go for about seven (7) months by holding back his official papers; thus, he was kept in Lebanon by the G.H.B. Eventually he left, without his papers, when he had the chance to do so.

He travelled in Lebanon for a time without a secure home, and after that he decided to cross the border into Syria. At the border, he could not show any kind of identification documents and was, therefore, arrested. The main reason he was held in prison was that he was suspected of being an Israeli agent, because his name, Shar-Il, sounded Jewish to the Syrian authorities.

From prison he was allowed to make a telephone call to his family in Iran. The family realized that their son would stay in prison in Damascus, Syria, for a long time. In Iran, he was sought by the authorities and would be imprisoned if he would return to Iran as well.

His family contacted several persons and institutions, including: The Assyrian Church of the East, the Assyrian Democratic Movement (ADM) and Ms. Attiya Gamri (Assyrian Dutch Politician, Labour Party – State Department -The Netherlands).

In February, the communication by the family with Ms. Gamri intensified. Ms. Attiya Gamri contacted the UNHCR (United Nations High Commissioner for Refugees) office in Damascus. At that time the Syrian Au-

thorities were planning to send Shar-Il Petros back to Iran and hand him over to the Iranian authorities. Ms. Gamri, then, decided to immediately visit the young man in prison and directly talk to the UNHCR and the Syrian authorities, because, once he was handed over to the Iranian authorities, he would face long imprisonment. This decision by the Syrian authorities was cancelled due to pressure by Ms. Gamri, together with the UNHCR.

She saw the terrible situation in the prison and realized that he could not survive there for a longer time. Shar-Il Petros developed a severe form of Diabetes for which he needed Insulin injections twice a day (!), and his health condition was deteriorating everyday.

To get him out of this situation, Attiya Gamri decided to convince the UNHCR that Shar-Il needed to be recognized and given the status of an *International Refugee*. For the next few months she worked on this issue, because the UNHCR needed documentation and proof to accept him as such.

Ms. Gamri played the leading role to not only get him out of prison but also to get him the status of an International Refugee so that he could leave the Middle-East where he was not safe anymore. For this project she gathered the support of a number of organizations and individuals who contributed in different ways and whom she wishes to thank:

- Mr. Ninos Orahim, USA
- Dr. Robert Karoukian and the *Assyrian Foundation of America*
- Dr. Matay Beth Arsan, The Netherlands
- Mr. Wilfred bet Alkhas and Zinda magazine
- Mr. Ozcan Kaldoyo, ACSA, Sweden
- Mr. Yakub Rohyo, ACSA, Sweden
- Mr. Amanuel Khoshaba, ADM, Syria
- Senator John Nimrod and Mr. Carlo Ganjeh, AUA

It took 6 months of diplomacy and Mr. Shar-Il Petros was finally recognized as an International Refugee. On the 27th of July he arrived at the Amsterdam Airport accompanied by the UNHCR.

Mr. Shar-Il Petros can now start a new life without fear or oppression, and with improvement of his health condition; until one day he can safely return to his homeland and be with his family.

In Memory of Julius N. Shabbas:

Written by Julius and delivered by Sargon Shabbas at his funeral on Friday, October 1.

Funeral service was celebrated at Sunset Mortuary in El Cerrito, California, by Archdeacon Ninos Michael , followed by burial at El Cerrito Cemetery.

On behalf of the family we would like to thank all the relatives and friends who are attending and expressed their condolences. All of you came from close and far away places to celebrate his life and bid him farewell.

Son of Nwyia & Shirin Shabbas.

Born in Mosul, Iraq, November 20, 1926.

Passed away Monday September 27, 2004; Age 78.

He is survived by his son Raman, two daughters Samiramis & Dumarina, and his two brothers Hamlet & Baba, and two sisters Lilly Neesan & Alice Henderson.

He also had other siblings who passed away, sister Nina Jacob (US) and two brothers Elia and young Hamlet (Iraq).

And many cousins, nephews, nieces and grand-children from William Shabbas, Rabi Yacoub and the Neesan families.

The Shabbas family moved from Mosul to Hinaidi in 1932 where Julius attended elementary school at Raabi Espanya's School. He continued his education at Raabi Yacoub's Union School.

They then moved to Baghdad in the early 1940's where Julius completed high school at Baghdad College Jesuit School.

After graduating from high school, he started working in a photography shop.

The family decided to send him to the United States in 1950 for higher education where he attended UC Berkeley. Then, he transferred to San Francisco state University where he received his BS in Chemistry in 1954.

At that time he met Violet. They married in 1955 and had their first baby, Samiramis Arbella.

They decided to move back to Baghdad in 1956. At first, they stayed at our house for few months and then moved across the street from us in Bataween area in central Baghdad.

Julius had to serve in the military for 6 months where he was a 2nd Lieutenant and was promoted to an officer in the Iraqi Army.

The family was very happy, especially after their second child, Raman, and then the third child, Dumarina, were born, both in Baghdad.

Due to political unrest after the 1958 Iraqi revolution, they decided to move back to the USA, and settled in Berkeley, at 2119 Eunice St.

Julius worked for Radiant Color Company as a chemist for 26 years until his retirement at 55.

Julius and Violet helped all the rest of the family to immigrate and settle in the bay area. Just about everyone who immigrated to the USA, had to make the first stop at 2119 Eunice St.

He was member of the Assyrian Church of the East since the early 1960's and a dedicated member of the Assyrian Foundation of America since 1965.

Julius moved to Benicia with Violet and Dumarina in 1986

He held various positions at the Foundation's board but served the longest as our treasurer and the editor of *Nineveh* magazine; the latter, for nearly 20 years.

He spent thousands of hours serving in the Foundation and promoted Assyrian heritage and culture through *Nineveh*. His passion was the support of needy Assyrians and Assyrian students all over the world.

He was instrumental in establishing the "Benjamin Adams Fund", through which over a million dollars was donated to several Assyrian organizations, including the Foundation.

Julius was a man of principals. One always knew what his position was on the issues. He always sought the advice of friends. He used to call me and ask about tax matters and how to report certain items on the financial reports of the Foundation. Julius was precise in his numbers and very careful in the details and accuracy. At the end of the fiscal year, he used to spend hours balancing the books before submitting the reports to the CPA for filing the Foundation's taxes. Actually, he would fill the numbers and have the late Joe Benjamin, the Foundation's CPA, check the numbers.

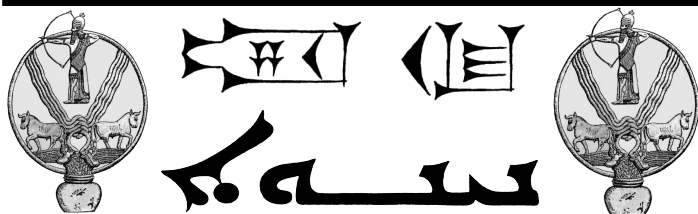
Julius loved to meet us after work at his favorite local restaurant, Nations Hamburger, in El Cerrito. It was like our second office.

Finally, he was getting very tired; caring for Violet, who was quite ill, and the various duties at the Foundation, including the editing of *Nineveh*. He retired from *Nineveh* and as the treasurer in 2000.

Julius and Violet traveled extensively through out the USA, Canada, Europe and the former Soviet Union.

A close friend, Maro Benjamin, told me that in a recent telephone call, Julius told her that he is leaving us soon to join Violet. I told her that I am sure he is happy now, free from his illness, joining our family and close friends in heaven.

May God rest you in peace, Julius, now that you have joined the rest of the family members who have taken the same journey to heaven.

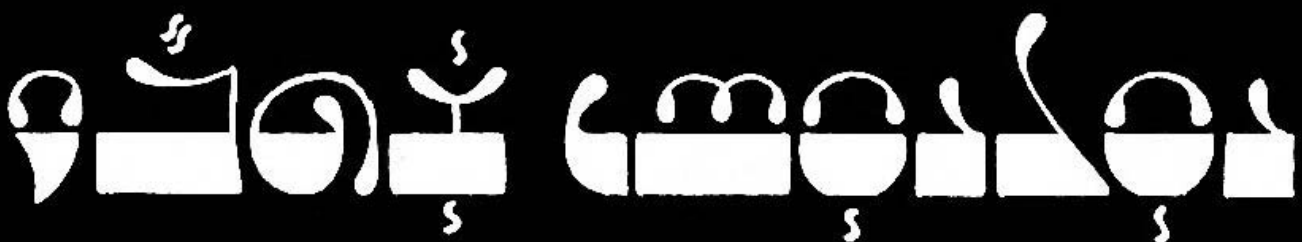
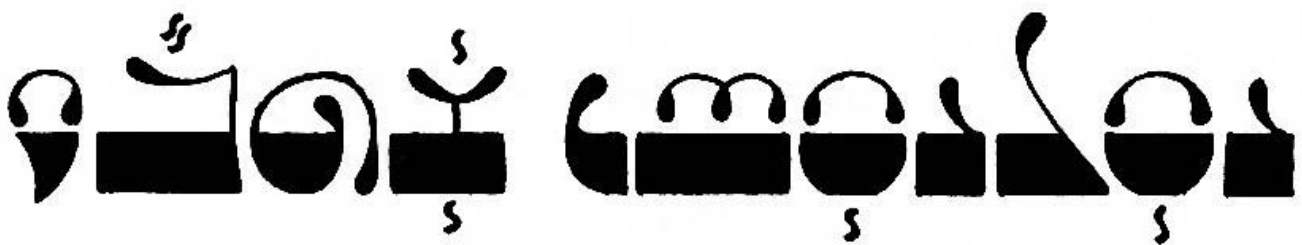


A Tribute to Julius Shabbas

I first met Julius around 1951 when we were both students at the University of California at Berkeley. We met a few times, then fate sent us on separate ways. He married, then went to Iraq, and we lost track of each other. In 1969, at the invitation of Youel Baaba, I joined the Assyrian Foundation of America and found that Julius was very active in the organization. We reconnected, and over the subsequent years our friendship continued to grow right to the very end. For almost 20 years, through the year 2000, Julius was editor of Nineveh magazine and I was assistant editor. We spent so many hours together, meeting almost every week to work on the magazine. And this went on for almost 20 years. Our working office was Nations restaurant in El Cerrito, and it was part work, part social. That's when we really got to know each other. Over the years our friendship deepened, and I came to feel toward him like a brother. When you think of the enormous effort and energy and time that Julius put into every issue, year in and year out, all of it completely voluntary, you could ask "why?" Over the years I came to understand the answer. His passion for his beloved Assyrian people burned with an intense and unquenchable fire. Their tragedies, martyrdoms, contributions to civilization and Christianity are on such an epic scale and yet seemed so little known to the world and even to many Assyrians. Through Nineveh magazine, Julius found the ideal medium for expressing his great knowledge and his deep feelings for his people. It was truly a work of love. The countless hours that went into every issue were his gift to his people. Now he can rest and say with Saint Paul,

"I have fought a good fight,
I have finished my course,
I have kept the faith."

Joel Elias



Remembering Julius Shabbas...a Friend

By Mikhael K. Pius

It was a beautiful day, sunny and cool, when Youl-yous (aka Julius) Nweia Shabbas was laid in his last resting place in Sunset View Cemetery in El Cerrito, California, on Friday, October 1, 2004. Close to 200 loved ones and friends had gathered to say their last farewell.

Youlyous had grown up in Hinaidi and Habbaniya, Iraq, and lived in Baghdad for several years before he came to this country in 1950. He graduated from the university, got married and he and his gentle and cheerful late wife, Violet, raised three good children. The couple also sponsored, took care of and helped to settle in this country all of Youlyous' siblings and cousins over a period of several years.

Youlyous worked as a chemist for 26 years to support his family. He was an early member of the respected Assyrian Foundation of America and served as its President. He also served the organization with dedication from its establishment in 1964 till the end of 2000 in various other capacities, among them as treasurer for many years, as a board member for 39 years and as editor of the noted magazine, *Nineveh*, for 20 years. Youlyous was a devoted promoter of Assyrian culture and helped many needy Assyrians to get assistance and disadvantaged students to obtain scholarships from the Foundation to further their education.

Youlyous and I met when we began our elementary education, a little more than 70 years ago, in *Raabi* Espanya Shimshon's school in Maratha Lines, one of the four Royal Air Force local labor camps in Hinaidi, near Baghdad, Iraq.

Youlyous' father, Nwyia, was a contracted caterer for the British and made good money. I remember he kept a couple of water buffalo cows too, perhaps as a source of fresh milk supply to RAF messes. Youlyous' uncle William (Sargon Shabbas' father) was a clerk for the RAF and, as a sideline, he was also our camp repre-



1948: Youlyous (right) with Avia Ewan and me. Shot during a visit to Saadun Park in Baghdad in front of a creeper plant lattice arch.

sentative for Mr. Jack Ingram, the superintendent for the labor camps. William had two large dogs that usually followed him around. I also remember well Youlyous' grandparents, *Mam* Shabbas and *Khaltu* Munny. As customary then, the whole Shabbas family lived together in one house.



1942: Youlyous as a popular senior, flanked by pretty Sandra David (standing on right), young *Raabi* Youlia Shmouel (hand on arm) and beautiful Mary Gewargis. Other popular students (knee-ling in front, from right): Roza Aziz, Regina Gewargis and Khawa Yacoub Aboona. *Raabi* Albert Aghasi (with book); next (dark shirt) little Ben Yalda; back, in center: George Kelaita; next on right (straining up) William David and (behind Youlyous) Davis Eshay.

The Shabbases were better off than most of the other families in the camp. So Youlyous, his sisters Nina and Lily and younger brother Eliya (a handsome sunny-faced youth who was drowned in the Tigris in his late teens) were better dressed than most of us.

In those days we played many games, among them marbles, hop scotch, *shaqqa palla*, *baqloushy*, top-spinning, and skat-

ing on hard smooth ground on rainy days. In summer, we sneaked up into RAF's forbidden road mulberry trees to munch mulberries, hunted birds with slingshots and did a lot of swimming in irrigation ditches and ponds. There was a RAF fire-station mud pond on the outskirts of the camp where dozens of us, mostly Bne Gangachin, would frequent and that is where I learned to swim. And, boy, what a commotion we created with our splashing, laughter and screaming! Close to it was a treated-water high tap under which we rinsed ourselves after swimming. I remember I had a snapshot of Youlyous rinsing himself, naked, but shortly after we came to America in 1981 that picture along with two others of Maratha Lines, to my extreme disappointment, just disappeared from my collection.



1948: Another shot at Saadun Park in Baghdad. Youlyous flanked by Avia Ewan (right) and me, with the "White House" service tower as a backdrop.

In 1937-38 RAF local employees and their families in all four local camps moved to the new RAF Station called Dhibban (later renamed Habbaniya), 55 miles west of Baghdad. We studied in *Raabi* Yacoub's Union School for three years before we graduated (from middle school).

In 1939 the Boy Scout and Girl Guide movement was established in Union School. The following scholastic year I was a senior and Youlyous was a sophomore. Youlyous and I were nominated for the position of Scout Secretary for 1940-41. I won by popular vote. But the Scoutmaster, *Raabi* Ammanuel, who was then in love with Youlyous' older sister Nina (and whom he later married), announced that the choice would be decided by virtue of the candidates' penmanship. I won again and became the Scout Secretary and Youlyous was made my assistant.

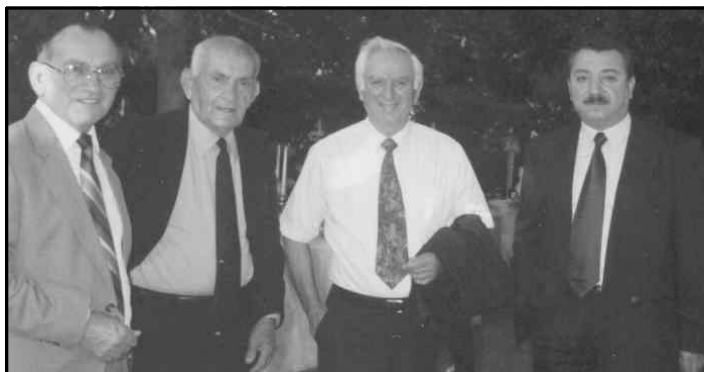
Frankly, I was surprised myself by my victory. Youlyous was from a well-known family and was a smart and popular boy in school, while I was shy and somewhat withdrawn and not very well known. However, I was given an S.S. badge (Scout Secretary) to pin onto my uniform shirt breast and Youlyous was supposed to pin on an (assistant) A.S.S. badge. I was self-conscious about the badge and would pin it on only at school and during pa-

rade. But I noticed that Youlyous too was using a S.S. badge and he had had it sewn on and was quite comfortable wearing it all the time. When asked why he was not wearing an A.S.S. badge instead of S.S., he replied that he would be called an ASS if he did.

I should have objected to his "self-promotion," but I was too timid to do so and I let it go at that. And maybe deep down I felt that he deserved the position more than I did. Anyway, Youlyous became the S.S. for the next scholastic year after I had left school.

In mid-1940s Youlyous' family and mine were neighbors for a few years in Gailani Camp, Baghdad. Youlyous was still pursuing his education but I was working as a sales clerk for NAAFI. My best friend was the late Avia (William) Ewan who was my second cousin. (I later became his *khitna*, brother-in-law.) He, too, was a good friend of Youlyous. Sometimes Youlyous, Avia and I would get together, usually for an evening stroll and chat. Some Saturday evenings in the summer we three would spruce up and walk down to Saadun Park to stroll around, sneak a few cigarettes and watch pretty Jewish girls go by!

Several years after my family and I came to California, I made contact with Youlyous in 1989 through *Nineveh*



1994: At the garden wedding of Dina Pios, second daughter of my late brother Raphael, in Ceres, California, 52 years later. Youlyous (in shirt), flanked by my son-in-law Kamal Thomas (right), my uncle Para Pius Abady and myself.

Magazine. I contributed a couple of articles on Habbaniya and Youlyous seemed to like them and asked for more. This started a working relationship that resulted in more than 80 articles, mostly on Habbaniya and its local people, and lasted until Youlyous resigned his editorship in 2000. (I still contribute an occasional piece to *Nineveh*, but Habbaniya is not a favorite subject now.) Being one hundred miles apart, Youlyous and I met only a few times during these eleven years. But we spoke, and chatted, on the phone quite often, mostly about matters connected with our literary work and about old friends.

Soon after Youlyous resigned from the Foundation and *Nineveh* to take it easy, his wife Violet took ill and Youlyous took care of her. And before she died more than a year later, Youlyous himself underwent a minor surgery which later developed into gall-bladder operation and then cancer in his pancreas. Youlyous fought the dreaded disease

(Continued from page 9)

bravely for almost two years. During these two years I kept in touch with him on the phone almost monthly and visited him twice.

Youlyous lost more than half of his bodily weight. I was almost shocked when I saw him at his wife's funeral following his illness. His voice gradually grew so faint that sometimes I could barely understand what he said on the phone. He was given six months to live but he survived three times that much. Although he knew and told me the seriousness of his condition, when he spoke with me I was always surprised at his optimism and good spirit. His voice never broke and I never detected any sense of self-pity. He reminded me of my late 33-year-old nephew Ben (Wiska's eldest son) who also kept up his spirit and optimism till the last moment of his cancerous ordeal.

Youlyous is gone now and life will go on for his family members as well as for his friends and admirers. But the memory of his good deeds and achievements will always remain with many of us as cherished mementos.

"Sleep well, dear friend."



International Assyrian Women's Human Rights *presents*

M a r e m R e s h a k h

Raise Your Head

European AWHR Conference
Saturday 5th & Sunday 6th March 2005

A.W.H.R Organisation aims to promote positive changes in the human rights on issues affecting Assyrian women, regardless of where they are living.

Marem Reshakh will provide educational workshops which will include international law, women's health, violence against women and children, labour rights, political rights, justice, equality and the rights of indigenous Assyrian people in the Middle East.

Assyrian House. Temple Road. South Ealing. LONDON. UK. W5 4SN

ALL WELCOME – FREE ADMISSION

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A Message from the Assyrian Foundation of America

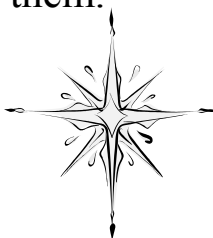
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Dear Friends:

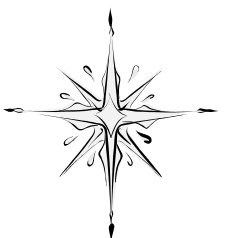
Once again the Christmas Season has arrived, a time when families gather to share the joy of the holidays and spirits are renewed with hope for the coming year. But for many Assyrians in the Middle East this season finds them in a state of dark despair. Bombings of churches in Baghdad and Mosul and other acts of persecution and hostility in Iraq have sent many Assyrians fleeing to other countries as refugees. Much is expected in these times of those of us who live in comfort and security. Charity and compassion are the expressions of the true meaning of Christmas. Now is the moment to rise to the challenge that history has presented to us. For the sake of our brothers and sisters in the Middle East we must respond to their desperate condition, we must not fail them.

For 40 years the Assyrian Foundation of America has served the Assyrian people. We provide financial aid to needy Assyrians and refugees. This year we helped Assyrians in Iraq and Iran, and refugees in Jordan and Austria where conditions were especially bad. At the same time we have not neglected our encouragement of education – we have given substantial aid for scholarships and educational support for schools. Our magazine, *Nineveh*, keeps readers everywhere informed of the history, language and culture of the Assyrians, which helps our people scattered throughout the world to stay in touch with each other.

This year we gave well over \$30,000 for these causes. It was your gifts that made this possible. Now a new Christmas season and a new year approach. What will happen to the Assyrians in the Middle East in the coming year? The need has never been more critical. You have a historic opportunity to influence their future through contributions to the Assyrian Foundation of America. Please don't fail them.



PLEASE MAKE YOUR TAX DEDUCTIBLE GIFT TO
ASSYRIAN FOUNDATION OF AMERICA
P. O. BOX 2660, BERKELEY, CALIFORNIA 94702





Meeting The Assyrians of America

Ninos Maraha
Sweden

For a long time I wanted to visit the legendary Assyrian Convention in the USA and when the possibility came up this year, I was prepared to do something about it. During the week between September 2nd and 6th I enjoyed Silicon Valley's hot weather. The heat that was radiating came not only from the hot sun, which shone through my cold

Swedish bones. The heat came as much from those Assyrian driving forces which surrounded me.

Representatives from all over the world gathered in Santa Clara, the heart of California,

to celebrate "The 71st Assyrian Convention". A gathering that showed the importance of a closer cooperation between the Assyrian communities around the world, which is a prerequisite if the dream of the Assyrian nation is to be kept alive.

It is empty and quiet at Firas Jatou's home today, where I am sitting and trying to gather my impressions from the 71st Assyrian Convention. Firas is one of the founders of AINA and was responsible for the education seminars at the convention. Thanks to him representatives from Assyrian communities all over the world were given a chance to meet and exchange thoughts and ideas. Yesterday was nonetheless more alive, when the big group of Assyrian heroes gathered for the last time at Firas's place to celebrate the end of this year's convention.

The convention included three big parties with artists like Janan Sawa, Fatin Shabo and Lida Lawando, many memorable seminars and a great art exhibition of the charismatic artist Ninos Chammo. However, the most lasting impressions are those informal and intimate discussions in corridors, restaurants, and parties about everything from the difference between the dialects of Urmia and Jilu to how we are going to save the Assyrian nation. Many were those who said that this year's convention was not well organized and therefore did not reach normal standard. I can only say that I had a wonderful time thanks to a bunch

of beautiful people who burn for the Assyrian issue and stand for renewal and development of the Assyrian movement.

Together with five thousand other Assyrians I enjoyed the Assyrian culture during five hectic and intensive days. On the last day there gathered around four thousands

Assyrians for a huge picnic with song, music and dancing outdoors. A feeling that reminded me of the celebration of Kha b'Nisan in our homelands. The picnic gave also a chance to go around in the bazaar and buy Assyrian souvenirs; especially



Young Assyrians from around the world at the 71st, AANF convention picnic.

popular were the Wawallap founder Marodeen Ebrahimzadeh's t-shirts with Assyrian themes. Not the least, the picnic gave a chance to continue those discussions that started five days before, which many times concerned the Assyrian communities around the world.

The Assyrian community in Sweden received mixed criticism; some think we are too silent while others praise us for our commitment and involvement. One thing is for sure; by showing up at the conventions in the U.S. the Assyrian-Swedish community can give a more balanced picture of the situation in Sweden. The fact that the Assyrian National Federation (ARS) in Sweden has had a young female president in Ninwe Maraha was received very positively and that AUF (Assyrian Youth Federation in Sweden) has 5000 active members between the ages of 7-25 years came as a big surprise. Several times people told us from the *Swedish group* "we did not know that there were so many patriotic Assyrians in Sweden". This is a great compliment; however, there is a lot to learn from our brothers and sisters on the other side of the Atlantic Ocean, which run several advance news homepages on the Internet, local TV- and radio stations around the states, major charity organizations for Iraq, sponsor Assyrian students all over the world, and run an effective political lobby in Washington D.C.

The big problem in the United States is that the Assy-



From L to R: Steven Ishaq (Karkuk, Iraq), Nicme Seven (Auxburg, Germany), Ninweh Marah (Sodertalje, Sweden), Shamiram Makko (Toronto, Canada), Emil Soleymman-Zomalan (San Jose, USA)

ians lack a strong youth community that can keep the Assyrian culture alive and prevent assimilation of future generations. It is with anxiety I see how our people in the USA assimilate rapidly. The three generations it takes for an ethnic group to assimilate in the Diaspora is already passed and the future for the Assyrians of America is somewhat gloomy or as Wilfred Bet-Alkhas, the founder of *Zinda Magazine*, expressed it: “the only times when the Assyrian patriotism gets an upswing in the West is when Assyrians emigrate from our homelands”. This is what is waiting for the Assyrians of Europe in a not so far future. To date, the Assyrians in Europe have been saved by the fact that those countries they live in are not as open to immigrants as the USA, where everyone is accepted as an American no matter what ethnic group s/he belongs to.

What is sad in this connection is the weak link between the West and East Assyrians in the USA. Mainly it is because there are only 40,000 West Assyrians living there and very few of these are active. However, those West Assyrians who are active play a central role in the Assyrian movement. One of these patriots is the Malfono and poet Ninos Aho, who is a great role model among Assyrians all over the world. Thanks to him the West Assyrian dialect has become famous among East Assyrians in America.

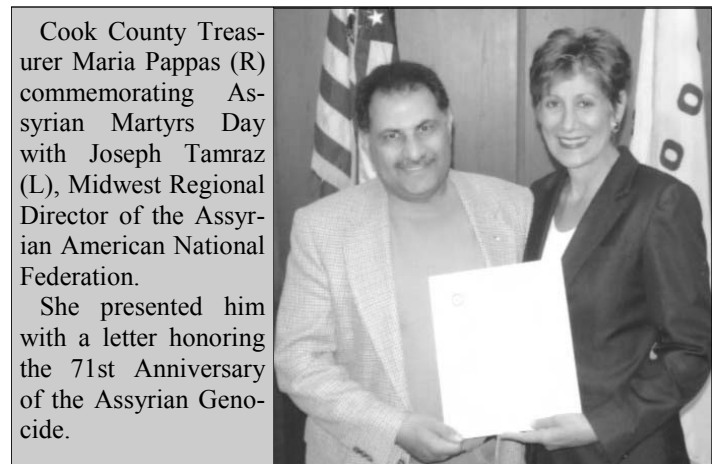
During the convention I met the people who were the driving force in George Bush’s mentioning of Assyrians in his speech to the nation when the USA invaded Iraq. It was the result of a strong lobby and a large amount of capital. I also got to know those personalities like Wilfred Bet-Alkhas, Firas Jatou, Robert Karoukian, Peter Bet Bassoo and George Stifo, who have founded great news homepages such as *Zinda* and *AINA*, and run periodicals such as *Nineveh* and *Assyrian Star*. The commitment and competence that exist in this small group of Assyrian patriots is so huge that I still dare to believe in the dream of Assyria.

Representatives from the Assyrian movement all over the world must continuously meet and exchange thoughts and ideas in order to find a common way to prevent fur-

ther assimilation of the Assyrian people in the Diaspora. Only by uniting the Assyrian forces all over the world and using each other’s resources can we find ways to save the Assyrian identity. However, it is important that egoism and prestige is put aside, because when we die only those who do something for their nation will be remembered as heroes.

In the end we discussed the most memorable moment during the convention, which many of us agreed was Assyriologist Zack Chery’s letter in *Akkadian*, written to the Assyrian patriarch. Zack read it with such feeling and empathy that one could think it was one of our ancestors from the Assyrian empire days standing in front of us. As when I heard Zack read his letter for the first time, those who attended his lecture at the seminars became very emotional. However, I will remember this convention mostly for those super patriotic and super active Assyrians I had the chance to get to know.

I want to thank you all who made this convention a great experience. You guys know who you are. However, I want to express a special thank to Firas and Sue Jatou for helping all the guests who came from long distances all over the world, and for making them feel at home. I also want to thank Wilfred and Nina Bet-Alkhas for their warmth, generosity, and charm. See you all in Sweden in the near future.



Cook County Treasurer Maria Pappas (R) commemorating Assyrian Martyrs Day with Joseph Tamraz (L), Midwest Regional Director of the Assyrian American National Federation.

She presented him with a letter honoring the 71st Anniversary of the Assyrian Genocide.

“August 7, 1933, remains a tragic day in world history. Its designation as a Memorial Day for all Assyrian Martyrs recalls the more than 750,000 lives lost and the many others deported during the 20th Century.

“Your history is noteworthy for the dedication and struggle of a people to preserve a civilization that spans over 6700 years. It is inspiring to know that the Assyrian Diaspora will gather to honor their ancestors and retell their stories.

“The American Assyrian community plays a vital role in the rich cultural tapestry of Chicagoland and the State of Illinois.

“On this day of remembrance, your contributions are recognized and honored.”

EXCELLENCE PERSONIFIED

2004 Assyrian Youth Excellence Contest

Arianne Ishaya

Chair, Assyrian Youth Excellence Committee, 2004

Today I believe that my identity as an Assyrian and as a Christian is significant and requires me to be a humble server of God through my actions for the human race and most importantly for my Assyrian Race.

Nineveh Babella

...all these achievements belong to God, because nothing is possible without him. All I had, have, and will have is from Him and belongs to Him.

Allan Youssefi

By maintaining and teaching Christianity to my children and grounding their values in God, I believe we will also be able to thrive and be a good influence to others. William Daniel, our musician and poet, said in his song called Nineveh that we could build a new Nineveh by keeping alive Assyrian culture in our family: "Proclaim to all children my son, on the site of the Old Nineveh build a New one."

Edesa Daniel

In summation I believe that my accomplishments are also responsibilities because God has blessed me much and therefore it is my responsibility to give back to my church and community. With leadership comes responsibility and with authority come duty: duty to God and duty to my people.

Raumin Benjamin

These statements are not from monks or seminary students; they are from 19-21 year old college and university students with an array of awards in academics, athletics, and the arts. They are majoring in corporate law, pharmacy, engineering and business.

Haymanoota (Christian faith), Yulpana (Thirst for learning), Umta (nation) appear to be the motto, not necessarily in that order, of the 98% of the 9 candidates that participated in the Assyrian Youth Excellence Contest during the 2004 AANF (Assyrian American National Federation) Convention that took place in early September in Santa



From left to right: Allan Youssefi, Edesa Daniel, Ramina Sarmicanic, Nineveh Babella, Carolyn Odisho, Shamiran Mako, Raumin Benjamin, Sargon Benjamin, Sabrina Nisan

Clara Convention Center.

This was a truly exceptional group of young Assyrian scholars. Of the 9, 5 had a diploma in Assyrian language (had completed 6 levels of language classes) and were volunteer instructors of the Assyrian language in their respective church as well as other churches. The rest all spoke Assyrian and had reading and writing skills as well. It is interesting to note that whether they were born in Iran or in the U.S.A., these young men and women, with the exception of one, learned the Assyrian language at their respective church, and not in civic organizations. We have therefore to admit that the guardians of our language today are the churches.

Getting to know these young scholars was a memorable experience.

Sabrina Nisan is only 17, yet she has already graduated from Junior College and is taking classes in State University of Stanislaus, Turlock. Of a mixed Assyrian (father) and American (mother) parentage, Sabrina is fluent in Assyrian at a time that full-blooded Assyrians fail to learn the mother tongue in Diaspora. In the case of Sabrina, it is of course the father tongue. She has learned that from her mother who is herself fluent in Assyrian, and both mother and daughter currently teach it to others. Sabrina intends to major in Middle Eastern Studies, and is learning Arabic for that purpose.

A brilliant young man, **Sargon Michael Benjamin** has a page-long list of awards in both academics and athletics. Some of these are impressive: Magna Cum Laude graduate of Jesuit High School; American Society Martyr's Award, current president of Math and Computer Science Society, the list goes on. Sargon attends Santa Clara University and aims at a Master degree in Software Engineering. With all his accomplishments, Sargon confesses that he "still felt a void in his life" because he spent his teenage years in Orangevale, CA away from the warmth of an Assyrian community. Back in Santa Clara, he has found his roots, and to help other young Assyrians who are living in communities with no Assyrians around, he has developed an interactive website that as he puts it, "allows Assyrian youth to view and contact fellow Assyrian youth who attend the same and nearby schools. Once in contact, these students can be agents of change, something the Assyrian nation is in dire need of."

Shamiran Mako is a student at York University Ontario, Canada majoring in political Science and Philosophy. She is the youngest Assyrian activist there is. About her future plans she writes: "My future plans will be to pursue a Master's degree in the field of Political Science, particularly human rights in the Middle East, Assyrians being the primary subject matter. But Shamiran has not waited to graduate. She is already deeply involved with Assyrian issues. She works closely with the Council for Assyrian Research and Development (CARD) to raise awareness in the various Canadian media regarding the Assyrian situation in the Middle East. She is also a member of the Assyrian Students Association at York University where they hold an Assyrian Genocide Awareness day and a Cultural Awareness Day during multicultural week. But most impressive is the grant she has received after proposing a study on Assyrians under the Kurdish Administration in Northern Iraq to do an internship in Brussels, Belgium. She will be working with Human Rights Without Frontiers and the United Nations in creating a handbook that will be used for establishing Assyrian Indigenous Status in our homeland.

Another activist but not in political, rather in social and cultural affairs, is **Ramina Sarmicanic**. She has put her language skills: Assyrian, Farsi, French, and English in the service of her people as a translator making information available to Assyrians across languages. In addition she is well versed in another language, the language of music. She plays classical music on the piano. Having spent most of her 19 years of life in Iran, She has been a contributor to a youth magazine and the adult publication *Sapra*. In that respect she writes: "My role was translating French texts to Farsi and Assyrian. Another role of mine involved programs for the Assyrian Martyr's Day, commemoration of famous poets, designers and musicians such as William Daniel, John Alkhas, George Bet Atanus and Hanibal Alkhas. In these programs I would play the music on piano or read Assyrian poetry." In 2001 she had

the opportunity to travel to Germany and Belgium where she did piano accompaniment to the songs of William Daniel in several concerts. The best part about knowing how to play the piano, according to her "is not winning contests or playing Assyrian songs, but proving that Assyrians contributed to the world during their history. Assyrians invented musical notes, so my passion for the piano is good evidence against people who say that everything great about Assyrians is dead and in the past." Ramina's goal in academics is to pursue a career in Biochemistry.

Carolyn Odisho is currently a student at Arizona State University West Campus (ASUW), working towards a bachelor of science, aiming ultimately to become a corporate lawyer. Knowing Carolyn, is to a large extent, knowing her poetry. The following piece is her own translation into English of a poem she wrote in Assyrian.

Participation in the Assyrian Youth Excellence Contest was a two-day event involving a ranking process based on both objective criteria such as GPA, points earned on awards and letters of recommendation; score tests on the Assyrian history in English, and an optional reading and writing test in the Assyrian language, and subjective criteria such as interactive skills, talent show, or other types of presentations. For the 9 contestants there was a judging panel of 7 members, selected from different States.

The winners were:



Allan Yousefi, Ramina Sarmicanic, Raumin Benjamin

First Runner up: Ramina Sarmicanic

Second Runner up: Allan Yousefi

Third Runner up: Raumin Benjamin

The winners received their rewards in front of an audience of 250 people. Cash prizes were \$1500.00, \$1000.00, and \$500.00 respectively. All winners received the Ashur Banipal Trophy. In addition, all contestants received a beautiful book on Ancient Mesopotamia. Also, Mr. Wilfred Alkhas, the editor of *Zinda Magazine*, pledged a free ticket to the winner of the contest for Narsai David's gala dinner, "A Taste of Mediterranean".

(Continued from page 15)

Thank you for all your support, Wilfred.

Since a truly exceptional group of young scholars outstanding in academics and athletics, as well as the arts had participated in the YEC contest, we thought they all deserved to be winners. Our wish was in fact fulfilled, because a person from the audience, who wished to remain anonymous, donated \$500.00 cash prize for each contestant. Whoever you are, wherever you are, I greatly thank you on behalf of all of us.

Our Nation

By: Carolyn Odisho

Translated into English from Assyrian by Carolyn

Once we were children,
And we used to play in the neighborhood.
Our mother used to tell us stories,
About our country and how peaceful it was.
She told us our country stood between two rivers,
The Tigris and Euphrates.
She used to tell us how knowledgeable our people were,
And the many inventions that came from them.
For Example: The Wheel, The Calendar, The Seasons, and The Days of the Week.
These are things the whole world uses today.
But it will take me a month to tell you what else we invented.
Not only did she tell good stories,
There were stories of wars and bloodshed.
There came a time when it was bloody,
With the Simele Massacre of how our people were killed for a cause.
But she used to tell us that we still kept our faith.
We were Christians.
She also used to tell us that people would start to realize who they were,
Donate their time and money to help their nation out,
For no pride but for the faith that our country will one day stand tall again.
It is heart warming to donate time and money to a cause,
Because when the person moves on to another life they will be considered
A Martyr of Faith, and Life
Our mother used to tell us never to forget those who gave themselves for this nation,
With their time and work,
People will then realize that Atouraye are still around and alive.
She used to tell us about the great history of Bet-Nahrain,
And how there were many great things that happened in the heart of our history,
All before Christ
How the Assyrians favored peace yet seekers of pride and name,
They would fight for their land to take it back from the enemy.
They would sacrifice anything to take back their land.
This purpose was to make the young generation know how strong we were,
By training and teaching the young generation to fight and defend their country.
They organized a strong army to win back all of Bet-Nahrain.
Not only Bet-Nahrain, but also all of the Middle Eastern countries
In these battles many lives were lost and blood was shed,
And in these battles we call those who lost their lives,
Martyrs of this Great Nation, Bet-Nahrain

Assyrian Advocacy And Indigenous Affairs

One of our young Assyrian activists who has emerged on the international scene is Shamirn Mako, an Assyrian-Canadian who has recently accepted an internship position with 'Human Rights Without Frontiers International' to conduct research on indigenous affairs with emphasis on Assyrians in the middle East. The internship position was made possible by a grant from the Assyrian Academic Society in 2004. During Shamiran's work, she developed a handbook of advocacy for indigenous people for HRWF as well as attended conferences and held meetings throughout Europe along with Assyrian activists Evelyn Enwiya, and Attiya Gamri calling for the establishment of an international Assyrian human Rights organization registered in the middle east as well. This was an informal email she sent the editorial staff of Nineveh which we wanted to share with our readers.



I arrived in Brussels last week and this is my second week at work. Its wonderful here, I see endless opportunities to advocate our cause and promote the wellbeing of our people, whether it be through political or social means. Although I must admit from what I have experienced thus far, is that there appears to be little initiative taken by the people here with regards to political advocacy, despite the fact that there are many opportunities to do so. It seems that we are again caught up in "Someone else will do it if I don't" mentality. However I could be wrong. The work at the office is great. I'm learning a lot, much more practical knowledge than standard university work. My task in particular is to compile information and produce a handbook for advocating indigenous status for our people in Atra using various UN mechanisms and institutions along with other non-governmental avenues such as NGO's. The handbook will consist of a list of Conventions, Treaties, Declarations etc. that promote the protection of the indigenous peoples. The second section will consist of governmental organizations that assist in promoting and ensuring the implementation of these various protocols, etc. The third section will be prominent NGO's involved in this particular field: indigenous rights. Fourth section will be a list of contact information of the various institutions that would be useful for this particular advocacy. And hopefully, the last section will be a brief and concise overview as to how, and why Assyrians or, in Iraq, ChaldoAssyrians are the indigenous people of the land to legitimize the basis for such an advocacy.

Shamiran Mako can be reached via email at [shamiran_m@hotmail.com]

News from AFA members:

BenAshur Kingsbury and **Julie Yamamoto** exchanged vows on May 30, 2004 at a small, private ceremony on the beach at Crystal Cove State Park, Newport Beach, California.

Ben is the son of Bob and Flora Kingsbury, members of the Assyrian Foundation of America since 1980, and the grandson of Babajan and Shooshan Ashouri. He attended high school in Danville and graduated from California State University, Long Beach in 1993, receiving a Bachelor's Degree in Philosophy. After several years working

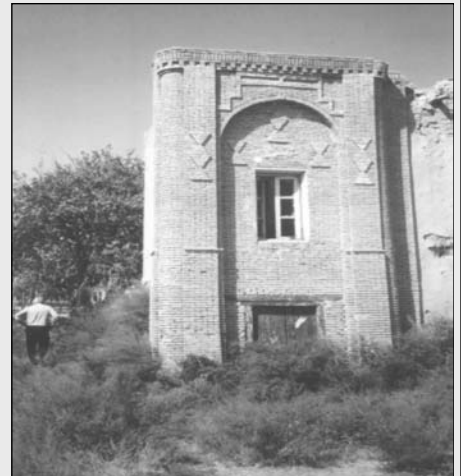
for the Los Angeles Unified School District as an elementary school teacher, he is now teaching at an Aspire Charter Elementary school in Sacramento, California.

The bride is the daughter of Ben and Geraldine Yamamoto of Orange County. Julie holds a PhD from University of California, Davis. She is employed as a toxicologist by the State of California's Department of Fish and Game.

After the ceremony, the bride and groom and 15 guests enjoyed a sit down dinner at the Caspian Persian Restaurant in Irvine, California. The couple is at present making their home in Davis, California.



L to R: Ben and Geraldine Yamamoto, Julie and BenAshur Kingsbury, Flora and Bob Kingsbury



House of BenAshur's great grandparents in the village of Mushava, near Urmi, Iran

Sarah Warda is inspired by family, life as seen in her art

By Amy Borysewics

Newington High School graduate Sarah E. Warda always knew that she wanted to be an artist.

She grew up the daughter of an Assyrian immigrant, Charles, and an American schoolteacher, Barbara.

"My parents were very creative. My mom is a talented painter and my dad was an accomplished inventor. It was a natural progression for me to become an artist," said Ms. Warda.



Detail from a portrait painted by Sarah Warda

"I always had the desire to express myself and creating art was always something I just did," added Ms. Warda.

As a child, Ms. Warda remembers sneaking down into the basement to get her mother's paints. Her brother, Charles C. Warda, is a gifted musician, so inspiration was all around her.

"My brother got the music part, and I got the art part," Ms. Warda said.

Besides her family, Ms. Warda found inspiration from works by artists Andrew Wyeth and Norman Rockwell.

After graduating from high school, Ms. Warda didn't know what she wanted to do, but she knew that it had to involve art.

She began taking a few art classes at Tunxis Community College, where she met Clint Crosthwaite, who was a guest artist in one of her classes.

Mr. Crosthwaite is an illustrator in New York City, and after class Ms. Warda showed him her sketchbook.

"I didn't know you could make a living creating art," Ms. Warda said. "I didn't know where to start. Clint told me about some of the teachers at the Lyme Academy of Fine Arts, and I knew that I wanted to go there."

"I attended classes over the summer and when it came time to apply for a scholarship, I submitted my portfolio."

Ms. Warda attended the Lyme Academy for Fine Arts from 1989 to 1993 and received the Carlton Wiggins scholarship for painting and sculpture all four years.

Lyme Academy and Europe

After graduating from Lyme Academy, Ms. Warda attended the Arts Students League in New York City and then traveled to Europe where she studied and copied the

European master works.

Ms. Warda was classically trained at the Lyme Academy, where she learned the basics of art.

"Art is like a language. In order to communicate it, you need to know the basics," said Ms. Warda.

Ms. Warda's focus is in realism, but not photographic images.

Her collection includes portraits, landscapes, and street scenes.

She said she is inspired by color, the way light hits a building, and by the human condition.

"I try to capture the feeling and mood, whether it's hope or isolation."

"When I paint a portrait, I paint the person beyond the surface and get to the soul and spirit. I see light as spiritual and as a revealer of a person's soul," said Ms. Warda.

Ms. Warda typically paints with oils, but also uses acrylics, charcoal and watercolors. She paints on all sizes of canvases ranging from 5 by 6 to 50 by 40.

New London Mural

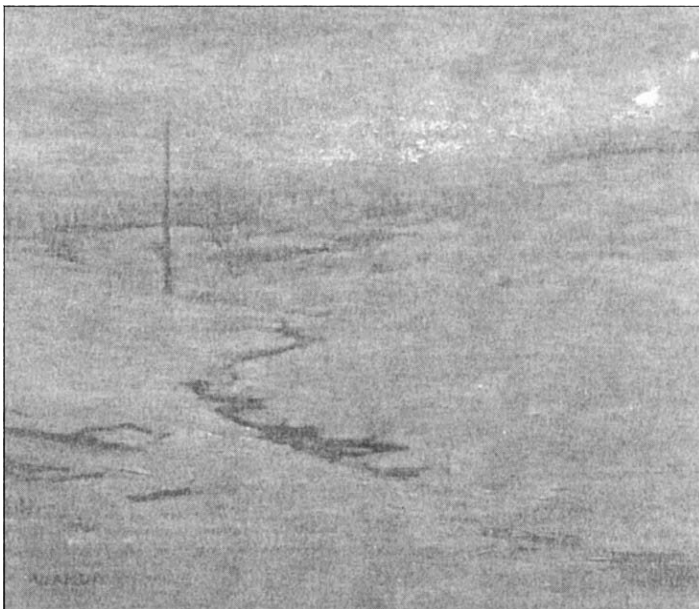
Ms. Warda has also used the side of a building as her canvas.

In the summer of 1999, Ms. Warda was selected to paint the figures of the five classical Greek women in the mural on the Hygienic Arts Association building located on Bank Street in New London.

The 40-foot mural was originally viewed as controversial, but still resides on the side of the building today.



Sarah Warda has received first prize in the 2002 Books, Boats and Brushes Festival in New London, and was awarded a grant funded by the Connecticut Commission of the Arts, to continue doing what she loves.



Detail from a Sarah Warda painting entitled "Snow"

Pieces in Ms. Warda's collection have been shown in many exhibits throughout the state, including the Slater Memorial Museum in Norwich, Bradley International Airport in Windsor Locks and the Golden Street Gallery in New London.

She won first prize in a juried exhibition in 1999 for her painting "R. From The Side" at The New Britain Museum of American Art.

Other awards include: first prize in 2002 Books, Boats and Brushes Festival in New London, and a grant funded by the Connecticut Commission of the Arts –Urban Artist

Initiative.

In 2003, the Chelsea Groton Bank purchased four of Ms. Warda's pieces created as part of a private collection, which can be seen in its New London campus located on Montauk Avenue.

Since early 1990's, Ms. Warda has sold more than 150 paintings and sculptures, though she supplements her income as a certified nurse's aide.

"I would love to be able to support myself on my paintings alone, but I have to pay the bills, too," said Ms. Warda.

As far as her future initiatives, Ms. Warda plans to go back to school to earn her degree to teach.

"I want to inspire others," said Ms. Warda.

One of Ms. Warda's close friends, Tory Bryant, who is also an artist and serves as a model for some of Ms. Warda's pieces said that she and Ms. Warda hope to own their own gallery some day.

Exhibit in New Britain

Ms. Warda, who resides in New London, currently has 20 pieces of her work on display in the Assyrian Memorial Parlor at the South Church in New Britain, including her winning piece "R. From The Side."

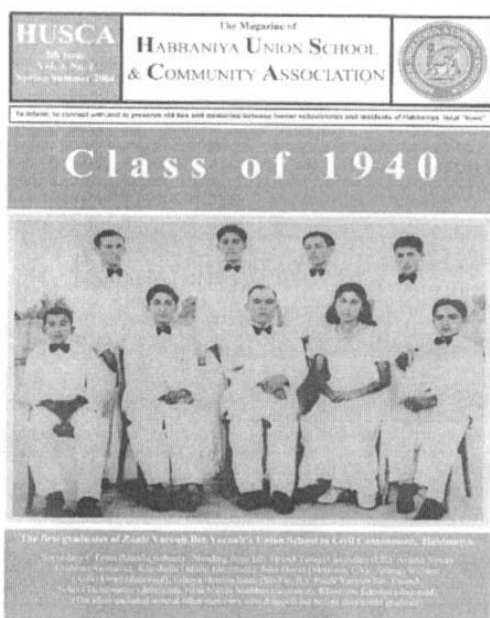
The exhibit opened on May 16 with an artist reception and featured Ms. Warda's brother, Charles, and mother, Barbara, both as guest artists.

The exhibit ran through the end of June.

You may contact Ms. Warda using her e-mail address: sarahartwarda@yahoo.com

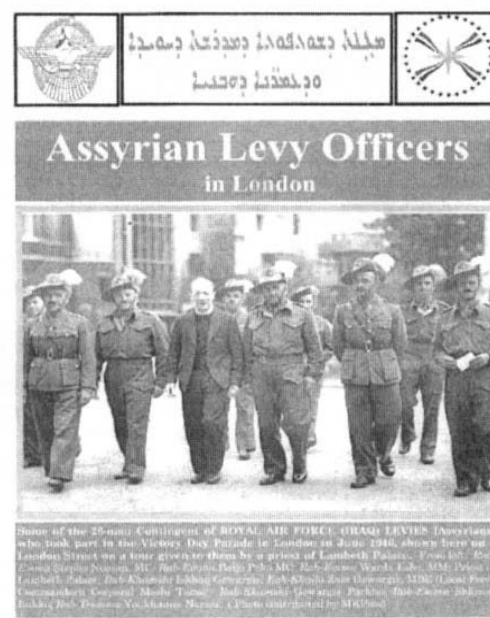
Front and back covers of the last issue (Spring-Summer 2004) of HUSCA (Habbaniya Union School & Community Association) Magazine, crammed with articles, letters, stories and pictures from Hinaidi and Habbaniya and the life of its Assyrian and other inhabitants during the RAF era (1918-1955).

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By: Ninos Maraha,
Sweden

Yearning of the Dawn

ܝܠܕܝܬ ܕܠܒܢܐܢ

A String Quartet by Elias Zazi

New Year's Eve might not be the best day for an interview, yet I meet a relaxed and smiling Elias Zazi. It is something that characterizes this man. Elias always carries a smile on his face and has a quick-witted reply up his sleeve. Our meeting place is Wayne's Coffee, a cozy cafeteria in Södertälje city, owned by Elias' famous brother, the singer Aboud Zazi. We sit in the smoking part on the upper floor, but it is not because of Elias that we sit there. In the DJ circles of the early 80's Elias was known as the *tee-drinking* DJ.

To me, Elias has always been the singer Aboud Zazi's humorous brother, piano teacher to my little sister, and DJ in Assyrian parties. In other words, I've known that Elias is a good musician, but had no idea how good he is. I became aware of that fact last November, on that historic day when his string quartet, *String Quartet in e minor*, was performed for the first time ever at the Orchestra Hall in Södertälje. It was a big day for Elias Zazi, but a bigger one for the Assyrian people.

"As it was a first time performance, it could be either tomatoes or applause. I received standing ovations, which is the best that one can hope for", Elias explains, from his own experiences as a music critic at the local newspaper of Södertälje (LT).

Elias had been working on his string quartet in e minor for a long time, and had therefore no time to become nervous before the concert. But he admits that his entire body was shaking during the performance of the string quartet. Therefore, it was very relieving when people, both Assyrians and Swedes, congratulated him for composing beautiful western classical music and also be the first Assyrian to achieve this.

"The best thing was that many Assyrians recognized something Assyrian in my string quartet. The oriental influences came directly from my heart, nothing that I thought about", Elias says and adds that he became very proud when some Assyrians told him that this was great and that they couldn't see how great it was, because that would be something for the future to tell.

Elias Zazi was born in Lebanon in 1964, moved with his family to Sweden in 1976, and has since 1979 been living in "Europe's Assyrian capital", Södertälje. As a person, he is very open and humble, with a big heart for his people. Western music struck his fancy early and, in 1983, he won the competition for "Stockholm's No 1 DJ". However, when he got married, he realized that it would be a problem combining family life with late DJ-nights. So, instead, he began to study oriental music and its endless number of scales.

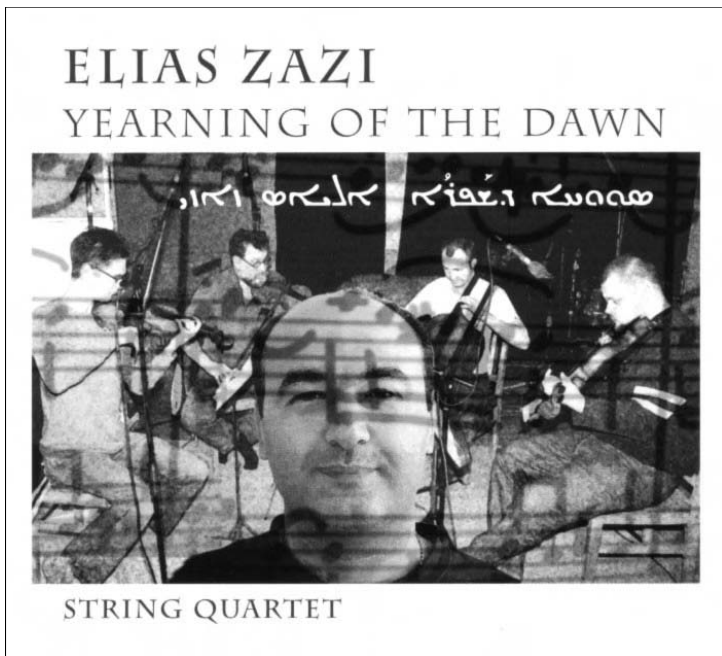
"At home I have compiled a list of approximately 100 oriental scales", Elias says and explain that many times only 2-3 of these scales are

used in the Assyrian folk music, while those who compose Assyrian pop music, use 3-4 different scales that don't include quarter tones.

His interest in oriental music made him produce the Assyrian musical, *The Dreamer Sonata*, which premièred in 1996. After this, Elias began to focus more on western classical music and to listen to the music of the famous classical composers. After a while he realized that they were not that good. This is when the Swedish radio channel of classical music, P2, made its entrance into his life:

"Since P2 identifies the composers *after* the music is played, I could form a list of the music that I liked, without having any preconceived notions about the composers", Elias says and lists his favorites: Beethoven, Brahms, Tchaikovsky, Dvorak, and Fauré.

The growing interest in classical music made Elias go deeper in his music studies. He received 30 lessons from the music instructor, John Lidstrom, and, as soon as the string quartet was complete, he visited the professor of the composition program at the Royal Institute College of Music in Stockholm, Lars-Erik Rosell, to ask him if his string quartet had any defects. The answer was that the string quartet was fully approved and that it could be performed in all contexts. And so it did. Elias received very good reviews in the newspaper and the Chairman of the Chamber Music Association in Södertälje said that "*this*



proves that one can still compose modern art music that is beautiful to listen to". Elias wants to erase the myth that you have to learn to listen to the classical music in order to like it. He makes a comparison with art to explain what he means.

"If I show you an abstract painting you will probably say that you don't understand it or don't like it; but, if I explain just a bit of what the painting is about, you will want to explore the painting on your own. It's the same thing with classical music (art music)."

We continue to talk about music, and after a few cups of coffee and cigarettes (for me), we enter into the field of Assyrian music, which today is a mix of folk and pop music. However, Elias thinks that our music is primitive and that we need to develop it:

"It's bad if we remain in stagnant; but, if we put some classical music into Assyrian music, it will stand on a better ground. Unlike pop music, one doesn't easily become bored listening to classical music, because it has several levels and has a lot to explore. Folk music is in our blood and will, therefore, last; but, if we take a theme from our folk music and put it in classical music format and develop it, we can develop our music in many perspectives. This is what I tried to do when I produced my string quartet."

Music comes naturally to Elias; but, at the same time, he has been very ambitious and has studied hard both oriental and western music. He grew up with the music of Wadi Al Safi and the Rahbani brothers (famous Lebanese singer, Fairouz's, husband and brother-in-law), from which he gets his inspiration. Another part of his inspiration he takes from Assyrian church music and western classical music.

"It is an honor to include our church music, and if I don't find it in my heart, I do my best to search for it, unlike the Rahbani music that I never need to search for. It is always present, like classical music."

When it comes to Assyrian music, Elias points out Ninib A. Lahdo's music, Habib Mousa's earlier material, and Aboud Zazi, who he finds has very nice voice. Elias tells me that he can hear our original tones in the music of many other countries:

"When I listen to Wadi Al Safi, Turkish or Iraqi music, I feel that it originates from our music, since it has the quarter tone of the Syrian-Orthodox music. The music from northern Africa also reminds me of our church music, however, Egyptian music does not."

For Elias it is important to profess his Assyrian nationality and to create publicity for his people through his music. He loves his people and longs for the day when he becomes well-known in the world, and proudly expresses his origin and the several thousand years of cultural heritage that his people carry on. With a twinkle in his eye he tells me that it was thanks to his grandfather's thick ears that he got his feeling for the Assyrian language and cultural heritage, since his grandfather didn't let him and his

brothers and sisters speak Arabic at home. Today, Elias is a celebrity in Södertälje, where he works as a laboratory technician at AstraZeneca, and devotes his spare time reviewing music concerts for the newspaper (LT).

"It all started one day when I called the newspaper and told them that I had been living here for 20 years but never read anything about Assyrian music", Elias says.

"The editorial staff answered that they had no knowledge about Assyrian music." Elias offered immediately his services and wrote a long article about the history of Assyrian music, which they published. When they discovered his deep knowledge of classical and oriental music, and his talent for writing, they started to cooperate with him, and soon he began to review music for them:

"As an Assyrian music critic, it has been an honor to write about music celebrities such as Gideon Kremer, one of the best violinists in the world, the famous conductor Esa-Pekka Salonen, the soprano Barbara Hendricks, pianists Hans Leygraf and Roland Pöntinen, choir conductor Eric Ericsson, combined with oriental stars such as Ibrahim Tatlis, Coscun Sabah, Janan Sawa, and Ashur Bet-Sargis."

As an Assyrian music lover, it has been an honor to write about Elias Zazi, who is the first and only Assyrian to compose a string quartet and, more than that, have it performed.



Daniel Möller



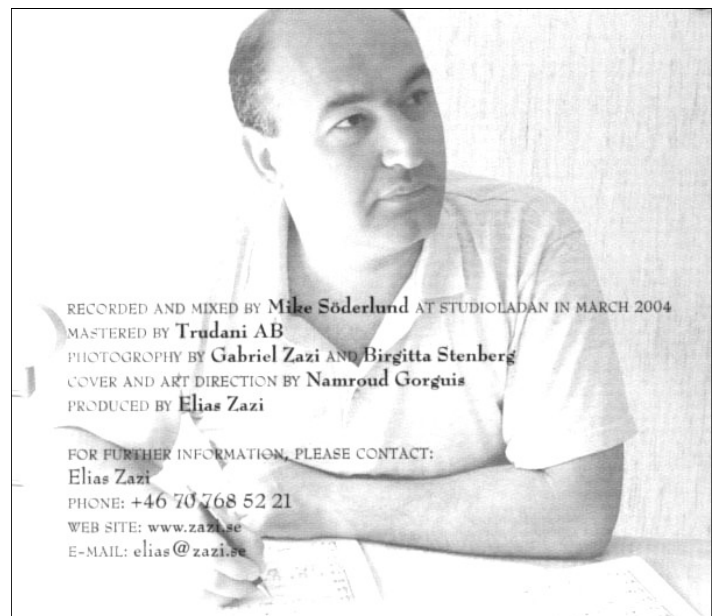
Gudmund Ingwall



Anders Norén



Ulf Ingwall



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An Introduction to Modern East Assyrian; III

Robert Karoukian
San Francisco

In the previous two issues of *Nineveh*, the basics of modern Assyrian writing system were described: the consonantal alphabet, the vowel markers and other signs used to help with pronunciation, signs used to modify some of the consonants, and the punctuation marks.

In this issue we continue, following Mar Touma Audo's outline, with a brief list of the parts of speech –primarily as a way of introducing the terminology in Assyrian– and, then, with a description of the noun.

Note: The Latin transcriptions for Assyrian words are meant as aids in pronunciation and are not to be taken as transliterations. That is, they are not meant to be literal depiction of the Assyrian writing in Latin script. And, since there is dialectal variation in the pronunciations, the Urmi dialect is used here, as did Mar Touma Audo.

I. Terminology

ܐܕܫܝ ܕܡܡܠܐ (adši dmamlā): Parts of Speech

ܡܡܠܐ (mimrā): Sentence

ܡܝܫܬܡܗܢܐ (mištamhānā): Subject

ܫܡܗܐ (šumāhā): Adjective

ܡܝܠܬܐ (miltā): Verb

ܫܝܡܐ (šimā): Noun

ܗܠܦܫܡܐ (hlapšmā): Pronoun

ܓܝܕܫܢܝܐ (gidšānāyā): Adjective

ܩܕܝܡܘܬܝܝܡܐ (qadīmūtsyāmā): Preposition

ܐܫܪܐ (āšārā): Conjunction

ܐܠܡܝܠܬܐ (ālmiltā): Adverb

ܡܝܫܥܝܘܬܝܝܡܐ (miš'āyūtsyāmā): Interjection

ܫܪܝܬܐ (šārītā): Article

-For an exhaustive list of grammatical terms (in Assyrian, Persian, and English), see: *Modern Assyrian Language Grammar for Intermediate Classes*; by Nemrod Simono (In Assyrian). Published by: Assyrian Language and Culture Classes, Inc., Highland Park, Ill. USA, 1996

II. Noun

The following will be briefly described:

- Types or classes of nouns
- State
- Number
- Gender

These attributes and classifications of the noun are not meant to be exhaustive or comprehensive.

They, more-or-less, follow Semitic linguistic convention and are based on Mar Touma Audo and other works.

IIa. ܐܕܫܝ ܕܝܡܢܝ (adši dšimāni): Types of Nouns

1. ܓܝܠܢܝܐ (gāwānāyā): common.

Example: ܢܐܫܐ (nāšā): Man, ܫܘܫܐ (sūsā): horse,

ܒܝܬܐ (bētā): house, ܡܕܝܬܐ (mdītā): city, etc.

2. ܕܝܠܢܝܐ (dīlānāyā): specific, special

Example: ܫܪܕܠܐ Sargon, San Francisco, ܗܒܘܫܐ (hābūšā): apple, etc.

3. ܕܝܫܝܝܐ (knušyāyā): collective

Example: ܒܪܢܐܫܐ (barnāšā): Mankind, ܕܝܫܝܐ (knušyā): congregation, assembly, etc.

4. ܦܫܬܐ (pšītā): simple; (cf. 5, below)

5. ܡܪܟܝܐ (mrakvā): compound (cf. 4, above)

Example: ܫܝܡܐ ܡܪܟܝܐ = ܫܝܡܐ + ܡܪܟܝܐ (syāmīdā = syām + 'dā): ordination; literally, "laying on + hand"

6. ܫܘܟܠܝܐ (sūkālāyā): abstract

Example: ܗܝܪܘܬܐ (hīrūtā): freedom

7. ܕܝܫܝܝܐ (gšīmā): corporeal, tangible

Example: ܫܘܫܐ (sūsā): horse, etc.

IIb. State

State describes the form of the noun. In classical Semitic linguistics, there are three states: Status Rectus or the Emphatic state; Status Absolutus, the shortest form of the noun; and, Status Constructus, which is the form used in compound formations or with suffixes (e.g. with pronominal suffixes).

In modern East Assyrian there are two* states of the noun: the emphatic state and the construct state.

*Some authors find remnants of the third state, status absolutus, in some nouns. As this is an introduction and to avoid confusion, a simplified version is presented. Those interested in more detailed and comprehensive descriptions are invited to consult books on Assyrian and/or Semitic linguistics.

1. The Emphatic State: This is the fullest form of the noun and is the one most commonly used. In Assyrian, as in all Semitic languages, nouns are composed of several

(usually three) *root* letters (also called the *stem*). And, in the emphatic state (in modern East Assyrian), the noun ends with ܐ (ā). For example,

ܡܠܟܐ (malkā): King; with root letters ܡ, ܕ, ܟ
 ܟܠܒܐ (kalbā): Dog; with root letters ܟ, ܕ, ܒ
 ܒܝܬܐ (bētā): House; with root letters ܒ, ܬ, ܐ
 ܟܬܒܐ (ktāvā): Book; with root letters ܟ, ܬ, ܒ

The concept of “root letters”, or “stem”, is very important in all Semitic languages, and will be especially important and useful when we discuss verbs.

One appreciates and recognizes the root letters by seeing the word written in Assyrian, since only the consonants are written and the vowels are indicated by the diacritical marks above and/or below the consonant they modify. Again, the word ܟܬܒܐ is made of the following:

ܐ + ܕ + ܬ + ܟ (ܕ: root letter)

2. The Construct State: ܕܡܐܝܢܐ (gdāmā): “contraction”.

This is the emphatic form without the terminal ܐ (ā).

For example:

ܡܠܟܐ becomes ܡܠܟܝ

ܟܠܒܐ becomes ܟܠܒܝ

ܒܝܬܐ becomes ܒܝܬܝ

The two main uses are in (A) genitive constructions and (B) with pronominal suffixes.

A. In genitive formations, it is used as an alternative to ܕ (“of”), to show possession. In modern East Assyrian, there are two ways of showing possession:

1) Using the emphatic state and placing a ܕ (“of”) between the two nouns. For example:

ܒܝܬܐ ܕܡܠܟܐ (bētā dmalkā): “house of (the) king”

ܒܝܬܐ ܕܚܕܝܝܐ (bētā dkrīhi): “house of (the) ill”

ܒܪܐ ܕܢܐܫܐ (brā dnāšā): “son of man”

ܒܪܐ ܕܙܘܓܐ (brā dzōgā): “son of (a) pair”

2) Using the construct state (for the subject). The same examples used above would be:

ܒܝܬ ܡܠܟܐ (bet malkā): “king’s house”

ܒܝܬ ܚܕܝܝܐ (bet krīhi): “ill’s house” (=hospital)

ܒܪܢܐܫܐ (barnāšā): “man’s son” (=mankind)

ܒܪܙܘܓܐ (barzōgā): “pair’s son” (=spouse)

In modern East Assyrian, the most common way of showing possession is using the formation:

Emphatic state + ܕ + Emphatic state

The formations using the construct state are much more limited and are used mostly in frozen forms.

B. The other main use of the construct state is with pronominal suffixes. Here, too, they show possession; however, unlike in the above examples, where the emphatic state is the common form, when used with pronominal suffixes, the construct state is the common form. For example, the first person, singular, possessive, pronominal suffix is ܝ (“my”). So, there are two ways of saying “my book”:

ܟܬܒܐ ܕܝܝܐ (ktāvā dīyī): “book of me” (=my book).

Here, the emphatic state of ܟܬܒܐ is used along with the article ܕ (“of”), followed by the possessive pronominal suffix ܝ.

The other way, and, by far, the more common way, of saying the same thing is using status constructus, as follows:

ܟܬܒܝܐ (ktāvī): “my book”. This uses the construct state of ܟܬܒܐ, which is ܟܬܒܐ + the possessive suffix, ܝ.

Using the examples given above, we have:

ܒܝܬܝ = ܒܝܬܐ + ܝܝܐ (bētī): “my house”

ܡܠܟܝ = ܡܠܟܐ + ܝܝܐ (malkī): “my king”

ܟܠܒܝ = ܟܠܒܐ + ܝܝܐ (kalbī): “my dog”

There will be a description of pronouns, including possessive pronominal suffixes, in a future issue of *Nineveh*.

There are a number of frozen forms that use the construct state. Following are some examples:

ܒܪܐܝܬܐ ܕܝܕܝܐ (brāšibā): “daughter of finger” =thimble

ܐܕܝܐ ܕܩܪܫܐ (āḫil qāršā): “eater of accusation” =Devil

ܒܪܐ ܕܬܕܐ (brā ṭdā): “daughter of hand” = glove

ܫܡܕ ܕܩܝܢܐ (ḥvār diqnā): “White Beard” =elder, wiseman

ܦܪܗܐ ܕܠܝܐ (parhā lēli): “night flyer” =butterfly, moth

IIc. ܕܝܢܝܐ (ginsā): Gender

There are two genders:

ܕܝܚܪܐܝܐ (dihrānāyā): masculine (m)

ܕܝܩܒܬܐܝܐ (niqbtānāyā): feminine (f)

In general, masculine is the base form of the noun, from which the feminine is constructed by adding a ܐ before the terminal ܐ. For example:

ܟܠܒܐ (kalbā): dog (m); ܟܠܒܬܐ (kālibtā): bitch

ܡܠܟܐ (malkā): king; ܡܠܝܬܐ (mālikṭā): queen

ܫܘܫܐ (sūsā): horse; ܫܘܫܬܐ (sustā): mare

This, however, is not an absolute rule; that is, there are nouns that end in ܬܐ but, are not feminine; and, there are

feminine nouns that do not end in ܐ.

Following, are a few guidelines for recognizing the gender of the noun:

1. If ܐ is the ultimate root (or stem) letter of the noun, then, it is not a feminine marker, and the noun may be either masculine or feminine. For example:

ܒܝܬܐ (bētā): House (m); with root letters ܒ, ܬ, ܝ

ܡܘܬܐ (mōtā): death (m); etc.

2. All paired body parts are feminine. For example:

ܐܩܠܐ (aqlā): lower leg

ܝܕܐ (īdā): hand

ܢܐܬܐ (nātā): ear, etc.

3. Names of the letters of the alphabet are feminine.

4. Names of the months are masculine.

5. Sunday through Thursday are masculine; Friday and Saturday are feminine.

6. Names of the four directions of the compass are feminine.

ܡܕܝܢܗܐ (madinhā): East

ܡܕܝܢܝܘܬܐ (mārivā): West

ܓܪܒܝܝܐ (gārbyā): North

ܬܝܡܢܐ (taymnā): South

7. Names of countries, cities, and, in general, geographic locations, are feminine.

ܐܬܘܪܐ (ātur): Assyria

ܫܢܝܦܝܬܐ (šnīpīt): San Francisco

8. All nouns that end in ܐ are feminine.

ܫܠܩܐ (šalqū): (chicken)pox

ܝܝܪܦܐ (hīrpū): hiccough

ܩܬܐ (qāṭū): cat

9. Names of professions are feminine.

ܐܫܘܬܐ (asyūtā): the practice of medicine

ܢܓܪܘܬܐ (nagārūtā): carpentry

10. Names of most tools and (mechanical or electrical) instruments are feminine.

ܡܓܠܐ (maglā): sickle

ܢܝܫܪܬܐ (nīsartā): saw

ܡܫܝܢܐ (māšīnā): machine, car

ܚܘܡܒܪܐ (xūmbar): computer

11. For some nouns, especially names of animals, there

Words that are borrowings from other languages may either retain their basic form, as with ܚܘܡܒܪܐ computer, or, take the shape of an Assyrian noun, with the addition of a terminal ܐ (ā), as with ܡܫܝܢܐ (māšīnā): machine, car.

are different forms for the masculine and feminine.

ܒܒܐ (bābā): father; ܝܡܡܐ (yimmā): mother

ܐܘܪܐ (‘urzā): man, male;

ܢܝܩܘܐ (niqvā): woman, female

ܩܪܘܒܐ (qāruvā): rooster; ܟܬܐ (ktētā): chicken

II d. ܡܝܢܝܢܐ (minyānā): Number

In modern East Assyrian there are two numbers:

ܫܕܢܐ (ḥdānāyā): singular

ܫܒܝܢܐ (sagiyānāyā): plural

There are a few remnants of a dual form, ending in ܝܝܢܐ, such as the number 20, ܝܝܨܪܝܢܐ (‘isrīn), which is the dual of number 10, ܝܝܨܪܐ (‘isrā).

In general, the plural is identified by placing ܝܝܢܐ (syāmi), two short horizontal lines or dots (̣̣) above the penultimate letter. For example:

ܕܠܒܐ (kalbā): dog; ܕܠܒܝܢܐ (kalbi): dogs

ܡܠܟܐ (malkā): king; ܡܠܟܝܢܐ (malki): kings

However, if there is a ܕ in the word, it always gets the syami, regardless of its position in the word. And, since it already has a dot above, only an additional dot is added. For example:

ܝܪܠܐ (yarḥā): month; ܝܪܠܝܢܐ (yarḥi): months

ܓܪܡܐ (garmā): bone; ܓܪܡܝܢܐ (garmi): bones

As you can see, in forming the plural, the terminal ܐ (ā) of the singular changes to ܝ (i).

There are two types of plural formations:

A. ܫܠܡܐ (šalmā): whole, complete

B. ܬܝܪܐ (tvīrā): broken

A. ܫܠܡܐ refers to plurals where the consonants do not change (additions, deletions, changes) in going from singular to plural; the only changes are the addition of ܝܝܢܐ and change(s) in the vowel markers. The examples given above are all of this type.

Following are a few guides for forming and/or recognizing nouns that have ܫܠܡܐ plurals:

1. In general, all masculine nouns that do not end in ܐ.

2. In feminine nouns ending in ܐ, that have ܫܠܡܐ plurals, the ܐ of the penultimate ܐ changes to a ܝ and the silent (without a vowel marker) letter before the penultimate ܐ gets a ܝ. For example:

ܥܝܬܐ (‘itā): congregation, church; ܥܝܕܐ (‘idāti)
ܕܐܪܬܐ (darta): yard; ܕܐܪܐܝܬܐ (dārāti)

3. In feminine nouns ending in ܐ, that have ܬܠܬ plurals, and, the penultimate ܐ is preceded by either ܐ or ܐ or ܐ, the vowels on these three letters change to ܐ, and, the ܐ of the penultimate ܐ changes to a ܐ. For example:

ܬܠܬܐ (bā‘ūtā): request, rogation; ܬܠܬܐ (bā‘vāti)
ܬܠܬܐ (šlūtā): prayer; ܬܠܬܐ (šlāvāti)
ܬܠܬܐ (brītā): a/the creation; ܬܠܬܐ (biryāti)

B. ܬܠܬܐ refers to plurals where there is a change and/or addition and/or deletion of consonants in going from the singular to plural (in addition to change(s) in vowel marks).

Following are a few guides:

1. In a number of masculine nouns, a ܐ is added before the final ܬ. For example:

ܬܠܬܐ (tūrā): mountain; ܬܠܬܐ (tūrāni): mountains
ܬܠܬܐ (gūdā): wall; ܬܠܬܐ (gūdāni): walls

2. In a number of masculine and feminine nouns, a ܐ is added before the terminal ܬ. For example:

ܬܠܬܐ (bābā): father; ܬܠܬܐ (bābāvāti): fathers
ܬܠܬܐ (ātrā): country; ܬܠܬܐ (ātrāvāti): countries
ܬܠܬܐ (mātā): village; ܬܠܬܐ (matvāti): villages

3. In feminine nouns that do not have a penultimate ܐ, it appears in the plural. For example:

ܬܠܬܐ (‘āynā): eye; ܬܠܬܐ (‘āynāti): eyes
ܬܠܬܐ (‘urhā): road; ܬܠܬܐ (‘urhāti): roads
ܬܠܬܐ (‘idā): hand; ܬܠܬܐ (‘idāti): hands

4. With some nouns, there is loss of a letter. For example:

ܬܠܬܐ (bētā): house; ܬܠܬܐ (bāti): houses
ܬܠܬܐ (bīta): egg; ܬܠܬܐ (bīyi): eggs

5. There are some nouns that have two plural forms. For example:

ܬܠܬܐ (libā): heart; ܬܠܬܐ, ܬܠܬܐ
ܬܠܬܐ (‘āynā): eye; ܬܠܬܐ, ܬܠܬܐ
ܬܠܬܐ (bētā): house; ܬܠܬܐ, ܬܠܬܐ

6. With ܬܠܬܐ (brūnā): son, and ܬܠܬܐ (brātā): daughter, girl, the original Semitic ܐ reappears in the plural form.

ܬܠܬܐ (brūnā): son; ܬܠܬܐ (bnūni)
ܬܠܬܐ (brātā): daughter, girl; ܬܠܬܐ (bnāti)

7. With compound nouns, ܬܠܬܐ ܬܠܬܐ (šimāni mrakvi), the second component of the name changes to the plural form. For example:

ܬܠܬܐ (bārzārā): seed; ܬܠܬܐ (bārzāri)
ܬܠܬܐ (brā‘dā): glove; ܬܠܬܐ (brā‘di)

He: ܬܠܬܐ (zū‘ārā): to make small; **Diminutives:**

There are several ways of forming the diminutive:

1. The most common way of forming the diminutive, is by adding ܬܠܬܐ to masculine nouns, and ܬܠܬܐ to feminine nouns. For example:

ܬܠܬܐ (ktāvā): book; ܬܠܬܐ (ktāvūnā)
ܬܠܬܐ (brā): son; ܬܠܬܐ (brūnā)
ܬܠܬܐ (baḥtā): woman, wife; ܬܠܬܐ (baḥtuntā)
ܬܠܬܐ (brātā): daughter, girl; ܬܠܬܐ (brātuntā)

2. By adding a feminine ܐ to masculine names. For example:

ܬܠܬܐ (diqnā): beard; ܬܠܬܐ (diqintā)
ܬܠܬܐ (talmā): an earthen vessel; ܬܠܬܐ (tālimtā)

3. By adding a ܬܠܬܐ or ܬܠܬܐ before the terminal ܬ. For example:

ܬܠܬܐ (‘irbā): sheep; ܬܠܬܐ (‘irbītā)
ܬܠܬܐ (gipā): vine; ܬܠܬܐ (gipītā)

4. By adding a ܬܠܬܐ at the end of the noun. For example:

ܬܠܬܐ (sāvā): old man; ܬܠܬܐ (sāvikā)
ܬܠܬܐ (tūmā): Thomas; ܬܠܬܐ (tūmikā)

The preceding few pages are meant to be an introduction to the noun and its manifestations in modern East Assyrian. In the next issue of *Nineveh*, the adjective and the pronouns will be discussed.

For reference:

1. Oraham’s Dictionary (Assyrian-English); by Alexander J. Oraham. Chicago, Illinois (1940’s ?)
2. Dictionary of the Dialects of Vernacular Syriac; by Arthur J. Maclean. 2003 reprint, Gorgias Press, New Jersey.
3. A Compendius Syriac Dictionary; by J. Payne Smith. Oxford Press, 1967
4. The First English-Chaldean Dictionary. By Rev. Samuel David. Chicago, Illinois, 1924

Book Review

***Winston's Folly: Imperialism and the Creation of Modern Iraq* -by Christopher Catherwood, 267pp, Constable, £12.99**

Reviewed by: John Charmley, professor of modern history at the University of East Anglia

The Eastern Question that haunted the chancelleries of 19th-century Europe has returned to haunt George Bush and Tony Blair; or rather, the consequences of the failure to find a satisfactory answer to it have blighted all attempts to create a new international order in the aftermath of the cold war. This book is required reading for anyone wanting to have an informed opinion on recent events in Iraq; the fact that its author worked for Blair's "Strategic Futures Unit" makes one wonder why the prime minister did not spend more time reading history and less commissioning dodgy dossiers.

There are few places where the ingrained assumption of western superiority survives better than in commentaries on the Ottoman empire. Despite being the greatest Islamic empire the world has known, and in spite of enduring for the better part of a millennium, it has come down to us through its reputation as the "sick man of Europe" and its treatment of the Armenians during the first world war; this is the equivalent of judging the British empire by its treatment of Ireland and the Boer War - something, of course, some commentators would be more than happy to do. The fact that the modern, secular Turkish republic had every interest in traducing its predecessor has meant that, outside the work of Ottoman scholarship, the Ottoman empire remains little understood. Yet for half a millennium, it governed those places that now stand out as some of the main trouble spots of the past decade: Bosnia, Kosovo, Palestine and Iraq. It has been easy to imply that somehow the Ottomans were responsible for what has happened in the successor-states, but the fact remains that they provided better governance than has succeeded them.

Even as well informed a writer as Christopher Catherwood casually assumes the inevitability of the demise of the Ottoman empire, although his own narrative makes it plain that it was the mistaken choices made by the regime during the first world war that brought about its downfall. The mistakes made by those charged with replacing it are the central theme of Winston's Folly.

The title is far from a catchpenny attempt to sell books by dragging Churchill's name into things. As colonial secretary in 1921, Churchill was directly responsible for the

decisions that led to the creation of modern Iraq, and the process as described here raises yet more doubts about his ultimate legacy; much can be forgiven the man of 1940 - but perhaps much can also be laid on the other account.

Catherwood is an excellent guide at cutting through the mythology that surrounds this subject, although he does not always appreciate the implications of some of his arguments. For example, he correctly points out that most Arabs were loyal to the Ottoman empire during the first world war, and yet still writes as though it was in some way doomed; no empire that commands the loyalty of most of its subjects can be said to be in terminal trouble. Catherwood has little patience with the Lawrence of Arabia-inspired line that there was a "great betrayal" of the Arab cause. Far from Feisal and Hussein (the sons of the Sherif of Mecca) being betrayed, it was they who betrayed the Ottomans, and it was because they had so little support that they needed the backing of the British. Without the efforts of Lawrence and company, who convinced Churchill that the Hashemite dynasty enjoyed great support in Mesopotamia, it would never have come to power in Jordan and Iraq; indeed, without the Hashemites and Churchill's decision to back them, there would have been no modern Iraq at all. The three Ottoman vilayets (provinces) that form modern Iraq were brought together because Churchill decided they should be, and this book explores why that decision was taken.

Much of the story is depressingly familiar to those following more recent events in this part of the world. The early 20th-century liberal equivalent of the Bush-Blair belief in the universal applicability of the western model of democracy was the Wilsonian attachment to the sanctity of the nation state as the best way of organising politics; whether in the Balkan lands of the former Ottoman empire or its Middle Eastern territories, one size could fit all. When it did not quite seem to work, it was necessary to have recourse to force. However, there were two problems with this: in the first place, as Napoleon once remarked, you can do anything with a bayonet - except sit on it; what do you do when the people upon whom you are trying to confer the great boon of a nation state or democracy do not appear to want it? Second, occupation of another country is expensive, financially and morally. Democratic electorates hold their rulers to a higher standard than that expected of autocracies, but it is difficult to run an occupation without deviating from these standards; this exacts a moral price which governments with elections to win are rarely willing to pay. Then there is the financial cost. It is difficult to justify spending a fortune on what looks like an exercise in suppression.

Thus did Churchill, as colonial secretary, inherit the problem of what to do with Mesopotamia. The British had insisted on acquiring the strategically important area under a League of Nations mandate, only to find the natives were extremely restless. Churchill-inspired attempts to bomb the "rebels" into submission having failed, and the

The EU, Turkey and the Kurds

The European Parliament Conference Report



The Rafto Foundation, the Kurdish Human Rights Project and Medico International planned a small-scale conference, November 22.-23. 2004, with the aim to highlight the relationship between Turkey and the Kurds and the other minorities. This relationship is vital concerning Turkey's bid for EU-membership and the Kurdish rights and position within Turkey and the EU.



Dr Matay Arsan was invited to speak on behalf of the Assyrian Academic Society of USA at the conference on the issue of human rights in Turkey in relation to the possible accession into the European Union. This conference was held in the European Parliament in Brussels (Belgium). The title of the speech: **Assyrian Christians, Kurds and the EU membership of Turkey.**

The following are excerpts from the speech. For the full transcript, please visit <http://aas.net/EU>:

"Today, according to the law and constitution of the Turkish Republic, there are no Assyrians living in this country! According to the understanding of this law and constitution, I actually have never lived as an Assyrian in Turkey. Hundreds of thousands of European Assyrians will not be able to resettle in their birthplaces because their ethnicity is being denied in their own homeland, situated in the eastern part of Turkey, soon to be the eastern border of Europe! "

"Some of the speakers before me mentioned the city of Diyarbakir with its 1.5 million kurdis inhabitants as the biggest Kurdish city. I wish to share a fact with all of you, just before the year 1900 the number of Muslim kurds and Christian Assyrians was equal, but in 1915 this balance was totally destroyed. Now there are 1.5 million kurds living there with just 4 Assyrian

families among them! This is the result of the genocide on our people. "

"In 2015, a possible date for the Turkish inclusion to the European Union, it will be the 100th anniversary of this Assyrian Genocide, let us hope the Turkish apology will not exceed this special date."

"First of all the Assyrians need to be recognized and accepted as a separate ethnicity. They don't want to be called "Assyrians" in Brussels only, but also within all the future borders of Europe. Without this total ethnic recognition of the Assyrians, Turkey cannot be taken seriously in presenting herself as a fully democratic European country. How racist does it sound if the Turks themselves would be described as "Muslim Germans" or "Mountain Italians" to simply deny their ethnicity in Europe?

The Assyrians have been living continuously in their homeland for centuries, since the birth of the ancient civilizations of Mesopotamia. They should be recognized as an indigenous people. By this they have the right to open their own schools in their own language, develop and keep their culture alive. The constitutional recognition of the Assyrians ought to be completed by the return of their confiscated lands and property. Thousands of Assyrians are waiting eagerly to return to their fathers lands from which they have left two or three decades ago.

The secularization, which is the separation of State and Religion, should be implemented in all parts of society, so that a Christian cannot be discriminated because of his religion. "

"The Copenhagen criterion that "a candidate country must have achieved stability of institutions guaranteeing democracy, the rule of law, HUMAN RIGHTS and RESPECT FOR and PROTECTION of MINORITIES" should not be pushed aside as an exception for Turkey. "

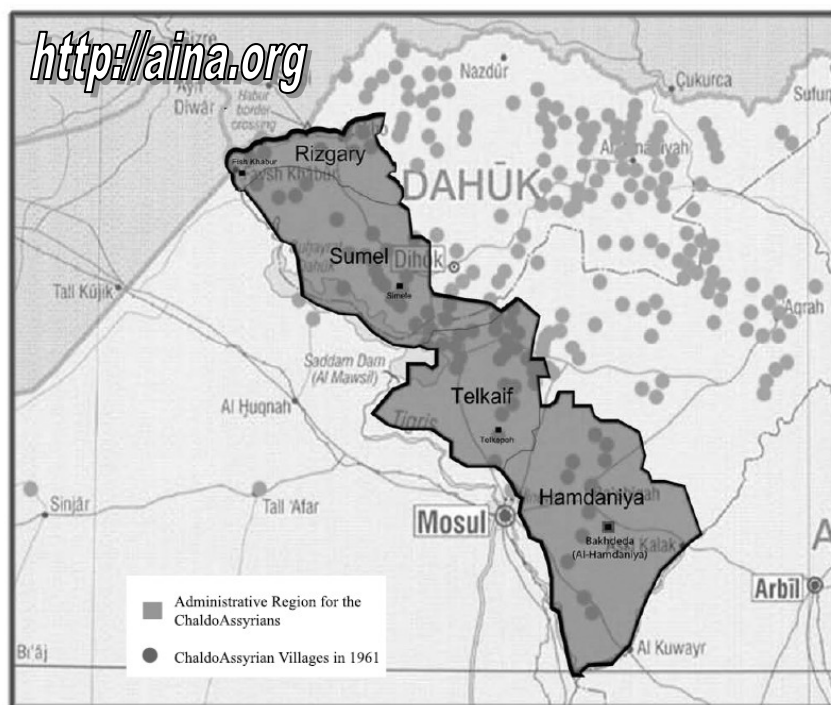
Appeal for a ChaldoAssyrian Safe Haven in Northern Iraq

(AINA) -- A November 25 communiqué entitled "Appeal for a ChaldoAssyrian Safe Haven in Iraq" has once again highlighted growing international alarm over continued attacks targeting Assyrian (also known as Chaldean and Syriac) Christians in Iraq. Signed by 11 organizations spanning several countries in Europe and North America, the Appeal notes that "The systematic and sophisticated Church bombings of August 1, October 16, and November 8 have been supplemented by nearly daily reports of abductions, beheadings, burnings, and killings of innocent ChaldoAssyrian civilians." The Appeal continues "The continuing onslaught against the vulnerable ChaldoAssyrian civilian population is perpetrated with the specific intent of terrorizing the indigenous Christian population into leaving their homes."

The Appeal lists three urgent points of action including that the Iraqi government and the international community:

- Assist ChaldoAssyrians in providing security for all ChaldoAssyrian churches, institutions, towns, and villages throughout Iraq,
- Establish an interim Safe Haven in the Nineveh Plain (located in the Ninveh and Duhok governorates of Northern Iraq) to be maintained and enforced by ChaldoAssyrians in order to protect and preserve the historic lands of the ChaldoAssyrian people and to serve as a sanctuary for threatened and internally displaced ChaldoAssyrians,
- Implement Article 53d of the Transitional Administrative Law (TAL) and establish an administrative area for ChaldoAssyrians in the Nineveh Plain.

The need for a Safe Haven has been described as an "interim" step to counter the current period of general insecurity and the specific targeting of ChaldoAssyrians throughout parts of Iraq. According to one Baghdad resident, "scarcely does a day go by that an Assyrian Christian is not killed in Baghdad for no other reason than that he is an Assyrian Christian." The net result of the ongoing attacks, the terrorizing, and the series of Church bombings has been the oft-reported mass exodus of over 40,000 ChaldoAssyrians from Iraq ([story](#)). As one proponent of a Safe Haven noted, "the intention of an interim Safe Haven is to provide those



people currently contemplating selling and leaving their homes an opportunity to stay in the country in a secure area defended by ChaldoAssyrians themselves." Failing to establish such a sanctuary as soon as possible will only eliminate the option of staying in the country for tens of thousands more Assyrians.

Assyrians have repeatedly noted that Assyrians themselves will guard the Safe Haven. There is concern about outsiders enforcing such an area. For example, there is concern that Kurds may want to use the general insecurity and intimidation felt by

Assyrian villagers as a pretext for extending their occupation of non-Kurdish Areas. Other Assyrian leaders remain concerned about the perception that a Safe Haven enforced by foreigners would create animosity and tension with surrounding Iraqi communities. Still other worries include the concern that any other force would not have the commitment or stamina to guard the areas as Assyrians would. "A Safe Haven enforced by ChaldoAssyrians themselves with the legal support of the Iraqi government and the international community would resolve those lingering doubts and fears."

The Appeal also calls for the implementation of Article 53d of the Iraqi government's Transitional Administrative Law (TAL), which calls for an administrative region for ChaldoAssyrians within the Nineveh Plain. The inclusion of ChaldoAssyrian administrative rights in the Nineveh Plain remains the major outcome of the October 2003 Chaldean-Assyrian-Syriac Conference in Baghdad sponsored by the Assyrian Democratic Movement (ADM) and the Assyrian Democratic Organization (ADO). Although the Iraqi people themselves through the Iraqi Governing Council (IGC) as well as the international community through the Coalition Provisional Authority (CPA) endorsed ChaldoAssyrian aspirations for administrative rights in the TAL, it is widely believed that this will necessarily entail a long-term political process.

As one observer noted, "There's already talk about some Iraqi groups wanting a 6 month postponement in the election. Even if the elections proceed later, there will need to be a constitution committee deliberating such agendas." The process, then, may be long and arduous. "We definitely need to remain engaged in the

process till the end. However, that long-term political process does not adequately begin to address our immediate security concerns. The Safe Haven does just that." Another analyst added *"The Safe Haven and administered area are complementary -- the only difference being one of timing. We need to do something now in order to preserve some 'facts on the ground' for our future administered area. If the territory of the Nineveh Plain is not now secured, it may become a moot point in the future if current trends and our mass exodus continue. Without it, the US and its allies, along with the Iraqi government would be furthering the agenda of the Kurdsih arm of Al-Qaeda, the Ansar Al-Islam."*

This concern is indeed validated by the Washington Insitute's 2003 Report on Ansar Al-Islam which states: "In August 2001, leaders of several Kurdish Islamist factions reportedly visited the al-Qaeda leadership in Afghanistan with the goal of creating an alternate base for the organization in northern Iraq. Their intentions were echoed in a document found in an al-Qaeda guest house in Afghanistan vowing to *"expel those Jews and Christians from Kurdistan and join the way of Jihad, [and] rule every piece of land . . . with the Islamic Shari'a rule."* Soon thereafter, Ansar al-Islam was created using \$300,000 to \$600,000 in al-Qaeda seed money, in addition to funds from Saudi Arabia."

The Appeal is also noteworthy because it draws support from Syriac Maronite and Coptic organizations. The joint signing of the Appeal is another in a series signs of closer cooperation amongst communities recognizing that they continue to face similar and growing pressures and circumstances in the Middle East. For Maronites, the reasons run still deeper in that there is a greater recognition that there is a shared ancestry, language, religion, and Syriac heritage as well. For Copts and non-Christian minorities as well, there is recognition that ChaldoAssyrians in Iraq represent the first of a regional test case. A direct overt manifestation of this growing understanding was the participation of hundreds of leaders and activists consisting primarily of Copts, Lebanese Christians, and ChaldoAssyrians in the Middle Eastern American Convention (MEAC) on October 1, 2004 in Washington DC (AINA, [10-07-2004](#)).

More recently on November 19 and 20, the Coalition for the Defense of Human Rights under the leadership of Fr. Keith



Roderick brought together Maronites, ChaldoAssyrians, and Mandaeans for a gathering in Washington DC. At that [Conference](#), Mr. Ashur Yousip of the Assyrian Aid Society argued for greater reconstruction aid to help develop the Nineveh Plain. Mr. Robert Dekelaita of the Assyrian Academic Society outlined the growing pressures faced by ChaldoAssyrians and the need to establish a Safe Haven in the Nineveh plain. Mr. James Rayis, a prominent Atlanta based attorney and member of the Assyrian Universal Alliance (AUA), likewise emphasized the need for security and administrative rights in the Nineveh plain. Mr. Suhaib Nashi of the Mandaean community highlighted the threats to the Mandaean community in Iraq as well. Mr. Walid Phares of the World Maronite Union spoke to the general regional pressures impacting minority communities.

As one analyst noted, "The entire region is under pressure and yet faces potentially revolutionary transformation. The first test case for greater freedoms, democracy, and pluralism begins in Iraq. If the ChaldoAssyrians who opposed Saddam's regime for decades and cooperated with the overthrow of the regime do not regain their rightful place in the Iraqi mosaic, then that does not bode well for Maronites, Copts, and all other minorities in the future Middle East." It was exactly that sentiment that prompted Mr. Michael Meunier of US Copts and Ms. Nina Shea of Freedom House to call for a concerted effort by all of the communities represented at the MEAC to focus on the ChaldoAssyrian community in Iraq as the most at risk group.



The Appeal concludes by noting that "With reports that tens of thousands of ChaldoAssyrians leaving Iraq, there now exists the real possibility of the extinction of the indigenous ChaldoAssyrian people in Iraq for the first time in their 6700 year continuous existence. The final litmus test for the Iraqi government's and the international community's genuine commitment to pluralism and democracy remains the preservation of the indigenous ChaldoAssyrian people of Iraq." The establishment of a Safe Haven patrolled by ChaldoAssyrians will add a valuable option to those unable to safeguard their families but who still yearn to remain in Iraq until a better, brighter future evolves.

Assyrian Topics at MESA '04

This year's MESA (middle East Studies Association) conference was held in San Francisco, CA at the Hyatt Regency from November 20th to the 23rd. The conference was very well attended despite the hotel workers union strike and picketing. The conference was swarming with scholars, publishers, University representatives, special interest groups, as well as government organizations. In general, this year's Assyrian Academic Society participation was by far the best in all the years Assyrians have participated. Next year's MESA will be in Washington and the AAS plans to have an even higher level of participation.

The Assyrian Participation at this year's conference by

- Having a booth joint with Museum Stores Online
- Organizing a panel on Assyrian affairs as part of the meetings in conjunction programs.
- Showing the 'Assyrians in Armenia' documentary film at the MESA Film festival
- Having a presentation by Dr. Eden Naby, member of the AAS board of advisors on Assyrian current affairs
- Attending MESA meetings and organized panels.



AAS Booth at the book exhibit

With the tremendous help of Marodeen of Museum-Stores online (also of waw-allap), the booth was the most beautiful booths in the exhibit. Hundreds of people came by the booth and learned much about the Assyrian culture, literature and language.

The book exhibit is an excellent way to meet interested and sympathetic members of the scholarly community. We were able to correct some common myths such 'Assyrians of today have no relation to the ancient Assyrians' or 'Chaldeans are Arabs', 'Syrians are from Syria' and so on. The booth at the book exhibit proudly displayed a banner showing 'Assyria Cradle of Civilization' along with Naoum Faik, Ashurbanipal in the background and the royal garden seen. The only other 'Assyrian' booth was that of Gorgia's press of Goerge Kiraz.

Panel on Assyrian affairs

The presentations were very informative especially that of future scholars, Nicholas Al-Jeloo and Sargon Donabed. The details of the panel are below:

Contemporary Topics Regarding Iraq's Assyrian Community



Chair: **Dr. Eden Naby**

Firas Jatou, Assyrian Academic Society

"Vulnerability and prospects for Iraq's ChaldoAssyrian community" [Illustrated]

Sargon Donabed, University of Toronto

The Monastery of Rabban Hormizd: A Scholarly and Scribal Center, [Illustrated]

Nicholas Al-Jeeloo, University of Sidney

The state of Assyrian religious heritage sites in Iraq, [Illustrated]

Ramin Daniels, Assyrian Aid Society

Rural Development and Restoration of Assyrian villages in Northern Iraq

For More information, visit the Assyrian Academic Society website at: <http://aas.net>

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-*Nineveh*: Subscriptions and donations to *Nineveh* magazine.

-*Education*: For financial assistance of Assyrian students and other educational and cultural projects.

-*Needy*: For financial assistance of Assyrians in need.

-*Georgia Fund*: A fund to help the Assyrians in the Republic of Georgia as well as the neighboring states that were members of the former Soviet Union.

-*JNS*: Julius N. Shabbas Scholarship Fund.

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 and a
 Happy New Year***

From All of us at *Nineveh* Magazine and the Assyrian Foundation of America.





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4 - فذه فبمذ Z.R.Ragozine دحججج
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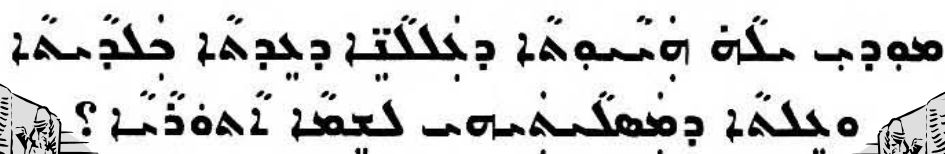
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 لَحْمَتْ دَفْهْ سِيَّهْ د. L. B. C. دِلَجْ
 حَمَّ يَدَا خَلْمَ دِلْمَتْ مِلْسَ :
 يَدَا خَلْمَ لِي مَلَسْ سَدَا دَمَلَا.
 دَلَا دَمَلَا مَحْجَدَا دَمَجَمَا

[illegible][illegible]

(1) رَجَاءٌ حَاضِرٌ لَدُنَّ هَذِهِ لِمَسَدَةٍ دَمْدَمٍ



لَا تَجْعَلُوا مَوَدَّةَ كُفْرٍ مَعَ مَوَدَّةِ عِلْمٍ وَكَفَرٍ

[illegible]

۱. مَقْدَمٌ مَسْبُوقٌ وَفِيهِ لَبِّيْ سَبْقًا لِّسَوْدَى ۚ
 ۲. وَفِيهِ لَبِّيْ سَبْقًا لِّسَوْدَى ۚ وَفِيهِ لَبِّيْ سَبْقًا لِّسَوْدَى ۚ
 ۳. وَفِيهِ لَبِّيْ سَبْقًا لِّسَوْدَى ۚ وَفِيهِ لَبِّيْ سَبْقًا لِّسَوْدَى ۚ
 ۴. وَفِيهِ لَبِّيْ سَبْقًا لِّسَوْدَى ۚ وَفِيهِ لَبِّيْ سَبْقًا لِّسَوْدَى ۚ

[illegible]

مَا لَمْ يَكُنْ تَقْبَلُ لِقَاءَهُ، فَكَيْفَ تَقْبَلُ مَحَبَّتَهُ؟
مَا يَتَذَكَّرُ دَلِيلَهُ، فَكَيْفَ يَذْكُرُ دُخْلَهُ؟ أَيْ حَيْثُ خَلَّاهُ جَفَاءً،
فَكَيْفَ يَكُونُ دَلِيلَ خَلْفَتِهِ؟ بَلْ يَهْتَبِئُ بِهِ
وَلَا يَسْتَعِينُ بِهِ، فَكَيْفَ يَحْتَدِثُ مَعَهُ دُخْلَهُ؟

۱. اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ
 ۲. اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ
 ۳. اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ اَسْأَلُکَ بِکُلِّ شَیْءٍ

تخت اومده، مه اومده، هوشه، آهوه، جبهه، جده،
 هجته، حاضه، " فاجه، دهه، دهه، دهه، دهه،
 هه، دهه، دهه، دهه، دهه، دهه، دهه، دهه،
 دهه، دهه، دهه، دهه، دهه، دهه، دهه، دهه،

[illegible]

“ ”
 〇

حَبَدٌ : هَذَجٌ ، نَذَجٌ ، حَبَدٌ ، حَبَدٌ

1

مَن لَّهٗ ذِيٌّ حَكِيمٌ ۖ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ ۖ يَخْتَارُ ۚ
 يُدَبِّرُ الْأَمْرَ ۖ إِنَّ هُوَ لَذِيُّ الْإِلَاحِ ۚ
 هُمُ الَّذِينَ يَدْعُونَ بِهِ ۚ يَوْمَ الْقِيَامَةِ ۚ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ ۖ يَخْتَارُ ۚ
 هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ ۖ يَخْتَارُ ۚ

2

۱. قُلْ بِخَيْرٍ ۖ إِنَّكَ بِعَيْنِ رَبِّكَ ۚ
 ۲. قُلْ هُوَ اللَّهُ أَحَدٌ ۚ
 ۳. اللَّهُ صَمَدٌ ۚ
 ۴. لَمْ يَلِدْ وَلَمْ يُولَدْ ۚ
 ۵. كُنْزٌ لِّلْغَنَى ۚ
 ۶. قُلْ هُوَ اللَّهُ غَنِيٌّ ۚ
 ۷. قُلْ هُوَ اللَّهُ غَنِيٌّ ۚ
 ۸. قُلْ هُوَ اللَّهُ غَنِيٌّ ۚ
 ۹. قُلْ هُوَ اللَّهُ غَنِيٌّ ۚ
 ۱۰. قُلْ هُوَ اللَّهُ غَنِيٌّ ۚ

3

مَی مَعْدَلَتِ دِیْتِ مَعْدَلَتِ مَعْدَلَتِ مَعْدَلَتِ
 کَسَمَدِ دِیْتِ مَعْدَلَتِ مَعْدَلَتِ مَعْدَلَتِ
 مَعْدَلَتِ مَعْدَلَتِ مَعْدَلَتِ مَعْدَلَتِ
 دِیْتِ مَعْدَلَتِ مَعْدَلَتِ مَعْدَلَتِ مَعْدَلَتِ

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5

خَلْقًا تَلْبَسُ حُلُوفًا لَّسَّوَةً جَدُّوهُ سَجْدَةً
 وَجْهَهُ دَسَدٌ لَعْلَلَهُ دَمْلَحَةٌ خَبَزَةٌ حَبَبٌ سَلْبَةٌ
 مَتَمَّةٌ فَهْ بِحِ خَلْقًا زُسْفَنَةً جَفْ حَلْ سَدٌ وَلَبَةٌ
 وَكَلَجَةٌ مِلْسَدٌ فَذَصَفْ كَسْ زَمَّةٌ مِجْ حَلَمَةٌ وَفَتَةٌ .

6

[illegible]

[illegible]

حَسْبُكَ مَا يَهْلِكُ بِهِ مِنْكَ الْكَافِرُ

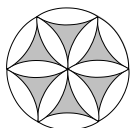
تَبْدِ : مَلِكُهُمْ هَمْ ذَاتُ تَبْدِ ، مَلِكُهُمْ

اُنِس : يَصِفُ اَنْهَذ ، هَكَهَس دَخَلْتَس
 جَذَلْتَس مَس دَكَل اَهْلَقْتَس ،
 اَحْمَكَجَلْ اَنْ اِلْدِي مَهْلَكَا
 حَقْدْتَس مَس .

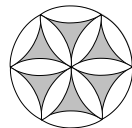
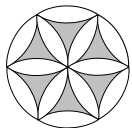
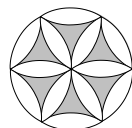
ميمہ: دہلی یونیورسٹی، آسٹریلیا
 University of Sydney, Australia

مَدَدِ اَدَبِيَّةٔ دِيَّانَةِ دِهْدِيَّانِ مَجْمُوعَةٍ دَلَّ كَسَرِهِ، لِهَجْمِ
فَرَزْدِهِ، مَلِكِ كَهْدَتَلَبِ، مَدَدَتَلَبِ دِيَّانَةِ دِيَّانَةِ دِهْدِيَّانِ،
مَلِكِ دَهْدِيَّانِ دَهْدِيَّانِ دَهْدِيَّانِ، مَدَدِ دِهْدِيَّانِ.

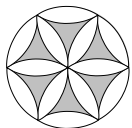
حَدِّ : هَلْ يَجِدُ خَبْرَهُ كَوْنَهُ حَقُّ



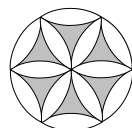
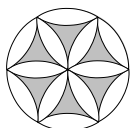
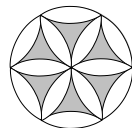
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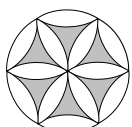
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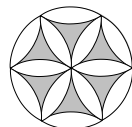
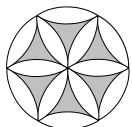
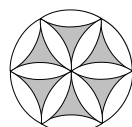
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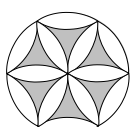
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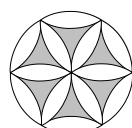
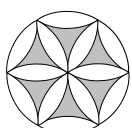
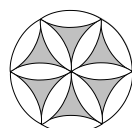
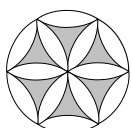
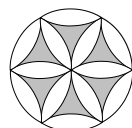
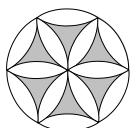
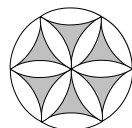
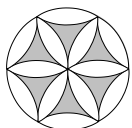
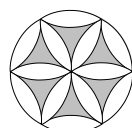
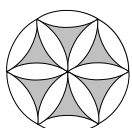
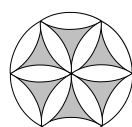
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ܡܨܗܪܐ ܕܡܨܪܐ

ܬܒ: ܕܒܝܬܐ ܕܝܫܝܝܡ - ܡܬܐ ܕܡܨܪܐ



ܐ

ܡܢ ܡܨܪܐ ܕܡܨܪܐ ܕܡܨܪܐ
ܡܬܐ ܕܡܨܪܐ ܕܡܨܪܐ ܕܡܨܪܐ

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سبوح ، الحبيب ، 27 ، 3



«م»

بَدَحَقْلًا مِمَّ لِيَا رَهْدَتِيَا لِيَا
لَمَّ بَدَّ فِيرَكَا تَدْبَتَا لِيَا
دِيَسَتَا مَمَّ لَمَّ رَهْدَتَا
دِيَاكَا دَهْمَتَا دَهْبَتَا
(mask).

لِيَا حَسْبَتَا، اَمَّ لَمَتَا
حَفَا بَصَدَا (masterpiece) دَحْبَتَا حَسْبَتَا
لِيَا «يِلْدَهَتَا» ب «ذَهَتَا.ا.ب.»، اَمَّ دَحْبَتَا
قَتَا مَدْبَتَا مِمَّ اَمَّ لِيَا. لِيَا سَدْبَتَا حَفَا
مِمَّ لَمَّ، حَسْبَتَا مَمَّ «ذَهَتَا.ا.ب.» مَلَوَا
مَمَّ دَقَتَا مَدْبَتَا «يِلْدَهَتَا». لِيَا حَلَهَتَا
سَبَبَتَا. لَمَّ لَمَتَا مَدْحَوْدَا، لِيَا بَدَّ هِيْدَتَا
مِمَّ حَفَا تَدْبَتَا:

«لِيَا مَدْبَتَا دَهْتَا لِيَا؛ مَلْبَتَا دِيَاكَا دَهِيَسَا
دَمْدَتَا، اَمَّ لِيَا يِلْدَهَتَا.» (ب. مَلَهَدَهَتَا؛
ل. 17). مَدَّ دَلَمَّ لَمَّ لَمَتَا حَفَا حَسْبَتَا
حَفَا لِيَا «ذَهَتَا.ا.ب.» اَمَّ حِيْدَمَتَا لِيَا
لَدَهْتَا دَمْدَتَا اَمَّ دِيَاكَا لَمَّ مَلَوَا اَمَّ (مَدْمَتَا
مَمَّ).

«لَمَّ مَمَّ، لَمَّ مَلَوَا اَمَّ؛ حَمْدَتَا لِيَا مَدْمَتَا
بُكَتَا دَهْتَا دِيَاكَا مَمَّ دِيَاكَا مَمَّ دَلْمَتَا؛ اَمَّ
بَسَبَتَا ح.» (لِيَا: 2؛ 8).

حَفَا مِمَّ لَمَّ، حَسْبَتَا دَلَهَتَا حِيْدَتَا
دَسَدَتَا، حَسْبَتَا لِيَا حَفَا لَمَّ دَبَدَتَا لَمَّ
لَمَّ مَدْمَتَا دَسَدَتَا حَفَا حَفَا دِيَاكَا، اَمَّ دَبَدَتَا
قَتَا سَبَبَتَا حَفَا دَهْتَا مَمَّ مَمَّ؛ لَمَّ
دَهْمَتَا.

مَمَّ لِيَا اَمَّ لَمَّ لَمَّ دَلَمَّ لِيَا حَفَا
دِيَاكَا لِيَا لِيَا حَلَسَدَتَا مَمَّ مَمَّ؟
اَمَّ دَسَبَبَتَا لِيَا مَمَّ لَمَّ مَمَّ مِمَّ لَمَّ
دَمْدَتَا. مَمَّ لَمَّ اَمَّ يِلْدَهَتَا مَمَّ لَمَّ
لَمَّ لَمَّ دَهْتَا دَلْمَتَا لَمَّ لَمَّ حَسْبَتَا
دَهْمَتَا دِيَاكَا، م. د. «ذَهَتَا.ا.ب.»

حَسْبَتَا مَمَّ دَمْدَتَا لِيَا حَفَا دَمْمَتَا
لَمَّ لَمَّ لَمَّ دَلْمَتَا دَهْمَتَا. لَمَّ لَمَّ
اَمَّ دَلْمَتَا حَفَا مَمَّ مَمَّ مَمَّ مَمَّ

اَمَّ مَمَّ لَمَّ لَمَّ دَلْمَتَا مَمَّ دَمَّ
بَدَّ حَفَا مَدْمَتَا حَفَا مَمَّ: «لَمَّ لَمَّ
لَمَّ». لَمَّ دَلْمَتَا لَمَّ حَسْبَتَا مَمَّ لَمَّ
حَسْبَتَا لَمَّ، لَمَّ لَمَّ لَمَّ حَسْبَتَا مَمَّ
حَمْدَتَا. مَمَّ

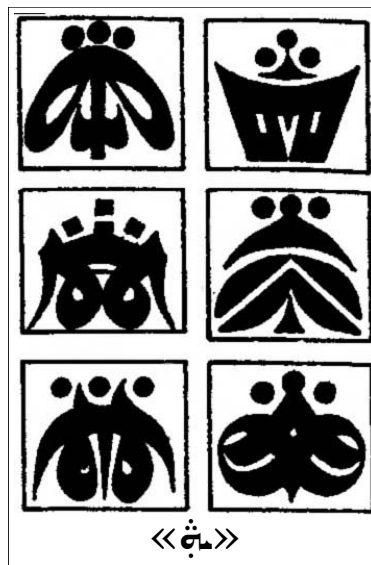


بَدَّ لَمَّ لَمَّ

اَمَّ حَفَا
لَمَّ مَمَّ
لَمَّ، لَمَّ
لَمَّ حَفَا
لَمَّ حَفَا
مَمَّ مَمَّ
دَمْمَتَا
مَمَّ دَمْمَتَا
دَمَّ لَمَّ

حَفَا لِيَا. مَمَّ دَمْمَتَا مَمَّ دَمَّ
بَدَّ حَفَا، لَمَّ لَمَّ حَسْبَتَا مَمَّ دَمَّ.
لَمَّ دَمَّ دَمَّ لَمَّ لَمَّ لَمَّ مَمَّ،
مَمَّ مَمَّ دَمْمَتَا مَمَّ مَمَّ لِيَا. حَفَا
حَسْبَتَا لَمَّ لَمَّ لَمَّ حَمْدَتَا لِيَا: «لَمَّ،
لَمَّ لَمَّ لَمَّ لَمَّ، لَمَّ مَمَّ دَمَّ دَمَّ
مَمَّ.»

مَمَّ دَمَّ حَفَا لَمَّ لَمَّ لَمَّ لَمَّ
دَمَّ حَفَا. لَمَّ بَدَّ لَمَّ لِيَا مَمَّ
«م» مَمَّ مَمَّ مَمَّ مَمَّ مَمَّ.
لَمَّ لَمَّ لِيَا بَدَّ اَمَّ (study) دَهْمَتَا



«م»

دَمْمَتَا قَدْبَتَا دَمْمَتَا
دَمَّ. حَمْدَتَا
دَمَّ مَمَّ «ب»
«م» مَمَّ مَمَّ
دَمْمَتَا مَمَّ
اَمَّ مَمَّ،
م. د. مَمَّ مَمَّ
مَمَّ دَمْمَتَا؛
مَمَّ مَمَّ مَمَّ
لَمَّ دَمَّ مَمَّ مَمَّ
مَمَّ لَمَّ مَمَّ.

«بَدَّ حَبْصَ، يَتَّأَ بَدَّأَ تَهْدَأُ». لَوَّ
 لَوَّ دَمَّ بَدَّ لَوَّ مَلَّحَمِيَّ لَوَّ لَوَّ
 يَلَّحَمِيَّ مَلَّحَمِيَّ، لَوَّ يَلَّحَمِيَّ لَوَّ
 بَدَّ بَدَّ.



لَوَّ بَدَّحَمِيَّ تَهْدَأُ، لَوَّ بَدَّ، تَهْدَأُ
 دَهْدَأُ (تَهْدَأُ بَدَّأَ)، تَهْدَأُ دَهْدَأُ، لَوَّ
 جَهْدَأُ دَهْدَأُ دَهْدَأُ جَهْدَأُ (tables)
 مَهْدَأُ جَهْدَأُ دَهْدَأُ دَهْدَأُ مَهْدَأُ،
 تَهْدَأُ جَهْدَأُ دَهْدَأُ، تَهْدَأُ جَهْدَأُ
 دَهْدَأُ بَدَّأَ.

مَهْدَأُ دَهْدَأُ دَهْدَأُ، لَوَّ دَهْدَأُ
 تَهْدَأُ مَهْدَأُ، لَوَّ بَدَّأَ دَهْدَأُ،
 جَهْدَأُ دَهْدَأُ، مَهْدَأُ بَدَّأَ جَهْدَأُ
 مَهْدَأُ لَوَّ دَهْدَأُ دَهْدَأُ جَهْدَأُ.
 مَهْدَأُ، لَوَّ بَدَّأَ، دَهْدَأُ دَهْدَأُ
 مَهْدَأُ دَهْدَأُ، جَهْدَأُ دَهْدَأُ مَهْدَأُ
 دَهْدَأُ دَهْدَأُ دَهْدَأُ مَهْدَأُ دَهْدَأُ
 لَوَّ مَهْدَأُ دَهْدَأُ. مَهْدَأُ دَهْدَأُ
 دَهْدَأُ، دَهْدَأُ دَهْدَأُ مَهْدَأُ، جَهْدَأُ
 دَهْدَأُ دَهْدَأُ دَهْدَأُ دَهْدَأُ مَهْدَأُ.
 لَوَّ دَهْدَأُ.

لَوَّ دَهْدَأُ دَهْدَأُ دَهْدَأُ مَهْدَأُ
 جَهْدَأُ دَهْدَأُ دَهْدَأُ دَهْدَأُ.

لَوَّ بَدَّأَ دَهْدَأُ دَهْدَأُ دَهْدَأُ
 جَهْدَأُ مَهْدَأُ دَهْدَأُ لَوَّ دَهْدَأُ
 جَهْدَأُ: «لَوَّ بَدَّأَ دَهْدَأُ». لَوَّ
 لَوَّ دَهْدَأُ دَهْدَأُ لَوَّ: مَهْدَأُ
 مَهْدَأُ لَوَّ دَهْدَأُ دَهْدَأُ، لَوَّ

بَدَّ لَوَّ. مَهْدَأُ دَهْدَأُ لَوَّ دَهْدَأُ
 لَوَّ دَهْدَأُ دَهْدَأُ دَهْدَأُ دَهْدَأُ
 تَهْدَأُ دَهْدَأُ دَهْدَأُ. لَوَّ دَهْدَأُ
 لَوَّ دَهْدَأُ، مَهْدَأُ دَهْدَأُ، مَهْدَأُ
 دَهْدَأُ دَهْدَأُ. لَوَّ دَهْدَأُ دَهْدَأُ
 مَهْدَأُ لَوَّ دَهْدَأُ دَهْدَأُ مَهْدَأُ
 دَهْدَأُ مَهْدَأُ دَهْدَأُ: لَوَّ دَهْدَأُ
 دَهْدَأُ.



لَوَّ دَهْدَأُ لَوَّ
 لَوَّ دَهْدَأُ، مَهْدَأُ دَهْدَأُ
 لَوَّ دَهْدَأُ: دَهْدَأُ.
 مَهْدَأُ دَهْدَأُ
 دَهْدَأُ دَهْدَأُ دَهْدَأُ
 «لَوَّ دَهْدَأُ»
 لَوَّ دَهْدَأُ
 دَهْدَأُ دَهْدَأُ
 دَهْدَأُ دَهْدَأُ
 دَهْدَأُ دَهْدَأُ (لَوَّ).
 جَهْدَأُ دَهْدَأُ (لَوَّ)

دَهْدَأُ لَوَّ دَهْدَأُ دَهْدَأُ: دَهْدَأُ
 دَهْدَأُ دَهْدَأُ، لَوَّ، دَهْدَأُ...
 دَهْدَأُ دَهْدَأُ دَهْدَأُ دَهْدَأُ دَهْدَأُ
 دَهْدَأُ دَهْدَأُ دَهْدَأُ، دَهْدَأُ دَهْدَأُ
 دَهْدَأُ دَهْدَأُ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bow-tie) سَمَاءُ
خَبَرَاتِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَا كَتَبَ
تَحْفِيفَاتِ (Concerts).

لَمْ تَعْمَدِ لَوَمَاتِ، فَعَلِيَّتِ، ذَكَبَ
حَبْلُ مَوَالِيَتِ لَيْسَ لِيَقْبَلِ دَسْتِ تَا بَقِيَّةِ
مُذْخَرَاتِ دَسْتِ لَوَمَاتِ، بِسْمِ:

«لَوَمَاتِ دَخَلَاتِ بِيَدِ»

«يَقْبَلِ: لِيَقْبَلِ يَمْنَانِ»

«بِسْمِ يَلَدِ»

«كَلِ هَوَاتِ يَمْنَانِ تَكَلِ»

مَعَدِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَوَمَاتِ تَلَوَاتِ دَسْتِ
«يَلَدِ»، مَسْمُومِ لَيْسَ سَدِ لَوَمَاتِ مَجْ تَلَدِ
دَسْتِ فَعْدِ دَسْتِ - بَقِيَّةِ: دَسْتِ دَسْتِ تَلَدِ
تَلَدِ لَوَمَاتِ لَوَمَاتِ، سَدِ لَوَمَاتِ يَلَدِ
بَقِيَّةِ دَسْتِ لَوَمَاتِ.



فَدَمِ تَلَدِ يَلَدِ
لِي تَكَلِ مَسْمُومِ تَكَلِ
دَسْتِ دَسْتِ.

هَوَاتِ دَسْتِ، حَبْلُ،
تَلَدِ حَبْلُ حَبْلُ تَلَدِ
تَكَلِ:

«سَمَاءُ لَوَمَاتِ دَسْتِ
مَسْمُومِ تَلَدِ دَسْتِ
مَسْمُومِ تَلَدِ دَسْتِ
يَلَدِ تَلَدِ دَسْتِ
مَسْمُومِ تَلَدِ دَسْتِ

دَسْتِ تَلَدِ دَسْتِ دَسْتِ دَسْتِ
مَسْمُومِ تَلَدِ دَسْتِ تَلَدِ تَلَدِ
سَمَاءُ مَسْمُومِ تَلَدِ.

سَدِ لَوَمَاتِ لَوَمَاتِ دَسْتِ دَسْتِ
فَعْلِيَّتِ: سَدِ مَسْمُومِ تَلَدِ دَسْتِ
مَسْمُومِ لَوَمَاتِ دَسْتِ دَسْتِ دَسْتِ
تَلَدِ يَلَدِ: سَمَاءُ مَسْمُومِ لَوَمَاتِ
لَوَمَاتِ مَسْمُومِ تَلَدِ دَسْتِ دَسْتِ

لَوَمَاتِ، دَسْتِ يَلَدِ دَسْتِ دَسْتِ
فَعْلِيَّتِ دَسْتِ دَسْتِ.

تَلَدِ دَسْتِ، فَعْلِيَّتِ دَسْتِ
لَوَمَاتِ دَسْتِ: مَسْمُومِ لَوَمَاتِ

«لَوَمَاتِ فَعْلِيَّتِ دَسْتِ دَسْتِ
تَلَدِ دَسْتِ دَسْتِ، دَسْتِ دَسْتِ
دَسْتِ لَوَمَاتِ دَسْتِ دَسْتِ
تَلَدِ لَوَمَاتِ دَسْتِ دَسْتِ
«تَلَدِ»



تَلَدِ دَسْتِ لَوَمَاتِ دَسْتِ
«تَلَدِ» دَسْتِ دَسْتِ دَسْتِ
لَوَمَاتِ، دَسْتِ دَسْتِ لَوَمَاتِ
تَلَدِ دَسْتِ دَسْتِ، دَسْتِ دَسْتِ
دَسْتِ دَسْتِ دَسْتِ، دَسْتِ دَسْتِ
لَوَمَاتِ دَسْتِ دَسْتِ، دَسْتِ دَسْتِ
مَسْمُومِ



تَلَدِ دَسْتِ دَسْتِ تَلَدِ دَسْتِ
سَمَاءُ دَسْتِ دَسْتِ دَسْتِ:

حَبْدٌ: حَبْدٌ لِحَبْدٍ، هَذَا

שנת ה'תשס"ז, חשוון, כ"ז

جایزه قضا

[illegible][illegible]



1964



સર્વક

મહાન ગ્રંથોના અનુવાદો

જાહેરાત, 27, મુદ્રણ 4-3, ગ્રંથોના અનુવાદો - ગ્રંથોના અનુવાદો 6754



ગ્રંથોના અનુવાદો

ગ્રંથોના અનુવાદો - ગ્રંથોના અનુવાદો - ગ્રંથોના અનુવાદો