



*Established 1964*



# NINEVEH

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**Mayor of Turlock  
John Lazar**



**Mayor of Sebastopol  
Robert Jacob**



**Next Mayor of Oakland?  
Joe Tuman**

**Cultural - Educational - Social**

# NINEVEH

Second Quarter, 2013  
Volume 37, Number 3-4

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**کتابت و تصدیق:**

❖ **உதவி உபகரணம்** ❖

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Visit our Website at:  
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Dear Friends

Merry Christmas! As we celebrate the birth of Jesus Christ, the joy of giving is exemplified. Knowing that your donation can help make someone's life just a little bit easier, is an indescribable feeling. While most of us take for granted having a Merry Christmas, some among us can only pray and dream about it. For those of you with children in your lives, you know their joy when they open gifts on Christmas Day. It's very sad for me to think of all the thousands of Assyrian families with young children and elderly living in the epicenter of turmoil, under frightful and destitute conditions deprived of basic human needs, not even knowing if they will have a meal to eat on this special day. But there is hope for them, and that hope is you! You know but for a few fateful events, it could have been any one of us living under those conditions. That is why, we MUST help our brothers and sisters in any way we can.

The AFA is proud of the help we have provided to those in need for over 49 years. But honestly with a membership of less than 130 dedicated members we couldn't do it without you. The AFA relies immensely on the generous support of our members and friends to provide for needy Assyrians around the world and grant scholarships to well deserved Assyrian students who will keep the Assyrian torch alive.

As you know the AFA's central mandate is helping the needy and preserving and promoting the Assyrian history, culture and heritage. Thanks to you this year the AFA sent \$20,000.00 in direct aid to needy Assyrians in Syria, Lebanon and Turkey, and \$18,000.00 in scholarships and grants to Assyrian students working towards advanced degrees in Assyriology and related Assyrian studies. We continue to work hard to enhance Nineveh magazine, the voice of AFA that connects all Assyrians around the world.

Please consider putting one more person on your Christmas gift list this year, and send your fully tax-deductible donation to the AFA. Every cent you send to the AFA goes directly toward the cause you designate.

**PLEASE BE THE LIGHT IN THE DARKNESS FOR ASSYRIA!**

To make your donation by check please mail your donation to Assyrian Foundation of America P.O.Box 2660 Berkeley, CA 94702 or online at <http://www.assyrianfoundation.org/Donate.aspx?PID=2>.

Merry Christmas, and best wishes to you and your loved ones at Christmas time and all year long.

Thank you for caring, now and always,

Sue Odah, President  
Assyrian Foundation of America



# Assyrian-American Mayors

## Mayor of Turlock

### John Lazar

John Lazar, elected Mayor of Turlock in 2006, served on the Turlock City Council from 1992 – 2006. He held the position of Vice Mayor in 2000, 2005 and 2006.

Lazar also served as a City representative to the Stanislaus County Local Agency Formation Commission from 2000 – 2006 and was the agency's chairman in 2003.

He was appointed by the Turlock City Council to serve on the Stanislaus County Council of Governments from 1999 – 2000.

In 2000, former California Governor Gray Davis appointed Lazar as local government representative to the California State Mandates Commission. His Term ended in 2005.

In 1976, John Lazar served in the U.S. House of Repre-



sentatives as a Congressional Page for the late B.F. Sisk. He was employed from 1979 – 1982 by former Congressman Tony Coelho and also had worked as a legislative assistant in Sacramento to the former State assembly Members Gary Condit and Jack O'Connell.

Born and raised in Turlock, Lazar attended Keyes Elementary School, Brown Junior High School, and Turlock High School. He graduated from California State University, Stanislaus in 1981 and is employed as a real estate broker for Century 21, M & M and Associates of Turlock. Lazar resides in Turlock with his wife, Nellie, and their three sons.

## Mayor of Sebastopol

### Robert Jacob

On December 3, 2013 at Sebastopol City Council meeting, Robert Jacob was unanimously selected by the city council as the next Sebastopol Mayor. Robert previously served as the Planning Commissioner and Vice Mayor. Many of the accolades for the evening were for outgoing Mayor Michael Kyes. Every Councilmember spoke highly of Councilmember Kyes' dedication to the city. As mayor, I look forward to furthering the accomplishments we made in 2013 into next year. So much has happened here in Sebastopol over the last year. The council and staff have built an ever stronger relationship with each other and the community. The Barlow is filling out nicely, new parks have been established, and we continue to work towards ways to save money for a rainy day, and this is in large part to Councilmember Kyes, who just finished a banner year as mayor.

Robert Jacob had this to say: "I am honored to be selected as mayor. I look forward to serving the city and will focus on maintaining a budget surplus, focusing on local business development, and protecting underserved mem-





bers of the community. We have a great community, fantastic city staff, and continue to be seen as leaders of progressive economics, policies, and programs. I am very excited for this coming year!”

Jacob further stated, “Most of my adult life has been spent in service; to people with HIV/AIDS, homeless youth, populations who are not treated as equals such as the LGBTQ community, the poor and their need for affordable housing, and immigrants and the numerous hurdles that they experience on their path towards citizenship. I am going to utilize my expertise as a social justice advocate to stand up for underserved Sebastopol populations in order to those in need may find help, which in turn strengthens our entire community.”

As vice mayor, Jacob served on the budget subcommittee, developing a comprehensive budget for Sebastopol. Earlier this year, Jacob voted in favor of the solar ordinance, making Sebastopol the second town in the coun-



try to mandate solar integration as part of all new construction projects. Jacob continues to serve as the city representative to Cittaslow Sebastopol, a nonprofit organization dedicated to keeping Sebastopol green, local, friendly, and artistic.

According to his bio, Jacob serves on the city’s Business Outreach and Legislative Committees, the Chamber of Commerce, and the League of California Cities, among other official posts, and was recently named in the **“Top 40 Under Forty”** list by the North Bay Business Journal for his leadership and business acumen.

*Robert is the son of Carlos and Peggie Hernandez, Assyrian Foundation of America former members for over 20 years*

*Nineveh Magazine and the Assyrian Foundation congratulates Mr. Robert Jacob on his achievements and wishes him the very best.*

# Will Next Mayor of Oakland be an Assyrian?

## *Joe Tuman Running for Mayor of Oakland 2014*

### Joe Tuman

Joe Tuman is the son of immigrants. His parents, Vladimir and Turan Tuman came from Iran. Despite his own humble beginnings, Vladimir Tuman earned a scholarship to study engineering, physics and geology in England. After completing his studies, he returned briefly to work in Iran and married Turan, before the young couple decided to move west.

Joe's parents eventually landed in America, eager to build a new life in a place where one could freely participate in a democracy and voice one's views without fear of persecution. The family first settled in Dallas, Texas, where Joe was born, in 1958. Subsequently, the Tumans made several moves as Vladimir settled into teaching

university classes in Illinois, and later at Stanford, where he earned a PhD in Geophysics. Ultimately, the family settled in Turlock, California. It was there Joe's father

would found the first Physics Department at CSU Stanislaus, and his mother would serve as a substitute teacher.

Joe's parents also owned two restaurants in Turlock, where Joe worked from the time he was 12 years old until he was 19. Joe did every job there was, from

dishwashing to helping manage the businesses shortly before he left for college.

Joe's parents instilled in Joe and his brothers the importance of community and public service. In 1968, Joe watched his father—by then a well regarded local Democrat—ride with Bobby Kennedy on a campaign train shortly before Kennedy's assassination. Ten year-old Joe was mesmerized by a speech Kennedy gave from the





back of the train car, and it inspired him to be more involved in his community. Ultimately Joe decided to follow in his father's footsteps and become a teacher.

Joe Tuman began his career in politics as a young man in the San Joaquin Valley, watching his parents take part in Democratic Party campaigns in the 1960s and 70s. Moving to the Bay Area for college, Joe quickly became involved in local politics as a consultant and later as a speechwriter for candidates and elected officials as well as people in business. Joe holds a B.A. in Political Science (with highest honors and great distinction, as well as Phi Beta Kappa) from the University of California, Berkeley (1980) and a Juris Doctorate from Boalt Hall (1983). In 1984 he became a television analyst for CNN



during the presidential debates. Since that time, his work in television, news, and printed media has spanned

two decades on both the local and national fronts.

Joe has spent the past 27 years teaching politics, law, and communication at San Francisco State University. His expertise lies in political communication and governance, freedom of expression and constitutional rights, rhetoric and terrorism, and human communication and technology. As an educator and political analyst, Joe prides himself on being fair and balanced in what he says and does.

Joe has been a political analyst for CBS channel 5 news on television and KCBS radio station, where he has offered commentary for the past ten years. Prior to that time, he was a political analyst for KGO television (2000 to Fall of 2003). In recent years, Joe has more regularly served as a moderator and speaker for political forums at the Commonwealth Club in both San Francisco and the East Bay, while also continuing his academic work.

A prolific writer, Joe has authored, co-authored or edited sixteen books, which most recent are *Speak Up* (Bedford St. Martin's, 2011), *Freedom of Expression in the Marketplace of Ideas* (Sage, 2011), *Communicating Terror*, 2nd Edition (Sage, 2010) and *Political Communication in American Campaigns* (Sage, 2008).

An Oaklander for 29 years, Joe views this city as his permanent home. An accomplished triathlete, Joe has participated in over 13 full Ironman competitions, and countless marathons. Oakland is his training ground, giving him ample opportunities to see the diverse landscape, population, and challenges that all Oaklanders face on a daily basis. Joe and his wife Kirsten, an Executive Vice President with Mechanics Bank, have raised two children here in Oakland. Helen, 26, a graduate of the University of California, Santa Cruz (2009) now lives and works as an organic farmer near Oakland, and Nate, 23, is a physics graduate and a former college athlete at the University of Oregon. He now works and lives in Oakland.





# Preserving our Culture: An army of toddlers on touch screens

By Paul and Sargon Benjamin

Sammy Powell, who just turned 4, is in the zone as he swipes the screen of his mother's iPhone. "Alap. Arya!" he exclaims, tapping and swiping on animals and Assyrian letters to encounter another puzzle in the Assyrian ABC iPhone and iPad app.

"Sam loves this app. Every time he gets a chance to play with my phone, he goes straight for this app. He plays it in the grocery cart, while I make dinner, and in the car. He has even applied what he has learned and is spelling words. The other day Sam said, "Delet, Beet, Alap, Diba." I was shocked! He's spelling in Assyrian. He's 4!" rejoices Sammy's mother Nahrin Adams Powell. "I like it so much I've been posting to Facebook about how much fun he's having and how much he's learning."

What Nahrin is refer-

ring to is the newest Edu-tainment mobile app for learning Assyrian & Neo-Aramaic. [Assyrian ABCs](#) is an interactive mobile app that takes children on a journey through the jungle. The only way to escape is to learn the Assyrian alphabet along the way by dragging letters to their correct placeholder. Each

letter has its own page in the app along with an animal whose name begins with the respective letter.

The Assyrian ABCs app is something every Assyrian should have on their mobile device. Parents can kill 2 angry birds with one stone by teaching children and letting them have fun at the same time with this new mobile app. Even for adults, you'll learn a few things that will reconnect you with your ancestors. The app is simple, fun and interactive. You and your children will forget that you are in an educational app! The app is available for iPhones and iPads.







From the left: Sargon and Paul Benjamin

### ***What about Android?***

The [Assyrian ABC](#) alphabet application will also be available on Android. The developers, Sargon and Paul Benjamin, wanted to focus on Apple products first and then develop for Android.

“What if parents could preserve the Assyrian / Neo-Aramaic language for the cost of a cup of coffee?” reflects app designer Paul Benjamin. “Most parents I’ve spoken with would do anything for sake of their child. Teaching their child the Assyrian alphabet by downloading an iPhone app is a no brainer.”

*Based in Santa Clara, California, two Assyrian brothers, Sargon & Paul Benjamin, self-bootstrapped a technology*

*startup and wanted to help parents preserve the Assyrian culture at the price of a coffee possible. Sargon and Paul are very appreciative of the help they got from the community especially the help of Rabbi Michael Younan and Sharokina Danipour.*

### ***Is Assyrian ABCs their only application?***

+ Sargon and Paul created [Assyrian](#) (available iOS and Android) a free app that is educational, informative and fun. From Assyrian events, phrases and recipes to the khigga

dance mode, the application has been downloaded by over 30,000 Assyrians worldwide! Assyrian businesses can advertise their business in the app's map view feature. Here are the details: [www.assyrianapp.com/advertise](http://www.assyrianapp.com/advertise).

+ Sargon and Paul also took the popular children's story written by Romil Benyamino and turned it into a colorful way to build Assyrian reading skills. [Moon Story](#) is available on the iTunes app store.

+ The two also created an Assyrian recipe site to preserve and share the recipes of Assyrians. [www.assyrianrecipes.com](http://www.assyrianrecipes.com)

### ***Download and website links:***

Assyrian ABCs - an interactive mobile app for Assyrian toddlers to learn the Assyrian alphabet

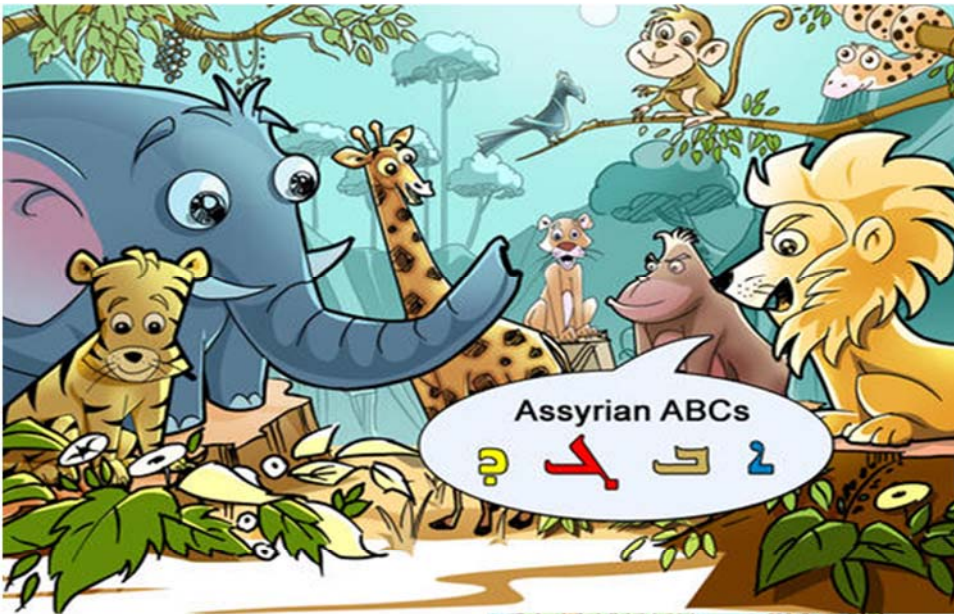
Link: <https://itunes.apple.com/us/app/assyrian-abc/id712026226?ls=1&mt=8>



Moon Story - an interactive Assyrian Children's book, is a colorful way to build Assyrian reading skills







## Sargon and Paul's Accomplishments:

1. Their applications (ViBe and liveWants) have been featured by Google on the Google Play Store
2. Their picture was placed in Times Square for winning a major tech competition in the bay area (See the image below)

Link: <https://itunes.apple.com/us/app/moon-story/id687613511?mt=8>

Assyrian -independent app is fun, informative, educational, and down right exciting!

Link: <http://www.base2apps.com/app/assyrian/>



3. Have won numerous awards and accolades from all of the major carriers in the USA - Verizon, Sprint, At&t, T-Mobile



# **The Pope, the monk and the kings of Europe**

## **-When the envoy of the Assyrian Church of the East tried to form the Franco-Mongol alliance to liberate Jerusalem**

By: Robert Ewan, London



It was in the city of Khanbalik (present day Beijing) that a childless couple prayed incessantly for a child, despite their relative wealth, unhappiness showed in their sullen faces. It was something that rankled in their marriage.

In 1220, joyfulness suffused the couple as they finally had a son born to them and they called him Sawma, Aramaic for fasting.

According to bishop Gregory Barhebraeus (born in 1225) Sawma was of Turkic Uyghur origin. Chinese accounts depict him as a Wanggu (ongud) a tribe classified as part of the Mongol Caste of the Yuan Dynasty. Despite the moderate wealth of his parents, they ardently embraced the teaching of the Assyrian church, the most active Christian church in Central Asia.

Sawma was meticulously educated and studied ecclesiastical literature at an early age. Sawma's first attempt to live a reclusive life failed after his parents passionately urged him not to leave them. However, Sawma was totally immersed in the world of religion and after three years he gave up all his belongings to the poor and left his home, to the great grief of his sobbing parents. After journeying for one day, he discovered a mountain cave with a fresh water spring and turned it into his new home. This was the start of his ascetic life.

Young Sawma lived as a hermit for seven years and became known as Rabban Sawma (monk Sawma). He was renowned for his sermons and teachings, he had a considerable reputation for sanctity, many people visited him and asked for his blessing and prayers, among them a youth named Markos. He was fascinated by Sawma and wanted to emulate him. Sawma tried to persuade Markos to return to his village, but the obstinate young man vehemently refused to go back and became Sawma's disciple.

Markos yearned to visit the holy land and to receive full remission of his sins and absolution from patriarchs and bishops of the east. Sawma tried to steer this idea away from Markos by telling him how long and treacherous the journey would be. Eventually, Markos managed to stifle Sawma's reluctance and swayed his mind. They gave away their possessions and set out for Beijing to join one of the

caravans that traded between China and the West.

Once in Beijing, the Christian community heard that the two monks were going to Jerusalem. They implored them to abandon their plan and to settle down in Beijing. However, seeing that their words had no effect upon the hardened monks they prayed ardently for them to complete their gargantuan mission.

Sawma's mother wept bitterly as she clutched him with all her strength in the hope that he would change his plan. As Sawma disappeared from view, his parents stood there, mesmerized by the empty space until they realized that they would never see their son again.

Kublai Khan, the fifth Mongol king of China, provided them with a permit to travel unmolested through his kingdoms.

In their travel, they passed through many cities in China, Afghanistan, and Iran. Eventually they reached Baghdad, their grueling voyage took four years in all. Sawma and Markos spend many years in Baghdad, as they could not continue to travel to Jerusalem because of the local turmoil and fighting.

Patriarch Dinkha, head of the Assyrian church, persuaded the two from going to Jerusalem, and that he had other more important duties for them to do, namely, to go back to China and lead the Assyrian Church. To empower them to do this, he elevated Markos to bishop, and Sawma to Visitor-General.

Meanwhile Mar Dinkha's health was deteriorating, he became seriously ill and passed away. Markos was unanimously elected as his successor and he was renamed Mar Yaballaha III.

During the short reign of Ahmad, the second son of Hulagu Khan (1282-84), Sawma lived with or near Yaballaha III, he helped the newly elected patriarch during his period of anxiety. When Arghon succeeded to the throne the Christians rejoiced greatly, for he loved them dearly, and was a close friend of the Patriarch.

Some of Arghon's predecessors had wished to invade Syria and Palestine and capture Jerusalem, but they had never, for various reasons, been able to do so. Arghon had the same wish, but he realized that he would never be able

to capture Jerusalem unless he could obtain the help of the Western kings, and he therefore asked the Patriarch to find him a suitable ambassador to carry letters to the kings of Europe.

Yaballaha knew well that there was only one man who was fit to undertake this difficult task, namely Sawma. When the patriarch asked him to prepare for the journey to the West, Sawma rejoiced at the opportunity of going to the country of the Romans, and was invigorated with this new and onerous challenge.

In 1287, the elderly Sawma embarked on his arduous mission to Europe, bearing gifts and letters from Arghon to the Byzantine emperor, the Pope, and the European kings. Sawma travelled with a large cortege which included Thomas de Anfusis, who was an interpreter and was also a member of a famous Genoese banking company and an Italian interpreter named Uguetus or Ugeto (Ughetto). Sawma did not speak any European languages, though he was fluent in Chinese, Turkish, and Persian.

Sawma travelled overland through Armenia to the Byzantine port of Trebizond on the Black Sea, then by boat to Constantinople, where an audience with Emperor Andronicus II Palaeologus was arranged. His meeting with the emperor was not successful, with gnawing anxiety Sawma left for Italy by ship.

As their course took them past the island of Sicily, he witnessed and recorded the great eruption of Mount Etna on June 18, 1287. A few days later, Sawma watched a naval battle in the Bay of Sorrento on St. John's day, June 24th 1287. The battle was between the fleets of Charles II and James II of Aragon, king of Sicily. According to Sawma, James II was victorious and his forces killed 12,000 men.

His next stop was Rome, but he was too late to meet Pope Honorius IV, who had recently died and he found the city infused with perpetual gloom. Sawma engaged in discussions with convocations of cardinals and then headed for France. After a journey which lasted about a month, he reached Paris and sent a messenger to king Philippe IV to announce his arrival. The king received him with great honor. When he read King Arghon's letter and accepted his presents, King Philippe told Sawma that he was prepared to send a force to help the Mongols to seize Jerusalem from the hands of the infidels. Sawma remained in Paris for a month visiting many of its holy places.

After riding for twenty days Sawma arrived at the city of Bordeaux, the inhabitants of the city went forth to meet his entourage, and they asked them who they were. Sawma and his companions replied, that they were envoys of the Patriarch of the Assyrian church of the east, and the King of the Mongols. The people made haste and went to the king and informed him of their arrival, and the king wel-

comed them gladly. Those who were with Sawma gave King Edward their certified letter of introduction from King Arghon and the gifts which he had sent him.

The King rejoiced greatly, and he was especially glad when Rabban Sawma talked about the matter of Jerusalem. And he replied: “*We the kings of these cities bear upon our bodies the sign of the Cross, and we have no subject of thought except this matter. And my mind is relieved on the subject about which I have been thinking, when I hear that King Arghon thinks as I think*”. The king requested Sawma to celebrate the Eucharist and to perform the Glorious Mysteries. King Edward and his officers of state received communion from Sawma's hand.

Sawma told King Edward: “*We beseech you, O king, to show us whatever churches and shrines there are in this country, so that when we go back to the Children of the East we may give them descriptions of them.*” And the king replied: “*Thus shall ye say to King Arghon and unto all the Orientals we have seen a thing compared to which there is nothing more wonderful. That is to say, that in the countries of the Franks there are not two Confessions of Faith, but only one Confession of Faith, namely, that which confesseth Jesus Christ; and all the Christians confess it.*”

Despite the lavish treatment of Sawma by the king, he refused the offer of military alliance with the Mongols, citing domestic issues with the Scots and Welsh. King Edward gave them many gifts and money for the expenses of the road.

Disheartened Sawma returned back to Rome where he met the newly elected Pope Nicholas IV, who gave Sawma communion on Palm Sunday in 1288 and allowed him to celebrate his own Eucharist. Sawma rejoiced greatly in receiving the Eucharistic Mystery from the hand of the pope. While equally as gracious as King Edward I, the pope also refused Sawma's proposal, making him return home empty handed, failing to secure the Franco-Mongol alliance.

Had Sawma embarked on his journey a century earlier, the pope and the kings of Europe would have readily accepted his offer, for they were still caught up in religious fervor over the Crusades. By the 13th century, however, that excitement had died down. The Europeans had lost most of their land in the Middle East and were not ready to send thousands more of their own soldiers to die in a land they'd never seen. Sawma returned to Baghdad where he lived out the rest of his days. He died in January 1294. One could call Sawma reverse Marco Polo, whereas Polo travelled from west to east, Sawma travelled from Beijing to Bordeaux region in France.

# "Gender and Engenderment"

## "The Declaration of Women's Independence"

By Helen Talia, MBA, CPA, Chicago



"The story of women's struggle for equality belongs to no single feminist nor to any one organization but to the collective efforts of all who care about human rights." Gloria Steinem

Since "The Fall of Man" (Genesis 3:1-24) "Adam" from his glory at the hands of Eve in the Garden of Eden, women have been marred with the responsibility of the original sin and eventually the death of all mankind that followed.

But in ancient civilizations such as the Sumerians (3500-1750 B.C.) and in Hinduism (2000 B.C.), where spirituality was more customary, women were regarded in high esteem and hailed as deities, mainly due to their ability to procreate. Yet as man strayed away from spirituality and scrimmaged into organized religions, the divine being engendered a male-image (one supreme being), ruler of all, heaven and earth. The dominance that birthed Judeo-Christian, and later Islam, three domineering religions, all founded in the Middle-East, gave way to the very woman, once hailed, to become the ultimate sacrifice – veiling, stoning, honor killing, Female Genital Mutilation ("FGM")... "The Stoning of Soraya" began!

"Thou Shalt Not Kill" (Exodus 20:13) – During His first debut in the Sixth Commandment, God clearly commanded man not to kill ("The Ten Commandments"), to which Judaism (Old Testament) and Christianity (Old and New Testament) adhere. Yet,

honor killing has consistently been practiced, precisely in the Muslim religion, followed by the Christian.

A first time for everything – More than ten years ago during the attendance of flocks of devout Assyrian worshippers to a religious pilgrimage to Holy Hill, Wisconsin to honor the blessed Mother Mary, there sat a man, who, in his delirious speech, was systematically putting women down. Not too keen about hearing this information, I spoke up! Pathetically pointing to his shoe, he followed by stating that all women are created below a man's feet, and that opinionated women, such as myself, would raise men who would grow up to become cocaine addicts (I'm not sure where the correlation there was!). After what appeared to be a brief debate to defend one's self-absorbed

point-of-view, which did not sit too well with this character, he spoke of yet further nonsense. To my astonishment, later on I learned that this angry man had killed his first wife back in Iraq, and in lieu of his "honor killing," his only punishment was serving a mere three-month jail sentence.

Second time is not a charm – The story was of a Christian Iraqi man whose sister had married a Muslim Kurd had been willed by his family to execute her death in the manner of honor killing. Naturally, upon hearing this story, I declared that according to the Christian doctrines, it was wrong to have taken a human life. A moment of clarity followed! The story was being told by a man and now I was targeted for having a view and

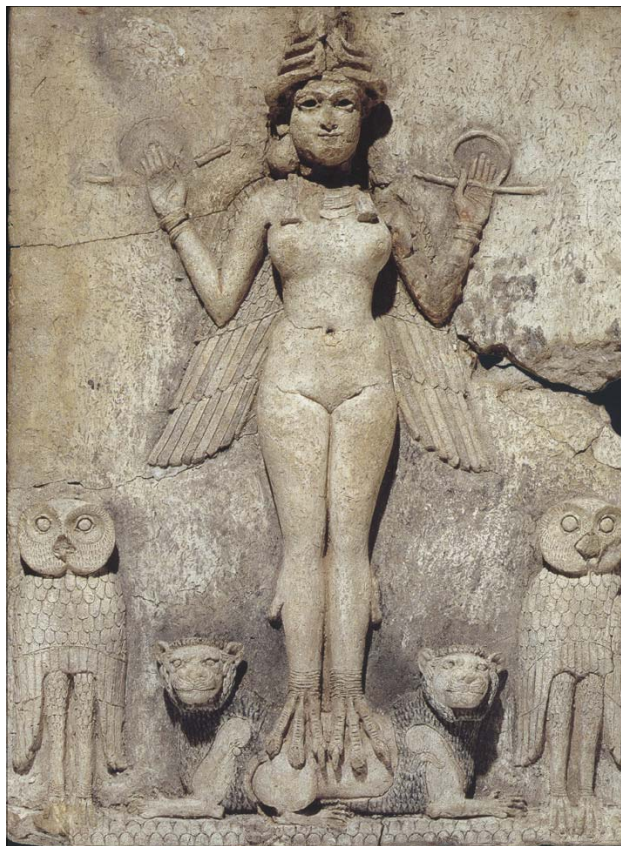


photo credits: "Voices and Visions" art exhibit - City of Hope



alerted that if I had been in Iraq, I'd be killed too! Guilty by "default" association, I suppose.

"Life of Pi" – The savagery on women continues... last year In India, a 23-year old female Physiotherapy student was gang-raped on a New Delhi bus by six men, including the bus driver, and degutted through an L-shaped iron rod that was inserted into her body to be used for penetration and later pulled out with so much force that the act also brought out her intestines. Doctors could not save her; she died thirteen days later.



The daunting twist of these stories is that not only women's rights continue to be violated, but also the opinions of others, when given, solicited or otherwise, are pooled alongside guilt and ridicule. In summary, killing continues to be, not only of the flesh, but of the genuine idealisms and unique characteristics of women, which, in my personal interpretation, is no lesser a crime than breaking the Sixth Commandment.

Unmasking a man's social identity, it is clear that ambiguity exists at every socio-economic class, including the white collar cast. In fact, even those men who hide behind the façade of conservatism – schizophrenic marriages, expensive name tag education, big corporate titles, often turn into alley cats after the dark, seeking adultery, at times even incest that is swept under the rug, at every corner whenever possible, in an effort to rekindle the flames of their lifeless marriages, by preying on women who are viewed as more likely to be "approachable" and singled out as "fair game" by strangers who seduce them into false courtships.

Women in Power – From India's former Prime Minister Indira Gandhi (1917-1984), Israel's former Prime Minister Golda Meir (1898-1978), to Pakistan's former Prime Minister Benazir Bhutto, whose political spark came to a halt following her tragic death in 2007, these women,

despite being surrounded by patriarchal societies, and whose careers were many a times faced with uncertainties, obstacles and isolation, had the prowess to rise to power.

Women who take on social issues are likely to be more outspoken and have a proactive approach that offer change in pre-set systems, yet are also quickly shunned and cast out by their societies which lack democracy in their backbones. And it is in these same climates that you will find the only women who climax to power are the ones who stand on the crutches of men.

Societal thrusts – No doubt, Assyrian, a Middle-Eastern culture, is not immune to the ongoing battlefield that devours women;

thereby, her unsupportive environment is biased to her human rights and blinded to her feminine needs on many levels, and the impressionable affect on her gender role within her society.

For centuries, the Assyrians, and other Christians, have blamed their short-come audacities of chauvinism and racism on having lived alongside the Muslims for far too long, but the truth is that Christianity is a religion that was adopted by this race, no more than the importance of wearing one's own responsibility.

Having no historical account of democracy (Greek (δημοκρατία) "rule of the people," 6th Century B.C.), violence against women is widespread in societies that still live in the middle ages. Similarly, having no formal outlet to speak of the suffrages of women, facts remain the same.

Until one shares in the responsibility of his or her own behavior, and the necessary social revolution takes place, women, society's other very important half, will remain second class citizens, and their generosity, gentleness and wisdom, prevalent for the progression of any nation, will never be fully realized.

Article previously published in The Chicago Tribune.

# POEMS

## ASSYRIA

By Joseph Aziz

(Written by the author, when he was 11 years old)

Once the cradle of civilization  
New life was born in the "Fertile Crescent"  
A reason God chose to bear this nation  
From its birth it lives into the present

Assyria! They screamed it so loudly  
Her precious wings flew high from day to night  
Her people lifted her flag so proudly  
Through her name they grew the courage to fight

Centuries her people have suffered great loss  
For centuries took agony, torture, and pain;  
Though still she fights and holds onto her Cross  
And still refuses to bear a new name

Assyria! Assyria! Your heart still glows!  
I promise you glory, to death I'll strive;  
Through me you'll live, in my veins your blood flows  
Through me, Assyria, your name stays alive

And 'till that day comes, to death will I strive  
Through me, Assyria, your name stays alive

## My Assyrian Language

Arabic by Ashorina Yossip, Iraq

English by Ramona Giwargis, Turlock, California

I promised myself I will never forget you  
as long as I live

I promised I will teach you to my children,  
you are my delicate and beautiful language,  
you are a pure pearl, how could I forget you!

A stranger is proud of you, but you don't  
belong to him, how could I not.

And you are the symbol of my real identity,  
the soul of my long history.

I am writing with 22 letters on future doors  
to keep my nation's name as bright as the sun  
that shines on the mountains of Mesopotamia,  
that reflects on the entire world since creation.

My language, that's been blessed by the Lord,  
who selected you from the best languages,  
to be a dove of peace to preach love to the world.  
I love you, I love you, the symbol of my identity,  
the destinations of my eternity.

# Golden Gate Bridge Stairs



*We are proud and thrilled to announce, through the AFA, the Golden Gate Bridge and Parks Conservancy efforts, next time you visit the Golden Gate Bridge you will be welcomed in Assyrian. The word “welcome” (Bshena Teelokhoon) in Assyrian has been added to the steps located at the Golden Gate Bridge Plaza.*



# Assyrian-Syrian Refugees in Turkey: 'I'm Going to Snitch to God'

By Nuri Kino, Sweden

I have been put in charge of the children so that they won't hurt themselves with knives. Not being able to keep still, they run around the kitchen, happy to be at a party with children their own age. They live in cramped apartments, paid for by benefactors in Sweden and Turkey. I show them some children's apps that I have downloaded to my phone, this catches their attention.

They enjoy posing in front of my camera, too. Cautiously, I start asking questions. Why are they in Turkey? *"We couldn't stay in Syria. My father's brother was killed,"* one of them says, *"my cousin, too, my mother cried the whole way, she is still crying."* And the others have similar stories. These children know what's going on; they know there's a war and that they had to flee because of it.

I show them photos of Evangeline and Laura, my niece and my cousin's daughter. They spent Christmas collecting money for Assyrian refugee children and managed to gather 6,800 Swedish kronor (\$1200). For that amount you can get a lot of children's shoes. Evangeline and Laura didn't want children to walk barefoot in winter.

The Assyrian refugee children are happy. Their prayers have been heard. When I was a child in southeast Turkey, we learned to snitch to God, to tell when there was some trouble.

These children have also learned to snitch to God, so they did. And He has heard them. He has sent them shoes, because they need shoes, being driven away from home by "bad people." They miss their family and friends -- not least those who have been killed. But they have talked to God and He has told them that they will meet again. He has also told them that they soon will have beautiful new shoes.

World Observer Online published a photo of a three-year-old Syrian child, who right before he died said *"I'm gonna tell God everything."* I don't know whether the photo is genuine or not, but I know that it's what children say in Syria. We have always done that, snitched to God.



When the children run into the cramped Syriac Orthodox Church assembly hall, I follow them. I stand in a corner of the stage. Hidden behind a piece of cloth, I look out on the refugees. Some of them have kidnapped family members, not yet released, the ransom being negotiated, or who have disappeared without a trace. Others have witnessed their beloved partner or siblings being killed. And then there are those who have been raped, but this is a taboo subject, and none of the victims speak openly of it. It's the persons that they have confided in who have told me.

Maha Aras, an Assyrian woman from Syria and long-time resident of Turkey, is one of those who have paid for food and drink so that approximately 200 refugees can celebrate New Year's Eve. *"A little light in the darkness"*, she says, dancing on. When she has finished, she and Yahkup Altug, another philanthropist, join me for a few minutes.

I ask if they know how many of the refugees are in contact with smugglers. *"A few of those who stayed in our apartments have reached Europe, but most of them got stuck in Greece. All of them who are still here are in contact with smugglers. One of them ran out of money and gave up, but the others keep in touch with smugglers continually. They want to get out of here, most of them to Sweden, since they get residence permits there. Some of them want to go to Austria, since they have family there."*



I know this already.

Then, somewhat unexpectedly, Altug says "Everyone, absolutely everyone, except those who have arrived from Syria this week, were arrested at the border when they tried to get out with the smuggler. The Turkish authorities keep them for a week, and then they are released and come back here. They knock on our door again to get shelter." Aras fills in, *The refugees know the police officers at the migration authority so well that they greet them with names when they meet. They have been arrested so many times by the same people. That person, who has been dancing for a good while now, was arrested 16 times. His brother was arrested 10 times before he could finally make it to Greece. He hopes that a smuggler will take him from there to Sweden.*"

I go to the dance floor. When the music stops and we sit down wiping the sweat off our brows, I ask a few of the guys about their attempts to get out. *"I managed to get all the way to Italy, it took me five months and a lot of traumatic experiences. Then I was arrested and deported back here. If I hadn't known about the refugee apartments of Maha, Istir and Yahkup, I would be yet another of those potential criminal refugees on the streets of Istanbul."* He points to two other men who have been deported back

from Italy. I follow them out for a smoke. *"The rubber boats that they make us get into are the worst. We know that one Assyrian family from Syria drowned -- the entire family. And those containers, with up to 40 people packed in like sardines."*

A young woman interrupts us. She asks if this is the party for Syrian refugees. She has one small child in each hand. She stays at a hotel by herself and feels very vulnerable. She has come to the party to seek shelter and safety. The Islamists murdered her husband and she has lost contact with the rest of her family in Syria, she tells us. Her money is almost gone and she is fed up with all the sexual innuendos at the hotel. She went to a church to pray and someone tipped her off about this party. I look at her children. They are tired, with dark circles under their eyes. Have they snitched to God today, I wonder, on New Year's Eve 2013?

*Nuri Kino is an independent investigative reporter, filmmaker, author and Middle East and human rights analyst.*

*Translated from Swedish by Agneta Wirberg.*



# War On Christians in Syria: Where Are The Missing Bishops, Priests And Nuns?

By Palash Ghosh/AINA

The relentless carnage and horror that has engulfed Syria over the past two and a half years has taken a particularly heavy toll on the country's Christian minority. An unknown number of civilians, including religious figures, have been kidnapped or killed or remain missing, in a conflagration that seems to have no end.

Last April two Christian bishops were abducted near the town of Aleppo in northern Syria near the Turkish border and haven't been heard from since. A deacon named Fathallah Kabud drove through a checkpoint near Aleppo last year with two bishops, John Ibrahim and Boulos Yazigi, in an attempt to help secure the release of two priests who had earlier been kidnapped. Ibrahim had been successful in similar prior negotiations, having freed about two dozen hostages, both Christian and Muslim.

The National Review reported that in the summer of 2012, when control for Aleppo began in earnest, many foreign jihadists from places as far away as the Caucasus had come to Syria to join the war against the brutal military of President Bashar Assad, allegedly on the side of the Free Syrian Army, Assad's opponents. However, these Islamist warriors differed greatly from the FSA and have allied themselves with such fundamentalist extremists as al Qaeda. When Kabud, Ibrahim and Yazigi (all unarmed) went through

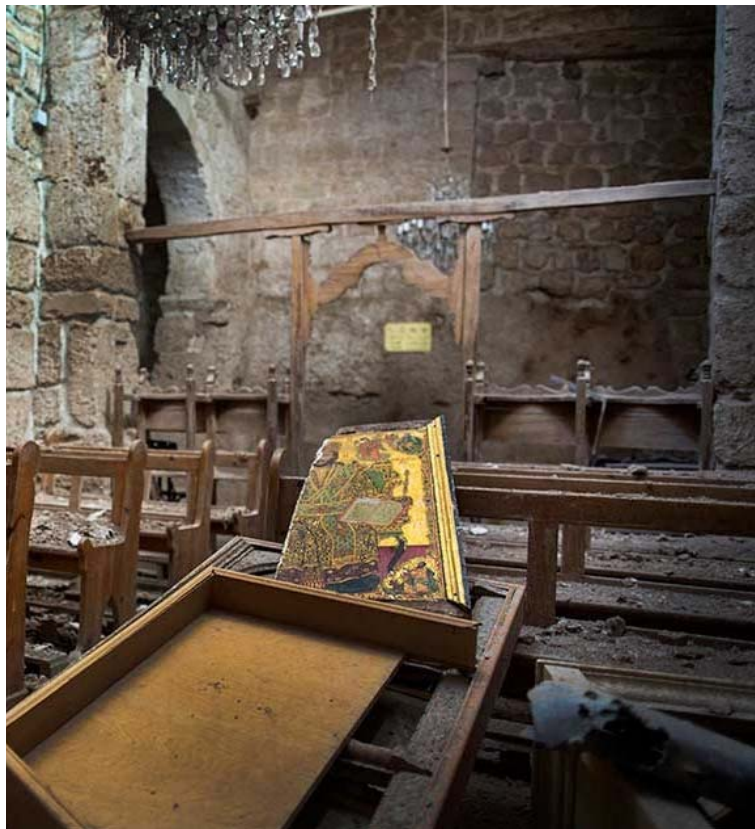
the checkpoint near Aleppo, a group of men, reportedly wearing Central Asian garb and probably Chechens, descended upon the vehicle, took Kabud away at gunpoint and executed him. The whereabouts of the two bishops remains a mystery, but the Catholic News Agency reported last month that there are rumors that only one of the abducted bishops is still alive and the other is being kept somewhere in Syria or possibly Turkey.

Other Christian clergy have also been abducted in the war-torn country. Last month, the Catholic News Agency reported that an Orthodox bishop in Syria called for Islamist rebels to release a dozen nuns who'd been kidnapped. "We've now reached the point where even nuns are being abducted. What have they done wrong? It's a crime. The abductors want to demonstrate that they show no mercy," Bishop Selwanos Boutros Alnemeh, the Syriac Orthodox Metropolitan of Homs and Hama, told Aid to the Church in Need, an international Catholic pastoral charity.

Alnemeh also explained to the charity that he believes that the nuns and three other women are being held in the rebel-controlled town of Yabrud, about 12 miles from their Orthodox convent of St. Thekla in Ma'loula. Ma'loula, which is about 35 miles north of Damascus, was taken over by rebel forces in early December. CNA

reported that the kidnappers are believed to be fighters for the al-Nusra Front. "I am very sad that they have been abducted," the bishop added.

But soon after the nuns disappeared, Al Jazeera broadcast a video purported to show the captives alive. "They [the nuns] said they had been removed for their own



Church in the City of Maloula, Syria, completely destroyed by



safety," Alnemeh said. "We don't know how recent the recordings are and how the sisters are doing now." Associated Press reported that the rebels are demanding the Assad government release of hundreds of jailed women activists in exchange for the nuns' freedom. Alnemeh asserted that the nuns are completely innocent and have no link to any political groups. "They [the nuns] were neither on the side of the [Assad] regime nor on that of the opposition. Their convent took in refugees regardless of their religion, including Muslims," he said.

WND, a conservative news website in the U.S., quoted a Greek Orthodox bishop named Luca Al-Khoury who has apparently urged Christians around the world to fight the Islamists in Syria and protect Christian holy places in the country. Al-Khoury alleged that about 40 churches have been damaged or destroyed during the civil war in Syria. "Every Christian youth capable of taking up arms should do so and defend Syria," Al-Khoury declared. "Christians are prayerful and peaceful, but it seems that today, faced with these people, prayer and peace aren't enough anymore."

Al-Khoury added that Syrian Christians will not depart Syria of their own will. "Christians and Muslims have been living in Syria for over 1,600 years and Syrian

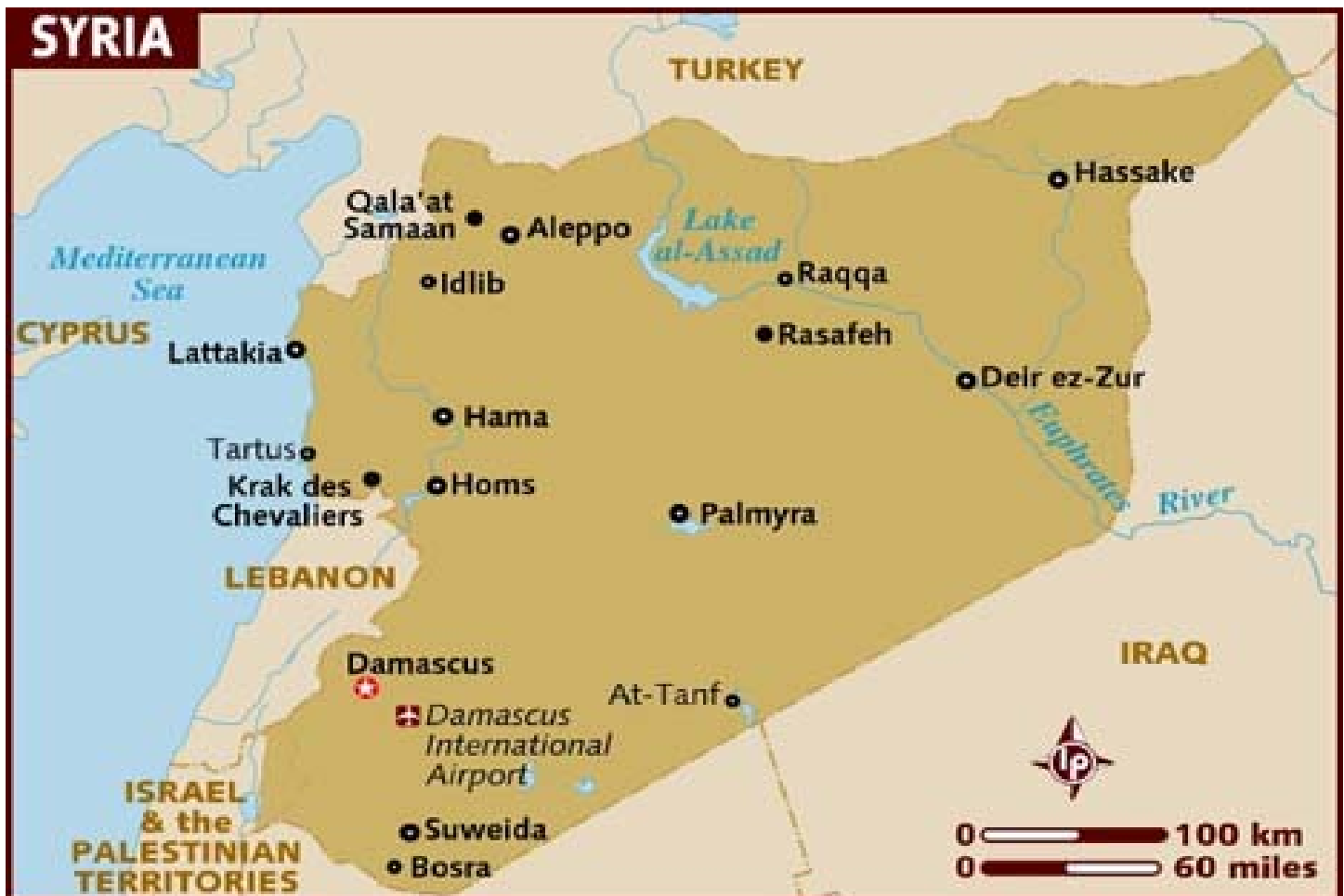


Small city/village of Maaloula, Syria

Christians aren't afraid, even though the main goal of those who target the churches is to attack Christians' historical identity," he explained.

Even the energy minister of neighboring Lebanon, Gebran Bassil (a Christian himself), referred to the abduction of nuns in Ma'loula and warned that the international community must step in to protect Christians in Syria. "Reactions in Lebanon, the Levant and the world haven't been sufficient," Bassil said.

According to the CIA/World Factbook, about 16 percent of Syria's population is Christian.



# The World's Most Ancient Christian Communities Are Being Destroyed -- and No One Cares

By Michael Brendan Dougherty/AINA

Like many Coptic Christians in Egypt, Ayman Nabil Labib had a tattoo of the cross on his wrist. And like 17-year-old men everywhere, he could be assertive about his identity. But in 2011, after Egypt's revolution, that kind of assertiveness could mean trouble. Ayman's Arabic-language teacher told him to cover his tattoo in class. Instead of complying, the young man defiantly pulled out the cross that hung around his neck, making it visible. His teacher flew into a rage and began choking him, goading the young man's Muslim classmates by saying, "What are you going to do with him?"

Ayman's classmates then beat him to death. False state-

*The near-annihilation of the world's most ancient communities of Christians.*

The persecution of Christians throughout the Middle East, as well as the silence with which it has been met in the West, are the subject of journalist Ed West's Kindle Single "The Silence of Our Friends." The booklet is a brisk and chilling litany of horrors: Discriminatory laws, mass graves, unofficial pogroms, and exile. The persecuted are not just Coptic and Nestorian Christians who have relatively few co-communicants in the West, but Catholics, Orthodox, and Protestants as well.

Throughout the Middle East the pattern is the same.

Christians are murdered in mob violence or by militant groups. Their churches are bombed, their shops destroyed, and their homes looted. Laws are passed making them second-class citizens, and the majority of them eventually leave.

In Egypt, a rumor that a Muslim girl was dating a Christian boy led to the burning of multiple churches, and the imposition of a curfew on a local Christian population. Illiterate children were held in police custody for urinating in a trash heap, because an imam claimed that pages quoting the Koran were in the pile and had been desecrated.

Again, the persecution resulted in Christian families leaving their homes behind.

In Syria, the situation is even worse. Two Syrian bishops have been kidnapped by rebel groups. Militants expelled 90 percent of the Christians in the city of Homs. Patriarch Gregorios III of Antioch says that out of a population of 1.75 million, 450,000 Syrian Christians have simply fled their homes in fear.

In Iraq, the story is the same but more dramatic. According to West, between 2004 and 2011 the population of



December 25, 2008: Iraqi Christians attend Christmas mass at the Virgin Mary church in Baghdad

ments were given to police, and two boys were taken into custody only after Ayman's terror-stricken family spoke out. Ayman's suffering is not an isolated case in Egypt or the region.

The Arab Spring, and to a lesser extent the overthrow of Saddam Hussein, were touted as the catalysts for a major historic shift in the region. From Egypt to Syria to Iraq, the Middle East's dictatorships would be succeeded by liberal, democratic regimes. Years later, however, there is very little liberality or democracy to show. Indeed, what these upheavals have bequeathed to history is a baleful, and barely noticed legacy:



August 26, 2013: Bishop-General Macarius (right), a Coptic Orthodox leader, walks around the damaged Evangelical Church in Minya, south of Cairo.

Assyrians fell from over a million to as few as 150,000. In 2006, Isiah Majeed, who advocated the creation of a safe haven for Christians around Nineveh, was murdered in his home. The number of churches in Iraq has declined to just 57, from 300 before the invasion. The decline of Iraq's Christian population since the first Gulf War is roughly 90 percent, with most of the drop occurring since the 2003 invasion.

*The U.S. and the U.K. bear some responsibility in this catastrophe, since they oversaw the creation of Iraq's postwar government and did little to protect minority faiths.*

West's book touches on the clueless and callous behavior of Western governments in these episodes. U.S. reconstruction aid to Iraq is distributed according to Iraqi laws that discriminate against Christian Iraqis. The U.S. pours billions of foreign aid into Egypt, and yet the Christians in that country are not allowed to build churches (or even so much as repair toilets in them) without explicit permission from the head of state, almost never granted. Last September, the U.S. and Britain attempted to make their support of Syrian rebel groups explicit and overt, but at the same time some of these militias were executing a pogrom against Christians.

A Christian shopkeeper in Ma'loula summed it up in a quote to the BBC: "Tell the EU and the Americans that we sent you Saint Paul 2,000 years ago to take you from the darkness, and you sent us terrorists to kill us."

In an email to *The Week* (Magazine), Ed West says there are things America and its allies can and should do to aid persecuted Christians:

Western countries should make clear that our friendship, cooperation, aid, and help depends on: 1) Religious freedom, which includes the right to change or leave religions; 2) A secular law that treats all people the same. That was not the case in Mubarak's Egypt, which the U.S. helped to prop up with \$500 million a year. That is not the case in Iraq, which under U.S. control instigated sharia into its constitution. That shouldn't be acceptable. In 2022, Qatar will host the World Cup, a country where death for apostasy is still on the statute books. Why aren't we all boycotting it?

The last request does put the plight of Middle Eastern Christians in global context. Western activists and media have focused considerable outrage at Russia's laws against "homosexual propaganda" in the lead-up to the 2014 Sochi Winter Olympics. It would only seem fitting that Westerners would also protest (or at the very least *notice*) laws that punish people with death for converting to Christianity.

And yet the Western world is largely ignorant of or untroubled by programmatic violence against Christians. Ed West, citing the French philosopher Régis Debray, distills the problem thusly: "The victims are 'too Christian' to excite the Left, and 'too foreign' to excite the Right."

Church leaders outside the Middle East are afraid to speak out, partly because they fear precipitating more violence. (Seven churches were fire-bombed in Iraq after Pope Benedict XVI quoted an ancient criticism of Islam in an academic speech in Germany.) Oddly, unlike Iran, Saudi Arabia, Israel, and Russia, the U.S. and the U.K. are the only powers acting in the Middle East that do not take any special interest in the safety of those with whom they have a historical religious affinity.

These are the lands in which Jesus' apostles and their disciples made some of the first Christian converts. In an interview, West pointed out that these communities "were Christian when our ancestors were worshipping trees and stones." Now they are in danger of imminent extinction. West's book is a sobering reminder that Western policy has helped shape this grim fate for Middle Eastern Christians — and Western silence allows it to continue.



## An Interview with Sabri Atman

By Varak Ketsemanian

Exploiting an opportune moment during World War I, the Ottoman government carried out its intent to eliminate the empire's Christian elements. Although a vast amount of scholarship has been conducted on the annihilation of the Armenians, one aspect of the genocide remains obscure—the extermination of the Assyrians. In the interview below, Sabri Atman, the founder and director of the Assyrian Genocide and Research Center (*Seyfo* Center), brings to light some of the various characteristics of the Assyrian Genocide (*Seyfo*).



Sabri Atman

Atman is one of the most well-known lecturers on the Assyrian Genocide. He was born in Nsibin (Tur Abdin) in southeast Turkey, moved to Austria due to political reasons, and to Sweden five years later. He has studied economics at the University of Gothenburg and has a master's degree on human rights and genocide studies from Kingston University in London, Siena University in Italy, and Warsaw University in Poland. Atman continues to contribute immensely to worldwide awareness of the Assyrian Genocide. He is currently a doctoral student in genocide studies at Clark University in Worcester, Mass. His dissertation is on the Assyrian Genocide and the involvement of the Kurds.

**Varak Kestsemanian**—What is the primary sequence of events that constitute the Assyrian Genocide?

**Sabri Atman**—We Assyrians call the genocide of 1915 *Seyfo*, meaning “*the sword*.” The reason we called it the sword was that the perpetrators were using *Seyfo* as a weapon for the killings. *Seyfo* is a term that seeks to

highlight the Assyrian share of the genocide, perpetrated against the Armenians and Greeks as well, during the First World War. The genocide that wiped out more than half the population of the Assyrians took place mainly in southeastern Turkey, but also in the northwestern town of Urmiya in Iran.

The Assyrians initially put the number of their victims at 250,000 people in both the Turkish territories and Urmiya, Iran. But, the Assyrian delegation to the Lausanne peace talks of 1923 presented the number of victims as 275,000, since they had collected more information on the numbers of those who perished. But, according to some scholars, up to 400,000 civilian Assyrians perished in the systematic killings, which were ordered and carried out by the Ottoman state, with the collaboration of its Kurdish subjects and with troops and divisions of the regular Ottoman military and police forces combined.

The 1915 genocide did not target only the Armenians but also the Greeks, Assyrians, and the Yezidis. The strategy that the perpetrators had in mind was ethnically annihilating all non-Muslim citizens living under the Ottoman occupation, with the objective of homogenizing Turkey in accordance with their goal to create a nation of “One Religion.” Indeed, their motto was “One Nation, One Religion.” *To achieve their goal, jihad (or, holy war) was declared on Nov. 14, 1914 in all of the Ottoman mosques. Jihad was declared against all Christian subjects living within the Ottoman territories without having a particular victim. The main plot was to get rid of all the Christian minorities of Turkey.*

The execution of their primary plan to create one Muslim-Turkish nation started with attempts to assimilate the non-Turkish Muslim populations like the Kurds and other immigrants from the Balkans. These Muslim groups were relocated to such cities as Ankara, Adana, and Konya, and spread among the Turkish majority. The next step was the removal of the non-Muslim groups from Turkey. Two million Christians (mainly Armenians, Assyrians, and Greeks) were massacred, starved to death and deported as a result of that policy.

**V.K.**—How does the Assyrian Genocide differ from the massacres perpetrated against the Greeks and Armenians?

**S.A.**—The witnesses I’ve interviewed all have wanted to clarify that neither the architects nor the perpetrators [of the genocide] made any distinction between any ethnic Christians. They were claiming that “An onion is an onion, whether it’s red or white. All must be chopped!” This was a direct reference to the planned and calculated slaughter of the Assyrian, Armenian, and Greek Christians. While a large number of Armenians died during the deportation, many Assyrians were killed in their villages and towns.

**V.K.**—What are the primary sources that make up the research material for your dissertation?

**S.A.**—The primary sources for my research are the oral testimonies of the events, which I’ve collected over the past decade. These sources include unpublished interviews—that I and many other people conducted with survivors of the genocide—which we will transcribe, translate, and put into both historical and socio-political context. Most of the sources addressing and documenting the Assyrian Genocide are scattered and written in languages that are not easily accessible to genocide scholars. These sources are either written in Assyrian, Arabic, or Turkish.

Furthermore, oral history and testimonies are entirely



Assyrian Genocide monument in Fairfield, Australia

ignored by academia since most scholars concerned with the 1915 genocide have little knowledge of the Assyrian language. However, these oral testimonies of genocide survivors are central and immensely important, as they can shed light on many opaque aspects of the Assyrian Genocide. These oral testimonies represent an extensive pool of information ready to be subjected to academic scrutiny.

Although the written sources are of paramount im-

portance, they have not yet been translated to modern European languages, rendering them inaccessible to most genocide studies scholars. To mention a few, they include Isaac Armalto’s eye-witness account that he published in Arabic in 1919 in Lebanon; and Mar Israel Audo’s documentation of the tragedies, which is available in an unpublished manuscript in Assyrian.



Assyrian Genocide memorial in Yerevan, Armenia

Many of our oral history documentations gathered at the Seyfo Center are first-hand testimonies of eye-witness accounts. Today, we have been able to extract much information regarding the 1915 massacres from eye-witness accounts who reported back to their respective embassies. The following are some examples: –American Ambassador Henry Morgenthau, Jr. in Constantinople gave reports about his contacts with the government of the Young Turks.

–A document was published already in 1916 entitled “The Treatment of Armenians in the Ottoman Empire, 1915-1916” by James Bryce, a British expert in political science, and Arnold Toynbee, a historian. Over 100 pages of this document are about the Assyrians.

–Johannes Lepsius, a German missionary who lived in Anatolia, informed the authorities in Berlin about what was happening at the time. The documentation was published in 1919 in Potsdam.

–Prof. David Gaunt together with Dr. Racho Donef published the book *Massacres, Resistance, Protectors* in 2006 and covers the fate of all the Christian groups of eastern Anatolia during World War I.

**V.K.**—What is the primary function of the Seyfo Center? How does it contribute to genocide scholarship?

**S.A.**—The Seyfo Center has a big pool of sources and provides research assistance to scholars, writers, journalists, filmmakers, and government agencies. We also document the Assyrian Genocide by collecting oral histories and publishing written evidence; presenting the Assyrian Genocide in parliaments and government bodies; educating non-Assyrians in political and academic forums; participating in activism on behalf of [recognition of] the





# Assyrian Woman Awarded Medal of the Order of Australia

By Bianca Martins



Carmen Lazar (photo: Wesley Lonergan). Carmen Lazar is often the first point of contact to offer help and support to new migrants in the area.

That work has now been rewarded.

The centre manager and settlement officer at the Assyrian Resource Centre in Fairfield was awarded a Medal of the Order of Australia on Australia Day for her contribution to the Assyrian community.

"I am greatly honoured and surprised as I feel that as a citizen I have a duty of care to fulfil my commitments to my community," she said.

The Bonnyrigg Heights resident is the deputy chairwoman of the Community Participation Network at Fairfield Hospital, an executive board member at Cabramatta Community Centre, as well as an active member at the Fairfield Migrant Interagency Network, the Immigrant

Women's Network and the National Council of Churches in Australia.

She was the vice-president and secretary of the Assyrian Australian Association from 1996 to 2008, the principal of the Assyrian Diqlat Language School since 2001 and is the vice-president of the Assyrian Australian National Federation.

When asked why she dedicated so much of her time to helping the Assyrian community, Mrs Lazar said it was due to how she was raised.

"I was raised and taught by my parents to always love, respect and help in every way I can, and not to forget who I am and where I come from," she said.

"I thank my parents for their upbringing and love, and making me the person I am today by helping my beloved Assyrian community."



# DONATIONS

Your donations are not only crucial but vital for generating continual support to helping the many Assyrians in need suffering worldwide, support and promote education for Assyrians and preserve the Assyrian history. The Assyrian Foundation of America is dedicated to helping Assyrians and every cent you send goes directly for the cause that you designate.

Please continue with your help our people living in diaspora need you more today than ever before.

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Double or even triple your support with Corporate Matching Gifts. Check with your company's Human Resources office to see if they offer a matching gift program. For donations made to the AFA, please contact us at [info@assyrianfoundation.org](mailto:info@assyrianfoundation.org) with any questions. The AFA extends its deepest appreciation to the following organizations that have made contributions through their matching gifts program.

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Your donations are vital for generating continual support to help Assyrians in need and support education for Assyrians. AFA expresses its sincere appreciation to the donors who have made generous donations and would like to remind you that every cent you send to AFA goes directly for the cause that you designate.

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# NINEVEH MAGAZINE

Nineveh Magazine is the global voice of not only the Assyrian Foundation of America but Assyrians worldwide. The magazine is distributed to thousands of readers around the world, including major universities. Nineveh Magazine extends its deepest appreciation to all the individual contributors who helped fund publication of Nineveh. Without your support Nineveh could not continue to spread your voice. Please consider sponsoring the publication of the next issue Nineveh Magazine. For more information visit our website at [www.assyrianfoundation.org](http://www.assyrianfoundation.org) or email us at [editor@assyrianfoundation.org](mailto:editor@assyrianfoundation.org)

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

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## EDUCATION

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

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William Ramsini, \$200.00

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*(In memory of Victor Ham-  
zaeff)*  
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Memory of Bathiswa David  
Miller)*  
Persi Mishel, \$140.00

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man, \$100.00  
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memory of Arshak & Tamara  
Karoukian)*

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Thank You

By Solomon S. Solomon

I wish the younger Assyrians to learn about him; he was well known among older Assyrians. I am presenting a short biography and a photo of him. Emmanuel Shimon was born in 1895, in the village of Hakke in the Hakkari Mountains. He was educated in the school of the Archbishop of Canterbury's Mission to the Assyrians between 1896 and 1914.

ences featuring figures such as the Members of the Patriarchal House and the National Committee. One culmination of his career was accompaniment as secretary in 1932 to Mar Shimon, the Assyrian Patriarch, to the League of Nations at Geneva and to England. His authority as community leader was highly respected by the Assyrian community, and his deeds repeatedly lauded by the British government. His commitment and proficiencies were rewarded with the Medal of the Member of the Order of the British Empire in 1953.



Rabi Emmanuel is the author of a number of important and interesting books reviewing the History of The Holy Apostolic Catholic Assyrian Church of the East and the Assyrian nation, two of which are already in the churches book stores for sell. These books are printed under the supervision of His Grace Mar Meelis Zaia, Archbishop of the Assyrian Church in Australia, New Zealand and Lebanon. Rabi Emmanuel died in Basra, Iraq in 24<sup>th</sup> of February, 1972.



# Mystery of the missing Hanging Gardens of Babylon solved? Expert claims to have found the elusive wonder of the world

By Victoria Woollaston/AINA.org

According to ancient texts, the Hanging Gardens of Babylon boasted elaborate terraces, magnificent water features and floating plants.

The decadent grounds are reputed to have been built in the Babylon province of Iraq - yet for centuries no-one has been able to find any physical evidence they existed.

However, according to one expert, closer analysis of these texts - along with clues on display at the British Museum - suggest that this may be because archaeologists have been searching in the wrong place. For centuries, historians believed the Hanging Gardens were built in Babylon, Iraq by Emperor Nebuchadnezzar. Closer analysis of these ancient texts have led researchers to believe it was actually built

350 miles away in the city of Nineveh, pictured, by Assyrian King Sennacherib

According to Dr Stephanie Dalley from Oxford University, the gardens are actually buried in the ancient city of Nineveh, near modern-day Mosul, 350 miles away in northern Iraq.

Dr Dalley from the university's Oriental Institute has spent the past 20 years researching the location of the gardens, referred to by some as a myth due to the lack of physical evidence.

They were believed to have been built around 600 BC, although this date was taken from ancient texts written hundreds of years

after they were said to have been created.

One text specifically claimed the gardens were built by Babylonian Emperor Nebuchadnezzar in the Babylon province of Iraq for his wife Amyitis.

Yet there was no mention of them in any text written by the Emperor or his wife.

- **Hanging Gardens of Babylon are one of the Seven Wonders of the World**
- **They were 80ft high and featured elaborate terraces and floating plants**
- **Ancient texts claim they were built in the Iraqi city of Babylon in 600BC**
- **This led many to believe Babylonian Emperor Nebuchadnezzar built them**
- **Yet closer analysis suggests they were built 350 miles in the Assyrian capital of Nineveh by King Sennacherib**

This led Dr Dalley to study these texts more closely and during her research she discovered a prism at the British Museum in London covered in cuneiform writing.

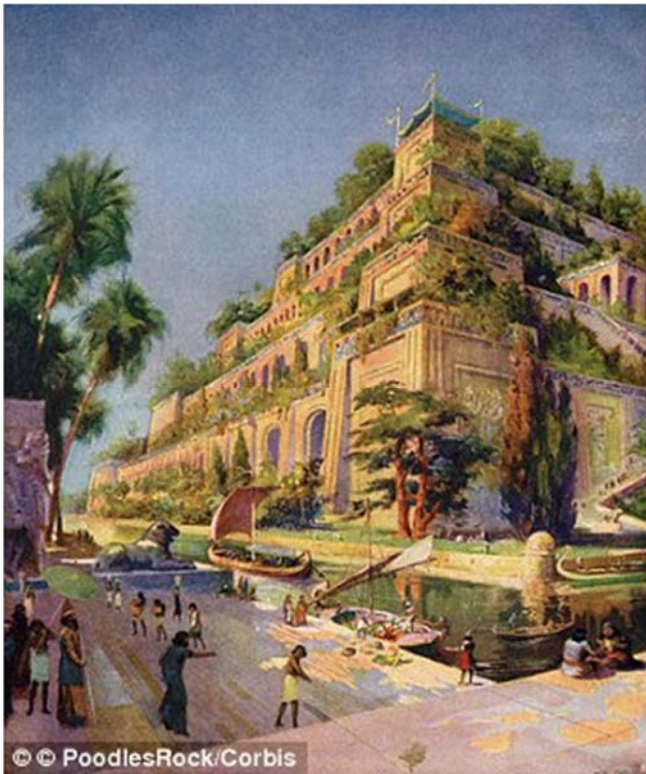
## THE HANGING GARDENS OF BABYLON: MYTH AND MYSTERY

For centuries, the Hanging Gardens of Babylon were thought to have been built in the ancient Iraqi city of Babylon, because of the name. This location led people to believe it was built by the Emperor Nebuchadnezzar who lived around 600 BC.

Since this time, archaeologists and historians have scoured the location of the ancient city but



© Bedlam Productions/Channel 4



ed from a lake at the bottom using a similar principle as Archimedes' screw – a pump that scoops up water in a spiral tube and carries it to the top.

It was said to have been invented by Archimedes in the 3rd Century BC yet if a similar system was used in the gardens, this would predate it by around 350 years. Given the size, historians have estimated the gardens would have used 8,200 gallons of water a day to water the plants.

Some historians and archaeologists believe that the gardens were destroyed by war and erosion, while others believe an earthquake destroyed them. Cuneiform is an ancient language dating back to the Babylonian era, that was also used by the Assyrian empires.

The prism contains details of a king called Sennacherib who was leader of the Assyrian empire and lived a century before Nebuchadnezzar. The writing included references to a palace built near the Assyrian capital of Nineveh as well as a garden he called 'wonder for all people.' Sennacherib's grandson Assurbanipal was also said to have drawn an image of the garden on a panel in this palace. As one of the Seven Wonders of the World, the gardens (illustration pictured) were called 'hanging' because they were built high above the ground on split-level stone terraces. Ancient texts referred to the plants in the gardens as 'floating' but they were believed, instead, to have hung from these different terraces

have been unable to find any physical evidence they existed - leading some to believe the gardens are a myth.

It is one of the Seven Ancient Wonders of the World and was called the Hanging Gardens because they were supposedly built high above the ground on split-level stone terraces.

Some texts referred to the plants in the gardens as 'floating' but they were believed, instead, to have hung from these different terraces, giving them the appearance of being suspended in mid-air.

A Greek historian named Diordorus Siculus described the gardens as being 400ft wide by 400ft long, with walls as high as 80ft. Due to this height, water was said to have been transport-







The gardens were believed to have been built in Babylon because of its name. However, the Assyrian capital of Nineveh was known as New Babylon, and this may have been where the confusion arose. Ancient texts written by Assyrian leader Sennacherib made reference to a 'wonder' garden

During a Channel 4 documentary called **Finding Babylon's Hanging Garden**, Dr Dalley was able to combine ancient maps with modern-day versions to locate what she believes to be the ruins of the palace.

Nearby she found a large mound of dirt sloping to a stretch of greenery which she claims is the 'best place' for the ancient site. She believes her claims are substantiated by a bas-relief, taken from Nineveh, that detailed the location of the palace alongside a garden with trees hanging from terraces. Furthermore, Dr Dalley claimed in the documentary that Nineveh was also known as New Babylon and added this may be where the confusion came from.

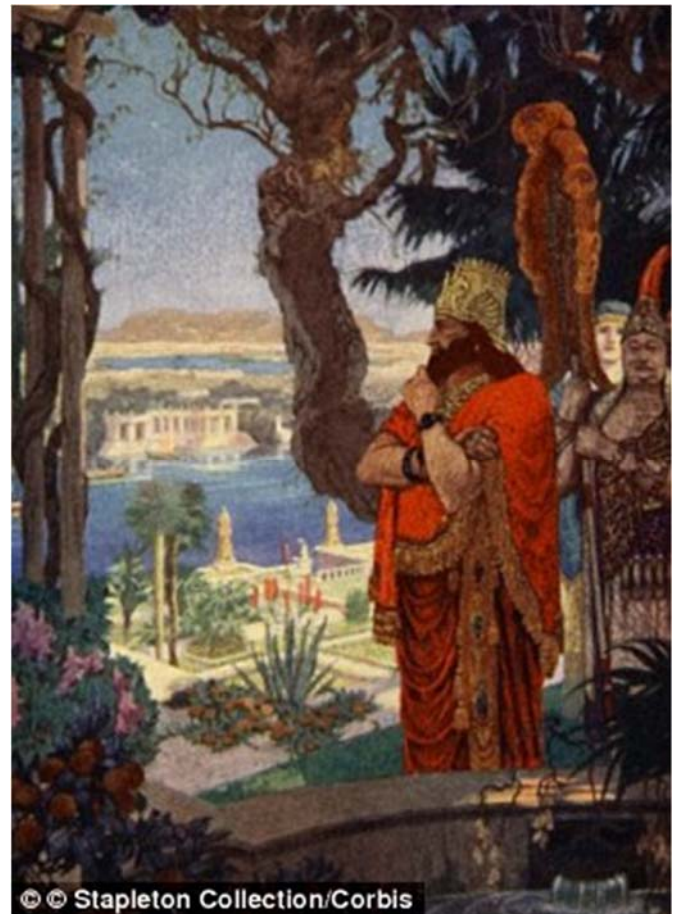
A Greek historian named Diordorus Siculus described the gardens as being 400ft wide by 400ft long, with walls as high as 80ft.

During a Channel 4 documentary called Finding Babylon's Hanging Garden, Dr Stephanie Dalley, was able to combine ancient text found on a prism at the British Museum, with an-

Dr. Stephanie Dalley



cient maps and modern-day versions to locate what she believes to be the ruins of the gardens



The image above shows Emperor Nebuchadnezzar overlooking what is thought to be the Hanging Gardens of Babylon. However, new research claims it was built by Assyrian leader Sennacherib, pictured below.

Due to this height, water was said to have been transported from a lake at the bottom using a similar principle as Archimedes' screw – a pump that scoops up water in a spiral tube and carries it to the top.

The pump was said to have been invented by Archimedes in the 3rd Century BC yet if a similar system was used in the gardens, this would predate it by around 350 years.



Given the size, historians have estimated the gardens would have used 8,200 gallons of water a day to water the plants. Some historians and archaeologists believe the gardens were destroyed by war and erosion, while others believe an earth-



quake destroyed them.

Dr Dalley believes more research will need to be carried out before archaeologists can confirm the location of the gardens.

She said: 'More research is now required at the site, but sadly I don't think that will be possible in my lifetime.'

'My conviction that the gardens were in Ninevah remains unshak-  
en.'

## THE SEVEN WONDERS OF THE ANCIENT WORLD

The Seven Wonders of the Ancient World is a list of 'must-see' sights compiled for ancient Greek travelers in the eastern Mediterranean.

The list was compiled in the 3rd Century BC and was based on ancient texts and accounts of stunning structures across the region.

The Pyramid of Giza is the only wonder from this list that still stands, while all of the others are thought to have been destroyed by earthquakes.

**Great Pyramid of Giza:** Built between 2584 and 2561 BC it is located in the Giza Necropolis, Egypt. Egyptologists claim the pyramid was built as a tomb for the Egyptian Pharaoh Khufu.

**The Hanging Gardens of Babylon:** Originally believed to have been built around 600 BC near Hillah, in the Babylon Province of Iraq, Dr Dalley's research pinpoints its whereabouts 350 miles north in the the ancient city of Nineveh, the capital of the Assyrian empire, also known as 'New Babylon.'

**Temple of Artemis at Ephesus:** Built c. 550 BC near Selçuk in the Izmir Province of Turkey, it was a Greek temple dedicated to the goddess Artemis.

**Statue of Zeus at Olympia:** The temple was said to have been built between 466 and 456 BC while the statue itself was believed to have been added in 435 BC. Ancient reports claim it was a giant seated figure, believed to be around 43 ft tall, built by the Greek sculptor Phidias.

**Mausoleum at Halicarnassus:** Built in 351 BC in modern-day Bodrum, Turkey, it was a tomb built for Mausolus, a governor from the Persian Empire.

**Colossus of Rhodes:** Built between 292 and 280 BC in Rhodes, Greece, it was a statue of the Greek Titan Helios.

**Lighthouse of Alexandria:** Built around 280 BC in Alexandria, Egypt it was tower said to be 450ft tall, making it one of the tallest man-made structures for many centuries.



# Nineveh Province for Christians in Iraq? Let's Wait and See

By Judit Neurink/AINA

The Iraqi Council of Ministers has approved a plan that foresees the establishment of three new provinces in Iraq – one of them the Nineveh Plain, which is currently hosting the largest population of Assyrians in Iraq. The decision to create a province in the Nineveh Plain came only two weeks after the Iraqi National Assembly recognized Assyrian as an official language.

"It is one of the greatest moments of my life," said the Iraqi Minister of Environment Sargon Slewa about the plan of the Iraqi Council of Ministers to establish a province in the Nineveh Plain. Assyrian politicians in and out of Iraq have lobbied for years to give Christians autonomy there. It is one of the three possible provinces the Iraqi cabinet decided to prepare a study on, besides Fallujah

and Tuz Khurmatu.

The Nineveh Plain has the largest population of Christians in Iraq. They make up around 40 percent of the population of the planned new province. They now live in a so-called disputed area: Iraqi territory that Kurdistan claims for its autonomous region.

The approval of a study is a first step for the Iraqi Christian dream of governing themselves to come true. Since the fall of Saddam Hussein following the 2003 US-led invasion, Christians have been targeted by violence, and they highly value that their proposed province would have its own police and army to guarantee safety.

Yet no celebrations were recorded in Iraq. Most Christians reacted cautiously to the news.

"Yes, you may congratulate me, but I do not believe it will really happen," says Salim Kako. He thinks the announcement is part of the election campaign for the upcoming Iraqi parliament, and is afraid it might not get anywhere because of that.

Reactions in the Christian town of Al Qosh, which is to



The Christian Mar/St Mattai/Mathew Monastery overlooking the Nineveh plain

be part of the new province, are quoted as "let's wait and see." There are still many hurdles ahead, people sense, as many of Baghdad's decisions in the past have not been implemented. It might take some time until the infrastructure is in place that is needed for the province to get started.

Assyrian-Iraqis living abroad showed happiness for the step taken. Many suggested that the province could make it possible for many that left to return.

"If implemented, this could change the reality on the ground for Assyrians and put them in a position to have a say on their future in Iraq, hopefully reversing the emigration to the West," said Afram Bar-ryakoub, the president of the Assyrian Federation of Sweden to AINA.

Since 2004, about half of the Christian population has fled the country, reducing the numbers in Iraq to about 550,000, of whom half are thought to be living in Iraqi Kurdistan.

Dr. Matay Arsan, president of the Assyria Foundation Netherlands, sees the province as an asset for Iraq's stability. "The Iraqi Arabs and Kurds should realize that allowing the Assyrians to protect themselves and receive a part of Iraq's budget would only prove that they, Kurds and Arabs, care for Iraq and its stability."

The announcement about a Nineveh province follows a decision taken by the Iraqi parliament recently to recognize the Assyrian and Turkmen languages in Iraq. This allows public and private schools to teach in Assyrian. Next to that, the minister of education will open literacy centers for teaching Assyrian.

At the same time, the Christian exodus still continues. According to the Chaldean Church every day six Assyrian families leave Iraq.

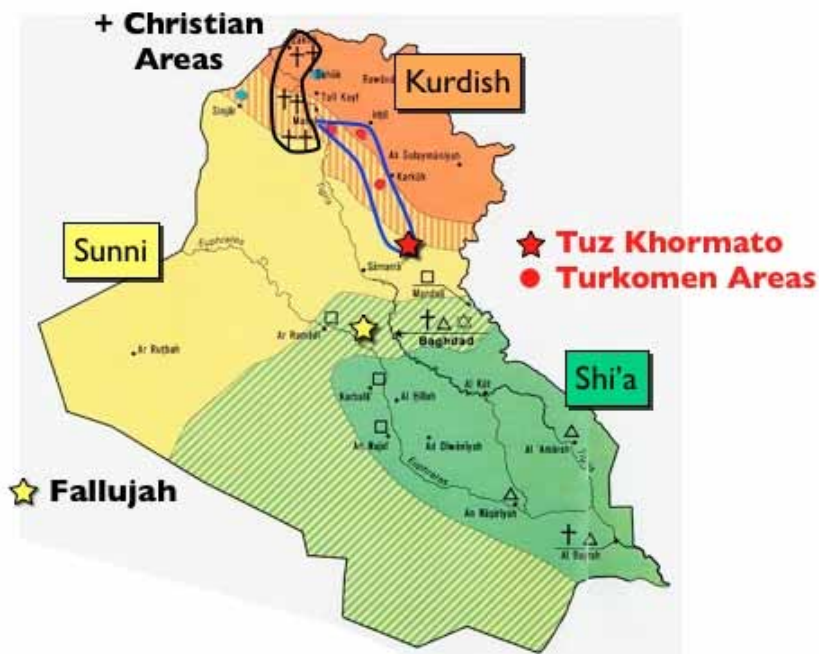
They do not only flee the violence against Christians, the attacks on churches -- 73 since 2004 -- and the sectarian strife between Shiites and Sunnis. Many who were displaced to safer regions, like Iraqi Kurdistan, have not been able to find stable jobs or income. Generally, the impression is that the measures will not be able to convince Christians to stay.



The plan for a Nineveh province may in itself even lead to sectarian strife. Mosul's governor, Athil al-Nujaifi, recently mentioned the establishment of an autonomous province of Nineveh as a solution for the problems of the Sunnis in Iraq -- not mentioning the Christians at all.

Sunnis feel discriminated by the Shiite majority, and protests have been going on for over a year. To Al Monitor, Nujaifi spoke of the despair among Sunnis, who feel that their situation will not improve. For that reason, he requested "a new project that has specific features": the establishment of a Nineveh province.

At the same time, the province is referred to as the Nineveh Plain of Talafar, linking the new province to the (Shiite) Turkmen population that is living in the area around Talafar, and making it of interest to three major power groups in Iraq.





# CONGRATULATIONS !

## BENEIL DARIUSH MMA Athlete

### What is MMA and the UFC?

Originating from the full contact sport of Vale tudo in Brazil, the UFC was created in the United States in 1993 with minimal rules, and was promoted as a competition to determine the most effective martial art for unarmed combat situations.

It wasn't long before the fighters realized that if they wanted to be competitive among the best, they needed to train in additional disciplines. UFC fighters began to morph into well-rounded, balanced fighters that could fight standing or on the floor. This blend of fighting

styles and skills became known as mixed martial arts (MMA).

Today, the UFC is the premier organization in MMA and enforces the Unified Rules of Mixed Martial Arts without exception. With more than 20 fights every year, the UFC hosts most of the top-ranked fighters in the world. Events are held not only in America, but in many countries all over the globe.

Birthday: 1989-05-06

AGE: 24

Yorba Linda, California  
United States



Height

5'10"

177.8 cm

Weight

155 lbs

70.31 kg

Association:

Kings MMA

Class: Lightweight

Wins 7

2 KO/TKO (29%)

4 SUBMISSIONS (57%)

1 DECISIONS (14%)

Losses 0 0 KO/TKO (0%)

0 SUBMISSIONS (0%)

0 DECISIONS (0%)





## Fight Night 35 Results: UFC Newcomer Dariush Chokes Out Brenneman in First Round

Charlie Brenneman walked into the octagon as the favorite, and it looked like he had the fight under control at the start of the first round.

Brenneman had the upperhand whenever they clinched and he controlled the cage, making it difficult for Beneil Dariush to get a good combination in.

Beneil Dariush caught Charlie Brenneman with a swift left cross and Brenneman fell to the ground. Dariush played it careful and got in good positioning before going for the finish so that if Brenneman wasn't as hurt as he appeared to be, Dariush would still have the ad-

vantage.

The composure of Dariush paid off as he was able to soften his opponent up with punches to the head as he transitioned to back control. Dariush locked in the rear naked choke and that was all she wrote; Brenneman submitted in the very first round.





# CONGRATULATIONS !



Marganita and Rogelio Hernandez' wedding reception was held on August 25, 2013 at Tuolumne River Lodge, Modesto California. It was a small and intimate reception attended by close friends and family. We wish them a life full of happiness. God bless them.

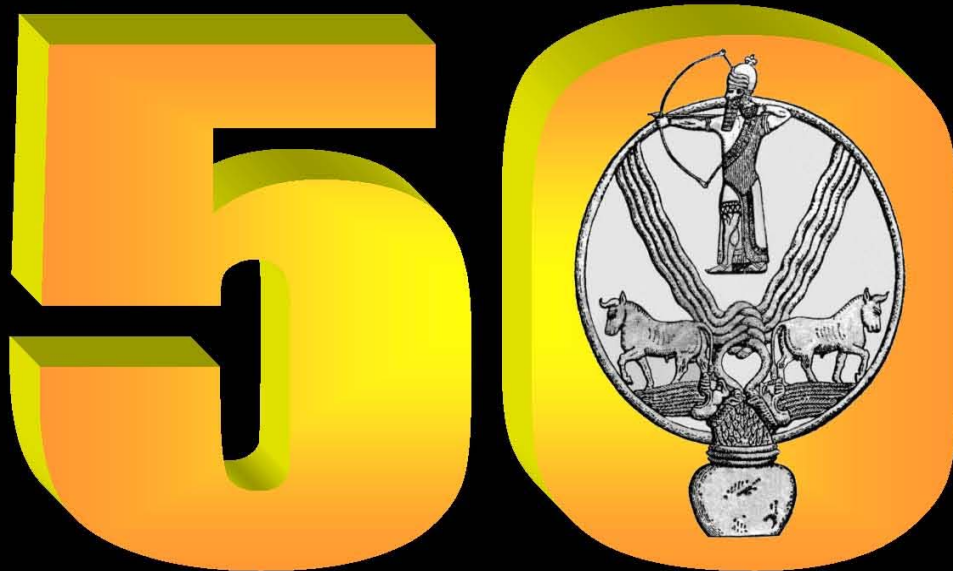
Marganita is the daughter of Carlos and Peggie Hernandez former Foundation members.

*Nineveh Magazine and the Assyrian Foundation congratulates Mr. Rogelio and Mrs. Marganita Hernandez on their wedding and wishes them the very best.*



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**YEARS**  
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*September 2014*

For more information on the celebration please contact us at  
[info@assyrianfounation.org](mailto:info@assyrianfounation.org)



# CONGRATULATIONS !

## Dr. Dolphine Oda Receives Lifetime Achievement Award from Oral Cancer Foundation

In September 2013, the Oral Cancer Foundation honored Dr. Dolphine Oda, an Assyrian American Professor of Oral Pathology, with a Lifetime Achievement Award in recognition of her contributions to education and research in the field of oral cancer. Dr. Oda, who is originally from Iraq, is Director of the Division of Oral & Maxillofacial Pathology at the Department of Oral & Maxillofacial Surgery, University of Washington School of Dentistry.

Dr. Oda's award was presented by Dr. Thomas Dodson, chairman of the Department of Oral and Maxillofacial Surgery at the University Of Washington School Of Dentistry, at the Washington Academy of General Dentistry's Evening to Conquer Oral Cancer. This gala benefit, held in Bellevue, WA on September 13<sup>th</sup>, was hosted by Eric Statler, a survivor of Stage IV oral cancer. Dr. Oda, as guest of honor, had the opportunity to meet in person several oral cancer survivors who had benefited from her service. In an email announcing the award, Mr. Statler remarked he had been moved by the "the love, respect, and adoration I've heard from all of [Dr. Oda's] colleagues, students, and patients I have had

the opportunity to come in contact with."

Over the course of her career spanning more than thirty years, Dr. Oda's research interests have been primarily in the field of understanding oral cancer. She has conducted research on epithelial cell carcinogenesis, chemical carcinogenesis, and how human papillomavirus (HPV) can cause oral cancer. In addition, she has been recognized by the University of Washington many times for her excellence in teaching these subjects and others in the field of oral pathology. She is a recipient of the University of Washington Distinguished Teaching Award, the university's most prestigious award for teaching, as well as 27 annual School of Dentistry teaching awards and the School of Dentistry's Bruce R. Rothwell Distinguished Teaching Award.

The Oral Cancer Foundation's award citation for Dr. Oda reads as follows:

"The Oral Cancer Foundation is proud to acknowledge your extraordinary life. We recognize you for your many decades of contributions to others. By passing your wealth of knowledge on to numerous students and colleagues, and through your research work in many diverse areas of inquiry including oral cancer which has significantly helped advance our knowledge of the disease process, you are an agent of positive change and progress. You have consistently exhibited the finest qualities of the dental profession. Your extensive body of work, lives impacted, and efforts on the behalf of others, will inspire many to succeed and follow in your footsteps."



Dr. Dolphine Oda

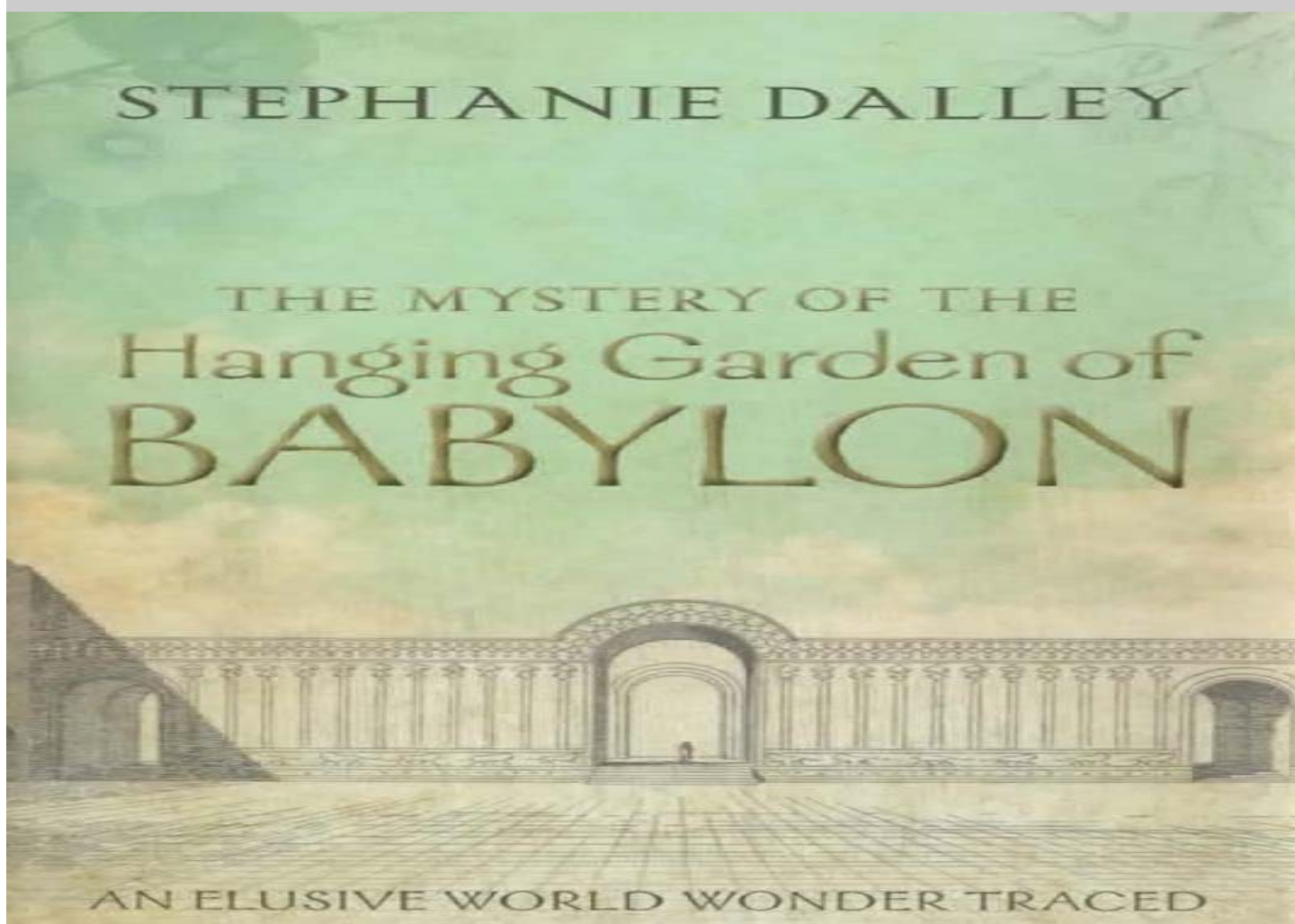


# NEW BOOK

*The Mystery of the Hanging Garden of Babylon* is an exciting story of detection involving legends, expert decipherment of ancient texts, and a vivid description of a little-known civilization. Recognized in ancient times as one of the Seven wonders of the World, the legendary Hanging Garden of Babylon and its location have long been steeped in mystery and puzzling myths.

In this remarkable volume Stephanie Dalley, a world expert on ancient Babylonian language, exposes new evidence and clarifies all the known material about this enigmatic World Wonder. Placing the Garden within a tradition of royal patronage, Dalley describes how the decipherment of an original text and its link to sculpture in the British Museum has enabled her to pin down where and by which king the Garden was laid out, and to describe in detail what it looked like. Through this dramatic and fascinating reconstruction of the Garden, Dalley also follows its influence of later garden design.

Unscrambling layer by layer the many stories that have built up around the Garden, including the parts played by Semiramis and Nebuchadnezzar, Dalley shows why this Garden deserves its place alongside the Pyramids and the Colossus of Rhodes as one of the most astonishing technical achievements of the ancient world.





# NEW BOOKS

The Assyrian Aid Society of America (AAS-A) is pleased to announce the release of the *Assyrian Alphabet Coloring and Activity Book*! The AAS-A Santa Clara Valley Chapter in collaboration with the Assyrian Aid Society - Iraq present this 58-page fully interactive coloring and activity book that creates new ways for children to learn to read and write the Assyrian language.

Each page depicts an Assyrian letter and a word that

begins with that letter along with an illustration that represents the word. The book includes 44 black and white pages of images and 14 pages of activities offering both an enjoyable educational coloring experience.

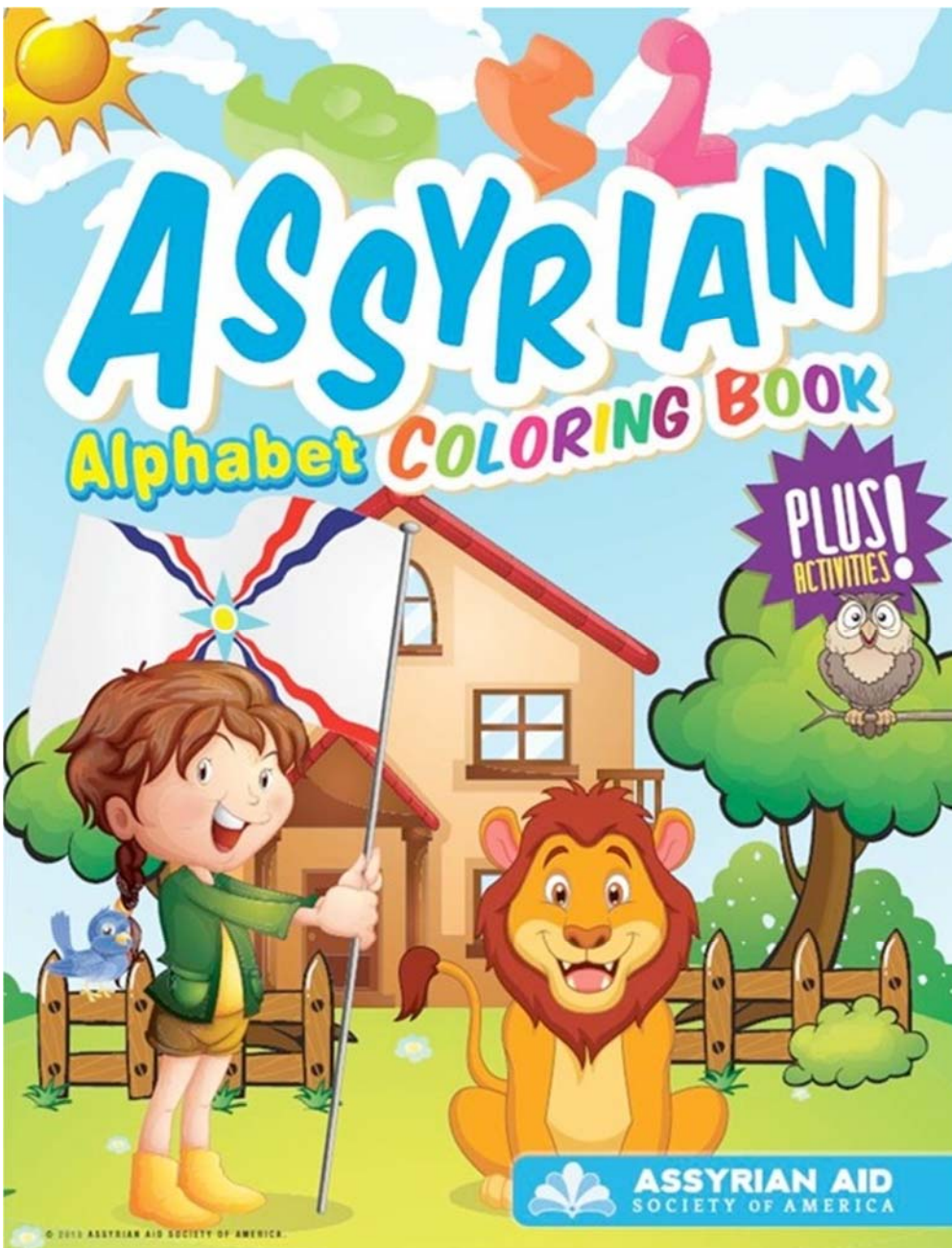
The *Assyrian Alphabet Coloring and Activity Book* was written by Natalie Babella with the help of language specialists Dr. Sargon Donabed and Dr. Nicholas Al-Jeloo. Special thanks to Conure Media for providing the illustrations and images, Rami Maroukel for designing the book and its cover, and Medius Corporation for printing.

## **The Assyrian Alphabet Coloring and Activity Book can**

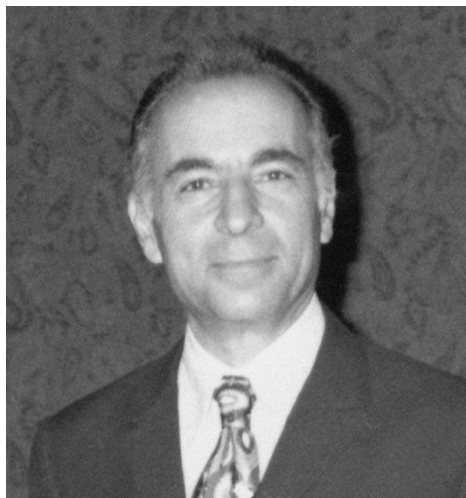
be purchased for \$10 through the AAS-A website. An additional \$2.00 shipping charge is required for online orders. To order online, click the following link: [http://www.assyrianaid.org/AAS\\_Coloring\\_Book.html](http://www.assyrianaid.org/AAS_Coloring_Book.html)

All proceeds will go to the Assyrian Aid Society of America to help fund future projects. For more information please contact [santaclara@assyrianaid.org](mailto:santaclara@assyrianaid.org).

The Assyrian Aid Society of America is a charitable 501(c)(3) non profit organization dedicated to assisting needy Assyrian/Chaldean/Syriacs in northern Iraq and around the world. Since 1991 AAS-A has raised nearly \$10 million in donations and grants to build schools, staff and supply medical clinics, facilitate life-saving surgeries, rebuild homes, irrigate farmlands, bring electricity to rural villages and implement a host of other vital programs and services. AAS-Iraq has been granted Special Consultative Status by the Economic and Social Council of the United Nations. AAS-A is a Better Business Bureau Accredited Charity.



## ***One Thousand Assyrian Names*** **By Raman Bit-Shamoon**



As most Assyrians live in Diaspora, it is becoming more imperative to protect our identity by using Assyrian names. This book was created and made available to fulfill the need that most Assyrian parents are facing today. These names can be used for people,

businesses or any other purpose that requires an Assyrian identity. The original edition of 2000 copies of this book was sold out, and we are now making this second edition available to you. We believe that every Assyrian family should have a copy of this book. My sincere thanks to all who demanded the reprint of this book and congratulations to the newly born Assyrian children that will keep the torch of our nation and our name alive. This book is in the Assyrian Language. All Rights Reserved by Raman Bit-Shamoon 2012.

The book can be purchased online via this link at

[www.lulu.com](http://www.lulu.com)

<http://www.lulu.com/shop/raman-bit-shamoon/one-thousand-assyrian-names/paperback/product-20442394.html>

### **One Thousand Assyrian Names**

Compiled by  
Raman Bit-Shamoon

Second Edition

2012

United States of America



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# In Memoriam

## Lily Nwiyia Neesan

Lily Nwiyia Neesan was born in Iraq in 1929. She was one of 6 children. She married the love of her life, Sami Neesan in January, 1953 and raised three children, Ingrid, Laith and Paul. She was a nana to 7 grandchildren and a Big nana to 5 great-grandchildren with the knowledge of 3 more on the way! Lily was an English teacher in Baghdad for many years and also worked for the Iraqi Times. She lived here in the United States with her family for almost 50 years.

Nana was a kind, generous woman. Her heart was generous almost to a fault. Her love was the proof of Christ in her heart. She loved unconditionally. She was a loyal, faithful and very special woman. She had a way about her that was unmistakable. Like her laugh. Anyone who heard her laugh knew it could only be her. She was a caregiver by nature.

She put others before herself constantly. Most of her days were spent caring for someone, whether it was her dear husband or her children, grandchildren, family members or children in her daycare. She had so much love to give. It felt like she was everyone's nana. She would even tell our friends to call her nana, and they did just that.

We all have some fond memories of Nana. One that comes to mind is her rose garden. She grew and maintained a beautiful rose garden and took such pride in it. Her favorite rose was the 49er rose! There were fresh flowers in the house year round. Nana loved to cook and was one of the best around! From stews and other Assyrian dishes to pastries like her famous chada! She would be sure to make large batches so she had some in the freezer just in case they had visitors. She would always have fresh tea and chada! And speaking of chai, you could go any time of the day and have a piping (and I mean piping!) hot cup of tea! And if you so desired coffee was just minutes away. Nana would smile and ask "would you like coffee, tea or me!?" She was a natural hostess. She loved having company.

Nana took very good care of herself. She would not come downstairs even for immediate family before showering, doing her hair and putting on makeup. I never saw Nana without makeup until I lived with her and we shared a bathroom. Even then it was brief...because it wasn't long before she was all done up!! She was very conscious of her health in her younger years and had high blood pressure so she wanted to walk every night

and we did for about 3 years straight. Every night after dinner, I would go to their house, which was only 6 houses up the street, and we would walk the trail to Refugio park and back home.

Most of the time she would want us to stop by to pick up my mom for their nightly tea time!!

And for those who didn't know this, Nana was an athlete. Paul, Laith, Curtis, Mikey and I would play basketball in our backyard and when Nana was there she would stop the whole group to show us her skills and would remind us that she played basketball and was the girl's basketball coach in Baghdad!

Nana had a sweet but sometimes feisty nature! She was also very determined! Some have heard the story several times of how my grandparents met. This story shows her determination. She knew what she wanted, and so did grandpa. Although their parents did not approve because they were from different villages, they both stuck to their guns and knew who their soul mate was. Their love was so true and their parents gave in. They were married for 56 years. Their marriage was a great testament of what a marriage should be, and now they are reunited in heaven with their savior! A story with a real happy ending!

We will cherish these fond memories of Nana and she will be missed so much! I'm sure you all have so many fond memories of your own. We were all blessed to have her as our mom, nana, big nana, sister, cousin, aunt and friend. We will tell our families and children stories about her and grandpa for many years to come! Rest in the peace of Jesus' arms nana! We love you so much!



## JULIA WARDA

Julia Warda, “Julo” was born on January 19<sup>th</sup>, 1922 in Habaniyah, Iraq. Her parents were Goolie and Mikhail and she had three sisters and one brother. In June 1938, Julia married Ewan Warda in Habaniyah, Iraq. Through 49 years of marriage, they shared an amazing marriage filled with joy, laughter, tears and sorrow. Through it all, they grew closer to one another and exemplified true sacrificial love.



In 1977, Julo and Ewan immigrated to Turlock, California and lived there for ten years until 1987 when Ewan passed away. Julo and Ewan had four children whom they treasured:

Anita Babella was their first child. Anita (deceased 1982) was married to Iraqi Air Force Pilot Officer, Pnoel Babella (deceased 1968). Voltaire Warda is their first son and he is married to Elsie Warda. Fiona Warda Youash is their third child and she was married to Younathan Youash (deceased 2010). Sargon Warda is their fourth child and he is married to Sonia Warda.

Julia had seven grandchildren: Dena Babella McHenry (AFA Member), Nadia Babella, Elda Youash Peters, Ashur Youash, Alvina Youash Antar, Tara Warda Bettosib (AFA Member) and Rami Warda. She was also blessed to have twelve great grandchildren.

Our mother was a deep spiritual woman, she had a special devotion to the Virgin Mary and prayed to Jesus for all of our family and friends to be safe, happy and healthy. Even at 91 years old, mom still had a very sharp mind and witty sarcastic humor. She died peacefully on August 17<sup>th</sup>, 2013. May her soul rest in peace with our Heavenly Father.

Voltaire and Elsie Warda, Fiona Youash, Sargon and Sonia Warda

## SHUSHAN SLIWO SNIPPE

By Solomon Sawa Solomon

Shushan, a sister of mine, age 76, passed away on September 4<sup>th</sup> 2013 at Heerlen, Holland where she had lived with her husband since 1969.

She was born in Baghdad, Iraq in 1937 to Sliwo & Susember Solomon being their fifth child. She attended Kasha Kando's School and after graduating from college in 1961 she taught English for several years before moving to Australia in 1965. In Sydney she met her husband Rense Snippe, a Dutchman, and they got married in 1968. A year later they moved to Holland. The couple had a daughter named Muna in 1971.

Shushan is preceded in death by her parents, her husband of 33 years, and her sister Esther. She is survived by her daughter and two granddaughters in England, two sisters, and three brothers in the U.S; as well as 19 nieces and nephews.

She was buried in Eiberkhen, Holland on September 12<sup>th</sup>, next to her husband.



Shushan Sliwo Snippe



Solomon Solomon and wife Joan (Brother of Belated Shushan Sliwo Snippe)





# In Memoriam

## Elizabeth (Betty) Charlotte Koshaba Mar. 3, 1921- Dec. 27, 2013

Born in Basra, Iraq she and her family immigrated to the United States at the early age of 3 months. She was



raised in suburban Chicago, IL. As a young adult she worked for the Marshall Field Company as an executive secretary.

In the summer of 1945 she went to Turlock, Ca. to vacation with her aunt. That summer she met a young man by the name of Samuel "Cromwell" Koshaba. They were married in 1949 in San Francisco, Ca. where they lived for

many years. Elizabeth gave birth to her first child, son Gary, and thirteen months later, a daughter, Michele.

Elizabeth raised her children and managed a successful career at Livingston Brothers, a women's retail clothing store in Stonestown shopping center for the next 26 years. Elizabeth had a strong faith and was one of the original members of The Assyrian Church of the East, Mar Narsai Parish in San Francisco, Ca..

She was the originator of the social event after church mass at her parish where church members would stay have a meal and socialize before they went off to their respective homes. Elizabeth thoroughly enjoyed life and loved socializing and grabbed every opportunity to do so.

She was the spirit of many parties and events and in her later years that spirit only got stronger and when she was not present at those events people would say "Where's Betty"

She is survived by her sister, Mary Stewart Lazar of Modesto, Ca., son Gary Koshaba of San Francisco, Ca., daughter Michele Koshaba-Garibaldi and son in law David Garibaldi both of Half Moon Bay, Ca.

## Emmanuel David Kiryakous 1959 - 2013

Emmanuel (Ammi) was born May 16, 1959 in Dora, Baghdad, Iraq. His parents were David and Shakreh Kiryakous. After completing his initial schooling in Iraq, he and the entire family immigrated to USA in 1973. He continued his High School in Modesto, California and graduated from Stanislaus State University with BS degree in computer science.



Emmanuel worked as a computer programmer for well over two decades. He married his wife, Romina in 1982 and have two beautiful girls, Jennifer and Megan.

For the last decade, Ammi and his wife owned and operated their private successful business called; Genesis Behavior Center that provided behavior intervention services to children with autism.

At age 53, Emmanuel was diagnosed with colon cancer, and in less than a year he passed away in November 3, 2013 in Turlock, California at a young age of 54. Ammi was a very loving man, a man of God and kind to everyone. His generosity was well known to everyone and especially when it came to the Assyrian Church of the East and the local Assyrian community in Modesto, Turlock area.

The entire Assyrian community was saddened by Ammi's untimely departure. He is leaving behind his lovely wife Romina and two girls, Jennifer and Megan along with seven brothers: Awishalim, Eshaya, Koryakos, Kannon, Putrus, Polous and Eddie and four sisters: Laya, Rakhel, Pary and Sarah.

May your soul rest in peace with our merciful Heavenly Father.

## **Benjamin Shallow** **Dec. 16, 1938 – Dec. 27, 2013**

*"As a well-spent day brings happy sleep, so life well used brings happy death" – Leonardo da Vinci*

Ben Shallow, a duly beloved member and a pillar in the Assyrian community, who visibly touched and positively impacted the life of all those who came to know him, passed away on Friday December 27<sup>th</sup> in Modesto, California after a brief illness. The tragic news of his sudden passing was devastating to his family, relatives and friends, alike, here in the U.S. and abroad.



Ben, the youngest of six siblings, was born on December 16, 1938 to Shimshoon and Zabil Shallow in Habaniya, Iraq. There he was raised in a God fearing home, a loving environment, of doting parents and caring brothers and sisters. He always spoke fondly of that period of his life; recalling tales filled with fun and adventure.

Ben inspired by his brothers, Sargis, William & Wilson, he too played soccer alongside future soccer giants the likes of Ammo Baba, Youra Eshaya, Edison David and many more.

In 1957, at age 19, the entire family moved to Baghdad where he accepted a job offer working as a clerk for Spinneys, a British premium Super Market chain in the Middle East. Two years later Ben met and married Kinarik, and they were blessed with four children, Jonathan, Youna, Johnny and Jefferey.

In 1973, a time of political turmoil and uncertainty in Iraq, Ben decided to leave the country and immigrate to the U.S.A. With the help of relatives, Ben found work at Gallo Company and so the family settled in Modesto, California.

For the next few years, life was normal, everyone was doing okay until God bestowed fortune and prominence upon a humbled Ben Shallow, allowing him the opportunity to secure his children's education, their marriages and future familial life. Moreover, Ben's generosity extended to friends and relatives in need as well. In the late 1980's and early 90's he was heavily involved in estab-

lishing Mar Zaia's Assyrian Church of the East and in launching its Bingo franchise. He was also a long time member and an officer of the Assyrian American Civic Club of Turlock. He volunteered his free time, working hard for the service and betterment of this institution.



Ben, later, became a devout member of St. Matthew's Assyrian Catholic Church in Ceres. He never hesitated when called upon, never wavered in time of need. His was a big heart, a gracious heart and a giving one. His wonderful personality and smiley face is a constant reminder to all those who knew him.

In 2003, Tragedy struck when Ben's wife, Kinarik, passed away. After a year of bereavement, Ben came to realize he simply could not continue living his life alone. He needed a friend, a companion. He met Diana (daughter of Yulia and Shlimon George of Baghdad, Iraq) and was totally intrigued by her. Ben liked Diana so much that after a relatively short amount of time and consideration, he proposed to her, asking her hand in marriage. The couple lived happily for the subsequent ten years. Ben was very content with his life as Diana was very loyal and devoted to him.

Regrettably, in a short period of time, just before Christmas, Ben became very sick and succumbed to his illness. He left this earthly life to be in Heaven with all his loved ones and friends who've parted before him.

Ben is survived by his wife, Diana, his children, Youna Kocheri, Jonathan, Johnny and Jefferey Shallow. He leaves behind his brothers, Wilson, Sargis and William Shallow and their families, and his sister Victoria Younan. He also leaves behind grandchildren, nieces and nephews who all love him dearly.

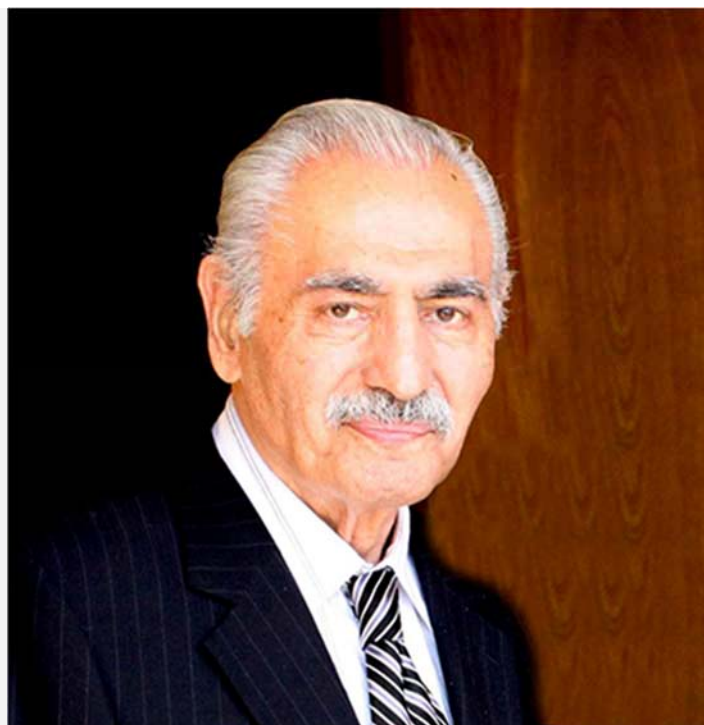
Your sudden departure has pained us all and left us bewildered. But, nonetheless, we are grateful for your kindness, your compassion and for your love. You have been a kind and gentle friend to all of us who were blessed to have known you. So, with heavy hearts we say goodbye and bid you eternal peace, beloved Ben.

**Submitted by: Mariana Samo on behalf of Diana Shallow – Friday January 24<sup>th</sup>, 2014**



# ISSA BENYAMIN

Calligraphist  
1924-2014



Issa Benyamin was born in 1924 to Assyrian parents, Mirza Benyamin Kaldani and Esther in Tabriz , Iran. While he was still an infant, his family moved to Urmia, which held the largest Assyrian population in Iran.

His father, Mirza Benyamin Kaldani, originally from Salamas, taught Issa (pronounced "eesa") to read, write and love the Assyrian language.

At 17, Issa became fascinated with the art of beautiful writing and took lessons from Bishop Havil Zaya, the Archbishop of Urmia and Salamas. Though for years to come he would spend the majority of his time actively involved in Assyrian cultural events, with his best friends: the late Dr. Ellya Mar-Youssef and the late Mr. Koorosh Benyamin, Issa continues to paint and master calligraphy. A summary of his activities and accomplishments is as follows:

In 1948, he published an Assyrian calendar which broke the 35 year cycle of cultural inactivity among the Assyrians of Iran . The calendar was initially printed by using the stone press.

Issa Benyamin was one of the 3 founders of the "Cultural Organization for the Assyrian Youth of Tehran". This organization was one of the most active Assyrian groups in Iran and for the first time managed to create the Assyrian press which was used to publish numerous books.

In 1950, Issa Benyamin published the biography of Mrs. Louise Ourshan who was the Principal of the most famous high-school in Tehran.

1962 was a hallmark year in Assyrian literature: Issa Benyamin published the first ever booklet on principles of Assyrian writing.

On March 16, 1951, Issa published the Assyrian-Persian weekly of "Bright Future".

Issa Benyamin has published numerous books written by his father and Mr. Benyamin Arsanoos.

Issa Benyamin has been an elected member of the Assyrian Society of Tehran for several years as well as an honorary member of the "Assyrian Graduate Society of

***A scholar, writer, publisher, and artist, Issa Benyamin devoted himself to the beauty of the Assyrian language. From a very young age in Iran he championed Assyrian writing and culture, and continued to do so throughout his life. His publication on the principles of Assyrian writing, and his books on the Assyrian alphabet and Assyrian calligraphy, are monuments in their fields. His calligraphy has been recognized and shown around the world.***

Tehran".

From 1981 to 1983, Issa was the Assyrian editor of the weekly "Ishtar".

Since 1975 he has devoted most of his time in creating more than three hundred paintings of Assyrian calligraphy which will be published in three books. He has selected ink /acrylics on genuine leather.

Issa Benyamin has so far created more than 52 Assyrian fonts which could be used in various word processors and publications' programs.

In 1993, a French magazine, "The Voice of Ink" compiled a book of calligraphy from around the world called "The Spirit of Words" which included two of Issa Benyamin's art works. Issa Benyamin's art has been exhibited in Tehran, Chicago and San Jose.

In order to protect and publicize Issa Benyamin's precious art collection, CalligRam, Inc. was founded by his children Ramica and Ramsin, in 1997.

In 1998, CalligRam, Inc. published the poster of "Assyrian Alphabet". This poster is a historic, literary document which outlines the principles of Assyrian writing.

In recognition of his long standing service to the Assyrian art and literature, Issa Benyamin has been a recipient of several awards which are listed below:

Excellence award by "Assyrian Academic Society of Chicago" in 1991  
Excellence award by "Ashurbanipal library in Chicago" in 1991  
Hammurabi award by "The Assyrian Heritage Organization of Chicago" in 1992  
Ashurbanipal award by "Assyrian American National Federation" at the 61st Assyrian National Convention in San Jose,

California, 1994

On his official website you can order some of his artwork:

<http://www.calligram.com/index.html>



Assyrian Calligraphy, by Issa Benyamin - \$65 + \$3 Shipping& Handling A soft cover must for your own library or to be given as a special gift. The book is divided into three sections. In section one, the principles of Assyrian writing are illustrated in detail. Section two is a gallery of more than 50 different fonts that are created by Issa. The final section depicts the evolution of fine writing to calligraphy and it includes samples of his artworks.

The Assyrian Alphabet Manual, by Issa Benyamin - \$10 + \$3 Shipping & Handling Whether you are a novice, or proficient in the written Assyrian language, you will learn to improve your writing skills and appreciate its beauty. The manual gives hands-on instruction as to how each letter is written and how it is used. There is plenty of room for taking notes, or to practice, practice, practice...

The Assyrian Alphabet Poster, Printed by CalligRam \$12 + \$5 Shipping & Handling Each of our letters is beautifully written with instructions at the bottom on proper writing technique. This is a must for Assyrian language students of all ages.



# Swedish Assyrian Organization Opens Scholarship Program

**Assyrians Without Borders (AWB)**, based in Stockholm, has announced the opening of their scholarships program for Assyrian students in Iraq, Syria, Turkey, Iran and Lebanon. The funds are to be used for studies at the university level. Priority will be given to exchange students.

According to a statement by AWB, one of the goals of the scholarship program is to help young Assyrians improve their living conditions in their native countries by providing them with financial aid for university studies.

An applicant applying for an AWB scholarship must

- be an Assyrian
- live in Iraq, Syria, Turkey, Iran or Lebanon and be admitted to a university

The scholarships cover the period from December 1, 2013 to May 31, 2014. The application deadline is February 16, 2014.

## ***History of AWB***

### ***A journey ...***

The summer of 2006 went as a group of Assyrian youth to Assyrian origin countries in the Middle East in order to become acquainted with their roots and their origins. The trip, however, was more shocking than what the young people had anticipated. To witness the tragedy and misery that was - and still is - the Assyrians living in countries of origin, with economic, social and physical repression in the form of threats and violence, was a turning point for these young people. This experience gave namely rise to what came to be Assyrians Without Borders - a way for us all to help vulnerable Assyrians in countries of origin.

### **Who are we**

Assyrians Without Borders is a nonprofit organization that works to improve the lives of Assyrians (also called Syrians and Chaldeans) in the home country. Assyrians Without Borders conducts an independent business and is politically and religiously independent. Everyone who works for Assyrians Without Borders do it on a voluntary basis.

### **We have a 90-account**

Assyrians Without Borders has called a 90-account, a *Nineveh*, Volume 37, Number 3-4

postal and giro account starting with the digits 90. 90 Account is a guarantee for you as a donor that the money goes to the right purpose. Additionally, we have demands on us that at least 75% of the money we collect goes directly to the purpose.

### **What is a 90-account**

Only the non-profit organizations, foundations and religious communities approved as 90-accounts holders by The Swedish Fundraising Control (Government controlled), and who are also being monitored by us can receive a seven digit 90-account at PlusGiro or Bankgirot.

90-accounts may be used for public fundraisers by foundations, non-profit associations and religious communities approved by us. Our logotype shall be used by the organizations holding a 90-account at such fundraisers, making it easier for the public to know which fundraising organizations are serious.

### **Our values**

Our values are based on the UN Convention on the Universal Declaration of Human Rights. These values are based on the conviction that all people are equal and that children have special rights and that everyone has a responsibility.

### **Our goals**

Assyrians today are a vulnerable group in the Middle East and are daily exposed to abuse, violence, armed conflict and discrimination. Our work is focused on helping Assyrians in their home country to live in a safer and more favorable existence. We establish sponsor villages in their home country, to share Assyrian youth scholarships for education and helping Assyrians in need of urgent action.

### **Accountability and transparency**

Assyrians Without Borders sees it as a matter of course to their donors to disclose the committee's work, both financially and operationally. Efficiency and use of resources in optimal manner are key words in the work being carried out. Efforts controlled and documented directly on site. Assyrians Without Borders puts great relevance to constantly examine and question its own operations.

For more information visit Assyrians Without Borders website: <http://www.awbswe.se>

يُخَذُّ مِنْ مَجْلَدِ هَاتِي كِتَاب، مَجْلَدِي دِي هَاتِي  
دِي هَاتِي دِي هَاتِي AFA

## ذِیْمَن مَکِّیَّتِن :

**دُئْهَدُّيْ يَكَّيْ .**

1. **הַיְהוּדִים** הָיוּ בְּרִיבְרִיבִים בְּיָמֵינוּ.  
 2. **הַיְהוּדִים** הָיוּ בְּרִיבְרִיבִים בְּיָמֵינוּ.  
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 10. **הַיְהוּדִים** הָיוּ בְּרִיבְרִיבִים בְּיָמֵינוּ.

١. بھمکھجھ، سبھتھ، بڈ قڈیھقڈ، ٢٥٤٤  
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 ڈڈ ڈڈڈڈڈ مڈ ڈڈڈڈ ڈڈڈڈڈ.  
 ٣. بھمکھجھ، سبھتھ، مڈکڈ کڈ مڈڈ  
 ڈڈڈڈ!

[illegible]

**توبة، تحقيق، مسموع، دالة**  
**مكتبة.**

مَذِيَّتْ لِّهَذَا عَمَّ بِهَذِهِ  
هَذَا، كُلُّهُ

[illegible][illegible]





كِبْقَ يَتْمَع

*Rabi Issa Benyamin*





# لَذَّائِفٌ دِجَّةٌ هَتِيَّةٌ دُجَيْدٌ

سَبِّحْ مُلْقًى مَّهْبُوبٌ ذُكِبْ،

مَذِيَّتْ، جَمِيَّتْ، كِبِيَّتْ، هَذِيَّتْ

مەمەلىكەتتە دۆلەت سەيىمىنىڭ confusions دېگەنلىككە تەۋەلىككە  
 دۆلەت جەمئىيىتىدە مەيلى ئۆزى دۆلەتتە، قەيلى مەيلى دۆلەتتە ؟  
 كەيىن بۇ دۆلەتتە سەيىم سەيىملىككە تەۋەلىككە تەۋەلىككە  
 مەمەلىكەتتە كەيىن مەيلى كەيلى مەيلى مەيلى

[illegible][illegible][illegible]

**مەھىچ دۇئا خېتىدە confusion مەدەنىيەت كەلگۈچىلىكى**  
**كەلگەن، يەنى كەلگەن دەستەمەل جەڭلىرىدە ئۆزىگە سۆز**  
**بەلگەن تەجىسسە مەقسەت مەدەنىيەت كەلگەن بىر تەرەپتە بىر**  
**مەقسەت نەتىجە دەستەمەل.**

[illegible][illegible][illegible]

סעב דבכסע זינען אין סעסע ענדענע מוהבא, זינען מידענע  
 יעדענע סעב יעדענע דעקענע סעב יעדענע אבא. Starba  
 מידענע זינען סעב יעדענע דעקענע סעב יעדענע אבא. screw, סעב יעדענע  
 דעקענע ד Archimede זינען זינען ענדענע קאד יעדענע  
 דעקענע אבא סעב יעדענע אבא. Herodus סעב יעדענע זינען  
 יעדענע, מידענע זינען. זינען יעדענע אבא. Josophus  
 יעדענע אבא יעדענע זינען יעדענע אבא יעדענע אבא. זינען  
 יעדענע זינען סעב יעדענע אבא יעדענע אבא.





فِيهِ نَحْنُ وَفِيهِ أَنْتُمْ

دَهِدْ قُدَّادْ كَمَبَكْ كَمَّ بُعِيكْ 7-25-84 : قُدَّادْ - خَلَعْدَبْ 10-20-13

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<b>THE GRASSHOPPER AND THE ANT</b>	<b>بُيْذَل هَجَعَتَل</b>
The gay grasshopper, full of song All the sunny season long, Was un-provided and brought low, When the north wind began to blow ;	بُيْذَل حِلِس بَصَل، بُجَبَك دَدَحَمَس هَسَبَل، سَوَلِيس دَيس يَوْمَذَل، يُّدِيْد يُّدِيْد يَلْمَذَل ❖
Had not a scrap of worm or fly, Hunger and want began to cry ; Never was creature more perplexed.	دُتْل حَيِّس كَل دَزَلِيس، اَهك دِهَمَل دُخِيس عَزَلِيس، كَل دِدِدْتَل مَكَل دَاهَكَك ❖
She called upon her neighbor ant, And humbly prayed her just to grant Some grain till August next ;	مَل بُد حَبَّيس جَعَتَل، مَمِدِكِيس تَه كَمَقَتَل، مَلْمَدِيس طَرِيس: "لُسَمَتَل، بُد مَمِدَب اَهَكَب دُتْل. مَلَكَل دَكَل يَح يَح جَعَب، يَد سَلِيس اَه ذ كَم جَعَب ❖
"I'll pay, " she said, "what you invest, Both principal and interest, Honor of insects –and that's tender. "	كَل وَدِيس يَد قَذِيعِم، مَوَدَمَنل يَد لَمَطَم، وَعَدَل اَه بَطَس دَلِيل، مَح طَر دَنَمَب يَدَدِيل " ❖
The ant, however, is no lender ; That is her least defective side ; “But, hark ye, pray, Miss Borrower, ” she cried, “What were you doing in fine weath- er ? ”	لَمَدِيس طَرِيس جَعَتَل: "دُتْل لِي مِيس لَمَقَتَل، اَهك لُدَمَم لُمَل مَخَل مِيس اَمَل، مَمِدَب يَلْمَذَل مِيس اَمَل؟ ❖
" Singing . . . nay,! look not thus askance, To every comer day and night together. " “ Singing ! I'm glad of that ; why now then dance. "	- مَلِك دَمَلِب اَهَمَقَل، يَوْمَذَل طَل حَك لَمَقَل." اَمَل لَمَدِيس جَعَتَل، لَمَل اَهك بُتْل لَمَقَتَل: "بَلَمَم يَوْمَذَل لَمَدِيس، اَمَمَم يَدَدِيل مُلْكِيْس."
	حَك مُنَبِتَل(أَمَتَل) مَبُجَكَل، هَسَبَل لِيس مَهَبَل مَبُجَكَل.
From: Jean de La Fontaine, <i>Fables</i> (Book one) Translated by: Mar Touma Audo†, Metropoli- tan of Urmi	مَح حَاتَل دَمَلَل مُقَاتِل بُد مَتَسَل مَذَب اَمَمَل دَمَل مَلَك دَمَلَمَم، دَمَلَمَل مَح حَاتَل دَمَلَل دَمَل دَمَل كَم قَمَلِيب







# مَقَاتِلِیْ جَنبِ بَكْسَبِ بَعْدِ

## جَنبِ دَحِيذِ مَدَلِ دَبِي

مَنْبَعْدُ بَسَبِ بَعْدِ لُؤْؤُتِ لِيَسَ مِ  
تَبِ لُؤْؤُتِ لِيَسَ دَجِ سِي لُؤْؤُتِ دُؤْؤُتِ  
هَؤْؤُتِ دُؤْؤُتِ لِيَسَ تَكُتِ سَكُتِ (Bass) كَمَ  
مَدَبَتِ دُؤُتِ (Nantes). هَؤْؤُتِ مَدَكِيسَتِ لِيَسَ  
وَمَقَاتِلِیْ لِيَكُتِ لُؤْؤُتِ دَجِيَسَ مَدُتِ لِيَسَ  
بَدِ لُؤْؤُتِ (CD). حَكِ لُؤْؤُتِ سَجُتِ  
لِيَسَ مِ 9 وَمَقَاتِلِیْ. لُؤْؤُتِ لُؤْؤُتِ هَؤْؤُتِ هَؤْؤُتِ  
مِ، هَؤْؤُتِ لُؤْؤُتِ بَدِ حَؤْؤُتِ لِيَكُتِ لُؤْؤُتِ  
دَسُتِ لِيَسَ مِ مَدَكِيسَتِ مَدَكِيسَتِ كَمَ وَمَقَاتِلِیْ.  
هَؤْؤُتِ دُؤْؤُتِ لُؤْؤُتِ لِيَسَ:

لُؤْؤُتِ (CD) 1:

1. وَمَقَاتِلِیْ دُؤْؤُتِ دُؤْؤُتِ بَكْسَبِ "مَدُتِ بَكْسَبِ".

مَقَاتِلِیْ: بَكْسَبِ بَعْدِ

2. وَمَقَاتِلِیْ لُؤْؤُتِ. مَقَاتِلِیْ: دُؤْؤُتِ لُؤْؤُتِ

3. بَكْسَبِ لُؤْؤُتِ لُؤْؤُتِ. مَقَاتِلِیْ: مَدُتِ لُؤْؤُتِ هَؤْؤُتِ

4. بَكْسَبِ دُؤْؤُتِ. مَقَاتِلِیْ: لُؤْؤُتِ بَدِ لُؤْؤُتِ

5. مَدَكِيسَتِ. مَقَاتِلِیْ: هَؤْؤُتِ دُؤْؤُتِ

6. دُؤْؤُتِ دُؤْؤُتِ. مَقَاتِلِیْ: لُؤْؤُتِ دُؤْؤُتِ بَكْسَبِ

7. لُؤْؤُتِ بَكْسَبِ، بَكْسَبِ بَكْسَبِ. مَقَاتِلِیْ:

بَكْسَبِ بَعْدِ

8. هَؤْؤُتِ دُؤْؤُتِ. مَقَاتِلِیْ: بَكْسَبِ بَعْدِ

9. بَكْسَبِ لُؤْؤُتِ. مَقَاتِلِیْ: بَكْسَبِ بَعْدِ

لُؤْؤُتِ (CD) 2:

1. دُؤْؤُتِ. مَقَاتِلِیْ: بَكْسَبِ بَعْدِ

2. مَدُتِ بَكْسَبِ بَكْسَبِ دُؤْؤُتِ. مَقَاتِلِیْ: هَؤْؤُتِ

دُؤْؤُتِ

3. دُؤْؤُتِ دُؤْؤُتِ. مَقَاتِلِیْ: لُؤْؤُتِ لُؤْؤُتِ

4. دُؤْؤُتِ. مَقَاتِلِیْ: لُؤْؤُتِ بَدِ لُؤْؤُتِ

5. لُؤْؤُتِ. مَقَاتِلِیْ: لُؤْؤُتِ دُؤْؤُتِ

6. هَؤْؤُتِ. مَقَاتِلِیْ: وَمَقَاتِلِیْ دُؤْؤُتِ. مَقَاتِلِیْ:

دُؤْؤُتِ،

7. وَمَقَاتِلِیْ دُؤْؤُتِ. مَقَاتِلِیْ: قَبِ بَكْسَبِ

8. مَدُتِ بَكْسَبِ. مَقَاتِلِیْ: بَكْسَبِ بَعْدِ

9. لُؤْؤُتِ هَؤْؤُتِ. مَقَاتِلِیْ: بَدِ بَكْسَبِ لُؤْؤُتِ

مَنْبَعْدُ بَسَبِ بَعْدِ لُؤْؤُتِ دَبِي -

بَكْسَبِ مَدَكِيسَتِ دُؤْؤُتِ، هَؤْؤُتِ هَؤْؤُتِ لُؤْؤُتِ

لِيَسَ:

لُؤْؤُتِ هَؤْؤُتِ:

بَكْسَبِ. مَقَاتِلِیْ: مَدُتِ مِ سَمِ

هَؤْؤُتِ هَؤْؤُتِ.

لُؤْؤُتِ هَؤْؤُتِ سَبِ بَكْسَبِ دُؤْؤُتِ بَعْدِ

مَدُتِ هَؤْؤُتِ دُؤْؤُتِ: "لُؤْؤُتِ هَؤْؤُتِ مِ"

لِيَكُتِ دُؤْؤُتِ مِ: لُؤْؤُتِ دُؤْؤُتِ، بَكْسَبِ

لُؤْؤُتِ دُؤْؤُتِ مِ: High Language

دُؤْؤُتِ هَؤْؤُتِ هَؤْؤُتِ. لُؤْؤُتِ سَدِ

هَؤْؤُتِ مِ. دُؤْؤُتِ مِ، وَمَقَاتِلِیْ لُؤْؤُتِ،

هَؤْؤُتِ لُؤْؤُتِ. لُؤْؤُتِ سَدِ لُؤْؤُتِ هَؤْؤُتِ

بَكْسَبِ مِ دُؤْؤُتِ هَؤْؤُتِ دُؤْؤُتِ لِيَسَ.

هَؤْؤُتِ لِيَسَ بَدِ هَؤْؤُتِ لُؤْؤُتِ لُؤْؤُتِ،

هَؤْؤُتِ دُؤْؤُتِ لُؤْؤُتِ مِ دُؤْؤُتِ هَؤْؤُتِ

هَؤْؤُتِ هَؤْؤُتِ...

مَدُتِ دُؤْؤُتِ بَسَبِ بَعْدِ لُؤْؤُتِ كَمَ

بَكْسَبِ (melody) لُؤْؤُتِ هَؤْؤُتِ (style)

دُؤْؤُتِ. لُؤْؤُتِ دُؤْؤُتِ هَؤْؤُتِ، وَمَقَاتِلِیْ مِ حَكِ

مَدُتِ هَؤْؤُتِ مَدُتِ، مَدُتِ كَمَ بَكْسَبِ

مَدُتِ مَدُتِ مَدُتِ لُؤْؤُتِ لُؤْؤُتِ مَدُتِ



لَمْ يَكُنْ مِنْكُمْ فِي شَيْءٍ  
لَقَدْ أَهْلَكْنَا مَوْصِيَّيَ ثُمَّ  
أَعْلَيْنَا: أَرْجَبُ دَلْفَقٍ  
مَكْرِبٍ دَعْدَبٍ صَدَّيْ لَحْدٍ سَدَّ  
حَبَبٍ قَبَبٍ بِيْ غَبَبٍ.



۱۵۸۵. اَنۡهٗ سَیۡتُکُمۡ لَیۡسَ  
 مَعۡکُمۡ یَهۡدُکُمۡ یَقۡدِرُ: اُنۡسَب  
 دِیۡسَمَکُمۡ بِدِیۡمَکُمۡ کَاسَیۡ  
 لَیۡسَ بِدِیۡمَکُمۡ مَعۡ  
 هَۡدَکُمۡ سَیۡتُکُمۡ. اَنۡهٗ مَکُمۡ  
 لَیۡسَ کُۡبَیۡرُ دِیۡمَکُمۡ دِیۡمَکُمۡ  
 ۱۵۸۶. سَیۡتُکُمۡ لَیۡسَ  
 دِیۡمَکُمۡ مَعۡکُمۡ  
 دِیۡمَکُمۡ کَاسَ دِیۡمَکُمۡ  
 ۱۵۸۷. سَیۡتُکُمۡ دِیۡمَکُمۡ

يُحْيِي بَنِي إِسْرَءِيلَ بِحَبَّتِهِ (34 قَسَّةً)

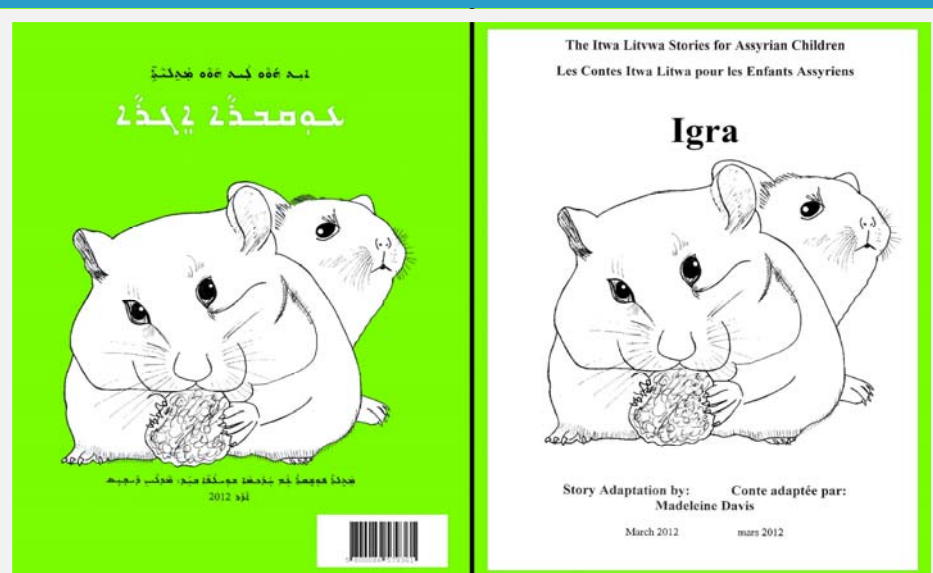


חֲבֵל בְּדַמִּי מִן דִּמְיָךְ דְּחַיֵּי  
 "לֵב אֶחָד לֵב אֶחָד מְיֻכָּתֵי"  
 מְיֻכָּתֵי דִּבְדִּי לְכַף סוּבֵי  
 דִּמְיָךְ דִּמְיָךְ בְּגֵן דִּמְיָךְ מִן  
 מְיֻכָּתֵי אֶחָד לְכַפֵּי אֶחָד. חֲבֵל  
 אֶחָד מְיֻכָּתֵי אֶחָד לְכַפֵּי  
 מְיֻכָּתֵי אֶחָד לְכַפֵּי  
 דִּמְיָךְ מְיֻכָּתֵי אֶחָד לְכַפֵּי  
 מְיֻכָּתֵי אֶחָד לְכַפֵּי אֶחָד  
 מְיֻכָּתֵי אֶחָד לְכַפֵּי אֶחָד  
 מְיֻכָּתֵי אֶחָד לְכַפֵּי אֶחָד  
 מְיֻכָּתֵי אֶחָד לְכַפֵּי אֶחָד

**دُبُحْجَسَدُوهٗ . بَبْتَل دَبْتَل حَبْبَل شَمْلِي س دِبَكْمَقِل تَلَب كِسَهٗ . بُسَيَّة دَبِه كِسَهٗ . اَبُو هَاشِم**

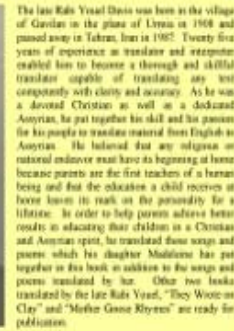
جمہادیہ ۱۴۳۲ھ (2012)

(30 فَاَوَّلًا)

[illegible]

دېگتې قەبىلە ۲۱۶ ھىكەت ۲۱۷ دىمەككە دۇتە يېتە سەب بۇگە ۲۱۸ ۲۱۹ ۲۲۰ ۲۲۱ ۲۲۲ ۲۲۳ ۲۲۴ ۲۲۵ ۲۲۶ ۲۲۷ ۲۲۸ ۲۲۹ ۲۳۰ ۲۳۱ ۲۳۲ ۲۳۳ ۲۳۴ ۲۳۵ ۲۳۶ ۲۳۷ ۲۳۸ ۲۳۹ ۲۴۰ ۲۴۱ ۲۴۲ ۲۴۳ ۲۴۴ ۲۴۵ ۲۴۶ ۲۴۷ ۲۴۸ ۲۴۹ ۲۵۰ ۲۵۱ ۲۵۲ ۲۵۳ ۲۵۴ ۲۵۵ ۲۵۶ ۲۵۷ ۲۵۸ ۲۵۹ ۲۶۰ ۲۶۱ ۲۶۲ ۲۶۳ ۲۶۴ ۲۶۵ ۲۶۶ ۲۶۷ ۲۶۸ ۲۶۹ ۲۷۰ ۲۷۱ ۲۷۲ ۲۷۳ ۲۷۴ ۲۷۵ ۲۷۶ ۲۷۷ ۲۷۸ ۲۷۹ ۲۸۰ ۲۸۱ ۲۸۲ ۲۸۳ ۲۸۴ ۲۸۵ ۲۸۶ ۲۸۷ ۲۸۸ ۲۸۹ ۲۹۰ ۲۹۱ ۲۹۲ ۲۹۳ ۲۹۴ ۲۹۵ ۲۹۶ ۲۹۷ ۲۹۸ ۲۹۹ ۳۰۰ ۳۰۱ ۳۰۲ ۳۰۳ ۳۰۴ ۳۰۵ ۳۰۶ ۳۰۷ ۳۰۸ ۳۰۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۲۰ ۳۲۱ ۳۲۲ ۳۲۳ ۳۲۴ ۳۲۵ ۳۲۶ ۳۲۷ ۳۲۸ ۳۲۹ ۳۳۰ ۳۳۱ ۳۳۲ ۳۳۳ ۳۳۴ ۳۳۵ ۳۳۶ ۳۳۷ ۳۳۸ ۳۳۹ ۳۴۰ ۳۴۱ ۳۴۲ ۳۴۳ ۳۴۴ ۳۴۵ ۳۴۶ ۳۴۷ ۳۴۸ ۳۴۹ ۳۵۰ ۳۵۱ ۳۵۲ ۳۵۳ ۳۵۴ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۸ ۳۵۹ ۳۶۰ ۳۶۱ ۳۶۲ ۳۶۳ ۳۶۴ ۳۶۵ ۳۶۶ ۳۶۷ ۳۶۸ ۳۶۹ ۳۷۰ ۳۷۱ ۳۷۲ ۳۷۳ ۳۷۴ ۳۷۵ ۳۷۶ ۳۷۷ ۳۷۸ ۳۷۹ ۳۸۰ ۳۸۱ ۳۸۲ ۳۸۳ ۳۸۴ ۳۸۵ ۳۸۶ ۳۸۷ ۳۸۸ ۳۸۹ ۳۹۰ ۳۹۱ ۳۹۲ ۳۹۳ ۳۹۴ ۳۹۵ ۳۹۶ ۳۹۷ ۳۹۸ ۳۹۹ ۴۰۰ ۴۰۱ ۴۰۲ ۴۰۳ ۴۰۴ ۴۰۵ ۴۰۶ ۴۰۷ ۴۰۸ ۴۰۹ ۴۱۰ ۴۱۱ ۴۱۲ ۴۱۳ ۴۱۴ ۴۱۵ ۴۱۶ ۴۱۷ ۴۱۸ ۴۱۹ ۴۲۰ ۴۲۱ ۴۲۲ ۴۲۳ ۴۲۴ ۴۲۵ ۴۲۶ ۴۲۷ ۴۲۸ ۴۲۹ ۴۳۰ ۴۳۱ ۴۳۲ ۴۳۳ ۴۳۴ ۴۳۵ ۴۳۶ ۴۳۷ ۴۳۸ ۴۳۹ ۴۴۰ ۴۴۱ ۴۴۲ ۴۴۳ ۴۴۴ ۴۴۵ ۴۴۶ ۴۴۷ ۴۴۸ ۴۴۹ ۴۵۰ ۴۵۱ ۴۵۲ ۴۵۳ ۴۵۴ ۴۵۵ ۴۵۶ ۴۵۷ ۴۵۸ ۴۵۹ ۴۶۰ ۴۶۱ ۴۶۲ ۴۶۳ ۴۶۴ ۴۶۵ ۴۶۶ ۴۶۷ ۴۶۸ ۴۶۹ ۴۷۰ ۴۷۱ ۴۷۲ ۴۷۳ ۴۷۴ ۴۷۵ ۴۷۶ ۴۷۷ ۴۷۸ ۴۷۹ ۴۸۰ ۴۸۱ ۴۸۲ ۴۸۳ ۴۸۴ ۴۸۵ ۴۸۶ ۴۸۷ ۴۸۸ ۴۸۹ ۴۹۰ ۴۹۱ ۴۹۲ ۴۹۳ ۴۹۴ ۴۹۵ ۴۹۶ ۴۹۷ ۴۹۸ ۴۹۹ ۵۰۰ ۵۰۱ ۵۰۲ ۵۰۳ ۵۰۴ ۵۰۵ ۵۰۶ ۵۰۷ ۵۰۸ ۵۰۹ ۵۱۰ ۵۱۱ ۵۱۲ ۵۱۳ ۵۱۴ ۵۱۵ ۵۱۶ ۵۱۷ ۵۱۸ ۵۱۹ ۵۲۰ ۵۲۱ ۵۲۲ ۵۲۳ ۵۲۴ ۵۲۵ ۵۲۶ ۵۲۷ ۵۲۸ ۵۲۹ ۵۳۰ ۵۳۱ ۵۳۲ ۵۳۳ ۵۳۴ ۵۳۵ ۵۳۶ ۵۳۷ ۵۳۸ ۵۳۹ ۵۴۰ ۵۴۱ ۵۴۲ ۵۴۳ ۵۴۴ ۵۴۵ ۵۴۶ ۵۴۷ ۵۴۸ ۵۴۹ ۵۵۰ ۵۵۱ ۵۵۲ ۵۵۳ ۵۵۴ ۵۵۵ ۵۵۶ ۵۵۷ ۵۵۸ ۵۵۹ ۵۶۰ ۵۶۱ ۵۶۲ ۵۶۳ ۵۶۴ ۵۶۵ ۵۶۶ ۵۶۷ ۵۶۸ ۵۶۹ ۵۷۰ ۵۷۱ ۵۷۲ ۵۷۳ ۵۷۴ ۵۷۵ ۵۷۶ ۵۷۷ ۵۷۸ ۵۷۹ ۵۸۰ ۵۸۱ ۵۸۲ ۵۸۳ ۵۸۴ ۵۸۵ ۵۸۶ ۵۸۷ ۵۸۸ ۵۸۹ ۵۹۰ ۵۹۱ ۵۹۲ ۵۹۳ ۵۹۴ ۵۹۵ ۵۹۶ ۵۹۷ ۵۹۸ ۵۹۹ ۶۰۰ ۶۰۱ ۶۰۲ ۶۰۳ ۶۰۴ ۶۰۵ ۶۰۶ ۶۰۷ ۶۰۸ ۶۰۹ ۶۱۰ ۶۱۱ ۶۱۲ ۶۱۳ ۶۱۴ ۶۱۵ ۶۱۶ ۶۱۷ ۶۱۸ ۶۱۹ ۶۲۰ ۶۲۱ ۶۲۲ ۶۲۳ ۶۲۴ ۶۲۵ ۶۲۶ ۶۲۷ ۶۲۸ ۶۲۹ ۶۳۰ ۶۳۱ ۶۳۲ ۶۳۳ ۶۳۴ ۶۳۵ ۶۳۶ ۶۳۷ ۶۳۸ ۶۳۹ ۶۴۰ ۶۴۱ ۶۴۲ ۶۴۳ ۶۴۴ ۶۴۵ ۶۴۶ ۶۴۷ ۶۴۸ ۶۴۹ ۶۵۰ ۶۵۱ ۶۵۲ ۶۵۳ ۶۵۴ ۶۵۵ ۶۵۶ ۶۵۷ ۶۵۸ ۶۵۹ ۶۶۰ ۶۶۱ ۶۶۲ ۶۶۳ ۶۶۴ ۶۶۵ ۶۶۶ ۶۶۷ ۶۶۸ ۶۶۹ ۶۷۰ ۶۷۱ ۶۷۲ ۶۷۳ ۶۷۴ ۶۷۵ ۶۷۶ ۶۷۷ ۶۷۸ ۶۷۹ ۶۸۰ ۶۸۱ ۶۸۲ ۶۸۳ ۶۸۴ ۶۸۵ ۶۸۶ ۶۸۷ ۶۸۸ ۶۸۹ ۶۹۰ ۶۹۱ ۶۹۲ ۶۹۳ ۶۹۴ ۶۹۵ ۶۹۶ ۶۹۷ ۶۹۸ ۶۹۹ ۷۰۰ ۷۰۱ ۷۰۲ ۷۰۳ ۷۰۴ ۷۰۵ ۷۰۶ ۷۰۷ ۷۰۸ ۷۰۹ ۷۱۰ ۷۱۱ ۷۱۲ ۷۱۳ ۷۱۴ ۷۱۵ ۷۱۶ ۷۱۷ ۷۱۸ ۷۱۹ ۷۲۰ ۷۲۱ ۷۲۲ ۷۲۳ ۷۲۴ ۷۲۵ ۷۲۶ ۷۲۷ ۷۲۸ ۷۲۹ ۷۳۰ ۷۳۱ ۷۳۲ ۷۳۳ ۷۳۴ ۷۳۵ ۷۳۶ ۷۳۷ ۷۳۸ ۷۳۹ ۷۴۰ ۷۴۱ ۷۴۲ ۷۴۳ ۷۴۴ ۷۴۵ ۷۴۶ ۷۴۷ ۷۴۸ ۷۴۹ ۷۵۰ ۷۵۱ ۷۵۲ ۷۵۳ ۷۵۴ ۷۵۵ ۷۵۶ ۷۵۷ ۷۵۸ ۷۵۹ ۷۶۰ ۷۶۱ ۷۶۲ ۷۶۳ ۷۶۴ ۷۶۵ ۷۶۶ ۷۶۷ ۷۶۸ ۷۶۹ ۷۷۰ ۷۷۱ ۷۷۲ ۷۷۳ ۷۷۴ ۷۷۵ ۷۷۶ ۷۷۷ ۷۷۸ ۷۷۹ ۷۸۰ ۷۸۱ ۷۸۲ ۷۸۳ ۷۸۴ ۷۸۵ ۷۸۶ ۷۸۷ ۷۸۸ ۷۸۹ ۷۹۰ ۷۹۱ ۷۹۲ ۷۹۳ ۷۹۴

(158 قسمة)



Spiritual Songs and Poems for Children

2012 حَتَّى سَجَّزَ لِيهِ فِي 224، وَبَقِيَ 32 مَمْعُومَةً دَوَسْتِي تِلْ بِكَمَقَّةً، فَمَقَّةً فِي لَيْتِي  
 لِيَكُنْ هَقْدَهْ تِلْ بَدِ مَتَّسْ دُوبِ مَمْلِكِ دِيهِ هَدَّيْهِ مَدْلِي حَيْكَمَ 1983. تَاهِ وَبَيَّ حُدِ  
 كِي هَاهُ 2012 دَوَسْتِي، حَكْ، وَبَقِيَ هَقْدَهْ حَمَقِي تِلْ بَدِ 2012 فُقْدَهْ  
 مَبَقَّةً حَمَقِي وَتِلْ مَمْلِكِ هَقْدَهْ. لَنْجِي سَجَّزَ "مَمْعُومَةً" Action Rhyme  
 مَمْعُومَةً مَمْلِكِ تِلْ هَقْدَهْ دَوَسْتِي مَقَّةً صَبَقِي (musical notes) فِي لَبِ دَلْ صَبَقِي لَبِي مَقَّةً  
 لَمَقَّةً. مَتَّ دُوبِ مَمْعُومَةً حَقِي هَقْبِي مَتَّ تَاهِ دَوَسْتِي مَتَّ مَمْلِكِي تِلْ بِكَمَقَّةً  
 دِ 3 هَكْ 6 يَتِي دَلْ هَقْبِي لِيَكُنْ 2012 تِلْ بَدِ 2012 هَقْدَهْ مَمْعُومَةً. وَبَقِيَ  
 مَمْعُومَةً هَقْبِي مَتَّ مَمْلِكِي لَبِ 11 مَمْلِكِي (هَقْبِي) هَقْبِي لَبِ هَقْبِي دَلْ هَقْبِي،  
 مَمْعُومَةً مَمْعُومَةً لِيَكُنْ، سَمَدِي لَبِ هَقْبِي، لَبِي، وَهَقْدَهْ، لَبِي مَمْلِكِي مَتَّ دَلْ  
 لَبِي تِلْ مَمْعُومَةً دَوَسْتِي لَبِي 2 يَتِي مَمْعُومَةً تِلْ لَبِي هَقْبِي دَلْ.



## ١٦٠٠ سہ ماہی کی قیمت 2013

( Madeleine Davis ٱٱ Search Box ٱٱ )

## 2 - حَقِّقْ دِيكُمَا

حَدَّثَنَا جَدُّكَ - بِهٖ هَدِيَّتِي (2011) (259 قَهْدِي)

[illegible]



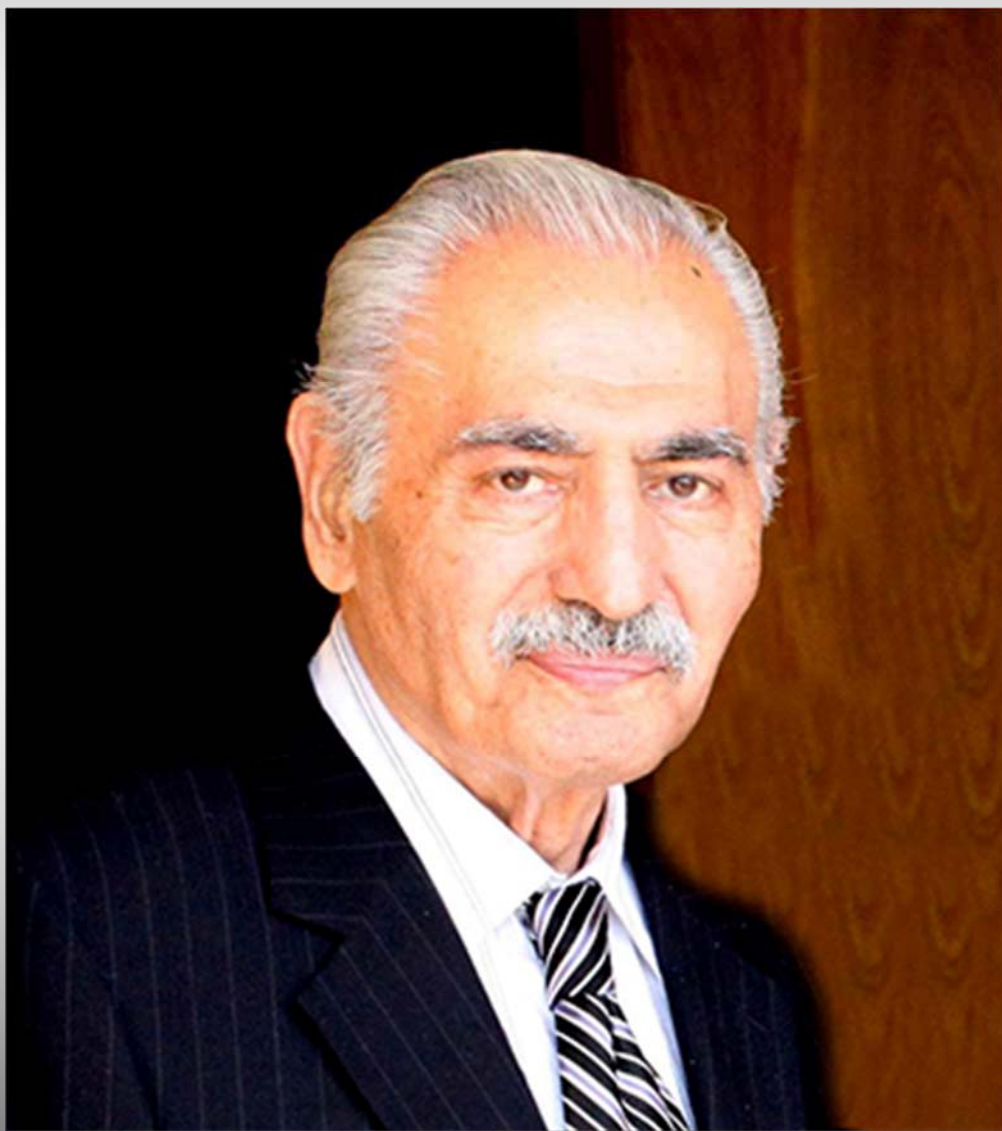
1964 ۱۳۴۳



# سوره

مجله پژوهش‌های فلسفی و ادبی

دوره ۳۷ ❖ شماره ۳-۴ ❖ ۱۳۹۳



مؤلفان ❖ مترجمان ❖ ویراستاران