

NINEVEH

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Members of Armenia's ATOUR Assyrian Folk Dance Group during their 40th anniversary celebration. P. 9

Cultural - Educational - Social

NINEVEH

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Volume 29, Numbers 3-4

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POLICY

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.

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From the Editor:

It is difficult to believe, but it seems that church affairs have, once again, high-jacked and superseded all discourse on national interests, needs, goals and priorities.

The disagreement within the hierarchy of the Church of the East has cost the church (and our community) large sums in legal fees that could (and should) have been used to house, feed, and nurse the tens of thousands of Assyrian children living in desperate conditions in Iraq and as refugees, both within Iraq and in the neighboring countries, where they are not wanted and certainly not helped.

But, perhaps, even more costly is the division and ill-will that the feud has caused; and I don't mean the division within the church. Theological discussions, arguments and disagreements have been the cause of divisions and subdivisions within all religions for millennia. However, this one has caused an enormous social as well as economic and political loss for our community. One hears of brothers and sisters, husbands and wives, and other family members and life-long friends not speaking to one another because they support the opposing sides of the argument. Worse yet, not only are individuals being labeled as *supporters* of either party, but even organizations, especially political ones, are being judged based on their perceived or rumored association or affiliation with the opposing sides of this fight. And, as typical of such arguments, there is no neutral ground; as the saying goes: "*you are either with us or against us*".

The purpose of this note is not to discuss this *theological* disagreement, the issues involved or the merits of either side's argument (I happily declare ignorance and disinterest on all counts). My intention here is to make it very clear that, while some of its members may be involved in this feud, the **Assyrian Foundation of America, which is an independent not-for-profit organization with no religious, political or other affiliations (and, of course, *Nineveh*, as its publication) is extremely saddened by this ordeal and its economic, social and political consequences, especially at this critical time, and takes no sides in the matter.**

Indeed, as a typical sample of our community, Assyrian Foundation of America's members belong to many different churches, including Church of the East, the Catholic church, the Orthodox church, the Presbyterian church, etc. as well as those that are not members of any church. The fact that a theological argument within one of the many Assyrian churches has caused such havoc, not to mention hatred, within our community (in the name of God?) is

disappointing, to say the least.

Last year, the Assyrian Foundation of America (AFA), with your generous support, dispersed more than \$45,000 through its welfare and education programs. Of course, compared to the need, this amount may not seem significant, but it can certainly have a significant impact.

The welfare money was used to help Assyrians, primarily in the Near East, many of whom live in terrible conditions. Since the advent of the war in Iraq, we have hundreds of thousands of new refugees and internally displaced people. They are invisible in the eyes of the international community (including our own country) and receive no help from the countries they have taken refuge in. As there is no functional Assyrian organization to speak on their behalf or able to help them, most of whatever help they receive comes from friends and family in the West and organizations like the AFA.

The education budget, which initially was used only to help students, has, in recent years, been used for other cultural and educational projects and needs as well.

For example, we bought books from Assyrian authors. These books were, in turn, given as gifts to our supporters. In this way, we not only helped the authors, but also helped distribute their books and have more people read them.

The scholarships, as have been described in previous issues of *Nineveh*, have been given to students based on either their field of study, namely Assyrian studies or related subjects, or financial need. The latest has been limited to those students living in places where there are no public or private sources of student loans. Furthermore, in those places, as little as \$400 can pay for a college student's needs for an entire year.

I attended the 2006 MESA (Middle East Studies Association) meeting in Boston, where I saw immediate results from the scholarships we had given out the same year. There were two Assyrian panels where young Assyrian men and women gave presentations on various topics. Three of those students had received AFA scholarships, one of whom told me that he would not have been able to attend the meeting without the scholarship! Through their attendance and presentations at MESA, not only did they gain experience and personal exposure, but they also provided representation and recognition for all of us in this (and other) international conference.

We must support these students so they can represent us and our perspective, on an equal footing, at various national and international conferences and organizations.

In addition to scholarships and purchasing of books, the AFA has been involved in other cultural and educational activities like the Assyrian Book Fund at the UC Berkeley library, sponsoring lectures and working with local Assyrian college students in various projects.

Please, continue your support so that we may help even more of our needy and our students who are our future.



December 18, 2006

Assyrian Foundation of America
P.O. Box 2620
Berkeley, California 94702

To whom it may Concern:

Please accept the enclosed contribution for \$50.00 for the Middle East needy Assyrians on behalf of the Niles West High School Assyrian Club. We would appreciate a note of acknowledgement of our gift.

Please send to:

Niles West Assyrian Club
Niles West High School
5701 W. Oakton Street
Skokie IL. 60077

We are pleased that the young members of our Assyrian Club and sponsor wanted to contribute to your organization to help those who are in need.

Sincerely,

A handwritten signature in black ink, which appears to read "Mrs. Khanna Youkhana".

Mrs. Khanna Youkhana
Assyrian Club Sponsor
Niles West High School
Skokie, IL. 60077

December 13, 2006

Assyrian Foundation of America
PO Box 2620
Berkeley CA 94702

Dear Friends,

I want to let you know that your donation to the Alan Enwiya Fund has been received. We will be turning these funds over to his wife as soon as she and her family are settled. Right now, people are at work to help them obtain visas to the United States where they have a number of close relatives. This fund is also being used to support them while they are waiting for this to take place.

Your gift will be greatly appreciated.

Cordially,



Richard Bergenheim
Editor

HABBANIYA
UNION SCHOOL & COMMUNITY ASSOCIATION



STUDENTS' SEVENTH REUNION

The Founding committee of the Habbaniya Union School & Community has finally decided to hold its Seventh Students' Reunion in beautiful city of Toronto, Canada, on August 24th to 27th inclusive, 2007. This reunion will be arranged and managed by the Canadian Organizing Committee under the chairmanship of John Y. Aghajan.

The normal form, with detailed information, will be mailed to you in the near future. This will have to be completed by you and returned to the sender no later than June 15th, 2007.

Please, contact one of our representatives in your area for further information.

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GILGAMESH, LARGEST BAS-RELIEF IN ASIA AND MIDDLE EAST TO BE ERECTED IN DIYARBAKIR, TURKEY IN 2007

Iranian sculptor, and teacher at Istanbul Academy of Arts, Babek Sobhi, with his team of 10 artists, are sculpting the largest Bas-Relief in all of Asia and the middle East. The relief will be placed in a park in the district of Kayapinar by the Municipality of Diyarbakir and is estimated to span over 120 meters long and 2 meters high. The completed relief will be erected in a circle allowing the viewer to walk around it and follow the epic of Gilgamesh on his journey for immortality. Sobhi, in an interview on Turkish Television, said that since he first studied the ancient epic, he has always wanted to depict it in a large structure befitting of the legend of Gilgamesh. "The 30 ton, 120x2 meter bas-relief consists of 1,500

pieces on several support structures which will be installed on a ring-shaped column. Each piece weighs 5 to 7 kilos. "The structures took almost 9 months..."



Gilgamesh is the best known of all ancient Mesopotamian heroes. Numerous tales in the Akkadian language have been told about Gilgamesh, and the whole collection has been described as an odyssey — the odyssey of a king who did not want to die. The fullest version text of the Gilgamesh epic is on 12 incomplete Akkadian-language tablets found at Nineveh in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC).



Growing Acceptance for the Concept an Assyrian Administrative Unit/Province in the Nineveh Plain, Iraq

Assyrian communities worldwide grow more hopeful that a solution may be close at hand as more media and government attention is given to the recent proposal for an Administrative unit or a province to be established in the Nineveh Plain, Iraq. Assyrians today are facing a crisis as thousands are fleeing their homes in search of security and basic human rights. The recent efforts by various groups in the Middle East and the Diaspora have yielded national attention and support but actual decisions have yet to be taken by the current regime to make these proposals a reality.

Christenen werken aan eigen

door Judith Neurtink

Assyriërs willen hun eigen provincie in Irak. Niet om het land versneld op te delen, maar juist om dat tegen te gaan, bezweren ze.

De Iraakse grondwet maakt het al mogelijk, dat minderheden een eigen gebied krijgen met een eigen bestuur, zegt Michael Youash, die in Washington lobbyt voor de Assyrische zaak. Meer concreet: voor een veilig gebied voor de christenen in Irak. En waar kan dat beter dan in de provincie Nineveh, de bakermat van het historische Assyrische rijk. En meer exact de Nineveh Vallei, tussen de rivieren Tigris en Grote Zab, waar al veel christelijke dorpen zijn.

Kaarsen bij een kerk in Bagdad.

LOUIS SAKO
ASSYRIAN ARCHBISHOP

DR. DONNY GEORGE
ASSYRIAN CHRISTIAN

MICHAEL YOUASH
ASSYRIAN CHRISTIAN

Record Level of Assyrian Participation at The 2006 MESA Conference

The Middle East Association Conference is a heavily attended annual event with international academic contributions making it a highly respected source of new research on the Middle East. The Assyrian Academic Society along with renowned independent scholars such as Dr. Eden Naby-Frye, helped make this year's event a record in terms of Assyrian participation. 11 papers were accepted, largely due to the efforts of Sargon Donabed, a PhD candidate at the University of Toronto and several other young Assyrian students. A book exhibit by the Assyrian Academic Society as well as two art exhibits that were very well received. In particular, Sharokin BetGivargiz' Amna Design (amnadesign.com) prints were truly unique and inspiring. The papers presented were as follows:

Waleeta Canon, George Washington University

Women in the New Iraq: Civic, Cultural, and Political Women's Organizations in the Post-Saddam Era

Aryo Makko Demir, Stockholm University,

Minority Roles in Genocide: A Comparison between the Assyrians of the Ottoman Empire and the Sinti and Roma during the Holocaust

Ninos Hanna, Boston University,

Political Looney Tunes: Comic Relief and Creating a New Lynch Mob

Shamiran Mako, Wilfred Laurier University,

Land Rights and Indigeniety: A Comparative Analysis of the Assyrians of Iraq and the Inuit of Canada

Michael Youash, Iraq Sustainable Democracy Project,

Cultural Rights and Democracy: Iraqi Assyrians: A Case Study for Governmental Intervention

Sharokin Betgevargiz, Boston University,

Form Follows Function: A Design of an Assyrian Identity

Maegan McDaniel, Trinity College,

Establishment of Assyrian Religious and Cultural Associations in Connecticut

Ninos Donabed, Northeastern University,

The Significance of the AAS Online Library: A Source for Diaspora Research

Nicholas Al-Jeloo, University of Leiden,

Rawe and Lilyana: Storytelling in Northern Mesopotamia

Sargon Donabed, University of Toronto,

The Assyrian Heroic Epic of Qatine Gabbara through Bard and Poet: Evolution, Structure, and Influence

Dr. Eden Naby, Independent Scholar,

Women's Education in Iran: The Missionary Impetus among Assyrians

In addition to the above, Dr. Samir Johna and Dr. Robert Karoukian contributed as discussants in two separate panels. Also in attendance, were the Assyrian author Samuel Shimon, the editor of the UK based, Banipal magazine and author of the recent book, An Iraqi in Paris. In summary, this year's MESA conference was a true success for Assyrians and Assyrian studies and we hope to keep this momentum by increasing participation in this major conference as well as others.



Mass Grave in Turkey of Assyrians and Armenians to Be Examined



Examination of mass graves discovered on October of 2006 in Turkish district of Nusaybin will be carried out by an international expedition. Swedish historian David Gaunt is sure that the graves belongs to 270 Armenians and Assyrians, who were killed by order of a Young Turks chieftain. Turkish authorities have not carried out any investigation, journalists were not allowed to approach the burial and obtain more information. In this connection Hans Dinden, a deputy from Swedish leftist party, has sent an interpellation to the Swedish parliament.

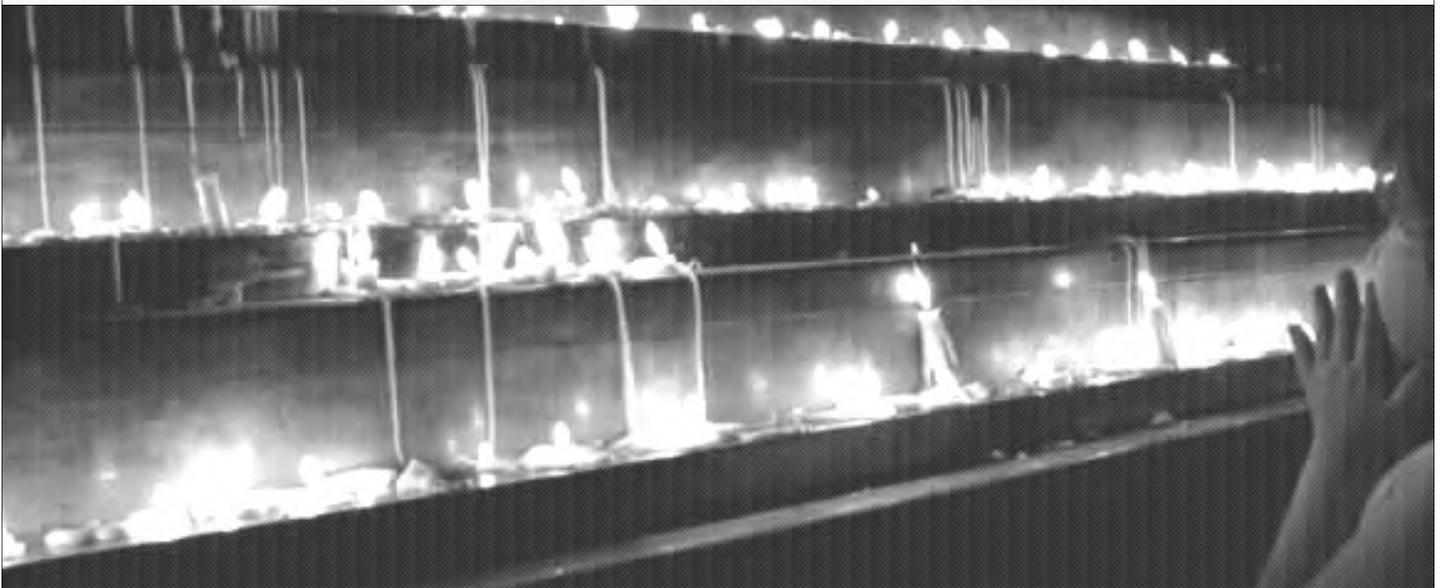
In response Turkish authorities, as usual, launch a counter-offensive. Chairman of scientific-historical association Yusuf Haladjoghly offered to carry out a joint excavation of graves. Professor David Gaunt agreed with that offer, but demanded full freedom during the process. He also wished to speak to those who could know anything about the mass burial. In his part Haladjoghly stated that if really occurs that Armenians and Assyrians are buried in the graves he will publicly apologize, otherwise he expects the same from professor Gaunt, 'Yerkir Media' TV Company reports.

Villagers from Xirabebaba were digging a grave for one of their relatives when they came across to a cave full of skulls and bones. The Xirabebaba residents assumed they had uncovered a mass grave of 300 Armenian villagers massacred during the Genocide of 1915. They informed Akarsu Gendarmerie headquarters, the local military unit, about the discovered remains. Turkish army officers instructed the villagers to block the cave entrance and make no mention of the remains buried in it. The officers said an investigation would take place. Journalists, who

had arrived to obtain more information, were denied access to the cave. As the mass burial made news, local Gendarmerie made another visit to the villagers. The latter were pressed to report the name of the person who leaked the mass burial discovery to the press. The villagers were warned not to show anyone directions to the cave.

The victims of the mass grave, according to Sodertorn University History Professor David Gaunt, are most likely the 150 Armenian and 120 Assyrian males from the nearby town of Dara (now Oguz) killed on June 14, 1915.





This site contains information on Assyrian churches in Iran; the contents include information on villages, cities and churches where Assyrians live.

این سایت در مورد اطلاعات کلیساهای آشوری ایران فعالیت دارد و محتوای آن شامل اطلاعات روستاها ، شهرها و کلیسهایشان است که آشوریهها در آنها سکنا گزیده اند.



Village of Gavilan ܩܘܘܢܝܐ ܕܓܘܘܝܠܐܢ



St. Zayya, in Salamas

ܩܘܘܢܝܐ ܕܙܝܝܐ ، ܩܘܘܢܝܐ ܕܫܠܡܐܝܐ



St. Quryaqus, in Salamas

ܩܘܘܢܝܐ ܕܩܘܪܝܩܘܫ ، ܩܘܘܢܝܐ ܕܫܠܡܐܝܐ

EU Conference Calls on Turkey to Recognize Assyrian Genocide



Brussels (AINA) -- Days before the restart of Turkish EU membership talks, the European Parliament hosted a conference where Parliament members, scholars and international experts agreed that Turkey must come to terms with the 1915 genocide before EU membership.

The heavily attended March 26th event was hosted by the European parliamentary groups, European United Left, Nordic Green Left, and the Sayfo Center, an Assyrian institution working on increasing awareness of the 1915 genocide of the Assyrians, as well as Armenians, and Greeks by Turkey. The panel speakers included:

- Eva-Britt Svensson, GUE/NGL Politician and Member of the European Parliament
- Sabri Atman, Director of the Sayfo Center
- Prof. David Gaunt, Södertörns University College, Sweden
- Markus Ferber, EVP-ED, Member of the European Parliament, member of leading German party
- Willy Fautré, Director Human Rights Without Frontiers



The first speaker, Ms. Svensson, called for Turkey's membership in the EU but not without first complying with the Copenhagen criteria regarding the 1915 genocide as well as the "unrestricted opening of Ottoman archives for the world to see". She further stated that "In a democratic environment, such issues should be discussed openly and not suppressed. Turkey should not be an exception."

Sabri Atman, founder of the Sayfo Center, further agreed that the current Turkish position regarding the genocide and the silence by the EU countries is unacceptable.

"33% of the [Turkish] population was Christian. Today in Turkey, the total number of Christian people only amounts to 0.1% of the population. What happened to these people? What happened to the Assyrians, Armenians and Greeks? Where are they? Where did they disappear to?"

He also addressed some of the counter arguments offered by some Turkish politicians that "Armenian organizations were fighting against the Turkish authority for independence and for that reason hundreds of thousands of Armenians lost their lives. This is just complete fabrication. How about the Assyrians, which Assyrian organization was fighting for independence? "

Prof. Gaunt, of Södertörns University, Sweden and recent author of a book on the genocide of 1915 provided an answer to Mr. Atman's questions by stating that "Evidence shows that Assyrians did not have any armed offensive measures". Gaunt provided a historical overview of the genocide and how it expanded past the Ottoman areas and well into Persia.

The director of internationally renowned organization, Human Rights without Frontiers, Dr. Willy Fautré, focused on two issues: the specific Assyrian experience during the genocide and the current activities of Turkish groups in Brussels, the capital of Belgium and the European Union. On the Assyrian Experience, Fautré stressed that "based on the formal definition of Genocide, the widespread persecution of the Assyrian civilians indeed constituted a form of Genocide. Up to now the international community has been hesitant in recognizing the Assyrian experience as a form of genocide. However, the Assyrian Genocide is indistinguishable, in form, from its Armenian counter-

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- *Nineveh*: Subscriptions and donations to *Nineveh Magazine*.
 - *Education*: For financial assistance of Assyrian students and other educational and cultural projects.
 - *Needy*: For financial assistance of Assyrians in need.
 - *Donation*: Not specified.
- Assyrian Foundation membership dues are not included.
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 Mr. Sam Sayad; Nineveh: \$20
 Ms. Edna Shaba; Nineveh: \$40

(Continued from page 13)

the world. The pain of Sayfo -- the Assyrian Genocide - is still a dark shadow over the Assyrian people. This pain and suffering continues in the collective memory of the Assyrians as Turkey continues to deny and publicly denounce responsibility for this largely forgotten crime during the First World War. Obviously, the Turkish Republic as the lawful successor of the Ottoman Empire keeps on advocating a denial policy and refuses the genocide that was committed against the Christians despite the overwhelming facts.

Nowadays, Turkey is a country pursuing to access the European Union, which is a political construction as such based on democratic principles and cultural diversity. Due to that, Turkey has to commence with tackling the fundamental issues such as the genocide in order to move towards building a democratic basis according to the European standards. The Turkish state has to comprehend that minorities and thus the existing ethnic and cultural diversity within its country is one of the key elements to progress the process of its access to the European Union.

Therefore the European Union should act in accordance with its own values and bylaws, and oblige Turkey to come to terms with this dark page of her history. The discussion on the genocide should not be a stumbling block for Turkey, but a constructive symbol for a legitimate equality for those minorities still remaining in the country and their statutory acceptance. Although the recognition of the genocide is not an official admission criteria for the accession negotiations, the European Union should apply political pressure on Turkey to ensure a potential candidacy in order to boost the democratization process and have equal rights for all its members and future citizens.

Eventually, Turkey has its fate in its own hands. Either the given chance will be taken or the pace of negotiations will be stonewalled and maybe even brought to a stop.

- Eva-Britt Svensson, GUE/NGL , Swedish Politician and Member of the European Parliament
- Sabri Atman, Director of the Sayfo Center
- Mechtild Rothe, Vice President of the European Parliament
- Prof. David Gaunt, Södertörns University College, Sweden
- Markus Ferber, EVP-ED, Member of the European Parliament
- Willy Fautré, Human Rights Without Frontiers



A group of participants outside the EU building where the conference took place.

ASSYRIAN NEW YEAR CELEBRATIONS



ARMENIA



ARMENIA



DETROIT- US



DETROIT- US



Australia



Netherlands



SYRIA



DENMARK

In Memory of Brothers Arsanis

By: Julietta Bit-Kaplan

Translated from Georgian by: Anna Mirotadze

You should live like a bee: drink flower nectar and give honey.

Marona Arsanis

There is such a city –Moscow. And, for many years I was happy that I could ring up and come and visit. From the airport I used to go straight to Marona, to his small but amazingly furnished flat. He liked to buy old furniture and restore them himself. He liked mirrors; a pier-glass in the hall, a round mirror fixed to the ceiling above the crystal chandelier, a high mirror in the carved setting of black wood in the room, reflecting a piano with antique candlesticks. A large desk with a typewriter and shelves from floor to ceiling, with books neatly organized according to subject matter. He collected all kinds of reference books; I gave him medical ones.

Marona's education and interest encompassed many diverse areas. He was a thinker, a philosopher, and an author, including hundreds of aphorisms. He was of medium height, smart, always very punctual and very different from George. The latter was thinner, taller, a poet by nature, who used to be late for appointments and never paid attention to his appearance. In his study in a small flat in "The House for Diplomats" was the usual artistic disorder –piles of books in the corners and in bookcases, different manuscripts on the desk, etc. On one of my visits to Moscow, he recited his poems to me for several hours, explaining the peculiarity of Assyrian versification.

The true connoisseur of his works was Taisia Arsentievna, a teacher from Armenia, who knew all his poems by heart.

The Arsanis brothers were well-liked in Armenia, where they organized their first courses in Assyrian language for the teachers of secondary schools. This was not at all an easy task to achieve in the Soviet Union; but, it was easier than writing and publishing the textbook for the teaching of the Assyrian language. How many different depart-

ments he had to apply to, how many reviews he had to receive, to how many officials he had to explain who the Assyrians are and that their language is not dead but very much alive and evolving, and that the Assyrians want to learn their own language in addition to Russian. He was allowed to publish one textbook, but there was no Assyrian type-writer. So, Marona took a Russian type-writer and changed the letters, and was able to type and print the text page-by-page. I have one copy of this textbook with George's autograph. I brought dozens of those textbooks from Moscow and gave them to the people of Rustavi, Alma-Ata, and Tbilisi who wanted to learn their mother-tongue, without charge, as a present from the Arsanis brothers. "Knowledge is the only wealth that a person should strive for", wrote Marona.

The only wealth their father had was also knowledge. Benjamin Arsanis, a famous Assyrian writer and dramatist was an altruist. Tempted by the great illusion of building a communist heaven on earth, he sent his sons to study in the

Soviet Russia. They came to Russia from Iran just before the second World War and began studying at the Workers' high school. They lived in a hostel. Marona remembered how the so-called "black raven" (a vehicle used for transporting prisoners) took people away from their rooms every other night and brought them to prison. George and he had no "actions" brought against them, because by that time the Finnish war had begun and Marona had volunteered. Then, he studied in the military school in Tbilisi, fought against fascists and was badly wounded.

In 1941, the older brother, George, joined the people's volunteer corps to defend Moscow. They believed in the bright future of this country and, with thousands and thousands of their fellow citizens, were ready to give their lives for this future. Together with their father, they hoped that Soviet Russia and the League of Nations will help the Assyrians to acquire their state system. In his later life Marona wrote: "The illusion is always delusive,



Marona and Gewargis (George) in Moscow, 25/11/1937

Г. В. АРСАНИС

УЧЕБНИК АССИРИЙСКОГО
ЯЗЫКА

книга 1

Москва 1992 г.

because its aim is always achievable.” And, here’s another thought of his, which corresponds to their lives: *“Fortune follows man; but, it is he who must pave its way”*.

All his life, George wrote down and collected Assyrian proverbs and sayings, and he had enough of them to write a book. However, in the Soviet time it was not published because of a negative review. But, he still went on paving his way: he translated Assyrian proverbs into English, stood for master’s and, then, for doctoral degrees, and became a professor in the Academy of International Relations.

Marona wrote, perfected and systematized his aphorisms for dozens of years. He was able to publish them only in 1991. The greatest part of his life he worked as an announcer for the Iran-Afghanistan editorial office. And, when it became possible, he began an Assyrian program in the Moscow radio. It was called “Qala Aturaya” (Assyrian Voice), where Marona was the first editor, announcer and, then, a consultant. George took part in the programs also. The idea of national unity, the questions involving the teaching and learning the mother-tongue, and the painful problem of assimilation became the subjects of serious talks, discussions and interviews. *“We are disappearing as a nation”* -that was a real torture for the brothers all their lives.

It has been more than four years since they left us. First

it was Marona, and at the end of the same year George.

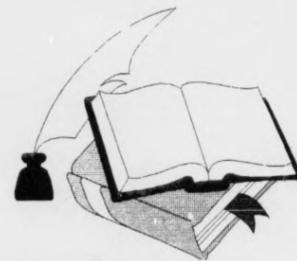
There was a divine sparkle in them; an illumination and inspiration. And, then, the new poems, thoughts of wisdom and aphorisms were created. As I look through their Assyrian textbook, I hear George’s voice: *“I’ll test you the next time you come. Be ready!”* He called me his younger sister. Marona gave me many pictures that he had painted; pictures of the sea, the sail, of space. There was an exhibit of his works at the radio committee. He studied music and singing and had a pleasant baritone voice. He admired Caruso and was very happy when I gave him a set of records of the great singer. Marona also liked operas, especially Donizetti’s *Love Drink* and the aria from *Nemorino*. Once, in his humorous-aphoristic way, he said: *“At my funeral I wouldn’t want to hear mournful marches; but, the aria of Nemorino”*.

Along with his tragic attitude toward life, he liked to smile and there is a lot of irony and mischief in his aphorisms: *“If bad thought come to your head, wash your head at once”*. And, *“If you want to be together forever, take a photo”*. I have only one photo with them. We were in Arzni, in Armenia at the jubilee of Bar Ivraya. I was a student of the Literary Institute, they were 55 and 56 years old.

We knew each other for 25 years. Twenty-five years of correspondence, calls and meetings. Of friendship and love. Now, I have no one in Moscow to call upon.

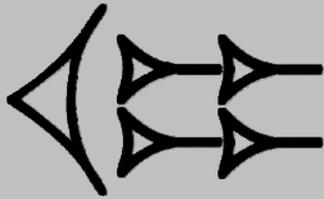
РАЗГОВОРНИК АССИРИЙСКОГО
ЯЗЫКА

(СПАР СУВАТА Б’ЛИШАНА АТУРАЯ)



Составитель МАРОНА АРСАНИС

Москва 1999



Ṣalmu

By André N. Anton, Detroit, Michigan



The Symbol, in the meaning of the word used here, constitutes the beginning of art, alike in its essential nature and its historical appearance, and is therefore to be considered only, as it were, the threshold of art. It belongs especially to the East and only after all sorts of transitions, metamorphoses, and intermediaries does it carry us over into the genuine actuality of the Ideal as the classical form of art.

—Georg Wilhelm Friedrich Hegel (303)

There are natural evolutions that occur in a language because of factors like time and space. For example, the word used to denote the *face* in the eastern dialect of Syriac as spoken in the Nineveh plains is “*patha*”, and “*pata*” as spoken in further northern regions of Mesopotamia, the difference between the two eastern dialects being a simple replacement of the “*th*” sound with a “*t*”. The “*p*” in “*patha*” is replaced by an “*f*” and the “*a*” is replaced by an “*o*” in most instances of the western dialect of Syriac, thereby pronouncing the word for *face* as “*fotho*” or “*foto*.” These variations persist in their adaptations depending on the region, district, village and town. Because Syriac is a dialect of Aramaic heavily infused with the Neo-Assyrian dialect of Akkadian, it is not uncommon to find Akkadian vocabulary in the language that has remained static since antiquity. In the Assyrian village of Baghdeda (Bakhdida), which is geographically situated in the Nineveh plains, there exists an ancient and mystical word used to denote the face: *salmu*¹.

Salmu is an Akkadian word that translates closest to Westerners’ concept of *representation*. But it is different in the sense that the

representation was seen as the actual thing it was representing. A statue of a king, for example, was seen as the king himself, not a copy of the king; and the king’s presence was generated through his statue²! Of course, this is not to say that Mesopotamians could not distinguish between the king and the statue of the king. Rather, this inkling was considered the realm of empirical knowledge. That is why *salmu* should be considered an ontological category rather than an aesthetic concept. (Bahrani 121-133)

Being both a difficult concept to explain and fully grasp from a Western philosophical perspective, *salmu* is easy to dismiss as primitive and illogical. However, this thought process demonstrates the sophistication of Mesopotamian philosophy and should be understood from this perspective. When one examines recent interpretations of symbols more closely, one finds that the concept of *salmu* is very much alive in western culture – simple ideas like how an actor is believed to actually be the character he or she is playing and the Roman Catholic Church’s belief that Christ embodies the Eucharist. *Salmu*, like other Mesopotamian concepts, must be understood as part of a very complex system of symbols where the surface appearance and mystical meanings of symbols are connected, and the visible and invisible worlds are one (Parpola 30)!

“*The eyes are the window to the soul*” is an appropriate saying here because it possibly explains how *salmu* is now used in place of the Syriac word for face in the Baghdeda dialect. The idea of a human’s soul being generated through his or her facial expressions and, more specifically, the eyes is no different from the idea that the king’s presence is generated through his statue. Hence,



Figure 1 – Statue of Ashurnasirpal II

A Trip to Armenia and Georgia

An Assessment of Post-Soviet Socio-Economic Conditions and Needs of Assyrians Living in Caucasus Region

Marcel Josephson (Bet-Yousef)
San Jose, California

We (Marcel Josephson and Ramin Daniels) went on a personal trip to Armenia (5/29/06 through 6/4/06) and Georgia (6/5/06 through 6/9/06). During this trip, we visited the most populated Assyrian villages in these two countries as well as the local Assyrian organizations and churches. We also met many civic leaders and one church leader. This report will outline our observations, it will provide an assessment of the local socioeconomic conditions, and it will conclude with some recommendations.

Armenia has a 3-room office (72m²) in downtown Yerevan provided by the Armenian government. They only pay for utilities. Assyrians in Armenia are recognized as a minority. The government pays for the teaching of Assyrian language in Assyrian schools. The Assyrian Association of Armenia has 850 members. More information about The Assyrian Association of Armenia can be obtained from their website (<http://www.atour.am/index.htm>).

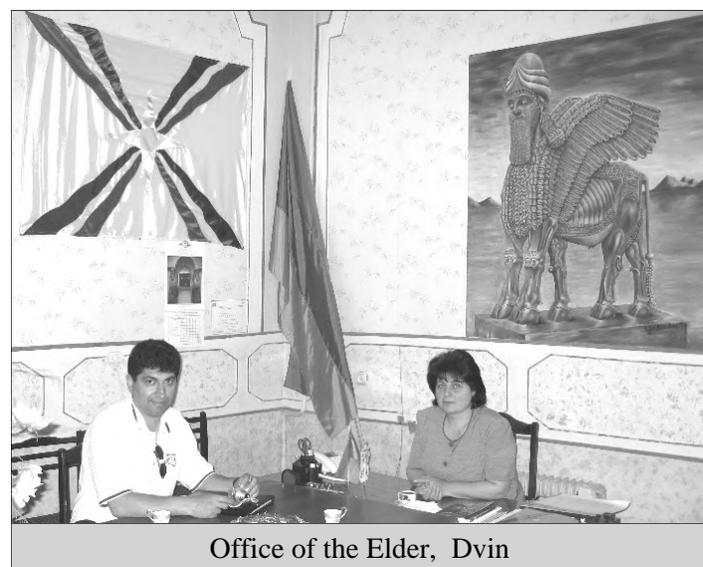
The Assyrian Association of Armenia is the official representative of Assyrians as far as the Armenian government is concerned. Arsen Mikhaylov, president of The Assyrian Association of Armenia, is originally Urmian (his father from Gouytapa and his mother from Khousrava). Dalila Arzoumanyane is the secretary of The Assyrian Association of Armenia. She is a law school graduate and currently working in HR department of a telecommunication company that works on government contacts.

From Yerevan, Arzni is about 20km NE, Shahriar is about 65km NW, and Koylasar is about 40km SE. Dvin is about 10km beyond Koylasar in the same direction. From Armenia, the Assyrian soccer team of Koylasar qualified for the Tammuz Games 2006 in Urmia.

We visited Dvin on Tuesday, 30-May-2006. Of 2700



Map of southwestern Caucasus



Office of the Elder, Dvin

Armenia

There are some 4000 Assyrians in Armenia. During the Soviet era, some 12000 Assyrians lived here. The Assyrian Association of Armenia (established in 1989 and a member of the AUA) has five chapters; one in Yerevan and one in each of the four Assyrian villages (Dvin, Arzni, Koylasar, and Shahriar). The Assyrian Association of Ar-

menians, there are 2000 Assyrians, 20 Yezidis, one Kurd and the rest are Armenian. We met with the elder of

Country	Capital	Population	Area (km ²)	Density	GDP/Capita (\$)
Armenia	Yerevan	2,982,904	29,800	100	4,600
Georgia	Tbilisi	4,677,401	69,700	67	3,038



churches, has constructed a new gas supply line for the village. The project was very much needed for the village. Apparently, it was not in full compliance with the local codes. According to the elder, Mrs. Natella Petrova, by spending a small amount it can be brought up to the codes. It appeared that they were working on it

We visited the village school (Pushkin) which has 360 students. State sponsors the teaching of Assyrian language in the school curriculum. We attended a second grade Assyrian language classroom. Students were phenomenal and very energetic. They performed two plays for us in Assyrian (one on Assyrian alphabet and one with nationalistic theme). Janna Yohanna, the teacher, is a very hard working person and takes a lot of pride in what she does. She asked for books on Assyrian language and history of literature.

School building is in a very poor condition. The roof is leaking and they do not have heat in the winter. Govern-

ment's budget is limited and they have to prioritize. Parents have to send in logs or other forms of fuel to keep the classes warm. With main gas supply line passing by the school, we asked for an estimate to see how we could help with the heating project (AAS and/or Assyrian Church of East). We were told that the leakage is not very important; they typically put buckets, upside-down, on the roof over the damaged areas to prevent most of the leaks.

We then went back (toward Yerevan) to Koylasar where 200-300 Assyrians live and stopped by Mar

Pastor Eliya, of one of the Urmian evangelical

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2nd grade Assyrian class, Pushkin School, Dvin



Rabi Taia's home, Koylasar

Qouryaqous church. The property of the church belongs to the Russian Orthodox Church. The elder of the village is an Armenian. Assyrians are a minority in this village.

In 1828, Malik Toma of Yenguija arrived in Koylasar with 18 households and settled there.



juices and wine. There are some 6000 (about 1200 households) Assyrians in Georgia of whom about one-half live in Tbilisi. The distribution of Assyrian population in Georgia is as follows:

Tbilisi, the capital city, about **500** households.

Gardabani, a small town 40km east of Tbilisi; total population 20000 of whom there are **112** Assyrian households.

Rustavi, a small town 30km east of Tbilisi (road to Gardabani passes through Rustavi), about **25** Assyrian households.

Dzveli Kanda, 30km west of Tbilisi, total population of 400 households; there are about **320** Assyrian households.

Western Georgia:

Kutaisi, the administrative center of Imereti Region, 280km West of Tbilisi; the second largest city in Georgia. During the Soviet era, Kutaisi was a large industrial center in Georgia. Assyrian population in Kutaisi is about **87** households.

Zestafoni, 240km from Tbilisi, **32** households

Samtredia, **30** households

Senaki, **20** households

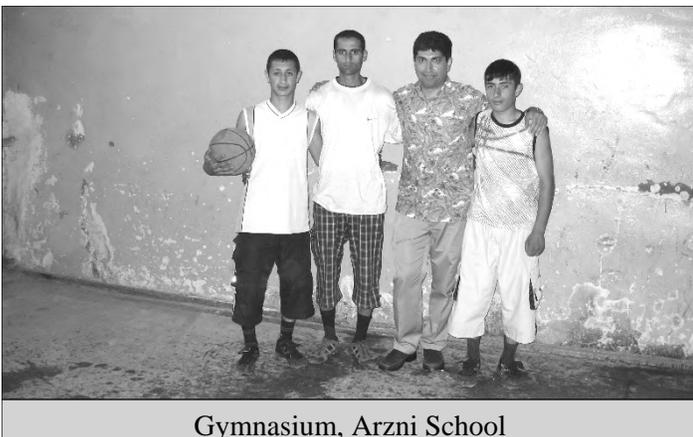
Batumi, 500km from Tbilisi, **40** households

Assyrians in Georgia were first mentioned in the 6th century AD. It was at that time that 13 Assyrian monks from the city of Urhai (Edessa) came to Georgia. Georgian history knows them as *the 13 Holy Assyrian Fathers*. Later scholars likened their contributions to the enlightenment of the newly Christianized Georgia to what Saint Nino had done to convert the pagans. The monasteries and churches they founded are still standing.

There is an Assyrian organization (also a member of the AUA) in Georgia, The Assyrian National Congress of Georgia. This organization has about 400 members. Its board of directors consists of 10 persons who are elected for 5-year terms. **In 1989, there were some 18000 Assyrians living in Georgia.** In 1912, an Assyrian theatrical production by Freidoun Atouria (Bet-Avraham) was performed in Tbilisi. *Kokhva-d-Maddenkha* (the Eastern Star) was published in Tbilisi between 1922 and 1927.

We met with the education committee of The Assyrian Chaldean Catholic Mission of Georgia on Monday 5-June-2006 in the Mission's office. This is where Father Benny Bet-Yadgar lives and has an office as well. We met with Jiuli (of an Urmian father and a Georgian mother; learned

for Tammuz 2006 Games in Urmia. The surface of the court was very uneven. The boundary lines of the court were almost touching the walls. The spectators (if any),



Gymnasium, Arzni School

would have to get in a small room located in the far end of the court. There is a computer lab in the school funded by an American charitable organizations. The toilets next to the computer lab are in a terrible shape.

St. Mary's church in Arzni was built in 1846. It is a typical orthodox church. There is also a small 13th century church that Assyrians have claimed and named it "Mar Youkhanna". This church is primarily used to keep the deceased overnight prior to burial. Arsen lives in Arzni and he prepared a very nice banquet for supper. The elder of the village, the school principal, and Shushan were also in attendance.

Georgia

Georgia looked more developed. It is wealthier; attracts tourists to the Black Sea resorts, and exports fresh fruit

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Figuratively Speaking

Presenting the artist: Ninos Chammo

Assyrian-born Ninos Chammo calls his sculptures “an interactive message,” and if the dialogue is between artist and viewer, it is equally between artist and heritage. Chammo’s years of study in Florence, including the Accademia Delle Belle Arti, have influenced his sculptural eye to a re-



traveling hair
Terra Cotta, 13" x 14" x 9"



lost memories
Terra Cotta. 14" x 19" x 11"

markable degree. Working in carmine and burgundy terra cotta and wood, Chammo reworks classical busts, and invests traditional forms with renewed power. Like the classical marble works that inspired him, Chammo’s busts often depict figures of royalty, yet they are framed and supported by avian claws, wings and massive horns. His terra cotta Gilgamesh and



time machine
Terra Cotta, 14" x 15" x 7"

Ankido reinterprets the ancient tale to produce a potent response to the myth of eternal life and eternal friendship. In *Lost Memories*, symbols are carved into the very muscles of the arms and chest of the subject. Memories are not lost at all, but preserved in the body, and, for Chammo, rediscovered in the sculpted medium.

These figures are totems, or we have caught them in the moment of morphing between human and animal. Whatever the interpretation of these vibrant works, with his injection of a modern edge into classical forms, Chammo’s dialogue with ancient themes is exuberant.



Waiting
Terra Cotta, 15" x 9" x 14"

Figuratively Speaking

Reception: Thursday, February 22, 2007 6-8 PM

Exhibition Dates: 2/20/2007 - 3/13/2007

Gallery Hours: Tuesday - Saturday, 11am-6pm

Happy 100th Birthday!

On December 10th 2006, the Hermes and George families celebrated the 100th birthday of their beloved father and grandfather, Mr. Yonathan Hermes. The celebration took place in Mar Narsai Parish hall in San Francisco. After Qurbana Qaddisha, all church members and friends enjoyed a fabulous lunch which was followed by a short program in which Yonathan's family and friends gave tribute to him on this special occasion.

Several family members recalled memorable moments they shared with Yonathan. Victoria, Yonathan's wife, read his favorite psalm, No. 121. She noted that ever since joining the Hermes family she has seen her husband read the Bible every morning. His faith has been and still is unshakable. He has been a faithful attendant of Mar Narsai Parish in San Francisco. Archdeacon Ninos Michael presented Yonathan with a plaque of recognition from Motwa and himself for Yonathan's dedication to the church.

Yonathan was born in mata (village) D'Charbash in Urmia, Iran, on December 30th 1906. His father's name was Isaac



and his mother's name was Sarah. He began his studies in the Episcopal school in Urmia. In 1918 he joined the plight of many Assyrians in their exodus from Iran to Iraq. In 1922, he married Elishwa, daughter of Kasha Daniel from Mata D'Tla

Kande. They had 5 sons and 2 daughters: Youel, Fred, Alice, Sargon, Shamiram, Sam and James. In 1945 his wife Elishwa passed away.

In 1962, Jonathan Hermes married Victoria, daughter of Aghajan Yousef in Kirkuk. God blessed them with a daughter Mary.

For most of his life Yonathan worked in IPC (Iraq Petroleum Company) in Kirkuk, Iraq. He retired from the company with special recognition for his contribution and service.

In 1981 he immigrated with his family to the USA. He lives now in Hercules, CA. All his family lives close by and cherish the time spent with him. Our prayers are that he continues to live healthfully and happily amongst his family and friends that love him dearly.



New Books:

The world watched in shock as news was broadcast throughout the world showing the break-in and the looting of the Iraq Museum in Baghdad in April of 2003. Priceless antiquities, spanning ten thousand years of human history, were torn out from their glass cases, statues were thrown to the floor and smashed, and remains of temples and royal palaces were broken into pieces. Even so, few realized at that moment the extent of the crime, not only against Iraq's but also humanity's common cultural heritage.

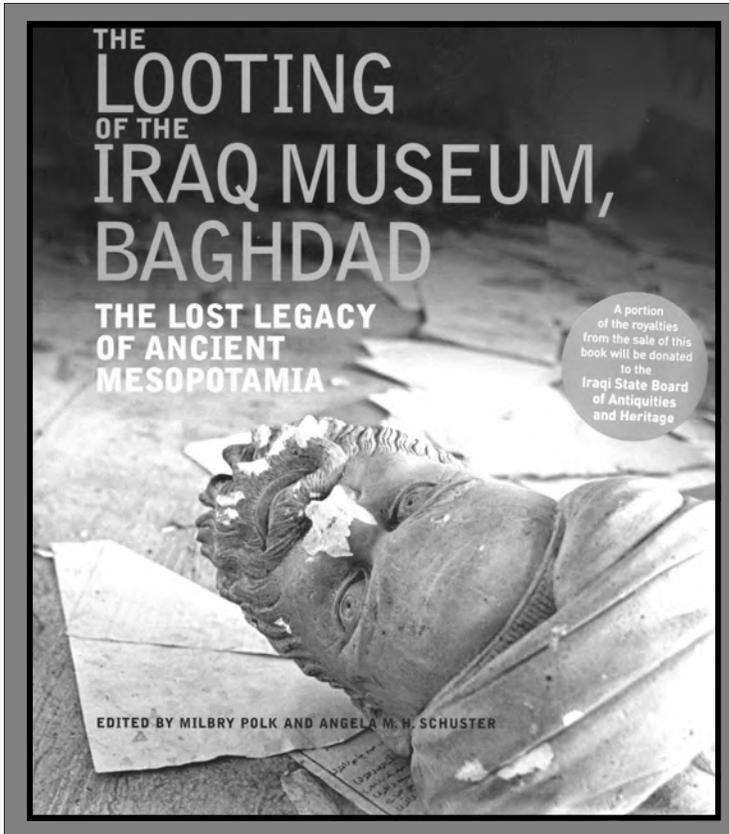
The Looting of the Iraq Museum, Baghdad is a reconstruction in book form of one of the world's largest and most important museums, which will never be the same again. Focusing on the objects housed at the museum and collected over decades of painstaking archaeological research and study, the book traces the rich tapestry of the history of ancient Mesopotamia from its earliest prehistory to the advent of Islam. Iraq is a country of firsts: the earliest villages, cities, writing, poetry, epic literature, temples, codified religion, armies, warfare, world economy, and empire. The archaeological artifacts that were looted represent our collective history and help us understand how civilization first began and how it evolved.

The chapters in the book are written by a cadre of international archaeologists who spent years in Iraq excavating and piecing together the history of Mesopotamia and whose finds were collected, catalogued, and displayed in the Museum. The looting of archaeological sites throughout Iraq continues to this day, and along with the plundered collections of the Museum, relics from these sites feed the large illicit trade in stolen artifacts. Many of the contributors to the book have been actively engaged in protecting this cultural heritage since the days before the war began and continue to do so, working with international cultural institutions. A part of the book's royalties will be donated to Iraq's State Board of Antiquities and Heritage to aid in the reconstruction of the Museum and in

the preservation of Mesopotamia's –and humanity's– greatest cultural treasures. Told through the destroyed, damaged, and pillaged art, artifacts, and writings of the Iraq Museum, this fascinating and tragic story is sure to be a timeless and enduring book.

Edited by: Milbry Polk and Angela M. H. Schuster

Foreword by: Donny George



“For thousands of years the ancient city of Babylon endured waves of war and upheaval with the waxing and waning of empires. Yet, few could have predicted its current destruction at the hands of American led coalition forces.

“Ironically, Babylon – along with many other archaeological sites– survived the bombing campaign of 2003. It has been in the aftermath, during the occupation, that the most extensive cultural destruction has taken place. At first, sites fell prey to looters. This problem has increased under the occupation. As of this writing, however, damage to the historical record continues unabated at those archaeological sites occu-

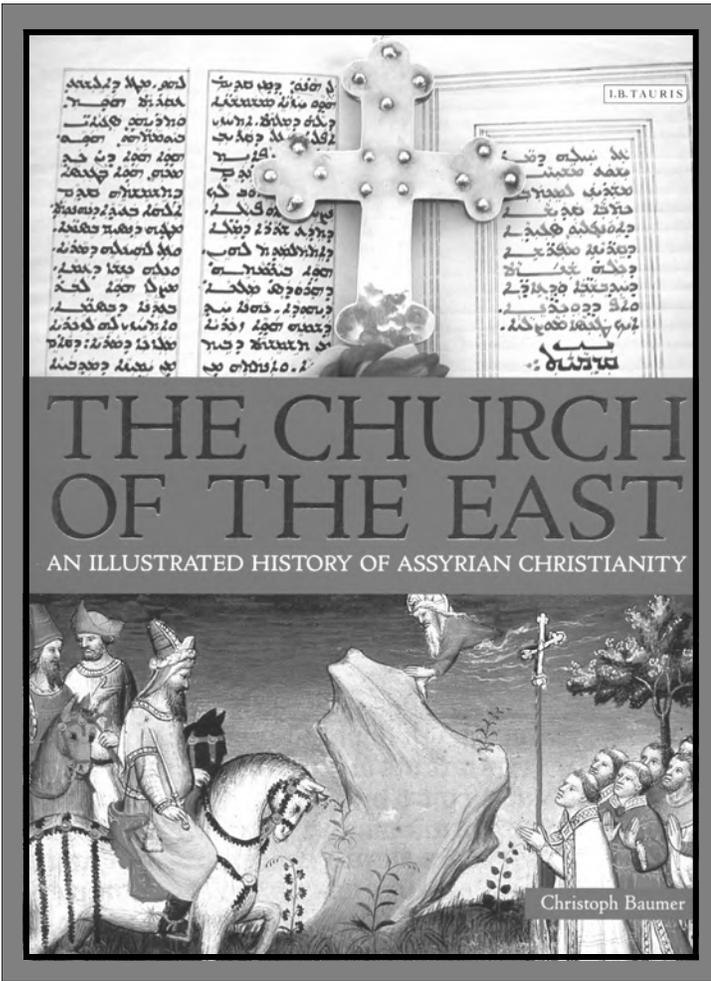
piated as military camps –among them legendary Babylon.

“Construction of a heliport in the heart of the ancient city required the removal of layers of archaeological earth from the site. The daily flights of the helicopters rattle the ancient walls and the winds created by their rotors blast sand against the fragile bricks.

“Between May and August 2004, the wall of the Temple of Nabu and the roof of the Temple of Ninmah, both of the sixth century B.C., collapsed as a result of the movement of helicopters. Nearby, heavy machines and vehicles stand parked on the remains of a Greek theater from the era of Alexander of Macedon.”



Coalition troops stationed in Babylon



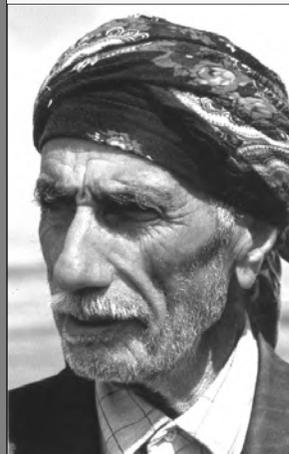
The so-called ‘Nestorian’ Church (officially known as the Apostolic Assyrian Church of the East, with its See in Baghdad) was one of the most significant Christian communities to develop east of the Roman Empire. In its heyday the Church had eight million adherents and stretched from the Mediterranean to China.

Christoph Baumer is one of the very few Westerners to have visited many of the most important Assyrian sites, and has written the only comprehensive history of the Church, which now fights for survival in its country of



Iraqi Christians in Khabur, north-eastern Syria.

origin, Iraq, and is almost forgotten in the West. He narrates its rich and colorful trajectory, from its apostolic beginnings to the present day, and discusses the Church’s theology, Christology and uniquely vigorous spirituality. He analyses the Church’s turbulent relationship with other Christian



An East Syrian from northern Iraq, living in Khabur, north-eastern Syria, whose family fled from Hakkari to northern Iraq in 1915

churches and its dialogue with neighboring world religions such as Zoroastrianism, Manichaeism, Islam, Buddhism, Hinduism and Taoism.

Richly illustrated with maps and over 150 full-color photographs, the book will be essential reading for those interested in a fascinating but neglected Christian community which has profoundly shaped the history of civilization in both East and West.



The Old Nestorian Church of Mar Giwargis in Bidial, northern Iraq. The name Bidial is derived from the Syriac Beit El, which means House of God.

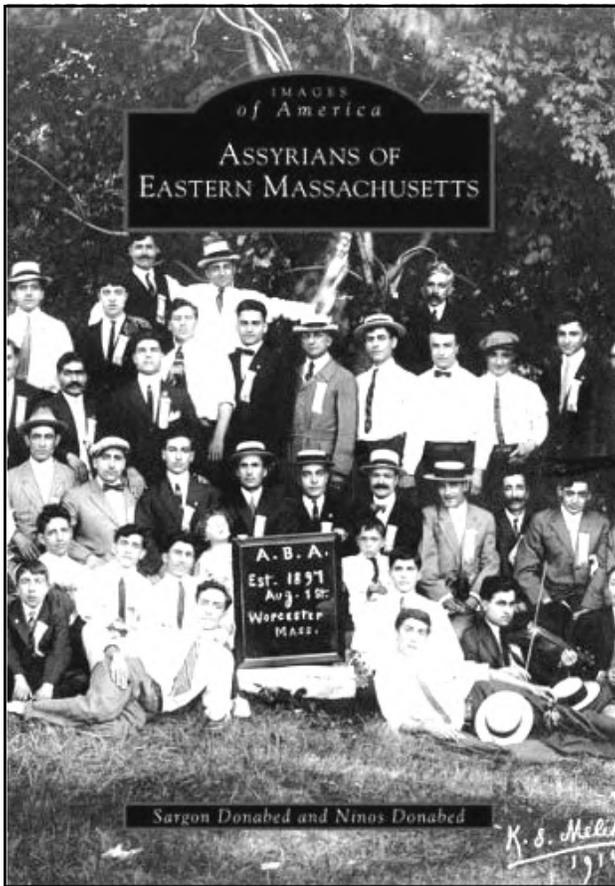
The church, which dates from the sixth century, was destroyed by Saddam Hussein’s Anfal campaign in 1988 and rebuilt shortly thereafter.



The city of Hesno d-Kifo (Hasankeyf), on the Tigris River, was from c. 1257 to 1552 the seat of a Nestorian diocese. Then the East Syrian clergy chose the party of the anti-patriarch John Sulaqa.

Note: In the book, the terms Syrian, East Syrian, Nestorian and several others are used in place of Assyrian, as stated in the title.

NEW BOOKS



The widespread persecution of the Christian Assyrians by neighboring populations in the Ottoman Empire led to their immigration to the United States. Beginning at the end of the 19th century, with an influx during the Great War, Assyrians settled mostly in eastern Massachusetts, finding an abundance of work along its ports and among its large factory base. Concerned with the welfare of their community, these immigrants established a multitude of cultural, social, and political institutions to help promote awareness of Assyria. The establishment of St. Mary's Assyrian Apostolic Church, the first of its kind outside of the Middle East, prompted the solidarity of Assyrians in Massachusetts and became a model for later settlements of Assyrians in the United States. Through family portraits and documents from both religious and secular institutions, *Assyrians of Eastern Massachusetts* addresses the adjustment of this community in the United States.

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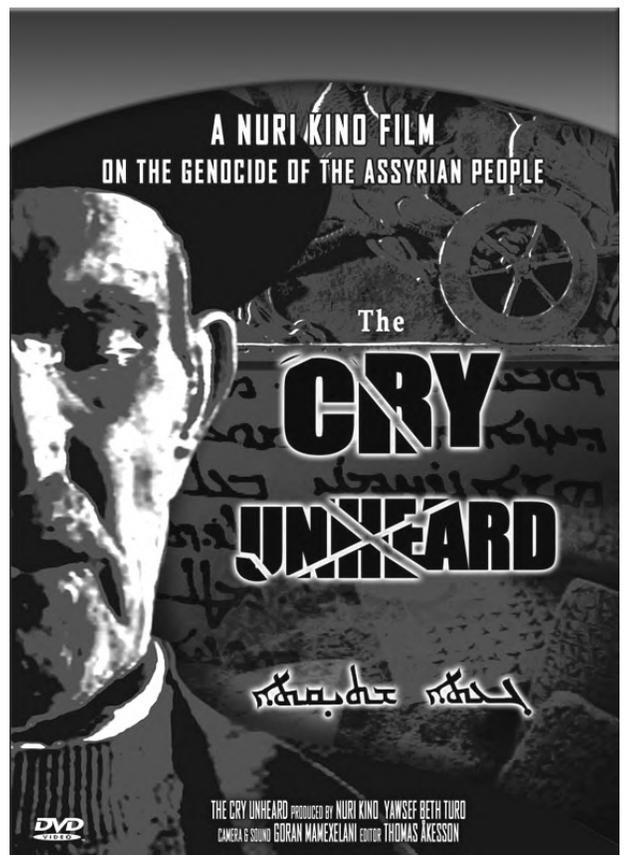
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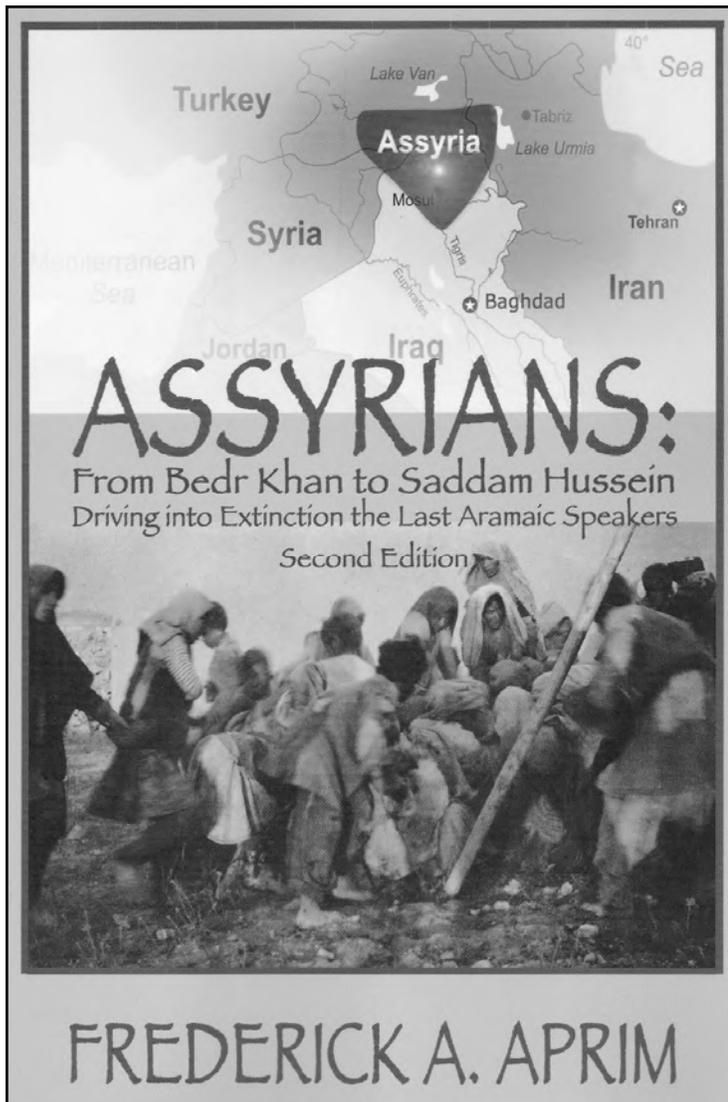
The Cry Unheard documents the suffering and attempted eradication of the Assyrian people (along with Armenians and Pontic Greeks) during WWI at the hands of the Ottoman authorities and the Kurds. This period, sometimes referred to as the Assyrian Genocide, is recounted through eyewitness accounts of this horrid campaign which ended the lives of approximately 2/3rds of the Assyrian people including men, women, and children. The background and analyses of this cataclysmic event are unraveled by scholars and specialists in this unique and gripping documentary film.

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Throughout the Christian Era, the Assyrians have faced an immense tragedy through persecution, oppression, and massacres. The Assyrian tragedy in Mesopotamia continued intermittently during the Sassanid Persians (A.D. 226 - 637), Seljuk Turks invasion of the eleventh century, Mongols invasion in 1258, Tamerlane's destruction that began in 1394, the Saffavid Persians in early sixteenth century and during the rule of the Ottoman Turks since the middle of the sixteenth century. Throughout the nineteenth and early twentieth centuries, Turks and Kurds committed numerous massacres against the Assyrian Christians in their secluded mountains of northern Mesopotamia and in Tur Abdin region in modern southeastern Turkey. As the Ottoman Empire entered WWI, it declared jihad (holy war) against its Christian subjects.

Backed by Kurds, the Turkish army invaded northwestern Persia (Iran) and committed further atrocities against the Assyrian refugees who fled the Ottoman territories and against Assyrians of Persia as well. The jihad transformed into an ethnic genocide against the Assyrians that was perpetrated by the Turkish state and Kurdish warlords. This genocide continues to this very day due to the policies of the Kurds in northern Iraq, southeastern Turkey, and northeastern Syria. The Assyrians lost two-thirds of their population and most of their homelands in northern Mesopotamia during WWI alone. Since the creation of the modern Middle Eastern states after the partition of the Ottoman Empire post WWI, the Assyrians have faced and continue to face a systematic Arabization, Turkification, and Kurdification policies by Pan-Arab governments, Pan-Turkish governments, and by Kurdish political parties. Hundreds of thousands of Assyrians have fled their homelands seeking shelter in Europe, United States, and Australia. Furthermore, the rise of fundamentalism in the Middle East is posing another serious threat to the survival of the remaining Assyrians and to other Christian communities in the Middle East..

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Myth of Enuma elish [Assyrian and Babylonian Myth]

First Story of Evolution

3000 years prior to
Charles Darwin's evolution

Oshana [Beb] Beblis, M.D., FACS

The cuneiform clay tablets of Enuma Elish, the Mesopotamian creation story, were found in the 19th century under the ruins of Nineveh and Babylon. They reveal the first story of human evolution, the evolution of gods, their genealogy, and the evolution of human society.

Myth is a story told to bring order and meaning to life; and, no matter how fanciful or silly it may seem if taken literally, we can detect what life was like at the time if we read it carefully.

In this book, Dr. Beblis makes intriguing comparisons between Enuma Elish and modern theory of evolution.



Oshana (Beb) Beblis, was born to Assyrian parents in Urmia, Iran.

In 1956 he received his M.D. from the University of Tehran, and, in 1957, he moved to the US, where he practiced general and pediatric surgery in the Chicago area.

Besides religion and mythology, he has studied the violin for years.

He now spends much time researching Sumero-Akkadian history and mythology.

DUNYA MIKHAIL

THE WAR WORKS HARD

WINNER OF A 2004 PEN
TRANSLATION FUND AWARD



TRANSLATED FROM THE ARABIC BY ELIZABETH WINSLOW
INTRODUCTION BY SAADI SIMAWI

Mikhail has impressively renovated the genre of the war poem in modern Arabic poetry by boldly introducing new techniques with a new vision. Instead of employing slogans and dead metaphors and political clichés that blunted much of modern Arabic poetry, Mikhail writes about devastating successive wars within and against her country with child-like intimacy and vulnerable sensibility. Her imagination is so immense that it embraces and synthesizes layers of literary traditions from ancient Mesopotamian mythology, to Biblical and Qur'anic poetics, to the latest techniques of Western modernism.

Born in 1965, Dunya Mikhail speaks and writes in Arabic, Aramaic, and English. Facing increasing threats from the Iraqi authorities, she fled first to Jordan, then to the United States. In 2001, she was awarded the U.N. Human Rights Award for Freedom of Writing. She has published four collections of poetry in Arabic, and one lyrical, multi-genre text, *The Diary of a Wave Outside the Sea*.



Ivan Kakovitch

(9 December, 1933 - 22 December, 2006)



We, as spectators, are too preoccupied to take notice of what is most precious to us.

Ivan Kakovitch was born in Kiev, Ukraine, in 1933. His father, Arsanis, was a shoemaker and his mother, Shmoony, was a housewife. His sister, Parida, was four years his senior. Ever since a child, Ivan was gifted with an extreme power of imagination which grew with him till the last day of his life.

When Ivan was 5 years old, his father was arrested by N.K.V.D., Stalin's secret service and was convicted, without any prosecution, to two years as a political prisoner and six years of exile in Siberia. There, he was joined by his family.

While in Siberia, Ivan showed his first signs of eccentricity. During the Stalinist purge of political prisoners, Ivan, who was only 10 years old, would face the authorities and would speak his mind in defense of his father. Although indoctrinated by the Soviet system of education, he was being reprimanded for his candor by the school authorities. Such iconoclastic idiosyncrasy followed Ivan through the rest of his life. When he was 12 years old, his father, Arsanis, after spending 6 years of hard labor in Siberian Gulags, was given a choice to either accept Soviet citizenship or go back to Iran where he was born. Ivan

never wanted to go back to Iran. He wanted to remain in the U.S.S.R. Yet, the decision had already been made and he had no choice but to reluctantly follow his parents on a journey to Iran.

While in Tehran, Ivan attended Lycee Saint Louis, an elite French Catholic School. While attending school, he developed a strong fascination toward French art and literature. He admired the French authors and poets such as Guy de Maupassant, Moliere, Alexandre Dumas to name just a few. He also studied in detail about Voltaire and Robespierre, the masterminds of the French Revolution, and that caused an ideological friction between him and the School's authorities, the Jesuits. Ivan was expelled from school and he began studying independently until he received his Baccalaureate from French University in Paris before immigrating to the U.S. in 1958 where he attended the American University in Washington D.C. and began his graduate studies in International Law.

In 1970, and based upon such educational background, Ivan wrote a book entitled "The Bees, Their Honey and the World". It was the first time ever that an Assyrian was writing a dissertation on the Assyrian Autonomy. In this book, Ivan introduced the Assyrians to the World Organization of the United Nations through his Assyrian Manifesto. He became politically involved in the Assyrian cause under the name of I.C.A.N. Later on, he wrote the second book entitled *Mount Semele* which is about the Assyrian Genocide during the Ottoman Empire.

The epitome of Ivan's life is portrayed in his eccentricity, his messages to humanity and his independent thinking. He was well respected among foes and friends for his knowledge, persistence and continuity.

History is not bleak. Ivan will be remembered as one who believed in humanity and served God in the name of humanity.

He will be sorely missed.

Sam Kakovitch
Brother.

Charles Daniels

(March 5, 1920 – September 22, 2006)

Charles Daniels, the eldest son of Yonatan and Nanajan, was born on July 24, 1920, in Hamadan, Iran. He attended the American Missionary School where the famed Assyrian educator Rabi Eshaq was the principal. A studious and intelligent student, he finished high school early by skipping the 11th grade while at



the same time he was tutoring younger students. He just had finished school when his father passed away. In order to provide for his family - his three younger brothers were still in school - Charles went to Sultan-Abad where he worked as a contractor procuring food and other supplies for the British forces stationed there during World War II. The war dashed his hopes of participating in the Tokyo Olympics as he had qualified for the Iranian national Track and Field team.

At the end of the war in 1946 the Daniels Family moved to Tehran where Charles attended the University of Tehran majoring in economics. He started his own business importing electronic and household goods from Europe and Japan and became a successful businessman. He co-founded the Cofard Company which later became Iran National Corporation, the exclusive importer of Japanese electronics in Iran.

In 1957 he went on a three-month's long business trip throughout Europe to find business partners. While in Hamburg he met Traute Kraemer. It was love at first sight and the couple wed a few weeks later in Hamburg on Sept. 23rd. After a short honeymoon in Geneva they returned to Tehran. A year later Traute gave birth to their daughter Soraya; nicknamed Sissi by her Assyrian grandmother.

While working as a businessman, Charles pursued advanced studies at the University of Tehran and earned a PhD in economics in 1966. His doctoral thesis was titled "Persian Gulf Oil Reserves in the Iranian Plateau"; a comprehensive study of the known oil deposits in the region and their potential economic impact on Iran and world oil markets.

Charles was very active in the Assyrian community and always ready to lend a helping hand to a fellow Assyrian in need. He used his own resources to register the Assyrian Presbyterian church in Tehran and, for a number of years, he was the president of the church elders and active in the Church Brotherhood Society.

In 1962 the government of Iran allowed the Assyrians to elect a representative of their own to Congress. Charles ran a strong but unsuccessful election campaign to become the first Assyrian representative in the Iranian Majlis.

In 1981 Charles immigrated to Germany and joined his family - which had left Iran two years earlier - in Hamburg, where his daughter was attending university. Charles kept active in Hamburg and until his health started failing him, he would travel to the US regularly to visit his relatives and friends. He was blessed with a dedicated wife and daughter who took loving care of him during his last years when he became physically and emotionally very ill. Charles passed away on Sept. 22nd, 2006. He is survived by his wife Traute, his daughter Soraya and son-in-law Alexander, and his two grandsons Roman, born in 1988 and Marco, born in 1995, and his brother Youtan.

Funeral services were held on Oct. 2nd, 2006, at the chapel of "Friedhof Bergstedt" cemetery, where his body is interred.

Charles could be stubborn and opinionated, yet he had a very soft heart and was very honest, modest, and considerate. He was very well respected in the Assyrian and Iranian communities and had friends from all walks of life. He will be remembered for his love for his family, compassion towards his friends, and his Assyrian activism.

Alfred Babaoghli

(December 22, 1930 –
December 30, 2006)

Alfred, son of Constantine (Qostan) Babaoghli and Elishva Alexandrous, was born on December 22, 1930 in the town of Urumieh, Iran.

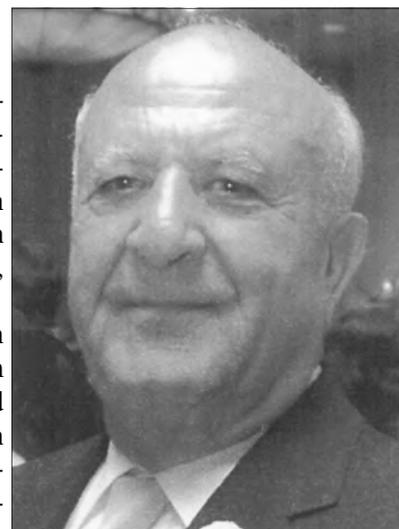
He moved to Tehran after graduating from high school. He worked at the U.S. Embassy in Tehran and studied towards his higher education at Mehrabad Air Traffic Academy. Later, he was employed as an Air Traffic Controller at the Tehran International Airport. At the same time, his passion for teaching led him to become a teacher at Don Bosco College Preparatory (Andisheh).

Alfred married Helen Sarkis, daughter of Alexander and Lucy Sarkis in December 1961. The Lord blessed them with three children, Raymond, Ramsina and Ramona.

Throughout his life, Alfred was a volunteer in the Assyrian community in different roles. He willingly served his people at the Assyrian Mootva of Tehran. He was also an active member of the Shooshan High School PTA. In 1990 Alfred and his wife immigrated to the United States to join their children.

Alfred accepted the Lord's invitation on Saturday, December 30, 2006, and journeyed to his heavenly home to spend his eternity with his Savior Jesus Christ. He leaves behind his faithful wife Helen, son Raymond, daughter-in-law Susie and their children Eiden and Alexander; daughters Ramsina and Ramona and her husband Jonathan; sisters Anousha and Vala and many relatives whom he loved dearly.

His sweet memories will always remain with his family and friends.



יִשְׁתָּהּ (שְׁמוֹמָה) בְּחַן זִכְרָהּ יִשְׁתָּהּ

חַבֵּד : דְּבִילֵךְ יִשְׁתִּיב , מְלֵךְ שְׁמוֹמָה

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מֵן זִכְרָהּ יִשְׁתָּהּ חַבֵּד מְלֵךְ בְּחַן זִכְרָהּ
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מֵן זִכְרָהּ יִשְׁתָּהּ חַבֵּד מְלֵךְ בְּחַן זִכְרָהּ
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 חַבֵּד בְּחַן זִכְרָהּ יִשְׁתָּהּ חַבֵּד מְלֵךְ

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בְּעֵינַי בְּזִמְזִימִי בְּזִדְדִיכָא , לְבֵדְלִיכָא בְּזִדְדִיכָא , מְזַבְּזִיכָא בְּזִמְזִימִיכָא
דְּבִיבִי מִן מְלִיכִיכָא וְתִיבִיכָא לֵךְ מְבִיבִיכָא וְמִשְׁבִּיכָא דְּמִלִּיכָא .

דִּילִיכָא : כּוּם מְבִיבִיכָא דְּמִשְׁבִּיכָא - מְמַלְלִיכָא וְשִׁנְיִיכָא דְּחַבְבִּיכָא דִּילִיכָא לֵהֲזִיבִיכָא
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דְּבִיבִיכָא : לֵךְ מְבִיבִיכָא בְּזִיבִיכָא מִשְׁבִּיכָא לְבִיבִיכָא דְּמִשְׁבִּיכָא דְּ Internate מִן מְבִיבִיכָא
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מְשִׁבִּיכָא לְבִיבִיכָא , WWW. lishana. com , וְכִיבִיכָא דְּמִשְׁבִּיכָא דִּילִיכָא לֵהֲזִיבִיכָא ,
וְכִיבִיכָא דְּבִיבִיכָא - לְבִיבִיכָא לֵהֲזִיבִיכָא לְבִיבִיכָא .

דְּמִשְׁבִּיכָא : לֵךְ מְבִיבִיכָא וְכִיבִיכָא לֵשׁ דְּבִיבִיכָא מְשִׁבִּיכָא דִּילִיכָא לֵהֲזִיבִיכָא Syrcom
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לֵהֲזִיבִיכָא לְבִיבִיכָא Unicode דְּמִשְׁבִּיכָא Window XP .

דְּבִיבִיכָא : מְשִׁבִּיכָא דְּמִשְׁבִּיכָא , לֵךְ מְבִיבִיכָא מְשִׁבִּיכָא מִשְׁבִּיכָא לֵשׁ בְּזִיבִיכָא
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מְשִׁבִּיכָא (דִּילִיכָא לֵהֲזִיבִיכָא , וְכִיבִיכָא לֵשׁ דְּבִיבִיכָא מְשִׁבִּיכָא .

דְּמִשְׁבִּיכָא : לֵךְ מְבִיבִיכָא מְשִׁבִּיכָא מִשְׁבִּיכָא לֵשׁ בְּזִיבִיכָא מְשִׁבִּיכָא מְשִׁבִּיכָא
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1964 1985

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ପ୍ରଥମ ସଂସ୍କରଣ 1964

ପୃଷ୍ଠା 29, ମୂଲ୍ୟ 4.3, ଦେଖିବା ପାଇଁ - 6756



The display of graphic designs by Sharokin Betgevergiz at the 2006 MESA Conference in Boston.

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