



# NINEVEH

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# A World-class Assyrian Musical Production

by Elizabeth Mickaily-Huber, Ph.D.

On September 14, 2019, at the Marine's Memorial Theatre in San Francisco and under the auspices of the Assyrian Foundation of America (AFA), an audience of roughly 400 people was treated to classical Assyrian musical themes and compositions performed by Honiball Joseph and his extraordinary ensemble. The concert, entitled "Contemporary Assyrian Folk Music," was a recreation of the concert performed at the "I am Ashurbanipal, King of Assyria, King of the World" exhibit that took place at the British Museum in London from November 2018 to February 2019.

The Master and Mistress of Ceremonies were funny and charming Yesh Malik along with lovely and elegant Brinda Moradkhan, respectively. The spectators reveled not only in masterful performances of beautiful Assyrian folk music but also were serenaded by the extraordinary singing of Assyrian Vocalist Eilbret Dooman. They witnessed surprising innovative performances. The first was a live center-stage creation of a painting of King Ashurbanipal performed by artist Jelbert Karami with the musical piano improvisation of Honiball Joseph. Karami's remarkable painting was later auctioned to the highest bidder in order to support the Gilgamesh Art and Culture Foundation. The second was hearing the haunting sound of the famed song Bet-Nahrain being played on a saw! One of the most moving moments of the concert was the tribute given to Assyrian lyricist Misha Ashurian who was present in the audience to hear the exceptional performance of his famed song "Bratad Malek".

The music played was selected from a repertoire of some of the very best contemporary Assyrian composers and poets, showcasing compositions of the past 100 years. The goal was to remind the audience of music that they had probably heard during childhood, but to now as adults, truly appreciate the quality of these songs of a bygone era. Honiball wished to tell the story of our nation through music, respecting all Assyrians, regardless of region or dialect. For example, one song, Motho Rhitmo, was composed and performed in the western Assyrian dialect. The production was beautifully arranged and performed with extraordinary quality. The event was organized with great professionalism and the venue was chosen with care, such that it was an event that made all Assyrians, particularly those of the young generation, proud of their heritage.

After the concert, compliments abounded. Assyrian Foundation of America (AFA), treasurer and member Belus Yadegar called the event: "An accomplishment that captured a piece of our culture for this and future generations of Assyrians who will now have access to the music of their Umta created in such a professional world-class fashion". Assyrian activist, journalist and television presenter Maryam Shamalta praised, "Congratulations on setting a new standard in the world of Assyrian music!" British Assyrian designer Walter Varda enthused, "This was a unique experience hearing Assyrian music like never before. It was as though there were no limits placed on the creativity of the compositions. Honiball has smashed the gates of self-imposed fossilization typical of any com-



munity in diaspora. The experience was like seeing in color for the first time". Former president of the Assyrian Society of ADA, Raman Amirkhas, commented, "This concert brings attention to our Assyrian civilization and culture. By playing to a varied audience, Honiball demonstrates that the Assyrian nation and its people are still alive and making contributions to society even to this day". Fr. George Bet Rasho, Cor-Bishop of St Mary's Church in Los Angeles, stated, "This joyous and beautiful event, produced by one of our own great Assyrian musicians Honiball Joseph, gave us a taste of many regions of Assyria including Hakkari, Urmia, and West Assyria. Eilbret Dooman's melodious voice is particularly well suited to these traditional songs".

Honiball's musicians deserve special credit for their tremendous talent and professionalism:

*Duduk & Zurna: Shea A.J. Comfort*  
*Clarinet: Morgan Milson*  
*Accordion: Dan Cantrell*  
*Harp: Jessica Sschaefter*  
*Upright Bass Sintir: Miles Jay*  
*Percussion: Greg Ellis*

At the end of the program, Assyrian Foundation of America (AFA), President Jackie Yelda presented all the performers with bouquets of flowers, including a special one to Honiball's wife for her support and patience.

## Songs Performed

**Atoureta Men Demmei**  
Music by Souren Alexander  
Variation by Honiball Joseph

**Ashur Banipal**  
Lyrics by Yousip Audesho  
Music by Honiball Joseph

**Brated Ravoula**  
Lyrics & Music by Polus Khofri

**Shupnina**  
Lyrics by Nineb Lamassu  
Composed by Honiball Joseph  
Based on a melody of Nina Toma  
& Breteil Sulaiman

**Maryam**  
Lyrics & Music by Honiball Joseph

**Yemma**  
Lyrics by Addy Alkhas  
Melody by Yosip Bet Yosip

**Motho Rhitmo Nisho Dil**  
Lyrics by George Danhash  
Music by Gabriel Assad

**Bet Nahrain**  
Music & Lyrics by Benjamin Malko  
Original Vocals by Ashur Bet Sargis

**Aman Aman**  
Lyrics by Lili Oraham Taimoorazi

**Bratad Malek**  
Lyrics by Misha Ashurian  
Music by Vania David

**Bratad Khokha**  
Lyrics & music by Victor Khodobakhsh



## In My Own Words

by Honiball Joseph

Prior to my Contemporary Assyrian Folk Music concert in San Francisco, I was filled with excitement. I had a strong feeling that my mission was to revive Assyrian music and art in a new and unique way. I have been so happy and grateful that the Assyrian Foundation of America (AFA) trusted in me and supported the objectives of the Gilgamesh Art & Culture Foundation that I founded a few years ago. This kind of patronage is unusually rare in our community, for many organizations do not see the value in spending significant funds to encourage artistic and cultural endeavors. For many years, I wanted to organize a major concert that showcased Assyrian music. Of course, I had already done these kinds of concerts

in Iran, but I hoped to prepare it on grander scale. Just over a year ago, when I heard about the Ashurbanipal exhibit that was to take place at the British Museum, I saw an opportunity to fulfill my purpose in the best way possible. It was a historic moment for me and all of my colleagues. The musical presentation in London went beautifully, but I wanted to somehow “give back” to those who had supported me. Thus, began the journey of preparing a concert in San Francisco for the people and community that provided me with so much support over the past 15 months. As with all big projects, it was filled with great challenges, but also great rewards. Herein, I would like to share with you some of my experiences.

As I began the process of organizing the concert, I was remembering all the musicians of the past who were never truly appreciated, those who had been forgotten, those whose names are not known to our new generations and those whose music no one performs anymore. I looked upon some of my musician friends who have chosen not to involve themselves with Assyrian music and art anymore for these very reasons. I began questioning why I should dedicate myself and my art to my nation? However, I pushed these thoughts away and became even more determined to overcome and to fight to achieve my goals. Overcoming these challenges gave me a great desire to change the status quo. I was motivated to reaffirm my dreams of organizing a system to renew, reuse and republish our heritage, to represent it to our future generations and even to international communities.

During the initial phases of this project, I was in contact with many organizations and individuals in our worldwide community. Some disrespected me, some wanted to take advantage of me, some expected me to do what they wanted, some made threats for me not to interact with people and groups they did not like. Dealing with matters such as these was the worst part of the job. Yet

once again, I felt the urge to fight and stand on my principles despite the dissatisfaction of these negative individuals or organizations. I pushed away the cobwebs and focused on the positive aspect of being able to communicate with hundreds of people and make new friends and contacts. I had many interviews with different Assyrian media around the world. I shared my dreams with them, and beyond all my expectations, the Assyrian worldwide community supported my project financially, and most importantly with heart.

The week before the concert was incredibly stressful. Those who know me know that I am generally a strong and self-motivated person. Even though managing concerts such as this is quite difficult, I tend to remain energetic. I don't even feel stressed to walk on the stage in front of people. However, in this case, the pressure of my various responsibilities pushed me in such a way that I did not have a moment to rest nor to concentrate on the artistic aspects of my job.

Thinking about the financial aspects of the concert made me check the ticket sales multiples times a day. We were on the brink of loss. With every day that went by, we had some unexpected expenditure and San Francisco is an expensive city... Of course, the best solution would have been to hire a manager, so that I could focus on the artistic aspects of my job, but that would have meant hiring an expert and adding yet another expense.

So I came to the city of San Francisco with enormous pressure before the performance. I asked my wife to drive so that I could take care of all last minute phone calls, requests, questions, etc. When the concert started, it was a huge relief for me, each segment of the show went smoothly, and the reactions and energy level of the audience felt awesome. When I left the venue that evening, I was happy for such a victory, happy for another wonderful achievement,

and honestly happy for the end of all the pressures of the past few months!

Now that the concert has come and gone, I can not stop thinking and planning for the future, I have hundreds of new ideas. I am not sure if I will have time to fulfill all of them in my lifetime, but I will certainly try. For now, I am focusing on 2020. I would like to see our venues

filled with people. We have thousands of Assyrians in the Bay Area, some hidden away in their own little corner. We also have thousands of Assyrians in southern California. I would like to encourage our young people to study and learn more about art in order to better appreciate its value. I would like to see the young generation come to these kinds of events. Furthermore, one of my main goals for 2020 is to attract non-Assyrians to our events, in hope of positively representing our music and culture to the international community as well.

Over the last 15 months of working on this project, the Assyrian community and the Assyrian Foundation of America (AFA) have proven to be amazingly kind, authentic and supportive of my work. I am forever thankful and will never forget their support and encouragement.

*please visit [www.honiball.com](http://www.honiball.com)*



Assyrian Press, Bobby Abraham (left)

Assyrian women Elmwood Cemetary Chicago

Assyrian woman and children Lincoln Park

Benjamin family, Ruth's great grandparents, grandmother, aunt, Yonkers

Philadelphia man on stairs



Bessie Benjamin, wife of Yuliet (Goliath) Benjamin (right)

Abraham kids, Elmwood Cemetary Chicago

Parkway 1202 Assyrian team George Georges kneeling (left)

## Assyrians of a Bygone Era

by Elizabeth Mickaily-Huber, Ph.D.

On September 8, 2019, at the third quarterly meeting of the Assyrian Foundation of America (AFA), Annie Elias shared with AFA members long lost footage of some of the first Assyrian communities in the United States. Annie is the daughter of the late Dr. Joel Elias, one of the founding fathers of the AFA. During her presentation, she explained that, while she, her brothers, and sister were going through their father's personal possessions after his death, they chanced upon two reels of old Agfa film hidden away in a closet.

Annie took the film to a shop in San Francisco, called Movette, that specializes in transferring old film to digital (computer) format and vintage film restoration. The man working on the project was so enchanted by the footage that he suggested Annie submit the reels to a friend of his who oversees the National Film Archive at the U.S. Library of Congress to see if they could be of interest. Indeed, she was informed that the library would be pleased to add these old films to their collection, and so she donated them in the name of the Assyrian Foundation of America. However, film descriptions were neces-

sary: Who took this footage? Where are these places? Who are these people? Thus began an odyssey for Annie to uncover the origins of the film and to learn about the communities depicted.

Among other Assyrian communities, the nearly two hours of film from 1937 document the Chicago neighborhood where the Elias family had settled. Annie showed the film to her aunt and uncle, Wilbur and Elsie Elias, now in their nineties, who grew up in that neighborhood, knew it well, and were able to identify many of the people and places, including themselves as children, their parents, grandparents and other family members and friends who lived in Chicago at the time. Furthermore, Elias Badal, the first Elias-family immigrant to come to the U.S. in 1906, is also seen in the film.

According to Wilbur and Elsie, the film was taken by an Assyrian photographer named John Baba who had a studio next to the church. They remembered being filmed by him and pointed him out in several shots in the film. Evidently, Baba traveled to different Assyrian communities in the U.S. filming ev-

eryday life. Thanks to the internet and the brief image of a milk delivery truck marked with the name Sheffield, Annie was able to identify that, in addition to Chicago, some of the film was taken in Yonkers, New York, while another portion was filmed in Philadelphia.

While attempting to identify people and places in the Yonkers section of the film, Annie discovered a recently published book on the internet entitled, "Assyrians of Yonkers" written by Dr. Ruth Kambar. In the book were old photos of Ruth's great grandparents, grandparents, and parents who Annie recognized from the film. Annie contacted Ruth, who has since become a major collaborator on the project. Ruth has been traveling to the places in the film in addition to Yonkers, including New Britain, Connecticut and Elizabeth, New Jersey, interviewing relatives who have helped with identifications and discoveries. For example, it turns out that the aforementioned Sheffield truck belonged to Ruth's grandfather who was a milkman. Annie eventually went to Yonkers and met with Ruth finding out that they are both teachers and share an uncanny resemblance,

making them wonder if they are in fact related, a question remaining for future research.

For the purposes of showing 30 minutes of footage at the AFA meeting, Annie's son Asher, who studies film at UCLA, spliced together portions of the silent film adding in some classic Assyrian music from Iran of the 60's and 70's recognizable to all. Although most of the film is in black and white, some portions of the film incredibly, are in color. According to Wikipedia, Kodachrome was introduced in 1935 followed by Agfa color in 1936.

The movies showed Assyrians at an ice cream parlor, picnics, parties, church events, and so on. What was particularly remarkable was the look of genuine happiness and contentment in the people's faces. Although they had endured hard times living through World War I and were in the midst of the Depression, it was evident that these Assyrians were truly grateful to have found places of peace and security in which they could live, work, and raise families. Also noteworthy was the elegant clothing of the individuals.

Men and women wearing stylish hats and shoes of the time, women in fashionable dresses and men sporting Al Capone style suits. Children are seen doing what children do best, including running around, playing, and making funny faces for the camera. Assyrians of a bygone era are seen joyfully dancing khigga and solo, making us realize that some things never change and are deep rooted in our culture.

Annie and Ruth's project has gone far beyond the needs of the Library of Congress submission description. Their goal is for the film and their research to be housed on the website of the new Assyrian Studies Association, as well as on the sites of other Assyrian organizations. Their wish is for the footage of these lively Assyrians of a bygone era to be shared as widely as possible.

If you have a relative or other resource with direct knowledge of 1937 Assyrian communities, please send an email to: [1937film@assyrianfoundation.org](mailto:1937film@assyrianfoundation.org)

email contact Annie Elias at: [1937film@assyrianfoundation.org](mailto:1937film@assyrianfoundation.org)

Lincoln Park, Chicago



Samovar and chai in Lincoln Park Chicago



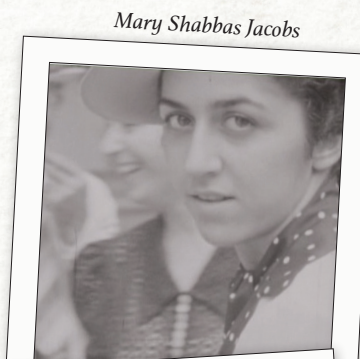
Assyrian women, Chicago



Assyrian picnic table, Lincoln Park Chicago



Rabbi Badal Elias, Chicago



Mary Shabbas Jacobs



Aghajan (John) Baba photographer





Dr. Alexander Joseph Oraham

# A Brief Biography of Dr. Alexander Joseph Oraham and the First Assyrian-English Dictionary Ever Printed

Courtesy of Assyrian Information Management (AIM) | from Oraham's Dictionary, 1943.

## Biography

Alexander Joseph Oraham was born on February 7th, 1898, in the village of Armood Aghade in the Urmia district in Rezaieh, Persia, now Iran. He was the descendant of one of the oldest Christian families in Persia (Iran), Mar (Bishop) Oraham (of the House of Bishops). The Oraham family legacy and contribution to our people and to the Church of the East (Eastern Church) has included numerous scholars, doctors, and ministers of the church, among them a continuous chain of 28 bishops and higher ecclesiastic officials. This long chain of succession which had bravely withstood centuries of strain from external forces, finally gave way in 1928, when the last link, Mar Elia, the Bishop of Urmia — whose body rests in the Crypt of St. Mary's Church in the city of Urmia — passed away due to the long term effects of World War I.

Alexander received his primary education in the vil-

lage school and at the age of 13, was admitted to the St. Vincent Academy, the highest Catholic institution of learning in Iran. In 1913, at 15 years of age, he immigrated to the United States of America and settled in Chicago. In 1915, he enrolled at the Jenner Medical College in Chicago where he continued his medical studies until 1917 when an interruption became inevitable.

In 1924, Alexander entered the Physicians and Surgeons College of Microbiology, and graduated in 1925, with a degree of Doctor of Microbiology. In 1928, he established an X-Ray Laboratory in Chicago and continued his operation under his name and direction into the mid 1940's.

In 1941, he established what was known as the greatest Syriac printing establishment in the world, known as "The Consolidated Press" (Assyrian Press

of America). Alexander Oraham and his wife, Mrs. Almas Oraham, personally set the English and Aramaic (Syriac) type for the printing of his "Oraham's Dictionary" in 1943.

## About Oraham's Dictionary of the Stabilized and Enriched Assyrian Language and English

In the Forward of "Oraham's Dictionary", dated March 29, 1943, University of Chicago Professor M Sprengling provides historical and linguistic perspective on the Assyrian language:

If ever there was a labor of love this dictionary is one. It is from start to finish the work, the type, the paper of Dr. Oraham, assisted by his admirable lady. The motive power for this self-sacrificing travail of many long years is their love for their "Assyrian Nation", which after one of the most pitiful, senseless, and needless tragedies following the solemnities of Versailles<sup>1</sup> (a tragedy which has not yet found a Musa Dagh<sup>2</sup> interpreter) is disintegrating and on the verge of total annihilation by absorption largely in these United States of America.

To note a few the name "Assyrian" for this people and this dictionary of their language will be a stumbling block. The language is clearly not that long-dead tongue which we modern Westerners are accustomed to designate by that name, thought scattered

remnants of that speech are found in it. But what name would be preferable for the speech treated in this ambitious undertaking? The American missionaries who first made of its modern dialects a written and printed language just about a century ago seem to have preferred the name Nestorian Syriac, which except for a few early centuries of its millennial existence is clearly no more correct and does not at all conform to the usage of the people who used it and in part still use it. The German-Swiss missionaries and German scholars generally follow the American example. The Roman Catholic designation "Chaldean" in both respects is no better; the one thing in its favor is that it puts to new use a name once generally, but loosely and wrongly used for all older forms of Aramaic. The Archbishop of Canterbury's Assyrian Mission, as established in 1888, adapts itself to the predilection of the people for whom it was founded. How ole this predilection is, this writer with limited time and means for search as he writes cannot determine; it may be fairly modern and due to western prompting. However, that may be there is something to

be said for it. Geographically the people to whom the Orahams belong were certainly predominantly settled for considerably more than a millennium in a territory along the lower Tigris known more wide-



Example page of Oraham's Dictionary

<sup>1</sup> Referring to the Treaty of Versailles, the most important of the peace treaties that brought World War I to an end, but also severely negatively impacted the Assyrian nation. See "Assyrians in the World War I Treaties: Paris, Sèvres, and Lausanne" by Fred Aprim

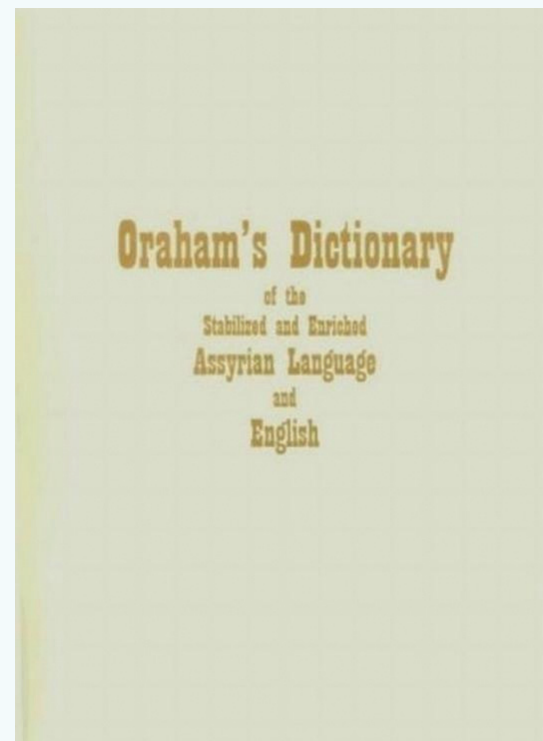
<sup>2</sup> Musa Dagh is a mountain in the Hatay province of Turkey. In 1915 it was the location of a successful Armenian resistance to the Armenian Genocide, an event that inspired Franz Werfel to write the novel "The Forty Days of Musa Dagh".



ly and for a longer time as Assyria than by any other name. Ethnically these people are probably as much descendants of ancient Assyrians as anything else. But for the language choice of the name is unfortunate for the reason stated at the head of this paragraph and for another. The tongue at whose comprehensive presentation Dr. Oraham is aiming is before all that development of the Aramaic type of Semitic speech which is long and widely known in Europe and America as Syriac. If some of us are inclined to associate this name too closely with Urhai-Edessa it is well to remember that its origin and its use as a literary language throughout 1500 years of more owe at least as much to Adiabene<sup>3</sup> and Assyria.

This is the first inner - "Assyrian" attempt, in fact the first attempt in general, to put the ancient and medieval and the modern literary phases of this language together in one comprehensive dictionary. That a MAGNUM OPUS PRINCEPS<sup>4</sup> of this kind, prepared with so much loving toil and care, has its merits and that, with the application of half as much loving kindness to its use, it will prove usable and useful to us in the West as well as to the compatriots of Dr. and Mrs. Oraham goes without saying. It is just as obvious that a piece of work so ambitious, undertaken with means so small and overcoming all but insurmountable difficulties, will display to the eye of the Western scholar, acquainted with Western methods of dictionary making and with Syriac and equipped with both sufficient leisure and enthusiasm, whom he might have associated himself in this arduous task. The transliterations with the explanations given in the key certainly present the pronunciation of modern literary Syriac closely enough; yet they will strike the English-speaking scholar as unusual and as an unnecessary introduction of another system of transliteration. No one will quarrel with the purely alphabetic arrangement as against the frequently used arrangement under verbal "roots"; for verbs of the classical phase of the language arrangement of the derives stems of verbs under the primary form with a cross reference at the proper alphabetic places will seem to many desirable. A fairly large percent-

age of the more modern words are Arabic, Persian, Turkish, or Kurdish loanwords more or less codified by and adapted to the "Assyrian" tongue; some of the words are clearly adopted and adapted from ancient and modern Western languages; without making this an etymological lexicon initials like A., P., T., K., might have proved attractive to the curious and useful to others. With its patent merits and its unhidden defects this new comprehensive dictionary should prove especially welcome now, with Brockelmann<sup>5</sup> impossible and Jessie Payne Smith-Margoliouth<sup>6</sup> difficult to procure. In wishing this OPUS PRINCEPS<sup>7</sup> luck and good speed on its hazardous journey into the hands of a strange and foreign public our most fervent hope and wish is that this firstfruit may soon become an EDITO PRINCEPS<sup>8</sup>, to be followed by at least one- with rare fortune and backing of its community, perhaps even a second-revised edition.



<sup>3</sup> Adiabene was an ancient kingdom in Assyria, with its capital at Arbela.

<sup>4</sup> Latin phrase meaning "the first distinguished or noble work"

<sup>5</sup> Carl Brockelmann was a German Semiticist and the foremost orientalist of his generation.

<sup>6</sup> Jessie Payne Margoliouth née Smith was a Syriac scholar.

<sup>7</sup> Latin phrase meaning "first work"

<sup>8</sup> Latin phrase meaning "the first printed edition of a work"

## The Religious Denominations of the Assyrian Nation

By Andrious Mama Jotyar - MBE

The Assyrian Nation is better known by the five mighty ecclesiastical designations representing the five main divisions of the Assyrian people. There are other Assyrian Christian denominations such as Roman Catholic, Protestant, Presbyterian, Orthodox, etc., which constitute a minority.

At the height and expansion of Christianity in the third-century, the Assyrians, the pioneers of Christianity at that time, were continually persecuted by King Shapur of Persia and subsequently driven from land to land by the enemies of Christianity throughout the countries of the Middle East.

The persecutions and the fear of mind were lessened when the Prophet Mohammed gave the Assyrian Patriarch a charter of protection for all Christians; they then remained in their places of abode as briefly outlined below. This history is reproduced for the information of the modern Assyrian generation and the world theologians and historians:

- 1) The Nestorian Assyrians – Have been inhabiting many of the counties and villages in the Hak-kari Mountains of Eastern Turkey; their Patriarchate was at Kochanis. They were ousted by the Turks for siding with Christian allies during World War I in 1918. The ravages of time have forced the Nestorians to re-settle largely in Iraq, Syria and many in Europe, the USA and Australia.

The Nestorian Indians – Ancient believers of the Nestorian Church using Aramaic language in the liturgy of their Church, same as Nestorian Assyrians. Population – more than 2 million. Independently administered by their Graces Mar Thimotheus, Dr. Mar Aprim and Mar Paulus in Trichur, Kerala, in South India.

- 2) The Chaldean Assyrians – Have been living in the Wilayat of Mosul and scattered all the way down to Bartella, Arbil, Baghdad, Babylon, Basra and the Arabian Gulf. Their Patriarchate is in Mosul, Iraq.
- 3) The Jacobite Assyrians – Have dominated the provinces of Diyarbakir, Kaiseri, Urfa, including Syrian Border Towns. Their Patriarchate is in Marden, Turkey.
- 4) The Maronite Assyrians – Predominate the Levant and the former Syrian provinces, including Damascus, Aleppo, Hassaka, etc., and are erroneously identified as Syrians. Their Patriarchate is at Beirut, Lebanon.

- 5) The Persian Assyrians – Before World War I these Assyrians predominated many independent districts in Azerbaijan, Urmia and Salamas. The war forced many of them to re-settle in the Western districts of Persia, including Kermansha, Shiraz, Ahwaz, Abadan and Tehran. In Iran there are about 250,000 Assyrian Christians.

- 6) The Russian Assyrians – Driven by the Axis and Islamic oppression, large numbers escaped Turkey and the Persian provinces to settle in the southern parts of Russia, i.e. Yerevan, Caucasia and various town situated on the Black Sea. In Russia there are about 350,000 Assyrians.

- 7) The Islamic Assyrians – These Assyrians constitute a living history of continued persecution over the centuries (300 ad –1500 ad). Within the areas still occupied by the Assyrians in the immediate vicinity of all such areas, there are Muslims who are distinctively of Assyrian origin. For example:

- a) In a portion of the Kurdistan mountains, west of the Persian border, there has lived a Kurdish tribe of considerable size known by the name of 'Shak-kak', who themselves admit their Assyrian ancestry. To the present day they address the Nestorian Patriarch in the most reverend manner, calling him by an endearing designation of 'Uncle'.
- b) In the district of Sapna, beyond Barwar in upper Mesopotamia, there are bodies of Kurds still retaining sufficient characteristics to prove their Assyrian origin.
- c) The Yezidis of the Sinjar Mountains, numbering about 750,000 are of Assyrian blood. Their departure from the Christian fold is of a comparatively recent date.

The scattered Assyrian population – about 3.5 million (excluding Nestorian Indians and Islamic Assyrians) – perhaps 95% of these are ready to return to an autonomous state, freed from former oppression and protected by some mandatory power.

A scattered nation that has lost nearly one half of its entire population because of the part it played in defending democracy in the First World War, must surely be entitled to recognition and independence of some kind; especially in the presence of those political declarations which have been repeatedly proclaimed the inauguration of a new era, within the principle of self-determination which was to be recognised as a sacred and inherent right of mankind.





by R.S. Zaya November 1, 2019

## What Ancient Stones Still Mean to the Assyrian People Today

**The Kurdistan Regional Government's recent arrest and detainment of a journalist for his discovery of an ancient Assyrian stone relief illustrates deeper issues regarding how both Assyrian material heritage and the Assyrian people are being treated in Iraq.**

The ancient stone relief looks familiar. Indeed, it bears an uncanny resemblance to the many Assyrian artifacts housed in the British Museum and the Louvre in Paris. One can clearly see a figure seated on a throne flanked by three humans and three animals; the context, however, is opaque.

On May 11th, Mr. Hurmuz Mushi, an Assyrian activist and journalist, stumbled upon the artifact while he happened to be digging for a water pipe in the region of Fayda in northern Iraq. His discovery would have brought nothing but joy to an archaeologist or museum curator. In a video posted online the same day, Mr. Mushi made a sensible request that the Iraqi or Kurdish governments take the necessary steps to preserve the newly discovered antiquity.

The response from the Kurdistan Regional Government (KRG), however, was anything but sensible: On June 17th, Kurdish security forces, the Asayish, threatened his life and detained the journalist for three days until he was released on conditional bail for roughly \$6000, an enormous sum by Iraqi standards.

KRG abuses are widely documented but have usually focused on suppressing political dissent and keeping citizens under the control of the ruling families and parties in the region. To better understand the more peculiar nature of Mushi's arrest, it is helpful to look at the KRG's approach to Assyrian material heritage in the past.

In February 2016, a Kurdish flag was spray-painted onto a 2800-year-old Assyrian rock relief near the town of Maltai.

After being painstakingly removed, yet another Kurdish flag was spray-painted on it five months later. A year later it was vandalized for a third time, causing permanent damage. Assyrian cultural organizations and politicians protested and notified the KRG — to no avail.

The KRG's sustained attempt to co-opt Assyrian material and cultural heritage is rooted in fears that the very presence of anything Assyrian serves as a direct challenge to Kurdish claims of legitimacy over lands that have been subject to a decade-long program of Kurdification, annexation, and land-grabs, aided and abetted by the apathy of the central government in Baghdad and the chaotic interregnums after the Iraq War and the fall of ISIS. The situation of Mushi, a contemporary Assyrian who stumbled on ancient Assyrian heritage in a region that is aggressively and proudly defined as Kurdish, illustrates an important defining tension.

Assyrians are the last Aramaic-speaking ethnic group in the world. The distinct, indigenous community — whose members belong to various ancient Christian sects — numbered nearly 1.5 million prior to the Iraq War but has fallen precipitously to under 150,000 today. The KRG's own repressive and anti-historical policy toward Assyrian heritage is itself part of broader trends — of co-option and persecution — that deepen Assyrian powerlessness.

Since the 19th century, museums have occupied a paradoxical space in the Assyrian psyche. On the one hand, the methods by which Western museums acquired Assyrian antiquities has been questionable at best; on the other hand, the consistent instability of Iraq and ambivalence of the KRG and the central government in Baghdad has evinced that Assyrian material cannot adequately be protected in its place of origin. In the second decade of the 19th century, British archaeologist Cladius Rich began excavating Assyrian sites in northern Iraq. Archaeologist Paul Botta of France soon joined in, unearthing the palace of King Sargon II. Their discoveries catalyzed a movement: a flurry of Europeans and Americans

Left: Rabban Hormizd Monastery in the town of Alqosh has been the site of recent tensions due to the forced removal of its elected Assyrian mayor Fayeze Abed Jawahreh and his replacement with a Kurdistan Democratic Party official, Lara Yousif Zara (photograph courtesy of Levi Clancy via Unsplash)

Right: Hormuz Mushi at the Assyrian heritage site in Fayda sub-district. (May 2019)



unearthing 3,000-year-old Assyrian stone reliefs, tablets, and sculptures that would be sent to populate the collections of individual collectors and notable museums in London and Paris.

In more modern times, the politics of Iraq have turned looting into an art form in and of itself. During the Gulf War in 1991, over 2000 artifacts were stolen from excavation sites and museums. A decade later, within a week of coalition forces invading Baghdad, approximately 15,000 antiquities were purloined from the Iraq Museum, which housed some of the most ancient pieces in the world. In the years following, Assyrian archaeologist Dr. Donny George Youkhanna played an instrumental role in securing the return of thousands of treasures that were looted in 2003. But it wasn't long before ISIS's control of Mosul in 2015 saw militants pulverize a 3000-year-old Assyrian winged-bull sculpture, among other priceless artifacts. The pieces that survived destruction were sold on the international black market, earning the group millions of dollars.

Once Saddam Hussein rose to power, Iraq became increasingly associated with Assyrian imagery and culture, from winged-bull sculptures placed at the entrance of the Baghdad International Airport to the installation of a monument of Gilgamesh — the hero associated with the eponymous epic — in a park in the capital. Since Hussein's ousting, these statues have remained relatively commonplace throughout the country. It is particularly frustrating that while the Iraqi

government enthusiastically appropriates Assyrian statues, it simultaneously denies the Assyrian community any political power and dignity.

There are a number of steps that can be taken to properly document Assyrian material heritage. Columbia University's Mapping Mesopotamian Monuments project, for instance, conducts on-the-ground surveys of monuments in Iraq with the aim of archiving ancient heritage. If the KRG truly desires to uphold its claims of being an open society, it must promote such academic work and come to terms with the reality of Assyrian continuity in the Assyrian ancestral homeland under the KRG's jurisdiction. At the very least, the KRG must also allow Assyrians to — for once — handle their heritage on their own terms. Re-establishing agency and dignity for the Assyrian community must underlie any solution the KRG takes.

As a child, I cherished my family's trips to the Metropolitan Museum of Art. Staring at the winged-bulls towering over me, my mother would reassure me in Aramaic: "Cheepih bit hamzimee qatan" ("The stones will speak for us"). Even if our heritage in Iraq were to one day be imperiled by dictatorial governments, the archaeological treasures suffused throughout the country would attest to our existence.

Without significant changes to KRG and Iraqi policies, I fear that soon not even the stones will be able to speak for us.



A sculpture at the entrance of Ankawa, the Assyrian Quarter of Erbil (Photograph courtesy of Levi Clancy via Unsplash)



Kha B'Nissan (Assyrian New Year) celebration in the city of Dohuk (Photograph courtesy of Levi Clancy via Wikimedia)



# Etuti Annual Leadership Program

*Bringing youth from all over the world  
to an Assyrian village in our Homeland*

By: Savina Dawood

Etuti Institute is a 501(c)(3) nonprofit educational organization that is working in the Assyrian Homeland to create new generations of leaders by engaging children, youth, and women in activities that demonstrate the importance of education, social responsibility, ethical behavior, and civic development. One of the main ways that Etuti Institute develops this goal is through one of its most influential projects, the Etuti Annual Leadership Program (EALP).

Every year, we choose an Assyrian region, town, or village to host the EALP, which takes place around the time of Kha b’Nisan (Assyrian New Year). In order to choose a place to have the EALP, we first visit the village. We meet with the youth, the families, the mayor, and other community leaders. We explain the idea and contents of the program, and we request their permission to host us in their village. In 6767 the village of Dooreh in Barwar warmly welcomed us, in 6768 the villages of Nahla opened their arms and hearts for us, and in 6769 Sarsing proudly hosted the largest and most international number of participants we have ever had within EALP. All three years have been outstanding and successful. The people in the villages have treated us like their own children, supported us, encouraged our work, and definitely asked us to return once again and very soon.

The concept of the program is very clear, to bring Assyrian youth together from all over the Homeland and the world to an Assyrian village; to learn about leadership, volunteering, and communication skills; to practice the skills learned and put them into action right there; to learn about the village, the people, and the land; and also to discuss and plan new ideas and projects for Etuti.

Before every EALP, Etuti Institute’s leaders communicate with the host community’s leaders to prepare for a development project to be done during the program. One of the most important parts of the EALP, this project allows the participants to really practice the skills that they learn about, namely: teamwork, leadership, communication skills, volunteering, and civic development. The local community is also well served, as they gracefully accept the labor and financial assistance towards maintaining and improving the facilities that bring together and strengthen their own community.

In Barwar 6767, EALP participants together with the locals renovated the town hall in Dooreh, fixed the roof, cleaned the floor and walls, installed light balls and air-conditioners, purchased new chairs and tables, and fully equipped the kitchen of the hall with all necessities.

Etuti Institute’s project for EALP 6768 in Nahla was to finance the improvement of 1 kilometer of their canal and also have the EALP participants

physically work on improving 200 meters of that 1-kilometer. Improving the canal in this case meant raising both sides of the canals by 50 centimeters (2 cement blocks) to prevent water from spilling over the edges. Prior to Summer harvesting season, the rainy Spring months bring heavy water flow through this canal, from the Nahla mountains down to several of Nahla’s villages, where the water then disperses into the Assyrian farmers’ fields and nourishes their crops. The Assyrian community leaders that Etuti worked with realized that too much valuable water was being wasted and not reaching their crops, which is why they requested assistance for this project.

EALP 6769 in Sarsing had 3 community service projects, the first one, in which EALP participants personally executed was connecting water from the well to the water canal and agricultural fields for the distance of 500 meters by installing

large pipes. The second project was equipping the church kitchen that is also used for the whole town with all the necessities for cooking and preserving food, and also furnishing the town hall with tables and chairs. The third project was cleaning and fixing their water canal.

After a day full of learning and working, the EALP participants are treated to a fun evening party filled with good food, good music, lots of dancing and singing, and even more conversations and laughs. At this point in the program, the youth are able to unwind and build true bonds with other young Assyrians.

Day 4: As for our last day, after our breakfast, we start with Etuti Projects Workshop. In this workshop we divide the participants into multiple groups, and each group is to come up with a new idea for a project for Etuti within our categories (Academia, Trainings & Workshop, History



*EALP presentation*



*EALP participants building the water canal*





*EALP participants building the water canal*

& Heritage, Sports, Fine Arts, Careers & Jobs, Human Rights, and Friendship). The group puts a structure to the idea in the form of an action plan, estimates the budget for it, and presents it in front of all of the attendees. Once all the groups have presented, Etuti leaders choose and award the best planned and presented project. Many of these project ideas from the EALP have actually been implemented by Etuti's volunteers following the EALP where the project was thought up. Afterwards, we conduct a feedback and reflections session to improve next year's EALP. The program ends here. The participants say their final goodbyes in the hope of meeting soon in other projects and returning to the following year's EALP.

The Etuti Annual Leadership Program has helped Etuti find the most productive community members. The participants of EALP 6767 (2017) ended up becoming the most active volun-

teers of Etuti Institute. A few of them, through their exemplified passion and commitment, stepped up to become leaders of EALP 6768

*To learn more about the Etuti Annual Leadership Program and see the photo and videos from all EALPs, please visit: [www.etuti.org/trainings-workshops/](http://www.etuti.org/trainings-workshops/)*

**Contact Etuti:**

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*EALP participants receive certificates*



## The Prince of Oud Performs at U.C. Berkeley

*by Elizabeth Mickailly-Huber, Ph.D.*

On August 27 at Hertz Hall on the campus of U.C. Berkeley, the famed oud artist Omar Bashir played his instrument to the delight of an audience who had come from all over the Bay Area to hear him. The event was entitled "Back to my Roots" and was sponsored by the Assyrian Arts Institute and the Departments of Music and Near Eastern Studies at U.C. Berkeley.

Omar Bashir began playing oud at the tender age of five. He is the son of the legendary oud master Munir Bashir who died in 1997. At this point, his son Omar knew that he would have to carry on the musical torch of his famous father. However, Omar went on to create and innovate a style all his own combining elements of his Assyrian, Iraqi, and Hungarian heritage with those of French and Spanish gypsies, thus mixing eastern and western musical influences. He has recorded 21 CD's to date and has topped the music charts in several Arab countries. In 2019, Omar became the first Oud player to receive a special award from Universal Music Records Company for the highest record sales worldwide.

Accompanying Omar in some of his music was the superb young Assyrian vocalist Ilona Danho, born in Syria, currently living in Sweden. Ilona obtained a degree in classical percussion from the Higher Institute of Music in Damascus, then studied under the tutelage of

French professor of percussion Jean-Luc Rimey Meille from the Regional Conservatory of Lyon, and completed a Master's from the Royal Conservatory of Brussels. She specializes in vocal music of the Orient and has performed in prestigious music halls all over the world including at the Royal Albert Hall in London. During this concert with Omar Bashir, Ilona sang Assyrian folklore music, in addition to songs in Arabic.

The event was organized by the Near Eastern Studies Department of U.C. Berkeley that recently received a significant donation from Assyrian philanthropist Nora Betyousef Lacey. These funds will be used to initiate a subgroup within the department focusing on Assyrian culture, language and history. Although much is known about the ancient Assyrian Empire, little is known to the western world about the over 2500 years of continuous modern history and contributions of the Assyrian people.

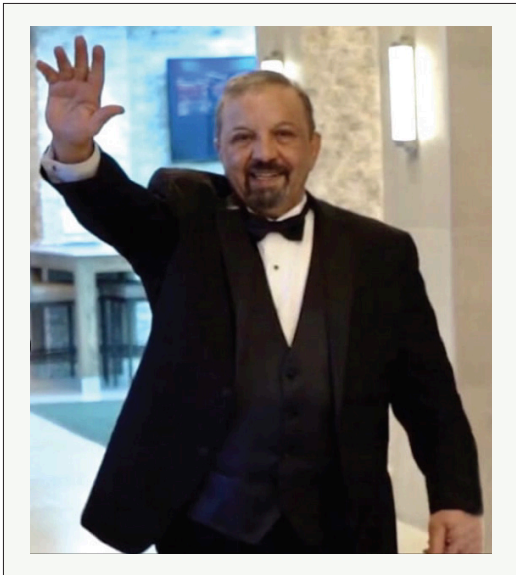
This musical event brought attention to Assyrian and Middle Eastern music as interpreted by the great Oud player Omar Bashir in conjunction with Assyrian Ilona Danho and an extraordinary ensemble composed of the finest musicians from Hungary who accompany Omar on his musical tours.



Ramon Oshana  
May 17, 1951 - September 15, 2019

Son of Pera and Laya Oshana  
Husband to Nadia Daniel  
Father of Pierre, Ninos and Mary

Ramon was a pillar in the Assyrian Community and a man who dedicated his life to the betterment of our people, a father figure to hundreds of youth, a coach to dozens of soccer players, and a friend to anyone who met him. The Assyrian Community lost a great man,



a prideful smile, a contagious smile. There aren't enough words to define the impact that Ramon had on all our lives.

- \* One of the founders of Assyrian Lioness Soccer Team in Chicago and President of the Assyrian Athletic Club.
- \* He was Midwest Region Director and President of the Assyrian American National Federation.
- \* Entrepreneur and founder of several businesses in the Chicago-land area also partner and Co-Owner of Crystal Palace Banquets.
- \* One of the most active people in U.S. politics and provided support to politicians such as U.S. President Barak Obama, U.S. Representative Congresswoman Jan Schakowsky and Illinois Secretary of State Jesse White.

While we all share a personal sentiment toward Ramon, we believe his life and legacy is aptly captured in the final paragraphs of Ramons Oshana's Congressional Record, entered in the official U.S. Congressional Record by Congresswoman Jan Schakowsky on September 18, 2019:

*“His name and contribution were known by everyone in the Assyrian community, and my office and I worked closely with him and the community in the 9th Congressional District on many issues and projects.”*

The family of Ramon Oshana would like to thank all that participated in his funeral, extended condolences, and carry his memory. We are especially humbled by the generosity of the all Assyrian organizations, churches and the Assyrian media.

List of Donors for 2019

The below list includes donations received from 6/5/2019 to 11/20/2019 only!  
Any donations received after 11/20/2019 will be included in the next issue of the Nineveh Magazine.

Thank you for your generosity and support.

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

## U.S. House of Representatives Passes Resolution Recognizing Armenian, Assyrian, Greek Genocide

(AINA) -- In a landmark vote, the U.S. House of Representatives passed Resolution 296, which recognizes the genocide of Armenians, Assyrians and Greeks by the Ottoman Empire during World War one. The resolution received 405 yeas, 11 nays, 3 present, and 13 not voting, with 226 Democrats, 178 Republicans and 1 independent voting yes.

The Turkish genocide killed 750,000 Assyrians (75%), one million Greeks and 1.5 million Armenians.

The resolution is non-binding.

Here is the text of the resolution:

Affirming the United States record on the Armenian Genocide.

Whereas the United States has a proud history of recognizing and condemning the Armenian Genocide, the killing of 1.5 million Armenians by the Ottoman Empire from 1915 to 1923, and providing relief to the survivors of the campaign of genocide against Armenians, Greeks, Assyrians, Chaldeans, Syriacs, Arameans, Maronites, and other Christians;

Whereas the Honorable Henry Morgenthau, United States Ambassador to the Ottoman Empire from 1913 to 1916, organized and led protests by officials of many countries against what he described as the empire's "campaign of race extermination", and was instructed on July 16, 1915, by United States Secretary of State Robert Lansing that the "Department approves your procedure...to stop Armenian persecution";

Whereas President Woodrow Wilson encouraged the formation of the Near East Relief, chartered by an Act of Congress, which raised \$116,000,000 (over \$2,500,000,000 in 2019 dollars) between 1915 and 1930, and the Senate adopted resolutions condemning these massacres;

Whereas Raphael Lemkin, who coined the term "genocide" in 1944, and who was the earliest proponent of the United Nations Convention on the Prevention and Punishment of Genocide, invoked the Armenian case as a definitive example of genocide in the 20th century;

Whereas, as displayed in the United States Holocaust Memorial Museum, Adolf Hitler, on ordering his military commanders to attack Poland without provocation in 1939, dismissed objections by saying "[w]ho, after all, speaks today of the annihilation of the Armenians?", setting the stage for the Holocaust;

Whereas the United States has officially recognized the Armenian Genocide, through the United States Government's May 28, 1951, written statement to the International Court of Justice regarding the Convention on the Prevention and Punishment of the Crime of Genocide, through President Ronald Reagan's Proclamation No. 4838 on April 22, 1981, and by House Joint Resolution 148, adopted on April 8, 1975, and House Joint Resolution 247, adopted on September 10, 1984; and

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

Resolved, that it is the sense of the House of Representatives that it is the policy of the United States to

(1) *commemorate the Armenian Genocide through official recognition and remembrance;*

(2) *reject efforts to enlist, engage, or otherwise associate the United States Government with denial of the Armenian Genocide or any other genocide; and*

(3) *encourage education and public understanding of the facts of the Armenian Genocide, including the United States role in the humanitarian relief effort, and the relevance of the Armenian Genocide to modern-day crimes against humanity.*

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## Speech delivered at the Conference

«Le Moyen-Orient syriaque - La face méconnue des chrétiens d'Orient»  
[The Syriac Middle East. The Little-known Face of Eastern Christians]  
Monday, November 18, 2019, 6 p.m. at Dominican Convent, 93 Tête-d'Or Street, Lyon/France

### Assyro-Chaldeans with their Syriac Churches formed a Civilization

by Prof. Joseph Yacoub \*)

Translation from French by Abdulmesih BarAbraham, Msc.

Eastern Christians enjoy currently an increased visibility because of the sad situation they are experiencing in Syria and Iraq. Their drama provoked a warm outpouring of sympathy and solidarity, among other things, for the preservation of the wealth of their heritage and for safeguarding of their precious manuscripts.

But do we really know them? Are they reduced to a problem of a Christian rite and liturgy as we tend to believe?

When we dig into the cultural strata of the Middle East, we see that it is far from being a monolithic whole. It has been Arab-Muslim since the 7th century, and it has been equally Christian Syriac for more than 2,000 years.

Always defined as Oriental, the contribution of the Syriac Christians is considerable in all fields of knowledge. They have produced original religious and secular thoughts, thus helping to shape the Middle East, while they are actors in forming its present identity.

Let's have a closer look at them.

The Syriac Christians are distinguished by antiquity, language and culture, ecclesiology, liturgies, exegesis and dogmas, as well as the place they occupy in society including their openness to the universality.

Their country of origin is Syro-Mesopotamia, which is their frame of reference. We can estimate their number at over two million in the world, divided between Iraq, Syria, Lebanon, Turkey, Iran, the Caucasus, Russia, with, of course, a Syrian-Iraqi dominance presence. The current tragedy has forced them into exile, where they reinforced an already existing diaspora in the United States, Canada, Europe, Australia and New Zealand, and formerly in South America (Argentina, Brazil...). Today, their numbers are decreasing drastically in their homeland on the spot (probably more than by half); the majority live in the West, where they are experiencing a reconstruction of identity, while integrating peacefully into the host societies.

But what does it mean being Syriac Christian?

It is a generic term that encompasses several Christian communities, which, despite their differences, have a common heritage, linguistic and cultural foundation. They are named under different names: Assyrians, Chaldeans, Syriacs, Nestorians, Jacobites, "Monophysites," Assyro-Chaldeans., or Arameans. Called Aissors or Assoris by the Armenians and the Russians, they are known under the name Süryani by the Turks, Assyrians by the Iranians

and Syriane by the Arabs. They call themselves Surayé or Suroye/Suryoye.

On the religious level, the term Syriac covers several churches with ecclesial traditions, namely: the Chaldean Catholic Church of Babylon, the Assyrian Church of the East, which is autocephalous, both born of the ancient "Nestorian" Church, the Syriac Orthodox Church of Antioch (also autocephalous, independent of Orthodoxy and the Latin Church) and the Syriac Catholic Church, which emerged from the latter. It should be added that among these Syriac Churches and since the 19th century, there have also been Protestants under different denominations.

The Syriac language, formed in Edessa, brings them together and derives from old Aramaic; its spoken dialects Sureth or Surayt are enriched by Akkadian and the Assyro-Babylonian idioms, even though it has split into two distinct forms. To this language is added a common cultural and historical source; the Syriac Christians consider themselves in close line with the peoples of ancient Syro-Mesopotamia, where they draw their deep roots.

Their language has had a definite impact on the language and the Arab-Muslim culture and its traces are inscribed in its literature. They have produced great and brilliant thinkers (like

Bar Hebraeus and Abdisho Bar Brika of Nisibis) that can easily be compared to the great European figures. In terms of translations, we can easily speak of an epic. In contact with Greece, Persia and India, the Syriac Christians have repeatedly translated Greek authors, especially their works of philosophy and medicine, whose effects were great on the Arab-Muslim world, giving a place of honor to Galen and Aristotle. Thanks to their translations, they were able to save texts that would otherwise had disappeared, such as those of Nestorius and Severus of Antioch.

Similarly, they translated the Bible from the beginning (so-called Peshitta or Peshitto, meaning «simple version»). Tatian's Diatessaron (or Gospels in Harmony) is a Syriac original from the 2nd century.

The Syriac Christians have produced many exegete, theologians and mystics of world reputation, such as Narsai (399-503), Yacoub of Sarug (6th century), and Isaac of Nineveh (7th century), whose works have widely been translated. Cultivating the love of knowledge, Isaac of Antioch wrote in the 5th century: "Knowledge is the salt of the mind."

Women were numerous in their monasteries, which held important positions, while some nuns suffered martyrdom. It is important to note that the term [gender] equality appears in their literature from the beginning.

Concerned with their ecclesiological autonomy, they never forget the importance they attach to Babylon, Nineveh and Antioch.

They produced a significant number of grammarians, lexicographers and encyclopaedists, philosophers and moralists. Extraordinarily, Hassan bar Bahloul, a Syriac Christian, published a type of encyclopaedic lexicon in the 10th century.

In the field of history, their contribution is crucial too. They have their own narratives of the Crusades, which differs from those of the Latins and Arabs, as well as from that of Arab-Muslim history. It should be remembered that

a council of the Church of the East ("Nestorian") took place in Beth Qatrayé (present-day Qatar) in 676, the country of origin of Isaac of Nineveh, whose works are preserved in Syriac idiom and translated into several languages.

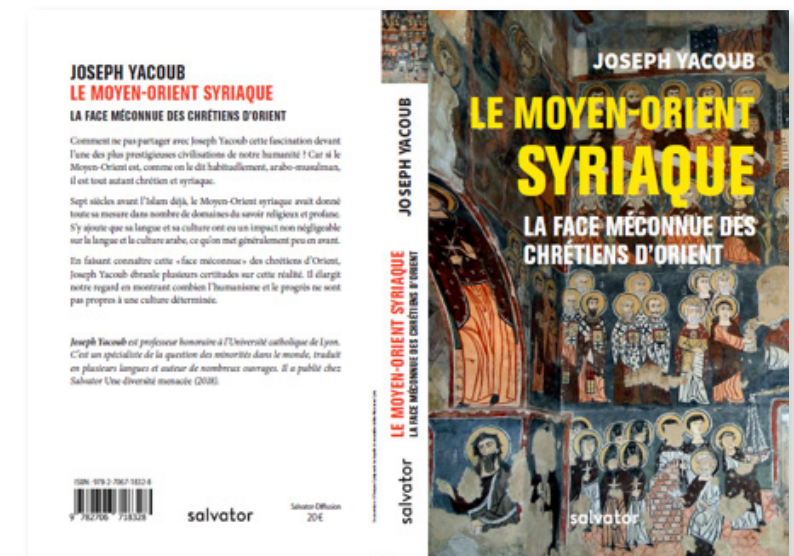
Regarding the schism of Christianity separating Rome and Constantinople (1045), it is wrong to say that this is the first of its kind. In fact, it was the 5th century, a period very troubled by the Christological quarrels (see Councils of Ephesus, 431, and Chalcedon, 451), which saw the first fissure of Christianity, whose victims were precisely the Syriac-speaking Churches. Under Byzantium the Syriac Christians ("Nestorians" as well as "Monophysites") were accused of being heretics and schismatics and hence persecuted.

Present on the Asian continent, well before the Latin missionaries, much has been written about their aposto-

late inside and outside of Syro-Mesopotamia. Their presence is attested without interruption in India since the Apostle Thomas. Importantly, a Syriac text from India, dated 1502, evokes the beginning of Portuguese colonialism in that country.

This heritage is so important that it gave birth, from the 16th century on, under the influence of the Renaissance in Europe, to what we call Syriac Orientalism. In this field, distinguished Western Orientalists have contributed much by scholars known beyond their disciplines: Ernest Renan, Rubens Duval, François Nau, Cardinal Eugene Tisserant, Father Jean-Baptiste Chabot, William Cureton, William Wright, Theodor Nöldeke, Anton Baumstark, Eduard Sachau, Jean-Maurice Fiey.

Thus, it is appropriate to say that the Syriac Christians have shaped the Middle East; that is, they are at the very heart of their history.



#### BOOK COVER

How is it possible not to share with Joseph Yacoub the fascination with one of the most prestigious civilizations of our humanity? The Middle East is Arab-Muslim as it is usually said, but it is just as Christian and Syriac too. Seven centuries prior to Islam, the Syriac Middle East had been fully effective in many areas of religious and secular knowledge. In addition, its language and culture have had a significant impact on the Arabic language and culture, a fact which is generally put forward. By making known this "unknown face" of Eastern Christians, Joseph Yacoub shakes several certainties about this reality. He broadens our view by showing how humanism and progress are not peculiar to a particular culture.

\*) Joseph Yacoub is a honorary professor in political science of the Catholic University of Lyon, first holder of the UNESCO Chair "Memory, cultures and inter-culturality." Yacoub is a specialist focused on minority issues worldwide with special attention to the Christians in the Middle East. He is the author of many books among which: *Qui s'en souviendra ? 1915: le génocide assyro-chaldéo-syriaque*, Cerf, 2014, translated into English: *Year of the Sword. The Assyrian Christian Genocide, a History*, Hurst Publishers, London, 2016; *Une diversité menacée. Les Chrétiens d'Orient face au nationalisme arabe et à l'islamisme* [A diversity threatened. Christians of the East facing Arab nationalism and Islamism], Ed. Salvator, 2018, Paris. Latest book published is: *Le Moyen-Orient Syriaque. La face méconnue des chrétiens d'Orient* [The Syriac Middle East. The unknown face of the Oriental Christians], Ed. Salvator, September 2019, Paris.



# 5th Annual Assyrian Festival in Turlock

The 5th annual Assyrian Festival was held on September 21-22, 2019 at the Stanislaus County Fairgrounds in Turlock, California and was hosted by the Assyrian Church of the East (ACOE), Dioceses of California. This year more than 60 Assyrian youth and children from the Mar Addai (Turlock), Mar Zaia (Modesto), and Mar Gewargis (Ceres) parishes represented their rich Assyrian culture to the community. In addition to the delicious food, there was the traditional parade and plenty of dancing. The parade focused on this year's theme: "Queens of the Assyrian Empire". A brief history of each queen is provided below:

**Puabi:** 2600 years before Christ, Queen Puabi (or Shubad) of Ur was known to have 2 royal lyres or harps. These are some of the oldest instruments ever discovered. Queen Puabi was known for her very distinct and intricate gold headdress with 3 metal flowers at the top. This headdress was discovered in her tomb when it was excavated. A replica headdress (pictured below) was created by Abe and Melody Aziz. What we know about this beautiful queen comes from the remains and treasures found in the Royal Cemetery of Ur in the 1920's.

**Yaba:** Queen Yaba (meaning beautiful) was the wife of Tiglath-Pileser III (reigned 744-727 BC) and was known for her unique gold tiara and vast gold treasures that were found in 1989 in the Royal Tombs of the Nimrud (Kalhu) Palace. Queen Banitu and Queen Atalia were buried along with her.

**Atalia:** Queen Atalia, wife of king Sargon II (reigned 721-705 BC) was mentioned in inscribed objects found in the Nimrud tombs and was known to have much gold treasures and owned a mirror with a handle shaped like a palm tree. Found also in Nimrud was the carved ivory commonly called the Assyrian Mona Lisa of Nimrud.

Sargon II later moved his capital to Dur-Sharrukin (Khorsabad).

**Naqi'a (represented by Jessica Shamoon and Mariem Soro):** Queen Naqi'a (Zakutu) (730-668 BC) was the wife of King Sennacherib (reigned 705 to 681), daughter-in-law of Sargon II, mother of Esarhaddon, and grandmother of Ashurbanipal. Her King Sennacherib is known for having have created the Hanging Gardens of Nineveh with massive aqueducts and the invention of the Archimedes screw.

**Libbali-sharrat:** Queen Libbali-sharrat was the wife of Ashurbanipal, King of Assyria, King of the World. He was the last of the great Kings of the Assyrian Empire. This strong and educated ruler of Assyria was known for the Ashurbanipal library of cuneiform writings, one of the first libraries of the known world, and for being an ambitious warrior. The relief with Libbali-sharrat commonly called the "Banquet Scene" was originally found in the Ashurbanipal Palace in Nineveh and is now on display at the Getty Museum in Los Angeles for 3 years on loan from the British Museum.

**Semiramis or Shamuramat or Shamiram:** This Assyrian queen was a breath-taking beauty. She epitomized elegance and royalty. She possessed the undeniable essence that would lead to legends being told about her throughout the world for centuries to come. Much of what is known about this queen belongs to the world of lore and legend. However, history states that she was a real figure and the Assyrian wife of Shamshi-Adad V. Her existence is verified by the inscriptions on the monument/stela after her name. Yet when her powerful Assyrian king died and the prince-heir Adad-Nirari III was still too young to rule, this beautiful and elegant queen had to transform herself to maintain the great As-



Shauna Aziz as Queen Puabi



Isabel and Gabrielle Ismail as Queens Atalia and Yaba



Bella Yokhanna as Queen Libbali-sharrat and Anthony Michael as King Ashurbanipal

syrian Kingdom. After her husband's death, she reigned from 811BC-806 BC. She would have thus been in control of the vast Assyrian empire at that time. What is more amazing is that she was the first female monarch the world has known, almost 800 years prior to the reign of Cleopatra in Egypt.

This queen achieved remarkable fame and power in her lifetime and beyond. According to contemporary records, she had considerable influence at Assyrian court. This would explain how she was able to maintain the throne after her husband's death. It was not common for women to possess positions of authority in the Assyrian Empire, and to have a woman ruler would have been unthinkable unless that person had enough power to take and hold it.

Many depictions of this Assyrian ruler are of her riding into battle. These portrayals stem from her successful campaigns that she waged against her enemies, and the novelty of a woman ruling such a great empire. Not only did this queen become the new ruler of the Assyrian Empire, she become a fierce warrior and led her powerful military in its campaigns.

Who was this legendary Assyrian warrior queen known to take her chariot and lead her military into battle? She

was none other than Queen Semiramis or Shamuramat (shimee rama), meaning my name is exalted. She is best known to Assyrians today as Shamiram.

In addition to the colorful parade there were several dance troupes showing off our traditional dances. The most senior group was the Nineveh dance group with 18 dancers between the ages 14 and 18 years. This group has been dancing together for over 6 years and performs over 20 different Assyrian dances including Azya Tama, Harehgolleh, Sharreh, Dimdimma, and Saypa Mathala (the Sword and Shield dance).

The next advanced group was the Nahrain dance group which had youth between 12-17 years of age that have been performing for 2-5 years. There are 19 members of the Nahrain dance group, and they perform 10 different dances such as Khazadeh, Tanzara, Shopshapa, Arabano, Barreo, and Sheikhani.

The Orhai dance group is comprised of older novice dancers that range in ages between 11-13 years. Finally, the Showreh dance group has the younger novice dancers that are under 11 years of age. Together the Orhai and Showreh groups have 25 dancers with 1-4 years of experience and perform different dances such as Tola-





Atour Kamber as Queen Shamiram



Deacon Gvargis Yaco was the Master of Ceremonies for the festival and wore traditional Assyrian clothes known as juleh d'khomala



Nineveh and Nahrain dance groups

ma, Bagiyeh, Gobareh, and Khigga.

Deacon Gvargis Yaco was the Master of Ceremonies for the festival and wore traditional Assyrian clothes known as juleh d'khomala

The mission of these ACOE Assyrian dance groups is to

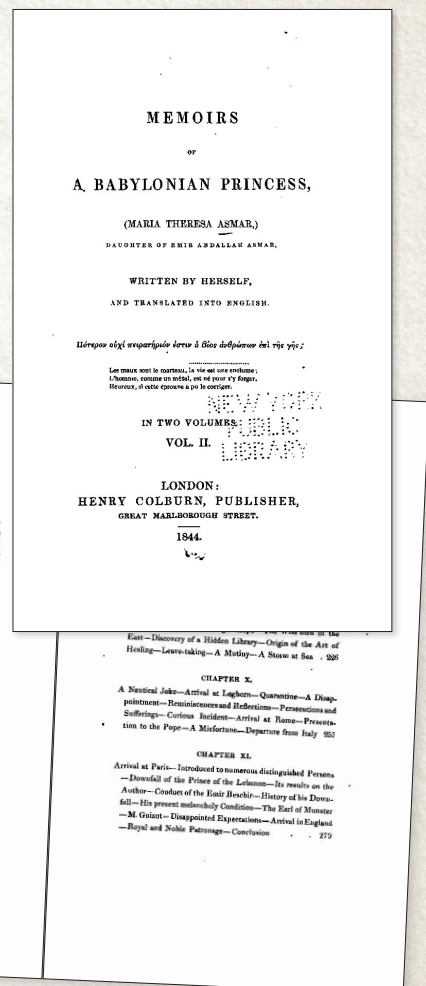
promote and celebrate one of the aspects of our Assyrian heritage which is ancient folkloric dance. While the dance groups have been asked to perform at many events, they focus only on events that promote Assyrian culture and identity. We congratulate these dancers for truly outstanding performances at this year's festival and look forward to seeing them perform in the future.



## Maria Theresa Asmar

Maria Theresa Asmar (1804 – before 1870) was an ethnic Assyrian people [1] from Tel Keppe, Ottoman Empire, who wrote *Memoirs of a Babylonian Princess*, which consists of two volumes and 720 pages. This book was written in the early 19th century, describing her travels through Turkey, Syria, Lebanon, and Palestine and the harem system used in Turkey. It was translated into English in 1844. Maria Theresa Asmar died in France before the Franco-Prussian War, and was known as Babylon's Princess in Europe.

Facing tremendous obstacles, Asmar, an Assyrian woman, set up a school for women in Baghdad and welcomed with open arms western Christian missionaries, who then bribed the Turkish government to give them the license for the school and forbid Maria to carry on with her project. Left frustrated and angry to have been treated this way by fellow Christians, she sought sanctuary with the Arab Bedouins. She set about recording their daily lives, everything from the weddings and celebrations to their assaults on other tribes. She explains in great detail Bedouin life.



### Bibliography

*Memories of Maria Theresa Asmar An Iraqi Woman's Journey into Victorian London* (2009), Emily Porter PhD (editor). Fadaat House for Publishing, Distributing and Printing, Amman, Jordan.

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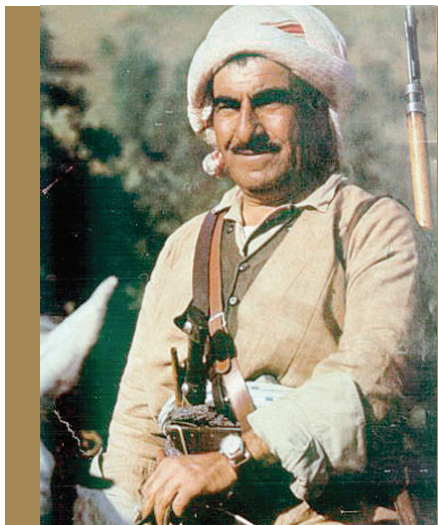
1. Asmar, Maria Theresa (1845). *Memoirs of a Babylonian Princess*. Philadelphia: G.B. Zieber & CO. pp. 14, 152.

### External links

Digitized copy of *Memoirs of a Babylonian Princess*: <https://archive.org/details/memoirsababylonooasmagooq/page/n7>

Courtesy of [revolvly.com](https://www.revolvy.com)





## MUSTAFA BARZANI'S PLANS FOR THE ASSYRIANS

*On a cold winter day in 1967, Mustafa Barzani makes the following comment about the Assyrians: "To those who do not accept their Kurdishness, we will say; go to the Arabs!"*

*Courtesy of auginhaninke.blogg.se  
Left: Mulla Mustafa Barzani*

The ethnic cleansing of the Assyrians and the idea of assimilating them as Christian citizens in a future "Kurdistan" seems to have been planned since the Kurdish revolution in Iraq began in the early 1960s. Here is a unique testimony from a former bodyguard to imam Mustafa Barzani back in 1967.

Massoud Barzani's father, imam Mustafa Barzani, began his uprising against the central government in Baghdad in 1961 and some Assyrian leaders in Iraq actively supported the Kurds. The Assyrians had faced the same dilemma as their brothers in Turabdin did later in the 1990s; to choose side between the PKK and Turkish government. In Turabdin, the Assyrians chose to be neutral but were nevertheless affected by assassinations and expulsion. Today there are no more than a few thousand Assyrians left in Turabdin.

In northern Iraq, some Assyrians were convinced that the Kurds were fighting a fair fight, thus those Assyrians wanted to be part of it, while others wanted Kurdish protection of their families and villages. However, the result was not much better than in Turabdin. Assyrians on leading positions within the KDP have often been eliminated, such as Arbil's Governor Franso Toma Hariri [1], while many Assyrians moved to Iraq's major cities or abroad to find a safer life. Kurdish families took over the villages that the Assyrians left. Only in Nohadra (Kurdish Duhok) province about 60 Assyrian villages are still occupied.

In 1992, the newly formed Kurdish Parliament of KRG decided that all occupied land should be returned to the Assyrian owners. But the decision has never been implemented. In 1993, the Assyrian MP Francis Yousif Shabo demanded that the decision be put into practice. Shortly thereafter he was murdered outside his home. The investigation of the murder was delayed for a long time. In a clip on YouTube (not available any more), Mr. Yonadam Kanna, the then housing minister in KRG, explains the circumstances surrounding the murder. He also adds that he asked Massoud Barzani why nothing happened in the investigation. Mr. Kanna was told by an adviser that all pa-

pers in the case had been destroyed in a previous fire in Arbil.

The Barzani clan, said to have Assyrian Christian origin (2) once upon a time, has used the Assyrians as a tool in their fight against Baghdad. But when the struggle would eventually bear fruit, the clan's intention seems to have been to put the Assyrians on the choice to see themselves as Christian citizens or disappear.

Here is a unique testimony by a former bodyguard [3] of Mustafa Barzani who later on left the KDP. According to him, Mustafa Barzani clarified his intentions regarding the future of the Assyrians in the future "Kurdistan" by using ethnic cleansing or expulsion. This happened at a meeting with Kurdish clan leaders in 1967 in his winter residence in the village of Delman in Ravanduz. Here's the full story:

The Kurdish clan leaders from various districts in northern Iraq had gathered at the home of revolutionary leader Mustafa Barzani to express their loyalty. As usual, he came to the meeting somewhat delayed, when everyone rose in attention and stood in line to kiss his hand. He patronized them each with a stern look and then said he knew they would find their way home after "selling themselves to the enemy". Everyone agreed and asked for forgiveness, while promising to show complete loyalty to their leader in the future. Barzani accepted their apology and the meeting could begin.

The clan leaders enumerated their strength of fighting men at their disposal. Then, Barzani asked his bodyguard to pick up a bag full of money which he distributed to the clan leaders by saying; "This is my weapon to buy the loyalty of those who do not believe in the rightful cause of our people". Barzani's closest man Ismail Tellani, who sat next to him, explained that the leader did not mean to buy the loyalty of those present, but wanted to inform how far the Kurdish revolution had come. He added; "Our leader has got America on its knees. Therefore, our opportunities have flourished like a rippling water source".

The clan leaders once again expressed their loyalty, while one of them, Fattah al-Hirki, expressed his anger that the great progress of "Kurdistan should be shared with the "Gavur" (Godless) Christian Assyrians". He continued; "We are all aware of the rich history they have. There is no one among us who does not know that Nineveh is their historical residence..." But Mustafa Barzani immediately interrupted with the following words:

"After our revolution is completed, my first goal will be to shatter the Assyrians living in our country and distance them from one another. I will spread them across different villages at least 100 kilometers apart. That way I will cut the ties between them. Another measure will be banning them from buying land. Over time, even so-called historical documents will disappear. But for the moment, I have to follow the same policy that the English once did. At present, our revolution is in great need of their combat power. When it comes to the post-revolutionary constitution, it will be in our hands and everyone who calls himself 'Kurd' will have a place in Kurdistan. To those who do not accept their Kurdishness, we will say; Go to the Arabs!"

Then some clan leaders declared themselves ready to immediately start expel the Assyrians. Tawfiq al-Barwari said he could remove the Assyrians from Barwari in less than 24 hours. Mustafa Barzani replied: "Mr. Tawfiq, you are in charge of your district. You can start the work slowly". Ali Halo said: "I will also start the same in Sindi and Zakho district". Pashdar Agha spoke: "Honorable leaders! I say this. If there is an ounce of honest blood in our veins, we must destroy the Assyrians. You know very well that the failure of Sheikh Mahmud's and el-Hafez's revolution in Barzan was due to the Assyrians. Therefore, the Assyrians must either leave Kurdistan or kneel to Kurdistan".

Mustafa Barzani replied that he noted that everyone agreed but that one must wait till after the revolution, before taking action on a larger scale. The Assyrians were needed in the meantime. However, he would already send orders to the Peshmerga guerrillas in the Behdinan district to attack the Assyrians in the area and force them to flee.

But suddenly Barzani realized that he might have said too much (given that the bodyguard had an Assyrian mother) and immediately changed the subject of conversation by calling on his Assyrian life doctor Oro (Oraham). The bodyguard who had been searching for Dr. Oro returned with the message that he was not in his room, but was sitting with Assyrian tailor Isa Rihane in his studio. The

meeting ended. This was a cold winter day in Barzani's home, concludes the former bodyguard his story.

In May 2006, Nineb Lamassu, a then PhD student at Cambridge University, wrote an open letter to the Kurdish revisionist Diayako Xarib in response to his article "Is there an Assyrian cause in Iraqi Kurdistan?" [4] Lamassu's response had the headline "Fallacy of a Kurdish Intellectual". He expressed the betrayal leading Assyrians had experienced by the Barzani clan, despite having fought side by side. One such Assyrian was Father Paul Bidaro - an Assyrian priest from the Chaldean Church - who had joined the forces of Mulla Mustafa Barzani along with many Assyrians. But he left the Kurdish movement after asking Mustafa Barzani: "What about the rights of my Assyrian people now?"



*Francis Yousif Shabo, former MP in KRG Parliament*

Mustafa Barzani replied: "We have carried our Burnu (rifle) on our shoulders. You can probably start doing the same". Father Bidaro immediately asked for Barzani's hand. When he stretched out his hand, Father Bidaro shook it and said; "Please accept my condolences, because you have just liquidated the Kurdish freedom movement. Every nation that does not recognize the rights of another oppressed nation is not worthy of its freedom".

Lamassu continues his response to Xarib: "Your assertion that abuses against my Assyrian people in northern Iraq is not because they are Assyrians is absurd. How is it that Francis Yousif Shabo, an Assyrian representative in the regional government (KRG, ed), was assassinated shortly after he demanded in Parliament that the Assyrian villages occupied by the Kurds be returned to their rightful owners? And it is no secret who ordered the assassination and his hierarchical position in power". Lamassu refers of course to the Barzani clan.

[1] <http://www.atour.com/news/assyria/20010222a.html>

(2) American historian Robert Brenton Betts states that the Barzani clan was originally Christian Assyrians who converted to Islam in the 19th century. "The leader of the Kurdish separatist forces, Mulla Mustafa al-Barzani, is himself reputedly of old Nestorian stock, his family (from which sprang twelve bishops of the Church) having converted to Islam only a century ago". Swedish Ambassador Ingmar Karlsson included this quote in his book "The Cross and the Crescent" in 1991, but deleted it in the 2005 edition. Nineb Lamassu also confirms in his reply to Diayako Xarib that the Barzani clan was once Assyrian Christians, called Raulnaye because their bishop was named Mar Raul.

[2] Jan Beth-Sawoce, Kürt Milliyetçiliği ve Ulusal İnkarcılık, pp. 7-11, Bet-Froso Nsibin, Södertälje, Sweden 1994. Quoting a report in the journal al-Turath belonging to the Iraqi Christian Democratic Party, volume 11, March 1989. The source for al-Turath was Mustafa Barzani's former bodyguard, who had an Assyrian mother. She had been forced to marry a Kurd in 1918 when the Assyrians had been driven from Urmia in Persia to Baquba in Iraq.

[3] [www.kurdmedia.com/articles.asp?id=12331](http://www.kurdmedia.com/articles.asp?id=12331) (The link not active anymore)



## Malick To Be Honored With His Own Medallion

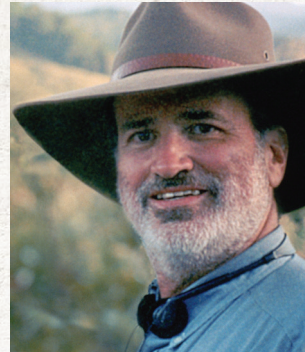
Courtesy of

### Bartlesville Examiner-Enterprise

By Kris Dudley [kdudley@examiner-enterprise.com](mailto:kdudley@examiner-enterprise.com)

A movie director who once called Bartlesville home for a time in his life, Terrence Malick, will be honored with his own medallion outside the Circle Cinema Oklahoma Hall of Fame in Tulsa.

Although Malick won't be able to attend the ceremony and the viewing of his latest movie, A Hidden Life, family members will be there to accept the honor, said David Kimball with Circle Cinema in Tulsa.



The event and the movie are set for 7 p.m. Dec. 12 at the Circle Cinema.

Kimball said Bartlesville residents will receive free popcorn for making the trip.

*"We've shown most of his films here,"* Kimball said.

The movie has been nominated for best feature at the Spirit Awards, which will be held the day before the Academy Awards, he said.

*"He has a distinct directing and writing style. You can't compare him to other directors. His movies really stand on their own,"* he said.

*"We wanted to honor his contributions to film and honor his connection to Bartlesville."*

Based on real events, A Hidden Life is the story of an unsung hero, Franz Jägerstätter, who refused to fight for the Nazis in World War II. When the Austrian peasant farmer is faced with the threat of execution for treason, it is his unwavering faith and his love for his wife, Fani, and children that keeps his spirit alive.

The former home of Academy Award nominated director of Badlands and Thin Red Line, Malick was born the son of an Assyrian geologist in Illinois in 1943.

Malick's work has been described as *"guerrilla filmmaking on an epic level."*

Malick lived in Bartlesville at some point and he went to school in Austin, Texas. According to online sources, he attended college at perhaps Harvard and also at Magdalen College.

Sources say, he did his undergraduate work at Harvard, graduating summa cum laude with a degree in philosophy in 1965.

A member of the Phi Beta Kappa honor society, he attended Magdalen College, Oxford on a Rhodes scholarship, but did not finish his thesis on Martin Heidegger, allegedly because of a disagreement with his advisor. Returning to the States, he taught philosophy at MIT and published a translation of Heidegger's "Vom Wesen des Grundes" as "The Essence of Reasons." Malick did not get doctorate in philosophy, instead, he attended the American Film Institute Conservatory in its inaugural year in 1969, taking a masters of Fine Arts degree in film-making. His master's thesis was the seventeen-minute comedy short Lanton Mills in 1969, which starred Warren Oates and Harry Dean Stanton. Malick himself acted in the short film.

At AFI, Malick made a lasting association with Jack Fisk, who would establish himself as an Oscar-nominated art director and production designer and serve as art director on all of Malick's films. He also picked up Mike Medavoy as an agent, who got Malick work doctoring scripts and marketed his original ones.

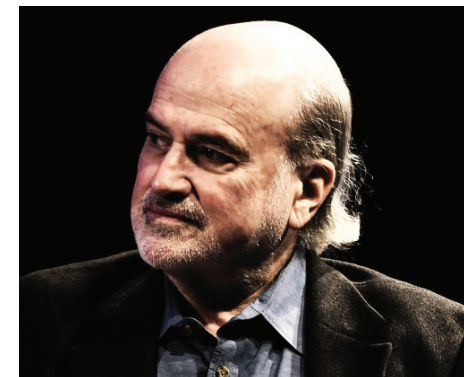
He wrote the screenplay for the 1972 Alan Arkin trucker movie Deadhead Miles in 1972, which was many miles from Harvard let alone Oxford, and for the 1972 Paul Newman-Lee Marvin contemporary Pocket Money another departure from fields of academia. Deadhead Miles was dumped by Paramount and Pocket Money, despite being headlined by two Top Ten Box Office stars, flopped. It was an inauspicious start to a legendary career, but it influenced Malick to begin directing his own scripts.

His first two films were the now critically acclaimed Badlands and Days of Heaven. He then took a self-imposed retirement of nearly two decades from film-making before lensing his 1998 adaptation of James Jones's The Thin Red Line, which was nominated for seven Academy Awards, including nods for Malick for directing and adapted screenplay.

Adopting a Kubrickian pace of movie-making, he directed The New World and the autobiographical The Tree of Life with gaps of only seven and six years, respectively, between release. However, he reportedly was working on ideas for "The Tree of Life" since the late 70s, including exposing footage that found its way into his finished film.

In an unprecedented burst of productivity, he shot his next four films, To the Wonder, Knight of Cups, an as-yet unnamed drama and the cosmic documentary Voyage of Time: Life's Journey back-to-back during and immediately after completing the long editing process of Tree of Life.

Like Stanley Kubrick, Malick usually takes well over a year to edit his films.



### Terrence Malick

Terrence Malick was born in Ottawa, Illinois. His family subsequently lived in Oklahoma and he went to school in Austin, Texas. He did his undergraduate work at Harvard, graduating summa cum laude with a degree in philosophy in 1965.

He is the son of Irene (née Thompson; 1912–2011) and Emil A. Malick (1917–2013), a geologist. His paternal grandparents were Assyrian who emigrated from Urmia, in what is now modern day Iran Malick attended St. Stephen's Episcopal School in Austin, Texas, while his family lived in Bartlesville, Oklahoma. Malick had two younger brothers: Chris and Larry. Larry Malick was a guitarist who went to study in Spain with Andrés Segovia in the late

1960s. In 1968, Larry intentionally broke his own hands due to pressure over his musical studies. Their father Emil went to Spain to help Larry, but his son died shortly after, apparently committing suicide. The early death of Malick's younger brother has been explored and referenced in his films The Tree of Life (2011) and Knight of Cups (2015).

Malick received a B.A. in philosophy from Harvard College, graduating summa cum laude and Phi Beta Kappa in 1965. He did graduate work at Magdalen College, Oxford, as a Rhodes Scholar. After a disagreement with his advisor, Gilbert Ryle, over his thesis on the concept of world in Kierkegaard, Heidegger, and Wittgenstein, Malick left Oxford without a degree. In 1969, Northwestern University Press published Malick's translation of Heidegger's Vom Wesen des Grundes as The Essence of Reasons.

After returning to the United States, Malick taught philosophy at Massachusetts Institute of Technology while freelancing as a journalist. He wrote articles for Newsweek, The New Yorker, and Life.



# THE ASSYRIAN PEOPLE

Courtesy of revolvy.com

Assyrians (Classical Syriac: , Atūrayē, or , Sūrayē) are a Semitic ethnic group indigenous to Assyria, a region in the Middle East.[36][37] Some self-identify as Syriacs,[38] Arameans,[39] and Chaldeans.[40] Speakers of Neo-Aramaic languages as well as the primary languages in their countries of residence,[41] modern Assyrians are Syriac Christians who claim descent from Assyria, one of the oldest civilizations in the world, dating back to 2500 BC in ancient Mesopotamia.[42]

The tribal areas that form the Assyrian homeland are parts of present-day northern Iraq (Nineveh Plains and Dohuk Governorate), southeastern Turkey (Hakkari and Tur Abdin), northwestern Iran (Urmia) and, more recently, northeastern Syria (Al-Hasakah Governorate).[43] The majority have migrated to other regions of the world, including North America, the Levant, Australia, Europe, Russia and the Caucasus during the past century. Emigration was triggered by events such as the Massacres of Diyarbakir, the Assyrian Genocide (concurrent with the Armenian and Greek Genocides) during World War I by the Ottoman Empire and allied Kurdish tribes, the Simele Massacre in Iraq in 1933, the Iranian Revolution of 1979, Arab Nationalist Ba'athist policies in Iraq and Syria, the rise of Islamic State of Iraq and the Levant (ISIL) and its takeover of most of the Nineveh plains.[44][45]

Assyrians are predominantly Christian, mostly adhering to the East and West Syrian liturgical rites of Christianity.[46] The churches that constitute the East Syrian rite include the Assyrian Church of the East, Ancient Church of the East, and Chaldean Catholic Church, whereas the churches of the West Syrian rite are the Syriac Orthodox Church and Syriac Catholic Church. Both rites use Classical Syriac as their liturgical language.

Most recently, the post-2003 Iraq War and the Syrian Civil War, which began in 2011, have displaced much of the

remaining Assyrian community from their homeland as a result of ethnic and religious persecution at the hands of Islamic extremists. Of the one million or more Iraqis reported by the United Nations to have fled Iraq since the occupation, nearly 40% were Assyrians even though Assyrians accounted for only around 3% of the pre-war Iraqi demography.[47][48][49] According to a 2013 report by a Chaldean Syriac Assyrian Popular Council official, it is estimated that only 300,000 Assyrians remain in Iraq.[50]

Because of the emergence of ISIL/ISIS and the taking over of much of the Assyrian homeland by the terror group, another major wave of Assyrian displacement has taken place. ISIL was driven out from the Assyrian villages in the Khabour River Valley and the areas surrounding the city of Al-Hasakah in Syria by 2015, and from the Nineveh plains in Iraq by 2017. In northern Syria, Assyrian groups have been taking part both politically and militarily in the Kurdish-dominated but multiethnic Syrian Democratic Forces and Autonomous Administration of North and East Syria.

## Pre-Christian history

Assyria is the homeland of the Assyrian people; it is located in the ancient Near East. In prehistoric times, the region that was to become known as Assyria (and Subartu) was home to Neanderthals such as the remains of those which have been found at the Shanidar Cave. The earliest Neolithic sites in Assyria belonged to the Jarmo culture c. 7100 BC and Tell Hassuna, the centre of the Hassuna culture, c. 6000 BC.

The history of Assyria begins with the formation of the city of Assur perhaps as early as the 25th century BC.[51] The Assyrian king list records kings dating from the 25th century BC onwards, the earliest being Tudiya, who was a contemporary of Ibrum of Ebla. However, many of these early kings would have been local rulers, and from the late 24th century BC to the early 22nd cen-

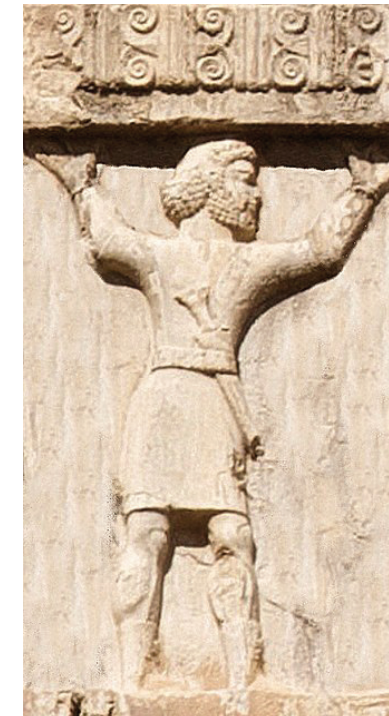
tury BC, they were usually subjects of the Akkadian Empire.

During the early Bronze Age period, Sargon of Akkad united all the native Semitic-speaking peoples and the Sumerians of Mesopotamia (including the Assyrians) under the Akkadian Empire (2335–2154 BC). The cities of Assur and Nineveh (modern day Mosul), which was the oldest and largest city of the ancient Assyrian empire,[52] together with a number of other towns and cities, existed as early as the 25th century BC, although they appear to have been Sumerian-ruled administrative centres at this time, rather than independent states. The Sumerians were eventually absorbed into the Akkadian (Assyro-Babylonian) population. [53]

In the traditions of the Assyrian Church of the East, they are descended from Abraham's grandson (Dedan son of Jokshan), progenitor of the ancient Assyrians.[54] However, there is no historical basis for the biblical assertion whatsoever; there is no mention in Assyrian records (which date as far back as the 25th century BC). Ashur-uballit I overthrew the Mitanni c. 1365 BC,

and the Assyrians benefited from this development by taking control of the eastern portion of Mitanni territory, and later also annexing Hittite, Babylonian, Amorite and Hurrian territories. [55] The Assyrian people, after the fall of the Neo-Assyrian Empire in 609 BC were under the control of the Neo-Babylonian and later the Persian Empire, which consumed the entire Neo-Babylonian or "Chaldean" Empire in 539 BC. Assyrians became front line soldiers for the Persian Empire under Xerxes I, playing a major role in the Battle of Marathon under Darius I in 490 BC.[56] Herodotus, whose Histories are the main source of information about that battle, makes no mention of Assyrians in connection with it.[57]

Despite the influx of foreign elements, the presence of Assyrians is confirmed by the worship of the god Ashur; references to the name survive into the 3rd century AD.[58] The Greeks, Parthians, and Romans had a rather low-level of integration with the local population in Mesopotamia, which allowed their cultures to survive.[59] The kingdoms of Osroene, Adiabene, Hatra and Assur, which were under Parthian overlordship, had an Assyrian identity.[60]



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



Part of the Lion Hunt of Ashurbanipal, c. 645–635 BC

36. For Assyrians as indigenous to the Middle East, see • Mordechai Nisan, *Minorities in the Middle East: A History of Struggle and Self-Expression*, p. 180 • James Minahan, *Encyclopedia of the Stateless Nations: A-C*, p. 206 • Carl Skutsch, *Encyclopedia of the World's Minorities*, p. 149 • Steven L. Danver, *Native Peoples of the World: An Encyclopedia of Groups, Cultures and Contemporary Issues*, p. 517 • UNPO Assyria • Richard T. Schaefer, *Encyclopedia of Race, Ethnicity, and Society*, p. 107
37. James Minahan, *Encyclopedia of the Stateless Nations: A-C*, pp. 205-209
38. For use of the term Syriac, see: • John A. Shoup, *Ethnic Groups of Africa and the Middle East: An Encyclopedia*, p. 30 • Nicholas Aljeloo, *Who Are The Assyrians?* • UNPO Assyria • Steven L. Danver, *Native Peoples of the World: An Encyclopedia of Groups, Cultures and Contemporary Issues*, p. 517 • James Minahan, *Encyclopedia of the Stateless Nations: A-C*, pp. 205-206
39. For use of the term Aramean, see • Donabed & Mako, *Identity of Syrian Orthodox Christians*, p. 72 • Nicholas Aljeloo, *Who Are The Assyrians?* • John A. Shoup, *Ethnic Groups of Africa and the Middle East: An Encyclopedia*, p. 30
40. For use of the term Chaldean, see: • John A. Shoup, *Ethnic Groups of Africa and the Middle East: An Encyclopedia*, p. 30 • Nicholas Aljeloo, *Who Are The Assyrians?* • Mordechai Nisan, *Minorities in the Middle East: A History of Struggle and Self-Expression*, p. 180 • UNPO Assyria • Steven L. Danver, *Native Peoples of the World: An Encyclopedia of Groups, Cultures and Contemporary Issues*, p. 517
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60. "National and Ethnic Identity in the Neo-Assyrian Empire and Assyrian Identity in Post-Empire Times". Simo Parpola. p. 20. *When the Seleucid Empire disintegrated at the end of the second century BC, its western remnants were annexed to Rome, while several semi-independent kingdoms of decidedly Assyrian stamp and/or identity (Osroene, Adiabene, Hatra, Assur) popped up in the East under Parthian overlordship. These kingdoms perpetuated Assyrian cultural and religious traditions but were also receptive to Christianity, whose central ideas were in line with the central tenets of Assyrian religion and ideology, and which was felt as intrinsically Assyrian because of the Aramaic affinity of Jesus and the disciples.*



# Assyrians in Russia and the USSR

Until 1915, most Assyrians lived in the territory of the Ottoman Empire and Iran. The mass resettlement of the Assyrians started in 1915. Russia was one of the first countries where the Assyrians settled after they had to leave their historical land. However, back in the middle of the 19th century, Assyrians began to come for seasonal work in the Caucasus. In Moscow, the first permanent settlers appeared after the Russo-Turkish War of 1877-1878; however, apparently, they didn't constitute a permanent diaspora and were assimilated by 1915, when a flood of refugees from Turkey and Iran poured into Russia. The majority of the Assyrian colonies in the Russian Empire were founded in 1915-1917. A large part of the Assyrians settled in the Caucasus, the present Krasnodar Territory and the Rostov Region, in the Stavropol Territory while most of them settled in the European part of Russia and Ukraine.

It is believed that in the years 1917 to 1937 about 90,000 Assyrians lived in Russia. However, in 1937, under Stalin, mass repressions began, which also affected the Assyrians. During this period, their entire intelligentsia and most of the clergy were assassinated. The rest of the Assyrians were suspected of espionage in favor of Turkey and Iran. This was because many Assyrians had fled to Russia from Iran or through the territory of that country, and had Iranian passports. In 1937, the Assyrians had a choice: either take USSR citizenship or return to Iran. Many chose to move to Iran; however the majority remained in the Soviet Union. The Assyrians of Transcaucasia were engaged in agriculture. Many of those who were in the cities such as Moscow, St. Petersburg and Tbilisi were engaged in shoeshine. It was hard work, but people who did not speak Russian had little choice.

During the first years of the diaspora's existence, the Assyrian organization «*Hayadta*» was created. In the 1930s Assyrian schools were founded, where the teaching was conducted in Assyrian language, but, in Latin script. The communities gradually strengthened; but, there is no exact data on the number of Assyrians in the USSR. Official statistics in 1989 mention 30,000 people; however, it is known that in many places the number of Assyrians was underestimated. Let us briefly describe the main centers of the Assyrians in the USSR when they arose and the representatives of which groups settled there.

## Russia.

**Moscow:** The Moscow Assyrian community was the most diverse. It began to appear after 1917, when refugees from the following areas arrived in the city: Diz (villages of Chiri-Chara, Kursin, Makitan, Madis, Guluzar, Suva, Rabban Dadisho, Akose), Jilu (Alsan, Zerini, Copper, Nara, Sarpel, Bubava), Tal (Ko) Gavar (Pir-Zalan, Wazirava, Maskudawa, Mamikkan, Kolkolysan, Manunan, Kiyat, Ba-Zhirga, Sinava), Barbar (Sevine, Sakkeran, Shvavuta), Nudiz (Marwan), Navchia (Shaput).

**St. Petersburg:** Albak (mainly immigrants from Kalanis village).

**Krasnodar:** Nudiz (Olama, Chilgiri), Botan (Borb), immigrants from Urmia.

**Maykop:** Nudiz (Chilgiri), Hananis.

**Rostov-on-Don:** Urmia, Diz (Chiri-Chara).

**The village of Urmia:** Urmia, Nudiz (Olama, Chilgiri).

**Kazan:** Jilu (Alsan).

**Saratov:** Diz.

## Ukraine.

**Kiev:** Jilu, Gavar.

**Nizhyn, Zolotonosha, Sumy, Donetsk:** Mar Bisho, Shaput, Mawana, Kurana, Tulekki, Balulan, Tula.

**Zaporozhye:** Tal.

**Mariupol, New Kakhovka:** Gavar.

## Assyrians of Transcaucasia.

### Azerbaijan.

Assyrians came to Azerbaijan after 1915, thanks to the actions of the Russian army and the Red Cross. Assyrians from three regions of Botan, Nudiz and Van were brought to the territory of Armenia together with Armenians. After that, they were sent to German colonies in Azerbaijan. German colonies were the lands donated by Emperor Alexander I to the Germans from the city of Reutlingen. The Assyrians worked in the vineyards and wineries of the Germans. In 1941, when the Germans were deported to Kazakhstan, Assyrians occupied their homes. The community numbered at least 4 to 5 thousand people.

In 1949 all Assyrians of Azerbaijan were deported to Siberia. One part of the Assyrians returned later. Others found new places to settle. The collapse of the USSR and the Armenian-Azerbaijani conflict led to migration from the region, which also affected the Assyrians. Most of the Assyrians of Azerbaijan moved to Russia: Moscow, Krasnodar, Krymsk, Dinskaya, etc. Settlement cities: Helenendorf (later Khanlar, Goygol): Nudiz (Olama, Chilgiri), Van (Hynno, Harashik, Ton, Havshasor), Botan (Borb). Annenfeld / Shamkhor (today Shamkir): Van (Kharashik, Sarah) Greenfeld / Agstafa: Nerd (Ruma, Shvat).

### Armenia.

Assyrians settled in Armenia as early as the 19th century. For the natives of Van and Urmia lands were allocated so that they could found their villages. The three main settlements were Arzni, Upper Dvin, and Dimitrov (in Assyrian-Arzn, Dujin, Koilasar). Historically, more villages were known, but subsequently only three remained, with a population of over 10,000. In the villages, there were churches of the Assyrian Church of the East. Following the collapse of the Soviet Union, many of the Assyrians of Armenia moved to Russia. Officially, 3,500 Assyrians live in Armenia. Most of the Assyrians from Armenia settled in Krasnodar, Krymsk, other cities of the Krasnodar Territory, Rostov-on-Don, and also in Moscow.

### Georgia.

The community in Georgia is the oldest in the territory of the former Soviet Union. Back in the middle of the 19th century, the Assyrians came to trade in Tbilisi. Many of them stayed in Georgia. Consequently, two Assyrian settlements appeared: Kanda and Karayaz (today Gardabani). After returning from deportation, many Assyrians from the Azerbaijani city of Akstaf moved to Georgia in the city of Gardabani. On the territory of Georgia there are three Assyrian churches (two Mar Avraham in Gardabani, and one Mar Avdesh in Kanda). However, at the moment there are no religious services.

The community in Tbilisi was composed of the people from the following regions: Jilu (Telana), Urmia, Salamas, Van (Sarah, Hynno, Gadalava, Satibek). The last two groups lived in a separate area, creating a compact residence of the Assyrians. The last wave of immigrants from the Thuma region moved to western Georgia. They settled in the cities: Batumi, Kutaisi, Sinaki, Zugdidi, Zestafoni.



Kazakhstan.

Most of the Assyrians of Kazakhstan are the descendants of the Assyrians (from Urmia and Salamas) deported from Tbilisi. There is also a community of Assyrians from Botan (Borb village), which settled there after their deportation to Siberia.

Assyrians also live in Belarus. There is also information that isolated families live in Estonia, Latvia and Uzbekistan. With the exception of several hundred Assyrians from Botan, the Assyrians of the former USSR are descendants of parishioners of the Church of the East. In 1998, the Assyrians in Moscow built their own church- the Mart-Maryam church. The church of Mar Givargis is located in Krasnodar. The third Assyrian church, Mar Tuma, is located in the vil- lage of Upper Dvin in Armenia. In Georgia, there are three Assyrian churches as mentioned before. The parish of the Catholic Church, Mar Shimmun Bar Sabbae, is in Tbilisi. The church has become an important link in the preservation of the Assyrian language, culture and religious traditions, since the Assyrians in Russia do not have national associa- tions.

Web-site of the *Assyrian church of the East* in Moscow (only in Russian):

www.assyrianchurch.ru/

Web-site of the *Assyrian-Chaldean Catholic church* in Tbilisi:

www.subaran.com

**Text:** Giwargis Shimko **Translated by:** Pavel Bukreev, Dmitry Bukreev, Olivier Piedfort



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Olivier Piedfort

Climate change could be associated with collapse of Assyrian Empire

Courtesy of natureasia.com

A newly uncovered record of climate change provides a better picture of the factors that influenced both the rise and fall of the Neo-Assyrian Empire.

Precisely dated records of rainfall obtained by analysing oxygen and carbon isotopic data from cave formations in northern Iraq suggest that climate change played a role in shaping the rise and abrupt fall of the Neo-Assyrian Empire. The empire was centred in northern Iraq and extended from Iran to Egypt between 912 and 609 BCE, making it the largest empire of its time.

“Our data uncovered a handful of anomalously wet periods in the context of the last 4,000 years,” says Ashish Sinha, an earth and climate scientist at California State University. The most significant of these unusually wet conditions occurred between 2,700 and 2,900 years ago, when the Neo-Assyrian Empire was at its peak. “We were surprised to see the strong connection between climate and the rise of the empire,” he says.

The two-centuries-long interval would have been favourable for rain-fed agriculture and key to strengthening the Assyrians’ agrarian-centric economy.

“The entire machinery of the Neo-Assyrian Empire was funded in large part from revenues generated from agriculture, which was overly reliant on rain, unlike the Babylonians in the south, who were using the irrigation method,” Sinha explains.

He points out that the empire’s unsustainable growth may have “exceeded the natural carrying capacity of the land once the pendulum of climate change swung the other way.”

And swing it did — the study revealed that decades-long droughts subsequently occurred in the seventh century BCE.

This megadrought would have led to repeated crop failures, exacerbating political unrest, crippling the economy and empowering rival states. Historians concur that the Assyrian Empire ultimately fell to a coalition of forces including the Babylonians, Medes and Scythians.v



Ashurbanipal, last major ruler of the Assyrian Empire, depicted in the royal lion hunt bas-reliefs (c. 645 BCE) that were ripped from the walls of the North Palace at Nineveh during excavations in the mid 19th century and shipped to the British Museum. The bas-reliefs are widely regarded as “the supreme masterpieces of Assyrian art”.

While the megadrought likely triggered a rapid economic decline, Sinha asserts that “the wheel of Assyrian collapse was set in motion” during the wet climate period, when the empire may have become “too big and unwieldy”. The underlying effects of climate change, he reasons, began centuries before the empire’s collapse.

Important parallels can be drawn between past and modern droughts. For example, the devastating drought of 2007–2008 in northern Iraq and Syria, the most severe in decades, hit wheat and barley production across the region. “Our research suggests that these modern droughts offer a glimpse of what As-

syrians endured during the mid-seventh century BCE,” Sinha says.

“Much of the Middle East and the eastern Mediterranean region is already in the grips of a century-long drying trend,” he says, which is clearly “not good news for a politically volatile and water-stressed region.”

Sinha, A. et al. Role of climate in the rise and fall of the Neo-Assyrian Empire. Sci. Adv. 5, eaax6656 (2019).



**නිදහස් :**  මෙම නිවැරදි තොරතුරු ලබා දීමට අපගේ ප්‍රයත්නයක් වන්නේය.

Yakıt / Fuel Oil : ۸۰۰

تَبَسُّمٌ كَلِمَةٌ كَثِيرٌ فِي كَلِمَةٍ  
Tebessüm / Gülümseme / Smile: كَلِمَةٌ كَثِيرٌ فِي كَلِمَةٍ.

**Sezgi / Insight / Intuition / Discernment** **ጸሐይ ፡ ጸሐይ**

Kemirme / Nibble / Eroding :  $\text{⌢}$ 

سُئِلَ : هَلْ تَمَعُّدُ لِقَاعِ خَلَاتِكَ هِيَ أَيْ لِقَاعِ زَوْجِكَ .

1. **අරමුදා:** මෙම අරමුදා මාසයේදී ප්‍රධාන අරමුදා ලෙස සලකා බැලිය යුතුය. මෙය මාසයේදී ප්‍රධාන අරමුදා ලෙස සලකා බැලිය යුතුය. මෙය මාසයේදී ප්‍රධාන අරමුදා ලෙස සලකා බැලිය යුතුය.

İyimser / Optimist : كُشْكُشْ

Kötümser / Pessimist : مَكْزُومٌ

Kovan / Arı Kovanı / Hive / Beehive : **محلل**

**Yakinma / Complaint / Grievances :** 

span/>İçboşluk / Çukur / Hollow / Depression : 

[illegible]

Gerçek Güç Authentic Power / **كلمة :كلمة . كلمة**  
/ Özgün

Kolaylaştırıcı /Kolaylaştıran / Enabler / Facilitator: 

Hafifleştiren / Hafifleştirici / Hafifletici / :خفلة  
Assuasive / Make lighter / Lightener





[illegible]

مَنْ تَعْلَمُ

අධ්‍යයනය කළ කාලය . ස්‍රෝතය . ප්‍රකාශනය

: Kaddu Kaddu

**Keşke/ler** .,öl ölmek ammak ne : neşelme neşele


**Bozulma / Deterioration / Dissolution : سبک شدن**

**Aldanma / Yanılsama / Deception / Ilusion / Delusion : اذمان**

**Plot / Komplo / Kumpas / Desise / Entrika : ௭௮௭**

**Balance / Denge : අධ්‍යයනය**

[illegible]

Kaplama / Coating / Plating / Covering : 

[illegible]

مُخْلَصُهُمْ : مَعْلَمُهُمْ وَتَحْلُهُمْ هُوَ سُبْحَانَهُ .

خَلْفَهُ : عَنْ يَمَانِهِ وَتَحْتَهُ ، وَفِي يَمَانِهِ وَتَحْتِهِ .

تَحِيَّاتُ خَلْقِكَ: تَحِيَّاتُ لَكَ يَا عِزَّةَ الْوَالِدِ بَنِي هَاقِبِي هَاقِبِي هَاقِبِي سَاحِلِي سَاحِلِي.

**Zihin / Mind / Intellect :** **عقل**

ජාත්‍යන්තර ජාලයක් ලෙස ස්වයංක්‍රීයව පවත්වාගෙන යාමට සමත් වීමට අපට අවස්ථාවක් ඇත. අපගේ අරමුණ වන්නේ අපගේ සේවාවන් ස්වයංක්‍රීයව පවත්වාගෙන යාමට සමත් වීමට සහ අපගේ සේවාවන් ස්වයංක්‍රීයව පවත්වාගෙන යාමට සමත් වීමටය.

[illegible][illegible]



කිංග්ස් ක්ලබ්

[illegible]

1. **අධ්‍යයනය:** අධ්‍යයනයේදී, ප්‍රධාන අරමුණ වන්නේ ප්‍රකෘතියේ ස්වභාවය, සංයුතිය, සහ ජීවීන්ගේ ජීවිතයන් අධ්‍යයනය කිරීමයි. මෙය සාමාන්‍යයෙන් ප්‍රායෝගිකව සිදු කරනු ලබන අතර, ප්‍රකෘතියේ ස්වභාවය, සංයුතිය, සහ ජීවීන්ගේ ජීවිතයන් අධ්‍යයනය කිරීමයි.

[illegible][illegible]

dostī lā qam hāyirrī, bas garag b-gānī hāyirān

l-gānī!” but āhā mlīlā go tāv, r̥iṭlā kmā

qivrăg d-măşyă-vă, hal d-ħlişlă min

qīvandīnus. u-kad birḥāṭā m-go méšāti, bīmāre-

va qā gangāno: hāv d-ḥāšiv it-li rābā

dosti u-sānid āllé, bhārtā d-kulli bid māčih

d-lit-li up hā.”

**Translation:**

Once there was a rabbit, so kind and gentle, that many of the wild animals declared that they were her friends; and told her: *anytime that you have a difficulty, all you need to do is to let us know; we will help you.*

One day, some hunters released hounds after her, to catch her. When she realized that they might catch her, she thought that since she has so many faithful friends; with their help, she can escape from the hands of the hounds. Because of this, she went to the horse and said to him: *my friend, you see, now I am in a great difficulty. If you please, put me on your back and take me to a place where these cruel hounds can't reach me.* But, the horse said: *I don't have time to help you; I'm busy with hard work for my owner. However, I'm certain that some of your other friends will help you.* The rabbit ran quickly to her friend, the cow, and said: *You see in what danger I am. Won't you be merciful and drive the hounds away with your sharp horns?* The cow said: *please, forgive me today; because, this afternoon I've been invited to a certain place for tea. At this very moment I'm on my way there. However, I'm sure our friend, the goat, will help you.* Now, the poor rabbit ran, panting, to the goat, and said: *You can save me, if you want. Only stand between me and these cruel dogs; they will not dare to hurt me.* The goat said: *My dear friend; in order for me to save you from the hands of these brutes, I have to stand on your back, with my sharp feet. And, as a result of my standing on your back, you will suffer greatly. Since I like you a lot and don't want to hurt you, therefore, I recommend to you that you should go directly to the sheep. Only she can help you, much better.* Now, the rabbit, running out of breath, went to the sheep and said: *my friend, you see this terrible danger that I'm in? Are you willing, in your kindness, to get me out of it?* The sheep said: *My friend, ask me some other time; because, right now, I don't want to anger these hounds. You must know, that sometimes they also eat sheep just as they do rabbits.*

The poor rabbit, as she saw no chance of assistance from any one, for her last hope, she ran to the calf. The calf said: *I'm very sorry; but, since you have so many large friends that can help you much better, I don't think that a small friend, like me, can be of much help.* Now, as the rabbit saw the hounds almost catching up with her, thought to herself: *Since none of my friends helped me, I must help myself!* So, she filled with vigor and ran as fast as she could till she escaped from the danger. And, as she was running in the fields, she was saying to herself: *He who thinks that he has many friends and depends on them, at the end will find out that he has no one.*

**Transcription:**

Ā: long *a*, as in *matter*, *chatter*

Ă: long *a*, as in *father*, *bother*

Č: *ch*, as in *church*;

E: short *e*, as in *get*, *met*

É: long *e*, as in fiancée

Ġ: *r*, as pronounced in French; Arabic: غ

Ḥ: *kh*, as in *loch*; Arabic: ح

دَهْمَتَبْ كَرِ صَحْ شِيْذَبْ، صَحْ كَذِبْ صَحْبْ شِيْذَبْ

كَلْبُ! "صَمَّ ۚ مَلِكُ ۚ مَهْ ۚ هَ، ذِيكَ ۚ حَقُ ۚ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، اَلْهَدْيُ اَلْجَسَدُ

يُؤْتِيهِمْ مِنْ دُونِهَا ۖ هُوَ الْغَنِيُّ الْوَكِيلُ ۚ

مَسْأَلَةٌ فِي حَقِّ الْخَبَرِ: هُوَ دَعِيَّةٌ فِي حَقِّ دَعِيَّةٍ دَعِيَّةٌ

دِهْمَتِ مَهْيِدِ نَكْب، دَلِیْذًا دَجْدِ یِدِ مُتَحَسِّسِ

دَجَلَةُ كَيْسِ بْنِ مَرْجَانٍ.







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَكْتَبُ 2. اُعْزِبْ دِمْعَتَكَ<sup>†</sup>

حَدَّثَنَا حَدَّثَنَا بِسْمِ اللَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَيْكَلُ حَسْبِ كُفْرِهِ:

وَمِنْهُمْ مَنْ قَدْ كُنِيَ عَلَيْهِمْ فِي الْكِتَابِ أَنْ يَقُولُوا سُبْحَانَ اللَّهِ عَلَيْهِمْ أَشَدُّ حَزَنًا ۖ لَمَّا رَأَوْا الْعَذَابَ ۖ وَتُصْحَفُ الْمُجْرِمِينَ بِأَعْيُنِهِمْ فَاصْبِرْ ۚ إِنَّكَ بِبَصَرِ الْبَاقِينَ ۚ

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

زَبْنُ زُسْبَا! كَمْ مِثْلُهَا دَبَّتْ حَمْلُ عَمَلٍ عَمَلِيَّةٍ، هَبْطَةٍ، بِحَيْثُ، سَمَّيْتُ، هَقْدَ تَمَقِّيَّةٍ، هَقْدَ  
 بِحَيْثُ، مَخْلُوعَةٍ مَجْدُودَةٍ زَيْجٍ دَلِيلَةٍ مَعْبُودَةٍ تَمَسَّحُودَةٍ دَجْدُودَةٍ. زَبْنُ قَفْصَةٍ، كَيْ  
 كَلِّهِ كَذْبَةٍ دَلِيلَةٍ دَعْدُودَةٍ مَعْدُودَةٍ نَبْ يَكْلِيهِ مِمَّنْ تَعْدُودَةٍ مَعْبُودَةٍ مَعْبُودَةٍ

**دِسْمَتِيں مَحَقَّتِيں۔**

[illegible]

مُحَمَّدٌ رَجُلٌ مَكْرُومٌ لِي يَكُنْ هَبْطٌ يَحْتَضِرُ حِجَابُ،

**هَـكْـيَه أَفَّكَ فِذِّ دَكَّر مَمَفَّكَ،**

تسمتت مله، هك قلك دكك دهمتت كلف،

هَكَذَا مَقْذُوبَةً كَيْفَ كَيْفَ حَقٌّ.

سمهٔ من، شو ب محمد بن گه اعدبذ (خذر)؟ هله كې ده دس دتعبس كه سدذله م ددش  
يكن (هو) ابعده دوجته؟ نه! من هموه، ي. بد لاتن فاس ليك دخت دهمد كم بد م  
لكم دمدبت، هي. يست ليك ميكت دعتي، حم يسهدد ليك، محمد بن كذا كچد؟ دكر  
ج، ب دهدهه كذا عيك كه هب مهعمه.

[illegible]

سَوَابِ دِيْنِهٖ تَمَكَّنْ خُذِيْمَكِ مِ.....





**خَلْفَ يَتِي**

[illegible]

حَبْرٌ خُذْرٌ لِحَلَسَةٍ حَمَقِيَّةٍ  
 حَبْرٌ أَسَدِيَّةٌ مَلْ حَقَّعَانِيَّةٍ  
 حَبْرٌ دَقَمَجَانِيَّةٌ لِنَقَلَانِيَّةٍ دَلْبِ  
 مَمَقَلٌ مَلْ مَمَقَلٌ حَقَّ دَلْ مِصْبَنٍ  
 لَأَمَمَةٍ خَمَلَانِيَّةٍ سَوْدَانِيَّةٍ لَنِيْمَةٍ  
 نَسَبِيَّةٍ لِمَقَلَانِيَّةٍ لِمَلْ حَلَسَةٍ دَقْدَقٌ مَوَسِيَّتِيَّةٍ  
 لَأَمَمَةٍ حَمَقِيَّةٍ حَقَّةٌ دَلْبِيَّةٌ خَقَلَانِيَّةٍ  
 مَلْ حَلَسَةٍ لَنَبِ لَأَمَتِيَّةٍ  
 لَأَمَمَةٍ حَمَقِيَّةٍ حَقَّةٌ دَلْبِيَّةٌ خَقَلَانِيَّةٍ  
 مَلْ حَلَسَةٍ لَنَبِ مَلْ حَقَّ دَلْبِ لَأَمَتِيَّةٍ

۱. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۲. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۳. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۴. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۵. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۶. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۷. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۸. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۹. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ۱۰. ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰

## مکملہ: ۱

44..... هذه فتة اسمك اسمك  
 اسمك حجة : حجاب، حجة  
 47..... هذه مذك ذك دهمة  
 ذهك ذهك، هم وذهمة  
 49..... الحجة الحجة  
 حجة . الحجة حجة  
 50..... الحجة الحجة  
 اسمك اسمك، اسمك





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# سنگ

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