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Assyrian Foundation of America

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P.O.Box 2660, Berkeley, CA 94702



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Featured Articles

[A Population Genetics Study in the Assyrian Population of the United States \(Nineveh, Volume 35, Number 2\)](#)

This article is a population genetics study which included samples from 206 random, unrelated Assyrian volunteers.

[Recent Developments in Recognition of The Assyrian Genocide by Governments and Scholars \(Nineveh, Volume 35, Number 2\)](#)

Since the publication of, Gabriele Yonan's Ein vergassener Holocaust in 1989 and Thea Halo's Not Even My Name in 2000, a consensus has been building on recognition of the Assyrian genocide.

[more articles](#)

Welcome to Assyrian Foundation of America

The Assyrian Foundation of America is a 501(c)(3) nonprofit, tax exempt organization registered in the state of California established to help needy Assyrians around the world, support Assyrian education, and preserve and promote the Assyrian language and culture. Every day, for over 47 years, we declare our determination to help those in need and to be the window of hope to keep Assyria alive.

"...The Assyrian Foundation invests in the future of Assyria by financially supporting Assyrian students who are in the pursuit of their Masters and/or PhD. So there will come a day, where there won't be only one Nineb Lamassu, one Dr. Sargon Donabed, one Aryo Makko, one Shamiran Mako, or one Dr. Hannibal Travis, but there will be multitude Assyrian scholars in the field of Assyriology who will with their research and documentation finally set the Assyrian history straight, teach, promote and preserve the Assyrian heritage for generations to come" (Mr. Nineb Lamassu).

"Despite all the hardship our people are going through around the world today, Assyria is alive and will remain alive as long as we continue to preserve, strengthen and promote our culture and heritage" (Dr. Joe Elias)



MERRY CHRISTMAS

As Christmas approaches your thoughts may turn to family, friends and holiday celebrations. Many of us will also spare a thought to help those who aren't so fortunate. Thousands of Assyrian children and families around the world (Iraq, Syria, Jordan and Armenia just to name a few countries) can't join in at festivities this Christmas because of their impoverished living situations. Just a small donation can inspire hope and change this for an Assyrian family.

PLEASE ADD AFA TO YOUR CHRISTMAS LIST THIS YEAR AND GIVE A SMALL GIFT THAT WILL HELP US HELP OUR BROTHERS AND SISTERS IN NEED THIS CHRISTMAS AND THROUGHOUT THE YEAR.



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Cultural - Educational - Social

NINEVEH

Third Quarter, 2011
Volume 35, Number 3

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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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In this issue:

-English Section

From the President.....	3
Our amazing youth.....	4
Alec Bedroya.....	5
Modern Assyrian Culture, An Assyrian Course at UC Berkeley.....	6
Ammo Baba, The sporting jewel of Iraq.....	8
Rabi Babajan Tamraz, Exemplary Assyrian athlete, coach and referee.....	10
Poem: The Assyrian Veteran.....	13
100 Years: Assyrians in Turlock.....	14
Assyrian women, fragrances, beauty & splendor.....	15
By your endurance you will protect your lives.....	16
Albert Zomaya IT professor at University of Sidney	17
Assyrian Influence in America's political system.....	18
Iraq's national museum to lure virtual.....	22
Leland alumna SJSU homecoming queen.....	23
Tight-knit Assyrian community mourns three who died at Yosemite.....	24
Donations.....	26
Help save Assyrian Heritage.....	28
Assyrian language heard again at ancient Tushhan.....	29
Symbol in Syriac may be world's first question mark.....	29
Poem : Waraqa.....	30
A Sacred Hut by the River.....	32
The five Maliks of Sara.....	35
How can we get the world to know who we are.....	36
Legendary Assyrian-American superstar Shamiram Urshan passes away.....	38
Rabi Mikhail Sado.....	39
Congratulations.....	40
New Book.....	40
In Memoriam.....	41
AFA Christmas Appeal.....	42

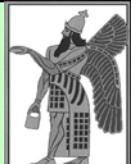
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ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ

43.....	ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ
47.....	ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ
44.....	ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ
45.....	ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ
49.....	ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ
50.....	ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ
51.....	ܘܢܝܢܘܘܗ ܗܘܝܬ ܘܢܝܢܘܘܗ ܗܘܝܬ



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From the President:

As the year 2011 draws to a close, I want to take this opportunity and reflect on the events of the last 12 months. Firstly I want to express my sincere appreciation to all our caring and generous supporters and volunteers who helped us successfully carry out our mission to help our suffering brothers and sisters around the world, and provide educational assistance to our students who carry the torch of Assyrian heritage and identity in the academic world.

As economies around the world have softened, people have been cautious with their spending, including donations to non-profit organizations. Simultaneously, we see the on-going suffering of our people around the world. The unsettled political situation and insecurity (especially for minorities who are victims of persecutions and ethno-religious cleansing) in Iraq is continuing to force increasing numbers of Assyrian to seek refuge in Syria and other neighboring countries. These refugees are stranded and living under challenging conditions, with lack of proper food and medical supplies, while waiting to be relocated. In Armenia the need is especially great for the elderly and mothers with children, who cannot work. In the face of these tough economic conditions, we are proud that the Assyrian Foundation of America has remained one of the key providers of help for Assyrians in need around the world. We provided funds to the Assyrian Medical Society to help with the medical needs of five Assyrian refugee children. We sponsored the Annual Children's Christmas Party in Syria, and supported elderly Assyrians in Armenia.

In the area of education, we continue to see the fruits of our labor through the increasing recognition and positive awareness of the Assyrian name. We provided significant scholarships to Assyrian students in fields such as Assyriology, international law, political science, human rights, etc. We organized the first "Members and Friends Appreciation" event, during which Nineb Lamassu, one of the students we have been helping, delivered a magnificent presentation, showcasing Assyrian villages and churches in Southeastern Turkey, that have sadly been abandoned and vandalized. Through his research, Nineb has charted (using GPS/satellite equipment) and documented each finding and its location. The information gathered will be documented and recorded, preserving the region's rich Assyrian. He also discussed the various projects he's involved in, including the MARA project (The Modern Assyrian Research Archive) - a digital archive based at the Cambridge university in England. The aim of MARA is to locate, collect, and preserve source material and literature on the history, culture, and language of the Assyrian community

from the 19th century onwards. The purpose of founding this archive is to ensure the preservation of the Assyrian language and culture and to promote and facilitate academic research on these. We also sponsored a presentation by Dr. Timothy Matney, who is involved in archaeological excavations of ancient Assyrian sites in Eastern Turkey. Additionally, we sponsored two Assyrian poets, who presented their poetry at an international conference. Lastly, we contributed to the "Defying Deletion" project, a film documenting the condition of Assyrians in Mesopotamia.



More widely, 2011 was a year that saw tragedies in our Assyrian community. I would like to pay a special tribute to some of the precious treasures that we lost this year:

Dr. Donny George Youkhanna 1950 – 2011. An Assyrian archaeologist and Professor. The world will always remember him as the hero who fought to recover over half of the 15,000 Mesopotamian artifacts, looted from the National Museum in Baghdad during the Iraq invasion.

Lina Yakubova 1976 – 2011. An Assyrian documentary film producer, writer, and human rights activist. We will always remember her as our angel whose life was not meant to be measured in years, but in the scope of her sincerity, courage, and unwavering faith in her nation.

Ramina Badal, Hormiz David, and Ninous Ycoub - The three Assyrian hikers who lost their lives in Yosemite (July 17, 2011). This was one of the greatest hits to our small and scattered nation, because they were the pillars to hold the Assyrian identity, language, and heritage through future generations. They carried the seeds of our continuity.

Looking ahead to 2012, it's going to be another challenging year for our people. We can't change tomorrow's political and economic headlines, but we can focus on our priorities to help our people and preserve our culture and language. The Assyrian Foundation of America is a long established and respected organization that is dedicated to helping Assyrians in need and supporting education. The success of our organization is simply due to our devoted volunteers and our loyal supporters like you who are passionate about their nation. The continuation of our wonderful programs next year is entirely in your hands.

I wish you a very blessed Christmas and a Happy New Year. May 2012 bring joy, prosperity and good health to you and our entire nation around the world. God bless Assyrians! Jackline Yelda

Our Amazing Youth

-Making a difference, one person at-a-time....

By: Tanya S. Odisho, San Francisco, California



I sat in on a *Nineveh* magazine meeting and we were talking about how we can “freshen up” the magazine. I suggested writing about our youth and what they are doing to help make a difference in their communities. Well, here I am writing this article. I thought of my cousin Elda Mikael, a 17 year-old Assyrian living with Type 2 Diabetes and how she has become active in the campaign to help educate youth of all nationalities about Juvenile Diabetes.

The difference between type I and type II diabetes, according to Steven Edelman, M.D., Professor of Medicine, Division of Endocrinology and Diabetes, University of California, San Diego, is as follows:

There are several types of diabetes; Type 1 formerly called juvenile onset diabetes occurs typically before the age of 20. Individuals with type 1 diabetes are usually thin, and the cause of type 1 diabetes is that the pancreas, the organ that secretes insulin, is destroyed by auto-antibodies, that's why people with type 1 diabetes always need insulin, either injected or through an insulin pump. Type 1 diabetes occurs in about 10-15 percent of all the diabetics in the country.

The most common type of diabetes is what we call type 2, formerly called adult onset. Type 2 diabetics are usually heavy, usually diagnosed after the age of 35. Now, the cause of type 2 diabetes is quite different from type 1. The cause of type 2 diabetes is primarily a complicated medical condition called 'insulin resistance.' In fact, in the early stages of type 2 diabetes, there's plenty of insulin around, it just doesn't work well. To treat type 2 diabetes, we typically use lifestyle modifications, and that may work alone -- just diet and exercise -- then, we may need oral medications, and it is not uncommon for someone with type 2 diabetes to eventually need insulin, either with or without the oral medications.

Type 2 diabetes accounts for approximately 85 to 90 percent of all the diabetics in the country. The other important thing that needs to be said is that type 2 diabetes

is associated with heart disease, and that's why it's so important to not only treat the glucose levels, but also to attack blood pressure and cholesterol levels as well. We know that type 2 diabetes runs very strongly from generation to generation, and we also know that we can prevent type 2 diabetes if we recognize it at an early stage

A conversation with Elda:

Q- Tell me about yourself.

A- My name is Elda Mikael; a 17 year-old, first generation, Assyrian-American. I live in Turlock, California with my parents, George and Philadelphia and my older brother, Amarseen Mikael, who is studying to become a doctor.

Q- What grade are you in?

A- I am a senior at Turlock High School and I was just accepted to California State University, Stanislaus, for the 2012 fall semester and I plan on majoring in Political Science. From there, I would like to go to UC San Diego Law School and possibly practice family or sports law.

Q-When were you diagnosed with Diabetes?

A- In June of 2007 I really was not feeling well. I went to my doctor and he ran a few tests, one of which was a test for insulin resistance. A normal range for insulin is around 12 and my results came back and it was 54. My doctor told me I had to completely change my eating habits. I could only eat sugar-free, I had to control portions and to watch my carbohydrate intake since carbohydrates turn into sugar. I was also put on a medication called Metformin, which I have to take 2 tablets each day, after dinner. Being told I have Diabetes really scared me so I changed my diet and it has helped me loose over 35 pounds.



Alec Bedroya

-Wins Iran's gold medal in mathematics

Alec Bedroya was born in 1995 to an Assyrian family in Iran. He had an immense interest in mathematics since primary school; this interest grew in middle school and led to his acceptance to two different high schools that focus on Atomic Energy. After his first year of high school, he entered the Mathematics Olympiad and was able to accomplish the following:

- During the first and second round of the Young Scholars Mathematics Olympiad, Alec scored a passing grade among 110,000 students. But since he was still a freshman in High School, he was unable to be part of the 40 student team (IMC). His admission was postponed until his sophomore year.
- During the qualifying tournaments he was selected and participated in the 11th Session of the International Mathematics Olympiad in South Korea on behalf of the Mathematics House in Tehran. Alec won the individual silver medal in the Olympiad which featured competitors from 26 different countries.

After completing his sophomore year, once again Alec participated in the Young Scholars Mathematics and Computer Olympiad. He was chosen for both subjects but was only allowed to continue his competition for one of the subjects. Alec chose Mathematics.

Four of the gold medal holders from the previous years

were added to the 43 people who were chosen to move forward in the competitions. After completion of an intense training course, the finalist competed in the finals. During the finals which took place from September 3rd to September 12th, 2011, Alec became one of 12 people to receive the gold medal.

It is worth noting that based on the announced test scores amongst the sophomore students in high school, Alec had the highest score. Amongst the sophomore and junior students, he ranked in third place. Because of this great achievement, Alec has been fully exempt from the University Entrance Exam and his military duties. He is now a member of Iran's National Elite Foundation.

Currently, this great young Assyrian mind is in training with the six-member team that will represent Iran during the IMO Olympiad.

*Written by: Assyrian Universal Alliance, Tehran's Youth
Translated from Persian by: Eilona Betkolia, San Jose*



Q-What organizations have you been involved with?

A- *In my Junior year of High School, I was chosen to participate in a program that Gallo Winery created geared for girls in their third year of high school, called The Gallo Early Start Leadership Camp. At the camp each girl was given a mentor for a year and we participated in a 3 day seminar. It taught me how to reach my goals and gave me the confidence to go out and to speak with people and to get involved in my community.*

Participating in the Gallo Leadership program gave me the confidence to get involved with the Juvenile Diabetes Research Foundation (JDRF), an organization that does research, educates and raises money to find a cure for Type 1 Diabetes. In July of 2011, as I was on the JDRF web site and saw that they were hosting a 3k walk on October 30, 2011 in San Francisco and I thought this was a perfect opportunity to get involved. In only a few short months I raised over \$1500 for the Foundation and gathered over 20 people to join me in the walk! My goal for next year is to organize a JDRF walk in the Turlock and Modesto areas and raise a lot more money to spread the word about prevention of Juvenile Diabetes.

Q-What message would you like *Nineveh* readers to get from this article.

A- *Having Diabetes is not the end of the world. Yes, it is a big bump in the road but, changing your diet and being on the proper medication helps a lot. Never give up the fight!*

-For More Information about Juvenile Diabetes, if you would like to donate or to get involved please go to their Website: WWW.JDRK.ORG

■To nominate an *Amazing Youth*, please send a note to the Editor, either at our web-site or via regular mail:

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MODERN ASSYRIAN CULTURE:

-An Academic Course at UC Berkeley

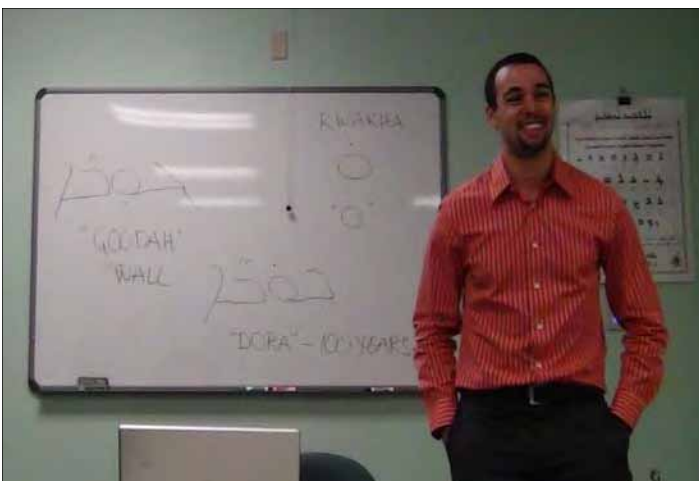
By: Andrew Davoodian, Berkeley, California



The Reason.

Culture (noun): the arts and other manifestations of human intellectual achievement regarded collectively. Perhaps one of the most storied of all human cultures is carried by the Assyrian Nation. Yet this momentous *modus vivendi* (“way of life”) is as hard to discover, as it is willing to be revealed. Even in an unparalleled era of streaming information and multiple networking structures, Assyria struggles to surface. In fact, it often drowns. Still, its people remain proud, often reminiscing the glorious days of old in hopes of overshadowing the seemingly lackluster thoughts of present day. While many people have embraced this predisposition, there is another approach. This alternative viewpoint holds past achievements as complimentary facets, not dominating, which together with current ventures portrays a holistic Assyrian identity; in essence, a true identity. In light of acknowledging a certain cultural identity as valid, one begs to understand why such a stance is even relevant.

Why struggle with definition when application is so easily jilted? The answer to this question has much to do with appropriateness. Where does any culture belong in modern society, let alone one whose path is as windy and ancient as the Rivers it originated between? A keen standalone observation of the dynamics at play in one of the most



highly diversified and prestigious academic institutions in the world, University of California, Berkeley, revealed a yawning gap indeed. While the University boasts a robust Department of Near Eastern Studies and a handful of dis-

tinguished Assyriologists, this expertise on the ancient aspects of an ever-present people leaves much of the picture unseen. So where would one go to further reveal the picture? Furthermore, does one even know there is more of the picture to admire and acknowledge? This hidden portion encompasses the modern aspects of Assyrian culture. This edifying, sociologically important modern component is well deserving of a place in academia — appropriate by all means. It is not taught however because it is not known. It would be insensitive to expect those who know little to nothing about the current Assyrian Nation to lobby for a course on it, let alone teach it.

The Pursuit.

As an undergraduate at UC Berkeley, I realized it was my responsibility to contribute to the intellectual vitality of the academic community by offering my knowledge and experience in the form of an academic for-credit course. This was my vision. Needless to say, creating and teaching a course is a struggle within itself, while having it approved by University faculty and departments is an entirely separate feat. Understanding only one faculty and department sponsor was needed, I reasoned to increase odds of success by sending out multiple proposals. So I did. After sending submissions to over fifty professors in over a dozen separate departments (including Departments of Near Eastern Studies, Middle Eastern Studies, Sociology, Psychology, History, Art History, Comparative Literature and Demographics), I

was pleasantly surprised with the overwhelming positive response and willingness of University faculty to sponsor my proposed course [on Modern Assyrian Culture]. There were even those who were willing to sponsor the course that admitted to never having heard the word ‘Assyrian’ before. This was a testament to the subject matter – a testament to *our* culture. Correspondence was complicated due to my being abroad for a rural medicine field placement in Western Australia in the latter half of 2010. I would often find myself all alone outside of buildings past midnight hours, trying to access a wireless network, and sending trans-hemispheric emails. After much effort, we proceeded alongside Professor Carl Mason of the Department of Demography and the University approved the course. This marked a memorable day for the UC Berkeley academic community, and particularly for the Assyrian

Ammo Baba

The sporting jewel of Iraq

By: Robert Ewan, London



Emmanuel Baba Dawood (aka Ammo Baba) was born on November 27 1934 on the RAF base in Hinaidi, Baghdad. His family moved to the civic cantonment on the large RAF base in Habbaniya in 1937. It was at Habbaniya (west of Baghdad) that young Ammo watched British servicemen play football games on the glowing dusty fields of the base.

At the early stages of his sporting life he excelled in track and fields and he was one of the fastest 400 meter runners in Iraq.

Encouraged by his mother, he started playing for his school team. He then played for RAF Employee's

(Assyrian) club in 1951. At this time he was spotted by the Iraqi Schools team coach, Ismail Mohamed, and was selected to play for the Iraqi schoolboys' team in the second Pan-Arab school championship held in Cairo in 1951 and was chosen as *player of the tournament*.

In 1954 he started playing for Haris Al-Malki (Royal Guards) team where he became a huge and instant success, revered by all Iraqis. He was an instinctive goal scorer known for his bicycle kick or backward double kick as it is known in Iraq.

His era is regarded as one of the golden ages of Iraqi footballers such as Youra Eshaya (who played for Bristol Rovers) and many other household names. In 1956

Al- Kashafa stadium witnessed one of the greatest football matches played on Iraqi soil. It was a game between the Assyrian club and Taj (Iranian champions). The Assyrian club won against a side, considered at that time, one of the best clubs in Asia. Ammo and the other players excelled in that match which is still talked about these days in Iraq.

At 20, he made his international debut in 1955 in Iraq's

first military match in the C I S M World Military Championship qualifiers. Ammo scored his first international goal for Iraq in 1957 against Morocco, at the second Pan-Arab games in Beirut.

In 1958, Ammo was injured playing in the Iraqi league and on the orders of

King Faisal he was sent to London for treatment. In London he was contacted by several clubs including Chelsea and Fulham, and he was offered a contract by Notts County, under Frank Mill (who was previously the Iraqi military football team coach).

This was a time when Iraq entered its era of never ending revolutions. General Abdul-Karim Qasim led a coupe which overthrew the Monarchy. The new Iraqi leader loved Ammo and he sent an airplane carrying the head of the army and the head of the Air force to persuade Ammo to return and play in Iraq. Ammo sacrificed his career for his country and returned to Iraq to continue his footballing journey with the famous Air force club



(Al-Quwa Al-Jawiya).

In the mid-sixties the Arab Football Federation, inspired by the Pan Arab movement lead by Egypt's leader Gamal Abdul Nasser, formed an all Arab football team by choosing two of the best players from each country. Ammo Baba and Qais Hamed were selected



from Iraq and the captaincy of the team was given to Ammo. Regrettably the team did not play any international matches facing only a few local Egyptian clubs and was later disbanded.

His talents as coach were astonishing and he achieved more fame than his playing career. In 1971 he was appointed as head coach of the Kuliya Al-Askaria and the national coach of the Iraqi military team learning his coaching trade under the Iraqi national team coach Danny McLennan. He was later dismissed as head coach of the Military team. He challenged the new coach that in three months he would create a football team from people that never played football in their lives and would beat his team. The new coach took his challenge. In three months a game was staged in which Ammo's team beat the Iraqi Military team 3-1, after trailing 1-0 at half time.

Ammo Baba was the most successful national coach of Iraq. He was appointed and re-appointed several times in the eighties and nineties; he led Iraq to three titles in the Gulf Cup 1979, 1984 and 1988, the Asian games in 1982 and the Arab cup in 1988.

He led Iraq to Moscow Olympics in 1980, Los Angeles in 1984 and Seoul in 1988. As coach to the Iraqi Military Team he won the CISM World Military championship twice.

Ammo Baba was courageously outspoken where others preferred to be silent. He was one of a few people in Iraq who had the audacity to openly confront Saddam Hussein's son Uday, former Iraqi FA president. In return he did not escape his vengeance. After the exit of the Iraqi team in Los Angeles Olympics in 1984, Uday's media machine went into full character assassination of Ammo insinuating that Ammo

had spent most of the time in bars and clubs in America and that he had several affairs and questioned his loyalty and his past relationship with the British in his early career at the RAF base. This affected his marriage and he was seen on several occasions in Baghdad trying to convince friends not to believe

such stories. Ammo never forgot this.

In 1992, at the title decider between Al-Zawraa and Al-Jawiya, the referee ruled out a legitimate equalizer for Ammo's Team, Al-Zawraa, which resulted in his team losing the title. Ammo meted the greatest insult to Uday in front of 50,000 fans at Al-Shaab stadium when he refused to walk up the podium and receive his medal from Uday. His action dissipated the fear of the crowds; the stadium erupted in chants of his name. His gallantry was matched by his humbleness. On several occasions he would personally water and look after the pitch of Malaab Al-Shaab (Iraqi National Stadium).

The chaotic situation in Iraq did not spare Ammo. On January 2006 he was attacked in his home by thugs



Rabi Babajan Tamraz

Exemplary Assyrian athlete, coach and referee

Rabi Babajan Tamraz was an outstanding athlete and community member, well-known to and loved by Assyrians, as well as non-Assyrians, in Iran and in Diaspora.

Babajan Tamraz was born to Ivan and Rosa on 10 Dec., 1947, in the village of Mūšává (Mūšábád), Urmia, Iran.

After a few years, his family moved to Tehran. He attended Behnam primary school, and Andīšé secondary school, where he graduated in 1967, majoring in life sciences.



Babajan to continue his athletic endeavors and pursue a career in professional sports; leading to his introduction to the Doḥánīyát Club of Tehran.



Despite his great interest and talent in boxing, his father discouraged him from pursuing that field since he was the only male child in the family. However, in a very short time he mastered boxing skills and excelled to the point that he represented his club in the 47 kg division in the competition between the sports clubs of Te-



hran. In this competition he defeated two of his opponents, which led to the first interviews he had with Keyháné varzešī newspaper.

His success in various competitions allowed him to establish a team composed of 16 young Assyrians in Bášgáhé Šafaq (Šafaq club), and to train them. Among the first group of athletes that Rabi Babajan trained, were Yosip, Yonatan, Īšo, Freyun Yūḥanna, Átur Tatary, Átur Tarverdy, and Nardin Sargiz-zadeh. And, to further encourage and create interest among young Assyrians, he organized the first sports competitions among



There were no organized sports teams until, in 1965, the Assyrian Church of the East was built in Tehran –Rabi Babajan worked in the construction of the church– where weight-lifting, bodybuilding and volleyball teams were established. Rabi Babajan, while in his 5th and 6th years of secondary school, participated in these teams and won first place in both volleyball and basketball.

In those years, his father owned a café-restaurant on

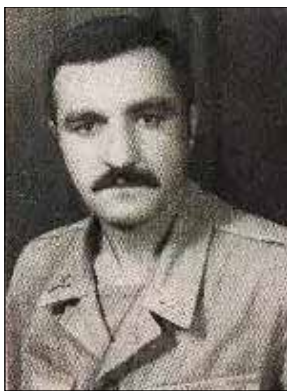


Maḥsūs street, which was the gathering place for Assyrians, in general, and for Assyrian athletes, the likes of Nelson Ūšáná, Iranian boxing champion in 47 kg division, and George Īsá-beg, Iranian boxing team's champion. Meeting and interacting with these and other Assyrian athletes in his father's café-restaurant encouraged Rabi



religious minorities.

In 1969, with the help of Dr. Beit-Mansur, the Assyrian Youth Club was established. In this club Assyrian cultural and athletic activities took place. The board of directors of this club was comprised of Rabi Babajan Tamraz (boxing), Rabi Baris Lačin (volleyball), Rabi Polus bet-Mamo (football/soccer), Edward (ping pong), Gīvargiz Daniel (weight lifting) and George (chess).



In 1971, while pursuing his athletic interests, he was accepted in the Steel Technological Institute. However, after a few semesters, because of his dedication and involvement in Assyrian athletic and cultural activities, he discontinued his studies.

One year later, the Iranian Amature Boxing Frederation, recognizing Rabi Babajan's skills as a boxer and trainer, asked him to set up a program to teach trainers. In 1973, after establishing this teaching program, he obtained a second degree boxing training certificate.

In these years, which were during Dr. Beit Mansur's second term in the parliament, Assyrians' cultural and athletic activities were separated, and the Assyrian Star athletic club was established, with Rabi Babajan as its director. Working with Rabi Babajan were Anabella Badalian, Fredrick Bedroya, Ninos Benyamin-Nežad,



George Havil, Milton Sorīšo, Charles and Johnny Halqalqian. In the same period, Rabi Babajan, on the request of Mr. Modīrī, started an Assyrian Taekwondo team. It was a very successful team, with many honors earned by young Assyrians, including the silver medal in the 1979 Asian Games, by Ninos Tuman.

Because of the success of the Assyrian Star club, under the leadership of Rabi Babajan, other athletic organizations invited the Assyrian Star to participate in their competitions.

1980 was one of the most successful and productive years of Rabi Babajan's personal and cultural life. In that year he married his wife, Susan, which gave them three wonderful children -Eden, Edessa, and Anobel. Toward the end of the same year, Rabi Babajan, with the cooperation of the Assyrian club of the city of Abadan, started the *Nīsan Games*, which became an annual sporting event held in Tehran, as well as the *Tamuz Games*, which are held in Urmia.

In 1984 the first *Nīsan Games* in Tehran took place, in the Hejab arena, under the direction of Rabi Babajan. His aim in establishing these games was to unite culture and sports and to promote cooperation between the Assyrian community and its youth.

One of the outstanding young men who excelled in the Assyrian



In the same year, Rabi Babajan entered military service. However, after serving for six months, he was discharged, (being the only male child in the family). He was hired by the Ministry of Education and worked as athletic director for Sūsan and Behnam (both Assyrian) schools. Even today, the field-markings in the football, basketball, volleyball, and handball courts are reminders of the handifwork of Rabi Babajan; a lasting reminder of his love and dedication to his people and endeavors toward the progress of young Assyrians.

Star Club, under the guidance of the its trainers, was the late Alfred Sargis Ardišay. After his death, his family gave Rabi Polus Mamo and Rabi Babajan Tamraz permission to use their son's name for Assyrian teams. In 1989, the Department of Physical Education accepted Rabi Babajan's request that the name of Alfred Sargis Ardišay be used for Assyrian teams.

Among Rabi Babajan Tamraz's other accomplishments:

- 1986: the success of the volleyball, basketball and ping pong teams during the games that took place in celebration of the Islamic Republic.
- 1993: the establishment of the second Assyrian Star football/soccer team.
- 1995: earning his advanced training certificate for volleyball.
- 1992-1999: membership in the board of directors of the Assyrian Association of Tehran.
- The establishment of a volleyball team in the 5th district, which became the top team not only in distirct 5, but throughout Tehran in 1998
- 1999-2000: establishment of a free training course for the national team.

Although his love was boxing, Rabi Babajan also had certificates for training in many other sports including volleyball, basketball, handball, football, ping pong, track and field, etc.



In 2003, after thirty years of service, he retired from the Department of Education, and for the next two years worked, in an unofficial capacity, in private schools and in Behnam school.

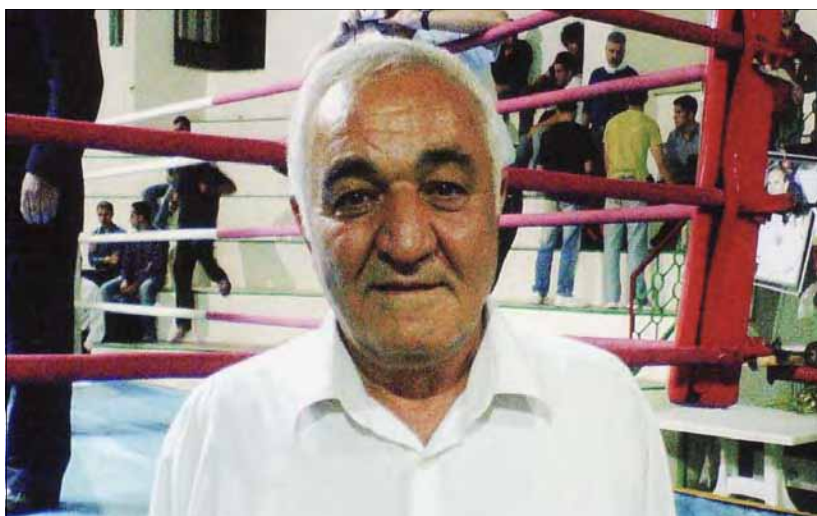
Many young Assyrians attribute their successes in various sports to the tireless work and encouragement of their teacher, Rabi Babajan.

He devoted the last decade of his life to his favorite sport which was boxing. He refereed boxing matches at different levels, including for the national team, in Tehran and in other cities.

His students living in the United States, in appreciation of their master, wanted to establish a competition in his honor. They sent him an invitation to be here for its inauguration. However, it was at this time that his health was failing. It was in the early part of 2011 that due to constant coughing and shortness of breath Rabi Babajan first visited a doctor. Initially, it was thought to be a lung infection. However, as the condition worsened and his breathing became more labored, he spent the last days of his life in Pars hospital, in Tehran.

During those difficult times, when his condition was worsening, many high officials from the Iranian Boxing Federation as well as many of his friends and students visited him in the hospital. Seeing their friend and teacher in his weakened condition was very difficult.

On September 17th, 2011, in the company of his wife, Rosa, his children, Edessa and Anobel (Eden, was unable to obtain visa to visit his father), and his only sister, Šammīrām, at 18:30, Rabi Babajan forever left his people.



This biography was written using information provided by his family and his close friends, Fredrick Bedroya and Edmond Younan-Pour. It is a translation of the original, which is in Persian.

100 Years: Assyrians in Turlock

By: Andrew Davoodian

The Central Valley of California celebrates the Centennial of Assyrian Settlement in City of Turlock. It began with Isaac Adams' arrival into Turlock in 1911 and the influx of Assyrians since then has been a familiar theme. In 1946, the Assyrian American Civic Club of Turlock (AACCOT) was founded in order to preserve and extend



The Royal Assyrian procession celebrates the Centennial of Assyrian Settlement in Turlock and the 65th anniversary of the Assyrian American Civic Club of Turlock.

event took place in Turlock, California on October 22, 2011.



Assyrian Royal Procession at the Turlock Centennial celebrations



Current AACCOT president, Dr. Raymond George, acknowledges 96 year-old Jenn Eshoo, the oldest living member of the club.

this prominent heritage. The club, along with the tens of thousands of Assyrians who live and thrive in Central California today will continue to be familiar and positive aspects of their communities. This 100th year anniversary of Assyrians in Turlock and the club's 65th year anniversary were celebrated together with a procession of Assyrian Royalty, a narrative of settlement, club history, recognition of notable individuals including oldest living club member 96 year-old Jenn Eshoo, as well as a few words from local and state politicians in attendance, including fellow Assyrian and Mayor of Turlock, John Lazar. This

Assyrian Women, Fragrances, Beauty & Splendor

By: Joullet Bet-Shlimon

From the earliest times in ancient Mesopotamia, most women were trained from childhood for the traditional roles of wife, mother, and housekeeper. They learned how to grind grain, how to cook and make beverages, especially beer, and how to spin and weave material for clothing. If a woman worked outside of her home, her job usually grew out of her household tasks. She might sell the beer she brewed, or even become a tavern keeper. Childbearing and childcare roles led women to become midwives and also to create medicines that prevented pregnancy or produced abortions.

Women who came from a sector of society that could afford to have statues made, placed their likenesses in temple shrines. This was done so that their images would stand in constant prayer while they continued to go about their daily chores. The female worshipper statue wore a standard fashion of the time, a simple draped dress with her right shoulder bare and hair done up in elaborate braided coils. Women of royalty or the wives of men who had power and status acted as individuals outside the context of their families.

Assyrian women wore their hair shorter, braiding and binding them in a bun at the back. The care of the hair was of special importance. It was therefore continuously washed, anointed, combed and sometimes dyed. The hair was cut and thinned regularly, and the higher the person was on the social scale, the more frequently they went to the barber. These barbers usually traded in perfumes, practiced manicure and pedicure, and sometimes were called for medical functions. Hairdressers constituted an important and respected class, and were organized in a guild. They also performed needed medical functions in treating wounds and ailments.

The knowledge about perfume production comes from inscriptions on tablets discovered at the Ashurbanipal

(668 – 627 BC) Library in Nineveh. Assyrian records in the second half of the 13th century BC contain recipes in the preparation of perfumes, as well as the ingredients and tools. A part of the marriage ceremonies have been described where the future husband poured perfume on the head of the bride. Henna, a paste made from the crushed leaves of the henna plant was also used to enhance women's appearance. It was applied to the skin, and when removed several hours later, left beautiful markings on the skin that faded naturally over one to three weeks. Henna is still used today by the Assyrians, in the Middle-East as part of the wedding celebration on the night of the wedding.



The trade in perfumes, ointments and spices was widely prevalent. In Assyrian records, perfumes and resins are mentioned; the text from the time of Tukulti-Ninurta II (890-884 BC) refers to balls of myrrh as part of the tribute brought to the Assyrian king. The trade in spices and perfumes is mentioned in the Bible as written in Genesis 37:25-26, "Camels carrying gum tragacanth and balm and myrrh". From the Bible, Egyptian and Assyrian sources, as well as from the words of classical authors, it appears that the center of the trade in aromatic resins and incense was located in the kingdoms of southern Arabia, and even as far as India, where some of these precious aromatic plants were grown: "Dealers from Sheba and Rammah dealt with you, offering the choicest spices..." (Ezekiel 27:22). The Nabateans functioned as the important middlemen in this trade; Palestine also served as a very important component, as the trade routes crisscrossed the country.

Men in ancient Assyria & Babylonia were also passionate, and cared about their appearance – they wore long beards. Assyrian kings were represented with braided hair and square beards made of a group of ringlets. At that time, a shaved head and beard was a sign of disgrace.

Albert Zomaya, IT Professor at University of Sydney

Awarded for High Performance Computing Work

A University of Sydney IT professor has received global accolades for his longstanding contribution to the development of high performance computing systems that provide the computational speeds needed to model the likes of large DNA structures, forecast global weather patterns and track the motion of astronomical bodies.



Professor Albert Zomaya recently received two awards from the Institute of Electrical and Electronic Engineers (IEEE), the world's largest professional association dedicated to advancing technological innovation and excellence for humanity's benefit. The awards acknowledge his commitment to developing re-

source allocation algorithms and protocols for parallel and distributed computing.

The IEEE awarded Professor Zomaya with the 2011 Technical Committee on Parallel Processing (TCPP) Outstanding Service Award and Technical Committee on Scalable Computing (TCSC) Medal of Excellence in Scalable Computing. Professor Zomaya has been part of the parallel and distributed computing community for more than 20 years and based at the University's School of Information Technologies since 2002. His work has spanned a range of high performance computing technologies such as clusters, grids, data centers and cloud

computing systems. These days his research focus is on the development of resource allocation methods for green data centers, aimed at reducing the energy consumption of processors in data centers. Aside from leading his field with research, Professor Zomaya has published seven books and more than 400 research papers on parallel processing, including the first handbook in the field, first published 15 years ago. He founded the Wiley book series on parallel and distributed computing and is editor in chief of the world's oldest computing journal IEEE Transactions on Computers.

"I feel honoured and very privileged to receive these awards," Professor Zomaya says. *"These are prestigious, highly sought after recognitions and researchers in my field consider them important career milestones. What makes these awards very special is that they have never been awarded to the same person in the same year."*

Professor Zomaya has authored or co-authored seven books and more than 360 technical articles, and edited eight books and 11 conference volumes. He is currently associate editor for 18 journals, including leading journals IEEE Transactions on Parallel and Distributed Systems and the Journal of Parallel and Distributed Computing. He was founding editor of the Wiley Book Series on Parallel and Distributed Computing, co-editor of the Wiley Book Series on Bioinformatics and the Wiley Book Series on Nature Inspired Computing, and editor in chief of the Parallel and Distributed Computing Handbook (McGraw-Hill, 1996).

to us that helps us move on. It is acting with our whole spirit, and approaching our problems with strength, grace and integrity, that helps us to endure, as people, as Assyrian-Americans.

To this day, whenever I meet my own challenges head on, I feel the same triumph of that young girl riding up in the front of the truck with her dad and uncle. I understand all that led up to that triumphant moment, and that it was not any outward measure of success, but my parents' ability to respond positively to life circumstances that was their greatest achievement. Their lifelong stance of patience, willpower, and faith would form the basis of my personality and the foundation of my life. I would come to understand and ultimately to teach others that endurance is its own reward.

Dr. Deborah Khoshaba is an Assyrian-American residing in California. She is a licensed Clinical Psychologist, by profession. Deborah has taught undergraduate and graduate psychology at Pepperdine University and the University of California, Irvine for over twenty-three years and also maintained an active psychotherapy practice at this time. She has authored many research articles and is the co-author of *Resilience at Work, How to Succeed No Matter What Life Throws at You* by Amacom Publications. Deborah also has a successful self-help blog called *Psychology in Everyday Life* at www.psychologyineverydaylife.net and also has an active Facebook (www.facebook.com/DrDebKhoshabaBlog or search psychology in everyday life in FB) and Twitter (www.twitter.com/DebKhoshaba) presence.

Assyrian Influence in America's Political System

By: Bianca Davoodian, Berkeley, California



Throughout history there have been several occasions of mistreatment of Assyrian populations around the world. After the settlement of a significant number of Assyrians in the United States, Assyrian American leaders have taken positions to assert the rights of Assyrian minorities internationally. This paper will discuss several important actors in the history of efforts to protect the human rights of the Assyrian people. This is shown through their appeal to the American Government concerning ongoing massacres of the Assyrian people, specifically located in Iraq. Assyrian leaders and policy makers have had the opportunity to create positive change necessary to stop ongoing abuse of human rights and mistreatment towards underrepresented Assyrians throughout the world. Additionally, the role of many Assyrian individuals, organizations, and movements such as that of John Nimrod, Anna Eshoo, Zowaa, the Assyrian Universal Alliance, Unrepresented Nations and Peoples Organization, and Bet-Nahrain will be discussed.

Since the Assyrian genocide, 1915-1918, by the Kurds and Ottoman Empire the indigenous Assyrian Christians in Iraq have been facing continuous persecution in their homeland, known as Bet-Nahrain.¹ (*Aprim*ⁱ) They were massacred and forced to relocate. (*Hannibal*ⁱⁱ) An estimate by the Assyrian-Chaldean National Council tolled 275,000 deaths during the genocide. (*Totten*ⁱⁱⁱ) Today, the Assyrians residing in Northern Iraq are facing similar persecution because of their Assyrian Christian ethno-religious identity. The United Nations, Amnesty International and Human Rights Watch, and the US State Department extensively documented the abuse of human rights against Assyrians. In 1985, three key members² of the Assyrian Democratic Movement were killed in Iraq for their efforts in advancing Assyrian notions in the region. (*Assyrian Human Rights Report*^{iv}) On July 12, 2009, *The New York Times* reported that the recent bombings in Iraq “Appeared to be one of the largest single coordinated assaults against churches and Christians in Baghdad.” (*Myers*^v) This is problematic because the Assyrian genocide of 1915 has not received official national recognition (*Totten*^{vi}) and currently massacres are taking place

violating Assyrians’ rights. These include the right to life, practice of culture, right to education, and equality before the law, all of which Assyrians have been deprived of and are yearning to acquire.

The Assyrian Democratic Movement (ADM), also known as Zowaa (*Assyrian Democratic Movement – Zowaa*^{vii}), is an Assyrian political party based in Iraq that supports and fights for the rights of the Assyrian people. “This political party was established on April 12, 1979 in riposte to the attempted forcible expropriation of ethnic Assyrians from Iraq by the Al-Ba’ath regime”. The Ba’ath party was a dominating governmental force in Iraq for three and a half decades under the rule of Saddam Hussein (*Alli*^{viii}, *Fuller*^{ix}). With the United States invasion into Iraq in what is known as *Operation Iraqi Freedom*³ along with the capture of Saddam Hussein on December 13, 2003, the regime experienced a significant loss of power. (*Elsa*^x)

Zowaa is “a democratic political organization that defends the Assyrian people and their legitimate rights under the banner of a free democratic Iraq.” The organization is striving to implement a “unity of our people under their several identities: Chaldean, Syriac, and Assyrian.”⁴ (*Assyrian Democratic Movement - Zowaa*) This is a promising notion of progress for the sake of upholding justice and equality.

Furthermore, successful lobbying from former Congressman Henry Hyde of Illinois’ 6th district and his constituents opened a door for the designation of the ADM as an officially recognized democratic movement under the George W. Bush administration. In December 2002, President Bush allowed the US government to give financial provisions to the ADM using the Iraq Liberation Act of 1998^{xi} (*Iraq Liberation Act of 1998*). Such aid and support allowed Secretary General of the ADM, Yonadam Yousef Kanna⁵ who also serves as member of the National Assembly in Iraq, to effectively act against the Ba’ath Regime. (*Ann*^{xii} *Kanna*^{xiii}) Publicity and media are viable

³ Also known as the Second Gulf War or the Occupation of Iraq

⁴ Various Christian denominations in the Assyrian demographic (*Assyrian Democratic Movement - Zowaa*)

⁵ Also known as Yacoub Yousip

⁶ A weekly internationally televised program

⁷ Aramaic word for ‘light’ (Awde, Nicholas, Nineb Lamassu, and Nicholas Al-Jeloo. *Aramaic (Assyrian/Syriac) Dictionary and Phrasebook*. 2007. Print.)

¹ Northern Iraq. The Syriac name for Mesopotamia which means “the land between two rivers” in reference to the Tigris and Euphrates Rivers.

² Yousib Zalbari, Youbert Shlemon, and Youckana Jajjo

outlets in making the politics of the situation apparent. The ADM operates Ashur TV (*AshurTV - Qala D'Ashur*^{xiv}), Ashur radio and issues *Bahra*⁷ newspaper to bring forth the matters at hand. (*Assyrian Democratic Movement – Zowaa*) These are important means of reaching out to constituents for the sake of rallying support and allowing the Assyrian voice to be heard.

Former Assyrian Senator and elected Republican Party Official, John Nimrod, has done much to advocate for the Assyrian people. He served five terms as Illinois State Senator in the 4th District from 1973-1983 and sixteen years as an elected official. His work in the Senate allowed him to create a network within the state and city governments that would later aid in the advancement of the Assyrian Universal Alliance Foundation (AUAF).

The Assyrian Universal Alliance (AUA) was formed in France in 1968 and established under the initiative of Assyrians living in the Middle East. It created a worldwide organization seeking to secure the human rights of Assyrians by attaining an autonomous, self-governing state in Northern Iraq. The AUA wants to publicize the yearning of Assyrian populations to live peacefully in whichever country they reside. It acts as an umbrella organization with various sectors of Assyrian national federations and organizations throughout the world. Its goal in holding World Congress Sessions is to address international Assyrian populations in regards to strengthening the relationships between the AUA, the Assyrian people, and the government of their respective country. The session's members are representatives of various international Assyrian federations, organizations and political parties from around the world. (*"A Brief History"*^{xv}) This sort of progress is detrimental to continuing mistreatment of Assyrians and it is vitally important that the ideals upheld by the AUA do not become a lost cause.

Senator John Nimrod was also the head of the Assyrian Universal Alliance Foundation, headquartered in Chicago from the establishment of the organization in 1978. As director, he helped preserve Assyrian culture, literature, and language while bringing forth unaddressed political and social issues. He aided Assyrians locally, by funding underprivileged Chicagoans from state and city welfare funds. On a national level, Nimrod helped create means for thousands of Assyrian refugees, many suffering under the above-mentioned Ba'ath Regime, to find shelter in the United States. This is critical because thousands of Assyrian voices may now be heard, voices which were silenced before due to the absence of freedom in hostile regions of the world. On July 22, 2009 the AUA appealed to Speaker of the House Nancy Pelosi concerning the current situation of Assyrians in Iraq. AUA urged the US government to act quickly to grant Assyrians autonomy rights. (*Ganjeh*^{xvi}) The Alliance has also made its appeal to President Barack Obama (*Ganjeh*^{xvii} *Betkolia*^{xviii}), Vice-President

Joe Biden, (*Ganjeh*^{xix}) Secretary of State Hilary Clinton, (*Ganjeh*^{xx}) and Senator Lieberman of Connecticut. As a result, Senator Lieberman wrote a sympathetic letter to Secretary Clinton regarding the issue. (*Lieberman*^{xxi}) This illuminates the realm of influence Assyrian organizations have in the American political system. A letter of appeal from an Assyrian organization caused an influential American politician to lobby for the Assyrian people by bringing forth the issue, which would have otherwise gone unidentified and unaddressed. President Obama responded by publicly acknowledging the humanitarian consequences of the war in Iraq and with a promise to increase aid to Iraqi refugees. (*Jenkins*^{xxii}) This is a crucial turning point for the American government's relationship with the Assyrian people. The voice of this minority has reached the ear of the most influential individual in the American political system. When the head of America's politicians listens and responds positively to the Assyrian minority in the United States and implements a plan for change for the betterment of these people, then clearly the efforts to create change are not in vain.

The Assyrians have joined the Unrepresented Nations and Peoples Organization (UNPO), since they lack representation in the United Nations. The organization was founded in Estonia in 1990 and was established to embrace those without a seat in the United Nations. (*Institute of the Rights of Peoples*^{xxiii}) The Assyrian Universal Alliance became a member of the UNPO in August 1991. (*Curt*^{xxiv}) Senator Nimrod served as a leading figure in the Unrepresented Nations and People Organization, UNPO. (*"A Brief History"*^{xxv}) The Assyrian American National Federation (AANF) was birthed in 1933 in response to the massacres of Assyrians in Iraq. The Federation's goal is to unite the Assyrian Nation by "protecting and promoting the progression of the culture, religion, humanitarian rights, and language." (*AANF Inc.*^{xxvi}) In order for the Assyrian voice to reach the UN, the Assyrian people appealed to the Iraqi Government through the AANF. The case of the 2005 elections in Iraq showed how the Assyrian citizens of that country did not have a voice. They were not able to cast a ballot because of the Kurdish Democratic Party blockade of the Assyrian villages located throughout the Nineveh plain region in Northern Iraq. The blockades saw no local resistance and received no international criticism for the foul actions mainly because there is no internationally recognized Assyrian voice. This type of silence is politically lethal to a people, its culture and to democracy itself. Organizations like AANF are crucial to the survival of the Assyrian people who are facing ongoing massacres, underrepresentation, and mistreatment. The AANF publicizes its goals and progress their magazine, "*The Assyrian Star*". (*Assyrian Star*^{xxvii}) This is a means by which the important issues concerning Assyrians can be made known to appropriate public interest groups. Keeping these groups informed is im-

portant, particularly in a democratic political system where the voice of the minority has the golden opportunity and right to be heard.

Shifting focus now over towards the Bet-Nahrain Democratic Party, an Assyrian political party that advocates for the rights of the Assyrians. One of the party's goals is to create an autonomous Assyrian administrative state in Northern Iraq.⁸ (*Parpola*^{xxviii}) *The Assyrian Question*, also referred to as *Assyrian Independence*, is a political movement and ideology that supports the creation of a homeland for the Assyrian people living in the Nineveh Plain. (*Mordechai*^{xxix}) *The Case for Autonomy*, a book addressing *The Assyrian Question*, was commissioned and published by the Second World Congress of the Bet-Nahrain Democratic Party in 1982. (*D'Amato*^{xxx}) Sargon Dadesho, the head of the Bet-Nahrain Democratic Party located in Ceres, California, has also been a strong voice for the Assyrian people in addressing this issue. (*Dadesho*^{xxxi}) This case has been repeatedly appealed to the United Nations, in hope of recognition and endorsement. Consistently petitioning for an issue that one strongly believes in is a crucial factor in its prevalence.

The Assyrian Empire was birthed in the 2nd millennium BC. Though they were overtaken by the Persian Empire in 612 BC, its people still exist in large numbers, so much that they are appealing for a seat in the UN. Assyrians reside across this nation and, through constant petitioning, are starting to be noticed by influential political leaders here and around the world. At the birth of the United Nations, which succeeded the League of Nations in 1945, the Assyrian Patriarch, Mar⁹ Eshai Shimun XXIII presented the Assyrian petition for Assyrian Independence. The UN general referred the petition to the UN Commission on Human Rights¹⁰. The UNCHR have continuously rejected the petition for Assyrian Independence for over half a century. (*United States*^{xxxii}) This is one of the main issues of the underrepresentation of the Assyrian people. Gaining a seat in the UN as well as a positive response to *The Assyrian Question* is the progressive change that the Assyrian people need to break out from the current status as an underrepresented population enduring continuous persecution. "It does not require a majority to prevail, but rather an irate, tireless minority keen to set brush fires in people's mind."¹¹

In agreement with previously mentioned groups' usage of media sources as a tool to create social awareness and

⁸Aslo referred to as Nineveh Plain, Bet-Nahrain, or the Assyrian Triangle. (*Ferrill*)

⁹Literal meaning in Syriac is "my lord". It is given by custom and is a sign of respect to all bishops and saints.

¹⁰UNCHR was the UN's principal mechanism and international forum concerned with the promotion and protection of human rights until it was replaced in 2006 by the UN Human Rights Council

¹¹A politician, leader of the American Revolution and one of the Founding Fathers; 1722-1803

much-needed change, The Bet-Nahrain Democratic Party is also active on the media stage. It does so through KBES radio station, KBSV Assyria Vision¹², and 'Bet-Nahrain, Voice of the Assyrian People' magazine. All headed by the current president of the organization, Sargon Dadesho. (*Assyria, Assyrian, Bet-Nahrain, Inc.*^{xxxiii}) The media sponsored by Bet-Nahrain function as a voice for a minority and a heuristic to the Assyrian population around the world.

Another key individual is Congresswoman Anna Eshoo, a strong advocate for the Assyrian people in the United States' political system. She is currently the only Assyrian serving in Congress. Her seat in the House of Representatives is in the 14th District, which includes part of Silicon Valley, Palo Alto, Sunnyvale and Redwood City. She took her position in the congressional seat in 1992, being the first democrat to represent the district since its creation in 1953. Serving in Congress for a total of eighteen years, she has been reelected an impressive eight times. In 2003 her Democratic colleagues elevated her into the 108th At-Large Democratic Whip¹³. (*Schneider*^{xxxiv}) This achievement by a member of a minority group based out of Mesopotamia into the US Congress is commendable. It elevates the status of the Assyrian minority and gives them better representation and more exposure in America's political system. A voice in the US Congress is a huge benefactor for the Assyrian Nation at large because America is one of the most powerful countries in the world and has a great amount of influence. This position presents opportunities for Assyrians and can lead to creation of legislation and policy that promotes the human rights of the Assyrian people.

Congresswoman Anna Eshoo has put a lot of effort into supporting and protecting Assyrians in Iraq from continuing ethnic and religious persecution and political exclusion. She has spoken out for the Assyrian people and shown her support in a variety of ways. The Foreign Relations Authorization Act, an amendment she authored, was added to House of Representatives Bill 2601, with a request that, "special attention be paid to the welfare of Chaldo-Assyrians and other indigenous Christians in Iraq" whom have been subject to great harassment. (*H.R.2601*^{xxxv}) This bill was passed in the House of Representatives by voice vote on July 7, 2005. (H.AMDT. 483 to H.R. 2601^{xxxvi} H.AMDT.483^{xxxvii}) However, it did not succeed to become a law. It was placed on the Senate Legislative

¹²A twenty-four hour satellite television station broadcasting since 1996

¹³A role in the party politics whose primary purpose is to ensure control of the formal decision-making process in a parliamentary legislature. Whips are party "enforcers", who typically offer both inducements and punishments to party members. In modern times, most whips are concerned primarily with ensuring a desired attendance for an important vote (*Schneider*)

¹⁴At the end of the fiscal year, or session of Congress, all proposed

Calendar after being read twice. (*United States, Eshoo*^{xxxviii}) By the end of the 2006-2007 fiscal year, it became a dead bill.¹⁴ (*United States, Eshoo*^{xxxix}) Even so, the fact that an Assyrian representative authored a bill to protect Assyrians in Iraq that was passed in the House of Representatives by an overwhelming majority, illuminate Assyrian presence in America's political system. It also shows how members of America's government are supporting Assyrian human rights not just in the United States but around the world. Each bill concerning Assyrian representation that is introduced and debated in Congress gives an opportunity for greater exposure of the Assyrian people. This is critical to Assyrians because America is a powerhouse and can be the platform for major change to take place for the protection of their people.

The bills' lack of victory in the Senate did not cease Anna Eshoo from fighting for Assyrian human rights. On January 27, 2009 she, together with Congressman Frank R. Wolf, appealed to the Honorable Hillary Clinton, Secretary of State. In their letter they congratulated her for her new position, then introduced their issue of concern: "Among your first actions as Secretary, we urge you to facilitate the development of a comprehensive policy to address the unique plight of Iraq's struggling ethno-religious minorities." (*Senator John J. Nimrod*^{xl}) In another letter dated March 23, 2009 to the Honorable Hilary Clinton, Congresswoman Anna Eshoo represented the voice of the Assyrians while Congressman Frank Wolf's main concern was for the Christians in the Nineveh Plain. Together Eshoo and Wolf cater to the needs of the ethno-religious minorities by allowing the voice of those in America to be heard and acted upon, which in turn gives aid to those in Iraq. (*United States. Cong. House*^{xli}) In July 2009, due to Assyrian constituents and lobbyists, the House of Representatives approved twenty million dollars in funding to be dedicated toward religious minorities in Iraq (*Curt*^{xlii}) As exemplified, with persistence and strong will, Assyrian activists are able to have affect and make change in the favor of their people.

Congresswoman Anna Eshoo was the Guest of Honor at "Narsai's Taste of the Mediterranean dinner", Saturday November 14, 2009 located at the Ritz Carlton Hotel in San Francisco and hosted by the Assyrian Aid Society of America (AAS-A). This fundraising event has been held annually since 2002 and features various influential Assyrian guest speakers like Dr. Donny George Youkhanna¹⁵

bills and resolutions that haven't passed are cleared from the books. Members often reintroduce bills that did not come up for debate under a new number in the next session (*United States, Eshoo*)

¹⁵Archaeologist. Well-known for his recent work in locating and returning ancient Assyrian artifacts looted from the Iraq Museum in April 2003

¹⁶Former chairman of the Assyrian Aid Society of America

¹⁷Prepared by *Narsai's Specialty Foods Catering* owned by Narsai M. David, president of the Assyrian Aid Society of America until this year, as well as guest chefs from around the world.

and Mr. Baaba¹⁶. Over one million dollars has been raised through the series of gourmet dinners¹⁷ and auctions. (*Assyrian Aid Society of America*^{xliii}) In that year, with Eshoo's support, \$100,000 was raised for the humanitarian projects of the AAS-A. (*Jacob*^{xliv}) In her speech she emphasized the importance of the Assyrian community in the United States, specifically the AAS-A, in aiding Assyrians around the world. "Anna Eshoo is a remarkable advocate for her constituents and for our community," said Narsai M. David, President of the AAS-A. "We are extremely proud to be honoring such a great Assyrian." (*Saturday 14 November 2009*^{xlv})

"The AAS-A was created by Lincoln Malik in 1991 in direct response to the crippling hardships suffered by Assyrians in the ancestral homeland of Bet Nahrain, located in Northern Iraq, as a result of Saddam Hussein's policies and the Gulf War." It is currently working in close collaboration with its sister organization, the Assyrian Aid Society of Iraq. (*Assyrian Aid Society*^{xlvi}) Some of the organization's projects are the completion of thirty-five primary and secondary schools in the Middle East, twenty-two various construction projects, as well as aiding in transportation and creating dormitory facilities for students in Iraq. They have also been involved in irrigation and electrification projects and medical projects, which include shipments of medicines and supplies as well as the maintenance of free medical clinics. (*Projects*^{xlvii}) Medicine and education are key areas of concentration vital for the future of the Assyrian populations' survival and progress. Their Mission Statement is "Helping Assyrians in need · Promoting Assyrian culture and Heritage. Building a structure capable of responding to unexpected crises that require immediate mobilization to help our people. Focusing American and international attention on the needs and humanitarian concerns of our Assyrian people, particularly in our ancestral homeland of Bet Nahrain" (*Jacob*^{xlviii})

Based on what has been discussed in this paper, there has been a great amount of influence by the individuals, organizations, and movements that caused great change in American policy toward the Assyrian people around the world. As shown above, these political actors have used a variety of methods to achieve their goal. For example, organizations like Zowaa and the Bet-Nahrain Democratic Movement consistently worked to spread the will of the Assyrian people through the media, including television and radio stations. Moreover, legislators and political activists in the United States directly fueled America's involvement in efforts to protect the human rights of the Assyrian people throughout the world. This clear and extensive effort has lead to the successful achievements of the will of the Assyrian people that is demonstrated in this paper.

Iraq's national museum to lure 'virtual visitors'

THE VIRTUAL MUSEUM OF IRAQ



Baghdad, Iraq-- It houses some of ancient Mesopotamia's rarest artifacts, but what is even harder to find at Iraq's National Museum are visitors.

So the museum has teamed up with Google and the U.S. government to create a "virtual museum" that will allow anyone with access to a computer to view its collections.

"Mesopotamia is the world's oldest civilization and there's no shortage of archaeological institutions in the United States and around the world, as well as curious individuals, as well as museum curators around the world who'd be interested in getting a chance to visit the museum," explained U.S. State Department official Jared Cohen.

Cohen spoke shortly before an announcement by Google CEO Eric Schmidt and other U.S. officials that the online museum will be up and running by early next year.

"Now most people, either because of time, money, visa, you know, concerns about coming here, ... won't have the chance to walk through the museum as we are now," said Cohen, a member of U.S. Secretary of State Hillary Clinton's policy planning staff.

"And one of the things we want to do is remove those barriers preventing individuals from coming to the museum by making it available through virtual means."

More than 14,000 digital pictures of the museum's artifacts have been taken and will be electronically catalogued by Google for the virtual tour, Schmidt said at

Tuesday's news conference.

Cohen said the idea originated during a visit to the museum in April with a delegation of Silicon Valley executives.

"Obviously the first question the delegation asked is, 'Do you have an online presence?' and the museum explained some of the struggles they've had in building those platforms," said Cohen.

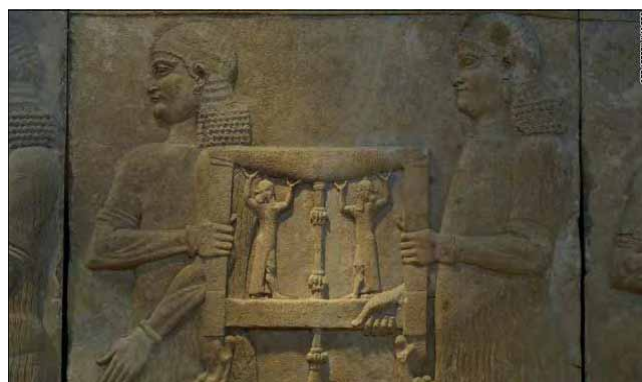
"And so, our group of technology companies -- of which Google and YouTube were one of the representatives -- made a commitment to make some of the world's oldest artifacts available using 21st century technology."

Iraq's National Museum re-opened to the public in February, nearly six years after it was pillaged in the chaotic days following the fall of Saddam Hussein. Some 15,000 irreplaceable artifacts were looted in April 2003, of which only about 6,000 have been recovered.

The museum is a source of national pride, highlighting Iraq's role in history as the cradle of civilization. Some objects in the collection are thousands of years old.

The price tag for the project was not divulged, but the U.S. State Department and Google are sharing in the cost. Treasures from 6,000 years of Mesopotamian history are just a click away, now that Italy has put the National Museum of Iraq online

Visit (<http://www.virtualmuseumiraq.cnr.it/prehome.htm>) to watch this most amazing experience. Viewable in Arabic, English, and Italian, lets visitors "walk" through eight virtual halls and see works from the prehistoric to the Islamic periods, while video clips reconstruct the history of Iraq's main cities. Looted after the U.S.-led invasion in 2003, the museum partially reopened in February after six years, but the Web site will make its most important artifacts accessible to everyone. Italy contributed €1 million (\$1.4 million) and provided expert staff to help restore the museum, and it also plans to help Iraq create a new police unit to fight trafficking of stolen works. The unit will be modeled on Italy's art cops, renowned for their success in recovering stolen works and stopping illegal trading.



Leland alumna SJSU homecoming Queen

Courtesy of *Almaden Times*

“We cannot all do great things, but we can do small things with great love”. Mother Teresa once said. Almaden’s Edessa Kiryakos is a young, compassionate and charismatic woman who perfectly exemplifies this quote.

Recently, 22-year old Kiryakos was selected as the San Jose State University (SJSU) home-coming queen due to her outstanding commitments to academics and community service. The application was available to the entire university, but a committee of former homecoming royalty eventually narrowed down the applicants to three each homecoming queens and kings after a series of interviews and application evaluations.

These outstanding students were selected for their exceptional achievements in the arts, sports, community service and academics.

Kiryakos was born and raised in California. She attended Williams Elementary, Bret Harte Middle and Leland High schools. She graduated in 2008 and continued her higher education at San Jose State University. Her favorite subject in high school was English. Not only is Kiryakos an outstanding student, but she is also a role model for her younger brother and sister. She is happy to study close to home because she loves being there for her younger siblings. When Kiryakos first joined SJSU, she was afraid she would not be able to be involved in community life because she was a commuter student. However, this per-

spective changed quickly as she became involved in many community involvement programs on campus. She is a regular volunteer at a youth mentor program as well as the president of the youth group at her church.

Last year, Kiryakos even initiated an event to raise awareness for a massacre that occurred in Iraq. Through Facebook, she encouraged students worldwide to wear black in remembrance of the 100 Assyrians that were persecuted because of their Christian faith.

Kiryakos simply has a moving passion to help others. In fact, she is currently majoring in behavioral sociology and wishes pursue a career in educational counseling at either an elementary school or university.

After graduating college, Adessa plans to take a year off of school to work for a youth mentoring program while definitely

deciding what career to pursue. Currently, she is looking into the University of Santa Clara, University of California-Berkeley and Michigan State University to complete her graduate studies.



Senior, Adessa Kiryakos, has won the title SJSU Homecoming Queen 2011-12. Photo by Jim Nelson Photography

"All I heard was screaming," he told reporters and investigators.

An Afghan family living in Orange County drove to the church on Thursday to say they had been among the 50 or so people at the top of the falls that day. They said that it was another party who was swimming. They told church workers that Badal and David were standing on a rock in the river posing for a photo. David slipped; Badal tried to grab him and Yacoub came from behind the barrier to jump in to try and save them. Other eyewitnesses say Badal slipped first.

The Orange County family said their children couldn't sleep after seeing the river carry the three over the falls. Badal's sister, Tonya, also watched helplessly. Badal and David had crossed the barrier to stand in the river.

Putris couldn't understand how they could have taken such a risk until he and a dozen other church members went to Yosemite on Wednesday to search for the victims. None in the party had been to the national park before, though they've lived for years in an area considered a gateway to Yosemite.



Hormiz Nenos David
August 08, 1988 – July 19, 2011

On their climb up Mist Trail, cut into the sheer face of a mountain, one searcher put his hand on the side to steady himself and was surprised to find the wet algae was slicker than soap.

When they got to the top and Putris saw how calm the pools above the fall looked, he was stunned.

"If I was Ramina or David, I would have thought 'It's just water. If you slip, big deal, you get wet,'" he said.

Even in a normal season, the Merced River has a dangerous undercurrent moving powerfully to the fall. This year, a massive Sierra Nevada snowpack, almost twice the average, has turned the water into a jaw-dropping

force not seen in decades.

In October, the Assyrians will mark the 100th anniversary of their arriving in the Central Valley.

The earliest, like the Armenians who also settled in the valley, were fleeing the extermination of Christians in what is now Turkey.

But a large number are more recent immigrants who fled Muslim extremists in Iraq and Iran. The Central Valley has about 15,000 Assyrian residents, the second-largest such population in the United States after the Chicago area. It is an extraordinarily close-knit community, said Raymond George, president of the Assyrian American Club of Turlock.

"Wherever there are Assyrians, they know each other because we are so few," he said. "When it comes to happiness such as marriage and friends, we are together. When it comes to tragedy and sadness such as this, we are together."

At St. George's on Sunday, there was tea and endless cases of bottled water. Families had been coming by and donating them since Tuesday. There were cakes, fragrant with almonds and oranges, that women in the community had baked.

Putris said that every person in the church had a story of hardships overcome.

"That guy walked across Turkey to get on a plane. That family over there, it took them 15 years to reunite. My father was tortured by the Baath Party in Iraq," Putris says.

"That's what makes this so shocking. Everyone here went through so much so their children would be safe," he said. "Ramina, Nenos David, Ninos Yacoub, they were our first generation to grow up safe and happy and even think of adventures like Yosemite. Thanks be to God that they had such opportunity."



Ninos Yacoub
August 12, 1982–July 19, 2011

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Your donations are not only crucial but vital for generating continual support to helping the many Assyrians in need suffering worldwide, support and promote education for Assyrians and preserve the Assyrian history. The Assyrian Foundation of America is dedicated to helping Assyrians and every cent you send goes directly for the cause that you designate. Please continue with your help our people living in diaspora need you more today than ever before.

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Over 450 US Companies and Foundations match employee gifts to Non-Profit Organizations.

Maximize the impact of your support – Make your matching gift Today!

If your company is one of them, you could be doubling or even tripling your contribution to the Assyrian Foundation of America – all at no cost to you! Contact your human resources department for details. In most cases, all you have to do is complete a matching gift form and send it to Assyrian Foundation and we'll take care of the rest. If you own a company please consider AFA as a recipient of your company's "Matching Gift Program." The AFA extends its deepest appreciation to the following organizations that have made contributions through their matching gifts program.

*Levi Strauss Foundation; \$1,200/via Jackline Yelda

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Your donations are vital for generating continual support to help Assyrians in need and support education for Assyrians. AFA expresses its sincere appreciation to the donors who have made generous donations and would like to remind you that every cent you send to AFA goes directly for the cause that you designate

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Your gift is crucial in providing support for Assyrian Foundation to achieve its goal to provide significant scholarships to bright young Assyrian students who are working toward advanced degrees in Assyriology and related Assyrian studies. AFA gratefully acknowledges your generosity and foresight to the importance of building a strong Assyrian academic foundation that will keep the flame of Assyrian history and identity burning bright for generations to come.

Dr. Robert Karoukian, \$200.00
 *Levi Strauss Foundation; \$1,200/via Jackline Yelda
 Mr. Persi Mishel; \$100 *(this is a correction from last issue of Nineveh - donation was made for education but it was inadvertently designated under General*

NEEDY

Your extraordinary generosity is the primary source of Assyrian Foundation's financial assistance to needy Assyrian families throughout the world. AFA is honored to recognize your generosity and is extremely grateful for all your donations that enable AFA to continue with its dedication to help Assyrians.

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 Mr. George Nissan, \$100.00
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Nineveh Magazine is the global voice of not only the Assyrian Foundation of America but Assyrians worldwide. The magazine is distributed to thousands of readers around the world, including major universities (i.e., Harvard, UC Berkeley, UCLA, etc). Nineveh Magazine extends its deepest appreciation to all the individual contributors who helped fund publication of Nineveh. Without your support Nineveh could not continue to spread your voice. Please consider sponsoring the publication of the next issue Nineveh Magazine. For more information visit our website at www.assyrianfoundation.or or email us at editor@assyrianfoundation.or.

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Thank You

Help Save Assyrian Heritage

The site of Ziyaret Tepe, ancient Tushhan, is an ancient Assyrian provincial capital on the Tigris river in southeastern Turkey. As an archaeological site it is of exceptional importance. Unfortunately, it is to be destroyed by the floodwaters of the Ilisu Dam.



An international team is working to save as much of this unique heritage as possible before it disappears forever.

We only have two years left.



You may make donations by visiting the web-sites of the respective international teams or by sending your donations to the

Assyrian Foundation of America's *Ziyaret Tepe Fund*

For more information about the project, please visit:

<http://www3.uakron.edu/ziyaret/>

<http://www.ane.arch.cam.ac.uk/research/ziyaret.html>

Assyrian Language Heard Again At Ancient Tushhan

It has been over two millennia since the Assyrian language was last spoken at Ziyaret Tepe/Tushhan, but during a recent visit by Saliba Ozman, His Grace the Bishop of Mardin and Diyarbakir of the Syriac Orthodox Church (with the scarlet shirt in the photo) and Dairoyo (monk) Yousif Said of Halab (Aleppo), one of our team, Nineb Lamassu, gave them a tour in a modern variant of the ancient Assyrian tongue.

The bishop and his party came from the monastery of Deir Zafaran, so named because the monks used to produce the aromatic spice saffron to support the monastery located some 60km south of Ziyaret Tepe. Our team has visited the monastery in past seasons and enjoyed the hospitality of His Grace, so it was our pleasure to host him in return and provide a brief tour and lunch. We made an audio recording of Nineb's tour and I have a brief five minute audio clip (<http://blogs.uakron.edu/ziyaret/files/2011/08/Ozman-Visit.mp3>) that I hope you will be able to download and enjoy.

Nineb is a language scholar and speaks most of the languages of the region, including Arabic, Turkish, Syriac, and Kurdish. He studied Ancient Near Eastern Studies at the University of London's School of Oriental and African Studies (SOAS) and is planning to start a PhD in philology and/or archaeology at the University of Cambridge. He's been a member of the Ziyaret Tepe team for several years now and has learned a great deal about archaeology and the material culture of southeastern Turkey.

If you are ever in Mardin, a beautiful old city overlooking the northern plains of Syria from the Turkish mountains of the Tur ʿabdin, then plan a stop to see the monastery and enjoy the bishop's hospitality, the grand architecture and stunning views.



Nineb (on right) explaining the excavations to our visitors

Symbol in Syriac may be world's first question mark

What could be the world's earliest example of a question mark has been identified in Classical Syriac manuscripts dating from the 5th Century. The symbol, a double dot resembling the modern colon, is known as the *zauga ʿellaya*, or "upper pair." Its function as a question mark was pinned down by Chip Coakley, a manuscript specialist at Cambridge University. By studying the biblical manuscripts at the British Museum in London, Coakley was able to solve the mystery of the two dots, which has puzzled grammarians for decades, and described his finding as a "significant footnote in the history of writing."

"When you are sitting round a table reading a Syriac text with students, they ask all kinds of questions -- like what the heck does this or that dot mean -- and you want to be able to answer them," said Coakley.

"It's satisfying to have made sense of some of those weird dots."

Although the *zauga ʿellaya* is discussed in later grammatical tracts, it was not identified correctly, Coakley told Reuters.

"Later grammarians did talk about it but did not really know how it was used. They thought it indicated sarcasm or reproof, which turns out to only be partly true.

"I went back to the earliest manuscripts in the British Library to see how the *zauga ʿellaya* was used there. These were manuscripts later grammarians did not have access to."

Coakley's discovery that the *zauga ʿellaya* may in fact be a question mark identifies Syriac as the first language to use punctuation as a grammatical indicator of a question.

"Other languages, such as Hebrew, use particles to mark questions but in Classical Syriac we see the *zauga ʿellaya* as a grammatical marker," Coakley said.

The *zauga ʿellaya* is written at the start of declarative sentences to indicate their function as questions, something which would otherwise be ambiguous. It is not used in questions with interrogative words, the equivalents of "wh-words" in English. This is significant for theories of how the ancient language might have sounded, said the researcher.

"Reading aloud, the same function is served by a rising tone of voice -- or at least it is in English -- and it is interesting to ponder whether *zauga ʿellaya* really marks the grammar of the question, or whether it is a direction to someone reading the Bible aloud to modulate their voice," Coakley said.

Syriac is thought to have appeared in the Middle East from the 1st Century and boasts a large Christian literature. It declined as a spoken language with the arrival of Islam and Arabic and today is only used in churches.

Paper Sheet

Poem by: Marina Benjamin
Translation by: Nineb Lamassu

You have fill all my lines with your verses
Your fingers ceaselessly exhaust the pen in your hands
I envy this pen for it overflows with your feelings
As for me I am but a sheet of paper over worn with writing.

You sprinkle your love lyrics on my features/face
One after the other they fall into verse and form my lines
How often do you soak me with your tears
And pierce me with your sharp pointed pen

I endure aching pain with your every poem
You scabble my face/features yet I never complained
You fold me and stomp on me with your feet
So that your poetry achieves perfect meter and rhyme

It is for him only that you always write
And I despair just so I swap places with him
It is him that your fatigued fingers tenderly wrap
But it is I that is inebriated with the ink of your writings.

Is it because I am a paper sheep you feel me not?
Can't you realise you are all of my expectations and hope
Whenever your hands approach to feel me
I am set ablaze by an unquenchable fire.
It is I that you eager for when you write
It is for me that you confess your entire emotions
It is not he that deserves your alluring beauty
For it is I who is driven insane by your radiant letters

It is on me that history and chronicles are written
And every love story that has ever taken place
They were all read and told from a mere paper sheet
And now you accost me with your negligence

I am full of life and no longer inanimate
When you hold me and stand on the podium
You read your verses from off my features
And without me how can they ever be read

Cease holding me in your hands giving me false hopes
Cease turning me from one page to the next
Let me disintegrate between your fingers
Or embrace me tightly like the nostalgic past

I was created since times immemorial

And from the past I have brought histories to the present
I have travelled from the hands of one writer to the next
Yet it is only you that has captivated me.

Go back to your verses and review your writings
Observe diligently to whom you have submitted your love
You will soon learn that you dwell in his very heart
And my heart abstains from everything but your desires.

I can abstain from water and nourishment
Nor am I in need of any crapulous wine
But I crave for your addictive pen
And with its every approach I inhale my very last breath.



A Sacred Hut By the River

How was the first church established in Iraq

By: Robert Ewan, London

As the mid afternoon Iraqi sunshine fades to an ochre glow the remains of the first church in Iraq stand defiantly aware of its unique place in history.

Koukhi was the first church established in Iraq. According to the "Acts of St. Mari", one of the seventy two apostils of Jesus, he started his mission at Edessa (Urfa, in modern Turkey) and continued into the mountainous regions heading south for Seleucia (in modern Iraq). In this Hellenic city, Saint Mari preached the gospel and performed several miracles by curing the sick. However, the pagans, fearing for the demise of their religion, complained against St. Mari to the Persian king Artaban. The king brought St. Mari before him and threatened him with dire consequences if he did not stop preaching and proselytizing. Additionally, the king tried to test his faith by asking St. Mari to cure his ill sister, who was duly cured. St. Mari asked the king's sister to grant him the fire temple on the banks of river Tigris which he transformed to a church and became known as the church of Koukhi at about AD 80.

The name Koukhi is from the Aramaic word "Koukh" meaning hut or cottage, because there were many Christian farmers in this area who lived in huts. The building that St. Mari established was a large room used by parishioners for praying and celebrating feast days. In 280 AD, Mar Papa established Koukhi as the seat of the Catholicos and later patriarch of the Eastern Church till the tenth century.

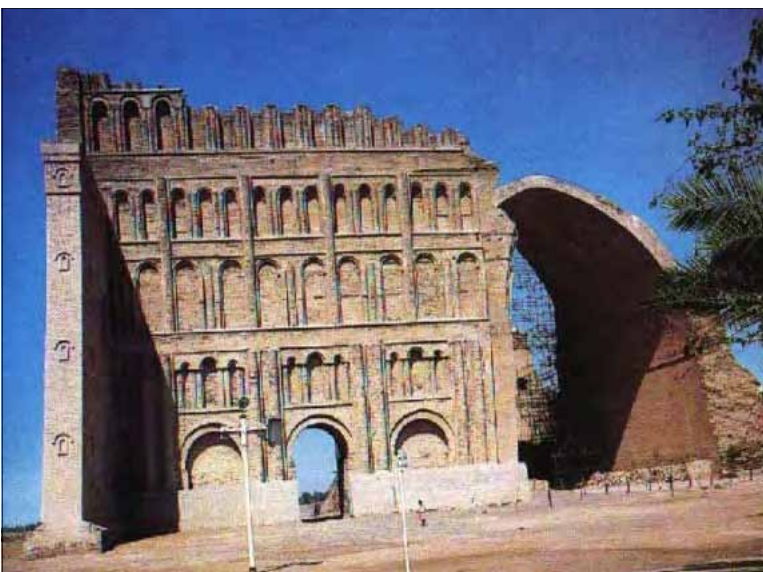
Koukhi and the forty years persecution

For The first three hundred years of Christianity, it was the Roman Empire that persecuted the Christians. The

Persians, especially the Parthians, were tolerant of minority groups and the Sassanids, in the beginning, were too busy fighting the Romans. Moreover, as long as the Roman emperors considered the Christians as enemies of Rome, the Persian emperors considered them friends of Persia. By the time of Shapur II who came to the throne in 309 AD, Christianity became the main religion of the Roman emperors. Constantine the great even claimed a protectorate over all Christians everywhere and in 315 AD he wrote to Shapur II asking for protection and favors for the Christians.

The first edict of persecution under Shapur II ordered all Christians to pay double tax as a contribution to the cost of war between Persia and Rome. The Patriarch of Koukhi, Mar Shimun bar Sabbae. was ordered to collect vast amounts of taxes. He refused to do so on the ground that his people were too poor to pay and that he was not a tax collector. His arrest and the destruction of all Christian churches were immediately ordered. He was offered freedom, not only for himself, but for all his people, if he would worship the sun only once. The intrepid bishop accepted death with some alacrity saying: "*The sun went into mourning when it's creator died*". The king begged by his memory of their personal friendship to yield, but the Patriarch remained firm, and on the morning of the first day of the feast of Unleavened Bread in 339 AD, along with five bishops and a hundred minor clergies, he sealed his testimony with his blood. Mar Shimun the last of the company to suffer martyrdom died for two of the noblest causes for which it is possible for man to suffer: his faith in God and his duty to his people.

Mar Shimun was succeeded by Shahdoost at the seat of Koukhi. He was later arrested along with one hundred and twenty eight of his companions. They were tortured for five months and were executed by beheading. Barbashmeen (nephew of Mar Shimun) succeeded Shahdoost. He was ordained clandestinely as the Patriarch in a secret location. After he served for several years, he was arrested with sixteen companions and were imprisoned for eleven months. They were martyred in 349 AD. After this incident, Koukhi wallowed in the murk of its sole and remained leaderless for nearly forty years. The



Sassanid palace in Ctesiphon, in front of the church



Pilgrims holding mass at Kokhi

Sassanids destroyed all Christian places of worship and Koukhi was not spared. The Christians were forced to worship in secrecy till the violence subsided and they rebuilt their church.

In 363 AD, Jovian, the Roman Emperor, signed a treaty with Shapur II. By this treaty, Mesopotamia and Armenia came under the control of Persia. Temporary peace was established. In 409 AD, the Persian king, Yazdegard, by an edict of toleration brought an end to the persecution of Christians. The peace brought about by the edict helped the Christians to re-organize themselves. It is estimated that 16,000 Christians perished in this carefully calibrated persecution.

The church of Koukhi was rebuilt again by the Mongol Patriarch, Yaballaha I, between 415-420 AD, financed by the generous grants from emperor Taudosious II. It was further remodeled and extended by Patriarch Mar Abbae I between 550-551 AD. Patriarch Mar Abbae issued a decree that all future Patriarchs must be ordained in Koukhi. The church was in constant use and several church Synods of the Eastern Church were held in Koukhi and up to 25 Patriarchs were buried there, the first being Apres(121-123 AD) the last being Hananeshoo II in 779 AD.

MAJOR CHANGES

In the middle of the eighth century, the Abbasids took control of the Arab empire. The Abbasid Caliphate was based on their being descendants of the uncle of Muhammad and part of the Quraysh tribe. They used Shi'a resentment, Khorasanian movements, and appeals to the ambitions of the newly conquered Persian aristocracy to overthrow their predecessors, the Umayyads. They considered themselves the inheritors

of two traditions: the Arab-Islamists, bearers of the mantle of Muhammad, and Persians, successors to the Sassanid monarchs. The ascension of the Abbasid Caliphate led to the Islamic Golden Age, sometimes known as the Islamic Renaissance lasting till the 13th century. During this period the Muslim world became the unrivalled intellectual centre for science, philosophy, medicine and education as the Abbasids championed the cause of knowledge.

In July 766 AD, Caliph Abu Ja'far Al-Mansour built the city of Baghdad. He believed that Baghdad was the perfect city to be the capital of the Islamic empire. Within a generation of it's founding, Baghdad became the hub of knowledge and commerce and it was likely the largest city in the world with several estimates suggesting that the

city contained over a million inhabitants at its peak. The Patriarchs at Koukhi realizing that they were far away from the centre of power and influence, made a strategic decision to move the seat of the Eastern church to Baghdad. The seat was relocated from koukhi to Baghdad by one of the greatest Patriarchs of the Eastern Church, Timothy I. He believed that understanding the Abbasside rule and mentality was vital for the church and its growth. He was convinced that the church had to play an important part in the growth of the society in Baghdad through its medics, philosophers and translators. By the middle of the sixth century the mustard seed of Koukhi had spread into Egypt, Syria, the Arabian Peninsula, Iran, India, Sri Lanka, Mongolia and China.

Despite moving the Patriarchal seat to Baghdad,



Remains of Koukhi

Koukhi remained at the heart of the Eastern Church. It

was a traditional habit of the newly ordained Patriarch to visit the shrine of St. Mari and to be ordained in Koukhi and then return to Baghdad.

THE MONGOL INVASION

After the Crusades from the west, which shook the stability of the Islamic world during the 11th Century, a new threat came from the East during the 12th century: the Mongol invasion. In 1257, the Mongol ruler Mongke Khan resolved to conquer the Abbasid Caliphate. He conscripted one out every ten fighting men in the empire for the invading force. This force, by one estimate 150,000 strong, was probably the largest ever fielded by the Mongols. In November of 1257, under the command of Hulagu and the Jalayir, general Koke Ilge and the Chinese commander Guo Kan in vice command set out for Baghdad. The army laid siege to the city starting January 29.

On February 10, Baghdad surrendered. The Mongols swept into the city on February 13 and began a week of massacre, looting, rape and destruction. This destruction reached Koukhi and the surrounding areas. The Mongols created fear and havoc wherever they ruled. The patriarchal seat was transferred to Arbil (northern Iraq) and then it was relocating continuously to different places. Koukhi, alongside several bishoprics, was destroyed and as time went by it became a treasure trove of memories. Most of the buildings collapsed bit by bit and were cov-

ered with sand and Koukhi went into a deep sleep waiting to be awakened.

ARCHAEOLOGICAL DISCOVERIES

Numerous Iraqi and foreign archaeological missions have tried to discover the ancient monuments of Mesopotamia. During the attempts to discover the city of Seleucia-Ctesiphon, both a German mission (1927-1932) and an Italian mission (1964) carried out excavations in the area and were able to discover Koukhi.

The church is located on the right side of the road passing the Doura slaughterhouse (south east of Baghdad) through the farms and then to the area of Jubori Arabs. About 25 kilometers from the slaughter house, there is a cross-road leading to a hill. This hill, which is about 12 meters high is known as the hill of "*The daughter of the judge*". If one stands on top of the hill, he will be able to see the remnants of the church.

The present state of the church remains pitiful and devoid of life. The road leading to the church is a narrow rugged road difficult for cars to pass. People have to walk for 1.5 Kilometers to the location of the church. The remains are covered with wild bushes and trees with their leaves crackling listlessly.

When the long day wanes and the slow moon climb, the ruins glare remonstrant over the Iraqi landscape, wallowing in the murk of its sole.



The Five Maliks of Sara

By: Solomon S Solomon, Lebanon

The town of Sara was halfway between Lake Van and Lake Urmia, and about twelve kilometers west of the Persian border. Sara had a mixed population of Assyrians, Kurds and Turks. A western traveler estimated the Assyrian population at one hundred extended families; as with Timar Assyrians. Their origin was from Hakkari in the south of Van. The majority of our people in Sara came from Baz, Tkuma, Tiari and Gawar.

The town was administered by a Turkish *Qaimaqam* (a sub-governor). The church was under Bishop Mar Elia Aboona, who was consecrated in 1907 for the Van Assyrians, with his seat in Sara. The local Assyrians were under a Malik and the following is a brief account of the Maliks of Sara.

Several generations before the advent of the Great War, a certain Gewargis Haddad arrived in Sara from the Baz tribe and was styled as Malik of the Assyrians of Sara. Not much more is known about him except that he was followed by one of his descendants, possibly his son, a certain Malik Sawmo. Sawmo in turn was to marry and father three sons: Malik Sapar, Bram and Paulus.

Malik Sapar, who lived just prior to the Great War, became the greatest of the Maliks of Sara. He was a wealthy man with great influence in and around Sara. Sapar was a respected figure amongst Turkish officialdom. It is reported that at one time, his father, Sawmo, was imprisoned by the Kurdish *Mira* of Khoshab and tortured in the *Mira*'s castle without giving up. Sawmo was a brave man.

Malik Sapar married an American woman who gave birth to two sons: Eisa and Askerkhan. After her death, he married again and fathered five children: Nicola, Andrius, Regina, Romy and Khammi. During Malik Sapar's tenure, Sara was nearly destroyed by an earthquake in 1903. Earlier Assyrian Sara was destroyed by Badr

Khan Bek, the *Mira* of Butan, about the time of his invasion of Hakkari. Also, prior to the war, a certain Jawdet Bek became the *Qaimaqam* of Sara. He was the son of Tahir Pasha, the Governor-General of Van Province (1897-1907). A brutal and unstable man, Jawdet Bek engineered the destruction of the Armenians in Van during the war in February 1915.



Khammi d'Malik Sapar with two sons, ca 1949

After the death of Malik Sapar in Sara, his oldest son, Eisa, was declared the Malik of Sara Assyrians. He married a certain Amar and fathered three children: Ezaria, Sarna, and Basmat. Malik Eisa suffered through the massacres of the Great War along with the rest of the Assyrian nation. It is known that in Baquba (1918-1920), he attended the consecration of Bishop Mar Yousip Khnanisho to the rank of Metropolitan, representing Sara.

After Baquba, the Sara Assyrians settled in the Christian town of Alqush. It was there that Malik Eisa died in 1921. The Sara Assyrians chose Gullu, the son of Bram, a brother of Malik Sapar to be their Malik. Gullu had one brother by the name of Hamik.

Gullu was married to an Armenian woman by the name of Nazlu, and she gave birth to a single child by the name of Waranso.

Waranso entered the ranks of the Assyrian Levies and was to attain the rank of Rab-Emma. He died in Baghdad on November 16, 1979. His father Malik Gullu, had died earlier in Baghdad in 1953. Waranso's wife, Khammi, who was a daughter of Malik Sapar, died in Baghdad on December 4, 1982. Her brother, Andrius Malik Sapar, died on March 29, 1985.

The other brother of Malik Sapar, a certain Paulus, a pious and generous Christian, fathered three children: Yousip, Younam and Mariam. May they all rest in peace.

How Can we get the World to Know Who we Are?

"To call myself an Assyrian is not a given right; rather, it requires true passion, love, dedication, and sacrifice. It is my duty to serve my beloved Assyrian Nation."

Albert Davidoo



fore any great or important undertaking.

Next I would like to express my gratitude to the United States of America because she offers us so much so that we may render aid upon our fellow brothers and sisters in Homeland.

To our friends and families, we can't do anything without your help. You are our inspiration and support in everything that we have done through the Assyrian Medical Society.

And to our beloved Assyrian Nation, you have my dedication and support as long as there is breath in my lungs and blood in my Assyrian veins; I shall support you and fight for your causes. For some, you are a diamond among gems but to me, you are so much more, you are the calling that I will always bow to.

Charity: To aid people in distress is the duty of all mankind; but for me, it has become a way of life. The desire to help is even more pressing when an Assyrian child is involved. We love our children and no one should see their child suffer. This is the path I took early in my professional career and is one that I will stay the course with until I physically can no longer serve.

But I have not worked alone. Many people have been involved in the work I do.

I have had the pleasure of serving on the Board of Governors of Shriners Hospitals for Children and from that wonderful position I was part of a team that helped cure hundreds of children from their ailments.

My experience at Shriners Hospitals and the efforts of Dr. Samir Johna, Youkie Khannia and many more volun-



2011 AMS committee members

I would like to thank *Nineveh Magazine* for allowing me to share my personal views as well as those of the Assyrian Medical Society. Whatever the Assyrian Medical Society and I have done, we owe to others.

I want to thank God because without him, nothing is possible. Everyman must invoke the blessings of God be-





teers has provided urgent medical care to those Assyrians without means and resources in Iraq, Syria and Jordan. These efforts could not have been done without the help of all the wonderful people who freely gave their services such as the doctors, hospitals, churches, volunteers, peers and professionals. These people banded together in any way they could to use their talents, resources or just plain physical labor, to render aid to people all over the world.



We could not have succeeded without their help.

Doing Good Deeds: I am an Assyrian; you are Assyrians. We have had a difficult history, we have no country, we have no protection and that is not right for a people with such a glorious past. Our ancestors contributed their share of knowledge to the world and what have we gotten in return? Discrimination, genocide and terrorism.

I have been working to uphold and restore our Assyrian



Nineveh, Volume 35, Number 3



nation and to find it a place among other nations; yet it pains me to know that my eyes will never see our flag fly over our soil in my lifetime!

We are stateless people.

We are a minority.

We have been discriminated against in our own land.

We have been persecuted and killed just because we are Assyrians; and this has to be stopped.

But for the opportunity we have in this country, we too would face that danger in our ancestral lands.

The people you see in Assyrian gatherings are the people whose ancestors survived the genocide in 1914 and the centuries of bloodshed. We have endured discrimination, persecution and genocide just because we are Assyrian and we believe that Christ died for our sins.

How do we restore this honor we once enjoyed when we don't have rights in our own homeland? How do we survive and live in a hostile land? How can we help ourselves? How can we get the world to know who we are?

The answer is, only by doing good deeds. This is what we have been doing and I hope that we can continue for years to come.

Why do we help these children? The answer is, to give them hope that there is a brighter future. I hope my work is an inspiration to you and others to take action and make a stand.

Thank you,

Albert Davidoo

Emeritus member of Board of Governors

of Shriners Hospitals for Children-LA

Chairman and Co-Founder of Assyrian Medical Society

To find out more about the Assyrian Medical Society, to get involved and to donate, please visit their web site:

<http://www.assyrianmedical.org>

Legendary Assyrian-American Superstar Shamiram Urshan Passes Away

By: Helen Talia



“*Ana levan shaperta le khaqran b'gane, mayla mine shetranta soud-roh sousanee, m o r o u n l a d'gema raqda, soloh Yemeni, sheshaleh qaw-moh neqda. . .*”; *Arabo*, from Shamiram’s first self-titled album “*Shamiram*,” 1978 (U.S.A.).

After learning of her passing, the Assyrian

children.

“*Arabo*” ~ During her 34 years in the Seattle area, Shamiram taught dance and performed in the Iranian Exhibition at the 1974 Worlds Fair. Once her children were well into school, Shamiram decided to become a professional singer. With Assyrian songs composed by her late father Daniel Gevargis Urshan, Shamiram recorded her first album in 1978, self-titled “*Shamiram*”. It was applauded internationally, which led to singing engagements around the world including Europe, North America and Australia, turning the once dance theatre instructor into an overnight superstar. She recorded and released four successful albums, “*Shamiram*” (1978), “*Dreams*” (1982) “*Ashikoota*” (1984), and “*Feelings*” (1987).

This clairvoyant artist distinguished herself from all other female artists through elegance and beauty, demanding audience respect and raising the bar so high that no other female artist will ever be able to fill those “*Yemeni*” shoes that she alone will be dancing in for decades to come.



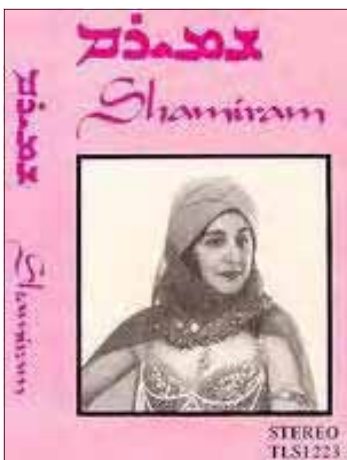
Shamiram died on Saturday, June 25, 2011 in California, where she was residing in the latter years and was laid to rest on Saturday, July 02, 2011. The funeral, held in private, at Mar Yousip Assyrian Church of The East in San Jose, California, was officiated by His Grace Mar Awa, Bishop of California, among other clergymen, and attended by many relatives, friends and Assyrian singers, musicians, and lyricists, including, Vania Pazand, Walter Aziz, Sargon Younan, Robert Noghli, Haroot Eskenian, Pierre Noghli and Orahim Lazar.

She is survived by her two sons, Daniel and Shah Pick (and their families), both servicemen in the United States Army, and one daughter, Samira, her husband Zaia, and her grandson, also Zaia, who presented a slideshow of his grandmother’s musical and photo archives, honoring the legend’s memory.

You can visit www.Qeenatha.com for a sampling of Shamiram’s music.

nation worldwide mourns the loss of its legendary female artist **Shamiram**, a.k.a. “*yimma d’zamyateh*,” (“mother of [female] singers”).

“*Brata Shaperta*” ~ Born in 1938 in Tehran, Iran, Shamiram was the youngest of four children of Daniel and Salatin. She began singing and acting at the age of 8 in school plays at the “*Forozesh School*”. She became more active in music, both singing and playing instruments. After High School, Shamiram enjoyed tutoring kindergartners in dance, and was asked to sing and dance at the Indian Embassy. She performed on Iranian television several times. She was very involved in “*Etela-at Bonevon*”, and through “*Etela-at Bonevon*” performed for “*Honarhayeh Zeba*”. Shamiram demonstrated multiple talents in the performing arts. Her musical interests included music in Assyrian, Persian, Turkish, Arabic and Indian.



“*Ghazala D’Khoulmani*” ~ At the age of 22, Shamiram married and moved to the United States and settled in Seattle, where together with her husband she raised three

Rabi Mikhail Sado

A tribute to the memory of the late Rabi Mikhail Sado (1934-2010)

By: Marcel Josephson, San Jose, California



I am very fortunate for having met the late Rabi Mikhail Sado once. We met in July 2007 during my visit to St. Petersburg, Russia. Rabi invited me into his house and showed me his library including many rare manuscripts. I had two meals with him and his wife Zina. They took me to their summer cottage outside St. Peters-

burg nearby Peter the Great's summer palace. He introduced me to his younger son, Hegumen Stefan Sado at the Saint Alexander Nevsky Monastery. Rabi Mikhail was born in St. Petersburg but his origin goes to a village in Lewun (North of Upper Tiyari) in the mountains of Hakkari. He was a linguist of Semitic languages. He fluently spoke Eastern dialect of vernacular Syriac.

He showed me a poem (The Spring) that he had composed. Seemingly, in his visit to Chicago one night that he could not fall asleep this poem came to his mind. I have his hand-written copy of this poem along with its music sheet that to my understanding was also composed by Rabi Mikhail. Nura Tamraz, an Assyrian singer in Urmia (Krasnodar), Russia has recorded a beautiful song on this poem.

The last verse of the poem however, is not included in Nura's song. This poem is a depiction of how the surroundings of our ancestral homeland villages looked like upon the arrival of the spring. It portrays the blossoming of flowers in valleys and atop hills; and, the melting snows and flowing rivers. A young girl's plead to her mother to allow her to attend the celebratory dance to find a husband from within her own blood (people) is a deflection point in this poem and clearly illustrates Rabi Mikhail's view and approach on prolonging our ethnical existence.

I decided to document this poem so that it will not be lost in case it has not been published by now. I am grateful to Edwin Elieh the young Assyrian musical icon for typesetting the music notes of this poem (also included) using a computer software. The memory of the late Rabi Mikhail Sado will live amongst us.

1
Shemsha zreqla hawa
shkhene Kyana rishle
m'shinta d'setva
Sepre zmeron al eelane
Shrila dana d'bee neesane

Chorus
Bee neesane bee neesane
Varde pqekhlon go karmane
Go raghoole al roomyate
Qala d'zmar o'daalyate

2
Talga pshere al toorane
Miya mlelon l'naravate
Pletlon raaye am beqrates
Go raghoole al roomyate

Chorus
3
Yalan o'bnatan squeele
Iveshe Rqidlon kehga am
sheykhane B'qala d'zoorna
o'davoola Go raghoole al
roomyate

Chorus
4
Yemi yemi khlapakh hveli
Shvoq qa d'azan l'rqada o'z-
mara Qa d'parshannee gora
m'demee M'go mdeenate
m'go matvate

Chorus
5
Bronee bronee shme l'ava-
hookh Khosh am yalan
l'rqada o'zamra
Qa d'gabetookh brata m'um-
tookh
M'go mdeenate m'go mat-
vate

Chorus
6
Leshana khilya d'yema
Bid khamakhle bid yalpak-
hle Qa d'matakh l'neesha
d'umta Go mdeenate go
matvate

Spring

Music and Lyrics: Rabi Mikhail Sado (1934-2010)
Transcription: Edwin Elieh



CONGRATULATIONS !

On July 31, 2011, Sargon and Nanajan Yelda celebrated their 50th wedding anniversary amongst friends and family at the Assyrian Foundation's annual picnic. The couple's children surprised their parents by hosting this year's picnic and inviting all their family to join with the AFA members in this joyous occasion. Over 200 people spent a fun filled day at the Lafayette Reservoir. The family had requested in lieu of any gifts, donations be made to the Assyrian Foundation of America' Education and/or education funds.

The AFA congratulates Mr. Sargon and Mrs. Nanajan Yelda on their Golden Anniversary and a heartfelt thank you for the generous donations received from the event.



Photos by: Paul K. Benjamin - www.pkbvvisions.com



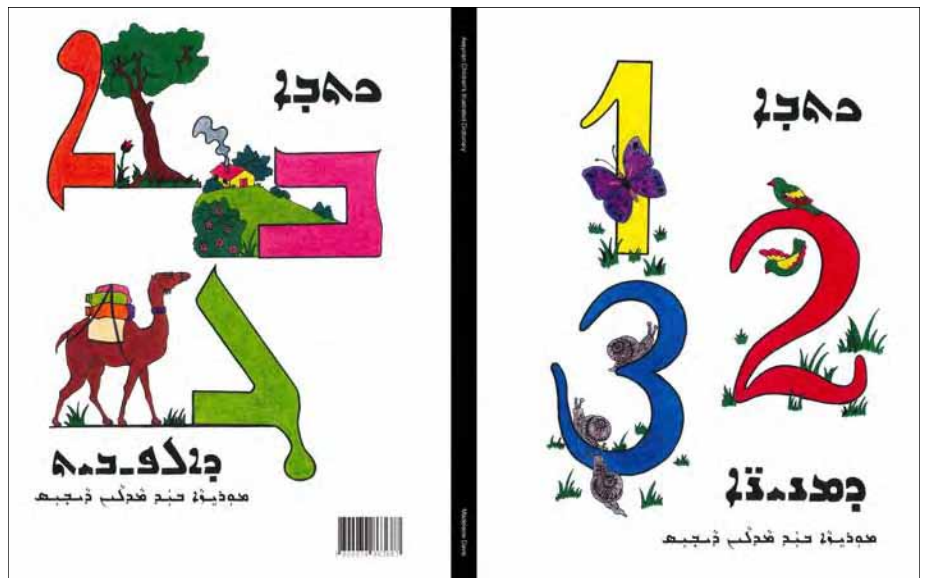
NEW BOOK

We are pleased to announce that the *Assyrian Children's Illustrated Dictionary* by Dr. Madeleine Davis is now available on Lulu.com for \$ 8.25 (postage not included). It is also a book of Assyrian Alphabet and Numbers and a colouring book.

It is a perfect gift for Christmas to people of all ages. If you order in bulk you will be given a discount by Lulu and the shipping will also be cheaper and faster.

Visit: www.lulu.com. Then in the search box of their main page

type **children's illustrated dictionary**. You will be taken to the page where the book is listed with some other books.



In Memoriam



Irene R. Lazar
Sept. 9, 1928 – July 25, 2011

Irene was born in Chicago, Illinois in 1928. She was a graduate of Lakeview High School of Chicago and attended Northwestern

University. She moved to Modesto, California in 1969 to be closer to her mother and father, Shalim and Moses Lazar. During her time in California she worked for the Safeco Insurance Co. until she retired in 1983. She loved to read and travel and enjoyed both as opportunities allowed her. She had a strong faith and was a member of St. George Parish, Assyrian Church in Ceres, California, where she served as president of the women's auxiliary. She is survived by her two sisters, Mary (Lazar) Stewart of Modesto, California, and Elizabeth (Bette) Koshaba of San Francisco, California, as well as her niece and nephew Michele Koshaba Garibaldi of Half Moon Bay, California and Gary Koshaba of San Francisco.



**Dr. Arthur B. David, M.D;
D.D.S.**

AGE: 90 (1921-2011)

Dr. Arthur B. David passed away peacefully of natural causes at home on November 16, 2011. He was born July 4, 1921, to Assyrian

parents and raised in Elizabeth, NJ. Dr. David studied dentistry at the Medical College of Virginia. After graduation in 1945 he enlisted in the medical corps of the 88th infantry as a lieutenant. He was stationed in Trieste, Italy. He was a great tennis player as well. The United States Army selected him to head the U.S. Tennis Team. Due to his new position he traveled Europe extensively on "goodwill tours" playing matches and organizing local tournaments. By the time he ended his military career, he was promoted to captain. When he returned home after World War II

(1947), he opened his dental practice. After one year of dentistry he decided to study medicine. He graduated from the University of Zurich, School of Medicine in Switzerland, where he met his future wife, Rosa (Roesli) Sutter.

Dr. David did his internship at the then Martland Medical Center in Newark and plastic surgery residency at the Veteran's Hospital in East Orange, NJ. He specialized in maxillofacial surgery. In 1964 Dr. David moved with his wife to Morristown, NJ where he opened his plastic surgery practice. Four years later in 1968, Dr. David joined Dr. Mario Berschadsky to form their practice, David & Berschadsky, M.D.'s, P.A. also in Morristown, NJ. He was on the staff of the Saint Clare's, Chilton Memorial and Morristown Memorial Hospitals. At Saint Clare's Hospital he was on the Cancer Committee, Credentials Committee, Emergency Room Committee, and infection Control Committee, as well as a member of the Board of Trustees. Dr. David retired from private practice in 1995 and devoted himself more to his many interests. Dr. David loved to visit art galleries, he enjoyed ballet and classical music, and he seldom missed a Saturday afternoon opera performance on the radio coming directly from the Met. Looking for antiques was another of his hobbies and he sometimes jokingly told his friends that his and Roesli's home was built around a 250 year old English door, which had already been stored in the garage. Arthur also loved sports. In addition to tennis he enjoyed skiing and soon was much more daring than his wife. He also was a longtime member of the Mendham Golf and Tennis Club. His friends and colleagues were privileged to work with Arthur as he was a superb surgeon and a true gentleman. He will be greatly missed by all.

Dr. David is survived by his wife, two nieces and nephew with their families and many cousins.



مُصَدِّبَةٌ

مُصَدِّبَةٌ دَلِيَّةٌ

نَدِيَّةٌ مُصَدِّبَةٌ

مُصَدِّبَةٌ، دَلِيَّةٌ دَلِيَّةٌ، جَا تَمَّتْ تَابَ لِيُضِرَّ
دِيَسَتْ يَوْمَ لَأَتِي فَهَمَّ مَجِي مُصَدِّبَةٌ قَبِيَّةٌ
كَلِمَةٌ مَوْتِيَّةٌ هَلْ لَبِيَّةٌ مَجِي لِمَ مُصَدِّبَةٌ. لِيُضِرَّ
دُصَدِّبَةٌ يَوْمَ لَلدَّيْفِ دَهْفِ وَيَتِي مَوْتِيَّةٌ
مُصَدِّبَةٌ يَوْمَ، بَلْ قَدِمَ تَلِي هَلْفِي يَوْمَ، سَمِي
لِي يَوْمَ، يَتِي نِي يَتِي لِي مُصَدِّبَةٌ تَمَّ لَأَتِي
فَهَمَّ دَهْفِ مُصَدِّبَةٌ، خَدِ يَتِي لَدَّتِي دَلِي مُصَدِّبَةٌ كَلِ
تَمَّ دَلِي مَجِي 1500 يَتِي، دَهْفِ مُصَدِّبَةٌ هَمَّ مُصَدِّبَةٌ نَدِ
فَهَمَّ لَدِي مَجِي لَدَهْفِ دُصَدِّبَةٌ. لِي يَتِي لِيُضِرَّ
دِيَسَتْ يَوْمَ لِي كَلِمَةٌ قَبِيَّةٌ مَوْتِيَّةٌ هَمَّ
يَوْمَ كَلِمَةٌ تَابَ دَهْفِ كَلِمَةٌ بَلْ لَمَّ نَدِ
تَمَّ دَلِي. خَدِ يَتِي تَمَّ يَتِي يَتِي يَتِي لِي
فَهْفِ دَهْفِ دَلِي نِي مُصَدِّبَةٌ تَابَ دَهْفِ لِي تَابَ
سَمِي لِمَ لَدَهْفِ، تَمَّ لَأَتِي هَمَّ دَهْفِ مُصَدِّبَةٌ تَابَ دَلِي
يَتِي لِمَ لِي هَمَّ لَدَهْفِ بَلْ لَمَّ لَدَهْفِ مَجِي
هَمَّ لِي تَابَ مُصَدِّبَةٌ لِي تَابَ مَجِي وَ يَتِي تَابَ تَابَ.

مَجِي يَتِي دَدِي مَجِي تَابَ لَدَهْفِ لِمَ دَلِي
مَوْتِيَّةٌ هَمَّ قَبِيَّةٌ دَلِي سَمِي لَبِ مَوْتِيَّةٌ،
مَدَهْفِ يَوْمَ، دَلِي تَمَّ قَبِيَّةٌ سَمِي مَوْتِيَّةٌ نَدِ
لَدَهْفِ، مَجِي هَمَّ لَأَتِي فَهَمَّ دَلِي مُصَدِّبَةٌ سَمِي
لِي تَابَ دَهْفِ دَلِي دَلِي دَلِي، هَمَّ جَا قَبِيَّةٌ سَمِي
يَتِي (لَدَهْفِ)، نَدِي يَتِي دَهْفِ.

نَدِي مَجِي قَبِيَّةٌ دَهْفِ تَمَّ يَتِي
تَابَ لَدَهْفِ بَلْ نَدِي دَلِي دَلِي، مُصَدِّبَةٌ تَابَ
مَجِي يَتِي قَبِيَّةٌ لِي يَتِي يَتِي دَلِي (يَوْمَ
نَدِي).

لَدِي تَابَ لِي فَهَمَّ دَلِي دَلِي يَتِي
نَدِي، دَلِي هَمَّ. دَهْفِ تَابَ يَتِي مَجِي لِمَ
لَدَهْفِ دَهْفِ هَمَّ هَمَّ هَمَّ نَدِي مَجِي
لِمَ لَدَهْفِ دَهْفِ هَمَّ دَهْفِ يَتِي لِي لِمَ
لَدَهْفِ دَهْفِ، هَمَّ هَمَّ وَ دَلِي يَتِي لِي لِمَ
لَدَهْفِ دَهْفِ، تَابَ يَتِي يَتِي تَابَ لِمَ نَدِي

مُصَدِّبَةٌ يَوْمَ لَأَتِي مُصَدِّبَةٌ دَلِيَّةٌ سَمِي
مَوْتِيَّةٌ لِمَ تَمَّ دَلِي نَدِي 14 نَدِي
دَلِي 1999، بَلْ دَلِي دَلِي دَلِي مُصَدِّبَةٌ
دَلِي مَجِي تَمَّ، دَلِي لَدَهْفِ سَمِي مُصَدِّبَةٌ
مُصَدِّبَةٌ دَلِي نَدِي، هَمَّ سَمِي لَدَهْفِ
مَجِي تَابَ دَلِي لَدِي يَتِي مُصَدِّبَةٌ لِمَ لَأَتِي
تَمَّ هَمَّ. دَلِي تَمَّ مَجِي لَبِ، مَجِي
هَمَّ لِمَ سَمِي لَبِ نَدِي لَدَهْفِ تَابَ دَلِي
مَجِي تَمَّ لَمَّ سَمِي نَدِي لَدَهْفِ مَوْتِيَّةٌ
تَابَ مَجِي، لِمَ سَمِي لَدِي يَتِي فَهَمَّ نَدِي
لَدَهْفِ نَدِي تَابَ نَدِي، لِي يَتِي سَمِي
دَلِي مُصَدِّبَةٌ خَدِي تَابَ تَابَ.

لَدِي وَ لِمَ سَمِي لَدِي نَدِي مَجِي يَتِي تَابَ
مَوْتِيَّةٌ نَدِي فَهَمَّ، هَمَّ لِي مُصَدِّبَةٌ سَمِي
نَدِي مَوْتِيَّةٌ دَلِي مَجِي مُصَدِّبَةٌ كَلِمَةٌ
تَمَّ، لِي لَدَهْفِ سَمِي لِمَ مَجِي مُصَدِّبَةٌ يَوْمَ
نَدِي.

لَمَّ لَأَتِي، لَدِي مُصَدِّبَةٌ يَوْمَ لَأَتِي حَمَّ
لَدَهْفِ دَلِي دَلِي دَلِي مُصَدِّبَةٌ تَمَّ مَجِي نَدِي
نَدِي دَلِي حَمَّ.

كَلِمَةٌ مُصَدِّبَةٌ خَدِ نَدِي مَجِي دَلِي لَدَهْفِ
تَابَ، يَتِي مَجِي هَمَّ فَهَمَّ لَدَهْفِ يَتِي
دَلِي مَجِي وَ لَدَهْفِ يَتِي، مَجِي
هَمَّ لِمَ لَبِ مَجِي دَهْفِ.

لَدِي مُصَدِّبَةٌ لِي مَجِي لَدَهْفِ لِمَ
مَجِي مُصَدِّبَةٌ.



சுலை

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6761 ❖ 3 ❖ 35