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Fuat Deniz
1967 - 2007

NINEVEH

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Volume 31, Numbers 1

Editor: Dr. Robert Karoukian
Editorial Staff: Firas Jatou
Dr. Joel Elias
Dr. Ninwe Maraha
Tobia Giwargis
Sargon Shābbās, Circulation

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

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Address letters to:

The Editor
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In this issue:

ܠܗܝܬܐ ܡܚܠܬܐ:

English Section

A Note from the President & Editor.....	3
Fuat Deniz	4
US Government Human Rights Report 2007.....	6
The Legacy of Fuat.....	7
Death Of Archbishop in Iraq.....	8
Artwork by Vladimir Bet-David.....	9
Assyrian school construction in Syria	10
Dr. Donny Goerge Honored by SAFE.....	12
New Books.....	13
Assyrian Music Compilation Book.....	14
An Interview with Nineveh Dinha.....	16
Background of the AFA.....	19
The Khabur River Drought.....	20
A trip to Armenia and Georgia.....	22
The Name Game Replayed.....	24
An interview with Dr. Hannibal Travis.....	26
The Syriac Cultural Center in Lebanon	32
Austrian Ruling Party Recognizes Genocide.....	34
An interview with Actor/Director George Faraj.....	36
Musical Composition by Rasson Bet-Yonan.....	37
Announcements	38
Outstanding performers.....	39
Cuneiform Cuisine.....	42
Artwork of Sharokin Betgevergiz.....	46
10 Assyrian Words	49
Hope and Apprehension	50
In Memoriam	51
Subscriptions & Donations	52

ܠܗܝܬܐ ܡܚܠܬܐ

ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	56
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	57
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	58
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	59
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	61
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	62
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	63
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	66
ܬܕܝܢ ܕܝܟܝܐ ܡܚܠܬܐ ܡܚܠܬܐ ܕܝܟܝܐ.....	67



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From the President:

In the last issue of this publication, I stressed the importance of the Assyrian Foundation of America implementing more effective projects to adapt to the challenges facing our nation in the homeland and abroad. The Foundation, and all the Assyrian organizations for that matter, must come together and formulate better and more efficient and effective ways of helping our people. I realize it is a great dilemma facing Assyrians in the United States and Europe, with tens of thousands of Assyrian refugees stranded in Jordan and Syria as well as those who are internally displaced within Iraq, with hopes for a better life for their children in the West. The real dilemma is whether we should continue to help, with small monetary assistance every now and then, and lobby the western governments to help these refugees who are being persecuted and chased out of their homes because of their Christianity, which will most probably lead to more Assyrians leaving the homeland. The other alternative is to help those refugees who want to return to their homes and those who want to stay, by working together as well as with non-Assyrian governmental and non-governmental organizations to provide them with a safe environment as well as financial and economic support. What I mean by eco-

nomic help is building and creating projects and businesses that will employ and support our people in the homeland. It is a reality at this time that a great majority of the Assyrians in Jordan and Syria have made up their minds to not go back.

With such difficult circumstances, our people and organizations in the Diaspora must work together to tackle our refugees' issue. Differences in opinion and disagreements on how we should help our suffering people must not get in the way. Effective plans and strategies should be discussed and implemented as soon as possible in order to alleviate the suffering of our refugees.

For the majority of the last century, our people have been the target of fanaticism and extremism, which has resulted in hundreds of thousands, if not millions, of victims, and still counting. The time has come to put an end to this tragedy, the Assyrian National Tragedy.

I wish you a very happy and healthy new year and may this year bring peace and harmony to our homeland, Bet Nahrain. Thank you for your continued support of *Nineveh* Magazine, the voice of the Assyrian Foundation of America.



From the Editor:

Our readers may have noticed some changes in the recent issues of *Nineveh*. With the addition of new members on the editorial staff, have come new ideas for the content as well as the appearance of the magazine. One of these ideas, which is not really new, is to include information about the various Assyrian communities and individuals from around the globe (their activities, their history, their achievements, needs, etc.) as a regular part of every issue. We feel strongly that the most important function of the various media is to keep our communities from different parts of the world informed about and in contact with each other.

Another, is the "introduction" to our readers of Assyrians who have made achievements, either in areas that affect us, as Assyrians, specifically, or more generally.

The Assyrian section is expanded to include material in the Classical language as well as both of the modern dialects (western and eastern). Although, at first look, the two scripts (western vs. eastern) may seem totally different, a closer look will reveal that they are very similar. Indeed, it is hoped that, through exposure, our people who may speak different, sometimes mutually unintelligible, dialects and use "different" scripts, will become familiar with each other. With the same goal in mind, we are in-

cluding a short list of words in both eastern and western dialects, including their use in sentences –this is done using transliteration to make it accessible to those who may not know how to read our alphabet. We also plan to restart the "introductory lessons" which appeared in several issues a few years ago.

However, the most noticeable change in the appearance of *Nineveh*, is the new full-color format. We hope that our readers will agree that the full-color option is worth the increase in the cost of printing.

The Assyrian Foundation of America (AFA) has, in the past, made up any costs associated with *Nineveh* that were not covered by subscriptions. However, as the cost of mailing, especially internationally, and printing has increased –and as we try to increase the frequency of publication– it is unreasonable to expect the AFA to cover those costs. Especially in the face of increasing demand for the AFA's limited funds needed for various humanitarian as well as cultural/educational projects around the world.

Therefore, we are considering a small increase in the subscription fee to free more of AFA's funds to help our needy, especially in the Near East, and those stranded in different lands, as well as helping to educate our young women and men to be our spokespersons, advisors, defenders, advocates and leaders both internally and in the international arena.



Fuat Deniz

1967 - 2007

By Dr. Ninwe Maraha

-PhD in Sociology, Senior Lecturer, Researcher and Director of Studies at Örebro University, Örebro, Sweden.

Dr. Fuat Deniz, a renowned lecturer and PhD researcher in the field of sociology at the Örebro University, Örebro, Sweden, was pronounced dead on Thursday, December 13th, 2007 at the Örebro University Hospital. He was stabbed in the back of the neck on Tuesday, December 11th, 2007.

The murder of a teacher during daytime and in his own workplace has shocked the community in Örebro, a mid-size Swedish town. There were no witnesses to the stabbing, however, through the forensic work of the police and Sweden's equivalent of the FBI, the Swedish security police (SÄPO), an arrest was eventually made.

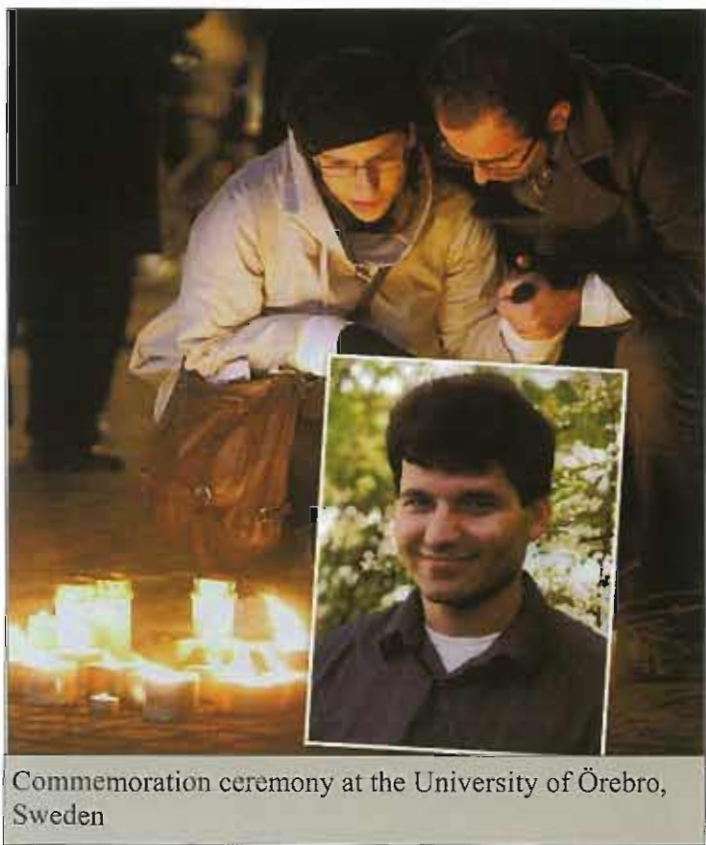
Dr. Deniz dedicated much of his research to Assyrian identity and the Turkish genocide of Assyrians. His master's thesis: "*A minority's odyssey, the Assyrian example*" was praised for its way of describing developments in social identities among Assyrians.

He was born in the village of Kerburan, Tur^cabdīn, Turkey, as the family's eldest son. When he was nine years old, the family immigrated to Sweden. Fuat followed a long road through his university studies and academia. Sociology became his main subject, in which he published many articles and books, including *A life between two worlds*.

As a youngster he was active in the Assyrian Youth Federation in Sweden and was a diligent writer for *Hujāda Magazine*. When his first book, *A life between two worlds*, was published in the '90s, not much had been written about immigrants, especially Assyrians. This book is about Assyrian youths who find themselves in between two cultures, Assyrian and Swedish. Dr. Deniz deliberately used Assyrians as an example in his articles, books and lectures. His acclaimed work on the adaptation of Assyrians to Swedish society and the transformation of their identity in their new country earned him high standing among Swedish intellectuals. One of his books, his published PhD thesis, *A Minority's Odyssey: The Assyrian Example*, is used as academic teaching material in Swedish universities. Dr. Deniz was the first to publish an in-depth study of the migration of his people and their experience as a minority in Sweden.

Fuat's Assyrian background and his brilliant work as a

researcher and lecturer in the field of sociology earned him respect and admiration in Swedish intellectual circles.



Commemoration ceremony at the University of Örebro, Sweden

During an interview, a few years ago, when Dr. Deniz was asked by AUF (Assyrian Youth Federation, Mediautskottet) what Assyrian name he would have preferred if he ever had the choice, he said: "*I've never thought about that.....I usually call myself Ashurbanipal*", he said, laughing, and continued: "*In a perfect world, I would have chosen the name Gilgamesh. Gilgamesh is a pleasant person. He asks the existential questions and is a person you can easily identify with. A strong and brave person. You become what your name is. I never thought about it; but, if I had a choice, I would have chosen the name Gilgamesh*".

University of Örebro, where Dr. Fuat Deniz was a senior lecturer and director of studies in sociology, organized a commemoration ceremony on Thursday, Dec 13th.

The Swedish flag in front of the Örebro University was flown at half-mast and hundreds of students at the university were present during the ceremony. The Swedish re-

search and university minister, Lars Leijonborg, participated in the commemoration ceremony, expressing his sorrow for the loss of a promising teacher and researcher. "Dr. Fuat Deniz was not only a national hero for Assyrians but a role model for many in our society", said the minister.

It was revealed that Dr. Fuat was to receive the university's "good educator" award the following week. He was admired among colleagues and students, who chose him as their favorite for the award.

Dr. Fuat was also to participate in an international conference on Assyrian identity and the Ottoman Assyrian genocide at the University of Leiden in Holland on Friday 14th of December. He was commemorated at the opening of the International Sociology Conference, **"religious origins of nations?"** at Leiden University, The Netherlands (14 – 16 December 2007). Professor Dr. Bas ter Haar Romeny (Leiden University) started the conference on 14 December with the sad news about the esteemed colleague Dr Fuat Deniz and a short description of his academic achievements and life. *"As his methodology is very strong, I am sure that his book: **'A minority's odyssey, the Assyrian example'** will remain a standard work for a long time. He set an example to all of us of how this kind of research should be done"*, said Prof. Romeny.

The murder of Fuat Deniz has prompted action against violence and what has been called an attack on Sweden's open society. Eight Swedish university cities held simultaneous ceremonies on Wednesday 19th December at 18.00 Swedish time (GMT+1). The following cities participated in the ceremony: Örebro, Stockholm, Jönköping, Uppsala, Lund, Linköping, Gothenburg and Norrköping. Colleagues and family members of Fuat along with politicians and writers delivered speeches on the murder that has shocked many in Sweden.

"We want to honour the memory of Fuat Deniz and what he stood for: peace, democracy and dialogue", said Afamia Maraha, from the newly established committee called *Fuat's Friends*, which organized the events, together with the University of Örebro.

"Fuat and I met each other through the passion for our subject that we both shared. I will continue to work for free debate and tolerance", said Runa, the wife of Fuat Deniz. During the ceremony at Medborgarplatsen in Stockholm, Sweden, politicians from the Swedish parlia-



Ceremony, in the name of the late Fuat Deniz, against violence in the society. This cere-

ment delivered speeches calling the murder of Dr. Fuat Deniz an assault on the open society and the democratic values of Sweden. Dr. Fuat's wife, Runa, read a passage about tolerance in societies from a yet unpublished text written by her husband.

The murder of Fuat Deniz in Sweden has raised concerns among many politicians, historians, and researchers all over the world. Members of the Dutch government, for example, raised questions about the motives behind such a horrible incident to the parliament.

Dr. Deniz left behind his wife Runa, his three year old daughter, his parents, Murat and Seve, and his siblings: Etina, Andreas, Vivianne and Berolin. The funeral of Dr. Fuat Deniz took place at 12:00 noon, in the St. Olai church in the center of Örebro, Sweden. He was buried on Tuesday, January 22nd, 2008.

The staff of *Nineveh Magazine* along with all the members of the Assyrian Foundation of America, send condolences to the family of Dr. Fuat and the Deniz family. His death was indeed a great loss to us all, and we hope that other young Assyrian men and women will take up and continue his work with the same passion and dedication.

We applaud his parents for raising such a brave Assyrian son, always proud of his heritage and working to preserve and advance it. We wish them all strength and courage.

This article was compiled from the following sources:

www.dn.se
www.aftonbladet.se
www.svd.se
www.hujada.se
www.aina.org

The Legacy of Fuat

A stab from behind, a lifeless body. A fist in solar plexus, total confusion. The loss of Dr. Fuat Deniz came as a shock for the family, relatives and friends, as well as for sociologists, colleagues and students. Assyrians all over the world are mourning the death of an intellectual spokesperson that broke new academic ground. The youth have been deprived a charismatic role model and friend. As a legacy to his people Fuat left an extensive dissertation about Assyrian identity.

Fuat Deniz was the first Assyrian in Sweden to write about Assyrian history on a doctoral level. In his dissertation, *The odyssey of a minority – the Assyrian example*, he analyzes the consequences of the genocide of Assyrians during the First World War. The treatise illustrates a minority's process of maintaining and transforming its collective identity from ethno-religious into ethno-national. It is a comprehensive, scientific masterpiece about the modern history of Assyrians, from a sociological perspective.

Since the day when Fuat became a doctor in sociology, in 1999, he had been working hard in his field of research.

Besides being a very active researcher, he was also a university lecturer and director of studies in sociology.

Fuat was one of Örebro university's most brilliant faculty members, always among the top in the students' list of 'best lecturers'. On the day that he was stabbed, he received the happy news that he was awarded a grant for a European research project. I know that Fuat had been waiting for this message for a long time, as the probability of getting such research funds is very small. Of course, such grants and the research they make possible are vital if one wants to excel at high-level academic careers. Fuat was in the prime of his career. With the research project made possible by this new grant, advancement to associate professor was around the corner. And, of course, the move to full professor would not have been too far off in the future. His life was, unfortunately, taken away - suddenly and ruthlessly.

Regardless of the motive and beyond all speculation I must say that Fuat's death is a fateful irony. Fuat's research was about how different cultures can interact and contribute to a more open society. Multiculturalism is the title of the book he was working on, but the manuscript is unfinished as fate had other plans. On an ordinary afternoon of an ordinary Tuesday, Fuat was killed, in public, at his workplace. His murder brought gloom over the

openness of the university environment, with the risk of turning the university into a closed environment. The emptiness that Fuat is leaving behind is indescribably vast.

The first time I met Fuat was during a crowded lecture about Assyrian identity in a school in Södertälje, ten years ago. I was overwhelmed by his verbal and pedagogic ability and the way he elegantly answered difficult questions about the "name issue" (among our people) and the church. Since that day I became a devoted Fuat-fan. Later, Fuat became my brother-in-law as I married his sister. That's when I learned that his reputation for enjoying life was very true. Last time we met was in his parents' home. The November snow gave us a wonderful day of sledging with his little daughter. I am grateful that I had the opportunity to know Fuat

in person, not only as a powerful voice for Assyrians.

Fuat was a loving father and husband, an Abe ('big brother', in Turkish) for his brother and sisters, and a jewel in his parents' eyes. A true source of inspiration for family, friends, his students, colleagues and many in the Assyrian movement. In his youth, Fuat was a driving force in the Assyrian Youth Federation of Sweden, and one of the

Fuat was one of Örebro university's most brilliant faculty members, always among the top in the students' list of 'best lecturers'.

most prolific and brilliant writers of *Hujada*, the Assyrian magazine.

In his dissertation, Fuat uses scientific tools to understand the Assyrian collective identity process in the Diaspora. By using the knowledge and information in *The odyssey of a minority – the Assyrian example*, we will respect his legacy well. In an interview with *Hujada* (January, 2000), when he successfully defended his doctoral thesis, Fuat expressed his aim in writing his dissertation as follows: "I hope that as many individuals as possible can gain from the result. For I have not chosen to research this subject only for my own sake. My hope is that the readers can learn from and apply the methods and findings and benefit from the result."



Ninos Maraha,
Södertälje, Sweden

US Government 2007 Human Rights Report

Verifies Targeting of Iraq's Assyrians

Washington: March 12, 2008 – The US Department of State's (DoS) 2007 International Human Rights Report verifies the ethno-religious targeting of Iraq's Assyrian/Chaldean/Syriacs and other minorities.

Ethnic-based targeting from Kurdish authorities was acknowledged. The report states that, "During the year discrimination against ethnic minorities was a problem. There were numerous reports of Kurdish authorities discriminating against minorities in the North, including Turkmen, Arabs, and Christians. According to these reports, authorities denied services to some villages, arrested minorities without due process and took them to undisclosed locations for detention, and pressured minority schools to teach in the Kurdish language.

"During the year there were allegations that the KRG continued to engage in discriminatory behavior against religious minorities. Members of these groups living in areas north of Mosul, such as Yazidis and Christians, asserted that the KRG encroached on their property and illegally built Kurdish settlements on the confiscated land."

Religiously-motivated persecution was also recognized, with the report stating that, "The constitution proclaims Islam as the official religion of the state. While providing for full religious rights for all individuals "such as Christians, Yazidis, and Mandaean Sabians," the constitution also stipulates that no law may be enacted that contradicts the established provisions of Islam. While the government generally respected the right of individuals to worship according to thought, conscience, and belief, private conservative and radical Islamic elements continued to exert tremendous pressure on other groups to conform to extremist interpretations of Islam's precepts. [...] Members of the Christian community indicated that they were targeted throughout the year, particularly by Sunni-affiliated terrorists."

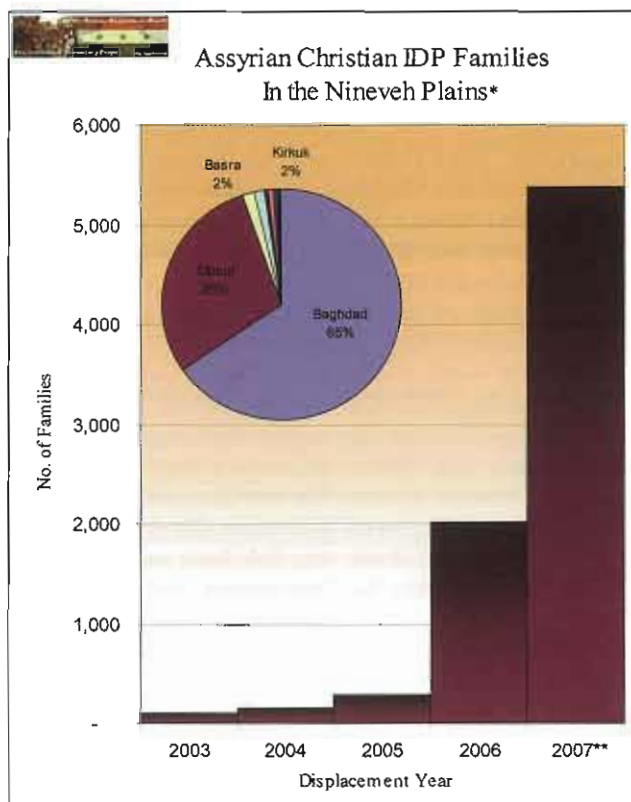
The US Government continues to perpetuate a myth that there is equality in persecution in today's Iraq. This obscures the deliberate targeting of Iraq's Christian Assyrian/Chaldean/Syriacs. ISDP is working constantly to break down this myth and for the US Government to acknowledge that particular targeting of Iraq's defenseless minorities is very real and requires a focused policy to prevent their annihilation.

ISDP Project Director Michael Youash stated, "This report has

gone further than past reports in identifying the types of attacks from Islamists and insurgents on the one hand, and authoritarian pressures by Kurdish authorities on the other. ISDP will continue to communicate all forms of attacks and human rights violations against defenseless minorities to relevant arms of the US Government. We trust that ISDP's work and that of countless activists and human rights groups is bearing fruit and congratulate everyone working on these issues."

The report is far from perfect, however. It diminishes the responsibility of Iraqi authorities with respect to the targeting of Assyrian/Chaldean/Syriac Christians. Additionally, it identifies religious targeting within a broader trend of communal violence including Iraq's Shi'a and Sunni Arabs. "This is unacceptable. Christian ChaldoAssyrians have no militia, no deterrent capacity, and no control of political or geographic territory capable of posing a threat to others. The attacks on this community are purely malicious and it is sad that such targeting is associated with a broader trend, obscuring the ethno-religious cleansing of this indigenous people," said Youash.

ISDP's human rights and governance work (developed with a network of activists and representatives in Iraq) will continue, and increase the number and quality of human rights reports reaching Washington's policy-makers. The ultimate goal is for the US Government to recognize the Assyrian/Chaldean/Syriac people's crisis and form a policy to reverse the wounds they and other minorities have suffered since the liberation of Iraq.



* Figures represent partial data based on only those families that registered with the Assyrian Aid Society of Iraq. The average family size is 5.
 **The 2007 figures are based on data collected from January to June, 15th, 2007 which are then linearly extrapolated to represent 12 months.

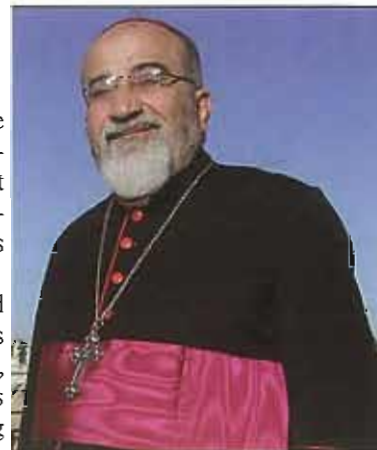
The Iraq Sustainable Democracy Project's (ISDP) research and policy analysis maintains that ChaldoAssyrians and Iraq's other, real minorities (e.g. Turkmen, Shabaks, Yazidis, Mandaeans and others) are the best variable for leveraging the development of a genuine and sustainable democracy over the long term. For the United States, Iraq's real minorities are also the truest 'moderates' as defined by the National Military Strategic Plan for the War on Terror. As such, they are a key element in the fight against extremism in Iraq and the Middle East as a whole. ISDP works to ensure that these minorities are factored into policy development accordingly through research and policy analysis for all relevant stakeholders.

Contact:

info@iraqdemocracyproject.org , www.iraqdemocracyproject.org
 Tel: (202) 378-8082, Fax: 1 (800) 355-7228

Genocide Unfolding: *Death of a Catholic Assyrian Archbishop in Iraq*

By: Rosie Malek-Yonan



into a full-blown genocide against the Assyrians, the indigenous people of Iraq that includes the Chaldeans, Syriacs, and all the other various Christian denominations.

With millions of dollars vested in the Iraq War and with all its sophisticated war machinery, the U.S. has no handle on this conflict that has been erupting in the battlefields of Iraq since 2003.

How then can an unarmed and unprotected small minority with no funding and no weaponry expect to survive under the same conditions?

After more than four years of deliberate attacks on the Christian population in Iraq, there seems to be a "momentary outrage" about the death of an archbishop. But time and time again, we have witnessed the emergence of a "momentary outrage" that falls short on impulsion. On October 11, 2006, Fr. Paulos Eskandar, a Syrian Orthodox priest was beheaded with his arms and legs hacked off. Surely that crime should have been enough to capture the world's attention and to bring about change in the treatment of the Christians in Iraq.

But how long will these cries of unjust against this latest offense last? Now that Archbishop Rahho has been laid to rest, will he, too, fade from memory like all the others before him? Or will the "momentary outrage" continue long and loud enough for the good citizens of the world to take on a more proactive role to save this nation from extinction? Will President Bush have the courage to take off his blinders or will he continue to stumble in the dark until his final day in office?

With every attack on the Christians in Iraq, I ask, "Have we reached the blistering point? Will this be the turning point for the Assyrians?" I usually find my answer when I see the stories rapidly fading.

Certainly the death of Archbishop Rahho is a great tragedy but by no means is it an isolated case and should not over shadow the systematic and targeted murder of countless other innocent Christians in Iraq.

In June of 2006, my American government, the same government that attacked Iraq, invited me to testify on Capitol Hill about the persecution of the Assyrians in Iraq since 2003. There was a

promise of hope in the air. I witnessed the "momentary outrage" on the part of the members of the Congressional Committee of the 109th Congress I appeared before. My testimony even brought Representative Betty McCollum to tears.

The "momentary outrage" lasted long enough to prompt Congressman Christopher Smith to visit Iraq and meet with Assyrian Christians including Pascal Warda, a former minister in the Iraqi transitional government, and turned in my report to U.S. Officials in Iraq.

(Continued on page 40)

Los Angeles (AINA) -- While leaving Mosul's Holy Spirit Cathedral on February 29, 2008, gunmen abducted Archbishop Paulos Faraj Rahho, killing his driver and two bodyguards (AINA 2-29-2008). Twelve days later, the kidnapped archbishop was found dead, buried in a shallow grave near Mosul (AINA 3-13-2008).

The widespread condemnation of last week's death of the 65 year-old Assyrian Archbishop of the Chaldean Catholic Church in Mosul, Iraq has been reverberating around the world. From Prince Hassan bin Talal of Jordan to Pope Benedict XVI, the expression of outrage has been heard. There's no shortage of statements issued by various Assyrian, Chaldean and Syriac groups, individuals and journalists. Various Christian groups around the globe have also been lending their voices in support of the Christians in Iraq. Stories of Archbishop Rahho's death streaming the news for the past two weeks, clearly attest to the fury.

Pope Benedict XVI issued an urgent request during his Sunday sermon this week to end the massacre in Iraq. Will an abstract plea of peace in Iraq bring about change? Will the Pope's cry of "enough to the violence in Iraq" stop the brutality? Or will the words of the pontiff quickly fade into oblivion by his next Sunday's Vatican sermon? The Pope has made similar pleas in the past that have gone unanswered.

Did the U.S. government show enough concern to quickly and actively look for Archbishop Rahho while he was fighting for his life in the hands of his captives? It was repeatedly reported that he suffered from a heart problem and was dependent upon medication for survival that he was deprived of by his kidnappers.

Clearly the outrage was not enough to prompt the U.S. government to take immediate action while the archbishop was held for ransom.

But what if it had been an American, European, or Israeli abducted for ransom? Would the world have reacted differently?

Alone and abandoned, Iraq's rapidly declining Assyrian Christian nation is left to fend for itself while besieged by daily terror. Unarmed and isolated, this small nation cannot fight the extreme terrorism that is targeting its people. Not even in retaliation do the minority Christians in Iraq strike back against their aggressors. These systematic violent attacks have now turned





**NINEVEH UNDER SIEGE...
NINEVEH ASSYRIAN,
NINEVEH ETERNAL**

الجمهورية العربية السورية
وزارة التربية
مديرية التربية بالحسكة
مدرسة فارس الخوري الخاصة للأشوريين بالقامشلي
هاتف: ٣٦٤٩٢٥

Office of the President
Assyrian Foundation of America
P.O. Box 2660
Berkeley, CA 94702
U.S.A.

December 10, 2007

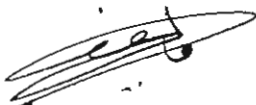
Dear Mr. President:

Greetings in Christ Jesus our Lord. Allow me to introduce myself. I am William Barcho, and serve as the president of the board of directors of the 'Faris Al-Khoury School' in Qamishley, Syria. It is my understanding that your esteemed organization, the 'Assyrian Foundation of America,' is an Assyrian, philanthropic foundation that aids worthy projects around the globe with the aim of bettering life for our Assyrian people wherever they may be.

Our primary school has recently undertaken an important project that would require my approaching the Foundation for a request of funding for such projects. We have already begun and are quite underway for the building of a primary school in the city of Qamishley, known as the 'Faris Al-Khoury.' This school has been totally rebuilt, and our project requires some \$70,000 USD for its completion. Once completed, the school will be able to cater to some 400 young children of our beloved Assyrian Nation, and it is worthy of note that this school is already recognized by the Syrian Ministry of Education. For your consideration, I am also enclosing pictures of the building project and the success which we have already succeeded in bring this most important project closer to completion.

In conclusion, it is my sincerest hope that our project of rebuilding the primary school, which will benefit hundreds of Assyrians in this part of the country of Syria, will find a place in your heart and the heart of the Foundation as worthy projects to be funded for the benefit of our beloved Assyrian people. I pray the Lord's blessings upon you and all of the members of the board of directors, and all those who find it in their hearts to share with their fellow Assyrians the many graces with which the Lord has richly blessed them. In the hopes of a favorable response I remain,

Yours sincerely,



William Barcho
President of the Board of Directors,
Madrasat Faris Al-Khoury



Photographs of the Faris Al-Khoury School, Qamishley, Syria, building project.

SAFE Beacon Awards Reception Honoring Neil Brodie and Donny George

Courtesy of www.savingantiquities.org

On Saturday, January 5, SAFE (Saving Antiquities for Everyone) presented the 2008 Beacon Award to Dr. Neil Brodie and Dr. Donny George, honoring them for their outstanding efforts at raising public awareness about the devastating effects of looting and the illicit antiquities trade. The evening began with a special presentation by Dr. Neil Brodie "Personal Perspectives on the Antiquities Trade" immediately followed by an awards ceremony and reception. Dr. Donny George led two SAFE Tours on Sunday, January 6, at the Oriental Institute Museum of the University of Chicago. This personal tour gave a unique, in-depth view of the Oriental Institute Museum's remarkable collection of ancient Iraqi artifacts. This collection is renowned not just for its scope and quality, but for the legal, ethical, and scholarly way in which almost all of it was assembled. Not only did the Oriental Institute lead many pioneering excavations in the region, from which these items came, but the Institute also took action after the devastating looting of the Iraq Museum, by using the Internet to distribute photos of the artifacts from Baghdad, to help identify them if they had been stolen.

The 2008 Beacon Awards ceremony and reception were held at the Hyatt Regency Chicago, during the annual meeting of the Archaeological Institute of America (AIA). However, AIA conference registration was not necessary to gain admission to the Beacon Awards Reception.

Dr. Neil Brodie graduated from the University of Liverpool with a PhD in Archaeology in 1991 and has held positions at the British School at Athens and the McDonald Institute for Archaeological Research at the University of Cambridge. Until September 2007, he was Research Director of the Illicit Antiquities Research Centre at the McDonald Institute. He was co-author (with Jennifer Doole and Peter Watson) of the report *Stealing History* commissioned by the Museums Association and ICOM-UK to advise upon the illicit trade in cultural material. He also co-edited *Archaeology, Cultural Heritage, and the Antiquities Trade* (with Morag M. Kersel, Christina Luke and Kathryn Walker Tubb; 2006) *Illicit Antiquities: The Theft of Culture and the Extinction of Archaeology* (with Kathryn Walker Tubb; 2002) and *Trade in Illicit Antiquities: The Destruction of the World's Ar-*



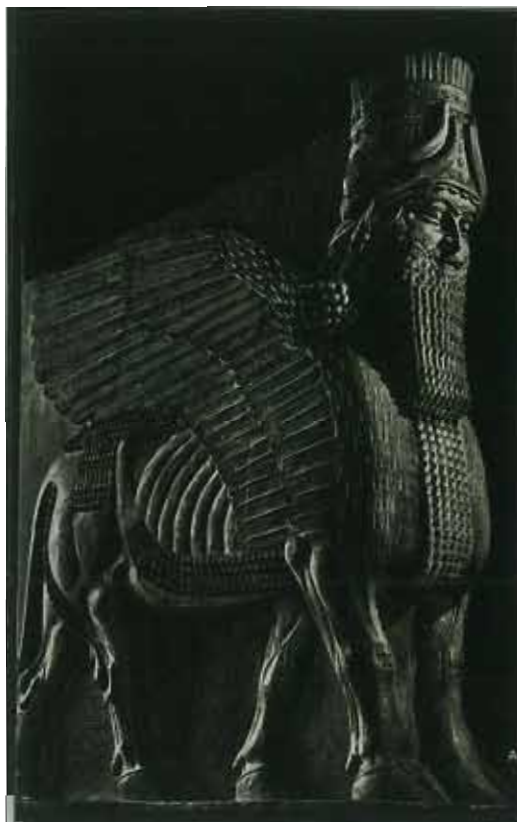
Dr. Neil Brodie

chaeological Heritage (with Jennifer Doole and Colin Renfrew; 2001). In October 2007 he moved to the Archaeology Center at Stanford University.

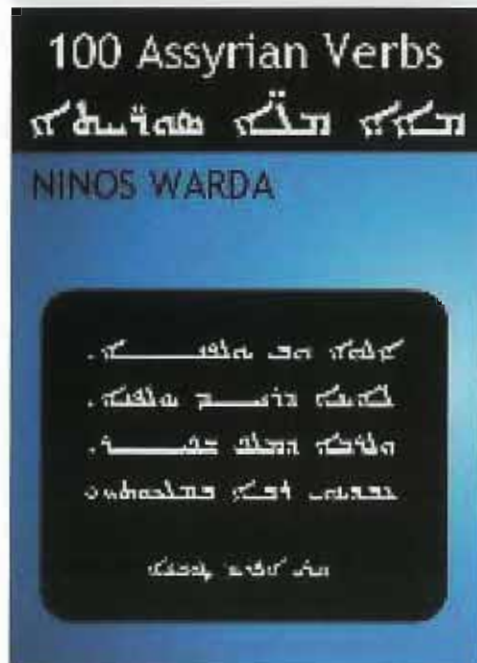
Dr. Donny George, a native of Al-Anbar province, Iraq, has centered his career on the study and practice of archaeology in Iraq and the Middle East region. He received his PhD in Archaeology from the University of Baghdad in 1995, has worked at the Iraq Museum since 1976, and has carried out academic excavations at important sites such as Babylon, Nineveh and Um Al-Aghreb. He also served as Director General of the Iraqi Museums and Chairman of the State Board of Antiquities and Heritage and, as one of the world's foremost experts in ancient Mesopotamian culture, has played a central role to the recovery of some of humanity's most important antiquities following the looting of the Baghdad Museum. Dr. George is currently Visiting Professor of Archaeology at Stony Brook University in New York.



Dr. Donny George



New Books:



100 Assyrian Verbs

By Ninos Warda

Learning basic Assyrian verbs doesn't have to be hard anymore with this new book on your desk, shelf or in your bag. '100 Assyrian Verbs' by Ninos Warda from London, United Kingdom, contains just that... 100 basic and common Assyrian verbs. Directed for English-reading Assyrians, each verb is given with its English equivalent in all of its tenses, basic conjugations and other forms of the verb needed and used. In addition to this, the reader is then shown how to use each verb in context so that practice really can make perfect. Furthermore, each verb is given in BOTH the western and eastern Assyrian scripts, making everyone's needs catered for.

"A number of introductory grammar books are available for the Classical Assyrian language (also known as Syriac), but there are no systematic presentations of verbs in all their inflections as is offered here.

For this reason the book will be an important tool for students wishing to learn the language."

Professor Geoffrey Khan
University of Cambridge

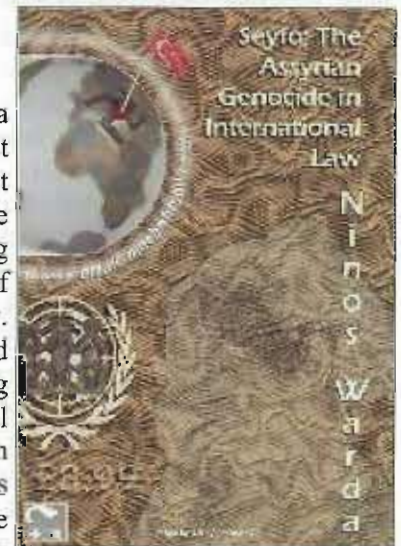
Order your copy from: www.firodil.co.uk/

Also from Firodil

Seyfo: the Assyrian Genocide in International Law

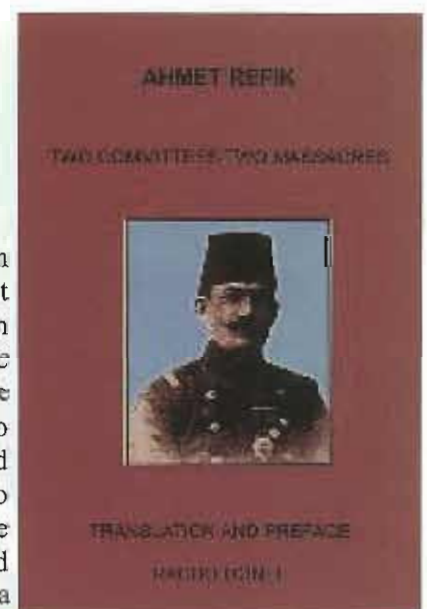
by Ninos Warda is a profound book that provides a coherent insight into the experience of Assyrian people during the atrocious events of WWI in Ottoman Turkey. The author's expert and meticulous understanding of the legal and historical dynamics of the Assyrian Genocide of 1915 makes this book a primary source of reference for students and scholars interested in the applicability of international legal instruments such as the United Nations Convention on the Prevention and Punishment of the Crime of Genocide of 1948.

Shamiran Mako, Council for Assyrian Research and Development (CARD)



Two Committees Two Massacres

was originally written in Turkish by Ahmet Refik, a lecturer in Turkey, about what he saw during the genocide of 1914-1918. The two committees mentioned in the title are the two sides involved in the conflict, i.e. Turkish and Armenian. He gives a humanitarian view of what happened, but most importantly, remains objective in his views. This is an English translation of the original Turkish by Racho Donef.



A Compilation of Assyrian Music in a Unique Book

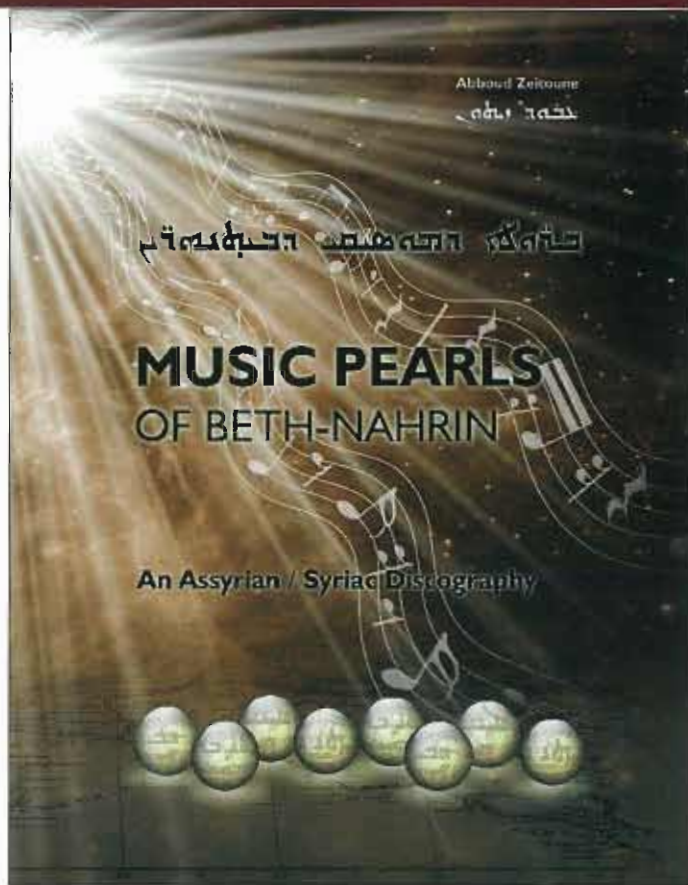
By Hanibal Romanos, Sweden

Who was Evlin Dawud? What's the name of Ogin Bet-Samos third album? Who sang the original *Hate Rhami*? Who wrote the lyrics of *Shamo Mar*? When were the first ever Assyrian recordings released? Who created the first Assyrian musical epos? By who and when was the first Assyrian song in modern times composed? The answers to the above questions are to be found in the newly released book ***Music Pearls of Beth-Nahrin*** – a grand catalogue of all Assyrian albums of all times.

Music Pearls of Beth-Nahrin: An Assyrian/Syriac Discography. That is the title of the new book which each Assyrian with a passion for Assyrian music and culture will embrace. A book of this kind about our music has never before been published. The author and publisher is Abboud Zeitoune, an active person within the Assyrian movement residing, with his family, in Wiesbaden, Germany. The book, comprising 571 pages, is divided into several parts of which the catalogue constitutes the main part. The catalogue documents around 1300 Assyrian music albums (most of them with a picture of the album cover), which were released in the 78, 45 and 33.3 RPM gramophone record format, cassettes and CDs. About 12,000 Assyrian song titles (including church hymns) are presented along with some 500 singers (west- and east-Assyrians). You will find each artist under the initial letter of his/her first name. One can even see in which order the artist has released his/her albums, which years they were released in, and the names of the albums, etc.



Author, Abboud Zeitoune



The book includes also an article about modern Assyrian music history and biographies of a few singers, songwriters and composers, in English and German. There is also, for the first time ever, statistics on the entirety of songs released to date as well as a list of the twenty most prolific singers. There is an informative list of Assyrian music books with a picture of each book's cover at the end of the book. The last part of the book contains the lyrics of four songs which are among the oldest Assyrian songs of modern era.

My love for Assyrian music was the drive which made me begin to collect the albums. The music represents our roots and it makes me feel as if I am in Assyria. There are many Assyrian associations in Wiesbaden where I live and the Assyrians there come from every corner of Assyria; the Turkish part, Iranian, Iraqi and Syrian. It was through the help of the associations that I was able to collect all kinds of Assyrian music, explains Abboud.

How did the book project began?

It began with the digitizing of my cassettes in 2003, i.e., converting them into mp3 files on the computer. Later, I witnessed the way a friend was creating a database for video films in Microsoft Access. I copied his database and

changed it so it would suit my music collection, that's how my own music database was born. In time, my music collection grew bigger. I contacted other collectors through the net who provided me with information and albums I lacked. I updated the database continuously. It's thanks to the database that I was later able to create the statistics in the book. The idea of making a book out of the database was born last autumn, he reveals.

Several persons were consulted for information about different albums, both artists and non-artists, living in different parts of the world. Sometimes even the artists themselves couldn't remember which year their songs were recorded, who had written the lyrics, etc. The number of "new" albums increased with the number of persons consulted.

Still, after having collected well over 1000 albums, I was surprised to find new singers all the time who were not known to me. That's why my book doesn't claim to contain all Assyrian music albums. It is, however, the first step on the way, he says.

Abboud says the book wouldn't have become what it is if not for the help of many people. For example, the singer and painter Sardanapal Asaad (Stockholm) corrected the article on the history part, painted portraits of some singers and provided other pictures for the book. Malke Romanus and Ninos Kando (both in Wiesbaden) helped write all song titles in Assyrian script.

Also I, the author of this article, took part in the making of the book, co-authored some parts of the book and helped Abboud with information. Other persons who deserve to be mentioned in this context are the music collectors Yilmaz Beth-Saroke from Holland and Aslan Akbas from Sweden. These persons have together with Abboud Zeitoune, myself and others formed a network in the last few years in order to preserve Assyrian music in a digital format and thus immortalize it. This network has collected music with great devotion and spent thousands of hours on this work which has affected the book in a positive way. Other persons who helped with the book project are mentioned in a "thank you" list in the beginning of the book.

There have been some attempts in the past to tell the story of modern Assyrian music, but they weren't sufficient. This is the first time this history can be read in one single and extensive book. Much of the information had never been written before and that's why one had to ask around a lot, he explains.

Music Pearls of Beth-Nahrin is a milestone in Assyrian history in many ways, but of course there's no such thing as a perfect book...

We would need more biographies of singers who have shaped Assyrian music into what it is today; there's a list of these singers in the foreword. Another shortcoming is the lack of information about many albums as we couldn't find out who wrote the lyrics, composed the music or when they were released. These are things to think about if there

will be a second edition. Even if we would have postponed the publishing of the book it would not become perfect. It will become "perfect" when the second edition is published, as it will include new information gathered from the readers. That's why it's better that it was published now instead of in a couple of years, says Abboud.

All of this makes it probable that a second edition will be published in couple of years. That's why Abboud stresses the importance of people interested in music forwarding information that they might have in order to complete the music pearls of beth-Nahrin.

I'm hoping for a second edition so any errors or gaps will be dealt with and also to include newer albums. But before we can think of a second edition all 1500 books must be sold, he says.

In the meantime Abboud is continuing to update the music database which is the basis for the book's catalogue of the albums.

The book was released on 31 August, 2007 in Sweden, during the celebrations of the 50th anniversary of the Assyrian Democratic Organization. Abboud held a lecture in connection with the release of the work, writing the book and about the history of Assyrian music. One week later the book was released in Germany in the city of Wiesbaden.

Abboud is now planning to tour Assyrian communities in different countries of Europe.

Price:

30 Euro / 300 SEK / 40 USD (excl. shipment).

Facts about the book:

Author: Abboud Zeitoune

Language: English, German, Syriac

Bandtyp: Hardbound

Number of pages: 571

Year of publication: 2007, Wiesbaden/Germany

How you can order the book:

www.musicpearls.net

or contact the author zeitoune@online.de

This article was first published in Hujadâ, October 2007, in Swedish



Meet Nineveh Dinha

By Dr. Ninwe
Maraha



Nineveh Dinha is the newest addition to FOX 13's *Good Day Utah* team. Nineveh started her career as an Anchor/Reporter in Arizona, at KYMA, NBC 11 News. During her time in Yuma, Nineveh covered several stories that made national news including the Harrier Crash. The coverage won her an Edward R. Murrow award for Spot News. But after two years of desert heat, she was ready for a change of scenery and weather.



Nineveh Dinha with co-anchor Kirk
Picture: courtesy of Sean Robertson

NM: Can you describe your job?

ND: *I've been a journalist for three years. I started my career in television news in Yuma, Arizona at KYMA (NBC). I worked there for two years as the Main Anchor. I now work as an Anchor and Reporter for Fox 13 in Salt Lake City, Utah.*

NM: How did you end up in TV, did you ever dream of this kind of job as a child? Do you enjoy your work? Do you have a role model?

ND: *"Find a job you love and never work a day in your life." I absolutely love what I do. For me it isn't work; it's a way of life. I remember always raising my hand first in class as a child, always having*

something to say, and always asking questions. I didn't discover my passion for journalism until college. Television news had always fascinated me (still does), but it wasn't until the day I walked into KTVU Channel 2 (Fox) in Oakland for an internship that I realized what I was getting myself into. That was the day my life changed and it was thanks to Kenny Wardell, who worked at the station at the time. He told me my future was in television news. Good thing I listened, right? There are so many mentors that helped me along the way, and still do. Ken Wayne (KTVU's Weekend Anchor) is one of them. There are so many journalists I admire: Anne Newport Royall, the first female journalist in the U.S., Edward R. Murrow, the founding father of broadcast journalism and iconic journalists like Walter Cronkite, Barbara Walters and Peter Jennings.

NM: Any challenges reaching your professional goal?

NM: *There are always going to be challenges reaching professional goals, but I think without those challenges, you lose sight of what you want. My professional goal is to be one the most well-known Assyrian journalists in the U.S. That's an enormous challenge to take on, but it's not impossible. I think the biggest challenge is to keep going. Nothing can stop you from reaching your goal except yourself.*

NM: What are your future career goals?



Nineveh Dinha Reporting for FOX 13 in Salt Lake City, Utah

ND: *I want people to know who the Assyrians are. Wanting to go to Iraq and film a documentary about Assyrians has always been a desire of mine, but I think it's going to take the right people who are genuinely*

interested to make it happen. My career goals also include working in a major market, a big city where my stories can reach millions of people. I want a long career in television news, a career that I can write about in a book someday.

NM: Does your Assyrian background effect your work environment? Do you enjoy your work environment? Do you feel that you are doing something important for the community by your reporting?

ND: Being a journalist with an Assyrian background definitely gets viewers interested in knowing more about who I am and who our people are. Newsroom diversity is so important, and it's an incredible opportunity as an Assyrian to be part of that diversity. My co-workers are great! It's vital to work with people who are just as passionate as you are about what you do. The media has so much power, and it's important that we don't abuse that power. Journalists have a responsibility to tell the truth and be unbiased. I think what I'm doing is not only essential, but also necessary for the community. I want my stories to have an impact on people, and I think they do. Knowing that is what keeps me going!

NM: Your TV admirers have told Nineveh Magazine, that you always mention your Assyrian background, why?

ND: Ask any proud Assyrian and they'll tell you that Assyrians are the indigenous people of Iraq. It's as simple as wanting to spread the message, wanting to break stereotypes and wanting the world to know what it means to be an Assyrian. Mentioning my background to viewers is like second nature to me. I still don't think a lot of people know who the Assyrians are and the persecution we've faced. For that reason alone, it's important to be open about who we are.

NM: How important is being Assyrian to you?

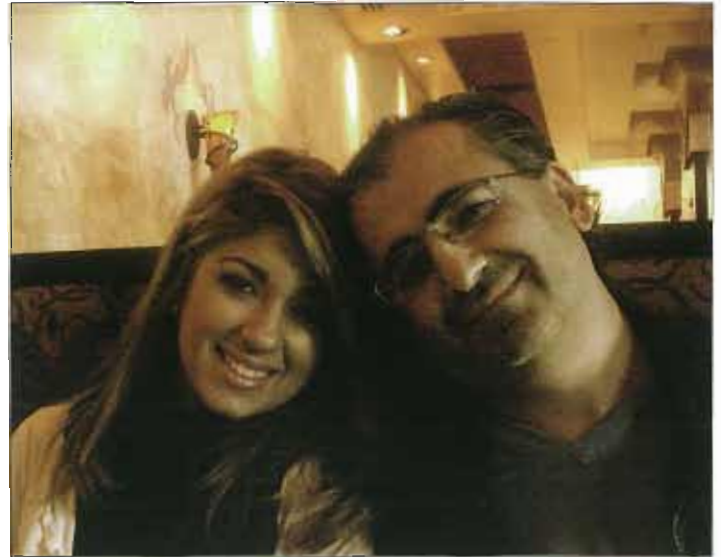
ND: It's such a blessing to be Assyrian. I feel like I'm part of something special. Many people say we're a dying race, and that's why it's so important to be a proud Assyrian and not forget where we came from. I have to do my part as an Assyrian, and being a journalist is one way of making my mark in the world.

NM: Are you or have you been involved in Assyrian communities? What are your thoughts on that?

ND: My family lives in California and is very involved in the Assyrian community, including the Assyrian Democratic Movement (ZOWAA). My father has been part of the movement since it was founded in the 1970s. I have yet to meet an Assyrian in Utah, so being part of an Assyrian community is challenging for now. I think

being part of a political movement is an individual choice. As a journalist, I don't affiliate myself with any political parties. The most important thing for me right now as an Assyrian is making sure our message about who we are is heard!

NM: What are your hobbies?



Ninveh Dinha and Dad, Francis Dinha

ND: I love to read and write. I always have a book on my nightstand. Reading is one of the best ways to broaden your horizons. Writing is one of the best ways to keep yourself centered. I enjoy listening to music (that includes Linda George, one of my favorite Assyrian singers). I also like long walks and shopping. What female doesn't like shopping?

NM: What kind of books do you like to read?

ND: I've got my favorites. Right now I'm reading "Into the Wild" by Jon Krakauer, which is a story about a man who gives up his material possessions to venture off into the wild. It's pretty gripping stuff. I highly recommend "Nickel & Dime" by Barbara Ehrenreich, "Naked in Baghdad" by Anne Garrels and if you like fiction, anything by Emily Griffen is always a delight!

NM: Do you keep up with what's happening to the Assyrian people all over the world?

ND: Absolutely! The easiest way to get information about Assyrians around the world is through the internet; but you have to dig for it. You rarely hear about Assyrians in the news. It's easier to stay updated on what's making news in the Middle East. The best way to get Assyrian news is through alternative newspapers and websites.



Berlantina, Nineveh's Mom, in the kitchen.

NM: How can we improve our Assyrian media; do you have any thoughts about existing Assyrian TV-programs, print media and websites?

ND: *I think the websites, publications and Assyrian television stations representing our people right now is a start, but we need more. It's going to take the current generation (Assyrian youth) to get more involved, but there needs to be a demand for it. I think the current Assyrian T.V. programs cater to older generations, not our future generation. There has to be an incentive for our Assyrian youth to get involved. Many of the broadcasts, if not most, are in Assyrian, Arabic or Kurdish. It's the sad truth, but a lot of Assyrian youth cannot speak the language fluently. We have to keep that in mind if we want to involve our youth. Again, I think we're heading in the right direction and as long as we continue to advance, Assyrian media will be well-known one day.*

NM: What do you think can be done to encourage more of our Assyrian youth to become reporters, for example?

ND: *There are very few Assyrian journalists working for the mass media in the U.S. The best way to encourage more of our Assyrian youth to become journalists is to educate them about the need for diversity in mass media. There's a high demand for minorities in the business, and Assyrians should take advantage of that demand. I also think Assyrian media needs to be part of the educational process, which means we have to encourage our youth to pursue a career in journalism. I'd like to see more Assyrians in this business. There's an Asian American Journalists Association, a National Association for Black Journalists...I think it's time we have an Assyrian American Journalists Association.*

NM: Do you have a role model?

ND: *There are so many people I look up to, but I'd have to say my role models are my parents. They are the two people in this world that I admire the most. Both my father (Francis) and mother (Berlantina) were born in Iraq and were involved in the Assyrian Democratic Movement. They escaped to Sweden in their early 20's and later moved to the U.S. to provide a better life for my sister Shana and I. My parents love us unconditionally and have taught me the most valuable lessons in life. They have taught me to be courageous and fearless. They are the most supportive people in this world and for that I am so thankful. I could write a book about my parent's strife in Iraq and their quest for the good life in America. I am who I*



Nineveh with sister, Shana

am today because of them. I love my family dearly.

NM: Lastly, what would you like to say to your TV viewers and fans?

ND: *I'd have to start with "Thank you" because if it were not for the viewers, I'd be out of a job. I always love hearing from viewers because it gives me insight into what stories they want to hear more about. I make sure to respond to every viewer who e-mails me, not because I have to but because I want to. Everyone has been so supportive and friendly, and I just want to say thank you so much for being loyal viewers!*

BACKGROUND OF THE ASSYRIAN FOUNDATION OF AMERICA

Since its establishment, the Assyrian Foundation has provided financial assistance to schools and cultural groups in the Middle East. In its 43 years of existence, the Assyrian Foundation of America has been totally dedicated to helping those in need and at the same time supporting our students, schools, and authors, our best hope for preserving our Assyrian identity.

In the United States, we have expended substantial amounts of money to students based on both academic merit and financial need. Every year the Assyrian Foundation of America has been expanding its existing educational programs. Our scholarship program provided \$20,000 to help several very bright students pursue advanced degrees in Assyrian studies. \$3,000 was used to purchase books by an Assyrian author who has written a highly acclaimed history of Assyrians from the mid-19th century to the present. With respect to promoting education, we have regularly held lectures by guest speakers on Assyrian topics, and also held classes for teaching the Assyrian language.

Over the last several years, the Assyrian Foundation has provided financial assistance to needy Assyrians. As a result of the Assyrian refugee crisis that has existed during the last few years, caused by the current situation in the Middle East, Assyrian Foundation has expanded its program to assist impoverished Assyrian refugees who have been effected all over the world, especially in Syria, Jordan and Iraq. In 2006, the Foundation donated over \$26,800 for these charitable purposes. Among other contributions, this year we sent a large amount of money to help Assyrian refugees fleeing into Jordan to escape the violence in Iraq. The killing of an Assyrian translator of a kidnapped American journalist in Iraq left his wife and young children in great need, and we have contributed to their assistance.

Our highly respected magazine, *Nineveh*, keeps readers everywhere informed of the history, language and culture of the Assyrians, which helps our people throughout the world to stay in touch with each other. The magazine has been produced continuously from 1978 to the present to



keep Assyrians and others throughout the world informed of our history, language and culture. Community, social, national and international news items about Assyrians, accompanied by pictures, are presented in two languages - Assyrian and English. About 800 copies are distributed throughout the United States as well as Europe, Canada, Australia, Russia and other States of the former Soviet Union, and the Near East. The magazine is printed three times a year: June, September, and December.

In all, the Foundation gave over \$50,000 in 2007 for missions of mercy and advancing education. It was your gifts that made this possible. Charity and compassion represent the true spirit of Assyrians.

In recognition of all the past efforts and service, we salute the

Presidents Past and Present of the Foundation: Sam Jacob, Yuel Baaba, Julius Shabbas, Dr Joel Elias, Freidun Badal, Yura Tamras, Nathan Nasseri, Sargon Shabbas, George Bet-Shlimun, Martin Jacob, Belles Yelda, Pnoel Shamun, Edward Mikhail, and Freddy Tamraz.

Compiled by Lisa Kingsbury

(Association member, daughter of Bob & Flora Kingsbury, granddaughter of Babajan & Shooshan Ashouri)
With information from Dr. Joel Elias and help from the Assyrian Foundation website

Subscriptions and Donations

- *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.
- *Donation*: Not specified.

Assyrian Foundation membership dues are not included.

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

The Khabour River Drought, Who is Responsible?

By: Andrew Bet-Shlimon

I was astonished to see the drastic changes that occurred in the Khabour region, in Jazeera province, during my visit to Syria this past summer. What was once an imposing river is now a dried out, desolate valley. Before I go into details of what happened to the Khabour River, I would like to outline a short chronology of the life of this river in the recent times, and its impact on the Assyrian villages in that region.

Khabour River, located almost entirely within Syria, was a tributary of the Euphrates River. It flowed southeastward through the city of Al-Hasakah, in the Jazirah region of northeastern Syria, and turned due south and ran through the semi-arid southern Jezireh to its confluence with the Euphrates

River near Deir-ez-Zor. The river rose from the mountains of southeastern Turkey, nevertheless, it was mainly spring-fed from sources in Ras Al-Ain (Rish Aina), an ancient town in north-east Syria, and was recharged almost exclusively by precipitation. The river had a total length of about 200 miles and a natural flow, gauged at Hasakah, between 1.4 to 1.6 million cubic-meters per year at its heyday.

Following the Simele massacre of August 1933, the first of many massacres which targeted the Assyrian Christians of Northern Iraq, some 6,000 Assyrians who survived the massacre fled to Syria, where they settled along the banks of the Khabour River. Within a few years, these settlements expanded to thirty-five villages on both banks of this abundant body of water, stretching from the village of Um-Ghragan to Tel-Taweel.

With the hard work and ingenuity of the Assyrian settlers, who



River Khabour, as it was in the Seventies

were mainly farmers by trade, Khabour region's landscape was transformed from what was practically one vast



River Khabour; now, just a dry valley

wasteland into a viable agricultural region. The river provided enough irrigation water to expand the farming areas miles inland. Irrigation from the river was vital since the rainfall was often too light and irregular for any crops to fully grow. The area irrigated by the Khabour River was one of Syria's leading sources of wheat, cotton, and other agricultural products.

Cultivation along the river was limited to the floodplain, where traditional gravitational methods of irrigation were employed. However, in the last half of the 20th century, irrigation initiatives in Syria fundamentally altered the human and hydrologic character of the region with the broad introduction of the diesel-powered pumps, which allowed farmers to draw water from the river to irrigate lands well beyond the banks of the river. A canal (known as Skarba) was built in place along the River to bring water to Arab villages near Hassaka, but it was not active for summer irrigation.

In the early 1990s alone, two major dams were constructed along the Khabour River and plans to bring water to the Arab villages, miles away, were completed.

The dams had a negative impact on the Assyrian villages, changing the character of agriculture in this region.

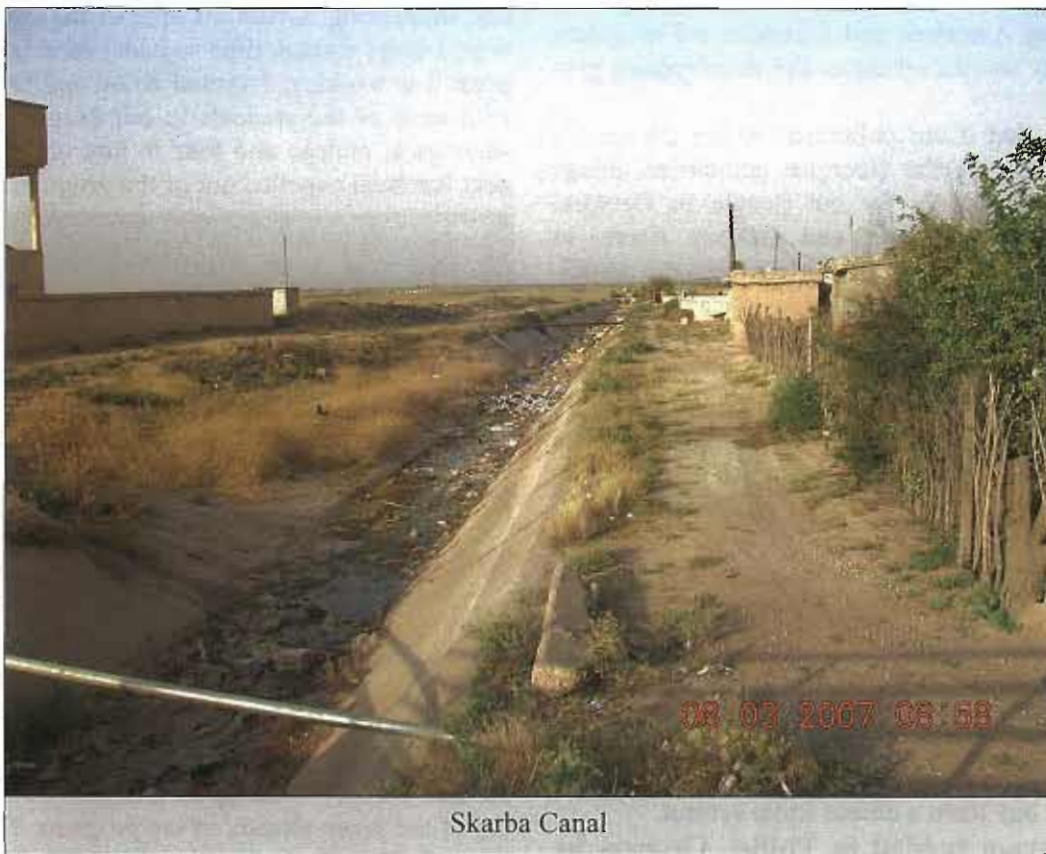
However, major impoundment occurred, when permits were illegally issued to drill artesian wells, around the groundwater basin. Along with the hydrologic impact of various water extraction and diversion schemes, this caused the underwater reserves to virtually dry out in the basin in and around Ras Al-Ain. Groundwater withdrawals between September 1990 and September 2000 were responsible for lowering the regional water table to the point where Khabour River is now totally dried out, a phenomenon previously unknown in recorded history.

Between 1990 and 2000, over seventeen-thousand (17,000) artesian wells (deep drilled wells through which water is forced upward under pressure) were illegally ap-

proved for drilling, by corrupt government officials, to extract water some forty meters below the surface in and around Ras Al- Ain. In addition, powerful diesel pumps were used to draw irrigation water. This act led to the drawdown of the water table and the depletion of the aquifers. The government had originally given only a few permits to drill in that area, however, a crooked government official by the name Abdul-Rahman Al-Madany, who headed the Ministry of Water Resources in Syria, was so corrupt that he received millions of dollars in bribes in order to allow an excessive number (17,000) of wells to be drilled. The level of water that fed the Khabour River began dropping at a rate of one (1) meter per year. As more wells were dug up, towards the end of last decade, water tables had dropped over forty meters (40 M) below the

flow levels. It is estimated that it will take forty (40) years of seasonal rain and snow fall to replenish the aquifers that fed the river at the normal flow rate, in addition to the capping of all artesian wells that were illegally drilled.

The social and biophysical implications are grave indeed. The exhaustion of pure fresh water, adequate to the needs of



Skarba Canal

tens of thousands of people who transformed this semi-arid land into a bread basket, and the changing character of irrigation in the basin had significant social and economic implications. People living in the Khabour region today earn their living working in the nearby towns and cities like Al-Hasaka, Ras-Al-Ain and Tel Tamar. Other Assyrian families rely entirely on money sent by family members and relative living in the United States, Europe, and Australia.

Despite the accusations that this shift in water resources was accelerated deliberately by corrupt government officials, Mr. Abdul-Rahman Al-Madany was never held accountable for his crimes and for the hardship brought upon thousands of Assyrians who still inhabit the Khabour region. He has since retired a very wealthy man.

Trip to Armenia and Georgia

Summer of 2007

Report by Marcel Josephson (Bet-Yousef)
San Jose, California



This is the second time I traveled to Tbilisi and Georgia. I met with David Adamov, the VP of the Shotapouta (Assyrian Organization) in Georgia, on many occasions. I have known David for a year now.

There is very noticeable tendency towards forced assimilation on the part of the government in Georgia. As a result, minorities, including Assyrians, do not get any support from the government for their cultural programs. There are massive American and European aid programs in Georgia mainly toward infrastructure development projects.

David believes that if our politicians in the US get involved with influencing the Georgian authorities, things may work more favorably for our people in Georgia. There are 350,000 Armenians and 400,000 Azeris in Georgia. These two minorities receive aid from the American embassy. The Assyrian population in Georgia is too small to have a much leverage to benefit from these programs. As little as \$10,000 per-year will fund most of the projects they have in mind for our people here in Georgia.

Unemployment is having a big toll on our youth. There are 18 Assyrian young men in prison for stealing and drug related illegal crimes. Our Shotapouta in Georgia needs a lot of support. Only a few individuals have taken it upon themselves to sustain our ethnic identity. With limited means, they still work hard to carry on key cultural activities. They want to teach our language, they want to get together and play sports, they want to have a place to establish a dance ensemble. And, funds are needed for these and other activities. As little as \$3,000 per-year will allow them to rent a good sized space for (folk) dance practices. And, \$2,000 will buy them a decent audio system.

Student program funded in Tbilisi, Georgia by Assyrian Association of San Jose

Irina Khavshamba completed her 1st year studies in Batumi and is trying to get transferred to Tbilisi. Her community work involves helping Elbrouz in Gardabani with gathering statistics on people moving out of the village. She also helped Lina Yakubova when she was filming her documentary in Georgia. Irina speaks Assyrian, Georgian, and Russian. I did not meet her on this trip.

I also met with Giuli, Diana, and Olgha. We have one student, Tsira Agakhanova, who completed her 1st year studies, one student (Helen Tasoeva) who has taken her entrance examinations and is waiting for results, and one student, Sarrah Mosolova, in individual tutoring program.

The group-tutoring program will no longer run. Qasha Benny was not in Georgia during my visit.

Student program funded in Yerevan, Armenia by Assyrian Association of San Jose

Since this was my second trip to Yerevan, I did not do any sightseeing. Given the size of the education program here, I spent enough time to understand how well the program was working. I visited Arzni and Dvin where I met with most of the students in our program. We had eight students in college and four in tutoring. One college student has been expelled out of the program because of poor



Education Program Students in Village of Dvin, Armenia

performance. He did not turn in his grades for the first semester. We will have up to five new college students on top of the seven already in the program. This program has created a lot of hope for the participants.

I met with most of them and talked to them one-on-one.



A Basketball Training Session, Gymnasium in Village of Arzni

Atour, our Shotapouta in Armenia had its election last



December. Unlike in Georgia, here in Armenia Assyrians as well as other minorities are recognized by the government. Shotapouta just published the second volume of the Assyrian Alphabet book using UNICEF funding. On the evening of July 12, 2007, Shotapouta held a book presentation event in the cultural center for minorities where many of our fellow Assyrians attended. Shotapouta has been given 15 minutes/day of radio broadcasting time. Government is paying the anchor ADM 25,000/month, which is about \$80. As part of their community work, the students in our program are gathering material for the radio broadcast. The Armenian government has also approved a spot in one of Yerevan's parks for us to erect an Assyrian Genocide Monument. The design is based on Rabi Hannibal Alkhas's architectural sketch. The project is currently under review by municipal authorities of Yerevan for implementation.

Mikhail Sadoev at His Roughing Shop in Yerevan, Armenia

A photograph showing several dark, elongated, conical objects, possibly musical instruments or tools, resting on a light-colored, textured surface. A wire mesh basket is visible in the foreground, and various items are in the background.

A Few Finished Products (Duduks and Zurnas) in Yerevan, Armenia

Please, support educational programs helping our students in the Caucasus.

You may send your donations to the Assyrian Foundation of America, (please, indicate "for Caucasus Education Fund), to:

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

Or, contact the Education Committee of the Assyrian American Association of San Jose, at the following e-mail address:

educom_aaasj@yahoo.com

The Name Game Replayed

Madeleine Davis (Ph.D.)

Some self appointed and self elected people have once again gathered and decided that our nation must be called Assyrian/Chaldean/Syriac. When anybody ventures to protest, they either say *"It's finished, the new name has been registered!"* or they say *"Don't waste time and energy arguing over names."*

These tactics to quiet people and shut the mouths are too old fashioned. First, because what has been registered can be rectified, second because this is a very important issue and we have all the time in the world to discuss it.

Which nation in this world is called by such a silly name? There are many countries composed of various peoples with different ethnic names and different ethnic backgrounds, but they all go by one national name. In Iran, there are Parsi, Kurd, Turk, Balouchi, Lor, etc., just to mention a few; but they all come under the name Iranian. In Switzerland, there are the French, the Germans, the Italians; but they all use the national name Swiss. In Britain, there are the English, the Welsh, the Scots and the Irish; but they are all called British. These are just a few examples.

Almost all the countries in the world and all the great nations are composed of various ethnic groups with different religious beliefs, but none of them call themselves by such silly compound names separated by slashes. Nobody says, for example, *"We are English/Scot/Irish/Welsh"*. Only we, the Assyrians and the Chaldeans and the Syriacs, are made the laughing stock of the whole world. And then the nationalists and the leaders of the national societies wonder why people are not supporting them and are not donating money and helping them to be able to run the activities of their associations. Most people are so disgusted by this name game that many are turning away from the nation. Those who are able even join other nations! I know some who have become Armenian! Why not?

Apart from the fact that the *united name*, as it is called (*SHIMA MKHAIDA*), is too long and cumbersome to pronounce, it has a religious significance, because each of these names represents a specific church. It may be that the majority of our people belong to one of these churches, but what about those who do not? Are they not part of this nation? Why must they be excluded since they constitute thousands of people?

Moreover, the heads of all the three churches are not happy about the united name and they are absolutely right. The leaders of the Chaldean church are not happy with the united name and insist that they are only Chaldeans, a completely different nation. So why do we have to force them to change their mind? Similarly the heads of the Syriac church refuse to adopt the united name. Likewise the leaders of the Assyrian church find the new name difficult to digest. Why do the advocates of the united name

create division in this church over a name? Why must they destroy a church over a name? Or is the name only a pretext since they did not create division in the other two churches?

The same people who were enforcing the name "Assyrian" on our people and who started the fight with the Chaldeans some 40 years or so ago and have been at cutting throats with the members of the Catholic church for half a century, wanting to oblige the Chaldean church to change their name to Assyrian, thus creating this deep division, hatred and bitterness; the same people have started today a new war, this time against the Assyrian church and are dividing this church by advocating the name Assyrian/Chaldean/Syriac.

The truth is that our nation did possess a global and all-embracing name, SOURAYE!! People who forbade the use of the name Souraye, ordering us: *"You must not say Souraye, you must say Assyrian"*, today have fallen short of suitable global names and are ordering us to call ourselves Assyrian/Chaldean/Syriac. Why do we have to label ourselves with names that are considered religious? It's not surprising if there is so much hatred and resistance to such names. Religion is something personal. Many people prefer to hide their relationship with God from others. Some don't even want to have a relationship with God. We are not living in the middle ages anymore. Religion is not compulsory anymore. And Christians say that God gave people free choice to follow him or not. So who are these people that want to force us to use a religious name? Our beliefs are very personal. Nobody has the right to use religious beliefs as a means to achieve political aspirations; but unfortunately the so-called nationalists have done and are still doing exactly this.

The other truth is that division among our people was not due to the presence of multitude of churches. In the past people used to go to any church that was close by. They even helped in fund raising events and in Sunday schools without prejudice and hatred. These days, because of the political activities of the so-called nationalists and the fight over names that they have created, people are avoiding other churches. In fact the real division was brought about when the name Assyrian was enforced by the nationalists. Indeed the advocates of the name Assyrian were the first to divide our nation by their stubbornness that absolutely everybody must call themselves Assyrian.

Since nobody can "prove" we are really Assyrians, some have tried to tell other stories about our origins. For example, some insist that we are the descendents of those people who lived in Ur of Chaldea whence Abraham went west. Why not? When there are no solid proofs that anyone is what he/she claims to be, we can invent any story we want. Anything goes! We may prefer to say we are

Martians!

It is quite understandable why the name Assyrian does not appeal to some strict religious people. This is because Assyrians were the "bad guys" in the Bible, whereas Abraham and his descendents are the "good guys" in the biblical stories. It's always better for the ego to side with the good guys. Who wants to be the decedents of the "bad guys" anyway?

Indeed, what has the name Assyrian brought to us in the past 40 years or so? Did it give us a national identity? Did it create national unity? Did it evoke national pride? Did it provide us a national homeland? The answer is "No" to all these questions.

Outside our community, our friends at school would cast scornful looks at us whenever it was mentioned in the history class that Assyrians were cruel and blood thirsty war like peoples. We would get crimson in the face with shame, wishing that all the Assyrians had been wiped out from the face of the earth long time ago. We gained no national pride by calling ourselves Assyrians because all the glories and achievements of the Ancient Assyrians are attributed to other nations (Greeks, Egyptians, Persians, Arabs, etc.).

In Sunday school classes we were again reminded of how terrible the Assyrians have conducted themselves and how they have prosecuted "God's chosen People". The feeling of shame now was enhanced by a feeling of foreboding of how God will be punishing us. We were taught that perhaps we deserve to be killed by others. Now all the punishments, genocides, calamities that have befallen our forefathers made sense. We thought that we are such wicked people that it's our fault to be killed in this way. As a result, many sensitive people didn't want to be part of this cursed nation anymore. We did not stop to think that according to the Bible, those killed by the ancient Assyrians were destroyed by God's orders and that he used Assyrians to punish those he hated most. Our minds were so numb with shame and self-hatred that we did not think that those who have killed our Christian forefathers have a pact with the Devil according to the Bible itself. How could we think so while the foreign missionaries gloated at us with hatred and mocked us and enjoyed watching our contorted faces?

Inside the community, the name Assyrian brought us division. Too much time, money and energy have been wasted in endless fights and struggles. It has created hatred, resentment, grudges and disputes among members of various churches.

So what is the use of the name Assyrian after all, if we need to spend so much time and effort to argue with various people and defend ourselves and our forefathers? Moreover, who accepts our claim that we are Assyrians in the first place? As soon as we say we are Assyrians, we have to engage in a long and tiresome discussion to prove it!

Why not go back to the name Souraye, which was used

by all our ancestors in the Middle East for at least two thousand years? Isn't that long enough? Some nations cannot go more than 400-500 years back in their history. Why do we need to trace our ancestors in antiquity? Do we hope to get back the lands they once occupied? The name Souraye has an historical implication and has appeared in many texts. Even today our people in ordinary speech and in their homes call themselves Souraye.

The advantage of the name Souraye is that it was used by all the members of the Assyrian, Chaldean, Syrian, Jacobite, etc churches. It's a global and all-embracing name. It brings to mind the faith and unselfish devotion of our ancestors who Christ-like gave their blood for the salvation of human kind. They built the only church that did not seek political power and did not spread cruelty and did not kill in the name of God.

I was baptized in a Presbyterian church; I got married in a Catholic Syriac church, I used to attend the Chaldean and the Catholic Syriac churches, and I pay my membership to the Assyrian church. So I feel that I belong to all these churches because in all of them I've met our people. Moreover my close relatives are members of different churches. I cannot say that I despise people from such and such church because it is not my church. They are my own flesh and blood! Therefore I feel happier to call myself *Soureta* as I used to in my childhood and as I used to hear my parents and grandparents call themselves and as I've heard the Chaldeans from Turkey call themselves and as I've heard the Syrians from Lebanon and Syria call themselves and as I've heard the Assyrians from Iraq and Syria call themselves...and...Clearly this is a name that embraces and embodies all of us. I'm sure that everybody would find this name closer to their hearts and inner feelings than a ridiculous mix such as Assyrian/Chaldean/Syriac.

Dr. Rev. Keith Roderick an Anglican priest from the Christian Solidarity International and a Washington Representative emphasised in his speech at the 74th Annual AANF Convention in San Diego (31st August – 4th Sept 2007) that "It is important to unite your efforts with others in order to establish a common self identity as Christians of Middle East because listeners are not interested to hear about various religious factions. Moslems of USA come forward not as Shii/Suni; rather they come as American Moslems, because the concern of one group is the concern of all the others." It is quite clear that he advises us to drop such religious combinations as Assyrian/Chaldean/Syriac. We need one common all embracing name.

So what is the solution? How can we find one name to embrace everybody? Maybe there should be a universal suffrage by ballot or otherwise to find out what the people want to call themselves. Our leaders never ask us what we want. The age of tyrants and despots is over. It's time for people to make their voices heard.

Will we go back to calling ourselves Souraye with a common consensus?

INTERVIEWING HANNIBAL TRAVIS ASSISTANT
PROFESSOR OF LAW



B.A., Washington University
J.D., Harvard Law School

Hannibal Travis teaches and researches in the fields of cyberlaw, intellectual property, antitrust, telecommunications, international and comparative law, and human rights. He graduated summa cum laude in philosophy from Washington University, where he was named to Phi Beta Kappa. He graduated magna cum laude from Harvard Law School, where he served as a member of the Harvard Journal of Law and Technology and the Harvard Human Rights Journal. After law school, Professor Travis clerked for the Honorable William Matthew Byrne, Jr., of the United States District Court for the Central District of California, and practiced intellectual property and Internet law at O'Melveny & Myers in San Francisco, California. Thereafter, he was an associate attorney at Debevoise & Plimpton in New York, specializing in intellectual property and antitrust cases. Since being recruited to teach at FIU (Florida International University), he has published essays and articles on copyright, trademark, antitrust, and human rights in law reviews and journals affiliated with American University, Northwestern University, Pepperdine University, the University of Miami, and the University of Virginia. His article on the Ottoman genocide of the Assyrians was published 2006 in *Genocide Studies and Prevention: An International Journal*, published by the International Association of Genocide Scholars and the University of Toronto Press.

INTERVIEW
By Nimwe Maraha

Your article about the Assyrian Genocide: "'Native Christian Massacred'; The Ottoman Genocide of the Assyrians during World War I," describes the genocide as many of the old generations of Assyrians always has been describing it. Do you agree that it should be named by its correct name, which is Genocide of the Assyrian people and nothing else?

H.T.: As I say in the article, I do believe that it is important to apply the legal concept of genocide to the relations between Assyrians and Turks, Kurds, and Persians from 1914 to 1925 or so. Dr. Raphael Lemkin, a Holocaust survivor and very well-respected lawyer who served as a legal advisor to the International Military Tribunal, Nuremberg, invented the term genocide to capture the uniquely criminal character of destroying an entire group's distinctive culture or tradition. In 1933, "Dr. Lemkin was deeply disturbed by the massacre of Christian Assyrians by Iraqis" and, witnessing the rise of the Nazis in Germany and recalling the Armenian massacres during World War I, proposed that the League of Nations criminalize "acts of barbarism" such as "exterminating ... ethnic, denominational or social communities for whatever reasons (political, religious, etc.)," including by "massacres, pogroms, actions undertaken one seen to ruin the economic existence of the members of a community, etc." The Polish government, attempting to accommodate Nazi Germany at the time, opposed his plan and removed him from his post as a criminal prosecutor. In 1944, Dr. Lemkin coined the term "genocide" in one of the first books ever published on the Holocaust, stating: "Genocide has two phases: one, destruction of the national pattern of the oppressed group; the other, the imposition of the national pattern of the oppressor. This imposition, in turn, may be made upon the oppressed population which is allowed to remain or upon the territory alone, after removal of the population and the colonization by the oppressor's own nationals." Dr. Lemkin's 1933 proposal to outlaw "barbarism" was revived in very similar form in 1945 as Count III of the indictment of high Nazi officials for "deliberate and systematic genocide, viz., the extermination of racial and national groups, against the civilian populations of certain occupied territories in order to destroy particular races and classes of people and national, racial, or religious groups, particularly Jews, Poles, and Gypsies and others." Thus, from the time of its very conceptualization, the crime of genocide did not require a government's consent or signature on a treaty in order for its officials to be prosecuted for it. Unfortunately, by the time that the Nuremberg indictment was issued, it was too late for at least 38 members of Dr. Lemkin's family who died in the Holocaust.

In terms of what language to use, as your readers may know the title of my article on the subject refers to the "Ottoman genocide of the Assyrians," even though I also analyze massacres by the post-Ottoman Turkish state against Assyrians. I also endorse the terminology of the Armenian National Committee of America, which seeks official recognition of "Turkey's Genocide against Christian Armenians, Assyrians, and Greeks." This approach has led to increased recognition of the Assyrian genocide, as when the Governor of the State of New York declared that: "The Turkish perpetrators of genocide in Asia Minor were notably brutal when executing their campaign to displace Greeks, Armenians and Assyrians from their ancestral lands." The New York Governor has also stated that: "alongside their Greek and Assyrian imperial co-subjects, Armenian men, woman and children met their end in mass killings, organized death marches, starvation tactics and other brutal methods employed against civilians."

Why do I think that the term "genocide" is justified in referring to the Ottoman Empire's massacres of Assyrians? Among other reasons, it is because the genocide is attested to in the archives of all of the major powers in the region at the time, including those of the Ottoman Turks themselves. For example, the American Ambassador to Constantinople from 1913 to 1916 wrote that the Assyrians (which he called "Nestorians" and "Syrians") were subjected to the "same methods" of deportation and "wholesale massacre" as the Armenians and Greeks. He declared that the Ottoman Turks had massacred 1.5 million Armenians and 500,000 Assyrians and Greeks, this time using the term "Assyrians" rather than the religious denominational terms "Nestorians" and "Syrians." A lower-ranking American diplomat, Leslie Davis, wrote to the U.S. Ambassador that both the Assyrians and the Armenians were deported from the Harput area in 1915 and that deportation meant a "lingering and ... dreadful death." The U.S. still proclaimed neutrality in the war at that time. Another American diplomat wrote that the "Syrians" and "Caldeans" [sic] were deported from the Mardin area. An American diplomat stationed in Urmia, Persia stated that the Assyrian refugees there were "massacred."

British, German, and Russian documents describe the Assyrian experience in very similar terms, even though these powers lost millions of soldiers and civilians fighting one another during World War I. The British Ambassador to the United States wrote that about half of the the "Assyro-Chaldeans" of Anatolia and Armenia "perished at the hands of Turkish murderers and robbers." He wrote that the "Assyro-Chaldeans" were "equally the victims of the [Turkish] plan for exterminating Christianity, root and branch." A book compiled by this official and a historian affiliated with Oxford University, Arnold Toynbee, estimated about 8,500 deaths in the Assyrian villages surrounding Urmia, Persia, during five months in 1915 alone. These villages included Salmas (or Salamas), Dili-

man, Gulpashan, and others. The book also documented thousands of deaths of Assyrians in Armenia (Van), and the destruction of dozens of villages and the massacre of thousands of people in the Hakkari mountains that span from northeastern Iraq into southeastern Turkey and northwestern Persia. An official of the Board of Missions of the Presbyterian Church of the U.S. wrote that the districts of Mergawar, Tergawar, and Dasht had been razed. According to David Gaunt of Södertörn University, in his work "Massacres, Resistance, Protectors: Muslim-Christian Relations in Eastern Anatolia During World War I," the British government's "Review of the Civil Administration of Mesopotamia," prepared in 1920, estimated 98,000 Assyrian victims of the Syrian Orthodox faith who had lived in Diyarbakir province alone in 1914.

The German Ambassador at Constantinople accused the Turks of responsibility for "complete massacres" of the Christians of Van, which included 100,000 or more Assyrians in the Hakkari mountains, and sent a memorandum in July 1915 to the German Imperial Chancellor stating that the Ottoman Empire "continues to deport and annihilate the Armenians" The German consul in Mosul reported in 1915 that the entire Catholic Assyrian population of Fayshkhabour (Feischkhabour or Pesh-Khabur) had been "exterminated." He described "extreme actions" by the governor of Diyarbakir that caused Assyrians to rise up to "save their skins." (quoted by Gaunt) Reports submitted in September 1915 from a German diplomat stationed in Aleppo, in modern-day Syria, to the German Ambassador in Constantinople described the murder of most of the Assyrians from Diyarbakir, Harput, Seert, Jazirah (Djeziret ibn Omar), Tel-Mawzal (Weranscheher in German, Veranchaer in French), Mardin, Djebel et Tor, Goliye, Tell Armen, Kalat Mara, and Mansuriye. Another report from the same official stated that: "Apart from the Armenians, not only the Nestorians, but also Ancient Syrians (Jacobites), Catholic Syrians (Syrians) and other Christians have also been deported in the eastern provinces. For a longer period of time it has been indicated here that such Christians were also killed. I have asked a European acquaintance of mine who was born here, is a good observer and, because of his occupation, comes into contact with different classes of the population, to inform me in writing of what he has learned about this matter, and I have the honour of enclosing his notes on this matter. According to him, there is a large number of non-Armenian, Christian women who arrived here without their husbands. Almost the only possible conclusion is that the men were killed." He added that two-thirds of the Armenians and other Christians deported from Diyarbakir and Harput had arrived in Aleppo alive; the rest, including all the males over the age of 11, had been "either killed or abducted."

The French Consulate in Mesopotamia reported to the French Foreign Minister in 1918 that nearly 8,000 Catholic

Contemporary Turkish, American, and British writers who call themselves historians but deny that the Ottoman Turks committed a genocide advance several "minimization" and "blame the victim" arguments, all of them nearly identical to arguments made by Holocaust deniers such as David Irving. First, they point out that the Ottoman Empire was at war with the British and Russian Empires, just as Nazi Germany was at the height of the Holocaust. Second, they note that the Turks lost millions of men in the war, once again just as the Germans did. Third, they cite very low estimates of the Assyrian and Armenian populations derived from Ottoman census data, which are totally unreliable because the Ottoman Empire had hunted down and "massacred all Christians without distinction" in the last decade of the 19th century, according to the French ambassador. Fourth, they claim that the Ottoman Interior Ministry wanted the Christians to be deported to other areas, not killed, a contention which is belied by the need to execute Ottoman officials who resisted the order, for why would such officials resist a mere relocation order to the point of death? The abundant evidence recited above of massacres in conjunction with or instead of deportations or expulsions also puts this claim to rest. As the Austrian Ambassador to the Ottoman Empire noted, the manner in which the "deportations" were carried out made them a death sentence. Fifth, they note that the Assyrians declared war on the Ottoman Empire after the outbreak of massacres, and linked up with Russian and British forces, just as the Jews of Europe engaged in armed uprisings in Poland, Lithuania, Byelorussia, and Greece, some linking up with Polish and Soviet forces. And, of course, numerous American, British, and Soviet Jews fought the Nazis in the armed forces of their respective countries. In fact, the same governments of Turkey, the U.S., and Britain that deny the Assyrian genocide, as well as Turkish "historians" who take the same line, call the experience of Bosnian and Kosovar Muslims during the Yugoslav civil wars "genocide" even though these groups fielded large armies and linked up with international terrorist groups. The Prime Minister of Turkey accused the Serbs of "genocide" in Kosovo in 1999 even though probably fewer than 20,000 Kosovars died due to the war.

What triggered your interest to write about the Assyrian Genocide and Assyrian rights?

H.T.: As a college student I took many courses on the law, philosophy, and history of human rights, particularly with regard to minority populations. Among other course work, I studied European and international law of human rights at Utrecht university in the Netherlands. As a law student, I continued to study human rights and constitutional rights, as well as Internet and technology law. Over the years, I had collected a large number of research materials relating to the Assyrian experience during World War I, and in

early 2006 I finally had the time and resources to start writing about it. The journal 'Genocide Studies and Prevention: An International Journal,' was kind enough to publish my article after submitting it to peer review. It is a journal whose "mission is to understand the phenomenon of genocide, to create an awareness of it as an ongoing scourge, and to promote the necessity of prevention, for both pragmatic and moral reasons." It is the "official journal of the International Association of Genocide Scholars [IAGS] and is published by the University of Toronto Press in partnership with IAGS and the International Institute for Genocide and Human Rights Studies (a Division of the Zoryan Institute)."

Do you think that Turkey should acknowledge the Genocide of the Assyrians during WWI?

H.T.: Yes, certainly. The international community would not tolerate a postwar Germany that denied the Holocaust, denigrated its victims in the public schools for their very attempts to survive massacres, criminally prosecuted persons who accurately described the country's history, etc. The situation should be no different with Turkey.

How can we make the world remember the Assyrian Genocide?

H.T.: U.S. Presidents from Jimmy Carter to George W. Bush have recognized the Armenian genocide, and the next U.S. President should do the same with the Assyrian genocide for the reasons outlined above. The recent about-face by the U.S. President, supporting Turkish efforts to quash a resolution by the U.S. Congress recognizing the Armenian genocide, was disgraceful. The shift in policy can be explained by reference to threats by Turkey to shell Iraqi villages and invade northern Iraq if the resolution was passed. Once the U.S. and E.U. place truth and human rights over short-term geopolitical considerations, the prospects for Turkish recognition should improve. It is noteworthy that U.S. states and countries in the E.U. with significant Assyrian populations, from New York to Sweden, have recognized the Assyrian genocide.

Do you think that it is important to have the United Nations acknowledge this genocide? And if that is the case, how can that be done?

H.T.: Yes, it is important. The United Nations recognized the Armenian genocide in 1985 by commissioning an important report on genocide, which was accepted by the United Nations Economic and Social Council's Sub-Commission on the Prevention of Discrimination and Protection of Minorities. The report described the Armenian experience as a case of genocide alongside the "German massacre of Hereros in 1904, ... the Ukrainian pogrom of

Jews in 1919, the Tutsi massacre of Hutu in Burundi in 1965 and 1972, the Paraguayan massacre of Ache Indians prior to 1974, the Khmer Rouge massacre in Kampuchea between 1975 and 1978, and the contemporary Iranian killings of Baha'is." Most of these incidents involved far fewer victims than the Assyrian genocide, in that the Herero probably lost fewer than 100,000 people, and the Baha'i possibly fewer than 400 according to the BBC (the U.N. Special Rapporteur on freedom of religion estimates that there are an estimated 300,000 to 350,000 Baha'i still living in Iran, compared to only about 250,000 Christians of all kinds remaining in Turkey by 1979). So applying the standards used in this report, derived from the U.N. Genocide Convention, an objective U.N. panel or commission should have no trouble confirming the Assyrian genocide. Of course, if threats or bribery become part of the dialogue, all bets are off.

How should the Assyrian nation prepare to protect itself from future Genocides?

H.T.: Typically, what is done is that the victims of genocide establish themselves as the dominant force in the government of a country where they have some hope of staying safe, whether that means breaking off from a genocidal state (Armenia, Bangladesh, Bosnia, East Timor), emigrating to a new territory (Israel), or taking over the genocidal state (Rwanda). In the case of Assyria, this was made impossible in 1924 and 1925 by Turkish massacres and deportations of Assyrians living in the territory that was to become an autonomous Assyria. Otherwise, the Assyrians were ideal candidates for statehood: they differed ethnically and religiously from the surrounding population, which had nearly wiped them out; they were the indigenous people of the area and had strong ties to the land stretching back millennia; they had a long history of self-government under their patriarchs; and they possessed self-defense forces that had combat experience fighting the Ottoman army and Kurdish militia during World War I. The prominent Zionist Chaim Weizmann even cited the massacres of Assyrians in independent Iraq in 1933 to argue for an independent state for Jews living in a Palestine that, it was anticipated, would soon be independent from British rule. But in addition to violent Turkish and Arab opposition to Assyrian independence, the international community was unfriendly on the idea. The British colonial secretary and his high commissioner for Iraq decided in 1932 not to grant autonomy to the Assyrians, despite their history of persecution under majority Arab, Kurdish, or Turkish rule, because the British did not also want to grant autonomy to the Yezidis, Kurds, or Shi'a populations of Iraq. The British viewed the Assyrians of the Mosul region as a "threat" linked to Soviet ambitions in the region. We have seen how well British policy of a united Arab-ruled Iraq has worked out since 1932, with hundreds of thousands of victims in these four

groups and a massacre of 570 Yezidi in a single day this year. The massacres committed by the Iraqi Army and Kurdish militia in the Dahuk district of newly independent Iraq were intended to crush Assyrian identity in the new state. Lieutenant-Colonel Stafford, the British administrative inspector for Mosul, wrote that the massacres and destruction of 64 Assyrian towns were "definitely decided" upon by the Iraqi army with a view to the Assyrians being 'as far as possible ... exterminated'." (quoted by Mark Levene) The League of Nations considered revoking Iraq's independence from Britain as a result, but balked at doing so.

Using Dr. Lemkin's terminology, to resist genocide the Assyrians would have to preserve their distinct "national pattern." Since the Assyrians do not control the governmental, scientific, educational, or cultural infrastructure of any nation or region, they face special challenges in attempting to do this. Nevertheless, by advancing in government (like Anna Eshoo, Helena Guergis in Canada, Attiya Gamri in the Netherlands, and Yilmaz Kerimo in Sweden), as well as in science, the universities, and culture (like Dr. Joel Elias, Eden Naby, Arianne Ishaya, and Rosie Malek-Yonan), Assyrians may preserve their distinctive heritage and traditions against ongoing Turkish, Kurdish, Arab, and Persian pressure. The churches -- not only the Church of the East but also the Chaldean, Syrian Orthodox, and other historic denominations, as well as some missionaries like Andrew White of the Anglican church -- have done good work to preserve Assyrian lives, homes, and cultural traditions. In addition to Nineveh Magazine, the Assyrian International News Agency, Assyrian Academic Society, Assyrian Aid Society, Assyrian American National Federation, Assyrian Foundation of America, Assyria Foundation, Assyrian Democratic Movement, Assyrian Democratic Organization, Assyrian National Council of Illinois, Chaldean Assyrian Syriac Council of America (CASC), Chaldean Federation of America, Chaldean American Chamber of Commerce, and Zinda Magazine have likewise carried out important work, each in their own way, relating to the physical, cultural, and political survival of the Assyrians as a "national pattern."

What are your personal thoughts on the international and American media? Why do you think the American government is ignoring the current situation of the Assyrians in Iraq?

H.T.: The media in the United States are quite bad, in Europe they are a little better. The principal problem with the media in the United States is self-censorship to avoid "troubling," "gruesome," or "offensive" material. This prompted 60 Minutes, for example, in an otherwise excellent segment on persecution of Assyrians in Iraq, to refuse to display photographs showing the dead bodies of Assyrian

ian children, photos which the children's parents personally delivered to the reporter on camera, probably at some risk to themselves. It is also well known that it takes 100 to 1,000 times more deaths or refugees in a Third World country such as Iraq to secure equivalent airtime or newspaper space with a similar event occurring in the United States. CNN and the New York Times have discussed the concept of "Iraq fatigue," or the idea that U.S. television viewers, newspaper readers, and news editors were already tired in 2004 or 2005 of hearing about civilian deaths in Iraq. The media too often rely on government reports and corporate press releases for the "news"; the British media sometimes make fun of U.S. newspapers like the New York Times by calling it "U.S. officials say" in a parody of its writing style. In addition, media scholars argue that: "The commercial basis of U.S. media has negative implications for the exercise of political democracy: it encourages a weak political culture that makes ... apathy and selfishness rational choices for the citizenry...." The gap is being filled by Internet, especially the Assyrian International News Agency, Nineveh Magazine, Zinda Magazine, and YouTube. On the Internet, there are fewer editors to censor material that is too "sensitive," or that it is assumed that the "mainstream" won't care about because it's happening to poor people from a different culture far away, or that U.S. officials haven't "confirmed" yet.

The American government isn't totally ignoring the situation of Assyrians. It reached out to Younadem Kanna early on in the reconstruction process, and placed him on the Iraqi Interim Governing Council, although with so many leaders of religious parties on the council that it never made much political progress. Congress also earmarked \$10 million for the Nineveh plains and other Assyrian areas, although this is a drop in the bucket of the \$3 to \$6 billion spent on the reconstruction of northern Iraq with almost none of it going to Assyrians. The U.S. has also allowed many Assyrians, mostly Chaldeans, to win asylum or immigration visas to the U.S., and has provided monetary aid via the United Nations to Assyrian refugees in countries neighboring Iraq. U.S. troops interviewed in Iraq claim that they haven't protected Assyrian churches or civilians because Assyrian leaders have asked them not to, fearing retribution. I don't know whether this applies to all Assyrian churches or towns, or just a handful.

Have you heard about the Nineveh Plain, a demand for an administrative region for the Assyrians in Iraq? What do you think of that?

H.T.: I am aware that the participants in the "Chaldean Syriac Assyrian General Conference" in Baghdad in 2003 endorsed this plan, as did the mayor of Tel Kaif and a leader of the Assyrian Democratic Movement on a visit to the United States in 2007. My view is that the plan has not

been adequately explained by Assyrian politicians or academics to the Assyrian, Iraqi, American, or European publics. The administrative unit would apparently not qualify as a region under Article 115 of the Iraqi Constitution of 2005 because it would not include an entire governorate, so the administrative unit might not have the powers that a region has under Article 117 to "exercise executive, legislative, and judicial authority in accordance with this constitution...." Only if the administrative unit could establish large police and security forces, in the tens of thousands of members and equipped and trained to modern standards, would it represent significant progress. Failing that, if its could improve the health and education infrastructure and resolve disputes in a judicial or law enforcement capacity, that would be progress as well. There would still be critical problems, however, regarding soaring rates of acute malnutrition and various diseases across Iraq due to inequitable access to Iraq's oil revenues and international aid flows, as well as the shocking scale of theft of Iraqi resources (over \$18 billion and counting, according to Radhi Hamza al-Radhi, formerly of Iraq's Commission of Public Integrity, 43 of whose members and their families have been assassinated). Most critically, the unit would still be at risk from bombings by Saudis and other foreign infiltrators, which have destroyed dozens of churches since 2004 and, as I mentioned above, claimed 570 Yezidi lives in a single day this year. So it's not a band-aid for all problems facing Assyrians.

Do you think that there is a possibility that one day the Assyrians will be able to go back to their homeland?

H.T.: I expect that some will return, both as individuals and in families and possibly as groups. I doubt that all will ever return, because it will take 50 to 100 years for human rights and religious freedom in the region to reach contemporary European standards, by which time Assyrians living abroad will be unlikely to abandon completely the investments they've made in understanding and competing in other countries. For most Assyrian refugees will return and rebuild Assyrian cities and towns, basic human rights will need to be protected, and Iraq will need to develop out of its current situation as one of the poorest, least healthy, and lowest quality-of-life countries in the entire world, which suffered a higher rate of child mortality in 2005 than Haiti, Kenya, Myanmar, South Africa, or Sudan. As things stand now, why would Assyrians return to a homeland where basic freedoms are lacking, and almost as many people have died since 2003 as in Rwanda in 1994, or as in Darfur over the past few years?

(Continued on page 45)

The Syriac Cultural Center in Lebanon

By Wardieh Boutros, Beirut, Lebanon



The Syriac Cultural Center in Lebanon, which was founded by The Syriac League last September (2006), is the first cultural center with the purpose of promoting and preserving our Assyrian/Suryoyo (Syriac) heritage in Beirut, Lebanon.

This project would not have been achieved without the efforts of the president of The Syriac League, Habib Afram, who is proud of his Assyrian/Syriac ancestry and has been working for our people for the past thirty years. He has worked hard to bring to light our ancestors' history and culture in Lebanon, and his long-time dream, to preserve and promote our Assyrian/Suryoyo heritage in this country and the region as whole, has come true with the founding of the Syriac Cultural Center.

Moreover, Habib Afram's concern is not only our people and their situation in our homelands, but all Christian minorities in the Middle East; he is their representative, as the Secretary General of The Christian League in Lebanon.

After our visit to the Syriac Cultural Center, we had an interview with Habib Afram who said that one of his future plans is to establish a museum to preserve and display our heritage, history, culture, art, etc.

WB: When did the Syriac League decide to establish The Syriac Cultural Center? And, why?

HA: Actually, it was an old idea which I had been thinking about for many years. Observing the condition of our Assyrian/Suryoyo community, I realized that we lack intellectual awareness, the historical memory and a place where our people can study and learn about their history and heritage through books, research and documents.

In addition, many Lebanese writers and researchers had been asking me, for many years, where they could find specialized books about our Assyrian/Suryoyo community in Tur-Abdin, Hakkari, Nineveh, Iran, Syria, Lebanon and in the west. I learned of a considerable amount of material which was not well-organized; I had also visited different libraries and museums of our Assyrian/Suryoyo people in Europe and USA. All these reasons pushed and encouraged me to open a small library in the Syriac League during the 90's; but two years ago I set out to establish The Syriac Cultural Center.

The center is in its first phase; I hope it will become a place where all our Assyrian/Suryoyo writers, researchers, journalists and everyone who is interested to know about our people, and the Christians of the East as whole, will be able to visit our center. Beside, they will see not only our history, culture and civilization, but also our present political situation and what we are trying to

achieve, regarding of our people in Iraq. For example, what Nineveh and Tur Abdin mean to us, how our churches in Iraq have been bombed since the start of the war in 2003, etc.

WB: What are the different functions of the Syriac Cultural Center?

HA: The center is divided into eight parts:

-First: the library, which contains around three thousand books in Syriac, Arabic, English and French. We don't sell books unless we have more than one copy, and, of course, we sell books that we publish in our center.

-Second: we have a section for about one hundred old books, in English, about our people; some of those books



go back to the eighteenth and nineteenth centuries.

-Third: there are periodicals and magazines that are issued in Syria, Turkey, Iraq and many other countries.

-Forth: there is a section for old Syriac books; one of those books, which is of religious content, goes back to the year 1700, and we have purchased books from specialized dealers in the east and the west. We have photographs that depict the history of our people in their homelands as well as religious icons.

-Fifth: we have different documents and maps and we always look for more old documents.

-Sixth: the music section; there are around two thousand CDs containing all kinds of our music, from classical to church songs.

-Seventh: publishing books by our Assyrian/Suryoyo writers in Lebanon; we are ready to publish any book either by our people or by others, from any country, concerning our history or other issues that are of interest to us.

-Eight: there is a section for teaching Syriac language; also we are coordinating with some Lebanese institutions to teach computer programming.

So the center is a big workshop and we hope people will get interested.

WB: I understand that the Syriac cultural center is preparing a documentary about the Iraqi refugees in Lebanon and, specifically, about the Assyrians who fled from Iraq to Lebanon because of the war and violence there; however, before I ask about this documentary, would you tell us about the condition of the Iraqi refugees in Lebanon?

HA: The Center started working on a documentary about the Iraqi refugees in Lebanon a few months ago; our center is determined to present this documentary.

As we all know, there is a humanitarian crisis in Iraq, where our people are suffering terribly. As a result, many have fled to the neighboring countries like Syria, Lebanon and Jordan, seeking peace and security. It is painful to see our people losing their native lands, the lands of our ancestors, because of the acts of terror against them.

Today, Lebanon hosts around ten thousand Iraqi refugees, even though there are enough troubles and crises here. This country is unable to host refugees, but most of them are entering the Lebanese border illegally. This impacts negatively on the situation of the country; but, still, Lebanon is considerably safer for our people than Iraq. Our churches in Lebanon are working hard to help the refugees, as are other churches, Christian associations and the United Nations; but, it's not enough. The status of our people in Iraq needs the attention and support of the international community. Unfortunately, the world today is not concerned about the Assyrian Iraqi refugees, nor their fate or future in the region.

In my opinion, this is a very dangerous situation because there maybe an international plan to encourage our people to immigrate to Europe, USA, etc. What makes this worrisome, is that many western countries have declared they welcome Iraqi refugees; but, this is not the solution. On the contrary, if the west is really concerned about them, it should protect them in their homelands.

I would like to say that I have already called for a conference under the title "The Christians of the East...where for?", to be held under the patronage of his holiness Pope Benedict XVI, either in Rome or Beirut, because the emigration of Christians from the Near East is very concerning and there must be more efforts to stop it.

As Secretary General of the Christian League in Lebanon, I can say that there is an agreement to hold a Christian conference in Beirut, regarding this issue; but I seek more than that because we need International awareness.

WB: What are the difficulties that the center is facing in producing this documentary?

HA: In fact, we have two problems in producing this documentary. First, the majority of the Iraqi refugees re-



fuse to talk openly and are afraid of being photographed. Second, we need financial assistance to produce the documentary. We have several joint projects with "The Assyrian Academic Society", in Chicago. Our project can be achieved if it receives financial support. And, when it is completed, we plan to broadcast it in many television stations in Lebanon and the region, and will also make it available for broadcast internationally.

WB: Are the Lebanese writers and researchers interested in our heritage, and do they use this center for research?

HA: Many Lebanese researches and academicians are interested in our history and, the Maronites, specifically, are interested in us on all levels. Now, they can all find large number of references to do their research about Assyrian/Suryoyo heritage. Of course, our purpose is to make this center bigger in the future.

WB: What about the Assyrian/Suryoyo youth; do they visit the center, and do some research?

HA: I can say that our youth are interested and they visit the center; but it's not enough because we would like to see our youth more concerned about and interested in their heritage. For this issue, we depend on "The Student Affairs" at The Syriac League, which is to visit and communicate with the universities and other learning institutions in Lebanon, so that the Lebanese youth will know about our center.

We hope that our youth will join with us in our mission, because this center is not Habib Afram's or the Syriac League's project, but it was created for our new generation. We hope that our youth will be interested in reading about their history and civilization, and do research which will make this center flourish and become more important not only for us as Assyrians but for all ethnic groups and cultures in Lebanon and the Middle East.

**Strong Solidarity Commitment by the Austrian Ruling Party for
the Recognition of the Assyrian Genocide
A Joint ADO/SPÖ Commemoration in Vienna**

By Abdulmesih BarAbraham

(Translation from German by Tuma Abraham, MD)

Assyrians have received a strong commitment for support of their efforts for the recognition of the Assyrian Genocide. This commitment was expressed by high-ranking politicians of the Social Democratic Party of Austria (SPÖ) during a commemoration event held for the 5th year in Vienna Brigittenau on Saturday, 16 June 2007. The first event was organized back in 2002. This year's invitation of the Assyrian Democratic Organization (ADO) attracted more than 200 people, among them high-ranking politicians of Austria and representatives of numerous organizations. The importance of this event was that it stood under the agreed intent to prepare for a formal petition by the ADO to achieve the formal recognition of the Assyrian Genocide by the Austrian parliament.

The commemoration ceremony was opened by a message from the SPÖ district chairman, Mr. Karl Lacina, who welcomed the numerous guests individually. Among them was the Vice President of the Upper House of Parliament of the Republic of Austria, Mrs. Anneli Haselbach. Greetings were conveyed from the Federal State Parliament President of Vienna, Johann Hatzl and First Chairman of the Vienna local council Mr. Godwin Schuster as well as the national party secretary, state parliament delegate and local council member, Professor Harry Kopietz (SPÖ). Among the guests were also representatives of various organization.

Mr. Lacina welcomed Dr. Gebriele Yonan and praised her book *The Forgotten Holocaust* as a historical work of great importance - not only for Assyrians but for all upright people, who support human rights. In the context of the 50th anniversary of the ADO and its continuous engagement for the Assyrian people, he spoke of two reasons to convene in Vienna. He encouraged continuing and working along the committed path and not to give up despite challenges, until the acknowledgment of the Genocide against the Assyrians is accomplished by international bodies and states.

The first speaker of the day was introduced by the moderator, Mrs. Josefa Tomsik, former national vice-chairman of the SPÖ. The Vice President of the Upper House of



The Vice President of the Upper House of Parliament of the Republic of Austria, Mrs. Anneli Haselbach

Parliament of the Republic of Austria, Mrs. Anneli Haselbach took the stage and underlined the necessity for solidarity with people, who suffered terribly. She called the Genocide a horrible experience, saying that *“one tries to understand, how this was possible and how it happens that humans crossed all thresholds to commit such a crime?”*. *“Is it a force of nature?”*, she asked. *“Unfortunately, it is not”*, she asserted: Darfur, Red Kmer, Uganda and the Nazi Regime speak for that. She cited a Holocaust survivor who gave two reasons for what drives humans to commit crimes against humanity. First, they are convinced that they are doing rightfully for their group, religion or community. In addition, they act correctly according to their



National vice-chairman of the SPÖ (retired) Josefa Tomsik, historian Dr. Gabriele Yonan, SPÖ district chief Karl Lacina

conception of the world. Obviously, they do what fits into their limited conception of the world, added Mrs. Haselbach.

Often such people would not recognize the extent of their criminal behavior. And if their acts become publicly known, they deceive themselves and many of them speak of performing their duties. She further cited Koffi Annan, former Secretary-General of the U.N, who spoke on the occasion of the 60th anniversary of the liberation of Auschwitz: *"The badness needs the silence of the masses"*. And exactly this kind of silence we should not adopt, stressed Mrs. Haselbach, while she appealed for civil courage and for human rights that must be high-held.



State parliament member and local council Erich Valenti (SPÖ)

Subsequently, the chairman of the ADO, section Europe, Mr. Sabri Alkan spoke briefly about the establishment of the ADO, which was by no means coincidental, rather it was due to historical reasons, tragedies like the Genocide of 1915, massacre in Semile, Iraq, in 1933, etc. Persecution and discrimination were among the main motives. Mr. Alkan stressed ADO's commitment for making the Genocide of 1915 public and recognized; he said that Turkey must admit that it committed injustice. A country which does not acknowledge its history and does not admit to its committed acts, will have no friends in Europe and among democratic countries.

Chorepiscopos, Dr. Emanuel Aydin, spoke as representative of the Eastern Orthodox Christians (Syrian Orthodox, Armenian Apostolic, Coptic Orthodox) and outlined the historically difficult situation of the Christians in the Near East and expressed gratitude to the district chief, Mr. Karl Lacina, for the SPÖ opening for the Assyrians *"a room in their heart"*, in order to listen to us.

The state parliament delegates and local council Erich Valenti spoke strongly about solidarity and political evaluation of the historical events. According to him, the Genocide against the Assyrians, Armenians and Pontic Greeks was accomplished based on a plan drawn 92 years

ago by the Young Turks and resulted in approximately 3 million victims. The whole plan was strategically prepared with clear instructions to the army of that time. *"On the political dimension"*, said Mr. Valentine, *"it can be stated today that the Turkish government signals still no willingness to talk about it seriously. However, if already 24 sovereign countries have recognized the Armenian Genocide of 1915 by their democratically elected parliament bodies, then we must ask ourselves"*, continued Mr. Valentin, *"if there is such a European standard - how must we deal with the history? The conclusion of this meeting is, that the Assyrian people, like the Armenians, demand justice and acknowledgment of history, nothing more! This is a fundamental right, which is demanded in particular from a state that is ante portas to the European Union"*.

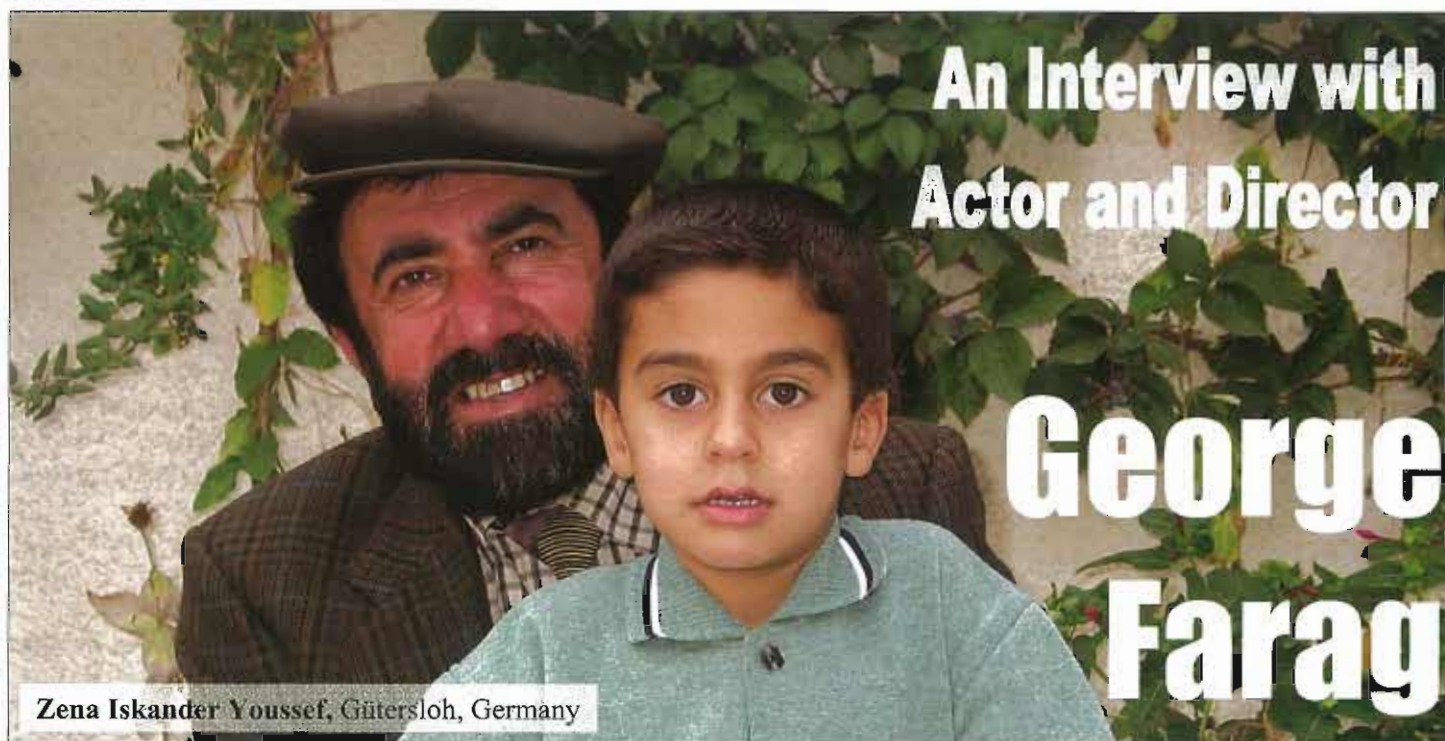
"If the EU is not just a community of shareholders, but forms a community of values and standards, fixed in the Copenhagen Agreement, describing how individuals and nations deal with one another, then these values are the minimum standards, which have to be expected from Turkey as well. Only then, Turkey can become equivalent moral partner within the EU", Mr. Valentin stressed. He referred also to a conference on the Assyrian Genocide held on March 26, 2007 in the EU, which found broad support across party borders. He regretted that representatives of Turkey in the European Parliament demanded that the conference was not allowed to take place, since the title Genocide - from their view - would be a lie. Mr. Valentin assured that the government of Austria, the city of Vienna and their representatives, in particular the SPÖ, stand at the side of the Assyrians, will fight along with them, until their rights are acknowledged.

Dr. Dimitri Papas, representing the Eastern Christian Union in Vienna acknowledged Aslan Ergen's effort as the ADO section leader in Austria organizing the event and honored the victims of the Genocide. More than 20,000 Eastern Christians live in Vienna with their 13 church communities. Dr. Papas referred also to the present difficult situation of the Christians in the Middle East and in particular in Iraq, where they are exposed to discriminations, pursuits and pogroms. *"They are victims, because they are convinced of things that are naturally respected in the West: human rights and religious freedom"*.

Dr. Gabriele Yonan started her speech with appreciation for the special interest of Austria in the Genocide of the Assyrians and, in particular, the political support for the acknowledgment of this crime. Dr. Yonan had also participated as a speaker in the 2002 event in Vienna, where she outlined her thesis regarding the events of the Genocide. She spoke about the fact that since the appearance of her book numerous new developments have taken place, which hopefully will be documented in a further volume including new documents from archives, which were inaccessible before.

Dr. Yonan further talked about the emergence of the

(Continued on page 45)



An Interview with Actor and Director

George Farag

Zena Iskander Youssef, Gütersloh, Germany

ZIY: Mr. Farag. First of all, would you introduce yourself to our readers, please?

GF: Well, my name is George Farag and I am an Assyrian actor and director. I was born on October, 19th, 1948 in Qamishli, Syria. In 1976 I moved, along with my wife and three children, to Gütersloh, Germany.

ZIY: When did you begin acting?

GF: Ever since I was a little boy I liked to imitate how other people talked and moved, but my career as a real actor began at the age of 21.

ZIY: How many theatre performances did you have in your native country, Syria?

GF: Oh, there were many. I think I had 30 performances both in Arabic and Assyrian. Until 1970 they were only in Arabic; but, in April, 1971, I started with the first play in our mother tongue; it was called *Grash u Huto* ("Draw the Stitch"), which was crucial for our Assyrian people back there. I also wrote the plot for the play.

ZIY: Mr. Farag, in 1993, you made your first movie, *Holo Malke bi Golutho* ("Uncle Malke in Diaspora"), which was very successful. What did you want to show with that film?

GF: Well, that film reflected the situation of the Assyrian people in the Diaspora and it focused on the social problems of our people.

ZIY: After a long break, you made the sequel: *Holo Malke bi Malkutho* ("Uncle Malke in

Paradise"). This movie was shown in many movie theatres all over Europe. What was that movie about?

GF: My new film is a sequel to the first one. With the two movies, I ask the audience to decide, whether it was better for the Assyrian people to emigrate from the homeland or not. Furthermore, the film tells the story of the Assyrian writer, Shmuel beth Gilia, which is about the journey of a priest to paradise.

ZIY: Which one of the two films is your personal favourite?

GF: Oh, that is a very difficult question!(Smiles) It is the same situation, when you have to decide which of your two children you love more. You cannot say that you love one more than the other one.

ZIY: Will there be a third film in the future?

GF: Yes. In fact I have already the idea and the story for a new one; but, it will be shown as a documentary. However, it has quite an interesting message.

ZIY: Lastly, what would you like to say to our Assyrian people around the globe?

GF: The only wish I have is that we work with each other and not cause problems and hatred against each other, because we are all brothers and sisters. And, of course, I dream of unity between us all. I hope that my dream comes true soon. (Smiles)

ZIY: Thank you very much for this interview and we wish you the best for the future.



Kinnara Productions presents:

Theme and Variation in Four Movements

Compositions by Rasson Bet-Yonan,

Performed by Adam Chlastawa

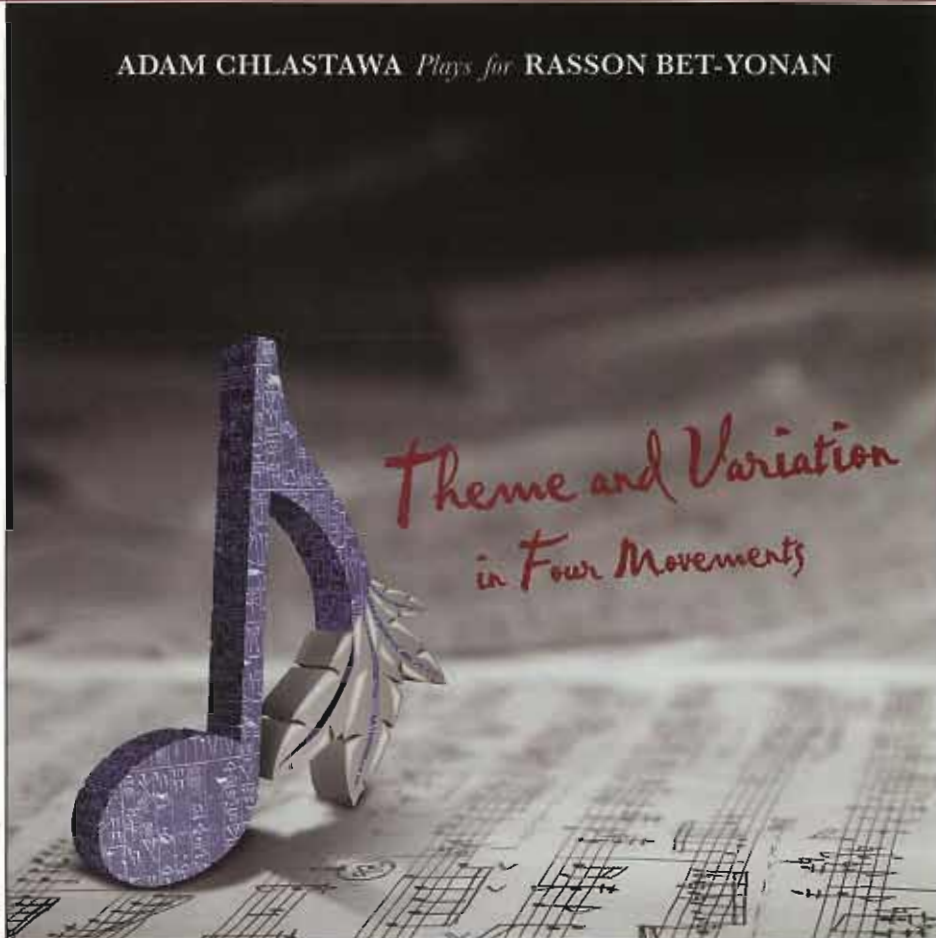
Kinnara Productions is a music production company aiming to expand the Assyrian culture internationally. Kinnara's vision is to expose this ancient culture through modern times and means. Assyrian culture holds enough space to be experienced by a wide audience.

Our latest release comes from the acclaimed Assyrian composer, Rasson Bet-Yonan.

Bet-Yonan's originality is unmistakable as he weaves east and west together into seamless variations on Assyrian folk melodies. Each movement is based on a different Assyrian melody; "Gol Sheiny," "Goodi," "Ziepta d'Khetna," and "Sheikhany" respectively. This piano piece is a prelude to his skill as a composer and to the many more compositions still in preproduction.

Adam Chlastawa, a native of Poland, performed the piece. Chlastawa started playing the piano at the age of six and has performed in the USA, Taiwan, Hungary, Poland, and Japan. *Theme and Variation in Four Movements* was recorded at Chicago Recording Co. on a Steinway Grand Piano. Dennis Tousana recorded and mixed the piece.

ADAM CHLASTAWA *Plays for* RASSON BET-YONAN



L to R: Adam Chlastawa and Rasson Bet-Yonan

Acquaint yourself and others to music that echoes the past as well as the future. We feel the music we have produced deserves notice not only from our key audience, the Assyrian community, but also from audiences of all backgrounds. Any invitation for others to simply discover the complete production would be greatly appreciated.

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HAPPY 100TH BIRTHDAY! An Assyrian Centennial Celebration



Nineveh and the Assyrian Foundation of America join the Maraha and Deniz families in congratulating Ninios Maraha and Berolin Deniz.

The wedding was held in St Georges Syriac Orthodox Church in Norsborg, Sweden, on 28th of July, 2007.



Nineveh and the Assyrian Foundation of America congratulate Tamara Odisho and Paul Benjamin. The wedding was held in San Francisco, on the 29th of April, 2007.

Lisa was born on July 1, 1907 in the city of Urmia, Iran. She is the daughter of Sargis and Anna Quosquoqui who were originally from the village of Shimshajiyen, Urmia, Iran.

She was married to the late Awimalk Solomon at the age of 15 in the city of Mosul, Iraq. They had three children, one son and two daughters: Youbird, Ellen and Norma.

In 1948 they moved to Baghdad. Youbird

graduated from the school of Pharmacy in Baghdad as pharmacist. After the passing away of her husband, Awimalk, the family settled in Kirkuk where Youbird was appointed pharmacist. He was well-known in the medical community. He worked at the city's major hospital center and he owned his own pharmacy. Lisa's daughter, Norma, became a schoolteacher and taught elementary school in Kirkuk. Ellen graduated from the School of Fine Arts and was appointed as a teacher.

In 1970, Lisa, along with her family, immigrated to the United States. Initially, they settled in Chicago. Eight years later, they moved to Daly City, California. Later, they relocated to South San Francisco where Youbird passed away in August 1992. Lisa has been living in South San Francisco, California, with her two daughters until the present.

On July 1st, 2007 Auntie Lisa, as everyone calls her, passed the century mark. Her family celebrated her 100th Birthday. Have a Happy Centennial Celebration! Congratulations to Auntie Lisa and her family. Wishing her a long and healthy life!

Submitted on behalf of the family by her grand nephew, Gilbert Adam.



Lisa Solomon celebrating her 100TH Birthday, July 1st 2007 in South San Francisco, CA.



Lisa Solomon with her two daughters, Norma and Ellen

Ludmila Khoshaba:

An outstanding Assyrian composer, song writer, and singer in Moscow, Russia

In the summer of 2007 I visited a few cities of the former USSR including Moscow where I met the Khoshabas, Arsen and Ludmila. I was invited to their home. Arsen's origins go back to Gawar and Ludmila's to Van. They have four daughters; three of whom are married. Ludmila completed music school in 1974 in Moscow. She also completed business school in 1981, worked as a manager during the Soviet era, and still works as a manager. Ludmila has recorded four albums so far and her 5th album is in the works. These are all in Assyrian. She toured the USA in 1991, Europe in 1992, and has performed in many of the former Soviet republics. She composes the music and writes the lyrics for her works. While at their house, she played the piano and sang. I familiarized myself with Ludmila's work by listening to one of her CDs. Her music is very different from what I have heard from our pop singers. One would easily recognize the Assyrian authenticity with a touch of the Caucasus influence in her melodies. Her music is a rich assortment of love songs, spiritual hymns, and folk music with authentic Assyrian themes. She effortlessly interprets her feelings through her music and lyrics. Having raised her children, Ludmila is prepared to resume her concerts. I believe that her con-



certs will be unlike any we have seen; simply put, she is gifted with the art appreciation talent and she incorporates fundamental elements of the musical art in her works so flawlessly. She may be contacted through her producer Mikhail Sergeev at:

bit-sargis@mail.ru.

Marcel Josephson (Bet-Yousef)
San Jose, CA

Alexzandra Owner

Successful Young Assyrian from Sonoma

Alexzandra Owner, daughter of Homer and Margaret Owner, won the Outstanding Supporting Actress in musical category for her role as *Grizabella* in Justin-Siena High School production of "Cats", by Andrew Lloyd Webber. This prestigious award was presented by the National Youth Theatre at The Garfield Theatre in La Jolla, CA, on June 11, 2007.



The critic's review by Aline Nunes, from National Youth Theatre noted that — "Alexzandra's performance as *Grizabella* gave chills with her singing *Memory*. She should be the next American Idol. Her voice was clear, strong, had great tone, and perfect pitch.

Alexzandra's acting was good and she showed the agedness of *Grizabella* very well. Watch out Broadway."

Alexzandra Owner is 16 years old and just finished recording her first CD at Fantasy Studios in Berkeley, CA. The CD features three cove songs and one original song written by Alexzandra herself, which won first place in the "original song" category at the Sonoma Schools Writing Fair Competition three years ago.

Alexzandra has been performing in many local school fundraising and charity events such as "Kids For Kids Sake" which helps bereaved children of Sonoma. Additionally, Alexzandra has graciously shared her talent with our parishioners during special events at Mar Narsai Parish in San Francisco!

May God bless Alexzandra and lead her through her road to success.



Archbishop in Iraq

Believing to be a man of his word, I have since been holding Congressman Smith accountable for his promise to

"I thank you for that very powerful testimony. I just want you to know that you point out no one's taking notice. The reason why we invited you and wanted you here was to try to begin to rectify that. To raise this issue with our own government and other coalition partners, especially the Iraqis. Your testimony will be used, I can assure you, to try and rectify things."

But even though the atrocities committed against Assyrian Christians were brought to the attention of Washington and my report went full circle when Congressman Smith returned it to the "scene" of the crime, it did not reduce the amount of violence perpetrated against Assyrians in Iraq. On the contrary, the brutality escalated into an unstoppable frenzy while the West continued to turn a blind eye. The promise of hope vanished.

From 2003 to 2008, 48 churches have been attacked, bombed, burned and destroyed. In January 2008, seven simultaneous attacks were made again on churches and monasteries. Assyrian children and clergy beheaded and dismembered. Assyrians kidnapped for ransom and murdered. Young Assyrian boys crucified. Women and young girls raped. Assyrian men and boys tortured. Infants burned. Assyrians intimidated and threatened. Land and property confiscated. Business destroyed. Forced migration in a large-scale exodus from Iraq that at one point escalated to 2,000 Assyrians each day. Muslims carrying out threats of Convert or Die. Forced Islamization by way of Assyrian Christians ordered to pay a jeziya, a tax levied on Christians, a practice that is entrenched in ancient Islamic practice. Despite all the crimes against the Assyrians in Iraq, this small nation has continued to remain peaceful, patient and tolerant witnessing its own demise through a modern day ethnic cleansing with the full knowledge of the U.S. and the Coalition Forces making them silent accomplices to these crimes.

Today's Assyrian Genocide in Iraq is reminiscent of the Assyrian



Genocide of 1914-1918 in Ottoman Turkey and northwestern Iran where two-thirds of that nation were exterminated. Silent accomplices to those crimes were plentiful.

Since the liberation of Iraq, hundreds of thousands of Assyrians, who were once productive members of society in their homeland in Iraq, have become refugees, stranded and now abandoned in Syria, Lebanon and Jordan. They once owned businesses, homes, communities, schools, and churches. Now they live in absolute poverty, forsaken with no hope on the horizon as they face deportation from those respective countries.

Perhaps Congressman Donald Payne's June 30, 2006 comment on the record to me was more apropos when he stated, "The wheels of justice sometimes grind slowly." In the case of the Assyrians, the wheels of justice have stopped.

In June of 2007, a year after my Congressional Testimony, the U.S. Congress approved a \$10 million aid through a Subcommittee on State and Foreign Operations to assist the minorities in the Nineveh Plain in Northern Iraq, namely the Assyrian Christians. Compared to the destructions of lives brought upon the Assyrians in Iraq by the U.S. invasion, a \$10 million aid is a band-aid solution to a much deeper, and far more serious problem.

The Leave or Die message regularly delivered to the Assyrians of Iraq by the Muslims is a daily reminder of the instability the U.S. has created for that Christian nation. Unless an immediate plan is





put into action to establish an Assyrian administered region in Iraq, with a police force drawn from Assyrian towns and villages in the Nineveh Plains, this ancient civilization will without a doubt disappear.

The simple fact is that when the United States, a Christian country, attacked Iraq, it was seen as an attack on Islam. The Assyrian Christians of Iraq including all the various religious denominations have become a target of retribution against the western Christian invaders. The reluctance on the part of the U.S. to save the Christian minorities in Iraq may stem for the simple fact that the Muslim Iraqis will view this as the U.S. "helping one of its own." Could this be one of the reason the U.S. government chooses to not deal with this embarrassing disaster?

The Christians in Iraq did not start the war in Iraq. Today they are caught in the line of fire while the U.S. continues to evade the human tragedy of the genocide it is directly responsible for when President Bush first ordered the attack on Iraq.

The actions of the U.S. government are nothing less than irresponsible. Why should the Assyrians have to pay the price of this

war with such heavy losses? These losses will never be recouped. As an American citizen and as an Assyrian, I am outraged at the callousness of my government in addressing the predicament it has placed my Assyrian nation in. If the intention of the U.S. is to continue to act as though it does not notice this problem, then before washing its hands completely of the chaos it has created in the Middle-East firstly it must train and arm the Assyrian Christians fully so that they can combat and cope with the daily attacks. Secondly, it is imperative that the U.S. and Iraqi governments immediately deal with the Assyrian issue in the same manner as they did in dealing with the Kurds back in 1991, by establishing an "Assyrian Safe-Zone." With the help of the United Nations, the prosperity of this region can slowly begin, and perhaps finally the Assyrians will be able to once again become a thriving nation on their own, much like the Kurds.

Rosie Malek-Yonan is an Assyrian actor, director and author of *The Crimson Field*. She is an outspoken advocate of issues concerning Assyrians, in particular bringing attention to the Assyrian Genocide and the plight of today's Assyrians in Iraq since the U.S. lead invasion



of Iraq in 2003. On June 30, 2006, she was invited to testify on Capitol Hill regarding the genocide and persecution of Assyrians in Iraq by Kurds and Islamists. She is on the Board of Advisors at Seyfo Center in Europe that exclusively deals with the Assyrian Genocide issue. She has acted opposite many of Hollywood's leading actors and has received rave reviews both as an actor and director. Most recently, she played the role of Nuru Il-Ebrahimi, opposite Reese Witherspoon in New Line Cinema's "Rendition," directed by Oscar winning director Gavin Hood. To schedule an interview with Rosie Malek-Yonan, please send your request to contact@thecrimsonfield.com.

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Cuneiform Cuisine: Culinary History Reborn at Brown University

by Alice L. Slotsky
Society of Biblical Literature

Babylonian food has come a long way since Jean Bottéro, doyen of the cuneiform recipe tablets in the Yale Babylonian Collection, pronounced it fit for only his worst enemies. This year at Brown University, one hundred twenty-two ravenous diners grazed on fare cooked from these recipes with exclamations of amazement and satisfaction. What's more, for many of them, this event was not their first Mesopotamian culinary experience, as this academic year marked the eighth annual Cuneiform Cuisine party at Brown. What had originally been conceived of as a reception for the devoted students of my ever-popular Akkadian courses had now grown to include other members across the Brown community as well as other skeptical guests eager for a blast of gastronomic originality.



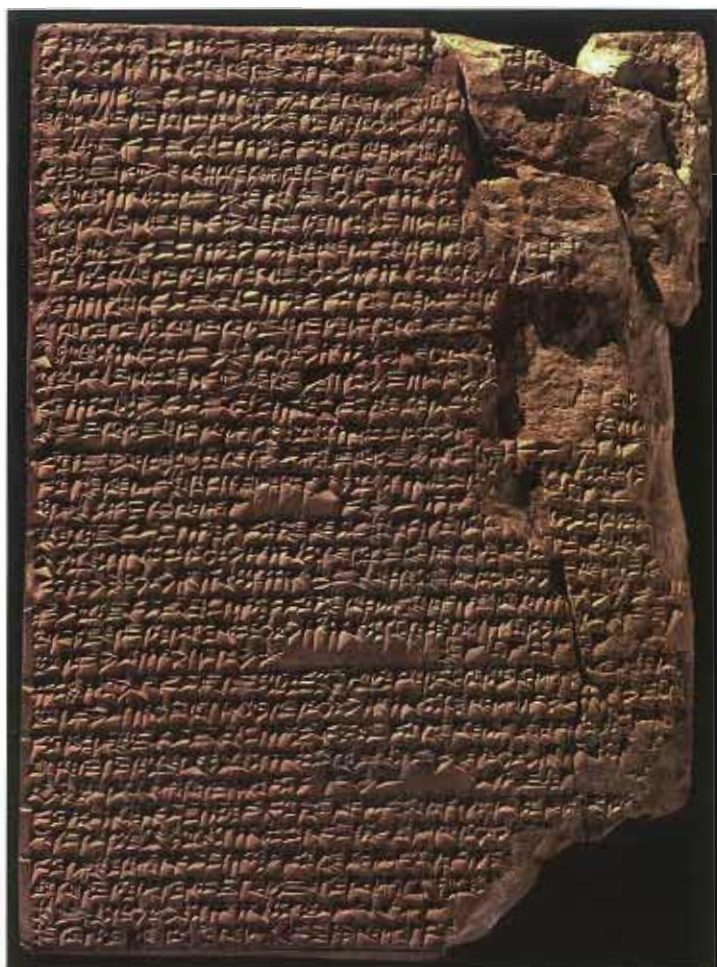
This tablet has seven recipes which are very detailed. The text is broken in several places and the name of the second recipe is missing, but it is a dish with small birds, maybe partridges.

YBC 8958 Old Babylonian Period, ca. 1750 BC

Such epicurean results would not have been possible without my initial source of inspiration, Bottéro's *Textes culinaires Mésopotamiens*. This book, of course, was meant to be a scholarly tome, and, to be sure, it contains his painstaking and meticulous transcriptions and translations of the difficult and cryptic clay cooking tablets inscribed in Akkadian. Still, it turns out to be so much more. The reader is treated to a rich commentary on the enigmatic recipes, their cooking methods, and the requisite utensils and equipment. As if this were not enough, there is an elegant discussion of the preparation and presentation of the finished dishes, as well as a dictionary of Akkadian culinary terms and recipe ingredients. It is enough to make any wannabe cook dizzy. And truthfully, even in my first reading, as I thoroughly appreciated the volume as a veritable primer of Mesopotamian cookery, a work fully capable of stamping the marvels of the world's oldest cuisine on the memory for years, I above all else recognized the promise it held of recreating such ancient food in today's kitchen. I was hooked. I had to take it on.

I can still remember, though, as I stared down the stove at the printed page, that instant realization that the cooking was not to be easy. Dreams of success would have to yield to practical realities. While some might call the translated passages "recipes," working recipes they were not. Neither cooking times nor quantities of ingredients are given. Cooking procedures are either not instructional or not precise. To complicate matters further, many of the dishes call for ingredients that are either still completely unknown to us or, although identified, have passed from modern use. It truly is impossible to appreciate what they are and what substitutions can be made. Compounding these problems, the tablets have several large breaks and damaged passages; they are written in a colloquial, sometimes obscure Akkadian; they include unknown vocabulary; and they contain unfamiliar technical language. This project, I realized, was not going to be dirt simple. Still, visions of glory danced in my head. I knew that I would have to take a more positive stance. That's when it occurred to me that all the unknowns, and especially the lack of specificity, provided welcome leeway. I was a veteran cook, after all, and where there is room for interpretation, there is hope.

Armed with Bottéro's book as a lifeline, I decided that there was nothing else to do but dig in and put the recipes to the test with a trial-and-error approach to the translated lines of text. This, it turned out, was a good starting point, and recipes soon turned into finished dishes. Even more profitable was direct correspondence with the master him-



This tablet includes 25 recipes for stews, 21 are meat stews and 4 are vegetable stews. The recipes list the ingredients and the order in which they should be added, but does not give measures or cooking time – they were clearly meant only for experienced chefs.

YBC 4644 from the Old Babylonian Period, ca. 1750 BC

self. (This was in the days before Email, and we wrote back and forth, by hand, he in French, I in English.) We cooked, we traded hints, we tweaked the recipes, and little by little we brought our results truer to the spirit of the recipes' contents. I suggested using Guinness Stout when animal blood was called for. He loved that, tried it, and pronounced it a good substitution (as well as a dainty solution for a squeamish chef). For his part, he recommended browning the meat and onion-vegetables together rather than in stages and in vegetable oil instead of slabs of animal fat. I countered with the idea of using *nuoc nam* for the pickled fish-based *siqqu* sauce and pasta flour for the ground semolina called *sasku*. And so it went on like that, and our rendition of Babylonian food evolved into a distinct cuisine before our eyes.

This would not have been possible without the benefit of Bottéro's initial and keen analysis of the underlying technicalities involved in the preparation of the recipes. He observed that all of the dishes had one thing in common.

Every item, be it meat, fowl, vegetables, or grain, was cooked in water or some other liquid. As he saw it, this was an enormous culinary innovation, a vast departure from the more ancient methods of baking, roasting, grilling, and broiling. What's more, not only was boiling or simmering meat and vegetables in liquid a revolutionary change in methodology but it opened up brand new opportunities to create richer, more succulent flavors than afforded by the simpler cooking of the past. The sophisticated refinements it introduced added a whole new dimension to the practice of cooking and brought Mesopotamian cuisine across the fine food frontier.

Bottéro went even further, saying that it was not only the invention of this new cooking technique that qualified the recipes to rise to the level of a national grand cuisine but also the complexity of the preparation process and the use of a surprising number of ingredients: meat, fowl, vegetables (especially members of onion family), grain, legumes, condiments, spices, garnishes, and liquid additives. The condiments and spices in subtle and varied combinations were dry-rubbed directly onto the food before it was cooked or added later in the simmering process. The meat was sometimes seared in a hot pot before it was added to the water, other times not. On the other hand, without exception, globs of animal fat were added to the water, which resulted in more taste and fortified nutrition as well as a tenderizing higher cooking temperature. Then, the flavor of the stock was modulated by the addition of other ingredients in all kinds of medleys. There were at least 36 of these components, and even these were not simple: some were used whole and intact; some grated, crumbled, mashed, or ground; others steeped in milk or beer. Some spices were universally paired, especially salt and mint, to achieve some distinctive flavor only made possible in harmonious combination. In the last stage of cooking, according to Bottéro's culinary logic, the cooks boiled down the liquid over high heat reducing it to a consistency of thick gravy. Finally, when the dish was presented, it was accompanied by a finishing flourish of garnishes (fresh greens, garlic, salt, chicken gizzards, bird feathers, flour dough, pastry crusts, grain and vegetable porridges, and vinegar), which blended the flavors even more.

Out of this background, Brown's annual Cuneiform Cuisine was born, and a sampling menu was created to express the tastes of Babylonian cooking and its artful style of presentation: Meat Assyrian Style composed of beef stewed in onions, garlic, leeks, stout, and water; Garden-Variety Turnips, flavored with onions, leeks, garlic, arugula, and coriander; Spiced Crust, a pastry crust made with semolina flour rolled out on minced onion, garlic, leek, and chives, baked until brown, and served under the meat; Barley and Legumes: pearl barley and dried beans cooked in broth; Beets, Peas, and Onions: a vegetable mélange; Garnishes: shredded lettuce, chopped chives, sliced scallions, arugula clippings, sprigs of mint, leaves of coriander; and Dried Dates, an important staple of the Meso-



Cooks at work in the royal kitchens.
Relief from Ashurbanipal's palace at Nineveh, 7th century BC

potamian diet.

I have to admit, before I go telling everybody that my blockbuster Cuneiform Cuisine events come off with flying colors year after year, that I didn't know from Mesopotamian food until Bottéro showed me the light. The achievement of resurrecting those ancient culinary secrets from the problematic clay documents riddled with holes, gaps, and modern patches is entirely his. Lest anyone forget this, I always, with a showman's wink, point to the prominently displayed tableside photographs of the daunting Yale cuneiform tablets from which the dishes came. Oversized, they pop out with a kind of three-dimensional zip emphasizing Bottéro's victory over lost, incomplete, or unintelligible lines of text on cracked and deteriorating clay tablets.

Only three such tablets, YBC 4644, YBC 8958, and YBC 4648, have been discovered so far. Although found together, and all provisionally dated to southern Babylonia in about 1600 BCE in the middle of the Old Babylonian period, their provenience is unknown, and they bear little resemblance to each other in general physical appearance or script. Tablet by tablet, the organization and style vary from cursory listings of dishes or ingredients to flowing, running, step-by-step instructions ranging from ingredients and cooking procedures to utensils and kitchen equipment. Each tablet contains a separate and independent recipe collection, some 40 recipes in all. We find nothing about the scribes who wrote the tablets, the cooks who used the recipes, or even where they cooked. The scribes alone, and certainly not the cooks, were capable of writing or reading the texts. At most, only the kitchens of the royal family, the elite, and cultic personnel (there are three dishes for use in religious rites) could have had on hand

the lavish variety of the raw materials called for and the necessary equipment. On the other hand, possibly the texts were not meant to be recipes at all, but, rather, a record preserved in writing of effective cooking techniques and cookery. In any case, they are easily the world's most ancient recipe collection, as they antedate by two millennia the next-oldest preserved cookbook, The Roman Cookery of Apicius, *De Re Coquinaria*, from the late-fourth or early-fifth century CE.

On the premise that Brown's cuneiform cuisine is now ready for prime time, I offer my constructionist interpretation of the recipe with the title *ashshuriâtum shirum*, "Meat Assyrian Style," for those readers who would like to create their own footnote of history. I give Bottéro's transliterated Akkadian first, then his translation, and finally my own working recipe. Certainly not meant to be the last word, it is merely my understanding of the text. How close it is to the real thing is uncertain. There is the question of how the raw ingredients of today match their ancient counterparts as well as what is lost or incomprehensible. It helps to look at it this way: even faux Babylonian food is better than no Babylonian food.

MEAT ASSYRIAN STYLE

Akkadian:

me-e shirim shi-rum iz-za-az me-e tu-ka-an li-pi-a-am ta-na-ad-di [break in tablet] karsum ha-za-nu-um te-te-er-ri me-eh-rum shuhut innu i-sha-ru-tum ash-shu-ri-a-tum shi-rum iz-za-az me-e tu-ka-an li-pi-a-am ta-na-di [break in tablet] ha-za-nu-um zu-ru-mu da-ma sha du-qa-tim tu-ma-la kar-shum ha-za-nu-um te-te-er-ri me-he-er na-ag-la-bi

English Translation:

Meat (cooked in) Water. Meat is used. Prepare water; add fat, [break in tablet], mashed leek and garlic, and a corresponding amount of raw *shuhutinnû*. **Assyrian style.** Meat is used. Prepare water; add fat [break in tablet], garlic and *zurumu* with [break in tablet], blood, and mashed leek and garlic. Carve and serve.

Working Recipe:

Chop/slice/dice: (many) onions, shallots, garlic, chives, leeks, scallions. Fry in oil until soft. Brown all sides of an eye round pot roast in this mixture, add salt to meat and onion mixture. Turn down heat, and simmer until done in a small amount of water to which a quarter to a half bottle of Guinness stout has been added, turning once or twice during cooking. Remove meat. Boil down onion-beer mixtures until it is reduced to a thick vegetable-rich gravy. Carve and serve.

References

- Bottéro, Jean. *Textes culinaires Mésopotamiens*. Winona Lake, Ind.: Eisenbrauns, 1995.
The Oldest Cuisine in the World: Cooking in Mesopotamia. Chicago: University of Chicago Press, 2004.

(Continued from page 35)

previously mentioned UN convention of 1948 and its initiator Rafael Lemkin. Dr. Yonan explained that the massacres of Semile in 1933 in particular and its treatment by the Völkerbund (predecessor to the U.N.) served Lemkin as cause to formulate his Genocide convention proposal; the Holocaust during the Nazi regime showed that the whole process was overdue.

Dr. Yonan stated that the events of 1915, which took place under the cover of the war, were not Genocide against the Armenians only, but a Genocide against the Christians of the Ottoman Empire. The basis for that formed the call to *Jihad* - the holy Islamic war. The sources, to which the Armenians refer are the same that reveal the suffering of the Assyrians as well.

She quoted the title of an interview "*Massacres, but not Genocide*" from October 2006 in the Austrian magazine *Profil* with the Turkish Ambassador in Austria, which reflects the current stand of Turkey. Their explanation of the events is that during World War I, there was also a civil war in Turkey and Armenians supported the Russians, although this does not apply to all provinces, Dr. Yonan added. Besides that, she said that we have to ask the question, why the Assyrian villages were depopulated in Hakkari and Tur 'Abdin, even though the Assyrians were not politicized as were some of the Armenians?

Dr. Yonan underlined that she supports Turkey's desire to become closer with the EU, however only if the Cyprus question and the question of the Genocide is solved. At the end of her speech Dr. Yonan expressed her appreciation for the efforts of the ADO in Austria and in particular the engagement of the ADO representative, Aslan Ergen, who keeps co-operation with the political bodies of Austria active.

Aslan Ergen expressed gratitude to the speakers and the audience for the strong interest for the event. He thanked the SPÖ friends for standing by the side of the Assyrians, and helping when necessary. He appealed that we must do everything, so that over 3 millions people did not die in vain. This is not about revenge, but acknowledgment of history. Turkey must take this step, before it can join the EU.



ADO Section Chairman Aslan Ergen, SPÖ national vice-chairman of the SPÖ (retired) Josef Tomsik, SPÖ district chief Karl Lacina

(Continued from page 31)

Are there any incentives or grants dedicated by the American government and/or Universities to research the Assyrian Genocide?



H.T.: There are no grants that are focused on that topic, so far as I know, but there endowments

that support and/or subsidize research into and publication of books about Assyrian history and culture. The David B. Perley Memorial Assyrian Fund, for example, was established "to promote the development of research materials on the history, culture, literature and language of the Assyrians since the 17th century. Specifically, the Fund will use income from the endowment to subsidize the publication of works devoted primarily to the Assyrians...." The Mishael & Lillie Naby Assyrian Lecture Fund aims to preserve the memory of two survivors of the Assyrian genocide by advancing awareness of Assyrian culture through a lecture series at Harvard. The Mar Youkhanan Foundation has also created a scholarship that "work to financially assist future young Assyrians, belonging to the Gavilan-Jamalabad affiliation[,] ... to pursue a college education." There are also general graduate research grants that could be used to study the Assyrian genocide, including a variety of fellowships such as Fulbright, Gates, Marshall, Mellon, Rhodes, etc. All of these fellowships have different standards and requirements; more information about them is available at: http://www.smith.edu/fellowships/eligibility_by_fellowship.html.

What is your message to the Assyrian people that are spread all over the world?

HT: Create new charities for Assyrian orphans and refugees; contribute to those charities as they are created; pursue higher education and explore Assyrian history and civilization; and demand that your elected officials protect the rights and interests of both living Assyrians, and those that have passed away, including by directing more aid to Assyrian towns and villages, expanding refugee quotas for Assyrians, and demanding recognition of the Assyrian genocide and the compensation of its victims for their losses. Tell your elected officials who refuse to sponsor legislation on these subjects, and to vote for it when it comes up, that you will work actively to see them defeated.

Sharokin Betgevargiz

The Artist Whose Forms Follow Function

Madeleine Davis, PhD

Great Britain

Sharokin Betgevargiz, born in Iran, is a graduate of Boston University's College of Fine Arts. She is a professor at Central Connecticut State University's Design Department and the principle graphic designer of *Amna Design*. She uses modern Assyrian letter-forms and ancient Assyrian patterns, to weave a variegated and multilayered visual repetition. Using the medium of graphic design, she performs a visual investigation of an Assyrian identity, a fragile but resilient identity spanning from Ancient Mesopotamia to current day Iraq.

Graphic design is a form of visual art that is concerned with image and text. Its primary function is to communicate by creating either a visceral reaction or to initiate an intellectual decoding process or both. Formation of a cluster of letter forms transform into a variegated visual repetition of patterns, utilizing historic and contemporary photos and text to document specific aspects of 20th Century Assyrian history. Viewers can share in a profound and familiar experience; the development of an identity through language, form and culture.

The relationship of patterns and ornamentation is juxtaposed with abstract form and documentary content. Formation of a cluster of letter-forms transform into a variegated visual repetition of patterns, utilizing historic and contemporary photos and text to document a specific aspect of 20th Century Assyrian history.

She describes the essence of her work with the following words:

"Artists of non-dominant cultures have an inherent responsibility to communicate a message that is genuinely personal yet able to transcend multilayered boundaries of identity. Being Assyrian, or a displaced person in the global world, I have strengthened my ability to examine, imagine, author, create, and produce art and tell stories through my visual explorations.

Graphic Design is a form of visual art that is concerned with the presentation and management of image and text as well as their relationships. Its primary function is to communicate by creating either a visceral reaction or to initiate an intellectual decoding process or both. The form of the modern Assyrian alphabet, specifically the Eastern letter-forms, has a unique affect on my design sensibilities, as they are the core foundation of my semiotic coding of meaning. Assyrian is what I heard in relation to what I saw visually and what I first coded and decoded, gives meaning to the world around me. I have chosen to examine the semiotics of this letter-form along side ancient Assyrian patterns, by constructing and deconstructing their form. Through this investigation, the subject matter spans

20th century Assyrian history, depicting an autobiographical connection to the subject.

Assyrian letters function as a visual tool through which I can express my design sensibility. The letter-form holds who we are as Assyrians. Nothing can threaten the existence of this culture so long as the language remains. Despite all of the language deterioration, it is the alphabet, as the form of the language, which gives us our identity."

In June 2007, her designs were selected for a juried show at "Crossroads II", a conference at the Institute for Community Research in Hartford, CT. She has received other awards and nominations in the past such as the nomination by Boston University's graphic design department in 2006 at the College Art Association's (CAA) MFA Exhibition and the Award for Excellence in Community Service in 2005.

Numerous exhibitions have shown her art in Boston, Hartford and New Britain, and in several presentations in Boston, New York and San Diego she has explained the essence of her art. A comprehensible list of these is presented in the Appendix.

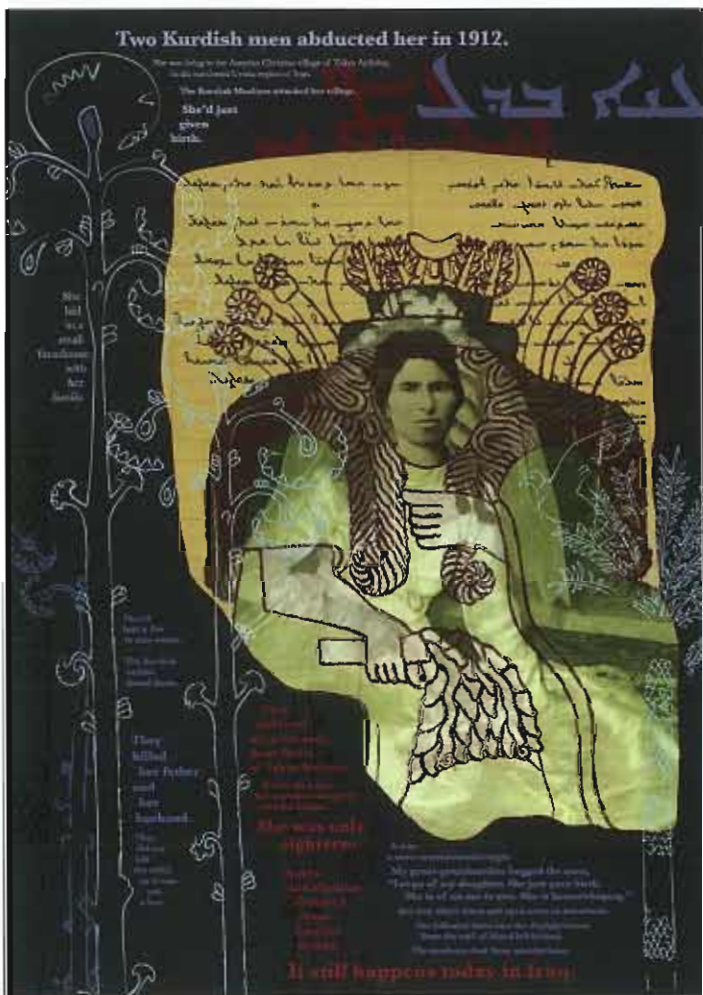


Original dimensions 30" x 36"

Description of this piece and artist's own explanations:

"Out of order, cropped and displaced, this piece examines the relationship of Assyrians with their Aramaic language, a relationship distinguished by a rich ancient history, a medieval Christian Syriac heritage, cultural values and customs, as well as survival from genocide, upheaval, assimilation, and current political and religious struggles in our homeland, Iraq.

Each letter-form is cropped to examine our memory for a distinct visual form, the letters unique identifying factor. The juxtaposition of letters in the checkerboard enhances but also confuses our recognition of the letter. As we strive to recognize our letters, we strengthen our ties to our mother tongue despite the attractions of assimilation and the punishments of dispersal. The oldest continuously written and spoken language of the Middle



Khalti Anna: The abduction of Assyrian Women

East is in disarray, almost lost.

25 years later, I dug out my Assyrian language notebooks. Was that really how well I wrote, I was barely a teen! Today, I seldom dream in Assyrian.

In the last page of my Assyrian notebook, I come across English sentences, with the mention of the word "Allah" reminding me of the Islamic Revolution. I placed that atop of a visual arrow facing forward, as "In the name of God", was placed on all letterheads.

Another note page in the middle is a verb conjugation in Assyrian, with instruction of grammar taught in Persian, learning



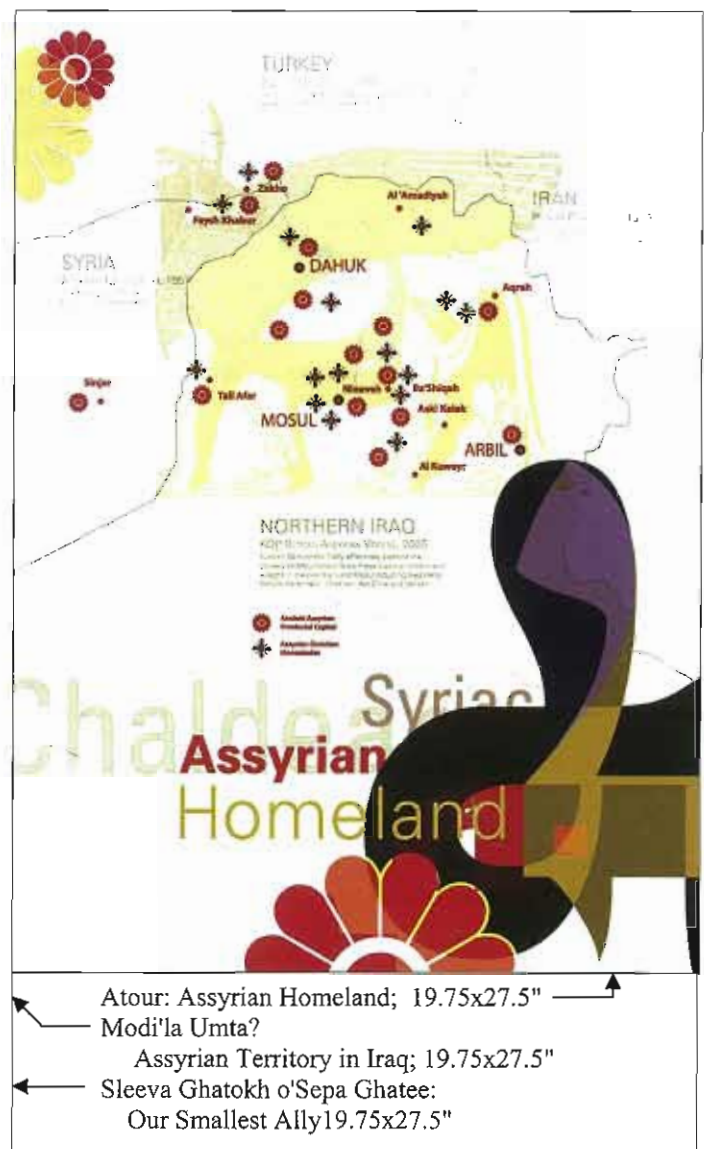
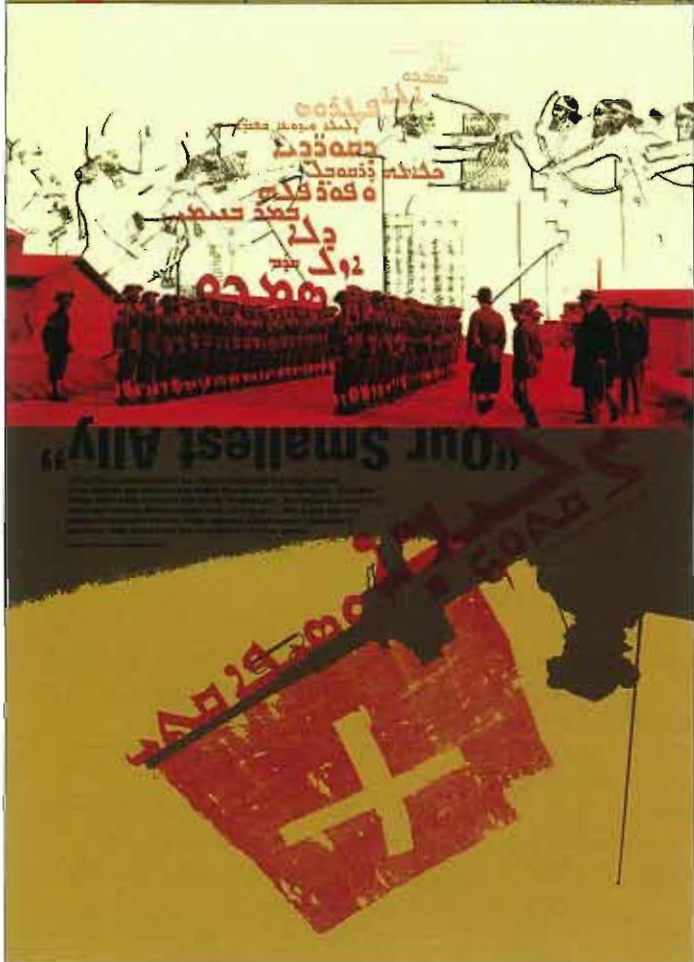
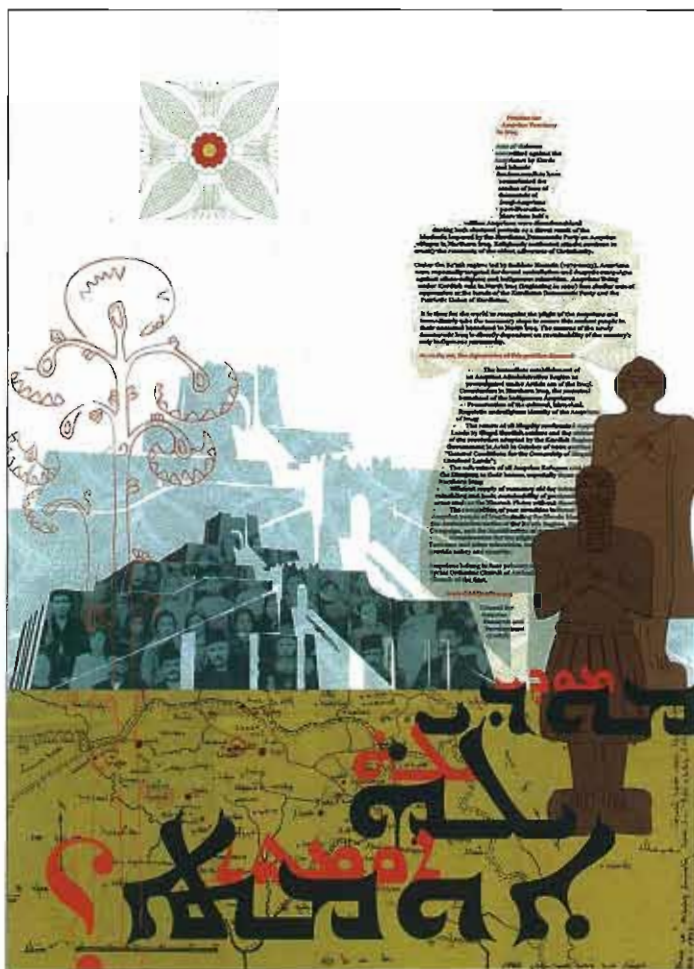
Warda d'Simele: Patterns of Genocide
19.75x27.5"

the grammar of my mother's language by detailed instruction in Persian. The third page is an essay I wrote to an assigned topic 'If someday we loose our language as we've lost everything, what would happen?', placed in the bottom as we struggle to remember reading our mother's language.

Black and dark grays symbolize our hearts, are sorrowfully longing for recognition. The colors selected are blue, yellow and red for their primary values, magenta and purple as active secondary colors. These basic colors symbolize our inherent relation to our language and the active colors target our youth. Together shaping of a forward moving arrow (left directional), as the direction of our writing, I hope to move forward against the dark palate of our collective struggle.

PRESENTATIONS:

- August 2007 A Design of an Assyrian Identity | Assyrian American National Convention, San Diego, CA
- June 2007 A Design of an Assyrian Identity | "Crossroads II" Institute for Community Research, Hartford, CT
- February 2007 Visualizing Iraqi Politics and Cultures in Iraq and Diaspora | The New School, New York, NY
- November 2006 A Design of an Assyrian Identity | Middle East Studies Association, Boston, MA.



EXHIBITIONS:

- November 2007 Hartford Open Studios | Studio 323 | Art Space, Hartford, CT
- August 2007 Form Follows Function: A Design of an Assyrian Identity | New Britain Public Library, New Britain, CT
- June 2007 Form Follows Function: A Design of an Assyrian Identity | Capital Community College Gallery, Hartford, CT
- March 2007 Slide Slam at OPEN | Real Art Ways, Hartford, CT
- Nov. – Dec. 2006 Reflection Patina Pattern | Studio 323, Hartford, CT
- November 2006 Hartford Open Studios | Art Space, Hartford, CT
- November 2006 Middle East Studies Association | Marriott Copley, Boston, Sept – Oct 2006 MA | West Hartford Art League: Art Walk | Kzen, West February 2006 Hartford, CT | College Art Association's MFA Exhibition | MassArt, Boston, MA
- April 2006 Form Follows Function: A Design of an Assyrian Identity | Stone Art Gallery, Boston, MA
- September 2005 Immigration & Adjustments: Assyrian Family Records | Boston Public Library, Boston, MA

10 Assyrian words

Nineveh Magazine is providing this ongoing column to its readers as a vocabulary supplement and to improve familiarity with both Assyrian dialects, Eastern (Swadya) and Western (Turoyo).

1) Road

Western = Urho/Darbo Eastern = Urkha

Use in a sentence

English: Where does this road take you ?

Western: U Darbano L'aiko k'mobelukh ?

Eastern: Aha Urkha l'aika M'nablalukh?

2) Brother

Western: ahuno Eastern: Akhona

Use in a sentence:

English: Sargon is my brother.

Western: Sargon Ahuni-yo

Eastern: Sargon Akhoni-leh

3) Sister

Western: Hotho Eastern: Khatha

Use in a sentence

English: Shamiram is my sister

Western : Shamiram Hothi-yo

Eastern: Shamiram Khathi-la

4) Father

Western: Bob Eastern: Baba

Use in a sentence

English: The father has great respect in his some

Western : babo qitle iqoro rabo bo baytayde

Eastern: Baba itleh iqara gora b'bayteh

5) Mother

Western: Emo Eastern: Yimma

Use in a sentence

English: I love my mother

Western: k-rehmono emi.

Eastern: Makhbinna yimmi

6) Grandmother

Western: Qashto

Eastern: Nanunta

Use in a sentence

English: My grandmother is old

Western: Qashti sawto-yo

Eastern: Nanunti sawte-la

7) Grandfather

Western: Jiddo/Sowo

Eastern: Sawona

Use in sentence

English: My Grandfather is active

Western: O Jiddaidi Kashiro yo

Eastern: Sawi kashire-le

8) Somthing

Western: Medeh

Eastern: Mindi

Use in sentence

English: Good food is something else

Western: O Meklo Basimo Medea Hreno-yo

Eastern: Mekhulta Basimta, Midni Khine-la

9) Much/ A lot

Western: Ghalabeh/Sagi

Eastern: Raba

Use in Sentence

English: Thank you very much

Western: Tawdi Ghalabeh/Sagi

Eastern: Basima Raba

10) Want

Western: K'b'at

Eastern: Ki Bayat

Use in Senstence

English: What do you want to eat ?

Western: Men K'biat ekhlat ?

Eastern: Mo Ki Bayat ekhlat ?

Hope and Apprehension

Madeleine Davis, Ph.D.

England

The recent events in Iraq, the seemingly inevitable independence of Kurdistan, the overthrow of Saddam, the plans for resettling the Assyrians in the Plain of Nineveh have lightened up much hope in the hearts of many Assyrians. Are we approaching the independence of Assyria as well?

For many Assyrians who are "exiled" in Diaspora, going to the motherland Assyria is a dream that may never come true. What wouldn't an Assyrian give to have a glimpse of *Atra*, to touch its soil, smell its flowers, taste its fruits, hear wild birds sing and see the sunset at its horizon?

I am an Assyrian in exile, and one of my dreams has always been to walk in a city where all the signs and neon lights are in Assyrian, where people speak in Assyrian in the streets and shops, where children carry books in Assyrian to school, and even nature murmurs in Assyrian.

I let my imagination overtake me and bring me to the boards of a river where children are playing and bathing in the clear waters. I hear their joyful laughter and merry giggles. But suddenly the bright sun gets clouded by airplanes. A rain of bombs starts falling, turning the joyful laughter of the children into terrified cries of anguish and pain. The clear waters become red with the blood of the innocent and I wake up from my dream.

Some years ago a young man told me that Assyria must be free and independent. I asked "why?". He said "So that when I tell someone that I am Assyrian that person will understand what I am talking about." He even told me that I must send my son, a baby at that time, to fight for Assyria's freedom when he was of

age. Shortly afterwards this young man married a non-Assyrian. So much for his patriotism and Assyrianism!! Today he has two sons who don't speak nor understand a word of Assyrian and are secure in the bosom of their non-Assyrian mother, knowing nothing of what pains Assyrians have to go through.

There are those Assyrians exiled in Diaspora who would rather live and die in exile than to soil their hands with the blood of their sons and daughters. Should we give blood for people who don't know what Assyrianism is all about? Should we give blood to settle in Assyria the people who yesterday called themselves Arabs and befriended the Baath party and acted against the Assyrians but today are willing to call themselves Assyrians just because the Arabs are killing them and Assyrians are willing to help? What will they call themselves tomorrow as the wind shifts? Will they remain loyal or will they change colours?

Is it advisable to settle people in Assyria, now, amidst the turmoil? What if a Jihad is proclaimed? What will happen to Assyrians squeezed between the Turks, Kurds, Arabs, and the Iranian Hezbollah? Will they be the first to be slaughtered? Will anybody be left alive? Is settling Assyrians in the Nineveh Plains like offering sheep on the slaughter stone? Who will guarantee their safety?

What if a Jihad is proclaimed? What will happen to Assyrians squeezed between the Turks, Kurds, Arabs, and the Iranian Hezbollah?

Is it not true that even the Chaldean clergy of Erbil,

Alqosh and Kirkuk "refuse any 'safe haven' on the Nineveh Plain or elsewhere for Christians, because the whole Iraq is our Homeland and we should live together with our fellow citizens in peace and harmony"? (Voice of the



Our ancestors gave their blood because they did not want to be slaves, because they wanted to be free, because they were honest and good people, because they did not want to sign a pact with the devil. However, unfortunately, today the prospects for a free and independent Assyria seem too frightening because of the evil that is present in our nation; and because the Assyrians of today have forgotten how to be true Assyrians. On the other hand, sociologists affirm and insist that without an independent state we, the Assyrians, as dispersed as we are today, are bound to disappear and melt away among the nations. As a consequence we are faced with a difficult question. What exactly are we prepared to give for an independent Assyria?

VALODIA
(VOVA) PI-
RAYOU
03 / 23 / 27 -
10/29/06



Valodia Pirayou was born on March 23, 1927, in Berdiansk, Ukraine, to Ilia and Olga Pirayou, the youngest of 5 children.

At 16, in 1943, Valodia began working as an English translator at the United States military camp at Hamadan, serving the Allies in World War II.

After WW II, in 1945, Valodia was reunited with his father and the family relocated to Tehran, Iran.

Over the next 30 years, Valodia established a successful transportation company in Tehran.

On November 30, 1967, he married Mabel Odisho Crisby in Tehran.

On March 6, 1969, his daughter, Belina, was born and on May 20, 1970, his son, Ashurbel (Ash) Pirayou was born.

On September 10, 1978, Valodia relocated his family to the United States ultimately settling in Turlock, California, where he took great pride in serving on the Board of Directors of the Assyrian Evangelical Church of Turlock.

Beginning in June 2001, Valodia was diagnosed with a number of rare lung diseases, which he battled for the next 5 years.

On March 1, 2006, he was blessed by the birth of his granddaughter, Siena Pignataro.

On October 29, 2006, after a courageous battle against multiple diseases, he passed to Eternal Life at home in Santa Clara surrounded by his family.

He leaves his wife, daughter, son-in-law, Frank Pignataro, son, daughter-in-law, Bianca Pirayou, his granddaughter, and his 4 older siblings, Alexandra Khoshabe (Chicago, Illinois), Anna Atanous (Turlock), Alexander Pirayo (Northridge), and Nikolia Pirayou (San Jose).

Funeral Services were held on Saturday, November 4, 2006, at the Assyrian Evangelical Church in Turlock, followed by the Interment at the Turlock Memorial Park in Turlock. Condolences may be sent to the Pirayou Family by contacting Ashur Pirayou (ash@pirayoulaw.com)

Subscriptions and Donations

- *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.
- *Donation*: Not specified.

Assyrian Foundation membership dues are not included.
You may indicate how and/or for what project you wish your donations to be used.

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שנת ה'תשס"א, חשוון, 31. חשון, 1

1 תשרי, 31 תשרי, תשס"א

جَدِّہٖ عَلَیْہِ السَّلَامُ اَبُوہٖ عَلَیْہِ السَّلَامُ اَبُوہٖ عَلَیْہِ السَّلَامُ

9

¹ مِنْ يَتَذَكَّرْ فَإِنَّهُ مُبَشِّرٌ

Ido d'Mawlodo



خَلَاؤًا وَمَعَهُ كَبَا

حب حلا سبأو ❖ سبأو. ه. فن فملا

أَخْلَا فُلْمَلَا كَب حَبَا فُلْمَلَا
خُه لَكُلَا حَبَا مَلَا خَلَاؤًا وَمَعَهُ كَبَا

أَمْعِي حَبَا حَم حَم حَبَا حَمَلَا
نَمْعِي مَمَلَا حَم مَمَلَا نَكُهَلَا

حُذَلَا فُلْمَلَا فَمَحَلَا مَمَلَا
لَا مَمَحَلَا مَمَلَا كَب وَهَمَلَا وَه خَلَاؤًا

أَه هَمَلَا وَه خَلَاؤًا لَحَح خُه خُه فَمَلَا
حَبَقَلَا وَه خَلَاؤًا حَمَلَا أَحَمَلَا حَم وَهَلَا

خُه خَلَاؤًا حَبَا مَمَلَا مَمَلَا
مَمَلَا خُه حَمَلَا مَمَلَا كَبَا وَهَلَا

جَنَاحَتُكَ رُفَّتْ لَنَا جِئِ لِي بَصِيْبَتِكَ يَا كَلْبَتِي

[illegible]

مَكَّةَ أُولَٰئِكَ فَهُوَ الْخَلْقُ الْبَاقِي، فَتَبَّحَا مَوْتَهُمَا وَهَوَّحَ هَوَّاحٌ نَجَّيَهُ. فَهُوَ حَقُّهُمَا وَبَلَغَهُ حَقُّهُ خَمْرُ
أُدُودَةٍ. مَعَهُ مَبْدَأُ وَتَنْوِينُ وَحَرْكَتُ حَبِّ نَارٍ نَعْلًا لَحَقَّ بِلَاكَلَبٍ. ذُو لُحٍّ أَدُودَةٍ. لَا يَدُوه
مَكْتَقًا حَذْوَجِبَالُ لُحْدًا مَدُونَةً. أَلْبُوجِبَ مَعَهُ لَحْمُهُ وَنَارُهَا وَتَحْتِ حَقِّهِ نَقْدٌ عَسَلًا وَنُسْجَةً
خَمْلًا وَنُفْعًا لَأُحْ بَتَمَدٍ. مَعَهُ نُونًا وَمَعَهُ شَعْلًا مَحْمُولًا وَأَهْبَكَ بِلَا مَعَهُ وَبِلَا حَبْرًا وَبَلَغَهُ حَقُّهُ أَبَدًا وَسَأَلَا
جِبَالًا، حَمْدُهُ لَهَا وَوُجُوحًا أَجْعَلُ مَكْتَبَةً مَعَهُ، حَبْرًا وَهَذَا مَحْمُولًا وَبَلَغَهُ حَقُّهُمَا، طَاعَتُهُ وَمَعَهُ نُونًا مَحْمُولًا
حَقِّكَ مَعَهُمَا وَهَمَّ مَعَهُ لَهَا وَبَلَغَهُ حَقُّهَا وَبَلَغَهُ أَمْرًا.

[illegible][illegible]

سَمَحَ حَبِيبٌ قُلُوبًا لَمْ يُولَدُ، أَمْرٌ حَبِيبٌ كَلْبًا وَحَدِيدًا حَلْقًا وَفَيْسُهُلًا حَقَقَ سَعَبٌ سَكَا. "مَحَلُّهَا
حَصْبٌ رَوَّحًا وَأُوْدُهُ حَقَبًا مَسْمُورًا وَحَكَا وَبَعَثَهُ وَأَبَى أَمَلًا وَاسْمُ الْوَلَدِ، وَكَلْفًا سُلًا وَوَدَّ قَهْلًا
أَبْدَهُ يَوْمَ لَا مَهْرَ كَلَّ حَكَمَ حَمَلٌ وَفَهْلًا مَلَكٌ وَحَكَا يَوْمَ أَمَلَهُ يَوْمَ سَمِعَهُ يَوْمَ طَلَعَهُ يَوْمَ
وَبَعَثَهُ حَبِيبٌ لَا يَوْمَ لَيْسَ مَدَامُكَ. حَمَلٌ وَفَهْلًا حَكَلْتُهَا مَلَا لَا أَبَى وَبَعَثَهُ.

سَحَابًا مَّوْضِعًا فَهَؤُلَاءِ خُذُوا بِحَبْلِ خِصْلَتِكُمْ وَأَنذِرُوا أَهْلَ الْبُيُوتِ مِمَّا بَيْنَ يَدَيْكُمْ لَعَلَّكُمْ تُقَرَّبُونَ وَنَحْنُ فَاعِلُونَ
لَا يَخْفَىٰ عَلَى اللَّهِ سِتْرٌ لَّيْسَ لَهُ الْخِيفَةُ ۚ إِنَّكَ لَا تَخِفُّ عَلَيْهِ لَأَنَّكَ كَافِرٌ سُوءَ الْخُلُقِ لَأَنَّكَ تُخَذِّلُ أَوْلِيَاءَكَ وَتَذَرُ الْغُفْرَانَ ۚ
وَأَنذِرُكَ أَنَّكَ كَارِهٌ يَرْوَاهُ الْبُخْلُ بَطْلٌ جَبَلِيٍّ أَنتَ الْكَارِهُ ۚ وَأَنذِرُكَ أَنَّكَ مُبْغِضٌ لِّأَهْلِ الْبَيْتِ ۚ إِنَّكَ كَارِهٌ لِّمَا يَأْتِيهِمْ أَوَّلَ يُحْجِزُونَ
فِي الْبَيْتِ عَنْكُمْ خِصْلَتُهُ لِيُتَمَارَ بِهِ لُتَمَارَ الْأُولَاءُ ۚ لِيُتَمَارَ الَّذِينَ خَشَوْا رَبَّكَ فِي الْبَيْتِ ۚ لَوِ اتَّخَذَ اللَّهُ عِلْمَ الْغُفْرَانِ أَجْرًا لَّكَ
لَآتَيْنَاكَ الْكِتَابَ بِالْحِكْمَةِ وَفُضِّلْنَاكَ عَلَى الْغُلَامِ الْأُولَآءِ فَاتَّبِعِ الْإِسْلَامَ ۚ إِنَّكَ عَنِ الْإِسْلَامِ عَلَىٰ حَكْمٍ قَدِيمٍ ۚ
وَأَنذِرُكَ أَنَّكَ مُبْغِضٌ لِّلَّذِينَ كَفَرُوا ۚ وَكَرِهُوا لِقَابَ رَسُولِ اللَّهِ ۚ أَتُؤْمِنُ بِهِ ۚ وَنَحْنُ نَعْلَمُ مَا تُخْفِي ۚ
وَأَنذِرُكَ أَنَّكَ مُبْغِضٌ لِّلَّذِينَ كَفَرُوا ۚ وَكَرِهُوا لِقَابَ رَسُولِ اللَّهِ ۚ أَتُؤْمِنُ بِهِ ۚ وَنَحْنُ نَعْلَمُ مَا تُخْفِي ۚ
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سُحُفًا أَمَامَ

1.3 اء 2007

رحمة الله عليه وسيد

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عَمَّيْكَ (كَرْهِيَةً) دَعِمَ ذِكْرِي هَذِهِ ذِيكَ : بِكَ مَذْهَبُ
مَذْهَبِ . بِكَ هِيَ كَذَلِكَ : دَرَجَتُهُ كَذَلِكَ هِيَ كَذَلِكَ
دَعِمَ ذِكْرِي كَذَلِكَ .

سَبِّحْ: اذْكِرْ مَعَهُ ۝ ٢٥ هُوَ سَجَّاتُ اِيْذِكُمْ

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(Continued on page 55)

عبداللہ تہجد تہجد تہجد

سَبَّحْ: عَزَّ وَجَلَّ اِيْزِيْزِيْ

مَجْدُ الْمُتَّقِينَ: لَهُمْ فِيهِ أَسْمَاءٌ

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سہ قیام سبب دیکھ
 اُس وقت سے کہ
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 لڑکھ لڑکھ
 دیکھتے تھے
 دیکھتے تھے
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 چلتے تھے
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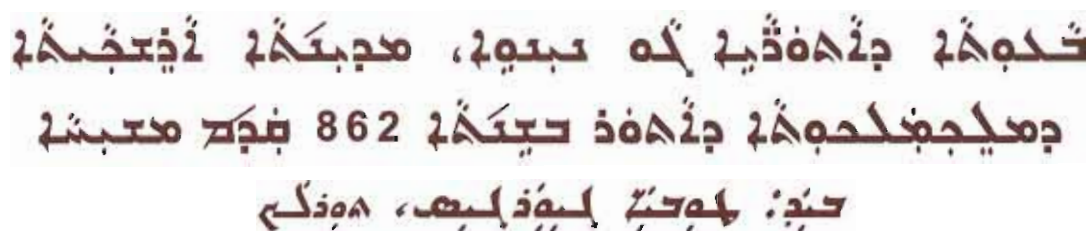
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هَلْهَلْهَلْ دِلْ مَسْمُومِ سِيُونِسْمِ دَحْمَتِ 40 مَسْمَتِ 2 بَحْمِ
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הַיְיטִי, הַיְיטִי,



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30 صفتا 43: ذوقا مكملا - ذوقا 6757

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