



NINEVEH

CULTURAL

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SOCIAL

Established 1964



Assyrian Food festival, Turlock

Assyrian Food festival, San Jose

Dear Nineveh Magazine Subscribers and Readers,

When my sons recently moved to Los Angeles from the Bay Area, they expressed to me a concern about meeting new people and making new friends. Without hesitation, I offered to help them make the acquaintance of the local Assyrian priest, Qasha Giwargis of the Church of St. Mary, such that they could be introduced to members of the Assyrian church youth and participate in associated activities.

Having grown up a majority of their lives in Switzerland with few Assyrian contacts, they were hesitant because their Assyrian language skills are not up to par. Yet, I brushed off their concerns telling them that many other young Assyrians growing up in the diaspora also have minimal knowledge of their mother tongue, but that should never prevent them from feeling part of our Assyrian culture and heritage. I followed through with the aforementioned introduction and they began participating in Assyrian youth activities. They saw quickly that they fit right in.

A couple of weeks later, they thanked me for initiating this introduction and then asked me how I knew that they would find a place of comfort and kinship in that new community. Here is what I told them:

“No matter where you are in the world, you will find Assyrians. Although you might never have met them before, you will find in their midst a sense of belonging. Because we are few, we are all cousins in one way or another, either through blood or through marriage. This affiliation is one that you can never find elsewhere. The only thing that you need to do is to knock on the door of your Assyrian brethren and there you will find a place of hospitality, generosity, and family.”

I told them these things because I have lived them. As an American-born Assyrian, I have found that blood truly is thicker than water. Although I may enjoy the company and friendship of people from many corners of the globe, there is nothing like the bond of heritage. Early in my life, thanks to my parents and grand-parents, I learned to have pride in my Assyrian ancestry and love for my people. This unique connection is what I wanted to bring to my sons and what I encourage all Assyrians to bring to their children as well.

Wishing you a wonderful Fall season!

Elizabeth Mickaily-Huber
Associate Editor, Nineveh Magazine

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Both Religion and Royalty Reigned in the Assyrian City of Assur



Known today also as Qal'at Sherqat, the ancient Assyrian city of Assur is located in the Saladin Governorate of modern day Iraq, about 280 km (174 miles) north of the capital, Baghdad. This city was first settled by human beings during the 3rd millennium BC, and is believed to have been occupied up until the 2nd century AD. It was, however, during the Assyrian period that Assur rose to prominence, serving as the capital of the Assyrian Empire at various points of time.

Beginnings

The city of Assur was located on a limestone bluff on the west bank of the Tigris River. According to the archaeological evidence, the site was first occupied around the middle of the 3rd millennium BC. It has been speculated that the original inhabitants of Assur had arrived there from either Syria or from the south. During this time, Assur was a city state, and thought to have been in close contact with the Sumerian city states of the south. Assur was a subject of Sargon of Akkad and his successor. Moreover, during the Third Dynasty of Ur, there is evidence that a governor was sent by the rulers of this dynasty to the city. It may be added that the Temple of Ishtar and the Old Palace belong to this period of the city's history.



Left, Head most likely of Sargon of Akkad. (CC BY 2.0). Right, King Sargon II. (CC BY-NC-ND 2.0)

Rise to Prominence

Assur succeeded in obtaining its independence when the south was overrun by the Amorites at the end of the 3rd / beginning of the 2nd millennium BC. The city took advantage of its location at the convergence of major trade routes by trading with Anatolia. Tin from the western part of Iran and local textiles were exchanged for copper of that region. Thousands of clay tablets from the site of Kultepe in modern day Turkey provide details about the activities of the merchants of Assur in Anatolia.

Assur became even more prominent when it was chosen by Shamshi-Adad I, a ruler of the Old Assyrian Empire, as his capital. Compared to the other major cities of the Assyrians, such as Nineveh and Nimrud, Assur was smaller and less strategically placed. Nevertheless, the city's importance lay in its status as a religious center. The land surrounding the city was known as Mat Assur, meaning 'the land of the god Assur', thus symbolizing its divine status. In later times, when the Assyrians moved their capital to other cities, Assur retained its role as a significant religious center for them. Although the Assyrian Empire came to an end during the



A close-up view of a wall relief depicting the God Ashur (Assur) inside a winged- disc, Nimrud, Iraq. (CC BY-SA 4.0)

final years of the 7th century BC, Assur continued to be occupied. It served as the seat of a semi-autonomous governor during the Parthian period. When the Sassanians captured the city during the 3rd century AD, the city was destroyed, and largely abandoned. Nevertheless, it was still inhabited during the Islamic period, frequented by Bedouins from time to time, and part of it even became a graveyard, which was in use up until the 1970s.

Excavations of the Assyrian City

Archaeologically speaking, not much work has been done at Assur. The first major excavation at the site was carried out by the German Oriental Society in 1903. The excavations ended in 1914, and work continued only during the 1970s and 1980s, this time by the Department of Antiquities and Heritage, Baghdad. The Gulf War interrupted the excavations at Assur, though the work resumed from 1998 to 2002. The eruption of the Iraq War, and the resulting instability in the area has once more caused the archaeological work at the site to cease.

From ancient documents dating to the 7th century BC, we are told that the city contained as many as 34 temples, three palaces, inner and outer walls, as well as several gateways. Only a few of these buildings have so far been excavated. In addition to these public buildings, there were also domestic structures. In the northwestern quarter of the site, for instance, many private homes were found to have been spaciouly laid out, with family vaults underneath them. Within these vaults, archaeologists have unearthed a number of archives and libraries, containing thousands of clay tablets that provide important details about life in the city. The importance of Assur in the history of the region, as well as of the world was recognized in 2003, when it was inscribed as a UNESCO World Heritage Site.



U.S. Soldiers from Crazy Horse Troop, 1st Squadron, 3rd Armored Cavalry Regiment provide security for the Provincial Reconstruction Team and representatives of United Nations Educational, Scientific, and Cultural Organization visiting the ancient city of Assur, 2008. (Public Domain)



Layout of the city of Assur throughout the centuries. (CC BY-SA 4.0)

How Alvina Antar And Zuora Drive The Subscription Economy

Peter High
Contributor Enterprise & Cloud
Courtesy of <http://www.forbes.com>



When Alvina Antar joined subscription-based software company, Zuora, four years ago as the first ever CIO, she did so after having been a customer of the company when she was the Director of Mergers & Acquisitions for Dell Information Technology. From the customer's perspective, she recognized that means of procuring technology was shifting in many cases toward software as a service (SaaS) models where companies paid only for what they used. Zuora has dubbed this model as the subscription economy. As Antar notes, "Modern consumers are shifting from traditional ownership and demanding new consumption models which allow them to subscribe to the outcomes they want when they want them."

Antar has fostered a community of CIOs from across Zuora's customer base to foster learning and collaboration in new ways. She is also changing the way in which the IT department does things, as she has developed a Zuora on Zuora program, where IT acts as the company's first and best customer, offering insights into Zuora's product offering. She describes her experience and the implications of the subscription economy in this interview.

Peter High: Please describe Zuora's business, and your role as CIO.

Alvina Antar: Zuora provides cloud-

based software that enables any company in any industry to successfully launch, manage, transform, and thrive as a subscription business. Our vision is simple: we call it "The World Subscribed." It's the idea that one day every company will be a part of the Subscription Economy. My belief in our vision and seeing it first-hand as a customer is the reason I joined Zuora four years ago.

Our mission is to enable all companies to be successful in the Subscription Economy and our solution is purpose-built for dynamic, recurring revenue business models. Zuora Central is the system of record for subscription businesses. It functions as an intelligent subscription management hub that automates and orchestrates the entire subscription order-to-cash process, including billing and revenue recognition.

As Zuora's first CIO, I have built a Business Technology organization from the ground up with a vision to empower both our ZEOs (every single employee is the CEO of their Zuora career) and our customer's success by providing innovative solutions and trusted partnerships. Ultimately, the goal is to become the Business Technology model for subscription businesses.

The new IT is no longer a single, closed-off general and administrative expense (G&A) department but is fully integrat-

ed into the business. Digital transformation requires every role to change, especially the role of IT. Modern IT should marry business and technology allowing subscription companies to grow and thrive. As new business models emerge, the IT function is pivotal in enabling new revenue streams by driving change for competitive advantage.

At Zuora, our Business Technology organization values are centered around fostering our unique culture that truly differentiates our team. I am fortunate to be surrounded by an incredibly talented, diverse, and passionate team who embrace our ZEO culture in every way. Given our comprehensive understanding of all functions of the business in concert with our expertise in technology, we create immense value by focusing on business outcomes. As a thriving subscription business, we enable accelerated growth through agility, disruptive technologies and data-driven transformation (what we call subscription intelligence).

High: In most cases, your company's customers are your peers. How do you interact with CIOs, and what advantages do you draw by approaching them as a peer rather than as a sales advocate for Zuora?

Antar: Today's Subscription CIOs are a new breed of technology leaders who are challenging the status quo and driving innovation with disruptive technologies. These modern CIOs are enabling true transformation and operational excellence to differentiate their business.

While running M&A IT at Dell, I purchased and implemented Zuora for Dell's Software Group. As a Zuora customer, I created a streamlined platform to integrate acquisitions, cross-sell and upsell across product lines to generate new revenue streams. After joining Zuora, my product expertise was invaluable in that it allowed me to immediately reconstruct our internal structure to run Zuora on Zuora (ZoZ). This also empowers me to showcase the SaaS reference architecture for a thriving subscription business to all of my peers.

I have built meaningful relationships with CIOs in the Subscription Economy as a trusted peer who understands the evolution of the modern order-to-cash

architecture. My genuine belief in Zuora's vision/product as a result of deep firsthand experience as Zuora's customer zero is compelling. I'm able to provide transparent feedback not only from our own experience but from direct input from Subscription CIOs. I am the voice for both our internal and external customers to deliver comprehensive assessments to product/engineering, sales and customer success. This feedback is critical to ensure laser-focus on customer success as our customers rely on our mission critical solution that drives their business transformation. This goes well beyond any point solution investments made.

My personal relationships with innovative CIOs has organically created a community of technology leaders who are playing pivotal roles in transforming their respective organizations. The Subscription CIO Exchange meets regularly and has created meaningful relationships for CIOs by CIOs. At Zuora's Subscribed conferences globally, we offer an exceptional platform for CIOs to share their business strategies driving transformation and the architecture enabling their growth which generates new revenue streams. We also share our varied approaches to building a culture of innovation and agility necessary for success.

Subscription CIOs span all industries from high tech companies who were built on the subscription model to IoT companies who are pivoting and shifting from traditional to customer-centric business models. These modern CIOs are disrupting their own industries -- from media to gaming to car-sharing -- and are having to do so through new product launches, new acquisitions, new distribution channels, and new geographies.

High: Zuora is a champion of the Subscription Economy. How does this new era in business change the role of CIOs from your perspective?

Antar: The way we do business has fundamentally changed. We call this shift the Subscription Economy to describe the new era of companies and business models. Modern consumers are shifting from traditional ownership and demanding new consumption models

which allow them to subscribe to the outcomes they want when they want them. To satisfy this new era of customers demanding outcomes (not ownership) customization (not generalization) and constant improvement (not planned obsolescence), businesses are compelled to change the way they sell products and services to keep customers consistently engaged in long-term relationships. This new business model requires a new architecture. In the old world, systems were built around selling products. But in this new era, we need new systems that are purpose-built around delivering ongoing value to customers.

With these new models, the conventional role of the CIO has evolved. CIOs should not be too busy maintaining their legacy systems and continue to

"Modern consumers are shifting from traditional ownership and demanding new consumption models which allow them to subscribe to the outcomes they want when they want them."

take years to launch new products to market across as many disparate sales and distribution channels as possible. It is a mandate that all channels, including selfservice and assisted sales, have a single view of a customer and their usage.

Today's CIOs must capitalize on the opportunity to provide meaningful impact by breaking down silos across the organization. Let's face it, Business Technology is the prime function within the enterprise positioned to drive the cross functional alignment required for this dramatic shift.

Business leaders are demanding for IT to enable their transition from a product-based company to a subscription-based revenue model. Marketing & Sales looks to IT to compete in the market and be strategically positioned to launch new products and services, provide new ways to price and package and identify upsell

and cross sell opportunities. Finance looks to IT to provide metrics around provide growth metrics and a new financial model for subscription businesses.

Essentially, the way CIOs buy has changed. It's time for CIOs to mandate ease of deployment, seamless integration, stability, and scale with minimal customizations required. This not only applies to the products their company sells but it should also apply to any product CIOs choose to invest in.

High: What are some of the challenges of shifting towards a subscription based model, if a company isn't currently set up this way?

Antar: The shift from perpetual to recurring revenue business models requires a corresponding shift in business processes. Organizations need a deep understanding of their business to accelerate their growth. Businesses need the ability to answer simple questions like how many customers have renewed their subscriptions in the past year or how much revenue is being earned per subscriber.

Traditional legacy ERP provides a system of record for products, orders, and accounts -- but it can NOT answer anything related to customer-centric activities. With dynamic subscriptions, there are constant changes -- upgrades, downgrades, cancellations, suspend, renew, resume, and more. If you don't have the right systems in place to track and manage these subscription changes, you're creating an undue burden on your IT and finance teams and risking revenue leakage.

Legacy IT architecture is linear and unable to support the dynamic nature of new business models. For example, you can't sell by creating a different SKU for every month of the year just so you can process monthly renewals. This creates SKU explosion that is impossible to manage and ultimately restrictive to growth.

Also, new subscription models require an IT architecture that is circular, not linear. Businesses need the ability to conduct rapid and iterative price testing to determine which new offering sticks. They can't afford to wait 6+ months to

launch a new product or try out new pricing packages spanning one-time to monthly recurring to usage charges. Agility is KING and businesses need to designed to meet time-to-market needs and enable innovation and experimentation.

High: What advice do you have for CIOs about to take on this shift?

Antar: It takes guts and confidence to let go of obsolete investments and home-grown solutions that are holding your business back from growth and transformation. Today's CIOs need to take calculated risks and make tough decisions to test and prove out innovative solutions.

Don't invest in building complex solutions that do not accelerate your business. Regardless of how strong and abundant your engineering staff is, allow them to focus on areas that will deliver your competitive advantage as opposed to blindly building out systems that aren't related to your core business.

Be the voice of the customer. Drive accountability of building product that works and is easy to deploy, integrate, and maintain. The same standard of excellence should be applied to all technology investments. Remember that you're in this for the long haul. Take a big picture view: think end-to-end spanning configure, price, quote, order, provision, collect, invoice, and revenue recognition. While you will be required to phase out the program delivery, you should ensure your endto-end architecture is clearly defined prior to making one-off decisions that have upstream and downstream implications. For example, if you've had any experience implementing the new 606 revenue standards, you know the significant implications the order has on revenue treatments.

High: How does Zuora fit into the broader ecosystem of technologies that CIOs are bringing into the enterprise to facilitate digital transformation?

Antar: Zuora is often assessed and implemented as part of a larger digital transformation initiative within an enterprise. Most often than not, enterprises have built homegrown solutions that

aren't built to scale and aren't positioned to meet the time to market needs of the business. As a strategic partner in driving business transformation, Zuora is integral to success in managing the entire subscriber lifecycle.

Zoura sits at the heart of the modern quote to cash architecture in between your CRM and ERP for order management, subscription billing and revenue recognition. Zuora's connect platform and REST APIs allow for integration into core systems required.

The idea of a one size fits all platform is a myth. Traditional product businesses lived in a linear, two-cloud world with CRM at one end and ERP at the other. Subscription business models require more dynamic complexity than either cloud can handle. IT leaders are realizing that they need to address their legacy architecture challenges to support the dynamic cycle of subscriber actions including renew, suspend, upgrade, downgrade. Your CRM can't prorate recurring charges and your ERP requires you to hard code new price plans resulting in SKU explosion and gives you no visibility into bookings metrics.

High: IoT is a driving force behind these digital transformations. Give us an overview of the challenges faced by companies in the IoT space and help us understand how Zuora's solutions address these challenges?

Antar: At the heart of IoT is the idea that companies are shifting from selling devices to building long-term service relationships with millions of consumers and businesses. IoT companies are monetizing things like usage, storage, contextual sharing, and aggregated data from connected machines. This model comes with challenges. How do you price hardware versus services? How do you bundle for different categories of buyers? How do you innovate faster than the IoT market?

With Zuora, IoT businesses can instantly bundle connectivity and data features with hardware offerings. (Note that traditional systems used in the management of the device—production, inventory, shipping—are not the systems that will manage the customer relationship.) Rather than having to wait for IT to

hardcode new pricing plans, your business can instantly roll out new pricing and packaging, and create a range of plans and consumption models, from pay-peruse to pay-per-user, etc.

With IoT, it's essential to establish a single customer record that can be viewed from multiple systems. Zuora provides insight into your subscribers so you can easily understand customer data required to make informed data-driven decisions.

Our analytics suite gives you a comprehensive view of your subscribers real-time data on purchases, preferences, usage, add-ons, and customer moments. As a subscription business, Finance should measure new subscription metrics including Annual Recurring Revenue (ARR), Churn, Growth Expense, Recurring Costs, Recurring Profit Margin, Growth Costs and your Growth Efficiency Index (GEI) - how much and how fast you will grow.

High: What are you most excited about as it relates to IT?

Antar: I'm thrilled about IT's positioning in the industry. IT is no longer the back office function that just says 'no' when asked if they are able to meet aggressive time to market needs. IT is no longer worried that the business will take over their jobs through shadow IT. IT is no longer able to coast and ride their legacy systems to death. Even the CIOs who are risk averse and worried about losing their jobs due to a failed implementation are now forced to be fearless and create competitive advantage. Not taking calculated risks will make them obsolete.

CIOs are now required to be visionary leaders providing the strategic vision driving business transformation. Subscription CIOs are building meaningful relationships and sharing the evolution of the modern CIO and business strategies in disrupting their own industries. Technology leaders are capitalizing on the opportunity to be fully integrated into the business and focused on business outcomes, data-driven decisions, product stability impact, and customer influence -- ultimately running a Business Technology unit as an integral part of the business.

Why Did Kurds Close the Assyrian School in Syria?

Courtesy of AINA.org

Assyrian Students from St. Gabriel Syriac Orthodox School in Qamishli, March 2018. (Syriac Political Institute)The Kurdish "Self-Management," in the east-northern part of Syria, continues to impose its educational policy on schools in the areas under its control, shutting down a number of private schools in al-Hasakah governorate.

On Friday, August 10, three schools were closed in al-Hasakah governorate, on the pretext that they did not get the needed licenses and for breaking the law, based on two official letters issued by the "Joint Presidency of Education Authority in al-Jazira Region," functioning under the "Self-Management."

The Syriac Private School, in the city of "Dayrik" (al-Malikiyah), located at the border triangle with Iraq and Turkey has received a closure notice to be implemented in a maximum of 24 hours, issued by the "Prosecution and Investigation Commission," on August 7 (AINA 2018-08-09).

The two letters, number 290, on July 7, and numbered 297, on the ninth of the same months that the "Educational Joint Presidency" issued provide for closing all the schools that did not get the needed licenses or for teaching curricula that the Authority does not approve and for hosting students who belong to classes that range from the first grade to the final stage of the preparatory school, from seven to 14 years old.

A teacher from one of the private Syriac schools in al-Hasakah explained to Enab Baladi, on the condition of anonymity, the reason why the Syriac school was shut down in al-Malikiyah.

"Because we depended on Syriac curricula prepared by academicians and experts in the field of education about the Syriac culture and civilization, in addition to the curriculum prepared by the Syrian Ministry of Education, and because we did not teach the curriculum issued by the Kurdish management, we are conditioned to teach the Kurdish management's curricula to get the license," said the teacher.

At a time where "bullying" private schools has turned into a regular thing in al-Hasakah, according to the teacher, the "Self-Management" has allowed the Syriac schools to host their students on the ground of conditional understandings provided by the "Self-Management" in 2016.

The "Educational Joint Presidency" has allowed the teaching of Syriac language at al-Hasakah schools with the beginning of the school year of 2016-2017, in a unique step that the area never knew prior to the war. The Syriac teacher explained that "Self-Management" has repeat-

edly tried to impose the refusal of registering Arab and Kurdish students on private schools, unless they get a permit from the "Asayish" in particular, and to include only Christian Syriac students. However, the Syriac schools did not commit to this, considering such a procedure an ethnic and national discrimination.

The private Syriac schools, which started functioning in 1953, are run by the Diocese of the Syriac Orthodox Church (the smallest unit in the order of the church).

These schools provide their services to the Assyrian, Arab and Kurdish communities, in addition to the Syriacs of the area, depending on the Syrian government's curricula, but they also teach Syriac as a "liturgical" language.

A number of Christian associations and organizations have criticized the decision, believing that the "Self-Management" is harming education through enhancing its ideology via educational curricula.

The response took the shape of separate statements, demanding that the "Self-Management" immediately allows the reopening of the school. An employee at the Education Directorate in the governorate of al-Hasakah, affiliated to the Syrian government, has told Enab Baladi yesterday (Friday), August 10, that "Asayish" forces have warned all private schools in the neighborhoods of al-Hasakah, which are under its control, that they will

be shut down if they do not stop teaching the Syrian government's curricula.

The "Self-Management's" decisions correspond to talks about meetings that will lead to negotiations between the "Syrian Democratic Council" and the Syrian government to reach an understanding about the areas controlled by the "Self-Management." Despite the frequency of reports of an initial understanding between the two parties, the Head of the Executive Committee of "Syrian Democratic Council" Ilham Ahmad announced that no results have yet been reached under the talks with the government. This happened at the same day of delivering the closure notice to the private Syriac school and other schools in the governorate of al-Hasakah.

The "Self-Management" has undertaken similar procedures in the past two years against the Syriac schools and private institutes in general.

The forces of "Asayish" broke into the private Syriac Dijlah school in the city of al-Malikiyah in October 2016 because it hosted Arab and Kurdish students

In July 2017, they closed a number of private schools in al-Hasakah neighborhoods that consist of an Arab majority.



Assyrian Students from St. Gabriel Syriac Orthodox School in Qamishli, March 2018.

An Appraisal of the United States of America

*Written for the first time by an Assyrian
By Andrious Mama Jotyar MBE*

My love and affection for America and its people began when we were issued American text books at the Assyrian Union School at RAF Station Hanaidi and Habbaniya in the late 1930’s, only growing during my employment at the American Embassy in Baghdad, Iraq in 1958. I still remember my peers and I singing American pioneering songs such as Swannee River, Banjo on My Knee, the Call of the Far Away Hills, Don’t Bury Me on the Lone Prairie, and Old Kentucky Home, to name a few.

Although the Assyrian Nation has had a historically closer association with Her Majesty’s British Government since 1914, the majority of modern Assyrian people of my generation have been classified more pro-American than pro-British. This affinity was revealed in a survey carried out by a United Nations team at the Civil Cantonment RAF Station in Habbaniya, Iraq after the general strike of the civilian employees in 1948.

Eventually, I immigrated to the U.S. and began writing as a free-lance journalist. The editor and his wife Victoria were the newest immigrants arriving at the Chicago Airport in 1980. They were finger-printed, welcomed and allowed to enter America through a specially decorated gate, applauded and cheered by the older immigrants and immigration authorities. At this time, the couple had travelled twice by different routes and modes of transport from New York to California, examining and exploring American history as well as the environmental habitat of the various United States. Their travels were fully reported in the Assyrian Observer issue no. 8 in January 1981.

As a free-lance journalist and new immigrant, I had a unique opportunity to present a brief summary of American history and to discuss the real meaning of America, written for the first time by an Assyrian. What follows is this account from my Assyrian perspective at that time:

The First Pioneers

The first settlers from the old World came to America (the New World) in 1607 in search of freedom, liberty and prosperity.

Since the British were the first settlers, the government of King George III took advantage and began interfering in the lives and freedoms of the new settlers by imposing taxes and other burdens upon them, just as on the citizens of Britain and elsewhere in the British Empire. Representatives from the 13 Colonies of the East Coast met at the Continental Congress to discuss their troubles regarding their British ruler, the British Empire being the most powerful nation in the World at the time.

In 1775, the revolutionary war against the British began and on July 4th 1776 the Declaration of Independence was adopted by the Congress of the 13 Colonies whose population at the time was about four million. The saying “Where there is a will, there is a way” was properly implemented in this case.

The Essence of America

The United States of America today is known as the land of hope and opportunity for immigrants and as a haven for the prosperity, liberty and independence of mankind. America is the sanctuary for the preservation of ethnic minorities, of their languages, heritage and dwindling cultures.

Since 1776, America is the only country in the World where more than 250,000 Assyrian immigrants from the Hakkiari Mountains of Turkey and from elsewhere in the Middle East have been welcomed, without fear of commotion nor harassment. It is the only country where immigrants can proudly say, they are Assyrians and at the same time, that they are Americans. Freedom of speech, of the press and personal liberty prevail unhindered throughout America. People from all over the World abandoned their countries of origin, relatives, occupations, possessions and sometimes even their wealth in search of this wonderful freedom which can not be found anywhere else in the world.

All of these people make America strong and prosperous through their dedication and by keeping America safe from its enemies at home and abroad, on land, sea, air and even in space.

The Original Immigrants

Between 1820 and 1920 millions of people from all nations, the cream of the old World, as well as people who were tired of continual wars, poverty and oppression faced adventure, in search of freedom and of a new life in the New World. During their exodus, which was filled with exploration, hardship, and sacrifice of blood, famine, sweat, toil and tears, they solemnly promised, by the will of God Almighty, to make America the greatest, strongest and richest nation on the face of the earth, a land of opportunity for the oppressed and for the underprivileged. This is exactly what they have done, fulfilling their promise by the will of God. These immigrants included:

| | | | | | | | |
|-----------|-----------|-----------|------------|-----------|------------|-----------|-------------|
| 50,000 | Assyrians | 80,000 | Armenians | 85,000 | Bulgarians | 98,000 | Rumanians |
| 130,000 | Spaniards | 140,000 | Belgians | 200,000 | Dutch | 205,000 | Finns |
| 210,000 | Portugese | 258,000 | Swiss | 320,000 | Turkish | 350,000 | Greeks |
| 450,000 | Swedes | 530,000 | French | 850,000 | Welsh | 1,110,000 | Scots |
| 1,200,000 | English | 1,400,000 | Hungarians | 1,500,000 | Polish | 2,030,000 | Netherlands |
| 2,300,000 | Austrians | 3,250,000 | Russians | 4,200,000 | Italains | 4,500,000 | Irish |
| 5,500,000 | Germans | | | | | | |

The New Immigrants

America, with its 50 glorious States and population of 300 million, even today happily accepts more than 500,000 immigrants every year from all nations using a quota system. After the second World War 1939-1945, immigrants from China, Japan, the Indian subcontinent and other Far Eastern countries were admitted. In 1975, the U.S. admitted 150,000 Vietnamese refugees and 20,000 Assyrian refugees from Lebanon and the Middle East. Today, American Embassies all over the World including its frontiers are swarmed with people from all walks of life eager to immigrate to America and to make it their new home until the day they die. Following the Gulf War in 1991 more than 200,000 Arabs and other war refugees were admitted without hesitation.

In addition to the quotas and emergencies, the United States conducts a lottery allowing 55,000 people from all over the world to apply for immigrant visas distributed every year under the Diversity Immigrant Visa Lottery program. This program, which was introduced in 1994, provides a chance for the less fortunate and for those who have no relatives in America to come to the U.S.

A United Nations of Immigrants

America is a proud nation of immigrants of more than 100,000 million people welcomed since records began. With the exception of the mistreated Native Indians and Africans who were brought to America as slaves, every American is

an immigrant or the descendant of an immigrant who came to America from the Old World.

All of these people are proud to call themselves Americans and happily lead separate lives, while coming together in times of difficulty and uniting their skills and strengths in times of war.

The Statue of Liberty, situated in the New York harbour (the main immigration station historically), remains a symbol of hope and liberty, honouring the everlasting memories of the old and new American immigrants.

A Guardian of Nations

America today is the guardian of all nations. Its military might is second to none in the World. Its scientific technology has safely reached to and from the moon. Its agricultural skills with its vast prairies are the bread basket of the World.

The Land of Adoption

God Bless America, the land of adoption of proud people from all nations, the big and the small, the rich and the poor, a land flowing with milk and honey, and the land of wisdom and understanding of mankind, a wisdom that one day will be raised to heaven at the feet of God Almighty.



Courtesy of BazaarArabia.com

Rula Jebreal Wore A Spectacular Dress By Lebanese Designer Jean-Louis Sabaji To BIAF

Over the weekend celebrated Palestinian journalist Rula Jebreal was awarded 'Most Influential Media Personality' at the Beirut International Awards Festival (BIAF), and all eyes were on her outstanding dress.

She wore the 'Tree of Life' gown from Lebanese designer Jean-Louis Sabaji's Mesopotamia collection. The ornate needlework took 400 hours, with motifs displaying Mesopotamian mythology hand-embroidered on silk tulle, finished with glass beads and micro sequins.

"A dress is never just a dress. It's a statement about the woman wearing it," Jebreal explained. "A dress can help accentuate a woman's character. It can be empowering, bold and expressive. It also tells the story of the hard hours put into it and the dedication of those who strive to represent our culture and pluralistic identities in whichever way or form."

The journalist, political analyst, author and screenwriter was clearly honoured to accept her award at the ninth edition of BIAF, which was held at Nejme Square on June 29.

Discussing the event, Jebreal said: "Throughout my career, I have received several awards for the work I've done in international media. But this is the first time I am given an award in an Arab country."

And it was clearly important to her to make sure that her sartorial choice reflected this special moment in her career. "It is truly an honour to be recognised by my own people, and in Beirut I wanted to be clad in Lebanese artistry," she said. "Jean-Louis is a dynamic new talent that has suddenly emerged. I see his aesthetic as a bridge between East and West. And this dress is a manifestation of that."



While the front of the gown tells a story, the back is beautifully simple, with cascading raw silk linen.

Assyrian Food festival Turlock, September 2018



An Assyrian American in Sweden

By Zalgai Aho

It is one of my first days in Sweden. **“Did you move here for love?”** I would come to hear this question a million more times in my two years here. Sambo permits (*granted to those who will cohabit or eventually marry their Swedish partners*) are very popular in this cold, dark, Scandinavian country. It seems most Swedes can’t conceive of someone moving here for any other reason.

“No, I moved here alone,” I respond.

Curiosity abounds. **“Why?”**

“Because Södertälje has the largest population of Assyrians in Europe and I want to be between my people.”

This is usually followed by an incredulous look. **“You moved here from the States for that?!”**

I respond exuberantly, **“Yep!”** No one can kill my vibe!

Most Swedes will jump at the chance to speak English with someone, especially an American*. This conversation happened at the local Clas Ohlson store where I was buying odds and ends for my apartment. The sales associate’s curiosity was piqued.

“Where did you move from?”

“L.A.,” I answer.

“You moved from Los Angeles to Södertälje? Are you f___ing crazy?!”

I burst out laughing. Both Swedes and Assyrians have shared with me this exact sentiment. **“We’re trying to get out of here and you moved here?”** they often say.

“Yep! I love it here. Maybe one day my love for it will rub off on you and you’ll start liking it here again,” I say with a smile.

The young sales associate shakes his head in disbelief as I gather my bags. My conversation with him was fun and friendly and so to goad him, as I’m walking out I say, **“You want to know where I lived before L.A.?”**

“Where?”

“New York City.”

Before I know it he’s thrown a pen at me and I burst out laughing again. I am loving these reactions!



In Sweden you can’t do anything without a personnummer, which is their equivalent of a social security number. It takes a while to get it and within that time you can’t open a bank account, join a gym or even get an H&M card. It’s like an SSN on steroids.

This causes an issue when it comes to banking because you’re caught in a Catch-22; you need an account in order to get paid, you’ll get paid for several months before you get your personnummer, but you don’t have an account into which they can deposit your salary. In a country that is practically cashless and where they look at you like you’re from outer space when you even mention checks, this is going to be a problem.

The solution? Have your paycheck deposited into the bank account of someone you trust until you can get your own, and make sure to keep documentation stating that income belonged to you, not them, for when they file their income tax.

Shopping for a bank is another interesting experience. I visit three or four before I can finally get one; apparently they are backlogged. A couple of them flat-out deny me. One tells me to come back in a few weeks. But the response to my query that by far takes the cake is: **“Oh, we’re not currently accepting applications for checking accounts. Come back in January.”**

Come back in January? It’s November 2nd! To my American-trained mind where instant gratification is a given, this shocks me. I didn’t realize just how ingrained this characteristic was in me until I moved here.

Grocery shopping after 9 p.m. in the Centrum? Sorry!

Invited to a dinner and want to pick up a bottle of wine on your way there? Nope!

Trying to do practically anything after 3 p.m. on a Sunday? You’re hilarious!

In Sweden you have to learn to pre-plan. There is no Target open until midnight where you can grab whatever you want whenever the mood strikes you. I have learned to keep my pantry stocked or risk staying hungry until morning if I don’t want to grab something meat-heavy from one of the few restaurants open late in my neighborhood; I stockpile bottles of alcohol for gifts or my own guests so I don’t show up to someone’s house empty-handed or have to say, **“Sorry, I have nothing to serve you tonight, friends.”** I already loved lazy Sundays but I have learned that if I need to run any errands, I’d better do it early. It’s taken me almost two years but I’m finally getting the hang of it.

On the flipside, a cashless society has its perks. We have this invention here called Swish, which is like PayPal and Venmo but a million times better because it’s instantaneous (and free).

Once I went down to Coop to get some groceries. The sales associate had already rung me up and when I pulled out what I thought was my debit card - but was actually my bus card - I just looked down at the veritable pile of items with panic in my eyes. I had guests coming over in half an hour and the store was about to close. I looked at the sales associate and ventured, **“Any chance I could Swish you?”** She spoke to her co-worker briefly, asked him if it was ok if I Swished him while he pay her on my behalf with his debit card. To my pleasant surprise, he said yes! It saved me a huge hassle and needless to say, I loved Sweden and my local Coop even more in that moment.



One of my favorite things about this country is the work-life balance, which practically does not exist in the US. It was another one of the reasons I wanted to move here after experiencing corporate America for 13 years. In most jobs in Sweden, you work your 40 hours a week and at the end of the day you can say **“hej då”** after 8 hours on the dot and no one will even look at you funny. This of course is in most jobs; if you choose to work extra, you will usually have to get paid for it (even if you’re a salaried employee) or do it knowing you won’t get paid (half the time I fall into this category as American work habits are very difficult to break for this workaholic).

If you leave work on time, there are no side eyes and snide remarks like we used to give people at the office back home if they dared leave before 6 or 7 p.m. No taking your work on vacation or sleeping in the office nor answering emails on a Sunday. When I tell people here I used to do all those things, they honestly don’t even believe me at first.

Remember how I said you have to learn to pre-plan in Sweden?

Once I showed up to the tax agency at 4:01 pm. The door was already locked but I managed to get in. Nothing illegal; a kind customer who was still inside and clearly also didn’t know the ‘rules’ let me in. The employees were baffled when they turned around and saw me.

“Sorry, we’re closed. Come back tomorrow.”

“I just have one, tiny question,” I tried to cajole them.

“Sorry, you’ll have to come back tomorrow.”

“But I just have one question. I’ve been calling all week and no one is answering.”

“Well, do you have the right number?”

At this point I was beyond irritated. **“Well I certainly hope so, I got it off the website,”** I huffed.

They were nonplussed.

“Sorry, we’re closed. Come back tomorrow.”

Part of me wanted to scream. But then I remembered: work-life balance! These people had families and kids to get back home to. They had already put in their hours for the day. They weren’t expected to work overtime and this was the exact thing I loved about the system here! I turned around to leave, my anger completely gone and a small smile on my face. It was in that moment that I learned you don’t have to be married to your job here.

When I was contemplating moving to Sweden, every which way I turned it over in my mind, the only bad thing I could think of was the weather. I have never liked winter but I finally decided no one before me had died of the cold and neither would I; I would learn to deal with it just like everybody else. I had heard about how dark it was here in the winter, but looking back, I definitely had not understood the depths of this darkness until I experienced it. The first time I saw people assuming what I have dubbed ‘the Swedish sun worship position’ was at a rest area we had stopped at on a ski trip with the Assyrian youth. It was early April and I was only visiting, so I did not fully understand the depression that inevitably comes with long Swedish winters. I turned to my friend and laughed, asking why all of a sudden 12 people were just sitting at a picnic table, faces upturned towards mighty Shamash, soaking it all in. Nobody was even speaking to each other.

“Okay, L.A. girl. You came from the land of sunshine. You’ll get it soon enough,” she told me.

Never did a statement come true faster! Within two weeks, I was one of those sun-worshipping Swedes, literally dropping whatever I was doing, wherever I was, turning my face up to the glorious sun, choosing the sunny side of the street to walk on whenever possible, basking in the warmth of the rays at home whenever I could and actually considering this part of my productivity. It took a move to Sweden to make me appreciate what I had had at my fingertips for years in L.A. and always had taken for granted.

My first trip to Sweden was in 2010 with my father, Malfono Ninos Aho. It was a short, jam-packed trip but we managed to carve out a couple of hours to go to the Södertälje Centrum for some quality father-daughter time. We walked around, had a fika (coffee break) and took some pictures. It was so awesome to me that I could walk into any shop and speak to the owner or employees in Assyrian; I had never experienced that before outside of Kamishly!**

After our trip, I posted the picture below on Facebook with the following caption:

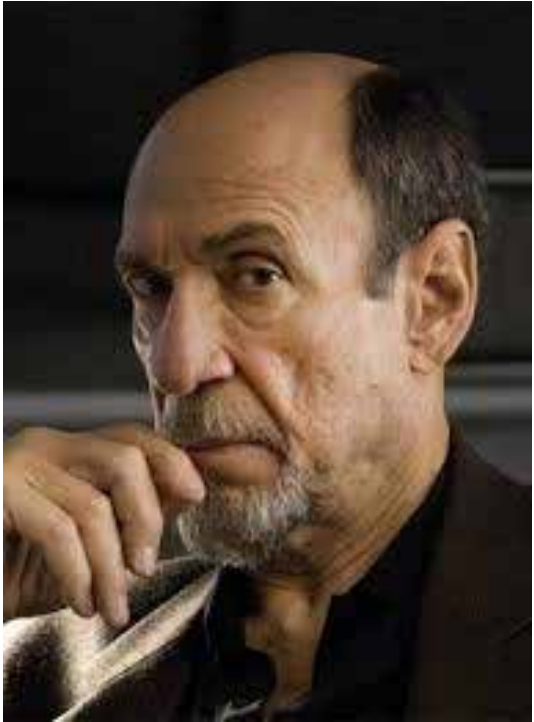
“Walking around the shops in Södertälje, land of a million Suryoye... If I ever moved there (which will never happen) I would never have to learn Swedish because I could communicate with everyone in Assyrian or Arabic... and I do mean everyone.”

Fast-forward to 2017. I have been living in Sweden for almost a year when the album comes up on my Facebook Memories. I share it without reading any of the captions and die laughing when friends start commenting things like “Oh, ‘which would never happen’, huh? And where are you now?”

I enjoyed the irony and thought about how much I love it when life comes full circle. But the real moment of clarity was this: Months later, as I was scrolling through the album and looked at that picture again, I realized not only had I moved to a small town that I had never thought I would live in, but in that very picture, you can see my actual apartment building. If that isn’t serendipity and life coming full-circle, I don’t know what is!

* I am Assyrian first and foremost. Throughout this essay, I use the word American only to differentiate from Swedish nationality.

** Kamishly, or Beth Zalin, is a city located in modern-day Syria. It was founded by Assyrians fleeing the 1915 Genocide. Both my parents were born there and it was widely known as an Assyrian-majority city.



F. Murray Abraham

Academy Award-winning actor F. Murray Abraham was born on October 24, 1939 in Pittsburgh, Pennsylvania and raised in El Paso, Texas. His father, Frederick Abraham, was from an Assyrian Christian (Antiochian) family, from Syria. His mother, Josephine (Stello) Abraham, was the daughter of Italian immigrants. Born with the first name “Murray”, he added an “F.” to distinguish his stage name.

Primarily a stage actor, Abraham made his screen debut as an usher in the George C. Scott comedy *They Might Be Giants* (1971). By the mid-1970s, Murray had steady employment as an actor, doing commercials and voice-over work. He can be seen as one of the undercover police officers along with Al Pacino in Sidney Lumet’s *Serpico* (1973), and in television roles including the villain in one third-season episode of *Kojak* (1973).

His film work of those years also included the roles of a cabdriver in *The Prisoner of Second Avenue* (1975), a mechanic in *The Sunshine Boys* (1975), and a police officer in *All the President’s Men* (1976).

Beyond these small roles, Abraham continued to do commercials and voice-over work for income. But in 1978, he decided to give them up. Frustrated with the lack of substantial roles, Abraham said, “No one was taking my acting seriously. I figured if I didn’t do it, then I’d have no right to the dreams I’ve always had”. His wife, Kate Hannan, went to work as an assistant and Abraham became a “house husband”. He described, “I cooked and cleaned and took care of the kids. It was very rough on my macho idea of life. But it was the best thing that ever happened to me”. Abraham appeared as drug dealer Omar Suárez alongside Pacino again in the gangster film *Scarface* (1983). He also gained visibility voicing a talking bunch of grapes in a series of television commercials for Fruit of the Loom underwear.

In 1985 he was honored with as Academy Award for Best Performance by an Actor in a Leading Role for the acclaimed role of envious composer Antonio Salieri in *Amadeus*(1984), an award for which Tom Hulce, playing Mozart in that movie, had also been nominated. He was also honored with a Golden Globe for Best Performance by an Actor in a Motion Picture - Drama, among other awards, and his role in the film, is still considered to be his most iconic as the film’s director Milos Forman inspired the work of the role with Abraham’s wide range of qualities as a great stage and film actor.

After *Amadeus*, he next appeared in *The Name of the Rose* (1986), in which he played Bernardo Gui, nemesis to Sean Connery’s William of Baskerville. In the DVD audio commentary, his director on the film, Jean-Jacques Annaud, described Abraham as an “egomaniac” on the set, who considered himself more important than Sean Connery, since Connery did not have an Oscar. That said, the film was a critical success. Abraham had tired of appearing as villains and wanted to return to his background in comedy, as he also explained to *People Weekly* magazine in an interview he gave at the time of its release.

Congratulations to F. Murray Abraham on his 2018 Emmy nomination for “Outstanding Guest Actor in a Drama Series” for his role in Homeland.



Ziyaret Tepe

Timothy Matney, John MacGinnis, Dirk Wicke, and Kemalettin Köroğlu

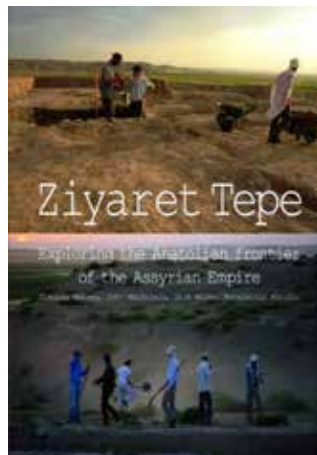
Ziyaret Tepe, the ancient city of Tušhan, was a provincial capital of the Assyrian empire, in its day the greatest empire the world had ever seen. The excavations described here uncovered the palace of the governor, mansions of the elite and the barracks of rank-and-file soldiers, charting as they did so the full history of the Empire, from its expansion in the early 9th century BC through to its final downfall.

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William Sarmas

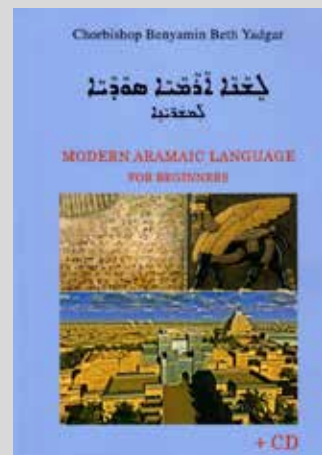
By Rabi Nimrod Simono*; published by his family on the occasion of the thirteenth anni-versary of his passing.

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Chorbishop Benyamin Beth Yadgar

Chorbishop Benyamin Beth Yadgar was born in the city of urmia (Iran) on Decem-ber 16, 1963. In 1982, he entered The-ological seminary in Tehran. He continued his studies in Rome (pontificia Universita Urbaniana). Then in 1994, he was ordained a priest. In May 1995 he arrived and established the Assyrian-Chaldean Catholic mission of Mar Shemmon Bar Sabbae in Georgia. Mission was visited by Pope Francis in 2017. This textbook is the result of his hard work of 10 years!

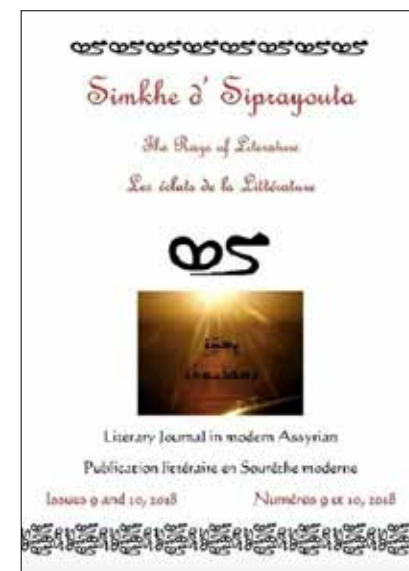
It is a 790 page textbook entitled “Modern Aramaic language for beginners”. The text-book is designed for an adult audience and is intended for those who want to learn the modern Aramaic language. It is tailored to teach independently or with teacher guidance. Two Audio CDs provide correct pronuncia-tion. It helps the student to pronounce a word with correct intonation and melody.

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Simkhe d' Siprayouta 2018

by Assyrian Authors

This book contains the journals of Simkhe d' Siprayouta (Rays of Literature) that appeared in January and July 2018. Various authors have contributed their works, in prose and poetry, in modern So-ureth (Assyrian). Although by default the “Language” is said to be English but please note that the language of the book is modern Soureth (Assyrian). Unfortunately Lulu does not give us the option to choose our language in the drop down list



The fifth book of Simkhe d' Siprayouta comprising of Issues 9 & 10 of this online journal in Soureth is now available on <http://www.lulu.com> in 192 pages.

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The Assyrian Drama Writer
Rabi Yousipos Sargis

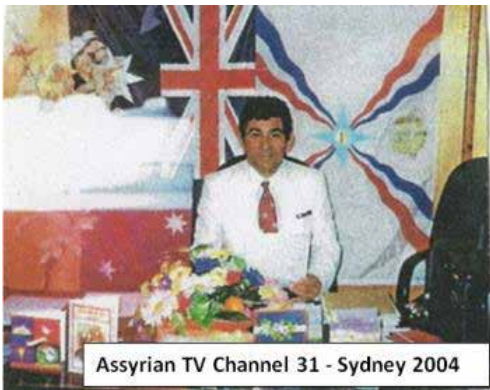
Written by Merna Sarkes



Rabi Yousipos Sargis was born in Habbaniya, Iraq to mother Agnes Awrahem and father Emmanuel Sargis, a family well known for acting, poetry writing and sports. Yousipos completed his tertiary studies and was awarded a Bachelor's degree in Accounting and Administration. He went on to work as Chief of Accounting in the Ministry of Aggregation of Iraq. Thereafter, he married and had two children, Oscar and Merna.

Throughout his life, Rabi Yousipos held an artistic enthusiasm for drama and directing which led to his experience as a stage manager in both Iraq and Australia. Through the years, he wrote, directed and acted in numerous plays and productions. His dedication to the arts also led him to work in TV as an Assyrian Program Presenter for a period of 10 years and as a Radio Presenter for the last 12 years.

Rabi Yousipos was also awarded a certificate in Communicative Language Teaching from the University of New South Wales and was an Assyrian language and grammar teacher for over 16 years. The accomplishments detailed below are a testament to his great love and passion for the Assyrian community and commemorate a small part of his life.



Drama Productions - Iraq

- Wrote and directed 2 Assyrian dramas “Brona Asoota” and “Khadoota” which were performed by the Youth Group (Dasted Chalesh)
- Acted in the drama “The Birth of Jesus Christ”
- Wrote and acted in 2 Arabic plays at his college

Drama Accomplishments – Assyrian Cultural Club in Baghdad

Writing:

- “Odesho family” Directed by Sami Yako
- “Arkhotu” Directed by Andrew Yousif
- “Marganeta” Directed by his brother Abee Sarkes
- “Shlemon’s Play” Directed by Fared Akrawe
- 7 dramas for the Assyrian Syriac Radio Directed by Rabbi Yousipos



Directing:

- “Malka Shaleta” Written by Rabi Odisho Adam
- “Wasyat” Written by Zaia Albazi

Acting:

- “Makwakta” Written by Goriel Shimon & directed by Oshana Chano

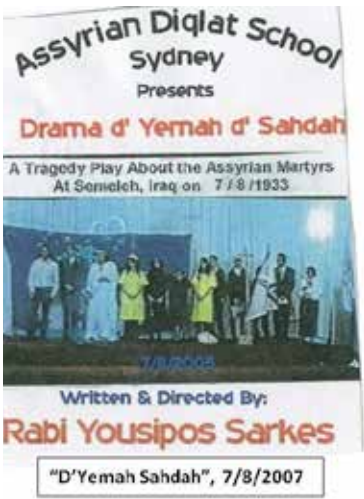


Folklore dance choreography:

- Designed the art for 5 Assyrian Folklore Dances (Nosardel, Kalo solaka, Jwara, Sharah, Tanzara)

Dramas written and directed by Rabi Yousipos in Sydney, Australia

- “Kha Orkha”
- “Yemah d’Sahdah” performed August 7th which marks Assyrian Martyrs Day
- “Malka Ashur” performed by the Assyrian Diqlat school on 1st of April
- “Madrasha d’Rabi Yako”
- “Khelma Teleh L’etota”
- “Facebook O’Many Ka Mani”
- “Sapar Ka Nineveh” performed by Assyrian Diqlat school students
- “Doctor Aweyah” and “Bet Kreheh” (in which he also acted)
- 8 different dramas performed by students at the Assyrian Diqlat School



Rosemary deKelaita

Rosemary deKelaita, was born in the ancient Assyrian capital of Nineveh, Iraq on July 21, 1933 to the renowned teacher and missionary Rabi Nestorius deKelaita and Khanna deKelaita-deMarshimun, who together had a total of ten children. The family later moved south to Baghdad, where Rosemary met and married Saul deKelaita, having three children: Anne, Ronald, and Joyce. It was around this same time that Saul and Rosemary decided to leave Iraq and join other family members in San Francisco, California, in order to pursue a better life for their newly blossoming family.



There, the couple became very involved in the Assyrian Community, and particularly with the Mar Narsai Parish of the Assyrian Church of the East, where they were members, forged lasting friendships, and served diligently, even after moving an hour away to Concord, and on until Our Heavenly Father called them up to serve in His Eternal Kingdom. Because of their love and passion for their community and extended family, both Saul and Rosemary became strong pillars of help and support to individuals far and wide.

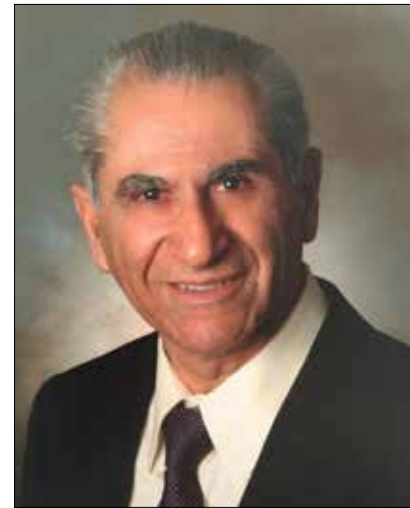
They bridged the challenging gap of distance by embarking upon almost weekly family excursions in Saul's light-blue Cadillac Deville along with children and grandchildren, in order to visit relatives and friends from end to end of Northern California. Rosemary lovingly maintained this same tradition through visits and phone calls well after the passing of her husband of fifty blessed years on October 29, 2002. On June 4, 2018 at 3:30 PM, after fatal heart complications (septic shock) in the emergency room, Rosemary Nestorius deKelaita was called by our Heavenly Father to rest from the suffering and sorrows of this temporal life, and to be reunited with our Savior Jesus Christ and all our loved ones who rested before her in His Eternal Kingdom.

A mother to many, Rosemary will be remembered for her strong Christian faith, her huge heart, love, and care for all others before herself, and her righteous and compassionate works. May she rest in the Eternal Joy, Peace, Love and Glory of our Merciful Father, amongst the Just and Righteous forevermore, Amen.

Rosemary leaves behind her son Ronald deKelaita, her daughter Joyce deKelaita-Holmes, her brothers Roger and Homer Owner, her sister Sylvia deKelaita, her sons-in-law Geoff Holmes and Rick Slaker, her daughter-in-law Prudy, six grandchildren (Ashur deKelaita-Slaker, Emma Garia, Zachary Holmes, Matthew, Nathaniel, and Isabella deKelaita), three great-grandchildren (Isaac, Jacob, and Joshua Garia), as well as multiple nieces, nephews, cousins, and other loved-ones.

George Bet-George

by Sharokin Betgevargiz



On February 4, 1933, George Bet-George, my father, was born in Zūmallan, a village in Northwestern Iran (Urmia). His mother was Cecilia Mirza, of Urmia (brata'd mdita). Despite her ailing health she spoiled my father with all the lovely ways a mother adores her son. Babi recalled her passing at the age of five: "Brati, I was playing outside with a friend. khūnī, Albert, said :come our mother has passed." The memory of seeing his mother's passing was difficult, yet Bābi and his family were resilient. Thereafter, he was raised by his brother, Albert, and his wife, Nancy George, at my grandfather, Baba Avraham Givargiz's house. Grandpa, baba-gūrā, loved his wife and was devastated by her passing. A talent-ed woodworker, Givargiz was mentioned in the History of Assyrians of Urmia (Taš'itā d'Atūrāye d'Urmī) as a British Levie's Sergeant (rab khēla) leading an army of approximately 300 As-syrians. He was also a fighter for General Agha Petros, who had been approached by the Allies to help fight the Ottomans. Sadly, Bābi lost his father at the age of 10 just four years after loosing his mom! Though orphaned, he helped in raising his brother's children and fell in love with his brother's sister-in-law, my mom, Yimmī, Florence. Hence two sisters married two brothers.

Five years before their marriage, George, at the age of 16, traveled alone, a journey of several days, to attend The Technical Institute of Abadan at the Anglo-Iranian Oil Company known today as BP. Joining his brother in Abadan, for three intense years he focused on his studies in mechanical and electrical engineering. Meanwhile, the Abadan Crisis was unfolding and he was beaten unconscious as a bystander. Mosaddeq nationalized the Iranian Oil, Britain shut down their refinery, and CIA orchestrated a coup bringing in the Shah in 1953. Surviving nonetheless, George joined his brother, Albert, by crossing the Shatt-al'Arab on a raft, from Iran to Kuwait, as a migrant worker. George was a technician of industrial lights for the oil fields for about three years. Returning to Hamadan, Iran, Daddy had his mind set on Mom and sent her A Serious Love Letter. In August of 1956, he married his sister-in-law, Florence Bet-Ishue of Bābāri village, Urmia. They had my sister, Helen, their oldest child in Hamadan. Soon after, they moved to Tehran where they had their second child Henry in 1958.

Prior to arriving to Tehran as a new family, he reconnected with his childhood friend Francis Bet-Ishue, my uncle (Khaluvi), and networked with the late Homer Ashurian, the founder of the As-syrian Universal Alliance. This connection resulted in a 26-year professional career in Tehran at Cummins Inc. and affiliates (now an American Fortune 500 corporation). Simultaneous to his corporate daytime job as a regional parts manager, George started his own business, a certified electronics' repair store for radio and television where he worked in the evenings, till days before leaving Iran in 1983. His shop was in the corner of the house I grew up in: an amazing two story house. There was nothing like it. Everyone knew Aghayeh Goerge in Aryashar, Tehran.

Meanwhile, in January of 1977, he sent his oldest daughter to the U.S. for higher education and bought his first real-estate property in May of that year in Bristol, CT. George protected his son from the draft and also sent him to the U.S. for higher education just two months before the 1979 Iranian Revolution. After five long and politically tumultuous years of separation, Mom, Dad and I joined Helen and Henry in 1984. Oh I missed them so much. But, starting life from nothing in a new country had its ups and downs. George was blessed with another 26 years of work at Nickson Industries in Plainville before retiring in 2013 at the age of 80. During this time, he attended the National Radio Institute, and received a diploma in Industrial Electronics and Robotics at the age of 62.

He gave us the gifts of five loving, talented, and accomplished grandchildren. Their gifts in return to him have included: the publication of the book "Assyrians of New Britain" by Maegan Bet-Envia, a Ph.D. Candidacy in Thermodynamics by Benjamin George McDaniel, four undergraduate degrees, two graduate degrees with one MBA on its way and so much more to come. Aka-deena, his granddaughter, tells stories of how much she learned about using tools in his shop using his copper wires. There are countless memories of laughter Hailey and Olivia cherish with him. His youngest daughter is a Professor of Design in Savannah, GA. His son, Henry George is a Lead Supplier Quality Engineer at General Electric in Plainville. He is married to Annie George, originally an Assyrian of Chicago area. And his oldest daughter, Helen Bet-Givargis is a regionally recognized acupuncturist in CT, with her practice in New Britain.

In his 70s, George began working part-time at Nickson Industries and traveled to Canada, France, Palestine and Israel. He loved tinkering with gadgets of all kind, physics, reading, practicing penmanship, knitting socks and sweaters with complex patterns, reading and reciting poetry, listening to the news, watching a good family movie, going for walks, playing volleyball, listening to live music and dancing and he never held back from crying and showing tears, the most important quality seldom found in men. He enjoyed many warm winters in SAV with his wife and I. The episodes of forgetfulness worsened, specially after a few significant events, the last of which was a car accident in the summer of 2013. Slowly he began showing signs of deterioration in mobility. Though we were all blessed with his happy dementia, this slow process of a goodbye was not easy on any of us. Thankfully we had learned to be loving and resilient just like he had been. So, we took this journey with him one loving step at a time.

He celebrated a huge 50-year wedding anniversary party with his wife and family here at this Church's Ballroom. This last summer he celebrated his 60th wedding anniversary with us all. I'd like to end by thanking The Saint Thomas Church of the East in New Britain, CT, Rabi Ghasah, the extraordinary members of the church for celebrating his smile, his kindness, his work-ethics, and his belief in truthfulness and being fair. "Baba Georgie" you will always be in our hearts and all we have to do is look up to see a shining star!

“Remember the Fallen, Empower the Future”

Evening Memorial Commemoration in Los Angeles

by Elizabeth Mickaily-Huber, Ph.D.

The Ottoman Empire and its Kurdish cohorts committed atrocities against Turkey’s Assyrian, Armenian, and Greek citizens during WWI – a campaign of genocide that we refer to as Seyfo. On August 7, 1933, the Kingdom of Iraq systematically targeted its Assyrian population massacring over 5000 men, women and children in the village of Simele and 60 surrounding villages. In the late 20th century, Saddam Hussein’s Ba’athification policies victimized Assyrians and other minorities of Iraq. More recently, Assyrians have endured horrific persecution at the hands of the Islamic State (a.k.a. ISIS) in Syria and Iraq. All of these events have contributed to the ethnic and cultural cleansing of Assyrian Christians in the Middle East. Therefore, for Assyrians all over the world, August 7 has been designated as the date to remember the over 750,000 Assyrian martyrs who died for their religious and ethnic identity throughout our modern history. I was lucky enough to be present in Los Angeles on August 7, 2018 to partake in the wonderfully organized Assyrian Martyr’s Day Memorial event entitled, “Remember the Fallen, Empower the Future”.

The event took place at the Assyrian Civic Center of Southern California in North Hollywood. In a remarkable display of cultural solidarity, the event was hosted by the Assyrian American Association of Southern California and partnered with the Ancient Church of the East Mar Shaleeta Parish, the Assyrian Aid Society Los Angeles Chapter, the Assyrian Church of the East St Mary’s Parish of Los Angeles, the Assyrian Church of the East St Paul’s Parish of Orange County, the Assyrian Church of Nineveh, the Assyrian Democratic Movement Los Angeles Chapter, as well as the Seyfo (Assyrian Genocide Research) Center.

The Memorial began with a flag procession performed by the only all Assyrian Boy/Girl Scouts Troop (Troop #6732) in the world and was followed by a welcome speech by the Mistress of Ceremonies Deeana Betsamo. Next, singer Yasmeen performed the American National Anthem followed by prayers led by invited clergy. Thereafter, representatives from various Assyrian associations of Southern California, in addition to Joseph Kaskanian, representative of the Armenian National Committee of America, and Christos Karafeizis, representative of the American Hellenic Council addressed the audience. Yasmeen as well as the duo of Peter Ibrahim and David Khedry provided musical performances, while others recited poetry written by respected Assyrian writers such as that written by Ninos Aho entitled “The New Assyrian”. One of the most powerful lines of the poem is:

*I am not Tyaraya and not Tkhomnaya,
I am not a son of the valleys nor a son of the mountains,
A Jacobite, a Chaldean, a Nestorian and a Presbyterian also I am not,
And with a firm voice [the New Assyrian] will tell you
I am an Assyrian*

Keynote speaker Sargon Saadi, Vice-President of the Assyrian Student Association of Los Angeles, gave an eye witness account of what he saw in Syria in 2016 when ISIS attacked the Assyrian villages lining the Khabour river. Although he spoke of the destruction of these villages with which he was very familiar because his family hails from Qamishli, he also provided words of hope for Assyrians of the region who remained or returned to rebuild their villages through strength of character and faith. His very moving black and white photography of the destruction of these villages was featured during the dinner reception that followed the memorial. The event closed with a candlelight vigil followed by white flowers given to all participants to place at the alter of the August 7th Assyrian Martyr’s Day Monument.



Welcome speech



Opening prayers



Assyrian Scouts Troop #6732



Khabour photography exhibit



White flowers in front of the Martyr's Day Monument



Poetry Reading



Yasmeen sings



Reciting “The New Assyrian”

How Marchionne changed the cultures of Fiat and Chrysler

By Robert Demir, Ph.D



Marchionne, who sadly recently passed away, transformed Fiat and Chrysler into the world's seventh-largest car manufacturing group

While taking control over costs and dismissing people are standard quick fixes of any grand makeover, this was just the start for Sergio Marchionne. He knew the organizational problems were much deeper – starting with its culture.

Much credit has been given to Marchionne's leadership style, hard work, and appetite for complexity and risk. But, perhaps more importantly, he had an anthropologist's eye for culture and hated things being taken for granted – which tends to see organizations fall into the trap of inefficient routines and behaviors. Marchionne wanted 'a culture where everyone is expected to lead'.

Under the radar

Understanding the hidden problems and challenges of an organization requires a great deal of listening; not only to the loudest – those outside management need to be heard. Fiat was previously a company run by engineers. They'd develop new car models and present ready-made solutions without consulting marketing and sales. Similarly, Chrysler was bureaucratic and overconfident in its somewhat-dated product portfolio.

Marchionne was attentive, and looked for insights under the radar. In his first 50 days as Fiat's CEO he visited various sites, listening to employees on the ground. Senior executives had developed a habit of communicating with each other via secretaries, pushing important decisions further up the chain and avoiding problems.

Marchionne's persistent interest to uncover what was going on in the most remote parts of the business was rooted in his respect for employees. He believed sound business builds on transparency. He built relationships across the organization based on personal engagement with previously unidentified talent, valuing such interactions more than formal reporting and assessment. He once said: "Our engagement is mostly very

informal. I'm always texting my people or calling them at odd hours to talk about the business or about their careers."

Personal engagement with people beyond formal hierarchies and across functions brought him invaluable insights, which eventually led to new models brought to market by both Fiat and Chrysler. Marchionne listened to people with a constant eye on the future; building from people's specific perspective of the business, analyzing their ideas and how these could improve and challenge prevailing norms.

Stretching objectives

Organizations do not need clearly-defined objectives as long as people are motivated and striving towards the same goals. Entrepreneurial firms, especially in high-tech sectors, aspire to operate under such post-bureaucratic leadership. In practice, however, organizations tend to fall into routine target-setting, re-hashing past objectives for the future.

Until Marchionne took the lead, Fiat operated under a well-defined status quo. In 2004 Fiat reported losses of nearly €3 billion at its car division. Later that year Marchionne announced Fiat would make €2 billion in 2007. He set stretch objectives and helped managers reach those targets. He nudged people, encouraging them to think differently.

"A lot of what I do is challenge assumptions – which often looks like you're asking stupid questions," he said. "That's how we got our time to market for the Cinquecento down from four years to just 18 months."

Previously engineers developed the cars, priced them and set the targets. Marketing and sales were expected to follow. Marchionne disrupted this by creating management structures and consultation processes to help achieve set targets. He also realized he couldn't be the only one doing this—a cultural change was needed.

He said: "I encourage our high potentials to learn to wear several hats at once. I have to wear many hats myself, and I shouldn't be

the only one." However, stretching objectives relies on continually developing (but maintaining clearly-defined) strategic goals. Marchionne knew that stretch objectives required striking a balance between responsibility and accountability.

Breaking down hierarchies

Hierarchies and bureaucracies shouldn't be mixed up. Bureaucracies rely on standardization, which comes at a cost – valuable information can be ignored. Add hierarchy to the equation and you encounter problems with speed, noise and accuracy of information as it travels across organizational levels.

Marchionne understood the value of participation across organizational hierarchies and functional units. Chrysler's success in the mid-'90s relied on price-led competition – but this information wasn't shared and analyzed. In breaking down hierarchies Marchionne added to his workload by having many people reporting directly to him, but could enjoy receiving direct high-quality information.

The lesson

Marchionne managed to strike a balance between the ability to refine existing routines and do things more efficiently, as well as searching, experimenting and expanding beyond the conventional boundaries of the organization. By the time of Fiat's takeover of Chrysler, Marchionne had learned valuable lessons from Fiat. He let people who asked the different or odd questions step forward.

Change managers could learn a lot from him. To achieve success, they need to step outside of their comfort zones, disregard their own excellence and be prepared to invest time to listen under the radar, set stretch objectives and support their delivery, while creating structures that allow for variety and creativity among all employees – regardless of position.

Robert Demir is a lecturer in strategic management at Lancaster University Management School. He is an Assyrian from Sweden.

Assyrian Food Festival San Jose, August 2018





U.S. Congressman says religious diversity important for Iraq

Courtesy of NATIONAL CORRESPONDENT

U.S. Rep. Jeff Fortenberry of Nebraska holds the Arabic symbol used by Islamic State terrorists to identify Christians during a press conference about the plight of Middle Eastern Christians at the Press Club in Washington Sept. 9. Fortenberry said Christians in Mosul, Iraq, must pay a tax, convert to Islam or die by the sword if they find this symbol spraypainted on their door. (Credit: CNS.)

NEW YORK - When Congressman Jeff Fortenberry first visited Iraq in 2005 - just months after he had been elected to the House of Representatives - his focus was on defense and diplomacy after the U.S. invasion. Thirteen years later, the Catholic lawmaker from Nebraska has returned from his second trip to the country with a new focus: aiding its religious minorities.

While this new purpose is still connected to defense and diplomacy - as he believes a diverse, pluralistic Iraq is essential to the country's stability - there's a new sense of urgency, as the Nebraska representative believes there's a real possibility of return for the country's shrinking Christian population.

An estimated 1.5 million Christians lived in Iraq in 2003. Today, that number is believed to be down to 300,000 following the Islamic State's pillaging of the Nineveh Plains, a region in northeast Iraq that has historically been inhabited predominantly by Christian communities.

While ISIS has now been driven out and defeated, the situation remains fragile with many ethnic and religious minorities unsure whether they should risk returning.

For Fortenberry, he believes a safe return is possible, but that greater security and stability is desperately needed - hence, the Congressman's recent visit on behalf of Vice President Mike Pence who has pledged that the United States would bypass the United Nations and the central government of the country in order to get U.S. aid directly in the hands of those who need it.

The Trump administration's pledge came nearly a year ago, and since that time many Iraqi Christian leaders have wondered when and if it would actually take effect.

Fortenberry told Crux that he believes the answer, in light of his recent fact finding mission, would be soon "given what we saw."

While he does not have an exact number of how much in aid will be sent, he estimated it would be around \$100 mil-

lion.

"The UN does good work but it's not part of their tradition to target aid to religious communities or minorities under threat, so that's what we're doing," he added.

On Fortenberry's desk in his office in Nebraska sits a sign that reads "Nurses Station." It's a sign he stepped on in an ISIS destroyed hospital in the Nineveh Plains and as he spoke by phone with Crux, it continuously clanked against the phone.

"It's a sad reminder to me of what happened," Fortenberry noted.

Yet along with that sorrow, there is hope as Fortenberry believes that the country has a chance to reclaim its status as a "tapestry of real pluralism" that can be a model not just to the Middle East but also for the entire world.

"There's been co-existence for centuries," between the country's Muslim and Christian populations, and one reason Fortenberry believes the U.S. is wise to invest in Iraq is to help it recover the "dynamism of diversity."

"If you lose religious diversity, it will result in tribal atmosphere," he maintained.

Along with the country's Christians, Fortenberry has been particularly attuned to the plight of the Yazidis, the Kurdish minority population targeted by ISIS resulting in the death of an estimated 4,000 individuals and the kidnapping of another 5,000 for the purposes of sex slavery.

In 2016, the Obama administration formally labeled the attacks a genocide, something Fortenberry - whose hometown of Lincoln, Nebraska has the largest Yazidi population in the United States - said they deserve great credit for doing.

Yet while formal declarations are important, the congressman says ongoing investment is still needed - something he says he knows isn't an easy ask for some Americans.

"Iraq is very hard for the American people given all that we've sacrificed to put more initiative into the region," he

told Crux, but he believes in the long run it's a wise investment.

For Fortenberry, the country's Christian population has a right to be in their ancient homeland and that alone makes supporting them worthwhile.

Further, he believes that if the country's Christians and Yazidis are integrated into the local security forces, they will be less reliant on outside efforts, ultimately leading to more stability for the entire region that will benefit everyone.

Yet, in all of this, he recognizes the "fragile" state of the country - hence, that's why he believes it's essential that the U.S. aid these minority groups so that in the long run they will be strong enough to build their own future.

Reflecting on the damage he saw firsthand, as one of Christianity's oldest populations barely escaped extinction, Fortenberry told Crux that at times he was tempted to be overcome with despair.

Yet when those feelings start coming back, he said he recalls a young priest he met in his early thirties who had just returned to the Nineveh plains, along with twenty other young people who returned with the priest and are committed to rebuilding and reclaiming their homeland.

"They're courageous, and they make me hopeful," he said. "And, they're an example."

Socotra: The Mysterious Island of the Assyrian Church of the East

Abridged from an article by Dr. Stephen Andrew Missick

While Western Christendom was slumbering through the Dark Ages in Europe, the Assyrian Christians of the Ancient Church of the East in Mesopotamia were dutifully carrying out Jesus Christ's Great Commission to carry his message of hope and love to the distant corners of the world. With a fervent zeal Assyrian missionaries spread the Christian gospel to India, China, Mongolia, and Socotra, an isolated island in the midst of the Indian Ocean.

The Assyrians speak Syriac, a living form of the Aramaic language spoken by Jesus of Nazareth. Their ancestral homeland is northern Iraq and western Iran. The Assyrian Church of the East was founded directly by the Hebrew Christians of Jerusalem and by the evangelists who were from among Christ's twelve apostles and seventy disciples. According to ancient traditions, Thomas and Thaddeus were the first to preach among the Assyrians. Since Jesus, his disciples and the Assyrians were Aramaic speakers; Christianity came directly to the Assyrians through its original Semitic source and wasn't filtered through Greek, Roman or any other pagan culture. The Assyrian church's primitive Christian origins can be seen in references in the Doctrine of Addai and the Hebrew Christian origin of the Peshitta version of the Old Testament. Of the Assyrian Church fathers who were wholly Semitic, there are Aphpharat and Ephraim. Later Syriac church fathers were profoundly influenced by the Greek thinking.

The Assyrian Christians of the Church of the East came to be called Nestorian after Nestorius, a Patriarch of

Constantinople from 428 until 432, whose Christological doctrine and method of Biblical interpretation was accepted by the Assyrians in that they mirrored those of their own ancient traditions. Nestorian Christians are not and never were heretics. The Assyrian Church of the East holds fast to the tenants of the Nicene Creed, and affirms the core doctrines of the Virgin Birth, the Holy Trinity, the Deity of Christ (meaning that Christ is God the Son as well as being the eternal Son of God), the literal and physical resurrec-



Socotran village Unusual flora of Socotra

tion of Jesus Christ from the dead as well as the other basic doctrines held by all Christians whether they be Roman Catholic, Eastern Orthodox or Protestant.

Assyrians were active in world trade centered along the Silk Road. Assyrian merchants and missionaries planted churches in Central Asia, China and India. The Assyrian Church of the East is one of the most dynamic missionary churches in all of Christian history. Indeed, the founding of the church in Socotra is an example of the global expansiveness of the Church of the East. Socotra serves as an example of the zeal and rigid determination of the Assyrian Christians to take the gospel of

Jesus Christ even to the most desolate and inaccessible regions on earth.

Saint Thomas is held by tradition to be the founder of the churches in Assyria, Chaldea, Babylonia, India and Socotra. On his way to India, Thomas was shipwrecked on the isle of Socotra and he used the wreckage of the ship to build a church. According to the ancient account of the missionary endeavors of Saint Thomas, entitled "The Acts of Thomas," he did visit a mysterious island while in route to India and preformed miraculous feats there. The Socotran Christians were called Thomas Christians and belonged to the Assyrian "Nestorian" Church of the East. (The Syriac Christians of India also call themselves Thomas Christians.) St. Francis Xavier notes that the people of Socotra, with whom he visited during a sojourn on their island, "... are devotees of the Apostle St. Thomas and claim to be descendants of the Christians he converted in that part of the world."

Several archeologists, anthropologists and historians working on the Island of Socotra have noted the ministry of St. Thomas among the Socotrans.

Socotra is a land of myths and legends. The Phoenicians believed Socotra to be the abode of the Phoenix, a mythical bird believed by the ancients to fly from Socotra to Heliopolis in Egypt once every 500 years to rejuvenate itself in a sacred flame. Herodotus, Pliny the Elder and Diodorus of Sicily mention Socotra in regards to this legend. The description of Socotra by Diodorus of Sicily however, does contain authentic details about the island. Later, Arabs believed the island to be the dwelling place of the rukh, or roc,

the mythological gigantic bird that has a prominent place in the voyages of Sinbad the Sailor. The Pharaohs of Egypt also sent expeditions to Socotra to acquire Myrrh which was then as costly as gold. In ancient times Indians traveled to Socotra as well. They gave the island its name which is Sanskrit for "Island abode of Bliss".

Trade relations enabled St. Thomas to evangelize Socotra and India. Alexander the Great is believed to have conquered the island of Socotra in order to have the aloe for his army. A Greek presence continued up past the time Socotra was converted to Christianity. Socotra is rich in myrrh and aloes. Ancient peoples recognized the medicinal value of aloe. Aloe and Myrrh were even used to anoint the body of Jesus the Christ upon his removal from the cross. In fact, Socotra continues to supply the world with aloe as it did in ancient times.

The Periplus of the Erythraean Sea is an ancient Greek mariners manual from around the year 60 AD. This book shows that Greek sailors knew the island and it is thus entirely possible that Thomas could have made his journey there. The missionary endeavor of St. Thomas to Socotra and India is believed to have taken place in 52 AD.

An important early Christian leader who was himself most likely a Socotran was Theophilus. Unfortunately he was also a heretic. He is also known as Theophilus the Arian and Theophilus the Indian. Theophilus was an adherent of Arianism, a heresy that was widespread through the church for centuries. Arius, the originator of this pernicious fallacy, denied the Holy Trinity and the Deity of Christ. Samuel Hugh Moffett describes the ministry of Theophilus and his missionary journeys that took place in 354AD.

Cosmas the Indian Voyager, called Indicopluestes, was a Nestorian Christian from Alexandria in Egypt. He was a merchant and traveled widely. He wrote a twelve volume work recounting his travels entitled "Tropographis Indica Christiania" (translated "A Christian Topography of the Whole World"). He wrote

this work in 536 AD recollecting journeys he made throughout the Indian Ocean, in Ethiopia and the coasts of India in 522 AD. Cosmas goes on to mention the Assyrian churches in Sri Lanka and Kerela, India. He then continues, "...and in the place called Kalliana (Quilan) there is a bishop usually ordained in Persia, as well as in the isle of Dioscoris (Socotra) in the same Indian Sea...You will find priests ordained in Persia sent there, there are also a number of Christians."

So by the early 500s, we have an account by a member of the Assyrian Church establishing the fact that, by that time, 'Nestorian' Christianity had been firmly established on the Island of Socotra. The famous Venetian traveler Marco Polo (1254-1324) accuses the Socotrans of having the supernatural ability to control the weather and to cause shipwrecks. Arab accounts also describe witchcraft and sorcery as being prevalent among the Socotrans.



Afonso the Great, who lived from 1453 until 1515, was a Portuguese admiral and founder of the Portuguese Empire in the East. He captured Socotra from the Muslims and established Portuguese rule over the island. The memory of the Portuguese lives on among the Socotrans who have many legends about their Portuguese era. The language of Portugal also influenced the vocabulary of the Socotran language. The Portuguese saw themselves as liberators of the Christian Socotrans from Islamic persecution. The Socotrans came to look upon the Portuguese as foreign oppressors so much that they came to prefer Arab rule to Portuguese rule, especially after the Portuguese attempted to

force them to adopt European Roman Catholic practices. An early Portuguese report on the island of Socotra was provided for Dom Manuel I, King of Portugal in 1505 by Diego Fernandes Pereira.

Near the same time Martin Fernandez de Figuera of Salamanca wrote of the Socotran Christians with whom he dwelt for four months. Nicolau de Orta Rebelo noted that all the Socotran men were named Thomas and all of the women were named Mary. In 1527 Martin Alfonso de Melo remarked that there were many Christians on Socotra. In 1541 Portuguese Admiral Dom Joao de Castro stated that, "the Socotrans revere the Gospel. They say that they were introduced to it by the blessed apostle St. Thomas through whom they proclaim our religion. There are many churches all over the island, each crowned with the cross of the Most High."

Saint Francis Xavier (1506-1552) is one of the most important early Roman Catholic missionaries to the Far East and wrote, "The [Socotrans] esteem themselves to be Christians and are very proud of it. They can neither read or write, possess no books nor other sources of information, and are very ignorant. "Other travelers contradict the statement of St. Francis and noted that the Socotrans did possess books written in Syriac characters. St. Francis and other Cath-

olic travelers probably exaggerated the level of ignorance of the Socotrans. This is probably an exaggeration due to the contempt with which the Catholics until very recently have held members of the Assyrian Church who they viewed as 'vile and pestilent Nestorian heretics'. It should be borne in mind that Francis Xavier himself recommended that the Holy Office of the Inquisition should be activated in India to deal with the Assyrian Christians there. An example of the hatred of the Roman Catholic towards the Assyrian Christians is their forced conversion of members of the Church of the East in India and in Socotra.

Arabs also wrote important ac-

counts of the Nestorian Christians of the Isle of Socotra. In 1488-1489 Ibn Magdid commented that Socotra was a Christian island ruled over by a woman. Al-Masudi, the famous Arabic geographer, wrote an account of the island. Al-Hamdani, another Arabic geographer, wrote of Socotra and its Christians. He mentions monks being on the island. Furthermore, Writing in the thirteenth century, he described the inhabitants as "Christian Arabs". Yaqut al-Hammadi also notes that some of the Nestorian Christians of Socotra were Greeks. Ibn Battutah (1304-1369), the famous Arabian traveler, also traveled by the Island of Socotra.

Later England attempted to dominate Socotra because of its strategic location. In 1886 Socotra became a British Protectorate. During de-colonization Socotra was given to Yemen. In Socotra, the Island of Dreams Ibrahim Al-Ashwami and Abdul Wali Al-Muthabi state that Socotra's "strategic importance....rises from the fact that its location is in the mid-center of all Arab and African coasts, related to Asia and Africa continents."

Socotra is also called by many similar names. These names derive from the Sanskrit word Sukhadara or Dripa Sukhadara which means 'Island abode of Bliss' The Ancient Greeks called it Di-skourdiou or Discordia. Socotra is also called the Isle of Mists and the Island of the Dragon's Blood Tree. The Socotra Archipelago consists of Socotra and three outlying islands. Socotra is the home of rare liquid products frankincense, black obillnum and Dragons Blood. It exports aloes and herbal remedies. Socotra is the largest island in the Arab World. The deep waters of the Gulf of Aden and the Indian Ocean surround the island yet the waters immediately around the island are shallow and infested with sharks and pirates.

Socotra is an extremely isolated island due to the monsoon winds that make it impossible to reach for half of the year. Due to its isolation unique plant life lives there, life-forms survive there that became extinct elsewhere in the world tens of thousands of years ago. Dr. Robert Mill of the Royal Botanic Garden in Edinburgh Scotland wrote, "The small Indian Ocean island of Socotra contains one of the richest and best preserved dry tropical floras in the world, over one third of the plant species and endemic and it is internationally recognized as a centre of exceptional biodiversity. "The United Nations declared, "The Island of Socotra

is undoubtedly a most precious natural asset. It has been nominated as a 'World Heritage Site' and as a 'Man and Biosphere Reserve'. It has a rich and unique biodiversity that is unrivaled in the Indian Ocean and in the Arabian Region“.

Socotra is often compared to the Galapagos, the South American island whose unique wild life provoked Charles Darwin to invent the theory of evolution. The World Wildlife Federation declared, "The Socotran Archipelago has such a unique assemblage of animal and plant species that it has been described as an Arabian Eden. The islands are known for their plant diversity, including the dragon's blood tree and a variety of succulents...While currently relatively pristine, the ecoregion has had along history of human occupation and over 50 endemic plants are listed on the IUCN Red List of Threatened Species. The Socotran Archipelago remains vulnerable to increased human activity and tourist and industrial development." Strange animals have also been found on Socotra. Diccon Alexander noted that, "Relics of ancient species are so abundant that the island looks like most people's idea of a prehistoric world."

The island is approximately 72 miles long and 22 miles across from north to south, and it lies over 500 miles southeast of Aden. The island of Socotra lies in the Indian Ocean near the ancient sea routes from the Red Sea to India and East Africa. Travelers and scholars have long considered it to have great archeological potential. Socotra has also been a source of interests to linguists. Socotrans speak a Semitic language distinct from Arabic. It is called Soqotri.

The Socotrans are impoverished and isolated. The population of Socotra is estimated to between 20,000 and 80,000. Many of the mountain dwellers are troglodytes, living in caves. The coastal people are fisherman and pearl divers and are of African origin. They live in shacks made from palm leaves and tree limbs. Arab nomads dwell in the wadis. The Bedouin are shepherds and subsistence farmers. Tribal culture there is so strong that the people cannot even chop down a tree without consulting the tribal counsel. Socotrans are largely cut off from the rest of the world for five month of the year. Indian Ocean monsoon storms whip up violent seas making it impossible for the island to be resupplied by sea. The winds also make it dangerous to be reached by plane or helicopter.

Islamic fanaticism brought to

the people of Socotra, as it has in many other places, a great decline. Many structures bearing Christian symbolism have been defaced. Ruins that have been confirmed to be the remains of churches have been excavated by archaeologists. Several inscriptions of crosses have been preserved. In his writings of 1967, D. Brian Doe reported excavations of churches. Researchers have tried to search out ancient Syriac manuscripts on Socotra, however most attempts have failed because the Portuguese conquerors had burned all books written in the Syriac script.

Nevertheless, the Socotrans continued devotion to their Christian identity while they had neither ecclesiastical leaders nor religious education is to be admired. Despite the isolation and loss of contact with its mother church, the Socotrans remained committed to their Christian identity. It took an armed attack by Muslim fanatics from Arabia to deal the deathblow to the Nestorian Church on Socotra. Douglas Botting in *Island of the Dragon's Blood* states that, "The Bedouin [of Socotra] are well aware that their ancestors were Christian. There is no indication of Christian practices at the present day."

The non-Arab Semitic island of Socotra is now ruled over by the Arabs of Yemen. In historical overviews of the island the disingenuous Yemenis omit any reference to the existence of Christianity on the island. Typically the Arabs not only discount the Socotrans former tenacious Christian faith but also their current distinct ethnic identity. The language is misleadingly described as “Arabian”, despite the fact that it is distinct. The Island is described as the largest island in the Arab world it would be more accurate to describe it as the largest non-Arabic island in the Arab world. Assyrians, Berbers and Kurds receive similar treatment in other parts of the Arab world. These ethnic minorities suffer their culture denigrated, their historical and cultural contributions ignored and their very existence denied.



Herge Online is an Assyrian Language and Culture Trust initiative: its aims and objectives are to offer classes in language, literature and music. These classes are taught by highly qualified instructors that are exceptional in their fields.

Herge Online was founded in 2018 through the generous funding of Mrs. Pat Splinter, Mrs Splinter is a successful Assyrian business woman whose love for our language and culture is a deep rooted family tradition.

Mrs. Splinter is the great niece of the renowned scholar, the late Mar Abimalek Timotheus, the Assyrian Church of the East Metropolitan of India. This blessed metropolitan was the founder of the renowned Mar Narsai Press and the mentor and cousin of the much celebrated scholar and instructor, the late Rev. Joseph de Kelaita.

Our moto is and shall remain, 'Education for All'. Thus we keep all our courses at a nominal fee and offer all the courses free of charge for the Assyrian (also known as Chaldeans and Syriacs) living in any part of our ancestral homeland (Turkey, Iraq, Syria and Iran).

We can also waive the course fees for any student, living anywhere in the world, if they can demonstrate to us their exceptional circumstances. Email us at support@herge.online to learn more regarding what we consider as exceptional circumstances.

Herge Online Team

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This is a free live webinar designed for you to come and learn about how this whole thing works and for us to assess your level and suggest the right course for you.

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St Narsai Christian College students break the code

By Chris Boulous, Australia

There is a secret code at St Narsai Christian College – it its seven letters and starts with the letter ‘S’.

Can you guess it? Yes, that’s right: success.

Students Alana Sellanes, Georgis Ishak, Carmen Dawood, Lana Lazar and Melis Cherie excelled at the recent National Computer Science School (NCSS) Python Coding Competition.

From the more than 20,000 students from Australia and New Zealand who participated in the NCSS Challenge Alana, Georgis and Carmen finished at the top of the leaderboard with perfect scores.

Not to be outdone Lana and Melis finished with scores of 409/410 and six other students received a high distinction (scores of 380 plus) in the competition.

The students competed for five weeks, learning to code by solving interesting and engaging problems.

“Eight questions were released for students to use the python programming language to solve. Python is considered as the base language for computer programming,” Technology and Applied Studies Faculty teacher Laura Stewart said.

“This term students have been studying software development and programming and worked collaboratively to complete each question.”

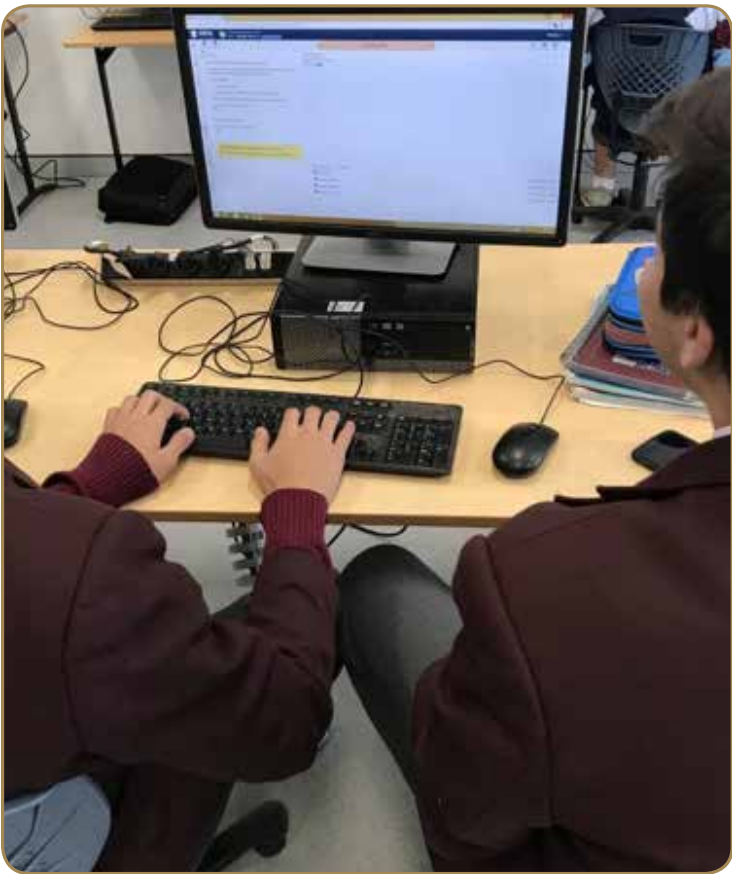
“By completing each challenge from a project-based approach and with little prior knowledge to computer programming prior to entering this competition, all students have done not only themselves but also the school very proud.”

The NCSS Challenge is a collaboration between Grok Learning, The University of Sydney and the Australian Computing Academy.

Co-founder of Grok Learning, Dr Nicky Ringland said: “The future is built with code, and it’s wonderful to see so many students getting involved. The NCSS Challenge is a key force in transforming Australian students from tech consumers, in to tech creators.”



Code-Breakers: St Narsai Christian College students: Georgis Ishak, Lana Lazar, Alana Sellanes and Melis Cheriev



Coding in action.



8/27/2018

Ms. Jacklin Yelda
President
Assyrian Foundation of America
P.O. Box 2660
Berkley, CA 94702

Dear Ms. Yelda,

I want to take this opportunity and thank you and your esteem foundation for the monetary assistance you provided to cover some of Mr. Elias Naser’s medical expenses. Elias’ condition continues to improve as a matter of fact he’s now getting ready to have several teeth implanted, hence the purpose of my letter.

The implant procedure is scheduled to take place two weeks from now and the total cost is \$7000 USD. The dentist has agreed to start the process with a down payment of \$3500 USD. Our foundation has already sent \$1000 to Mr. Naser and we think we will be able to send another \$1000 or \$1500 in the next 10 days or two weeks. Several individuals have also pledged to help us, we are expecting to receive their donations soon. We were hoping your foundation will be able to assist with the remaining estimated balance of \$3500

Again, thank you for helping Mr. Naser in the past and we hope you will be able to help him again

Sincerely,

David William Kazar, MBA
President

24307 Magic Mountain Pkwy., Suite 424, Valencia, CA 91355

AKITU HOTEL - Midyat, Tur Abdin



[illegible]

اَلَا تَعْلَمُ اَنْ هَذِهِ تَعْمَلُ فَعْلًا رَكْبًا (intellectual background / entelektüel arkaplan) لَا تَجِدُ اَحَدًا يَخْتَلِفُ عَنْ حَقِّكَ هَلَا اَوَّلًا اَنْتَ كَلِمًا كَسْبًا هَمَّ اَلَا يُعْطَا اِهْلًا حَتَّى يَسْأَلُوا اَنْفُسًا مَهْمًا. اِهْلًا مَرِيًا نَعْبَسَ نَسْلًا كَلِمًا حَقَّقْنَا اَنْ شَعْرَةً كُنَّا اِلَاحًا.

[illegible]

حَبْلًا وَهَبْنَا لَهُمُ الْحَدِيثَ بِحَبْلٍ ۖ وَلَا حُدُوسًا إِلَّا حِمْرُ مَخْصِيٍّ ۚ وَصَفَحًا دَمْعًا ۚ
حَبْلًا (zihin / intellect) هَبْنَا لَهُمُ الْحَدِيثَ بِحَبْلٍ ۚ وَلَا حُدُوسًا إِلَّا حِمْرُ مَخْصِيٍّ ۚ وَصَفَحًا دَمْعًا ۚ
حَقِّحًا (boyutlar / dimensions) هَبْنَا لَهُمُ الْحَدِيثَ بِحَبْلٍ ۚ وَلَا حُدُوسًا إِلَّا حِمْرُ مَخْصِيٍّ ۚ وَصَفَحًا دَمْعًا ۚ
وَحُلُمًا هَبْنَا لَهُمُ الْحَدِيثَ بِحَبْلٍ ۚ وَلَا حُدُوسًا إِلَّا حِمْرُ مَخْصِيٍّ ۚ وَصَفَحًا دَمْعًا ۚ
هَبْنَا لَهُمُ الْحَدِيثَ بِحَبْلٍ ۚ وَلَا حُدُوسًا إِلَّا حِمْرُ مَخْصِيٍّ ۚ وَصَفَحًا دَمْعًا ۚ

يَذُفُّكُمْ مِنْهُ كَذَلِكَ أَتُكَبَّرُ عَنْ حَقِّهِ حَتَّىٰ تَقُولَ عَنَّا كَذِبٌ كَبِيرٌ

تَجِدُ: ذُكِبَ يَهُودَ تَكُ[†]

لکھنؤ دہلی جیت دے ہمارے مسلمانوں کو (اگست، 18، 1918)

لَعْلَب لِيَسْكُنَ لِبَهْرِهِ؛ أَهْمُ، أَهْمِيْعُهُ، لُفْزُ
 ٨٢٨ لَعْلَبُ، مَعْلُومُهُ، يَحْتَالُ مَعْلُومًا (أَهْمُ، ١٨، ١٩١٨)، بَعْدَ
 ضَعْفَتِي دَعْلَبُ، مَسْجَدٌ هُوَ دَعْلَبُ. أَسْمُهُ مَدْعُومَةُ دَعْلَبُ
 بِسَبَبِ لُفْزِ فَعْلُهُ، هُوَ دَاعِيْلُهُ لِمَدْعُومَتِهِ كَلِّ دَعْلَبُ؛ لِيَسْكُنَ
 فِي مَدْعُمِ دَعْلَبِي. هُوَ دَعْلَبُ عِيَالِهِ لَمَّا كَانَ دَعْلَبُ دَعْلَبُ
 مَدْعُومَتِي، كَلَّمَاهُ هُوَ دَعْلَبُ دَعْلَبُ. أَهْلُ دَعْلَبُ مَدْعُومَتِي
 دَعْلَبُ، هُوَ حَلَّتْ فِيهِ ضَعْفَتِي مَدْعُومَتِي دَعْلَبُ، مَدْعُومَتِي
 لَمَّا كَانَ بِسَبَبِ، بَلَّ دَعْلَبُ هُوَ دَعْلَبُ هُوَ ضَعْفَتِي عِلَّتِي
 بَعْدَ دَعْلَبُ دَعْلَبُ مَدْعُومَتِي، لَبَّ دَعْلَبُ مَدْعُومَتِي، لِيَدْعُ؛ أَهْلُ
 قَوْمِي دَعْلَبُ. هُوَ دَعْلَبُ لَعْلَبُ بَعْدَ جَعْلٍ دَعْلَبُ عِيَالِي؛
 هُوَ دَعْلَبُ، يَحْلِبُ دَعْلَبُ لِيَحْلِبَ مَدْعُومَتِي؛ أَسْمُهُ ضَعْفَتِي
 دَعْلَبُ مَدْعُومَتِي. يَسْجُدُ دَعْلَبُ لِيَسْكُنَ فِيهِ مَدْعُومَتِي
 هُوَ دَعْلَبُ. هُوَ مَدْعُومَتِي مَدْعُومَتِي دَعْلَبُ مَدْعُومَتِي
 هُوَ. جَدُّ حَبِيبَتِي لَعْلَبُ بَعْدَ دَعْلَبُ؛ عِيَالِي، عِيَالِي
 مَدْعُومَتِي دَعْلَبُ. حَكَمَ لَبَّ دَعْلَبُ مَدْعُومَتِي هُوَ دَعْلَبُ
 دَعْلَبُ. لَبَّ مَدْعُومَتِي دَعْلَبُ لَعْلَبُ. لَبَّ حَكَمَ دَعْلَبُ،
 قَتَلُ، لَعْلَبُ دَعْلَبُ دَعْلَبُ دَعْلَبُ مَدْعُومَتِي دَعْلَبُ
 مَدْعُومَتِي. أَسْمُهُ حَكَمَ دَعْلَبُ دَعْلَبُ لَعْلَبُ لَعْلَبُ.
 لَبَّ هُوَ أَهْلُ مَدْعُومَتِي لَبَّ دَعْلَبُ دَعْلَبُ، مَدْعُومَتِي دَعْلَبُ.
 حَكَمَ لَبَّ دَعْلَبُ، مَدْعُومَتِي، مَدْعُومَتِي هُوَ ضَعْفَتِي مَدْعُومَتِي
 مَدْعُومَتِي؛ قَتَلُ! لَبَّ دَعْلَبُ دَعْلَبُ مَدْعُومَتِي دَعْلَبُ
 مَدْعُومَتِي دَعْلَبُ مَدْعُومَتِي مَدْعُومَتِي مَدْعُومَتِي مَدْعُومَتِي
 مَدْعُومَتِي، مَدْعُومَتِي هُوَ دَعْلَبُ دَعْلَبُ مَدْعُومَتِي. حَكَمَ
 لَبَّ دَعْلَبُ دَعْلَبُ مَدْعُومَتِي مَدْعُومَتِي مَدْعُومَتِي. أَهْلُ
 أَسْمُهُ مَدْعُومَتِي مَدْعُومَتِي، حَكَمَ مَدْعُومَتِي مَدْعُومَتِي دَعْلَبُ
 مَدْعُومَتِي.

[illegible]

ذُكِرَ بِهِنَّ تَلْ
١٥ ذُكِرَ: 25 ١٥٨٨، 1895
١٥ ذُكِرَ: 25 ١٥٨٨، 1987

[illegible][illegible]

دَعَا دَاوُدُ؛ اِجْعَلْ يَكِيَّةَ هَيْكَلِي؛ تَوْبِيحًا مِّنْ عَدُوِّ
هَيْكَلِي هَذِهِ.

٥٦١! بَك كَسِيْلًا خُصِيْمًا دَقْتَنَدَب اَكْشَا حَمِيْمًا زَهِيْدًا
 دُؤْلَمَن دُؤْلَمَن اَسْمَا حَمِيْمٌ هَمِيْمٌ دُؤْلَمَن اَكْشَا حَمِيْمًا.
 ٥٦٢! زُؤْب هَزُوْب، حِيْمَا حَمِيْمٌ دُؤْلَمَن اَكْشَا حَمِيْمًا، زُؤْب هَزُوْب
 هَمِيْمًا مَن، يَحْمَد دُؤْلَمَن دُؤْلَمَن مَن اَكْشَا حَمِيْمًا اَكْشَا حَمِيْمًا
 دُؤْلَمَن اَكْشَا حَمِيْمًا، هَزُوْب حَمِيْمًا دُؤْلَمَن اَكْشَا حَمِيْمًا، زُؤْب
 دُؤْلَمَن اَكْشَا حَمِيْمًا دُؤْلَمَن اَكْشَا حَمِيْمًا، هَزُوْب حَمِيْمًا، هَزُوْب حَمِيْمًا، هَزُوْب حَمِيْمًا.
 مَن حَمَد اَكْشَا حَمِيْمًا دُؤْلَمَن اَكْشَا حَمِيْمًا، اَكْشَا حَمِيْمًا
 اَكْشَا حَمِيْمًا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا حَمِيْمًا مَن اَكْشَا
 حَمِيْمًا حَمِيْمًا حَمِيْمًا، دُؤْلَمَن اَكْشَا حَمِيْمًا، اَكْشَا حَمِيْمًا
 حَمِيْمًا مَن حَمِيْمًا، اَكْشَا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا
 دُؤْلَمَن اَكْشَا حَمِيْمًا، دُؤْلَمَن اَكْشَا حَمِيْمًا، اَكْشَا حَمِيْمًا.
 اَكْشَا حَمِيْمًا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا.
 حَمِيْمًا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا.
 حَمِيْمًا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا حَمِيْمًا، اَكْشَا حَمِيْمًا.

خَد فَكَلَّ سَهْبًا، دَهَبًا حَلَاةً تَحْكُمُ كَلَمَ. لَبَّ كَب
يَكَلَّ دَهَبًا مَن تَكَلَّ دَهَبَ كَلَمَ. هَمَّ هَمَّ بَحْب، كَمَ لَبَّ
مَحْجَتِ يَشَنَ هَمَّ دَهَبًا. لَبَّ كَب هَمَّ كَب يَحْكُمُ مَن
كَلَمَ دَهَبًا دَهَبًا دَهَبًا دَهَبًا دَهَبًا دَهَبًا
هَمَّ دَهَبًا دَهَبًا دَهَبًا دَهَبًا دَهَبًا دَهَبًا
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[illegible]

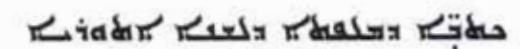
اِهْدِنِي، يَا رَبِّ، سَبِيلَ نَجَاتِكَ، اِهْدِنِي، يَا رَبِّ، سَبِيلَ نَجَاتِكَ

[illegible]

حَكِّ اِيْذَا دَلِمَ دُفْعَتَا دِيْنَب مَهْمَا اِيْذَا تَوَّه تَحْقِيْلًا مِيسِيْ اَكْب،
 دَمَعِيْذَا دَايِيْ مَحْمَسَتِيْ اَكْ اِيْذَا مَهْمَا. كَلَّ اَسْجَب مِ اِيْذَا مَوْتِيْ
 تَحْقِيْلًا، اِيْذَا مِ يَلِيْكَ دَوْعَب مِ، اَسْجَب دَكْ تَاكْ مَكْ اَمْعَلِيْ
 دَمِيْ اَمْعَلِيْ اَمْعَلِيْ دَمْعَلِيْ دَمِيْ. سَا دِيْ اِيْكَه كَلَّ مَوْتِيْ.
 دَوْعَب مِ اَمْعَلِيْ اَمْعَلِيْ مَعْمَلِيْ، اَسْجَب مَعْمَلِيْ دَمْعَلِيْ اَمْعَلِيْ دَمْعَب.
 اَسْجَب مِ اَمْعَلِيْ اَمْعَلِيْ دَمْعَلِيْ دَمْعَلِيْ.

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47.....مُحِبِّنَ دَوْلَةٍ تَذُفُّ

45.....مَفْعُهُ اَلْهٰلُ وَ اَلْحُلُمَا ، مَسْمُوحًا

منہج، حل و سہولت

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50.....لَمْ يُمْسِكْ قُلُوبَهُمْ

کتاب: اَلْحَبَشَةُ الْكَلْبُ

49.....أب

جَبَدُ: دُوب يَمْكُه تَكُنْ



Established 1964



سوره ک

تاریخچه | سوره ک | سوره ک



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