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See Page 18

Cultural - Educational - Social

NINEVEH

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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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In this issue:

English Section

From the President.....	3
From the Editor.....	3
Assyrian Kha B’Nisan - Akitu.....	4
Ancient Assyrian Contribution to Medical Practices.....	10
Assyrian Names.....	11
Presidio Dance Theater.....	12
Youel A. Baaba Obituary.....	14
Remembering Youel A. Baaba.....	15
Nebu J. Issabey.....	16
Moussa (Moshe) Malki.....	18
188 Assyrian Students Attacked and Injured in Iraq.....	20
The Assyrian Genocide of the 20th Century.....	22
AFA Board of Directors 2010.....	24
AFA online payments available.....	25
Subscriptions and Donations.....	26
Sweden recognizes Assyrian, Armenian, and Pontic Greek Genocide.....	27
Images beyond the visible.....	28
Confiscation of Mor Gabriel Monastery Landmarks.....	32
Assyrian Words.....	35
Congratulations.....	38
Bravo Section.....	39
Advertisement.....	40
Literature Search.....	41
In Memoriam.....	42

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41.....ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
47.....ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
49.....ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
51.....ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ



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From the President:

Since we moved to the United States in 1977, my parents have been members of the Assyrian Foundation of America. They used to take my brother, sister, and me to all the functions. I always remember the Foundation as one happy family, where everyone came together, shared joyful times and passion for their nation. As I grew older, I gained even more appreciation for the Foundation and its members. Their noble efforts throughout the years striving to help our people globally, instilled a sense of pride and ownership for me to get involved in my Assyrian community.

Some of my fondest memories of the Foundation are the parties in the old building in Berkeley, which still bring a smile to my face. I remember the New Year's Eve parties with people dancing to the tunes of the Assyrian Star band, formed by young talented musicians. My brother John was on the guitar, Dr. Robert Karoukian on the key board, and Paul Elias on the drums. Sometimes we had no "hired" singers, so some members would proudly stand up in front of the microphone and sing old Assyrian songs such as "Brata Shaberta", "Younee", and "Asmara", while people continued having fun and dancing Sheykhanee, Toulama, Belatee, etc. As the saying goes "some things money just can't buy".

From the Editor:

Dear readers: This is my first issue as Editor of Nineveh Magazine and it is a great honor but I have big shoes to fill in after our previous Editor Dr. Robert Karoukian. He did a great job as the previous Editor of our magazine and it will be hard to keep up the same quality, but I'll do my best and try to improve the magazine as much as possible. Luckily he is still part of the Nineveh Magazine Editorial Staff and is responsible for the Assyrian section.

The magazine is put together completely on a voluntary basis (except for printing and mailing) and everyone is doing an amazing job. Thank you all: Dr. Robert Karoukian, Firas Jatou, Dr. Joel Elias, Tobia Gewargis and Sargon Shabbas. A special thanks to: Tamara O Benjamin, Paul Benjamin, Donatella Yelda and Nineb Lamassu for their continuous help and inputs to improve our magazine.

Also a BIG THANK YOU for all the magazine contributions. Your contributions make us feel needed and important in your lives. I ask you continue sending us interesting material about Assyrians, Assyrian communities, Assyrian

Today, I am the president of the Assyrian Foundation of America. I could not be more proud to take part in the leadership of an organization that I grew up in. It was established by a few good Assyrian men and women in the San Francisco area whose legacy was to assist needy Assyrians, promote education, and preserve our culture. Moreover, through its Nineveh magazine publication, the Foundation has transformed itself into a global voice, speaking to the world and showing the faces of hope and courage among our people. I look forward to contributing my drive and passion to help the Foundation with its continuing mission of helping our beautiful nation.

On a final note, I salute the founding fathers of the Assyrian Foundation of America, whose vision and commitment to help the Assyrian people has become a key differentiator and strength for our nation. I would also like to thank my predecessor Fredy Tamraz and his Board for their services and positive contributions during the past three years.

Jackline Yelda
Assyrian Foundation of America, President



achievements. As you all know it's not always possible to fit in all the material in one issue, but we do our best. The financial contributions towards our magazine make a difference, no matter the size of the donations, so keep them coming.

Our magazine today has 800 subscribers around the world. The majority of our subscribers are from the US. Nineveh Magazine is distributed to 23 countries and 40 Academic Institutions worldwide. We would like to keep this magazine alive and that can only be done with your help, as a reader both financially and material wise.

To our young Assyrian academics, I'm sure you all have great ideas about different themes that are interesting to you, so please share them with us (see address inside cover). As mentioned above the magazine is sent to 40 academic institutions worldwide so it's a good reference for your future.

We know that Nineveh Magazine is widely appreciated by our subscribers and therefore we work hard on keeping the publication alive. Tawdi sagi!



By Ashur Gewargis, Lebanon

end (Isaiah 27:1 - 51:9) (Psalms 74:11-13 and 89:11). All the gods that kill the evil dragon were to represent the "Greatest" god, which would take on a different name in each period culminating in the word "Alla" at a later time after Christ from the term "El", whose strength would slay the dragon at the hands of St. George. We always notice

A group of people in traditional costumes performing a dance on a stage. The background features a large banner with a star and stripes, and two statues on either side. The performers are wearing white and dark dresses with traditional headpieces and jewelry.

the

the gods. When there was drought, the population would pray to the god of fertility and thunder, and if the king was pondering about something he would pray to the god of wisdom. All this was due to the human being's interaction within his environment. However, all those gods came second to the lord of the gods, the king of the universe. We find an example in the prayers offered by King Atur Nater Epri II (900 B.C) to the god Ashur for if we replace in the prayer's text the word "Ashur" with the word "God", we wouldn't find a difference between it and prayers in modern churches. (The Assyrian Intellectual's Magazine, Baghdad, November 1977, by the Assyriologist Fred Tamimi).

During the 1840s Sir Austin Henry Layard (the father of Assyriology) and his assistant Hormuzd Rassam (An Assyrian from Mosul) discovered the library of King Ashur Banipal (626-667 B.C). The contents of the library included about 25.000 cuneiform tablets amongst which was

the first story of the Biblical Flood explained in the Epic of Gilgamesh. In this very same library texts were found about the Epic of Creation "Enuma Elish" (Akkadian "When in the Highest") recorded in cuneiform on seven tablets, referring to seven generations in the creation of the universe and human kind, similar to the text of the seven days of creation in the Old Testament's Book of Genesis.

The contents of this library are considered to be the main portal to Assyriology and the beginning of the discovery of all the writings that have been later distorted, encompassing human thought for 2000 years. The contents of this monumental library have scientifically replaced the Torah which was considered for many centuries the sole historic reference to the area.

In the middle of the 19th century scientist Henry Rawlinson was able to decipher and read the cuneiform script, then George Smith shocked the Torah school of thought around the world when he was able to read and interpret the Babylonian Epic of The Flood in 1872. The similarities between the religion of Assyria and that of the Torah's legends astonished even the Jewish scholars at the discovery of the Assyrian cuneiform written tablets. Thus the phrase "Mesopotamian Torah" was given, and those scientists had to face a fierce confrontation by the western Churches and Jews, which resulted in the disappearance of many important tablets.

Scientist Fredrich Dellitch mentions how he lectured on the topic of the Mesopotamian Torah in Berlin on 13 December 1902 in the presence of Kaiser Wilhelm II. The monarch asked him to repeat it in the Royal Palace, so he presented his lecture entitled "Babylon & the Bible", where he explained that the stories of the Bible were taken from Assyria, creating a huge clamor within the European media, which caused Dellitch to receive threats from some Jewish Rabbis and was severely reprimanded by western Churches.

Few of the neighboring peoples to the Assyrian homeland know about Neesan (April), its connotations, both cultural and national to the Assyrian people as well as its philosophical background for all of humanity. Generally, today's Assyrians consider the month of Neesan as God's blessed month, exactly as it was considered for thousands of years before, when the belief was that behind nature's revival was the Lord of the gods' descent to earth, then battling with the evil gods and defeating them and finally marrying the goddess Ishtar, thus reviving nature and the beginning of Spring.

The Sumerians called this feast "Akiti Zigorku", but in Assyrian it was called "Rish-Sateen" (The Beginning Of the New Year). Even today, the month of Neesan is scientifically considered the real beginning to the cycle of life

on earth, for in March/April, nature begins to renew and revive itself and not in January.

In the Assyrian cities (Babylon, Nineveh and the rest) the Epic of "Enuma Elish" was considered the ritual reading which embodied the Lord of the gods' eternal existence, the beginning and the purpose of life. This is considered one of the oldest Epic legends in history which was recited in the temple of Mardukh, "Esagila" (Magnificent House), that was done on the fourth day of Akitu (Assyrian New Year's festivities in Babylon lasting twelve days following the night of the equinox between 19-21 of March).

The prelude to the Epic of Enuma Elish mentions in the first tablet the beginning of the first generation when the earth didn't exist and was nameless. The universe was represented by the male element; Apso (god of fresh waters), the female element Tiamat (goddess of salty waters) and Mammo (god of clouds) which moved between them (note here the exact similarity in day one of Genesis 1:1-2).

Then in the sixth generation, the god Mardukh (Ashur for the Assyrians of Nineveh) creates "Lallu" (human) to serve the gods so that they may rest in the seventh generation (exactly as when God created a human on the sixth day, and rested on the seventh, Genesis 2:2-3). Briefly, the story of Creation is about the goddess Tiamat which takes the form of a dragon "Habur" which swims in the seas, wanted to get rid of her bothersome grand-children in order to enjoy a peaceful time with her husband Apso, so she summons the scary beasts for a battle. Then comes Mardukh (Ashur) and battles her until he's victorious, then divides the waters Tiamat into two parts, creating the heavens with its stars and planets, while he makes the earth with the second part where he creates animals and plants (as in the Torah, Genesis 1:6 when God separates between the waters and creates heaven and earth). When Mardukh finishes with all that, he creates a pair of humans with blood and mud, then Mardukh builds a house on earth so that he may rest whenever he descends to earth in April (exactly as the Lord of hosts builds a house in Israel (II Samuel 7:1-17)). The phrase "Lord's tent" is found in the Babylonian Epic of Gilgamesh -where the Torah's story of the Flood was taken in the person of Noah after the Babylonian "Ziosodra" & the Sumerian "Utemapeshtim").

Neesan Festivities in Nineveh and Babylon Before the Time of Jesus Christ

(Some general ideas about the ancient Assyrian mythology)

The following brief picture about the festivities can give the reader an idea of how the ceremonies of the Assyrian New Year were conducted in Babylon and Nineveh. Here we learn about the concept of the Lord of gods, Mardukh in Babylon and Ashur in Nineveh. The festivities of the Babylonian Assyrian New Year (Akitu) were held starting

on the first night of spring equinox, and they included prayers, massive religious plays as the priests would use figure representations of the gods as a medium of expression. The program of the festivities would be as follows:

1st to 3rd Day: Purifying souls: The priest of Easagila (Mardukh's house) would recite solemn prayers with the other priests and the people would answer with equally woeful prayers which expressed humanity's fear of the unknown. That is why the high priest would head every day to the Esagila asking for Mardukh's forgiveness, begging him to protect Babylon, his holy city. This prayer was called "The Secret of Esagila".

4th Day: The same rituals would be followed as in the previous three days. Then at night the Epic of Creation "Enuma Elish" would be recited, telling the story of how the universe and the four seasons were created, how all gods united in god Mardukh following his victory over Tiamat the dragon. The recitation of this Epic was considered the beginning of preparations for the submission of the king of Babylon before Mardukh on the fifth day of Akitu.



Assyrians celebrating Assyrian New Year– Akitu – in Qamishly, Syria, 6760 (2010).

mission of the king of Babylon before Mardukh. The king would enter to the Esagila accompanied by the priests. They would approach the altar where the high priest of the Esagila impersonates Mardukh then he approaches the king, begins to strip him of his jewelry, scepter and even his crown then he would slap him hard while the latter would kneel and begin to pray asking for Mardukh's forgiveness. The king would then ask: "I have not sinned O Lord of the

universe, and I haven't neglected your heavenly might at all"... Then the priest in the role of Mardukh repeats: "Don't be afraid of what Mardukh has to say, for he will hear your prayers, extends your power, and increase the greatness of your reign". After this the king would stand up and the priest would give him back his jewelry, scepter and crown then slap him hard again hoping for the king to shed tears. Shedding of a king's tear expressed greater submission to Mardukh and respect for the monarch's power. Returning the crown to the king meant his power was renewed by Mardukh, thus Neesan would be considered not only the revival of nature and life but also to the State as well. Thus, these ceremonies would make the greatest and most feared personalities of that time (kings of Babylon and Nineveh) submit to the greatest god, and live a moment of humiliation with all the population, sharing prayers to prove their faith before the Mighty God.

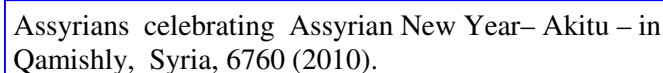
Following a brief presence in his earthly home in Babylon and renewing the king's power, god Mardukh remained in the "netherworld mountain" -- a tower composed of seven floors, known in the Old Testament as the Tower of Babylon. In the Old Testament God dwells on a similar "mountain" (Psalms 74:2). During this day according to the tradition of Akitu, Mardukh would enter his dwelling and is surprised by the evil gods who will fight him, and then he's taken prisoner and waits for arrival of his son god Nabu who would save him from "Nought" and restores his glory.

6th Day: The arrival of god Nabu in boats accompanied by his assistants of brave gods coming from Nippur, Uruk, Kish and Eridu (cities in the south of today's Iraq). The gods accompanying Nabu would be represented by statues which would be mounted on boats made especially for the occasion. Here the people in huge numbers would begin their walk behind their king towards the Esagila where Mardukh is held prisoner, chanting the following: "Here's he who's coming from far to restore the glory of our imprisoned father".

7th Day: On the third day of his imprisonment Nabu frees Mardukh. The evil gods had closed a huge gate behind him when he entered his dwelling. Mardukh would be fighting till Nabu's arrival, when he would break in the huge gate and a battle would go on between the two groups, until Nabu comes out victorious and frees Mardukh.

8th Day: When Mardukh is set free, the statues of the gods are gathered in the Destinies Hall "Upshou Ukkina", to liberate his destiny. Then it's decided to join all the forces of the gods and bestow them upon Mardukh. Here, the king implores all the gods to support and honor Mardukh, and this tradition was an indication that Mardukh received submission from all the gods and was unique in his position.

9th Day: The victory procession to the "House of Akitu"



10th Day: Arriving at "Bet Akitu", god Mardukh begins to celebrate with both the upper and nether world gods (the statues of gods were arranged around a huge table such as in a feast) then Mardukh returns to the city at night celebrating his marriage to goddess Ishtar when heaven and earth are united. As the gods unite so is this union arranged on earth. Thus the king personifies this union by playing the role of marrying the highest priestess of the Es-agila, where they would both sit at the throne before the public and recite special poems for the occasion. This love brings forth life in the form of the season of spring.

11th Day: The gods return accompanied by their Lord Mardukh(Ashur) to meet again in the Destinies Hall "Upshu Ukkina", where they met for the first time on the

eight day. This time they would decide the fate of the people of Mardukh (Ashur). In ancient Assyrian philosophy 'creation' in general was considered as a covenant between heaven and earth as long as humans serve the gods untill death. Therefore, the gods' happiness was not complete except if humans were happy as well. Human's happiness was consequently dependent on the condition that he served the gods. So Mardukh and the other gods renewed their covenant with Babylon upon his return to his upper house (Heaven).

12th Day: The last day of Akitu. The gods return to Marduk's temple (the statues are returned to the temple) and daily life resumes in Babylon, Nineveh ... and the rest of the Assyrian cities.

It was a tradition for the kings of Nineveh to visit Babylon and share with their brethren celebrating Akitu. Thus we see king Sargon II in one of his inscriptions explaining about his visits to Babylon saying: "In Babylon I joyfully entered the house of the Lord of gods, the Esagila, and my face was lit up with happiness, I held my great Lord Marduk's hand and we walked together to the "House of Akitu", also many gods came from different places to share in a huge procession, with goddess Ishtar and her servants who played the reed pipes and brought joy to Babylon".

The Assyrian mythology influenced also neighboring peoples, especially because the Assyrian culture expanded to the Arameans and Phoenicians (Arameans of the coast) and even the Greeks. The legend of Dimuzi and Ishtar passed to neighboring peoples, thus the Assyrian god Dumuzi became Adonis for the Phoenicians and Greeks.

while the Aramaeans called him Tammuz, and he became one of the Hebrews' gods (Ezekiel 8:14). Ishtar became Ashtarout for the Phoenicians and "Heavens Aphrodite" for the Greeks, and "Heavens Queen" for Hebrews (Jeremiah 7:18 - 44:17 and chapters 19-25). Then Arshki-gal, the goddess of death, became the Greek "Perciphonee"... Also Neesan wasn't only considered the first month of the year in Assyria only, but the idea spread to Hatti(Syria), Phoenicia and Judea(Esther 9:1) and the Zo-

roastrians celebrated it since the seventh century B.C. and called it "Nuw-Ruz" (The New Day).

Even though Babylon fell to the Persians in 539 B.C, the



Assyrians kept their beliefs even during Alexander's time and also during the rule of his successors(331-126 B.C). During this time **the** Babylonian historian Berossos(Bar Aasha) compiled Babylon's history from 3600 B.C to the rule of Alexander in his famous book "Babyloniaca" in three volumes, responding to a request from king Antiochus II who ruled Babylon(261-247 B.C.). Berossos taught as well in Athens where he composed the book of "Wisdom". He was respected by the Greeks who sculptured a statue of him in his honor and made its tongue of gold. It's worthy here mentioning that Berossos during his days was the priest of the Esagila (Mardukh's House). The book "Babyloniaca" became a source of learning to the Greeks, following the letters of Herodotus and Alexander. The Greeks obtained a lot of the Assyrian sciences in the fields of religion, astrology, time measurement, calculation and mathematics, the most important one being that of Euclid in mathematical geometry which is taught till today in schools and universities around the world because it's considered as one of the basics in the science of mathematics.

Neesan Festivities After the Advent of Christianity (Some Assyrian festivals inherited since the Assyrian Empire)

The new testament mentions that the Apostle Peter visited Babylon and established a church there (I Peter 5:13).The Assyrians were the first to embrace Christianity for they found in Christ's person the "Saviour" that they celebrated for, and also the new faith had many similarities with the religion of their forefathers:

1- The Oneness of the unseen God.

2- The tradition in the Land of Ashur about Mardukh (Ashur) who descends to earth and battles evil. He is then imprisoned in the earthly mountain and liberated on the third day. Life resumes with a new covenant, and as we have seen Mardukh(Ashur) was imprisoned by the evil gods on the fifth and liberated on the seventh day (that is on the third day of his imprisonment).

3- In Babylon the king takes over the role of Mardukh's servant during "Akitu"; while in the Assyrian inscriptions, on the sixth day of Akitu, the king of Nineveh's role dif-

fers from that of his Babylonian brother. The latter assumes this role if the hero Ninurta(Storm God)who takes revenge for Ashur and saves him after three days, exactly as Christ the Lord conquers death on the third day during a strong "Storm". Death in ancient philosophy especially that of Assyria, was considered as a form of imprisonment.

4- The beginning of Spring following Christ's Resurrection, as Spring begins when Mardukh (Ashur) is freed from darkness.

5- Mardukh's return to his upper house (Heaven) after his liberation and meeting with the gods (11th Day) just as Christ ascended to heaven following His Resurrection, then later meeting His Apostles.

6- The existence for the Babylonians of the idea of a holy trinity which was composed of Ea (god of the seas and Mardukh's father), Anu (god of heavens) and Enlil (god of the atmosphere and earth).

7- Baptism in Christianity, where the idea of cleansing sins inherited from "Nusard-El" which was considered as a tradition of sprinkling water in the path of the god Dumuzi. This tradition had a great part during Akitu alongside the celebrations of Mardukh's(Ashur) freedom, the Assyrians would sprinkle each other with water to wash away their sins before welcoming the god Dumuzi after his liberation from Arshkigal the goddess of death. The Assyrians still celebrate this tradition today by sprinkling water on each other and in the streets. Also known as

"Nusardel" on this day special prayers are recited in the Assyrian churches. St. John the Baptist while washing the people in the River Jordan asks: "Repent Ye For the kingdom of heaven is at hand" (Matthew 3:2).

Many Assyrian and non-Assyrian clergy admit to these similarities but not in public, however, at the altar the Old Testament is considered the book that tells about the New Testament, and that is to preserve an old Church tradition which was followed

considering the Torah as a prophecy to the coming of Christ. This tradition began in the Church of the East in the first centuries A.D at the schools of Urhai (Edessa) and Nisibin (Nisibis) which were considered the oldest



Assyrian celebrating Assyrian New Year - Akitu - in Iraq, 6760 (2010).



Ancient Assyrian Contribution to Medical Practices

By Walter David, CA

Conventional wisdom today gives much of the credit for early advancements, teachings, and processes used in medicine to ancient Greece. For example most of us have heard of the famous Hippocratic Oath, which physicians must take promising to practice ethical medicine. This and other Greek contributions to medicine are well documented, recognized, and clearly have allowed the practice to advance tremendously. However, the workings of past Mesopotamian civilizations, such as the Assyrians and Babylonians, have also added to this important area but have gone relatively unnoticed. This article attempts to share with you a few of their accomplishments, of which some still continue today in various form.

ASSYRIAN MEDICAL TABLETS:



Source: British Museum

Much like people today, citizens of ancient Assyrian cities like Nineveh sought doctors (called ashipu) for help in dealing with their ailments that stretched from migraines to cancer. Ashipus were mainly specialist who practiced in specific areas like pediatrics and gynecology. Regardless, they all followed a detailed process of diagnosing the disease then treating it with remedies delivered in various forms. Interestingly a comparison of the procedures and therapies used then to the ones today show a good deal of similarity. This means that some aspects of medicine have

remained unchanged. Below are a few examples of such similarities and they've been categorized for your convenience.

Patient History Documentation

Assyrian medical texts discovered in modern-day Iraq and written in cuneiform (considered by some to be the first system of writing) show that ashipu kept detailed patient history records. Back then an ashipu would take scrupulous notes of patient symptoms and other important factors much like a physician does today. Although seemingly simple and unimportant, this transparent practice plays a critical part in the medical arena today. As many of us have witnessed, one of the first things a physician will look at is a patient's medical history before moving to next steps.

Surgical Procedures and Sharing of Best Practices

Ancient medical tablets verify that ashipu delivered equivalently beneficial and rather advanced health care when compared to today's treatments options. For example, there are multiple accounts of an ashipu surgically draining the pus that sometimes develops between the lungs and chest wall of pneumonia patients. During the procedure, the physician would use a knife to make a small opening in order to insert a tube to drain the pus. This process closely matches several present-day procedures.

Additionally, these medical tablets served as medical journals and were stored in ancient Assyrian libraries. In this way an ashipu could share best practices with peers. The importance of this practice is clearly evidenced in the sheer number of the medical journals that exist today.

Drug Discovery and Usage

Aspirin (active ingredient acetylsalicylic acid) was discovered in 1853 and a few years later started being used to treat headaches. It has since seen expanded use as a fever suppressor and preventative agent against strokes and heart attacks to name a few of its usages. It is arguably one of the greatest therapies discovered because of its expanded and continued use, not to mention that many of us have used it at some point in our lives. But you may be interested to know that a derivative of this important drug was actually used thousands of years earlier. Early records show that it was used as a treatment in ancient As-

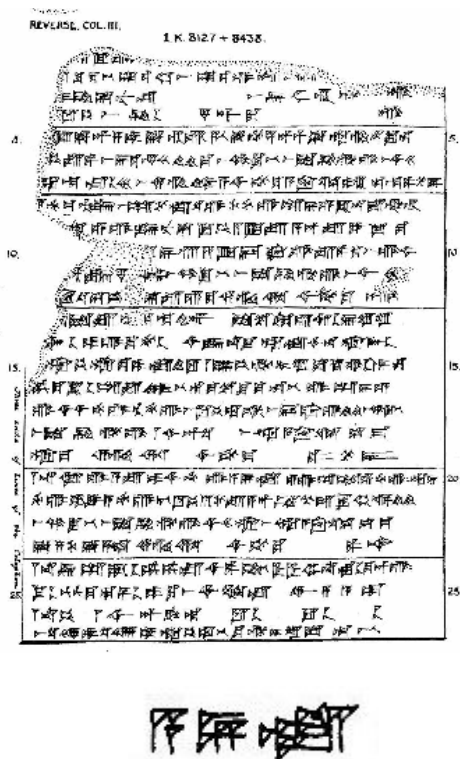
syria. For example, Ashipus crushed adaru-poplar seed (which contain salicylic acid, missing the acetyl group found in aspirin) to treat patients suffering from headaches. Amazing!!

These are but a few examples of the medical advancements ancient Assyrians made but still go relatively unnoticed. Having worked in the healthcare industry and knowing the various challenges involved, I find what our ancestors did to be both fascinating and a tremendous source of pride. I feel it proves that ancient Assyria was truly an advanced civilization and one of the clear pioneers in the area of medicine and so should be recognized. And one of proofs of how advanced is that these contributions were made thousands of years and have stood the test of time.

Assyrian Medical Tablet

Tablet K.8127+8439 [Plate AM-90 No. #1]
REVERSE COL. III

[Starting on Line 20] . . . If ditto, hellebore, **seed of Can-nabis**, *mint, the kazallu-plant, seed of *Solanurn, seed of daisy, together three grains each in honey of the mountains, oil and kurunnu-beer thou shalt mix, let it stand under the stars, in the morning before the sun he shall drink, stand on bitumen, look on lapis, cinnabar (carnelian), gold, silver, and he shall be freed. [Next Section] Line 24



[AM-90 #1 (K.8127 + 8438) Line 20]

Source: British Museum

ASSYRIAN NAMES

Boys names

Bareil = Child/creation of El/god
Barsin = Child/creation of Sin/Moon-god
Elyamo = God of the Sea
Giliana = Revelation; appearance; manifestation
Mardokh = God of Babel/Babylon, God of sun, water, vegetation, magic etc.
Nemrud = City of Assyria
Sin = Moon
Barshaina = Son of peace
Gilgamesh = Sumerian king of city Uruk: 1/3 human and 2/3 god
Anshar = Male principal
Lamassu = Protective spirit in the form of Assyrian winged human-headed bull and lion colossi
Lebario = Lion-hearted
Enkidu = Friend of Gilgamesh
Ur-Nammu = King of Ur
Akkad = A region north of Sumer, included Babylon, Kish and Nippur
Adad = Weather/Storm-god
Rimush = King
Ninurta = God of farmers and warriors

Girls names

Ishtar = Goddess of Love (Akkadian) and of Babylon
Inanna = Goddess of Love (Sumerian)
Simta = Created
Romrama = Greatness; exaltation
Marganitha = Jewel
Ninsun = Mother of Gilgamesh, Great Queen
Nisaba = Grain-goddess; Goddess of writing, accounting and scribal knowledge
Babylonia = City of Babel/
Babylon (fem.)
Mimra = poetry; speech; discourse; sermon
Ornina = fair
Sbartha = derived from Patience
Talita = fem. for student
Shufrin = derived from beauty
Nisha = goal
Lilya = night
Diyala = Assyrian region in Iraq
Izla = from sugar cane (straw)
Berolin = Pearl





Presidio Dance Theater

Interview with Judy George Breitschnider

By Tamara Odisho Benjamin, CA

Pictures by www.pkbvisions.com

Presidio Performing Arts Foundation's (PPAF) mission is to preserve and present folkloric dance, music, and theater traditions in their historical context with a perspective that deepens impressions and knowledge of peoples, culture and art, creating an eloquent means of joining together performing arts, collective wisdom and social justice. The school is located in San Francisco, California. Their website is: <http://www.presidiodance.org/>

Tamara: How did you decide to create the Presidio Dance Theater?

Judy: I created the Presidio Performing Arts Foundation to help underserved children



have the chance to dance. I created an afterschool program, which is held in 3 SF districts, and also a scholarship program for students at The School of Presidio Dance Theatre

Tamara: Do you have a background in dance?

Judy: I've always loved dancing....from a little girl at the Assyrian parties....I studied tap but my passion was for piano and I was a student at the SF Conservatory of Music. I then continued in college as a piano minor.

Tamara: How long has it been in existence?

Judy: I started in 1997, and became a non-profit in 1998.

Tamara: Who attends the school?

Judy: From 2 years through seniors, we have classes for all ages and many dance specialties.

Tamara: What types of programs do you offer?

Judy: We have Presidio Dance Theatre, an adult professional production company; Presidio Dance Theatre Junior Company, middle-high school pre-professional



program, The School of Presidio Dance Theatre, 300 students

Tamara: What types of dance do the students perform?



Judy: Classical Russian-Style Ballet, Danse de Caractere, Ethnic and Folk Dance

Tamara: Where and how often do the students perform?

Judy: In San Francisco our students have performed at the SF War Memorial Opera House, Palace of Fine Arts, Marin Center, Herbst Theatre, Davies Symphony Hall, Cowell Theatre (spring and winter season performances). In California @ The Assyrian Festival, Near Eastern Festival in Stanislaus County. Nationally, they tour in New York, Philadelphia, and Boston. Internationally, they perform in Montreal, London, Saint Petersburg, Russia, and in April, Istanbul, Turkey.

Tamara: What's the time commitment expected from your students?

Judy: 2-4 times per week, depending on age

Tamara: How is your school different from other dance groups in San Francisco?

Judy: All our students receive a cultural education as well as dance education. You won't find one student who won't be able to tell you about the Assyrians and the Assyrian dances, music, and delicious foods!



Founder of Presidio Dance Theater -

Tamara: Any thoughts in expanding the school to other cities or states?

Judy: No. We are expanding into the double the space in the Presidio. It is our home base.

:

Tamara: In cities that have a dense population of Assyrians, there doesn't seem to be a school similar to this, any insight as to why?

Judy: Not too many people have studied Assyrian, Persian and Mesopotamian dance. It takes a scholar like Sherene Malania (her daughter) to work with experts like Robert de Warren (who was brought to Iran by the Shah and Shabbanouh) to re-create the regional dances with the correct music and steps.



Shortly after that Youel Baaba and Julius Shabbas joined the Foundation as members. During the election of officers for the 1966 year Youel was elected president, a position he held for many years thereafter. The following are briefly some of the concrete decisions and actions taken under Youel's leadership that helped establish the Assyrian Foundation of America on a solid basis that has led it to become the highly respected and trusted organization that it is today.

- Youel's passion and dedication to his people showed itself by concrete and constructive actions as well as writing and speaking. During the 1970s and 1980s there were more than 40 Assyrians working at Bechtel who were helped in getting their employment by Youel. He was truly a proud Assyrian who dedicated his life to assist Assyrians, to get jobs for workers as well as help authors and poets publish their writings. His good deeds for his people and his constructive contributions to them are appreciated by all who knew him and by those who became aware of his contributions.

Remembering Youel Baaba: A personal Story

It was December of 1967 and I was home one evening when the telephone rang. A man's voice said "Hello, my name is Youel Baaba. I would like to tell you about an organization we have called the Assyrian Foundation of America. Our purpose is to support students and needy Assyrians. We're having a meeting and I'd like to invite you to come and meet us." I told him that I was leaving in a couple of weeks for a one year sabbatical leave from the University to do research at the National Institutes of Health outside of Washington, D.C. and I was extremely busy getting ready to go with the whole family. He wished me good luck and said goodbye.

Now it's Monday in early February and I'm visiting Youel at the hospital less than two days before he is to pass away. He is heavily sedated and under a lot of morphine for the pain. He is sleeping and Alice wakes him up and says "Youel, wake up, there's someone here to see you." With great effort he opens his eyes and looks at me, and Alice says "Do you know who this is?" And Youel says, "Of course. It's Dr. Elias."

That was the last time I saw Youel, but I have been thinking ever since of the first time I saw him and what a profound effect it had on my life. Thank you, Youel.

By Arbella Issabey

well-known pieces as *Bach's* Motet No. 3, *Handel's* Messiah and *Gabriel Faure's* Requiem, as well as Nebu's own nationalistic and romantic works.



tive of Urmia and a graduate of Sorbonne University in France. But it was Nebu's mother, a graduate of the American College in Tehran, who instilled the first seeds of music in Nebu. At the age of four his mother began teaching him the violin and in the next few years he taught himself the piano.

With the foundation set by his mother and his innate talent, Nebu began studying with the great Italian violin virtuoso, *Luigi Pazannari*, and renowned French violinist, *Tina Montofel*. After 12 years of studying with *Pazannari* and *Montofel*, Nebu made his debut at the age of 26 and gave many violin recitals, playing pieces from such composers as *Beethoven*, *Brahms*, and *Sibelius*, among many others.

In 1955, Nebu went to Lausanne, Switzerland to begin his studies in conducting under the great conductor, *Ernest Ansermet*. In 1958, Nebu returned to Iran and organized the first Assyrian choir in Teheran, named the *Nineveh Choir*. At one time, the choir had reached nearly 100 members but during their most successful years, the choir consisted of 30 members.

From 1955 to 1967, the Nineveh Choir gave many choral concerts in Abadan, Tehran, and Ahwaz, performing such

Assyrian Catholic Church.

In 1967 Nebu returned to Europe and entered the *Cologne Music Academy* in Germany for six years. Among his many professors was a well-known Northern European modern composer, *Joachim Blume*, who taught piano and music theory, as well as, *Kaufhold*, professor of orchestration. Nebu was also influenced by *Carl Orff*, composer of *Carmina Burana*, as well as *Boris Blacher*, professor of modern composition at the Berlin Academy.

While in Europe, Nebu was known for his use of early modes (scales) and free dissonance. He performed his own works at the *Wallraf-Richarz Museum* in Cologne, including modern Assyrian as well as some Iranian music. His works were also performed on German radio and television. Later, Nebu performed in the *Cologne Music Academy* and was awarded a medal by the Academy for his short compositions for oboe and piano. Nebu was also awarded the Medal of Carnival for his highly acclaimed composition written especially for a male choir and was performed during the Cologne Carnival.

In 1973, he left Cologne, Germany with his wife and daughter and was destined for Chicago, Illinois. In Chicago, he reestablished the Nineveh Choir in the same year

Nebu established the *Schubert Northside Choir* in 1978, consisting of various neighbors from all walks of life. This choir had become a significant part of the local community of Sauganash, a suburb of Chicago, and was written in several local papers and newsletters for their various performances throughout Chicago. It was for his several years of community work and cultural awareness, both for Assyrians and Americans that Nebu was chosen as one of the twelve outstanding US citizens in 1979.

In 1995, Nebu was yearning for another choir and again,

During a long hiatus, Nebu had noticed much new talent in the younger generation throughout our community. He was yearning not only to reunite his beloved choir but also to unite all this wonderful new talent in one entity. His dream was to have a national choir that truly portrays the essence of our people; to have individuals from all walks of life, an array of age ranges, and various backgrounds; to have as many voices as possible.

In 2008, the Assyrian National Choir gave a memorable concert in San Jose, with a reintroduction of Nebu's Roomraamaa, the Assyrian National Anthem he had written years before. With Roomraamaa, Nebu tells us through music his love for his beloved nation and that we do not



Moussa (Moshe) Malki

An Assyrian Artist

Brussels, Belgium

By Joula Malki

Originally Assyrian (from the south-east region of Turkey, Tur-Abdin) his family had to flee their land following the massacres carried out by Sultan Abdul Hamid II from 1894 to 1896. These massacres left more than 100 000 dead (La Libre Belgique, 20th of August 1933; "An international crime: the Assyrian tragedy") as well as the genocide from 1915-1917 which annihilated the Christians of the Ottoman Empire and forced hundreds of thousands of Assyrians to flee for their survival. Moussa Malki was born in 1954 in Syria, a country artificially created from a colonial split of Assyria at the First World War. Son of an agricultural family, he created his first drawings at the primary school of his village at the age of six.

After his studies in the fine arts, at the prestigious Academy of Damascus in the late 70s, where he specialized in painting techniques, sculpture, architecture and drawing, he rigorously perfected the specific techniques of engraving and lithographs on metal, wood and linoleum. Having brilliantly submitted his theses, with the theme "The research of immortality" he worked for two years with professor Fathi (personal studio-Damascus).

Since 1986, he splits his time between teaching in artistic circles and his irresistible need to explore different types of painting and artistic shapes. His paintings are diversely created using conventional natural or chemical colors. He also hand-crafts his own wood blocks for his prints on fabric. The major theme of his work is the sharing of the Assyrian-Syrian cultural heritage with our contemporary civilization. Each one of his creations is unique and original.

Married and father to three children, he resides since 2003 in Belgium where he fervently pursues his quest for freedom of expression.

Main Exhibitions:

1989 Goteborg (Sweden)
1993 Berne-Schiller Gallery (Switzerland)
1994 Alep-Khanji Galerie (Syria)
1994 Frauenfeld (Switzerland)
1995 Damascus-Goethe Institut (Syria)
1995 Beirut-Tourism Ministry (Lebanon)
2000 Damascus-Al Bahl Gallery (Syria)



188 Assyrian Students Attacked and Injured in Iraq

Courtesy of www.AINA.org

Wailing with grief and rage, Assyrians buried the teenage victim of a bombing and lamented again their vulnerability in the complex stew of Iraq's sectarian warfare and Arab-Kurd disputes. Thousands turned out for the funeral of Sandy Shibib, 19, a first-year biology student at Mosul University, who died on Tuesday from head wounds caused by shrapnel when bombers struck buses carrying Christian students in northern Iraq on May 2, 2010.

"As students, we were heading to university, not to a battlefield. We carried no weapons. Nevertheless, we were targeted," said Maha Tuma, a schoolmate of Shibib.

"May God rest her soul and give patience to her family," Tuma said, sobbing at Shibib's burial early on Tuesday at the cemetery of Bahnam and Sara church in Qaraqush.

On May 2, 2010, a double bus bombing targeting Assyrian university students was carried out at a check point in Mosul, Iraq. The bombings left four dead and more than 171 injured. Shattered glass left over 150 students drenched in blood and scarred. Many of them lost their eyes and limbs in this attack.

No one has yet claimed responsibility for the bombings and the authorities have no suspects to date.

In an interview with Radio Nineveh, the Governor of Nineveh, north

"As students, we were heading to university, not to a battlefield. We carried no weapons. Nevertheless, we were targeted"

Iraq, Atheel Al-Nujaifyfi, said "24 Christian students injured in last Sunday's bombings in Mosul, were sent to Turkey to receive medical treatment."

The four buses that carried Sandy Shibib and other students were traveling from the largely Assyrian district of Qaraqush, in the town of Hamdaniya, to Mosul, 390 km

(240 miles) north of Baghdad, when the bombers attacked.

Numbering some 750,000 in a predominantly Muslim nation of about 30 million, Assyrians are trapped in the crossfire of sectarian strife and a simmering feud in disputed northern areas over land and some of the world's richest oilfields. Hundreds of thousands of Assyrians have left their country since the U.S.-led invasion that toppled Saddam Hussein in 2003.

The United Nations said around 4,100 Assyrians fled the restive northern city of Mosul, perhaps Iraq's most dangerous place, between February 20 and 27 after attacks in which eight Christians died; shot in the street, or at work.

ORIGINAL SETTLERS

Qaraqush is located among the mostly Assyrian (Christian) towns of the Nineveh plain. Christians believe they were the first settlers in the area, their roots tracing back hundreds of years before Christ to the Assyrians, one of the most famous civilizations born in Mesopotamia, the historical name of Iraq.



"We Christians have not been a part of any conflict concerning power in Iraq. What is going on is a part of political, foreign and regional agendas."

"The majority of Christians are living in the disputed areas. Because of this, they are now under the agenda of the internal groups, especially Kurds and Arab Sunnis," said William Warda, chairman of the Hammurabi Human Rights organization.

Christians have tried to keep a low profile during the sectarian warfare between Shi'ite and Sunni Muslims unleashed by the U.S. invasion but they have come under



It is frequently unclear who is attacking Assyrians and

"There is a kind of plan to move the Christians and to put pressure on them ... Christians do not have protection, nor do they have a militia," Warda said. "They are the weakest link in the chain."

"Because of physical injuries and psychological damages we suffered from these attacks, we call on the prime min-



Currently, there are close to 60 families who are unable to provide medication for their child who has been affected by this horrendous attack.

When asked what the greatest needs are, we were told there is an immediate need for plastic surgeons who would like to dedicate their time and perform plastic surgery on the students who have sustained horrific injuries to their face and upper body. When asked about their morale, our sources disclosed that the students are heart-broken and are not sure how to start picking up the pieces to rebuild their futures.



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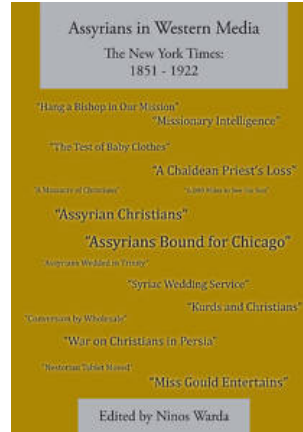
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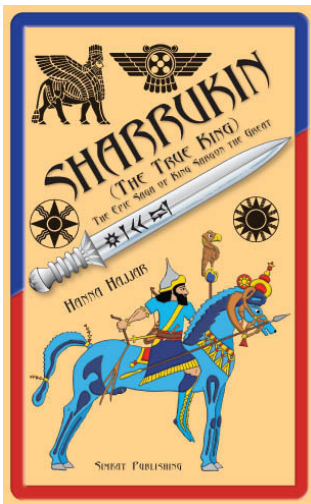
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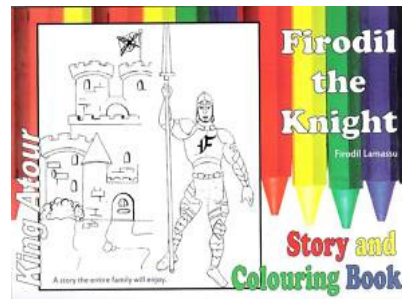
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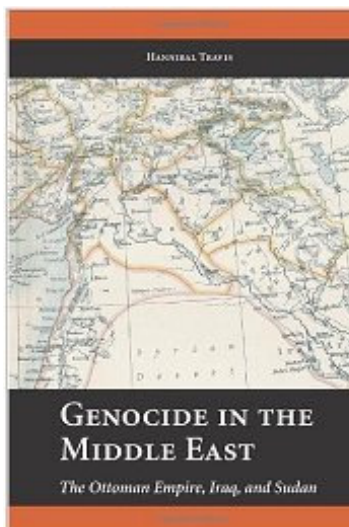
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Sweden recognizes Assyrian, Armenian and Pontic Greek Genocide

In a resolution adopted today, the Swedish parliament (the *Riksdagen*) referred to the World War I-era killings of 2.75 million Armenians, Assyrians (also known as Chaldeans and Syriacs) and Pontic Greeks by the Ottomans as a genocide. Turkey is regarded legally and politically as the successor state of the Ottoman Empire but vehemently rejects calling the killing genocide according to the U.N. definition adopted in 1948, insisting that those killed were victims of war and uprising.

The genocide claimed the lives of 750,000 Assyrians (75%), 500,000 Greeks and 1.5 million Armenians.

The resolution passed by a single vote after some members of Prime Minister Fredrik Reinfeldt's ruling centre-right coalition broke ranks and voted with the red-green opposition.

Swedish Foreign Minister Carl Bildt is cited by Swedish radio news saying that he regretted the Parliament's decision and feared it could "be used" by reform critics in Turkey and that it "will unfortunately not have a positive effect on the ongoing normalization process between Turkey and Armenia."

In contrast the Left Party's foreign policy spokesperson Hans Linde told The Local newspaper on Thursday that the time had come for Sweden to take a stand on the issue. "First, to learn from history and stop it from repeating and second, to encourage the development of democracy in Turkey, which includes dealing with its own history. The third reason," added Linde, "is to redress the wrongs committed against the victims and their relatives."

The Washington Post cites Gulan Avci saying that, "after 95 years it is time for people who have suffered so long to obtain redress." Gulan Avci is a Liberal Party lawmaker who broke with her party's line and voted to recognize the resolution. Avci is a Kurdish immigrant from Turkey.



The uniqueness of Sweden's genocide adoption is that it refers also to Assyrians and Pontic Greeks. Their suffering during the World War I has been mostly forgotten for decades, but in December 2007 the International Association of Genocide Scholars (IAGS) did vote overwhelmingly and recognized the genocides of the Assyrian and Greek populations of the Ottoman Empire between 1914 and 1923. For the Assyrians in Sweden, the recognition of the genocide, called *Seyfo* (sword) in Assyrian, is a milestone in their effort for political acknowledgment. More than 80,000 Assyrians live in Sweden, and they closely followed the debate in the parliament.

As expected, Turkey condemned the decision of the Swedish Parliament. A strong condemnation was voiced in a press release from the Prime Minister's office. Turkey recalled its ambassador to Sweden for consultations and said Prime Minister Recep Tayyip Erdogan has cancelled his planned visit to Sweden on the 17th of this month.



Last week a U.S. congressional committee approved a similar resolution that would send the measure to the full House of Representatives. Minutes after the vote, Turkey withdrew its ambassador to the U.S. Also last year, Turkey also recalled its ambassador to Canada after Prime Minister Stephen Harper referred to the killings as genocide.

Confiscation of Mor Gabriel Monastery Landmarks

Courtesy of: The Wall Street Journal/World and AINA

Condensed from original article

Tur Abdin, TURKEY -- Christians have lived in these parts since the dawn of their faith. But they have had a rough couple of millennia, preyed on by Persian, Arab, Mongol, Kurdish and Turkish armies. Each group tramped through the rocky highlands that now comprise Turkey's



southeastern border with Iraq and Syria.

The current menace is less bellicose but is deemed a threat nonetheless. A group of state land surveyors and Muslim villagers are intent on shrinking the boundaries of an ancient and functional monastery by more than half. The monastery, called Mor Gabriel (St. Gabriel), is revered by the Syriac Orthodox Church.

The St. Gabriel monastery, of the Syriac Orthodox Church of Antioch, was established in 397 AD, hundreds of years before its neighboring villages of Yayvantepe, Eglence and Candarli were founded. During the reign of the Ottoman Empire the monastery was officially declared as a foundation and is still legally regarded as such. The monastery is viewed by Assyrians as a "second Jerusalem". Since its establishment the monastery has developed and continuously improved its environment. Over the last three decades it has developed into a major center that attracts tens of thousands of visitors from Turkey and abroad. The entire region has benefited from this development. It is the seat of the metropolitan bishop of Turabdin and has also seven monks, and 14 nuns. It tutors 35 Assyrian school boys in Aramaic and religion but conducts no missionary activities.

Kurdish leaders from the villages of Yayvantepe, Eglence and Candarli, in cooperation with influential members of

the ruling Justice and Development party (AKP), are now trying through dubious "lawful means" to confiscate the land of the monastery by claiming that the monastery has "too much" land for prayer and that land is needed as a meadow for these villages.



Battling to hang on to the monastic lands, Bishop Timotheus Samuel Aktas is fortifying his defenses. He's hired two Turkish lawyers -- one Muslim, one Christian -- and mobilized support from foreign diplomats, clergy and politicians. The outcome of the land dispute is now in the hands of a Turkish court. Seated below a bust of Mustafa Kemal Ataturk, modern Turkey's secular founding father, a robed judge on Wednesday told the feuding parties that he would issue a ruling after he visits the disputed territory himself next month.

The trial comes at a critical stage in Turkey's 22-year drive to join the European Union. Under the radar is also the situation confronting members of the Syriac Orthodox Church, one of the world's oldest and most beleaguered Christian communities. The group's fate is now seen as a test of Turkey's ability to accommodate groups at odds with "Turkishness," a legal concept of national identity that has at times been used to suppress minority groups.

Bishop Timotheus Samuel Aktas says Turkey's claim to Mor Gabriel's land is an attempt to rid the country of As-



A Syriac Christian monk walks to attend a service at Mor Gabriel. The monastery is fighting over land it says it's had since the 4th century.

syrians entirely. The dispute over Mor Gabriel is being closely watched here and abroad. The EU and several embassies in Ankara sent observers to a court hearing in February, and a Swedish diplomat attended this week's session. Protection of minority rights is a condition for entry into the EU. Mor Gabriel's influence, however, reaches far beyond its fortress-like walls, inspiring and binding a community of Assyrians scattered by persecution and emigration. There are hundreds of thousands more Assyrians across the frontier in Iraq and Syria and in Europe. They speak Aramaic, the language of Jesus Christ.

"The monastery is all we have left," says Attiya Tunc, who left for Holland as a child and returned February of 2009 in response to a call from Bishop Aktas appealing to former residents to come back and show their support in the land battle.

Historical Claims

Turkish officials say they have no desire to uproot Christianity. They point to new roads and other services provided to small settlements of Assyrians who have returned in recent years from abroad.

Mustafa Yilmaz, the state's senior administrator in the area, says Turkey wants to clarify blurred property boundaries as part of a national land survey, something long demanded by the EU. He says the monastery could lose around 100 acres of land currently enclosed within a high wall, meaning a loss of about 60% of its core property. Some of that could be reclassified as a state-owned forest, with the rest claimed by the Treasury on the grounds that it's not being used as intended for farming or other purposes. Mr. Yilmaz says the government has no desire to hurt a monastery he describes as a "very special place" that, among other things, helps boost the region's economy by bringing in throngs of pilgrims and tourists.

Assyrians see a more sinister purpose. They say the Turkish state and Muslim villagers want to grab Christian land and force the non-Muslims to leave. "There is no place for

Christians here" until Turkey changes in fundamental ways, says Ms. Tunc.

A Long List of Raids

Assyrians have indeed been living -- and often suffering -- here for a very long time. Mor Gabriel's history is a "long list of raids, wars, droughts, famines, plagues and persecutions," says British scholar Andrew Palmer. "Time and again, they've had to start again from nothing."

In the eighth century, plague swept through the area and took the lives of many of Mor Gabriel's monks. As Islam extended its reach, the monastery shut down repeatedly, but always reopened. It was attacked by Kurds, Turks and then Kurds again. In the 14th century, Mongol invaders seized the monastery and killed 40 monks and 400 other Christians hiding in a cave. Perhaps the biggest blow of all came in the modern era, when Turkey's slaughter of Christian Armenians during World War I led to massacres of Assyrians/Syriac Christians, too. The patriarch of the Syriac Orthodox Church later decamped to Syria.

Ms. Tunc, the woman now living in Holland, grew up with stories of massacred relatives. Her father ordered her to master Dutch ways "because we could never go back". Her family and many others left Turkey in the 1980s during a brutal conflict between Turkish soldiers and Kurdish guerrillas. Assyrians, viewed with suspicion by both sides, frequently got caught in the crossfire. The exodus drained towns and villages of Christians, including the town of Midyat, where the court is reviewing the land dispute. Midyat used to be almost entirely Christian but now has just 120 non-Muslim families out of a population of 60,000. The town has seven churches, but just one preacher.

Running a Tight Ship

Alarmed by a spate of thefts and determined to keep Muslim neighbors from encroaching, Bishop Aktas started building a high wall around his land. Since 2000, Assyrians abroad have poured money into rebuilding churches and putting up summer homes. A few decided to move back for good. The return to Turkey of relatively prosperous Christians helped the economy and provided jobs in construction. But it also needled some Muslims, especially when returnees began to claim abandoned property occupied by Muslims.

Turmoil in neighboring Iraq added to the unease. After the 2003 U.S. invasion, hundreds of thousands of Assyrians in Iraq fled mainly to Syria and Jordan as security collapsed and Muslims turned on their neighbors. As uncertainty mounted about the future of the Syriac Orthodox church, officials in Midyat were ordered to survey all land in their area not yet officially registered. Surveyors, armed with old maps and aerial photographs, began fanning out through villages trying to work out who owned what.

Last summer, officials informed the monastery that big



chunks of territory it considered its own were actually state-owned forest land. The monastery wall was declared illegal. Surveyors also redrew village borders, expanding the territory of three Muslim villages with which the monastery had long feuded. The monastery went to court to challenge the decisions. Three village chiefs filed a complaint against the monastery with the Midyat prosecutor.

The monastery's émigré lobby swung into action. Late last year and again in January, Assyrian activists organized street demonstrations in Sweden and Germany. Yilmaz Kerimo, an Assyrian member of the Swedish parliament, protested to Turkey's Ministry of Interior, demanding an end to "unlawful acts and brutalities" at odds with Turkey's desire to join the EU.

Ismail Erkal, the village head here in Kartmin, one of the three settlements involved in the dispute, blames Bishop Aktas for stirring tempers. His village used to have a church but, with no Christians left, it is now a stable. Next door is a new mosque. Bishop Aktas says the message is clear: "They want to make us all go away."

The Monastery has issued a detailed appeal to the Human Rights Office of the Turkish Parliament. A quick response is not expected. Despite the prospective negotiations on accession to the European Union (EU) since 2005, Turkey obviously does not hesitate to put pressure on the remaining Christians in the south-east of the country and especially target a monastery that seems essential for the survival of the remaining Assyrian Christian population.

According to a court decision from the 24th of June 2009, this land is now owned by the Forestry Department (a Turkish authority). The monastery lost some 34 hectares of land (136 acres). The court decided that the Forestry Department, on behalf of the Turkish State Government, now owns the land and can do whatever it wants with it despite the fact that the protective wall that shields the monastery staff and its guests lies on that land. The great surprise for most of the international representatives was that the Turkish state involved itself in such a "minor" matter that is vital for a religious community and affects a historic monument.

The case against the director of the monastery foundation, Mr Kuryakos Ergün, was held in another court room; he was charged with intentionally violating the law by building the protective wall that surrounds the grounds of the monastery. This case has been postponed to 30th September.

The Turkish State Treasury Authority lost its other case against the monastery. Twelve parcels of land both inside and outside the wall of the monastery, amounting to some 24 hectares of land (96 acres) remain in the possession of the monastery, though the board of the monastery believes this decision will be appealed. Rudi Sümer, one of the monastery's lawyers, said "we will appeal to Ankara and if we would not win there we will go to the European Court."



Assyrian Words

Right, righteous act

Western = Zidqo Eastern = Zidqa

Use in a sentence

English: People's right

Western: Zidqo d'amo

Eastern: Zidqa d'amma

Committee, Board

Western = Se'tho Eastern = Se'ta

Use in a sentence

English: We have established a committee

Western: M'shatastan se'tho

Eastern: Shuteslan kha se'ta

Nation

Western = Omtho Eastern = Omta

Use in a sentence

English: Assyrian Nation

Western: Omtho Othorayto

Eastern: Omta atoreta

Martyr, witness

Western = Sohdo Eastern = Sahda

Use in a sentence

English: We have many martyrs

Western: Kitlan galabe sahde

Eastern: Itlan raba shade

Party (political), side

Western = Gabo Eastern = Gabba

Use in a sentence

English: We have a few political parties

Western: Kitlan k'mo gabe folotiqoye

Eastern: Itlan kha'kma gabbe politiqaye

West

Western = Ma'rwo Eastern = Ma'rwa

Use in a sentence

English: Our people is spread in the West

Western: O'amydan mbarbez bo ma'rwo

Eastern: Ama dian borbezle go ma'rwa

East

Western = Madinho Eastern = Madinkha

Use in a sentence

English: We come from the Middle East

Western: Ahna kothina mo madinho

Eastern: Akhnan bitayikh men madinkha

Kingdom

Western = Malkotho Eastern = Malkota

Use in a sentence

English: The Assyrian Kingdom was big

Western: E malkotho d'Othoroye rabtho-wa

Eastern: Malkota d'Atoraye gorte-wa

Secretary

Western = Notar rozo Eastern = Natar Raza

Use in a sentence

English: Secretary is an important part of a board

Western: O notar rozo anenqoyo-yo le se'tho

Eastern: Natar raza kha qitta anenqaye le men se'ta

Leader

Western = Mishtaylono Eastern = Misht'ana

Use in a sentence

English: We need a strong leader

Western: Koba'lan mishtaylono qaoyo

Eastern: Bayalan misht'alana khelana

CONGRATULATIONS



Nineveh and the Assyrian Foundation of America join the Akopova family in congratulating Ms. Elena Akopova for her achievement of a Master of Music, Majoring in solo piano performance, chamber music, piano pedagogy and music theory. Ms. Akopova got her degree at the San Francisco Conservatory of Music, California in June of 2009.

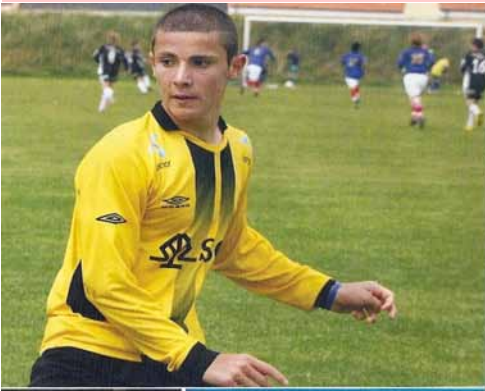


Nineveh and the Assyrian Foundation of America join the Tamraz and Lado families in congratulating Diana and Sargon Lado. The wedding was held in Mar Zaya Church in Modesto, California, on the 27th of July 2008.



Nineveh and the Assyrian Foundation of America join the Jatou and Nesson family in congratulating the happy and proud parents Susan and Firas Jatou for the Baptism of their son Tatian Goliat Jatou. Tatian was born November 9, 2009.

BRAVO SECTION



Young Assyrian Soccer Talent, Norway

Name: Fadi Mazen Shawkat

Birth date: 1/23/1992

Position: Defense

This young teenager, an Assyrian talent, is playing for a team called IK Start in Kristiansand, Norway. This soccer team is playing right now in the Soccer Premier League of Norway. Fadi was chosen together with other 47 soccer players in 2008 to be the best soccer players in Norway of

their age born in 1992. He has been selected by the soccer team of Oslo to play in the Norwegian premier league.



Earthquakes add youth to 2010 roster - 2010 draft picks: Beitashour, earn developmental spots

Courtesy of www.sjearthquakes.com

The San Jose Earthquakes added an Assyrian up and coming player to their roster today, 2010 draft picks Steven Beitashour. Per league and team policy, terms of the deal were not disclosed.

Beitashour returns to his hometown team after completing his career with San Diego State University. The 5-10 defender appeared in 57 career games for the Aztecs and recorded eight assists, including three in his 2009 campaign. A versatile player, he can play wide right and left in both the defense and midfield. Beitashour was a four-year letterwinner for Leland High School in San Jose, where he won the Pat Tillman Award.



Steven Beitashour #33

Pronunciation: BAY-ta-shore

Status: Developmental

Position: Defender

Height: 5-10

Weight: 170

Born: February 1, 1987

Hometown: San Jose, Calif.

College: San Diego State

Citizenship: USA

Transaction: San Jose

Earthquakes (MLS):

Earthquakes sign D Steven

Beitashour to developmental contracts.

Ryan Lewis, Rising Tennis Star

By: Fred Lewis

Ryan Lewis is a rising tennis star. He picked up his first racket at 7 years old and now at 11 years old, he is currently ranked #1 in the Central Valley by the United States Tennis Association. He is ranked #6 in all of Northern California, which includes Bakersfield and all along the coast.



Last Spring Ryan played in the Lil Mo Tournament in Brentwood, which was for

the top 6 players in his age division in Northern California. He was selected to advance to a Regional final in San Francisco last summer. At this Regional final the top players from Northern and Southern California, Oregon, Washington, Hawaii and Arizona played. Ryan's first round he beat the #1 player from Oregon, then lost to the #1 player from Southern California who won the entire tournament. This is in the 10 year old division.

These rankings are as of January 2010. He is now in a new division and will have to work to rise to the top of that division.

In Memoriam

Ashor Narsi

By Sargon Y. Mikael

My beloved son-in-Law Ashor Narsi passed away in Turlock, California on February 11, 2010 at the age of 41.

Ashor was born on May 21, 1968 in Bagdad, Iraq to Mary and Athneil Narsi. In 1978 the family left for England for one year before moving to Turlock, CA. The youngest of 4, Ashor graduated from high school and completed his cosmetology degree. Keeping busy he was heavily involved in music and soccer. Often you would find him on stage playing his drum along with many famous Assyrian American singers.



Ashor married Jacklin Mikael in 1999. Only two years into his marriage, Ashor had suffered from heart disease and then developed kidney disease. He fought hard to manage his illness and all the while kept a smile on his face.

He was a simple man with an honest heart. His goal was to work hard for his nation and be the best role model for our next generation. His loving memories will remain in the hearts of those who loved him dearly. He is survived by his wife Jacklin, and his sisters Margaret and Doreen and their families and his brothers Joseph and David with their families and his in-laws families Sargon and Liza Mikael and their Son George and his family and Janet with her family. May God rest his soul in peace.

Khodeda Petros Elia D'Baz

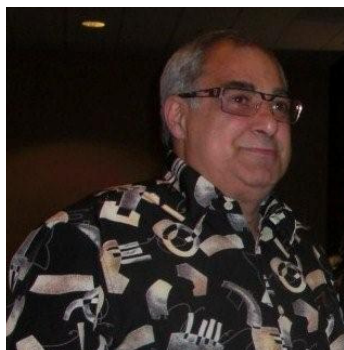


The son of late Assyrian national hero and general Agha Putrus passed away in France. According to family sources he also passed away on the same day his Late father was born. Khodeda Petros Elia D'Baz was aged 70 and died on 1/04/2010. His death comes as the Assyrian nation is celebrating one of its most important holidays

AKITU Assyrian new year and also Easter this weekend.
May he rest in eternal peace.

Fred Emmanuel Jacob

By Sargon Shabbas



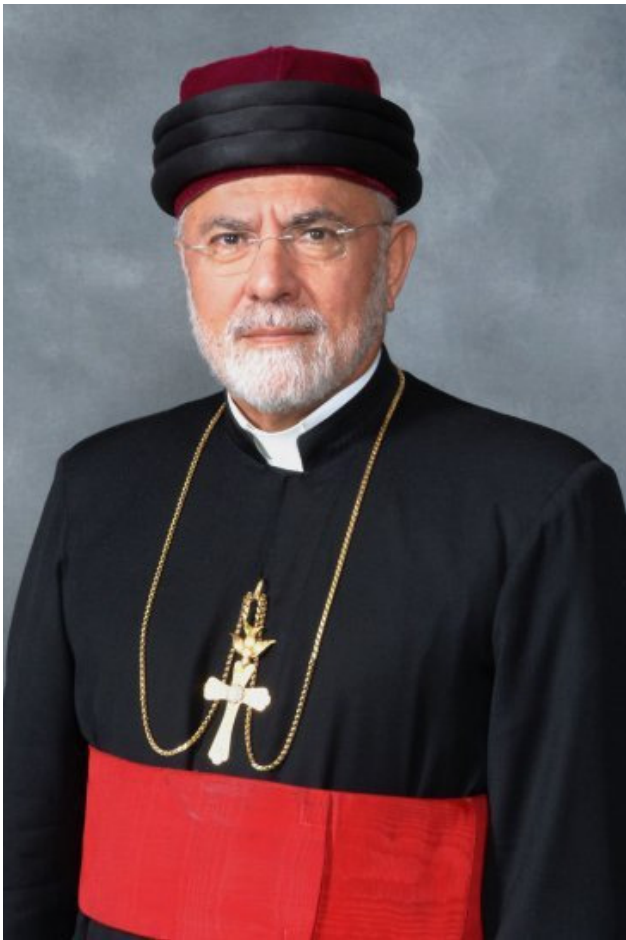
Fred Jacob, second oldest son of the late Emmanuel and Nina(Shabbas) Jacob, was born in Baghdad, Iraq on February 22nd, 1949. He passed away Saturday June 12, 2010 at the age of 61. Fred is survived by his wife Flora, his brother Ted of Danville, his sister Peggie, as well as nieces and nephews, aunts, uncles and cousins on

both sides of the Jacob & Shabbas family.

Fred grew up in Baghdad; attended St. Joseph's elementary school with his brother Ted. For his high school junior years, he attended Baghdad College. In 1964, the entire family moved to Nigeria because his father Emmanuel was assigned to manage the BATA shoe company in the city of Jos. While in Nigeria, Fred attended High School and graduated in 1967. Fred's parents, decided to send the children to America to pursue their higher education goals. Upon their arrival in the Bay Area, they lived at their Uncle Julius & Aunt Violet's house at 2119 Eunice Street in Berkeley, CA. A very important & significant address in our life, reason being most of our family members, upon arrival to America, resided at this address. Fred studied engineering and graduated in 1972 with a Bachelors Degree in Mechanical Engineering.

In 1974, when I decided to get married I asked him to be my Best Man. He was very excited for me and pleased that I'd asked him to be part of the wedding. In 1976 Fred met Flora Sarguis and the two were married the following year. Fred was a parishioner at St. John's Presbyterian Church and an active member of the Assyrian American Civic Club of Turlock. He was very proud of his Assyrian heritage. Although he was a Presbyterian, he attended and supported all of our churches. His pet project was TLC, the children preschool, he established in Turlock a few years back.

Fred, you will be sorely missed, you have left a huge void in our lives and the lives of all those who came to know you. May God rest you in peace, free from all suffering you endured in recent years and may you find eternal rest. I finally bid you farewell my cousin, my friend and my best man.



Metropolitan Mar Narsai Elias DeBaz

By Solomon (Sawa) Solomon, Lebanon

On February 14th, 2010, the Assyrian Nation mourned the passing of Metropolitan Mar Narsai Elias DeBaz, Archbishop of Lebanon, Syria and Europe. Patriarchal Vicar. Mar Narsai, died in a Medical Center in Scottsdale, Arizona, where he was a patient for ten days. The Metropolitan received Holy Communion from the Patriarch; Mar Dinkha IV and died peacefully.

Mar Narsai was born to Qasha Elias of Baz and Victoria Yonan on May 17th, 1940. His father had taught in Qasha Yousip's Assyrian School in Mosul, Iraq. Of his siblings, George died in March 2005. Hermis passed away in January 2006 and Diala in May 2005. His sole surviving brother is Archdeacon Aprim, now retired in Chicago.

Mar Narsai was ordained a priest in March 1968, and consecrated a Bishop in July 1968. He was elevated to the rank of Metropolitan on October 17th, 1976, in England.

Mar Narsai Metropolitan has visited India 4 times, first in November 1995 for the unity in India, second in March 1998 for the funeral Of Mar Poulouse, third in January 2000 accompanying the Patriarch and finally in August 2001 for the funeral of Mar Timotheus Metropolitan, He was sorry to miss the Holy Synod in India in January 2010. In September, 2008, Mar Narsai had a prostate surgery in Lebanon and another major one in 2009. He was diagnosed with cancer and later he flew to Phoenix, Arizona, for treatment. He died three months short of his 70th birthday.

A memorial service took place on February 15th, 2010, in Phoenix, Arizona, presided by his Holiness the Patriarch. The remains were flown to Chicago, Illinois, and the casket was interned at Mar Gewargis Church. The Archbishop was buried on February 19th, 2010, in Montrose Cemetery in Chicago, next to the graves of his two brothers.

The memory of Metropolitan Mar Narsai will always be cherished, not only by his family and friends but also by all Assyrians. May he rest in Peace.



Bishop and Four Clergymen Hanged. Assyrian Men Tied in Groups of Five and Put to Death in Cemetery—Dr. Packard With American Flag Stops Massacre at Geogtapa—State Department Seeking Information.

[illegible]

A large, abstract sculpture of a person holding a globe, located in a park setting. The sculpture is made of dark, reflective material, possibly bronze or polished metal, and is mounted on a black, rectangular base. The figure is depicted in a dynamic, almost dancing pose, with one arm raised high, holding a large, golden globe. The sculpture is situated in a landscaped area with a circular path made of reddish-brown bricks leading to it. The surrounding area is lush with green grass and various shrubs and trees in the background.

1. **1.33** , **1.33** , **1.33**

۞ هُوَ الَّذِي يُدۡخِلُ لَكُمُ الرِّيَاسَ إِذۡ تُخۡرِجُكُم مِّنَ بُيُوتِكُمۡ يَوۡمَ تُقۡرَأُ لَكَ اٰلۡحُقُوقُ ۚ
 ۞ ذٰلِكُمۡ يَوۡمُ يُنۡفَخُ فِي السُّنۡبۡطِ الْمُفۡرِجُ ۚ
 ۞ الَّذِي يَخۡرُجُكَ مِنَ الرِّجۡلِ ۚ ذٰلِكُمۡ يَوۡمُ يُنۡفَخُ فِي السُّنۡبۡطِ الْمُفۡرِجُ ۚ
 ۞ الَّذِي يَخۡرُجُكَ مِنَ الرِّجۡلِ ۚ ذٰلِكُمۡ يَوۡمُ يُنۡفَخُ فِي السُّنۡبۡطِ الْمُفۡرِجُ ۚ

No pen can ever tell of the atrocities that day.
The bitterness of those events it never could portray.
The misery we imagined from reports we later heard
Were more awful in reality than any spoken word.

[illegible]

In the towns of all that region, history cannot deny,
From *Ṭur ʿabdīn* to *Urmi* came an urgent, brutal cry.
He who clings to his religion, the enemy cannot forgive.
Because of Christianity, no longer let him live.

[illegible]

The snow was kneaded with our blood a hundred times its weight.
Our people preached of meekness through our apostolic faith,
But day by day our nation perished with our peaceful creed,
Oppressors took our blessing through the vileness of their deed.

فَبَصَلْنَا لَكَ ذَهَبًا ۚ قَالَ لَا أَتَقْبَلُ ۚ قَالَ أَتَمْنَى الْفَيْءَ كُلَّ يَوْمٍ تَخْرُجُ فِي الْحَرْبِ ۚ قَالَ بَلَىٰ ۚ فَنَدَىٰ لَغْوًا ۚ أَمْ أَتَمْنَى الْفَيْءَ كُلَّ يَوْمٍ تَخْرُجُ فِي الْحَرْبِ ۚ قَالَ بَلَىٰ ۚ فَنَدَىٰ لَغْوًا ۚ

Two thirds of our ancient nation vanished in between
The 1914 exodus until 1918.
Marching first to Russia, to Iraq then turning back,
Until today our people are fleeing from attack.

یسئڻ ٽپڻ ڇڏڻ ڇڏڻ ڇڏڻ
 ڇڏڻ ڇڏڻ ڇڏڻ ڇڏڻ ڇڏڻ
 ڇڏڻ ڇڏڻ ڇڏڻ ڇڏڻ ڇڏڻ
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The living limped past corpses, their humanity denied.
They pulled their worn-out bodies and for drops of water cried.
Feet frostbitten faltered; some collapsed, too out of breath.
The stench of plague accompanied another round of death.

2. ب دھرمہ لکھن کڈس لکھ، جیہ پکڑ ۱ سیکڑ اچھا لکھ،
ج د یحہ ۲ کتھ مکتی، ک ہم ہست ہست مہا آیت
وہم ۳ تہ ۴ وکھ ۵، یخسہ ۶ جہ ۷ ہفہ ۸
ک مکت ۹ دھکھ ۱۰ لکھ، کتہ ۱۱ کپہ ۱۲ دتہ ۱۳ لکھ،

Those who were spared this nightmare met suffering for days,
And many of their toddlers were abandoned in the way.
Their mothers too exhausted to carry them at all,
Forced to choose which ones to save, they left the frail and small.

١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.

Naked girls by hundreds were forced barefoot on the snow,
With hands bound tight behind them, driven by the foe.
To save themselves they could convert to Islam as a slave.
Those who elected death were raped and tortured to the grave.

[illegible]

Some helped the weak in exile, while others hastened back,
Searching for survivors of the murderous attack.
They embraced the needy ones, lost, wandering perplexed,
Parted from their loved ones, horror-struck at what was next.

ګڼه ځای ته سترګه نه کولای، خو پلورنځۍ ته ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، ګڼه ورسېدلې وه چې پلورنځۍ ته
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ګڼه ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ګڼه ورسېدلې وه

From a dark and icy swamp came an anguished woman's shout,
 Though she tried, her grandchild could not pull the woman out.
 The girl ran on to summon help from the fleeing crowd,
 But they arrived too late, her grandmother had drowned.

ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه

An expectant mother stumbled, weighed down by her growing child.
 She could not reach her family and was captured and defiled.
 Her people found her crucified, her clothes and body torn.
 As she dangled from the branches, a knife took her unborn.

ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه
 ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه

Barbarians seized the baby who hung above the wreck,
 Tied up with her intestines wrapped 'round the mother's neck.
 The slaughter of so many had filled the fields with crying,
 Of orphaned youths who had escaped, the wounded and the dying.

ښه نه وه چې پلورنځۍ ته، پلورنځۍ ته ورسېدلې وه
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Upon the frozen vineyards lay thousands of the dead,
 Some bodies sliced in two and countless torn to shreds.
 A crawling infant was seen slipping over blood and snow,
 From his mother's stiffening breast he sucked a final flow.

The men were tied to house posts before the children's eyes,
Forced by acts of inhumanity to watch their families die.
A mother's throat was slit; a daughter's clothes ripped by the hoard.
As her brother reached to help, his hands cut off by the sword.

Confused and dazed, some ran to find all their pathways blocked.
Panicked, stunned, and desperate, the door to freedom locked.
A hopeless mother fainted, her babe slain before her eyes,
They poured his blood inside her mouth, choking all her cries.

Confused and dazed, some ran to find all their pathways blocked.
Panicked, stunned, and desperate, the door to freedom locked.
A hopeless mother fainted, her babe slain before her eyes,
They poured his blood inside her mouth, choking all her cries.

Those that were too aged waited by the warm *tanoor*
They could not flee their houses, thus a violent death was sure.
Some offspring of these elders could not bear to leave,
They stayed beside their parents to suffer and to grieve.

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The Assyrian Genocide of the 20th Century

By Yosip Bet-Yosip, Turlock

English translation by
Maggie Yonan and Susan Nisan

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November had arrived and the winter cold set in.
No corner remained where drifting snow had not been.
The pale clouds were darkened, blackening the twilight sky.
The last light had fled, preparing for death to come by.

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In the region of *Urmia*, each farmer's work was through;
The harvest in the pantries and the bins stored up with food.
The dairies were well stocked; fields with winter wheat were sown.
The heaping plates abounded on the tables set to groan.

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As they feasted unaware, fields, and vineyards and roadway
Were blocked and barricaded where the enemy did lay.
Suddenly, from all sides, the dreaded foe attacked.
To slay the innocents and loot and flee with bounty packed.

سُئِلَ ءَوَّلَا مَا جَعَلَ: ثَقُلَ مَتَّعَ يَوْمَهُ
ثَقُلَ يَوْمَهُ حَاهُ وَمَا هُجِرَ يَوْمَهُ. مَكْفُوزًا حَتَّى
يَوْمَهُ أَمَّا أَمَّا هَلَّا خَنَى حَكَمَهُ. مَصْدَرُ يَوْمَهُ
حَاهُ وَمَبْدَأُ هَكَذَا مَعَ وَمَكْزَحُ حَاهُ. مَرَا يَوْمَهُ
أَهْ أَمَامَ صُلَا صُتَاتَا هَقَّتَا هَحْتَنَ مَبْرَا زَوَالًا
وَحَقًّا حَكَمَهُ صَعْلًا يَوْمَهُ حَجَّه فَوَصَّتَهُ -
حَسْبُ لَا مَبْرَا هَوَالًا لَا حَصْدَ يَوْمَهُ مَا وَمَسْرَعٍ
هَمَصَصٍ حَوَالًا حَالًا ❖

[illegible]

[illegible][illegible]

مَعْ حَلِيقٍ مِّمَّهِ أَفْتَدَهُ، لَلْأَبَا، وَمَنْحَبِ
 ٥ وَحِمْلاَ أَوْ حَلِيقٍ مِّمَّهِ أَفْتَدَهُ، حَقْمَا
 وَهَقْمَا هَلَالًا وَهَلَالًا أَمَّهْهُ وَكُنَّا مَحْمَدَهُ

[illegible]

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أَعْلَاهُ رَحَهُ. حَمْرُهُ أُنْثَى، وَبِحَمْلِهِ هَيَّئْتَالَا وَلَا
مُسْنًا مَعَ حَنْتِ حُطَا.
حَفِصْتُمْ أَلَا حَمْرُ وَلَا مَرَلًا فَعَمَلًا كَحَدَّيْتُمْ
مُدَّاهُ عَزَلَا. تَلَالَا مَضَلَا لَحْصَلَا: مَعَ حُطَا
وَأَهْمَبَهُ لَلْأَوَا وَمَحَبُّنَا فَلَهْنَجَا حَصْبُ
وَبَسْلَهْ وَتَلَا هَلْجَا فَلَهْنَهْ هَفَجَهْ أَسْبَا
لَاهُ وَمَدَّ كَعَلَمَا هَسْرَهْ فَعَقْنَا وَوَمَرَهْ بَاهَهْ
مَرَسَبَالَا وَحَبَهْ. أَبَاهُ وَتَلَا أَعْنَهْ لَلْجَا فَلَهْنَهْ
حَحَّ حَرَّ كَحْتَا هَقَمَّ خَصَّ كَحْمَا لَلْأَوَا
وَعَجَبْنَا هَجَّجَا: الْكَقَّ - أَمْرُ حَكْمَهْ
تَعَبَ الْكَلَا هَوَقَمَّ مَضَاوَالَا. حَمْرُ: أَوْبُ الْكَقَّ
وَهُسْنًا هَالَمَكَّ مَعَ أَدْوَمَّ هَعْنَهْ خَلَا أَلَاوَا
وَعَجَبْنَا هَسَبَّ هَاهَمَبَهُ حَحْنَالَا وَمَلَبَّ
هَحَصَّهْ فُكَلَهْ هَقَمَمَّ هَرَهْ حَرَالَا مَعَ كَحْتَا
هَتَلَا لَا حَصَّهْ مَصَّهْ هَنَبَالَا. هَهَفَجَهْ هَمَلَّهْ
خَاهُ وَمَدَّ: حَعَبَالَا: أَرَهْ: هَالَمَكَّ لَلْأَوَاوَالَا
وَلَاوَكَّ هَمَضَكَّ هَكَّ هَلَعْنَا وَلَاوَتَالَا
وَمَحَبُّنَا وَهَقَمَّ وَهَدَلَا هَمَلَّهْ حَبُّنَا حَبْرَا وَكَّهْ
هَالَحَّهْ لَحْبَالَا وَجَتَّسَلَهْنَا مَعَ هَقَمَّوْنَا مَعَ مَعَ
وَرَا وَكَّهْ مَصَّهْ الْكَلَّ كَحْتَا مَرَّتَلَا هَمَلَّهْ
حَبَالَا هَمَلَاهْ أَوْهَمْنَسَا. هَوَجَّسَ حَمْرَهْ أَوَاوَا
هَحْنَا حَصَابَلَا هَمَعَلَمَا هَمَلَّهْ تَقَمَّصَ أَوْبُ:
أَهْ مَمَلَا مَمَلْنَا أَلْبَجَلَا حَكْمَهْ مَوَجَّهْ هَمَلَا
فَعَمَبُنَا حَكْمَهْ أَلَاوَتَالَا وَبَسُوْتَهْ حَبَهْ هَمَلَّهْ
مَضَاتَلَا حَكْمَهْ هَعَبْرَهْ أُنْثَى خَاهُ وَمَلَا وَتَلَا
وَمَلَمَلَا كَحْبَالَا حَكَّجَهْ حَبَهْ هَمَلَّهْ مَكْفَقَمَلَا
حَكْنَا مَعَ مَحْنَا مَلَّهْ أُنْثَى حَلَّسَهْ وَكَتَلَا
مَصَّهْ أَعْلَاهُ رَحَهُ: حَمْرُ: وَجُطَا: س: طَامَكَلَا:
فَتَعَهْ مَضَّ مَضَمَّ هَلْجَا فَلَهْنَهْ أَسْ: ه:
الْكَقَّ: هَسَبَ الْكَلَا وَهُسْنًا هَالَكَّ هَعْنَهْ
خَلَا أَلَاوَتَالَا وَهَمَلَاهْ هَحَصَّهْ أُنْثَى هَمَلَّهْ أُنْثَى
مَعَ مَحْنَا هَمَقْنَالَا هَمَقْنَوَا هَتَلَا هَاهَمَبَهُ لَلْأَوَا
أَهَمَبَّ وَهَمَلَا هَالُوهَمَّ هَوَجَّصَ رَحِيدَا وَلَاوَجَّ.

فَتَبَيَّنَ لَكُمْ فِي هَذِهِ الْبُحْثِ أَنَّ

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لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا يَفْعَلُ الْغَافِلُونَ
 وَأُوْحِيَ إِلَيْهِ أَنِ ابْتَغِ الْبِرَّ وَأَعِزِّهِ لَئَلَّكَ تَكُونُ مِنَ الْمُتَعَزِّينَ
 فَاتَّبَعُوا أَمْرَ اللَّهِ وَآمُرِ الْوَحْيِ ۚ فَتَلَهُمْ سَاعَاتٍ مِّنَ الْيَوْمِ
 مُدَّةً وَأَنبَأَ الْغُفَّارَ ۖ

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