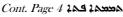


Dedicated to: my mother and our Pontic family and to all the Greeks, Assyrians, and Armenians who lost their lives, their homes and their country. May they live forever in our hearts and minds. *Thea Halo*

حمَّتَهُ سَجَمَّة كَتَّهُ بَكِره كَدَبِهَهُ مَعَبَقَة حَجَّة كَفَ مَسَمِه عَقَّة (ذَكَ عَعَبَ لَّهُ)، جَدِ نَّهَ حَمَّتَهُ حَمَّة عَمَرَة لِمَ جَحَدَة مَهَ حَمَة حَمَة وَحَمَّة وَقَصَية وَهُومَ كَمَ، خَكَ نَمُونَيْهُ لَهُ كَلَّهُ عَصَّهُ عَجَدَة جَمَعَة جَمَه حَمَّة وَ(مَعَمَّة وَقَدَة) وَهُوه كَمَ، خَكَ نَمُونَيْهُ حَكَ صَوْبَهُ تَعَمَ عَجَه عَمَة عَمَة وَرَعَتَهُ وَرَعَتَهُم وَقَدَة عَمَة مَعْة عَمَة عَمَة حَكَ صُوفَهُ عَمَة ع عَمَ حَمَّة عَمَة عَمَة عَمَّة عَمَّة عَمَّة عَمَّة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَ عَمَ حَمَّة عَمَة عَمَ عَمَ حَمَّة عَمَة عَم مُوحَمَّة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمَة عَمْة عَمْة عَمَة عَمَة عَمَة عَمَة عَمَة عَمْ

حمَّتْهُ مَحْوَمَعِهُ عَلَمَ حَمَمَ لِمَحَةٍ دِمَوَهُ كَمَمَ حَكَ نَّمَهَ مَعْ حَيَّتَهُ دِفَكَتْهُ مَحَكَتَهُ فَجَعَتَهُ حَكَ نَحْدِهُ دِيْحَقْ لِمَنْمَةَ دِحْمَمَ حَتَيَةٍ ثَنَ وَحَكْمُ مَقْمَ وَجَحَكَتَ مَقْه مَحْحَدَد مَهَمَ كَعَبَمَهُ دِقَعَةٌ وَحَفَدَهُ عَنْهُ حَفَدَهُ عَنْهُ مَعْمَهُ مَعْمَهُ مَعْدَهُ عَنْهُ عَنْ قَدَبَمُ لَا . همِنَمَة عَدْمَةٍ عَدَهُ حَفَدَهُ عَدْمَةً وَحَفَدَهُ عَنْهُ مَعْمَهُ مَعْمَهُ مَعْدَهُ مَعْدَة مَعْدَمَهُ عَدَمَهُ عَدْمَهُ عَدْمَهُ وَحَفَدَهُ مَعْدَهُ مَعْدَهُ مَعْدَهُ مَعْدَهُ عَدْمَهُ عَدْمَهُ عَدْمَه قَدَمَهُ مَعْدَهُ عَدْمَةً عَدْمَةً عَدْمَهُ عَدْمَهُ عَدْمَهُ مَعْمَةً مَعْدَهُ عَدْمَهُ عَدْمَهُ عَدْمَةً مَ مَعْدَمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ مَعْهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَةً عَدْمَهُ عَدْمَ مَعْدَهُ عَدْمَهُ مَعْمَةً عَدْمَةً عَدْمَةً عَدْمَةً عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَةً عَدْمَةً عَدْمَةً مَعْتَهُ عَدْمَ مَعْدَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَةً مَعْمَةً عَدْمَهُ عَدْمَهُ عَدْمَةً مَ

IVIY NAME FROM A DEATH MARCH IN TURKI TO A NEW HOME IN AMERICA, A YOUNG GIRL'S TRUE STORY OF GENOCIDE AND SURVIVAL TITE A HAT





KARATE GIRL

Move over the Karate Kid, here comes Katy Toma. This seventeen year old is currently the Victorian Champion in Go Ju Ryu, a style of Karate Do.

During a tournament, that took place in May, Katy, a year 11 VCE student, was able to take third prize in Kata, which is a demonstration of moves used in the GoJu Ryu class. In order to claim the title though, Katy had to fight four others girls in her class.

Katy started practicing in 1997; it was something that she had always wanted to do. Now she holds a brown belt with one black stripe, one step away from a full black belt, which she is planning to take during July.

Katy is a member of the Go Ju Ryu Karate Club, and has been training under the supervision of Morga, and John. Katy said that her trainers have given her a lot of support over the past few years.

Various reasons stopped Katy from competing in a tournament in Tasmania. If she would have done well in that, opportunities would have been present to compete in Germany, and other parts of the world.

Katy is continuing to train with the idea of the 2004 Olympic games lingering in her mind.■

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AMERICAN AMBASSADOR VISITS TUR-ABDIN



(ZNDA: Tur-Abdin) The American Ambassador to Turkey, Mark Parris, visited Mor Gabriel Monastery near Midyat, Turkey on the first day of June. A large Turkish press was present when several participants inquired about the return of the Syriac-

Assyrian people to Tur-Abdin. The issue of the emigration of this small Christian community in southeast Turkey has become a serious concern as the government of Turkey continues to move its Kurdish citizens into Christian villages. There has been no

compensation nor plan to move out what locals often refer to as the "squatters". Mr. Parris was also asked about the educational needs of the Christians in Turkey. His Eminence Mor Timotheos Samuel Aktas, Patriarch of the Syrian Christian Church, told the Ambassador that unless the Syriac language can officially be taught the Church will disappear in Turkey.

Report compiled by Fr. Dale A. Johnson (Bar Yohanon) in Tur-Abdin

ANCIENT ISRAELI ROYALTY REMAINS FOUND IN BET-NAHRAIN

Article by David Keys of the Independent Newspaper, London (30 May 2000)

(ZNIN: London) Two skeletons of two princesses from Jerusalem who married the Assyrian monarchs have been identified by Dr Stephanie Dalley, an Oxford historian, as the only human remains of the ancient Israelite royal family. The bones are believed to be in storage in Baghdad Museum in Iraq. The skeletons probably belonged to the daughters of the Biblical kings Uzziah and Jotham. They were rulers in the 8th century BC of the more southerly of the two ancient Israelite states, the Kingdom of Judah, which was

ruled from Jerusalem. Although the skeletons were unearthed in Iraq 12 years ago, the full academic publication of them – and the spectacular gold treasures found with them – took place only last year. It is only in recent weeks that research by Dr Dalley – a leading authority on the ancient Middle East and the author of a recent book on the region, The Legacy of

Mesopotamia – has begun to reveal the Israelite identities of the two individuals. The key pieces of evidence are the names of the

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International and Barnes & Noble Booksellers. Ms. Halo will appear Friday evening, June 30th, at 7:30 PM in the upstairs lounge of the 4 Astor Place Barnes & Noble Bookstore. At age ten, Sano "Themia" Halo, Thea's Mother, was exiled from her mountainous home near the Black Sea and sent on a death march that led to the extermination of her family.

Stripped of everyone and everything she had ever held dear: family, home and country, even her name, Sano was then sold into marriage to an [Assyrian] man three times her age who brought her to America. Thea will also discuss how she felt as she retraced her mother's footsteps, 70 years later, when she and her mother made a pilgrimage to Turkey in search of Sano's lost home.

As part of the program, Amnesty International will briefly highlight their world-wide effort to stop children

> from being forced to serve as soldiers by more than a dozen governments around the globe. Many nations recruit, induct & arm children as young as ten-years old to fight their guerilla wars.

Amnesty International NYC 26 Broadway

IRAQI FORCES DEPLOYED IN NORTHERN BET-NAHRAIN

Reprinted from Radio Free Europe/Radio Liberty in Prague, Czech Republic

Report by David Nissman, 16 June 2000 (ZNRF: London) Citing Iraqi opposition sources, London's "Al-Hayat" said on 9 June that Baghdad "has deployed massive forces on Kurdistan's border in preparation for an imminent large-scale attack on and invasion of the area."

Baghdad has avoided crossing the red line and challenging the U.S., the chief protector of the northern no-fly zone, but now there are suggestions that the Iraqis may be preparing to move "on the pretext of liberating the water springs" near Sulaymaniyah, according to a newsletter published by the Iraq Broadcasting Company (an information-collecting branch of the Iraqi National Congress). The IBC says that "a state of alert has been declared in military units and the Baa'th Party centers in the region." Saddam Husseyn's son, Qusayy, reportedly is in charge of the operation.

Current Baghdad planning supposedly is based on the growing importance of water given the drought afflicting the country.

t w o princesses, Yabaa and

Atal-ya. Dr Dalley realized that both names were almost certainly Hebrew. Language experts believe that Yabaa probably means "He [the Lord] brings forth," while Atal-ya almost certainly means "Yaweh [God] is exalted." The latter name, sometimes spelt "Atalia," occurs in the Bible as the name of a queen of Judah who had lived several generations before the lifetime of the Atalya unearthed in Iraq.

THEA HALO TO DISCUSS 20TH CENTURY'S FIRST HOLOCAUST

Special to The New York Times Public Lives

(ZNDA: New York) Almost three Million of Turkey's Christian population, Armenians, Pontic Greeks and Assyrians, were annihilated by Turkey during and after World War 1. Thea Halo, who recently authored Not Even My Name, joins with Amnesty International-NYC and Barnes & Noble Booksellers Friday evening, June 30th, to discuss her family's forced death march to exile 80 years ago.

This is the fifth in a series of Human Rights Forums co-sponsored by Amnesty



Shlama, dear Nakosha,

We would like to apply to with a request. As you may know economical situation in Ukraine and almost all former Soviet Republics is rather poor. As a public voluntary institution, we exist on the rich Assyrians' and people's donations, but this money is obviously not enough. Nowadays old and young Assyrians suffer mostly, because for old people cannot afford necessary medicines, as there exist a rather big indebtedness of the Government on pensions, though the amount of an average pension now reaches an equivalent of \$10. As for children, they need care too. Here, in Nizhyn, live approximately 80 Assyrian families, and many of them have little children.

These cities are situated in the region influenced by Chernobyl Atomic Power Station, and this very town, Nizhyn, is situated 85 kilometers from Chernobyl. And at the time of explosion on the station this town was also influenced, and not only at the time of explosion, but a long time after. There are different Associations here, Greek, Jewish and others, which take their children every year during their school holidays to Italy, USA, Cuba for prophylaxis of harmful radiation influence, as there are special prophylactic courses for children. Unfortunately, we cannot afford taking Assyrian children for prophylaxis abroad, still we are sure our children need that. We want to bring up healthy and strong generation of Assyrians, and that is why I ask you for help.

The program of social help worked out by our Association, presupposes taking a group of approximately 25 - 35 children and 4 attendants abroad for the period from July, 1 till August, 25 (during the period of their school holidays) for passing prophylactic course.

Please, help us to arrange this, because we cannot do it by ourselves, or please, forward this message to organizations or people who can help us arrange it. Or please notify us about the organizations or people who can help us. This is really very serious. If you have any suggestions or propositions, please, contact us as fast as possible.

Thank you beforehand.

Yours sincerely, Leonid V. Israil Assyrian Association of Ukraine tel/fax +38 046 314 3559 Ukrainian register code 21399236 16600 Ukraine Chernigiv Region Nizhyn, Gogol Str., 8



Between the last issue, and this current one, we have covered two central holidays in the Assyrian calendar. Kalu Sullaqa, and Noosardel are festivals that have been with us for many years. With Kha B'Nessan, these three festivals, among a few other minor ones, make up the foundations of our culture.

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So if we are to call for the preservation of our culture, we need to remember, and commemorate these days. Understanding their origins is a big step for us as a community. It is the beliefs behind these festivals that really bind us together. Some of these beliefs stretch as far back as ancient Mesopotamia. Noosardel, and Kha B'Nessan are based on myths from the ancient Mesopotamian religions.

Our ancient religion is a very colorful one, full of wonderful and magical stories that explain all aspects of natural phenomena. From the creation of the universe, to the making of the human, and the building of the first civilisation.

There are still parts of that primitive religion that echo through our modern day lives. 'Where from?', 'Where to?', and 'How?' are aspects of life

that the ancient Mesopotamians tried to answer within their myths, and legends. Today, humanity is still trying to answer these questions. With the help of science we are a lot more confused about our place in the scheme of things. In the ancient days everything was explained, which made life a lot easier for the common person.

I do recommend a person to read into it, as it is part of what we are; it is something that contributes to our identity. Above all, it is a great way to understand the human race, because all of our philosophies on life started from the beliefs of the people of the Mesopotamian region.

Also in this issue we caught up with Katy Toma, the current Victorian Junior Champion in a class of *Karate Do* called *Go Ju Ryu*. On behalf of the Nakosha team, I would like to wish her all the best for any future endeavors.

Again we are calling for people who are interested in journalism, and writing. We are looking at expanding our team of writers, and we are not necessarily looking for commitment from people. So we are launching the *Freelancer* scheme. We are seeking people that will become part of a team of freelance writers. These *Freelancers* will only report, and cover stories that are of particular interest to them. Their involvement, if they choose to, will stop at the submission of their article. If you would like to register as a *Freelancer*; or would like to receive further information, please contact me here at Nakosha.

As a final note I would like to sincerely thank Aziz Morad for his assistance with the *Learn Your Language* section.

I hope you enjoy July's Nakosha.

Not Even My Name

newly published book by Thea Halo, titled' Not Even My Name', has been rightly compared to 'The Diary of Anne Frank'. In that respect, it may have the same impact on the recognition of the Assyrian, Greek and Armenian genocide of World War 1 as 'The Diary of Anne Frank' had on the recognition of the Jewish Holocaust of World War 2.

For many Assyrian people, who today live in the diaspora, Thea's book is significant, as it specifically tells of the genocide and ethnic cleansing of over 750,000 Assyrians, and the main reason why many of their descendents are today living in the Western world. According to Thea, "My father and all his side of the family were Assyrians". She further elaborated, detailing her family's background, "My great grandfather, a missionary, returned to Iraq where he also died in poverty never having regained his fortunes". Like her mother, the author, Thea Halo, has also married an Assyrian and currently lives in New York.

'Not Even My Name', tells of the period shortly after World War 1 during which the defeated, and crumbling, Ottoman Empire attempted to hold onto its conquered territories, by ethnically cleansing the indigenous Christian populations of Asia Minor. The story begins with 10 year old Sano Halo who miraculously survived the death march that ruthlessly claimed her entire family. Sano tells her tragic tale to her daughter, Thea, who captures her unique story in this book.

Sano Halo had always wanted to tell the world of her tragic tale. According to her daughter, Thea, Sano would recite her memories over and over, to herself, in order to never forget her family, their former lifestyle and the horrible death march that took them all from her, and transformed her into an orphan when she was aged ten. "She wanted to keep them alive in her heart." said Thea. These memories urged Sano to take a pilgrimage back to her ancestral land, in 1990, which was now under Turkish control, to search for her lost home. Thea accompanied her mother, Sano, on this pilgrimage, and the two took the trip together. The trip helped crystallise Sano's memories and allowed both, her and her daughter, Thea, to visualise Sano's former lifestyle.

Thea had always wanted to write Sano's tragic story, because, "... the small bits that I knew were both tragic and magical". After writing a short story and receiving high praise from an agent, Thea received enough courage to start writing the book. Writing of the novel began in 1992 and Thea continued to work on it, right



The author of 'Not Even My Name', Thea Halo along with her mother, Sano, who turned 90 years old in May.

up to the publisher's deadline in 1999.

The aim of the novel according to Thea was, "To tell her [Sano's] story and the story of her people; how they lived and died; and how she married my father and came to America". Thea expanded greatly on the story of the genocide and included Sano's American story, which made the book more substantial and important.

Knowing the importance of her book to the Assyrian, Armenian and Greek communities, Thea fully understands the unifying message that echoes throughout its tragic pages, "I do link the three people because I am a product of Pontic Greek and Assyrian, and my aunt was Armenian. In addition, my mother was saved by Armenians". Thea's dream is for the book to act as a catalyst creating worldwide pressure and finally forcing today's Turkish government to admit to the brutal genocide of the Assyrians, Greeks and Armenians of Asia Minor before, during and after World War 1.

There is something very important to remember when dealing with such a sensitive topic, and Thea expanded on advice that Sano had given her at an early age, "One must remember to place the blame on the Turkish government, not on the Turkish people. Every people on earth have an ancient enemy. If we all continue a cycle of hatred, it never ends. Kosovo, Bosnia, Rwanda, are all examples of eternal hatred from past wounds. Where does it lead? And when does it end? Nothing is gained except to continue the chain of violence so that one day one's own children will again be the victims". Thea continued, "Probably the greatest gift my parents ever gave us is not to raise us to hate the Turkish people. That hatred would have hurt us more than it could ever have hurt the Turks, who didn't even know we existed. We would have become the victims of our own hatred".

Thea hopes, and believes that "Children should be helped to feel proud of their history and heritage, and proud that their people survived even a great attempt to destroy them, in which many lost their lives. Perhaps at an appropriate age, they should know that there is evil in the world, but that there is also great good, and that one must aspire to the best aspects that humans are capable of".

جَوَ حَوَقَةَ لِمَعْلَمَكُمَ حَوَقَةً قَمْ هِنْ حَوَّهُ هَذَهَ عَلَمَ حَوْدَ عَنْ مَعْ وَقَعْلَمُ وَحَكْمَ قَلْ مَسَ حَرَ هُ عَحْدَهُ لَا عَنْهُ عَلَمُ اللَّهِ وَعَوْدَ الْتَحَقِّمُ لاَ فَحَدَ هَ مَوْدَوَلا وَوَحَدَ حَدَمَةً عَمَّهُ عَدَهُ عَدَهُ اللَّهُ عَدَهُمَ اللَّهُ عَدْمَهُ اللَّهُ عَدْ وَكَدْجَدَهُ مَاهَ مَ مَنْهُ عَدْ مَعْ عَنْهُ عَدْ عَدَ عَدْقَةً عَدْمَهُ اللَّهُ عَدْمَهُ اللَّهُ عَدْمَهُ مُ مُوكَعَدُهُو لا كَسْرَهُ عَدْ عَلَمُ عَدْمُ عَدْمَ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَ مُوكَعَدُهُو اللَّهُ عَدْمَهُ عَذْ عَدْمَةً عَدْمَةً عَدْمَهُ عَدْمَهُ عَدْمَهُ عَذْمَهُ عَذْمَةً عَذَهُ وَحَدَى عَذْ عَدْمَهُ عَذْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَذْمَهُ عَذْمَهُ عَذْ عَدْمَةُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَدْمَهُ عَذْ عَدْ عَدْمَهُ عَذْ عَدْ عَذْ عَذَهُ عَدْمَهُ عَذْ عَدْ عَدْمَةً عَدْمَةً عَدْ عَدْ عَدْ عَدْمَةً عَذَهُ عَذْ عَدْ عَذْ عَذْ عَذْ عَذْ عَذْ عَدْمَةُ عَذْ عَذْ عَدْمَةً عَذَهُ مَعْ عَدْمَةُ عَدْ عَدْمَهُ عَدْمَةً عَذَا عَذْ عَذْ عَذَهُ عَذْ عَذْ عَذَيْ عَدْمَهُ عَدْ عَذْ عَدْ عَدْ عَذَا عَذَيْ عَذْ عَذَا عَذَهُ عَذَيْ عَذْ عَذَا عَذَهُ عَذْ عَذْ عَذْ عَدْ عَدْمَهُ عَذْ عَذْ عَذَهُ عَذَا عَذَهُ عَذْ عَذَا عَذَهُ عَذَا عَذَهُ عَذْ عَذَا عَذَهُ عَذَا عَ مَعْ عَنْ عَذْعَهُ عَذَى عَذَا عَدَمَ عَذَا عَذَهُ عَذَا عَذَا عَذَا عَالَهُ عَذَا عَامَ عَذَا عَذَا عَذَهُ عَذْ

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جئة هُمەحمَّة جدَّمَة حمَّتَة بْعبَنْتَه مَجْحَة مَّمَة جَحَحَة مَوَّة كَمونىمَة حِتَمَة بِيعَمَّة بِيعَمَّة مَع مَج حَمَّة حَمَدَ حمَّجمَّة جَمَة هُمونىمَة حَدَمَة تِيعَمَّة مَع مَج حَمَ حَمَدَ حمَّجمَّة جَحَة هونىمَة حَدَمَة تَيكُمْ مَدْة مَنْة مَ مَعَ حَمَّة جَمَة جَدَة مَة جَحْدَة مَوَة كَمَحْتَة ، مَعوَدَة مَحْمَ مَجَ حَدَيَة جَدَة عَد جَحْدَة مَوَة مَوْة مَة مَدَة مَعْنَ مَحْدَة مَعْدَة مَعْدَة عَدْمَة مَعْدَة مَعْة مَعْدَى مَحْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَم مَعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مُعْدَة مُعْدَة مُعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مُعْدَة مَعْدَة مُعْدَة مُعْدَة مَعْدَة مَعْدَة مَعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مَعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْذَة مُعْذَة مُعْدَة مُعْذَة مُعْدَة مُعْذَة مُعْدَة مُعْذَة مُعْدَة مُعْذَة مُعْذَة مُعْذَة مُعْذَة مُعْذَة مُعْذَة مُعْذَة مُعْد

ﺪੇ ﮐﯿﯿﺬ ﺧﺪ٢. ﺍﺟﻤﻪﯾﺪ ﯾﯥ ﻗﺪ ﺩﯾ゙ឆ៝ ﺩﯾ゙ݙ ﯾﺪ ﺍﻗﻮ ډ ﯾﻪ ﺧﺒّ ﯾﺪّ ﯾﺪّ ﯾ ﺧﺪّ ﺑ ﯾﯥ ﺧﯿﺪ ﯾﯥ ﻗﺪ ﺩﯾّ ﺩ ﻣﻪﯾﺘﺪ ﺩ ﺩ ﺧﯿﺪ ﺩ ﯾﻪ ﺧﯿﺪ ﺩ ﯾ ﯾﯥ ﺧﯿﺪ ﺩ ﯾﺪ ﺩ ﯾﺪ ﺩ ﺑﯿﺪ ﯾﺪ ﺩ ﺩ ﺧﻮﮐﯿ ﺩ ﯾﯿ ﯾ . ﮐﮑﺪ ﯾﺪ ﺑﺪ ﺩ ﯾ ﺩ ﺩ ﮐﯿ : ﮐﮑﺪ ﯾﺪ ﺑﺪﻩ ﯾ.

نَّك رِهُ ضِمَحِهُ مَدَّ مَعْدُ مِحَمَّمَهِ عَند كَدَهَمْ شَدَوْمَيْهُ جَرِحِيكَ عَدْ مِنْمَ مِنْهُ مِنْهُ مِحَمَّحَهِ حَمَدً مَن تَعْدَلَمَ جَرِحِيكَ عَدْ مِنْمَ مِنْهُ مِنَهُ مِنْهُ مَنْهُ حَكَ صَعِيشَهُ حَى نَّمَهُ مَعْ مَعْدَةٍ مَاذِ مَعْدَةٍ مِحَمَّة مِحَمَّة مَنْهُ حَكَ صَعِيشَهُ حَى نَّمَهُ مَعْ مَعْدَةٍ مَاذِ مَعْدَةٍ مَعْهُ مَعْهُ مَعْهُ مَعْمَة مَدَةً مَاذَهُ مَعْدَةً مَعْدَهُ مَعْدَةً مَعْدَةً مَحْمَة مَعْدَة مَعْدَةً مَحْمَةً مَعْ مَعْ مُعْدَمُوهُ مَعْهُ مَعْهُ مَعْهُ مَعْمَة مُعْدَمُوهُ مَعْدَةً مَعْهُ مَعْ مَعْمَةً مَحْمَةً مَعْدَةً مَعْ مَعْدَمُوهُ مَعْدَهُمُ مَعْهُ مَعْهُ مَعْ مَعْهُ مَعْمَةً مَعْ مَعْدَمُهُ مَعْدَهُمُ مَعْهُ مَعْهُ مَعْمَةً مَعْ مَعْدَمُهُ مَعْدَمُهُ مَعْمَةً مَعْمَهُ مَعْهُ مَعْهُ مَعْهُ مَعْهُ مَعْ مُعْدَمُهُ مَعْدَةً مَعْمَةً مَعْمَةً مَعْمَ مَعْهُ مَعْهُمُ مَعْدَهُ مَعْدَةً مَعْمَةً مَعْمَةً مَعْمَةً مَعْمَةً مُعْمَةً مُعْتَهُ مُعْهُ مُعْ مُعْدَمُهُ مَعْهُ مَعْهُ مَعْهُ مَعْهُ مَعْهُ مَعْهُ مُعَالًا مَعْهُ مُعْهُ مُعْهُ مُعْهُمُ مَعْهُ مُعْهُ مُعْ مُعْمَةً مُعْمَةً مَعْهُ مَعْهُ مُعْهُ مَعْهُ مُعْهُ مُعْهُ مُعْتَعْ مَعْهُ مُوْمَ مَعْهُ مُعْهُ مُعْ مُعْمَةً مُعْهُ مَعْهُ مُعْهُ مُعْهُ مُعْ مُعْمَةً مُعْمَةً مُعْهُ مُعْ مُعْمَةً مُعْهُ مُعْ مُعْهُ مُعْ مُعْهُ مُ مُعْمُ مُعْهُ مُ مُعْهُ مُ مُعْهُ مُعْهُ مُعْهُ مُعْهُ مُعْهُ

هذهمدٌ ديَّهًا حمَّتًا نَمَلَّه حَيَّةًا ذَحًا لِّسَمَعَا خِدَ سَبَ كَمَحَدًا هَمَّا مَلَه لَمَ لَه مَدِبَعَا مَدِيد عمه فَحْمَدا دَفَعَا مَنَا حَكَ بُهمدَيا لَه فَكَتا مَدَحَد عَدَما وَفَينَا جَمَعَا مُوذِسُرًا حَيْمً عَفَيَا مَدَيا مَدْمَعُ فَعَد مُعَامًا عَلَيْهُ مَعْهِمُ مُوذِسُرًا =

SCHOLARSHIP

The Rabi Nimrod Simono Scholarship **2000**

s education becomes a crucial part of our modern society, the cost of education reaches levels that require students to make great sacrifices to be able to make their way through universities, and further studies. A friend once commented after finishing her three year degree, "...twelve thousand dollars latter..." As large as that sum sounds, there are other university courses that add up to sums many times greater than that.

The costs of university courses and the rising prices of books, and educational materials place a heavy weight on the youth of our community. It does place a great obstacle in the path of those who seek to further their education. The majority of our community is fairly new to this country, and many have not reached a level where they can support themselves while studying.

The Assyrian Australian Association (AAA) is a Sydney based community group that has been established since 1969. For the past thirty years, the AAA has been able to establish, and achieve a number of great goals they had set during their establishment. These included the Nineveh Club, a social welfare office, an Assyrian language school that has been running since 1974, the Ashurbanipal library, and many other achievements that have helped the Assyrian community gain greater recognition within Sydney.

The AAA recognised the importance of education, and also recognised the needs of many young Assyrians who were seeking tertiary education. In 1986, the AAA established the Rabi Nimrod Simono Scholarship. Its aims were to encourage, and assist student in their educational endeavors.

The scholarship was established in

honor of Rabi Nimrod Simono, who is an Assyrian scholar. He was born in 1908, in Iran, where he still resides. Rabi Simono has studied theology, and philosophy in various parts of the world, including Urmia, Paris, and Rome. He is considered an authority on the Assvrian language. He has published a number of books about the Assyrians, which were written in the Assyrian language. His books discussed the grammatical fundamentals of the Assyrian language, and

have helped many Assyrian teachers with their work. Rabi Simono has also written many textbooks that are used by many Assyrian schools in their curriculums.

Over the past fourteen years, the scholarship has been awarded to forty one students. A panel sorts through scholarship applications. The students are judged on their UAI mark, and their eligibility is dependent on their involvement, and grasp of the Assyrian language.

Every year the scholarship is granted to the top three applicants. They receive sums of \$500, \$300, and \$200 for each year of study, up to four years. A conciliation prize is given to the fourth place holder.

During May, a presentation function was held where the three top students were presented with the scholarships. This year the honors went to Ramina Omran, Addison Younan, and Raman David.

Miss Omran, who is 18 years old, is attending the University of Technology in Sydney, where she is undertaking a



Ramina Omran, 18, after receiving her scholarship

Bachelor of Law. Miss Omran said, "I chased up an application form through family and friends, and submitted it in hope of gaining some assistance with the costs of my course."

In addition to the financial support that the scholarship offers, students are drawn closer to their community, as Miss Omran noted, "...financially, it was a great help with obtaining all the text books required for the course. It also gave me a sense of belonging to my community... now I have increased my involvement within it."

The other recipients of the scholarship are also planning to expand their involvement within the Assyrian community.

The scholarship is a great way of increasing community involvement. In addition to that, it assists many young Assyrians in reaching the goals that they have set for themselves. In turn we will have a community that is supportive of itself, and is advancing itself to a better future.

Sennacherib Warda

Has gambling affected you, or anyone close to you?

atid no arusotre

F/19/Melbourne

▶ Yes, I know some of our family members who has had problems with gambling. It's a real shame for people to waste their money on gambling because it wont get people anywhere. I know people who have nearly ended or have had a divorce due to gambling. Its sad to see many people who claim they don't have money to buy houses or cars but yet they have money to spend at the casino's and poker machines, I really don't understand.

M/17/San Jose, CA, · U.S.A

 No, not at all.
M/16/Sydney
Never. Neither I nor my parents see gambling as a fun thing to do as mostpeople see it as "KHUMLANA". These people seem sick and in dire need of help for their addiction!

M/40/Arizona U.S.A ►► Gambling is

an evil, dirty trend. And thanks God and our national spirit among our family

that none in my household, or even among all our family have been a victim to such malice disease. I believe that the losers only tend to be weak, were their intuitions mislead them, and corrupt their minds. There is no such thing ever as to say "somebody is rich by means of gambling". We can fight gambling...be more realistic, and objective. **F/34/North American Continent**

▶▶ Indeed a very important question, just like always. May be I

to gambling but that doesn't mean that I haven't experienced it firsthand. I have known people, relatives and friends who were and some still are victims to this disease, and it's very sad to see the extent and toll that such a problem takes over a society from all its aspects. Unfortunately, our society is falling a victim to the hallucinations of gambling and it's not something new. I remember since I was a youth, how I used to see people sitting at the local cafes playing cards and we being young would not be allowed in, but how those older people would allow themselves to be seen gambling, it was something strange! I have seen the kind of disasters that gambling brings about. I am not going to go on and on about this as I'm sure you have a good idea

was lucky not to be a victim

of what goes on. And now it's getting worse since especially countries which were against

gambling before, their governments for the past few years have allowed Casinos to be opened when before they didn't even have one Casino, and in this way the governments have found another easy way to collect indirect taxes, and those who are falling victims no one cares about them. A gambler is an ill person and should be treated because gambling is a disease and an addiction just like any other. I hope that we can succeed in preventing the next generation of ours from falling into this trap.

1999,9999



y earliest recollections of Noosardel come from my childhood, when we would visit my family in the village. We would spend hours preparing our buckets, which we would use on the day to scoop up water from the river, and splash friends, and strangers with. It did not matter if you were participating in the proceedings, or you were just an innocent bystander. I remember once drenching a couple who were just married; they were not too impressed.

At that time I did not realise the fact that I was participating in an ancient ceremony, that stretched back to the earliest religions of humankind.

The myth of Tammuz, and Ishtar is one that holds a central position in the ancient Mesopotamian religions. There are many versions of it, and of its characters.

As is generally known, Tammuz, and Ishtar were lovers. As the myth unfolds, Tammuz is slain, and he descends to Hades. After a period of time, the Earth feels the absence of Tammuz, and Ishtar longs for her lover. With the help of the high gods, Ishtar is able to descend to Hades, and rescue Tammuz. Allatu (Queen of Hades) is also in love with Tammuz, and she only allows him to spend part of the year on the face of the earth, with the remainder he is to stay in Hades with her.

Like other myths of ancient religions the formative background of natural phenomena is present. Various habits of life were adopted in different parts of the world; these consequently produced various habits of thought. The myth of Tammuz, and Ishtar dealt with the phenomena of the changing seasons. When we believed that the earth extended from the mountains

جَمْ بكسيع هم، ٤غ، غنامه مع ٢٤ م جكي ٢٥ هم عصل من م الذوح تَتَعْدَع حُوه. 2 بَدْع حَدِه جُوْم فَجع مَدِه وَذَبحُ عُوه. وحودومًا ٢٦. لا قىتا مَوْد لَهُ ٢ بدهومًا معوفهمًا مر ئحوب فهب جد لأحصر وم لام، حود نُوْع مَلْ مَ وَجْهِي حدد فتعب هوكهج كوكفذع لابتع يد لأكف كآمو ، مع المعد حد سُبَ جدر سَعْدُ عَدْم حَسْمَ جُوْع عَتَدْ جَبَهُ عَالَ مُعَالَ مُعَالَ مُعَال مُعَال مُعَال م حفت حفت كمه محدة عمودية عمه دمور حوب جذبا خذيتمو هذي مشدد يركم سخ جزع ومجم مسمني وخديت هم ظِعدىمَة دِدْجِ وَمِنْ مَدْهُ حَدْ سُوهَ عَدْ مُعْتَ عَمْ نْهُمْ جَعَمَةُ حَكْثُمُ مَكْمَ عَمْ جُمُ عَمْ عَمْ عَنْهُمْ حِنْقُو دِيمِهْدُودِيك. تَتَع فِجْ مَفْكَبِه مَصْفِدٍ مِنْ مَعْ وَكُمْ مَكْفَس كَفِيه جِدَةٍ لاَبِي فِعْدٍ مِعَدَهُ لاَ كَمەفْضَهُ لَى جِدَدٍ مِعَقَدُولا مَعَدَ مِعْدَة مَسْمِ بَحَتْ هَجَ حَمَدَ مَكْمَ مَكْمَ عَصْمَهُ عَمَدَ عَمَهُ عَمَدَ عَمَهُ عَمَدَهُ عَمَدَهُ عَمَد دِكْر حرمه مَردَت م كَذ ل جَعْمَى خَذْ حمد رَم مَر خَص مَرْع حروبتع لإسجد حددد دوهمة تدع مرحوه تدع محدة مكره وحاجف تحمصومة لأه لاعتمى خلاءت وبقع جنقع ذهشتيع متجوف فسمد حدوس ولمسعدم رحك سومة وقع اقور ٢سحد قلا سُبَ تعديم دِعدًا معودٍ محفدًا محدمهم دحميًا كو ىمەھددىك 2بىئە مەم سەج دەد 2 جىخىس كېتىس كېرە ەشرىب كَتْبِ لِبِي خِدْتَجٍ 20مَنْدَهُ لِبِي 2َهُوَدَيٍ .

هديده سمعيريج

in the north, to the sea in south, the changing face of the Earth was filled with splendour, and magic.

Not understanding where the rain, and wind came from, and why the summer-sun burned up all that was alive, we needed to bring forth identities that were responsible for these phenomena. We saw the revitalisation of Nature at the time of spring, so our myth had to explain that.

Tammuz, the son of Ea, and Domkina, was a prominent figure in the daily lives of the ancient Mesopotamians. At the time of his annual descent humankind shared in the universal sorrow caused by his death. Believers would participate in the Weeping (Wailing) Ceremony; the ancients chanted: *"The wailing is for the herbs: the*

خر⊳ ≀ٍ¤حد دھ∨ہ ۲

ەجدَمَّة حِة جَمَّة حَجَقَة جَمَّة حَهَة ٢ بَنَة عِمجَيٰهَة بَلَه دِفِيتَة دِتِعمَّة سَدَ دِمِحَة دِتِيم عِسَّة كَمُوسَة حَذِكَةَة مَجْعَد حِبوة حلَّد يَحْدَة دِعَمَة دِتِيم عِسَّة كَمُوسَة حَذِكَةَة مَرْسَد كَنَّهَ حِبْقَة ، حِبْقَة جَعَتَة مَنَة عَبْعَمَّة مَسَحَمَّة مَسَجَمَة. تُمَّة عِتَحِس سَدَة يَوَدَعَ دِعْتِعَة كَذِية خَجْمَة مَتَّحَد مَمَّة سَدَ هَدَيَّتَمِس سَدَة يَوَدَعَ دِعْتِعَة كَذِية خَجْمَة مَتَّحَد مَمَّة سَدَ هَدَيَّتَمِس سَدَة يَوَدَ هُمَ عَدِيتَمَهُ كَذِية خَجْمَة مَتَّحَد مَمَّة سَدَة هُدَيْحَدِيم كَنْمَة هُمَ عَدِيتَمَهُ حَدْدَهُمَ عَدَيْمَة عَدْيَهُ مَعْدَة مَعْهُ عَدْيَهُ مَعْ

first lament is, "they are not produced". The wailing is for the grain, ears are not produced. The wailing is for the habitations, for the flocks which bring forth no more..."Incidentally, the Weeping Ceremony is mentioned in the Old Testament: "to the door of the gate of the Lord's house, which was towards the north; and, behold, there sat women weeping for Tammuz". Ezekiel, viii.

The tradition of splashing water upon each other can be traced back to the part of the myth where Ishtar, and Tammuz ascend from Hades. Namtar, a deity of Hades says: *"For Tammuz the husband of thy* [Ishtar's] *youth. The glistening waters (of life) pour over him..."*

The idea of water being a form of a purifying, renewing agent is very common in the world's religions. As for the ceremony, it is practiced in various forms by many religions. The closest practice to ours (one which I have come across) is one practiced by Buddhists. After a religious ceremony, the attendants participate in water splashing upon each other.

Unfortunately, the date on which Noosardel falls (30th June) is in the middle of winter. We are stuck in the Southern Hemisphere, a fact our forefathers did not account for. Our only option to capture the essence of the festival would be by turning to modern conveniences; maybe one day we could meet in an indoor swimming pool, where we could enjoy the day, as we used to, in the summer sun of our homelands.

Sennacherib Warda Reference: Myths of Babylonia, and Assyria, Donald Mackenzie.

ۻؚؚۏٮۿۿڋ ڊۛڟؿؠ ڛؘؚۊڂؚڮڋ؋ڡؽڛؘۊٞؿۯڬؠۏۮۺۮ؋ڬؚڵٞۿۯ ۿڞۄڔۦؽڵۿۯۦ؋ڔۮ؋ڂۿڋ؋ؿڐ؋ۿ؉ۦؿۿۏؿٞڕ٤ ؾۏڂۑۿٞڋؿۿ؋ڟؗ؞ۿۯڟڿۅڡۏڋؠؘڵٞۿ؋ڟؠۘڎۿۮ؋ڂؿۿٚ

دِنِدَهَمْ بِحِيْمُة هَى نِنْدَّةَ مَعْمَوْ حَدَّةَ ذِهِ حَدَّةَ حَدَّ مَسَمَىمَ (تَسْفَدُ) كَمِع نَدْهَمَ دِحْفَمَ ، تَحْفَقَ مِ حِدْ مَحْتَ اَمَةَه دِرَدَمِكَمَ مَحْتَنَا سَلَّيْتَ اَمَةَه مَعْمَ كَذِي حِدْ مَحْتَ مَعْمو، جَد تَحْدَ حِدْتَه سَلَّيْ مَعْيمَ لَا حَجْة مَعْ مَحْتَه بَعْسَلُك تِنَ مَعْشَة مَعْمَ لَحَدَ مَعْمَ مُحَدًا مَحْتَق مَعْم مَحْدَة مَعْدَ عَدَمَ مَحْدَة مَعْدَ مَحْدَة مَعْ مَحْدَية جَذَه مَعْم مَحْدَة مَحْدَة مَعْدَ مَحْدَة مَعْ مَحْدَية جَذَه مَعْم وَ حَدْمَة مَحْدَة مَعْدَ مَحْدَة مَحْدَية جَذَه مَعْمَ حَدَق مَعْدَ مَحْدَة مَعْدَ مَحْدَة مَحْدَية جَذَه مَعْدَ حَدَة مَعْدَة مَحْدَة مَعْدَة مَعْدَة مَعْدَة مَحْدَية جَذَه مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَحْدَية جَذَه مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مُحْدَة مَحْدَية مُعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مُحْدَة مَعْدَة مُعْدَة مُعْدَة مَحْدَية مُعْدَة مَعْدَة مَعْدَة مُعْدَة مُعْدَة مَعْدَة مَعْدَة مُعْدَة مَعْدَة مَعْدَة مُعْدَة مَعْدَة مُعْذ

نم بخشع جیه به معدودیک منهک که بخشع جهمور هه جبکه بخشع هجمنی جامع دهم به محدع حده بنی بکی هخت عمی جبکه بخشع کمچم جزر می عصور

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