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In February, I had the enormous pleasure and privilege of attending a unique exhibit at the British Museum entitled, “I am Ashurbanipal, King of the World, King of Assyria”. It was an extraordinary experience to see archaeological artifacts attributed to the palace of arguably one of the most important kings in ancient history, Ashurbanipal. Besides being a remarkable scholar and military strategist, he established the first and most impressive library of the ancient world. Within his incredible collection of clay tablets lay one of the greatest epic tales ever told, the Gilgamesh. It is all the more appropriate that on the final day of the exhibit was a contemporary Assyrian folk music concert organized by renowned Assyrian musician Honiball Joseph, founder of the Gilgamesh Art & Culture Foundation.



The Assyrian Foundation of America (AFA) is a proud continuing sponsor of Honiball and his organization. Honiball Joseph is an accomplished musician, composer, conductor, pianist, and music educator with over thirty years of extensive international experience. In addition to numerous recitals, he has organized, conducted, arranged and composed several orchestral and vocal concerts throughout California as well as at the most prestigious concert halls in his native Iran. With the patronage of the AFA, Honiball has organized a unique repeat performance of the British museum concert here in San Francisco at the Marines’ Memorial Theater on Saturday, September 14, 2019. This is a great family event and I urge everyone, particularly those who were unable to join the festivities in London, to attend this concert that promises to be a spectacular and memorable experience.

Wishing you all a beautiful summer and looking forward to seeing you at the AFA summer picnic on July 21!

Jackline Yelda
President, AFA

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

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

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Crew:

Dr. Ninwe Maraha (*Editor*)
Dr. Robert Karoukian
Dr. Elizabeth Mickaily-Huber
Tamara Odisho Benjamin

Sargon Shabbas, Circulation
Donatella Yelda
George Bet-Shlimon
Heather Bou (*Layout Designer*)

Address letters to:

The Editor
NINWE MARAHA
NINEVEH MAGAZINE
P.O. Box 2660
Berkeley, California 94702
editor@assyrianfoundation.org



9th Annual Appreciation Event

by Elizabeth Mickaily-Huber, Ph.D.

Introduction

For the past 9 years, the Assyrian Foundation of America (AFA) has hosted an annual appreciation event as a way to thank donors for their generous contributions to the Foundation, in addition to providing its benefactors with a glimpse of their monies “in action”. This year’s event was exceptional. AFA President Jackie Yelda opened the event by welcoming a special guest from Iraq, Rabbi Ashur Eskrya of the Assyrian Aid Society of Iraq. Next, she announced the creation and sponsorship of the Dr. Joel J. Elias Scholar’s Fund as well as the launch of the Assyrian Studies Association (ASA).

Dr. Joel J. Elias Scholar’s Fund

Annie Elias, daughter of the late Dr. Joel Elias, one of the founding members of the AFA explained that this Fund had been created in memory of her father, one of the most educated and dedicated Assyrians of his generation in America. She provided a warm-hearted account of her father’s love of education and how he ingrained in his children the idea that “no one can take away your education”. As a result, the creation of an educational fund to honor her father’s memory seems particularly fitting.

The Assyrian Studies Association

Dr. Robert Karoukian presented the creation of the ASA, a new organization sponsored by the AFA, providing a venue for scholars of all things Assyrian (history, culture, language, etc) to share and contribute research. Although the ASA was sponsored by the AFA, it will now stand as an independent non-profit organization that will support and promote Assyrian studies. Indeed the 2 speakers of this appreciation event are founding members of this association.

LEFT:

From Left to right: Sargon Warda, Behrouz Yadegar, Sargon Shabbas, Martin Jacob, Jackline Yelda, Professor Hannibal Travis, Professor Mark Tomass, Linda Rasho, Remouz Malekzadeh, Dr. Ninwe Maraha, Dr. Robert Karoukian

RIGHT: Dr. Joel Elias kids; from Left to Right: Paul Elias, Edy Elias and Annie Elias



Lecture by Professor Hannibal Travis

Professor Travis writes books and articles on human rights law and genocide studies. His lecture, entitled, “Bridging History and the Law in Studying the Assyrian Minority in the Middle East” placed into context historical details of persecution and conflict that ultimately led to the genocides of all the Christian communities in the Ottoman Empire, specifically the once flourishing communities of the Armenians, Assyrians, and Pontic Greeks. The tragic modern history of the Assyrian people has been largely overlooked as compared to the history of the Armenians. However, Professor Travis provided documentation, such as contemporary newspaper articles and eye-witness accounts, meticulously proving that a genocide was in fact perpetrated against the Assyrian people.

The Polish-Jewish Lawyer Raphael Lemkin coined the term genocide as a result of considering the persecutions of the Armenian and Assyrian peoples, alongside his primary focus, the Jewish and Slavic Holocaust. According to his definition, genocide is the destruction, in whole or in part, of a national, ethnic, racial, or religious group. This annihilation can occur due to mass murder, or more insidiously by imposing measures to prevent births or to transfer children forcibly from one group to another.

Although most people think of the genocide as occurring in 1915, historical accounts going as far back as the 1820's substantiate that the persecution of Christian communities in the Ottoman Empire began in a slow but systematic manner much earlier than that. In the 19th century, the Ottomans were in full process of ter-

ritorial expansion acquiring land as far as North Africa to the West, Bulgaria to the North, and the Caucasus to the East. However, near the beginning of the 20th century, the empire began losing land as a result of conflicts with its Russian and European neighbors who were also engaging in territorial expansion and supporting independence struggles.

At that time, Muslim Circassian refugees fleeing Russia began flooding into Ottoman territory, resulting in the mass displacement of Ottoman Christian communities in what is now southeastern Turkey. What began as forced displacement soon turned into the mass murder of millions of Armenians, Assyrians, and Pontic and Anatolian Greeks. Although the exact numbers of victims is not known, it is clear that huge numbers of men and women were massacred, women were violated and taken as slaves if not murdered, and masses of children were left orphaned if not killed outright. The attacks on Assyrian Christians in the Upper Tigris valley, in the farming regions known as the Hakkari (which includes the patriarchal seat of Qudchanis), peaked in 1915. However, the massacres continued to occur in pockets until the Simele Massacre in 1933. Despite some accounts of revolts and rebellion, documents and eyewitness accounts indicate that these individuals were typically killed for no reason other than their Christian affiliation, regardless of denomination. Ironically, given the motive of revenge for events in what became the Austro-Hungarian Empire and Bulgaria, the Ottomans took special care not to kill foreign Christians so as to avoid further international conflict.

Because there is no universally agreed definition of genocide and due to political alliances, nations of the



world are often reticent to formally recognize the genocides of the Armenians, Assyrians, and Greeks. Moreover, no international criminal court ever tried the perpetrators of these crimes against humanity, and now it is obviously too late. Nevertheless, modern concepts of compensation for these crimes in the form of reparations have been considered and even acquired in relatively small amounts by the Armenians and Greeks. However, complex federal and state laws make it impossible for the United States to sue Turkey in favor of its Armenian, Assyrian, and Pontic Greek citizens because some judges see Turkey as a U.S. ally. In the meantime, the European Union occasionally pressures Turkey to engage in cultural reparations such as the return of land and churches to the victimized Christian communities, or fair compensation in lieu of such return, as well as fair treatment of Turkish minorities in the future. Although this is a step in the positive direction, Turkey's current Christian minority population is so small that any attempts at restitution would be minimal and hence unlikely to restore the Christian communities' existence in a significant way.

Lecture by Dr. Mark Tomass

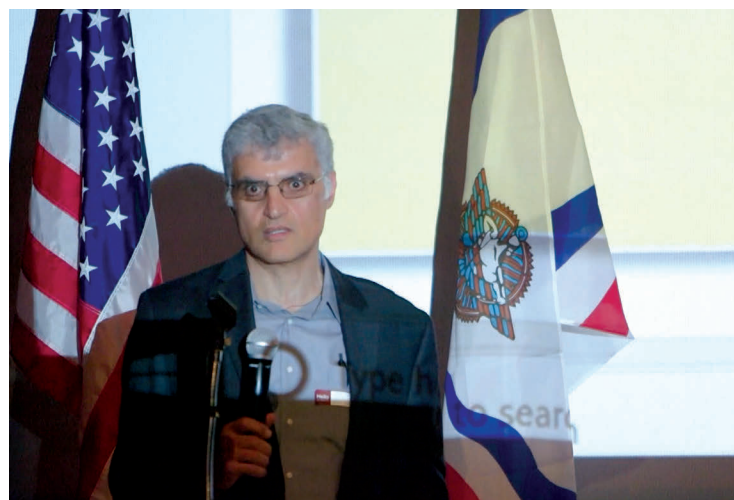
Mark Tomass is a professor of Economics. During the Appreciation Event, he gave a witty and entertaining presentation about a rather complex topic. His lecture was entitled, "Building the Assyrian Economy". Dr. Tomass began by explaining that he was born and grew up in the "Assyrian Quarter" of Aleppo, Syria, where his maternal grandparents settled after they were deported from the North Mesopotamian city of Edessa (Assyrian: Urhay) in February 1924. Although all the residents of the Assyrian Quarter are ethnically Assyrian (Arabic: Suryan), the vast majority do not speak Assyrian because it was lost approximately 1000 years ago while they were living in Edessa, like all other Assyrians living in urban centers who lost their majority status and adopted the local vernacular necessitated by frequent trade and contact with local Arabs and later Turks and Armenian settlers. Indeed, his own life history sets the stage for his primary precept that there is the urgent need for Assyrians in diaspora to create a virtual nation regardless of the possibility or likelihood of the eventual formation of actual Assyrian nation state.

As Assyrians in the homeland continue their exodus due on ongoing group violence and as their neighboring religious and ethnic communities remain incapable of adopting the notion of individual freedom and the rule of law as a principle for organizing their social order, Assyrians have no recourse other than to build a virtual nation/economy that would connect Assyrians worldwide.

Professor Tomass explained the concept that, fundamentally speaking, an economy is a platform that allows for the exchange of goods, services, and sometimes ideas. In order for Assyrians in diaspora to stop looking backward, but rather in the direction of a brighter future, they must understand the value and importance of creating a common infrastructure that would bring Assyrians together regardless of their religious-sectarian affiliation. Whereas historically, Assyrians have engaged in auto fragmentation because of religious ties, an economy that has no religious link would provide an environment that would allow for a common identity to emerge from their common infrastructure. At present, because of their geographical fragmentation, a conscious effort is needed to transform their identity-sharing group into a resource-sharing group, thereby insuring that resource-sharing will spontaneously maintain their identity in future generations.

The crucial requirement for this virtual economy is that the individuals who participate would be required to establish their Assyrian origins in some verifiable way. This verification could come, for example, in the form of a kind of “sponsorship” by membership in a bonafide Assyrian Organization, such as the AFA for example, by membership in a Church community, or through genetic relations with another verified Assyrian.

Assyrians from all over the world would become citizens of this virtual Assyrian nation and hence would be able to partake in this virtual economy. This platform would allow individuals to exchange employment opportunities, engage in trade, sales, or education, form friendships or even find life partners within their shared Assyrian culture. The more the citizenship grows, the more influential the virtual Assyrian nation would be come. For example, a political system could be created where Assyrians could vote democratically for representatives of their virtual nation. Those representatives could then fight with more influence for common Assyrian causes.





CHRISTIAN PERSECUTION AND GENOCIDE IS WORSE NOW THAN “ANY TIME IN HISTORY,” REPORT SAYS

By Cristina Maza
Courtesy of Newsweek.com

The persecution and genocide of Christians across the world is worse today “than at any time in history,” and Western governments are failing to stop it, a report from a Catholic organization said.

The study by Aid to the Church in Need said the treatment of Christians has worsened substantially in the past two years compared with the two years prior, and has grown more violent than any other period in modern times. “Not only are Christians more persecuted than any other faith group, but ever-increasing numbers are experiencing the very worst forms of persecution,” the report said.

The report examined the plight of Christians in China, Egypt, Eritrea, India, Iran, Iraq, Nigeria, North Korea, Pakistan, Saudi Arabia, Sudan, Syria and Turkey over the period lasting from 2015 until 2017. The research showed that in that time, Christians suffered crimes against humanity, and some were hanged or crucified. The report found that Saudi Arabia was the only country where the situation for

Christians did not get worse, and that was only because the situation couldn’t get any worse than it already was.

The authors criticized the administration of President Donald Trump for not holding Saudi Arabia accountable for its human rights violations and instead focusing on the trade relationship between the two nations. In May 2017, Trump signed a \$110 billion arms deal with Saudi Arabia during his first overseas trip in office. The report put special focus on Middle Eastern countries like Iraq and Syria, where the authors argued Christians would have been entirely wiped out if it weren’t for military action and the assistance of Christian humanitarian organizations, like Aid to the Church in Need.

“The defeat of Daesh [the Islamic State militant group] and other Islamists in major strongholds of the Middle East offers the last hope of recovery for Christian groups threatened with extinction,” the report found. “Many would not survive another similar violent attack.”

Left: A member of the Syrian forces places a cross in the rubble ahead of a Christmas celebration at the heavily damaged Armenian Catholic Church of the Martyrs in Raqqa, Syria. The persecution and genocide of Christians across the world is worse today “than at any time in history,” and Western governments are failing to stop it, a report from a Catholic organization said.

Right: relatives of Coptic Christians who were killed during a bus attack surround their coffins during their funeral service, at Ava Samuel desert monastery, in Minya, Egypt.



The report, which was released in November 2017 but received renewed attention this week, is based on research in the countries and testimony from victims. Its detailed attacks against Coptic Christians in Egypt and monasteries burned in Syria.

In Africa, the report focused on countries like Sudan, where the government ordered that churches be destroyed, and Nigeria, where ISIS-affiliated groups like Boko Haram have led a surge in attacks on Christians. In Eritrea, hundreds of Christians have been rounded up and imprisoned over the past year because of their faith. The report also documented numerous case studies in which Christians in countries such as India and Nigeria were murdered or beaten for practicing their faith.

“A Christian pastor in India was left in a coma after being beaten in a ‘planned’ attack apparently carried out by Hindutva extremists,” the report noted. “Before slipping into unconsciousness, the pastor told police that the attack was religiously motivated.”

“You must never come to our village to pray. You should never enter our village,” the men told the pastor, according to the report.

In late October, Vice President Mike Pence pledged that the Trump administration would redirect aid money formerly given to the United Nations to the U.S. Agency for International Development, a move that was meant to appease Christian organizations that say the U.N. isn’t doing enough for persecuted Christians.



Indian Christians gathers at St. Teresa's Church for the midnight Christmas mass in Kolkata, India.

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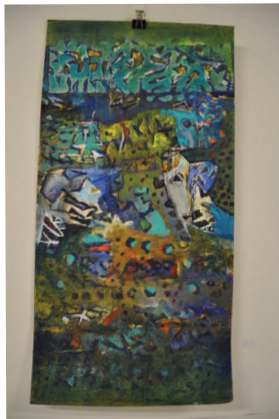
Moussa Malki



Vernissage le samedi 10 novembre de 18 à 21h

Exposition accessible du lundi au samedi de 16h à 19h30





The artist Moussa (Moshe) Malke standing first from the right.





Noah's Ark 'Blueprints' Extracted From Ancient Babylonian Relic

*By Paula Liu
Courtesy of mb.ntd.com*

British Museum curator Irving Finkel found a 4,000-year-old tablet that detailed the materials and measurements needed in the construction of Noah's Ark.

According to a CNN interview, Finkel said the tablet was brought to him by Douglas Simmonds. It was given to Simmonds by his father, who picked up artifacts from Egypt and China after the war in the late 1940s.

When Finkel laid eyes on the tablet for the first time, he wasn't sure what it was until he read the first line. He said it was then that he realized that the tablet was part of the Babylonian flood story.

Simmonds took the tablet home for quite some time before bringing it back.

"When he brought it in, again, and let me take a proper look at it, I was able to decipher the whole thing and it was full of amazing new materials."

One of the discoveries he made, something never thought about by archeologists, was that the Ark was round.

"To my knowledge, no one has ever thought of that possibility," said Finkel.

The tablet "turned out to be one in a million," said Finkel.

The story of the Babylonian flood drew attention because of its similarities to the flood in the Book of Genesis, which was well-known, but this tablet provided even more startling information that people did not anticipate, according to Ancient Code.

The tablet told of the Babylonian tale, and according to it, Enki told the Babylonian Noah, Atrahasis, to build an ark, and according to the old text, the ark used "quantities of palm-fiber rope, wooden ribs and bathfuls of hot bitumen to waterproof the finished vessel."

Finkel said given the amount of rope described in the text when stretched out in a line, would reach from London to Edinburgh.

The Ark would have an area of about 2.2 square miles, which is the roughly the size of one and a half football fields. The text also said the walls were 20 feet high.

The story of the flood seemed to be prevalent in a lot of cultures. According to Telegraph, Finkel wrote that the stories have been documented in Mesopotamia, Egypt, Greece, Syria, Europe, India, New Guinea, Central America, North America, Australia, and South America.

Noah's Ark, the story most people are familiar with, has been the

Left: This clay tablet, which was excavated by Hormuzd Rassam, dates back to the Neo-Assyrian Period, 7th century BC. It narrates the so-called the Babylonian Flood Story. Mr. George Smith was the man who transliterated and read that story. From the Library of Ashurbanipal II at Nineveh, northern Mesopotamia, modern-day Iraq. (Wikimedia Commons/CC SA 4.0 International)



Right: Noah's ark on the Mount Ararat. (Wikimedia Commons/Public Domain)

subject of much debate, including on whether a flood happened or was simply a myth.

From 1928 to 1929, important discoveries were made in Iraq, where Mesopotamia once stood, including evidence that a massive flood took place.

"At Ur, excavation beneath the Royal Cemetery disclosed more than 10ft of empty mud, below which earlier settlement material came to light," Finkel wrote.

Similar findings were made at the site of Kish in southern Iraq.

That left one question in the minds of many—where did the Ark end up?

Noah's Ark's Final Resting Place

For years, people have wondered where the Ark was, and if the flood really did happen.

The Bible said the Ark touched land on the "mountains of Ararat" in Turkey.

Noah's Ark told the tale of how God sent a cleansing flood after

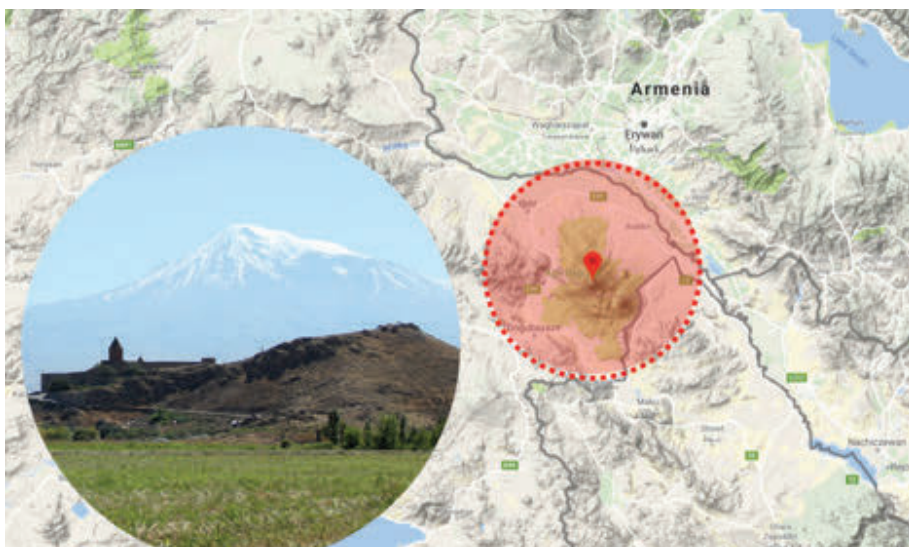
witnessing the wickedness and corruption of man. Noah, a man whom God deemed was righteous, was asked to build a ship.

This ship needed to be big enough—so much that it would be capable of saving himself, his family, as well as two of each of the world's animals.

After the ship was built, it carried Noah's family and the animals through the flood water, and after 150 days, it finally touched land.

A group of explorers with NAMI, a Hong Kong-based evangelical Christian group, said that they found traces of Noah's Ark on Mount Ararat, Turkey, but their claims were challenged by the scientific community.

Despite that, it didn't stop the rest of the world from continuing to look for the Ark. According to Daily Mail, a Californian 'Ark hunter' believed that there was evidence that exists on Mount Ararat, where the ark is said to have struck land, and its inhabitants came out to populate the area.



Earlier research claimed to have found traces of the biblical Noah's Ark on a mountain in Turkey, and now a US researcher says he is convinced the ship's remains are there. (Screenshot via Google Maps / CCo / compositing by Tom Ozimek / Epoch Times)



Representation of the deity Shamash in the foreground

MARDI GRAS 2019: VISIONS OF THE SUN

by Elizabeth Mickaily-Huber, Ph.D.

The French words Mardi Gras are translated directly into English as “Fat Tuesday”. Every year, Fat Tuesday precedes Ash Wednesday, the day beginning the forty days of fasting for Lent prior to Easter. Historically, the idea is that people would eat all kinds of fatty and sweet foods on Mardi Gras to tide them over during the forty days of fasting. They would also celebrate somewhat hedonistically, as they would have to remain particularly pious during the days of Lent. In many places in the world, Fat Tuesday is celebrated with elaborate parades and masquerade parties, the most famous of which are held yearly in Venice, Italy, in Rio de Janeiro, Brazil and in New Orleans, Louisiana. In New Orleans, Carnival, as the celebration is also known, takes place on Canal Street, skirting the old French Quarter of the City. Indeed, this celebration in the town of New Orleans has a long history dating back to some of the first French settlers on March 3, 1699.

Traditionally, the Parade is led by the Rex (Latin word for King) of the Carnival. The procession is composed of lavishly colorful decorated floats in addition to musicians and people dressed in all forms of unusual costumes. Purple, green and gold are the traditional colors of Mardi Gras. Each year, a unique

theme is selected for the celebration. For 2019, the theme was “Visions of the Sun”.

Throughout human history the sun has been a source of awe and wonder. Early cultures tried to describe the unique qualities of the sun in the form of deities, myths, and legends that have inspired poets and artists, among others. Drawing inspiration from many cultures and civilizations that revered the life-giving qualities of the sun, this year’s Mardi Gras celebration floats represented these cultural figures in typical grandiose fashion.



An Assyrian Lamassu guards Shamash

One of the most impressive floats this year represented Shamash, the Mesopotamian god of the sun. Shamash exercised the power of light over darkness and evil and was also considered the god of justice and equity. He is a heroic and ethical figure, and it follows logically that the famed Babylonian king Hammurabi obtained his Code of Laws from Shamash, as legend would have it. Even today, the center of our beloved Assyrian flag is graced with a representation of Shamash. The golden circle at the center represents the sun, generating heat and light to sustain life on earth. The light-blue colored four-pointed star surrounding the sun symbolizes the land.

List of Donors for 2019

The below list includes donations received from 3/5/2019 to 5/20/2019 only!
Any donations received after 5/20/2019 will be included in the next issue of the Nineveh Magazine.

Thank you for your generosity and support

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exclude subscription fees and membership dues*

The Nestorian Steles in China and Japan

by Fred Aprim April 18, 2019

In the latter part of May 2013, I traveled to China with the primary purpose of visiting the famous Church of the East Monument, also widely known as the Nestorian Stele, in the city of Xi'an. The Stele is said to have been erected on January 7, 781 during the reign of the Tang Dynasty (AD 618-907) by missionaries of the Church who traveled to the western region of Xi'an. The black marble Stele was unearthed in the late Ming Dynasty (1623 - 1625) beside Chongren Temple, outside of Xi'an, by farmers working on the land. They were alarmed and alerted the authorities quickly of their finding.

Since the late 19th century, a number of European scholars were in favor of moving this amazing Stele and the history it represents out of China. In 1907, the Danish scholar and adventurer Frits Holm arrived to Xi'an with real plans and intentions to move the Stele to Europe. However, the local authorities were alerted and they intervened to prevent this action. The Stele, complete with its turtle base, was soon after moved from its original location near Chongren Temple, where it lay open to the elements of nature for three centuries, to its permanent Room No. 2 location in the Beilin Museum (Forest of Steles Museum) in China. The museum is constructed within the intact ancient walls of the city of Xi'an. With this move, the Chinese authorities ensured the safeguarding of the Stele.

Disappointed with not being able to move the Stele out of China, Holm wrote that he made a facsimile of it and took it with him to New York, where he later made an exact replica. Holm's replica was displayed in New York for about 10 years, but it was eventually purchased by a wealthy New Yorker and sent to the Pope as a gift. Another replica from this first replica is on display in the Bunn Inter-Cultural Center on the campus of Georgetown University in Washington, D.C.

The inscriptions that appear on the Stele are written in both Chinese and Syriac scripts. The Syriac inscriptions include words and names, telling of how one known as A-lo-pu arrived in Ch'ang-an in 635 AD bringing along the sacred scriptures, how he proceeded to eulogize to the various emperors and dynasties, and explained how the former issued edicts and ordered that the portraits be taken and transferred to the walls of

the churches. According to the respected Librarian and Orientalist Giuseppe Assemani, the inscriptions consist of sixty seven names, including one bishop, twenty-eight presbyters and thirty-eight others, most of whom are designated as monks. The Syriac inscriptions are mainly at the bottom of the Stele, as well as on its two sides.

As I was studying about the history of the Nestorian Monument in Xi'an, the replicas erected in later times began to surface, and were discussed in academic literature. It was mentioned that two replicas existed in Japan – a very popular one sitting atop Mt. Koya and another in Kyoto.

In March 2019, I traveled to Japan with plans to see both of these replicas. I had some idea where to go in order to find the Mt. Koya replica. However, I had no clue as to where to start my search for the one in Kyoto. Suddenly, I recalled an earlier communication I had with a certain Ken Joseph. Joseph is a Japan-born American whose ancestors were among the missionaries who brought Christianity to the Far East around 1,500 years ago. He stated that searching museums in Kyoto was the most likely path that would lead me to the second replica.

When I got to the ancient Christian city of Kyoto, I sought help from the very polite and helpful hotel receptionist. She began calling various museums in the city asking for the Nestorian Stele, using the term Christian monument or perhaps the Japanese term Kei-kyo that means Christian. After several phone calls, the Stele was located. I was excited beyond description. The next day, I took a taxi to the Kyoto University Museum, where the Stele is showcased in the large lobby as one enters the museum for a moderate fee.

I saw that the replica appeared very close in size to the original Xi'an Stele. However, it lacked the turtle base on which the original Stele sits. This replica is mounted on top of a block. Unfortunately, the museum receptionist did not have a brochure that I could retain nor was he able to provide any information about it either. Upon my return to the U.S., I wrote to the museum requesting further information about the circumstances that prompted the museum to acquire this replica and about its origin. I am still waiting for a response.

The second replica of the Xi'an's Nestorian Stele stands on top of Mt. Koya (Koyasan) — the Holiest mountain in Japan. This replica was erected on September 21, 1911. Mt. Koya is a secluded town where visitors could use a cable car to reach the peak. The famous Kobo Daishi, the Great Teacher of the Law and the most honored of Japanese saints wanted to build a monastery for himself and his monks that would be peaceful, quiet and difficult to reach.

He founded the monastery of Konga-buji in the year 816 AD where he preached the tenets of a new sect of Buddhism known as Shingonbu. This became the largest Buddhist sect in Japan. Interestingly, Kobo Daishi had traveled to Xi'an earlier, in 806 AD, noting that he was so impressed with the Church of the East teachings that he incorporated some of its Christian tenets into his esoteric form of Buddhism. Thus, it is safe to argue that Shingonbu is a mix of Christianity and Buddhism.

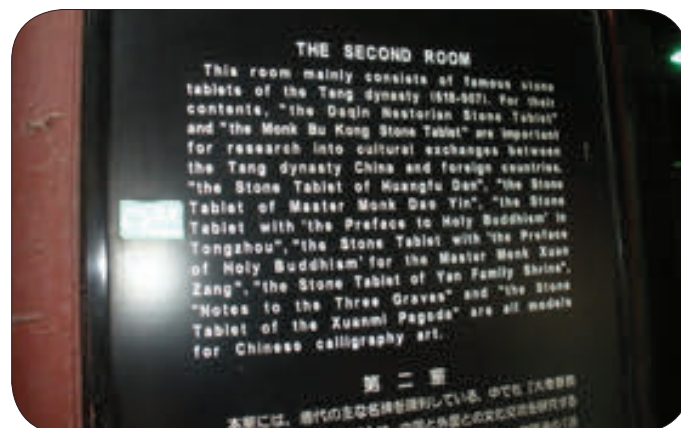
The exact circumstance for the erection of this replica is debatable, however it seems that this Christian-Buddhist connection might have been the reason for the later plans to have a replica of the Nestorian Stele placed on this holy Buddhist mountain. The replica sits at the entrance of Kobo Daishi's mausoleum. Moreover, it is worth mentioning that about half a million pilgrims of all ages and classes have climbed the Holy Mountain to visit the tomb of Kobo Daishi.

I was elated to visit Mt. Koya (Koyasan) to see this important replica and to learn about Kobo Daishi. Furthermore, thanks to the Internet, many of my questions about the location of the Stele in Japan were answered, thus helping me to find it. I was surprised to observe offerings present at the base of the Stele that included coins, a small statue, and a small cup of Saki. Offerings such as these are very typical in Japanese culture, I was told. So, I placed my own coin as my personal offering and said a prayer.

It is obvious and clear that this copied Stele could not be called a genuine replica since it is not exact and it lacks the width and depth of the original Stele in Xi'an, China. Nevertheless, the inscriptions may have been produced via facsimile and probably are accurate.

According to the Rev. Arimasa Kubo, in his "Keikyo (Syrian Christianity) and Japan," an account of Nestorianism's development in Japan is put this way: "Keikyo" is a Syrian Christianity and is also called "Nestorian Christianity." The Japanese name "Keikyo" (in Chinese "Jingjiao") was used to call this teaching when it came to China and meant the "luminous teaching."

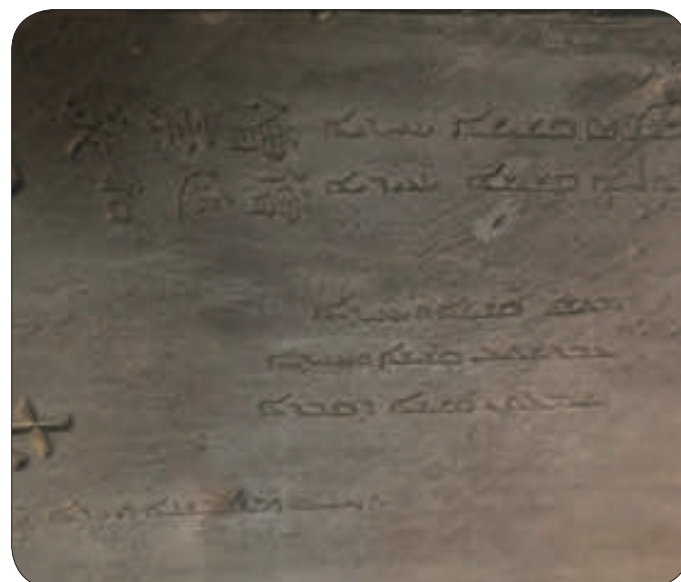
Moreover, according to Professor Sakae Ikeda of Kyoto University, there existed a Nestorian aide to Shōtoku Taishi a.k.a. Prince Shōtoku (February 7, 574 – April 8, 622). The prince was a semi-legendary regent and a



A Plate in front of the Second Room at Beilin Museum, Xian describing the stele in the room.



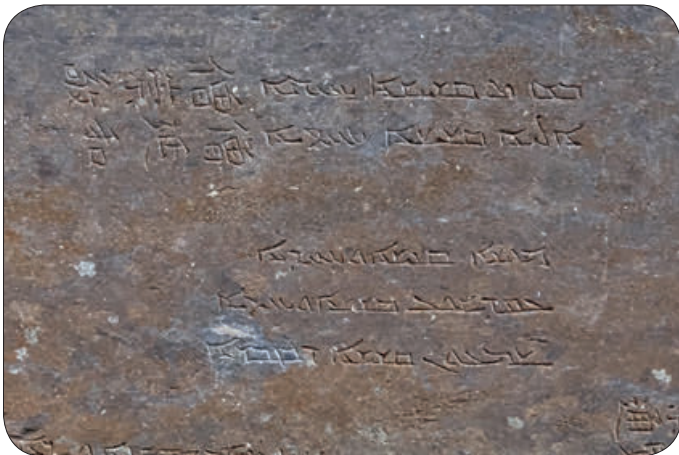
The first replica of the Nestorian Monument at the Kyoto University Museum, Kyoto, Japan. 2019



Syriac inscriptions on the first replica of the Nestorian Monument in Kyoto. 2019



Directions to the Nestorian Monument on Mount Koya, Koyasan, Japan.



Syriac inscriptions on the second replica of the Nestorian Monument on Mount Koya, Japan. 2019.



Placing offering at the base of the second replica of the Nestorian Monument on Mount Koya, Japan. 2019

politician of the Asuka Period in Japan who served under Empress Suiko and was the son of Emperor Yomei. During the time of Shotoku Taishi, there were some Nestorians unofficially present in Japan. Professor Ikeda claims that the name of this Nestorian aide was "Maru Toma." In Aramaic "Mar" means lord and "Toma" is Thomas. Thus, "Lord Thomas."

If you decide to visit this Stele, take the train to Koyasan. As the train reaches Mt. Koya, a cable car is located at the base of the mountain to take the visitors to the top. After reaching the top, buses drive the visitors to town. Get off at either bus stop 11 or 12, look for Ichinohashi course at a fork or road split, which is very close to where the Stele is.

As I turned my back and left the Nestorian Stele on Mt. Koya behind me, a picture of the other replica at the University Museum in the ancient city of Kyoto that I touched couple days earlier came to my mind. Then I pictured myself gazing at that amazing original Stele in Xi'an, China some six years earlier. I shivered with joy, realizing that what I experienced was something that only a handful of individuals have been fortunate enough to witness. How lucky am I, I said to myself, wondering how many others out there have lived this amazing adventure? It was most exciting to be able to witness the three Steles in both countries: in China where I felt determination and greatness and in Japan where I witnesses the grace and discipline of a divine people.

The Nestorian Stele is arguably one of the most important artifacts in the history of Christianity where we observe the fusion of Christian theology with Chinese philosophy, thanks to the existence of two distinct scripts on one unique monument. I believe that the Nestorian Stele can serve as the foundation for future studies of East-West relations. Our Assyrian forefathers were great people when civilizations were being first built. They became mighty as they established their empire, in addition to post-empire, when they converted to Christianity and became great missionaries to Far East Asia. As Assyrians, we should work hard to educate the world about this extraordinary history, about what it stands for and to follow in the monumental footsteps of our ancestors.

FURTHER READINGS

John Stewart, "Nestorian Missionary Enterprise" (*A Church on Fire*)

Alexander Wylie, "Researches in China"

P. Y. Saeki, "The Nestorian Monument in China"

Dr. Fritz Holm, "My Nestorian Adventure"

Ibid, "A Japanese author on the Chinese Nestorian Monument"

Abbé Huc, "Christianity in China"

Abraham Yohannan, "The Death of a Nation"

Joel E. Warda, "The Flickering Light of Asia"

<https://www.atour.com/religion/docs/20040521a.html>

<https://www.japantimes.co.jp/life/2001/07/24/travel/religious-sites-relics-indicate-christ-beat-buddha-to-japan-2/#.XLu4rvlKJIU>

The Assyro-Chaldeans of France call upon President Macron to acknowledge the Genocide

by Elizabeth Mickaily-Huber, Ph.D.

In an article published in the respected French Newspaper Le Figaro on February 15, 2019, author Jean Chichizola states that the Assyro-Chaldeans* of France are requesting that President Emmanuel Macron enact a “Day of Commemoration” in memory of the Assyro-Chaldean genocide victims of 1915, as he did recently for the Armenians. Chichizola states that the Assyro-Chaldeans point to the fact that the genocide of 1915 was against all Christian communities living in the affected regions of the Ottoman Empire (Armenians, Assyro-Chaldeans and Pontic Greeks) and was not specific to the Armenian community alone.

Effectively, President Macron announced on February 5, 2019, during the annual dinner of the Coordination Counsel of the Armenian Organizations of France, that the country wished finally to acknowledge the realities of history, thus declaring April 24 as “Day of Commemoration of the Armenian Genocide” of 1915. However, two days later, the President of the Union of Assyro-Chaldeans of France (UACF), Nemrut Yalap, representing over 20,000 Assyrians, Chaldeans, and Syriacs living in France, responded quickly in the form of a letter stating clearly that if France wants to truly acknowledge history head-on then “France must not forget anyone”.

Macron’s announcement represented the fulfillment of a campaign promise made to the Armenians of France. In solidarity with these Armenian compatriots and desiring to avoid any sense of competition, the UACF letter first congratulated President Macron on his decision to recognize officially the Armenian Genocide. However, the communication pointed out justly that hundreds of thousands of Assyrian souls also perished between 1915 and 1918. Further, the missive factually stated that those Assyrians who were not massacred by the Ottomans, often ended up dying from hunger, illness, or exhaustion on the road to exile. As a result, the UACF requested that, if President Macron truly desires France to come face-to-face with history, then he should go beyond the talking point and designate April 24, or some other day, to acknowledge and remember the hundreds of thousands of Assyro-Chaldeans violently exterminated during the Genocide of 1915.

In the years that followed World War I, the reality of these massacres was well known and undeniably acknowledged. In an article dated July 13, 1919 in Le Figaro newspaper French Academician Denys Cochin wrote: “The Turkish Fuhrer does not distinguish between Orthodox Greeks, Catholics, Nestorians, Chaldeans or even Yezidis” and evoked that the victims “perished by sword or fire... chased out of towns and forced along the road” while “women and children succumbed to exhaustion on foot and in the tears of exile”. It is dolorous and painful that, over one hundred years later, the Assyro-Chaldeans must fight to revive this history, to impose it on others, in an effort to not remain a forgotten people.

** For clarification, it is helpful to note that the Assyrians, Chaldeans, and Syriacs of France refer to themselves by a commingled term in the French language “Assyro-Chadéans”.*

MEMORIAL DAY

Tamara Odisho Benjamin

Every year since the end of the Civil War in America we commemorate and remember those who served and gave their lives for the United States of America on Memorial Day, which takes place on the last Monday of May. As a long weekend, many use this time to kick-off the summer. This year, as we got ready to have friends over and bbq I began to think about the reason we gathered, I thought about those who gave their lives for our freedom. I also thought about those who continue to fight, both local and abroad.

Since World War II, we have not battled any nation on our soil, but the battles do rage here in America. They are daily battles fighting for our rights and freedoms. Whether it's freedom for social justice, those that affect speech or freedom of choice, the daily struggles of making ends meet and the list goes on. The struggles are not new, they have occurred as long as we humans have roamed the earth. However the problem with the current situation is that it seems like we are moving backwards into history. We are rebuilding the mountains moved by our past and creating hurdles that once seemed a distant memory. This not only creates delays in moving forward as a society but I believe this doesn't honor those fallen men and women who died for our freedoms.

The soldiers will always be on the front lines fighting, it's innate in us as humans to want our lives to progress and move forward. Think cave people and fire, water and wells, creation of homes and buildings, innovation in industry and technology, think internet, cell phones, computers, tablets. But when you are fighting for something as basic as food and water, sometimes the other battles have to wait.

As we begin to prepare for the anniversary of Seyfo, we remember those fallen, those who fought to survive and those who continue to fight in our motherlands. For those of us fortunate to not know war or the harshness of struggle, let us take time to remember and help where we can. We should try to help our brothers and sisters, and when you ask how, you should know that organizations like the Assyrian Foundation of America are dedicated to helping. Our board and members are always talking with agencies and people on the ground in Iraq, Syria, and Turkey, they are working to help those most affected. They continue to work hard, and with our monetary resources, they are feeding, sheltering, connecting our people to their families.

We would be naive to believe we can resolve all battles, but we should aim for that goal. If you would like to help, send a check to Assyrian Foundation of America P.O.Box 2660 Berkeley, CA 94702 or donate directly from our website via paypal.



Seyfo Monument in Liege, Belgium; by the Artist Moussa (Moshe) Malke. Standing from the left: Nada Malke and Moshe Malke.



A few of the Assyrian-Americans from Chicago who served in WWII



Shlama,

Thanks to the generosity of the Assyrian Foundation of America, Shlama Organization have been able to rebuild two homes destroyed by ISIS in Bashiqa. These home repairs are the longest running projects in Shlama's history. Due to the town's security problems and the blockade placed by various militias and armies, it took Shlama exactly one year to finally finish these two homes. Eleven displaced people- five of whom have been living in Baghdad while the other family of six have been living in Erbil for close to five years now- are now back in their homes!

With your support, we were able to repair and paint walls; install new doors, windows, a shower, a toilet, and a water heater; fix the ceilings; install new water piping; and complete much needed electrical work.

As we begin the recovery phase and assist the indigenous people in returning to their villages, we will face great financial challenges throughout the rebuilding process. However, with your continued support, we can help families prosper in their ancestral homeland. Again, thank you for giving back to the Chaldean Assyrian Syriac community in Iraq!

Shlama Foundation

www.shlama.org



Stanislaus County Board of Education member Alice Pollard, Turlock High student John Betbabanta (Assyrian), Pitman High student Elsin NazarJamalabad (Farsi) and Stanislaus County Superintendent of Schools Scott Kuykendall pause for a picture at the State Seal of Bilingual Award night in Modesto Tuesday night (Photo contributed).

Turlock students honored with State Seal of Bilingual

Courtesy of Turlockjournal.com

One of the many assets of the Central Valley of California is the diversity of its population, made evident by the vast array of citizens who represent international cultures and speak a variety of languages. On Tuesday night, the Stanislaus County of Education applauded students with mastery in multiple languages at the State Seal of Bilingual Awards.

Superintendent Scott Kuykendall welcomed the students and their families to the Gallo Center for the Arts in Modesto, a group that included students from Ceres Unified, Denair Unified, Hughson Unified Newman-Crows landing Unified, Patterson Unified, Riverbank Unified, Turlock Unified and Waterford Unified school districts.

Student speakers included John Betbabanta of Turlock High School (Assyrian) and Elsin Nazarjamalabad of Pitman High School (Farsi).

“Language is a key that unlocks many doors. In a world that has many locked doors, it’s an advantage like no other,” said Betbabanta, who will be attending UC Merced next year to study Environmental Engineering in hopes to find a solution to solve the water crisis in California.

Elsin Nazarjamalabad immigrated to the United States three years ago from Iran and didn’t speak a word of English when he arrived. Now, English is his fifth language.

“I attended Pitman High School and with the support of my teachers and family members, I learned to speak English,” said Elsin. “I don’t understand why kids complain about everything here. Try living in a third world country

like Iran for three days, and you will appreciate living in the best country in the world.”

Other student speakers were Alondra Sandoval, Denair High School (Spanish), Zayuki Perez, Ceres High School (Spanish) and Monica Rivera, Orestimba High School (Spanish). Each student expressed gratitude for their parents’ sacrifice and support.

“These students know adversity and resilience,” said Carmen Morad, Assessor and interviewer for the Assyrian and Farsi language for the Stanislaus County Office of Education. Morad also serves on the city of Turlock and Stanislaus State University Taskforce on Diversity and Inclusion.

The State Seal of Bilingual is an award given by the State of California in partnership with county offices and local school districts. It recognizes and honors student attainment of proficiency in English and at least one other world language by high school graduation. Appearing on the transcript of the graduating senior, the State Seal of Bilingual serves to verify a student’s linguistic proficiencies to potential employers and interested colleges.

Stanislaus County was the first county office to adopt this program in the nation since it was implemented ten years ago; 1,682 students have received the Seal of Bilingual in 32 world languages. Students who have received the State Seal may note this accomplishment when they apply for colleges, scholarships and jobs. Employers are always looking for people who can reach across language and culture barriers so students who are proficient in multiple languages become highly attractive to future employers and college admissions offices.

CONGRATULATIONS



Beneel Babaei graduated from Columbia Law School on May 20th 2019 as a Juris Doctor

Beneel Babaei graduated Phi Beta Kappa and cum laude from UC Davis a year early in 2014 with degrees in Political Science and English. He then worked at a local law firm before starting Law School in 2016 with a Butler Fellowship (*half-tuition merit scholarship*).

At Columbia Law, he was a Harlan Fiske Stone Scholar for superior academic achievement each of the three years, accumulated over 100 pro bono hours, served as the Notes Editor for the Columbia Journal of Law and the Arts.

Some of his accomplishments were, successfully settling a large prisoner's rights claim, successfully resettling a refugee applicant, and worked at Major League Baseball and for The Honorable Judge Jesse M. Furman of the Southern District of New York.

He also served as the president of the Middle Eastern Law Students Association, where he advocated for our people in a variety of capacities. Beneel will be starting as an associate attorney at the globally renowned Latham & Watkins in San Francisco in the fall.



Beneel was surrounded by family and friends in New York, who came to celebrate this big day.

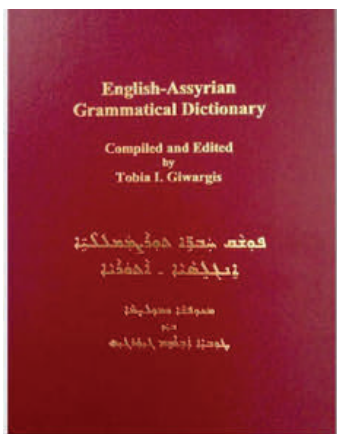


Rabi Tobia Ibrahim Giwargis June 14, 1932 – March 22, 2019

My name is Ramona Giwargis. I'm the daughter of Rabi Tobia Giwargis. The world knows Rabi Tobia as the father of the Assyrian language, a giant of our nation and a writer who devoted his entire life to the Assyrian Church of the East (eeta) and his nation (oompta). But for me and my sister, he was the best father in the world. He always thought about us and put us first. He worked his entire life so that my sister, mother and I would be comfortable and live a good life. He never thought of himself. He saved every penny for us. He never wanted to see us be sad. I remember one example. When I graduated high school, my mom and I went car shopping for me. I fell in love with a convertible Mustang. My mom said no. She said this car is not safe for you. I came home in tears. My dad



said, "Daughter, what happened? Why are you crying?" I explained everything to him. He said, "Daughter, don't cry. Your father is not dead. Come, let's go – let's buy it right now. I don't want to see your tears." I still drive that car to this day. Whenever we had difficulties in our lives, he would say, "Baby, don't be sad. Your father is standing behind you." Our hearts are broken, dad. But we'll never forget you. You'll always be with us and in our hearts. Dad, I always worked hard so that you'd be happy and proud of me. No one can take your place. Our nation lost a giant and a pillar like you. But my sister and I lost a father who was kind, selfless, caring and loved his family. But I know you're in Jesus' hands now, you're in a good place and you're happy. God rest your soul in peace, dad, I love you with all my heart – for always. One day I'll see you and I'll hug you again.



Tobia Giwargis, teacher, author and translator passed away on March 22, 2019 at the age of 86 in Turlock, California.

During his lifetime, Rabi Tobia's patriotism and great love for his mother-tongue have been the driving force for his significant contributions to the Assyrian language and literature. He translated and edited numerous history and literature books from differ-

ent languages into the Assyrian language, wrote books for pre-school, and submitted articles for journals and magazines such as the Assyrian Observer, Voice of the East, Bet-Nahrin Magazine, Mezalta Magazine, in addition to many other publications for the Church and Assyrian organizations. Moreover, he was the Assyrian language editor for Nineveh Magazine in Berkeley, the Assyrian Star in San Jose, and Atour magazine in Los Angeles.

Rabi Tobia's funeral took place on Thursday, March 28 at 11 a.m. at the Assyrian Church of the East in Turlock at 2107 E Monte Vista Avenue, followed by the burial and service at Larsa Hall. In addition to many messages of sympathy, the Assyrian American Association of San Jose expressed its deepest regrets to the Assyrian community for this tremendous loss. May he be survived and remembered for generations through his teachings of the Assyrian language by means of his great masterpiece the English-Assyrian Grammatical Dictionary which will continue to enrich our Assyrian language for generations to come.

Memories of belated Rabi Tobia Giwargis By Sargon Shabbas

I would like to add few sentences from my memory growing in Baghdad, Iraq about Tobia (Bron Khaloo) as we all called him lived and grew up in Camp Al Gailani where many Assyrian families lived after escaping World War I once they left refugee camps of Baqooba.

Rabi Tobia used to visit us regularly and meet my father William Shabbas to discuss Assyrians; their situation and achievement of our rights. He was very active helping our Assyrians in the north who were seeking and fighting for their rights. Once Iraqi government knew this, he was told that his life was in danger and that is when he decided to leave Baghdad and escape to Iran. One day he came over to our house when we had an Assyrian actor named Eloosh playing in an Italian movie; Hercules. He took us all to see this movie. These are few of my memories and later when we came to the United States I got to meet him when he also moved from Iran to USA. He assisted my cousin Julius Shabbas editor of Nineveh magazine in the 80's with the Assyrian section and he became the Assyrian Section editor for many years. God rest his soul and I know now he is with my cousin probably discussing the old times when they used to both worked on our Nineveh magazine.

Tobia I. Giwargis: the teacher, author and translator

In Tehran, Iran

- 1- Book of Our Smallest Ally, first edition translated to Assyrian language in 1967.
- 2- Book of the Assyrian Proverbs, translated from many languages, in 1967.
- 3- Pocket Calendar, created for 136 years, in 1970.
- 4- Dr. Pera Samas' book of the History of Assyrian Literature (2), edited in 1967.
- 5- Dr. Pera Samas' book of the History of Assyrian Literature (3), edited in 1967.
- 6- Editor in Chief of Assyrian language for Ashur Magazine from 1976-1984.
- 7- Editor of Shweela Magazine in 1985.

In San Jose and Turlock, California, U.S.A

- 1- Assyrian Advanced Grammar and Expression in English, book (1) in 2004.
- 2- Assyrian Advanced Grammar and Expression in English, book (2) in 2006.
- 3- Assyrian reading book for preschools, book (1) in 2010.
- 4- Assyrian reading book for preschools, book (2) in 2010.
- 5- The Booklet of the Mesopotamian Soul of Western Culture, by Prof. Simo Parpola, translated to Assyrian language in 2012.
- 6- Assyrian Encyclopedia in Arabic language, by Dawood Yossif, translated to Assyrian language in 2012.
- 7- Ninib' Drama, edited and translated from Assyrian language to Gorshoni in 2009.
- 8- Editor of Assyrian language of Nineveh Magazine in Berkeley from 1988 to present.
- 9- Editor of Assyrian language of the Assyrian Star in San Jose from 1988-1989.
- 10- Editor of Assyrian language of Atoor Magazine in Los Angeles in 1990.
- 11- Assyrian articles in Assyrian Observer of London, England, 1990.
- 12- Assyrian articles in the Voice of the East, magazine of the Assyrian Church in Chicago in 1994.
- 13- Assyrian articles in Bet-Nahrain Magazine, Series, in 2000.
- 14- Assyrian articles in Mezalta Magazine in Chicago in 2000.
- 15- Assyrian articles in Assyrian American Civic Club Magazine in Turlock in 2005.
- 16- Assyrian articles in Assyrian Business Society Magazine of Ontario, Canada, in 2007.
- 17- Assyrian articles in Messenger, magazine of Assyrian Church in San Jose, in 2007.
- 18- Assyrian articles in Beth Kokheh, magazine of Assyrian Church in Australia, in 2012.
- 19- Editing and printing of six books of Assyrian poems by Assyrian poets.
- 20- Translated to Assyrian the by-laws of the Assyrian American Civic Club in Turlock, the Bet-Nahrain organization and the Assyrian Universal Alliance in San Jose.
- 21- From 1965 to present, I taught hundreds of Assyrian individuals including priests, deacons, doctors, attorneys, teachers, schools and university students.
- 22- Two DVDs of the teaching of the two volumes of the Assyrian Advanced Grammar and expression in English in 2014.
- 23- Book of Our Smallest Ally, second edition reprinted in 2015 in Chicago.

How a U of T researcher discovered a lost Mesopotamian queen – *without leaving the library*

The memory, and remains, of Queen Hama were effectively lost – until the University of Toronto's Tracy L. Spurrier “found” her in a tomb that may have since been destroyed by the Islamic State. But rather than unearthing the 3,000-year-old Mesopotamian queen on an archeological dig in Iraq, Spurrier, who is working on her PhD in the department of Near and Middle Eastern civilizations, helped identify Queen Hama by poring over old historical texts in a U of T library.

Keen to share Hama's story – and her own – Spurrier created the exhibit on the first floor of Robarts Library after U of T Libraries named her one of four recipients of the inaugural Graduate Student Exhibition Award. She named it “Finding Hama: On the Identification of a Forgotten Queen Buried in the Nimrud Tombs.”

“I felt so special – it's not every day that you win an award,” says Spurrier, while seated by the display. “The librarians, I could see their faces were so happy for me, and happy that this project got such a good turnout. “I teach, and I talk a lot, but it isn't about me – it's about Mesopotamia, ancient mythology, about these stories.”

The award recognizes work, based on papers and projects, that demonstrate an effective use of library resources. Graduate students from all three U of T campuses are eligible, regardless of their discipline.

Two other exhibits, on display until the end of February, were also created as a result of the awards. Sandhya Mylabathula, who is working on her PhD at the Faculty of Kinesiology & Physical Education, was recognized for “Concussions: The ‘Impact’ of Injury.” The exhibit takes a look at the science behind concussions, concussion policies and the recovery experience.

The other winning entry focuses on artificial

neural networks in health-care organizational decision-making. It was put together by Nida Shahid and Tim Rappon, who are both graduate students at the U of T Institute of Health Policy, Management, and Evaluation. Their exhibit looks at how health-care organizations are using artificial intelligence to provide more patient-centred, efficient, and cost-effective health care.

“We are proud to showcase the excellent research of the winning students to the thousands of people who visit Robarts every day,” says Larry Alford, U of T's chief librarian. In the case of Spurrier, Alford says the research exemplifies why libraries preserve materials for the future cultural and scholarly record. “Even if the original monuments are lost, they remain discoverable through researching in our collections,” he says.

With a combination of colourful posters and objects, Spurrier's exhibit walks onlookers through the story of Queen Hama's discovery. The left side includes an introduction that explains the scope of Spurrier's research and images of the original tomb, first discovered three decades ago in the ancient Mesopotamian city of Nimrud – near present-day Mosul. “These are some of the excavation reports of the ancient city of Nimrud, as background,” explains Spurrier, as she pointed to a borrowed Mesopotamian sculpture on the top shelf.

Spurrier's curiosity about Hama began when she came across a rarely studied book in her department's rare book archive that was brought to U of T from Baghdad by another professor. The book, published in 2000, contained dense tomb information. “I was looking through the shelves and I thought ‘What is this book? I've never seen this book – Robarts and most libraries don't have it,’” Spurrier says. “I started going through that book and other books and the

paleo-pathology report, and I started putting together hints about this one coffin that the report said has a woman and a child buried in it.”

By cross-referencing with other reports, including texts in German, Spurrier verified the sarcophagus contained a crown, and that there was no child – most of the bones actually belonged to the woman. In the middle of the display, Spurrier explains that the queen's body dated back to King Assurnasirpal II in the Neo-Assyrian Period, around 3,000 years ago. Below the text is the republished report on the findings from the tomb's initial discovery – with a cover image of Hama's crown, a golden piece with floral details and winged female genies.

Hama's tomb was barely touched because of a curse inscribed on the tomb, with the gold and artifacts rivalling the tomb of King Tutankhamun in Egypt, according to Spurrier. “I feel very lucky, this is fabulous,” says Spurrier, who also teaches at U of T Scarborough. “I have found something amazing in this research that I can share with the world – that I can put my name on.”

With modern-day Iraq and Syria embroiled in ongoing regional conflict, Spurrier says she felt a call of duty to uncover the region's past: “Screw ISIS. They think they're erasing this history, but I've already proven you don't need to be at this site to make new discoveries, to find new things. They're trying to anger us.”

There are still questions that remain unanswered about Hama, including how she died or why her coffin was placed in this particular spot. But Spurrier was nevertheless glad her exhibit helped to make sense of the findings. “This has to be more understandable to a general audience,” she says. “That's my thing, you have to make things more approachable to the public.”



Tracy L. Spurrier, who is working on her PhD in U of T's department of Near and Middle Eastern civilizations, is one of four winners of the inaugural University of Toronto Libraries' Graduate Student Exhibition Award (photo by Perry King)



The jeweled gold crown found on Hama's head depicts pomegranates, grapes, leaves, flowers and female genies (photo by Sgt. Noreen L. Feeney, 318th Public Affairs Operation Center, US Army)

I AM ASHUR BANIPAL
KING OF ASSYRIA
KING OF THE WORLD

**Contemporary
Assyrian Folk Music
A Concert by Honiball Joseph**



gilgamesh
Art & Culture Foundation

Saturday, Sep 14, 2019
7:00 PM

Marines' Memorial Theatre
609 Sutter St, Second Floor
San Francisco CA 94102

Tickets are available at:
www.gilgamesh.co.com

Gilgamesh Art & Culture Foundation
This concert is sponsored by Assyrian Foundation of America (San Francisco)



Assyrian Kitchen's classes, meals offer food for thought on ancient civilization

*Courtesy of Chicago.suntimes.com
Brian Rich/Sun-Times*

Growing up in Rogers Park, Atorina Zomaya was immersed in her Assyrian culture, learning the language and sharing bountiful traditional meals with family and friends.

But while all the elder relatives prepared elaborate meals, the recipes weren't always shared with the younger generation.

So seven years ago, Zomaya started interviewing family and documenting recipes from the centuries-old civilization.

Zomaya launched Assyrian Kitchen's first class on ancient cooking at the University of Chicago's Oriental Institute that same year. The event sold out.

"My personal aspiration is to put Assyrian cooking on the map because there isn't a place here in the city I could go or take a friend," Zomaya said.

At that cooking class in 2012, Zomaya enlisted help from chef and fellow Assyrian Daniel Sarkiss. Little did the pair know, they would reconnect years later and become engaged.

The couple, hoping to share their cuisine and history of their often persecuted people, have since embarked on opening Assyrian Kitchen's brick-and-mortar location, at 5481 N. Northwest Highway, in Jefferson Park.

"Not only do we share the food culture with our guests, and with our students in our cooking classes, we also give them the historical aspect to get a better understanding of who Assyrians are, what makes them unique, and where they are in the world today," said Zomaya, whose Baghdad-born parents met at the Assyrian American Association at Devon and Clark.

Sarkiss, already a successful owner of Zaytune restaurant in Bridgeport, said collaborating with his fiancée has made his dreams come true since he had toyed with a "Mesopotamia" menu project in culinary school.

Taking inspiration from the world's oldest cookbook (clay tablets) with recipes from Assyrian kings in 1700 BC, almost all of Assyrian Kitchen meals start with mashing garlic, onion and leek with spices including caraway, fennel, thyme, basil, parsley, sesame seeds and sumac.



Assyrian Kitchen will have a line of artisanal products in the future. But for now, you can book an online reservation for Sunday brunch that features authentic Assyrian favorites served family style.

At the center of the meal is a spread of various pickled vegetables (oregano carrots, basil-infused okra, thyme-soaked black turnips), spreads, olives, preserves, cheeses, yogurt and tapenade. The delightful assortment — a mix of tangy, sweet and savory — can be eaten alone or as an accompaniment to a main dish.

Kubba is a meat and grain dumpling that comes in many varieties: fried as a croquette, boiled like a dumpling, stuffed, baked in tray form or served raw as tartare. On the brunch menu, there's a beef and bulgur wheat kubba croquette stuffed with spiced lamb, currants and pine nuts. There's also a stuffed kubba that cracks open to a center of wild mushrooms.

Kipteh soup has lamb and cracked wheat meatballs simmered in a tomato basil broth. Epitu D'Silgha is a savory pastry filled with sautéed Swiss chard, leeks and freshly mashed turmeric.

Zomaya and Sarkiss make everything from scratch, including cheese. Assyrians have over 200 cheeses, including a caraway and fennel seed flavored “buried cheese” — a cheese that is buried in clay pots, allowing the whey to drain through holes in the bottom of the pot.

If you're in the mood to make your own Assyrian food, check out the variety of classes, including pickling and baking bread lessons, on Assyrian Kitchen's website.

Zomaya and Sarkiss — who hope to sell their own line of Assyrian pantry products (like pickles and cheese) and write a cookbook — are planning on scheduling set restaurant hours soon. For more information call or visit <https://www.assyriankitchen.com>.



Assyrian Kitchen is located at 5481 N. Northwest Highway in Jefferson Park.

War Against Children



By Nuri Kino
Courtesy of Medium.com

I finally answered my phone. Even though my head was aching and my eyes wouldn't open.

"They found Christina. We think it's her. I'm on the way to a checkpoint to identify her."

I couldn't believe my ears. Christina was alive? Oh my God. It had been almost three years since the three-year-old girl was ripped out of her mother's arms by an IS-terrorist. The mother was shoved into a bus and taken away.

Christina became one of the faces of IS war crimes against children, a symbol of the genocide against Christians in Iraq. Posters were printed with pictures of her that were used in protests. We all knew who she was.

However back then, in 2014, we didn't know what they were going to do with all the children. Thousands of Yazidi children had been kidnapped, along with Christians, Turkmen and other Shiites.

After a few days, we found out. Parents and other adults who managed to bring along cell phones were able to tell us that children were being sold in markets. The terrorists would reportedly also brag on their channels about having taken children. Boys and girls were being used for different things.

According to the IS price list, a girl cost between \$2,000 and \$8,000 US. A virgin cost more; the younger the child, the more expensive. Little girls between the ages 9–12 cost the most. Their owners would sometimes film what happened to the children when they were disobedient.

Boys were raped as well. But no one spoke about it. It was

taboo.

Boys were also used as slaves for physical work, such as building underground tunnels, bridges and other things that IS needed. In 2015, IS also proudly boasted to the world that they had succeeded in brainwashing little boys to become warriors in service of the caliphate. They broadcast video clips of children cutting off the heads of adults while swearing allegiance to IS.

Children could also be sold outside the caliphate, thus becoming an economic goldmine for IS.

According to Yazidi organizations and desperate parents who, since 2014, have been trying to track missing children through social media and studying pictures of children who are now slightly older, several have been sold in Turkey and Saudi Arabia.

A five-year-old girl was also reportedly sold in Syria. She is now up for sale again by her owner, for \$20,000, according to a video posted in closed groups on Facebook, Telegram and WhatsApp. The girl's father has seen the video, but can't get enough money together to buy back his daughter himself.

A 13-year-old boy is also for sale. He costs \$30,000, and this offer is mainly directed at parents and relatives. There are also agents who buy children and trade them among themselves. Networks of activists also collect money to help buy children free. When the kidnappers, or "owners" have received their payment, it doesn't always mean that the child comes home. They can be killed anyway, as we have seen happen.

Since IS territorial conquests have been recaptured, children

The last photo of Christina before she was kidnapped.





ADFA's Amar Sabri with Christina and her mother Aida.

have been found in the desert. Some have died and been buried in mass graves that are now being opened.

Those who survived are broken physically and emotionally.

In recent months, new work has intensified among activists, journalists and human rights organizations worldwide. The children who have been found alive must be identified and returned to their families and relatives.

Emad was one of the Yazidi children who was taken in 2014. He was found in Mosul with gunshot wounds. First, he was sent to his uncle in a refugee camp, and then to his mother, who had been granted residency in Canada. Another boy was also found in the ruins and was barely recognized, when activists posted pictures of him on social media. His mother could also be traced to Canada.

These are the sunshine stories in this bottomless tragedy that a genocide entails. But usually it is more difficult.

In many cases, the children have forgotten their native languages. In other cases, they have forgotten their names and their families. In some cases, there are fights over the children: One family is certain that it is their son and another that it is theirs. Because some were infants when they were stolen from their parents.

The organization I founded, A Demand For Action, is trying to help identify some of the children. The tiny little part we play in this is a job that every day causes my heart to break into a thousand pieces. And every night I see the children's faces in my insomnia. Those found and those who are lost forever. At four in the morning I never remember the children who came home again. Only the parents who are still searching.

I sometimes watch videos and listen to radio stories of children who were reunited with relatives in Northern Iraq, to be able to cope with what the rest of the day might bring. Candy and chocolates are thrown at them by relatives and neighbors. Then come the kisses and hugs. There is always something about the children's eyes that doesn't look right. They are staring around.

In the fall of 2015, rumors went around that Christina, who was ripped out of her mother's arms in Nineveh in Iraq, was dead.

The couple that "owned" her would become angry with her

because she had wet herself. The man had therefore chained her outdoors, under the sun. The man's wife had done nothing to stop it all: on the contrary she had encouraged it and quietly looked on while the girl slowly died in the sun. It was so bizarre that we thought it was made up.

We now know that it actually happened. But it wasn't Christina who died. It was another little girl who was only five years old when she was tortured to death. The IS-woman who looked on was one of the caliphate's 'morality police,' and she is now being prosecuted in Germany for, among other things, having let a five-year-old die in the sun because she peed on herself.

Christina's fate was different. She was rescued by a Sunni family who pretended to buy her from IS. The family kept her until IS lost Mosul. They then brought her to the Iraqi army and asked them to help her find her family.

That same night my phone rang, and wouldn't stop ringing until I answered it. It was my ADFA colleagues Allen Kakony and Amar Sabri. Amar had left Sweden to document the situation in the internally displaced camps. A few hours later he sent us pictures of himself sitting with Christina, who had just met her mother.

"This is a good night, "I thought." She is eight years old now, and it's the beginning of the rest of her life. I don't know where she is going to end up. "

Germany, Canada and Australia have received children who have been kidnapped, and their parents. Just flown them straight from the refugee camps, given asylum and residence permits to these very weakest and victims of the most brutal of war crimes.

Why hasn't Sweden and other countries done that? Just filled a Hercules plane.

You might say to me: "That's not your problem. You can't help everyone."

Can you then at least take one of my nights from me? One of those long nights when the children's faces never stop flashing through my mind.

Just take one of those nights for me.

This article was first published in the Swedish newspaper Svenska Dagbladet. It's translated by Daniela Babylonia Barhanna, proof read by Susan Korah.

The NINEVEH ACADEMIC CHAIR

at

The University of Salamanca

The University of Salamanca that was founded in 1218 has been creating over the years Extraordinary Chairs (Domingo de Soto, Venezuela, Martín Granizo, Larramendi, Sicily, Chile, etc.) that assume an important role in the transmission of a specific knowledge concerning an important figure or a culture. On the other hand, it has also been secularly an important objective of the University and the city of Salamanca - with its local and provincial institutions - to offer their spaces to welcome other cultures and spread the knowledge between the university community and the social environment.

The claim to create the Nineveh Academic Chair within the institutional framework of the University of Salamanca is justified for several reasons. Salamanca has been one of the first Spanish-speaking universities that since 1311 has been cultivating Semitic knowledges and promoting openness towards other cultures and languages. Since the 14th century, the University of Salamanca has been one of the institutions that has cultivated the trilingual spirit that has lasted to this day. Hebrew and Aramaic studies, at the University of Salamanca have been expanding their field of action and today has become a reference at European level for the solid base offered by its degree. The chair is another step of this commitment that aims to expand the field of learning. The Assyrian legacy is the great unknown in the Western world despite the enormous contribution it has had to the humanity in the past. The definition that has been given to Assyria is not accidental: the cradle of civilization. The Assyrians have contributed to science, art, humanities more than anyone else. Its language, its laws (Hamurabi code), its ancient academies, Babylon, Nuhadra, Edessa, Nisibis have served as inspiration for many training centres that today are the oldest universities in Europe (Bologna, Paris, Oxford and Salamanca). Casiodoro himself reports that the statutes of the University of Nisibis served as inspiration for the creation of the University of Bologna and in my opinion, afterwards of the University of Salamanca. The literary production of these academic centres had an enormous impact on the vision and formation of the ancient western world.

Through research, seminars, debates, meetings with scholars, magistrates, journalists, artists, we will promote knowledge of Assyria in its various socio-cultural and linguistic aspects. These activities will respond to a planning that will involve the various institutions and cultural, social associations present in their ancestral homeland and will deal with current and historical issues.

As for the historical theme, we will work on key moments of Assyrian history in its different epochs, starting from antiquity to the present. Special attention will be paid to the late and modern periods to provide a coherent historical scheme since the history of the Assyrians has not always been transmitted as it deserves.

Culture

Study of all that can serve to deepen the knowledge of Assyrians to improve the topics that do not reflect the true and rich visage of this great nation, today erased from the geo-political map.

Language and literature

The Assyrians were bilingual from the dawn of history, they used the Assyrian, lingua franca of the empire and then Aramaic for the expansive policy they used in antiquity. It is a phenomenon little explored and little studied. In the late middle ages (2nd century to 14th century) it had its golden age, with a literary

production wider than the Hebrew, Greek and Latin. Despite this, it is little known in the western world. In this sense, the Nineveh Chair will try to make known the most important Assyrian writers. One of the most important tasks of the Nineveh Chair at the University of Salamanca will be the translation of ancient texts into different languages to make this world and this great culture known to western society.

Art

The Assyrian artistic heritage is enormous but little known in the western world. The Nineveh Chair will bring the Assyrian artistic heritage closer to the westerners through exhibitions of artistic backgrounds from pre and post-Christian eras.

Research

The Nineveh Chair will promote joint research, primarily with university researchers worldwide, as did the Assyrian research centres in Helsinki, which today is a world reference on ancient textual documentation. Salamanca, with the Nineveh Chair, will become a world reference in its commitment to modern Assyrian studies. This will serve above all for the purification of the errors transmitted over the last two centuries to the conception about the historical-linguistic reality of the Assyrian people. The investment of the funds will have as a priority this first phase of research work.

It will promote a research focused on the Assyrian language, history and culture to create a critical mass that has not been systematically developed in the Western world so far.

Specific Nineveh Academic Chair Purpose and Activities

The purpose of the Nineveh Chair is to support people, companies and institutions related to the Assyrian cause, through the transfer of knowledge generated in recognized universities and education centres.

For the fulfilment of the described purposes, the following activities will be carried out:

1. Promote the study of the Assyrian language and culture worldwide.
2. Promote all kinds of activities conducive to promoting the development of the artistic, historical, linguistic and socio-cultural heritage of Assyrian society.
3. Promote the research of comparative studies in language, literature and history of the Assyrian people.
4. Support and develop academic activities to make known the historical and cultural wealth of the Assyrian people.
5. Support the dissemination of the modern Assyrian Aramaic language through research works in different modern languages where there is an Assyrian community.
6. To strengthen the bond of union between the different Christian communities of the Assyrian people through forums, congresses, international seminars.
7. Seek economic means to offer scholarships to offer the new Assyrian generation the opportunity to train in its historical, linguistic and socio-cultural legacy.
8. Find the means to create at the University of Salamanca the

chair of Nineveh that must offer all kinds of academic activities, face-to-face, and virtual courses on the language, literature and history of Assyria.

9. Encourage the creation of the academy of the Assyrian sciences to develop and create the different working groups that should watch over the conservation and development of the language, history, and Assyrian culture.

10. Promote the creation of a scientific research journal of the Assyrian language and culture.

11. Support the development of projects that the Assyrian intellectuals or those related to the Assyrian cause intend to carry out for the reconstruction of the Assyrian society abroad and within their ancestral territory.

And, in a generic way, carry out as many actions as are conducive to the best achievement of their purposes.

To carry out these activities in a serious and professional manner, the Nineveh Chair has to have, at least, an annual budget of about 80.000-100.000 Euros, half of which will be dedicated to scholarships for young Assyrians who want to be trained in their linguistic, historical and socio-cultural legacy. Hence, two Assyrian talents will begin studying at the University of Salamanca, preferably for the degree or the Doctoral Dissertation in Assyrian language, history or literature. These scholarships will be awarded through a contract and conditions of commitment so that the candidate has to contribute to the Assyrian cause at least 10 years.

While we train them, we will also prepare the ground so that when they finish, they can develop at the University, where there is an Assyrian community, what they have mastered. Our academic contacts with those universities, where there is an Assyrian community, will provide the candidates with access and the opportunity to develop what they have been researching at the doctorate level. We must learn to invest our resources efficiently in those centres where there is an Assyrian community

in the diaspora or in our homeland.

To ensure that the financial resources of the Nineveh Chair are managed correctly and transparently, the State University of Salamanca will use the same mechanisms that it has applied to the other chairs. There is a rigorous control over incomes and outcomes that can be consulted in the virtual platform of the University of Salamanca. Accordingly to the best practices of European High Education Institutions, everything that is invested in the Nineveh Chair, will be used only and exclusively for the purposes it pursues. In the same way, the contributors will be informed with the annual report in order to know in what and for which purposes the contributed capital has been used.

All this will serve to ensure the proper development of the projects and activities that the Nineveh Academic Chair will undertake after its creation at the University of Salamanca.

As first actions, the Nineveh chair will commission at least 3 experts to prepare two online courses of the modern Assyrian Aramaic.

Between 2019 and 2020 the chair will convene the Assyrian intellectuals for a first world congress to deal with the national identity, language and history of Assyria.

To facilitate the possible donations we have created the non-profit Association: Mesopotamian Alliance **ܡܝܫܡܝܬܐ ܕܡܫܪܝܬܐ** that already has an official register and a bank account.

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If you want to participate and contribute to the Assyrian cause, let's start with EDUCATION.

ESTUDIA EN LA USAL



Mayor reconocimiento al PDI por la coordinación docente

INVESTIGA EN LA USAL



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Homenaje a José de Nebra



Resultados de las elecciones sindicales en PAS y PDI



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Personal information:

First name/Surname: Efrem YILDIZ SADAK
Address: Patio Escuelas 1 37008 Salamanca Spain
Telephones: 0034 677535012
E-mail: vic.internacional@usal.es & efremy@usal.es

VICERRECTORADO DE RELACIONES INTERNACIONALES
EFREM YILDIK SADAK
VICERRECTOR

CURRICULUM VITAE SHORTENED

Academic background: He has developed his school and academic training in several countries: Germany, Italy, France and Israel. After obtaining his Baccalaureate in Philosophy and two degrees in Ecclesiastical and Biblical Studies, he completed his studies with a Doctorate in Biblical Theology, with the consequent linguistic formation in both classical languages (Greek and Latin) and Semitic (Hebrew and Aramaic). Specialized in Semitic languages, he also manages a large repertoire of modern languages:

Spanish,
English,
French,
German,
Italian,
Hebrew,
Modern Assyrian Aramaic,
Turkish, among others.

Professional Experience: Professor of Hebrew and Aramaic Studies at the Faculty of Philology, University of Salamanca since 1997.

Teaching activity: He is currently a Full Professor at the Faculty of Philology, Department of Hebrew and Aramaic Studies. After many years of teaching in biblical and rabbinic literature, Old Testament institutions and Biblical Aramaic in the Hebrew Degree, with the creation of the Degree in Hebrew and Aramaic Studies, he has specialized in Aramaic history, language and literature. He has participated in numerous national and international Congresses. He has given seminars and courses on his specialty in European countries, the Middle East, Latin America and the United States. He has also participated in Staff mobility for teaching, at University of Cambridge, Department of Middle Eastern Studies (2007, at the University of Bucharest, Faculty of Philology (2009).

Research Activity: He has participated in several national and international research projects. He is a committee member of several national and international scientific journals. He is the author or coordinator of a large number of books and articles in national and international journals on Aramaic language, literature, history and culture of the Aramaic-speaking peoples.

Among his numerous works the following publications could be highlighted:

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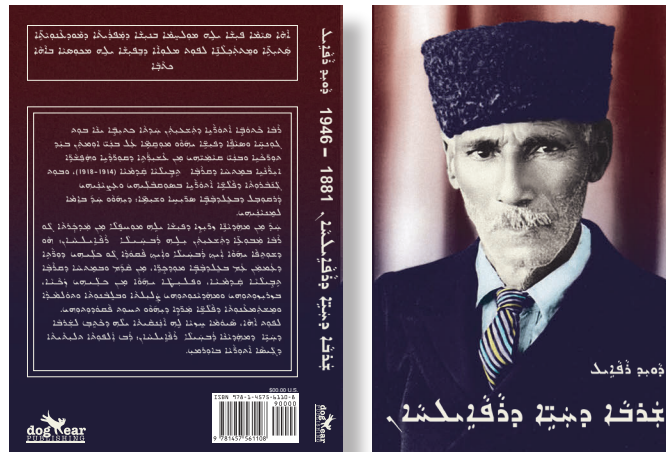
Yildiz, E., *Sureth, Een Moderne Taal*, Salamanca 2019.

Academic Management: He has performed the tasks of Vice-Dean of International Relations and Institutional Coordinator of Socrates / Erasmus and "Intercambio" exchange programs (2004-2011) at the Faculty of Philology. He has been working as a Degree Coordinator in Hebrew and Aramaic Studies from 2011 to 2017. He is also a member of the Commission of the Degree in Hebrew and Aramaic Studies.

Currently he is Vice Chancellor for International Relations of the University of Salamanca; member of the committee at CRUE for International Section, member of Executive Board for "Cursos Internacionales" of the University of Salamanca; member of the Commission for the Reform of the New Study Plans according the ECTS System, Hebrew and Aramaic Studies of the Faculty of Philology of the University of Salamanca. He is Executive Board member of Coimbra Group which is made up of 39 European Universities. He is also coordinator and legal representative of the University of Salamanca in the new European consortium: European Campus for City Universities (EC2U). English Language Editor of the scientific journal: *Journal of Assyrian Academic Studies*, published in Santa Barbara, United States.

Biography of RaphaelKhan: Great Assyrian Leader (Aramaic version)

by David Raphael



Biography of RaphaelKhan: Great Assyrian Leader tells the long overdue true-life story of the renowned World War I Assyrian hero who fought on the side of the Allies (Britain, France and Russia) against the Ottoman Empire.

Biography of RaphaelKhan is a thrilling read, and an eye opener to a part of history from wartime Urmia/Persia, Hakkari/Turkey and mass exodus to Mesopotamia (Bet-Nahrain), and the final attempt to regain back the ancestral homelands. It's about survival of the small Assyrian nation, once 'Mighty Assyrian Empire' — the cradle of civilization — struggling to preserve its national identity against the evils of aggression and massacres perpetrated during WWI events (1914-1918).

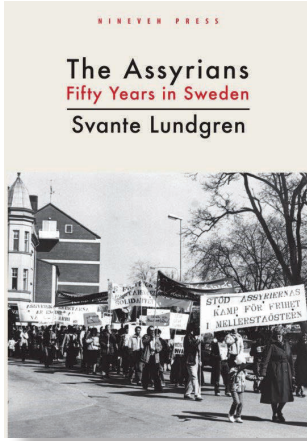
The Assyrians and Armenians have suffered massive genocide over the last centuries. The Assyrians have lost control of their ancestral lands and are in a struggle for survival. Today, the Assyrian nation stands at a crossroad.



About the author


After studying at two universities (Al-Hikma Jesuit Missionary University and Nebraska Wesleyan University), author David L. Raphael spent the greater part of his life in foreign purchase, translation, copy editing, and as a cultural advisor. He is currently retired and spends his time studying and researching Assyrian history books. David intends to publish a thesaurus in the Assyrian language in the future. He lives with his wife and two sons in U.S.A.

The book is available in Hardcover & Softcover at Amazon.com
ISBN - 978 - 1 - 4575 - 6110-8



The Assyrians – Fifty Years in Sweden

In the spring of 1967 the first group of Assyrians came to Sweden. During the fifty years since then, the Assyrian community has grown steadily and is today one of the largest immigrant groups in Sweden. Many of them are born in Sweden and are fully integrated Swedish citizens. Others have come recently because of the continued persecution they suffer in their homelands.



This book describes how the Assyrians arrived in Sweden, how they established churches and organizations, how the lively debate went about their right to stay in the country, how they achieved as entrepreneurs and in soccer, and how their relationship with Swedish society has changed over the years. The book also features a number of interviews, giving a variety of Swedish Assyrians the chance to tell us directly of their experiences of what it is like to live in Sweden.

Svante Lundgren, ThD, is a researcher at the Center for Middle Eastern Studies at Lund University.

This book is a translation of the Swedish original of 'Assyrierna – Femtio år i Sverige', by Svante Lundgren, which was published by Ni-neveh Press in December 2017.

<https://www.ninevehpress.com/product/the-assyrians-fifty-years-in-sweden/>

ۛۛۛۛ ڪمڻسَ ڦاڪُن ڇوڪر ڪيڏيڪي

م: دُمَعَتُ بِهَذِهِ

[illegible]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا رَحْمَتُ اللَّهِ عَلَيْنَا لَكُنَّا مِنَ الْخَاسِرِينَ ﴿١﴾

مَعْبَدَ شَيْءٍ: «كُلٌّ». لَمَعْدُ شَيْءٍ: «لَمْ يَكُنْ لَهُ مَعْبَدٌ» هَذَا دِيْنُهُ.

لَا تَكُنْ يَحْنًا. فَقَالَ مَعْنَاهُ: «تَذَاهِبْ مَعْدِيكَ تَهْنَأُ؟ ثُمَّ مَعْدَتِ يَحْنًا هُنَا؟»

۱۴۸۰ هـ. ۱۲۹۹: «فَدَّاهُ، كَرَّ حَبَّ، تَجَدَّدَ لِيَكِيهَ مَبْرُوءٌ، مَرَّ لَيْكَسَ وَتَبَسَّ كَسَ هَذَا دُجْبُ. لِي تَكِي دِيحِي
 دِلْغَتَق سَوَم.»

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ

هَذَا بَدِيعُكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، جَاءَ إِلَيْكَ اللَّهُ: «تَب، كُنْ تَوَكَّلْ عَلَى اللَّهِ، فَقَدْ جَاءَ إِلَيْكَ بَدِيعُكَ». لَيْسَ بِكَ عَصِيْبٌ، لَيْسَ شَيْءٌ عَزَّكَ لِي مُتَعَسِّمٌ. هُوَ يَدُودٌ مَبْنِي، مَا لَهُ لَيْسَ. فَقَدْ هُوَ يَدُودٌ مَبْنِي لِي دَلِيلٌ هُوَ اللَّهُ سَمِيْعٌ مَبْنِي تَب. هُوَ تَعَزَّ لِي مَبْنِي تَعَزَّ لِي.

لَمْ يَكُنْ لَهُ بَنَاتٌ لَّٰكِنْ كَانَتْ فَطَايِفٌ لِّبَنَاتِهِ تُفْلِسْنَ فِي الْمَخْرِقِ لِكَيْ يُخَالِسَهُنَّ وَلَٰكِن لَّا تَخَالِفُونَ ضَرِيضًا بِبَنَاتِهِ خَالِسَةً ۚ إِنَّكُمْ أَعْيُنٌ مُّبِينَةٌ ۚ

ذِكْرُكُمْ فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَمْ تُهْلِكُوا وَلَئِنَّ كَثِيرًا لَكُمُ لَخَالِفُونَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١. تَعْدُ مِنْ حُلِّ مَوَاقِبَ: صَلَاتُكَ دَعْبَةً ٢٨٥.
 ٢. هُتَلَّى وَمِنْ ذَمِّهِ: لَمَّا سَلَّمَ صَدَقَ دُؤْلُ ٢٨٦.
 ٣. حَبْزُ لَرِّ لَلِّ دُجْلِبَ: هَذَيْسُ مَشَاوِشِ دُجْلِبُ ٢٨٧.
 ٤. دُجْلِبُ دُجْلِبُ دُجْلِبُ: لَمَّا حَصَلَ شَلَقُ ٢٨٨.
 ٥. دُجْلِبُ دُجْلِبُ دُجْلِبُ: سَلَّمَ دُجْلِبُ دُجْلِبُ ٢٨٩.
 ٦. مَوْصَلُ قُصَا مَوْصَلُ دُجْلِبُ: دُجْلِبُ دُجْلِبُ دُجْلِبُ ٢٩٠.
 ٧. دُجْلِبُ دُجْلِبُ دُجْلِبُ: دُجْلِبُ دُجْلِبُ دُجْلِبُ ٢٩١.
 ٨. دُجْلِبُ دُجْلِبُ دُجْلِبُ: دُجْلِبُ دُجْلِبُ دُجْلِبُ ٢٩٢.

דנה־שם־מחבֿרֿתֿ, יִהְיֶה־זֶה חֹק־שֵׁם בְּדִשְׁתִּי
הַגִּמְזוּ:

יִשְׁמְעוּ־נָא לְנִי וְדִבֶּר־נָא
וְדִבֶּר־נָא לְנִי בְּחֵלֶיךָ
הַבְּחֵלֶיךָ תִּשְׁמָעֵנִי הִלְכֵהוּ
בִּי הִשְׁמָעֵהוּ יִשְׁמָעֵהוּ בִּי הִשְׁמָעֵהוּ

חֵסֶד וּמִשְׁפָּט

בְּיָמֵינוּ הַזֵּה חֵסֶד וּמִשְׁפָּט

חֲלֻמֵּנוּ כְּוָחֵנוּ הֵם: מִלְחָמָה וְלִבְיָנוּ.
לִמְלָכֵנוּ חֵסֶד וְלִמְלָכֵנוּ: לְחֵסֶד וְלִבְיָנוּ.
לְחֵסֶד וְלִמְלָכֵנוּ: לְחֵסֶד וְלִבְיָנוּ.
לְחֵסֶד וְלִמְלָכֵנוּ: לְחֵסֶד וְלִבְיָנוּ.
לְחֵסֶד וְלִמְלָכֵנוּ: לְחֵסֶד וְלִבְיָנוּ.
לְחֵסֶד וְלִמְלָכֵנוּ: לְחֵסֶד וְלִבְיָנוּ.
לְחֵסֶד וְלִמְלָכֵנוּ: לְחֵסֶד וְלִבְיָנוּ.

מִיָּאָה דְּפִלְגָלִבּ מִפְּתָא לְאִתֵּי דְמָא דְלֹא זָב מִיִּחְתֵּי
מִסָּוָה.

יִפְדֵּהוּ לְהַיְמָלִישׁ לְתַפְתֵּי מַתְיָסִישׁ לְמַדְנָי מַלְבִּישׁ לֵאמֹר
יִתְבַּשׁ, "חַה לְשׁוֹר מִפְּתָלִישׁ דְּמֵה יִתְבַּשׁ דְּלִישׁ לֵאמֹר זָב." "חַה לְשׁוֹר
מִפְּתָלִישׁ לְחַדְתֵּי מִן פְּתָלִישׁ מִפְּתָלִישׁ לְמִי
לְמַדְנָי לִישׁוֹר מִלְּמֵה מַלְבִּישׁ: "חַה דְּחַה, לְמַדְנָי מִלְּמֵה
מִיִּחְתֵּי, מִלְּמֵה לְחַה דְּחַה, מִפְּתָלִישׁ דְּמִיִּחְתֵּי לְשׁוֹר
וְהָא לְחַדְתֵּי מִן דְּפִלְגָלִבּ לְחַה לְחַה מִלְּמֵה
מִלְּמֵה לְמִי חַה דְּחַה לְחַה: "חַה דְּחַה מִפְּתָלִישׁ:
"חַה מִפְּתָלִישׁ: חַה: חַה דְּחַה מִלְּמֵה חַה דְּחַה מִיִּחְתֵּי
מִפְּתָלִישׁ חַה מִלְּמֵה יִתְבַּשׁ חַה מִלְּמֵה חַה מִלְּמֵה
חַה מִלְּמֵה וְיִתְבַּשׁ.

דְּמִיִּחְתֵּי דְּחַה לְמַדְנָי לֵאמֹר חַה חַה מִלְּמֵה מִלְּמֵה
מִלְּמֵה. חַה לְאִתֵּי דְמָא לְשׁוֹר מִפְּתָלִישׁ, דְּחַה חַה
מִלְּמֵה מִלְּמֵה חַה מִלְּמֵה מִלְּמֵה מִלְּמֵה חַה
דְּחַה מִלְּמֵה מִלְּמֵה. מִלְּמֵה מִלְּמֵה מִלְּמֵה חַה
מִלְּמֵה חַה. מִלְּמֵה לְאִתֵּי דְחַה מִלְּמֵה מִלְּמֵה
מִלְּמֵה.

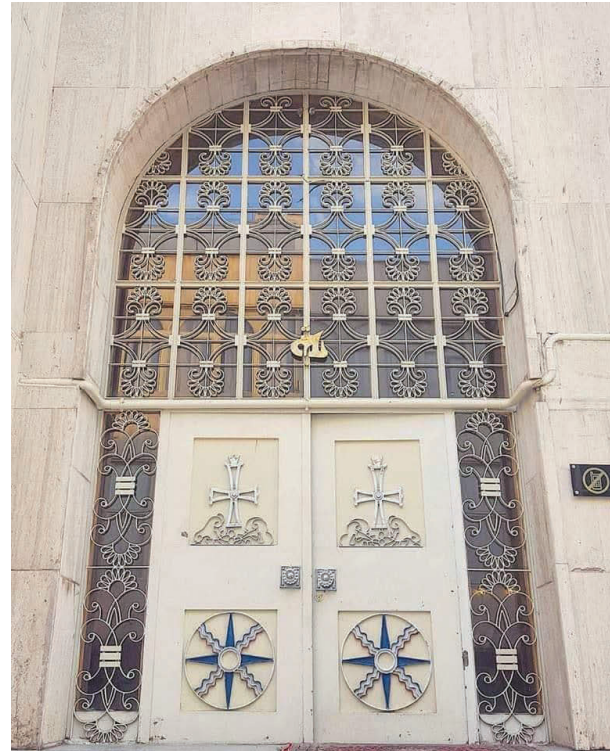
חַה מִלְּמֵה לְמִי חַה דְּחַה. מִלְּמֵה מִלְּמֵה דְּחַה
חַה מִלְּמֵה מִלְּמֵה מִלְּמֵה חַה חַה חַה. "חַה
מִלְּמֵה מִלְּמֵה מִלְּמֵה מִלְּמֵה מִלְּמֵה. מִלְּמֵה חַה
חַה חַה חַה חַה חַה; מִלְּמֵה מִלְּמֵה חַה חַה

[illegible][illegible]

[illegible]

تَبَدَّلَ بِمَنْ تَشَاءُ مِنْ أَهْلِ الدِّينِ، وَتَبَدَّلَ الَّذِينَ يَدِينُونَ
 قِسْمًا رَافِقًا. وَمَنْ يَبْتَغِ الْفَقْرَ بِالنِّسَاءِ فَإِنَّ
 أَرْوَاحَهُمْ صَادِقَةٌ إِلَىٰ ذَٰلِكُمْ فَهُمْ لَا يَفْقَهُونَ
 فَلَا يَسْمَعُونَ دُعَاءَهُمْ هُنَا وَلَا يَرْجِعُ إِلَيْهِمْ
 هُنَا وَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ۚ

ھَجَرْنَا ۖ حَقُّنَا ۖ سَوَّيْنَا ۖ ذَرَفْنَا ۖ جَسَدًا ۖ قَمَطْنَا ۖ حَمَلْنَا ۖ فِي ۖ
 حَنَدًا ۖ دَلَّاهُنَّ ۖ رَحْمَةً ۖ وَجَنَدًا ۖ وَلَجَبْنَا ۖ سَوَّيْنَا ۖ لَوْنًا ۖ كَمَدْنَا ۖ
 مَحْمُولًا ۖ حَمَقْنَا ۖ مَنَعْنَا ۖ دَلَمْنَا ۖ تَغَبَّدْنَا ۖ مَقَدْنَا ۖ بَحْمَقْنَا ۖ
 مَقَابَلًا ۖ مَسَدًا ۖ مَلَّاهُنَّ ۖ سَبَحْنَا ۖ مَحْجُولًا ۖ دَحَقْنَا ۖ وَدَرَدًا ۖ سَمَقْنَا ۖ
 مَهَقْنَا ۖ شَمَقَدْنَا ۖ مَهَقْنَا ۖ جَمَعْنَا ۖ بَلَّ سَدًا ۖ دَلَّاهُنَّ ۖ قَمَطْنَاهَا ۖ



سجڻي:

.....نڀڻ لڪڻن ڇاڪاڻ ته ڇڏي ڇڏي

.....سڄي: ڏهه ڏي ڇڏي

.....اهه هه ڇڏي ڇڏي هه هه ڇڏي

اهه هه ڇڏي ڇڏي هه هه ڇڏي

اهه هه ڇڏي ڇڏي هه هه ڇڏي

.....اهه هه ڇڏي

اهه هه ڇڏي

اهه هه ڇڏي



Established 1964



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