

CULTURAL | EDUCATIONAL | SOCIAL

*“I write for your well-being on the occasion of the New Year
— May you be happy, May you remain in good health
May the god who looks after you provide you with good things”*

Dear Nineveh Magazine Readers and AFA members,

For those of you who don't know me, I am the newly elected president of the Assyrian Foundation of America (AFA). Before I provide you with more information regarding my background, I would like to thank our previous president Jackie Yelda for the many years of hard work and achievements that she provided to the AFA. I think I can speak for all of us when I say that we are sad to see her go. Nevertheless, I look forward to taking on the torch and to serving the AFA, as I have done previously in a variety of functions.

I was born in Baghdad, Iraq at the Kamp Alghelani, also known as the Armenian Camp. I grew up in Habanniya and later lived in Baghdad. I attended St Joseph Latin Primary School, graduated from the Jesuit Baghdad College high school, and obtained a bachelor's degree in

Business Administration from Al Hikma University. In 1970, I immigrated to the U.S. where I obtained an MBA from Amstrong University. Since 1991, I am CFO of the Ted Jacob Engineering Group in Oakland, California.

On a personal note, I have been happily married to Jermaine (Yonan) Shabbas since 1974, have two children Atur and Nineveh Shabbas, as well as two adorable grandkids Amarissa and Matthew.

I joined the AFA in 1973 and have held various positions within the board, as well as the function of President from 1985 to 1988. Moreover, I joined the Assyrian Aid Society of America to help our Assyrians back home since the Gulf War 1991 and acted as treasurer since 1992.

It has always been my goal to help my fellow Assyrian brothers and sisters, especially the ones back home. I have visited Atra, specifically northern Iraq many times to join Akitu festivals and to visit our Assyrian Schools and children. To continue my efforts to help Assyrians in need wherever they may be, I am pleased to take on the position as President of the Assyrian Foundation of America (AFA).

With sincere good wishes,

Sargon Shabbas



I am pleased to also introduce you to our newly elected Assyrian Foundation of America (AFA) board members for 2020:

- | | |
|---|---|
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| Vice -President - Martin Jacob | Social - Chris Hamzaeff |
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Articles submitted for publication will be selected by the editorial staff on the basis of their relative merit to Assyrian literature, history, and current events.

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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Gilgamesh Performance

by professionals and Assyrian Children in Sodertalje, Sweden

What and Who is LFI?

The aim and purpose of LFI (Läsföräldrainstitutet) is to encourage early childhood reading. The reason for this is simple: Reading is fundamental for language development and increases a person's chances to have good opportunities in life within a democratic society. Reading contributes to developing cognitive skills, empathy, imagination, educational and professional skills and enhances learning. Reading fiction (novels, poetry, etc.) also provides a cultural experience that opens the mind to new things. There's nothing quite like reading a good book! Moreover, we see tendencies that groups in society who read less, succeed less. This creates a significant gap between children growing up in working-class families and those growing up in upper middle-class families. This difference is indicated clearly via test scores in elementary school children all over the country.

As a result, LFI created "Läslandet" (Reading Land), a space where children of ages 3 to 11 can come along with their parents to take part in a reading program. However, this event is so much more than reading, actors read loud and act out stories for and with the participants. Reading in this way is enjoyable, physical, social and aesthetic, thus attracting children who are not keen on sitting alone and reading silently. We ensure that the books/stories/acts reflect the language and cultural experiences of the participants. For example, the characters in the book might dance "sheikhane" or make a tasty tabbouleh salad. In this way, children can identify more easily with the characters and even feel that they are part of the story.

By Berolin Deniz, Sweden

Why the Gilgamesh story and how did you manage to get the children involved in the performance?

The idea started following the reading and acting out of a children's version of the Epic of Gilgamesh. We quickly realized that we could do so much more. The children loved the story. The king, the goddesses, the heroes and the adventure mesmerized the children and we decided to take it one step further. We applied for and were granted funding from the "Kulturrådet" (Swedish Arts Council) to organize a play version of the Epic of Gilgamesh involving youth between 10 and 15 years old.

By doing a play version of the story, we felt that we could attract more readers and potentially even attract an audience that doesn't usually read classical books, doesn't go to the theater, or maybe an audience that doesn't read frequently at all. Because we believe that reading is about democracy, doing a play ensured that we didn't leave anyone behind. Moreover, if the Epic of Gilgamesh has survived for thousands of years, surely it deserves to live for many more years!

Our Assyrian cultural heritage is a literary one that the entire world has built upon. Themes found in the Gilgamesh story are ones found in the Bible, in Homer's Greek adventures as well as in Arabic and European literature. Adam mirrors the character Enkidu, as Odysseus parallels Gilgamesh. Furthermore, the entire story of Noah and the flood is very similar to the story of Utnapishtim who Gilgamesh seeks out in search of eternal life. Above all, this epic poem is eternal, with its beauty, plot and questions regarding the meaning of life, humanity, rivalry, friendship and sorrow. Indeed, we noted that the children who participated in the play, although children of modern society, were able to identify with these themes within their own lives as young teenagers growing up in a postmodern world.

Describe the audience's reaction to this unique performance

The standard version of the tale, compiled by Sin-lēqi-un-ninni in the year 1300BC, was adapted into a play script by Berolin Deniz. It had to be adjusted to be suitable for a young audience. It also needed to be modernized in order to maintain the tension and to engage the audience as well as the actors. It was further necessary to distill the story line down to a 50 minutes play.

For example, the goddess Ishtar was presented in a more modern way. In an open casting, children were not told what the play was all about. Eleven children were eventually selected out of the many who tried out for the play. For 9 weeks (practice twice a week), they were trained by Yelda Hadodo who directed and also played the role Gilgamesh. Yelda Hadodo has been a professional actor for the past 20 years, however directing was new to her. Not only did she direct and take on the main role, she directed and trained children who had little to no experience doing theater.

Between October 2019 and January 2020, every performance was sold out, in total 6 performances! We also performed for local schools. Whether adults or children, Swedes or multi-ethnic groups, the play elicited much emotion from the audience, causing them to laugh, cry, remember or discover the epic of Gilgamesh.

The Swedish Minister of Culture and Democracy, Amanda Lind, came to see the play and said in an interview done by Assyria TV that she highly recommended everyone to see the play and expressed total admiration of the young ensemble who performed above and beyond everyone's expectations.

Besides its overall success on stage, the play has been a journey of persistence and strength for the children who performed and for anyone involved in the project. These youth have grown so much, both individually and as a group. We all learned a lot from this experience. What an incredible adventure to witness a group of young people, all originating from the land of Gilgamesh, present the world's oldest literary work!





CAST Ensemble:

Yelda Hadodo, Tomas Naaman, Gabriella Katto,
Emilia Samuelsson Baresso, Daniel Elia,
Amir Dergham, Angelina Charbel, Leonardo Nylén,
Léon Dergham, Aoumid Naaman, Basmin Eskander,
Laura Ablahad, Vardan Harutyunyan,
Korapat Olsson, Enkido Saado, Per Georg Sörås

Theater director: Yelda Hadodo

Production: Marlen Eskander

Manuscript: Berolin Deniz

Playwright: Per Georg Sörås

Scenography: Jonas Holmberg

Sound: Jonas Holmberg & Yelda Hadodo



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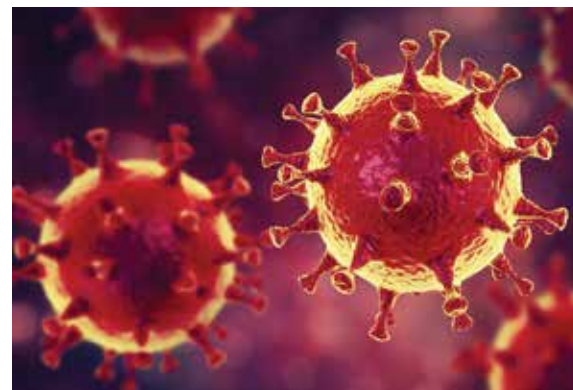
Elizabeth Mickaily-Huber, Ph.D.

Assyrian New Year (Akitu) of the occidental year 2020, equivalent to the Assyrian calendar year 6770, will be one that we will all remember for many years to come. We will remember it as the new year that we were unable to celebrate, the one where everyone in the world was confined within their homes as a result of this strange illness called Coronavirus. As we celebrated January 1, 2020, never would we have imagined what was in store for us when Kha b’Nisan came around.

As we sit in our homes, watching the news and wondering what tomorrow will bring, it would behoove us to learn lessons from our ancient Assyrian ancestors. Indeed, our forefathers were fearless warriors. The Assyrian Empire was built upon the strength of its army, its fearsome soldiers, and its innovative generals. They developed chariots and iron weapons to dominate their enemies.



In a sense, we are now also at war with an invisible enemy. This foe is not a king from another empire, rather, it is a virus surrounded by a thorny crown that has brought the world to its knees. It is strange to imagine that there is no escape. We cannot run away from it nor take refuge in another country. We must stay, fight, and confront the enemy head on. We feel a sense of anxiety and perhaps even fear.



However, I think it is particularly important for us to remember that we are the progeny of a people that has survived for over 6770 years. Our ancient ancestors survived wars and domination by other empires. In the 7th century B.C., they survived drought. Around 372 B.C., there was famine throughout the region of Edessa, an Assyrian city-state in Upper Mesopotamia. Our Christian ancestors lived through religious schisms, through the Muslim Conquest in the 7th century A.D., as

well as that of the Mongols in the 14th century. They survived massacres in the late 1800's, ethno-religious cleansing by the Ottomans and more recently by the Islamic State. Clearly, we are descended from a people who are warriors and survivors.

So, as we sit in our warm and cozy homes in America, Australia, Sweden, France, or anywhere else in the world where Assyrians might live, awaiting the arrival of the big, bad Coronavirus, it is worth remembering that we are survivors.



We should use this time to enjoy being with our families, to do things around the house that we never had time to do before, to read a good book, to learn to play an instrument, or find some other project of interest. We should also use this time to pray, to grow our relationship with God, and to use our faith to get us through this difficult time, just as our forefathers did through times of trial and tribulation.

¹Sołtysiak, A. Drought and the fall of Assyria: quite another story. *Climatic Change* 136, 389–394 (2016). <https://doi.org/10.1007/s10584-016-1676-3>

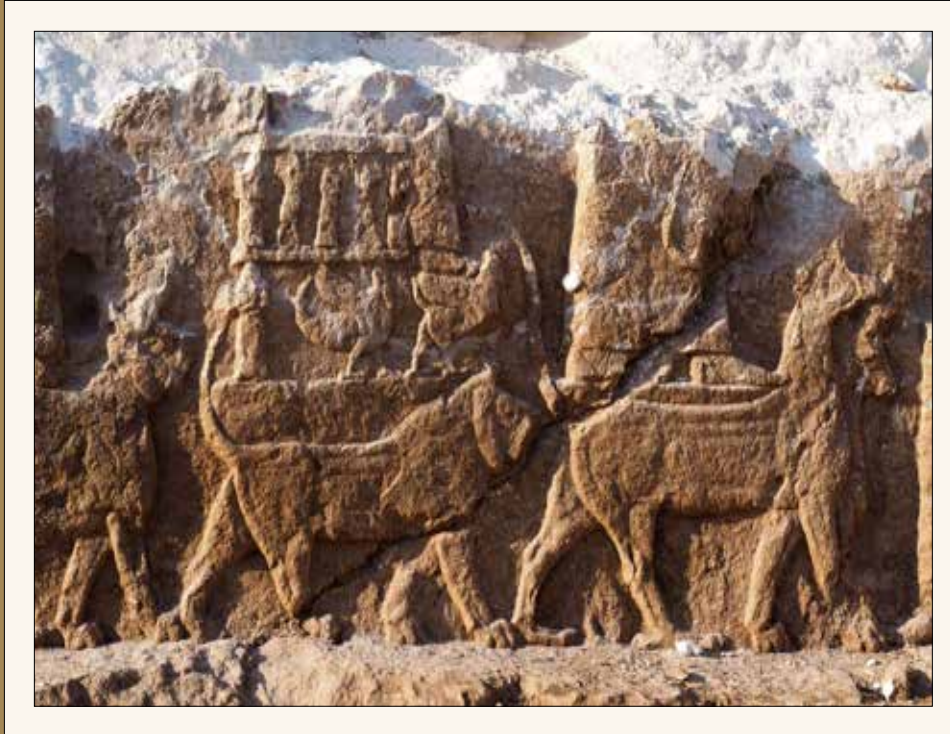
²https://en.wikipedia.org/wiki/List_of_famines

We can prepare an Akitu table and place upon it objects that represent our culture and history: a Bible, a small tree representing the Tree of Life, a candle to represent the lengthening of days, frozen flowers that melt in a bowl and represent the beginning of Spring. We can add to the table ancient traditional foods such as fruit, nuts, dyed eggs, wine, oil, honey, bread, barley, and baklava. Finally, we can make a bouquet of herbs and dried flowers called Diqna d’Nisan (Nisan’s Beard) and hang it upside down at the entry of our homes.

So, although this might not be the most festive of Akitu’s, let us turn it into one of reflection, strength, courage, and hope. I wish you and your families safety and health for this unique new year.



‘Extremely rare’ Assyrian carvings discovered in Iraq



Stone reliefs more than 2,700 years old date to the reign of the mighty King Sargon II.

Courtesy Of National Geographic.com
By Andrew Lawler

In the eighth century B.C., Assyrian King Sargon II ruled over a wealthy and powerful empire that included much of today’s Middle East and inspired fear among its neighbors. Now a team of Italian and Iraqi archaeologists working in northern Iraq have uncovered ten stone reliefs that adorned a sophisticated canal system dug into bedrock. The surprising find of such beautifully crafted carvings—typically found only in royal palaces—sheds light on the impressive public works supported by a leader better known for his military prowess.

“Assyrian rock reliefs are extremely rare monuments,” said Daniele Morandi Bonacossi, an archaeologist at Italy’s University of Udine, who co-led the recent expedition. With one exception, no such panels have been found in their original location since 1845. *“And it is highly probable that more reliefs, and perhaps also monumental celebratory cuneiform inscriptions, are still buried under the soil debris that filled the canal.”*

The site near the town of Faydah, close to the border with Turkey, has been largely closed to researchers for a half century due to modern conflict. In 1973 a British team noted the tops of three stone panels, but tensions between Kurds and the Baathist regime in Baghdad prevented further work. An expedition led by Morandi Bonacossi returned in 2012 and found six more reliefs. The subsequent invasion by ISIS again halted research efforts; until the Muslim fundamentalists were defeated in 2017.

This past autumn, Morandi Bonacossi and Hasan Ahmed Qasim from Iraq, city of Dohuk department of antiquities catalogued a total of ten reliefs set along the banks of an ancient four-mile-long canal. The scene they portray is unique, according to the Italian archaeologist.

The panels display a king—who the archaeologists believe is Sargon II—observing a procession of Assyrian gods, including the main deity Ashur riding on a dragon and a horned lion, with his consort Mullissu on a lion-supported throne. Among the other figures is Ishtar, goddess of love and war, the sun god Shamash, and Nabu, god of wisdom. Archaeologists suspect that such images emphasized to passersby that fertility comes from divine as well as earthly power.

“The reliefs suggest that politically charged scenes of royal power and its divine legitimacy might have been commonplace,” said Harvard University archaeologist Jason Ur, who is researching ancient water systems in the region. The discovery shows that these works of art were “not just in the imperial palaces but everywhere, even where farmers were extracting water from canals for their fields.”

The canal skirts a nearby range of hills and was fed by limestone springs. Branches off the waterway provided extensive irrigation for barley, wheat, and other crops. The fields would have helped feed the 100,000 or more residents of Nineveh, then one of the largest cities in the world. The ruins of this vast metropolis lay some 60 miles to the south, across the Tigris River from today’s city of Mosul.

Sargon II ruled over what historians call the Neo-Assyrian Empire, which dominated the region from 911 B.C. until its destruction in 609 B.C. at the hands of Persians and Babylonians. As the first army to use iron weapons, the Assyrians developed advanced military techniques to overwhelm their enemies. When Sargon seized the

throne in 721 B.C., he immediately conquered the rebellious northern kingdom of Israel and forcibly relocated thousands of captives. The Bible mentions that he overwhelmed the coastal city of Ashdod, and archaeologists recently found a hastily built wall around the settlement that failed to ward off the threat. The southern kingdom of Judah avoided Israel’s fate by becoming a vassal state. Sargon’s military victories continued across Anatolia and the western Iranian plateau. At home, he constructed a new capital outside Nineveh at Dur Sharrukin, which means “Sargon’s fortress,” but little else is known of his non-military exploits. The Faydah panels, the archaeologists say, point to extensive royal support for improving lands.

Sargon’s son Sennacherib expanded this network and built what may be the world’s oldest aqueduct, a structure crossing a river near Nineveh that employed stone arches and waterproof cement. “Over steep-sided valleys I spanned an aqueduct of white limestone blocks; I made those waters flow over it,” he boasted in an inscription.

Oxford University archaeologist Stephanie Dalley has argued that the fabled Hanging Gardens of Babylon actually were built in Nineveh to take advantage of the plentiful water pumped into the city. Though that thesis is controversial, Ur and other researchers say that scholars have underestimated Assyrian technological expertise off the battlefield.

The expedition itself used advanced technologies, including laser scanning and digital photogrammetry, to record every detail of the stone panels and their context. A drone provided high-resolution aerial photos that will allow researchers to map the entire canal network.

But the precious remains of Sargon’s patronage are “strongly threatened by vandalism, illegal excavations, and the expansion of the nearby village,” warned Morandi Bonacossi. One of the reliefs, he added, was damaged by a would-be looter last May. Another panel was battered when a farmer expanded a stable. And in 2018 a modern aqueduct was cut through the ancient canal.

The ultimate goal, he said, is to create an archaeological park that includes other rock reliefs, and to win UNESCO World Heritage Site protection for the entire hydraulic system constructed by several Assyrian rulers a full five centuries before the Romans arrived.

For Iraq's Christians, This Year Might Be Their Last

Sixteen years after the disastrous invasion, and two years after ISIS were defeated, the community faces its end

BY REINE HANNA, Courtesy of unherd.com

The British Government's Christmas message of solidarity with persecuted Christians is a welcome gesture, but for many communities around the world time is quickly running out.

There is no country where this is more acute or tragic than Iraq, home to one of the oldest Christian communities on earth but which has, since the fall of Saddam Hussein, undergone its own Calvary.

Three years ago, I spent Christmas in snowy village of Sarsing in the north of the country. The Christians here are Assyrian, a distinct ethnic group who speak Aramaic, the language of Christ, and who trace their conversion back to the very earliest days of the faith. The town lies on a cliff, close to one of the highest points of Iraq, and is a reminder of their tragic past, founded a century ago by survivors of the Assyrian Genocide (1914-1923).

The Assyrians survived to become part of the new Iraq but they may not endure much longer. Sarsing's co-mayor, Isaac Yaqo, keeps a record of every single Assyrian who leaves the town, in a small, weathered black book where he writes their names, their ages, and the dates they fled the country. Yaqo calls it his "blacklist", and is unforgiving of those who he feels have abandoned the town, because, he says: "Leaving means you're giving up on our cause".

When I last visited in 2016, he showed me the book, nearly all its pages filled. At that time, the mayor said, there were 118 Assyrian households remaining in Sarsing, compared to upwards of 300 in 2014, while Kurdish households now numbered more than 2,000. I spoke to Yaqo by phone the other day; the number of Assyrian households was now down to 92.

"Christmas has been difficult in recent years," he said. "I go to church and I'm reminded of everyone who is no longer here. It's a pain that is difficult to describe."

Nearby is the Nineveh Plain, where in 2014 the world watched as ISIS swept through the region, daubing the homes of Christians in a horrific echo of past geno-

cides. Kurdish forces pledged to defend minorities before tactically withdrawing as ISIS approached, a decision which has left a deep severance of trust.

Today, around half of the displaced Assyrian population has returned home following the end of the ISIS occupation, and locals live with daily reminders of the terror group, each day passing with uncertainty. At Christmas this year most Assyrians will quietly attend Mass in either dilapidated or partially renovated churches, although many ancient monasteries and churches were completely destroyed. Rehabilitation efforts are underway, but it will be a long time before the stain of the Islamic State is lifted from these lands.

The events of 2014 created a security vacuum filled by a variety of actors pursuing competing agendas. Kurdish claims to this territory, often advanced at the expense of minority peoples like Assyrians and Yazidis, have generated resentment towards the KRG and its politicised peshmerga militias. Alongside Kirkuk and Sinjar, the Nineveh Plain is disputed between the Baghdad central government and the Kurdish regional government in Erbil; this ongoing dispute has proved disastrous for the various minority groups caught in between.

The situation is even worse to the south. This year religious leaders canceled public Christmas celebrations in Baghdad as an act of solidarity with protestors, but in the Iraqi capital the country's devastated minority have barely been able to mark the birth of Christ since the ill-fated 2003 invasion.

The ensuing sectarian war between Sunni and Shia, and the breakdown of central authority, left the country's Christians — a mixture of Eastern, Catholic, and Orthodox denominations — at the mercy of Islamist militias and kidnapping gangs. Once a sizeable minority, Iraq's Christian suffered a sickening wave of attacks, with over 60 church bombings in Baghdad and Mosul and more than a thousand sectarian murders. Hundreds of thousands fled abroad.

In 2008 Baghdad held its first-ever public Christmas celebration, sponsored by the Iraqi Interior Ministry as part of widespread efforts to root out sectarian violence and improve the country's image. A spokesperson was quoted saying, "All Iraqis are Christian today!" but the following year the celebrations were cancelled amid widespread threats to bomb churches on Christmas Day. Then in October 2010 came the most appalling attack of all, carried out by the Islamic State of Iraq — the forebears of ISIS — who murdered almost 50 worshippers at the Our Lady of Salvation Church in Baghdad.

But the terror would not end there, and in 2013, 38 people were killed in a series of bombings targeting Assyrian areas in Baghdad, including a car bomb placed outside a church and aimed at worshippers leaving a Christmas service.

Today there are few Assyrians left in Baghdad to attend Mass, and most avoid churches and holy sites on major holidays. Where they are held, Christmas services are abbreviated and no one lingers afterwards. In Jordan I had met a woman named Rita, who had fled Baghdad in 2015 and recalled: "If we were in public, only the brave ones would dare to whisper: 'Merry Christmas.'"

Yet everywhere in Iraq, Christians are leaving. While the Kurdish Regional Government is often lauded for its treatment of minorities, the unceasing emigration of Assyrians from its administrative areas points to a different reality on the ground.

Indeed, entire Assyrian villages in the Kurdistan region have emptied in recent years, driven by crushing socio-economic factors, political repression and forced demographic change. While Kurdish officials point Western politicians and journalists to new churches erected in the region as a sign of prosperity and tolerance, in reality Assyrian families are silently packing their bags to leave.

In the northern Nineveh Plain lies a small village called Garmawa which, like Sarsing, was founded by survivors of the Assyrian Genocide over the site of a previous Assyrian village abandoned a century earlier. Garmawa is home to 80 Assyrians who mostly adhere to the Ancient Church of the East; for them, Christmas this year is a deadline.

Ownership deeds to Garmawa and the agricultural lands that surround it were acquired by a non-Assyrian man in the 1940s, since when the villagers have farmed the lands and made payments to the landowner — and his descendants — either with cash or a fixed portion of their product, or a combination of the two. They harvest all sorts of crops, including wheat, barley, rice, melons, and olives, and their produce is bought by the Iraqi Government, although the authorities haven't paid in full since the rise of ISIS.

Today, Garmawa's 247 acres of land are up for sale with a

massive \$2 million price tag. With their own livelihoods and the future of their community at stake, locals are fearful of change — because for Assyrians, change in Iraq has usually led to more suffering.

And what happened in nearby Sarsing does not offer much hope. Here, following the horrific Anfal campaign against the Kurds, agricultural lands were used by the KRG — with the consent of local Assyrians — to house survivors. No strangers to the horror of genocide, the Assyrians welcomed the refugees into their town with the understanding that their stay was temporary — but it didn't turn out that way, and former guests became landlords seemingly overnight.

Assyrians also suffered from Saddam's Arabisation campaigns. In the nearby town of Tel Keppe, Sunni Arab populations were relocated to lands outside the historic city core, and their numbers soon dwarfed the Assyrians, many of the original inhabitants forced to sell their properties. There will be no Christmas services in the town of Tel Keppe this year, as too few Assyrians returned after ISIS. Millennia of Christianity simply vanished.

Desperate to regain control over their fate, residents of Garmawa have appealed to the Assyrian diaspora in the US, Australia, Sweden and elsewhere. When a neighboring Assyrian town called Ein-Baqreh went up for sale some years ago, the land was purchased by Assyrian investors, so residents of Garmawa hope that their town might be saved, too, and have even set up a GoFundMe — but it looks like it may be too little, too late. Their future is slipping away.

"We don't want to leave," local resident Zaya told me. "My grandfather lived in this home and farmed these lands. This land belongs to Assyrians — we built this town from nothing and brought it to life."

But this Christmas, even more so than in recent years, Assyrians across Iraq carry the weight of uncertainty about their future in this ancient land. "To know that there is next to nothing we can do to guarantee our very existence here is painful," Zaya reflected.

Those who plan to celebrate will mark the holiday by attending Mass, exchanging gifts, making traditional date-filled cookies called kileche, and wondering whether this will be their last ever Christmas in their homeland.



Reine Hanna is the director of the Assyrian Policy Institute. She has visited conflict areas in the Middle East to conduct fact-finding missions and has authored human rights reports highlighting issues affecting Assyrians.



Elias Antar displays the fruit of his labor.

Seeds of Renewal

Out of charred ground in Syria, fruit comes

Mindy Belz in Tel Tal, Syria

We are stepping through his orchards, crunching grasses and wild thyme underfoot, rich aromas rising around us in the crisp morning air. I have come to walk these fields with Elias Antar.

I first met Elias in February after a mutual friend in Chicago, an Assyrian Christian from his village, introduced us long distance. I have begun to think of Elias, now 73, as the mayor of the villages that string along the Khabour River. Since he returned following the ISIS assault and takeover in 2015, he has not stopped cajoling others to join him. When we met again on a bright day in November, he wanted to introduce me to his pomegranate trees.

Tel Tal is one of 16 villages the Islamic State militants nearly destroyed when they invaded five years ago. ISIS attacked other villages first, giving Elias, his wife Shamiram, and other residents time to escape by boat. The fighters kidnapped 250 Assyrians and held them for months, later executing three men wearing orange jumpsuits (whom Elias knew well) in one of the infamous ISIS videos.

In Tel Tal the gunmen torched many homes and set explosives to blow up St. Odisho Church. Elias' home sits down a dirt track surrounded by open fields, and it was largely undamaged. But ISIS set fire to his fields, including his pomegranates.

When Christian and Kurdish forces retook the area a year later, Elias and Shamiram returned: "We checked for land mines ourselves and risked our lives to come back."

Pomegranates from the time of the Greeks have been a sign of regeneration and fertility.

Elias went to work replanting his fields, reviving stands of figs, apples, and olives, and setting up beehives. From his charred pomegranate trees he took cuttings, cultivated them on his patio, and replanted his grove. For the first time, this year the trees fruited.

He steps proudly into the midst of them, each one teeming with red orbs so heavy and fat they look unreal, as though someone hung Christmas balls on the sprawling young branches. Elias picks five pomegranates and lays them out on a table in his courtyard where we can marvel over them as we sip coffee. He fingers his prayer beads and says with a laugh, "These are the seeds of ISIS."

Danger and fear loom heavy over northeast Syria. Smoke rises from the front lines in Tel Tamer just miles away where Turkey is fighting Kurdish forces. On the highway visible from Elias' window, Russian convoys advance in a black-green line.

ISIS sleeper cells pop up, and in the spring this year they burned wheat fields nearby. Two days before I visited Elias, the group claimed an attack that killed an Armenian priest and his father on a road about 30 minutes away. Who would plant trees and expect to see them bear fruit in so uncertain a landscape?

Perhaps one trained by adversity to fix his eyes on hope. Elias' parents arrived in Tel Tal after they were forced from Turkey during its pogroms against Armenian, Greek, and Assyrian Christians. Elias was born here in 1946. I imagine his father cultivating these same fields, banking against odds on a bumper crop.

Most of the villagers stayed away after the ISIS attacks. From 20,000 Assyrian Christians living here before 2015,

less than 800 remain. "I am challenging all those who run away by growing things," Elias said. Pomegranates from the time of the Greeks have been a sign of regeneration and fertility. The Old Testament priests wore pomegranates made of yarn on the hems of their robes, and Solomon's Temple depicted 400 of them in its latticework. In Jewish tradition the pomegranate is a symbol of righteousness, each containing 613 seeds that correspond to the 613 mitzvot, or commandments, of the Torah, the first five books of the Old Testament.

The pomegranate from Elias now sitting on my kitchen sill is a sign of hope in this Advent season of waiting. Out of the charred ashes of this world, out of dark, uncertain times, here or there, the hope of a Savior overcoming all things springs like a young tree bearing fruit.

Assyrian Plum (*Cordia myxa* L.)



Origin, botany, morphology and structure Cordia myxa L. is probably native to an area stretching from tropical Africa through to the Middle East. It is part of a genus of about 320 tropical species that belongs to Boraginaceae (Hound's-Tongue) family. Its common name is the Assyrian plum and the fruit has the following plant classification (Weaver and Anderson, 2007):

Kingdom:	<i>Plantae</i>
Subkingdom:	<i>Tracheobionta</i> (vascular plants)
Superdivision:	<i>Spermatophyta</i> (seed plants)
Division:	<i>Magnoliophyta</i> (flowering plants)
Class:	<i>Magnoliopsida</i> (dicotyledons)
Subclass:	<i>Asteridea</i>
Order:	<i>Lamiales</i>
Family:	<i>Boraginaceae</i> (borage family)
Genus:	<i>Cordia</i> L. (cordial)
Species:	<i>Cordia myxa</i> L. (Assyrian plum)



TopTropicals.com
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Assyrian Foundation of America (AFA) Sponsors Aid Projects in Armenia

Author: Savina Dawood

“We have been waiting for years to receive financial support to celebrate Christmas with the children of Arzni and finally this year the Assyrian Foundation of America (AFA) helped us” said Timofey Ivanov known as Timo, the president of Gabbara, an Assyrian youth organization in Arzni that was established in August 2018 to bring together all the Assyrian youth in Arzni to work for the community and the nation. Go on

Gabbara’s goals are:

- Preserve the Assyrian Identity, Language, Culture, and Traditions
- Enrich Assyrian Patriotism within our youth and children
- Gather our children and youth in Arzni
- Help the Assyrians in need
- Build a bridge with Assyrians around the world

In August 2019, Etuti Institute went on a mission to the villages of Arzni and Dvin in Armenia, and one of the results of that mission was a strong bond and partnership between Etuti and Gabbara. Later that year in December 2019, Etuti delivered the needs of the Gabbara organization to AFA, and AFA approved the request to help Gabbara with 2000 USD for Christmas 2019.

After receiving the support, the Gabbara team met and planned on how to spend the money and the result was amazing! Gabbara implemented 6 projects, as follows:

Christmas Party, Gifts, and Dinner

On December 29th 2019, the Gabbara team rented a hall to gather the 26 children of the Dance Group in Arzni. The program was filled with fun workshops, games, competitions, dances, songs, and dinner, and gifts were distributed to all of the children attending. The children were very happy and grateful, and the Gabbara team was even happier for organizing such a pleasant event.

Doors for a burned house

Gabbara visited a house in Arzni that was burned 8 years ago due to an electricity spark. Since that time, the family could not afford to purchase doors for the house. On December 30th 2019, the Gabbara group purchased the four doors needed for this house. The family of 7 (including a pregnant woman who gave birth to a baby girl in February 2020) deeply appreciated this gesture that came at the perfect time, when winter was getting colder and the baby was close to birth. The neighbors of this family were also present at the delivery of the doors and thanked everyone involved in making this possible. The neighbors helped them install the doors to finally sleep in peace.

Medication for elders

On January 10th 2020, the Gabbara team visited some of the elders in need in Arzni who have financial diffi-

culties with purchasing their regular medication. Therefore the team decided to help 5 of the most needy elders and purchase their medication to last them for a period of three months. The grateful elders thanked Gabbara and AFA and prayed that God always stands with those who help the needy and cure the sick.

Winter clothes for children

Winter gets very cold in Arzni, reaching -25 degrees Celsius, and there are families who need support in getting their children warm. On January 11th 2020, the Gabbara team distributed warm jackets, gloves, beanies, and sweaters for 11 children of 7 families in need. “The reaction of the children and their parents warmed our hearts more than we intended to warm them,” said Timo.

Violin for a talented young Assyrian girl

In order to encourage the talented young Assyrians in the villages of Armenia and help them chase their dreams and believe in themselves, the Gabbara team gifted a violin to 13-year-old Milena who studies and loves music. The gift was a surprise prepared by the Gabbara team together with her mother who hopes to see her daughter on big stages performing and representing her Assyrian nation. It is worth mentioning that Milena always performs at Gabbara’s events in Armenia and her dream is to one day become an internationally known Assyrian violinist.

Toys for Arzni Kindergarten

“We wanted to help the whole village in a way or another, so we decided to help the Kindergarten that cares for all the 65 children of Arzni” said Timo. The Gabbara team met with the school’s principal and discussed the primary needs of the children in the Kindergarten. They agreed that the Kindergarten should focus on improving the children’s intellectual skills and also allow them to practice their musical and athletic skills. Thus, the children were given toys that were educational and entertaining as well as toy musical instruments and sports equipment. On January 15th Gabbara and the Kindergarten’s administration purchased all of the necessary toys, placed them in the kindergarten, and distributed them to the different classes and groups of children. The principal sends her regards and love to AFA and wishes success for organizations like AFA and Gabbara.

The financial support of AFA allowed the Gabbara organization to plan and implement 6 different projects in Arzni, helping 127 Assyrians in total including children, youth, parents, and elders.

“In the name of Assyrians from Arzni and the Gabbara organization I would like to extend my biggest regards, love, and appreciation to the Assyrian Foundation of America’s board of directors, volunteers, and donors. I would also like to thank Etuti Institute for helping Gabbara organization connect with the world, help our community locally, and to stand by us through all our needs. Gabbara is forever grateful for AFA and Etuti for making this Christmas the most memorable in our lives. It is because of organizations like this and the way we come together that we as Assyrians have preserved our language, identity, existence, history, and culture.” Timofey Ivanov 2020

One of my personal goals as an Assyrian activist is to visit my people in every corner of the world, to help the youth establish and organize themselves, and to connect them to well structured organizations in order to work on common missions that will serve the Assyrian nation and cause.

No mission is impossible when Assyrian organizations managed by true leadership unite and work together.





A Walk through Ancient Assyria at the Getty Villa in Malibu

by Elizabeth Mickailly-Huber, Ph.D.

The two largest exhibits of Assyrian antiquities in the world are those of the Louvre in Paris and of the British Museum in London. Sadly, many Assyrians do not have the opportunity to visit these places for a variety of reasons. Just before Christmas 2019, I heard that there was an exhibit entitled Assyria: Palace Art of Ancient Iraq going on at the Getty Villa in Malibu, California. A little research online indicated that the artwork of this exhibit was on loan from the British Museum from October 2, 2019–September 5, 2022. As my two sons were living in Los Angeles, I thought it would be a great way for us to enjoy our unique Assyrian heritage together.

The art in this exhibition adorned the palaces of Ashurnasirpal II (883–859 BC), Tiglath-Pileser III (745–727 BC) at Nimrud, Sargon II (722–705 BC) at Dur-Sharrukin, and the last great Assyrian king Ashurbanipal (668–627 BC) at Nineveh. These works that include some of the masterpieces of Assyrian art provide a representative overview of the primary subjects and styles of ancient Assyrian sculptors. Sir Austen Henry Layard (1817–1894) was an British adventurer, archaeologist, cuneiformist, art historian, draughtsman, collector, politician and diplomat. He

was one of the most important individuals in the re-discovery of ancient Assyria, excavating the cities of Nimrud and Nineveh. Several of the reliefs on view at this exhibition were uncovered by Layard and once decorated rooms within the palaces of the aforementioned kings of Assyria.

My boys and I arrived at the Getty early. Parking is \$20, but entry to the Getty Villa is free, so it's frankly a real bargain for the entire family. There are two guided tours of the exhibit provided daily, hence it is wise to arrive early to ensure getting in to one of the tours with a docent who is knowledgeable and can explain the incredible details of the Assyrian reliefs that are on exhibit. The tour was approximately 40 minutes long but was well worth every minute. Our guide explained many facts about ancient Assyrian artwork and details that might have missed our untrained eyes. As an example, one of the depictions looked like a woman, but was in fact a eunuch. The guide explained the importance of eunuchs in the ancient Assyrian royal court, something we never would have known. We learned that many modern day warfare tactics are the same as those developed by ancient Assyrian kings and warriors. We also learned that

most of the reliefs that we see today in the characteristic color of gypsum were colored originally with vivid natural pigments when they adorned the walls of ancient kings. We saw bas-reliefs depicting daily life in royal courts - images of kings, mythical creatures, hunting, warfare, and ritual ceremonies, just to name a few. The importance of these ancient treasures is all the more pronounced with the recent destruction of artifacts by ISIS savages.

Following the tour, my sons and I quietly walked through the exhibit once again paying closer attention to detail and enjoying these images from another time and place, in the knowledge that we are descended from this great civilization. My sons expressed real admiration and pride for the art that they were seeing with their own eyes for the first time. We then continued walking through the permanent exhibits of the Villa that include beautiful art work of other great ancient empires such as the Greeks, Romans, and Phoenicians, to name a few.

While walking through this idyllic location, we chanced upon a few Assyrian young men and women who my sons knew from the church youth group that they frequented in Los Angeles. These youth also expressed their pleasure and awe at seeing these artifacts with their own eyes and right there, proverbially speaking, "in their own back yard". The weather was extraordinary and the environment sublime. We then enjoyed a delicious late lunch on the terrace of the Villa overlooking the beautiful sight of the Pacific Ocean. What an extraordinary way to spend a day together admiring the beauty of art and of our incredible Assyrian heritage!



Attack on an Enemy Town, Assyrian, 730–727 BC, Kalhu (Nimrud), Central Palace, reign of Tiglath-pileser III, gypsum.



Royal Lion Hunt (detail), Assyrian, 875–860 BC, Kalhu (Nimrud), Northwest Palace, reign of Ashurnasirpal II, gypsum.



The Banquet of Ashurbanipal, Assyrian, 645–640 BC, Nineveh, North Palace, reign of Ashurbanipal, gypsum.



Protective Spirits, Assyrian, 645–640 BC, Nineveh, North Palace, reign of Ashurbanipal, gypsum.



My sons and I at the Villa



Head of a Bearded Man, Assyrian, 710–705 BC, Dur-Sharrukin (Khorsabad), Royal Palace, reign of Sargon II, gypsum.

Assyrian History for the Non-Historian:

Enter this world stretching into millennia through novels as you drop off to sleep...



By Professor Eden Naby

So, you are busy with a demanding job, family fun and obligations, and no time to nurture your Assyrian cultural knowledge except at the occasional New Year's party, food festival, church service or at a cultural event like Mesopotamian Night.

But you read, at least in English or whatever is the language of the country of the diaspora or the homeland. Below are some suggested readings, all fictional, some very long and some pretty short. The subjects touch on some things you already know vaguely.

Think of these as easy to digest lessons in history, true fictionalized and perhaps more hopeful than news headlines. But they are fun to read.

Some are suitable for young adults; some require a more mature knowledge of life. These titles are ideal for book clubs or family reading and discussion – formal or informal.

The following list consists of works of fiction, full length books and novelettes, bound in one volume with a single author, dating from the 20th-21 century, that are either written by Assyrians or relate to Assyrians, ancient or modern. Part I is English only; Part II are novels by Assyrians or others related to Assyrians but not in English; Part III are novels that relate to Assyrians but are primarily about other communities in the Middle East.

Part I. English language novels about Assyrians:

1. Amiri., Amir – A Bold Awakening

An imaginative adventure story set in conflicted Iraq that brings together the Assyrian diaspora to crush those who persecute Assyrians living on the Nineveh Plain and help lead toward a future autonomous safe zone. Highly readable.

[United States] : Outskirts Press, [2015] 396 pages

Available from Amazon

2. Guild, Nicholas – The Assyrian

Tiglath Ashur Book 1

A well known historical romance set in the empire period that points to the multi-ethnic environment that led to Assyrian identity and strength.

Available from Amazon as hardcover, softcover, and Kindle.

Translated into Persian and published in Tehran in 1995 through the efforts of Wilson Bet-Mansour.

3. Nicholas Guild – The Blood Star

Tiglath Ashur Book 2

A follow up to the Assyrians, interesting but a little less exciting, though still worth the read.

Available from Amazon as hardcover and Kindle

4. David, Joe – The Infidels 2014

Set on the Urmiah Plain of northwest Iran during WWI, this is a more triumphal genocide and diaspora story than many. A good read.

Available from Amazon as paperback

5. Ninos Hanna – Life for Legacy

A first novel for a young author born in the US who captures the struggle of disaffectedness and hope for the Assyrian people.

North Charleston, South Carolina:
CreateSpace Independent Publishing Platform,
2016. viii, 235 pages.

Available from Amazon. As book and kindle.

6. Kakovitch, Ivan (1933-2006) – Mount Semele

Intended as a trilogy, the author begins in the mountainous Hakkari during WWI and carries us to the terrible time in 1933 when so many Assyrians were butchered in the villages around the northern Iraqi town of Simele, here consciously spelled like the opera by this too early deceased author.

Alexandria, VA : Mandrill, c2002. 360 p.

Available from Amazon.

Also Persian translation from Tehran (2005).

7. Khedroo, Lawrence Glenn Ashiret eternal an Assyrian odyssey in Iraq

A novel/play set during WWI in the Hakkari that is written with a cast of characters and dialogue like a play. Harvard describes it as Assyrian-Iraq fiction.

[Philadelphia, PA] : Xlibris Corp., c2003. 470 p.

8. Kino, Nuri – The Line in the Sand: A Political Thriller about the War in Iraq

An Assyrian journalist from Sweden works the material around the contemporary Middle East.

Available from Amazon as softcover and Kindle
Also in Swedish (2010)

9. Kochou. Montaha Will The Sun Rise Again? 2005

This is Baghdad-born Mona Kochou's second novel, the first being Burning Desire. The settings are the Middle East and the author draws on her own knowledge of the expanse and limits of love and desire customary in traditional Middle Eastern families.

Available from Amazon

10. Malek-Yonan, Rosie The Crimson Field : A Historical Novel

A hefty novel based on family memoirs of a prominent Urmiah extended family during their flight to save themselves from vicious and avaricious Muslim neighbors.

Verdugo City, CA: Pearlida Publishing, 2005. xxii, 543 p.

Available from Amazon

11. McIntosh, D [Dorothy].J The Witch of Babylon.

An erudite adventure novel set in New York and the Middle East, this work delves into antiquity with its magical facets, the vagaries of the world of collectors and the looting of ancient Nineveh. You don't have to read cuneiform to enjoy this.

Toronto : Penguin Canada, 2011.. 399 p. : ill. (set in 2003 in Baghdad) Available from Amazon as book & kindle

12. Mirza, William (1904-1995) The Girl from Odda

Probably the first novel published by an Assyrian [Modesto, 1953] about Assyrians. This is a novellette of great emotion and yearning based on WWI events in Urmiah and Baghdad. Hard to find but worth copying.

- New York, Vantage Press, 1976, 108 pages.
13. **Timmerman, Kenneth R. – St. Peter’s Bones**
Set in the early Middle Ages in Rome as it is sacked by Muslim invaders (Saracens), the bones of the “rock - Keepa” on which the early western church is built must be hidden away for protection. This takes us to a monastery in 21st century Iraq and the secrets it has held for centuries that are coveted by Muslim radicals.
Cassiopeia Press, 2011, 294 pages Available from Amazon

Part II. Other fiction related to Assyrians or by Assyrians

1. **‘Isa, Miša el La‘zar Tunaye d-Miša el La‘zar ‘Isa**
Collection of short-stories and essays by the late Assyrian author, Mishael Lazar Easa.
dubaqa qadmaya, (The narratives of Mishael Lazar Isa: section one): Alsobrante, Kalifornya : Youel A Baaba Library, 1991. 224 p. :
In Modern Syriac/Neo-Aramaic. (at Harvard UL and other locations.)
2. **Šmu el Bet Kulya d-Gugtapeh Sapar d-qašiša**
Šlibu la-šmaya: yan ‘Edta gubita d-Babel b-yahba ylah šlama ’elokon : 2 Petros 5:13 (The Journey of priest Sliva to heaven) Tehran : Maṭba‘ta d-Sī‘ta Seprayta da-‘Layme ’Atoraye, 1980. 231 p.
3. **Sidar, İlhami – Bedirhan bir cudî söylencesi**
Assyrian – Kurdish topic published by “Arameans” in Turkish. Sidar (b. 1965) has two other novels (Tehma xweliyê, Jan) in Kurdish published in Diyarbeker by Aram.
Beyoğlu, İstanbul: Aram Yayıncılık, 2003. 378 pages.
4. **Shimon, Samuel – An Iraqi in Paris: an autobiographical novel.**
Translated from Arabic. London, Banipal Books 2005. 249 pages (also translated into German & Swedish)
5. **Shimon, Samuel (editor) – Baghdad Noir**
Shimun is an Assyrian novelist, publisher (of Banipal periodical), poet and prolific writer of Iraqi origin. Born in 1956, and based in Paris, his first book of poetry (in Arabic) was published in 1995 by “Dar Jiljamesh.”
Brooklyn, New York : Akashic Books, [2018]
291 pages : map ; 21 cm. (a short story collection in the “noir” category all seemingly written by Iraqis of several ethnic origins.

Part III. Novels primarily about others but with Assyrian content

1. **Novel about the Kurds’ murder of an Urmiah American missionary in 1904**
Published by a relative during the 1920s based on family correspondence. Harvard has the book and I will trace the information.
2. **Heller, Joseph – Catch 22**
A classic American novel with an Assyrian hero. New York, Simon and Shuster, 2011 [50th anniversary edition].
Available from Amazon. in paperback, kindle and audible books
3. **Varandyan, Emmanuel P. – The Well of Ararat**
Reprinted in 2013 with an introduction by Eden Naby, this excellent novel about Urmiah during WWI approaches the Armenian fate with an Assyrian component.
Garden City, N.Y. : Doubleday, Doran & Co., Inc., 1938. 7 p. l., 343 p. ; 21 cm.
Available from Amazon
4. **Ya’akovi, Orah Urmia in the Shadow of the Owl**
A 2,624 years journey. [Israel] : O. Jacobi, 2012. 235 pages. Chiefly about Jewish communities in Kurdish and Western Azerbaijani areas during WWI, this novel intermittently follows the fate of two Aramaic speaking friends in Urmiah, a Jewish girl and an Assyrian one. Available from Amazon.

Part IV. Other works that are related & recommended

1. **O’Neill, Joseph – Netherland New York, Pantheon books 2008.**
O’Neill (an attorney) is a prolific novelist and memoirist who claims to be half-Irish, half-Turkish. But according to his memoirs, his mother was born and raised in Mirsin, Turkey and belonged to the Syrian Catholic Church. Hence his Turkishness. The novel, or at least this one, makes no reference to the ME. He has other novels too and has won prizes.
2. **Halo, Thea – Not even my name**
From a death march in Turkey to a new home in America, a young girl’s true story of genocide and survival.
Assyrian father, Pontic Greek mother. A memoir/tale competently told of, among other things, the post-genocide problem of marriage of female survivors and overseas laboring bachelors, a post WWI theme that effected physical and cultural survival of Assyrians in diaspora.
New York : Picador USA, 2000. 321 p., [8] p. of plates

Their story will soon drown: A Christian family of Middle East survivors

by Nuri Kino

As far as I know, Sabri Masoud, of Hasankeyf in south-eastern Turkey, is the only living Christian born in one of the oldest continuously inhabited settlements in the world.

He might also be the only living survivor of the genocide of Christians in the Ottoman Empire that took place there between 1915 and 1923.

The first time I heard about him, I had no idea that he and I were related. Archbishop George Saliba of the Syriac Orthodox Church, who has his residence in Beirut, had told me about Masoud, describing the man who was about to celebrate his birthday as one of the most elegant, bravest, and smartest men he knew. He is, it turns out, my grandmother’s cousin.

In 1924, when he was four years old, Sabri, along with his family (his mother and his father, Yusuf), fled to the Sinjar Mountains in Iraq, where the majority of the inhabitants were Yazidis. His parents had by then lost hope that Christians could live in Turkey.

His brother Suleyman (my grandmother’s father) had stayed in Turkey and fled to Kerburan, a place still populated by Syriac and Armenian Christians. Sabri’s other uncle, Isa, had fled to Qamishli in Syria.

So, the three brothers and their young families were now separated and living in three different countries.

In Sinjar, Sabri became an apprentice to an Armenian tailor. But in 1933, after the Seventh of August Massacre of Assyrians of the city of Simeli, his family had to flee again. This time, they joined his uncle Isa in a part of French-controlled Syria that had been set aside for Christians fleeing Turkey — as a sort of consolation after the genocide of 1915. Here, they built a new life.

Holo (“Uncle”) Sabri loves to talk about his life, but he has had a stroke and has difficulty talking. “I worked as a tailor in Qamishli,” he said. “It was good. I wanted more, I was feeling adventurous and wanted to see the world. The French were recruiting for a new legion. I was a pretty well-built man and could also speak several languages, so I was recruited on the spot. My parents weren’t happy — I was their only son. But I had my way.”

He was deployed to Lebanon. He used his abilities as a tailor, even in the army. He soon became known for his handiwork even outside the army. He met the love of his life and stayed in Beirut. He has lived there since 1943.

His life in Lebanon has been filled with love, success, and wealth, but also with drama and grief. His eldest son was killed at the beginning of Lebanon’s civil war. Four of his seven children were traumatized for life.

His life story in the 1970s and 1980s could fill volumes.

But it is his childhood and youth that are most closely tied to today’s events.

Sabri and his family had been the last Christians to leave Hasankeyf. That city, believed to be continuously inhabited for 10,000 years, is about to be submerged underwater by a Turkish dam. As the news discusses this travesty, there will be little mention of the genocide of 1915 or the town’s Christian inhabitants, the memories of which are being literally covered up.

In 2003, I visited Hasankeyf along with Lisbeth Brattberg, then one of the editors at the Swedish morning paper Dagens Nyheter. I pointed out the house that had belonged to my relatives and asked our guide if she knew who had lived there. The guide was surprised when I corrected her and told her that it was my relatives’ and that other houses also had been inhabited by Christians.

My grandmother’s aunt Nure (also Sabri’s aunt, after whom I am named) was murdered on the same bridge that the Turkish government is about to destroy, in the genocide that it will not acknowledge took place. Her stomach was slashed with a sword, the fetus inside torn out. Nure had tried to save another one of her sons by throwing him into the Tigris River. To this day, we do not know if he survived after he came up out of the water.

This was when Sabri’s family fled to the Sinjar Mountains — the very same place that became the site of another genocide a century later. In 2014, the Islamic State invaded this part of Iraq and massacred non-Muslims who refused to convert. The majority of these were Yazidis, but there were also Christians among the martyrs and also Muslims who did not obey to ISIS’s interpretation of their religion. It will be the most spoken-of massacre in modern times.

Today, Qamishli has also gained unwelcome prominence in the international press for all of the acts of terror that ISIS executed in the city during its reign there. The children and grandchildren of Sabri’s uncle Isa had to flee after the persecution of Christians began in connection with the war in Syria. They ended up in Sweden and Germany. As for the uncle who refused to leave Turkey, all of his descendants were forced to flee during the 1960s and 1970s.

The rest of us, the children and grandchildren of Sabri’s uncle Suleyman, all live in Sweden now. Today, we are restaurateurs, hairdressers, doctors, researchers, journalists, poets — but most importantly, survivors.

Dr. Emmanuel Ramsin
January 14, 1925 - January 15, 2020

Dr. Emmanuel Ramsin was not only a brother, but also a father, a teacher, and a role model for the whole family. He discontinued his own college studies, worked two jobs to support his retired parents and put two of his brothers and his youngest sister through college. Afterwards he pursued his own studies in medicine.

He was not only a physician for the physical ailments of people, but also one for the social and political maladies of mankind. He was a scholar and researched subjects of social concern. Below are a few examples.

Long before the threat of global warming and climate change became widespread in the world, Dr. Ramsin had already investigated this problem and had sent a well-documented treatise titled: Clean Up the United Nations and Adjust the World Population; Protect the Environment & Non-renewable Resources

He was himself a victim of the air pollution in the city of Teheran where he suffered from pulmonary emphysema, which caused his death.

Long before the rise of Isis, he wrote a two hundred page manuscript based on a vast array of documents tracing the recent history of diminishing Christian population and power in Lebanon and the persecution of the Assyrians in Iraq, due to the rise of fanatic Islamic movements in that part of the world. On February 27, 2006, He sent a treatise based on the material in that manuscript to Mr. Karl Rove, Deputy Chief of Staff at the White House, titled Non-Violent Invasion. In the opening letter he addresses Mr. John Bolton, the then American Ambassador to the United Nations to "... uphold the right of Assyrian Nation as indigenous people of Northern Iraq. This official recognition serves as an historical justice for a nation that has served the mankind."

Among his various research papers there is an interesting article in Farsi that in English translation reads

A glance at the Past for Insight into Future. This document traces the activities of the Assyrian Association of Teheran in the 1990s. The goal is to learn from the lessons of the past in order to benefit the future.

Dr. Ramsin spent every hour of his God-given life not to gather personal wealth, or make a name for himself, but to serve his family, his nation, and the mankind.

by Arianne Ishaya



List of Donors for 2019-2020

The below list includes donations received from 11/20/2019 to 3/06/2020 only!
Any donations received after 3/06/2020 will be included in the next issue of the Nineveh Magazine.

Thank you for your generosity and support.

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*This list includes our Christmas appeal donors amount of \$14,865

*The amounts listed are charitable donations only and exclude subscription fees and membership dues.

Ferdinand Badal

January 7, 1935 – September 17, 2018

Ferdinand Badal, 83, passed away on Monday, September 17, 2018 in Oakdale, California. He leaves behind his beloved wife of 50 years, Barbara White Badal; sister Florence Adam; sisters in law Ruth Godfrey, Jane Badal and Audrey Harrison; and brothers in law Oliver Harrison, Samuel Godfrey and Paul Boucher. Preceding him in death were brothers Alfred and Phrydon Badal; sister Germaine Badal Boucher; brothers in law Baba Adam and Norman White; and sister in law Conceicao Badal. Ferdinand is also survived by his Goddaughter, Cynthia Badal, nieces and nephews, grand nieces and nephews, cousins, and dear friends throughout the world.



Ferdinand was born on Monday, January 7, 1935, in Mosul, Iraq. His parents were Eramia Badal and Maria Sarkis Badal, and the family included brothers Phrydon and Alfred, and sisters Florence and Germaine. The early years in Mosul offered learning experiences for Ferdinand's young curious mind. He always enjoyed kite flying and, during the summer months while sleeping on the roof, he saw many kites flying in the night skies. Ferdinand's first kite was made from discarded packaging materials from the souk, the main shopping area for the people. Imported tea from India was shipped to Mosul in containers lined with colored paper and bamboo to protect the contents. Since hot tea was drunk routinely throughout the day, Ferdinand had no difficulties finding discarded materials for his kite making and other creations. Ferdinand used the bamboo for kite framing. The colored paper was used for the body, and shellac sealed the edges. With a few strips of cloth for a tail, his creation was soon airborne, and at the age of 10, his kite making business took off. Ferdinand had many young boy customers to buy kites from the "House of Kites", which he eventually turned over to his lifelong friend, Adill Fathulla.

Another creative adventure was his lighted go cart. Again, Ferdinand found discarded bundling wire, large metal jar lids, and wood scraps. From these discards, he fashioned a go cart, with the jar lids functioning as wheels. To provide night light, Ferdinand found a square Kiwi shoe polish can and added a candle and some discarded wire to hold the light in place. Ferdinand loved to blend in with his young friends. He was often barefooted and wore a homemade disdasha with very large pockets. The pockets were used to hold melon rinds, the favored ammunition of the neighborhood boys. Ferdinand also served as an altar boy in the local Roman Catholic church and was safety pinned to Sister's habit numerous times because he was adventurous and fidgety.

After his schooling in Iraq, Ferdinand worked for KOC, an oil distribution company run by the British. While working for KOC, Ferdinand met Loris Chobanian who performed classical guitar on Iraqi television. Before long, Ferdinand was part of the ensemble cast playing the clarinet. The frequent performances included light classics and highlights of major classical works. When the army took over the country classical music was no longer desirable and the group was told to play Arabic music or be fired. They got fired!

Ferdinand had many friends during his years in Iraq. One such friend was a film maker and Ferdinand was immediately cast in commercials. His credits include: Mission of California orange soda; office and stationery supplies used by an architect; Dunlop tennis balls; Kolinos toothpaste; cooking oil; and Tide laundry detergent. Ferdinand worked for his friend for free. Just imagine the royalties he could have received as his commercials played for years and years on the television and in movie theaters.

Ferdinand later worked for NCR selling office machines and calculators. He excelled in art, drawing portraits, images and animals. Another job he held was as a pharmaceutical salesman. Ferdinand also played with a four-piece band for weddings and parties. While attending the School of Fine Arts in Baghdad he was mistaken for an English sympathizer and his attendance at the school was short lived. A registered nurse from Buffalo, New York went to Baghdad to start a nursing school. Ferdinand became friends with Naomi Gelina and she wrote to several universities on his behalf. University of San Francisco accepted Ferdinand's application and sent the I-20 form to enter the US as a student. It was mid 1965 and time for a life changing move.

In August 1965, Ferdinand flew from Baghdad to Europe. While watching a performance of Aida at an amphitheater in Rome Ferdinand met a teacher from New York named John Coleman. The two exchanged information before Ferdinand left. After a few days touring, Ferdinand headed to New York. When Ferdinand arrived in New York the foreign currency exchange didn't recognize his bank from Iraq and refused to cash his checks. Ferdinand called John Coleman who came to his aid and took him to his bank where the travelers checks were cashed. When Ferdinand arrived in San Francisco he was helped by Dr. Eshai deKelaita, who located a furnished apartment near the University for him to rent. After paying to have the utilities turned on, Ferdinand was ready to begin life in America!

Ferdinand's first job was working for Crocker Citizens Bank locating old bank records, discarding them, and hauling them to the dump; \$20.00 a day for eight hours of work! School took up his late afternoons and evenings. Ferdinand thought if he didn't finish college at least the coursework he completed would help him earn a living. Soon, Ferdinand began working for Larry Barrett Tire Company doing payroll ledgers, daily reports and bank deposits. Besides working full time and taking 12-15 units each semester Ferdinand was asked to manage his apartment building.

It was May 1966 when Ferdinand had almost finished his first year of study at USF and saw a young lady wearing a white uniform waiting at the 21 Hayes bus stop. Over time, Ferdinand talked to the young lady, sat next to her, paid her 15 cents fare, and eventually asked her to dinner, which had to be squeezed in between work and school. And so, dating and falling in love flourished even amidst a very tight schedule. On August 19, 1968 we were married in Reno, Nevada and honeymooned in Las Vegas. Barbara White became Barbara Badal.

Ferdinand developed an interest in knowing who he was, and from where his Assyrian people came. His great friend, John Grimes, assisted him in gaining access to historical references at the San Francisco public library. In 1969, Ferdinand graduated from USF with a BSc in Business Administration/Accounting. He scored the highest on the Civil Service exam and was offered a position with the City and County of San Francisco as an accountant. He accepted the offer and chose to work for the school district because of the additional dental coverage. Over the years,





besides working, Ferdinand served on the Alumni Board of Governors of USF, was a life time member of the Godfather's Club, which supported St. Vincent's School for Boys, and served as treasurer of St. Francis Hook and Ladder Society. We traveled to many parts of the world with Hawaii being a favorite destination. Europe, Asia, Africa, South America, Australia, plus cruises near and far were welcomed respites from the daily grind.

The 1978 house fire nearly took Ferdinand from us but, miraculously, he survived with little scarring. To commemorate our 25th wedding anniversary on August 19, 1993, the San Francisco Board of Supervisors declared "Ferdinand and Barbara Badal Day" in recognition of our milestone anniversary and Ferdinand's contributions to charitable endeavors. In 1999, after 30 years of working, Ferdinand retired and spent time with his very ill sister, Germaine. After four decades in the Bay Area, we moved to Oakdale, first to our weekend retirement home in town. Ferdinand enjoyed decorating his dwellings and was apt at installing decorative rods, drapes and sheers, and putting up wallpaper. Truly a man for all seasons! Ferdinand's drive and determination are what catapulted him to achieve, excel, and help others. Ferdinand's business savvy served him well as he shared his strategies with others. Ferdinand achieved the American dream – work hard, be sensible, and achieve success.

Ferdinand enjoyed his retirement in spite of life's setbacks. We bought land, Ferdinand helped design his dream home, oversaw construction, and got to enjoy his new surrounding for a short while before illness overtook him. Ferdinand was working on his life story in a writing class at the local senior center and had covered the time from his birth up to his retirement by dictating his memories while I typed. On Sunday, August 19, 2018, we celebrated our 50th wedding anniversary in Kaiser ICU. Ferdinand was alert and ate some of his tiramisu anniversary cake. Trips to the ER, rehab, and hospital became routine until Ferdinand pulled out his IVs, refused further treatments, and stated his wish to go home. Ferdinand loved his family and friends, classical music, boxing, and cage fighting. He also loved to draw, read, watch old movies, travel and eat good food. His martinis and cigars became things of the past after heart valve surgery in 2015. He was truly a Renaissance man! Who else would watch boxing while listening to Beethoven? Ferdinand was deeply grateful to the people who helped him along the way as he fulfilled his destiny. Ferdinand died in his new home with the dignity and love he deserved. The greatest tragedy in Ferdinand's life was the loss of people he loved. Now we must endure the tragedy of his passing and leaving us to go on without him. We will miss his irreplaceable smile and laughter, advice, and genuine concern for our well-being. We take comfort in knowing Ferdinand is pain free, at peace, and now in God's care.

Written by Barbara A. Badal



Dearest Husband

I thank you with all my heart
For sharing this journey called life
I'll be forever grateful
For the privilege of being your wife.

Thankful to have held your hand
To have loved you throughout the years
Amidst life's joys and challenges
In times of happiness and tears.

Cherishing the life we built together
With numerous friendships and loved ones
For our love, and the love and support of others
Means everything to me.

I can hardly accept you've been taken away
I can hardly bear the thought
Of facing the future without you here
I'm still not sure how I'll get through this loss.

Yet I am comforted by the sweet memories you left
It helps me and others as we grieve
Drawing strength from the time that we shared
Your legacy of love, of laughter and peace.

And so...I thank you, Dearest Husband
For all you've meant to my life
I'm deeply grateful that we found each other
And for the gift of being your wife.

By Anonymous



AFA Fourth Quarter Member Meeting with Guest Speaker Savina Dawood of Etuti Institute

by Elizabeth Mickailly-Huber, Ph.D.



On December 1, 2019, the Assyrian Foundation of America (AFA) held its last member meeting of the year. Ms. Savina Dawood, President of the Etuti Institute, was the invited speaker of the event. Savina began by presenting the motto of her organization, “Empowering Assyrian Youth to Lead the Future”. She also thanked AFA for its continued sponsorship and support.

Savina was born and raised in Erbil, Iraq. Her family was originally from Hakkari, Turkey and fled the genocide of 1915, settling in northern Iraq. Her family had to flee once again in the 1960’s, and then again in 1991, during the Iraq Revolution. At that time, Savina was only one year old. Her family took refuge in Iran, living in the tents there for a couple of months. Finally, they returned to Erbil, Iraq, resettling in a neighborhood there. In the year 2000, a radical Muslim group bombed their house. Following this horrific event, the family moved yet again, this time to Ankawa, Iraq.

In 2013, Savina, along with a friend, envisioned an organization to generate new leaders for the Assyrian nation. In 2014, ISIS invaded Nineveh, causing the internal displacement of over 250,000 Assyrian Christians. These traumatic events helped to establish the overall mission of Etuti to educate, train, enable, and empower Assyrian youth,

women, and children. Savina wanted to rehabilitate the mindset of the youth who were used to oppression and victimization.

The Assyrian word etuti means “my existence”. Through the establishment of the Etuti Institute, Savina hopes to create generations of leaders. She would like to encourage feelings of Assyrian nationalism (oumtanayouta) and to provide opportunities for young people to obtain higher education.

The Etuti team is composed of 5 board of directors, 8 financial managers, 22 leaders, 11 media specialists, and more than 170 volunteers. Additionally, Savina has a goal of creating a few paid positions for individuals to manage projects in order to provide work for Assyrians.

The Etuti Institute operates within academia, provides training and workshops, propagates knowledge about Assyrian history and heritage, supports human rights, provides opportunities for youth within sports and fine arts, creates opportunities for jobs and careers, and finally builds friendships and connections within the Etuti team as well as with other organizations.

Savina established the Nabu Educational Awards program, within the category of academia, to support univer-

sity students in need. In 2019, the Etuti Institute provided 8 students with laptops. In Feb 2020, the institute provided financial scholarships to 31 university students in need, 11 from the Assyrian villages in Armenia, 11 from Nineveh, Iraq, 4 from Nohadra, Iraq, and 5 from different cities in Syria. Multiple Assyrian organizations and individuals donated to support these scholarships, in addition to the generous contribution of the Assyrian Foundation of America..

Savina also established the Etuti Annual Leadership Program (EALP) to encourage students from Iraq, Syria, and around the world to meet and exchange ideas about how to lead the future of our people. Training youth about leadership and communication skills, providing workshops in villages, encouraging community service events are all current and active goals of Etuti.

In 2017, the EALP was organized in the Assyrian region of Barwar in northern Iraq to bring roughly 35 Assyrian youth together to discuss leadership goals, plan projects and work on a community service project for the hosting village. In 2018, EALP was hosted in Nahlal, and together with the farmers, the Etuti team helped rehabilitate a water canal to provide water for the agricultural fields of the region. In this way, Assyrian youth were able to work to to-

gether on a common goal constructing and building something of great importance and use. In 2019, 65 EALP participants worked together to connect well water to a village in Sarsing. Finally, in 2020, Savina is requesting support from the AFA to help Etuti organize another successful EALP, this time in the Assyrian village of Bebedeh in northern Iraq.

One of Savina’s favorite projects has been to provide training and workshops to teach women in Nineveh how to drive. So far, 20 women have completed this training that has provided them with transportation independence and the knowledge that it is ok for women to drive, a concept strangely foreign to Assyrian women in remote regions of Iraq. Savina hopes to continue this project with 60 additional women. So far, 350 women have applied, but unfortunately, budget limitations will not allow space for all of them. Savina is adamant about providing opportunities to Assyrian women so that they don’t need to feel dependent on men. In addition to the driving workshops for women, Etuti Institute has organized Microsoft Office training for 20 Assyrian youth, providing them with skills that will help them in school and jobs.

Etuti Institute helped to reopen a supermarket for a family who lost their business in Bakhdida, Nineveh, as a

result of the ISIS invasion. By helping people in this way, Savina hopes to encourage Assyrians to stay in the homeland despite overwhelming difficulties and challenges. Etuti has also created a small project called Ninveta where young Assyrian women make traditional scarves and outfits to sell, providing financial benefit regionally. In addition, Etuti has organized the Homeland Painting Competition where groups of 3 individuals form a team to create a painting together. Through projects such as these, Savina wishes to convey to our people that we can achieve great things when we work together.

In 2014, Savina began a Christmas campaign to provide gifts for children. Since then, gifts have reached more than 25,000 Assyrian children in Iraq and Syria. This past Christmas (2019), Etuti provided gifts to 2500 children in Nineveh, as well as in Arzen, Armenia. Through these campaigns, Savina hopes to teach children the true meaning of Christmas, to help them to understand that even though they receive gifts that bring them joy, Christmas is also about giving back to the community and helping others.

Etuti also organizes projects that teach English to Assyrian youth, takes them to museums and to archeological sites where they can see Assyrian artifacts in real life.

Savina asks that individuals who believe in Etuti Institute’s mission sponsor projects or provide monthly support in the knowledge that they are helping to educate, enable, and empower Assyrian children, youth, and women. In Feb 2019, Etuti received \$10,000 from the AFA. This money was used to fund multiple projects mentioned above.

In August 2019, Savina visited Assyrians in Armenia. Although they live in humble conditions, they are kind, appreciative, and generous. Like all parents, they hope to see their children through school and to obtain a higher education. What Assyrians of Armenia need most is financial support for their children’s university studies, basic income to help them with the rehabilitation of their houses and provide comfort in the cold winters, and help with creating small businesses like bakeries, grocery stores, etc. so that they can be financially independent.

Former AFA President Jackie Yelda ended this awesome presentation by offering Etuti a financial gift.

For more information about the Etuti Foundation please visit: www.etuti.org or write to info@etuti.org

WAR IN SYRIA DRIVES OUT CHRISTIAN COMMUNITY

Courtesy of DW.com

Three months into Turkey's offensive, an ancient Christian community in Syria's northeast is experiencing a nightmare in a loop. With nowhere to go, their future looks increasingly bleak.

"A local family? I think there's still one in that house but I couldn't tell," said a man among a group of five struggling to get a car out of the mud. Most of those here are displaced families from Ras al-Ayn, one of the Syrian locations under control of Turkey's proxy militias.

Turkey launched its incursion into the area last October to YPG. Ankara deems the YPG — which spearheaded the fight against "Islamic State" (IS/ISIS) — a terrorist threat linked to the Kurdish Kurdistan's Workers' Party (PKK).

Three months into the offensive, more than 200,000 people have been displaced, according to the United Nations. Many are settling in the empty houses left behind by local Assyrian Christians in the Khabur Valley. Edmon Lunan is among the few local villagers who have ruled out leaving Tal Hafyan.

"We were 35 families in this village, all of them Syriac and Assyrian Christians, but most fled in February 2015 after the breakup of IS in the area," Lunan told DW. Although some came back after the fall of the caliphate, the recent Turkish offensive has

forced most to leave again. According to Lunan, only three Christian families remain in Tal Hafyan.

An ancient community
The recent history of the Christians of the Khabur Valley is a nightmare in a loop. They are descendants of those who fled Anatolia during the 1915 genocide. Iraq was a first stop for many, but life there was far from easy either. After a massacre in northern Iraq in 1933, many crossed to French-controlled Syria, where they settled along the Khabur River.

Once a thriving community of 15,000 individuals in the Khabur Valley, local NGOs say there are a "few hundred" left in the area following the IS offensive in 2015.

"It was ISIS back in 2015 and it's very much the

same people right now," said Lunan. Videos continue to emerge of Turkish-backed Islamists committing atrocities against civilians. In a report released last November, Human Rights Watch accused Turkey's proxies of "executing individuals, pillaging property, and blocking displaced people from returning to their homes." A few days after the start of the offensive, Amnesty International had already pointed out "damning evidence of war crimes and other violations by Turkish forces and their allies."



The main street of Tal Hafyan in Syria's northeast is as packed as ever, but almost no one is from here.

In an interview conducted in Qamishli, the main city in Syria's northeast, Sanharib Barsoum, leader of the Syriac Union Party, denounced the "aggressiveness" of Turkey. "It's not just about Kurds or Assyrians, it's very much the entire Syrian people who are being targeted by Ankara," he told DW.

Hiding in abandoned schools

Just two kilometers (1.2 miles) away from Tal Hafyan, the picture in Tal Nasri is very much the same: hundreds of displaced families gather in the muddy streets while they wait for food and blankets to be handed out by local NGOs. At the entrance of the village, a group of kids play amid the rubble of the Virgin Mary church. The temple was destroyed by ISIS during Easter of 2015. The de facto administration in Syria's northeast has built a new one a few hundred meters away. It's a modest building which, according to YPG militiamen at the village's main checkpoint, "will remain closed until the community is back."



Assyrian soldier of the Achaemenid Army circa 480 BC, Xerxes I tomb, Naqsh-e Rostam

Christian villages like Tal Nasri have been abandoned by their original population, while others have taken refuge

The close presence of Turkish-backed militias in the Assyrian village of Tal Tawil makes it too dangerous as a temporary refuge for the displaced. The only foreigners here a few YPG fighters and a dozen militiamen from the Syriac Military Council (MFS). According to the latter, a few civilians are holed up at the village school. Many displaced families are seeking shelter in abandoned schools in Hassakeh, around 80 kilometers south of the Turkish border.

"Of course, I'm afraid but I'd rather die here than spend the winter in a tent," Isa Esheia, the caretaker of the empty school, told DW.



Syrian Civilians Bear The Brunt Of Turkey's Offensive

A Different Type Of Playground

The Assyrian Christian village of Tell Nasri on the outskirts of another Assyrian Christian village Tal Tamr had remained empty since IS took over the area. The majority of its former inhabitants left during the IS siege when the militants destroyed the churches with explosives before the fall of the Caliphate. With nowhere else to go, several IDP families from Ras al-Ayn are now settling in Tell Nasri.

This elderly couple are unable to leave their village, which has become a ghost town

Too old to leave

The echoes of mortar shelling in the distance prevent the few civilians left in Tal Hafyan from venturing outside their houses. Hoshab and Hadare, a local elderly couple, are having a meal when we knock on their door. In her mid-70s, Hadare apologizes for her “broken Arabic.” Her mother tongue is the modern Aramaic still spoken by this dwindling Assyrian community.

“There is no war going on here, why are you asking such question?” said the woman. Hoshab apologizes. He said his wife suffers from dementia and is not aware of the situation.

Hoshab knows that the enemy is right in front of him. “I can even see them from here,” he said, pointing to a window in their kitchen.

“We have no children [to help us], where could we possibly go by ourselves?”



This elderly couple are unable to leave their village, which has become a ghost town



Christian villages like Tal Nasri have been abandoned by their original population, while others have taken refuge

The Other Genocide of Christians

By Raymond Ibrahim

One of the most refreshing aspects of Resolution 296 -- which acknowledges the Armenian Genocide, and which the House recently overwhelmingly voted for -- is that it does not exclude those other peoples who also suffered a genocide under the Ottoman Turks. The opening sentence of Resolution 296 recognizes “the campaign of genocide against Armenians, Greeks, Assyrians, Chaldeans, Syriacs, Arameans, Maronites, and other Christians.”

And that last word -- Christians -- is key to understanding this tragic chapter of history: Christianity is what all those otherwise diverse peoples had in common, and therefore it -- not nationality, ethnicity, or grievances -- was the ultimate determining factor concerning whom the Turks would and would not “purge.”

The genocide is often conflated with the Armenians because many more of them than other ethnicities were killed -- causing them to be the face of the genocide. According to generally accepted figures, the Turks slaughtered 1.5 million Armenians, 750,000 Greeks, and 300,000 Assyrians.

As for the latter peoples -- the word “Assyrian” also encompasses Chaldeans, Syriacs, and Arameans -- half of their population of 600,000 was killed during the genocide. In other words, relative to their numbers, they lost more than any other Christian group, including the Armenians.



Year of the Sword: The Assyrian Christian Genocide (2016) underscores these points: that 1) the Assyrians were systematically massacred, and that 2) the ultimate reason for their -- and therefore the Armenians' and Greeks' -- genocide was their Christian identity.

The book's author, Joseph Yacoub, an emeritus professor at the Catholic University of Lyon, offers copious documentation and reports from reliable eyewitnesses, state actors, and relief agencies that recount countless atrocities against the Assyrians -- massacres, rapes, death marches, sadistic eye-gouging, and the desecration and destruction of hundreds of churches.

While acknowledging that the Assyrians were “annihilated by the murderous madness of Ottoman power, driven by a hideous form of unbridled nationalism,” Yacoub also affirms that the “policy of ethnic cleansing was stirred up by pan-Islamism and religious fanaticism.

Christians were considered infidels (kafir). The call to Jihad, decreed on 29 November 1914 and instigated and orchestrated for political ends, was part of the plan” to “combine and sweep over the lands of Christians and to exterminate them.” Several key documents, including one from 1920, confirm that there

was “an Ottoman plan to exterminate Turkey's Christians.”

The role played by other minorities under Ottoman rule -- that is, Muslim minorities -- further underscores that religion was the dividing line: enter that otherwise little-known people who recently made international headlines as “betrayed” freedom-fighters -- the Kurds.

Although there has never been any love lost between Turks and Kurds, once Christians were thrown into the mix, the two hitherto quarreling Muslim peoples temporarily set their long-standing differences aside: “Holy war [jihad] was proclaimed in Kurdistan and Kurdish tribes responded enthusiastically under the planned and concerted direction of the Turkish authorities,” writes Yacoub. Thus, the Kurds “were accomplices in the massacres, and participated in looting for ideological reasons (the Christians were infidels).”

Yacoub recounts many “atrocities carried out by Turks and Kurds from town to town and from village to village without exception.” In one instance, and according to primary source documents, Turks, Kurds, and other “Sunnis,” selected “eighteen of the most beautiful young girls” and hauled them into a local church, “where they were stripped naked and violated in turn on top of the Holy Gospel.” An eyewitness recalled that the “outrages” committed against “even children” were “so horrible that one recoils, it makes the flesh creep.”

Ample precedents presaged this Christian Genocide of the early twentieth century. As just one example, between 1843 and 1847, the Kurds “unleashed carnage” among the Assyrians of Van. More than 10,000 men were massacred, while “thousands of women and girls” were raped, mutilated, “and forcibly converted to Islam.”

Nor has history ceased. Those Christians most recently to undergo a genocide -- the Assyrians who found themselves under the Islamic State in Iraq and Syria (ISIS) -- are “themselves children of the Ottoman Empire's victims,” notes Yacoub.

Today, Assyrian Christians continue to be victimized by both NATO ally Turkey and “freedom-fighting” Kurds. Not only is it important to remember that peoples other than Armenians were also victims of the Genocide, but that peoples other than Turks were also responsible. The perpetrators were all Muslim, and the victims were all Christian -- a dichotomy that remains alive and well in the world today.

Raymond Ibrahim, author of *Sword and Scimitar: Fourteen Centuries of War between Islam and the West*, is a Shillman Fellow at the David Horowitz Freedom Center and a Judith Rosen Friedman Fellow at the Middle East Forum.

Raymond Caram

Sports and Equine Artist

By Donna DeCosa

Raymond Caram was an Assyrian sports and equine artist. Born in 1931 in Yonkers, New York. Ray's parents were Judith and Jerry Caram of Iran. They moved to Yonkers NY in the early 1900s, then to San Jose in 1980 and finally to Turlock in 1990.

Ray Caram began his love for art when he was 11 years old and attended the Art Students League where he was a young freelance artist. He later received a scholarship to, and graduated from, New York's Phoenix School of Design. Additionally, he studied at the School of Visual Arts in New York City.

In the early years of his professional career, Ray blended the graphic field of design and illustration, thus exploring imagery, shape and color in different mediums. Later, Ray began working with major companies and corporations based mostly in New York City. During this time, he was asked to paint the origins of the seven major professional sports. Today, these paintings reside in their respective Sports Halls of Fame.

Things quickly escalated for Ray in the field of sports. His art and approach in the field was in demand by various sports related companies. He was commissioned to paint the 13 major winter events for the leading sponsor of the 1980 Winter Olympics. Two of these paintings hang in the National Art Museum of Sports in Silvermine, CT. The other 11 works hang in the Olympic headquarters in Colorado.

Given the quality of his work, he was chosen in 1982 by the U.S. Postal Service to design and paint 24 national stamps for the upcoming 1984 Winter Olympics. Separately, Ray was asked to create three paintings promoting the Ralph Lauren Polo line. After moving to Rhode Island with his wife, Diane, also an artist, they formed an art enterprise known as RAYDIANCE Art. They decided to go to Greenwich, CT. to see the American Cadillac Polo Championships. During this visit, Ray was inspired to paint one of his classic paintings, "American Championship Classic." This painting combines the execution of the traditional artist with the dynamics of the high sport of polo, at its explosive best.

Today, Ray Caram's art hangs in both private and corporate collections worldwide. He received recognition and many awards over the years and appeared in television, radio, magazines, and newspaper articles. Before his passing in 2015, Ray was renowned as a sports and equine artist and reproduced his own art as both limited edition and special edition prints.

The Chariot Horses of the Assyrian Kings

As a homage to his Assyrian ancestry, Raymond Caram painted, The Chariot Horses of the Assyrian Kings, inspired by the fine craftsmanship of the early Assyrian artists dating back 2700 years. Raymond and his wife Diane researched references of Assyrian art and chose the method of silk-screening to give a strong sense of Middle Eastern art and, Oriental design. High quality Stonehedge and Lenox paper were selected to create 20x24

lithograph prints that were enhanced with hand applied gold.

Using his own interpretation, Ray employed typical style and colors with the dominant hues of blue, red and black often seen on the murals during the Ashurbanipal and Ashurnasirpal II periods. Originally, the blue pigment was made from lapis lazuli and the red, from mercuric oxide. A limited edition of 325 original prints were produced and hand signed by the artist. They were first shown and were available for purchase at the 1986 Assyrian National Convention, which took place in Yonkers, New York. After their debut, they were advertised and exhibited throughout the country.

Recently, to honor Ray, his children Donna, Chris, and Russ, in addition to Ray's niece Lisa (Caram) Kelaita who lives in the Bay Area, decided to donate one of these lithographs to the Assyriology and Egyptology Department of Brown University where Lisa's son Cameron studies. The photo below shows Lisa and her son donating a magnificent lithograph to professors of this reputed institution of higher learning.



Lisa and Cameron Kelaita present a limited-edition print of "Chariot Horses of the Assyrian Kings" to Assyriology Professors at Brown University. From left to right: Professor Matthew Rutz, Professor John Steele, Lisa Kelaita and Cameron Kelaita

Editorial

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THE BRITISH BETRAYAL OF THE ASSYRIAN LEVIES

by Andrious Mama Jotyar, MBE

After the First World War 1914/18, Iraq was placed under British mandate by the League of Nations, which is now replaced by the United Nations Organization in New York. At the same time the British and the Indian troops were repatriated to England and India respectively. The responsibility for the maintenance of peace and security throughout Iraq was now placed in the hands of the Assyrian Levies in 1919, under the command of Officers seconded from the British Army.

According to the terms and conditions of the British mandate documents, which are now available with the Editor, the British should not have engaged native or foreign troops in order to carry out the British responsibility during their mandate over Iraq, to maintain the peace and the security in Iraq on behalf of the British Government. Neither the League of Nations inspectors nor the British Government monitored or exposed the unjustified and illegal responsibility, which was given to the Assyrian Levies from 1919 up to 1927, when Iraq was granted independence.

The Assyrian Levies continued to fight the Turkish military garri- sons in northern parts of Iraq, the Kurdish insurgents against the newly formed Iraq Army and to quell revolutions and coup d'états against the new and inexperienced Kingdom of Iraq from 1919 through

1955. Assyrian Levies, as faithful Christians, trusted the British and the Allies and never thought for a moment that the Assyrians would be disbanded, betrayed and abandoned in the way Her Britannic Majesty's Government did in 1955. They were suddenly staff paraded and told by the greatest British traitor, Group Captain Rial, that there shall be no more Assyrian Levies in Iraq. After half-a-century of British military service by the Assyrian Levies, including world wars, the Assyrian Levies soldiers and the Assyrian Civilian employees were disbanded without a pension and without a re-assured future. Whereas, the Indian troops, the Gurkhas, and the African Corps, after the war, were given a pension for life, independence, education and financial assistance. The Assyrians, however, were given a small lump sum as a service gratuity, which was later paid back to the British for investment in a housing scheme at New Oaura, Baghdad. This is the typical British injustice against small allied nations.

At the height of the second world war in 1942, when the back of the allies was against the wall, there were 35,000 Assyrian military troops stationed in Iraq, Iran, Syria, Lebanon, Palestine, Cyprus, Crete, Italy, Greece, Albania, Suez Canal Zone, and the Persian Gulf Command. At a point when the Assyrian troops were returning to Iraq

from the theatres of war, there was no accommodation available at the RAF Station Habbaniya. They were accommodated at an erected military campsite ten miles away at a desert post called Majjarra, the southern extreme tip of Lake Habbaniya, awaiting demobilization.

The Assyrian Levies soldiers were the sons of the world's first and the greatest Assyrian Empire, they all were young, strong, and faithful, and they have fought and sacrificed dearly for the cause of Her Britannic Majesty's Government, the allies, and world peace from 1914 through 1955. Today they are all retired, aged or dead, and they don't even have a tombstone or a monument, with words "The Assyrian Levies Iraq" erected in their honour and in their name in London or anywhere else. Instead the British Government is planning an annual memorial day for the genocide victims and the Nazi persecution during the Second World War. The Polish troops during their transit through Iraq were stationed at the edge of Lake Habbaniya for a short while, and the British have erected a monument at the site of their camp.

In view of above true facts of war history, the British Foreign Office in London is urged to consider and to design a specific monument in London in remembrance of all the Assyrian Service men, including Assyrian Civil Servants, during both world wars from 1914 through 1955.

Note: During my recent visit to the Imperial War Museum in London (by appointment) I complained to the curator as to why there is no mention, anywhere in this Museum of the Assyrian Levies soldiers who

fought in both world wars? He said that Assyrian levies during the Second World War were attached to the RAF Regiment, which is represented. I argued that the Assyrian Levies were an independent unit since their formation in 1919, under the secondment of British Army Officers. The question of attachment to the RAF Regiment arose only when the Assyrian Levies Parachute Squadron was attached to the RAF Regiment, when they were posted for military operations against the German and Italian forces of occupation in the Balkans i.e. Crete, Greece, Albania, and Italy in 1943/44.

The war operations by the Assyrian Levies against the German and Italian forces in the Balkans were outstanding. The Axis forces were dislodged and captured as Prisoners-of-War. The Assyrians lost 21 soldiers, all killed in action. They are laid to rest in the British Military Cemetery in Athens, Capital city of Greece.



[illegible][illegible]

ॐ नमो भगवते वासुदेवाय

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تہذیبِ مہیکہ جسے مہیکہ; ۲۰۲۰

لَهُمْ فِيهِمْ ذِكْرٌ: فَصْلُهُمْ ذِكْرٌ

حَبَذَ سَوْءُ حَبَذِ حَكَمَ عَذَبَ

حَبِّ الْمَحَبَّةِ حَبِّ الْحَيَاةِ حَبِّ الْقَدَرِ حَبِّ الْيَقِينِ

[illegible][illegible]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْمَعُ صَوْتِكَ ذَاكَ دَقَائِكَ ذَاكَ تَهْنِئَتِكَ ذَاكَ تَجِدُّكَ

مَعْدَهُ سَ يَفْتِي سَعْدَهُ حَ نَاجِب سَعْدَهُ خَدَّيْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَقَّطِلْ دَلَّجِدْ هَؤْلَهٗ كَيْسَ كَبَدٍ مَّكْمَلٌ بِهَؤْلَهٗ حَسْبُ لِهَؤْدِسْ خَذِبْ

تَمَكَّنَ مِنْ دُونِهِ فَهَتَكَ، حَتَّيْدَ ٢٥٢ سَدَّ عَمَلَهُ قَذِبَ

[illegible]

حَفَظَ اللَّهُ لَهُ، دَلَّكَ هَؤُلَاءِ ذَهَبُ هَؤُلَاءِ هَذِهِ هَؤُلَاءِ هَؤُلَاءِ كَذَلِكَ

هَمْ كَمْ وَتَبْ وَتَبْ دَسْ كَتَبْ ، هَمْ هَمْ هَمْ هَمْ كَلْفَمْ

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & i \\ 0 & 1 \end{pmatrix}$

[illegible]

(Self-confidence)

(Sen confidence) (B)

١٢٠٠ ١١٩٩ ١١٩٨ ١١٩٧ ١١٩٦ ١١٩٥ ١١٩٤ ١١٩٣ ١١٩٢ ١١٩١ ١١٩٠ ١١٨٩ ١١٨٨ ١١٨٧ ١١٨٦ ١١٨٥ ١١٨٤ ١١٨٣ ١١٨٢ ١١٨١ ١١٨٠ ١١٧٩ ١١٧٨ ١١٧٧ ١١٧٦ ١١٧٥ ١١٧٤ ١١٧٣ ١١٧٢ ١١٧١ ١١٧٠ ١١٦٩ ١١٦٨ ١١٦٧ ١١٦٦ ١١٦٥ ١١٦٤ ١١٦٣ ١١٦٢ ١١٦١ ١١٦٠ ١١٥٩ ١١٥٨ ١١٥٧ ١١٥٦ ١١٥٥ ١١٥٤ ١١٥٣ ١١٥٢ ١١٥١ ١١٥٠ ١١٤٩ ١١٤٨ ١١٤٧ ١١٤٦ ١١٤٥ ١١٤٤ ١١٤٣ ١١٤٢ ١١٤١ ١١٤٠ ١١٣٩ ١١٣٨ ١١٣٧ ١١٣٦ ١١٣٥ ١١٣٤ ١١٣٣ ١١٣٢ ١١٣١ ١١٣٠ ١١٢٩ ١١٢٨ ١١٢٧ ١١٢٦ ١١٢٥ ١١٢٤ ١١٢٣ ١١٢٢ ١١٢١ ١١٢٠ ١١١٩ ١١١٨ ١١١٧ ١١١٦ ١١١٥ ١١١٤ ١١١٣ ١١١٢ ١١١١ ١١١٠ ١١٠٩ ١١٠٨ ١١٠٧ ١١٠٦ ١١٠٥ ١١٠٤ ١١٠٣ ١١٠٢ ١١٠١ ١١٠٠ ١٠٩٩ ١٠٩٨ ١٠٩٧ ١٠٩٦ ١٠٩٥ ١٠٩٤ ١٠٩٣ ١٠٩٢ ١٠٩١ ١٠٩٠ ١٠٨٩ ١٠٨٨ ١٠٨٧ ١٠٨٦ ١٠٨٥ ١٠٨٤ ١٠٨٣ ١٠٨٢ ١٠٨١ ١٠٨٠ ١٠٧٩ ١٠٧٨ ١٠٧٧ ١٠٧٦ ١٠٧٥ ١٠٧٤ ١٠٧٣ ١٠٧٢ ١٠٧١ ١٠٧٠ ١٠٦٩ ١٠٦٨ ١٠٦٧ ١٠٦٦ ١٠٦٥ ١٠٦٤ ١٠٦٣ ١٠٦٢ ١٠٦١ ١٠٦٠ ١٠٥٩ ١٠٥٨ ١٠٥٧ ١٠٥٦ ١٠٥٥ ١٠٥٤ ١٠٥٣ ١٠٥٢ ١٠٥١ ١٠٥٠ ١٠٤٩ ١٠٤٨ ١٠٤٧ ١٠٤٦ ١٠٤٥ ١٠٤٤ ١٠٤٣ ١٠٤٢ ١٠٤١ ١٠٤٠ ١٠٣٩ ١٠٣٨ ١٠٣٧ ١٠٣٦ ١٠٣٥ ١٠٣٤ ١٠٣٣ ١٠٣٢ ١٠٣١ ١٠٣٠ ١٠٢٩ ١٠٢٨ ١٠٢٧ ١٠٢٦ ١٠٢٥ ١٠٢٤ ١٠٢٣ ١٠٢٢ ١٠٢١ ١٠٢٠ ١٠١٩ ١٠١٨ ١٠١٧ ١٠١٦ ١٠١٥ ١٠١٤ ١٠١٣ ١٠١٢ ١٠١١ ١٠١٠ ١٠٠٩ ١٠٠٨ ١٠٠٧ ١٠٠٦ ١٠٠٥ ١٠٠٤ ١٠٠٣ ١٠٠٢ ١٠٠١ ١٠٠٠ ٩٩٩ ٩٩٨ ٩٩٧ ٩٩٦ ٩٩٥ ٩٩٤ ٩٩٣ ٩٩٢ ٩٩١ ٩٩٠ ٩٨٩ ٩٨٨ ٩٨٧ ٩٨٦ ٩٨٥ ٩٨٤ ٩٨٣ ٩٨٢ ٩٨١ ٩٨٠ ٩٧٩ ٩٧٨ ٩٧٧ ٩٧٦ ٩٧٥ ٩٧٤ ٩٧٣ ٩٧٢ ٩٧١ ٩٧٠ ٩٦٩ ٩٦٨ ٩٦٧ ٩٦٦ ٩٦٥ ٩٦٤ ٩٦٣ ٩٦٢ ٩٦١ ٩٦٠ ٩٥٩ ٩٥٨ ٩٥٧ ٩٥٦ ٩٥٥ ٩٥٤ ٩٥٣ ٩٥٢ ٩٥١ ٩٥٠ ٩٤٩ ٩٤٨ ٩٤٧ ٩٤٦ ٩٤٥ ٩٤٤ ٩٤٣ ٩٤٢ ٩٤١ ٩٤٠ ٩٣٩ ٩٣٨ ٩٣٧ ٩٣٦ ٩٣٥ ٩٣٤ ٩٣٣ ٩٣٢ ٩٣١ ٩٣٠ ٩٢٩ ٩٢٨ ٩٢٧ ٩٢٦ ٩٢٥ ٩٢٤ ٩٢٣ ٩٢٢ ٩٢١ ٩٢٠ ٩١٩ ٩١٨ ٩١٧ ٩١٦ ٩١٥ ٩١٤ ٩١٣ ٩١٢ ٩١١ ٩١٠ ٩٠٩ ٩٠٨ ٩٠٧ ٩٠٦ ٩٠٥ ٩٠٤ ٩٠٣ ٩٠٢ ٩٠١ ٩٠٠ ٨٩٩ ٨٩٨ ٨٩٧ ٨٩٦ ٨٩٥ ٨٩٤ ٨٩٣ ٨٩٢ ٨٩١ ٨٩٠ ٨٨٩ ٨٨٨ ٨٨٧ ٨٨٦ ٨٨٥ ٨٨٤ ٨٨٣ ٨٨٢ ٨٨١ ٨٨٠ ٨٧٩ ٨٧٨ ٨٧٧ ٨٧٦ ٨٧٥ ٨٧٤ ٨٧٣ ٨٧٢ ٨٧١ ٨٧٠ ٨٦٩ ٨٦٨ ٨٦٧ ٨٦٦ ٨٦٥ ٨٦٤ ٨٦٣ ٨٦٢ ٨٦١ ٨٦٠ ٨٥٩ ٨٥٨ ٨٥٧ ٨٥٦ ٨٥٥ ٨٥٤ ٨٥٣ ٨٥٢ ٨٥١ ٨٥٠ ٨٤٩ ٨٤٨ ٨٤٧ ٨٤٦ ٨٤٥ ٨٤٤ ٨٤٣ ٨٤٢ ٨٤١ ٨٤٠ ٨٣٩ ٨٣٨ ٨٣٧ ٨٣٦ ٨٣٥ ٨٣٤ ٨٣٣ ٨٣٢ ٨٣١ ٨٣٠ ٨٢٩ ٨٢٨ ٨٢٧ ٨٢٦ ٨٢٥ ٨٢٤ ٨٢٣ ٨٢٢ ٨٢١ ٨٢٠ ٨١٩ ٨١٨ ٨١٧ ٨١٦ ٨١٥ ٨١٤ ٨١٣ ٨١٢ ٨١١ ٨١٠ ٨٠٩ ٨٠٨ ٨٠٧ ٨٠٦ ٨٠٥ ٨٠٤ ٨٠٣ ٨٠٢ ٨٠١ ٨٠٠ ٧٩٩ ٧٩٨ ٧٩٧ ٧٩٦ ٧٩٥ ٧٩٤ ٧٩٣ ٧٩٢ ٧٩١ ٧٩٠ ٧٨٩ ٧٨٨ ٧٨٧ ٧٨٦ ٧٨٥ ٧٨٤ ٧٨٣ ٧٨٢ ٧٨١ ٧٨٠ ٧٧٩ ٧٧٨ ٧٧٧ ٧٧٦ ٧٧٥ ٧٧٤ ٧٧٣ ٧٧٢ ٧٧١ ٧٧٠ ٧٦٩ ٧٦٨ ٧٦٧ ٧٦٦ ٧٦٥ ٧٦٤ ٧٦٣ ٧٦٢ ٧٦١ ٧٦٠ ٧٥٩ ٧٥٨ ٧٥٧ ٧٥٦ ٧٥٥ ٧٥٤ ٧٥٣ ٧٥٢ ٧٥١ ٧٥٠ ٧٤٩ ٧٤٨ ٧٤٧ ٧٤٦ ٧٤٥ ٧٤٤ ٧٤٣ ٧٤٢ ٧٤١ ٧٤٠ ٧٣٩ ٧٣٨ ٧٣٧ ٧٣٦ ٧٣٥ ٧٣٤ ٧٣٣ ٧٣٢ ٧٣١ ٧٣٠ ٧٢٩ ٧٢٨ ٧٢٧ ٧٢٦ ٧٢٥ ٧٢٤ ٧٢٣ ٧٢٢ ٧٢١ ٧٢٠ ٧١٩ ٧١٨ ٧١٧ ٧١٦ ٧١٥ ٧١٤ ٧١٣ ٧١٢ ٧١١ ٧١٠ ٧٠٩ ٧٠٨ ٧٠٧ ٧٠٦ ٧٠٥ ٧٠٤ ٧٠٣ ٧٠٢ ٧٠١ ٧٠٠ ٦٩٩ ٦٩٨ ٦٩٧ ٦٩٦ ٦٩٥ ٦٩٤ ٦٩٣ ٦٩٢ ٦٩١ ٦٩٠ ٦٨٩ ٦٨٨ ٦٨٧ ٦٨٦ ٦٨٥ ٦٨٤ ٦٨٣ ٦٨٢ ٦٨١ ٦٨٠ ٦٧٩ ٦٧٨ ٦٧٧ ٦٧٦ ٦٧٥ ٦٧٤ ٦

مَدَدُهُ لِمَنْ يَدْعُوهُ جَنَّةٌ مَدَدُهُ لِمَنْ يَدْعُوهُ جَنَّةٌ

جَدِّ قَمْدَصَمِ شِم، ۱۵۸ دَہَبِ، مِبْ مَدَدَجَا مِی کَلَا

[illegible][illegible]

هَٰذَا دِيكُم مِّن دَنَابٍ ۖ فِي سَحَابٍ مِّن ذَوٰلْجَلَالِ ۚ

كَمْ سَاحِلٍ فِي الْفُكَّةِ نَدِيٍّ دَاهٍ ۚ كَمْ هَبَّةٍ هَوْدَةٍ

لَمْ يَكُنْ خُضْعًا لِكُلِّ شَيْءٍ كَرَّ جَدَابُ كَيْفَ يَكُونُ شَيْءٌ مَعَهُ ذِكْرٌ

سَمِيعٌ مِّنْ كُلِّ شَيْءٍ ۚ

مَلِكٌ مِنْ سَمَكٍ فَسَخَّطَ هَذِهِ وَهَذِهِ لِقَوْمٍ

مَدَنِيَّةٌ مَدَنِيَّةٌ مَدَنِيَّةٌ مَدَنِيَّةٌ مَدَنِيَّةٌ

[illegible]

١٢٣٤٥٦٧٨٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠

[illegible]

(The following section contains musical notation.)

$\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ $\frac{1}{16}$ $\frac{1}{32}$ $\frac{1}{64}$ $\frac{1}{128}$ $\frac{1}{256}$ $\frac{1}{512}$ $\frac{1}{1024}$ $\frac{1}{2048}$ $\frac{1}{4096}$ $\frac{1}{8192}$ $\frac{1}{16384}$ $\frac{1}{32768}$ $\frac{1}{65536}$ $\frac{1}{131072}$ $\frac{1}{262144}$ $\frac{1}{524288}$ $\frac{1}{1048576}$ $\frac{1}{2097152}$ $\frac{1}{4194304}$ $\frac{1}{8388608}$ $\frac{1}{16777216}$ $\frac{1}{33554432}$ $\frac{1}{67108864}$ $\frac{1}{134217728}$ $\frac{1}{268435456}$ $\frac{1}{536870912}$ $\frac{1}{1073741824}$ $\frac{1}{2147483648}$ $\frac{1}{4294967296}$ $\frac{1}{8589934592}$ $\frac{1}{17179869184}$ $\frac{1}{34359738368}$ $\frac{1}{68719476736}$ $\frac{1}{137438953472}$ $\frac{1}{274877906944}$ $\frac{1}{549755813888}$ $\frac{1}{1099511627776}$ $\frac{1}{2199023255552}$ $\frac{1}{4398046511104}$ $\frac{1}{8796093022208}$ $\frac{1}{17592186044416}$ $\frac{1}{35184372088832}$ $\frac{1}{70368744177664}$ $\frac{1}{140737488355328}$ $\frac{1}{281474976710656}$ $\frac{1}{562949953421312}$ $\frac{1}{1125899906842624}$ $\frac{1}{2251799813685248}$ $\frac{1}{4503599627370496}$ $\frac{1}{9007199254740992}$ $\frac{1}{18014398509481984}$ $\frac{1}{36028797018963968}$ $\frac{1}{72057594037927936}$ $\frac{1}{144115188075855872}$ $\frac{1}{288230376151711744}$ $\frac{1}{576460752303423488}$ $\frac{1}{1152921504606846976}$ $\frac{1}{2305843009213693952}$ $\frac{1}{4611686018427387904}$ $\frac{1}{9223372036854775808}$ $\frac{1}{18446744073709551616}$ $\frac{1}{36893488147419103232}$ $\frac{1}{73786976294838206464}$ $\frac{1}{147573952589676412928}$ $\frac{1}{295147905179352825856}$ $\frac{1}{590295810358705651712}$ $\frac{1}{1180591620717411303424}$ $\frac{1}{2361183241434822606848}$ $\frac{1}{4722366482869645213696}$ $\frac{1}{9444732965739290427392}$ $\frac{1}{18889465931478580854784}$ $\frac{1}{37778931862957161709568}$ $\frac{1}{75557863725914323419136}$ $\frac{1}{151115727451828646838272}$ $\frac{1}{302231454903657293676544}$ $\frac{1}{604462909807314587353088}$ $\frac{1}{1208925819614629174706176}$ $\frac{1}{2417851639229258349412352}$ $\frac{1}{4835703278458516698824704}$ $\frac{1}{9671406556917033397649408}$ $\frac{1}{19342813113834066795298816}$ $\frac{1}{38685626227668133590597632}$ $\frac{1}{77371252455336267181195264}$ $\frac{1}{154742504910672534362390528}$ $\frac{1}{309485009821345068724781056}$ $\frac{1}{618970019642690137449562112}$ $\frac{1}{1237940039285380274899124224}$ $\frac{1}{2475880078570760549798248448}$ $\frac{1}{4951760157141521099596496896}$ $\frac{1}{9903520314283042199192993792}$ $\frac{1}{19807040628566084398385987584}$ $\frac{1}{39614081257132168796771975168}$ $\frac{1}{79228162514264337593543950336}$ $\frac{1}{158456325028528675187087900672}$ $\frac{1}{316912650057057350374175801344}$ $\frac{1}{633825300114114700748351602688}$ $\frac{1}{1267650600228229401496703205376}$ $\frac{1}{2535301200456458802993406410752}$ $\frac{1}{5070602400912917605986812821504}$ $\frac{1}{10141204801825835211973625643008}$ $\frac{1}{20282409603651670423947251286016}$ $\frac{1}{40564819207303340847894502572032}$ $\frac{1}{81129638414606681695789005144064}$ $\frac{1}{162259276829213363391578010288128}$ $\frac{1}{324518553658426726783156020576256}$ $\frac{1}{649037107316853453566312041152512}$ $\frac{1}{1298074214633706907132624082305024}$ $\frac{1}{2596148429267413814265248164610048}$ $\frac{1}{5192296858534827628530496329220096}$ $\frac{1}{10384593717069655257060992658440192}$ $\frac{1}{20769187434139310514121985316880384}$ $\frac{1}{41538374868278621028243970633760768}$ $\frac{1}{83076749736557242056487941267521536}$ $\frac{1}{166153499473114484112975882535043072}$ $\frac{1}{332306998946228968225951765070086144}$ $\frac{1}{664613997892457936451903530140172288}$ $\frac{1}{1329227995784915872903807060280344576}$ $\frac{1}{2658455991569831745807614120560689152}$ $\frac{1}{5316911983139663491615228241121378304}$ $\frac{1}{10633823966279326983230456482242756608}$ $\frac{1}{21267647932558653966460912964485513216}$ $\frac{1}{42535295865117307932921825928971026432}$ $\frac{1}{85070591730234615865843651857942052864}$ $\frac{1}{170141183460469231731687303715884105728}$ $\frac{1}{340282366920938463463374607431768211456}$ $\frac{1}{680564733841876926926749214863536422912}$ $\frac{1}{1361129467683753853853498429727072845824}$ $\frac{1}{2722258935367507707706996859454145691648}$ $\frac{1}{5444517870735015415413993718908291383296}$ $\frac{1}{10889035741470030830827987437816582766592}$ $\frac{1}{217780$

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible][illegible][illegible]

لَا يَخْشَى ۖ وَهُوَ غَفُورٌ ذَرِيعٌ

نُكْتَةُ مَيْمٍ لَمْ يَكُنْ تَحْدِثُ دِيكَلَهُ دَلَّتْ دِيكَدْ سَمَّ حَبَّةً .

هَسَدِهْ أَجْدَ سَكْ دَمَتَسْ دَحَاذْ دُذْبْ دُيْتَسْ (دِيْتَسْ دِيِيَهْ)

جَدِّ حَيْكَلِ كَبْدَلِيَّيْهِ بِحِ يَهْ يَهْ: لِي دَسَحَكْ مَقْتَلِي دِيَهْ يَهْ مَسِيَسْلَهْ. دَقْدِي دَسَحْ
 كَبْعَلِي دَقْ دَسَحْ كَبْدَلِيَّيْهِ دَسَحْ مَسِيَسْلَهْ دَسَحْ حَتَّي يَدَاكْ
 (Atomic Physics): لِي مَسِيَسْلَهْ لِي مَسِيَسْلَهْ دَسَحْ دَقْدِي دَسَحْ مَسِيَسْلَهْ
 دَسَحْ لِي مَسِيَسْلَهْ دَقْدِي دَسَحْ مَسِيَسْلَهْ دَسَحْ مَسِيَسْلَهْ.



مَج تَدُذْ بَدَحْجَلْ يَتَّيْ مُصَدَّنْ مُصَدُّعْ
 مَحْكَيْتْ: مَحْجَلْ سَدْلْ كَسْلْ لَسْجَلْ حَسْجَيْتْ
 دِيَهْ يَوَهْ دِجْجْ هَلْجَلْ دَلْهَمْجَلْ.
 جَدْ جِ مَدْلْ شَوْلْ حِيَهْ يَوَهْ لَوْ جِ فَيْسْ شَوْلْ
 لِيَهْ دُجْجْ مَحْجَلْجَلْ، بِي فَجْجَلْ دِيَجْجَلْ
 يَحْلِيَهْجَلْ، بِي لِيَهْ بَحْجَلْجَلْ. هَدْجَلْ مَحْلِيَهْ
 دُمَكْجَلْ شَوْلْ لُجْجَلْ شَوْلْ جَحْجَلْ شَوْلْجَلْ لَوْ
 لُجْجَلْجَلْ شَوْلْجَلْ شَوْلْجَلْجَلْ لُجْجَلْ لُجْجَلْجَلْ
 فُجْجَلْ لُجْجَلْجَلْ. مَهْ شَوْلْ جِ فَيْسْ يَدْجَلْ
 "تَجْ دَحْجَلْ".

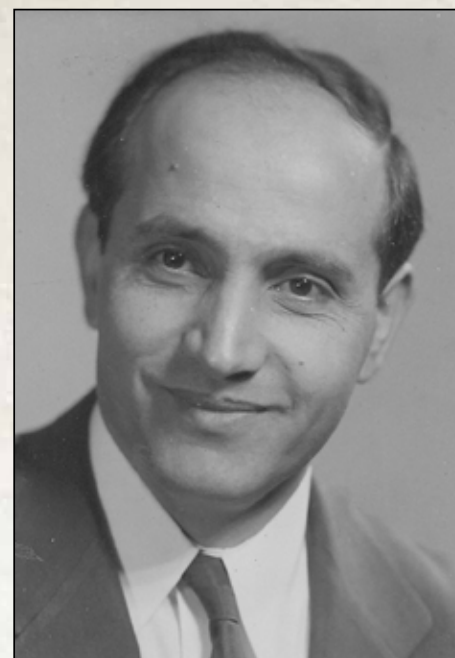
بڄڻ 1966 ۾ پڇڻ لڳو ۽ ڪوڏو:
 هڪڙي ڏينھن ۾، ۱۹۶۶ ۾، ٻڌ ڪوڏو: ڏيک،
 ٻڌڻ ڪوڏو: ڪوڏو. ڪوڏو ڪوڏو ڪوڏو
 ڏيک ڪوڏو ڪوڏو ڪوڏو ڪوڏو ڪوڏو
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 ڪوڏو ڪوڏو ڪوڏو ڪوڏو ڪوڏو ڪوڏو

[illegible][illegible]

سَجَدَ لَهُ دَعَاةٌ جَدِيَّةٌ يَأْكُلُ مِنْهُ فَغَضِبَ - يَتَذَكَّرُ

لَهُمْ خُذْمِكُ دُمِي

(14 حُف. د. 1925 - 15 حُف. د. 2019)



1965

2. **تَحْقِيقُ** دُخُولِ دَوْلَةِ عِلْمٍ فِي سَنَةِ 14 حَجَّةٍ
 د. 1925 لَدَى دَعْبِ، لَبَّزْ. ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦

[illegible]

بِسْمِ ۱۹۵۴ خُصْمِکَ هِیْوِیْهِ سِهْ دُ ۱۲ دُ

مَجْ بُصْبَتَا كَيْفَكُنَا: زَدَلْ مَهْدَدَدِي زِيْجَكُنَا (سَمَّ)، زَكَمَد مَهْدَدَدِي (زُسَمَدَا)، زَدَهَمَج مَهْدَدَدِي دِيْجِم (سَمَّ)،
 مَقَدِي دِيْجِم (كَدَمَدَا دَسَمَّ)، بُجَمَمَزِيك مَهْدَدَدِي (دُجَمِي)، حَمَكَمَجِي كُكَب مَهْدَدَدِي (يُجَمَدَا)، مَمَزِيك
 دِيْجِم (خَدَوَهَك دَسَمَّ)، دَهَمَجِي مَهْدَدَدِي قَتَب (سَمَّ)

ج. (تہذیب)، حک و ہنر و تمدن کے ساتھ ساتھ، لکھنؤ کے
 مہتمم سید نے مغربی تہذیب و علم کے ساتھ ساتھ
 قریبی مہتمم کے ساتھ ساتھ۔

[illegible][illegible][illegible][illegible]

١٠. (وَأَمَّا) مَن كَانَ يَتْلِي سُبْحَانَكَ مُهْتَزًّا، يَذْكُرُكَ وَهُوَ خَائِفٌ رَّجَا،

س. (بیحد) حیدر گٹ لکھو ایجنڈہ میں مجلس دہشتہ ۲ دیکھو ۸۵
 مصنف میں مجلس دہشتہ ۲ دیکھو ۸۵، ہجرت مضمین لکھو ۲
 لکھو۔

[illegible]

ۛ. (تِلَا) شَتَشْ تَكْدَهْه دَقْتْ مَهْجَهْ جِمْدَهْه
دِجْهْه يَمَهْجَهْه بِه تَدَهْه.

۵. (ح۲ب) مَنجِه یَحْتَجُّ مَخْلُوعًا مَخْلُوعًا مَدَدًا دَدًا دَدًا
خَلْعًا مَحْتَجُّوۡا، اَجَلٌ مِّنْ مَّوَدَّۃٍ مِّنْ مَّوَدَّۃٍ مِّنْ مَّوَدَّۃٍ
لَّيْسَ بِهَا دَدٌ مِّنْ مَّوَدَّۃٍ دَدًا دَدًا.

د. (گ) + گز همدیه به یحکن دذمه جک دیجیته هیت. هیت. /
 نسیه لکوه لکوه لکوه، لکوه لکوه، لکوه لکوه، لکوه لکوه
 لکوه لکوه.

[illegible]

ب۔ (مؤذ) حَقِّقْ حَقِّقْ دُخِنْتِي مَوْذِ مَن زَجَلَا هَكِه
اسَمَوِل لَحَبَا دِي مَخْلِقَتَا سَه

[illegible]

2. (بُجْدَت) بى خُجْدەسى سىلەش ۋەجىتى. ئۇ سەبەبىيەت ئىكەنلىكى ئۈچۈن بۇ مۇئەللىپ ئۇنى مەشھۇر ئەمەس. يەنى بۇ مۇئەللىپ ئۇنى خەلق ئارىسىدا تونۇتۇش ئۈچۈن بۇنى يازغان.

3

بَبْ دَهِهْدَنِي مَذْ بُهْدَسْ خَلَقَتْ

حَمْدُكَ هَكَتْ تَبْ خُصْمِيْكَ هَكَهْمَهْ

تَهْدَجْ هَتِيْ كَبْ مِيْ بَبْ دَهِهْدَنِيْ مَذْ بُهْدَسْ:
خَلَقَتْ دُتْ هِيْئُ دُزَسْ دَمَدَتْ، يَسْ لَوْ دَلَنِيْ كَبْ
هَهْدَتْ (لُكُتْ) دَهْدَلِيْ مَسَقَتِيْ، مَحْمُتْ دِلَتَهْدِيْ يَتْتِ
يَمَحْكُتْ دَلَمَهْدِيْ لُكُتْ دَبِيْ، يَمَدَدَتْ دَلَنِيْ دَلَنِيْ
لَهْدَسْ دَهْدَتْ.

مَذْ بُهْدَسْ كَبِيْ مَلَبْ مِيْ سَدْ بَهْدَتْ (بَهْمَهْدِيْ)
لَهْمَدَنِيْ دِيْمَدَبِيْ رَهْتْ¹ (سَبَبِيْ) يَتْتِ 306 لَمَدْ. جَدْ هَه
تَكْ بَهْدَتْ، وَهْدَتْ لَمَهْدَتْ دَمَلَقَتْ لُكُتْ مَمَدِيْ، لُيْ
دَهْم مَدَدِيْ مِيْ لَه بَبْ مَدَدَتْمَسْ لُيْ دِيْ مَدَدَتْ مِيْ:

جَدْ لُيْ مَلَبْ مَلَبْ هَدْ	يَمَدَدَتْ مَلَبْ لُيْ بَهْدَتْ
لُيْ دِيْ مَلَبْ مَلَبْ مَلَبْ	لُيْ دِيْ مَلَبْ مَلَبْ مَلَبْ
دَلَبْ مَلَبْ مَلَبْ مَلَبْ	دَلَبْ مَلَبْ مَلَبْ مَلَبْ
مَلَبْ مَلَبْ مَلَبْ مَلَبْ	مَلَبْ مَلَبْ مَلَبْ مَلَبْ
مَلَبْ مَلَبْ مَلَبْ مَلَبْ	مَلَبْ مَلَبْ مَلَبْ مَلَبْ
مَلَبْ مَلَبْ مَلَبْ مَلَبْ	مَلَبْ مَلَبْ مَلَبْ مَلَبْ

جَدْ مِيْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ
لُيْ دَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ

¹ رَهْتْ م. د. يَسْ هَدْتْ يَكُتْ هَدْتْ مِيْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ.

بَبْ:

دَلَمَهْدِيْ خَلَقَتْ لُيْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ.....43

:: دَلَمَهْدِيْ لُيْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ مَلَبْ

بَبْ دَهِهْدَنِيْ مَذْ بُهْدَسْ خَلَقَتْ.....50

حَمْدُكَ هَكَتْ تَبْ خُصْمِيْكَ هَكَهْمَهْ.



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