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MERRY CHRISTMAS

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Assyrian Foundation of America
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December 2020

"Christmas is most truly Christmas when we celebrate it by giving the light of love to those who need it most." ~ Ruth Carter Stapleton

The year 2020 has been a difficult one for everyone. It will certainly be a year that we will never forget, and unfortunately not in a positive light. No one has been spared, most certainly not our Assyrian brothers and sisters in the Middle East and around the world. Yet, despite the many difficulties that this past year has brought with it, the Assyrian Foundation of America (AFA) has not stopped working on behalf of our Assyrian nation, funding and sponsoring a variety of worthy projects thanks to your generous donations.

So, as we near the end of this difficult year, we look back upon the positive contributions made with the intention of saving our unique Assyrian legacy.

- We are thrilled to be one of the main sponsors of "The Nineveh Academic Chair," founded by Assyrian Professor Efrim Yildiz, that was established at the University of Salamanca in Spain to promote knowledge of Assyria in its various socio-cultural and linguistic forms, dealing with historical as well as current matters.
- The Assyrian Studies Association (ASA) that we helped to establish in 2019 is now thriving in its mission to promote Assyrian heritage throughout the academic arena and beyond.
- We supported the production of a film selected to represent Iraq at the Oscars, entitled "Journey of Eternity," directed and produced by Assyrian Frank Gilbert
- We provided funds for other projects related to the preservation and promotion of our cultural heritage: a book of poetry, the recording of cultural programs through Shamiram Media, the publication of 700 Assyrian children's books through the ETUTI Foundation, as well as a collection of 10 Assyrian dictionaries.
- We provided scholarships for two Ph.D. students of Assyrian Studies, one student of dentistry (in Turkey), and two Bachelor's level students (in Turkey).
- Above all, we sponsored other reputable Assyrian organizations who work tirelessly in the front lines of humanitarian efforts to help our people in need: The Shlama Foundation, The Assyrian Aid Society, and Assyrians for Education (located in Armenia).
- We are excited to let you know that we have engaged an Assyrian photojournalist from Moscow who will make regular contributions to our educational and cultural publication, *Nineveh Magazine* to bring us news of our Assyrian brethren in Russia.

Since 1964, the Assyrian Foundation of America has remained steadfast in its commitment to preserving Assyrian language, culture, heritage and history through educational endowment, humanitarian contributions, and cultural promotion. Yet, none of these endeavors would be possible without the support of our cherished members and friends. Thus, as we approach the beginning of the Christmas season, and the end of this formidable year, the AFA asks you to support us so that we can continue in our mission to preserve all things Assyrian during the coming year that we all hope will be better and brighter.

You can donate online www.assyrianfoundation.org OR use the enclosed envelope!

Wishing you and your families a Merry Christmas and a Happy and Healthy New Year!

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Patrick Bet-David: Influencer

by Elizabeth Mickaily-Huber, Ph.D.

In an ever changing world where technology and media reign, “influencers” are the superstars of the modern era. For those of you unfamiliar with social media jargon, “influencers” are individuals who provide internet content to interested parties everywhere in the world. Topics range from music to history to finance to science and beyond. Anything that a person can want to learn about is literally at one’s fingertips - if you can type it, you can learn about it! Indeed, talented individuals can make large sums of money providing information to others using social media resources such as YouTube, Facebook, and Twitter, to name but a few. One such individual with a “rags to riches” story is Assyrian/Armenian Influencer Patrick Bet-David.

Patrick was born on October 18, 1978 and comes from humble beginnings. His Assyrian/Armenian family immigrated to the United States when he was 10-years old. During the Iranian revolution, the Bet-David family fled Iran, ending up in a refugee camp in Erlangen, Germany and eventually gaining entry into the U.S. After completing high school in Glendale,

CA, Patrick joined the U.S. Military, serving in the 101st Airborne, prior to beginning a career in the financial services sector. His first job was with Morgan Stanley, followed by the Transamerica Corporation.

After working with these traditional companies and before age 30, Patrick was inspired to create his own insurance sales, marketing and distribution company called PHP Agency Inc. In a short period of time, and as a result of Patrick’s entrepreneurial spirit, PHP became one of the fastest growing companies in the financial market. His popularity surged thanks to his “out of the box” approach to business and careers.

Shortly thereafter, Patrick created a video entitled, “The Life of an Entrepreneur in 90 Seconds” which became an instant hit, attracting over 30 million viewers online. That video became the precursor to a book that he would publish in June 2016 called The Life of an Entrepreneur in 90 Pages. Thus, his media brand Valuetainment was born.

His YouTube channel by the same name contains hundreds of educational and inspirational videos on entrepreneurship. His channel teaches the fundamentals of entrepreneurship and encourages individuals to break free from limiting thoughts and achieve their dreams. In more recent times, Valuetainment has grown to include videos in which Patrick interviews some of the world’s most interesting and sometimes controversial people, including Magic Johnson, Mark Cuban, Steve Wozniak, Ed Calderon, Peter Schweitzer, and Noor Bin Laden, to name a few. The Valuetainment YouTube channel boasts over 2.7 million subscribers with more than 288 million views.

In addition to the book mentioned above, Bet-David has published *Doing The Impossible: The 25 Laws for Doing The Impossible*, *Your Next Five Moves: Master the Art of Business Strategy*, *Drop Out And Get Schooled: The Case For Thinking Twice About College*, *The Next Perfect Storm*.

Patrick currently lives in Dallas, Texas with his wife Jennifer Bet-David. Together, they have two sons and one daughter. His current estimated net worth is \$80 million. He is known and respected as a businessman, entrepreneur, motivational speaker, and content creator.



A DOCUMENTARY ON THE REMAINS OF THE ASSYRIAN “NESTORIAN” CHURCHES IN HAKKARI

By Abdulmesih BarAbraham, MSc.

Hakkari – A Hakkari related portal reported recently (1) that the European Community and Turkish Journalists Society sponsored a 40-minutes documentary capturing and documenting the remains of Assyrian “Nestorian” churches in the region. Until the mid-1920s, Assyrian survivors of the Ottoman genocide of 1915-18 still inhabited the Hakkari region but were forcibly expelled by the Turkish military into Iraq.

Titled “Deserted Scream” [Sahipsiz Çığlık], the documentary is being realized in context of the Turkish Journalists Society’s “Media for Democracy” project. Information and suggestions by Dr. Yaşar Kaplan, who has completed a doctoral thesis on the Church of the East Assyrians, and writer Vasfi Ak, a native Hakkari researcher, were heavily considered while producing the documentary.

The focus of the documentary was on the central Church of the Assyrians in Hakkari – St. Shallita at Qudshanis, St. Isho’ Monastery (Dêra Reş) in Şemdinli district, and some other churches along with selected religious buildings belonging to the Church of the East. From around 1685

until 1915, Qudshanis served as the patriarchal seat of that Church.

While documenting the remains of the church buildings, the historical background provided by experts about the Assyrians living in the regions has also been taken into consideration. According to the Hakkari-related portal, the shooting of the documentary started about two months ago by the investigative journalist and author Emin Sari and was completed with a shooting at St. Shallita Monastery in the Kırıkdağ (Dêze) Valley.

Dr. Nicholas Al-Jeloo, who is considered one of the Assyrian experts on the geography of the Christian villages in the Hakkari and Bohtan regions had the opportunity to meet and discuss the documentary project with the producers at the end of October. Al-Jeloo, born in Australia, is a descendant of Assyrians from Hakkari. In the past, he has travelled on several occasions to the Hakkari region and visited dozens of villages and churches in the district.

Emin Sari is cited as saying that “there are very important historical

buildings within the geography of Hakkari,” and that he therefore wanted “to investigate these structures.” As he didn’t have the financial means to conduct this investigation on the historical buildings on his own, he prepared a project proposal on the subject and submitted it to the Turkish Journalists Society, which accepted the proposal. “We have been working for about two months for this and captured about 10 churches in Hakkari and its districts. We worked with a young team and academics who are doing research on the Nestorians. Now, we are coming to an end. We will present our documentary to the public in a month,” Sari added.

Pointing to the fact that churches and other religious buildings in the Hakkari region are unattended, Sari argues that “an important part of churches and monasteries are about to be demolished. They are not preserved. I hope that through this documentary there will be interest in these structures. We want both to make the Assyrian people known and to motivate for work to be started to protect these churches. My hope is that the documentary we shot is appreciated by the public.”

Speaking about churches and other buildings in the documentary, the journalist Vasfi Ak from Hakkari said, that the Dêze area, a district including 15 villages, contains a very old monastery building belonging to the Assyrians. The “building was built on a fountain. This indicates [source of] life,” he added. It is “a very sacred place, but sadly it faces collapse. I hope it will be claimed and protected. We want the Ministry of Culture and the Directorate of Culture to protect such places,” Ak concluded.

Yaşar Kaplan, a Hakkari University Research Assistant who conducted research on the Church of the East,

said, “The Dêze area is one of the important centers of Assyrian Christians.”

Standing in front of the St. Shallita Monastery, Kaplan commented that it “was a home for orphans. We do not know when it was built, but this is a place for the poor. Monks who devoted their lives to worship and prayer were staying here day and night. They did not get married. Until about 20-30 years ago, these places were intact. The villagers took care of them. But then the treasure hunters caused great damage. Sacred and historical places like this place are very important for our country. We expect such places to be restored and opened to tourism.”

According to the project initiators, about 150 churches in Hakkari and its districts, which are important for the Assyrian/Syriac community, were destroyed, and the 30 remaining churches were destroyed by treasure hunters. There are also churches standing despite everything.

The documentary, shot in Kurdish, is expected to be released within two months.

I was lucky to have the opportunity to talk to Dr. Nicholas Al-Jeloo on the project after his return from Hakkari. Al-Jeloo holds a PhD in Syriac Studies from the University of Sydney, an MA in World Religions (Eastern Christianity) from Leiden University and a BA in Semitic Languages from the University of Sydney. He is currently English Language Instructor at Kadir Has University in Istanbul, Turkey.

INTERVIEW

Abdulmesih BarAbraham (AB): *Could you please introduce yourself briefly?*

Dr. Nicholas Al-Jeloo (NA): In 2013 I completed my doctoral dissertation at the University of Sydney, focusing on the socio-cultural history and heritage of ethnic Assyrians in Urmia, Iran. My previous teaching experience was as a lecturer at the School of Historical and Philosophical Studies,



Source: ÖzgürPolitika

University of Melbourne, specializing in Syriac Studies. Regarding my scholarly interests, I am a socio-cultural historian with expertise in indigenous Middle Eastern Minorities, Eastern Christianity, the history of the Middle East and Islamic World, as well as interfaith and intercultural relations. My specialty is in Syriac language, literature and epigraphy.

AB: *What is it that drew you to visit the Hakkari region again. If I am correct, it has been your second visit this year. I remember seeing some of your postings from September.*

NA: Yes. In September, I joined a small group that included two local Assyrians from Midyat in Tur-‘Abdin, as well as a Swedish friend of the Assyrian community, who wanted to visit and document as many Assyrian-related sites as possible in Hakkari. This time, I had promised an Assyrian friend of mine, Norah Samano from London, England, that I would take her to where her ancestors were from in Hakkari, so that she could finally see and connect with those places. It also happened to be around the time that I found out about the documentary by Emin Sari about the Assyrian churches there.

AB: *You have been in touch with people involved in producing a documentary that aims to film the remains of Assyrian “Nestorian” churches in the region. Did you have the opportunity to meet with the producers or were you able to preview and discuss the results of their recordings?*

NA: Correct. I was able to contact the director prior to my visit and make it clear that producing a documentary about Assyrians, but without their voice or the opportunity to relate their own point of view, is unacceptable. As I was leaving for Hakkari the next day, and he lives in Van (which is only 3.5 hours away from there), he proposed to come meet us there and to conduct some additional shooting, in order to make the documentary more complete. I thought it would be also good for them to see that there is still interest in these churches from diaspora Assyrians, and that we still make attempts to visit them, despite the challenges, in order to clearly show that they have not been completely “deserted” by us. I additionally wanted them to know that there is clear potential for future visits by descendants of the people that lived there and worshipped in them, and that the intention is definitely there.

We left on Wednesday 28 October, and he met us early the next morning with a cameraman. We spent the entire day together as we attempted, unsuccessfully, to get permission to visit the Tal (Oğul) Valley, which is one of the places from where my friend can trace her ancestry. As a consolation, we opted to visit the ruins of St. Eugene (Mar Awgen) church, above the village of Ishteh d-Nahra (Darawa/Derav), where the stream of Walto meets the Upper Zab River. After filming my friend and I prayed the Avun d-va-Shmayya (Our Father), I was then filmed ex-



Source: Colemerghaber – Docu team

plaining the interior architecture and layout of the church, and interviews were conducted with myself, my friend, as well as with her father in London (over video-call). While they insisted that I speak in the basic Turkish I have thus-far acquired, rather than English, my friend was interviewed in English and her father spoke to them in Turkish. Since they are based in Van, and I didn't have time to visit them there, I wasn't able to preview and discuss the results of their recordings. Emin did, however, promise to send me a copy to view before he releases it, in order to provide my opinion.

AB: How would you rate the documentary? It seems as a very good initiative, but what needs to be done to extend its focus?

NA: The initiative to produce the documentary is very noble and should have already been done long ago. The fact that it is happening now, though, is still something that must be appreciated, even though it will be in Kurdish. This would make the audience, or those who would potentially watch the documentary, very narrow. I made it clear to Emin that, at the bare minimum, it should be translated into English for the benefit of Assyrian viewers in the diaspora and have offered to help them edit such English subtitles. I am sure that

they will provide subtitles in Turkish, and I will confirm that. It would be nice if more such documentaries are produced, both by Assyrians and non-Assyrians, in order to extend the perspectives offered on the historical and cultural heritage of the Hakkari region. For this, there needs to be more financial support and grants should be applied for from international and local institutions such as the EU and Turkish Cultural Ministry. This should also be done when it comes to restoring these edifices.

AB: According to reports, 150 churches and monasteries are located in the region. Does any systematic research exist on these holy places? How much of them have been located?

NA: According to my own research, some of which I published in the Journal of Assyrian Academic Studies (JAAS), there were around 250 churches, monasteries, chapels and shrines belonging to the Church of the East just within Hakkari province on the eve of the First World War. This figure does not include the small number of additional religious buildings which belonged to the Chaldean Catholic and Assyrian Presbyterian Churches. Of these, 102 have been located by myself and other scholars who have published studies on them, such as Prof. Mehmet Top from Van Yüzüncü Yıl University. Unfortunately,

ly, however, these are in Turkish and are not accessible to those who can't read the language. I have personally been able to visit and document the sites of about 70 religious sites in Hakkari alone and, while I don't have data for 150 of them, I can report that out of the roughly 250 in my list, 67 are intact or in various stages of ruin, while 35 have been completely destroyed – some of which may require archaeological excavation.

Outside of the current boundaries of Hakkari province, there are another 36 churches in Van province (Central, Özalp, Muradiye, Saray, Başkale and Gürpınar districts), at least 12 in Şırnak province (Uludere and Beytüşşebap districts, some of which have been documented by Dr. Zekai Erdal from Mardin Artuklu University) and 2 in Kars province, not to mention those in the Pervari district of Siirt province, which belonged to the Church of the East and should be investigated. I have been able to visit some of these and document them, but much more needs to be done.

AB: Do any initiatives exist to place or register all the churches and monasteries under the umbrella of a religious foundation similar to the foundations that exist for the Assyrian churches in Tur-'Abdin?

NA: In 2014, while he was Metropolitan of Iraq and Russia, the current catholicos-patriarch of the Assyrian Church of the East, Mar Gewargis III Sliwa paid a visit to Hakkari and met with various local dignitaries. Among them were the provincial governor, as well as Assyrian lawyer Erol Dora who, at that time, was serving as a parliamentarian in Ankara. I was lucky to be there on the first day of his visit and recommend some sites for him to inspect. Back then, there was the suggestion to set up a religious foundation for the Assyrian Church of the East, which currently holds no legal status in Turkey. Unfortunately, this was not seen through and there have been no subsequent visits by any prelates from the Church, leaving local stakeholders cynical and lacking hope. Neither does it seem that this important issue has been discussed in the Church

Synod meetings since, which is quite unfortunate.

There are, however, people and institutions in Turkey who have – on numerous occasions – offered to help the Assyrian Church of the East in this regard. Among them are Assyrian individuals who identify themselves as adherents of the Church, despite its official absence, and even those who belong to other Churches but wish to help in founding a viable religious foundation or association for it. There have even been offers from the two Metropolitans of the Syriac Orthodox Church in Mardin and Tur-'Abdin, as prelates of sister Churches, to act as guarantors for properties belonging to the Assyrian Church of the East, as well as the local Chaldean Catholic Church, which has offered to register the abandoned properties under its own foundation. Unfortunately, it seems that none of these avenues have seriously been explored.

The main issue, though, remains one of ownership. Most of the religious sites previously belonging to the Church of the East are now registered as private or government properties, since the Church itself has not been present in Turkey as an official active religious institution since its founding as a republic in 1923. This is the main stumbling block which needs to be overcome if the Church actually wants to own the structures and their adjacent properties, rather than just having them restored. The records for the parcels on which these buildings are located can all be found at the local cadastral (tapu) registry, as well as their histories of ownership. That's easy enough, but it requires research and a clear move from either the Assyrian Church of the East, or people/institutions that they delegate to deal with the issue. Otherwise, the religious buildings can be restored without becoming the property of the Assyrian Church of the East and remain in government or private hands, just in order for them to be protected, preserved and open for tourism.

AZ: What can Assyrian organisations in



Source: Al-Jeloo – With Norah Samano in Mar Awgen

the diaspora do to help document the remains of these churches and monasteries in the Hakkari region?

NA: Back in 2004, I presented the same lecture at the Assyrian American National Convention, the Symposium of the Canadian Society for Syriac Studies and the annual meeting of the Middle East Studies Association of North America regarding the state of Assyrian cultural heritage sites across the homeland. Back then, I proposed the establishment of an Assyrian Cultural Heritage Foundation, which would operate internationally in order to document, as well as safeguard the conservation, preservation and proper restoration of endangered sites relating to our people's history. Unfortunately, that call fell upon deaf ears and nothing eventuated from it. That was 16 years ago, when I was in the last year of my undergraduate studies.

While most Assyrian diaspora organisations are focused on their own local communities or helping those in need, and that is totally understandable, there really should be a minor focus on our nation's heritage – and that includes important historic buildings and structures that constitute our tangible cultural heritage which are, for all intents and purposes, abandoned and not looked after by any government institutions. This doesn't necessarily have to be in Tur-

key and doesn't need to solely entail expensive and complex endeavors such as restorations or renovations. For instance, it could be as simple as funds allocated for assisting specialists in the documentation of these sites, maybe even the publication of several reports, a website, or even a series of documentaries. It would even be great if a specialised scholarship could be set aside for those wishing to achieve the credentials needed for this kind of work. Let us not forget that, as a stateless ethnic group, we must either take action ourselves or lobby the countries which now govern the various segments of our homeland for them to do so. The main issue is that the Assyrian public is not very well informed about their heritage, both tangible and intangible and, as the diaspora grows and communities in the homeland shrink, this is going to become more and more important (and difficult) to achieve. I hope that we can start laying the foundations for this as soon as possible!

AB: Thank you very much for your efforts and the interview.

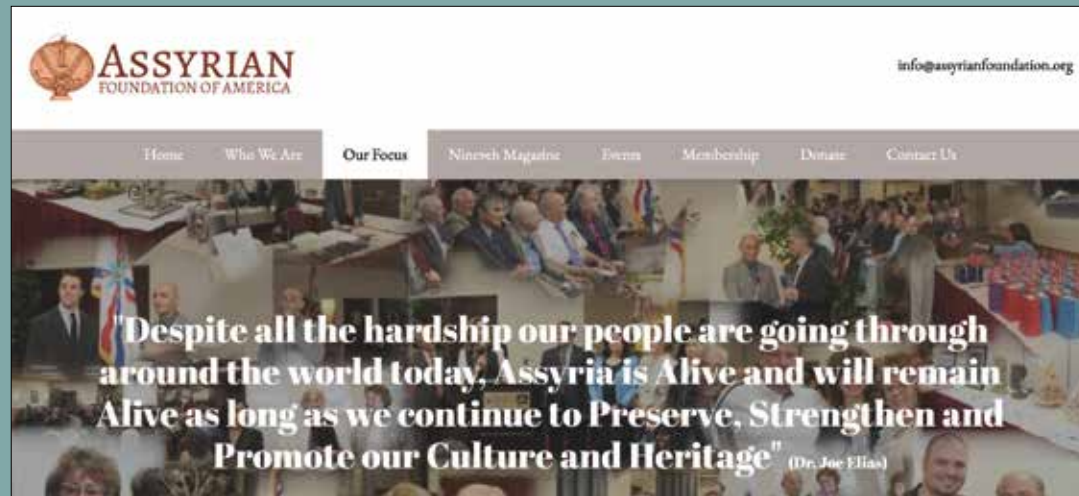
(1) <https://www.colemerghaber.com/haber/hakkari-de-sahipsiz-ciglik-belgeseli-cekildi-2160>



Source: hakkariobjektivhaber – Al-Jeloo with Per Hägglund (m), Eyüp Ergün (l.) and Eliyo Elijo (r.) – September 2020

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Assyrian Civil Society Representatives meet with KRG – USA on suspected mass graves in Simele

On August 28, 2020, a delegation comprised of representatives of Assyrian civil society organizations based in the US attended a virtual meeting with Kurdistan Regional Government (KRG) Representative to the US Bayan Sami Abdul Rahman to discuss matters related to suspected mass grave sites located in Simele, Iraq which are believed to be related to the Simele Massacre of 1933. These sites are presently under the jurisdiction of the KRG. The meeting was organized pursuant to the contents of an August 7, 2020 joint statement endorsed by 35 international organizations.

Multiple sites in the town of Simele contain arrays of disassociated skeletal remains consistent with their designation as possible mass grave sites and warrant investigation. Preliminary information and assessments of these sites support their designation as possible mass grave sites. There is speculation from well-informed international scholars that these sites are indicative of what could be mass graves and may indeed be related to the 1933 Simele Massacre. These reports can neither be confirmed nor refuted without excavations and forensic examination of the remains.

The possible mass grave sites have not been properly maintained and remain unmarked and entirely unprotected, leaving them vulnerable to disturbance and contamination. Any further contamination and disturbance of the mass grave sites could compromise the evidence value and thereby undermine attempts to ensure justice and accountability. Exhumations conducted without forensic experts can tamper with the sites, run the risk of desecrating this sacred space for Iraq's Assyrian community, and can lead to the destruction of critical material required for addressing this historical atrocity.

An investigation of the sites related to the Simele Massacre may yield critical evidence for future justice processes and will create a historical record. Moreover, the process of investigation and documentation reconfirm the dignity of the victims. Undertaking all appropriate measures regarding excavation, exhumation and identification, based on best practices and standards, including meaningful protection of these sites, will serve the broader obligation of the Government of Iraq and the Kurdistan Regional Government to ensure the rights to truth, justice, and reparations for the families of the victims and their descendants.

The Assyrian civil society representatives put forward a number of proposals, including: urgent steps to shield these sites against further degradation; an impartial survey of the sites in Simele with participation from Assyrian scholars with relevant expertise and neutral forensic experts; memorialization of these sites as places of remembrance; proper and accurate recognition of the Simele Massacre of 1933; and educational reform which recognizes the importance of teaching and learning about historical injustices committed against Assyrians. See the full briefing and recommendations provided to the KRG Representative here.

To ensure a victim-centered approach to the identification, excavation, exhumation, and investigation of the suspected mass grave sites in Simele, the delegation emphasized that any future processes must include meaningful participation from scholars and other specialists of Assyrian background. A list of recommended experts was provided to the KRG Representative (see page 5).

The KRG Representative committed to forwarding the briefing and proposals to the relevant authorities in the Kurdistan Region of Iraq for further consideration and discussion. Approval from the relevant governing authorities is necessary in order for any survey and forensic excavations to take place in Simele. A similar meeting with the Iraqi Ambassador to the US will take place in September.

The Assyrian civil society delegation is answerable to its constituencies who demand nothing less than transparency and accountability. All future steps and timelines related to this process will be widely shared. Please submit inquiries to info@assyrianpolicy.org.



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THE GREEK ISLAND OF SANTORINI & ITS CONNECTIONS TO ASSYRIA

By Andrew Bet-Shlimon

There has been an ongoing diaspora of the Assyrian people, especially over the past one hundred years. War and persecution have been the primary causes of this displacement, with another major side effect being the loss and destruction of many Assyrian artifacts. So, it is important when a relic is discovered or new information is uncovered about Assyria so that Mesopotamian history can continue to grow and flourish even during the most trying of times.

Being geographically close, it is no surprise that there were many overlaps between ancient Greece and Mesopotamia. There were exchanges of goods and ideas, as well as the migration of people between the two civilizations. It has been noted that the Greek alphabet was modeled after Akkadian-Assyrian script and letters, and Assyrian mythology and epics were later transformed to become well-known Greek myths and epic poems. Santorini is a volcanic Greek island located in the southernmost part of the Aegean Sea between mainland Greece and western Turkey, known for its unique wines and clifftop villages. Though it is a very small part of Greece, Santorini houses a great deal of history and illustrates some of the connections between two of the greatest empires ever known, adding to an already extensive Mesopotamian history.



If you're a wine lover and happen to walk through the aisles of any major wine retailer, browsing through the racks, chances are you will

come across wine bottles labeled Assyrtiko – a Greek white wine produced on Santorini. The Assyrtiko (meaning: from Assyria) grape comes from grapevines planted in the arid, volcanic ash-rich soil of Santorini and is the island's flagship grape. It's a highly acidic grape full of citrus flavor and minerals. Assyrtiko's vines are as resilient as their namesake, known to live over 400 years and able to replenish themselves eight times over the course of their lifetime.

Assyrtiko vines were first brought to Santorini from Mesopotamia over 3,500 years ago, after the Minoan eruption that devastated the island around 1600 BC. This was a disastrous volcanic eruption that led to the disappearance of every trace of human life and vegetation on Santorini for about three centuries, including the thriving vine-growing and winemaking industries. According to Herodotus, the first colonists that went to Santorini after the disaster were the Phoenicians, who are thought to have brought with them the Assyrian vine.

Although the Assyrtiko vine is known today as a highly celebrated Greek grape, the origin of the vine comes from Assyria. We have also seen many other instances where Assyrian and Mesopotamian inventions and discoveries are today attributed to Greeks, such as the famous Water Screw that was engineered by Assyrian King Senacherib (c. 745-681 BC) five centuries before the birth of Greek mathematician and inventor Archimedes (c. 287-c. 212 BC), who is incorrectly credited as the original inventor. Another example is the Pythagorean Theorem, which is attributed to Greek mathematician Pythagoras (c. 570-c. 495 BC) while it was actually already established and well-known in Mesopotamia, over a thousand years before Pythagoras was born.

Another relatively unknown Assyrian connection

to the island of Santorini is the Eastern Roman Emperor Leo III the Assyrian (c. 685-June, 18 741 AD), known by many names, such as: Isaurian, Asaurian, Asauros, Assyrious, Isauros, and Leo III the Syrian. He ruled from 717 until his death in 741 AD and founded the Isaurian dynasty. He is credited for putting an end to the Twenty Years' Anarchy, a period of great instability in the Roman Empire between 695 and 717AD. He also established a number of civil reforms concerning taxation, elevated serfs to a class of free tenants, and remodeled family and maritime law. Emperor Leo III adhered to his traditions of Eastern Christianity, banning the use of icons and religious images as he viewed them as idol worship. This tradition is still adhered to in the Church of the East.

Emperor Leo was revered in Santorini for his ability to successfully defend the island and his empire against the invading, zealous Umayyad Arab forces that had taken advantage of the chaotic situation in the empire. Leo worked to end the instability within the empire. By saving Santorini from falling under the yoke of the new Islamic invaders, he saved the most important aspect of life for its inhabitants, since winemaking and wine trade were the most important activities, which would have been banned under Islamic rule.

Leo, whose original name was Konon or Kanon, was born in Germanikeia, a city in the Anti-Taurus Mountains at the edge of the upper Mesopotamian plain in the province of Commagene (modern Adiyaman in Turkey), which in 708 BC became a province of Assyria during the reign of King Sargon II. This included the town of Samosata, which produced Lucian of Samosata (Luqianos d'Shamoshat, c. 125-c.180), the famed novelist, satirist, and rhetorician who, in his writings, proudly identifies as an Assyrian. Today in Adiyaman, the birthplace of Leo III the Assyrian,

there are few hundred Assyrians left in the city and its surroundings villages. While they belong to the Syriac Orthodox Church, the majority of them are descendants of Assyrian women and children who were enslaved by the Kurdish Ag-has and forced to convert to Islam, as was the case of the Assyrians of Hakkari during the massacres of Badr Khan in the 1840s, the massacres of Diyarbakır during the 1895-1896 Hamidian Massacres, and the 1915 SEYFO Assyrian Genocide. However, in the past few years, Assyrians of Adiyaman have reopened the 800-year-old church of Mar Patros and Paulos with an active parish, served by a few monks, a priest, and a bishop.

While there are many Assyrians left in the Middle East today, the amount of turmoil that has occurred over the last millennium has led to the displacement of the Assyrian people as well as the destruction of much of their history. Therefore, discovering connections that were made between Assyria and Greece helps keep Mesopotamian history alive.

Assyrtiko grapevines have been a part of civilized life for over three millennia, and the wine made from these ancient grapes feeds one's body, soul, and spirit. As the great Mar Aphrem of Nisibin, Assyria (306-373 AD) said, "Qalil min khamra, makhdhe libba d'barnasha" – "A little bit of wine gladdens the human heart". So, take a sip of Assyrtiko wine and savor a droplet of Assyrian history!





EDWARD KAROUKIAN EULOGY

By Helen Karoukian

Edward Karoukian was born on Mach 23, 1949 in Hamedan, Iran to Arshak and Tamar Karoukian. When He was 13 years old, the family moved to Urmieh to take care of his grandmother, Shalim Karoukian.

Edward graduated from high school at the age of 17, but because he was too young to join the army, he started working at the University of Agriculture as a librarian. He joined the army at the age of 18 and served for 2 years. In 1969, Edward moved to Tehran and studied electronics at the Institute of Kakhe-Danesh and obtained a degree in that field. He then moved back to Urmieh and was hired at Kojolex Electric Company in Shabestar for 9 months. In 1971, Edward was hired as the head of the purchasing department at the Department of Agriculture.



Wedding 1981

Edward moved to the United States on October 25, 1975 and joined his parents and siblings in San Francisco. He started working with his uncle, Efrem Eyvazov in construction for a year and half before joining the Carpenters Union in San Francisco. He obtained his contractor's license in 1978 and worked for commercial companies and for himself. Edward retired in 2006 as a construction foreman.

Edward and I met in 1981 at the Assyrian National Convention in Turlock and got married 7 months later on November 28, 1981. We are blessed with 2 children, Mary and Joseph. We are also proud grandparents of Sophia and Grace who are Mary and Omar's daughters.



Family Photo (1972)



(age 7)



Army (age 18)



Easter 2015



Celtic Crosses



Jewelry Design



Handmade (by Edward) Assyrian Drum

After retirement, Edward kept busy with taking Jewelry making classes at the City College of San Francisco. He also worked on making different objects out of wood, carving, creating, and designing artifacts. He had a tremendous amount of talent and a sense of creation which has left many people wondering how he had accomplished such great works of art. There wasn't anything that Edward could not do; from electrical work, plumbing, painting, repair, remodeling, and building to very delicate and intricate works of art. The sky was the limit.

Edward accepted the Lord Jesus Christ as his savior in 1997 and became a Born Again Christian. He was a man of honesty and integrity. A loving father and a devoted husband. He was very proud of being an Assyrian. In fact, some of his creations are depicted and inspired from our history and culture.



Patina Miniature guitar



Jewelry



Handmade Miniature Tools



Hand Carved Welsh Love Spoons



Hand Carved Welsh Love Spoons



Hand Carved Welsh Love Spoons

In addition to our family, he is survived by his sisters, Miriam and Margaret and his brother, Dr. Robert Karoukian.

Edward was diagnosed with Multiple Myeloma Cancer on June 14, 2019. He went through numerous cancer treatments until every option was exhausted. He loved life and being with his family, but the Lord Almighty had different plans for him. Edward went to be with the Lord on November 30, 2020 surrounded by his family at home.

*Forever in our hearts and minds, always loved and remembered,
Edward will be missed a lot but will never be forgotten.*

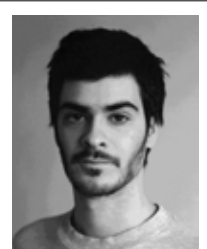


Patina Welsh Love Spoon



Rings

Interview with Prof. Sergei Osipov



by Pavel Bukreev
Moscow

Translated from Russian by: Nina Georgizova

Pavel: Please tell us where you were born and lived all your life?

S. Osipov: As with my parents, I was born in Tbilisi, the third generation of Assyrians from my family live in that city. Our ancestors emigrated from Urmia, Iran. On my maternal side they came from the village of Charbash. On my paternal side, they were from Goytapa. My grandmother's father, my great-grandfather, was from the village of Ardishay and lived in Tbilisi even before the 1917 Revolution and the beginning of the WWI. He managed a team of seasonal workers and painters.

As for my maternal grandfather and his parents, they were a well-known family. My great-grandfather, my mother's grandfather, was one of the three most famous architects in Iran. Therefore in 1914-1918, he did not flee either to the south towards Baqubah (Iraq), where most of the Assyrians fled, or to the north, the Russian Empire, rather stayed in Iran, in the city of Tabriz. He and his family stayed there until the final Assyrian exodus in 1918, and later in the 20s they returned to Urmia. In 1950 my mother's family was exiled to Kazakhstan along with many other Assyrians from Georgia. There they lost contact with their parents in Iran.

After finishing high school in Tbilisi, I enrolled in the medical college in Moscow. Later I was employed as a doctor in the same college. Later I worked at the National Cardiology Center in Moscow. In 1987 I defended my PhD thesis and eventually became a professor and the head of a department. In the 1990s when the Soviet Union

collapsed, I took on the leadership role at the "Foundation Clinic of the 21st Century". Even though I was in the leadership position as the head of the largest department at the National Cardiology Center, my salary was very low. I had to make ends meet, so I decided to start a publishing house where physicians could publish medical literature and make some extra income. However, it was impossible to publish anything as the government no longer financed such endeavors. Oleg Atikov, a physician-astronaut, and the head of the Functional Diagnostics Department at the National Cardiology Center suggested publishing a magazine. The four of us published "Clinical Imaging Journal" for several years, sponsored by an American foundation, geared towards helping the Association of the Ultrasound Diagnostics of Russia. Later, my colleagues and I organized a foundation, and became part of the World Health Organization. I became a member of the Scientific Council of the European Bureau of WHO. We attended international events every year: conferences in Germany, Denmark, Italy, and other European countries. I also worked at the National Medical Research Center for Pediatric Hematology, which was managed by Prof. Rumyantsev, a friend from my college days. When I retired, I was invited to work at Tabakov Theater Studio as a doctor. I have been working there for 11 years now. I have also been living in Moscow for the last 55 years. But all my relatives, my brother, cousins live in Tbilisi and I visit them often.

Pavel: Do you keep in touch with the Assyrians in Moscow?

S. Osipov: I used to be quite active in the Assyrian community. But the community is always in the middle of some disputes and splits, which don't tend well. From 1994 to 2000 I and a few other Assyrians in Moscow published "M' eltha" magazine in two languages - Russian and English. We sent the Russian version to all Assyrians in Kazakhstan, Ukraine, Pavel Bukreev Georgia, Armenia, and other Soviet Union countries. The English version was distributed all over the world as well as to the Middle East, US, and Europe.

It was a free magazine which was devoted purely to Assyrian issues. It covered the history of the Assyrian people, biographies of prominent people, and the analysis of current events. In each issue we featured biographies and achievements of two or three distinguished Assyrians. For example, Freidoon Aturaya, Ben-yamin Arsanis, the father of the Arsanis brothers-Georgy (Givargis) and Marona Arsanis; and David Ilyan, a wonderful poet. Our last edition combined all ten issues that were published in 5 years. It turned out to be a great collection in a magazine format. We distributed it all over the world. All these magazines are at the Assyrian Library in Chicago. Unfortunately, active work that has been carried out since the late 1980s has ceased.

In 1990, we officially registered the Assyrian Congress of the USSR. Assyrians from Moscow, Leningrad, Ukraine, Georgia, Armenia, Kazakhstan became the members of this Congress. Moreover, the newspaper "Pravda" (at the time the mouthpiece of the Soviet Union) published an announcement that the Ministry of Justice of the USSR has registered the "Assyrian National Congress of the USSR". Unfortunately, certain forces succeeded in their efforts to dismantle it. We had no idea that the most active figure in this Assyrian

movement, the president of the Congress, was a KGB officer. He tried to sabotage our work, and I was his vice-president. In 1991 I was invited to the 6th Assyrian World Congress held in the United States. There I was elected as the vice-president of the Assyrian World Congress. However, I was disappointed to see the same situation among Assyrians: feud and animosity towards each other. I was the head of the 25-member delegation from Russia. Among those Assyrians were members of the Assyrian dance and music group from Moscow and Tbilisi. We toured many American cities: New York, Chicago, San Francisco, and Modesto. After that I retired from the Assyrian community affairs,

but I follow them from time to time. The problem is that Assyrians of Russia are going through a very rapid process of assimilation. Everything that we had worked on in the 1980s has stopped. The Assyrian youth is trying to do something, but I have not seen any real results yet.

Pavel: Why do you think people know so much about the Roman Empire, Egyptians, but rarely know anything about Assyrians? Why despite the absence of a country and thousands of years after the collapse of the

Assyrian empire, Assyrian people and language have survived?

S. Osipov: Assyrians began dispersing only during the WWI in 1914-1918. If you take Jews, for example, they scattered more than two thousand years ago. It did not happen to Assyrians. Despite the fact that the empire fell, they continued to live in the territory of the former Assyrian Empire. Northern Iraq, southeastern Turkey, northwestern Iran, northeastern Syria - are all Assyrian territories. The Assyrians lived there 2500 years ago and continued to live there until WWI. Therefore,



Professor Sergey Osipov, with his book

WWI was the most crucial moment for our people, which unfortunately led not only to dispersal but also to disappearance, assimilation, etc.

Pavel: I know that you have written a book called the 'The War of the Nations' which was published in 2014. Tell us about your book.

S. Osipov: This book is dedicated to WWI, or rather, the history of the Caucasian Front. Unfortunately, the Caucasian Front remained in the shadows and hardly anyone wrote about it. There are numerous books about the German front and about Galicia in Austria-Hungary. The Russian army lived through its greatest victorious achievements on the Caucasian Front. I began gathering material about it a long time ago, because I understood quite well that if someone does not talk about these events, the memory of these events will disappear with time, and no one will be able to offer them any objective assessment. Besides, after Perestroika it was fairly easy to get access to the archives. One could easily buy copies of any sources and materials. After reviewing and copying quite a large amount of research material, I found unique information. I also realized that I could highlight the history of the Assyrians during the First World War in a new way. I published my book to mark the centennial of this event. It is now in Moscow libraries, including the Lenin library. Then a year or two later after it had been published the book was presented on "Russia Today". I had an hour-long interview with the network. Because the interview ran for an hour, the network divided it into two parts, 26 minutes each, and ran two broadcasts. It was shown on "Russia To-



Professor Sergey Osipov

day" in Arabic. Therefore, the entire Arab world learned about this book. Recently they asked my permission to translate it into Arabic. I doubt it will be an adequate translation as it is rather difficult. Now it is being translated into English in the US. In May of 2020, my book was awarded "Best Book of the Year" at the International Literary Competition in Berlin.

Pavel: Do you speak Assyrian fluently?

S. Osipov: Yes, I speak Assyrian fluently. We used to have a show on "Voice of Russia" radio station which was called "Qala Aturaya". The first guests on the show were the brothers, Marona and Givargiz Arsanis. This radio channel was broadcast in hundreds of languages, a propaganda mouthpiece from Moscow. Marona worked there all his life and held a high position, so he helped us organize this show. The recording was on Fridays and aired on Saturdays at prime time from 7:00 to 8:00 pm. Initially, it was aired all over the world, but due to financial difficulties over time we could only broadcast it to the

Middle East. Roland Bidzhamov worked as a radio host for a long time and I did, from time to time. His Assyrian is excellent- literary and formal. But then he decided to leave. Unfortunately, Marona passed away; he was over 80 years old. When I saw that the show could stop running, as there was no one to host it, I completely took over the entire management of the show, and for 6 years every Saturday I hosted it in Assyrian.

When I family. Russian was growing up, we always spoke Assyrian in my But later when I moved to Moscow, and married a woman, I stopped speaking Assyrian on a daily basis.

List of Assyrian Foundation of America Donors

The below list includes donations received from 9/04/2020 to 12/11/2020 only! Any donations received after 12/11/2020 will be included in the next issue of the Nineveh Magazine.

Thank you for your generosity and support.

DONOR	AMOUNT
Annie Elias	\$100.00
Awisha & Haikanoosh Lazar (66 yrs Wed. Anniversary)	\$66.00
Barbara Badal	\$150.00
Barbra Warda (In Memory of Charles Warda)	\$50.00
Cotopassi Famil Trust/Diane Malcoun	\$1,000.00
David & Margaret DeKelaita	\$100.00
Diana Youhana	\$50.00
Dolores De Carli - Trustee	\$100.00
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Dorothy Yelda (In Memory of Ben Yelda)	\$200.00
Dr. Petros Kiryakos	\$750.00
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Yulius Petros	\$40.00

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

HOT OFF THE PRESS!!!

Congresswoman Lesko Introduces Resolution to Commemorate the Semele Massacre



by Elizabeth Mickaily-Huber, Ph.D.

On December 2, 2020, United States Congresswoman Debbie Lesko of Arizona’s 8th District introduced a resolution to commemorate the Semele Massacre of 1933, referring to the brutal massacre of over 3,000 unnamed Assyrian men, women, and children by the Iraqi armed forces of the time. Over 60 Assyrian villages were looted and destroyed, in addition to the indiscriminate murder of innocent Assyrians.

The resolution rejects any efforts to associate the U.S. Government with denial of the Semele Massacre and encourages public education and awareness of the event. Following the introduction of the resolution, Congresswoman Lesko stated, “The Assyrian community has suffered immense hardship throughout history, including the horrific Semele Massacre... It is my hope that this resolution will bring attention to the atrocities that occurred in 1933 so that we can avoid the actions and policies which led to them in the past.”

Indeed, in 1916, Great Britain and France signed the Sykes-Picot Agreement that resulted in the division of the lands of the former Ottoman Empire. New borders were defined in Syria, Lebanon, and Palestine, ending with the birth of the country of Iraq. Sadly and unfairly, the pact ignored the plight of the Assyrian people, leaving the Assyrians to live as refugees in their own homeland.

In the years that followed, the Iraqi government became more and more hostile toward the Assyrian people, resulting in the exile of the entire Mar Shimun Patriarchal family to the island of Cyprus, part of the British Commonwealth at that time. Left without the leadership provided by the Patriarch Mar Eshai Shimun XXIII, over 600 Assyrians attempted to seek asylum in Syria only to be rejected. Moreover, the Iraqi government allowed, and even encouraged, false rumors of Assyrians revolting, burning bridges, and poisoning water sources, thus triggering the horrific massacre in August of 1933. Although the event is referred to as the Semele Massacre, it occurred over the course of days and affected several Assyrian villages. It is interesting and important to note that the Assyrians were disarmed by the Iraqi government just prior to the onslaught, a strange coincidence with more recent historical events in Iraq.

Expressing thanks, Sam Darmo, Chairman of the Assyrian American Republican Coalition of Arizona stated, “On this historic day, the Assyrian nation expresses the highest gratitude to the Honorable Congresswoman Debbie Lesko for her historic gesture in introducing the Semele Massacre resolution in the U.S. House of Representatives in memory of the unarmed Assyrian Martyrs who were sacrificed during the Semele Massacre in 1933 in honor of the Assyrian nation and its struggle.”

It is heartening to note that this resolution was bipartisan, receiving both Republican and Democratic support. Congresswoman Debbie Lesko (R-AZ-8) was joined by Scott Perry (R-PA-10), Brad Sherman (D-CA-30), Anna Eshoo (D-CA-18) who has Assyrian and Armenian roots, as well as Josh Harder (D-CA-10) who represents the Central Valley of California where many Assyrians live today.

Please find the Resolution at this link:
<https://www.congress.gov/116/bills/hres/1246/BILLS-116hres1246ih.pdf>

US Congresswoman Debbie Lesko

116TH CONGRESS
2D SESSION
H. RES. 1246

Expressing the sense of the House of Representatives regarding United States policy recognizing the Semele Massacre of 1933.

IN THE HOUSE OF REPRESENTATIVES

DECEMBER 2, 2020

Mrs. LESKO (for herself, Mr. SHERMAN, Mr. PERRY, Mr. HARDER of California, and Ms. ESHOO) submitted the following resolution; which was referred to the Committee on Foreign Affairs

RESOLUTION

Expressing the sense of the House of Representatives regarding United States policy recognizing the Semele Massacre of 1933.

Whereas the United States has a history of recognizing and condemning atrocities experienced by vulnerable and native minorities;

Whereas the First World War brought untold suffering to the world, and particularly to the Assyrian people, who lost two-thirds of their numbers to violence, famine, and disease inflicted upon them by hostile forces, and found themselves in a difficult predicament as new nation-states formed around them;

Whereas the Assyrians had not been included in the Sykes-Picot Agreement between the British and French Govern-

ments after the First World War and were otherwise left vulnerable as refugees in the newly formed Kingdom of Iraq;

Whereas the Government of Iraq became increasingly hostile toward the Assyrians, and on August 18, 1933, exiled their leader, Patriarch Mar Eshai Shimun XXIII, to Cyprus, with the authorization of the British Government, despite the Assyrians being recognized as Britain’s “smallest ally” in the Middle East;

Whereas the Government of Iraq rejected the Assyrian leaders’ request for autonomy and sought to cause division and animosity among them;

Whereas, in August 1933, after the surrender of those Assyrians who pledged their loyalties to the Government of Iraq and laid down their arms in the interest of peace, the armed forces of the Government of Iraq targeted them for calculated slaughter that came to be known as the Semele Massacre;

Whereas the greatest number of killings occurred between August 1 and September 16, 1933, when up to 3,000 unarmed Assyrian Christian men, women, and children were slaughtered by the armed forces of the Government of Iraq;

Whereas at the time of the massacres, over 60 Assyrian villages were looted and destroyed by various populations urged on to destroy the Assyrian people;

Whereas as a result of the massacres, numerous Assyrians were forcedly displaced within their country of Iraq, and others were forced to flee the country;

Whereas the entire world was horrified at the indiscriminate slaughter of men, women, and children; and

•HRES 1246 IH

Whereas the Elie Wiesel Genocide and Atrocities Prevention Act of 2018 (Public Law 115–441) establishes that atrocities prevention represents a United States national interest, and affirms that it is the policy of the United States to pursue a United States Government wide strategy to identify, prevent, and respond to the risk of atrocities by “strengthening diplomatic response and the effective use of foreign assistance to support appropriate transitional justice measures, including criminal accountability, for past atrocities”: Now, therefore, be it

1 *Resolved*, That it is the sense of the House of Rep-
2 resentatives that it is the policy of the United States to—
3 (1) commemorate the Semele Massacre through
4 official recognition and remembrance;
5 (2) reject efforts to enlist, engage, or otherwise
6 associate the United States Government with denial
7 of the Semele Massacre; and
8 (3) encourage education and public under-
9 standing of the facts of the Semele Massacre, includ-
10 ing the United States role in the humanitarian relief
11 effort, and the relevance of the Semele Massacre to
12 modern-day crimes against humanity.

○

THE GENOCIDE CHRONICLES

By Professor Arianne Ishaya

This column commemorates the survivors of the WWI Assyrian genocide who came to America, worked hard, and made many contributions to their adopted country.

The family histories of the Assyrian old-timers were collected by Arianne Ishaya, professor of anthropology, in Turlock in 1981-1982.

Rabcca Rustam
Married surname: Thomas
Date of Interview: March '82
Date of Birth: 1907

Rabcca is from the Village of Degala the closest village to the town of Urmia. She does not know her exact date of birth. But her guess is that she is 98 years old. She says: Her grandpa wrote the birthdays of all the children in the Bible. At the time of the flight grandpa stayed home. He did not think they would harm him. They killed him and all the books were lost. She is alert and has great memory judging by her detailed descriptions of events. At the time of exodus she was living with her in-laws. She had a little girl. Her husband was working in USA as a migrant laborer. Her father was a carpenter. He was a contractor to the wealthy people in town. He did detailed wood carvings on the buildings of rich Muslims like Baquir Khan, Nasser-d- Doleh, and others. Her mother was the daughter of Kasha Sarguis. She was from the Rostams too. Sharing her story was a very emotional experience. She started crying half-way through her story, at times she was sobbing aloud.

This is her story:

When the Russians withdrew in the winter of 1915, the Turks and the Kurds attacked us. So we fled to Urmia. My grandpa (mother's father) stayed back. He didn't think they would harm him. But even our neighbors attacked us. They killed him, and the Bible where he had written all of his children's birthdates (there were 10) got lost. As my mother in-law and I were preparing to flee, my father in-law said: "Foolish ones, where are you going?" See, he thought this was like the traditional pattern when marauders would hit a quarter in the village and leave with their spoils. He did not join us and we never found him.

They had killed 20 old men and women and stuffed them in tanuyras (fire pits). So we fled.

See how my ears are ripped? One has healed over a bit but not the other. I was wearing earrings. I had tied my baby on my back with a shawl-the kind they bring from Tiflis. As I was running with the crowd, I got separated from my relatives. In my group was Joel of Goytapa, Iramia Baba of Tarmani, Khaloo (uncle-a kin term used for older men) Peera of Tasmanlooi together with their families. These are the people I remember. Before we crossed the City River Bridge the Turks stopped me. They undid the shawl and took it. I took the baby in my arms. When we crossed the bridge, the Turks were lined up on both sides like a wall and we were fleeing in the middle. I had a flowered woolen lachikta (scarf) on. I had another scarf under it to cover my ears. It was cold and we didn't even know where we would end up. The baby was crying; she became frightened after

they took the shawl away. A man came forward and asked me to take off my head scarves. There was snow. It was just a week before Christmas. I could not put the baby down; so I just stood still. The man stretched his arms, pulled my scarves and ripped off both of my earrings. I continued on my way. The crowd reached the town and we found women and children who had gotten there before us. They were crowded along the streets and had filled up all the corners. We were following blindly. A woman from our village who had married a Muslim. She took us to her house. My head was bare. My ears were bleeding and the baby was crying. The women of the house were sitting under a Kursi. (A portable wood heater). I sat there too. They fed the baby. A woman attached four rags together as a scarf and placed them on my head. We stayed there that night. The next morning I started thinking with a clearer mind and remembered that my father had a local Turkish friend. They were like blood brothers. So I told my host that I had a Turkish uncle in town and asked them to take me to his house, which they did. When his wife saw me she cried and cried. She told me it was three days now that my uncle and brother had been looking for me and were wondering whether I was killed or taken into slavery. She sat me at the Kursi and brought me a new (Lachikta) head scarf, and fed my baby. After a while my uncle arrived. When he saw me he started crying and told me that my mother was safe at the Sahabi (American Missionaries). See, I did not know that my parents had escaped to safety. He advised me to stay where I was overnight; he would go to inform my parents about my whereabouts because they were tormented. The next morning they covered me in a chador (long sheet that covers a Muslim woman head to toe) and I followed my uncle to the Mission yard.

At the mission the American flag was flying over the roof; it was safe from plunder and attacks. Rooms were available; but we were very crowded. We had to sit and sleep all cramped up. The Mission could not provide food. They could not feed all those people. But the nasty Turks put chalk into the flour. So people got dysentery. Those, whose villages were nearby, were sneaking out and bringing food for their families. Goytapa, Degala, these large villages were pillaged; but still there were some houses in which some produce was left behind. You see, there were some who had buried it, hidden it, so they were going and bringing it. That is how it was as to food. But disease fell among the people. At least 50 people

died every day. My daughter died in the Mission yards. The dead were buried in mass graves at Mart Maryam (St. Mary's ancient church in town), without a shroud or coffin. Then typhoid epidemic struck. My mother smuggled us back to our village. There we lived in hiding and in fear. As soon as we heard the sound of a bullet, if we were standing on a ladder, the ladder under our feet would bounce because we shook from fear. I

used to ask God how long we would have to suffer.

The flight of 1918 was due to the Russians becoming Bolsheviks. In 1915 during our first flight- Mar Shimun who had also fled Hakkari, camped in Salamas. The Russians had left food and ammunitions behind. So our mountain brothers joined with the Assyrian men of Urmi under General Agha Petros who valiantly came forward to join the Allied forces and defend the Assyrians with Mar Shimun. There is so much trickery in the war. Message came to Agha Petros that the British have brought troops to Sain Gala and he was to go and accompany them to Urmi. Thus they lured Agha Petros from Urmi. 2000 men or more went with him; so we could not resist the enemy. One day, I am in Guytapa. Suddenly Rabi

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LONG WE
WOULD HAVE
TO SUFFER.

Surma appeared with a group of Patrati (Assyrian guards). As soon as she reached our door she started waving and urging us to get out, No one must stay. So people rushed out grabbing children, a few things, some with, some without shoes started running. So we went. Along the way there were people with carts loaded with carpets and samovars. The Turks were behind us. We could hear the sound of bullets. But some stayed in Guytapa. One was Kasha Mushi Malik. He said I am a priest. He was a known person and people from all the villages had stored their belongings at his house. So the Turks thought that a man with such furnishings must be very rich. So after plundering the house, they demanded cash. He explained that the property was not his and he had no cash. Then they said if he renounces his faith, his life will be spared. Then he raised his Bible and said "Under the cross I will be killed but I will not be converted". They shot him dead. His wife escaped from another door. Then my father went to him.... (Unintelligible.)

After the enemy ransacked the village, the people who had stayed behind took their guns and barricaded themselves in the red church. Then came the Sahabi (title for the missionaries) Dr. Cochran. He advised the men to surrender their weapons for safe passage. So they surrendered their guns and some were shot.

The rest of us who had taken to flight: the carts got stuck in the mud. So people were dumping the cauldrons, trays, samovars on the road so that they would get trampled over and not fall in the hands of the enemy. Our group escaped safely. At night we had to sleep in the wilderness thirsty and hungry. Some found a few twigs of barley or wheat. They separated the grain and ate it to ward off hunger. In this condi-

tion we reached Sain Qala. The British had told us they would meet us there, supply us with ammunition, and we would return back to our villages. Sain Qala had gates. It is a beautiful place with orchards, water, and cool weather. We were in the front so we entered safely. People camped in those orchards and began preparing a meal. The meal was barely prepared when we heard the sound of gunfire. There was such a panic that carts and people were running into each other. The oxen were falling and kneeling. Those who could, escaped but many died there. The British ordered the gates of the town to be

shot closed so that the people who had passed through would be safe. But all those who remained stranded behind the gates were killed. As we were fleeing the townspeople were shooting at us from behind the windows of their houses. Our boys were retaliating by shooting at the windows. On our way we reached a Gadoog (mountain pass). The carts were abandoned; they could not make it up the steep pass. Some stayed behind. They could not climb the hill. Some climbed it. We

reached Golan tapa. From there we went to Bijar. We had lost 50,000 people by then. It was estimated that half of the nation had perished. What with all that were killed, abandoned, starved, or fell ill and stayed on the roads (sobbing). I have seen mothers abandoning their children. We reached Hamadan tired and half-starved. Dysentery ravaged the people and the sick were flat on their backs piled in a ruined building. We stayed there for a few days. Those who had money rented a place and stayed there. But word came from the British that they could not help us there. They had made preparations for us in Baqubah. They had established posts along the route. Every evening they gave us rations. We stayed the night in an encampment then moved to the next until we reached Baqubah. The British put the men

**THEN HE RAISED
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BUT I WILL NOT
BE CONVERTED".**

and stronger women to work on moving and breaking rocks for building a road. The British were stern. So people would go all day long and return to the encampment in the evening. Lice invaded the people. From Hamadan we were going to Shahabad- a village. It was a pile of ruins. There was a Kasha (title for a priest) Eshaq from our village. (Father of Rabi Shoushan). He had 5 daughters and one son (sobbing). We went visiting the sick who were lying out there. We saw him. He was laid out there. Lice were swarming all over his face. He died in that condition. There was no place to wash. There was a little ditch. People were washing in that cold water. We could see lice flowing over the water. There was so much of it. So we reached the frontier between Iran and Iraq. We were no longer afraid because this area was under the British control. We encamped at the border. In the evening they gave us canned meat. But we could not open the can. So our people were trying to puncture them with rocks unsuccessfully. Then the British showed us how to open them. Most of the time they gave us rice. But we of Urmia are not used to eating so much rice. People were not digesting it. We walked and walked until we reached the train station. Those who were sick could not walk and people passed them by. Unlike Russians, the British had no compassion. They would ride by in their cars and care less. When we reached the train station, they put us on trains for the rest of the trip until Baqubah.

In the refugee camp the British had set up tents for refugees, but we were quarantined separately. They bathed us and gave us medication for the lice. There was a wagon where our clothes were washed in high temperature water to kill the lice. Then they located our relatives in the camps.

**IT WAS
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Soon after we reached the camp, the British took away the young men's Mooraqua (weapons), and drafted them into military service. They drilled them and gave them uniforms. These young men who had families in the camp came for a visit occasionally. Those who were older stayed in the camps and did civilian duties. The British had given us Hedanas (earthen foot stove). Cooking fuel was scarce. If someone had baking to do, they used the Tanuyras (Large circular cooking pits). As soon as a woman lit the pit, people would rush in and place their cooking pots and kettles around it pushing and shoving each other. The woman would plead with them to let her do her baking. Finally in desperation she would kick the pots and spill the contents all over the place. The old men brought kerosene tanks containing close to 500 gallons. The British set motors at the riverside and brought water to the camps via pipes. The old men were assigned as watchmen over the water. The water was rationed according to the people in each tent, and distributed accordingly. I stayed in Baqubah around two and half years.

We managed for ourselves. Brought water from the river, cooked, etc. They moved us to Mindan refugee camp because the Arabs started shooting at us. I stayed in Mindan no longer than 6 months. The mountain Assyrians were familiar with the surroundings. They left the camp and found jobs. Those who wanted to leave for America came to Baghdad. They had rented a date grove where we could stay while we filled out papers to join our relatives in America. The ships were scarce then. We had to wait. It took me 8 months to get to this country. My husband's name was Lazar. He sent me passage money. We got stranded in Bombay. There were close to 360 people in transit with us. They called the place Bay Qala. But here were others staying at

different quarters too. We stayed more than 40 days there. Because the soldiers were given priority to return home. We paid for our own food. But the Indian missionaries had rented the quarters for us. So we paid no rent. That was in 1921.

From Bombay we came to Italy. We brought our own food on the ship. Dry toast and canned meat. Other items we bought them when we reached the ports. In Italy we saw donkeys braying. "They have donkeys in Europe too!", we exclaimed. We stayed in Naples for 40 days. We had rented rooms there. From Naples we sailed to Ellis Island. Those who did not have citizenship papers were deported.

My husband was a carpenter. I stayed in Chicago about 22 months. Then we moved to Turlock in 1923. My husband Lazar was not made for farming. After three years he returned to Chicago to work there. I was left with a vineyard, cows, chickens and horses to take care of. I did not speak English, and did not know how to get around. But I managed the farm by myself. Except for plowing. My German neighbor who worked for others, did that. I had cows, chickens, and crops. I raised money from these and he sent some and we paid the \$2000.00 loan on the land within 18 months. During the depression I did not go on welfare. I was Dr. Adam's neighbor for 19 years. We owned adjacent plots. Dr. Adams was our agent when we bought our ranch. We had 10 acres including a home, a barn and horses. Those days there were no tractors. Dr. Adams family helped me with respect to language, letters, this and that. They were so good to me. They took me to Church and other community functions. Whenever I had office work he came along with me.

He was very respectful towards his wife. She was the

daughter of Hakim (Dr.) Israel. He had six sons and two daughters. All are alive now. At the time there were few Assyrians here. Sam Yadgar was one. There was Rabi (title for a teacher) Khoshaba, The khoubyars, Backus', Joseph Adams. Dr. Adams was such a man that if a new Assyrian came and did not know the language, or wanted to buy on credit, he would give Dr. Adams name and Dr. Adams always endorsed such people's signature. He was such a man that 80 refugees were stranded in Seattle. There was no one to sponsor them so they could be released. Dr. Adams along with Joash Peters went to Seattle. Dr. Adams was dressed like a millionaire and Joash

Peters introduced him to the authorities. At that time Dr. Adams owned 130 acres of land including houses. He sponsored all those refugees. He could sign a check here and it could be cashed in Los Angeles. He was trusted that much. When Rabi Surma came here in 1926 he bought a brand new car to take her to Fresno to visit the mission. Others went along.

They gave her land to build our ancestral Church. Now they call it the Church of the East. They

brought Kasha Nestorus. He was from a well-educated family. When we first came here we were few. The Presbyterians used to go to the American Presbyterian Church. But the American girls started dating our boys. That made their parents jealous. They said "You are uncivilized. You are black". Go build your own Church. Rabi khoshaba and Sargis Khoubyar came to Dr. Adams at night crying. They said we were the first missionaries. Our monuments in China and Japan are a witness. Now they throw us out of the Church? Where is our dignity? So Dr. Adams helped buy 9 lots close to the present high school. So the Assyrians from Turlock and San Francisco collected money and we built a hall which could accommodate 150 people. There were restrooms and

FROM BOMBAY WE CAME TO ITALY... WE STAYED IN NAPLES FOR 40 DAYS.

water inside. The other lots were empty and we were going to build a non-denominational Church there because we were all united then. But later the Presbyterians who were driven out from the Presbyterian Church, those who had pledged to support a non-denominational Church, people like Khoshaba and Khoubyar, they said they wanted to practice Presbyterianism. That day a general meeting was called. The hall was packed. The Presbyterians acted disrespectfully in their manners. One of them got up and claimed that the hall belonged to the Presbyterians. Dr. Adams silenced him and reminded him of the by-laws that stated the non-denominational character of the Church are on the wall. Those who abide by them belong to this Church. So they got up and left. Only a handful remained. So we had alternating preachers who did not get paid. As to the Presbyterians, this Kasha Elisha David had studied for ministry. Dr. Stone in Chicago was his patron. He had sent him to minister in a Black church. He did not like it and they did not like him either. So all this conflict in our Church was created to get Presbyterians a Church and also to get him a job. Rumor was it that Dr. Stone would pay the salary of the priest and his assistant. He would even pay the trustees and finance the building of a sanctuary. So they messed up our Church for their own purposes. So they deserted us; but later some came back to the church. But Dr. Stone's promises did not materialize. Kasha Elisha was given a letter of recommendation to the effect that these are people from Iran; they have no money help them. So he raised money from wealthy Presbyterians in Stockton and Fresno to build the Church. Assyrians also donated money. All the windows were donated by the Assyrians and bear their names.

As to my husband, he was good for nothing. He would come occasionally from Chicago, complain about this or that and leave again. He was not a man of skills. The only thing he could do was being a waiter. The fourth time he left he did not return. He sold the farm without telling me. One day a man comes and says this is his farm and I have to move out. My husband was divorcing me. So relatives and neighbors came to settle the dispute between us. It was decided that the money for the sale of the farm should be divided between us. We had bought it for 8000.00 and spent 4000.00 on it. It was in 1941-42. I moved out of my farm in 1942. I bought 8 acres of

land in Hawkeye for \$5,500.00. It was undeveloped land. I planted grape vines. The vines I had not bought. I had taken cuttings from other vineyards. The to work until it was too dark to see. I also worked in the bomb factory. It had ten sections. I used to work in one of the sections. The employer used to say "Bring your parents, even your grandparents. There is a job for everybody here." They paid us \$18.00 a week. They used to give us a meal too. I used to get up at sunrise to make up for the time I worked in the factory.

At the time of the interview Rabcca had sold her farm and was living as a pensioner with an Assyrian lady, Khat Shakar, who had turned her residence into a senior Care home. Khat Shakar had married Mnashi Adams, Joseph Adams son. She said that Dr. Adams was the first Assyrian in Turlock. After him came his brother Joseph Adams (Shakar's father-in-law). When he first came, Dr. Adams was buying and selling land. Then he gathered all these Assyrians here. His goal was to bring Assyrians from all over America and settle them in Turlock.

HIS GOAL WAS TO BRING ASSYRIANS FROM ALL OVER AMERICA AND SETTLE THEM IN TURLOCK.

Regarding his New Book

Nineveh Magazine (N.M.): Before we begin discussing the contents of your new book, can you provide some background information about yourself to our readers?

Qasha Auchana (Q.A.): I was born in 1947 in the village of Arbosh in the region of Khabour, Syria, where I completed my primary schooling. After that I entered the seminary of the Redemptoristes Fathers of Belgium in Lebanon from 1957 to 1958. I returned to Hassake, Syria to complete my Baccalaureate in 1966. In 1969, I went to France to continue my university studies, shuffling between the Sorbonne University and the Institut Français, where I earned a Diplôme Supérieure d'Etudes Françaises Modernes in the History of Language and Literature.

N.M.: What did you do after that?

Q.A.: In 1971, I left France to go to London. I spent 3 years there working on improving my English skills. I moved back to Paris in 1974, where I worked at the Iraqi Embassy as a French, English, Arabic translator at the Military Attaché. In 1976, I moved to Sweden for 13 years. There, I taught French, Arabic, and Assyrian at the Language Institute of Jönköping.

N.M.: That's an impressive amount of moving around that you have done. When were you ordained?

Q.A.: In 1986, I was ordained as a priest of the Assyrian Church of the East. I was subsequently sent to Mar Zia Parish in Modesto where I served from 1989 to 1997. I obtained a Master's degree in Theology from the University of San Francisco in 1997 and subsequently became the first priest and director (Kana Roushmaya) of the Mar Giwargis Parish in Ceres. Finally, in 2009, I was ordained as Cor-Bishop by H.G. Mar Awa Royel, Bishop of California and the Western United States.

N.M.: What is the title of your book and when did you begin writing it?

Q.A.: The book is entitled “Boukhre d’Sorani” which means “My First Works”. I began writing it roughly 30 years ago. It is written entirely in Assyrian.



N.M.: Can you tell me more about the book?

Q.A.: In essence, it is a collection of hymns, poems, meditations, personal reflections and impressions. It brings together and puts into words the experiences of my lifetime. It provides perspective on certain historical events as well. For example, there is a poem about the severe drought that hit Khabour in 1999. It expresses the deep sorrow I felt for the people of my homeland who were suffering. There is also a poem that I wrote following the tragedy of 9/11. It was terrible to witness the great country of America being brought to its knees like that. I also wrote about the famed Assyrian composer Assirkhadon Khofry who was such a big contributor to the church choir of Ceres. I wrote about the life and demise of the late Patriarch Mar Eshai Shimun XXIII, about the ordination of H.G. Mar Awa Royel, about the miracles of Christ and so much more.

N.M.: Can you tell me about one of the writings that you think is particularly unusual?

Q.A.: In one of my reflections, I write about my feelings of helplessness regarding the attacks of ISIS on the Nineveh Plain and Syria, regarding the 11 churches that were burned to the ground. As a priest, one might think that we never question God, but at that time, I questioned God. It was difficult for me to fathom the terrible tragedy befalling innocent people. But we are all human, and at some time or another, we question the meaning of events that we can not understand. In my book, I present my religious and philosophical reflections about the state of man and humanity in the world.

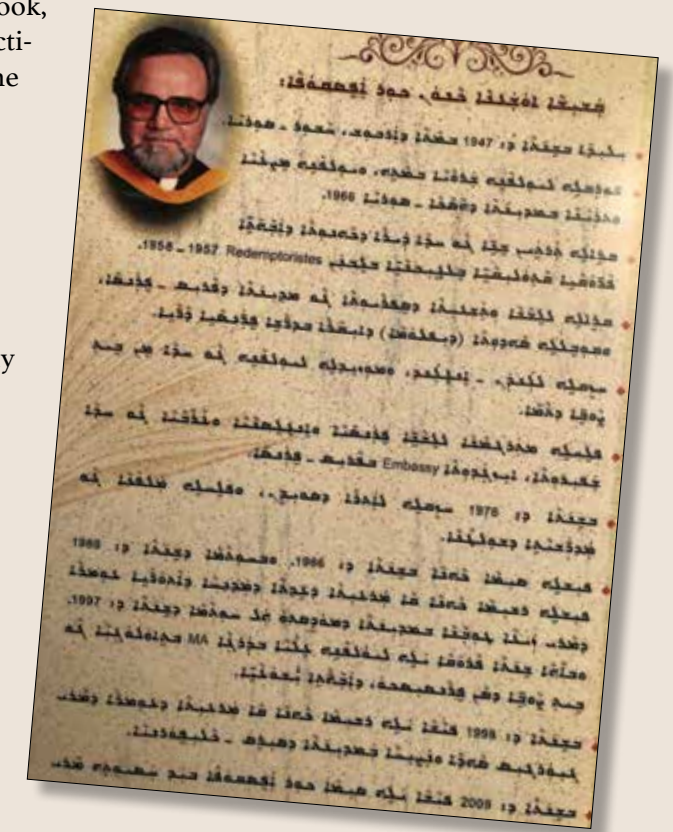
N.M.: How can someone get a copy of the book?

Q.A.: To obtain a copy of his book, please contact me, Qasha Auchana at (209) 606-4129 or send an email to revkanoun@aol.com. The cost is \$20 and all proceeds will go directly to the construction of the new St. George Church in Ceres.

N.M.: Thank you for your time Rabi.

Rev. Auchana Kanoun would like to
acknowledge MEDIUS Corporation Printing,
under the directorship of Mr. George Zaia.

*This interview was conducted on 12/21/2020
on behalf of Nineveh Magazine by
Elizabeth Mickailly-Huber, Ph.D.*





The Assyrian Track and Field Champion Pius Emmanuil Sargis

Written by Rabi Yousipos Sarkes

The late sports champion, Pius Sargis, was born in Gaelini Camp – Baghdad on July 2nd, 1934 to Father Emmanuil Sargis and Mother Agnes Awrahem. In 1938, his family moved to Habbaniya in order for his father to acquire a supervisor role in an electrical plant. As a child, Pius loved sports and was heavily involved in soccer, tennis, hockey and track and field. He became a sports champion in primary school and was training for many years with his school team that included his friends Shmuel Sqopela, Dawood Aswad, Adam Adamand and William David.

At his school's annual Sports Festival he placed first amongst competitors from other schools including Ana Rawa Habbaniya and Felojah. For 3 years in a row, he was the champion track and field star and held records in high jump, long jump, triple jump and 100 metre track.

When Pius was 16 years old, he learnt how to use a typewriter and was able to type 70 words per minute – leading him to work in Habbaniya as a shorthand for 2 years. He continued to study and was appointed a manager in administration in En Zala from 1952-1958. During the time, he continued to train in track and field and was committed and dedicated to his passion in sports.



Assyrian Hockey Team



Pius and his wife Khana Sargis



Pius in action during high jump



Pius receiving the Iraqi Field Champion award

Later in life, he married Khana Goriel, a woman from Habbaniya in Al Fakeer Club in Baghdad in 1959. They migrated to Sydney, Australia where he went on to become a sales manager at the Sony Company. They went on to have one son, Robert, and one daughter Jacqueline who now reside in Sydney, Australia.

Pius was an avid lover of sports throughout his entire life. He had won many awards and at least 29 trophies as well as holding many records, most of which he donated to the Assyrian sports club in Baghdad. He held the record for high jump (2.3 metres), long jump (8 metres), triple jump (16 metres), 100m sprint (11 seconds), 400m sprint (44.1 seconds), 4x400 post (40 seconds) and shotput (20 metres). He also won the Iraqi Petroleum Company's cup three consecutive years in a row (1955-1957). Pius paved the way for other Assyrian sports stars to continue dedicating their lives to sport and became a role model to many. Assyrian can take pride in the efforts and achievements of Pius, a champion for the ages.



Pius holding the title for first in the 100m sprint



Pius being presented with the Cup for Field Champion by Miss Hopkinson

Her Name Was TURABDIN

It was Monday. The day after a beautiful, drizzling, first autumn rain. Saying hello to the day on a morning that was washed with the bright clear radiance of the sun makes one feel alive. It was an extremely clear, pure, and fresh morning. The sun and Mother Nature were spreading their smiles upon the surroundings in an enviable love and oneness.

The beauty, purity, and freshness of this vision made me feel inexplicable excitement and joy. Despite all of this, I could not yet free myself from feelings and wasted expectations about life. The longings and expectations worried me. I was telling myself, I wish that my life was also so clear, beautiful, and fresh.

All of a sudden I was transported away in my thoughts rising like a flock of birds. Another day was hanging on the poplar trees of the past. At the setting of the sun a great stillness set upon the surroundings. This calm was not ordinary. Thinking of a reason for this I threw myself into the bosom of the night, while feeling exhausted. I quickly fell into a deep sleep. It must have been because of the tiring day I spent in routine work. I was so deep in sleep that it left no trace of exhaustion in me the next day.

In the mysterious and peculiar dark of that quiet night, I was seized with a terrible feeling. I was set face to face in my dream with a well known and lovely figure who was a familiar friend.

I asked her: Why are you angry all of a sudden? What is this suffering I see in you - that is making you so wild and excessive? How long has it been since I last saw you? What is it that weakens you through this trouble? You seem to me like a stranger. You almost make me ill being in such a state.

She replied to me:

It is you who should know the reason for this. The answer lies in you and in those who have lost themselves to other whims. It is you who brought me to this state. In spite of my many warnings I was never able to get this trouble across to you. You did not want to understand me. Do not look at my grey hair. I may be old but my spirit is young. I am tired of trying to get my trouble across to you. I am finished. It is a terrible feeling for one to be abandoned and left on her own.

It has destroyed my self-respect. I cannot do much about it though. I am not happy about my situation. I do not know if I can restore the state of my health again like in previous days. If the situation does not improve at all, then I would prefer to chose death. But what is to happen will happen and is happening now...

I told her:

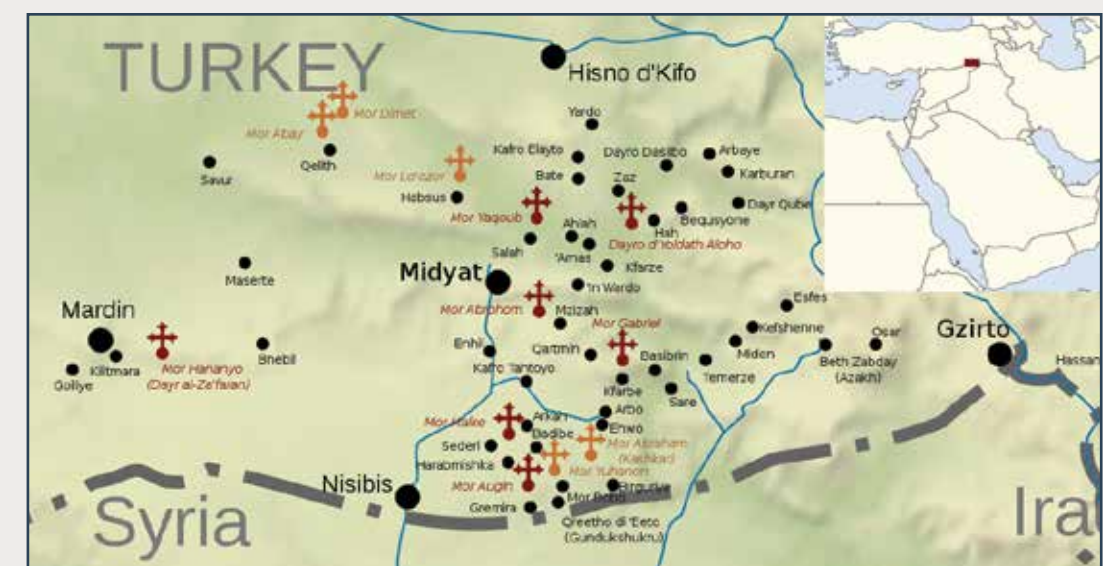
Of course, the situation has been a sad one but we have come to know that it is terrible to live without you. How about we do something to help you regain your previous state of health.? Don't we stand a chance? What should we do to save you?

With a questioning and judgemental manner she told me:

A very difficult question. I am fighting against a ruthless, chronic disease. I do not know how I can get my health or yours back. To tell the truth, I do not trust you. You have no ideals that connect you to life. Living without ideals astranges a human being from humanity. You continue with a desperate struggle in the bosom of a terrible callousness. What you say is different from what you practice. Such worthlessness does not suit you. You lost the values that made you yourself. Do not be resentful. Do not be offended. If you ponder for a bit you will observe this truth better than myself...

I told her:

Well, what will happen? How long will we live like this, staying away from each other and be apart every day? While this indifference treats you badly, it wastes a lot of energy. The situation is rather bad. How much more will we be overwhelmed by the pressure of this truth. As you too do not fully understand that there must be a way out of this. It is said that every sickness has a remedy. Or are we the only ones who have run out of medicine?



9/26/2020 **حَدَّثَ تَمِيمٌ حَسَّ تَمِيمٌ**

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ASSYRIAN BABY NAMES

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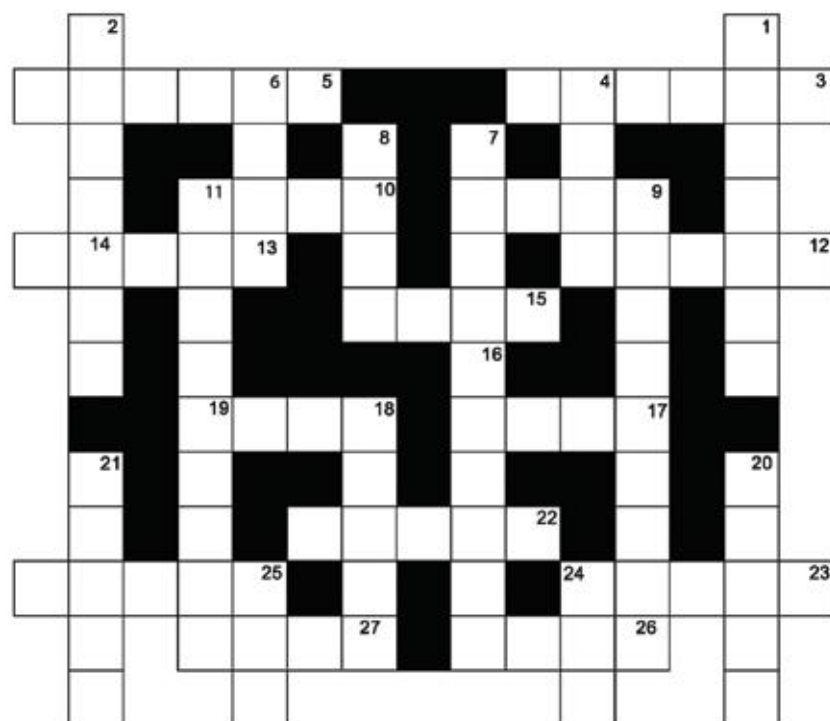


(متوہماتے کہتے ہیں کہ میں نے اپنے رب سے سوال کیا ہے کہ وہ میری عمر کو بڑھائے اور میری عمر کو کم کر دے)



2. ۱۰۰۰

Crossword (in ASSYRIAN)



Down

- 1 - Doctrine
2 - Country
4 - Entrance
6 - Independant
7 - Universe
8 - Work
11 - Metal
14 - Name
16 - Quality
17 - Sincere
18 - Resistant
19 - Darling
20 - Wilderness
21 - Tenant
24 - Name
25 - Expression

Across

- 3 - Begetting
5 - Engineering
9 - Pastor
10 - Animal
12 - Completion
13 - Parent
14 - Month
15 - The Supreme Being
17 - Number
18 - Name
22 - Name
23 - Insect
25 - Origin
26 - Mystery
27 - Lament

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وہمّت دے جاوے - دیکھ دیکھ ۱۹۵۸ء

[illegible][illegible]

١٥ مَحْمُودٌ مَحْمُودِيٌّ، ١٦ وَتَشَلَّ كَبَلٌ مَسْمُودٌ يَمْدُنُ حَدَثًا يَمْعَتِيٌّ، ١٧
 مَحْمُودٌ لَبَنَتِيٌّ مَسْمُودٌ: ١٨ يُولُؤُا لُحَابَهُ يَحْبِبُهُ، ١٩ يُولُؤُا لُحَابَهُ يَحْبِبُهُ ذَمُّهُ، ٢٠
 يُولُؤُا لُحَابَهُ مَحْمُودٌ، ٢١ يُولُؤُا وَكَمْ مَحْمُودٌ مَحْمُودِيٌّ لُحْدَتِيٌّ (س.ج.د.
 ٢٢ مَحْمُودٌ-تَحْكِيَّتِيٌّ) حَقِيقَتِيٌّ مَحْمُودِيٌّ مَحْمُودٌ مَحْمُودِيٌّ: ٢٣ يُولُؤُا مَحْمُودٌ، ٢٤
 ٢٥ يُولُؤُا مَحْمُودٌ مَحْمُودِيٌّ، ٢٦ يُولُؤُا مَحْمُودِيٌّ لُحْدَتِيٌّ لُحْدَتِيٌّ: ٢٧ يُولُؤُا مَحْمُودِيٌّ وَكَمْ
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 مَحْمُودِيٌّ. ٣١ مَحْمُودِيٌّ: ٣٢ يُولُؤُا مَحْمُودِيٌّ مَحْمُودِيٌّ، ٣٣ مَحْمُودِيٌّ: ٣٤ يُولُؤُا مَحْمُودِيٌّ مَحْمُودِيٌّ
 مَحْمُودِيٌّ. ٣٥ لُحْدَتِيٌّ مَحْمُودِيٌّ مَحْمُودِيٌّ لُحْدَتِيٌّ مَحْمُودِيٌّ مَحْمُودِيٌّ "مَحْمُودِيٌّ" مَحْمُودِيٌّ
 تَحْمُودِيٌّ. ٣٦ مَحْمُودِيٌّ مَحْمُودِيٌّ يُولُؤُا مَحْمُودِيٌّ مَحْمُودِيٌّ (مَحْمُودِيٌّ) مَحْمُودِيٌّ تَحْمُودِيٌّ.
 ٣٧ مَحْمُودِيٌّ مَحْمُودِيٌّ مَحْمُودِيٌّ (مَحْمُودِيٌّ) مَحْمُودِيٌّ تَحْمُودِيٌّ.

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عَمَلُكَ فِي دِينِكَ
كَرْ حَيْثُكَ فِي دَعْوَتِكَ يَكُنْ حَمَلُكَ

6770 2020 **جنگ دملک دڙا ۽ ٺٽو (ٺٽو ۽ ٺٽو) ۽ ٺٽو ۽ ٺٽو**

حُجَّتْ خَلِيقٌ سِيَّكُ حَقُّدْ

يُدْعَا لَهُ دِهِيَّ كَبِيَّ زُؤَدْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَدْرُسُ مَقْتَبَهُ بَيْنَ كِلَذَهَتَي

١٦٥٠ **يَذْكُرُ** **وَهُذِهِ** **لَمَقَاتٍ**

يُجْمَعُ بَيْنَهُمَا مَلِكًا مَدِينَةً

اَتَيْتُكَ مَذْنُوحًا ، سَجْدًا سَهًا ، لَكَ فَفَعَيْتُ

فَسَبِّحْهُ دُمُيْحَتِي حَسَنَةً خَيْرَةً

فَمِنْ ذُنُوبِهِ دَعَا سَيِّئًا حَسْبَ جَمْعٍ

يَدِينُهُ مَكُونُكُمْ يَدِينُهُ حَبْلُهُ

حَبِّ حَتْلَفِمْ ۚ ۞ ۚ يَسْجَدْ ۚ ۞ ۚ هَاجِبًا ۚ

يَوْمَ لَا يَنْفَعُكَ مَا كُنْتَ تَعْبُدُ

2. تَخَسُّبُ بَيْنِ بَيْنِهِمَا ۚ

دَکَر قُتَن اَمَامِ، حِيذَوَتَن هَبْدَه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَرْتَجِيْس فِلْجِيْزْ، زُوْدْ قَمْ وَدْمَعَمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَوَقِيْكَ اِلٰى اَمْنٍ اَوْ اِلٰى اَمْنٍ اَوْ اِلٰى اَمْنٍ

گے سونے پہ جگہ پہ خستہ چھبھا

شَفِيْعٌ لَّجَبْدُهُ سِ لَمْعٌ هَمْعٌ

دہلی کے حلیہ و مذاہب کے متعلق ملاحظہ

كُلُّهُنَّ سَجْدَةٌ كَذِبَةٌ حَبِيبٌ كَبِيرٌ

يَا بَنِي آدَمُ خُذُوا زِينَتَكُمْ مِمَّا فِي خُزُنِ الْمَلِكِ

اَنَد دِيکِ اِس کَسَمَں حَذَرَ پِرہٗ شَرّ جَبَل

۱. گزشتہ باب کے تحت

تَنْبِيْهِ مَوْلَانَا مُحَمَّدٍ يَحْتَفِ

گڏ ٿيڻ جي سبب ٻنهي ڊپٽي ٽائون

يَكْزِمُهُ وَيَقْبِضُ يَدَيْهِ لَعَنَ اللَّهُ الْفَاسِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْبِيْهِ مَوْلَايْنِيْ مُحَمَّدٍ دُرْجَبِ دُرْجَتِيْ

فَمِنْ حَيْثُ كَانَ يُدْعَى بِذَلِكَ فَجَعَلَ فِيهِ كَيْدًا

(متوسمًا بکتابتہ و کتب خانہ ذی شعاع و ذی نور، دہلی، ۱۳۲۵ء)

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- ۴۱..... ۷. ښډ وټس دښلډه لُ
 ښډ: ډښکه در لُعمذ (نمهی که نمهی)

۱. بگنڙ دښنې

ښډ: ډښکه در لُعمذ (نمهی که نمهی) 7 ټل 6770 — 2020

۱. ښډ وټس دښلډه لُ
 ښډ: ډښکه در لُعمذ (نمهی که نمهی)

۲. ښډ وټس دښلډه لُ
 ښډ: ډښکه در لُعمذ (نمهی که نمهی)

۳. ښډ وټس دښلډه لُ
 ښډ: ډښکه در لُعمذ (نمهی که نمهی)

۴. ښډ وټس دښلډه لُ
 ښډ: ډښکه در لُعمذ (نمهی که نمهی)

۵. ښډ وټس دښلډه لُ
 ښډ: ډښکه در لُعمذ (نمهی که نمهی)

۶. ښډ وټس دښلډه لُ
 ښډ: ډښکه در لُعمذ (نمهی که نمهی)

(نمهی که نمهی) 7 ټل 6770 — 2020



ܡܫܠܟܐ

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