



NINEVEH

CULTURAL | EDUCATIONAL | SOCIAL



Art by Ninos Chammo

Publication of the Assyrian Foundation of America
Volume 48, Number 3, 2023



Assyrian Foundation 10th Annual Membership Appreciation

The Assyrian Foundation of America hosted their 10th Annual Member Appreciation in April 2023 in South San Francisco. The special guest presenter was Juliana Taimoorazy, founder of the Iraqi Christian Relief Council (ICRC). She created the ICRC in 2007, to shine a light on the plight of Christians in the homeland and raise funds to deliver food, shelter and medicine to needy Assyrians.

During her presentation, she discussed her most recent trips to Turkey and Syria. While there, she assessed the needs of the earthquake victims and she was able to organize aid for them. The AFA has contributed to relief efforts.

She also talked about other projects that ICRC has funded. She described how one couple who had left Iraq because they could not find jobs but wanted to return, asked the ICRC for help. ICRC was able to give them a loan to start a kooba business. Now that business is thriving, with up to a two week waiting list for food.

She addressed the people's need to get everyday essentials like prescription medicine, food and help with paying rent. She encouraged Assyrians living all over the world who are able to donate funds to help those struggling.

Taimoorazy shared that although Assyrians in the north of Iraq are being educated, they are not being hired because of ethnic and religious prejudices. Out of desperation, many are leaving the homeland to find work. This predicament creates a problem for those who are trying to build the area for better representation of Assyrians. The fleeing of Assyrians in the homeland risks losing any foothold that has been created in recent years.

Her call to help was heeded by the attendees who raised \$10,000 that was matched by AFA. The understanding was that the \$20,000 donated to ICRC will be used to fund at least two women owned businesses in Northern Iraq. The members were excited and hopeful of their positive impact.

Taimoorazy also presented AFA's Present Sargon Shabbas with a beautiful Assyrian hand-made coin as an appreciation for all his work in furthering Assyrian causes.

The AFA board also recognized one of their longstanding and dedicated members, Flora Kingsbury, with heartfelt speeches and a bouquet of flowers. Flora's love and commitment to the AFA and her Assyrian people is unparalleled. She is always advocating for others to join the AFA and is usually bejeweled in beautiful Assyrian inspired clothing.



CONTENTS

<p>2 Assyrian Foundation 10th Annual Membership Appreciation</p> <p>4 Overcoming Adversity: The Inspiring Journey of Justin Thomas a Young Assyrian Athlete Battling Cancer Onita M. Narso</p> <p>9 Fifty Years of AFA Picnics</p> <p>10 Nineveh Magazine Gishru Experience Write-up Bianca Betdashtoo</p> <p>12 Saving Our History by Saving Our Archives Vladimir Moghaddasi</p> <p>14 "Building Unity and Empowering Assyrian Youth: The Central California Assyrian Student and Youth Association (CCASYA)" Onita M. Narso</p>	<p>18 Nineveh Donations 4/30/2023 - 7/31/2023</p> <p>20 In Memory of Magdleta Issa Dilak</p> <p>24 AFA 2022 Scholarship Recipients Letters of Appreciation Simo Parpola</p> <p>26 Reintroducing Semele Massacre House Resolution 472 in Congress Linda Youkhana Mamook</p> <p>30 Native Soil: Connection Through Clay Esther Elia</p> <p>33 In Memory of Victoria Hermes</p> <p>34 Assyrian Language Section</p>
--	---

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.

Assyrian Foundation of America established in June 1964 and incorporated in the state of California is a non-profit, tax-exempt organization dedicated to the advancement of the education of Assyrians.

Address letters to:

The Editor
NINWE MARAHA
NINEVEH MAGAZINE
P.O. Box 2660
Berkeley, California 94702
editor@assyrianfoundation.org

Reproduction in whole or in part is allowed with acknowledgement of the source

*All materials submitted to **Nineveh** become the property of this magazine.*

Editorial Staff:

Dr. Ninwe Maraha (*Editor*)
Dr. Robert Karoukian
Dr. Elizabeth Mickaily-Huber
Tamara Odisho Benjamin
Sargon Shabbas, Circulation
Donatella Yelda
George Bet-Shlmon
Heather Bou (*Layout Designer*)

Yearly subscription fees
US.....\$40
International.....\$60

Overcoming Adversity:
The Inspiring Journey of Justin Thomas
a Young Assyrian Athlete Battling Cancer

By Onita M. Narso



In the face of life's challenges, some individuals rise above adversity and become beacons of inspiration. Justin Thomas, a 22-year-old Assyrian athlete from Illinois, exemplifies such resilience. Throughout his life, Justin has encountered various hurdles, including a fierce battle with cancer. Despite the obstacles, Justin's unwavering determination, love for basketball, and support from his community have shaped his journey and inspired those around him. This article delves into Justin's upbringing, his passion for basketball, his experience with cancer, and how he emerged stronger, using his story to inspire others.

“INSPIRING. That’s the first word that comes to mind when the Assyrian Athletic Club thinks about Assyrian Basketball League player, Justin Thomas. Most of us know Justin as a top player in the league, with multiple recognitions as Player of the Week. What some of you might not know is that Justin was participating in another competition. One that involved battling his diagnosis of Nodular lymphocyte-predominant Hodgkin lymphoma (NLPHL). For the last three years, Justin has been going through multiple treatments, that included radiation and chemotherapy. He has become an inspiration to us all.” - Assyrian Athletic Club

A Humble Upbringing:

Justin Thomas was born in Skokie, Illinois, in 2001. At the age of three months, his parents moved to Las Vegas before returning to Skokie when he was five. Justin's parents worked tirelessly, and his grandparents played an instrumental role in his upbringing. The values instilled in him during his childhood, such as respect, love, honor, morals, and faith, would later shape him into the compassionate and determined young man he is today.



Childhood Memories That Last:

Justin cherishes several childhood memories that have left an indelible mark on his heart. From his first solo field trip away from home to the exhilaration of riding his scooter to the park, these moments symbolize his growing independence. Notably, at his uncle's wedding, Justin's impromptu speech on stage astounded and inspired everyone present, showcasing his natural charisma and fearlessness.

Shaping a Strong Character:

Justin attributes his strong character to his mother, who played a pivotal role in his upbringing. Holding him accountable for his actions and teaching him about consequences, she instilled important values that guided him through life. Justin's gratitude for his mother's influence is evident as he reflects on the person he has become—a responsible and respectful young man.

Educational and Career Goals:

Having recently obtained his Associate's degree, Justin had initially planned to pursue a university education. However, due to the uncertainty of online learning during the COVID-19 pandemic and his desire to join the family business an auto detail shop, he decided to contribute to the growth and success of his father's business. Taking over the family business has become Justin's primary career goal, and he is excited about the imminent realization of this dream.

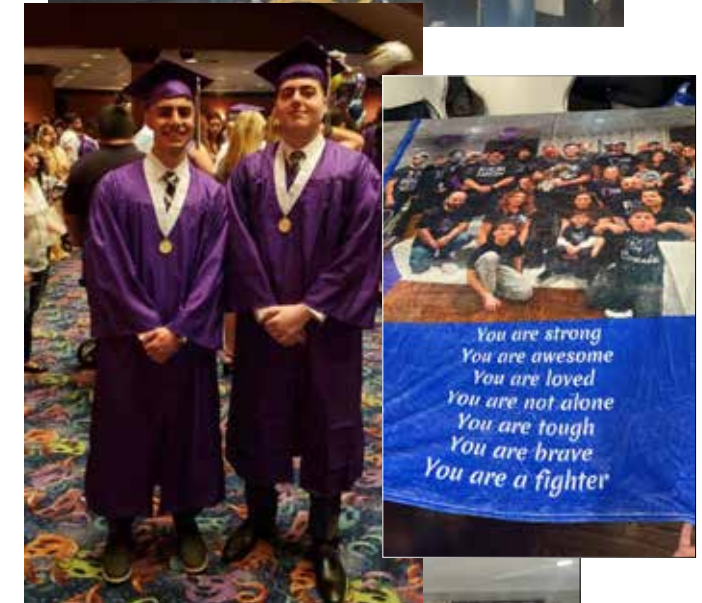
“RESILIENCE. The next word that pops into our heads when we think of Justin. While Justin was going through his cancer-treatments, he still participated in basketball games and competitions. The physical and emotional impact of this could bring down the strongest of person. However, Justin didn’t allow it to tear him down. Instead, he showed us that even in the toughest moments, nothing is impossible. Justin had no choice but to be resilient in this moment.” -Assyrian Athletic Club

Discovering the Passion for Basketball:

Justin's passion for basketball developed during his early years, alongside playing other sports such as soccer, football, and baseball. In seventh grade, he found himself increasingly drawn to basketball during recess, and from that point on, his dedication to the game intensified.

Proud Achievements on the Court:

Justin's basketball journey has been filled with memorable achievements. From making the Freshman A team after previous disappointments to hitting game-winning shots and scoring remarkable points, Justin's love for the game and his competitive spirit



have propelled him to success. As he continues to build on these achievements, his focus remains on contributing to the team's success and cherishing the friendships he has cultivated.

Influences on and off the Court:

LeBron James, an iconic basketball player, serves as Justin's role model. Inspired by LeBron's trust in his teammates and his relentless pursuit of excellence, Justin strives to apply these principles to his own life. He sees LeBron's career as a reminder to never be complacent and to always aim for greatness.

Overcoming Challenges as an Assyrian Athlete:

Justin, as a young Assyrian athlete, remains focused on his goals without letting challenges deter him. While he acknowledges that setbacks and bad games are a natural part of sports, he embraces the opportunity to learn and grow from these experiences. Justin's competitive spirit drives him to constantly strive for improvement and to never settle for mediocrity.

"PERSEVERANCE. Another word we think of when we think about Justin's story. This is not something that he expected to be dealing with in his early 20s. But Justin didn't let this hurdle stop him from living his life. With the love and support from his family and friends, he was able to persevere. He continues to live his life every day and do what he loves."- Assyrian Athletic Club

As a young Assyrian athlete, Justin recognizes the unique position he holds to inspire and uplift others in his community. He plans to use his own journey as a cancer survivor to offer support and encouragement to fellow Assyrians who may be facing similar challenges. Through his story, he aims to instill hope and remind others that they are never alone in their



struggles. Justin's unwavering faith and positive outlook on life serve as a beacon of light for those who may feel overwhelmed by difficult situations.

In conclusion, Justin Thomas's journey as a young Assyrian athlete and cancer survivor is a testament to his resilience, determination, and unwavering passion for basketball. Despite facing numerous challenges, including his battle with cancer, Justin has not allowed adversity to dampen his spirit. Instead, he has used his experiences to shape his perspective on life, deepen his appreciation for the sport he loves, and inspire others.

"And now we could not be more happy to say that as of April 27th, 2023, Justin is cancer free! Justin, thank you for being such an inspiration to the Assyrian community. You have become a person that young men can look up to, not just because of your battle with cancer, but because of your heart. May God continue to bless and protect you every day. We are so proud to have someone like you representing the Assyrian Basketball League and Assyrian Athletic Club."- Assyrian Athletic Club

From his childhood memories to his aspirations as a basketball player, Justin's upbringing has played a significant role in shaping his character. His parents instilled in him values of respect, love, honor, and faith, which have guided him throughout his life. Moreover, his love for basketball has been nurtured since his early years, and he has grown to become a dedicated and accomplished player.

Justin's journey took an unexpected turn when he was diagnosed with Hodgkin's lymphoma. Despite the physical and emotional challenges, he faced during his cancer treatment, basketball remained a constant source of motivation and solace for him. It provided him with an escape from the hardships and allowed him to focus on his passion and the support of his friends and family.

Throughout his battle with cancer, Justin received unwavering support from his loved ones. Their constant presence, encouragement, and acts of kindness were instrumental in helping him cope with the difficulties he encountered. The profound impact of their support demonstrated the strength



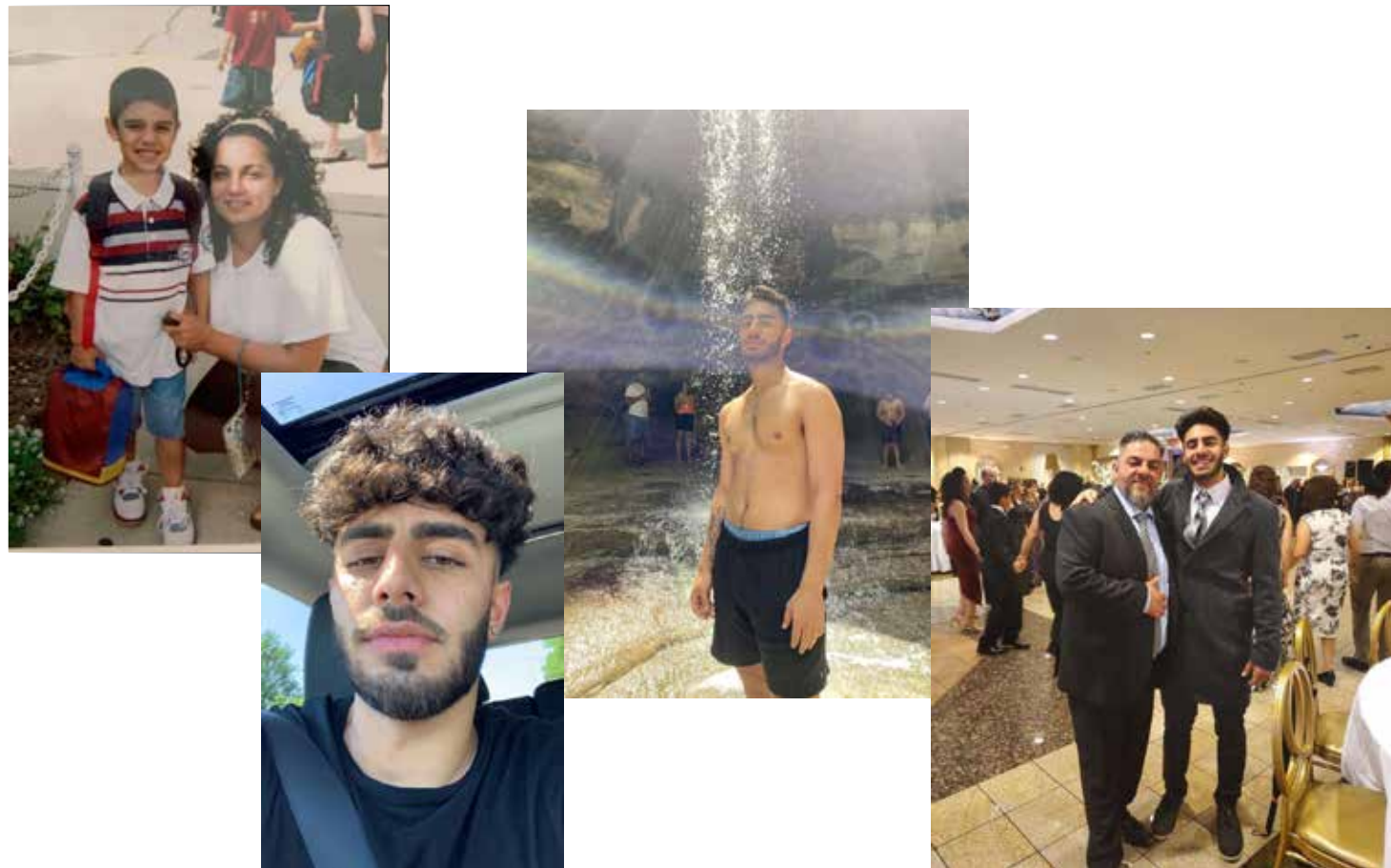
of unity and the power of the community.

Justin's experience with cancer has not only strengthened his resilience but has also deepened his appreciation for life. He no longer takes anything for granted and continues to pursue his basketball dreams with the same fervor and determination as before. His ultimate goal is not only to excel in the sport but also to inspire and support other young Assyrians who may be facing similar challenges.

With his story, Justin aims to spread a message of hope and perseverance. He wants to emphasize the importance of faith, staying strong in the face of adversity, and accepting help from others. His journey serves as a reminder that no one fights alone and that together, the Assyrian community can overcome any obstacle.

As Justin looks towards the future, he plans to continue playing basketball with passion and giving his all to the sport. He aspires to be an inspiration for young athletes and hopes to help them achieve their goals. Justin also desires to see the Assyrian community grow stronger, united by love and support in a world that often breeds division.

Justin Thomas's story is a powerful testament to the indomitable spirit of the human heart. His resilience, love for basketball, and unwavering faith in the face of adversity serve as an inspiration to all. Through his journey, he not only teaches us the value of perseverance but also highlights the importance of community, family, and the pursuit of one's dreams. Justin's story reminds us that with determination and support, we can overcome even the most formidable challenges and emerge stronger on the other side.



Fifty Years of AFA Picnics

The Annual AFA picnic of 2023 was all the nearly 50-year tradition promised. The day was hot at Lafayette Reservoir but the Assyrian crowd of upwards of seventy attendees stayed cool in the shade of a massive elm tree. The delicious food was catered by Milas and Marlene Kahananshoo of San Jose. There were multiple generations present, from kids to elders, and the exciting *nar takhta* tournament-- which ended with Mariana Samo and Raman Adam sharing the prize--was a highlight. Many people brought their handmade *nar takhta* boards, some of them family treasures. The day was perfectly orchestrated by AFA Events Chair, Chris Hamzeaff, with help from Beth Ohan and Co-Chair Flora Kingsbury.





Nineveh Magazine Gishru Experience Write-up

By Bianca Betdashtoo

Growing up half Assyrian and half Costa Rican/Italian, there was always a stigma that I was not Assyrian enough for Assyrians which left a feeling of incompleteness. But I was raised as an Assyrian, and I am accustomed to the cultures and traditions associated with being Assyrian. I grew up listening to my grandparents and hearing their struggles, as well as those of my ancestors, in fleeing and enduring persecution, moving countries to survive, and adapting to a whole new life for the future of their offspring. I recognize how much faith, tears, pain, and struggle my family has had to endure by being

Assyrian, and I am so proud to be Assyrian. But I always had thoughts of, “What can I do to help my people?”, “What is my purpose in the Assyrian community?” - listening to stories and acknowledging them is not enough - at least not for me. It has been a struggle to figure out these questions since I have not seen what the conditions truly are in the homeland (atra).

Traveling to atra with GISHRU has been one of the best decisions in my life because it has helped me figure out the direction of my purpose, has helped me become stronger and

more confident in my Assyrian identity, and has allowed me to connect better with Assyrians in the homeland and in the diaspora. For example, before going to the homeland, I had not felt so fully immersed into the Assyrian community, but I felt the complete opposite in atra. Although I had no family in the region of the homeland we visited, I truly felt like everyone was my family there. It truly felt like I was at my nana's house the entire time. Every Assyrian person that we met in the homeland was very genuine and generous. The best way I can think to describe it is “*edeh ptkhtah*” which means their hands were open and ready to give. I had never seen people so excited to see us. My sister and I had stayed overnight at a family's house in the village of Nahla, and the nana treated us like her own granddaughters - offering their home and sharing their food to complete strangers. I was able to have a conversation with her in Assyrian, even with cultural barriers and different dialects, never have I felt so confident in my Assyrian speaking skills because our conversation was deep and heartfelt. Living in a western society, one forgets or doesn't get to witness this type of generosity, kindness, and strength in the community, but I was fortunate enough to witness it.

Assyrians in the homeland are truly united no matter their belief, dialects, etc. and this is what we need to implement in the diaspora and our Assyrian communities. We are first Assyrians before we are anything else. This type of philosophy has helped Assyrians become united in atra, even when they have witnessed so many hardships and are treated as third-class citizens - they only have each other. Assyrians in atra have had to endure bombing in small villages, racism from the Kurdish officials, prejudices of religion, and negligence of basic human needs. For instance, Assyrian schools in atra have

received some of the lowest government funding, and one school was required to share locations with Kurdish schools and relocate locations five times in the last two years. But the fact that they have established their own schools to educate Assyrian children to learn and study the Assyrian language demonstrates that they have been able to persevere through self-action. According to the principal, the Assyrian students outperform Kurdish students.

Another memorable moment I encountered was marching with thousands of Assyrians on the day of Kha b'Nissan (Assyrian New Year). Witnessing how united and proud Assyrians were in celebration of the new year even while being in a Muslim country inspired

"it is our duty as Assyrians in other countries, since we are given better opportunities, to assist and give back to our people in atra"

me to remain optimistic and hopeful for the future and preservation of Assyrians.

We as Assyrians have existed for thousands of years because we are proud to be Assyrian and have chosen to preserve the Assyrian identity for future generations of Assyrians, which embodies our Assyrian saying of "*ganan ga ganan*". "*Ganan ga ganan*", Assyrians advocating, helping, and supporting other Assyrians, must become our slogan in the diaspora. Through our families' sacrifices, **it is our duty as Assyrians in other countries, since we are given better opportunities, to assist and give back to our people in atra** regardless of where we live. Being an Assyrian and living in the diaspora, you won't truly understand the conditions of our people in the homeland; unless you go there and see the conditions for yourself. This experience will make a bigger impact in your life if you want to figure out how to help your people regardless of your purpose in the Diaspora or in the Homeland. I encourage everyone to take this trip if you want to discover your purpose within the Assyrian community.

Saving Our History by Saving Our Archives

By Vladimir Moghaddasi

Between 1887 and 1923, Joseph David Joseph, a US trained physician who settled in Santa Clara County in 1905, received over 200 letters sent by his father, Reverend David. Their family was originally from the village of Qarajalu, a prosperous Assyrian and Armenian village north of Urmia. This is my ancestral village, which is why I am now telling their story. It is hoped that, by doing so for this publication, Assyrian-Americans will be alerted to the historical value of their family letters, images, books and other materials, and will help preserve them for future generations.

These letters and their envelopes were never discarded. In more recent years, they were kept in a shoebox by John-Yusseff, Dr Joseph David Joseph's half-brother. They were eventually handed over to our esteemed poet Rabi Yosep Bet Yosep, originally from Zumalan, Urmia, who at the time lived in San José, CA and is now in Turlock.

The importance of the Qarajalu letters for the history of modern Assyrians in their historic homeland and in the diaspora is immense. Much of what we know about our recent history comes from the writings of American missionaries. The letters offer a rare and much-needed perspective from within the Assyrian community.

In January 2020, Rabi Yosep invited Dr. Eden Naby

Frye and showed her the letters. A week later Dr. Eden Naby Frye discussed the existence of these letters with me and my wife Monica and asked us to have a part in a project to showcase and preserve them. A grant from the Assyrian Foundation of America helped organize a traveling exhibit, titled "From Qarajalu (Persia) to Santa Clara County: An Assyrian Family's Multiple Atlantic Crossings in Search of a Home at the Turn of the Century".

Many individuals helped the exhibit take shape, and especially the descendants of Dr. Joseph, his great granddaughter Carol Kidman and his niece Carol Beebe, who both reside in the San Francisco Bay Area. Seven letters from the collection are part of the exhibit, accompanied by photographs, paintings, everyday objects, and government documents

that help bring to life their Iranian and Californian historical context. The exhibit was unveiled at the Sunnyvale Historical Museum in the Spring of 2022. Currently, and until 2024, it is traveling to various US university campuses, including the University of Washington, Harvard University, and UC Berkeley. The exhibit's website is www.qarajalutosantaclara.com. It includes videos of the lectures delivered at the Sunnyvale Heritage Park Museum that explain the significance of the exhibit. It also provides information on ordering the exhibit's extensive catalogue (140 pages) that we produced with Dr Eden Naby Frye.



A post card sent by Rev. David Joseph in Georgia-Russia to his Son Dr. Joseph David Joseph in Mountain View, CA



From left to right: Bruce Moorad, Prof Maria Mavroudi, Vladimir Moghaddasi, Dr. Theresa Salazar, Sargon Shahbaz at Bancroft Library – UC Berkely

Back in 2020, Prof. Alda Benjamen (then at UC Berkeley, now at Dayton University) suggested depositing the Qarajalu correspondence at Bancroft Library, UC Berkeley's rare book and manuscript library. As Avimalek Betyousef Post-Doctoral Fellow in Assyrian History at UC Berkeley, Dr Benjamen helped Bancroft library begin a systematic collection of materials that record the life of modern Assyrians in California. An endowment created by Francis Sarguis (of Santa Barbara, CA) enables Bancroft library to process and preserve the Assyrian materials. The Bancroft Assyrian collection currently includes the personal papers of the important poet Sargon Boulus (donated by his nephew Ashur Yoseph), and a complete set of school textbooks written in the Assyrian language and currently used in Iraqi Assyrian schools from Kindergarten through high school (donated by the Assyrian Aid Society). The Qarajalu letters are now the third component of this collection. All but the seven letters in the exhibit

"From Qarajalu to Santa Clara County" are now deposited at the Bancroft. The exhibit will be displayed at the Bancroft library in 2024. Upon its closure, the remaining seven letters will be added to the Bancroft collection.

It is hoped that other Joseph/Yuseff family treasures will be deposited at UC Berkeley in the future. The Bancroft library gratefully accepts further donations of documents pertaining to Assyrian life in California.

The Qarajalu letters were handed over to the Bancroft on May 11, 2023, along with a grant of \$3,000 from the Assyrian Foundation of America towards the cost of archiving and preserving these letters. It was a simple but moving occasion, inviting reflection on the value of memory to overcome violence, and the importance of the past in order to secure a future. Those present included:

- Theresa Salazar, Curator, Western Americana – The Bancroft Library | UC Berkely*
- John Orbon, Associate Director of Development – University Library | UC Berkely*
- Maria Mavroudi, Professor, Department of History | UC Berkely*
- Sargon Shahbaz, President of Assyrian Foundation of America, Board member of Assyrian Aid Society of America*
- Bruce Moorad, A descendant of Assyrian and Armenian families from Urmia, Iran, UC Berkeley alumnus*
- Vladimir Moghaddasi, A descendant of parents from the Assyrian village of Qarajalu, residing in San Jose, CA*

"Building Unity and Empowering Assyrian Youth: The Central California Assyrian Student and Youth Association (CCASYA)"

By Onita M. Narso

Mission Statement: To unite the young Assyrians of the Central Valley, putting past all differences, to form a new generation that works together for the advancement of the Assyrian cause. To be the official representation of the young Assyrians of Central California, to the world.

About CCASYA:

The Central California Assyrian Student and Youth Association (CCASYA) is a non-profit organization dedicated to empowering young Assyrians in Central California founded in 2016 by Anthony Narsi alongside other young Assyrians in the community. Our mission is to unite the young Assyrians of the Central Valley, putting aside all differences, and to form a new generation that works together for the advancement of the Assyrian cause. We aim to be the official representation of the young Assyrians of Central California to the world.

At CCASYA, we prioritize promoting unity, preserving our rich cultural heritage, and fostering activism among our youth. Our logo, featuring two linked Assyrian stars and the word CCASYA

with the letter "A" replaced by an Alap, symbolizes our commitment to bringing together young Assyrians from diverse backgrounds and regions. By working collectively towards a common goal, we believe we can make a significant impact.

As a stateless nation, Assyrians trace their origins to present-day Iraq, Iran, Syria, and Turkey. Today, most Assyrians reside in Western countries. Despite being predominantly Christian, our community maintains a unique Middle Eastern-style culture that reflects our ancient roots. The modern Assyrian language, known as Aramaic or Syriac, originated from the ancient Assyrian language, blending Akkadian vocabulary with Aramaic grammar.



CCASYA Board Of Directors

President: Ator Dina Bakoz
Vice President : Feona Esmaily
Secretary: Onita Narso
Treasurer: Vivian Youkana
Directors: David Zakariah & Sharona Esmaily

Throughout history, Assyrians have faced persecution, leading to population decline and migration to safer regions. In response, Assyrians in Western countries have established civic organizations to preserve our identity and provide support to those in our homeland. In the early 1900s, Assyrians settled in Turlock, California, where the Assyrian population is estimated to be around 15,000, making it one of the most densely Assyrian-populated areas globally. Stanislaus County is also home to approximately 25,000 Assyrians.

CCASYA emerged in 2016 as a result of the dedication of a group of young Assyrians in Central California. Our vision is to ignite a global movement grounded in modern ideals and unity. By creating student and youth organizations, we aim to galvanize young Assyrians to actively contribute to the Assyrian cause. Through our diverse range of activities and events, we strive to preserve and promote our Assyrian culture, encourage youth engagement in activism, and provide a platform for

networking and community-building.

We firmly believe that unity is the key to achieving our goals, and we are resolute in our commitment to working towards a brighter future for Assyrians in Central California and beyond. With a focus on unity, culture, and activism, CCASYA endeavors to empower young Assyrians and establish our representation as the official voice of the young Assyrians of Central California to the world.

Global Structure:

The global structure of Assyrian youth organizations is based on a hierarchical system under the WAAY (World Assembly of Assyrian Youth). The WAAY organization serves as the governing body and oversees several Assyrian youth organizations around the world. These organizations include:

1. AYFANZ (Assyrian Youth Federation of Australia & New Zealand)
2. ACSSU (Assyrian Chaldean Syriac Student Union) in Canada
3. AYFA (Assyrian Youth Federation of America) in North America
4. AJM (Assyrischer Jugendverband Mitteleuropa e.V.) in Central Europe
5. ADO (Assyrian Democratic Organization Youth) in Syria
6. Unga Assyrier I Sverige in Sweden
7. Gabbara Youth in Armenia
8. Sargon Youth Organization in Russia

WAAY founding principles:

The primary goal of our organization is to serve as a global platform for Assyrian youth, fostering active networking and participation. Our mission is to bridge the Assyrian Diaspora with its homeland and drive successful cooperation while remaining secular and independent of any religious or political affiliations. We strive to share knowledge and resources, leading significant initiatives that support the Assyrian youth in their homeland. Inclusivity is crucial to our organization, and we actively seek out strategic partnerships with like-minded non-Assyrian youth organizations. We also encourage youth representation in all countries where Assyrians reside, and offer consultation on matters concerning Assyrian youth, particularly in the drafting or influencing of policies. By staying committed to our values and objectives, we can create a bright future for the Assyrian youth and their communities worldwide.



Founder
Anthony Narsi

Each of these organizations has designated groups in different regions of their respective countries. For instance, within the AYFA, there are several Assyrian student associations located in different regions of the United States, such as CCASYA, ASA of Arizona, ASA of Chicago, Erootha (Detroit), Qooyama (San Jose), and ASA of Los Angeles.

Furthermore, the AYFA organization serves as the parent organization of CCASYA (Central California Assyrian Student Association) and other Assyrian student associations across America. This hierarchical structure enables the WAAY to coordinate and oversee the various Assyrian organizations and ensure that they are working towards common goals and objectives.

Activities:

At CCASYA, we are dedicated to serving our community by preserving the Assyrian language and culture, promoting activism, and fostering relationships with other Assyrian youth organizations around the world. We organize events and activities that celebrate our heritage and educate our members about the rich history and traditions of our people. Our domestic and foreign exchanges with other Assyrian youth organizations from America to Europe provide us with valuable opportunities to learn about different perspectives, share ideas, and build lasting friendships.

We believe that community service is an essential part of our mission, and we are committed to giving back to our community through various volunteer projects. From fundraising events to charity drives, we strive to make a positive impact on the lives of those in need. Through our efforts, we hope to inspire other young Assyrians to get involved and work towards a brighter future for our people.



Board of Directors:

- President: Ator Dina Bakoz
- Vice President: Feona Esmaily
- Secretary: Onita M. Narso
- Treasurer: Vivian Youkana
- Director: David Zakariah
- Director: Sharona Esmaily



List of Assyrian Foundation of America Donors

The below list includes donations received from April 30, 2023- July 31, 2023 only!
Any donations received after 7/31/2023 will be included in the next issue of the Nineveh Magazine.

Thank you for your generosity and support.

	Amount	Needy	Nineveh	Education	Memorial	Other
Violet Sayad	\$45.00			\$45.00		
Belles & Linda Yelda	\$80.00			\$80.00		
Mary & Michael Younan	\$100.00		\$40.00		\$60.00	
Edward & Bella Reihaneh	\$1,000.00	\$900.00	\$100.00			
Samy Hermes	\$50.00			\$50.00		
Nanajan Yelda	\$50.00			\$50.00		
John & Julia Hallisy	\$45.00			\$45.00		
Behrouz Yadegar	\$50.00			\$50.00		
Raman Adam	\$250.00	\$250.00				ICRC
Donna & Ricardo Vallangca	\$50.00	\$50.00				ICRC
Beth Ohan (cash)	\$250.00	\$250.00				ICRC
Ashur Yoseph	\$500.00	\$500.00				ICRC
Nenos Michael	\$300.00	\$300.00				ICRC
Shadrak & Jermaine Shabbas	\$250.00	\$250.00				ICRC
Jack & Jasmine Chaharbakhshi	\$300.00	\$300.00				ICRC
Carmen Minasakanian	\$100.00	\$100.00				ICRC
David Sinaiko & Anne Elias	\$100.00	\$100.00				ICRC
Ashouri Family Trust/ Fredrick Ashouri TTE		\$250.00	\$250.00			ICRC
Margaret & Linda Rasho	\$1,000.00	\$1,000.00				ICRC
Sargon & Maryam Bourang	\$500.00	\$500.00				ICRC
Fabiola Soliemani & Thomas Nowitzky		\$1,000.00	\$1,000.00			ICRC
Lilian Soleimani	\$500.00	\$500.00				ICRC
Ramin Daniels	\$100.00	\$100.00				ICRC
Paul & Tamara Benjamin	\$1,000.00	\$1,000.00				ICRC
John & Julia Hallisy	\$45.00		\$45.00			
Lisa Marie Kingsbury	\$200.00	\$155.00		\$45.00		
Ramin Daniels	\$160.00			\$160.00		\$40- Ramin & Ezabel \$40 for Robert \$40 Garodi
Wisconsin Historical Society	\$40.00		\$40.00			
Wilson & Jean Karamian	\$200.00				\$200.00	In memory of Daniel Dekelaita
Robert Babayan	\$100.00		\$100.00			

	Amount	Needy	Nineveh	Education	Memorial	Other
Albert Beitbadal	\$100.00	\$100.00				Name on check: Youhana Kosrowabadi
Janet Yonan	\$100.00	\$100.00				ICRC
Mariam Tamraz	\$250.00	\$250.00				ICRC
Helen Karoukian	\$500.00	\$500.00				ICRC-
						In Memory of Edward Karoukian
Julia Hallisy	\$1,000.00	\$1,000.00				ICRC
Martin & Gail Jacob	\$500.00	\$500.00				ICRC
Nanajan Yelda	\$250.00	\$250.00				ICRC
Donatella Yelda	\$500.00	\$500.00				ICRC
Donatella Yelda	\$50.00			\$50.00		
Gilbert Adam	\$50.00			\$50.00		
Anna Tamrazi	\$500.00				\$500.00	
Farideh Warda & Lida Gabriel	\$80.00			\$80.00		
Farideh Warda & Lida Gabriel	\$200.00				\$200.00	William Warda
Donald & Madlin Lazar	\$250.00	\$170.00		\$80.00		
Belles & Linda Yelda	\$100.00	\$100.00				In memory of Daniel DeKelaita, donate to needy fund
Gladys Warda	\$50.00		\$50.00			Cash- From Uruguay
Ramin Adam	\$100.00		\$100.00			ICRC
George & Regina Nissan	\$50.00		\$50.00			New Member Luanan Nissan
SF ATM Network	\$1,000.00	\$1,000.00				ICRC
Norma Salomon	\$50.00			\$50.00		
Ninos David	\$1,000.00	\$1,000.00				In Memory of Edward Mooshabad
Robert Babayan	\$200.00	\$200.00				
Johny & Margarit Badal	\$50.00			\$50.00		
Alice & David Henderson	\$50.00			\$50.00		
Hormoz and Polin Maiel	\$100.00		\$50.00		\$50.00	
Allen and Sarah Oshana	\$500.00				\$500.00	In memory of Elizabeth Oshana
Odette Panossian	\$50.00		\$50.00			Gift of Nineveh Magazine from Bella Danielzadeh to Misha Ashoorian
George Yana	\$40.00		\$40.00			
William and Kathleen Suleiman	\$250.00	\$100.00	\$50.00		\$100.00	
Wilson Karamian	\$120.00			\$120.00		
Keith Bonham & Carlene Bonham	\$50.00				\$50.00	In memory of Youhana Betbadal
Khosrowabadi						
Anne Tamrazi	\$180.00			\$180.00		New members
Raman Karamian	\$100.00	\$100.00				ICRC
Dijla Babilla	\$100.00			\$100.00		
Emil Yousefi	\$50.00		\$50.00			
Charles Yonan & Frances Hoge	\$200.00				\$200.00	In memory of Bela Yonan
Elizabeth Mickaily- Huber	\$150.00			\$150.00		Membership for Atiye Aziz, Ninway Magazine of France and Elizabeth Huber

CORRECTION from Volume 48, Number 2, 2023 Dr. Edward & Wardia Odisho \$150.00 In Memory of Dr. George Michael

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

IN LOVING MEMORY OF
MAGDLETA ISSA DILAK
(RABI MAGDLETA)

1914 – 1996



Magdleta Issa Dilak, known as Rabi Magdleta, was born in Gavillan, a village about forty miles north of Urmia, on June 9, 1912. She was the fourth of five children of Iskhagh Issa and his wife Margret. Rabi Magdleta was an Assyrian nurse, principal, teacher, and radio host. She was one of the first graduates of the Fiske Seminary of Urmia and the J. P. Cochran Memorial Nursing School. She also worked with Dr. Pachard.

In 1914, the Great War changed the climate of the Middle East significantly. The Ottoman Empire introduced discrimination and expulsion followed by persecution of Assyrian, Armenian, and Greek Christians in Turkey and throughout the Middle East. This was the catalyst that allowed the advancing of the Turks at the beginning of the war in the eastern front toward the western Iranian borders, land exchanging hand to hand between the Turks and the Russians, and the overcoming of the Turks and their Kurd aliens from the south of Urmia. These events forced the Assyrians and Armenians to take refuge in the north, towards Russia. Rabi Magdleta's family was among those who moved towards Russia.

Over a year later, when the Russians enforced Turks to retreat, many Assyrians including Rabi Magdleta's family returned to their villages in Urmia. Unfortunately, the situation did not last for long because the Turks and Kurds in the west of Iran began the great persecution of Assyrian Christians in the Middle East, along with their protectors, the Ottoman Empire. This time Magdleta's family had to move to the south, towards Iraq and Hamadan in Iran's southwest border which was occupied by the English Military. At this time, Magdleta was six years old. Some of the refugee groups, including Magdleta's family, stayed in Hamadan and were hosted by American Missionaries. Magdleta started attending an American school in Hamadan. Many others went to Iraq's refugee camps that the British military had prepared for them. This immigration process lasted about five to six years.

Between 1922 and 1925, the situation in northern Iran changed for the better. Assyrians began returning to their own lands and properties in Urmia and throughout other parts of Iran. Still, many stayed in Iraq under British protection with hope in the promise to inhabit the Nineveh Plains (*their native land of thousands of years*). Eventually these promises were broken, and disaster struck as the British Government dedicated the promised land which was liberated by Assyrian fighters from the Ottomans to Muslim Arabs.

At this time, American missionaries were back in Iran and had opened their schools and administrations in some cities. After three years of occupying Hamadan, Magdleta's family returned



Shahdokht high school serving Shah of Iran.

to Tabriz. Her uncle, who was a priest, took her to the Catholic Sisters school. After a year, in 1923, they returned to their village in Urmia. Magdleta was chosen by Mrs. Shedd to attend an American school. She studied hard, graduated in 1928, and thereafter continued studying nursing at J. P. Cochran Memorial Nursing School in Urmia.

Magdleta graduated on October 23, 1931 with honors and began working in the American Dr. Cochran Hospital. She was one of the nurses who collaborated with survivors of the Salamas Earthquake. When Reza Shah, King of Iran, decided to eliminate American influence in Iran in the years preceding World War II, Magdleta moved to Kermanshah, along with the American Hospital staff in 1934 and began working with Dr. Pachard at that time. For two years, she worked in the hospital as a surgical and anesthesiologist assistant.

She married Andreus Dilack on the 21st of November in 1935. Mr. Dilack worked for AIOC, an oil company. Three months after their wedding they moved to Masjedeh-Soleiman, a city in southern Iran that was the epicenter of the British Petroleum oil companies. There, she started working as a secretary to the chief accountant. In the years following, they had a son and two daughters: Manouchehr, Eirene, and Dorine. On June 1, 1943, at the height of WWII, the family of five returned to Urmia. Shortly after their arrival, Mr. Dilack opened an auto parts shop and in 1952. Rabi Magdleta began her own career as an English teacher in Shahdokht an all-girls high school. It was there that she was selected and trusted to serve the Iranian King, Mohammad Reza Shah, with a cake she baked at school and a beautiful English tableware set from her home. This marked only the beginning of a variety of careers that she would hold.

Their fourth child, Adeline, was born and, with a family of six, she became involved full-time in church and community activities. For six years, she was a teacher at Peeshdad, a Catholic school in Urmia. She taught English, Assyrian, and economics. The early 1960's marked the first Assyrian radio station airing Urmia. Rabi Magdleta was invited to produce and host a one-hour daily program in the Assyrian language. She pioneered production and broadcasting of an all Assyrian language talk show at Radio Rezaieh in Urmia which was aired daily in Iran, Iraq, Turkey, and Beirut. In the late 1960's, she was elected as the principal of Peeshdad.



Magdleta's family members



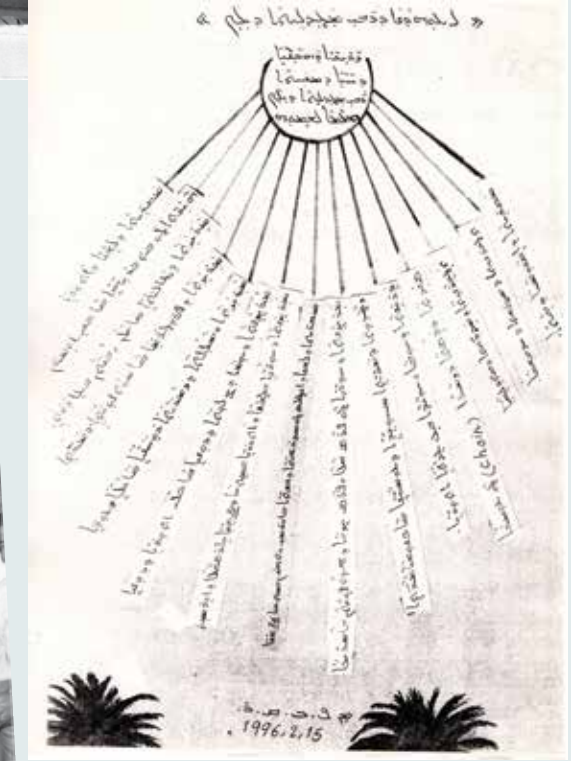
For many years she was teaching English and Assyrian and was the first minister and conductor of choir in her evangelical church. They soon became a family of eight, and her two sons Syrus and Ninous were born. She was in Urmia during this time directing the Assyrian segment of the radio station all by herself, until she received assistance from Rabi Shamoon Bet Eishoo, an educated Assyrian teacher.

In 1969, the family moved to Tehran where Manuchehr, the eldest member of the family, had moved to a few years prior studying law in Tehran university. Upon arrival, Magdleta resumed her English teaching career. Her husband took on a position with a famous Iranian Literature Association, Golestan Publications, where he managed a chain of bookstores throughout Iran. Magdleta continued teaching full-time until her retirement in 1976. Her children had moved to The States to advance in their education and career goals and at that time Iran's revolution was beginning to percolate. Rabi Magdleta, along with her husband and daughter Eirene immigrated to America in 1978 and settled in Kansas. She was the director of the CWU (Church Women United) in Iran, a national ecumenical Christian women's movement founded in 1941 - This movement represented Protestant, Roman Catholic, Orthodox, and other Christian women. She took part in their assembly twice while in Iran and once while in Emporia, Kansas.

Two years later, as a symbol of her love for her nation and desire to be closer to her people, Rabi Magdleta along with her husband and daughter Eirene moved to Turlock, a popular town for Assyrian settlers. While in Turlock, she continued her activities, authored poems, and translated novels as well as Christmas and Easter plays.

This beautiful shining star of the Assyrian Nation passed away in 1996 in Turlock, California.

Information organized and compiled by Emily Issa and Manouchehr Dilak



Assyrian Foundation of America Scholarships for 2022

A Note from the Education and Culture Chair

The Assyrian Foundation of America has a long history of supporting education and investing in the future development of young Assyrians. In 2022-2023, the AFA provided scholarship grants to ten Assyrian scholars from across the globe. There were five PhD and four master's degree candidates, and one bachelor's degree student from various fields of study, including Education, History, Science, and the Arts. Due to our generous donors to the Education Fund, AFA was able to disburse over \$30,000 to these scholars. Here are a few testimonies from our scholarship recipients, sharing their gratitude for our donors' support.

Dr. Jack Chaharbakhshi, PSY-D, MS

Scholarship Recipient Letters of Appreciation



Nadia Younan – PhD student in Philosophy, Ethnomusicology, Assyrian music

The Assyrian Foundation of American Education Scholarship has been critical to my doctoral studies on Assyrian popular music. Support from AFA has helped to facilitate the travel required for the multi-sited fieldwork that was foundational to my study. With the help of AFA, I was able to gather qualitative data from the Assyrian community in Canada and the United States and to learn and understand in greater nuance and appreciation my community in diaspora. Through their generous support, AFA was also instrumental in my final year of study. With the assistance of an AFA scholarship, I was able to apply the funds towards my final tuition which then afforded me more time to focus on completing my studies without financial duress. As an Assyrian, I am proud to have had the opportunity to work on a project that celebrates our arts, particularly music. Being a recipient of an AFA Scholarship, it was also very meaningful to have the support come from within our community. I hope that my research, as supported by the Assyrian Foundation of America, will be an impactful contribution to the study of Assyrian expressive culture.



Shible BetShmuel – MA student in English Literature

The choice to start my MA studies was a difficult one, and one of the reasons was, in fact, the cost. Yet with the support of my family, primarily, I started; and it was a great decision. Cost is probably the first aspect of which a student thinks before making the decision to study, especially graduate studies. However, having Assyrian organizations like the Assyrian Foundation of America (AFA) provide support to scholars in the Assyrian fields (history, language, literature, etc.) is a major need for the success of our Assyrian nation. The scholarship I received from the Assyrian Foundation of America (AFA) has taken a part of the burden off my mind, facilitating my focus on my studies.



Sabri Atman – PhD Candidate in History

Since last year 2022, when I started my Ph.D. at the University of Texas at Dallas, I was honored to receive a scholarship from the Education and Culture Chair, AFA, and am grateful for the opportunity that you provide me. Without a doubt, this scholarship is playing a key role in achieving my educational dream. Because of your generosity, the financial burden placed on me to pursue my education will be reduced.



Rony Patrous Eramia – PhD Education in Semitic Language

I would like to thank all the staff at AFA, Chair Culture and Education, for their assistance in granting me a scholarship for the academic year 2022-2023, in order to start my doctoral studies at the Free University of Berlin - Germany, Department of Semitic Languages, as this scholarship was the best incentive for me to start my studies and obtain higher academic degrees (PhD) and therefore to serve the Assyrian people at home and diaspora and for the dissemination and development of our Assyrian language, literature and culture. I have begun to write part of my academic research with the help of the professor supervising my studies.

I hope your esteemed organization will continue to provide support until I finish my academic studies because this will have a significant impact on me to complete my studies without any obstacles. I thank you once again for the assistance you have given me in this academic year, and I wish you success in your hard work in serving the Assyrian people.

Ryan Nazari – MA in Philosophy

This scholarship means I can buy textbooks and pay rent. But more importantly, the scholarship has given me a social blessing. I am now aware that there are people who value and trust in my work, giving me the greatest joy to be proud of and explore the dimensions of Assyrian culture with friends and lecturers. Thank you!

PhD Candidate in Mechanical Engineering

This scholarship helped me to completely focus on continuing my Ph.D. studies and conducting research instead of struggling with the imposed costs on my life due to the increased inflation. This, consequently, affected my academic progress and empowered me as an international student to build up my resume to take a big step toward my academic goals (i.e., becoming a distinguished researcher soon). As a result, I could publish a scientific paper in a top-ranked international journal in my field of research in addition to learning more technical skills. To conclude, this scholarship helps Assyrian graduate students like me overcome existing obstacles in their path to focus more on their higher education goals. I am deeply appreciative of the efforts of AFA's members and donors to support Assyrian students throughout the world.

Reintroducing Semele Massacre House Resolution 472 in Congress

By Linda Youkhana Mamook

On June 6, 2023, various delegates of Assyrian-American organizations, human rights organizations, and independent Assyrians, along with multiple representatives from the U.S. Congress gathered in Washington D.C. This gathering acknowledged their solidarity, in addition to their unwavering love, dedication, and support, for the reintroduction of House of Representatives Resolution (H.Res 472). The resolution seeks to recognize the Semele Massacre of the Assyrians in 1933. The Semele Massacre took the lives of over three thousand innocent and unarmed Christian men, women, and children, who were brutally slaughtered. In addition, over sixty villages were invaded, and property destroyed by the heavily armed government forces of Iraq. The Iraqi forces main purpose was believed to encourage and infuse the elimination of the peaceful Assyrians living within their own ancestral land. Those present on this memorable day were invited to gather at the Rayburn House Office Building of the U.S. Capitol to share breakfast hosted by the Honorable Debbie Lesko (R-AZ). Deacon Sam Abraham from the Holy Apostolic Assyrian Church of the East of Arizona invoked the holy prayer in both the English and Aramaic language followed by all present reciting the Pledge of Allegiance of the United States and that of the beloved Nation of Assyria.

Mr. Sam Darro, Founder of Assyrians for Justice, was among the first introduced and requested to step forward to the podium. His voice roared within the Rayburn room as he announced and thanked many of the Assyrian organizations and individuals attending this historic day. He informed all present and watching worldwide of the long journey which began years before by the late Assyrian Patriarch, Mar Eshai Shimun XXIII prior to his assassination. Mr. Darro made certain that all participants were aware of His Holiness's relentless efforts to show facts and bring awareness to the League of Nations and England pertaining to the 1933 massacre of his beloved Assyrian people in Semele, Iraq. Mr. Darro declared how he himself devoted twenty years of his life diligently continuing the work of the late patriarch, utilizing all the documents supplied by Mar Eshai Shimun XXIII's library to ensure the goals of their beloved patriarch would not be pushed aside given his absence. Rather, he too would push forward. However, this time the passion and effort would focus on also assuring an international level of awareness of these heinous and inhumane acts, in addition to acknowledging that those responsible would be held accountable. As he continued his speech, he humbly recognized and thanked House Representative Debbie Lesko on behalf of all Assyrians for her continued perseverance in presenting the resolution of the Semele massacre during the 116th and 117th Congress and noted this 118th Congress would be the one to recognize and pass this resolution.

The respected and admired Congresswoman Debbie Lesko referred to the resolution and stated, "Following the devastation of World War I, the Assyrians were not included in the agreement between the British and French government and instead were left vulnerable as refugees in the newly formed Kingdom of Iraq." As she continued to read portions of H.Res 472, she remarked enthusiastically, "The United States has a history of, and a duty to recognize and condemn such atrocities," the ultimate reason she introduced this resolution. She continued by saying how this resolution "rejects any attempts to associate our government (U.S) with the denial of the massacre and encourages education and public understanding of the Semele massacre."

Tears and sighs of hope could be seen and heard in the room as the Congresswoman followed her remarks by remembering and honoring H.H. the late Mar Eshai Shimun XXIII for his lifelong work fighting for his Assyrian people. With the poignant presence of his Son, Mr. John D'Mar Shimun, she noted how he "worked to ensure the world knew the truth about the Semele massacre," and how "he refused to be silent and stayed strong against any opposition." With the presence of the grandson and great grandson of Malik Yako, Mr. Sargon Malik Ismail, and Dr. Zaya Malik Ismail, she mentioned how Malik Yako Malik Ismail, who served and fought against Germany in both WWI and WWII, saved the lives of thousands of Assyrian refugees during the Semele massacre by leading them to safety in Syria. The honor and recognition were both heartwarming and well-deserved. Furthermore, Rep. Debbie Lesko expressed a collaborative gratefulness for their fight for freedom and to "recognize and make people aware about these atrocities." All clapped and cheered as she declared "Let's bring it across the finish line this time! The people who were massacred deserve [recognition]! You deserve it!" and finished off by stating "Let's get it done!"

Executive Director of Demand for Action, Mr. Steve Oshana, who has advocated on two previous Assyrian genocide resolutions, encouraged, "Until you write the word genocide on a piece of paper and take those words and codify them into law, you cannot begin the process of repairing the harm that has been done to the Assyrian people." Moreover, he continued to make aware that until the word "Semele" is written on a piece of paper and codified into law "you cannot start the process of rectifying the indignity of what has become of the Semele grave site, the location of the massacre that happened against our people," as stated in resolution H.Res 472.

Also, in attendance during this event was Lead Co-Sponsor, Jan Schakowsky (D-IL), who enthusiastically pronounced how thrilled she was to be Co-sponsoring this resolution and work with the Assyrian community, expressed her agreement with Steve Oshana and added, "We have to name it and we have to pass it!" referring to H.Res 472. She also remarked on how thrilled she was to see the Assyrian community being more involved in politics. Furthermore, she acknowledged the importance of the Assyrians of her community (9th district – IL).



Dr. Joseph V. Danavi, Co-Founder of Gishru, Bridge to Assyria, and Chair of Education of the Assyrian National Federation, declared, "Together we gather to honor and remember a dark chapter in our history that has left a permanent mark on the Assyrian People." This event is a "momentous occasion to recognize the Semele massacre where we come together to educate and advocate for justice." Dr. Danavi delivered an address prepared by esteemed Assyrian scholar and activist, Mr. Robert DeKelaita, who was unable to attend but continues to be an active member through his passion and relentless efforts in advocating for his Assyrian people.

In Mr. DeKelaita's article entitled, "Why Semele is important, to Assyrians, to Iraq, to America, and to the world?" He writes:

Inserted by history between the Assyrian genocide during the First World War and the Holocaust, Semele marks a turning point in the history of Iraq; the very first time that the state of Iraq undertook the attempted extermination of its own people. After the First World War ended and Western powers took the lead in dividing the borders of the Middle East, Assyrians became concerned that they, a people who fought on the side of the allies and lost two thirds of their population, were being deserted by those allies. The newly created state of Iraq was gaining status in the world, becoming a member of the League of Nations, and in alliance with Britain, and had no tolerance for the rights and voices of the Assyrians. Told to either accept the terms handed to them or leave, some Assyrians, under the Leadership of Malik Yako Malik Ismail, left Iraq to find new homes under the French-controlled Syria. When they returned to take their families and return to Syria, the Iraqi army intercepted them at the border and attacked them. The Iraqi government's response was swift as it was ruthless, having conditioned the Iraqi public against the Assyrian population.

On the 29th of July 1933, the Iraqi army, led by an ex-Ottoman officer, Bakir Siddqi,

Acting on orders from Hikmat Sulayman, the Minister of Interior attacked the innocent Assyrians residing in and around the town of Semele and over 60 Assyrian villages. On August 18, 1933, the Assyrian leader, Patriarch Mar Eshai Shimun XXIII, and his family were exiled to Cyprus. The Assyrians had surrendered their arms, sought peace with the Iraqi government, and pledged their loyalty to the Iraqi flag. In return, in an act more treacherous than any in recorded history, the Iraqi army machine-gunned and bayoneted innocent men, women and children because they were Assyrian. As if to inflict humiliation on the Christian refugees, priests were murdered, and young girls raped. Their leadership had been exiled and dispersed, and their armed fighters too distant to rescue their vulnerable people. Over 3,000 innocent Assyrians were murdered in cold blood during the months of August and September of 1933.

Having sought peace with the Iraqi state, the Assyrians were rewarded with brutal violence. Furthermore, Britain sought to whitewash the horrors of the massacre and silence Assyrian voices because of its deep interests in Iraqi oil and its Anglo-Iraqi treaty. The world was silent, and no prominent voice was raised to speak of the massacre. The violence against Assyrians in Semele and other villages at that time was genocide, authorized by a government. There was clear continuity between Semele and the state-sponsored pattern and practice of persecution that began under the Ottomans and took full form during the Assyrian genocide during the First World War. The Assyrian people, who sought peace, had become the first target of state-sponsored violence by the newly created country. For decades after, the Iraqi government tried to suppress any discussion of this massacre. Iraqi writers refused to refer to it as a massacre. The site of the mass killing, and mass graves were forgotten. However, this could not be the case for long. Semele has not left our people and should not leave you. The hope that remembrance of, and reverence for, those who sought peace overcomes any attempt to crush them. History, it is





often said, is written by the victors. The martyrs of Semele Massacre, the innocent women, children, elderly, priests, and warriors who laid their weapons down for peace, are today our victors and our inspiration. The admiration of their memory is a rejection of state-sponsored violence against innocent people – then and now!

On the site of Semele, a church of martyrs stands nearby, and a monument will soon be erected. In America today, more than 90 years after the massacre, we come together to recall, with reverence, the heroes of 1933 and, from across the oceans, they shall not be forgotten; to do so would amount to intolerable injustice.

Dr. Danavi shared the present-day status of Semele and mentioned that the main site of the horrific Semele massacre of 1933 “cries for remembrance yet stands neglected and disrespected, failing to serve as a meaningful homage to the victims of this horrific tragedy.” Dr. Danavi also mentioned that the Gishru organization serves as a bridge between the Diaspora and the homeland, providing birthright trips which spark the sentiments and raw emotions of our community. Since 2012, Gishru has facilitated a re-connection of over 150 young Assyrians, a majority of whom are born in the Diaspora, with the homeland. Routine postmortem surveys given to the participants of these groups consistently reveal that the most impactful part of their itinerary was “Semele,” which serves as the testament to the resilience and unyielding spirit of the Assyrian people, expressed by every community inside and outside Iraq, memorializing this event every year without pause. However, the main site of the massacre is an affront to the memory of those who had perished. The site is a dilapidated mound of infested garbage, marked by an industrial antenna tower, a stark contradiction to the reverence and dignity of what a hallowed grave and memorial should embody.

Attempts of a memorial service are plagued by injustice and disrespect. All this serves as a denial of the right to remember and honor the victims of the Assyrian massacres. Revitalizing one of the main sites of the Semele massacre is a powerful message that will be sent to the entire world that says: “We refuse to let the victims of such atrocities of the massacre be forgotten and we honor their memory, standing together against their persecution, regardless of the time past.” A restored and dignified Semele memorial site will serve as a testament of the resilience of the Assyrian people and their unwavering commitment to justice.”

Dr. Zaya Malik Ismail, an Assyrian activist, honored those present by his participation on behalf of his great-grandfather the late, Malik Yako Malik Ismail. In the company of Dr. Ismail was his father, Mr. Sargon Malik Ismail, Mr. Youkhana D’Mar Shimun, son of the late Mar Eshai Shimun XXIII, and Mrs. Victoria De Baz, whose grandparents and additional family member were among those killed in the Semele massacre. These Assyrians are among the many that have been living with the memory of their family’s life experiences of the horrific acts against them, raped, ravaged, and massacred in cold blood. Dr. Ismail remarked, “Ninety years after the Semele massacre, we are given an amazing platform to preserve and strengthen our Christian faith, customs, traditions, and overall culture. Henceforth, there will be unity with this glorious country that will be our strongest ally and the best is yet to come for all Assyrian Americans.”

Human rights are an enthusiastic subject for many. It is no surprise to see Juliana Taimoorazy, Founder and President of Iraqi Relief Council and Noble Peace prize nominee both for 2021 and 2022, working alongside Sam Darmo, continuously assisting in obtaining the co-sponsorship and bipartisan support of H.Res 472. She has been a true humanitarian and activist for many years and a very prominent and respected individual within the Assyrian community. Ms. Taimoorazy proudly declared her enthusiasm:

“Today is an important day in our long Assyrian history, a day which will be forever edged in our memory and be spoken about for generations to come. We are present for one common mission, to honor the Assyrians who were put to death in a most horrific fashion and to speak about the unspoken Semele massacres. In a recorded document on discussions of Permanent Mandates Commission of November 1930, we find the following statements made by the British officials: ‘The country [Iraq] was ripe for independence...We are satisfied that the Iraqi government fully intended to give liberal treatment to their minority peoples and that the full opportunity will be offered them to preserve their own language and culture’. Hence, October 3, 1932, marks the admission of Iraq to the League of Nations. Today, we can only lament that these were empty promises. The book, The Assyrian Tragedy written by the Martyred Assyrian Patriarch, Mar Eshai Shimun XXIII, highlights that Arabs and certain Kurds were armed by the government and were offered one pound for every Assyrian head. Priests were tortured and their bodies mutilated. In an American missionary report, Mr. Badeau wrote, “This defenseless village [Simele], packed with refugees, was then systematically massacred...The massacre must have been at the hands of the forces sent there for protection.” The Assyrians in Simele and in the surrounding villages were alone and friendless. They stayed alone and they died alone. In large part, the world has remained indifferent to our suffering. There has always been a question in the mind of the Assyrians who survived atrocity after atrocity; and that is what error has been made that leads the world to ignore our suffering? Are we dispensable and inconsequential to the foreign policy of the powerful countries, in the East and in the West? Even today, many continue to feel abandoned and forgotten.

Our request today is to end “the do nothing” system. Our call to you is not one rising from pity but a request rising from depth of our humanity. We are here to elicit a response from the most powerful body in the world. This is a challenge to all men and women of conscience. Today, our common bond is knocking on the door of this great edifice and is calling out to us all to break the pattern of indifference. The very response of the law makers in these great United States, in acknowledging the Simele Massacre, will confirm that this nation, America, understands that if we ignore the atrocities committed against the innocent man, woman, and child, all of humanity is violated. Passing this House Resolution will go down in history as one of the most important steps taken by courageous men and women who understand the value of human rights, a struggle which Assyrians are fully involved in...God was with us even in the midst of our suffering...God is here today with those who have decided to change the course of history and to forge a new legacy.”

This commitment continues and today Assyrian Coalition Organization is the name which has been respectfully selected for the sole purpose of uniting all Assyrians and Organizations to aid and co-sponsor H.Res 472. This proclaims all who participate in this coalition stand as a single united and force for the benefit and future of ensuring this resolution passes without further delay. Its commitment and collaboration of over 32 Assyrian-American organizations and independent activists nationwide serves as a powerful testament to the magnitude of collective groups seeking justice. Since the day of its re-introduction in the House, H.Res 472 has been making headway and has gained the attention of many House Representatives who have also joined to co-sponsor H.Res 472. The coalition continues forward and is determined to increase the number of co-sponsors in support of bipartisan House Resolution 472 when voting arrives. All are working tirelessly to ensure 118th Congress will vote to pass H.Res 472.





Native Soil
May 29 - June 14, 2023



Young Assyrian boys watch Mam Isho create pottery in the traditional wheel-throwing method. (Bebedeh)



Native Soil Team posing near clay harvesting spot, right outside of Amadiya.

Native Soil: Connection Through Clay

By Esther Elia

I had been going to the University of New Mexico to get a Masters of Fine Arts, when I took the class Pueblo Pottery with Professor Clarence Cruz. The first time we harvested clay, I was immediately hooked. He led us in giving a corn offering to the land, and say prayers over the land we were about to harvest from. We then took pickaxes and shovels and collected rocky-looking soil in buckets, and when we had enough, he had us say prayers of healing over the land. We added water to the soil, and watched as it transformed into workable clay. For the rest of the semester, we sat around a table every Friday, learning to breathe life into the clay, seeing our styles and evidence of our hands and unique fingerprints show up in our pieces. We worked, and while our hands were busy, our mouths flapped, eventually learning the stories of our peers. The class was community-based, and he encouraged us to make clay objects that had meaning within our communities — to learn what our cultures made with clay and follow in their footsteps.

Clay is everywhere. But in Northern Iraq, it's EVERYWHERE. Coming from a family of farmers, I was keenly aware of the gifts that land give us — fresh peaches, almonds, walnuts, figs, oranges, lemons, and pomegranates were staples of my childhood in Turlock. I knew about what the land can be cultivated to grow, but nothing about what exists naturally and can be harvested to create tools, homes, and vessels out of. It was a fresh view of land for me, and for the first time I deeply recognized what is lost when land is taken away from a community. Mr. Cruz took us to places that his ancestors had harvested from, and pointed out places that could no longer be accessed by his community — the Indigenous people of the land. As we made vessels out of his people's land, I thought of Assyria. I knew what

it was to lose access to one's land, and so the objects that were made from pieces of Pueblo land were filled with much more meaning. I started to think — what if Assyrians Indigenous to Northern Iraq could have this same experience with pieces harvested from their homeland?

After taking Mr. Cruz's class multiple semesters in a row, I asked him — would you ever consider going to Iraq to harvest clay? "Let's go this June," he responded immediately. It was December. "We will exchange methods of harvesting and making clay — I will learn about how you all do it, and I will show you how I do it. We need kids and young people to be there — to become knowledge-keepers of this process so they can pass it down. Maybe it can even be a source of income like it is for my people here!" I immediately reached out to several friends, both in atra and diaspora — "Hi - I have an idea. Would you all be able to go to Iraq this June to harvest clay and hold clay workshops in Assyrian villages with a Native American potter?"

"Yes."

"Yes."

"Yes."

"Yes."

"Yes."

Within a matter of hours, I had several people committed to making this project happen, and within a matter of weeks, we had a full fundraising strategy, naming the project Native Soil. Soon a team was formed. My mother, father, and brother handled branding, fundraising, and brainstorming along with friend Sarah Bennett. I called fellow artist Rabel Bet Shmuel for advice, and he directed me to his cousin, Shibla Bet Shmuel — who became our on-the-ground coordinator — handling everything vital

— accommodations, transportation, food, and translation. Sharrat Cherry (Sweden) joined as extra translation support and photography. Dylan Nas (Belgium) joined as translation support and cultural liaison. Jared Tso, a Dine/Navajo potter from Arizona joined as a second Native American potter. My mother (photographer) brought along her camera and interviewed and photographed as many as she could who came by. Nenous Thabet (pottery and painting) agreed to come as a guest artist, along with Mam Isho and his family (pottery), and Alan Bet Shmuel (calligrapher). Many joined and lent a helping hand along the way, donating, promoting the workshops locally, and helping out as needs came up while we were there. After much conversation, we settled on staying in the village of Bebedeh. Shibla had the most contacts there, there was a home that we could hold workshops out of, and we found out that the name meant "Home of the Vessel." Apparently, many pre-Christian clay funerary urns have been discovered within the landscape. More importantly, there is a natural clay deposit that runs from Amadiya to Bebedeh, as shown to us by Mam Isho and his family — originally from Derignee, a village known for pottery production.

Our first day of our official itinerary was a visit to Mam Isho to create a "trans- Indigenous exchange around clay harvesting and processing" — or in other words, a space in which artisans from two ancient cultures could ask each other questions about the ins and outs of working with clay. As we sat in the Isho home, we looked at each other shyly, with great anticipation. "What are your questions?" Shibla translated Mam Isho's opening statement. Me, Clarence, and Jared looked at each other. "Um" I hesitated - "Um, can you tell us a little bit about how the practice of clay was passed down to you?" Soon the conversation took off — going quickly into such detail about soil types, heating, and additives, that our excellent translator struggled to keep up with all of the technical terms being thrown around by the masters of clay in the room. They talked about how clay had

been passed down to the men of the family and not the women, so that when the women married they wouldn't be able to reveal the family clay secrets. They talked about how salt was added to the dry clay soil, because it turned the red clay more white when fired. Mam Isho said sadly that the young people were uninterested in learning the art of clay — because they didn't want to get their clothes dirty. He, his son Oraha, and his wife Panna took us to their studio workspace — showed us where they harvested clay, where they processed it, and the rudimentary outdoor kiln that he had built. "This is the twelfth kiln I've had to build." Isho remarked. "We've had to move so often, I've never been able to invest in a more temporary gas kiln. I would love to be able to load up my vases, turn a kiln on, and light a cigarette and relax. But instead..." The outdoor kiln looked built into the hill, and we heard about the all-day process feeding the fire. It was painful hearing about the displacement his family had been through, that the natural progression of clay technology could not be taken advantage of, or engaged with in any way because of the lack of stability that accompanies being an Assyrian in Iraq. We recognized that the ancient ways of pottery had been preserved through oppression rather than through love and support of Assyrian cultural arts.

The next day, we officially started the workshops. People of all ages showed up early. "I hope you're all ready to get really dirty!" I pointed to two huge bags of rocky clay, given to us by the Isho family the day before. "Has anyone worked with clay before?" Two people out of twenty-five raised their hands. "Does anyone know what natural clay looks like?" No one. After introductions, we showed people how to pound the rocky soil into a fine dust, and sift it into another large bag. It was similar to grinding corn into cornmeal, or wheat into flour. After breaking for lunch, Clarence and Jared gave a demonstration on how to add water to the dust, and slowly knead it into clay. By the end of the day, everyone had a bag of clay with their name on it, sweaty and dirty



Mam Isho is his home studio space, surrounded by his and his son's pottery. (Derelok)



Clarence Cruz and Jared Tso (Native American Potters) demonstrate how to add salt and water to the powder, creating clay. Adding salt is a nod to Mam Isho's process — it is not usually done in Pueblo or Navajo traditional clay. (Bebedeh)



Jared Tso (left) and Clarence Cruz (right) show Native Soil participants an alternate way of firing clay using pits dug into the ground. (Bebedeh)



Native Soil Participant smooths a hand-built clay vase using a file. (Bebedeh)

and intrigued at the simplicity of the process. “See you tomorrow!”

Each day passed with increasing familiarity with each other and the medium. Soon cups started to form, teapots, ashtrays, plates, figures, beads, and tablets with the Assyrian language carved into them. Guest artist Nenous Thabet came and spoke about his art practice, and demonstrated how to make an Assyrian rose. Mam Isho and his family came by to give demonstrations of making vessels on the wheel — people of all ages watching and clapping, asking questions and getting inspiration for their own pieces. Bebedeh native Alan Bet Shmuel showed us his explorations of Assyrian calligraphy, and collaborated with Clarence by carving calligraphy into a tablet that had been prepped. He then gave a tour of his studio, showing how he expresses his creativity and makes a living. During the six days of the workshop, artists were able to speak about their work, and locals were able to express themselves artistically through clay from their land. Clarence and Jared shared similarities they were noticing between their tribes’ culture and Assyrian culture, swapping stories with participants. Clarence gave speeches about the importance of land, and encouraged the youth to figure out the systems of power so that they could be used to benefit their own people. He spoke about the struggle his people had experienced politically, to keep going, to never give up the fight for self-determination.

By the final day, participants had made enough clay objects to wrap around two sides of the house. Three pits were dug, three fires made. We somberly put the pieces around the fire, and looked nervously at a sky that threatened rain. After several hours of tending the fire, the moment of reveal came. About half the pieces had broken beyond repair — a normal thing to happen for beginners. When one first starts to work with clay, it’s hard to know if all the air bubbles have been worked out of a piece. If there are any air bubbles, or any

moisture, the piece will explode when confronted with heat. Having a piece explode during the firing is a rite of passage for clay artists. As Clarence says, “If a piece explodes in the fire, it means your ancestors needed it more than you did. It becomes an offering.” Though not all of the pieces survived as more than fragments, I think we all walked away with what was needed. Inspiration, knowledge of the land and each other, and connection to an Indigenous group from across the world.

I hope this isn’t a one-time trip — my plan is to continue cultural exchange projects in this vein, uniting Indigenous people through cultural craft. The importance revealed itself in the making and conversation: both of our communities have gaps. Both of our communities have been tasked with documenting and preserving our own histories and cultures — not being able to trust others to do it for us. Both of us have experienced political regimes actively erasing our cultures, oppressing our language and cultural identity. We’ve both faced displacement, enacting our cultures in secret, or in foreign places. We’ve both been tasked to rebuild, and as we attempt to do that, to fill in gaps, I believe we can look to each other for pathways to rebuilding. Both of our communities have strengths, why not see how each of us have succeeded, and borrow from each other? Native Soil is rooted in that concept — that we are stronger in solidarity. That Indigenous people have gifts we can offer each other, and that through sharing our stories with each other, we can reach greater heights. And what better way to do that than around a table, working with clay? Literal pieces of the land, land that we continue to fight to maintain. This was the beauty of the project — talking about land while making art out of the land.

Thank you for your support in imagining radical futures for the Assyrian people, futures that involve connection with others like us through the creation of art.

In Loving Memory of

Victoria Hermes

September 9, 1924 - July 16, 2023

Victoria Hermes was born on September 9, 1924 in Baghdad, Iraq to Agajan Yousephian and Katrina Elia. Victoria was the eldest of seven children. Victoria was raised in a traditional Assyrian and devout Christian family.

In 1933, when Victoria was 9 years old, her mother took Victoria along with Victoria’s other siblings, Henry, Alice and Agnes to Orme, Iran for a visit. Due to the war and unsettling political situation, they were not able to return to Baghdad until 1941.

In Baghdad, Victoria worked to support her family at Peña “Derzy” sewing shop as a seamstress.

Victoria was first married in 1949, to Elia Benjamin, a widower, who had two very young children from his previous marriage Julie and Youel. They all lived in Habania, Iraq. In 1957 Elia passed and Victoria became a widow. Victoria, Julie and Youel moved to Baghdad to live with her brother-in-law Eramia Benjamin’s family and raised the two children as her own.

In 1961 Victoria moved to her parents’ home in Kirkuk. Victoria remarried in 1962 to Jonathan Hermes, a widower. To this marriage one daughter Mary was born, who became Victoria’s greatest pride and joy.

In 1981 the family moved to San Francisco, California, where Victoria worked at Sophia D’mar Shimun Drapery Workshop for over 25 years.

In 1988 the family moved to Pinole, CA. In 1995 Mary graduated from Medical School and became a Doctor and in 1998 she got married to Jamil Alkhoury. In 2006 Victoria became a grandmother to Anthony Simon Alkhoury.

When Jonathan fell ill, Victoria took care of him at home (for over 10 years) until he passed with his family by his side on January 8, 2008 at the ripe age of 101 years old.

Victoria passed away on Sunday, July 16, 2023 at Pleasant Hill Post-Acute Skilled Nursing Facility in Pleasant Hill, CA. Hours before her passing, Rev. Youkhannan Badal Piro of Church of the East, Mar Narsai Parish in San Francisco, visited Victoria, prayed for her and anointed her with holy oil. Victoria was surrounded by her daughter Mary, son-in-law Jamil, grandson Anthony and Shemiran Hermes.

Victoria was laid to rest on July 26, 2023 at the Sunset View Mortuary in El Cerrito, CA. Officiating over her funeral was Rev. Yoshia Orah, Archdeacon Nenos Michael, Shamasha Yousip Abraham and Shamasha Lazar Chimon of Assyrian Church of the East. A Celebration of Life luncheon attended by friends and family was held at DoubleTree by Hilton at the Berkeley Marina in Berkeley CA.

Victoria was a devout Christian woman who loved to read her bible, she read it cover to cover twice in her life. Victoria loved praying for and with others, and spending time with her family. Always thinking of others first.

Victoria is survived by her daughter Dr. Mary Hermes Alkhoury, son-in-law Dr. Jamil Alkhoury, grandson Anthony Simon Alkhoury; her Sister, Gladys Yelda and her family; Brother Andrius Joseph; Hermes Family, Alice George Family and a host of other family members including nieces, nephews, cousins and friends.

Victoria is gone but her beautiful memory will always live with those who knew her. She was a kind and loving sister, mother, grandmother, best friend, and most of all a confidante. Her family will always remember her loving devotion, remarkable strength, wisdom, goodness, quiet character and consideration for others. Her friends will remember her kindness, meekness, honesty, loyalty, and generosity.

The family gratefully acknowledges all the expressions of sympathy and love shown after Victoria’s passing. The many acts of kindness are a testimony to a life so beautifully lived and will be a source of comfort in the days to come.

Submitted by Dr. Mary Hermes Alkhoury



مفتحة

بُجَّتْ مُكَلِّفَتٌ فَمَلَهُ حَبَبٌ: بِسَوِّهِ بِبَدْوَةٍ سَدَّبَ وَبِيَسَ: لَمْ يَبِيَّكَ
دِيَهْدِيَهْ دِيَهْدِيَهْ خِدِّيَهْ يَهْ كَلِّيَهْ (مُكَلِّفَتٌ): دَلَّ صَوِّهْ لَسَوِّهْ كَلْبَتِ سَوِّهْ
كَلَّتْ كَذِبَتِ سَوِّهْ صَهْفِيَهْ: هَلَّ سَوِّهْ سَدَّبَ دَقَّيَهْ مِ بِيَهْ
دَبَّتْ دَهْدِيَهْ كَمَلَتِيَهْ. هَجْدِيَهْ لِيَهْ سَهْدَتُ بَدَّ يَكَلَّتْ دَبَّتْ هَهْدَتُ
دَبَّ كَلَّفَتُ كَلَّ كَلَّتْ لِيَهْ كَسَدَتُ مَجْمَعَتُ لِدَهْبِيَهْ: يَدَّ دَبَّتْ هَدَّجَسُ
حَكَّتْ لِيَهْ سَوِّهْ هَلِّيَهْ مَكَلَّتِيَهْ. هَجْدِيَهْ لِيَهْ كَلَّبَتِيَهْ لِيَهْ سَوِّهْ لِيَهْ كَلَّتْ
فَمَلَهُ: سِيَهْبِيَهْ كَلَّتِيَهْ (كَلِّيَهْ): هَجْمَعَتِيَهْ جَدَّ يَكَلِّيَهْ كَلَّتِيَهْ
يَكَلَّتِيَهْ دَبَّتْ هَهْدَتِيَهْ: دَبَّتِيَهْ سَهْدَتُ دَبَّتِيَهْ يَكَلَّتِيَهْ دَبَّتْ هَهْدَتُ
هَدَّتِيَهْ هَهْدَتِيَهْ لِيَهْ لِدَهْبِيَهْ: دَبَّتِيَهْ لِيَهْ كَلَّتِيَهْ بَدَّتِيَهْ جَدَّتِيَهْ
"دَهْبِيَهْ هَهْدَتِيَهْ": كَلَّتِيَهْ دَبَّتِيَهْ دَبَّتِيَهْ (PHD) لِيَهْ هَهْدَتِيَهْ
بَدَّتِيَهْ سَهْدَتِيَهْ دَبَّتِيَهْ (فَهْدِيَهْ حَبَبٌ).

حَكَّتْ مَجْمَعَتِيَهْ كَلَّتِيَهْ كَلَّتِيَهْ: دَبَّتِيَهْ مِ بِيَهْ هَهْدَتِيَهْ
خِدَّتِيَهْ: كَلَّتِيَهْ كَلَّتِيَهْ دَبَّتِيَهْ حَبَبٌ. يَدَّ لِيَهْ فَمَلَهُ حَبَبٌ
لِيَهْ لِيَهْ جَدَّتِيَهْ: جَدَّ كَلَّتِيَهْ مَدَّبَتِيَهْ حَبَبٌ لِيَهْ كَلَّتِيَهْ: هَجْدِيَهْ
قَبَّ مَكَلَّتِيَهْ لِيَهْ كَلَّتِيَهْ دَبَّتِيَهْ دَبَّتِيَهْ.

حَبَّبَتِيَهْ كَلَّتِيَهْ كَذِبَتِيَهْ هَبَّتِيَهْ هَبَّتِيَهْ دَبَّتِيَهْ لَسَوِّهْ جَمَلَتُ دَبَّتِيَهْ لِيَهْ
كَلَّتِيَهْ لَدَبَّتِيَهْ حَكَّتِيَهْ دَبَّتِيَهْ يَهْ كَلَّتِيَهْ: هَجْدِيَهْ لِيَهْ لِيَهْ
هَهْدَتِيَهْ يَدَّ حَبَّبَتِيَهْ كَلَّتِيَهْ بَدَّتِيَهْ: كَلَّتِيَهْ دَبَّتِيَهْ: هَجْدِيَهْ كَلَّتِيَهْ
لَدَبَّتِيَهْ سَهْدَتِيَهْ: "فَمَلَتُ لِيَهْ هَهْدَتِيَهْ دَبَّتِيَهْ كَلَّتِيَهْ دَبَّتِيَهْ (الثورة بين
ديانة الأب وديانة الابن) ". مِ هَبَّتِيَهْ هَبَّتِيَهْ دَبَّتِيَهْ دَبَّتِيَهْ كَلَّتِيَهْ
بَدَّتِيَهْ مَجْمَعَتِيَهْ دَبَّتِيَهْ لَدَبَّتِيَهْ خِدَّتِيَهْ: يَدَّ دَبَّتِيَهْ:

1 - مقدمة تفسير القرآن، لعلاء الدولة السمناني (1261 - 1336)

2 - رسالة سريال البال لذوي الحال

3 - رسائل ابن العريف إلى أصحاب ثورة المريدين في الأندلس

4 - نصوص صوفية غير منشورة، لشقيق البلخي وابن عطا الأدمي

5 - الرسائل الصغرى، لابن عباد الرندي (1332 - 1390)

6 - تحقيق كتاب (الطواسين) لأبي المغيث الحسين بن منصور الحلاج

7 - تأليف كتاب "التأويل القرآني ونشأة اللغة الصوفية"

8 - نشر وترجم بالاشتراك مع الأب سمير خليل اليسوعي، المراسلة بين ابن المنجم وحنين بن إسحق وقسطا بن لوقا

9 - أسهم في عدة أبواب في دائرة المعارف للبيستاني، ودائرة المعارف الأيرانية، ودائرة المعارف الإسلامية

10 - ترجم كتابًا للتأملات من الفرنسية إلى العربية عنوانه: صوت المسيح

11 - ترجم بعض قصائد جلال الدين الرومي

12 - نشر بالعربية "التفسير الصوفي المنسوب إلى جعفر الصادق"، وكتب دراسة عنه بالفرنسية عام 1969

13 - نشر "تفسير أبي الحسن الحرّالي المراكشي للقرآن"، ونشر رسالته "مفتاح الباب المقفل لفهم القرآن المنزل

14 - درس كتاب "معرفة الأسرار" للحكيم الترمذي

15 - متصوف واعظ في جامع القرويين في فاس، لابن عباد الرندي

16 - مقتطفات في كتاب الحلاج.

17 - مقامات القلوب لأبي الحسن النوري.

18 - كتاب "حكم ابن عطا الله".

19 - كتاب "نصوص لثلاثة متصوفين هم: شقيق البلخي، وابن عطا الله، والنفري.

وكتب نحو خمسين مقالة نشرها في صحف متنوعة في مختلف البلدان.

مجموعتي كتب أبحاثي:

- لِدَهْبِيَهْ: دَهْبِيَهْ هَهْدَتِيَهْ: لَدَبَّتِيَهْ مَكَلَّتِيَهْ: بَدَّتِيَهْ دِيَهْدَتِيَهْ: خِدَّتِيَهْ (دَبَّتِيَهْ
بَدَّتِيَهْ)

- لَدَبَّتِيَهْ لَدَبَّتِيَهْ: لَدَبَّتِيَهْ هَهْدَتِيَهْ بَدَّتِيَهْ (1925 - 1980): مَكَلَّتِيَهْ دِيَهْ جَدَّتِيَهْ: مَكَلَّتِيَهْ 141 -
142: خِدَّتِيَهْ 2008. (دَبَّتِيَهْ بَدَّتِيَهْ)

- هَدَّتِيَهْ فَمَلَتِيَهْ: سِيَهْبِيَهْ جَدَّ مَجْمَعَتِيَهْ يَكَلَّتِيَهْ: هَدَّتِيَهْ دَبَّتِيَهْ: خِدَّتِيَهْ 2016.
(دَبَّتِيَهْ بَدَّتِيَهْ)



ܣܠܗܐ

ܢܗܘܢܐ ܕܢܗܘܢܐ | ܢܗܘܢܐ ܕܢܗܘܢܐ | ܢܗܘܢܐ ܕܢܗܘܢܐ



Art by Sargon Maraha

ܡܚܠܐ ܕܢܗܘܢܐ ܕܢܗܘܢܐ ܕܢܗܘܢܐ