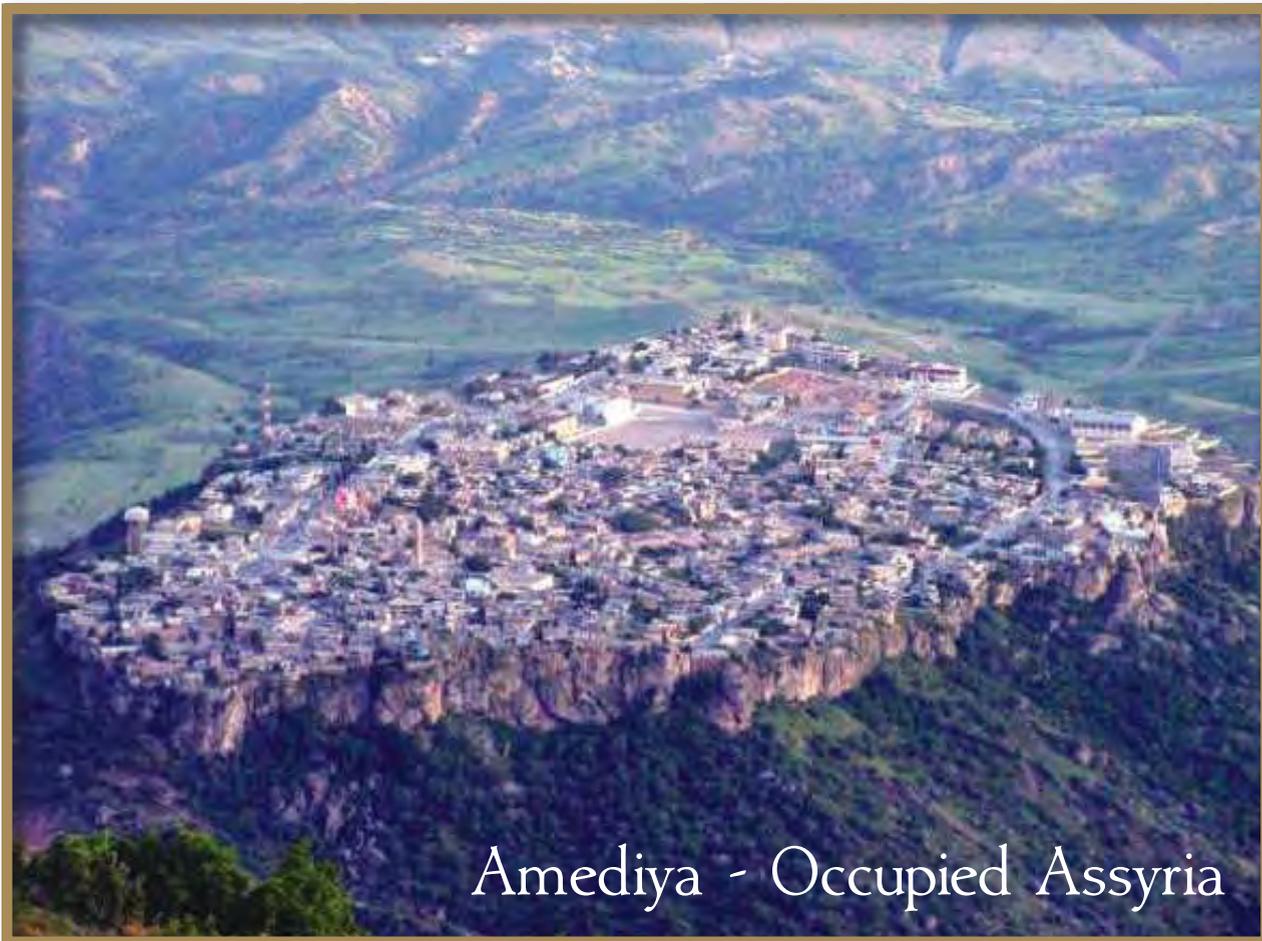




Established 1964

NINEVEH

CULTURAL | EDUCATIONAL | SOCIAL



Amediya - Occupied Assyria

From the President

A message from our President, Jackline Yelda

I would like to convey my very best wishes and sincere thanks to all of you as we wrap up 2018 and shift our momentum into 2019. The last twelve months mark noteworthy accomplishments of which we should all be proud as we look forward with enthusiasm to the new year. Because of your generous donations to the Assyrian Foundation of America, we were able to fulfill our goal and to provide over \$100,000 towards our humanitarian, educational & cultural programs.

We successfully collaborated with other Assyrian organizations who work on the front lines and on the ground to help our people. Specifically, I am referring to the Assyrian Aid Society, Assyrian Church of the East Relief Organization, Nineveh Welfare Association of Sweden, Restore Nineveh Now Foundation, and The Istanbul Assyrian Cultural & Humanitarian Association. Below are a few examples of how our contributions have made a difference:

- Fully funded the implementation of the project “drilling two water boreholes” in the Assyrian town of Bartilla (Nineveh Plain Region) to provide critically needed water for its inhabitants
- Financially supported a community center in Turkey, that is being used by the Assyrian refugees from Syria, to stay open and operate normally
- Helped the Assyrian refugees in Oman, Jordan with the purchase of food parcels, clothing, gifts for children, and cash for widows and disabled individuals
- Helped the Assyrians in Armenia who are living in poverty and unfortunate situations
- Provided funds for medical treatment of two Assyrians: Mouth surgery for an Assyria patriot who was wounded in the hands of criminals in Khabour, Syria and an urgent heart surgery for a young Assyrian woman in Iran

In addition to the above, we also kept our commitment to support Assyrian education, culture, and heritage as follows:

- Provided generous scholarships to eight Assyrian students (in the US, Europe, and the Middle East) who are pursuing advanced degrees in Assyrian history or language
- Provided major funding to The Gilgamesh Art and Culture Foundation for the production of an Assyrian folk music project that will be presented to the general public (i.e. to Assyrians and non-Assyrians alike)
- Supported a musical production of the Epic of Gilgamesh with text in the modern eastern Assyrian dialect by Yosip BetYosip and music by Edwin Elieh
- Sponsored a film production based on the lives of Assyrians who were killed by the old Iraqi regime
- Sponsored publication/translation of three books:
 - Publication of “My Art, My People” by Paul Batou, a compilation of his paintings
 - Publication of a photography book by Pavel Bukrev about his Assyrian roots, incorporating pictures he took during a recent visit to his ancestral lands in the Van district of Turkey
 - Translation into English by Tomas Isik of the book by Svante Lundgren “The Assyrians: Fifty Years in Sweden”

Moving into 2019, in addition to our continuous mission of helping needy Assyrians, promoting Assyrian history and heritage, and publishing Nineveh Magazine, we have other exciting events and initiatives that will enable us to further our commitment in the areas of Assyrian history and culture:

- Introduction of a new Assyrian studies group at our next Members’ Appreciation Event - A new Assyrian studies organization that we are proudly sponsoring, partnering, and helping to launch is in the process of being formed. The aim is to bring together scholars of Assyrian culture and history, both past and present, who can propagate related topics to the academic world at large. Please keep a lookout for details about this event that I strongly urge you to attend
- Assyrian folk music concert by Honnibal Joseph at a major concert hall in San Francisco
The date and location are to be announced

In conclusion, I would like to thank the 2018 board members of the Assyrian Foundation of America for their tireless efforts to help move the organization forward: Martin Jacob (Vice-President), Belus Yadegar (Treasurer), Sargon Warda (Membership), Sargon Shabbas (Welfare & Humanitarian), Dr. Robert Karoukian (Education & Cultural), Daniel DeKelaita (Building), and Chris Hamzaeff (Social).

Additionally, I would like to thank the entire team of Nineveh Magazine for their commitment in the publication and distribution of this high-quality publication on a consistent basis.

Lastly, I wish all of you the very best in 2019! May this new year be filled with love, peace, happiness, and prosperity for each of you and for our entire beautiful nation that is spread around the world.

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

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

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Dear fellow Assyrian,

December 2018

The **Christmas** season is upon us once again and many of us are getting ready to celebrate and buy gifts for our loved ones and enjoy the blessings of life in the relative tranquility and prosperity of the Western world. And once again we are reminded of the **severe trials and tribulations** that our fellow Assyrians, our brothers and sisters, **our kin**, suffer in our Middle Eastern homelands. Entire Assyrian populations have been **uprooted** and continue to live as refugees. Assyrian families in Iraq returning to their devastated towns and villages after the ouster of ISIS from Mosul find destroyed homes and infrastructure and treacherous conditions with **enemies** lurking everywhere. Assyrians of Khabur in Syria after being devastated by ISIS, now face the Kurdish persecution. Assyrian refugees in Jordan and Turkey live under **horrificing conditions**. Even in non-conflict zones such as Armenia, the Assyrian population lives in total abject **poverty**.

They have absolutely **no one** to help them other than us. Islamic governments who host these refugees have **no sympathy** for the Christian Assyrians, and the Western powers remain in **denial** of our existence. **We are the only ones** who can help them.

That is why the **Assyrian Foundation of America** has invested substantial funds, thanks to generous donations from Assyrians like you, to provide some relief for the sufferings of our people in those cursed lands. In 2018, we provided **\$40,000 in humanitarian aid** to our fellow Assyrians in the Middle East region. We also gave over **\$20,000 in educational grants** to students in Iraq and Turkey and elsewhere to support our young people studying under extremely adverse conditions. Furthermore, we disbursed over **\$40,000 in cultural grants** to various individuals and groups engaged in the development and preservation of our cultural heritage. An additional **\$32,000** was spent to publish and distribute four issues of our beloved **Nineveh magazine** in 2018. To see the details of these grants and how your donation dollars have helped our people, please see the flip side of this page.

We plead with you to **open your hearts** once again and help us continue our efforts to provide relief to our less fortunate fellow Assyrians, and at the same time support us as we strive to expand our educational and cultural programs in order to preserve our wonderful heritage.





Humanitarian Aid:

- \$15,000 to build water wells in the Nineveh Plain in the Assyrian town of Bartilla
- \$5,000 to Assyrian Aid Society for Food program in the Nineveh Plain
- \$5,000 to ACERO (Assyrian Church of the East Relief Organization) for refugees in Jordan
- \$5,000 to Istanbul Assyrian Organization hosting refugees from Syria
- \$3,500 of medical assistance to an Assyrian victim of assassination attempt in Syria
- \$4,500 of humanitarian aid to Assyrians of Armenia
- \$2,000 of humanitarian aid to needy persons in Urmia, Iran

Educational Assistance:

- \$3,000 for two Assyrian students studying at the Salahadin Univeristy in Arbil, Iraq
- \$5,500 for three Assyrian students in graduate studies in Istanbul, Turkey
- \$5,000 for Assyrian graduate student majoring in Assyrian studies, 19th & 20th century
- \$3,000 for two Assyrian students majoring in Assyrian language studies
- \$2,000 to "Assyrians For Education" supporting Assyrian students in financial need

Cultural Grants:

- \$25,000 to Gilgamesh Art & Culture Foundation for an Assyrian Folk Music production
- \$5,000 for a film based on the life of Assyrians tortured and killed by the old Iraqi regime
- \$5,000 for a musical production of the Epic of Gilgamesh
- \$2,500 for translation into English of the book "The Assyrians, Fifty years in Sweden"
- \$4,000 for the startup of an Assyrian Studies group of top Assyrian academic scholars
- \$2,000 to Assyrian artist in Moscow to produce a photography book of his Assyrian roots
- \$1,000 for the publication of a book of paintings by an Assyrian artist

Nineveh Magazine:

- \$32,000 for printing, distribution, editing and layout of 4 issues in 2018

Podcasting for Assyrians

Interview by Tamara Odisho Benjamin

As an old society, we Assyrians have been through many changes; food, culture, language and country. To have existed so long, we cannot deny that we are amenable to change. In some instances, this change can take years, but in the 21st century, change is happening at lightning speed. The creation of the internet has made our once very vast and wide world now feel like it's at the tip of our fingertips. Its impact continues to unravel its reach; constantly changing, evolving and adapting. No one can deny its effect. A large aspect of connecting us has been social media. Many Assyrians have subscribed to this new means of communicating, whether it's emailing a friend, talking to family through facetime, seeing the latest wedding pictures streaming on facebook, or posting your favorite Assyrian dish on instagram. Another innovative way of reaching the masses is through podcasts, audio files shared on the internet made available to download or stream on either a computer or mobile device.

A few years ago, at an Assyrian convention several minds joined together to discuss the creation of an Assyrian podcast, after some thinking and tinkering, the Assyrian Podcast was born. Launched in 2018, with hosts across the United States and in Ontario, Canada, we now have access to wonderful interviews from Assyrians across all spectrums of life varying from academics to the arts. I was able to interview (through email) with two of the hosts, Adessa Kiryakos and Steve Netniss who kindly shared some great information about their podcast.

Can you share what inspired you to create the podcast and why?

The podcast was originally created to inspire Assyrians and hear different perspectives from Assyrians around the world. Adessa came on board shortly after it began to help bring it to its current form. The podcast is about allowing the beauty, heartaches, and successes of Assyrian people speak for themselves.

Do you ask a list of questions for your subjects or do you allow them to shape the interview?

A little bit of both. We allow hosts free reign on how they choose to conduct their interviews. Some have questions prepared ahead of time, ready to ask. Others may have a few, but leave it more flexible to let the conversation guide itself. We're interested in bringing to light what makes sense in the moment. Scripted interviews are no fun and we love spontaneity. Conversations are dynamic and brimming with surprise.

Do you meet them face to face or over the phone, Skype, FaceTime etc?

All of our interviews, with the exception of one, have been face to face. We think there is something special about sitting down with someone in person and really connecting with them in a way that one isn't always able to when on Skype or Facetime. It's been sustainable because the co-hosts live in areas where there are a lot of Assyrians, so the stories are plenty.



Assyrian PodCast Host: Adessa Kiryakos



Assyrian PodCast Host: Steve Netniss

Does your podcast travel to other cities?

It travels in the cities mentioned above but we have ambitious plans of expanding out quite a bit before we hit our one-year anniversary in February. Our listeners are from all over the world, which makes us really happy that this has spread amongst all of our Assyrian communities in the world.

Do you have an idea of how many people listen?

The podcast has over 17,000 downloads and is only 35 episodes in. Each episode varies with respect to downloads however we do average near 500 downloads and listens per episode. The podcast is still in its infancy stages and it continues to grow.

Based on your current and past interviews, who were you most excited to speak with or meet?

Steve: All of our interviews bring their own beauty. I feel so excited each time I get to learn about someone else and hear their story. It's an honor to share their story with the world.

Adessa: It's hard to say just one. I have been excited when speaking with each person I've interviewed. Each of us (co-hosts) have the freedom to choose who we'd like, so when I'm approaching a person and inviting them on the podcast, it's because I know they can offer something of great value to our listeners.

Is there anyone who is no longer with us that you wished you had the chance to interview?

Steve: I would love to meet the original Ashur. Would be great to know what he envisioned for the Assyrian people. Be very interesting to hear what the latest drama was 7000 years ago.

Adessa: Yes, many but one in particular I wish I could interview is William Daniel. He has created original content that has elevated Assyrian arts & culture. I have so many questions for him.

Is there anyone out there that you long to interview?

Steve: If Drew Brees was Assyrian, I'd like to bring him on the show.

Adessa: Yes, plenty but I'd like to capture the stories of older Assyrians before their passing. It's important that their lives are documented. The next time I'm in California I'm hoping to set up quite a few back to back but would also like to find people who are in the Toronto area.

How do you think technology like podcasts can change or alter our history?

Technology is always causing shifts. In the case of podcasts, it has created a worldwide Assyrian family. We are able to connect with Assyrians from all over the world and highlight the beauty of their story. We feel blessed and fortunate by the podcast medium.

Based on the people you've interviewed has your initial reason for creating this podcast altered?

For the good, bad or indifferent?

It hasn't altered, as we still remain true to the initial reason and purpose behind the podcast. We don't have any kind of hidden agenda or ideology that we try to push, and we hope listeners realize and appreciate that. We'd like to keep the podcast as diverse as possible whether it be diversity in thoughts, vocation, upbringing, location, or in the many other ways diversity can show up.

Your passion for sharing stories is admirable, do you consider yourselves story tellers?

It's interesting because a lot of times people refer to podcasts as a form of digital storytelling, but we don't really consider ourselves story tellers per se.

Growing up, was there anyone in your family/friends who shared or told stories that inspired you?

Adessa: My grandmother is a wonderful storyteller and wealth of knowledge. She can go on and on about anything and everything, and I've always enjoyed listening to her. What I enjoy is that she'll always talk about different topics when we're together even if I haven't asked a question that would lead her to speak about it. That is important to me because I want to know but don't always know how or what to exactly ask.

For your listeners, what would you like them to know about you that you haven't shared?

One of the goals of the podcast is to focus less on the hosts and more on the person being interviewed. We'll continue to share more of who we are as it fits within the podcast. Steve is a big Saints fan, Adessa loves fashion, Roda enjoys reading, and John has the best radio voice.

What kind of feedback do you get from your listeners?

The feedback has been overwhelmingly positive. We've had people reach out to us who live in a small town with no Assyrians and tell us how this podcast has helped them feel connected to their

heritage. Ideally, we'd continue to receive honest feedback, both growth opportunities and encouragements. It is so refreshing to know there are Assyrians all around the world being encouraged and inspired by other Assyrians because of the podcast.

How you feel about our future as Assyrians/American-Assyrians living in America?

Steve: The future will be filled with opportunities for abundance and growth for Assyrians everywhere. Hard word, dedication, intelligence, honesty, and heart will always persevere.

Adessa: Both hopeful and worried. Our future will be determined by the groundwork we all lay down today for a better tomorrow and future. I have no ounce of doubt Assyrians will continue to persist and persevere, as it's in our blood and what we've done for thousands of years. However, without a country, comes extra responsibility in ensuring we are all doing our part to raise this generation of Assyrians and those to come to love their foods, dances, music, arts, people, language, history, and to be involved in a way that they can contribute. The goal is to integrate and not assimilate. To have an appreciation of and to fully participate in the countries we live in (diasporic communities), while holding on to our heritage.

What does or doesn't surprise you about our people?

Steve: The most surprising thing about our people is the number of stories, trials, tribulations, and successes that aren't shared with the world. Sometimes when I'm interviewing someone and they share something amazing, I instantly think, 'why don't more people know about this?' Especially those outside our Assyrian community.

If they want to help or donate how can they reach you?

info@assyrianpodcast.com. We'd love to hear from you!



Saint Jacques of Assyria

The Church of Saint Jacques of Assyria, located in France. France -- In the heart of the Beaufortain, at 1100 meters above sea level, the Saint-Jacques of Assyria church is one of the most famous places in the Savoyard Baroque art scene.

Built between 1666 and 1672, it has a rich decoration. The bulbous bell tower, typical of Alpine Baroque art, is one of the most majestic and elaborate in the region. Located in the village center of Hauteluce (Savoie), the church of Saint Jacques of Assyria tells the life of the town especially through its stained glass, paintings.

It is dedicated to Saint Jacques of Assyria, first evangelizer and first archbishop of Tarentaise. The entrance is under a horseshoe-shaped platform, very characteristic of Beaufortain. Beneath the triumphal arch is a beam of glory. The chair to preach, stained walnut, dates from the early 18th century. Four characters carved in high relief occupy the panels of the hexagonal tank. They are grouped two by two: Saint Peter (keys) and Saint Paul (sword); Saint James the Apostle and Saint James of Assyria. The movement in the attitudes evokes the particular and expressive style of the Savoyard sculptor Jacques Clérant

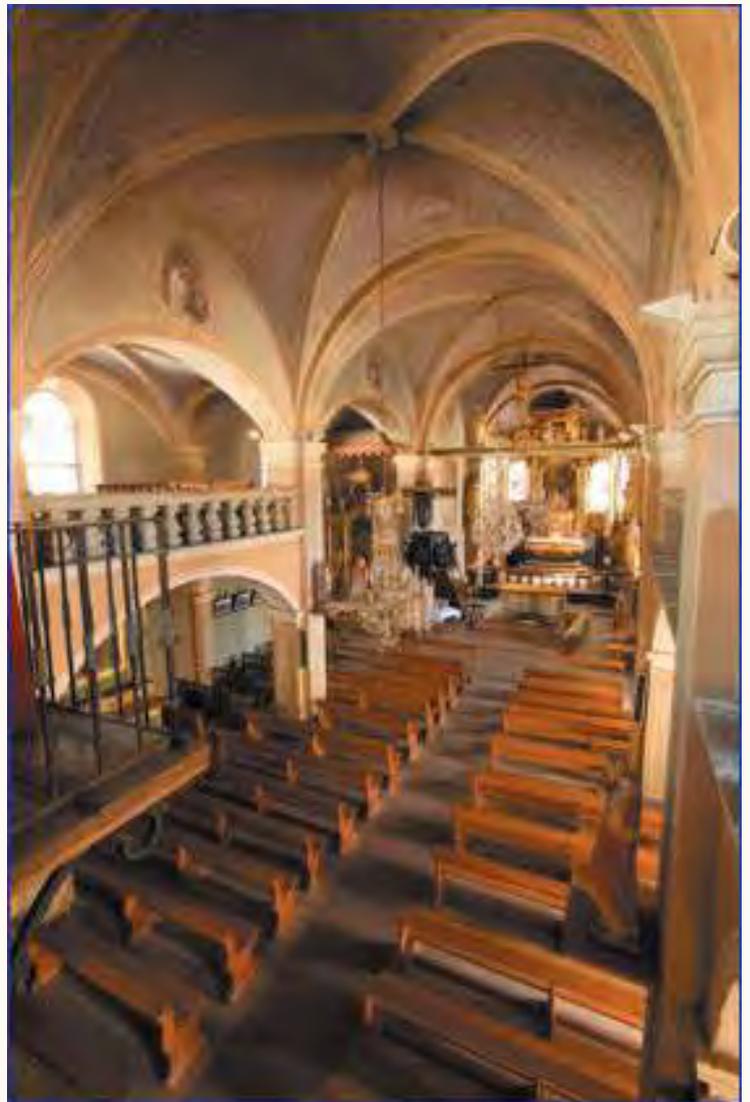
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The church is flanked to the north of the choir with a monumental 55-meter high bulbous bell tower. Shaved in the Revolution (1794), it was rebuilt in the 19th century. Above an imperial roof, two small octagonal blind bodies are superimposed, a bulb, a tapered arrow, and a ball supporting a cross and a rooster.

The bell tower and the facade are decorated with a 19th century trompe-l'œil decoration, with corner chains and paired false stones. She wears a fake sundial that signifies time passing and approaches death: a clock without needles, death with a scythe, the leopard symbolizing eternity, the snake sin, and the funerary stele the last end.



The Church of Saint Jacques of Assyria, located in France.



The Church of Saint Jacques of Assyria, located in France.





Ancient Babylonian Reborn After Having Been Silenced for 2000 Years

by *ASHLEY COWIE*

Almost 2,000 years after falling out of use, a Cambridge University linguistics specialist, Dr. Martin Worthington has learned how to speak ancient Babylonian and is not only campaigning to revive it as a spoken communication form, but has made a film in the ancient language. The main funders of the film directed by Dr. Worthington, a fellow of St John's College, were the Philological Society and the Thriplow Charitable Trust, Cambridge University, and several Cambridge Colleges, enabling students to produce the world's first film in ancient Babylonian. According to an article in *The Telegraph*, the student actors "dramatized a folk tale from a clay tablet from 701 BC entitled 'The Poor Man of Nippur.'"

The ancient story recounts the tale of a goat herder who beats up a city mayor "three times" in revenge for the mayor killing his goat.

- [By the Rivers of Babylon: Life in Ancient Babylon's Thriving Jewish Community](#)
- [Nabopolassar: The Rebel Ruler of Babylonia Who Had the Gods on His Side](#)
- [Babylonian Astrology: How Mesopotamian Priests Influenced Your Horoscope](#)



George Heath-Whyte as Gimil-Ninurta in *The Poor Man of Nippur*. (Department of Archaeology, University of Cambridge)



This small terracotta cylinder records the work on the walls of the city of Babylon by the king Nabopolassar. From Babylon, Mesopotamia, Iraq. Neo-Babylonian period, 625-605 BC. The British Museum, London. (Osama Shukir Muhammed Amin FRCP(Glasg))

For two decades, Dr. Worthington has studied the ancient Middle Eastern language that was once used “by Babylonian kings in Mesopotamia, Egyptian pharaohs and Near East potentates” according to *The Telegraph*.

A *Daily Mail* article details how scientists “created a unique archive of recordings from different readers of stories and scripts from Babylon and set up an annual conference for sixth-formers interested in studying ancient Mesopotamia and Egypt.” Dr. Worthington’s recorded readings of Babylonian poems and myths in the original tongue are available online at: <https://www.soas.ac.uk/baplar/recordings/>

And where many academics and filmmakers are often driven by ego, seeking acknowledgement and accreditation, Dr. Worthington’s goals are exemplary in that he pioneered spoken Babylonian because he believes “it enables students to enjoy the magic of authenticity and connect through words to a world that is lost and far away.” And you cannot but respect that attitude, for it is in finding innovative teaching methods and bringing otherwise gray curriculum alive that defines greatness in the field of education.

The Challenge of Resurrecting an Ancient Language

Because nobody has ever attempted to speak Babylonian, which was spoken by the ancient peoples who ruled in modern-day Iraq, Dr. Worthington had no reference to gauge the accuracy of his vocalizations. An article on *Heritage Key* discusses the challenges of knowing ‘how’ ‘Babylonian, or any dead language, sounded.’ And explains that accuracy relies on “a variety of strategies and techniques.” Sometimes researchers use Babylonian and Assyrian words transcribed into alphabets other than cuneiform, but often “the sound is forensically deduced through the careful study of letter combinations and spelling patterns, using the original Cuneiform texts.”

“It’s essentially detective work,” Dr. Worthington said. “We will never know for sure that a Babylonian would have approved of our attempts at pronunciation, but by looking at the original sources closely, we can make a pretty good guess.” He told reporters at *The Telegraph* that since 2000 he studied “Letters from spies, treaties between states, diplomatic correspondence, incantations and medical prescriptions.” Students attempting to learn the language on his Assyriology university course are told “the structures are extremely regular,” and he said, “most learners find that at some point, often about seven months in, they suddenly “get” it: the structures click into place.”

- Three Babylonian Recipes From 1600 BC You Can Make At Home Today
- Marduk: Babylonian King of Gods and Reportedly Liberator of the Jews
- The Babylonian Marriage Market: An Auction of Women in the Ancient World

Filming Ancient Folklore

Dr. Worthington directed the film, which was co-produced with Kathryn Stevens of Durham University, and had its international premiere at St John’s College on Nov.27. The film, which is now available on YouTube, was opened by the world’s oldest Assyriologist, James Kinnier Wilson, aged 97, who taught at Cambridge University for 34 years.

The film’s plot was based on an ancient relief from the British Museum “of two murderous dagger-wielding cat demons to depict the three beatings of the mayor by the poor man of Nippur.” Dr. Worthington said, “they did not want to have students acting out the fight in the film so used the relief with the sounds behind it.” And attempting to find the kernel of truth within the ancient story, according to Dr. Worthington, “it could be read as an allegory of how “middle management” might be out to get you, but that there was a superior being who was good and would look after you, as the King does in the tale by providing the poor man with a chariot.”

Left: Sennacherib in his chariot during his Babylonian war, relief from his palace in Nineveh. (Public Domain) *Top Image: Relief image on the Tablet of Shamash, British Library room 55. Found in Sippar (Tell Abu Habbah), in Ancient Babylonia; it dates from the 9th century BC and shows the sun god Shamash on the throne, in front of the Babylonian king Nabu-apla-iddina (888-855 BC) between two interceding deities. The Babylonian language text tells how the king made a new cultic statue for the god and gave privileges to his temple. Source: Prioryman/ CC BY SA 4.0*

Below: “Inanna prefers the farmer” terracotta tablet. Here, in this myth, Enkimdu (god of farming) and Dumuzi (god of food and vegetation) tried to win the hand of the Sumerian goddess Inanna. Sumerian language. From Nippur (modern Nuffar, Al-Qadisiyah Governorate, Iraq). 1st half of the 2nd millennium BCE. Ancient Orient Museum, Istanbul.



The Assyrians continued to build communities and engage in a language and cultural and religious practices completely distinct from our neighbours well into the 20th century. Between 1914 and 1923, an estimated 300,000 Assyrians were massacred by the Ottoman Empire, along with 1.5 million Armenians. Following this was the Simele massacre in 1933 where more Assyrians were killed by the armed forces in Iraq. Currently, the greatest population of Assyrians can be found in sections of the north of Iraq: Mosul, Dohuk, Tel Keppe, Alqosh, Batnaya, Karemlash and Ankawa. Since 2014 many of these places were targeted by ISIS, who terrorised the residents and destroyed historical sites and artifacts thousands of years old.

Refugees in Australia from the Arab World who have complex identities, representing twenty two countries with diverse historical, cultural, religious and political landscapes, are often reduced to the labels ‘Middle Eastern’ and ‘Muslim’.

The word ‘Syrian’ comes from the word ‘Assyrian’, which comes from the word *Āšūr*, which was an ancient god and the capital of the Assyrian empire. It is easy to see why the confusion happens. I also acknowledge that when spoken, it’s nearly impossible for someone to make the distinction between the two phrases, ‘I’m a Syrian,’ and ‘I’m Assyrian.’ What’s important to note is that ‘Assyrian’ and ‘Syrian’ are English words derived from Latin and Greek. In the Assyrian language, *Sūrēth*, it is much easier to make the distinction. It is also important to note that the experience of cultural blurring and erasing is not limited to two cultural groups that have a similar name.

Refugees in Australia from the Arab World who have complex identities, representing 22 countries with diverse historical, cultural, religious and political landscapes, are often reduced to the labels ‘Middle Eastern’ and ‘Muslim’. My mother was once called Ali-Baba by a student in her nursing course who tried to snatch the gold cross from around her neck because it was ‘a lie’.

The blurring of our diversity acts as the fuel behind phrases such as ‘you go back to where you came from’, where the ‘you’ isn’t specified, and neither is the ‘from’. It’s just assumed we are all one bunch. We are identified simply as ‘foreigner’ and are instructed to return to a ‘foreign land’.

For an Assyrian-Australian refugee that is part of a diaspora, hearing ‘go back to where you came from,’ is not the worst thing that can happen to me. My ‘from’ doesn’t exist

in rigid terms. The phrase is entirely based on western notions of country and identity. I was born in Jordan to Assyrian parents who escaped from Iraq and I have lived in Australia since I was six.

Demanding a singular identity, by discouraging other languages, does more to reveal the fragility of Australian nationalism than it does to genuinely threaten diversity

Why does it matter to me? Why can’t I accept that the Middle East will never be recognised in the West like the hot to trot countries of Europe, that most people know the capital cities of? When I was younger my investment in offering an explanation was my veiled way of saying, ‘I am just like you, be my friend,’ and then post 9/11, it became ‘Don’t be afraid of me.’ Presently, correcting people about where I’m from is about helping them understand the complex history of the Middle East, whose civilizations were engaging in politics, religion, agriculture and education long before other nations.

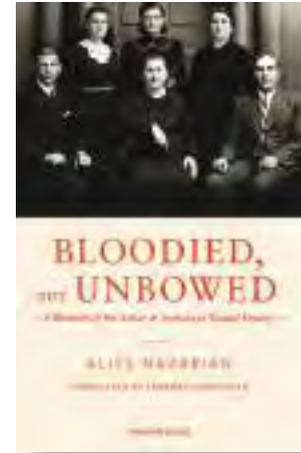
Evidence of writing in Ancient Mesopotamia, Sumer, is dated at 3500BC, whereas the oldest evidence of writing in Europe, Greece, is dated at 1450 BC. I also correct people about my identity as a reaction to ignorance and bigotry that seeks to dehumanise me with insinuation that the world would be better off without the Middle East.

Like the ‘broseph’, who used a bobby pin to steal coins out of the KFC donation box, circulating a meme of a world map missing the land mass between Africa and Asia and claiming that he “fixed the problem.”

This approach is far more harmful to me than the drunken woman pacing the train platform and shouting through her puckered mouth that people in Australia should only speak English. Demanding a singular identity, by discouraging other languages, does more to reveal the fragility of Australian nationalism than it does to genuinely threaten diversity.

The experience of reconciling my Assyrian, Middle Eastern identity with the experience of being an Australian, is not a unique one. However, it remains relevant in a landscape that perpetuates the fantasy that the only Australian is a white-Australian. I challenge this false narrative by saying I am an Assyrian and an Australian.

BLOODIED, BUT UNBOWED: A MEMOIR OF THE ASHUR & ARSHALUYS YOUSUF FAMILY



We would like to announce the release of our newly published book: ‘Bloodied, but Unbowed: A Memoir of the Ashur & Arshaluys Yousuf Family’, by Alice Nazarian.

In this memoir, author Alice Nazarian tells the story of her parents and family in the shadow of the Armenian/Assyrian Genocide. Her father, Ashur Yousuf, a prominent Assyrian intellectual and professor at Euphrates College in Kharpert, Turkey, became a victim of the Genocide in 1915. Her mother, Arshaluys Yousuf, heroically struggled on after her husband’s death, raising their six children while helping educate countless young children in orphanages and schools in the Middle East.

The memoir comprises a narrative of the turbulent life of Arshaluys and a section devoted to writings by and about Ashur Yousuf. This English translation, while faithful to the original Armenian, contains some new material and an updated genealogy of the descendants of Ashur and Arshaluys Yousuf.

Author Alice Nazarian was the fifth child of Ashur and Arshaluys Yousuf. In addition to this memoir, she wrote numerous articles, poems, and lectures. She was well-known in Aleppo, Syria, as an educator and director of plays. Having lived most of her life in Aleppo, she immigrated to the United States in 1967. She died in Los Angeles in 1976.

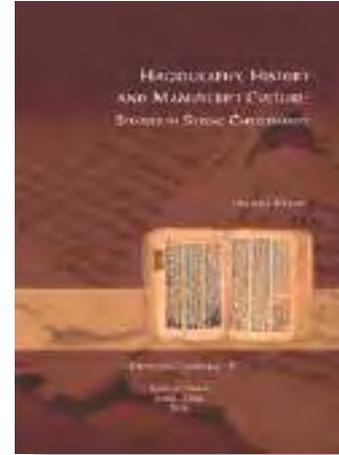
Ishkhan Jinbashian is a literary translator. His works include translations of novels, poetry, and memoirs by Hagop Oshagan, Shahan Shahnur, Zareh Vorbuni, Yeghishe Charents, Mikayel Shamtanchian, Armen Anush, and Aram Sahakian. Jinbashian lives in Los Angeles.

TITLE: Bloodied, but Unbowed: A Memoir of the Ashur and Arshaluys Yousuf Family |
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Father Iskandar Bcheiry Publishes

“Hagiography, History, and Manuscript Culture: Studies in Syriac Christianity”

Courtesy of ATLA Newsletter.com



Iskandar Bcheiry, Metadata Analyst in the Production Department of ATLA, frequently publishes articles in the ATLA Newsletter on Syriac Orthodoxy. We are excited to announce his recent publication *Hagiography, History, and Manuscript Culture: Studies in Syriac Christianity* (ISBN 978-9953-0-4502-3) in the 9th volume of the *Patrimoine Syriaque*. In this issue, Iskandar presents a collection of three essays on Syriac historical studies. The first is *The Discourse on Severus of Antioch* by the Syriac Orthodox Patriarch, Cyriacus of Takrit (793-817). This biography is an important historical source that has been cited often; however, the text has never been published or translated. In this volume, Iskandar presents for the first time the Syriac text followed by an English translation of the biography of Severus of Antioch.



In addition, the publication includes another two historical essays in relation to the Syriac community during the 16th and 17th centuries. The first of these two essays, *The Echoes of the Great Ġelālī Rebellion in Anatolia (1590-1611)* through Syriac Sources deals with the social and political situation in southeast Anatolia from the perspective of the Syriac Christian community. This study relies on different types of historical sources such as colophons, historical notices, and marginalia.

The second essay is *Historical Data Extracted from the Register of Endowments to Churches and Monasteries in Anatolia and to the Holy Sepulcher in Jerusalem through the 16th and 18th Centuries*. These extracted data would support scholars with additional historical information that are related to the social, agricultural, and religious aspects of that period. The importance of the last essay is that it gives informs researchers about the social history of a local community in Anatolia from the bottom-up.

Iskandar would like to express his gratitude to Mr. Barnaby Hughes, a colleague at ATLA, for the care with which he reviewed the English language of the text of the essays.

The Discourse on Severus of Antioch by the Syriac Orthodox Patriarch, Cyriacus of Takrit (793-817)

Mattie Ganja February 1923 - October 2018

Mattie Ganja was born in, Kermanshah, Iran on February 15th, 1923. His father was Daniel Samuel Ganja and his mother was Nanajan Yousipo, both from Khaneeshan. Matti Ganja had 4 siblings Loudia, Soria, Alfred and Edward. Mattie was 5 years old when his family migrated to Kirkuk, Iraq, where he completed his schooling. Growing up he worked with his father running their family business.



At the age of 18 Mattie moved to Baghdad, Iraq, where he learned the craft of watchmaking and repair. He became a very accomplished watchmaker and eventually started his own business and became a very successful businessman.

In 1944, Mattie traveled back to his birthplace, Kermanshah, where he met Lida Yelda, daughter of Yonatan and Helene Yelda. Mattie and Lida got engaged in Kermanshah, Iran and were married in Baghdad, Iraq in 1945, where they established their life. They were blessed with five children Edmond, Edwin, Sam and the twins Hamlet and Helen.

In 1973, the family migrated to the United States with help from Mattie's brother-in-law Belles Yelda and his wife Linda. The family settled in Modesto, CA, where Mattie continued with his trade profession and shortly thereafter opened his own watch repair business in 1985. He fulfilled one of his lifelong dreams, passing down his professional craft to his sons and building a thriving business together.

Mattie retired at the age of 80 in 2003. He spend his golden years with his wife Lida enjoying their children and grandchildren. Those years were some of the happiest years of his life.

In the last year of his life Mattie grew ill due to old age and passed away at the age of 95 on Friday, November 16, 2018.

Mattie, is survived by his wife of 72 years Lida, his son Edmond and his wife Layla, his son Edwin and his wife Carolyn, his son Sam and his wife Lilian, his son Hamlet and his wife Shamiran and his daughter Helen, his grandchildren (Patricia, Matthew, Daniella, Andrew, Atorina, Patrick, Raman, Sharokina, Mariam, Ramsin, Joseph and John), his brother Alfred Ganja and his wife Bilmas, his brother Edward Ganja and his wife Nano and many nieces, nephews and their families.

Mattie was a hard worker, a loving husband, father and grandfather. He will be remembered by his family and community as a family oriented man. His whole life was dedicated to and sacrificed for his family, siblings, and community. He will be dearly missed.

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Life Returning Slowly to Christian Homeland in Iraq

QARAQOSH, Iraq — Christians are gradually returning to their historic homeland in northern Iraq, after three years of ISIS occupation.

The lucky ones managed to flee before the ISIS onslaught in the pre-dawn hours of August 6, 2014, and returned to find their houses intact. Most, however, are facing tremendous damage to their homes and families from a war that pitted neighbor against neighbor, community against community, tearing apart bonds forged over generations.

Yohanna Younis Towaya, 54, a prominent businessman and farmer, returned to find his home burned and looted. “One wall, next to my father’s house, was completely blown out but we repaired it,” he says. His father’s house, next door, he says, has been flattened by an allied air strike: ISIS fighters turned it into a fighting post.

Towaya says he doubts he will ever rebuild his father’s house, like the 116 such buildings in this once-thriving Christian economic center. “ISIS fighters are bur-

ied there beneath the rubble,” he says. “Sometimes, you can smell them.”

The smell of the unburied dead is pungent. You can smell it from here in the Christian heartland all the way into ancient Mosul, 12 miles to the west. The area was totally devastated in the final battle to crush ISIS hold-outs fighting from tunnels and underground bunkers.

No one really knows who provided ISIS with their tunneling machines, but there are many of them. On the outskirts of Qaraqosh, members of ISIS had dug a maze of tunnels beneath a Syriac Orthodox monastery at Qortaya to an ancient Assyrian mound 150 meters away. Those firing positions, high enough for an ordinary person to walk upright, allowed them to dominate the surrounding plains.

Most of the returnees have not visited these tunnels or want to visit them: they are visible reminders of the barbaric presence of the ISIS fighters who looted and burned their homes.

Instead, they seek to create new rituals

and forge new bonds.

Father Behnam Benoka, 39, is the Syrian Catholic priest in nearby Bartella, another ancient Christian town in the Nineveh Plain outside Mosul.

Around one-third of the town’s 3,000 Christian families have returned since ISIS transformed Bartella into a military compound for three years, from 2014-2016.

He invites us to a graduation ceremony for the church music school, where more than 100 students, from first grade to high school, will receive their diplomas.

“Our goal is to build an orchestra, the first Christian orchestra in Iraq,” he says. “This is our third group of graduates.”

The ceremony, which takes place in a church social hall, would be familiar to most Americans. Indeed, were it not for the languages spoken -- ancient Aramaic, the language of Jesus, and Arabic, the secular language of the region -- the ceremony could be taking place in Bethesda,

A fighter from the Nineveh Protection Units (NPU), a Christian militia, is pictured on November 8, 2016 in a church that was destroyed by the Islamic State in Qaraqosh, Iraq. (Photo by Chris McGrath/Getty Images)

Maryland, or Sewanee, Georgia.

“This gives us hope,” Father Benoka says afterwards. “Instead of thinking all day about their problems, they think about music. Instead of carrying a gun, they carry a musical instrument.”

The most astonishing thing about the visit to this area are the smiles. Despite the trauma, the destruction, the genocidal mania of the ISIS fighters who wanted to tear down every stone of one of Christianity’s earliest communities, the people we meet on the streets and in the churches are smiling.

They are happy, they say, to be alive. They are happy to return. They are happy to start over again. They also, however, say they realize that their hold on this historic Christian homeland is tenuous, at best.

“If we don’t get help now, we are finished,” says Father Noel, 56, an aide to the Syrian Catholic Archbishop of Mosul and the Nineveh Plain. “We have local Shabak Shiites, supported by Iran, who have surrounded us. They are buying houses and changing the demography of this area.”

Wissam Gedjo, 42, returned after the liberation in late 2017 to find his toy store in downtown Qaraqosh in ruins. “ISIS set everything on fire,” he says, showing us pictures of the devastation. “They even took the floor tiles.” All that survived was a group of painted Easter eggs, intact amid the rubble.

“This is how I found it in October 2017, when I returned. But I rebuilt this shop and reopened for business that Christmas.”

As we are speaking, a young bride-to-be, her mother, and her fiancé are looking at a bridal bouquet of artificial white roses and angel spray. She says she is from nearby Karamles, and he is from Qaraqosh, which the local inhabitants also call Baghdeda.

She picks at the angel spray, so Gedjo keeps adding more. Finally, she seems happy and bursts into a big smile.

“Are you glad to be getting married and

staying here in Qaraqosh,” we ask. She looks radiant. “Oh, yes!” she says.

Most of these Christian towns and villages are secured by armed guards from the Nineveh Protection Units (NPU), a Christian component of the Popular Mobilization Forces (PMF), who man checkpoints at the entries.

The Christian guards number fewer than two hundred, and are dwarfed by some 4,000 Shiite Muslim guards of Battalion 30, reportedly supported by Iran.

“I carry a gun but I do not feel secure,” says 25-year old Ronay, an NPU security guard.

“It took us seven years to build my father’s house.” Ronay says. “When I returned, I saw it burned by ISIS. You do not know what I feel when I see that. We cannot live there.”

Although Ronay has returned and has a job, he says he dreams of leaving for America. “We can do nothing here,” he says. “We have no future, no hope.”

Hope is the name of the game -- not just for local Christians, but for the U.S. government, the Iraqi government, and for aid agencies seeking to convince Iraqi Christians and Yazidis to return to their historic homelands.

U.S. Vice President Mike Pence has repeatedly announced that the American government is focused on making sure the aid it sends reaches Iraqi minorities

targeted by ISIS genocide.

“Something specific occurred here that requires a specific response,” said Max Primorac, Special Representative for Minority Assistance Programs at USAID, who is responsible for aiding Christians and Yazidis targeted by ISIS. “It is called genocide.”

Primorac and his team say they have been given special authority to streamline USAID projects in ways never before seen in Iraq or elsewhere. “It is important for these communities to understand that they have a superpower behind them. This is a White House priority. Our goal is to help those communities return to their historic lands.”

While roughly a third of the Christians who fled from ISIS in 2014 are returning, the future of their communities in northern Iraq needs political support and a surge of security and economic development if they are to flourish and attract others to join them in this ancient Christian land, proselytized by St. Thomas in the 1st Century AD.

For Christians worldwide, this is our homeland. This is where we began. These are the people we need to protect and help to prosper.

*Kenneth R. Timmerman was jointly nominated with Ambassador John R. Bolton for the Nobel Peace Prize in 2006. His latest book is *ISIS Begins: A Novel of the Iraq War**

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Influence of the Church of the East in the Mongolian Empire

by Elizabeth Mickaily-Huber, Ph.D.



For several centuries after the Crucifixion, brave Assyrian missionaries from the Church of the East traversed the entire breadth of the Silk Road spreading the word of Christ. Starting from what is now northern Iraq they spread into Persia then across Central Asia and finally into China, establishing Christian communities along the way. The Stele of Xian gives significant detail as to how the cleric Alopen arrived in 635 AD preaching the “Luminous Doctrine” and consequently converting members of the Royal Tang Dynasty of China. However, few people know that many of the Mongol warriors and tribesmen of the great, but feared, Genghis Khan were in fact Christians. Indeed, all of these Mongol Christians belonged to the rite of the Assyrian Church of the East.

The conversion to Christianity of the Mongol Keraite tribe, which numbered over 200,000, occurred around the year 1000 and was recorded by Bar-Hebraeus. This ecclesiastical historian indicated that even Assyrian merchants and traders participated in the spread of Christianity as they bought and sold along the Silk Road. During his travels through the Mongol empire from 1271 to 1295, the legendary Italian merchant Marco Polo came across thousands of Christians. Rustichello of Pisa’s book “The Travels of Marco Polo” is filled with references to so-called “Nestorian” churches and cities with significant numbers of Nestorians.

Nevertheless, Marco Polo considered these Christians of the Far East to be heretics because they did not adhere to the Roman Catholic faith. He also refers to Nestorians on the island of Socotra off the coast of Yemen, to the Christians of Saint Thomas in Southern India, in addition to Kublai Khan’s protection of Christians. Monks of the Church of the East also traveled as envoys for the Mongols to Europe. Of those, only the travel diary of Rabban Bar Sauma has been preserved. Nevertheless, these various sources provide a glimpse into Christianity in the Mongolian Empire.

Three Nestorian sisters obtained particularly high status in the Mongol empire. The oldest sister became the wife of Genghis Khan. The second sister married the Khan’s eldest son, whereas the third sister, named Sorkaktanibeki, married the fourth son. Destiny favored the latter to become the Christian mother of three imperial sons: Mongke Khan of the Mongol Empire, Kublai Khan of the Mongol Empire and of the Yuan dynasty of China, and Hulagu Khan of the Ilkhanate dynasty of Persia, Turkey, Georgia, and Armenia. The wife of Hulagu, Dakuz Kathon, was also Christian and played an important role in protecting Christians from Muslim onslaught. Furthermore, the imperial mother Sorkaktanibeki is credited to have influentially contributed to the

spread of the Church of the East in Asia. Sadly, just as the Church was on the verge of becoming the dominant religion of the Empire, with adherents numbering in the millions, there was a sudden and rapid decline due to internal strife, opposition from the Roman Catholic Church, and violent Muslim conquest.

After the death of Kublai Khan many Mongols began to convert to Islam. The Assyrian church lost its imperial favor and protection. The infamous and ruthless warlord Timerlane (a.k.a Timur) converted to Islam and declared Jihad against the Christians of the Far East. He launched brutal attacks on the Christian Armenians, Georgians, Nestorians, and Jacobites, slaughtering huge numbers of people throughout Asia and Mesopotamia, eradicating virtually all of Christianity in Central Asia. Timur's sword of Islam destroyed the Nestorians as well as their revered centers of higher learning, leading to a significant reduction in their population who took refuge in the mountains of northern Iraq and Persia. One cannot help but think of how history has repeated itself numerous times over with regard to the persecution of these particular communities.

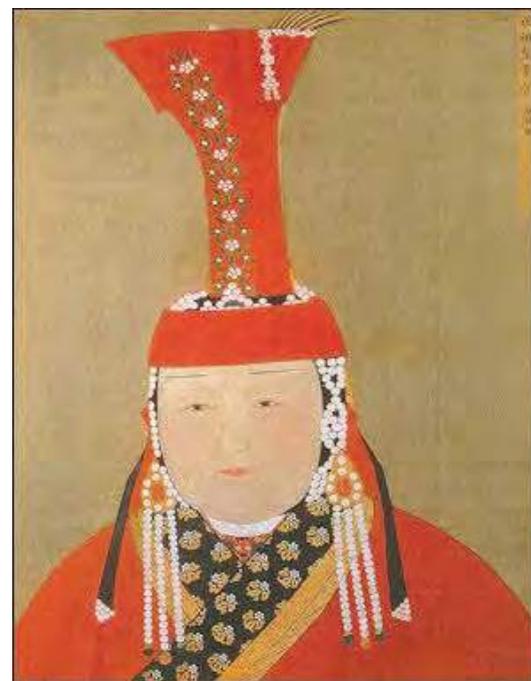
As at other times in Assyrian history, the Church of the East made the mistake of overly relying on the protection of ruling dignitaries. The Church focused more on the patronage of Ambassadors and Christian queens than on working to spread its faith and enlarging its congregations. The leadership of the church never considered the possibility of losing its position of privilege, ultimately leading to its downfall. The loss of esteem and the rise of Islamic Jihad cut off the Church from its various missions and communities. The scattered Mongol churches became isolated and lost contact with the mother church in the Middle East. To add insult to injury, the bubonic plague, incessant war, and brutal persecution eventually led to the death of the Church of the East in Mongolia.

Even though the Church of the East vanished in the Far East, it did not disappear without vestiges. John of Plano Carpini, the first papal envoy to Mongolia traveling in the 1240's, mentioned that members of the Uighur tribe of Mongolia were Nestorian Christians who, having no alphabet of their own, adapted the Syriac alphabet to their own language. These alterations of the Assyrian alphabet are still used in Mongolia currently, as well as in the Autonomous Region of Inner Mongolia in China. Woefully, there are very few Christians in Mongolia today, none of whom are Nestorian.

Much of the information contained in this article can be found on the website: MONGOLS, CHRISTIANITY, NESTORIANS AND THE SILK ROAD <http://factsanddetails.com/asian/cat65/sub423/entry-524t.html#chapter-0>



Depiction of Marco Polo and Kublai Khan



Yuan Empress, Nestorian wife of Kublai Khan



The ruthless warlord Timerlane

Head of a Household at ELEVIN

by Solomon S. Solomon

This story took place during World War I in South-East Turkey, in Armenia, in North-West Persia and in Mesopotamia (modern-day Iraq). It is a story of four children who lost their parents and grandparents by 1916. The oldest of the four children was my mother, Susember Younathan, born in 1905 to Younathan Khamo and Khezaimy Malik Youkhanna of Taimar. Her siblings were Murad born in 1907, Sona born in 1909, and Morris born in 1911.

The family was native to the village of Hawshesur, in the South of Van in Turkey. Their troubles started when their father became ill suddenly and died in 1915. While escaping to Armenia during the genocide, Grandfather Khamo became lost and died. Upon the arrival of the rest of the family to the town of Kulasar, Armenia, both their mother and grandmother died. Thus, Susember, being the oldest, took over the affairs of the family at age 11, using money received from local authorities to house and feed her younger siblings.

In 1917, due to the arrival of the Bolsheviks, they left Armenia and went to Hawshesur. It was a peaceful year until Christmas when they were forced to run, as they were chased by the Moslems, and eventually arrived in Urmia, Iran. At the time, Urmia was under the control of Assyrian tribes who had been there since 1915.

In 1918, the Assyrians escaped from Urmia due to attacks by Turks, Kurds, and Persians. They arrived at a British army base in Hamadan, Iran where they were protected and supplied for a while until British command decided to move them to a refugee camp in Baquba, Mesopotamia. Here, mothers and children received daily rations of food; they were all healthy and well.

In 1920, the camp was closed, and the former population of Hawshesur were housed in the previously Kurdish village of Warmilan. Sometime later, Susember was married to Sliwo Solomon (my father) who has become a mounted policeman in Aqra. At this point, her brother Murad took over the care of his younger brother and sister with the help of relatives. They all moved to the city of Mosul and lived there for several years. Both Murad and his sister married fine people, and young Morris went to school. The four siblings were to raise a total of 26 children (combined) before they died of old age.

May they rest in peace.



Susember Solomon



Rris & Murad



Sona David



Prayer in Aramaic; Our Father in Heaven





tives in order to create various possible interpretations.

Q: Why did you choose ASU?

A: ASU has numerous opportunities for undergraduate students to get involved, and the campus culture is exceedingly inclusive. A student is not just another number, they're a part of a family. The professors also care about their students and are enthusiastic about the subjects they teach, so ASU seemed like an ideal place to learn and develop my skill set.

Q: Which professor taught you the most important lesson while at ASU?

A: I'd say all the English professors at ASU's New College taught me the same important lesson: to be enthusiastic about any text I read and to outline well so that I won't be stressed when writing a final paper. This advice has served me well and helped me manage my time more wisely.

Q: What's the best piece of advice you'd give to those still in school?

A: Students should not compare themselves to others all the time and instead focus on improving themselves. There's also no such thing as being completely productive, no matter how well a person plans their day. It's not a bad thing for students to rest and give themselves a lit-

tle credit for their hard work. In fact, it's a must in order to avoid burning out.

Q: What was your favorite spot on campus, whether for studying, meeting friends or just thinking about life?

A: My favorite spot on campus would be a tie between Fletcher Library, which offers a great, quiet space to study, and the TRIO Student Support Services STEM office, where fun events are always around the corner.

Q: What are your plans after graduation?

A: I'm graduating a semester early and was accepted to ASU's Sandra Day O'Connor College of Law, so my intent is to secure temporary employment until school starts. I'd also like to update my writing portfolio.

Q: If someone gave you \$40 million to solve one problem on our planet, what would you tackle?

A: I would create a program centered around helping the displaced Assyrian population of the Nineveh Plains in northern Iraq. Assyrians are a Christian ethnic minority considered indigenous to Iraq. However, since the devastation caused by ISIS, thousands of Assyrians have been forced out of their homes and have fled the area in order to avoid religious persecution.

The Urmian Manifesto of Unification and the Union of Free Assyria

Written By Fraidoon Atouraya

Translated from Russian to English By Noah Valdez

Fraidoon Atouraya (1891-1926) wrote the Urmian Manifesto of Unification and the Union of Free Assyria in the March of 1917, and I have included here Lev M. Sargizov's Russian translation of the original Syriac text alongside my own (*See Assyrians of the Near and Middle East: The First Quarter of the Twentieth Century*). This document represents one of the first modern Assyrian political doctrines, and captures both the dissidence and political optimism of a nation in crisis. My hope is that this translation advances the one-hundred-year-old investigation into the life and legacy of Atouraya, and

“in this way, we the young do what we can for our beloved nation in this alien land as it is.”

I would like to express my sincerest gratitude to Andrew Evans of the Boston College History Department for his constant support, guidance and assistance in researching the Urmian Manifesto. I am also greatly indebted to the translational efforts of Alexei Volkov, who was kind enough to overlook my translation and provide keen editorial insights regarding its form and substance.

Урмийский Манифест Объединения и Союза Свободной Ассирии

1. Целью и стремлением Союза Свободной Ассирии является установление на будущее время, национального правления в следующих областях: урмия, мосул, турабдин, нсывын, джезира, джуламерк и воссоединение с великой свободной Россией как в торгово-промышленном, чтобы быть, с Россией в союзе.

2. Политическая установка Свободной Ассирии будет основана на фундаменте Главного Национального собрания, которое по своей роли будет законодательной властью и исполнителем распоряжений Президента и Министров.

3. Национальные представители в Главном Национальном собрании будут выбраны путем голосования всего народа без различия, исповедания, положения и национальности.

Примечание: 1. Каждое лицо, достигшее 20 лет, имеет право голоса на выборах представителей в Главное Национальное собрание
2. Избранным представителем может быть каждый в возрасте от 25 до 60 лет

4. Право помещиков распоряжаться землями будет от них отобрано и передано народным властям для распределения земель по их определению.

5. Земли помещиков, которые издавна присвоены ими путем несправедливости и насилий, будут от них отобраны независимо от национальной принадлежности, такие земли будут зачислены в собствен

The Urmian Manifesto of Unification¹ and the Union of Free Assyria

1. The aim and aspiration of the Union of Free Assyria is the establishment, in the future², of national government³ in⁴ the following areas⁵: Urmia, Mosul, Tur Abdin, Nisibin, Jazira, and Jularmeg, and, the reunification⁶ with the great and free Russia in⁷ trade, industry, and military relations so as to be in a union⁸ with them.⁹

2. The political installation of Free Assyria will be based upon the foundation¹⁰ of the Main National Assembly¹¹, which by its role will be the legislature¹² and the executor of orders from the President and Ministers.

3. National representatives in the Main National Assembly will be elected¹³ through the voting of all people¹⁴ without distinction for¹⁵ religion¹⁶, position¹⁷, ancestry¹⁸ or nationality.¹⁹

Note: 1. Every person, upon reaching the age of 20, has the right to vote²⁰ in the election of representatives for the Main National Assembly.

2. Elected representatives can be anyone between the ages of 25 to 60.

4. The right of landowners to dispose²¹ of lands will be taken²² from them and transferred²³ to the people's²⁴ authorities for the distribution²⁵ of lands by their own determination.²⁶

5. The lands²⁷ of the landlords, which have been appropriated through injustice and violence since olden times,²⁸ will be taken from them regardless of national identity²⁹—such lands will be credited to the property of

-ность всего народа и по распоряжению народной власти будут переданы, земледельцам, которые будут обрабатывать их для своих нужд без уплаты какого-либо сбора.

Примечание. 1. Если земли куплены кем-либо на свои средства, и это будет доказано купчими крепостями и документами, то большая часть таких земель будет отобрана властями, но с уплатой хозяину стоимости ее. 2. Все золотые, серебряные, свинцовые, каменноугольные ископаемые богатства, леса, минеральные воды и/ир.-все будет отобрано и зачислено в собственность народа под ведением народной власти.

6. Каждый сын и дочь ассирийского народа равны перед законами Свободной Ассирии, т. е. нет разницы между богатыми и бедными, рабочими и др. Все жители под правлением Свободной Ассирии будут только гражданами и свободными гражданами.

7. Полная свобода слова, печати, мысли, разных собраний, союзов, забастовок и стачек при условии непричинения вреда чести человека.

8. Налоги будут распределены между всеми жителями Свободной Ассирии без различия, но в соответствии с состоянием и заработком каждого.

9. Обязательно должны быть приняты в школы Свободной Ассирии все, не достигшие 15 лет, для немедленного обучения.

all people, and by the order of their³⁰ power, will be transferred³¹ to farmers who will handle them for their needs without paying any fee.

Note. 1. If the land is brought by someone at his own expense, proven by notarial agreements and merchant³² documents, it³³ will be taken by the authorities, but not without the payment to the owner of the land's value. 2. All gold, silver, lead, coal fossils, forests, mineral waters, etc. is to be taken away and credited to the property of the people under the control of the people's government.

6. Every son and daughter of the Assyrian people is equal by the laws of the Union of Free Assyria, i.e. there is no difference between the rich³⁴ and the poor, workers, etc. All inhabitants³⁵ under the rule of the Union of Free Assyria will be only citizens and free citizens.³⁶

7. Full³⁷ freedom of speech, press, thought, different assembly, union, and of strike under the condition of not harming another person's³⁸ honor³⁹.

8. Taxes will be distributed among all inhabitants of the Union of Free Assyria without exception⁴⁰, but according to condition⁴¹ and earning of each.

9. All children⁴² under the age of 15 years⁴³ must be enrolled in schools in the Union of Free Assyria for immediate⁴⁴ learning.

10. Отделение духовенства от гражданской жизни Свободной Ассирии. Причем духовенство никоим образом не вмешивается в национальные и судебные дела.

11. Организуется партия социал-демократов для руководства всеми рабочими в настоящем по программам Маркса и Энгельса.

12. Отмена несправедливых налогов, как вообще падающих только на бедных работников и земледельцев.

13. Представители всех других национальностей, проживающие в Свободной Ассирии, могут свободно жить своей жизнью, правами и законам Свободной Ассирии, которые войдут в силу через Главное Национальное Собрание.

14. По всей территории Свободной Ассирии в школах обязательным языком является ассирийский. Что необходимо нам, ассирийцам, в настоящее время?

15. Распространение вышеупомянутых мыслей среди народа, организация во всех селениях и в других пунктах отделений национального союза, избрание сельских комитетов, которые будут иметь своего представителя в Центральном Национальном собрании.

16. Подготовка к предстоящему миру после войны, чтобы все высказанные положения были представлены и объявлены всей Европе на будущем конгрессе.

10. There will be a⁴⁵ separation of the clergy from civil life in the Union of Free Assyria. Moreover, the clergy are not in any way to interfere with national and legal affairs⁴⁶.

11. A party of Social Democrats is to be⁴⁷ organized to guide all workers in the present under the program of Marx and Engels⁴⁸.

12. The abolition⁴⁹ of unfair taxes, as these generally fall only on poor workers and farmers.

13. The representatives of all other nationalities, living⁵⁰ in the Union of Free Assyria, can freely live their lives, and the rights and laws of the Union⁵¹, which will enter into force through the Main National Assembly.

14. Throughout the territories of the Union of Free Assyria, the mandatory⁵² language⁵³ in schools is Assyrian. What is necessary for us, Assyrians, now?⁵⁴

15. Dissemination of the aforementioned thoughts among the people, the organization of the branches of the national union in all villages and other locations, and the election of village committees⁵⁵, which will have a representative in the Central⁵⁶ National Assembly.

16. Preparation for the impending peace after the war, so that all stated regulations⁵⁷ have been presented and declared to all of Europe and the future congress.

17. Назначение двух официальных представителей от имени союза в конгресс для упомянутой цели и восстановления прав ассирийского народа.

18. Назначение одного или двух представителей в Америку для привлечения к союзу Свободной Ассирии местных ассирийцев. Такое же воссоединение с ассирийцами Месопотамии, Нсывына, Мосула, ассирийцами России и т.д.

19. Издание народного листка от имени союза для повсеместного распространения основ свободы.

20. Народные чтения (лекции), речи и устройство спектаклей в пользу означенных целей.

17. Appointment of two official representatives on behalf of the Union to the aforementioned⁵⁸ congress and restoration of the rights of the Assyrian people.

18. Appointment of one or two representatives⁵⁹ to America to attract foreign⁶⁰ Assyrians to the Union of Free Assyria. The same reunion with Assyrians from Mesopotamia, Nsvynva, Mosul, Russia, etc.

19. Publication of a popular leaflet of the Union for the widespread dissemination of the foundations for freedom.

20. Popular reading (lecture), speech and the arrangement of performances in pursuit of these goals.

¹ I include ‘объединения,’ or unification, which is often dropped in other translations of the Manifesto’s Title. (See Zinda Magazine Volume V, Issue 40, “Urmia Manifest of the United Free Assyria”).

² ‘In the future’ has been made into an appositive phrase so that it reads as the “establishment of national government’ rather than the “establishment in the future of national government.”

³ ‘Government’ instead of ‘governance’. Правления translates directly to ‘board,’ which is itself a word with Old Norse etymological roots (i.e. hence ‘borth,’ or board/table). It is uncertain if Atouraya utilized ‘board’ as a reference to the 1888 Central Board of the Communist League based in Cologne, Germany.

⁴ ‘In’ instead of ‘for’. Atouraya’s purpose is prescriptive, meaning that he *will* establish government in X, rather than establish government *for* X.

⁵ Областях, or ‘area,’ has been pluralized so that there is no disconnect between the word and the list of regions which follow.

⁶ I distinguish ‘reunification,’ or ‘воссоединение,’ from ‘partnership,’ or ‘партнерство,’ unlike Vahram Petrosian’s translation of Section 1 in *Assyrians in Iraq* (2006).

⁷ The addition of ‘areas in trade,’ or ‘области в торговле,’ in Petrosian’s translation of Section 1 does not exist and I have therefore omitted it.

⁸ This is an indefinite reference to ‘union,’ as opposed to a definite reference to the Russian Union. I have attached ‘a’ before the ‘union’ however since it connotes literal engagement with Russia rather than mere compatibility.

⁹ I have replaced ‘Russia’ with ‘them’ in order to avoid repetition within the sentence. The direct translations reads as follows: “so to be with Russia in union.”

¹⁰ One must be careful to distinguish ‘foundation,’ or ‘фундаменте,’ from groundwork, or ‘основа’. Additionally, there is an obvious difference between: “Assyria will be based upon the foundation of” and “Assyria will be founded upon.” The first refers to the source for the Main Assembly as the thing which guides Assyria, whereas the second identifies the ‘Main Assembly’ as that very source of guidance.

¹¹ This reference to a ‘Main National Assembly’ was most likely inspired by the abdication of Tsar Nicolas II in The February Revolution of 1917 (causing Atouraya to write and publish the *Manifesto* one month later).

¹² I have grouped “законодательной властью,” or, ‘legislative power,’ to ‘legislature,’ for the sake of parallelism (hence ‘executor’). Although законодательной functions as an adjective, it would then require me to change ‘executor’ to ‘executive powers,’ or ‘полномочия исполнителя,’ so that it could describe ‘power’ (as ‘legislating’ does). I have also changed it to legislature since Atouraya will again use the term ‘executor,’ but in a sentiment different from, *the one who enacts an execution* (as he does here). Additionally, of possible influence to Atouraya’s writings on the legislature were the First and Second Dumas of Russia: proclaimed to be the most democratic of the four Dumas held (1906-1917).

¹³ I have replaced ‘вудут выбраны,’ or ‘will be selected,’ to ‘will be elected’ in English despite the former version representing a more literal reading of the Russian translation.

¹⁴ “Путем голосования всего народа” translates directly to “by voting all the people.” Thus, the adaptation of the phrase to “through the voting of all people” sounds more coherent in English since the former placed the predicate before the subject (whereas I have constructed a new prepositional phrase altogether).

¹⁵ ‘For’ has been added to qualify ‘for what’ the lack of distinction in voting has been extended to.

¹⁶ ‘Исповедания’ is best represented by the English word ‘confessions’ or ‘creed,’ as in a ‘исповедание веры,’ or ‘professions of faith’. The word ‘religion,’ however, better suits the English than ‘confessions’.

¹⁷ Social ‘position’ that is. ‘Финансовое положение,’ or ‘financial position,’ could also have been used here.

¹⁸ ‘Ancestry’ suits the listing far better than ‘origin’ and represents a more exact translation of ‘происхождение.’

¹⁹ It is uncertain if Atouraya's usage of 'nationality' refers to the national quality of the citizen, or their race and ethnicity (since the latter represents a more colloquial usage of the term originating from 1828). If it is the former definition, then what other nationalities would enter the Union of Free Assyria given the *Manifesto's* unique attention to a set ethnicity (e.g. Assyrians)? Yet, if it is the latter definition, then it would appear that 'ancestry' and 'nationality' hold no differences, and 'ancestry' would thus become a repetitive term.

²⁰ 'Имеет право голоса' bears remarkable similarity to 'иметь голос,' or, 'to have a voice'.

²¹ Atouraya uses the infinitive, 'to dispose,' with respect to the Latin 'disponere,' or 'to arrange.' Thus, it is not so much the scrapping of the lands (hence 'dis' as 'expressing the removal' of something) as much as the autonomy 'to arrange' them.

²² I have adjusted 'отобрано,' or 'to select,' to 'taken' in English for the same reason that I replaced 'to select' with 'to elect' (i.e. to meet the context of the sentence).

²³ Derived from 'перемещать,' or 'transfer,' rather than 'передавать,' or, 'to hand over'.

²⁴ 'Народным' translates directly as 'the popular' when used without a noun. It thus seems fitting that Atouraya should use the word popular in place of the *people's* (authorities).

²⁵ It is easy to confuse 'отдел,' or division, for 'распределения,' or 'distribution'. Division infers the splitting up of lands by a certain entity, whereas the distribution of lands a) sounds less tyrannical (as opposed to a tyrant dividing lands for his peasants) and b) seems more democratic insofar as the 'властям' give the lands back for the peasants to divide amongst themselves.

²⁶ 'Determination,' or 'определение,' bears here remarkable similarity to 'definition,' or 'определению'. However, it has been changed to determination since one does not "define the distribution of lands," but instead "determines the distribution of lands."

²⁷ 'Земли,' or 'land,' can also be translated as 'earth' since it shares the same root as "The Earth,' or 'Земля'. However, Atouraya's 'land' connotes more of a political relevancy than 'earth' (in the sense that one's territories are composed of 'lands' not 'earths') and I have thus chosen it for this reason.

²⁸ 'Since olden times' represents a better translation of 'издавна' than 'long since'. It would be more appropriate to translate 'long since' as 'Давно' or 'уже давным-давно,' but not as 'издавна'.

²⁹ It would not make sense in this case to translate 'национальной принадлежности' since 'национальной' functions as an adjective modifying 'принадлежности,' or identity. Although 'принадлежности' can be translated as identity, it can also be understood as 'accessory'. In this regard, Atouraya makes it clear that all citizens, regardless of their utility to the state in association with their land ownership, are to be allowed privilege to the acquisition of territories or lands.

³⁰ Usage of 'their' rather 'people' in order to avoid repetition.

³¹ 'Transferred' sounds more coherent than 'handled' or 'enrolled,' both of which demonstrate more literal translations of 'зачислены'. Since in English 'credited' derives from the Latin 'credere,' or 'believe/trust,' and Atouraya's intent is with regards to the literal passing of lands, 'transferred' seems more appropriate and contextual precisely because it transcends mere trust (at least in the way that 'credere' is implied).

³² I have added 'merchant' here for the clarification of what types of documents are of relevancy to Section 5.

³³ 'то большая часть таких' translates better to 'most of these,' but I have changed it to the singular 3rd person 'it' in order to maintain coherence with the singular noun of which it is referring (that noun being the 'land').

³⁴ Hence the Marxist overtones, which will be expounded upon in Sections 11 and 13.

³⁵ I choose 'inhabitants' here rather than 'residents,' in part because it represents a better translation of 'жители,' but also because it draws a clearer distinction between the citizenry and the non-citizenry (insofar as the citizenry are also a type of resident). That being said, Atouraya is specific to citizens in this instance.

³⁶ The repetition of 'гражданами' is rhetorical, and I have kept it as listed twice despite it being repetitive. Atouraya thus seeks to impress upon the reader that the one fundamental truth of the citizen, at least the citizen of the Union of Free Assyria, is that they are free, or 'свободными'.

³⁷ Where 'Полная,' means 'full,' but connotes the meaning of 'complete,' or 'Завершить'.

³⁸ 'человека' is best translated as 'man,' but given the past section on the unification and collectivity of gender, I have replaced it with the more universal term for 'person' (as was Atouraya's intent).

³⁹ This last phrase of 'стачек при условии непричинения вреда чести человека' is relevant

exclusively to the demonstration or manifestation of strikes—not to the use of speech (i.e. should it be dishonorable to another person).

⁴⁰ The Russian more accurately translates as ‘distinction,’ but in English this word tends to connote a title or nobility to one’s name or position in government. ‘Without exception’ forms a better adaptation to the phrase’s meaning.

⁴¹ I have translated ‘состоянием’ as ‘condition’ instead of as ‘state of’ so that the phrase might sound more fluid.

⁴² Atouraya never actually states ‘children,’ but instead begins with the imperative ‘ОБЯЗАТЕЛЬНО ДОЛЖНЫ.’ I have added the subject in order to avoid any confusion regarding the command.

⁴³ I have reversed the ordering of the clause, “не достигшие 15 лет,” since Atouraya’s writing is unclear.

⁴⁴ The usage of ‘immediate,’ or ‘немедленного,’ is vague. In the original Assyrian (which has yet to be found), this word most likely was translated from elementary or primary school. That is to say, the learning being done isn’t for an immediate purpose, but for a basic, or the most immediate level.

⁴⁵ The English phrase ‘will be a’ is an added phrase in this instance since the Russian translates more like a title than an actual sentence. The conjunction in the next sentence of section 10, ‘moreover,’ is a further indication of this discrepancy.

⁴⁶ Rather than ‘бизнес,’ or ‘business’.

⁴⁷ I have changed the sentence from the indicative, ‘A party of Social Democrats is organized,’ to the imperative, ‘A party of Social Democrats is to be organized’. I have also readjusted the position of ‘социал-демократов’ within the sentence.

⁴⁸ Presumably with homage to their works on communism. See *The Communist Manifesto* and *Capital: Critique of Political Economy*.

⁴⁹ ‘отмена’ can also be translated as ‘cancellation,’ although in Russian, ‘cancellation’ and ‘abolition’ form the exact same work.

⁵⁰ There is no further description or section on the role of embassies and international relations within the Manifesto beyond the preliminary (see Section 1) specifications to the Soviet Union.

⁵¹ Removal of full title for the purposes of brevity.

⁵² ‘обязательное’ as ‘mandatory’ is interchangeable with ‘compulsory’.

⁵³ This comment raises two implications. First and foremost, what does the dialect choice reflect about the nature of a ‘true’ Assyria, and if so, is the Urmian dialect the dialect of choice? Second, it is evident in Section 14 that Atouraya is conscious of the disappearance of the Assyrian language to diaspora. While the *Manifesto* is meant to be a highly nationalistic piece, it would seem that there is some friction between Assyrian nationalism and Russian collectivism (which institutions such as the Main National Assembly would be predicated upon).

⁵⁴ Atouraya’s question is rhetorical, but its answer is vague (beyond the national identity sentiments expressed earlier).

⁵⁵ The formation of ‘committee representatives’ thus seems to be distinct from Marxist-Leninism and the ideology of the Vanguard Party (such that the proletariat speaks as one entity rather than isolated totalities that might go against the grain, and effectively, the Marxist agenda).

⁵⁶ Where ‘Центральном Национальном Собрании’ is the Central National Assembly and ‘Главном Национальном Собрании’ is the Main National Assembly, although there is no hierarchy made between the two. In fact, since this ‘Central National Assembly’ is never referenced or expounded upon again, it is indeed possibly an error on Sargizov’s original translation of the Assyrian (although this is merely hypothesis without the original manuscript).

⁵⁷ I distinguish ‘regulations,’ or ‘положения,’ from ‘positions,’ or ‘позиции’.

⁵⁸ ‘для упомянутой цели’ has been replaced with ‘aforementioned’ since this is the first instance of one section directly referencing another, and as a result, creates confusion as to the purpose of the representatives of the Union.

⁵⁹ Atouraya intends to ‘appoint one or two representatives to America,’ and it should follow that he means the same (in terms of two per region) to all the other potential regions listed within the section.

⁶⁰ ‘Местных’ in fact translates to ‘local,’ rather than ‘foreign,’ as it is used here. However, given the context of ambassadors recruiting Assyrians from other countries, common sense would dictate that these are ‘foreigners’ rather than ‘locals’.

قَافًا وَبَعَا

مَصْحُفِيهِهِ أَلَمَّا هَمَّحَسًا حَبٍ مَعَا مَدِيرَ قَافًا وَبَعَا هَوَّجِبَعًا هِءَ وَهَبَا
أَيْ حَتَمًا وَإِنْعَمَالًا!

حَبٍ هِءَ حَبَّصًا مَسَّ أَلَمَّا هَفُحًا حُحَّوِيَهَ وَبَعَا هَجَبَعًا وَتَمَّصَلًا حِنَا
حُكَلَمًا هُنَا. هَمَّعَ مَعْنًا إِيَّا هَبَا وَبَا حَبٍ خَلَا حَسَّ هَبَّجَ خَلَا وَهَسَّ.

وَبَا هَمَّعَ تَمَّصَلًا مَصْعَبًا وَبَعَا وَبَعَا وَتَمَّصَلًا حَبَّزَ إِنْجَمَالًا... هِءَ هَمَّعَ مَعْنًا
وَأَلَمَّا هَوَّجِبَعًا هَلَا هَلَا حَبَّصًا وَهَمَّعَبَا هَمَّعَ هَمَّعَ هَمَّعَ حَبَّزَ إِنْجَمَالًا...
هَلَا هَمَّعَ هَمَّعَ هَمَّعَ هَمَّعَ هَمَّعَ وَبَعَا وَبَعَا... هَمَّعَ مَعْنًا هِءَ
مَعْنًا هَمَّعَ هَمَّعَ حَبَّزَ وَبَعَا وَبَعَا حَبَّزَ هَمَّعَ مَعْنًا هَمَّعَ هَمَّعَ مَعْنًا...
مَعْنًا حَبَّزَ وَبَعَا حَبَّزَ مَعْنًا حَبَّزَ مَعْنًا هَمَّعَ مَعْنًا...

إِلَّا قَافًا أَيْ وَبَعَا هِءَ... مَصْحُفِيهِهِ مَعَا مَدِيرَ مَدِيرَ هَمَّعَ هَمَّعَ
هَمَّعَ مَعْنًا حَبَّزَ وَبَعَا حَبَّزَ قَرَأَ أَلَمَّا وَتَمَّعَبَا. هَمَّعَ مَعْنًا مَدِيرَ مَدِيرَ
هَمَّعَ مَعْنًا حَبَّزَ وَتَمَّعَبَا هِءَ وَبَعَا حَبَّزَ... هَمَّعَ مَعْنًا حَبَّزَ
مَعْنًا هَمَّعَ مَعْنًا حَبَّزَ حَبَّزَ وَتَمَّعَبَا.

حَبَّزَ مَدِيرَ حَبَّزَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ
مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ...

لَا مَدِيرَ وَبَعَا مَدِيرَ هَمَّعَ هَمَّعَ هَمَّعَ هَمَّعَ هَمَّعَ هَمَّعَ هَمَّعَ هَمَّعَ
وَحَبَّزَ.

حَبَّزَ مَدِيرَ
هَمَّعَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ...

⁶ حَبَّزَ. حَبَّزَ. مَدِيرَ. حَبَّزَ وَبَعَا هَمَّعَ هَمَّعَ هَمَّعَ. مَدِيرَ مَدِيرَ مَدِيرَ
مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ
مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ مَدِيرَ M Moss: هَمَّعَ مَدِيرَ M Yosun: مَدِيرَ مَدِيرَ M

وَسْتَا. وَحَسْبُ حَبْرٍ وَحَقْفٍ حَم. هَاهَا هِ وَحَبْرٌ هَافَقِيْنَه. هَافَقِيْنَه هِا وَسْتَا
هَحْبِس هِ هِا هَحْبِسَا وَبِغُفَا كَلَامَا هِا وَفَا مَنِيْسَانَا هَمَهَك هَهَدْتَا
مَبْتَحَا وَصَحْبَهَا.

هَلْبِكُنَا مَعَدَّحَا حَم خَاكَا فِقَمَا⁵ حِ لُيْمَا هَمُهْمَا حَا هَلَا هَمُهْمَا
حَا هَتَعَدَّحَا وَهَاتَحَا هَمَّحَقَا هَقَا وَافْوَا وَسْتَا.»

«أَبِ مَفَّحَا إِيَا حَم حَمَوَا. مَفَّحَا إِيَا حَم. مَفَّحَا إِيَا حَم. هَمَّوَا
إِيَا هَمَّوَا إِيَا هَمَّوَا إِيَا كَحْبَهَا هَمَدَا هَمَبْعُهَا وَهَحْبِسَا حَسَلَا وَبِغُفَا
كَلَامَا. لَاهَوَا. لَاهَوَا. لَاهَوَا.»

«هَحْبِ أَهْوَسَا هِا هِا حَمَا لَا حِ مَعَدَّسَه قَبْلَا هَمَوُحَدَه. هَحْبِ وَفَا
هَافَقِيْنَه وَهَمَفُحَا مَبْعَا مَدَا هَمَدَوُحِ حَمَمَه أَفِ لَا مَبَا أَفِ فُكَس
هَمَدَفَقِيْنَه. هَمَدَسَبُو حِ اِنصَهَا لِحَبَمَا هَاهَا خُحَوَا لَاهُوْنَا وَهَمَا
هَمَلَمَا حَمَّوَا.»

«أَبِ. أَفِ. حَمَّوَا مَفَّحَا إِيَا. هِنُطَا إِيَا وَاهَا لِبِكُنَا وَهَمَفُحَا
هَوُفَا وَفُجَالَا. لَاهَا هِا. لَاهَا هِا. لَاهَا هِا.»

هَاهَا: اَللَّحْنَا حِ اِنصَهَا هَمَهْوَسَا حِ مَلَمَلَا هَمَّوَا حَمَدَا
حَمَا حَمَا مَبْعَا وَهَمَفَا حَمَمَهَا اَمَّوَا وَحَمَدَا وَهَاهَا وَفَا كَلَامَا
وَهَمَهَا..

⁵ خَاكَا فِقَمَا هَمَدَا Dragonfly

مَعْرُوفًا وَهَيْبًا

اذا كنتَ من هؤلاء الذين يمشون في الدنيا وهم يمشون في الدنيا؟²

هَيْبًا: من هَيْبًا هو: مَعْرُوفًا وَهَيْبًا هَيْبًا وَهَيْبًا. انصبا
وَأَوْفًا حِينَ كُنْتَ تَعْبِي هَيْبًا حِينَ كُنْتَ تَعْبِي وَهَيْبًا حِينَ كُنْتَ
بِجِبِّ حِينَ كُنْتَ هَيْبًا.³

هَيْبًا وَهَيْبًا مَعْرُوفًا وَهَيْبًا حِينَ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا.
هَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا
حِينَ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا
هَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا
وَأَوْفًا حِينَ كُنْتَ هَيْبًا.

«أَمْ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا
هَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا؟»

«أَمْ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا
هَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا.»

أَمْ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا؟»

فَلَمَّا هَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا.»

أَمْ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا.»

أَمْ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا
حِينَ كُنْتَ تَعْبِي وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا
وَأَوْفًا حِينَ كُنْتَ هَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا وَهَيْبًا.»

¹ هَيْبًا هو Butterfly

² هَيْبًا هو Intellect, Mental. هَيْبًا: Mentally

³ هَيْبًا هو Caterpillar

⁴ هَيْبًا هو Conscience

کرمی - مہمانی دہ بھنگ کھنڈی

مہمانی دہ بھنگ کھنڈی، دھمکیہ لہہ کھنڈی
کھنڈی دہ بھنگ کھنڈی، کھنڈی دہ بھنگ کھنڈی

مہمانی دہ بھنگ کھنڈی، مہمانی دہ بھنگ کھنڈی
کھنڈی دہ بھنگ کھنڈی، کھنڈی دہ بھنگ کھنڈی

کھنڈی دہ بھنگ کھنڈی، کھنڈی دہ بھنگ کھنڈی
مہمانی دہ بھنگ کھنڈی، مہمانی دہ بھنگ کھنڈی



بیوہ

کیا نہ لڑتے کہ تیرے لیے، وہ کیا نہ ہو کہ تیرے لیے
 کہیں سے تیرے لیے، وہ تیرے لیے، وہ تیرے لیے

کیا نہ تیرے لیے، کیا نہ تیرے لیے، کیا نہ تیرے لیے
 تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے

تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے
 تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے

تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے
 تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے

تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے
 تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے

تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے
 تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے

تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے
 تیرے لیے، تیرے لیے، تیرے لیے، تیرے لیے

ՀԱՅՏՊԵՏՈՒԹՅԱՆ

ԳԻՏԱԿԱՆ ԿԵՆՏՐՈՆ

Հայաստանի Գիտությունների
Ազգային Գրադարանը, Հայաստան, Երևան
ՊՈՒՆԵՐՈՒԹՅԱՆ ԿԵՆՏՐՈՆ
ՀԱՅՏՊԵՏՈՒԹՅԱՆ ԿԵՆՏՐՈՆ

Գրադարանի և Գրադարանի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի

Հայաստանի Գիտությունների
Ազգային Գրադարանը, Հայաստան, Երևան
ՊՈՒՆԵՐՈՒԹՅԱՆ ԿԵՆՏՐՈՆ
ՀԱՅՏՊԵՏՈՒԹՅԱՆ ԿԵՆՏՐՈՆ

Գրադարանի և Գրադարանի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի

Գրադարանի և Գրադարանի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի
Կենտրոնի Կենտրոնի Կենտրոնի

سبب تنزیل:

- 50..... سبب تنزیل:
 تنزیل: قتل محمد بن مسلم
- 49..... سبب تنزیل:
 تنزیل: قتل محمد بن مسلم
- 48..... سبب تنزیل:
 تنزیل: قتل محمد بن مسلم
- 47..... سبب تنزیل:
 تنزیل: اشباح بن عثمان
- 43..... سبب تنزیل:
 الا احبنا به انكسما كهموسا
 حب ملحقا موم قائل
- 39..... سبب تنزیل:
 احبنا له واطاه كهموسا واطاه له واطاه
 احبنا كهموسا حب ملحقا موم قائل
- 37..... سبب تنزیل:
 احبنا به له واطاه كهموسا
 حب ملحقا موم قائل
- 36..... سبب تنزیل:
 حب ملحقا موم قائل
- 35..... سبب تنزیل:
 حب ملحقا موم قائل
- 34..... سبب تنزیل:
 حب ملحقا موم قائل



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