

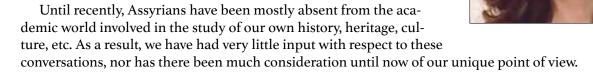




Assyrian Studies Association

Introducing the Assyrian Studies Association

It is with great pride that we inform you of the big stride that the AFA has taken in the educational and cultural arena by supporting the establishment of the Assyrian Studies Association (ASA), an organization devoted to the study, preservation, promotion, and propagation of our culture and history, both within our community as well as outside, especially in the world of academia.



Fortunately, during the past two decades, we have seen a growing number of young Assyrian women and men pursuing graduate work leading to academic careers in Assyrian studies including history, archaeology, cultural heritage, religion, language, literary studies, social sciences, arts and architecture, international law, ethnic/minority rights and more. Thus, the AFA, through its director of education and cultural program, Dr. Robert Karoukian, saw the opportunity to pursue his long-time vision of establishing an academic organization devoted to Assyrian Studies, the study of all things Assyrian. With the backing of the AFA, he worked with and encouraged a number of our Assyrian scholars who established the Assyrian Studies Association; an international academic organization that will work both within our community and in the academic world, in general, to fill a void that has resulted in the exclusion of our voice in academic (but, not limited to academic) matters concerning ourselves!

The Assyrian Studies Association (ASA) includes a dynamic team on the board of directors: Dr. Helen Malko, Professor Sargon Donabed, Professor Hannibal Travis, Dr. Anobel Odisho, and Mark Tomass. On the board of advisors, there is another group of Assyrian patriots such as Dr. Robert Karoukian, Firas Jatou, Dr. Aryo Makko, Dr. Nahrain E. Kamber, and Dr. Onver Cetrez. We could not have asked for a more capable and passionate team than this dedicated and courageous group to be our voices, eyes, and ears in the field of Assyrian Studies.

The Assyrian Studies Association will officially launch and will be introduced at the AFA's 9th Annual Appreciation event that will take place in San Francisco on May 5, 2019. This date will mark a "moment" in our history. I hope that you will join us to learn more about the Assyrian Studies Association (ASA), its purpose, and its importance for the future of our nation.

Iackline Yelda, President

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

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

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Introduction to the Assyrian Studies Association

by Elizabeth Mickaily-Huber, Ph.D.

The Assyrian Foundation of America is delighted to announce the creation of the Assyrian Studies Association (ASA), an organization created with the intention of promoting interest in and academic study of Assyrians and Assyria, both past and present. Its primary purpose is to encourage the publication of scholarly research, in addition to Assyrian-related materials, such as books. The organization will stimulate cooperative activities, as well as the exchange of information within the field, thus facilitating contact between scholars and scholarly organizations throughout the world interested in Assyrian studies. The ASA will advance academic-level inquiry on all things related to Assyrian culture and heritage.

Through its operating budget, the association will provide support for a variety of programs. Firstly, the ASA will sponsor authors working on books directly related to Assyrians or Assyrian studies, regardless of historical period or geographical region of interest. Secondly, small grants will be available for the publication of independent books on Assyrian subjects. Funds may also be offered to recent doctoral recipients who wish to convert their dissertations into manuscripts or books. Thirdly, the ASA will provide support for the publication of children's and popular books. These small grants will be given to educators who wish to produce children's books in Assyrian or focusing on Assyrian culture. Finally, Assyrian culture research grants will be available to academics researching understudied areas of Assyrian culture, such as art, music, cuisine, folkloric dance, poetry, family genealogy, and so forth.

The ASA plans to host a biennial conference/workshop whose corresponding proceedings will be published. To honor outstanding contributions to Assyrian studies, a book award will be presented on an annual basis. The ASA also plans to organize and maintain two important databases, the Assyrian Heritage Archive and the Assyrian Oral History Archive, that will centralize key resources for posterity.

The ASA boasts an illustrious Board of Directors:

- President, Dr. Helen Malko, anthropological archaeologist from Columbia University
- Executive Director, Sargon Donabed, professor of History at Roger Williams University
- Secretary, Dr. Hannibal Travis, world-renowned genocide expert
- Treasurer, Dr. Anobel Odisho, UCSF Physician
- Contributing Members: Mark Tomass, Monetary Economist

9TH ANNUAL APPRECIATION EVENT ASSYRIAN FOUNDATION OF AMERICA INTRODUCING THE LAUNCH OF THE ASSYRIAN STUDIES ASSOCIATION Date: May 5th 2019 Time: 3:00 - 6:00 pm **Location: Delancey Street Screening Room** 600 The Embarcadero San Francisco, Ca 94107 Limited space, RSVP required, **KEYNOTE SPEAKER** RSVP before April 25th 2019: **PROF. HANNIBAL TRAVIS** info@assyrianfoundation.org No video cameras will be allowed at the event. Incorporating the stories and trajectories of modern Assyrians into contemporary historical and legal Still photo cameras are ok. writing is a recent endeavor. Until now, accounts of nationalism, imperialism, persecution, and conflict related specifically to the Assyrians have been largely overlooked as compared to neighboring communities. The rise of Genocide Studies and human rights law have helped to clarify the identity and history of Assyrians and other minority groups in the Middle East. Legal concepts, long used to describe other communities, are now enabling scholars, legislators, and community leaders to aid Assyrian minorities in assembling their unique national and cultural history.

Ensuring the Future of Assyrians: Developing the Organized Role of Assyrian Studies

by Michael Youash, Ph.D.

"Assyrian studies is the essential basis for harnessing what we are capable of thinking and then planning as Assyrians, for Assyrians.'

ing factor in our capacity to survive and eventually prosper in perpetuity as Assyrians. Conversely, failing to invest and develop Assyrian studies will contribute est. Assyrian studies is the essential bato our demise and disappearance as Assyrians. The argument is developed in of thinking and then planning as Assyrthree parts. First, Assyrian studies is defined in relation to the 'Assyrian Question'. Second, the immediate and practical implications of investing in, and developing, Assyrian studies are dis-cussed. Finally, the types of institutional arrangements necessary for sustaining a strong and positive role for Assyrian studies are broadly elaborated.

Assyrian studies can and should strive to be inclusive of a variety of disciplines within the social sciences in order to adapt to whatever challenges Assyrians are facing. However, this article considers history (ancient, early modern and modern), political science, linguistics, archeology, economics, sociology, security studies and literature as essential fields constituting Assyrian studies. Altogether, these various disciplines in the social sciences can be applied to addressing the 'Assyrian Question'. The Assyrian Question is the term used by western powers who were deciding the fate of their Assyrian allies after World War One (WWÍ). Western leaders answered the Assyrian Question after WWI by breaking their agreements with their Assyrian allies and empowering those who fought against the Allied cause to further subjugate and destroy Assyrians. Foreign powers have been answering the Assyrian Question again and again, leaving no role for Assyrians in deciding their own fate. Assyrians must decide if they want to answer the Assyrian Question themselves. If they do, it is necessary to then invest in Assyrian studies.

Readers may doubt the claim that Assyrian studiés is essential to answering the Assyrian Question for themselves. That is understandable because Assyr-

This article will argue that support for Assyrian studies can play a determining least the aftermath of WWI. Assyrians must regain the self-belief and self-confidence to think and then act collectively in their own best interians, for Assyrians. This is exactly what every successful modern nation has always done.

> Assyrian Americans should consider the profound and yet simple statement about the history of the American Academy of Arts and Sciences (AAAS) provided on its website. It says the organization "was founded in 1780, during the American Revolution, by John Adams, John Hancock, and 60 other scholar-patriots who understood that a new republic would require institutions able to gather knowledge and advance learning in service to the public good." The American Academy of Arts and Sciences identifies itself as "an independent research center convening leaders from across disciplines, professions, and perspectives to address significant challenges." [https://www.amacad.org/about-academy] It is not relevant to the argument that John Adams went on to become an American President. It is relevant to this argument that when America faced an existential crisis, the best and brightest were organized and their knowledge became an asset to serve

> The American Academy is not the only organization of its kind in America. Also, Canada and the United Kingdom, among others, sustain similar organizations with government funding expressly to serve their national interest. Below are excerpts about these organizations reflecting how national support of so-cial studies is understood as central to enhancing the national interest:

American Council of Learned Societies (USA) – "The founders of the ACLS representatives of the 13 learned societies—were convinced that a federation of scholarly organizations [...] dedicated to excellence in research, was the best possible combination of America's democratic ethos and intellectual aspirations." [https://www.acls.org/Our-Work/ History

Social Science Research Council (USA/ international) - "The SSRC is guided by the belief that justice, prosperity, and democracy all require better understanding of complex social, cultural, economic, and political processes." [https://www.ssrc.org/about/mission/]

Economic and Social Research Council (UK) - In its founding, the "ESRC [...] structure consisted of committees that addressed six areas: economic affairs, education and human development, environment and planning, government and law, industry and employment, and social affairs." [https://esrc.ukri.org/about-us/what-we-do/our-history/]

Social Sciences and Humanities Research Council (Canada) - "SSHRC strategically supports world-leading initiatives that reflect a commitment to ensuring a better future for Canada and the world." [http://www.sshrc-crsh.gc. ca/about-au sujet/index-eng.aspx]

If Americans, Britons and Canadians understand that their best scholars in the social sciences can meaningfully help resolve major challenges facing their people, then the only important question is: can Assyrians afford to ig-nore this reality? The answer is clearly, No. Fortunately for Assyrians, one of the key requirements for establishing Assyrian studies already exists: oumtanayeh scholars (like the 'scholar patriots' who established the American Academy). Assyrians who care deeply about their people's future and fate have earned the highest degrees possible in a variety of fields that can constitute Assyrian studies. These oumtanayeh scholars require the resources to organize themselves in order to make their knowledge and talents relevant for sustainably serving the Assyrian people. This article argues that providing these oumtanayeh scholars with the resources to organize Assyrian studies is essential to our future.

Earning the highest possible degrees in social studies often costs the student a great deal, especially in terms of debt. Careers are very difficult to establish and earnings allow a decent lifestyle but not one that is lucrative. The vast majority of oumtanayeh scholars with Ph.D.'.s in fields relevant for Assyrian studies are immigrants or first generation citizens in their countries of birth. They are disadvantaged in almost every

way when compared with other students who are able to draw on a variety of resources unavailable to the average Assyrian scholar. Establishing an organization properly funded by the community to advance Assyrian studies will immediately empower those oumtanayeh scholars in multiple and important

The first challenge for Assyrians engaged in social studies is overcoming the bias in almost every field that delegitimizes Assyrians and Assyrian-related phenomenon as acceptable subjects-objects of study. Getting projects approved, funded and published is often the first hurdle and results in reducing the freedom of choice available to Assyrian scholars. Investing in Assyrian studies is not simply about supporting individual scholars. It is about allowing oumtanayeh scholars the chance to establish the legitimacy of Assyrians as meaningful subjects-objects in various fields of studies that currently frown upon an Assyrian-focused research

An organization focusing on Assyrian studies supported by the community will enable some oumtanayeh scholars the freedom to choose Assyrian-focused research subjects. They can expect support in the research process and then can expect support for holding the types of academic conference events to profile their work among non-Assyrian scholars with a view to getting published. All of this serves multiple goals in a single effort: (i) assert the legitimacy of Assyrian studies in every discipline where this is being challenged, (ii) allow Assyrian scholars to produce the type of work that allows them to be successful scholars and to successfully produce research that is relevant to Assyrians, (iii) creates the intellectual space in academia for future scholars who will face less hurdles and obstacles in pursuing Assyrian

I will provide one clear illustration of what is being described here for the reader's sake. Dr. Mariam Georgis holds a Ph.D. in political science from the University of Alberta. Riva Gewarges is a political science Ph.D. candidate at Mc-Master University. Both specialize in indigenous studies which is an expanding field with important academic developments but also growing political signifi-cance in countries with indigenous populations and in the international system. Establishing Assyrians as legitimate topics of study and actors in the field of indigenous studies is a tremendous challenge in itself but also presents a challenge in getting published. Despite these challenges, Dr. Mariam Georgis "the only important question is: can Assyrians afford to ignore this reality?"

"Assyrians are understood as an indigenous people with fundamental rights and develop strategies to secure some of those rights."

ed academic journals. By doing so, they help establish the legitimacy of Assyrians in indigenous studies. This literature impacts on policy discussions dealing with social, economic and political policy questions affecting indigenous peoples addressed in international forums that can impact Assyrians. Finalwithin the field of indigenous studies ensures that future Assyrian scholars in this field will face lower hurdles and fewer challenges. Future scholars can more easily get on with their research work which will further enhance how Assyrians are understood as an indigenous people with fundamental rights and develop strategies to secure some of those rights.

Dr. Mariam Georgis and Riva Gewarges escaped Iraq after the First Gulf War as ported by the community must retain children and their families had to rebuild their lives in Diaspora. The time search without political interference lished are obstacles for all scholars but able to the Assyrian people. Developing these challenges, they are slowly making critical progress. An organization fo-cused on Assyrian studies could ensure those challenges are diminished and accelerate their progress, enhancing their chances for academic success. The work they produce serves the Assyrian national interest by raising the profile of Assyrians as an indigenous people in the context of an international system dealing with the rights of indigenous

No other organization or group is going to invest in Assyrian studies. Assyrians are the only group that can invest in Assyrian studies in a manner that ensures Assyrians as a people, whose existence is threatened, benefit from the work produced by Assyrian scholars. This reality constitutes the last part of the argument put forth in this article.

The nature of the Assyrian Question requires answers from Assyrian studies which are overwhelmingly part of the social sciences: political science, economics, history, security studies, and linguistics, to name only a few relevant disciplines. Nations that constitute territorial states must concern themselves impact on the lives of Assyrians? with the full range of societal challenges building expertise in the health sector, natural sciences, and similar fields. While mental health issues do present a unique set of challenges facing Assyrians due to traumatic experiences, Assyrians benefit from living in adoptive countries that address these other issues. This allows Assyrians the op-

and Riva Gewarges have been able to get portunity to focus on those fields which some work published in highly respect- constitute Assyrian studies and serve the national interest.

Reflecting broadly on how Assyrian studies can serve the national interest constitutes the concluding part of this article. An Assyrian studies organization must not only develop the strategies to advance Assyrian studies but ly, laying the foundations for Assyrians to also make the knowledge accessible and, where possible, relevant to the lives of Assyrians. Such an organization must develop deep and firm linkages with all forms of community organizations (national, regional and local). Disseminating knowledge and empowering Assyrians where feasible and equipping Assyrian community leaders with the knowledge to pursue the best possible solutions to pressing challenges.

full academic freedom to develop reand resources involved in getting pub- but in a manner that remains accountespecially scholars in these conditions, strong linkages with national, regional which so many Assyrians face. Despite and local organizations and Assyrian social networks through donors can ensure that the organization is capable of being responsive to the needs of Assyrians and can be held to account for how well it is performing in serving the Assyrian national interest.

> If readers are deeply concerned about the future of Assyrians then they will promote support for an Assyrian studies organization. If that support is sufficient to sustain the operation of such an organization, then it would be reasonable to ask: how many scholars are advancing research with material support, how many publications are generated, how many academic conferences carry content supported by the organization, how many careers are progressing and how many are getting assistance in finding academic jobs by the organization? Community supporters of an Assyrian studies organization can also ask: how much content is provided in accessible format to be used by national, regional and local organizations? Finally, those supporting such an organization should ask how the research supported by an Assyrian studies organization is reaching and affecting policy discussions that

Dr. Helen Malko, President of ASA

Dr. Helen Malko is an anthropological archaeologist with training in cultural heritage preservation and museum practices. She is a Program Director at Columbia University in the City of New York. Her research has been focused on archaeology of the Near East as well as the destruction of monuments and historical landscapes in Iraq and its impact on the local communities, including the Assyrians. Other areas of her scholarly interest include cultural representation in Iraqi museums and ideas of historical consciousness and cultural exchange.

Dr. Malko received a PhD from Stony Brook University, and a master's degree from Baghdad University. She was awarded the Andrew W. Mellon Fellowship to conduct research in the Department of Ancient Near Eastern Art, Metropolitan Museum (2012-2014). From 2014 to 2017, Dr. Malko was a Postdoctoral Scholar in the Department of Art History and Archaeology and the Italian Academy for Advanced Studies at Columbia University. She has been a field member and Content Manger for the Columbia University Project Mapping Mesopotamian Monuments, a topographical survey of the standing historical monuments, including rock reliefs carved into the cliff faces of the mountains, early Christian churches and monasteries, early Islamic, Ottoman and twentieth century architecture and monuments throughout Iraq and Southeast Turkey. Among her forthcoming publications are "Heritage Wars: A Cultural Genocide in Iraq" in Cultural Genocide: Law, Politics, and Global Manifestations, ed. Jeffrey Bachman (London: Routledge, 2019), a co-authored article "Parthian Rock Reliefs in Iraqi Kurdistan" in Iraq, the BISI Journal, and The Kassites of Babylonia: A Re-examination of an Ethnic Identity, in Studies on the Sealand and Babylonia under the Kassites, eds. Susanne Paulus and Tim Clayden (Berlin: De Gruyter 2019). In addition to fieldwork and research, Dr. Malko has been teaching at various schools in New York City.

Helen Malko's Contribution

As an anthropological archaeologist working on ancient cultures of Mesopotamia and the cultural heritage of today's Iraq, I find the establishment of an association that focuses on Assyrians and their rich culture and history of great importance. Meant to promote the academic study of Assyria and Assyrian people through supporting research, teaching, and intellectual collaboration among scholars in fields of history, archaeology, cultural heritage, language, etc., the Assyrian Studies Association

(ASA) bridges fields that have traditionally experimented with Assyrian subjects and provides a comprehensive and interdisciplinary approach. Furthermore, the fact that



the Association is founded by Assyrian scholars will allow for an emic perspective on Assyrians, their cultures, and histories to emerge and become part of a more complete academic work. ASA hopes to highlight contributions of Assyrian scholars in science, humanities, social sciences and beyond, bringing them into concert with each other in order to illustrate the vibrant, robust, and authentic experience of Assyria and its heritage. The Association will also build connections with academic institutions and non-Assyrian scholars to strengthen the academic study of Assyrians throughout North America and the world.

Lately, Assyrian cultural heritage, both Christian and pre-Christian, has become a target for what scholars are now calling urbicide, that is, the destruction of cities and urban landscapes due to armed conflict, theft and vandalism, sociopolitical and economic factors. In several cases, Assyrian heritage sites and associated local communities have been simultaneously targeted, thus wiping out the people's history and threatening their very existence, resulting in the re-writing of history in certain parts of the Assyrian homeland. These and other situations have forced Assyrians throughout the world to face yet another crisis, that is the complete loss and obliteration of their heritage, history, and cultural memory. The lack of action from local governments, as well as the International Community, to protect Assyrians and their cultures in their ancestral homeland, makes preserving this ancient culture a critical task as members of this community. To this end, I perceive ASA as an entity that will provide a means to document, preserve, and promote research on Assyrian long history, their diverse cultures and communities throughout the world and in the homeland, now and in the future.

My current role as president of ASA includes both conducting research and fieldwork on topics related to Assyrian traditions and cultural practices as well as managing various aspects of the Association. The goal is for ASA to become the primary place to go to for both scholars and members of the public interested in Assyria and Assyrians, in addition to their stories.



A Past With a Future: Studying the Assyrian Minority in the Middle East

By Dr. Hannibal Travis

Modern Assyrian studies does not have a very long history as a concept. In the largest searchable corpus of books, "Assyrian Studies" as a field that might include modern topics such as the neo-Aramaic songs of Rawe or the neo-Aramaic dialect of Turoyo does not appear until after the Journal of Assyrian Academic Studies uses the phrase in 1985; "American Studies" is dated to 1928. Of course, Assyrian studies defined to include Assyriology and ancient Semitic civilizations in general is a much older field of study.

There are several key moments of transition in the pre-history of Assyrian Studies. In the nineteenth century, the works of Asmar, Badger, Layard, Rassam, Shedd, and others brought attention to the survival of an Assyrian and Babylonian remnant among the Arabs and Ottomans in Anatolia and Mesopotamia. William Wigram drew on some of this material to write histories of the Assyrians.

Today, one sometimes reads claims that modern Assyrians have nothing to do with ancient Assyrians, although no one can seem to agree whether they are "truly" Arabs, Arameans, Chaldeans, Kurds, Jews, Persians, or some mixture of these and others. The works of Rassam, Wigram, and others put those claims to the test. Assyrians residing in upper Mesopotamia within the past 200 years remembered and could recite some ancient Assyrian magical spells that are thousands of years old, according to Wigram.

In 1916, the British Blue Book published accounts of the Assyrian genocide by Surma d'Bait Mar Shimun, Y.M. Nisan, Dr. Jacob Sargis, Paul Shimmun, and others. In the preface to a handwritten diary of the sufferings of the Assyrians from the 1890s to the end of the First World War, Abed Mshiho Neman described the stories he told as coming directly from the lips of the Assyrians of Tur Abdin and thereabouts. He compiled this book in 1918, and it may appear from Edinburgh University Press this year or next. Others wrote accounts of the Assyrian genocide, including Abraham Yohannan, Eugene Griselle, Joseph Naayem, Basil Nikitine, Jacques Rhétoré, and Hyacinthe Simon.

The prefaces and forewords to many of the works cited here offer insights as to what Assyrian Studies might have to offer. Yohannan described himself as a florist, gathering the petals and stems of other scholars, including Shedd, and as writing in a time of "no interest" in Nestorians or Assyrians, despite substantial interest in persecutions of Armenians and Jews, for example. Odisho wrote that he spent many years studying the sound system of neo-Aramaic, which he called modern Assyrian, under professors at the University of Leeds and with the help of Jastrow and Wolfhart Heinrichs of Harvard. Like Otto Jastrow, he described the language of the Assyrians as at risk of extinction.

In 1985, in the first issue of the Journal of Assyrian Academic Studies, Jastrow warned of the coming extinction of the modern Assyrian language in Turkey, the neo-Aramaic dialect of Turoyo. About 15 years from now (50 from the year

his article appeared), the dialect could die out, he wrote. The previous year, Joseph Yacoub finished his dissertation, entitled The Assyrian Question [etc.], explaining why this was occurring. He has since published a series of other books, culminating in The Year of the Sword. Jastrow and his counterparts in the study of Turoyo, Helga Anschutz and Hellmut Ritter, published many volumes on the dialect by 1984. Other scholars, like Hirmis Aboona, J.M. Fiey, Jonas Greenfield, Michael Morony, J.C.J. Sanders, and Dorothy Weltecke have covered the ancient and medieval heritage of the modern Assyrians at great length. Like Wigram, these authors provide evidence that modern Syrian Orthodox and Church of the East Christians had cultural roots in the ancient Assyrian civilization.

In 2004, Tessa Hofmann published a series of studies by a variety of scholars on these issues, entitled Verfolgung, Vertreibung und Vernichtung der Christen im Osmanischen Reich 1912-1922. Prior to that, John Joseph published an account of Western diplomatic and missionary interest in the Assyrians, republished in 2000 with the title The Modern Assyrians of the Middle East [etc.]. Edgar (and William) Wigram, Yacoub Ismail, M.A. Lalayan, and others published accounts of Assyrian life in Hakkari and how it came to a virtual end due to Ottoman and Turkish extremism. Heleen Murre van den Burgh and Eden Naby have written on Assyrian nationalism and cultural revival in the literary scene of Urmia, Persia, to which many Hakkari Assyrians fled, the former under the title From a Spoken to a Written Language [etc.] and the latter under the title Ishtar: Documenting The Crisis In The Assyrian Iranian Community. The migration of Ottoman and Urmia Assyrians to the United States has been ably studied in several books since the 1980s.

Gabriele Yonan's Ein vergassener Holocaust: die Vernichtung der christlichen Assyrer in der Türkei in 1989, published by the Society for Threatened Peoples, collected and contextualized testimonies from Assyrian victims and British and German observers, describing the massacres and deportations of the Assyrians from the 1840s to the 1920s.

Jan Bet-Sawoçe and Anahit Khosroeva have extended this kind of research into the archives of the Vatican, and those of the former Soviet republics in Khosroeva's work. In 2006, Taner Akçam, who has taught at universities in Canada and the United States, wrote that based on his study of the Ottoman archives, Ottoman deportation policies affecting the Armenians also swept up the Assyrians and Greeks and that these policies had been formulated prior to the war with Britain and Russia, contrary to some accounts.

My book Genocide in the Middle East: The Ottoman Empire, Iraq, and Sudan (Carolina Academic Press, 2010), was the first to include a legal analysis of the genocides of the Assyrians in the 1840s and 1980s along with the one more generally written about, which occurred in the 1910s and 1920s. The British press reported that the Assyrian tribes of the Hakkari mountains were hunted down and exterminated. Raphael Lemkin, the inventor of the treaty against genocide, wrote of Assyrians in the late Ottoman Empire, whose villages were desolated and deserted because, despite being the empire's "most peaceable inhabitants," their populations were murdered, including their children. Many subsequent studies refer to about half to two-thirds of the Ottoman Assyrian population dying in massacres, pandemics, and exposure to the elements during deportations from 1894 to 1926. My book also cited more recent estimates that Iraq's Christian population was cut by about half due to targeted attacks and mass displacements between 2003 and 2008-9, from more than a million down to 600,000 or even 300,000, and accounts of how entire neighborhoods of Assyrians in Baghdad, Basra, and Mosul were emptied of Assyrians, prefiguring the same treatment in 2014 to the present in the Nineveh Plains, Kirkuk, and Mosul again. The Yezidis of the Mosul region and the Mandaeans of the Basra region had experienced a similar mass displacement, as I warned in the lead-up to the Yezidi and Christian genocide of 2014-2015. which has since been recognized by a variety of authorities. Well before 2014, I noted that Iraq's president and prime minister, the organization Genocide Watch, the U.N. Secretary-General's special adviser on genocide, and others had

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¹ Maria Therea Asmar, Memoirs of a Babylonian Princess, in 2 vols. (London: Colburn & Co., 1844); Austen Layard, Nineveh and Its Remains, in 2 vols. (Paris: Galignani & Co., 1850); G.P. Badger, The Nestorians and Their Rituals [etc.], in 2 vols. (London: Joseph Masters, 1852); Austen Layard, A Popular Account of Discoveries at Nineveh (London: John Murray, 1851); Hormuzd Rassam, Assur and the Land of Nimrud (Cincinnati; Curts & Jennings, 1897); Hormuzd Rassam, "Biblical Lands, Their Topography, Races, Religious, Languages and Customs, Ancient and Modern," Journal of the Transactions of the Victoria Institute/Philosophical Society of Great Britain 30 (1896–97): 29–84; William Shedd, "The Syrians of Persia and Eastern Turkey," Bulletin of the American Geographical Society 35 (1903): 1–7.

² William Wigram, The Assyrians and Their Neighbors (Piscataway, NJ: Gorgias Press, 2002) [London, 1929], pp. 186–90.

³ Eugene Griselle, Syriens et Chaldéens: Leur Martyre, Leurs Espérances (Pairs: Bloud et Gay, 1918); Jean Naayem, Les Assyro-chaldéens et les Arméniens massacrés par les Turcs. Documents inédits recueillis par un témoin oculaire (Paris: Bloud et Gay, 1920), http://www.imprescriptible.fr/documents/naayem/; Joseph Naayem, Shall This Nation Die? (New York: Chaldean Rescue, 1920); Basil Nikitine, "Une petite nation victime de la guerre: les Chaldéens," Revue des Sciences politiques 44, no. 2 (1921): 614; Jacques Rhétoré, «Les Chrétiens aux bêtes » Souvenirs de la guerre sainte proclamée par les Turcs contre les chrétiens en 1915 (Joseph Alichoran ed. and trans., Paris: Editions du Cerf, 2005); Hyacinthe Simon, Mardine la ville herioque. Autel et tombeau de l'Arménie (Asie Mineure) durant les massacres de 1915. (Jounieh, Lebanon: Maison Naaman pour la Culture, 1991).

⁴ The Sound System of Modern Assyrian (Neo-Aramaic) (Otto Harrassowitz Verlag, 1988), p. xvii.

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⁶ Al kanfei Yonah, pp. 336–42; Fiey, Assyrie chretienne, p. 391; Morony, Iraq after the Muslim Conquest, pp. 394-95, 416-17, Weltecke, "Syriac Orthodox Identity," p. 119. See also, "The Doctrine of Addaeus," in Ancient Syriac Documents Relative to the Earliest Establishment of Christianity in Edessa and the Neighboring Countries, William Cureton ed. and trans. (Amsterdam, Oriental Press, 1967), p. 14; Sebastian Brock, "Syriac Culture, 337–425," in The Cambridge Ancient History: The Late Empire, A.D. 337-425, John Bagnell Bury et al., eds. (Cambridge: Cambridge University Press, 1998), p. 713.

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warned of religious minorities suffering genocide in Iraq.

The Assyrian genocide in the First World War and its aftermath has been recognized alongside the Armenian genocide by the European Parliament, the Swedish parliament, the Armenian parliament, the state of California, the state of New York, the parliament of New South Wales, Australia, and to a certain extent by the Greek parliament, the Dutch lower house of parliament, and the German parliament. In my new book, I discuss these resolutions, their failed counterparts in the United States and the United Kingdom, and many of the sources supporting such a resolution.

Over the past decade, a group of scholars have worked together with the support of Assyrian foundations to gather, selectively digitize and catalogue, and provide limited previews of essential archival material for use in Assyrian Studies scholarship. This is important work, because it remains a challenge to publish or teach Assyrian Studies. There is limited demand for it, in part because some of those who participate in the lucrative markets for Syriac Studies, Persian Studies, Kurdish Studies, Turkish Studies, Arab Studies, and Middle East Studies refer to Assyrians as fake, imagined, dwindling, or "moot." Countless books and articles have been published, including by British and American scholars, reviving the Young Turk theory of the Arme-

nian and Assyrian genocide, that it was a series of measures needed to defend "Turkish towns" and their residents from foreign powers, especially Russia, and Armenian "bandits."

There are substantial opportunities for the growth of Assyrian Studies. The republication of historic texts is well along from various presses such as Atour Publications, Gorgias Press, Nineveh Press, and Nisibin, and websites such as atour.com and aina.org. Work remains to be done to match what other communities have achieved for their heritage, especially anthologies of journalism and government reports on the Assyrian genocide and subsequent events; many such compilations have appeared for Armenians, Jews, and other groups. Histories of historically Assyrian towns and subregions should be written; a notable book series achieved this for Armenian parts of Anatolia. Partial inventories of Assyrian religious and cultural property have appeared in journals, including the Journal of Assyrian Academic Studies, but could be broadened and systematized. Full academic studies must be completed on the Assyrian experience of Turkey's and Irag's civil wars of the 1980s and 1990s, Assyrians during the Iranian revolution and sanctions period, and the intertwined fates of Assyrians, Mandaeans, and Yezidis in post-2003 Iraq.

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An Enchanting Musical Moment

by Eizabeth Mickaily-Huber, Ph.D.



Violinist Samuel Chen and Pianist Honiball Joseph

A violin and piano recital entitled "Moment Musical" was held on Saturday, September 29, 2018 at the Finn Center in Mountain View, CA. The event was hosted by the Gilgamesh Art and Culture Foundation and featured renowned Assyrian pianist Honiball Joseph and acclaimed violinist Samuel Chen. The recital boasted violin and piano duets, as well as solo performances to the beloved music of famous classical composers such as Mozart, Bach, Chopin, Dvorak, and Kreisler to name but a few.

Honiball Joseph is an accomplished musician, composer, conductor, pianist, and music educator with over thirty years of extensive international experience. In addition to numerous recitals, he has organized, conducted, arranged and composed several orchestral and vocal concerts throughout California as well as at the most prestigious concert halls in his native Iran. He is the founder and current Chief Executive Officer of Gilgamesh Art & Culture Foundation, in addition to founding and directing the Gilgamesh Philharmonic Orchestra (2016-present), the Iranian Choir of America (2015-present), the Beneil Music Academy

(2001-2015) and the Messiah Ensemble (1998-2015). He also conceived and established the Virtual Iranian Global Art Festival in 2005 and served as its chair for three consecutive terms (2006-2008).

During the current recital, Honiball Joseph addressed the audience in English, Assyrian, and Farsi. He specifically thanked the Assyrian Foundation of America for supporting his musical endeavors to bring classical European music to the Assyrian community, as well as to introduce Western audiences to traditional/classical Assyrian music. Moreover, he organizes regular concerts for music lovers who wish to support his work by purchasing season passes. For more information, please see the Facebook page for the Gilgamesh Art and Culture Foundation.

Post Scriptum:

Honiball performed at the extremely impressive British Museum exhibit entitled, "I am Ashurbanipal, King of the World, King of Assyria" that took place from November 8, 2018 to February 24, 2019



The sleek modern design of the Finn Center



Honiball conducting a concert in Malibu

I2

TAKING THE NEXT STEP

Dr. Robert Karoukian

Growing up in Urmi, things were simple: we were Assyrians (Sūrāyè/Ătūrǎyè; Persian: Ăšūrī; Armenian: Ăsōrī; Turkish: Ăsōri, etc.). We were from different villages, we had different accents, we went to different churches; but, we were members of one/the same ethnic group, and were recognized as such by all the non-Assyrians around us.

My mother was born in Ukraine and was Pentecostal; my father was the son of a Seyfo survivor, and a Catholic. We went to both churches as well as the Presbyterian Church and Church of the East. We were the same people, speaking and worshipping in the same language, the same god and scriptures.

Things got a bit complicated when we came to the United States. I met Assyrians from Iraq and Syria as well as those born here. I learned of the various tribes and the dialects they speak, some of which I could hardly understand. I also learned of animosity among some Assyrians based on country of birth, tribal affiliation, and even church membership! The Assyrian Foundation of America (AFA) was an exception in this regard. It included Assyrians of various flavors; but, rather than those differences being cause for division and fragmentation, they were appreciated and celebrated as representing an all-inclusive Assyria. No one was any more or less Assyrian. This continues to be the policy (and source of strength) of the AFA.

My simple and very clear Assyrian world, the Urmi version, was rapidly expanding and be-

coming messy. I had so many questions about our history; our language and why there are so many dialects; how we ended up living in so many different countries and, yet, don't have our own country; why there are so many churches if they all preach about the same Christ, etc.

My search for answers started at the public library (this was before Google, Wikipedia, or [personal] computers). Searching for books using the key-word Assyria(-n) did not yield much more than William Soroyan's book and The Arts of Assyria. It was only after visiting San Francisco State University and consulting the reference librarian that my education on how to search for material/information about Assyria(-ns) started.

In libraries and bookstores I searched in sections on history, art, language, church history, etc., going through tables of contents, indices, bibliographies, footnotes, and references. I learned that I needed to broaden my search criteria, depending on/according to the subject and time-period the book covered and when/where/ by whom it was written.

For example, searching in the ancient history section, using key-words like Assyria, Mesopotamia, cuneiform, etc., was sufficient to get to the desired books and journals.

In 612 B.C., however, at the moment Nineveh fell, there seemed to have occurred an instantaneous and complete disappearance of Assyria and Assyrians! I could not find anything about Assyria or Assyrians from that point onward –this has

been changing over the past few decades, with new discoveries in both the Assyrian heartland and the peripheral regions of the empire.

With the start of the Christian era, there, again, is a large amount of material. Much of it on theological and philosophical topics; but, also literary, historical, scientific, and about other disciplines. However, it was not under the keyword Assyria(-n). In the books concerning that period, Assyria and Assyrians were now called Syria and Syrian, respectively; the language, Syriac; and the people divided into Nestorians and Jacobites (or, East-Syrians and West-Syrians, respectively) and, later, Chaldeans, on sectarian grounds (which some authors used –and, some, continue to use- as equivalent to ethnic designations).

This alphabet soup of terms used to refer to Assyria and Assyrians (and our language) has continued to grow and become even more confusing, making the life of a young Assyrian student searching for information about her heritage even more difficult. But, the most degrading trend has been to deny us any ethnic identity. In the context of the ongoing overt and covert ethnic cleansing of Assyrians in the Near East, we are referred to as "the Christian minority"; a non-descript religious group. The equivalent "Academic" designation is "Syriac-speaking Christians"; again, no ethnic identity. The local powers have adopted a modified version of this last designation to come up with terms like: "Syriac-speaking Christian Arabs/Turks/ Kurds, etc.", for obvious political reasons. And, when "academics" use the term Assyrian, in the modern context, it is always used in quotations, with an accompanying explanation/disclaimer, stating that modern Assyrians have no connection to the ancient Assyrians.

Until recently, we, Assyrians, have largely been spectators with no input, at the academic level,

as our history, culture, language and even identity has been divided chronologically, geographically, politically, and on sectarian grounds, into numerous disjointed and seemingly unrelated groups. There is no academic discipline or book that follows Assyrian history as one continuous narrative, from the beginning to the present.

Noting this absence as well as the growing number young Assyrian women and men choosing to pursue graduate work in academic fields where we are un-/underrepresented, the AFA decided, some twenty years ago, to focus its (limited) educational grants to encourage and support those students. Over the years, with the generous support of our members as well as the Assyrian community, in general, we have been able to increase our annual budget for cultural/educational projects to over \$30,000.

And, now, with this issue of Nineveh magazine, we are pleased to announce the establishment of the Assyrian Studies Association (ASA). An academic organization established by Assyrian scholars to fulfill a great gap and need in Assyrian Studies. As stated in the name, it will be inclusive of all things Assyrian, from the dawn of history to the present. It will restore the continuous narrative of our artificially fragmented history and heritage. In this issue, are included articles by a few members of the ASA, detailing its founding, goals, projects, etc.

The AFA is proud to support the ASA financially and otherwise; however, it must be made quite clear that the ASA is not part of the AFA. It's an independent, not-for-profit, academic organization, with its own set of by-laws. The AFA will in no way dictate to or interfere with its activities.

I invite you to join the AFA in congratulating our scholars in this undertaking and to help us continue to support them and the many other cultural and educational projects, here in the San Francisco Bay Area and internationally.

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The Ancient Akitu Festival and the Humbling of the King

By April Holloway Courtesy of Ancient-Origins.net

The Akitu festival was one of the oldest Mesopotamian festivals, dating back to the middle of the third millennium BC. It was during this twelve day ceremonial event, which began at the first New Moon after the Spring Equinox in March/April, that a unique tradition took place in order to humble the king and remind him of his role to serve the will of the god Marduk in order to properly provide for the community. The head priest would strip the king of his regalia and slap him hard in the face. The Babylonians believed that if the king teared up, Marduk approved him to be king for another year.

In a featured article about the ancient tradition of slapping the king, The Jerusalem Post writes: "It might be interesting to note that a great Babylonian king like Nebuchadnezzar II (605562 BCE), well known in our chronicles as the destroyer of Judea and of the First Jerusalem Temple in 597 BCE, the mighty conqueror of the entire ancient world who considered himself to be the king of kings, would willingly and meekly, once a year, submit himself to such a humiliating procedure".



Yet the ceremonial removal of the king's power was considered a vital procedure to reaffirm the bond between the community and the gods, the community here being represented by the king in temple ritual.

Front of the throne base of Shalmaneser III of Assyria, showing the Assyrian king and Mardukzakiršumi I of Babylon shaking hands in a public display of Assyro-Babylonian friendship. From Kalhu. Iraq Museum, IM 65574. Image source: University College London.

The Akitu festival was dedicated to the rebirth of the sun god Marduk, one of the chief gods in the Babylonian pantheon, who was believed to have created the world out of chaos. To prevent the god of chaos from regaining control, the New Year ceremony reenacted the original victory of Marduk over the forces of destruction. It began with a great procession that included the king, members of his court, priests, and statues of the gods passed through the Ishtar Gate and along the Processional Way to the "Akitu" temple, dedicated to Marduk.

The Akitu Festival began with a great procession through the Ishtar Gate towards the temple of Marduk. Image source.

On either the fourth day of the festival, the king was to face his trial. The high priest greeted the king before temporarily stripping him of his crown and royal insignia, and dragging him by the ears to the image of Bel, in front of whom he was

required to kneel. The king was required to pray for forgiveness and to promise that he had not been neglectful of his duties.

"The list of the king's promises and assurances was long and contained all that both clergy and the ordinary people usually demand from their ruler," writes JPost. "It was only after the king finished this list of assurances, well prepared ahead of time, that the chief priest struck him hard upon the cheek, with an open hand but as strongly as he could. The blow had to be decisive and hard, for according to tradition tears had to flow from the king's eyes as an indication that Bel (and his wife Beliya) were friendly, an omen which purported to assure king's future success and the prosperity of the country."

A steady flow of tears assured the priest and the people the king's reign would be prosperous and his crown and royal regalia were returned to him. As well as testing the gods' approval for his reign, the hard slap was intended to remind the king to be humble and to inspire him to remain focused on his duties and obligations towards his people and his gods.

"However, the humiliation of the king during the New Year ritual served a double purpose," writes JPost. "It demon-

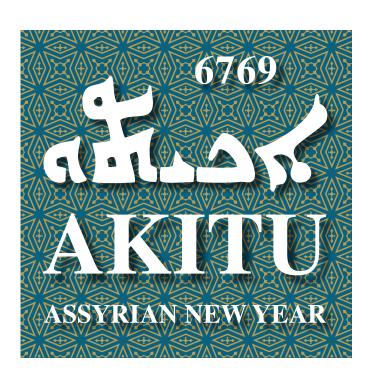


strated to the king that without his crown, sword and Somewhere along the line, the king slapping tradition scepter he was just another ordinary mortal, whose fate faded into obscurity. Nevertheless, there seems to be great depended on the mighty gods and their humble servants."

The Akitu festival endured throughout the Seleucid period (312 - 63 BC) and into the Roman Empire period. Roman Emperor Elagabalus (r. 218222), who was of Syrian Featured image: Mardukaplaiddina II (left) as king of Babylon in contemporary Near Eastern spring festivals still exist to-("New Day").

value in a ceremony that humbles a nation's leader and reminds him or her of their duty to serve their people with

origin, even introduced the festival in Italy. A number of 715 BC, as depicted on a monument commemorating a royal land grant (kudurru). Vorderasiatisches Museum Berlin, VA 2663. Reday. Iranians traditionally celebrate 21st March as Noruz produced from L. JakobRost et al., Das Vorderasiatische Museum, Mainz 1992, 109. Image source: University College London.



Sabrina Odah

40 Under 40: Construction Champions of 2018



The following is only one part and an excerpt from the Construction Champions list for 2018. Courtesy of https://blog.plangrid.com

Meet Construction's Rising Stars, Movers and Shakers of the Year Approximately 180 million people work in construction worldwide. To celebrate just a small fraction of the talented and hardworking individuals in the building sector, last month, we launched a call for nominations for 40 Under 40: Construction Champions of 2018.

We're excited to finally announce our 40 Under 40 list. While many accomplished and up and coming builders were nominated for the program, we believe our list is a glimpse into some of the finest talent emerging from leading construction firms and projects around the world. Read on to learn about some of the biggest disruptors and change makers in construction inspiring us all to build a better industry and world.

Sabrina Odah Company: The Boldt Company

Sr. Continuous Improvement Engineer

Throughout her career, Sabrina has worked on significant healthcare construction projects including St. Luke's Replacement Hospital and the Sutter Health Hospital at Van Ness and Geary Campus in San Francisco, CA. During her time at Boldt, Sabrina has grown as an expert and thought leader on lean construction principles. She's continuously sharing her wealth of knowledge with her project teams as well as the larger construction community including attendees of the Lean Construction Institute (LCI) Congress.

Our own Sabrina Odah, daughter of our AFA members Sue & Paul Odah, made it to this list and was listed as number 30. Sabrina is still in her late 20's and has lots to give within her field of knowledge and expertise.

Nineveh Magazine wishes to congratulate Sabrina Odah and her family on this amazing achievement.



Gilgamesh Musical Album Updates

www.OOJAABAA.com

Our brand new website is up and running (www.OOJAABAA.com) and (GilgameshMusical.com) will direct you to Gilgamesh Musical's dedicated page on OOJAABAA.com. This will help us to focus more on OOJAABAA MUSIC company and its product "Gilgamesh Musical Album". This website's capabilities will provide us with more advanced marketing solutions and overall better visitor experience. Check it out and let us know what do you think.

Gilgamesh Musical Products

We have discontinued some of our products. Poet's package, Composer's Package, Cast Member's Package and sponsorship packages are no longer available. Sorry if you missed it but "exclusive" or "limited edition" should serve their meanings. We are adding more products with different options in the near future. Currently we offer free shipping on all of our products within the United States. At this time, we do not offer international shipping.

Why the release of Gilgamesh Musical Album is delayed?

The simple answer is the funding. We are in orchestration and recording phase. Our progress is limited by the amount of funds we receive for our project. This is the only reason that is delaying our project. Everything is ready to go, songs are written, narrations are completed and recorded, translation to English is done and Farsi is in progress, and casting is completed.

How can you help?

Please be proactive, it is free, share our project with your friends and family and encourage them to contribute to this musical project. Every amount counts and goes toward completion of this album. We will be posting on OOJAABAA's Instagram and Facebook. Please follow our page and share our posts.





AFA's Second Contribution

We would like to thank the Assyrian Foundation of America for their second generous contribution of \$5000 to OOJAABAA MUSIC for Gilgamesh Musical project. Many thanks to Dr. Robert Karoukian for his second personal contribution to our project. During this project, the Assyrian Foundation of America is one of the few organizations that have been very consistent with their support of Gilgamesh Musical. On top of organization's sponsorship, we have received contributions from many of its members and directors.

List of Donors for 2019

The below list includes donations received from 12/4/2018 to 3/5/2019 only! Any donations received after 3/5/2019 will be included in the next issue of the Nineveh Magazine.

Thank you for your generosity and support

Robert Karoukian	5,000.00	Flora Kingsbury	500.00
Edward Miner	3,000.00	Vyacheslav Rak	500.00
Ms. Mary Soleiman	2,000.00	Anna Tamrazi	500.00
Martin & Gail Jacob	2,000.00	Evelyn Bitbadal	300.00
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James Daniels	50.00	Diana Shallow	40.00
Ninos David	50.00	Bailis Shamun	35.00
Ninos David	50.00	Yehuda Littmann	30.00
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Hilda Papion	50.00	Victor Youseph	25.00
Thomas Zia	50.00	Joseph Betshmuel	25.00

^{*}The amounts listed are charitable donations only and exclude subscription fees and membership dues

2I

David William Lazar

Assyrian Activist and Patriot

It is with deep regret and sadness that we announce the passing of David William Lazar on January 5, 2019 at age 59. David's untimely death was completely unexpected and came as a shock to all who knew him. He was a highly respected Assyrian activist who fought for the rights of all Assyrians and worked to further the Assyrian cause, co-founding several non-profit organizations (among many): Assyrian Aid Society of America, American Mesopotamian Organization, and Restore Nineveh Now Foundation.



David was born in Baghdad, Iraq. He was fluent in Assyrian, Arabic, and English. He held a BS in Industrial Engineering, followed by an MBA in Technology Management. Furthermore, he was tremendously knowledgeable about Assyrian history, as well as of the Geo-political complexity of the Assyrian nation. He spent a lifetime lobbying for the independence/autonomy of Christian Assyrians in their native homeland of Iraq. David was also a proud conservative American patriot.

David William Lazar was deeply devoted to his family and leaves behind his wife Ninva (of the Younan family) and two lovely children Delmin and Tiamet Lazar. May God rest the soul of this unforgettable Assyrian soldier.

Written by Elizabeth Mickaily-Huber, Ph.D.









Mr. Lazar's many Assyrian Nationalist Achievements are summarized below:

- 1980 David co-founded the Assyrian American Student Society at California State University, Northridge. He held multiple positions including various committee chairs, board member, Vice President, and President.
- 1979 to 1996 Active member of the Assyrian American Association of Southern California including various committee chairs, delegate to the Assyrian American National Federation's annual conventions, Los Angeles Assyrian radio program director, board member, vice president, and culminating with the Presidency of the association for two terms 1992 & 1993.
- **1979 to 1993** Active member of the Assyrian American National Federation including chair of several committees.
- 1979 to 1986 Active member of the Assyrian Universal Alliance (AUA) including representative to several AUA congresses. He was AUA's delegate to multiple Assyrian American National Federation Conventions
- 1982 Co-founded the Assyrian Universal Alliance's Los Angeles Chapter.
- **1987** Co-founded the Assyrian Democratic Movement (Zowaa) US & Canada Supported organization, setting in motion the formation of International Zowaa organizations.
- **1991** Co-founded the Assyrian Aid Society of America, setting in motion the formation of Assyrian Aid Society organizations internationally, including in Iraq.
- 1997 Co-founded Mar Shaleeta Parish of the Ancient Church of the East.
- 2009 Co-founded the American Mesopotamian Organization (AMO)
- 2014 Co-founded Restore Nineveh Now organization
- 2015 Spearheaded efforts and led campaign to form Nineveh Plain Protection Units (NPU)
- **2015 to 2018** Held the following roles and activities:
 - Adviser to Donald Trump 2016 presidential campaign
 - Board Member of the American Mideast Coalition for Democracy
 - Co-founder of Gazerta Protection Forces
 - Supporter and adviser of Guardian Forces of Khabour and Tel Tamar
 - Co-founder of Al-Rafidian region
 - Supporter and adviser of Roosh 24

Assyrian-Chaldean School of Al-Kifah in Qamishli, Syria

By: Andrew Bet-Shlimon



Qasha/Father Paulos Bedaro

Following in the footsteps of the late Assyrian nationalist, Malphono Shukri Chartmougly, who opened the first Assyrian school in Qamishli in 1928 (which was administered by the Syriac Orthodox church), Rev. Fr. Gibrail Kanne of the Chaldean Church established Al-Kifah school in 1936, which was the first school administered by the Chaldean church in Qamishli. He built the school next to the Chaldean Church and was fully accredited by the Syrian Ministry of Education in 1939. Assyrian language was an important part of the school curriculum and was taught along with church hymns.

In 1943, the school established the Boy Scouts, which consisted of sixty members and a brass band, all led by a teacher named Anis Hanna Mdewaye. In 1944, the school launched a theatrical group and presented a play by Shakespeare, the first ever presented on-stage in the city. In 1947 a sports club was established at the school named, "Chaldean Sports Club", which consisted of a soccer team and a boxing team.

Al-Kifah school excelled at the academic level and when Rev. Augustin Sadiq, publisher of Babylon magazine, visited the school in 1964, he was very impressed when he learned that the school had ranked first in the national exam in the Jazeera province of Syria for the 1963-1964 school year. By the 1967-1968 school year, student enrollment had reached 291, based on the records kept by the school. By the late 1960s, the Assyrian educational system in Qamishli consisted of eight schools – six primary schools, one middle school, and one high school. The Syriac Orthodox Church administered six of them, while the Church of the East and its school committee administered another, the Faris Al-Khoury primary school, and the Chaldean Church and its school committee administered the last, Al-Kifah primary school. Unfortunately, in 1968 all of these privately-run schools were put under governmental control during the

Ba'ath regime and most were later forced to shut down. The history of Al-Kifah cannot be narrated without noting the influence of an interesting and patriotic figure from the Chaldean Church, the Very Rev. Fr. Paulos Bedaro. He was born in 1887 in the village of Bedaro, in the Zakho region of Assyria, and was educated in Mosul. He served as Al-Kifah's principal from 1953 to 1960.

One of Qasha Bedaro's daring moves occurred while serving as school principal – he ignored the government-mandated recital of the Syrian National Anthem, which he saw as promoting and glorifying Arabism and Islamic ideologies. He instead mandated his students to begin morning classes by reciting a patriotic Assyrian poem that he composed and called, "Ninwe u' Babil" (Nineveh and Babylon).

Qasha Bedaro was a learned man; he was well-educated and fluent in many languages besides Assyrian/Syriac, his mother language. He was fluent in Arabic, French, English, and Latin. He authored and published dozens of books, mainly in Assyrian and Arabic. The subject matter of many of his books revolved around the history of the Chaldean Church as well as Seyfo, the 1915 Assyrian Genocide. He was a proud and staunch defender of his mother language, which was demonstrated by his renowned book addressed to the Arab academia titled, "Qunbulat Bedaro" (Bedaro's Bombshell). In this book, Qasha Bedaro compared the two languages and highlighted the Assyrian language's superiority over the Arabic language.

Qasha Bedaro instilled upon his flock the importance of general education and the teachings of the Assyrian/Syriac language along with national pride. He was a great motivator, which did not sit well with the Arab ideologs in the Syrian government, as well as the Catholic Church hierarchy. This led to his forced transfer back to Mosul in 1960 where he lived until his death in 1974.

I AM ASHURBANIPAL, GREAT KING, MIGHTY KING, KING OF THE WORLD, KING OF ASSYRIA

By: Robert Ewan

The British Museum's blockbuster exhibition on the Assyrian king Ashurbanipal, one of history's greatest rulers, took place between November 8, 2018 and February 24, 2019. The exhibition told the story of Ashurbanipal through the British Museum's unique collection of Assyrian treasures.

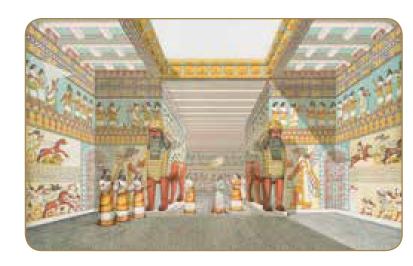
Ashurbanipal was not a romantic conqueror. He was a warrior and a scholar, capable of mercilessly obliterating his enemies and of ethereal creation. Destroying the Egyptian city of Thebes and enslaving its inhabitants were equally as important to him as accumulating books for his library, which at 10,000 works was the largest collection of its time. He is possibly the only person in history to have been both a librarian and a warrior. He is depicted with a stylus, a writing instrument, tucked into his belt, proclaiming the pen to be as mighty as the sword. Shortly after his mysterious death, the Assyrian empire fell, and the great city of Nineveh was destroyed in 612 BC, its ruins lost to history.

Technology is used in the exhibition, which makes it come to life. Projecting colours on some of the reliefs helps them look just as they would have done when they were originally painted. A blue aqueduct breathes fresh life into the green vegetation around it, and Assyrian gods look resplendent in their white robes. It's smartly done, for instance, when visitors switch to the battle scenes and war drums kick in from the speakers, bringing dramatic flair to the telling of these tales of war and death. You almost

expect the figures in front of you to animate and start moving.

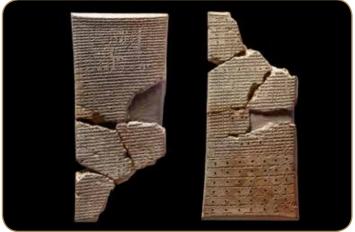
Eye-blistering friezes show Ashurbanipal fighting lions to prove his superhuman virility. Lions are shown being shot at close range with arrows or speared in the neck. There are some dazzling reliefs of crowded battle scenes and an impressive cabinet of cuneiform tablets, which were originally part of his great library that contained works of literature, soothsaying and magic. Other cuneiform texts include letters that shed light on such diverse topics as sibling rivalry, Assyrian board games, teaching, and the training of the king. There is also his letter to his father written when he was 13, describing how he has been learning all the proper skills for a king. How often do you get so close to objects personally used by one of the great figures of ancient history?

On one tablet he writes, 'I am able to recognise celestial and terrestrial omens and can discuss them in an assembly of scholars. I am capable of arguing with expert diviners... I can resolve complex mathematical divisions and multiplications that do not have an easy solution. I have read cunningly written texts in obscure Sumerian and Akkadian that are difficult to interpret. I have carefully examined inscriptions on stone from before the Deluge that are sealed, stopped up, and confused'. Ashurbanipal's library was destroyed by fire in the destruction of Nineveh at the end of the seventh century BC, but clay tablets don't burn. They were hardened and preserved by the heat.













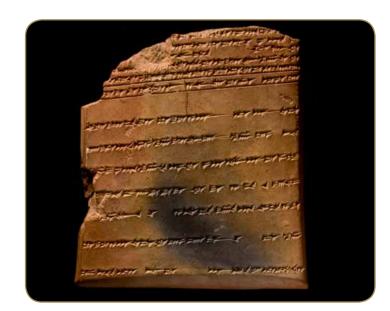
Dr Gareth Brereton, Curator of Mesopotamia and of this exhibition, said: "It has been a wonderful experience, and the exhibition has been a tremendous success and well over-subscribed. The exhibition gives an insight into the life and legacy of kind Assurbanipal."

Large crowds attended the final day; Assyrians from worldwide communities were present and took an active role in concluding this exhibition. They took great pride in having their culture and heritage displayed in the world's most famous museums.

The Assyrian community of the UK participated in this exhibition through their folk-dance group. The dancers' chanting voices reverberated throughout the museum hall. The sounds of the pulsating Dawolah (drum) accompanied by a shrilling Zurna (flute) echoed throughout the morning and afternoon. Their dancing inspired curiosity about Assyrian heritage from the audience.

The acclaimed Nineveh dance group from the Assyrian cultural club of Gutersloh, Germany, gave electrifying performances. Their energetic, fast-paced dance routines dazzled the audience. They wowed the audience with their take on Khazadde (the Reapers') song. The group, dressed in colourful traditional Assyrian customs, performed the characteristic rhythms of Assyrian folk music, drawing audiences with their theatrical musicality.





The Nineveh group was set up over three years ago, and it performs regularly at festivals and special cultural events.

The Assyrian Swedish-based fashion designer Nahreen Odisho applied conventional motifs in her representation of female Assyrian dresses. The designer took great pains to portray the decorative patterns. The Assyrian dresses were lavishly decorated, some covered with intricate ornamentation. Woven and embroidered patterns and fringes were used with in great profusion. The designer, Nahreen Odisho, and her models walked the catwalk under the eyes of Lamassu.

Some colourful Assyrian customs from various Assyrian regions were on display, courtesy of Mrs Julia Cherri. She has dedicated years to researching different forms of Assyrian traditional clothing. There were some moving poetry recitals performed by Nineb Lamassu and Jamie Osborn, and by Breitel Suleiman from Australia with her soprano voice.

A thrilling music concert was performed by members of the Gilgamesh Arts and Culture foundation. Several Assyrian songs were performed, sending mellifluous echoes around the great museum. The audience seemed overcome with spiritual rapture, as though the music had raised them to the highest heaven.









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Nineb Lamassu, Director of the Assyrian Language and Culture Trust, which was the main supporter of this exhibition, said: "We worked hard to showcase Assyrian continuity through art and culture; I personally would like to thank everyone involved. I have been blessed and honoured to have worked with such an amazing, selfless group of individuals. We have worked very hard as an international team of dedicated individuals to make this happen, and we have had the moral and financial support of the public and prestigious Assyrian and non-Assyrian Associations."

He added: "We have had so much support from the Assyrian and non-Assyrian public at large; support from people we never knew nor expected anything from. Everyone's dedication can't be measured, especially not in monetary value; everyone's dedication is manifested by Rabita Julia Cherri: she was hospitalised, yet she directed her display of Assyrian traditional costumes right from her hospital bed. What an example of a true and a great human spirit. I thank the British Museum for the wonderful 'I am Ashurbanipal' exhibition and for working with the Assyrian community of the UK and other parts of the world to make sure that modern Assyrians were included in such an international exhibition that focuses on their ancient and most revered king."





As the moon scattered its gleaming light on the museum. Ashurbanipal's majestic roaring voice rang concussively in my ears:

I am Ashurbanipal; I ruled the largest empire that the world had ever seen.

The mighty gods granted me outstanding strength.

I crushed my enemies and made them bow down before me.

I held the bow and made arrows fly and pierced the throats of raging lions.

I am Ashurbanipal, great king, mighty king, king of the world, king of Assyria.





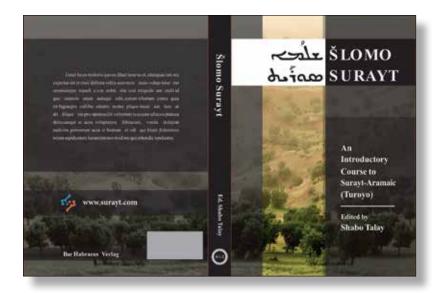
Robert Ewan is an Assyrian- British journalist and author based in London. He has contributed many articles to the British media. He is the author of "Doves in Crimson fields, Iraqi Christian

martyrs" and "O creator of light" a collection of prayers and hymns of the Church of the East.



Books

Surayt Textbook



The Šlomo Surayt Textbook has been published in different languages. At the moment you can download the free PDF copies of the English and German versions. Soon, the Swedish and Dutch versions will be made available at this site. The other languages (French, Turkish and Arabic) will follow this. Please stay tuned.

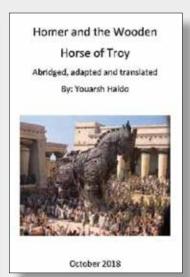
available at www.surayt.com



Homer and the Wooden Horse of Troy

By Youarsh Haido





Books

This book, which is in modern Assyrian language, is an abridged and adapted translation of one of Greek's literary masterpieces: the Iliad by Homer. Rabi Youarash Haido is one of the most learned Assyrian authors in classic and vernacular Assyrian, and has worked extensively on ridding the modern Assyrian language of foreign words and expressions by borrowing from the classic Assyrian language. This book will hopefully be enjoyed by those Assyrians who are not able to read the original story in other languages and more so by students who wish to learn the more correct sentence structures and powerful Assyrian words that can express feelings that up until now have been conveyed with non-Assyrian words.

Available at lulu.com Price: \$6.38

Product ID 23944744

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Etuti Is Shaping New Leaders

By Savina Dawood

In late 2013, I was at an Assyrian social club in Erbil - Iraq, having dinner with my friend and talking about the Assyrian cause. We found ourselves talking about Assyrian leadership, asking ourselves who we could name as a true Assyrian leader, and names like Ashurbanipal, Shamiram, Tiglatpilasar, Mar Benjamin Shimun and a few others from our ancient and modern history were brought up. However, we were disappointed to realize that as a nation we do not have a current leader that we can look up to, learn from, and follow.

With weeks passing by, then months, we came up with the idea of an educational institution to empower potential leaders, enhance leadership skills within our youth, children, and women and ultimately generate new leaders. We did not have a name for our concept yet, but we started working on establishing it by organizing our thoughts and plans.

In June 2014, ISIS invaded Mosul and the Nineveh Plains, forcing more than 200,000 Assyrian Christians to leave their homes and flee towards Erbil. I remember it was around 10:30 pm on a Tuesday when the first group of displaced families started arriving to my town of Ankawa, and together with my friends, we started helping them find shelter, mattresses, water, and food. It was almost impossible to believe what I was witnessing. I thought to myself, "How could this happen when we are in the 21st century?" People were sleeping on the streets, in the public parks, churches, schools, organizations' centers, uncompleted construction building, or wherever they could.

At that moment, all I was thinking about was how we could make sure that everyone has a place to rest from their terrifying, exhausting, and long journey, which normally takes less than 2 hours but took them the entire day due to the security crises our country was going through.

We immediately started searching for any type of help, and through the generous financial support of friends and



family, we were able to provide a lot of assistance to the internally displaced families. We collected mattresses, water, food, female hygiene products, infant needs, and medical supplies.

Fast forward to August, I am with my team on the roof top of one of the centers housing internally displaced people (IDP), planning the next day's doctors' visit from the International Swedish Hospital team in Erbil to the center, a few of the children were playing right next to us. Mina (who was probably around 3 years old) and her cousins Faris and Fady (same age) started discussing how to play what they called the "Daesh Game". (Daesh in Arabic means Islamic State, or ISIS). I heard Mina telling Faris, "I will be at home, and you will be Daesh, and you will come and take me as a hostage. Then Fady has to come and rescue me from you". Hearing that from a 3 year old was devastating and shocking. They obviously understood what was going on around them. They had nothing else to do, so they were coping by making a game out of their horrific situation! Imagine 24 hours a day, doing nothing: no toy to play with, no school to learn at, and no parent to seek attention from as their parents were trying to find food, water, and basic necessities for their children. At that moment I realized the urgent need for an organization to support the mental, psychological, and emotional well-being of our children and youth.

We immediately started working on our original concept of building leaders, with a modification being the current situation of our people. The first thing we did is partnered with a Danish organization called Cross Cultures Program Association (CCPA) and created sports and educational programs that helped the youth and children cope. These programs also helped with their communication, teamwork, and leadership skills while also enhancing their self-esteem and building strong character. Hundreds of internally displaced youth and children participated in our programs.

These programs were life changing to me as an organizer and to the participants. Here's a quick glimpse into one of the activities we ran...

We would gather around 60 internally displaced youth in a soccer field. We would divide the soccer field to 6 stations. Each station had two games and a topic to discuss. We would divide the 60 youth into 6 groups matching our stations. Group A would start at Station I, and then move to station 2 and so on. At the end of the day all the groups had been to all 6 stations, played all 12 games, and discussed all 6 topics. Our games required more than just sports, they required intellect and reasoning. The subjects were different at each station, but they included discussions about questions like "why did we leave our homes?" or "how can we use this experience as a strength?", or conversations about topics like "girls are equal to boys" and more.

A week later, we brought in 200 other internally displaced children, and we had the older youth that we had trained and practiced this specific program with, replicate the program with these children, with our supervision and assistance. We started noticing amazing changes in the personalities and behaviors of these youth, especially the girls. Allowing them to take control and be responsible for a program and a group of children gave them the self-confidence they lacked in those IDP camps. We were successful in helping the IDP youth cross the self-defeating state of being victims into the uplifting state of being survivors—as they understood that being displaced was just another situation that they needed to get through, and it does not define them, that they were capable of doing anything if they set their minds to it, worked hard, and received the support they needed.

In August 2016, we announced our concept's name as "Etuti", meaning "My Existence". For over a year, we struggled with bringing a name that is Assyrian, original, unique, interactive, and alive. The idea behind the name is that everyone's existence matters, and everyone can have an influence on our existence as a nation—where that impact is through language, culture, academia, economy, politics, or anything else.





Our vision is 'Generations of Leaders'

Our mission aims to bring children and youth together to build generations of new leaders within the communities in our Homeland. Etuti will train the participants with leadership skills; will engage them in activities that demonstrate the importance of education, social responsibility, ethical behavior, and civic development; and will create opportunities to continue their higher education, to establish career paths, and to ultimately fulfill their life's dreams.

We are currently registered as a 50I(c)(3) non-profit organization in the state of California in the USA, and our projects are currently implemented in Iraq and Syria. We have plans to complete projects in Armenia and Georgia, and we hope to expand our reach into other countries that make up the Assyrian Homeland.



Our Projects

Education:

Progressing the notion of learning and knowledge development through educational programs for all ages, with a special focus on the advancement of college and university graduates into higher levels of education, research, and specialized studies by arranging scholarships and sponsorships.

Trainings and Workshops:

Training programs and educational workshops provided for the children, youth, and volunteer workers to learn leadership skills, management, communication, social media proficiency, languages, technology, environmental awareness, global citizenship, governmental policies and ideologies, philanthropy, heritage preservation, human rights, and more.

History and Heritage:

Preserving our history, heritage, and culture through educational videos published on various media outlets as well as instilling knowledge into newer generations about our history and heritage through touristic programs in the Homeland.

Human Rights:

Working for peace, justice, and freedom by advocating for equal rights of all humans. Raising awareness about the need to secure inalienable human rights in today's world, and in our case, with a special focus on the rights of minorities and indigenous people.

Friendship:

Fun and educational group outings to provide an avenue for enjoyment outside of the IDP camps and to promote social interaction among the children, youth, and leaders, which will help build trust and friendship between Etuti volunteers and participants.

For more information, or if you are interested to volunteer or donate or sponsor, visit us at:

Website: www.etuti.org E-mail: info@etuti.org Facebook: Etuti.Institute Instagram: Etuti_institute Twitter: Etuti_institute

Sports:

Establishing sports teams (basketball, volleyball, football, etc) among the youth and children of Etuti along with setting up and running games, tournaments, and leagues to uphold the importance of fitness, health, teamwork, competition, discipline, and also leisure.

Fine Arts:

Music, dance, and artistry classes offered for the youth and children to nurture their passions and hobbies. Etuti-run programs will result in performances, concerts, and shows with a special focus on our traditional and folkloric culture.

Affordable Services:

Arranging special offers on services and products with significant discounts for internally displaced and vulnerable families.

Careers and Jobs:

For the youth who have interest and skills in specific areas that are not promoted or available in the educational curriculum of the homeland, Etuti will provide professional trainings and courses as well as tools and capital needed in order to shape and start their career path and will assist in finding job opportunities and preparing the youth to meet the required qualifications.

We also have our annual Christmas Gifts Campaign that started since 2014.

We started as a team of 2 people. Then we became 3, and then 4, and soon 5, and now we are more than 160 volunteers.



Herge Online: Assyrian Virtual School

Herge Online is an exciting new project of Assyrian Language and Culture Trust (ALAC Trust), a Cambridge based charitable organisation whose objectives are to document, preserve and enrich the Assyrian language and culture.



This Project of the ALAC Trust has been funded by 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.

Herge Online is a virtual school designed to meet the challenges facing our people when it comes to learning our endangered language.

Herge Online consists of language experts specialising in the Assyrian language. This team of experts teaches the Assyrian language, both Surit and Şurayt, and Syriac through meticulously set curricula.

Students are able to attend live virtual and interactive classes via their computers and smartphones and tablets. They are able to interact with the teacher exactly as one would in a normal class setting and they are able to submit assignments and set test and exams.

The courses run in stages, each stage consisting of a block of four lessons; one lesson per week. There are three assignments to submit with each stage and a test to set at the end of each of these stages. There is a small symbolic fee to be paid for these courses but Assyrian Language and Culture Trust waves this symbolic fee off for those students that are based in Iraq, Syria, Iran and Turkey. Students living outside

of our homeland can submit a request to have this fee waved, if they can demonstrate their inability to pay this symbolic fee.

Herge Online has been running a teachers' training for a group of Assyrian teachers in Russia and Armenia. This course is conducted free of charge and its objective is to graduate a team of well equipped and competent teachers whose objective is to establish Assyrian schools in Russia and Armenia.

You can visit our website and signup as a student on *Herge Online*, our website is: **www.herge.online**. Once you have signed up, you can then go ahead and register on the course or courses of your liking. You can also download our **iOS** and **Android Herge App** from the *App Store* and the *Google Play Store*. Once downloaded, you can use the app to attend our live lessons.





THE TRUE ASSYRIAN STORY OF SOMALIA & YEMEN

Translated from ancient Assyrian documents

By Andrious Mama Jotyar – MBE

When I first read this story, I found it to be a genuine, fascinating and picturesque episode of Assyrian history. It is an adventure executed by ancient Assyrian tribal shepherds carrying their families, households, walking sticks, dogs, tents and sheep, in search of alternate pastures & a permanent abode in the extreme southern parts of Beth Nahrain, located in today's Iraq. Those shepherd tribes used to supply dairy products as rations to the troopers of the Assyrian Empire on a contract basis.

Their adventures took place long before the existence of Arabs in the territory of Beth Nahrain. At that time, there were scores of Assyrian shepherd tribes all over the uninhabited southern parts of Beth Nahrain, corresponding to current day Saudi Arabia and the states of the Arabian Gulf deserts. At those days, the Assyrian name for the Arabian Gulf was "Qdalta d'Hermis". The nomadic Assyrian shepherd tribes knew one another and sometimes they argued or competed to gain good grazing land.

Eventually, a few of those Assyrian shepherd tribes ventured with their families and animals, down the narrow strait of the sea into uninhabited lands known today as "Somalia". Still others ventured into the uninhabited lands that are now known as "Yemen".

When this happened, a few tribes noticed that some of their fellow Assyrian shepherd tribes were missing and had not been seen for a very long time. The tribes who knew the new locations of the others explained that many tribes had crossed and ventured to the "Simmala d'Yama". In the Assyrian language, this phrase means "on the left hand side of the sea". Many others had ventured to the "Yammena d'Yama", similarly meaning "on the right hand side of the sea". Thus, for many years those two new Assyrian settlements were known as "Simmala" and "Yammena".

During the rise of the Islam in Mecca and Medina around 600 AD, those two new Assyrian settlements were invaded and converted to Islam, willingly and through negotiation in order not to die in vain. Since then, the names of these settlements were changed to Somalia and Yemen respectively.

At that time, the Prophet Mohamed, founder of the Islamic religion, was in close contact with the clergy of the Assyrian Church of the East. As a result he gave the Assyrian Christians an A3-sized document, called the Declaration of Freedom in the Arabic language. Indeed, I have a copy of that precious declaration in my files.

Moreover, the Prophet Mohamed gave the Assyrian Christians of the Middle East an exceptional title, known as "Al Ahil Alketab", meaning "The People of the Book". In those days, the Assyrians were the only group who knew how to read and write equally well in Assyrian and Arabic as in Greek. The Assyrians did all the translations for the local people including translations needed for the administration of the Prophet Mohamed.

Furthermore, I have two A5-sized sheets that, in small print, indicate the names of the many towns, cities, churches, clergy and inhabitants of each Assyrian town or village. Because the Assyrian Church of the East was well established in these areas, all this information was readily available. These wonderful sheets are a part of this fascinating, historical episode and shall be included as two separate enclosures in support of this article.

Personal note:

After the Second World War 1939-1945, the Iraqi Administration for Commerce, Iraqi Airways, Iraqi Airforce, Diplomatic Corps in Baghdad, the oil Industry including the pumping stations such as KI – K3 (Kirkuk) TI (Tripoli) & HI (Haifa) pipe lines were all manned by the Assyrian youth of my generation including the three RAF British Stations Habbaniya, Basrah and Shaibah because we could read, write and speak, Assyrian, Arabic and English with great fluency.

We established the only Assyrian Latin American Dance Band and played such music all over Iraq, including to Royalty and in high places such as Mansour, Alwiya, and British clubs, including foreign embassies in Baghdad. I used to order the dance music sheets from London via the RAF Post at Habbaniya. We played in Baghdad, where the only other form of entertainment was the cinema. The people said to one another Ekhrab Baitkom, "Hal Firqa da yilaboon musica al-lathe kannat fee l Cinema".

Date City	Name of Clergy and origin	Names of Churches		No. of Deacons	No. of families
Payon	Apiskopa Mar Sorisho Ex.Nissibin	Mar Adai & Mar Marie of the 72 Apostiles	15	45	1700
Sanna 1210 Yaman	Mar Istapanos Metropolitan Ex.Cyprus Aps.Mar Elia Ex.Cyprus " " Yawalaha Ex.Mardet " " Shimon Ex.Mosul	Mar Gewargis Mar Sliwa Mar Istoneyous	70	280	5700
Zabeet	Aps.Mar Odisho Ex.Ami	Mar Zaia	10	62	1200
AD 1260 Nigran	Aps.Mar Yacoub Ex. Daslirt	Qyamta d'Mshekha Mar Shalita Anwaya	15	35	1400
AD 1240 Yatreb Mecca	Metropolitan Mar Polous Ex.Garmai Aps.Mar Moshi Ex.Sairt " Mar Odisho Ex.Karasan		80	200	4300
Lakas Hejas	" Mar Shaleta Ex.Mardin	Mar Patros o'Polous	8	30	1800
AD 1250 Arran	Aps.Melos Ex.Basrah	Mar Youseph Tleba d'Mart Mariam	12	40	1300
AD 1380 Cyprus	Metropolitan Mar Tematious Ex.Mosul Aps.Mar Dinkha Ex.Urhai Aps.Mar Titous Ex.Urhai	Seven Churches	80	260	5300
Allepo	Metropolitan Mar Matti Ex.Amed Aps.Mar Yawalaha Ex. Ninveh " Mar Zekharia Ex. Ninveh	Forty Witnesses Mar Koriakos Mar Eshaia Halabaya Asia	7	180	5700
Hommes	Aps.Mar Daniel Ex. Darmsok	Mart Mariam	4	15	950

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IN GLORIOUS & EVERLASTING MEMORY OF A SMALL PART OF HISTORY OF THE ANCIENT ASSYRIAN CHURCH OF THE EAST

(Translated by the Editor - from Ancient Assyrian Documents)

Once upon a time, the Ancient Assyrian Church of the East, the first master of Christianity, shone like stars and its Patriarchate like the silvery moon all over the Middle East. It was from here that the rest of Christian denominations sprung. During pioneering days, thousands of churches, clergy, men, women and children were sacrificed in distant lands for the cause of Christianity. The Assyrian Christian Ambassadors pioneered from the lands of Assyria into Persia, China, India, Africa and the Arabian Peninsula. Today it is weakened, its traces in many lands eradicated, and now no one cares to extend a helping hand.

AD 747 There were a great number of Assyrians in Egypt who came from Assyria and Babylon for the expansion of Christianity. Patriarch Awa consecrated the first Apiskopa in Egypt.

AD 980 Patriarch Mar Odisho consecrated Sulaiman Apiskopa for Egypt.

Patriarch Mar Youkhana Nasokh promoted Apiskopa of Egypt to
Metropolitan and posted him to Persia.

Patriarch Elia Malki posted Metropolitan Khalwan of Persia to Egypt.

Patriarch Sorisho Zanbour consecrated Apiskopa Youkhanan to Metropolitan and posted him to Egypt.

Date City	Name of Clergy and origin	Names of Churches	No. of Priests		No. of families
AD 1015 Cairo	Metropolitan Mar Daniel Ex.Allepo Apiskopa Shimon Ex.Mosul " Imshekha " " Youseph Ex.Tehran	Mar Moshi Habashaya " Tannana The 12 Apostles Mart Mariam	47	306	7300
Alexa- ndria	Mar Shmoil Ex.Darmsok Aps.Mar Toma Ex.Urmia " Mar Youkhana "	Mar Shmonie & 7 sons Sobara dMart Mariam from Angel Gabriel. The 4 Evangelistie Mati, Markus, Luka & Youkhana	23	80	4025
Rashidy	Apiskopa Mar Khnanisho Ex.Urhai	Mar Patros o'Polous	12	16 (Cont	1300

19

عسل لجوسا محذبته ١٤ داديا कारी दिखा १६००१ त्या देवहत्त our hard ipth och onich عدل لابتا دامله دملا قمد لمذلا oul tropics cips time orrown our hill oxpease calcoss هداد لهذور حمت عصدر دراه لدم هدال للا دِي الملا دِيليم عدم لعم لا دلمه عم لا دادسه م صدر المتدا مرادم المراءه اذه مر عدل لاوذيه ددارالا مله لعهم دمه عدل لرحه لا محمدهما فع ساده

- Lierre Chamoun

خِكِهُ دَكُودِتُهُ دَافِدِهُ ضِعَصَوْتُهُ مِيْهُ صَدِّمِهُ ا

حند نهف چنگ نههف

که کمؤد جک فند جد مح ککه چد دهمهٔ ۱

عجوم مع خركع مغممة صدحب كسدته كمم ١٥٥٨

كَ مُكَدِجِهِ مَكَدُ بُكُمُهُ حِبِ شَوْمَ ٢٥٥٤ عِبِ سُومَ ٢٥٥٥

فه دِجِهِم هذه کَبِدَ نُهُوذُنه دِهجِه هذه حذبِدَه مذبِدَه مذبِدَه مذبِدَه مذبِدَه مذبِدَه مذبِدَه مذبِدَه

عوكښى ـ ٤بخچ٤ وسوښ ـ فعكچ٤

يدِجُسهُ مُبِهُ مُعُ وَدَكُمُ دِيْمِهِ

چەكتە كىبتە دىبدە دەھكە بىكە

قەقد دىد خجى جد خەقد قىڭد

ابه ۱۵۵ دِجبس ـ کنه

جُم حَجْمَة دَحْبَهُمَّةٍ جُمْ حَجْمَةً وَحَبِيمَةٍ

متمد عولبمد

محممة فكشقة

دكد هدېده، دحدند

كەه ىبتە ذەدتە

تخير ٢٥٥ موسيعت

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بد فکنه دهجهه

که عجبکه دِمُومکه

كحك يكتفع دبجتهم ١٥٥٨

بنبه کلجبکد حقیقه ۱۵۵۹

ت كبخ تومغ؛ جُخَجًا هُوجًا ﴿ حَبْكَ مِ

سفرسون ود جمعنه مع معرضه

عَبَهُ جُدُ ٥٥ عُنَهُ عِدْبِكُ

جد خکم ۱۳۵۸ کید موجکی جنب بخدند دوجب ۲ بخدند بخدید دوجب ۲ بخد بخدند دوجب ۲ بخدند بخ

كن كه مُخبِحِهِم مكر كِحْ مَمْ عَنْهُ

حتید محبونی هود، میمبر خصون به کوه در برماه میمبر خصون در برماه در برماه در هدید کرد برماه در برماه در برماه در هدید کرد برماه در برماه د

کر چھ کِذفرہ ہوند،

مکد چه مجدکد ۱۵۵۰

يكد دوف من شبكد حقمكد من عود يكد

منا هرمسوعه محموم کشه

يحبى مدهمي

جفعفه وسفحن

حذِهمه سِكنه

يم مُددينة ١٥٥٠.





لاباس معامله لاعلى

תאשמת: תאיש

حنم مه بع حدم بدم حمد مل حنم مدم بل معون بل معون بل معون بل معون بل مدم بل بدامه مدم بل مدم

هنی مر حلمی ترهای کا مرحمه کا مرحمه و استحمای دنیا در بری کام در با مرحمی در می حدمی در می دری کا در می مرحمه در می مرحمه دری کا مرحمه مرحم مرحمه مرح

هلمه لهنه نحه مسده لهندهه حدن لر مسر دهنه حماید هر در ههه همه نسه دهر دماسهه مها نسه دهر دماسهه مهاکمیر دجیه مسیکه دهنی خلامه



مِتَم رَفِهُ عَم دَضِعُم مِنْ

حبْد: يُحدُّ سُلبك يُحدُّ

عميمة حند: دُحب مولموه فهدوه دهمكفني

دوجتسكب هعقةب تعودًع شدبغه، دؤموها عمم سوته، عبقه كر ميء كب هعجيا جهم شعود.

دېخې دسوقه فېغکه کېنه شمې، ښووه خوسکولهن<mark>ې کسږه ټکنه په مسېلې، ووخده، د که کوب خوسکوکه دخمشه</mark> تحمقه.

ېسهن، توټونون هغه توه سوټه دېږې خه پههغې تورههم وغځتونههه، به سوټه دېونه حودهځه که په پودههم، تحکیه سف د دنست هچونون توه دېښه دېښه (سعنسفه،) دسفیه.

قعب قعید گید حوقند؟ آفر جعودِ می حوم هعدب دبیه گمب؛ آفر گلمتر می جمّد همدِ تعومُ حمد گعب. بُسعب هعمجم، قعید گیزگه بهعب گمدرٌ شع گعب، مذوسب شع ذوسب؟

هېدتن بهېگه دېددومته محدود وهدوده وهدومه مقع ټعب؟ هېودې مله اوه ښمدن سېېټه حشووه، هذېده، وېدتن بهېگه دېددومته مله بعب؟

همودب مقع تُعب که کفقی دهده عید هر میده به میده به میده که میده دیده و کمید، میده میده ده ده دیده در میده دیده دبسمه ۱۰ مید در میده که همه و تیم دیده به میده که میده که میده که میده که میده که میده ده در که میده در سعم ت دبسمه ۱۰ میده در که میده در که میده در که میده در میده در میده

كُه مُفِستهم لابه سدِّل قَجْعهُ حمِد عُعبدهُمْ مِي حدَّةَهُكُمْ ديسمَمْ محمِد مُسدِّنعهُ مِي سُدمِهُمْ.

هه همود به جمعه موهم که حبر شبکر کر بدیگر و همیمه و مهموند بیره و دوره و دوره و مکنوه بیره و دوره و در در دوره چند وهجب چند جوهورهای

سمعَقِهٔ دوننبعمهٔ ه تونهٔ منه حبک چکفقه دنبیم، مهکعبهٔ دسمکمقهٔ فدّشهٔ مکه کیک می عمیمی دیفعهٔ. معمدت دنسهٔ عیدت دنسهٔ عیدت می عمیمی موتهٔ در می می می در می می می در می می در می د

مُعبِكب، همودب ميكه هم دُوَّدَ مِيتَ عِدْقِ عَيْدَ عِدْقِ مِيتَ عِدْمِدَ مِيتَ مِكْمَ عَلْمُ عَلَى وهبِخوهُ هَ؟ همودب ميكه ١٩٥٤ وهبخوهُ عَبْدَ عَبْدَ عَبْدَ عَدْدَ عَدْدَ عَدْدَ عَدْدَ عِدْدِ؟

نَحب کِته دِبْکبِهَه کِر یَوک هٰک فَدِهم دَومِدی جُمَدَ هٰی شِعمٌ دِفبِعموه یکدِّدمٌ، سُکهه جُمبِه، ۱۰مبدهه دَمبِدِه کَر هُوب حسوته دِهبِدِه هوه کِکمه دُوسههد؟

ﺍﻟﻪﺏًﻪ، ﺳﺬ٤ ﺷﺒﺤﻨّﻪ، ﻋﺒﺪّﻪﻝ ﻣﻌﻮﻗﯿﻪ، ﺗﻴﯩﺪﻩ ﺗﻤﯩﺪّﻪ: «ﺳﻮﺗﻪ ﺷﻌﻮﺗﺪﻩ ﺗﺒﺪﻩ ﺗﺎﺗﺪﻩ ﺗﺒﺪ ﺗﮕﻴّﺮ ﺩﻭﺗــﺪﻩ ﺑﻴﺘﯩﺐ ﺋﺪﻩﺷـﺪﻩ ﺷﯩﺌﺘﻪ ﺩﺩﻪ ﺋﺴﻄﺘﺒﻠﻪﻝ ﺩﺗـﺪﯨﺪﯨﺐ ﺋﻴﺘﻪ ﺩﺣﻪﺟﻘﭙﻪ.»

مَا جُهُدَ دَفِّ، مِدَ تَقَيَّهُ لَجِعُهُهُ مَوْسِهُ مَوْسِعُ مَوْدَهُوَّهُ لَمَعَدُهُ: «سَمْتُهُ سَدِّهُ مُحَم مَا جُهُدَ دَفِّ، مِدَّهُ مُحِمَّهُ مَوْسُهُ مَوْسُهُ مَوْسُونُهُ لَا سَامُتُهُ مَعْدُهُ مُعْدُمُ مُعْدًا.»

شِدَ تَسِدَّته ديسَدَه همديكِه: «سمِدَه خِكمُ ذِكُمُ مِي مِعِي خِكم دِيمَ لِمِينَا دِيمَانِه وَمَا الْمُعَالِي

محبه بدَ نَتْهُا هِمِهُمْ دِدَهُا دِحَهُقُلُهُمْ مُوسَهُمْ مُعَدِهِمُ سَمِهُ الْمَعْدِةِ وَمَعْدُا مَدِهُ مُحِك حِه دِجه جُمِهُ لَهُمَا جُوسَى دِدَاوِع دِعبِهُمْ، أَنِي اِثْهَ دِجه شَوِع أُسِجِب سَمِعَةٍ عُنِيْقِع دِدَهُصَة جُمِك أُسِجِب دَدَهَ شَكِرُ دِخْدَخِدْتِي هِا دَهُوكِر عِلَيْهِ.»

جُدَ يَهُدَوْنَهُ دَبُهُ وَيُدَ مَنَ لَا مَنْ لَهُ مُولَدُهُ وَمُولِدُهُ اللَّهِ لَهُ وَاللَّهُ مَا اللَّهُ ال دَبُهَ وَمَنْ عَلَهُ كَاٰذِنْهُ مِسْدِدَةُ مِهِ مُعَادِدًا : «سَمِتُهُ شِدَ فِهُ دَنْكُهُ مِلْهُ هَذَبِكُهُ مِ

سُدَ هَبُه عمبَكْر مدِكُر سُنگُر دِيهِدُقْت هذه لِعِنْهُ مِهْدِهُ تَدَورِهُ تَدَورِهُ تَدَدُوهُ مَا تَصِيدُهُ وَلَكُمُ مِهُمُ دِفُهُمُ مِهُمُ مِهُمُ مِهُمُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِهْدٍ مُنْهُ مِنْهُ مِنْ

هَبُدَ نَكُرُ وَلَهُدُا، ثَمَدُا ثَمَدَ هُبُرَ، تَيِسَمُ أَصَدِهِ: «سَمِتُرُ ثَتَبَ مِيعَبَ مِيعَبَ مِع ثَتَمُ كِرَ تَحِلَكُهُ سَوْئِرُ.»

ﻪﺩﺟێ، ﺣﯖﺐ ݞټݦټ۵ ݠݦݡݡݡݖݠݥݕ ᠳݦݚ ݙݷݷ ݡݖݞݚ ﺩݡݓݷݖݕ ݡݡݕݕݤݞݕ، ݓݵݹݞݚ ݠݓݻݞݚ ݞݞݙ ݙݷݷ ݝݙݞݖݙ. ݠݷݞݠ ݞݡݖݖݚ ݭݙ ݞݞݚ ݡݷ ݞﻪ ݟݷݲݞݚ: ≪ݭݷݦݞݚ ݠݷݞݙݞݹݠݡݤݓݷݞݖݥݙݚ ݟݖݤݦݓݚ: ݽݙݚݡݥݤݙݖݞݕ ݟݚ ݻݒݙݞݚ ݯݖݞݖݚ. ݟﻩ ݟݖݞݚ ﺩݯݖݞݖݚ ݐݤݠ ݽݦݖݚ.≫

حنّة، عدّنه، دكر سغدة، عدِّد به محكر، حد ححب، محبّده لا محرّد: «ته هَذَه، عجم دد مهدّه عنه كه، كه المحدّد عنه كه الم

ئَدْ ذُكُوْدَ، كَجِمِدِكِ هِنْجِمِكُمْ شَنْ فَمُوْدَ فِدِبِعْلِ... يُصِي...

هِدَهِمْ دِهُورِهُمْ جُهُ 1712 حيمتي عجبتٍه

تعتب : بكنه قوبا

ﻪذكەرىد : ﺳﻠﻘﻪﺕ ﺋﯩﺪﯨﺪﯨﺪ؛ ﺋﯧﺪﯨﺪﯨﺪﯨ

عَيْدُ يَدِيدُ بَكِ جُمَّةِ جُعِدِمِهِ مُعْدِيبِهُ مِعْدِيبِهُ مِعْ فِهُ دىبمكه يته يديه مجيورية حبير د 1508م جُحجُت کِمُ کِم عبعود مذِحمٌ جعبعود حکقدیم ەقتەم ھىيە قىدىد دېسمەدىدى مىرى يە يېد مُعِيَّةً فَعِمْ دَهُمُ فِي 1915- 1919م مَجْدِحٌ دَقَّدِمُ آسِڌَين ۔

ەقدىدە دېنې لەھەۋھە ئېلە ھېغ ، بىلە ھە دميمكه يجه مويض جه فتع دعضدتع 1712م كه فعنتلا ديدني حعنيانه، ووه دوراسه دِبِیۡ ہُوہ حیمدی دِبٰکفیہ ہے حبٰت ہومکہ معتبع بكية معتبكك مع كنامة مكتبهم وهِ وَهُ مِنْ مُعِدِبِ عُمْ مِصِدِ عُمْدِيْدٍ وهِ هِمِيدٍ وهُ هُمُ حِيْدٍ وهُ هُمُ حِيْدٍ اللَّهِ اللَّهِ اللّ ەۋەدىئ ەلمىكىد ەلمەلىد مەلەدى، دۇردى دۇردى ەھىئىڭلا دېمىد مىلىدىد بىلى دېدددد سكى بى معموسيد ، حد هېليه حد ښې دميد يه دښېد

 ♦ ١٠٠٠ ♦ ١٠٠ ♦ ١٠٠ ♦ ١٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ ♦ ١٠٠٠ وهِجُ فِهُدُوهِ هِ جُريِّ دِقَوَكُمْ يُهُ هُمِيكُمْ لسوده بها دسوتون دمها دمه دیده مغیر دېرهغه، مهد هېدې حمد جعتير عسقيه دهميء كيمت ديمون شخ ده هذِ من محيد

ا جاءُ حمَالًا بُدُمُ مَنْ كُنْ مَنْ اللَّهُ عَلَا دِيْلِعَمْ لِمِنْ اللَّهِ اللَّهُ عَلَى اللَّهُ

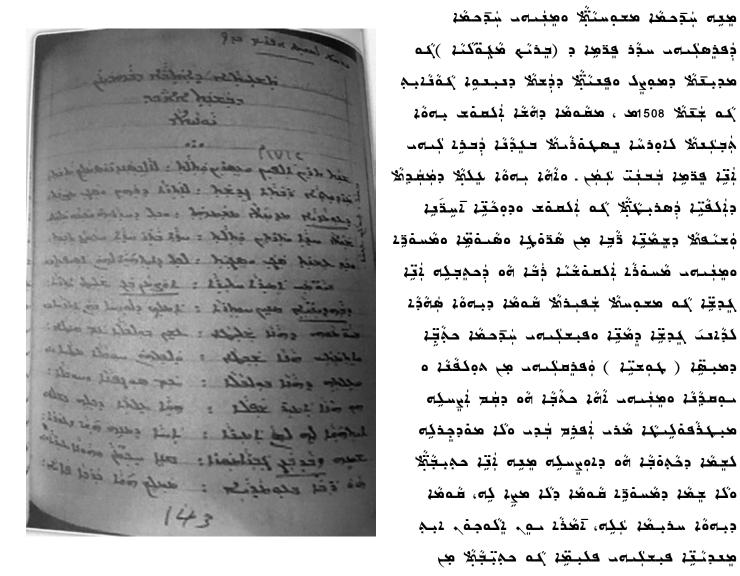
چىج بمهدة محمد بجدو محمد بمعبعيه محمد دِيُكِبِ مَجْهَذِوْدِ يَدِّهِ مَحِيهِ ذُحِب يُـمِثِي ...

مخدقة ، جد حكيه حخميمه تخبيه م

عهبيّه وبمبيد وهوكم مع معدّة وهدبته مبعكثلا محمدتي مجتقيع متلا كبعب كبلعف معافيون بالمالية بع المنافية محمد بالمنافية نَعت بَعِد كُثِهُ فَيعب يعيّه هموميُّ عُعب كِيمه حوثين ، بُن دُحججتهم هسوده دُخِه حجَثه كَهُودَيْنَهُ مَهُكُ دَفِّيَةً يَجَيُّذُهُ حَجَيْثُهُ لَهُمْ يُنَهُ معتوسكلا ديسرته سؤس ـ . مجد عبدهمكسوء كيسوعه مع يَتِهُ دِمعِهِ كِنه دِكدهم مِع يَتِهُ كَمِيتِهِ - جَاءُ عُمْ مُحْدُهُ حَمْمُكُمْ عَمْدُ عُمْدُ مَمْ مُحَدِّدُهُ - حَمْدُ عُمْدُ مُ متخد حقع يتي وعجهدديكس كيوهوسه هَجْهُ مُعْدِبُتُهُ فَدَبِيهُ فَعَيْدُ فُعِيْدٍ كُنُّ فُعُدُ كُنُّ فُعُدُ لِنَّا مئمة عبِّرة مغِربِهِ إن سيِّرة دخمية دخوین ما حجد عجنگ دسودیه به حاودیه دَهُسَجُدُهُ بُن حَبُودِسُهُ ذِهِقَعُمُ لَا يُرَكُ هَجُهُمُ حَبَّهُ فمختينين يه مكمنه مكمنه بي معيني معجة مُعتب

معنسيد فسنعين لتخيّه مقيضة قميته بحو معنيد خيدني جير 373 دباتي مي جيره جيري پويخ جيني 1712 مد ، حمبت لا مهدی دمبید قدید دمبید قدار می مَدْت العَدْم جُدِب ، إني دفيعكِه دبيدًا يحِمِه كُه عبودُت دِفْبُلا هُه دِيْبِين مِلِه مِع حَبْتِه كَه

ەنتى معموستلا نى دېدىغى ئى جى حةبى د ر جُعَبِيهِ ه يُجَعِيهِ مِع بُلِعِهِ) حديثِهِ) دميه دُفوريه مُدت بُعدِم جُدِب.





يەچكە يۆتە.

دجبدً، چمچه مکه چمکه دمسفهٔ، جمیه که

هته شتحجه همتسيير وهباه سخحجه

وُحجَبِكِه لِمعبَسِمُلا بُه عَبِدُنَهُ دِدُدُهُ دُهُمِيهُمُ ،

وكه فيعكه دجيده يهكه ديكير ديمة وحديثه مع

مصكليعة بغينا دهم ولا دغوسه بهده مهد

دُودُهُرُسُهُ سِدُدُ وَدِهُمْ دَ (جَدِیهُ مِبْهُوَکِیهُ)یُهُ

مدنعيم دمهم وهبين دفعهم دبنتقا يهيبانه

المَوْمَ عُومَانُ الْجُوْءَ الْمُومَيِّمِ وَ 1208 كِرِيْمُ مِنْ

جُبِعِيدٌ كَاهِدُمُمْ يِهِهُوَدُمُلا حَيْدُتُمْ ذِحَدِهُ كِنهُد

دَبُكَفَيْهُ دِمَدَبِهُمُّ كُم بُكَسَمَع مَدِمِحَيْهِ لَسِدَيهِ

معَنِيم مُسَوَدًا بُكِتِهُ خِيبًا فِي فِي مُسَافِعِ عِيبًا مُعَالِم بُعِيدًا مِنْ عُنِياً مُعَالِم ا

حَيْمِهُ عِيمَاءَ عَجِمَةِ كِيَّامَةُ هِيسَمَعُمُ مَمْ عَيَّامُ

كذبت يجتج دهيلاء وهتلاء ويقيء بمتابك

دهنق؛ (۴مُحيِّه) وُهَدِّه بُره مِمْ ٧ وَرَهِيه ه

مكسدَّغ عباء هو جيري ٤٩٤ حصم في علم بالم

مبهذفةليه هذب بعدم جدد مكه مةدجدك

جبه، تَعَدِي مِي عَكْدَ، مَكِذَ مِي يُلُمجِم، عَبِي

ودويد ده هجيون داند معدوسي حجبيد حدد

دَيْرِيْ بِكِهِ (155) يَرِيْ وُهَدَبِيْهُ كِبِ يُودِيْرٌ شَعْ يُكُ

ئن دَفْر نِي دَيْدُ ١٤٥٤ م ترب مَنْ دَيْع بِعُرْد بِي وَنَا

كة كيغقم بحدثه ودبعهكيوتم دبقم جدبوره

ديدتب وهكباويد ديمهمهم بمبتديم كه

مُعديثًا منجمه مربقيا به حابية م

عِدَ هِعِنْهُ فَجْهُ مُلْ هِي جُنِيْهُ عَجِينَتُهُ مُعِنتُهُ

عدبذنه بك عبق بعده المحتودة ا

عَرِّدُ مَاذِكُمْ كَمْ مَكْنَمْ مِنْ يَخْمُونُ تَعَلَّمُونَ مَاذِكُمْ كَمْ مَكْنَمْ مِنْ يَخْمُونَ تَعَلَّمُونَ عَرِّدُ عَرِّدُ عَرِّدُ مَانِكُ وَهُمْ مَعَنْفُهُ فِيهُ فِي يَخْمُونُ تَعَلَّمُونَ عَرِّدُ مَانِكُ مِعَنْفُهُ فِيهُ فِي يَخْمُونُ عَرْدُ عَرْدُ مَانُ مِعْمُونُ فَيْهُ فِي يَخْمُونُ تَعْلَمُ مِنْ يَخْمُونُ عَرْدُ مَانُ مِعْمُونُ فَيْهُ فِي يَخْمُونُ فَيْهُ فِي يَعْمُونُ فَيْهُ فِي يَعْمُونُ فَيْهُ فِي الْعَالَمُ وَمِي الْعَالَمُ وَمِي الْعَالَمُ وَمِي الْعَالَمُ وَمِي الْعَالَمُ وَيَعْمُ الْعَالْمُ وَيَعْمُ الْعَالَمُ وَيَعْمُ الْعَالَمُ وَيَعْمُ الْعَالَمُ وَيَعْمُ الْعَالَمُ وَيَعْمُ الْعَالَمُ وَيَعْمُ الْعَالَمُ وَيْعُمُ الْعَالَمُ وَيَعْمُ الْعَلِيمُ وَيَعْمُ الْعَلَيْكُمُ وَيَعْمُ الْعَلَيْمُ وَيَعْمُ الْعَلِيمُ وَيَعْمُ الْعَلْمُ وَيَعْمُ الْعَلْمُ وَيَعْمُ الْعَلْمُ وَيَعْمُ الْعَلْمُ وَيْعُمُ الْعَلْمُ وَيَعْمُ الْعَلْمُ وَيْعُمُ الْعَلْمُ وَيْعُمُ الْعُلْمُ الْعُلْمُ وَيَعْمُ الْعُلْمُ الْعُلِمُ الْمُعِلِمُ الْمُعْلِمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْمُعُلِمُ الْمُعُلِمُ الْعُلْمُ الْ

مَعْ سَوَدُكُ كُدُ مِلِهُ جُدَعَهُمْ الْعَبَمَّةُ 16 وَكُدُ كَمَافُهُم كِهُ مِلْ يَعِيْهِ يَدِ تُمِدُ كِم حَلِّه حَبَدُه، فَحَمْهُ مِن دِنَهُمْ حَبَدُه، عَدِيه كِمِه وَكُدُ الْاَجْكِيْ؟

Flipflops 18

Parliament 19

Brokers 20

Mask 21

Politicians 22

The rebellious ones 23

Candle 24

Go our 25

Looted away by their corruption 11

Coined by the poet, i.e wearing turbans 12

Newly born snakes 13

Quiver 14

Tumor 15

Cancerous Tumor 16

Our aid 17

کدی صبح

(حهبجهٔ، جهندهٔ، دهمهٔ وی که کهٔ همنی ۱۹۰۰ تههٔ (عهبهٔ)

ئۆد ئۆمۇنىد دېخى دۆنىد خچە تىقىنىدە دېخىق دۆنىد مېدى تىقىنىدە دېخىق ئېلىد ئىلىد دېخىكىد دېكىد دېخىكىد دېخىكىد

المريب المرادة

که⊳دیهٔ د مهیهٔ هید عمره ۲۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰
کی دیمونی دمه یا موهمونی بیم مدفع ۱۰۰۰۰۰ کی دیمونی دمه یا موهده می مدفع ۱۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰۰
אאסולא האטינא אאז אטיניא נשליה: באטיניא אלאטיניא ושייטי

حىد: يَحَدَّ, سُلَبِكَ يَحِدَّ, قَوْمُعُ حَدِ: دُحَبِ مَوْلَمُهُ فَهُدُهُهُ دِهُولُكُمْ وَهُو دِهُورُهُ حِدُ 1712.....

فِجِع جُذِيدٍ جِهُـحِيٍّ بُخِع جُذِيدٍ جَهُـحِيٍّ عَلَى

چنمه دهری عرب ۱۲۱۵..... بهدیم در ۱۳۵۵ میلادید. در ۱۳۵۵ میلاد در ۱۳۵۵ میلادید.

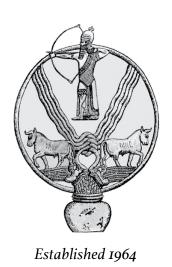
٨ذ كمير: مهود ومجرد؛ بمعيد، حمد دهور

פבֹא מעדן......

جُمْع دِنْتَهْ كَدْ مِهِ بِكَةُهُ دَبِتُهُ هَكَٰهُ يَكُهُ مِهِ بِكَةُهُ دَبِمْع دِفِكِهِ كَهُ خِدْذَهُ عَدْدَ سَهْتُكِهِ حَافِي وَقَى هُوهُ يَذْهُ عَدْدَ الْمَبْكِة جَمْعَةُ كَهُ حَكِه حَبْدُةً هُوهُ كَهُ حَكِه حَبْدُه محك حَبْدُها هُوهُ كِه فَدْه جَمِيْر.

> ححک جُکنجُہُ⁸ وححک مجُکنتہ⁹ سَوْتہ ہو فیمکہ دھتد¹⁰ محددیتکہ حِدْشہ موت محتہ وہڈیہ کمحمہم

- Bleed ¹
- Hammers ²
- Wretched ³
- Show solidarity 4
 - Blood drops 5
- 'Coined by the poet, i.e it became here 6
 - Their corruption ⁷
 - Protest 8
 - Protestor 9
 - 10 مُعهٰمُهُ حَبِفُقبَهُ لِحَجِبَةِهُ، جَوِدُ عُجِدُ فَكُمِعُتُ.







Assyrian Fashion show at the British Museum, UK during "Living Assyria" day with the Designer in the middle; Nahren Odisho

عبر به مستل د م